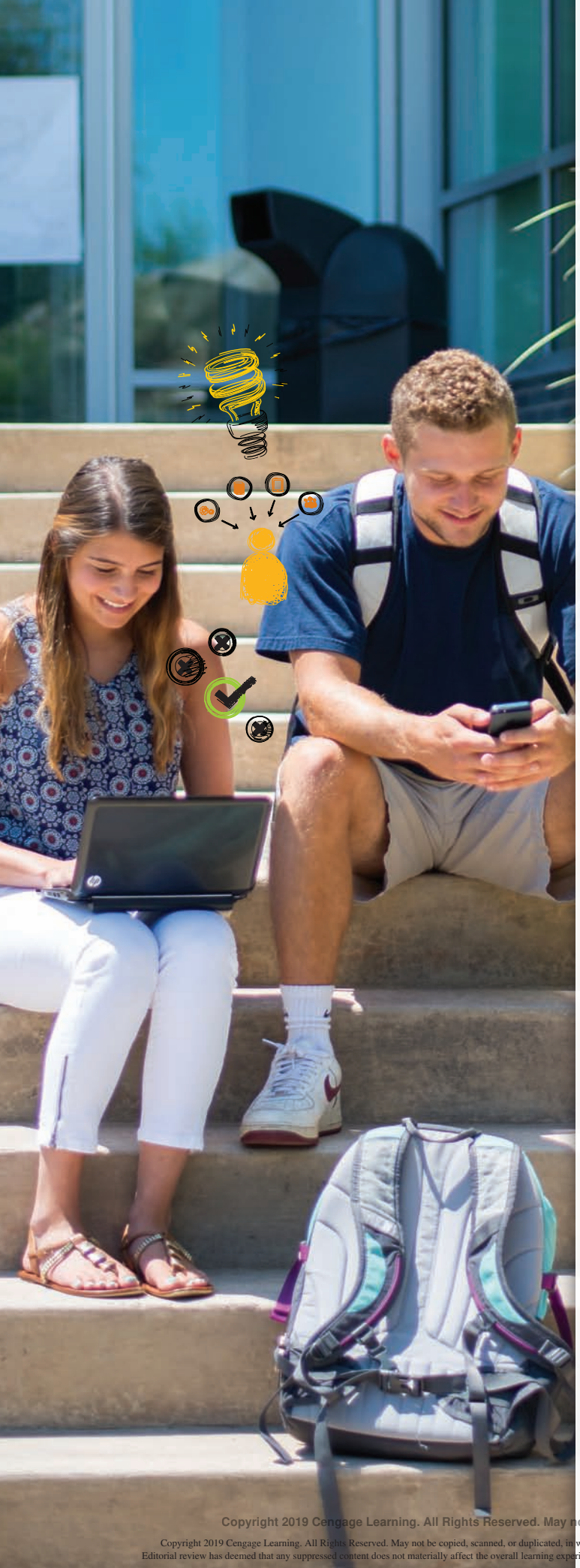
The Global West

Connections & Identities

Third Edition

Kidner | Bucur | Mathisen | McKee | Weeks



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Frank L. Kidner
San Francisco State University

Maria Bucur
Indiana University

Ralph Mathisen
University of Illinois at Urbana-Champaign

Sally McKee
University of California, Davis

Theodore R. Weeks
Southern Illinois University, Carbondale

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ABBREVIATIONS

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

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Third Edition
Frank L. Kidner/Maria Bucur/
Ralph Mathisen/Sally McKee/
Theodore R. Weeks

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

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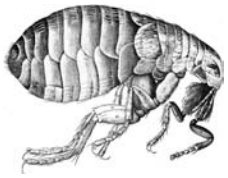

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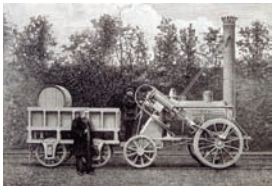

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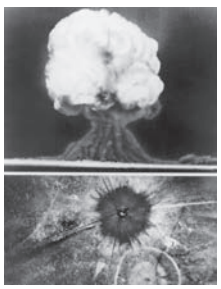

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Preface

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

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

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

Approaches and Themes

This textbook introduces the cultural unit we call "the West," from its beginnings in the ancient Near East to the present. It is focused around five themes: politics, religion, social history, biography and personality, and individual and collective identity.

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

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

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

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

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

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

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

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

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

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

The West and the World

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

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

Pedagogy and Features

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

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

Section Opening Questions Before students begin reading the chapter sections, they will see focus questions related to the material they will read. These questions invite students to remain focused while going through the material.

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

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

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

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

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

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

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

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

New to This Edition

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

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

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

MindTap

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

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

The additional content available in MindTap mirrors and complements the authors' narrative, emphasizing the global connections that have been central to the history of the West. It also includes research and writing support, recommended secondary sources, additional primary source content, and assessments not found in the printed text. To learn more, ask your Cengage Learning sales representative to demo it for you—or go to www.Cengage.com/MindTap.

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

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

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F. L. K.
M. B.
R. M.
S. M.
T. R. W.

About the Authors

Frank L. Kidner is Professor of History Emeritus at San Francisco State University, where he taught from 1968 until his retirement in 2006. He has also taught in the Western Civilization program at Stanford University and at Amherst College. His courses include Western Civilization, undergraduate and graduate courses in Early Modern Europe, and the history of the Christian Church, as well as a graduate course in historical methodology. He has authored articles on topics in Late Antiquity and co-edited *Travel, Communication and Geography in Late Antiquity.*

Maria Bucur is John V. Hill Professor in Eastern European History and Professor of Gender Studies at Indiana University, where she has taught an undergraduate course on "The Idea of Europe" and other topics in nineteenth- and twentieth-century eastern Europe. Her research focus is on social and cultural developments in eastern Europe, with a special interest in Romania (geographically) and gender (thematically). Her publications include *Eugenics and Modernization in Interwar Romania* and *Heroes and Victims: Remembering War in Twentieth-Century Romania.* When not writing and reading history or administrative memos, Maria is following her dream of being in a band (violin and bass) with her husband and children. You can find them jamming at a campground near you.

