

Western Civilization

Eleventh
Edition



Jackson J. Spielvogel

WESTERN CIVILIZATION

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Edition

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Jackson J. Spielvogel

The Pennsylvania State University



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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 history of Western civilization to assist a new generation of students in learning more about the past that has helped create them and the world in which they live.

At the same time, for the eleventh edition, as in the tenth, I have added new material on world history to show the impact other parts of the world have made on the West. Certainly, the ongoing struggle with terrorists since 2001 has made clear 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 have been integrated into a chronologically ordered synthesis. I have been especially aware of the need to integrate the latest research on social history and women’s history into each chapter of the book rather than isolating it either in lengthy topical chapters, which confuse the student by interrupting the chronological narrative, or in separate sections that appear at periodic intervals between chapters.

Another purpose in writing this history of Western civilization has been to put the *story* back in history. That story is an exciting one, yet many textbooks fail to capture the imagination of their readers. Narrative history effectively transmits the knowledge of the past and is the form that best aids remembrance. At the same time, I have not overlooked the need for the kind of historical analysis that makes students aware that historians often disagree on their interpretations of the past.

Features of the Text

To enliven the past and to 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** (**Historical**

Voices) 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 Renaissance banquet menu, a debate in the Reformation era, the Declaration of the Rights of Woman and the Female Citizen in the French Revolution, and letters exchanged between a woman and her fiancé on the battle front in World War I all reveal in vivid fashion what Western civilization meant to the individual men and women who shaped it by their activities. I have included a focus question at the beginning of each Historical Voices presentation to help students in analyzing the documents.

To help students examine how and why historians differ in their interpretation of specific topics, new historiographical sections were introduced in the ninth edition. Examples include “Was There a United Kingdom of Israel?”; “Was There a Renaissance for Women?”; “Was There an Agricultural Revolution?”; “The Retreat from Democracy: Did Europe Have Totalitarian States?”; and “Why Did the Soviet Union Collapse?” Each of these sections is now preceded by the heading **Historians Debate** to make students more aware of the interpretive nature of history.

An additional feature that began in the seventh edition is **Images of Everyday Life**, which combines two or more illustrations with a lengthy caption to provide insight into various aspects of social life and includes such topics as “Children in the Roman World,” “Family and Marriage in Renaissance Italy,” “Women and the Enlightenment Salon,” and “Political Cartoons: Attacks on the King.” **Movies & History**, which appears in a brief format, can be found in eighteen chapters; the features reference twenty-two films.

Each chapter has an introduction and 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 **Chapter Timeline** at the end of each chapter enables students to review at a glance the chief developments of an era. Some of the timelines also show parallel developments in different cultures or nations. Beginning with the eighth edition, a new format was added at the end of each chapter. The **Chapter Summary** is illustrated with thumbnail images of chapter illustrations and combined with the **Chapter Timeline**. A **Chapter Review** assists students in studying the chapter. This review includes **Upon Reflection** essay questions and a list of **Key Terms** from the chapter. The **Suggestions for Further Reading** at the end of each chapter has been thoroughly updated for this new edition and is organized under subheadings to make it more useful.

Updated maps and extensive illustrations serve to deepen the reader's 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 readers 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, images of artistic works discussed in the text are placed near the discussions. Throughout the text, image captions have been revised and expanded to further students' understanding of the past. New to this edition, many images now include critical thinking questions to guide students in analyzing their significance. Chapter outlines and focus questions at the beginning of each chapter give students a useful overview and guide them to the main subjects of each chapter. The section **Connections to Today** at the beginning of each chapter is intended to help students appreciate the relevance of history by asking them to draw connections between the past and present.

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 provided in the text in parentheses following the first mention of a complex name or term, and **Chapter Notes** appear at the end of each chapter.

New to This Edition

While preparing the revision of *Western Civilization*, I reexamined the entire book and analyzed the comments and reviews of many colleagues who have found the book to be a useful instrument for introducing their students to the history of Western civilization. In preparing the eleventh edition, I sought to build on the strengths of the first ten editions and, above all, to maintain the balance, synthesis, and narrative qualities that characterized those editions. In addition to revising **Connections to Today** questions and adding new focus questions, to keep up with the ever-growing body of historical scholarship, new or revised material has been added throughout the book on the following topics:

Chapter 1 Australopithecines; Neanderthals; domestication of animals; Hatshepsut; new document, "The Instructions of Shuruppak"; new Map 1.2 The Emergence of Civilizations Around the World.

