CENGAGE

WESTERN CIVILIZATION

Tenth Edition

A BRIEF HISTORY

Jackson J. Spielvogel

WESTERN CIVILIZATION

A BRIEF HISTORY

TENTH EDITION

WESTERN CIVILIZATION

A BRIEF HISTORY

Jackson J. Spielvogel

The Pennsylvania State University

CENGAGE

Australia • Brazil • Mexico • Singapore • United Kingdom • United States

CENGAGE

Western Civilization: A Brief History,
Tenth Edition
Jackson J. Spielvogel

Product Manager: Joseph D. Potvin

Senior Content Manager: Philip Lanza

Learning Designer: Kate MacLean

Product Assistant: Haley Gaudreau

Marketing Manager: Valerie Hartman

Senior IP Analyst: Alexandra Ricciardi

IP Project Manager: Betsy Hathaway

Production Service/Compositor:
MPS Limited

Art Director: Sarah Cole

Text and Cover Design: Deborah Dutton/
Dutton & Sherman Design

Cover Image: Jacques-Louis David (1748–1825), Portrait of Antoine Laurent Lavoisier (Paris, 1743–1794), French chemist, with his Wife, 1788. (Photo By DEA/E. LESSING/De Agostini/Getty Images)

Library of Congress Control Number: 2018954187

Student Edition:

ISBN: 978-1-337-69646-3

Loose-leaf Edition:

ISBN: 978-0-357-02681-6

Cengage
20 Channel Center Street
Boston, MA 02210
USA

Cengage is a leading provider of customized learning solutions with employees residing in nearly 40 different countries and sales in more than 125 countries around the world. Find your local representative at **www.cengage.com.**

Cengage products are represented in Canada by Nelson Education, Ltd.

To learn more about Cengage platforms and services, register or access your online learning solution, or purchase materials for your course, visit **www.cengage.com.**

Printed in the United States of America
Print Number: 01 Print Year: 2018

ABOUT THE AUTHOR

Jackson J. Spielvogel is associate professor emeritus of history at The Pennsylvania State University. He received his Ph.D. from The Ohio State University, where he specialized in Reformation history under Harold J. Grimm. His articles and reviews have appeared in such journals as *Moreana, Journal of General Education, Catholic Historical Review, Archiv für Reformationsgeschichte,* and *American Historical Review*. He has also contributed chapters or articles to *The Social History of the Reformation, The Holy Roman Empire: A Dictionary Handbook,* the *Simon Wiesenthal Center Annual of Holocaust Studies,* and *Utopian Studies*. His work has been supported by fellowships from the Fulbright Foundation and the Foundation for Reformation Research. At Penn State, he helped inaugurate the Western civilization courses as well as a popular course on Nazi Germany. His book *Hitler and Nazi Germany* was published in 1987 (seventh edition, 2014). He is the author of *Western Civilization*, first published in 1991 (tenth edition, 2018), and the coauthor (with William Duiker) of *World History*, first published in 1994 (ninth edition, 2019). Professor Spielvogel has won five major university-wide teaching awards. During the year 1988–1989, he held the Penn State Teaching Fellowship, the university's most prestigious teaching award. In 1996, he won the Dean Arthur Ray Warnock Award for Outstanding Faculty Member, and in 2000, he received the Schreyer Honors College Excellence in Teaching Award.

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

BRIEF CONTENTS

CONTENTS

MAPS

DOCUMENTS

CHAPTER 15

CHAPTER 16

CHAPTER 17

CHAPTER 18

CHAPTER 19

CHAPTER 20

FEATURES

GLOBAL PERSPECTIVES

FILM & HISTORY

OPPOSING VIEWPOINTS

IMAGES OF EVERYDAY LIFE

PREFACE

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

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

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

FEATURES OF THE TEXT

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

A second primary source feature, **Opposing Viewpoints**, introduced in the seventh edition, presents comparisons of two or three primary sources along with focus questions to facilitate student analysis of historical documents. A visual feature, **Images of Everyday Life,** combines two or more illustrations with a lengthy caption to provide insight into various aspects of social life and includes such topics as "Children in the Roman World," "Entertainment in the Middle Ages," "The Aristocratic Way of Life," and "Youth Culture in the 1960s." Another boxed feature, **Film & History,** now appears in a new, brief format that can be found in fifteen chapters; the features reference fifteen films, including the new additions of *Suffragette* and *The Imitation Game*.

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

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

of each chapter, a **Chapter Summary** and **Reflection Questions** provide valuable study aids.

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

New to This Edition

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

Chapter 1 new Historians Debate feature, "Why did Early Civilizations Develop?"; possible discovery of new hominids in Indonesia; Neanderthals and modern humans; the Lascaux cave; new feature, Global Perspectives: "The Stele in the Ancient World"; Hatshepsut's reign in Egypt.

Chapter 2 the Hebrew Bible, including the Documentary Hypothesis; the role of rabbis; the Ten Commandments; Assyrian society; Assyrian women; new document, "The Code of Assura"; new B-head section "Assyrian Culture."

Chapter 3 Minoan Crete; Mycenaean Greece; the so-called "Dark Age" in Greece; the polis; Greek cultural identity; new feature, Global Perspectives: "The Influence of the East on the Greeks"; the role of the Persian threat for a growing sense of Greek cultural identity; growing sense of Greek cultural identity due to athletic games.

Chapter 4 new document, "The Character of Alexander"; political and military institutions; new feature, Global Perspectives: "The Influence of the Greeks on India"; new C-head section on "The Appeal of Epicureanism and Stoicism"; Judas Maccabeus.

Chapter 5 new Historians Debate feature, "Who were the Etruscans?"; Aeneas and Romulus and Remus and the legendary founding of Rome; citizenship policy and the Roman army; Roman imperialism; edited coverage of Roman slavery.

Chapter 6 revolts against Roman rule during the *Pax Romana*; new Historians Debate feature, "What was Romanization?"; the provinces; contacts with Han China; trade with India; revolts against Roman role in Judaea; new feature, Global Perspectives: "Women in the Roman and Han Empires."