Ralph Mathisen is Professor of History, Classics, and Medieval Studies at the University of Illinois at Urbana-Champaign. He is a specialist in the ancient world with a particular interest in the society, culture, and religion of Late Antiquity. His teaching experience includes Western Civilization and topics in the Ancient Near East, Greece, Rome, Byzantium, coinage, and Roman law. He has written more than seventy scholarly articles and written or edited ten books, the most recent of which is *People, Personal Expression, and Social Relations in Late Antiquity.* He also is the founding editor and editor emeritus of the *Journal of Late Antiquity and editor of Oxford Studies in Late Antiquity*. He enjoys traveling, running, and ballroom dancing.

Sally McKee is Professor of History at the University of California at Davis, where she teaches courses on Western Civilization and medieval history. Her research focus has been Venice and its colonies and Mediterranean slavery, but her new project centers on nineteenth-century France and Italy. She is the author of numerous articles, one of which has won a prize and been anthologized, and she has also published a three-volume edition of Venetian-Cretan wills and a monograph, *Uncommon Dominion: Venetian Crete and the Myth of Ethnic Purity*. When she is not teaching, she travels the world in search of archives, modern art museums, and great street food.

Theodore R. Weeks is Professor of History at Southern Illinois University at Carbondale, where he teaches Western Civilization and World and European history. His research centers on nationality, inter-ethnic relations, and antisemitism in eastern Europe. He is the author of *Nation and State in Late Imperial Russia* and *From Assimilation to Antisemitism: The "Jewish Question" in Poland, 1850–1914,* and his articles have appeared in several languages, including Estonian and Hebrew.

The Global West

CHAPTER

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

Chapter Outline

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

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

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

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

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

- **1-3a** The Gift of the Nile
- **1-3b** Egyptian Government and Society
- **1-3c** The Old Kingdom: The Age of the Pyramids
- **1-3d** The Middle Kingdom: The Age of Osiris
- **1-3e** The New Kingdom: The Warrior Pharaohs

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

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

- **1-4a** Ebla and Canaan

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

- **1-4b** The Minoans of Crete
- **1-4c** The Mycenaeans of Greece
- **1-4d** The Sea Peoples and the End of the Bronze Age

CHAPTER REVIEW

As you read, consider the following questions:

- What were the social, economic, and cultural consequences of the adoption of agriculture?
- How did geography influence the development of civilization in Mesopotamia and Egypt?
- What part did religion play in the lives of the ancient Sumerians?
- How did the ancient Egyptians view the concept of life after death?
- In what ways were the Minoan and Mycenaean civilizations different from the civilizations of Mesopotamia and Egypt?

Sumerian Woman Worshiping a Deity

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

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

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

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

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

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

» **How did methods of acquiring food change during the course of the Stone Age?**

» **What social and economic factors influenced the rise of civilization?**

For the earliest humans, life was a constant struggle just to eat. People obtained food by hunting animals and gathering wild plant products, but food often ran short. Around 8000 B.C.E., people in a few places in the world learned how to grow plants for food. Thereafter food supplies were more dependable. The result was increasing populations and more organized societies. Humans gained a greater self-consciousness about how they related to the world around them, recognizing forces that seemed to control their fate and searching for ways to interact with these forces or even control them.

material culture Physical remains left by past human societies.

archaeology Scientific study of the remains of past human societies.

anthropology Scientific study of modern human cultures and societies.

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

1-1a The Old Stone Age

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

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

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

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

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

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

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

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

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

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

The Origins of Religion At the same time, humans gave increasing attention to religion. Archaeological remains provide evidence for a belief in supernatural powers that governed the universe and controlled important aspects of life, such as food production, fertility, and death. Humans came to believe that they could influence these powers by means of religious rituals. For example, paintings found deep in caves in Spain and southern France show animals pierced by spears, suggesting that the painters hoped to bring about the same result in the real world. A cave painting from Spain showing nine women in knee-length skirts dancing around a small naked man probably represents a fertility ritual intended to promote the production of human offspring. The many large-breasted broad-hipped female figurines found on Stone Age sites also demonstrate the power attributed to female fertility in Stone Age societies, which may have been **matriarchal**—that is, governed by women. Elaborate burial rituals arose. The dead were buried sprinkled with red ocher (a mixture of clay and iron oxide) and accompanied by clothing, shells, beads, and tools, suggesting a belief in an afterlife.

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

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

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

The Sorcerer

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

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

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

1-1b The Neolithic Revolution

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

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

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

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

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

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

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

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

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

Life in permanent settlements also brought problems. Too much emphasis

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

pastoralism Mobile lifestyle based on keeping flocks and herds.

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

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

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

Religious practices also continued to evolve during the Neolithic period. Maleness was seen as the source of the rain that brought fertility to the land and was represented by phallic imagery. Great Mother cults, evidenced by female statuettes, suggest that femaleness was associated with the earth as the provider of the bounty of herds and crops. Clay-covered skulls found at Jericho suggest a form of ancestor worship in which deceased loved ones remained with the living.

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

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

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

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

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

1-1c The Emergence of Near Eastern Civilization

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

The Fertile Crescent Near Eastern agriculture was most heavily developed in the area known as the **Fertile Crescent**, a region extending up the Nile River valley in Egypt, north through the **Levant** (Palestine, Lebanon, and Syria), and then southeast into the Tigris and Euphrates River valleys of **Mesopotamia**. The richest soil was located in the deltas at the mouths of the rivers, but the deltas were swampy and subject to flooding. Before they could be farmed, they needed to be drained, and irrigated and flood control systems had to be constructed. These activities required administrative organization and the ability to mobilize large pools of labor.

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

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

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

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

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

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

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

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

The Bronze Age This first phase of civilization is called the **Bronze Age** because of the importance of metal technology. In the Near East, the most characteristic Bronze Age civilizations, those of Mesopotamia and Egypt, were located in river valleys, were based on the extensive exploitation of agriculture, and supported large populations. Bronze was a valuable commodity; the copper and tin needed for its manufacture did not exist in river valleys and had to be imported—tin from as far away as Britain. Bronze, therefore, was used mainly for luxury items, such as jewelry or weapons, but not for everyday domestic items, which were made from pottery, animal products, wood, and stone. In particular, bronze was not used for farming tools. Thus, civilizations based on large-scale agriculture, such as those of Mesopotamia and Egypt, were feasible only in soils that could be worked by wooden scratch-plows pulled by people or draft animals such as oxen. Other Bronze Age civilizations, however, such as those that arose in the Levant and the eastern Mediterranean, took advantage of their location on communication routes to pursue economies based on trade.