Chapter 2 the Hebrew Psalms; the Phoenicians.

Chapter 3 Minoan Crete; Greece in a Dark Age; "hoplite revolution"; the reforms of Solon, Cleisthenes, and Pericles; the pre-Socratics; the Greek Olympics; Greek slavery.

Chapter 4 Philip II's military reforms; Alexander's early life; new document, "The Wrath of Alexander."

Chapter 5 the Twelve Tables; Roman warfare; Roman religion; slavery in the Roman world; Roman women; Tiberius Gracchus.

Chapter 6 Augustus; the Augustan social order; new document, "The Resistance to Rome: The Exhortations of Galgacus"; Trier, in Rome in Germany photo caption;

Romanization and cities; changes in population issues in late second century C.E.; the crises in the third century.

Chapter 7 Christology; the emperor Constantine; Augustine of Hippo; the Byzantine Empire; the rise of Islam.

Chapter 8 the government of Charlemagne; new document, "Charlemagne's Goal of Learning"; the Carolingian Renaissance; Louis the Pious; Vikings as traders; the Byzantine Empire; the expansion of Islam.

Chapter 9 the new agriculture; Gothic cathedrals.

Chapter 10 women in the High Middle Ages; Bernard and the humanization of Christ; the pilgrimage.

Chapter 11 the Black Death in North Africa; replaced use of terms feminism and anti-Semitism; shortened discussion of the Hundred Year' War; Venice's trade with the Muslim world.

Chapter 12 new document, "The Problems of Renaissance City Governments"; male homosexuality in the Renaissance; female humanists; Northern High Renaissance art.

Chapter 13 Erasmus; the break between Luther and Erasmus; new section, "Response to the Wars of Religion: Michel de Montaigne."

Chapter 14 Peru and the Incan conquest; the *mita* labor system; sugar production and its impact as a global driver; slavery; the British East India Company; Christian missionaries in Japan.

Chapter 15 Louis XIV; Peter the Great; Oliver Cromwell.

Chapter 16 Newton and religion; Galileo; medicine; Boyle and air; scientific societies.

Chapter 17 Voltaire; women in the Enlightenment; innovations in art and architecture; "Grub Street" writers.

Chapter 18 King Frederick William I of Prussia; King Frederick II of Prussia; the Seven Years' War.

Chapter 19 the impact of the American Revolution on Europeans; the Tennis Court Oath; the role of women in the French Revolution; new document, "Disaster in Russia."

Chapter 20 revolt of silk workers of Lyon; the Sadler report.

Chapter 21 Metternich; new document: "The Voice of Utopian Socialism"; Owen's New Lanark model industrial community; the 1848 revolution in the Austrian Empire; Romanticism, the work of Turner.

Chapter 22 the Crimean War; Bismarck; the Victorian Age.

Chapter 23 re-organized section 23-2 to become new sections 23-2 "Urbanization and Population Movements" and 23-3 "The Emergence of a Mass Society"; German industrial leadership; the Second Industrial Revolution and communications; population growth in the nineteenth century; emigration; urbanization; mass consumption; Germany; Russia.

Chapter 24 imperialism; J. A. Hobson's *Imperialism*; King "Leopold's reign of terror in Central Africa; ant-Western thought in the colonies after World War I; the Bismarckian system of alliances.

Chapter 25 the Russian revolution; the role of Lenin; women working in factories; women's opposition to the war; Britain's decision to go to war; divided subsection entitled "The Social Impact of the War" into two subsections entitled "The Social Impact of the War" and "New Roles for Women," with new material.

Chapter 26 the depression in the United States; new document, “Daily Life in the Collective Farms”; revised Map 26.2 Territory Gained by Italy; fear of communism in Europe and specifically Germany; Carl Jung.

Chapter 27 Asian war before Pearl Harbor, especially China and Japan; the role of Spain; context of the American decision to drop atomic bombs on Japan.

Chapter 28 the Marshall Plan; the Algerian War; the Vietnam War; Americanization and the Cold War; new document, “The Berlin Air Lift.”

Chapter 29 Margaret Thatcher; West German politics; changes in Italy; the Second Vietnam War; new document, “The Current Malaise.”


Chapter 30 new document, “Emmanuel Macron and European Sovereignty”; Russia; Poland; Germany; Great Britain; France; Italy; the United States; Canada; new section on the United States; terrorism; new section, “The Great Recession”; Greece; the women’s movement; the European Union.