Chapter 7 the emperor Constantine; the early Germans; the Ostrogothic Kingdom of Italy; the Visigothic Kindom of Spain; new C-head section "The Growing Wealth of Monasteries."

Chapter 8 new feature, Global Perspectives: "Lords, Vassals, and Samurai in Europe and Japan"; the manorial system; new document, "A Manor House"; Empress Irene; new C-head sections "Women in the Islamic World" and "The Culture of Islam."

Chapter 9 the role of agriculture in the development of trade in the High Middle Ages; the Commercial Revolution of the High Middle Ages; new feature, Global Perspectives: "Medieval Cities in West and East"; universities and the introduction of Aristotle's works in the West.

Chapter 10 Bernard of Clairvaux; monasticism; new feature, Global Perspectives: "Medieval Monastic Life in West and East"; new document, "The Miraculous Power of the Sacraments"; new Historians Debate feature, "What Motivated the Crusaders?"; the Fourth Crusade; the effects of the crusades.

Chapter 11 the longbow; the battles of the Hundred Years' War; new document, "The Hundred

Years' War"; the Babylonian Captivity of the church; the Great Schism and popular religion; new material on Petrarch.

Chapter 12 the Hanseatic League and the city of Lübeck; Florence in the Renaissance; the spiritual perspective of Italian Renaissance humanism; new document, "The Genius of Michelangelo"; Albrecht Dürer.

Chapter 13 Erasmus; the spread of Luther's ideas; new document, "Calvin's Rules for the Church in Geneva."

Chapter 14 the Aztecs; Spanish cities in the New World; new feature, Global Perspectives: "West Meets East: An Exchange of Royal Letters"; Mughal India; British India; the Columbian Exchange.

Chapter 15 new material on women and witchcraft; new document, "The Destruction of Magdeburg in the Thirty Years' War"; new feature, Global Perspectives: "Sun Kings: West and East"; Peter the Great.

Chapter 16 technological innovations; Hermetic magic and the Scientific Revolution; Vesalius; Harvey and medical practice.

Chapter 17 John Locke; Rococo art and architecteure; new feature, Global Perspectives: "Popular Culture in the West and East"; toleration and religion.

Chapter 18 Frederick II of Prussia; Joseph II of Austria; new B-head section "The New Consumer."

Chapter 19 the Three Estates; French finances; the formation of political factions; new document, "Response to the King's Flight to Varennes"; the flight to Varennes; the Terror.

Chapter 20 new document, "The Steam Engine and Cotton"; early railroads; industrialization and Great Exhibition of 1851 in Britain; British policies in India; new feature, Global Perspectives: "Attitudes of the Industrial Middle Class in Britain and Japan."

Chapter 21 the French Revolution of 1830; Great Britain; the Revolutions of 1848; Romanticism; new document, "Beethoven's Instrumental Music."

Chapter 22 the Crimean War; the Franco-Prussian War; Victorian Britain; Realism in art.

Chapter 23 economic growth; new feature, Global Perspectives: "West and East: Textile Factory Work"; the social classes; mass tourism; new document, "Women's Soccer, 1881."

Chapter 24 new feature, Global Perspectives: "Impressionist Painting: West and East"; Modernism and the arts; new Film & History feature on *Suffragette*; the United States; imperialism.

Chapter 25 new material in the Introduction; new document, "The Reality of War: The Views of British Poets"; life in the trenches; new feature, Global Perspectives, "Soldiers from Around the World"; the November armistice; the Treaty of Versailles.

Chapter 26 the colonial empires; Nazi Germany; new document, "Spain in Turmoil: A View from Barcelona"; arts, film, and culture; new C-head section on "The Culture of Nazism."

Chapter 27 naval battles, including Battle of North Atlanic and Battle of Leyte Gulf; resistance movements; new feature, Global Perspectives: "The Impact of Total War in West and East"; new B-head section, "The Impact of Technology"; new Film & History feature on *The Imitation Game*.

Chapter 28 decolonization in Africa; decolonization in the Middle East and Asia; France; Great Britain.

Chapter 29 the European economy; new document, "Margaret Thatcher: 'Thatcherism' and the Free Market"; Italy; the United States economy.

Chapter 30 Russia; Eastern Europe; Germany; Great Britain; France; Italy; the United States; Canada; new document, "The West and Islam"; new C-head sections, "Terrorism as a Global War" and "Migration Crisis"; new B-head sections, "The New Urban Environment," "The Digital Age," "Art in the Contemporary World," and "Music since 1985"; technology; religion; new feature, Global Perspectives: "The New Global Economy: Fast Fashion."

The enthusiastic response to the primary sources (boxed documents) led me to evaluate the content of each document carefully and add new documents throughout the text, including new comparative documents in the feature called **Opposing Viewpoints.** This feature has been expanded and now appears in most chapters. The extensive collection of **maps and images**, a longtime feature of the text, are now all numbered for easy reference.

New to the tenth edition is 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 sixteen chapters, includes such topics as "The Stele in the Ancient World," "Women in the Roman and Han Empires," "Medieval Monastic Life in the West and East," Sun Kings: West and East," "West and East: Textile Factory Work," and "The New Global Economy: Fast Fashion."

New historiographical sections, now titled **Historians Debate**, examine how and why historians differ in their interpretation of specific topics. New examples include "Why did Early Civilizations Develop?"; "Who were the Etruscans?"; "What was Romanization?"; "What were the Effects of the Crusades?"; and "Catholic Reformation or Counter-Reformation?"

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

Instructor Resources

MINDTAP From Cengage MindTap for *Western Civilization: A Brief History* 10e is a flexible, online learning platform that provides students with a relevant and engaging learning experience that builds their critical thinking skills and fosters their argumentation and analysis skills. Through a carefully designed chapter-based learning path, MindTap supports students as they develop historical understanding, improve their reading and writing skills, and practice critical thinking by making connections between ideas.

Students read sections of the ebook and take Check Your Understanding quizzes that test their reading comprehension. They put higher-level critical thinking skills into practice to complete chapter tests. They also use these skills to analyze textual and visual primary sources in each chapter through an autograded image primary source activity and a manually graded short essay in which students write comparatively about multiple primary sources.