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

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

» **How did geography influence Mesopotamian civilization?**

» **How did Mesopotamians seek to gain control of their world?**

Mesopotamian civilization was greatly influenced by geography. The Tigris and Euphrates River valleys were subject to unexpected floods and open to invasion. This led to uncertainties in their lives that gave the Mesopotamians a pessimistic outlook on the world. Every Mesopotamian city had one chief god. At first, priests ruled each city in the name of its god, but later military leaders also arose. Because the Mesopotamians did not trust the gods to impose order on the world, they sought to do so themselves, often by issuing elaborate law codes. Over time, the Mesopotamians came into contact with neighboring Semitic and Indo-European peoples, who invaded Mesopotamia and adopted Mesopotamian culture.

cuneiform (from Latin for "wedge-shaped") Mesopotamian writing system that put wedge-shaped indentations on clay tablets.

myths Stories, often about gods, explaining things that people did not understand.

legends Accounts of people and events in the distant past that have been passed on orally.

Anatolia Modern-day Turkey, also known as Asia Minor.

polytheism Belief in the existence of many gods.

anthropomorphic (from Greek for "human-shaped") Looking and behaving like people.

divination Religious practice in which people looked for signs to determine future events and the will of the gods.

1-2a The Rise of Sumeria

Mesopotamian civilization began around 3000 B.C.E. in Sumeria, the rich agricultural delta where the Tigris and Euphrates Rivers empty into the Persian Gulf. Sumerian civilization was built on cities. Twenty principal cities, such as Uruk, Kish, and Ur, had populations of over 50,000 each and occupied all of the good farmland close to the rivers.

Sumerian Writing What is known about Sumerian civilization comes from both archaeological remains and written records. The Sumerian writing material was clay, and the writing instrument was a stylus, or pointed stick, that made wedge-shaped indentations in the clay. The writing system, called **cuneiform** (kyoo-NEE-eh-form), began as a multitude of pictograms, signs that looked like what they represent, such as a star. By 3000 B.C.E., about a hundred of the signs had come to stand for syllabic sounds—that is, a consonant plus a vowel (*ba*, *be*, *bi*, *bo*, and so on)—and could be used to spell any word. Significant numbers of texts, however, do not appear until about four hundred years later. Sumerian accounts of their earlier history, such as their lists of kings, are therefore often based on **myths** and **legends**—stories passed down orally about gods and heroes—that often seem fantastic but usually are based on a core of truth.

The Role of Geography in Mesopotamia Sumerian ideas about their place in the world stemmed largely from their geography. Mountains rose to the north of Mesopotamia, and to the south and west lay the Syrian-Arabian Desert, a semiarid area that supported substantial pastoralist populations. Sumeria proper received less than ten inches of rainfall a year, but the upper reaches of the rivers in the mountains of **Anatolia** (modern Turkey) often received heavy rainfalls that surged downriver. These inundations were useful for agriculture, but they also sometimes flooded the cities without any warning and Mesopotamians lived in constant fear of floods. They also feared raids by mountain peoples from the north and desert dwellers from the south. Life in Sumeria thus was full of uncertainties. This gave the Sumerians a pessimistic outlook on life and a great concern for organizing their world to make it as safe as possible.

The Sumerians and Their Gods The Sumerians were **polytheists** who believed that the world was controlled by gods who had created people to do the gods' work. The gods were conceived of as being **anthropomorphic**—that is, looking like people. Making the world secure meant being able to influence the gods. Because life was uncertain, the gods also were considered to be unpredictable and not to be trusted to look out for the people's best interests. The Sumerians, therefore, tried to assert some control over the gods. People placed small statues of themselves in temples to ensure that the gods would be watching over them. They attempted to learn what the gods intended by looking for signs in dreams, animal entrails, and even wisps of smoke—a practice known as **divination**.

The most important gods were assigned numbers proportional to their relative status. An, the father of all the gods, was the god of the universe. He dwelt somewhere among the stars and was rarely concerned with what happened on earth. An was assigned the number 60, the basis of the Sumerian number system. Enlil (50), a sky god who controlled lightning and thunder, was the god most directly concerned with life on earth. Enki (40), the water god, was thought to have brought civilization to humanity. Other important gods included the moon god, Nanna (30); the sun god, Shamash (20); and Ishtar (15), the goddess

of fertility. Ranking the gods by numbers gave the Sumerians an additional feeling of having control over them.

Sumerian pessimism was reflected in their perceptions of the afterlife. They believed that the underworld, or "Land of No Return," was ruled by Ereshkigal (er-esh-KEE-gal), the sister of Ishtar, and her partner, the war god Nergal. The dead were buried with offerings that were believed to be stolen by demons when the spirits of the dead traveled to the underworld. The dead then ate clay and dust and spent eternity weeping over their fate. The dream of every Sumerian was to become immortal and escape being sent to the underworld. The most famous Sumerian legend tells how the hero Gilgamesh, the king of Uruk, became upset by the death of his friend Enkidu and attempted to escape his own death. He traveled the world searching for the tree of life, which bore a magic fruit that kept one eternally young. Gilgamesh eventually found the fruit, only to have it stolen by a serpent. Not even a great hero could escape his fate.

Print Collector/Contributor/Getty Images

Cylinder Seal Depicting Gilgamesh

The image from this Mesopotamian cylinder seal portrays the Sumerian hero Gilgamesh, on the right, fighting against the Bull of Heaven, while on the left Ut-Napishtim guides the ark.