The enthusiastic response to the primary sources (Historical Voices) led me to evaluate the content of each document carefully and add new documents throughout the text. The feature **Opposing Viewpoints**, which was introduced in the seventh edition, presents a comparison of two or three primary sources in order to facilitate student analysis of historical documents. This feature now appears in almost every chapter and includes such topics as “The Great Flood: Two Versions,” “The Black Death: Contemporary Views,” “A New Heaven: Faith Versus Reason,” “The Response to Revolution,” and “Czechoslovakia, 1968: Two Faces of Communism.” Focus questions are included to help students evaluate the documents.

Introduced in the tenth edition was a feature entitled **Global Perspectives**, which reinforces the relationship between the West and other parts of the world. This new feature, which is found in twenty chapters, includes such topics as “The Stele in the Ancient World,” “Women in the Roman and Han Empires,” “Medieval Monastic Life in West and East,” “Revolution and Revolt in France and China,” “West and East: Textile Factory Work,” and “The New Global Economy: Fast Fashion.”

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.

Resources

 **CENGAGE | MINDTAP** MindTap for *Western Civilization*, eleventh edition, is a flexible online learning platform that provides students with resources to help them succeed in their history course and beyond. The platform provides students with a relevant and engaging learning experience that supports them as they develop historical understanding, improve reading and writing skills, and build critical thinking and analysis skills.

MindTap gives students the tools to help them master all-important course concepts from the moment they login. History Skills Tutorials helps them understand how to analyze maps and

images, research and write a history paper, work with primary and secondary sources, and much more. Tutorials such as these inspire confidence as students begin to interact with the material.

Everything in MindTap is built around its interactive ebook. As students work through the readings in each chapter, Check Your Understanding quizzes test reading comprehension and help reinforce key concepts. In addition to encountering maps, images, and other figures, students will find short video clips and Google Arts & Culture links at various points throughout the readings that allow them to explore relevant content and resources beyond the text.

A hallmark feature of MindTap is the wealth of opportunities for primary source analysis. Each chapter begins with an auto-graded Image Analysis Primary Source Activity. Then, end-of-chapter Primary Source Writing Activities have students writing comparatively about multiple primary sources and putting critical thinking skills to work. Beyond the chapter-level content, other thematically organized auto-graded primary source activities cover such topics as Religion in Ancient Egypt; Money, Power, and Diversion in Imperial Rome; Court Life at Versailles; Enlightenment Thinkers; the Rise of Nationalism in Europe; and Poets of World War I. Course-level thematic writing activities ask students to formulate a thesis and defend it with analysis of primary source material.

MindTap also allows instructors to customize their content, providing tools that integrate YouTube clips (without ads), outside websites, and their own content directly into the learning path with the click of a button. Instructors can also add thousands of additional primary and secondary sources to their course with MindTap’s Activity Builder. To learn more, ask your Cengage sales representative to demo it for you—or go to www.cengage.com/mindtap.

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.

- **Test Bank** The Test Bank contains multiple-choice questions for each chapter and is available in **Cognero**® and within MindTap. The Cognero® version of the Test Bank also includes essay and short answer historical identification questions. Cognero® is a flexible, online system that allows you to author, edit, and manage test bank content for *Western Civilization*, eleventh edition. With Cognero®, you can create multiple test versions instantly and deliver them through your LMS from your classroom or wherever you may be, with no special software installs or downloads required. The following format types are available for download from the Instructor Companion Site: Blackboard, Angel, Moodle, Canvas, and Desire2Learn. You can import these files directly into your LMS to edit, manage questions, and create tests.
- **PowerPoint Lectures** These are ADA-compliant slide decks that collate the key takeaways from the chapter in concise visual formats perfect for in-class presentations

or for student review. Each slide deck also includes the chapter's full set of images and maps. New to this edition, the PowerPoints now include six different types of Activity slides to enhance student engagement. The activities include "Think, Pair, Share"; "Quick Check"; "Written Reflection"; "Discussion"; "Diary"; and "Self-Assessment."

- **Instructor's Resource Manual** The Instructor's Resource Manual closely complements the PowerPoint Lecture slides and is focused on supporting instructors who are new to teaching or new to using *Western Civilization*. It includes instructional objectives, chapter summaries, chapter outlines, brief descriptions of specific chapter features (Historical Voices, Opposing Viewpoints, Global Perspectives, Images of Everyday Life, Movies & History), and notes for using the Activity slides featured in the PowerPoint deck for each chapter. Each chapter concludes with a Learning Plan table that correlates chapter sections with associated PowerPoint slides and Learning Objectives.