Beyond the chapter-level content, students can increase their comfort in analyzing primary sources through thematically-organized primary source autograded activities that span the text. They also practice synthesizing their knowledge and articulating what they have learned through responding to essay prompts that span broader themes in the book.

MindTap also 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 located on the MindTap app dock that house thousands of peer-reviewed journals, newspapers, magazines, and books.

The additional content available in MindTap mirrors and complements the authors' narrative, but also includes primary-source content and assessments not found in the printed text. 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. The Test Bank contains essay, multiple-choice, true-or-false, and historical identification questions for each chapter. The Instructor's Resource Manual includes instructional objectives and focus questions, 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 that collate the key takeaways from the chapter in concise visual formats perfect for in-class presentations or for student review.

Cengage.com/student Save your students time and money. Direct them to www.cengage.com/student for a choice in formats and savings and a better chance to succeed in your class. Cengage.com/student, Cengage's online store, is a single destination for more than 10,000 new textbooks, ebooks study tools, and audio supplements. Students have the freedom to purchase à la carte exactly what they need when they need it. Students can save up to 70% off on the ebook electronic textbook.

CENGAGE UNLIMITED We now offer CENGAGE UNLIMITED, the first-of-its-kind digital subscription designed specifically to lower costs. Students get everything Cengage has to offer—in one place. For $119.99 per term (or $179.99 per year), students have access to:

- Award-winning products proven to boost outcomes and increase engagement
- Over 20,000 digital products, covering 70 disciplines and 675 courses
- A free print rental with any activated digital learning product (like MindTap)
- Dozens of study guides matched to the most common college courses
- Twelve-month free access for up to six ebooks

Currently available in selected markets. For more information, please contact your local Learning Consultant or visit **cengage.com/unlimited**

Learn more at Cengage.com about books that build skills in doing history including:

- *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.

- *Writing for College History,* 1e (ISBN: 9780618306039) Prepared by Robert M. Frakes of Clarion University.
- *The Modern Researcher*, 6e (ISBN: 9780495318705) Prepared by Jacques Barzun and Henry F. Graff of Columbia University.

Reader Program Cengage 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 **www.cengage.com/history** for a complete list of readers.

Custom Options Nobody knows your students like you, so why not give them a text that is tailor-fit to their needs? Cengage offers custom solutions for your course—whether it's making a small modification to *Western Civilization: A Brief History* 10e, to match your syllabus or combining multiple sources to create something truly unique. Contact your Cengage representative to explore custom solutions for your course.

ACKNOWLEDGMENTS

I would like to thank the many teachers and students who have used previous editions of *Western Civilization: A Brief History*. I am gratified by their enthusiastic response to a textbook that was intended to put the *story* back in *history* and capture the imagination of the reader. I especially thank the many teachers and students who made the effort to contact me personally to share their enthusiasm. I am deeply grateful to John Soares for his assistance in preparing the map captions and to Charmarie Blaisdell of Northeastern University for her detailed suggestions on women's history. Daniel Haxall of Kutztown University provided valuable assistance with materials on postwar art, popular culture, postmodern art and thought, and the digital age. I am especially grateful to Kathryn Spielvogel for her work as editorial associate for Chapters 15–30. Thanks to Cengage's comprehensive review process, many historians were asked to evaluate my manuscript and review each edition. I am grateful to the following for the innumerable suggestions that have greatly improved my work:

Patricia Adelle
William Paterson University

Paul Allen
University of Utah

Gerald Anderson
North Dakota State University

Susan L. H. Anderson
Campbell University

Letizia Argenteri
University of San Diego

Roy A. Austensen
Illinois State University

James A. Baer
Northern Virginia Community College—Alexandria

James T. Baker
Western Kentucky University

Patrick Bass
Morningside College

John F. Battick
University of Maine

Frederic J. Baumgartner
Virginia Polytechnic Institute

Phillip N. Bebb
Ohio University

Anthony Bedford
Modesto Junior College

F. E. Beemon
Middle Tennessee State University

Joel Benson
Northwest Missouri State University

Robert L. Bergman
Glendale Community College

Leonard R. Berlanstein
University of Virginia

Douglas T. Bisson
Belmont University

Charmarie Blaisdell
Northeastern University

Stephen H. Blumm
Montgomery County Community College

Hugh S. Bonar
California State University

Werner Braatz
University of Wisconsin—Oshkosh

Alfred S. Bradford
University of Missouri

Maryann E. Brink
College of William & Mary

Blaine T. Browne
Broward Community College

J. Holden Camp, Jr.
Hillyer College, University of Hartford

Jack Cargill
Rutgers University

Martha Carlin
University of Wisconsin—Milwaukee

Elizabeth Carney
Clemson University

Kevin K. Carroll
Arizona State University

Yuan-Ling Chao
Middle Tennessee State University

Eric H. Cline
Xavier University

Michael Clinton
Gwynedd Mercy College

Robert Cole
Utah State University

William J. Connell
Rutgers University

Nancy Conradt
College of DuPage

Marc Cooper
Southwest Missouri State

Caitlin Corning
George Fox University

Richard A. Cosgrove
University of Arizona

David A. Crain
South Dakota State University

Michael A. Crane, Jr. (student)
Everett Community College

Steve Culbertson
Owens Community College

Luanne Dagley
Pellissippi State Technical Community College

Marion F. Deshmukh
George Mason University

Michael F. Doyle
Ocean County College

Michael Duckett
Dawson College

Laura Dull
Delta College

Roxanne Easley
Central Washington University

James W. Ermatinger
University of Nebraska—Kearney

Charles T. Evans
Northern Virginia Community College

Porter Ewing
Los Angeles City College

Carla Falkner
Northeast Mississippi Community College

Steven Fanning
University of Illinois—Chicago

Ellsworth Faris
California State University—Chico

Gary B. Ferngren
Oregon State University

Mary Helen Finnerty
Westchester Community College

Eve Fisher
South Dakota State University

Lucien Frary
Rider University

Erik Freas
Borough of Manhattan Community College—CUNY

A. Z. Freeman
Robinson College

Marsha Frey
Kansas State University

Frank J. Frost
University of California—Santa Barbara

Frank Garosi
California State University—Sacramento

Lorettann Gascard
Franklin Pierce College

Richard M. Golden
University of North Texas

Manuel G. Gonzales
Diablo Valley College

Amy G. Gordon
Denison University

Richard J. Grace
Providence College

Hanns Gross
Loyola University

John F. Guilmartin
Ohio State University

Jeffrey S. Hamilton
Gustavus Adolphus College

J. Drew Harrington
Western Kentucky University

James Harrison
Siena College

Derek Hastings
Oakland University

A. J. Heisserer
University of Oklahoma

Fred Heppding
Maranatha Baptist University

Rowena Hernández-Múzquiz
Old Dominion University

Betsey Hertzler
Mesa Community College

Robert Herzstein
University of South Carolina

Shirley Hickson
North Greenville College

Martha L. Hildreth
University of Nevada

Boyd H. Hill, Jr.
University of Colorado—Boulder

Sean Hill
Irvine Valley College

Michael Hofstetter
Bethany College

Donald C. Holsinger
Seattle Pacific University

Frank L. Holt
University of Houston

W. Robert Houston
University of South Alabama

David R. C. Hudson
Texas A&M University

Paul Hughes
Sussex County Community College

Richard A. Jackson
University of Houston

Fred Jewell
Harding University

Jenny M. Jochens
Towson State University

Carolyn Johnston
Marian College

William M. Johnston
University of Massachusetts

Allen E. Jones
Troy State University

George Kaloudis
Rivier College

Jeffrey A. Kaufmann
Muscatine Community College

David O. Kieft
University of Minnesota

Patricia Killen
Pacific Lutheran University

William E. Kinsella, Jr.
Northern Virginia Community College—Annandale

James M. Kittelson
Ohio State University

Doug Klepper
Santa Fe Community College

Mark Klobas
Scottsdale Community College

Cynthia Kosso
Northern Arizona University

Clayton Miles Lehmann
University of South Dakota

Diana Chen Lin
Indiana University, Northwest

Ursula W. MacAffer
Hudson Valley Community College

Andrea Maestrejuan
Metropolitan State University—Denver

Anthony Makowski
Delaware County Community College

Harold Marcuse
University of California—Santa Barbara

Mavis Mate
University of Oregon

Tom Maulucci
State University of New York—Fredonia

Meghean Mayeur
Southeastern Louisiana University

T. Ronald Melton
Brewton Parker College

Jack Allen Meyer
University of South Carolina

Eugene W. Miller, Jr.
The Pennsylvania State University—Hazleton

David Mock
Tallahassee Community College

John Patrick Montano
University of Delaware

Rex Morrow
Trident Technical College

Thomas M. Mulhern
University of North Dakota

Pierce Mullen
Montana State University

Frederick I. Murphy
Western Kentucky University

William M. Murray
University of South Florida

Otto M. Nelson
Texas Tech University

Sam Nelson
Willmar Community College

John A. Nichols
Slippery Rock University

Lisa Nofzinger
Albuquerque Technical Vocational Institute

Heather O'Grady-Evans
Elmira College

Chris Oldstone-Moore
Augustana College

Donald Ostrowski
Harvard University

James O. Overfield
University of Vermont

Matthew L. Panczyk
Bergen Community College

Kathleen Parrow
Black Hills State University

Michael Pascale
SUNY, Suffolk County Community College

Jonathan Perry
University of Central Florida

Carla Rahn Phillips
University of Minnesota

Keith Pickus
Wichita State University

Linda J. Piper
University of Georgia

Janet Polasky
University of New Hampshire

Thomas W. Porter
Randolph-Macon College

Charles A. Povlovich
California State University—Fullerton

Nancy Rachels
Hillsborough Community College

Charles Rearick
University of Massachusetts—Amherst

Jerome V. Reel, Jr.
Clemson University

Paul Reuter
Jefferson State Community College

Joseph Robertson
Gadsden State Community College

Jonathan Roth
San Jose State University

Constance M. Rousseau
Providence College

Julius R. Ruff
Marquette University

John Saddler
George Mason University

Richard Saller
University of Chicago

Magdalena Sanchez
Texas Christian University

Bonnie F. Saunders
Glendale Community College

Jack Schanfield
Suffolk County Community College

Richard Schellhammer
University of West Alabama

Linda Scherr
Mercer County Community College

Roger Schlesinger
Washington State University

Joanne Schneider
Rhode Island College

Alexandra Tolin Schultz
State University of New York—Oneonta

Thomas C. Schunk
University of Wisconsin—Oshkosh

Denise Scifres
Hinds Community College

Kyle C. Sessions
Illinois State University

Colleen M. Shaughnessy
Zeena Endicott College

Linda Simmons
Northern Virginia Community College—Manassas

Donald V. Sippel
Rhode Island College

Douglas R. Skopp
State University of New York—Plattsburgh

Glen Spann
Asbury College

John W. Steinberg
Georgia Southern University

Paul W. Strait
Florida State University

James E. Straukamp
California State University—Sacramento

Brian E. Strayer
Andrews University

Fred Suppe
Ball State University

Ruth Suyama
Los Angeles Mission College

Roger Tate
Somerset Community College

Tom Taylor
Seattle University

Jack W. Thacker
Western Kentucky University

Janet A. Thompson
Tallahassee Community College

David S. Trask
Guilford Technical Community College

Thomas Turley
Santa Clara University

John G. Tuthill
University of Guam

Maarten Ultee
University of Alabama

Donna L. Van Raaphorst
Cuyahoga Community College

Nancy G. Vavra
University of Colorado—Boulder

Janet Walmsley
George Mason University

Allen M. Ward
University of Connecticut

Richard D. Weigel
Western Kentucky University

Michael Weiss
Linn-Benton Community College

Richard S. Williams
Washington State University

Arthur H. Williamson
California State University—Sacramento

Julianna Wilson
Pima Community College

Katherine Workman
Wright State University

Judith T. Wozniak
Cleveland State University

Walter J. Wussow
University of Wisconsin—Eau Claire

Edwin M. Yamauchi
Miami University

The following individuals contributed reviews for the tenth edition:

Betsy Anderson
East Central Community College

Christopher Beck
Wright State University

Patrick Brennan
Gulf Coast State College

Matt Brent
Rappahannock Community College

Robert Brown
SUNY—Finger Lakes Community College

Claire Cage
University of South Alabama

Matthew Cain
College of Southern Maryland

Christine Eubank
Bergen Community College

Eric Fournier
West Chester University of Pennsylvania

Stella Gomezdelcampo
Roane State Community College

Awad Halabi
Wright State University

Shawn E. Jackson
Clark State Community College

Sarah Jurenka
Bishop State

Max Kent
Santa Monica College

Johanna Luthman
University of North Georgia

Thomas Mockaitis
DePaul University

Cory Reinking
Front Range Community College

David Schneider
Lake Sumter State College

John Speranza
Bergen Community College

Steven J. Williams
New Mexico Highlands University

Julianna Wilson
Pima Community College

The editors at Cengage have been both helpful and congenial at all times. I especially wish to thank Philip Lanza and Kate MacLean, who thoughtfully, efficiently, and pleasantly guided the overall development of the tenth edition. Kayci Wyatt of MPS North America was as cooperative and cheerful as she was competent in matters of production management. And finally, I wish to thank Clark Baxter, who originally asked me to do this project and whose faith in my ability to be a single author of a Western civilization textbook made it all possible.

Above all, I thank my family for their support. The gifts of love, laughter, and patience from my daughters, Jennifer and Kathryn; my sons, Eric and Christian; my daughters-in-law, Liz and Laurie; and my sons-in-law, Daniel and Eddie, were enormously appreciated. I also wish to acknowledge my grandchildren, Devyn, Bryn, Drew, Elena, Sean, Emma, and Jackson, who bring great joy to my life. My wife and best friend, Diane, contributed editorial assistance, wise counsel, good humor, and the loving support that made it possible for me to accomplish a project of this magnitude. I could not have written the book without her.

INTRODUCTION TO STUDENTS OF WESTERN CIVILIZATION

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

Defining Western Civilization

Western civilization itself has evolved considerably over the centuries. Although the concept of the West did not yet exist at the time of the Mesopotamians and Egyptians, their development of writing, their drafting of law codes, and their practice of different roles based on gender all eventually influenced what became Western civilization. Although the Greeks did not conceive of Western civilization as a cultural entity, their artistic, intellectual, and political contributions were crucial to the foundations of Western civilization. The Romans produced a remarkable series of accomplishments that were fundamental to the development of Western civilization, 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 other civilizations, such as that of Islam, leading to a concept of a Western civilization different from other civilizations. In the fifteenth century, Renaissance intellectuals began to identify this civilization not only with Christianity but also with the intellectual and political achievements of the ancient Greeks and Romans.

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

As the concept of Western civilization has evolved over the centuries, so have the values and unique features associated with that civilization. Science played a crucial role in the development of modern Western civilization. The societies of the Greeks, the Romans, and the medieval Europeans were based largely on a belief in the existence of a spiritual order; a dramatic departure to a natural or material view of the universe occurred in the seventeenth-century Scientific Revolution. Science and technology have been important in the growth of today's modern and largely secular Western civilization, although antecedents to scientific development also existed in Greek and medieval thought and practice, and religion remains 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 2000. In the United States, we would all accept that number without question because it is part of the dating system followed in the Western world (Europe and the Western Hemisphere). In this system, events are dated by counting backward or forward from the year 1. When the system was first devised, the year 1 was assumed to be the year of the birth of Jesus, and the abbreviations B.C. (before Christ) and A.D. (for the Latin words *anno Domini*, meaning "in the year of the Lord") were used to refer to the periods before and after the birth of Jesus, respectively. Historians now generally refer to the year 1 in nonreligious terms as the beginning of the "common era." The abbreviations B.C.E. (before the common era) and C.E. (common era) are used instead of B.C. and A.D., although the years are the same. Thus, an event that took place four hundred years before the year 1 would be dated 400 B.C.E. (before the common era)—or the date could be expressed as 400 B.C. Dates after the year 1 are labeled C.E. Thus, an event that took place two hundred years after the year 1 would be dated 200 C.E. (common era), or the date could be written as A.D. 200. It could also be written simply as 200, just as you would not give your birth year as 2000 C.E. but simply as 2000. In keeping with the current usage by most historians, this book will use the abbreviations B.C.E. and C.E.

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

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

The dating of events can also vary from people to people. Most people in the Western world use the Western calendar, also known as the Gregorian calendar after Pope Gregory XIII, who refined it in 1582. The Hebrew calendar uses a different system in which the year 1 is the equivalent of the Western year 3760 B.C.E., considered to be the date of the creation of the world according to the Bible. Thus, the Western year 2018 is the year 5778 on the Hebrew calendar. The Islamic calendar begins year 1 on the day Muhammad fled Mecca, which is the year 622 on the Western calendar.

STUDYING FROM PRIMARY SOURCE MATERIALS

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

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

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

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

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. 329). So is the court transcript of a witchcraft trial in France (p. 345), or a diagram of the solar system drawn by Copernicus (p. 375).

Secondary evidence is an account by someone about the life or activity of someone else. A story about Abraham

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

Reading Documents

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

1. Who wrote it? The author of the textbook answers this question for you at the beginning of each document in the book. But your instructors may give you other documents to read, and the authorship of each document is the first question you need to answer.
2. What do we know about the author of the document? The more you know about the author, the more meaningful and reliable the information you can extract from the document.
3. Is it a primary or secondary document?
4. When was the document written?
5. What is the purpose of the document? Closely tied to the question of document type is the document's purpose. A work of fiction might have been written to entertain, whereas an official document was written to convey a particular law or decree to subjects, citizens, or believers.
6. Who was the intended audience? A play is meant to be performed by actors on a stage before a group of onlookers, whereas Martin Luther's Ninety-Five Theses were posted publicly and intended to be seen by ordinary citizens.
7. Can you detect a bias in this document? As the two documents on the siege of Jerusalem (p. 235) suggest, firsthand accounts of the Crusades written by Christians and Muslims tend to differ. Each may be "accurate" as far as the writer is concerned, but your job as a historian is to decide whether this written evidence gives a reliable account of what happened. You cannot always believe everything you read, but the more you read, the more you can decide what is, in fact, accurate.