Another legend involving Gilgamesh exemplifies Sumerian relations with their unpredictable gods. During his travels, Gilgamesh met Ut-Napishtim (oot-nuh-PISH-tim), who told Gilgamesh that long ago the sky god Enlil had decided to destroy humanity. The water god Enki advised Ut-Napishtim to build an ark and to fill it with every species of animal. They all survived the flood, and Ut-Napishtim became the only man ever to become immortal. According to Sumerian lists of their kings, this great flood occurred around 2600 B.C.E. and separated a period when legendary kings ruled for thousands of years from a period of kings with normal life spans. It is quite likely that the legend recollects an actual flood, such as one that left an eleven-foot layer of silt found at Ur. Legends like these, used in conjunction with archaeology, offer the opportunity to reconstruct the history of periods for which no written records survive.

1-2b Sumerian Government and Society

The Sumerian cities were **city-states**, independent nations, and were rarely united politically. In fact, disunity was a defining characteristic of Mesopotamian politics. Nevertheless, the cities all shared the same culture—the same religious practices, the same kinds of government, and the same traditions. Each city had one primary god. At Ur, for example, the main god was Nanna, the moon god. The god's temple, called a **ziggurat**, was a massive step-pyramid, 150 feet on a side and over 100 feet high, built of fired brick laid over a mud-brick core. Looking like a staircase rising to heaven, it was the most visible building in the city. There also were numerous smaller temples of other gods.

Sumerian Society The Sumerians believed that the true ruler of each city was its god but that the god delegated the work of ruling on earth to priests. The earliest rulers were priest-kings who, along with being religious leaders, also were responsible for organizing the agricultural and irrigation work of the city. By around 2600 B.C.E., conflicts had arisen between cities over access to river water, bringing further uncertainties to Sumerian life. For defense, cities constructed massive walls several miles long, and a class of professional soldiers arose. Because of a need for effective military leaders, some cities replaced the priest-kings with generals as rulers. But all rulers continued to act as representatives of the city's god.

Sumerian society had a **hierarchical structure**—that is, people were ranked according to their social, economic, and legal status. This hierarchy is apparent in art, for example, where more important people, such as the king, appear larger than less important people. Ranking below the king were the nobles, who served as administrators and generals and owned

city-state City that is also an independent nation.

ziggurat Step-shaped pyramid serving as the main temple in Mesopotamian cities.

hierarchical structure Social structure organized according to rank, status, and privilege.

The Standard of Ur

The so-called Standard of Ur was found in a royal grave in the city of Ur dating to about 2500 B.C.E. It consists of a two-sided trapezoidal wooden box with scenes made of a mosaic of red limestone, lapis lazuli, and shells on two sides. Each side depicts three registers of scenes from Sumerian life. This side shows the nation at war, with troops marching on foot and riding into battle on carts and with bodies of slain enemies lying at the bottom. The other side shows Sumeria in peacetime.

» *How does this item portray the different segments of Sumerian society?*

» *What does the image tell us about how Sumerian society was organized?*

» *What do the depictions tell us about the different lifestyles of the well-to-do and less privileged?*

large tracts of land, and the priests, who oversaw the temples and the property of the gods. Next in status were civil servants and soldiers. Ranking below them, in a sort of middle class, were artisans and specialized laborers, including potters, artists, metal and leather workers, weavers, bricklayers, stonemasons, teachers, scribes, fishers, sailors, and merchants.

The majority of the population, which ranked below the artisans, was occupied in farming. A few small farmers owned their own land, but most worked plots belonging to nobles or priests and paid rents of about one-seventh of their produce. Lowest in status were the slaves, who included war captives, persons born as slaves, and those who had been sold into slavery for debt. Slaves usually performed household tasks. Even slaves were full-fledged members of the community, for they, too, were believed to be doing the work of the gods, and it was understood that after performing enough work, they deserved to be set free.

The Sumerian Economy

Economic activity was largely controlled by the government. There was no coined money. Economic transactions took place by **barter**, the exchange of goods and services. The government collected taxes in produce and in labor. Landowners paid a percentage of their crops, which were stored in government warehouses and redistributed to pay the salaries of government employees such as soldiers, shepherds, fishermen, craftworkers, and even snake charmers. The annual salary of a typical government worker was thirty bushels of barley and one ounce of silver. Labor taxes were paid with work on public works projects ranging from temple building to digging and cleaning irrigation ditches. Government bureaucrats kept detailed records of every tax payment, distribution of rations, and bit of labor.

barter Form of exchange using goods and services rather than coined money.

The lack of any local resources besides water, mud, and plant materials created a need for raw materials, which could be acquired only through trade—often under government supervision. Sumerian exports included woolen textiles, grain, and worked-metal items. Imports were primarily raw materials, such as copper, tin, timber from the mountains to the north, and gemstones and spices from as far away as India, Arabia, and Africa. Imports were used to manufacture products such as jewelry and weapons. In the course of their manufacturing activities, the Sumerians invented the dyeing and bleaching of fabrics, the art of engraving, and accounting.

Sumerian Gender Roles Sumerian society also was **patriarchal**, a form of hierarchical social organization in which customs and laws generally favor men. For example, in cases of adultery, a guilty man was forgiven, but a woman was sentenced to death. Married women were expected to provide children, and infertile women could be divorced. A husband could even sell his wife and children into slavery to pay off debts. Women whose fathers could not support them or find husbands for them could be devoted to a god as sacred prostitutes, known as "sisters" of the god. But women did have some rights. A wife kept control over her **dowry**—the money provided by her father when she married to support her and her children—and had equal authority with her husband over their children. Family property was usually managed by the husband or a grown son, but if they were lacking the wife was in charge. Women also could engage in business in their own name. Children, however, had no legal rights and could be disowned by their parents and expelled from the city at any time.

Daily Life in Sumeria In the countryside, Sumerians lived in houses made of bundles of reeds that had beaten-earth floors and were plastered on the outside with **adobe**, a mixture of clay and straw. Farm animals lived with the family. City houses, made of sun-dried mud brick, were small—just a few hundred square feet—and packed together on narrow streets that sometimes were only four feet wide in order to make maximum use of the protected space within the city walls. Thick walls and a lack of windows helped keep the houses cool, and their flat roofs were used for cooking and for sleeping in hot weather. Furniture was minimal. Food and water were stored in large clay pots. A rudimentary sewage system conducted waste to the river but did little to keep down the stench.