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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, systematic guide to writing a successful paper, this text's "soup to nuts" approach to researching and writing about history addresses every step of the process: locating your sources, gathering information, writing and citing according to various style guides, and avoiding plagiarism.

Reader Program Cengage Learning publishes a number of readers. Some contain exclusively primary sources, others are devoted to essays and secondary sources, and still others provide a combination of primary and secondary sources. All of these readers are designed to guide students through the process of historical inquiry. Visit **cengage.com/history** for a complete list of readers.

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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, law codes, and 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, a civilization that 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 others, 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. After 1500, however, 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, Romans, and 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 an important 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 2002. 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 *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 prefer to 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 can also be written simply as 200, just as you would not give your birth year as 2002 C.E., but simply as 2002. 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 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 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 2020 is the year 5780 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—many in feature 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.

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. 430). So is the court transcript of a witchcraft trial in France (p. 447), or a diagram of the solar system drawn by Copernicus (p. 491).

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 be 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 source 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 would have been 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 all ordinary citizens.
7. Can you detect a bias in this document? As the two documents on the siege of Jerusalem (p. 302) 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



Medieval Town

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 above 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 inside the front cover is a good place to start. Map basics include taking care to read and understand every label on whatever 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 on this 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 10.9 (p. 301) 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?)
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.



Ancient Italy

Another kind of invasion appears in Map 11.1 (p. 310). 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. 309 give a sense of how contemporaries tried to explain the plague, and the image on p. 312 vividly illustrates how some people responded to the horrors of the



The Carolingian Empire



The Unification of Italy

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 9.3 (p. 263). 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 9.3 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.

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")?



RMN-Grand Palais/Art Resource, NY

King Louis XIV

4. Why does Louis say that he is writing at that particular time rather than earlier (lines 15–21)?
5. Why does Louis say that Christian missionaries will be good for Tonkin and its people (lines 32–38)? 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 49–60)? 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 61–65)? Protection from what, do you suppose?
8. What reason does the king of Tonkin give for refusing Louis's offer of Christian missionaries (lines 67–73)? 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 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.

A Letter to the King of Tonkin from Louis XIV

1. Most high, most excellent, most mighty and most
2. magnanimous Prince, our very dear and good friend, may it
3. please God to increase your greatness with a happy end!
4. We hear from our subjects who were in your Realm
5. what protection you accorded them. We appreciate this
6. all the more since we have for you all the esteem that one
7. can have for a prince as illustrious through his military
8. valor as he is commendable for the justice which he
9. exercises in his Realm. We have even been informed
10. that you have not been satisfied to extend this general
11. protection to our subjects but, in particular, that you gave
12. effective proofs of it to Messrs. Deydier and de Bourges.
13. We would have wished that they might have been able
14. to recognize all the favors they received from you by
15. having presents worthy of you offered you; but since the
16. war which we have had for several years, in which all of
17. Europe had banded together against us, prevented our
18. vessels from going to the Indies, at the present time,
19. when we are at peace after having gained many victories
20. and expanded our Realm through the conquest of several
21. important places, we have immediately given orders to
22. the Royal Company to establish itself in your kingdom as
23. soon as possible, and have commanded Messrs. Deydier
24. and de Bourges to remain with you in order to maintain
25. a good relationship between our subjects and yours, also
26. to warn us on occasions that might present themselves
27. when we might be able to give you proofs of our esteem
28. and of our wish to concur with your satisfaction as well as
29. with your best interests.
30. By way of initial proof, we have given orders to have
31. brought to you some presents which we believe might be
32. agreeable to you. But the one thing in the world which we
33. desire most, both for you and for your Realm, would be to
34. obtain for your subjects who have already embraced the
35. law of the only true God of heaven and earth, the freedom
36. to profess it, since this law is the highest, the noblest,
37. the most sacred and especially the most suitable to have
38. kings reign absolutely over the people.
39. We are even quite convinced that, if you knew the
40. truths and the maxims which it teaches, you would

41. give first of all to your subjects the glorious example of
42. embracing it. We wish you this incomparable blessing
43. together with a long and happy reign, and we pray God
44. that it may please Him to augment your greatness with the
45. happiest of endings.
46. Written at Saint-Germain-en-Laye, the 10th day of January, 1681,
47. Your very dear and good friend,
48. Louis