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

Medieval Town

"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 on pages xlii and xliii before Chapter 1 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 the next page all show the same familiar "boot" we call Italy. But all or part of this landmass has also been called Latium, Campania, the duchy of Benevento, the Papal States, the kingdom of the Two Sicilies, Tuscany, Lombardy, Piedmont, and Savoy. Populations and place names change; mountains and oceans do not, at least not much. Whenever you have trouble finding a region or a place on a map, look for a permanent feature to get your bearings.

In addition to kingdoms, cities, and mountains, maps can show the physical proximity of any two or more ideas, movements, or developments. Map 10.6 (p. 234) shows the routes of several crusades of the eleventh and twelfth centuries. Note that the legend associates the color of a crusade's route (shown as a line) with its duration in years. This map makes it possible to see a number of useful things at a glance that could take several maps to describe, including the following:

1. Where each crusade began. (Note the places that send the most crusades and those that send none.)
2. How far each crusade traveled. (Note the mileage key.)
3. Which route each crusade took. (Why did no Crusaders make the trip only on land?)
4. How much time passed between the end of one crusade and the beginning of another. (Did the rate of Crusades accelerate or slow down over time? What does this suggest?)

Ancient Italy

The Unification of Italy

The Carolingian Empire

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

Another kind of invasion appears in Map 11.1 (p. 243). 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. 242 give a sense of how contemporaries tried to explain the plague, and the image on p. 244 vividly illustrates how some people responded to the horrors of the plague. Map 11.1 brings to mind another aspect of this horror by tracking the plague's ruthless and irresistible advance, month by month, year by year. The more information you can gather from the map, the more the document and illustrations can tell you about the horrors of the plague.

A happier kind of movement, the advance of learning, appears in Map 9.3 (p. 205). 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")?
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.

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

King Louis XIV

A Letter to the King of Tonkin from Louis XIV

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

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

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

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

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

Your very dear and good friend,

Louis

Answer from the King of Tonkin to Louis XIV

The King of Tonkin sends to the King of France a letter to express to him his best sentiments, saying that he was happy to learn that fidelity is a durable good of man and that justice is the most important of things. Consequently practicing of fidelity and justice cannot but yield good results. Indeed, though France and our Kingdom differ as to mountains, rivers, and boundaries, if fidelity and justice reign among our villages, our conduct will express all of our good feelings and contain precious gifts. Your communication, which comes from a country which is a thousand leagues away, and which proceeds from the heart as a testimony of your sincerity, merits repeated consideration and infinite praise.

Politeness toward strangers is nothing unusual in our country. There is not a stranger who is not well received by us. How then could we refuse a man from France, which is the most celebrated among the kingdoms of the world and which for love of us wishes to frequent us and bring us merchandise? These feelings of fidelity and justice are truly worthy to be applauded. As regards your wish that we should cooperate in propagating your religion, we do not dare to permit it, for there is an ancient custom, introduced by edicts, which formally forbids it. Now, edicts are promulgated only to be carried out faithfully; without fidelity nothing is stable. How could we disdain a well-established custom to satisfy a private friendship?...

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

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


30°W
20°W
10°W
0°
10°E
20°E
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
Arctic Circle
Reykjavik
ICELAND
Faroe Islands (Den.)
Shetland Islands (U.K.)
NORWAY
SWEDEN
Oslo
Stockholm
NORTHERN IRELAND
Belfast
Edinburgh
North Sea
IRELAND
Dublin
UNITED KINGDOM
Cardiff
London
DENMARK
Copenhagen
Baltic Sea
Kaliningrad
(RUSSIA
Gdansk
NETHERLANDS
Amsterdam
Hamburg
Elbe R.
POLAND
Berlin
GERMANY
Brussels
Bonn
Leipzig
Warsaw
Vistula R.
BELGIUM
Seine R.
Paris
Frankfurt
LUX.
Luxembourg
Prague
Loire R.
Stuttgart
Rhine R.
CZECH REPUBLIC
SLOVAKIA
ATLANTIC OCEAN
FRANCE
Munich
Zurich
LIECH.
Vienna
Bratislava
Bern
Vaduz
Geneva
SWITZ.
AUSTRIA
Budapest
HUNGARY
Lyons
Ljubljana
Milan
SLOVENIA
Zagreb
Turin
Po R.
CROATIA
Porto
ANDORRA
Monaco
San Marino
BOSNIA & HERZEGOVINA
Belgra
PORTUGAL
SPAIN
Andorra la Vella
MONACO
SERBIA
Sarajevo
KOSOVO
Lisbon
Madrid
Tagus R.
Barcelona
Corsica (Fr.)
SAN MARINO
MONT.
Rome
Podgorica
Balearic Islands (Sp.)
ITALY
ALBANIA
VATICAN CITY
Naples
Tiranë
Sardinia (It.)
Mediterranean Sea
GREEC
Gibraltar (U.K.)
Rabat
Algiers
Sicily (It.)
MOROCCO
ALGERIA
Tunis
Valletta
MALTA
TUNISIA
0
200
400 Km.
0
200
400 Mi.


30°E
70°N
40°E
50°E
60°E
70°E
60°N
80°E
N
NLAND
Lake Ladoga
RUSSIA
Astana
50°N
inki
St. Petersburg
Tallinn
ESTONIA
Volga R.
Moscow
LATVIA
KAZAKHSTAN
UANIA
Vilnius
Minsk
Volga R.
BELARUS
Aral Sea
Brest
Kiev
Kharkov
UZBEKISTAN
Dnieper R.
Don R.
UKRAINE
Donetsk
Dnepropetrovsk
40°N
MOLDOVA
Caspian Sea
Chisinau
Odessa
TURKMENISTAN
ROMANIA
Ashgabat
GEORGIA
Tbilisi
Baku
Bucharest
Black Sea
Danube R.
AZERBAIJAN
ARMENIA
Yerevan
Sofia
BULGARIA
AZER.
Istanbul
Ankara
Tehran
IRAN
TURKEY
Athens
SYRIA
Nicosia
Baghdad
Crete (Gr.)
CYPRUS
IRAQ
30°N
Beirut
LEBANON
Damascus