The Sumerian diet consisted primarily of grain products, lentils, onions, lettuce, fish, and beer. Clothing was made from woven wool. The usual garment was a rectangular piece of cloth that women draped around themselves from the left shoulder and men wrapped around their waist. Sumerians wore sandals and protected their heads from the hot sun with caps. Women adorned themselves with bracelets, necklaces, anklets, and rings for their fingers and ears.

1-2c Semitic and Indo-European Peoples

The Sumerians occupied only a tiny geographical area of the Near East and were surrounded by non-Sumerian peoples with whom they regularly came into contact. Over the course of centuries, many of the economic, technological, and religious practices that arose in Mesopotamia spread outward and were adopted by other peoples. The first people to assimilate Mesopotamian civilization were the **Semitic peoples**—pastoralists who lived in the semiarid regions of Syria and northern Arabia to the south and east of Mesopotamia and whose similar Semitic languages gave them a sense of shared identity.

Sargon and the Akkadians The Semitic peoples had a long history of contact with the Sumerians, whom they knew had the ability to grow and store large food surpluses. Soon after 3000 B.C.E., the **Akkadians** (ah-KAY-dee-uns), one of the Semitic peoples, moved into the river valleys themselves, just upstream from the Sumerians. They created an agricultural civilization of their own that assimilated the culture of the Sumerians. Subsequently, in what became a regular pattern of invasion and assimilation, other peoples likewise moved into the river valleys and adopted the civilized style of life.

Around 2350 B.C.E., the Akkadian leader Sargon embarked on a career of conquest. By his own account, the infant Sargon had been set adrift in a basket in the Euphrates River by his mother, perhaps because he was of illegitimate birth. He was rescued by a gardener, entered the service of the king of Kish, and even claimed to be the lover of the goddess Ishtar. Sargon seized power and defeated Uruk, Ur, and the other Sumerian cities. Claiming to have conquered territory all the way to the Mediterranean Sea, he called himself King of Sumer and Akkad and established the Akkadian Empire, the first Near Eastern empire.

CONNECTIONS: Sargon was not the only infant sent down the river. The tale of an infant being set adrift, being rescued, and then growing up to become a leader of his people was a common folk motif, as seen also in the examples of Moses (See Section 2-2 Hebrews and Monotheism and Section 5-1a A City on Seven Hills).

Sargon had to administer an **empire** made up of cities that did not get along with one another. In some ways he tried to be conciliatvory. For example, even though he favored Ishtar, he respected Enlil, the most important Sumerian god, by calling himself the Great King of Enlil. In other ways, however,

patriarchal society (from Greek for "rule by fathers") Society in which men have the primary authority.

dowry Financial contribution provided to a bride by her family.

adobe Mixture of clay and straw dried in the sun, used to make plaster or bricks.

Semitic peoples Pastoral peoples living in semiarid regions of Syria and northern Arabia who spoke versions of the same language.

Akkadians Semitic people who established the first Near Eastern empire, the Akkadian Empire, in 2350 B.C.E. under their king, Sargon.

empire Political unit incorporating different peoples and nations under a single government.

Sargon was excessively domineering. He humiliated defeated rulers, tore down the walls of Sumerian cities, and installed Akkadian governors. He even made his daughter Enheduanna priestess of Nanna at Ur, where she wrote several surviving poems in Sumerian, including one called "Praise of Ishtar." After his death, Sargon's empire crumbled. His successors confronted revolts by the conquered peoples and raiders from the northern mountains and the kingdom of **Elam** in eastern Iran. Mesopotamia soon returned to its customary disunited condition. The empire's most lasting legacy was the establishment of the Akkadian language, written in Sumerian cuneiform characters, as an international language that was used throughout the Near East for centuries.

Hammurabi and the Babylonians Once Sumeria was free of the Akkadians, the city of Ur attempted to establish its authority over Sumeria. But Mesopotamia soon faced further invasions. Around 2000 B.C.E., Semitic peoples known collectively as the **Amorites** moved into Mesopotamia from the West. They included the **Assyrians**, who settled in the upper reaches of the Tigris River valley, and the **Babylonians**, who occupied central Mesopotamia. Like earlier pastoralists who had settled in Mesopotamia, the Babylonians assimilated Sumerian culture. They used cuneiform to write their language, and they adopted many Sumerian gods, but they did retain their own supreme god, Marduk, a storm god whom they equated with Enlil. They also gave their name to Babylonia and established a capital city at Babylon.

In 1790 B.C.E., **Hammurabi** (r. 1790–1750 B.C.E.) (Hah-murr-AH-bee) became king of the Babylonians. Using a shrewd mixture of diplomacy and military might, he brought all of Mesopotamia under his control and created the Old Babylonian Empire, the second Near Eastern empire. He introduced measures intended to unify the many different peoples of his empire. For example, in the marketplaces he required the use of standard weights based on the **talent**, which weighed about fifty-six pounds. There were sixty minas in a talent and sixty shekels in a mina. Around 1760 B.C.E., Hammurabi issued a standard legal code that placed everyone under the same laws.

The Babylonians also advanced the study of mathematics and astronomy. Using the cumbersome 60-based number system, Babylonian mathematicians dealt with concepts such as square roots and algebraic unknowns (which they called a false value). Lacking a symbol for zero, Babylonians substituted a blank space. These innovations had practical applications, such as calculating compound interest or the amount of building material needed for a ziggurat. Babylonian astronomers divided the year into 360 days (6 times 60), the day into 6 parts, and the hour into 60 minutes. By keeping detailed records of the movements of the sun, moon, and planets, they were able to predict the phases of the moon. They also believed that the positions of astronomical bodies had a predictable effect on what happened on earth, giving rise to **astrology**.

The Indo-European Peoples In spite of Hammurabi's best efforts to create unity, his empire disintegrated soon after his death around 1750 B.C.E. A new group of invaders then appeared, the **Indo-European peoples**. Like the Semitic peoples, the Indo-Europeans consisted of different groups of pastoralist peoples speaking versions of the same language. Their homeland lay in the grassy **steppes** of Central Asia north of the Black and Caspian Seas. Every so often, groups of Indo-Europeans left to seek new homes because of overpopulation or food shortages. The earliest known Indo-European migration occurred around 2000 B.C.E. One group, the **Aryans**, settled in modern-day Iran. Another, the **Hittites** (HIH-tites), moved into Anatolia, and yet others migrated into the **Balkans**.