Answer from the King of Tonkin to Louis XIV

49. The King of Tonkin sends to the King of France a letter to
50. express to him his best sentiments, saying that he was happy
51. to learn that fidelity is a durable good of man and that justice
52. is the most important of things. Consequently practicing of
53. fidelity and justice cannot but yield good results. Indeed,
54. though France and our Kingdom differ as to mountains,
55. rivers, and boundaries, if fidelity and justice reign among
56. our villages, our conduct will express all of our good feelings
57. and contain precious gifts. Your communication, which
58. comes from a country which is a thousand leagues away,
59. and which proceeds from the heart as a testimony of your
60. sincerity, merits repeated consideration and infinite praise.
61. Politeness toward strangers is nothing unusual in our country.
62. There is not a stranger who is not well received by us. How
63. then could we refuse a man from France, which is the most
64. celebrated among the kingdoms of the world and which for
65. love of us wishes to frequent us and bring us merchandise?
66. These feelings of fidelity and justice are truly worthy to be
67. applauded. As regards your wish that we should cooperate
68. in propagating your religion, we do not dare to permit it,
69. for there is an ancient custom, introduced by edicts, which
70. formally forbids it. Now, edicts are promulgated only to be
71. carried out faithfully; without fidelity nothing is stable. How
72. could we disdain a well-established custom to satisfy a
73. private friendship?...
74. We beg you to understand well that this is our
75. communication concerning our mutual acquaintance. This
76. then is my letter. We send you herewith a modest gift, which
77. we offer you with a glad heart.
78. This letter was written at the beginning of winter and on
79. a beautiful day.

WESTERN CIVILIZATION

CHAPTER 1

The Ancient Near East: The First Civilizations



IMAGE 1.1 Excavation of Warka Showing the Ruins of Uruk

CHAPTER OUTLINE AND FOCUS QUESTIONS

1-1 The First Humans

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

1-2 The Emergence of Civilization

- Q** What characteristics do some scholars use when speaking about the idea of civilization? What are some explanations for why early civilizations emerged?

1-3 Civilization in Mesopotamia

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

1-4 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 these periods? What are their major differences?

1-5 On the Fringes of Civilization

- Q** What is the significance of the Indo-European-speaking peoples?

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 (yoo-FRAY-teez) River while braving high winds and temperatures that reached 120°F, 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 one of the world’s first civilizations.

Southern Iraq in Southwest Asia was one area in the world where civilization began. In fact, people in both Southwest Asia and Egypt developed organized societies, invented writing, and created the ideas and institutions that we associate with civilization. The Greeks and Romans, who later played such a crucial role in the foundation of what became Western civilization, were themselves nourished and influenced by these older societies. It is appropriate, therefore, to begin our story of Western civilization with the early civilizations of Southwest Asia and Egypt. Before considering these civilizations, however, we must briefly examine humankind’s prehistory and observe how human beings made the shift from hunting and gathering to agricultural communities and ultimately to cities and civilization.

CONNECTIONS TO TODAY

What lessons can you learn from the decline and fall of early civilizations, and can you apply those lessons to today’s civilizations? Why or why not?

1-1 The First Humans



FOCUS QUESTIONS: How did the Paleolithic and Neolithic Ages differ? 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. Although modern science has given us more precise methods for examining prehistory, much of our understanding of early humans still relies on conjecture.

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. They were bipedal with a brain size similar to that of modern apes. New hominids continue to be found, although considerable controversy can surround them. For example, the contention that a 2003 discovery in Indonesia of a hominid species known as the hobbit because of its small body is a distinct hominid species has been challenged by other scientists.

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.

1-1a 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 dates are still controversial.