180°
160°W
140°W
120°W
100°W
80°W
60°W
40°W
20°W
80°N
ARCTIC OCEAN
Arctic Circle
60°N
ALASKA RANGE
ROCKY MOUNTAINS
CANADIAN SHIELD
NORTH AMERICA
APPALACHIAN MTS
Mississippi R.
Rio Grande R.
40°N
NORTH PACIFIC OCEAN
NORTH ATLANTIC OCEAN
Tropic of Cancer
20°N
0°
Equator
Amazon R.
SOUTH AMERICA
ANDES MOUNTAINS
20°S
Tropic of Capricorn
SOUTH PACIFIC OCEAN
SOUTH ATLANTIC OCEAN
40°S
Cape Horn
60°S
Antarctic Circle
80°S
180°
Sea ice
Ice cap
Tundra
Forest
Grassland
Desert
Mountains


20°E
40°E
60°E
80°E
100°E
120°E
140°E
160°E
180°
ARCTIC OCEAN
80°N
60°N
40°N
Tropic of Cancer
20°N
0°
20°S
Tropic of Capricorn
60°S
Antarctic Circle
80°S
180°
EUROPE
ALPS
URAL MTS.
Volga R.
Ob R.
ASIA
GOBI
HINDU KUSH
HIMALAYA MTS.
Indus R.
Ganges R.
Yangtze R.
DECCAN PLATEAU
SAHARA
SYRIAN DESERT
Nile R.
AFRICA
PACIFIC OCEAN
INDIAN OCEAN
NAMIB DESERT
KALAHARI DESERT
Cape of Good Hope
GREAT SANDY DESERT
AUSTRALIA
ANTARCTICA
0 1,000 2,000 Km.
0 1,000 2,000 Mi.

CHAPTER 1

THE ANCIENT NEAR EAST: THE FIRST CIVILIZATIONS

Chapter Outline and Focus Questions

1-1 *The First Humans*

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

1-2 *The Emergence of Civilization*

Q What are the characteristics of civilization, and 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 the three periods? What are their major differences?

Critical Thinking

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

Connections to Today

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

Essam Al-Sudani/AFP/Getty Images

1.1 **Excavation of Warka Showing the Ruins of Uruk**

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

Guided by native Arabs into the southernmost reaches of Iraq, Loftus and his small group of explorers were soon overwhelmed by what they saw. He wrote, "I know of nothing more exciting or impressive than the first sight of one of these great piles, looming in solitary grandeur from the surrounding plains and marshes." One of these piles, known to the natives as the mound of Warka, contained the ruins of Uruk, one of the first cities in the world and part of the world's first civilization.

Southwest Asia was one area in the world where civilization began. Although Western civilization did not yet exist, its origins can be traced back to the

ancient Near East, where people in Southwest Asia and in Egypt in northeastern Africa developed organized societies, invented writing, and created the ideas and institutions that we associate with civilization. The later Greeks and Romans, who played such a crucial role in the development of Western civilization, were nourished and influenced by these older Near Eastern societies. It is appropriate, therefore, to begin our story of Western civilization with the early civilizations of Southwest Asia and Egypt. Before considering them, however, we must briefly examine prehistory and observe how human beings made the shift from hunting and gathering to agricultural communities and ultimately to cities and civilization.

1-1 THE FIRST HUMANS

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

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

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

New hominids continue to be found, although considerable controversy can surround them. The belief that a 2003 discovery in Indonesia of a distinct 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*

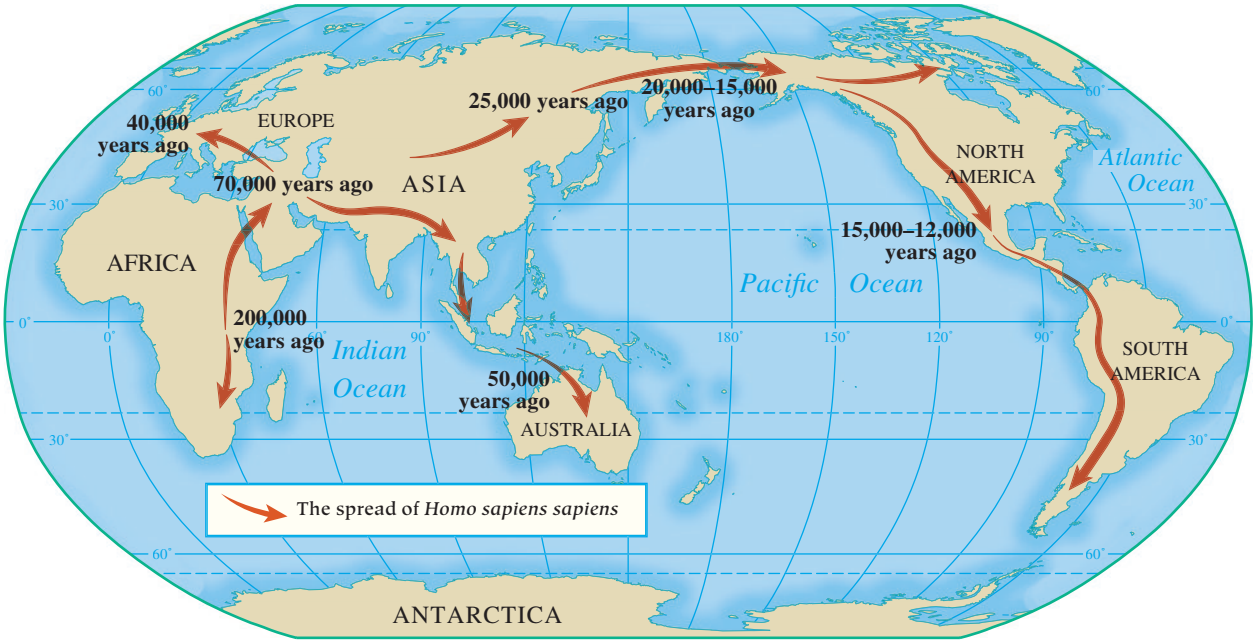
Around 250,000 years ago, a crucial stage in human development began with the emergence of *Homo sapiens* (HOH-moh SAY-pee-unz) ("wise human being"). The first anatomically modern humans, known as *Homo sapiens sapiens* ("wise, wise human being"), appeared in Africa between 200,000 and 150,000 years 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 are still controversial.