The first Indo-Europeans to invade Mesopotamia were the Hittites, who raided Babylonia in 1595 B.C.E. Shortly thereafter, around 1500 B.C.E., one group of Aryans invaded India, destroying the Bronze Age civilization there. At the same time, another Aryan group, the **Kassites**, occupied Mesopotamia, making use of new military technology, the horse and chariot. They assimilated Mesopotamian culture—including religion, dress, and language—so thoroughly that nearly the only element of their native Indo-European

Elam Ancient kingdom located in western Iran.

Amorites Western Semitic peoples, including the Assyrians and Babylonians, who moved into Mesopotamia around 2000 B.C.E.

Assyrians Semitic people who settled in the upper Tigris River valley around 2000 B.C.E.

Babylonians Semitic people who settled in central Mesopotamia around 2000 B.C.E and established the Old Babylonian Empire in 1760 B.C.E.

Hammurabi (r. 1790–1750 B.C.E.) Mesopotamian ruler who created the Old Babylonian Empire and issued a famous law code around 1760 B.C.E.

talent Mesopotamian unit of weight, about 56 pounds, comprised of 60 minas, with each mina being composed of 60 shekels.

astrology (from Greek for "knowledge of the stars") Branch of learning based on the belief that the future was ordained by the gods and could be read in the motions of the stars and planets.

Indo-European peoples Pastoral peoples of central Asia who settled in areas from India to Europe and spoke versions of the same language.

steppe Treeless grass-covered plain covered by short grass.

Aryans Indo-European peoples who settled in Iran around 2000 B.C.E.

Hittites Indo-European people who settled in Anatolia around 2000 B.C.E.

culture they preserved was their names. The Kassites continued to rule much of Mesopotamia until about 1200 B.C.E.

1-2d The Code of Hammurabi

The most important document to survive from ancient Mesopotamia is the law code of Hammurabi. It placed everyone in the Old Babylonian Empire under a single legal system. The code was a compilation of existing laws and customs relating to civil and criminal procedures. It recognized three classes of people: nobles, free persons, and slaves. Many laws dealt with property and business, setting prices for manufactured items and wages for laborers such as sailors, barbers, physicians, veterinarians, home builders, artisans, and farm workers. Other laws dealt with agriculture. For example, someone whose dam broke and caused flooding was to be sold as a slave to pay for the damages.

Gender Relations in the Code of Hammurabi Of the 282 laws in the code, 49 dealt with marriage. First marriages usually were arranged by a girl's family. Men were permitted to have two wives, but women were allowed only one husband. The code acknowledged that marriages did not always work out. If a wife was childless, her husband could pay her a mina (about a pound) of gold for a divorce or take a second wife, who would rank beneath the first wife. If a wife became incapacitated by disease, a husband could marry a second wife but had to support the first wife as long as she lived. A man who divorced a wife who had borne him children had to support her until the children were raised; she then received part of his property so she "could marry the man of her heart." A woman who "ruined her house, neglected her husband, and was judicially convicted" could be divorced but would be forced to remain with her ex-husband as a servant even if he remarried. A woman whose husband left her received a divorce, but a woman who left her husband was thrown into the river (and presumably drowned).

Crime and Punishment in the Code of Hammurabi In the case of criminal law, many crimes—such as making false accusations, stealing temple property, receiving stolen property, kidnapping, stealing or harboring escaped slaves, breaking and entering, robbery, rape, and shoddy construction—were punished by death. Some death sentences were quite gruesome. Sons and mothers guilty of incest and looters who burned houses were burned alive. Male and female lovers who killed their spouses were **impaled**. Other punishments involved physical mutilation. Cutting off the hands was the penalty for physicians who bungled operations, for farm workers who stole grain, and for sons who struck their fathers. Men who slandered women were branded on the forehead. Punishments also could vary according to a person's social status. A free person who struck a noble received sixty blows from an ox-whip, but if he struck someone of equal rank, he merely paid a fine. A slave who struck a free person lost an ear. A noble who put out the eye of another noble was subject to the law of retaliation and had his own eye put out. But if a noble put out the eye of a free person, he paid a fine of one mina of gold.

Hammurabi Obelisk

A six-foot tall black basalt obelisk created around 1760 B.C.E. and preserved in the Louvre Museum in Paris bears the Code of Hammurabi. Hammurabi, like all Mesopotamian monarchs, ruled not in his own right but as a representative of the gods. As a consequence, Hammurabi, standing at the left, is shown here receiving the code from the sun god Shamash. In the text, Hammurabi said, "The gods called me, Hammurabi, who feared God, to bring about the rule of righteousness and to destroy the wicked and the evil-doers, so that the strong would not harm the weak." Copies of the law code were posted throughout the empire.

» *Why do you think Hammurabi stresses his relationship to the gods?*

» *How do Hammurabi and Shamash relate to each other?*

» *Why were copies of the law code erected throughout the empire?* Erich Lessing/Art Resource, NY

Balkans Southeastern Europe, including modern Greece, Bulgaria, and Romania.

Kassites Indo-European people who invaded Mesopotamia around 1500 B.C.E.

impalement Form of execution in which a victim was skewered on a sharpened stake.

CONNECTIONS: The use of law codes to unify the many disparate populations in an empire was a common practice, as seen also in the Late Roman Empire, the Visigothic Kingdom, and the Frankish Kingdom. (See Section 7-5 The Post-Roman World.)

In other regards, the Code of Hammurabi attempted to provide fair treatment for everyone. Judges who made bad decisions were removed from office, and victims of crimes were reimbursed by the community. Even slaves had legal rights. Male slaves were allowed to marry free women. The children of such unions were free, but when the slave died, the marital property was divided between the wife and the slave's owner. If a free man had children by a slave woman, they and the woman were freed at his death. If a man sold his children, his wife, or himself into slavery to pay off a debt, they were set free after three years of labor. The code not only reflected contemporary Mesopotamian standards of justice but also provided a model for future lawmaking.