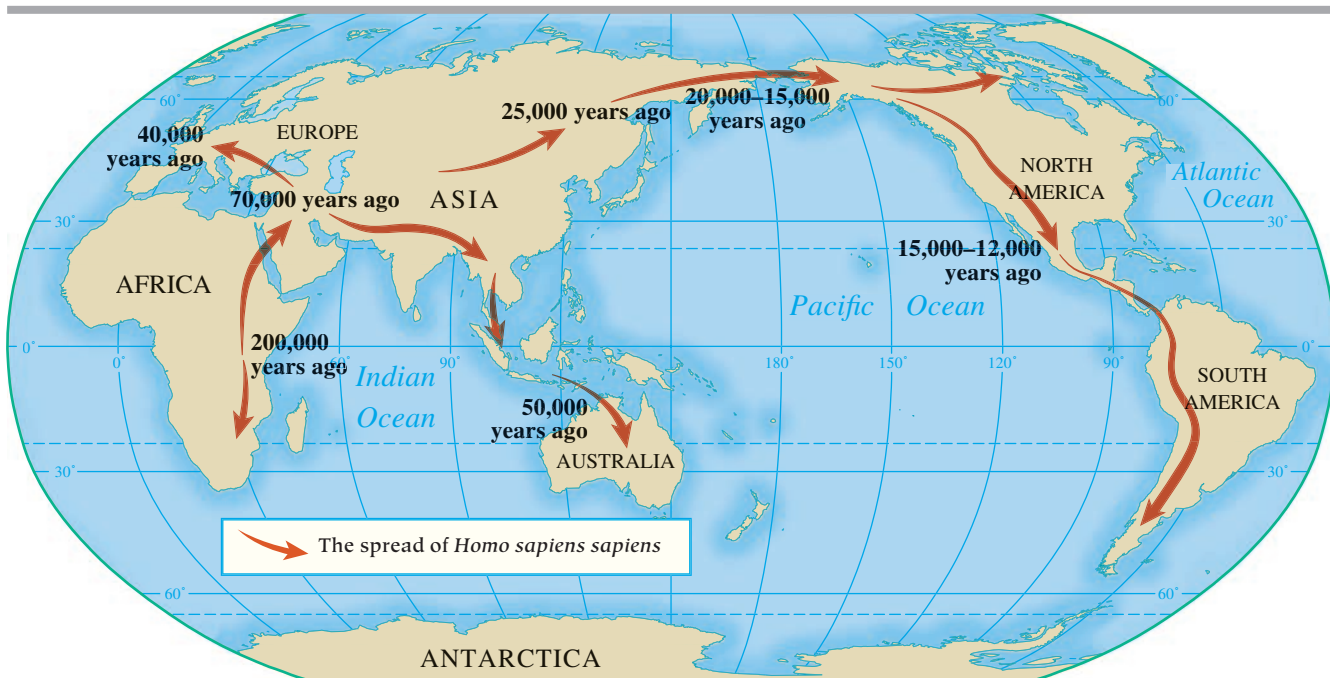
These modern humans, who were our direct ancestors, soon encountered other hominids, such as the Neanderthals, whose remains were first found in 1856 in the Neander valley in Germany. Neanderthal remains have since been found in both Europe and Asia and have been dated to between 200,000 and 30,000 B.C.E.

New genetic evidence since 2010 has indicated that European humans interbred with Neanderthals, and East Asian humans even more so. 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.

HISTORIANS DEBATE

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



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.



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?

CHRONOLOGY	The First Humans
Australopithecines	Flourished ca. 2–4 million years ago
<i>Homo erectus</i>	Flourished ca. 100,000–1.5 million years ago
Neanderthals	Flourished ca. 200,000–30,000 B.C.E.
<i>Homo sapiens sapiens</i>	Emerged ca. 200,000 B.C.E.

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 origin. In any case, by 10,000 B.C.E., *Homo sapiens sapiens* could be found throughout the world. By that time, it was the only human species left. All humans today, whether Europeans, Australian Aborigines, or Africans, belong to the same subspecies of human being.

1-1b 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 time 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 various 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 or thirty people. 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 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, many 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 wooden poles or sticks covered with animal hides. Where wood was scarce, Paleolithic hunter-gatherers might use the bones of mammoths to build frames that were then 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 (see Image 1.2). Most of these are animals that Paleolithic peoples 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 in their turn. . . . These were moments of indescribable madness.”¹


1-1c 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 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 in living patterns 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. Dogs and sheep were among the first animals to be domesticated, and the domestication of animals such as goats, cattle, pigs, and sheep provided a steady source of meat, milk, and fibers such as wool for clothing. Larger animals could also be used for work as beasts of burden. The growing of crops and the taming of food-producing animals created a new relationship between humans and nature. Historians



IMAGE 1.2 Paleolithic Cave Painting: The Lascaux Cave. Cave paintings of large animals reveal the cultural creativity of Paleolithic peoples. This scene is part of a large underground chamber found accidentally in 1940 at Lascaux, France, by some boys looking for their dog. This work is dated around 15,000 B.C.E. To make their paintings, Paleolithic artists used stone lamps that burned animal fat to illuminate the cave walls and mixed powdered mineral ores with animal fat to create red, yellow, and black pigments. Some artists even made brushes out of animal hairs with which to apply the paints.