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

New genetic evidence has indicated that European and, to a greater extent, East Asian humans interbred with Neanderthals. 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 of only two or three miles per generation, but this was enough to populate the world in some tens of thousands of years. Some scholars, who advocate a multiregional theory, have suggested that advanced human creatures may have emerged independently in different parts of the world, rather than in Africa alone. But the latest genetic, archaeological, and climatic evidence strongly supports the out-of-Africa theory as the most likely explanation of human origins. In any case, by 10,000 B.C.E., members of the *Homo sapiens sapiens* species could be found throughout the world. By that time, it was the only human species left. All humans today, whether they are Europeans, Australian Aborigines, or Africans, belong to the same subspecies of human being.

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



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

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?

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 a period of time, they came to know which plants to eat and which animals to hunt. They did not know how to grow crops or raise animals, however. They gathered wild nuts, berries, fruits, and a variety of wild grains and green plants. Around the world, they hunted and consumed different animals, including buffalo, horses, bison, wild goats, and reindeer. In coastal areas, fish were a rich source of nourishment.

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

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

Some groups of Paleolithic peoples found shelter in caves, but over time they also created new types of shelter. Perhaps the most common was a simple structure of wood poles or sticks covered with animal hides.

The systematic use of fire, which archaeologists believe began around 500,000 years ago, made it possible for the caves and human-made structures to have a source of light and heat. Fire also enabled early humans to cook their food, making it taste better, last longer, and in the case of some plants, such as wild grain, easier to chew and digest.

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

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 *New Stone Age* is misleading, however. Although Neolithic peoples made a new type of polished stone ax, this was not the major change that occurred after 10,000 B.C.E.

An Agricultural Revolution The biggest change was the shift from gathering plants and hunting animals for sustenance (food gathering) to producing food by

Pictures from History/Bridgeman Images

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.

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

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

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

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

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

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

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

New Developments Between 4000 and 3000 B.C.E., significant technical developments began to transform the Neolithic towns. The invention of writing enabled records to be kept, and the use of metals marked a new level of human control over the environment and its resources. Already before 4000 B.C.E., craftspeople had discovered that certain rocks could be heated to liquefy

metals embedded in them. The metals could then be cast in molds to produce tools and weapons that were more refined than stone instruments. Although copper was the first metal to be made into tools, after 4000 B.C.E., craftspeople in western Asia discovered that combining copper and tin created bronze, a much harder and more durable metal than copper. Its widespread use has led historians to call the period from around 3000 to 1200 B.C.E. the **Bronze Age**; thereafter, bronze was increasingly replaced by iron.

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

1-2 THE EMERGENCE OF CIVILIZATION

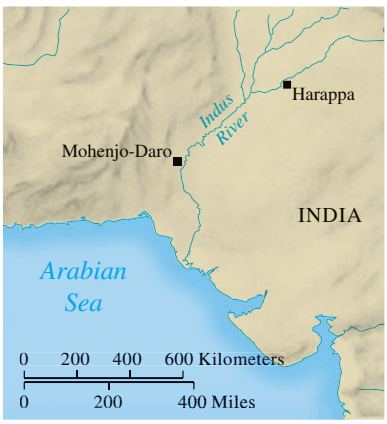
Focus Question: What are the characteristics of civilization, and what are some explanations for why early civilizations emerged?

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

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

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

Scholars long believed that civilization emerged in only four areas, the fertile river valleys of the Tigris



Map 1.2 **Harappa and Mohenjo-Daro**

Map 1.3 **The Yellow River, China**

Map 1.4 **Central Asia Civilization**

Map 1.5 **Caral, Peru**

not naturally conducive to agriculture. Abundant food could be produced only with a massive human effort to manage the water, an undertaking that required organization and led to civilized societies. Other historians have argued that nonmaterial forces, primarily religious, provided the sense of unity and purpose that made such organized living possible. Finally, some scholars doubt that we will ever discover the actual causes of early civilization.

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

Another early civilization emerged in the Supe River Valley of Peru. At the center of this civilization was the city of Caral, which flourished around 2600 B.C.E. It contained buildings for officials, apartment buildings, and grand residences, all built of stone. The inhabitants of Caral also developed a system of irrigation by diverting a river more than a mile upstream into their fields.

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 the development of large communities with bureaucratic organization. But the area of the Fertile Crescent, in which civilization emerged in Southwest Asia (see Map 1.6), was

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 rivers. In late spring, the Tigris and Euphrates overflow their banks and deposit their fertile silt, but since this flooding depends on the melting of snows in the upland mountains where the rivers begin, it is irregular and sometimes catastrophic. In such circumstances, people could raise crops only by building a complex system of irrigation and drainage ditches to control the flow of the rivers. Large-scale irrigation made possible the expansion of agriculture in this region, and the abundant food provided the material base for the emergence of civilization in Mesopotamia.

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., they had established a number of independent cities in southern Mesopotamia, including Eridu, Ur, Uruk, Umma, and Lagash. As the Sumerian cities grew larger, they came to exercise political and economic control over the surrounding countryside, forming city-states. These city-states were the basic units of Sumerian civilization.

Map 1.6 The Ancient Near East. The Fertile Crescent encompassed land with access to water. Employing flood management and irrigation systems, the peoples of the region established civilizations based on agriculture. These civilizations developed writing, law codes, and economic specialization.

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

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

The most prominent building in a Sumerian city was the temple, which was dedicated to the chief god or goddess of the city and often built atop a massive stepped tower called a **ziggurat** (ZIG-uh-rat). The Sumerians believed that gods and goddesses owned the cities, and much wealth was used to build temples as well as elaborate houses for the priests and priestesses who served the gods and supervised the temples and their property. The priests and priestesses had great power. The temples owned much of the city land and livestock and served not only as the physical center of the city but also as its economic and political center. In fact, historians believe that in the early stages of a few city-states, priests and priestesses may have played an important role in ruling.