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

» **How did geography influence Egyptians' views of themselves, the world, and the afterlife?**

» **How and why did the role and status of the pharaoh change during the course of Egyptian history?**

Generally speaking, civilization developed in Egypt in much the same way as it did in Mesopotamia. But in more detailed ways, the two civilizations were very different. Unlike the Mesopotamians, the Egyptians were geographically isolated, and for more than a thousand years they experienced no foreign invasions. Their country was usually unified. The Egyptians trusted their gods to look after them, had an optimistic outlook on life, and believed that they would enjoy a delightful afterlife. Each of the three periods of Egyptian history—the Old, Middle, and New Kingdoms—had particular identifying characteristics. During the Old Kingdom, the pharaohs had absolute authority. Only the pharaohs were believed to have afterlives, and they constructed gigantic pyramids as their tombs. During the Middle Kingdom, the pharaohs had less authority, and Egyptians believed that all had access to the afterlife. The New Kingdom saw the rise of the Egyptian army and the Egyptian Empire.

Kush Also known as Nubia, a region of Africa located in the upper Nile valley just south of Egypt.

1-3a The Gift of the Nile

As in Mesopotamia, civilization in Egypt arose around 3000 B.C.E. in a fertile river valley, with extensive exploitation of agriculture and the use of bronze for weapons and jewelry. Unlike the Tigris and Euphrates Rivers, however, the flooding of the Nile River was predictable. Every summer, heavy rains in central Africa fed water into the Nile, causing it to overflow its banks in mid-August. By November, the river had returned to its banks, leaving behind a layer of fertile soil. Irrigation ditches were dug, and the land was planted. Agricultural life was organized according to three seasons: Inundation of the Nile, Emergence (planting), and Deficiency (low water and harvest). To forecast the seasons and the Nile floods, the Egyptians created a calendar based on the moon. It had twelve months of 30 days each. Five feast days added at the end made a 365-day year that serves as the basis of our own calendar.

The Land of Egypt Egypt was the richest agricultural land in the Mediterranean world, and Egyptian life was focused on the Nile. The Egyptians' own word for their land was Kemet, the "black land," a reference to the rich, dark soil of the Nile River valley. Because people were never far from the river, they traveled by boat and at first had no need for wheeled carts or horses to pull them. The Nile valley was a thin strip of agricultural land six hundred miles long but only four to twenty miles wide, surrounded on the east and west by the inhospitable and sparsely populated Sahara Desert. The Egyptians divided the Nile valley into two sections, Lower Egypt (the Nile Delta) and Upper Egypt (the rest of the river valley south to **Kush**, also known as Nubia). These designations are used because water flows from higher to lower ground.

Geography also isolated Egypt from the rest of the world. If the approaches to Egypt in the north and south were protected, as they were until the eighteenth century B.C.E., the country was safe from invasion. The predictable renewal of the soil and the lack of concern about invasion or floods gave the Egyptians an optimistic outlook on life. They were convinced they had the best life of anyone on earth. They thought themselves superior to the black peoples of Africa to the south and to the Semitic and other peoples of the Levant and Mesopotamia to the north. Geographical isolation also meant that influence from outside was restricted. Change came slowly.

The Unification of Egypt Before 3000 B.C.E., Upper and Lower Egypt were separate kingdoms, but around 3000 B.C.E. the two kingdoms were united by a ruler named Narmer. Political unity then became the normal condition of Egypt. To unify Egypt further, Narmer founded a new capital city at Memphis, where Upper and Lower Egypt met. This unity further contributed to the Egyptians' sense of optimism. Narmer was the first of a multitude of rulers known

as **pharaohs**. Subsequently, pharaohs belonging to the same family were organized into **dynasties**.

During the first two dynasties of pharaohs (3000–2700 B.C.E.), all the fundamental aspects of Egyptian culture, religion, and government evolved. Egyptian writing, known as **hieroglyphics**, had more than seven hundred symbols that represented different words, thoughts, or meanings. Only highly educated scribes could write. The usual writing materials were stone, for large monuments, or papyrus (the source of our word "paper"), for record keeping. Hollow papyrus reeds were split down the middle, flattened, and glued together in a two-layer crosshatched pattern to form sheets about fifteen inches square. Writing was done with a pen and ink.

Egypt was divided into forty-two smaller territories called **nomes**, each administered from a city center. As in Mesopotamia, cities served as centers for administration and for the storage and distribution of food supplies. Each Egyptian city—again, as in Mesopotamia—had its own main god. Egyptian cities were not large population centers, however, and they were not walled. Most of the people lived securely in the countryside, close to their fields.

Early Egyptian Religion The Egyptians had a multitude of gods, many of whom were depicted as animals, such as Anubis, the jackal god. Several important gods were connected to the sun. In the time of Narmer, Ra, the god of the noonday sun, whose center of worship was in the ancient city of Heliopolis, became the most important god of Egypt. In addition, rather than just being representatives of the gods, as in Mesopotamia, Egyptian pharaohs were considered to be gods in their own right. Pharaohs also took on the personality of other gods, such as Ra. The Egyptians were confident that their pharaohs, and their other gods, would take care of them. The goddess **Ma'at** (mah-AHT), for example, provided order, stability, and justice. Even the pharaoh was expected to rule according to Ma'at.

1-3b Egyptian Government and Society

The pharaoh stood at the peak of Egyptian government and society. The pharaoh was assisted in governing by an increasingly large bureaucracy. His main assistant was the vizier, a chief executive officer in charge of administrative details. Upper and Lower Egypt each had governors, and nomarchs managed the nomes. The government oversaw tax collection and the administration of justice. As in Mesopotamia, taxes were paid in produce, a percentage of the crops, or in labor, including work on irrigation projects and the upkeep of temples and palaces.

Crime and Punishment in Egypt All free persons were equal under the law. Criminal law was based on getting a confession from the accused party, often by torture, which included whipping and mutilation. Accused persons who refused to confess could be set free. Many crimes carried physical punishment. The penalty for extortion, for example, was one hundred blows and five open wounds; the penalty for interfering with traffic on the Nile was cutting off the nose and exile. The death sentence—in forms including impalement, burning, drowning, or decapitation—was exacted for crimes such as treason, sacrilege, murder, and tax evasion.