 *What does this painting reveal about Paleolithic peoples?*

speak of this as the 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 way of life and begin to live in settled communities.

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

Neolithic Farming Villages The growing of crops on a regular basis gave rise to more permanent settlements that historians refer to as Neolithic farming villages or towns. One of the oldest and most extensive agricultural villages was Çatal Hüyük (chaht-ul hoo-YOOK), which is located in modern-day Turkey. Its walls enclosed thirty-two acres, and its population probably reached six thousand during its high point from 6700 to 5700 B.C.E. People lived in simple mudbrick 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 at Çatal Hüyük, including fruits, nuts, and three kinds of wheat. Artisans made weapons and jewelry that were traded with neighboring peoples. 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 statues point to the important role of religious practices in the lives of these Neolithic people (see Image 1.3).

Consequences of the Neolithic Revolution The Neolithic Revolution had far-reaching consequences. Once people settled in villages or towns, they built houses for protection and other structures for storing goods. As organized communities stored food and accumulated material goods, they began to engage in trade. People also began to specialize in certain crafts, and a division of labor consequently developed. Pottery was made from clay and baked in fire to make it hard. The pots were used for cooking and for storing grains. Woven baskets were also used for storage. Stone tools became refined as flint blades were developed 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, vegetable fibers from such plants as flax were used to make thread that was woven into cloth.

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 home. Although women also worked in the fields, many remained close to home, caring for the children, weaving cloth, and performing other household tasks. In time, as work outside the home was increasingly perceived as more important than work done at home, men came to play the more dominant role in human society, which gave rise to the practice of **patriarchy** (PAY-tree-ark-ee), or a society dominated by men, a basic pattern that has persisted until our own times.

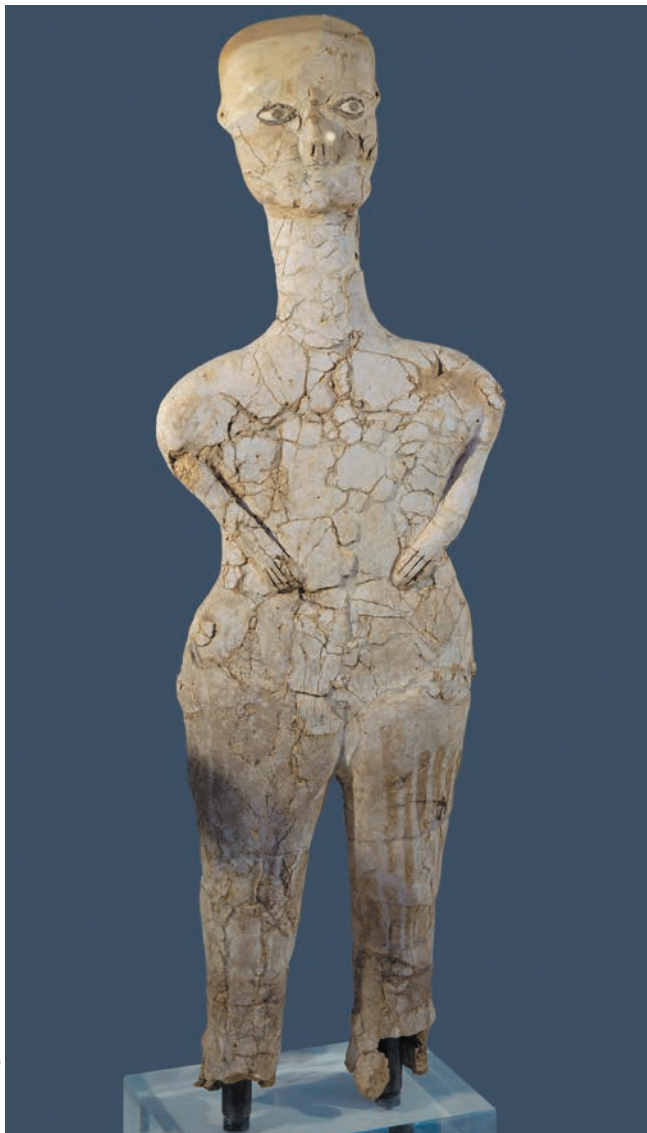


IMAGE 1.3 Statue from Ain Ghazal. This life-size statue made of plaster, sand, and crushed chalk was discovered in 1984 in Ain Ghazal, an archaeological site near Amman, Jordan. Dating from 6500 B.C.E., it is among the oldest known statues of the human figure. Although it appears lifelike, its features are considered generic rather than a portrait of an individual face. The purpose and meaning of this sculpture may never be known.

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 a 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 peoples in the Neolithic Age. The Neolithic Revolution was truly a turning point in human history.

Between 4000 and 3000 B.C.E., significant technical developments began to transform 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 within 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 used in producing tools, after 4000 B.C.E. craftspeople in West Asia discovered that combining copper and tin produced bronze, a much harder and more durable metal than copper. Its widespread use 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 emerged. As wealth increased, these societies began to develop armies and to build walled 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 an entirely new pattern for human life.

1-2 The Emergence of Civilization

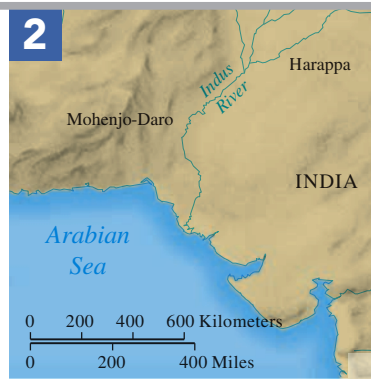


FOCUS QUESTIONS: What characteristics do some scholars use when speaking about the idea of civilization? What are some explanations for why early civilizations emerged?

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 variety 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, as stewards of the gods' property, 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.



Central Asia Civilization



Harappa and Mohenjo-Daro



The Yellow River, China



Caral, Peru

MAP 1.2 Emergence of Civilizations Around the World. Many historians maintain that civilizations developed independently in different parts of the world. As seen on this map, in addition to those in Southwest Asia and Egypt that will be examined in this chapter, civilizations emerged in India, China, Central Asia, and South America.

Q What common features might explain the emergence of civilization in these areas?

The civilizations that developed in Southwest Asia and Egypt will be examined in detail in this chapter. But civilization also developed independently in other parts of the world (see Map 1.2). Between 3000 and 1500 B.C.E., the valleys 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-DAH-roh)—were at the heart of this South Asian civilization. Many written records of the Indus valley civilization exist, but their language has not yet been deciphered. This Indus valley civilization carried on extensive trade with city-states 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 outer walls, royal palaces, and large royal tombs. A system of irrigation enabled 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 mudbrick 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 houses, 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.

CHRONOLOGY	The Birth of Early Civilizations
Egypt	ca. 3100 B.C.E.
Mesopotamia	ca. 3000 B.C.E.
India	ca. 3000 B.C.E.
Peru	ca. 2600 B.C.E.
China	ca. 2000 B.C.E.
Central Asia	ca. 2000 B.C.E.

HISTORIANS DEBATE

1-2a Why Did Early Civilizations Develop?

Since civilizations developed independently in different parts of the world, can general causes be identified that would explain why all of these civilizations emerged? A number of possible explanations of the beginning of civilization have been suggested. One theory maintains that challenges forced human beings to make efforts that resulted in the rise of civilization. Some scholars have adhered to a material explanation and have argued that material forces, such as the growth of food surpluses, made possible the specialization of labor and 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 massive human effort to manage the water, an undertaking that required organization and led to civilized cities. Other historians have argued that nonmaterial forces, primarily religious, provided the sense of unity and purpose that made such organized activities possible. Finally, some scholars doubt that we will ever discover the actual causes of early civilization.

1-3 Civilization in Mesopotamia



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 two rivers. In late spring, the Tigris and Euphrates overflow 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 unpredictable 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.

1-3a 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., the Sumerians had established a number of independent cities in southern Mesopotamia, including Eridu, Ur, Uruk, Umma, and Lagash (see Map 1.3). There is evidence that they were not the first people in the region, however. A number of Sumerian agricultural and craft terms are not Sumerian in origin, indicating that the Sumerians adopted some aspects of preexisting settlements. 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 1,000 acres encircled by a wall 6 miles long with defense towers located every 30 to 35 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 for building purposes, it did have plenty of mud. Mudbricks, 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 mudbricks, 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 the gods and supervised the temples and their property. The priests and priestesses had great power. 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). Actual ruling power, however, was primarily in the hands of worldly figures known as kings.

Kingship Sumerians viewed kingship as divine in origin—kings, they believed, 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, issued laws, supervised the building