Egyptian Society In contrast to Mesopotamia, however, Egypt had no professional soldiers at this time, for there was no fear of invasion. If the pharaoh needed a military force to raid a neighboring region, a band of farmers and artisans would be armed and then disbanded when the campaign was over.

Like Mesopotamian society, Egyptian society was hierarchical. The pharaoh had the highest rank. Next came the pharaoh's family, which consisted of a chief wife, who often was also the pharaoh's sister (by this means, pharaohs behaved like gods and kept power in the family); additional wives and **concubines**; and the pharaoh's children. The pharaoh's successor usually was a son, although female pharaohs were not prohibited. Pharaohs advertised their divine status with large stone sculptures of themselves, such as the Great Sphinx, which showed the pharaoh as a man-headed lion.

Ranking after the royal family were nobles and priests. Nobles held high state offices and owned large amounts of land. Priests administered the lands belonging to the temple. Next in status were specialized workers such as scribes, acrobats, singers, dancers, musicians, artists, stonemasons, perfume makers, and professional mourners at funerals. Most of these positions were open to both men and women. Lower in status was the majority of the population, which labored in farming or on public works projects such as digging and cleaning irrigation ditches. Lowest in status were slaves, who were either Egyptians who had been sold for debt or captives acquired by occasional raids into Kush to the south or Asia to the north. Some slaves were set free and even became governmental officials. Most, however, were employed in domestic and farm work.

pharaoh (in Egyptian, "great house") Ruler of ancient Egypt.

dynasty Group of rulers belonging to the same family.

hieroglyphics (from Greek for "sacred writing") Earliest form of Egyptian writing.

nomes Smaller geographical and administrative regions of ancient Egypt, governed by nomarchs.

Ma'at Egyptian goddess who represented order, justice, and stability.

concubine Female sexual partner ranking below a wife.

Daily Life in Egypt Egyptians treasured their family life. Many scenes in Egyptian art depict affection between husbands and wives or of parents for their children. Egyptians usually married in their teens. An Egyptian proverb advised men, "Take a wife while you are young." Even though marriages were usually arranged by families, young people still composed love poems. One young woman wrote, "He torments my heart with his voice, he makes sickness take hold of me." Marriage contracts specified the rights of the husband and wife to their own possessions, the amount of the allowance that the husband would provide to his wife, and how the property would be divided in case of a divorce. The marriage ceremony consisted of the bride moving her possessions to her husband's house. Either party could initiate a divorce, and divorced wives were entitled to continued support from their ex-husbands. Male and female children inherited the family property equally. In general, women had parity with men when it came to having careers, owning property, and pursuing cases in court.

Egyptian homes were made of adobe brick, and doors and windows were covered with mats to keep out insects. A room on the upper storey with an open wall could be used for sleeping on hot nights. Furniture consisted of stools, mats for sleeping, and large and small jars for storing food and personal items. The diet was primarily bread, along with fruit, fish, and beer made from barley. Household sewage flowed directly into the Nile. Clothing was made from linen. At work, men wore loincloths and women wore short skirts. For special occasions, women wore dresses held up by straps and men wore kilts. Both men and women wore jewelry made from copper, gold, and semiprecious stones, including anklets, rings, bracelets, earrings, and beaded necklaces. The use of cosmetics, such as black and green eye shadow and red cheek and lip gloss, was also common.

1-3c The Old Kingdom: The Age of the Pyramids

Historians identify three periods during which Egypt was united: the Old, Middle, and New Kingdoms. These periods were separated by "intermediate periods" when Egyptian unity broke down. Each period had its own distinctive traits. Even though Egyptian civilization began around 3000 B.C.E., it was not until the Old Kingdom (2700–2200 B.C.E.), from which written records survive in significant numbers, that the history of ancient Egypt begins to be clearly known.

The Nature of the Pyramids The Old Kingdom was characterized by all-powerful pharaohs who built tombs in the shape of gigantic stone pyramids. The largest pyramids were built during the Fourth Dynasty, beginning around 2600 B.C.E. The pharaoh's burial chamber was hidden deep inside the pyramid—safe, it was hoped, from grave robbers. It preserved all the wealth, jewelry, and domestic objects that the pharaoh would need in the afterlife. It even contained clay figures of servants to take care of the pharaoh's future needs. The tomb chamber also had "pyramid texts," magical spells written on the walls to ensure that the pharaoh's transition to the afterlife would go smoothly. At the beginning of the Old Kingdom, only the pharaohs were thought to have an afterlife. As a result, nobles hoping to share the pharaoh's afterlife placed their tombs next to a pyramid.

Building a pyramid required a vast supply of material and workers that only a pharaoh, who had the authority of a god, could mobilize. Stone quarried from the cliffs next to the Nile was ferried during the flood season to the royal burial ground just west of Memphis. Tens of thousands of Egyptian workers were fed and housed at the pharaoh's expense while they dragged the massive stone blocks up earthen ramps to the top of the new pyramid. A large pyramid took fifteen years or more to complete.

The Rise of the Nobles Pharaohs did all they could to ensure that work proceeded as quickly as possible, and here lay the seeds of future problems. Pharaohs gave private estates, tax exemptions, and special privileges to nomarchs who fulfilled their labor and supply quotas, and the sons of nomarchs were allowed to succeed them, thus strengthening the noble class. These policies helped individual pharaohs in the short term but made fewer resources available to their successors. Pyramids became smaller and smaller, reflecting a decline in the pharaohs' resources. At the same time, nobles gained a greater sense of self-importance and began to build tombs for themselves with pyramid texts in their own nomes, a sign that they believed they now had their own individual afterlives. Powerful nobles began to challenge the pharaoh's authority and to compete with one another for power. The last pharaoh of the Sixth Dynasty (2350–2200 B.C.E.) was Nitocris, the first woman to rule Egypt. After her death, revolts among nobles broke out, and Egypt lost its customary unity and stability.

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

The loss of unity during the First Intermediate Period (2200–2050 B.C.E.) caused a breakdown in irrigation, and famines occurred. Not until 2050 B.C.E., was the nomarch of Thebes able to reunify Egypt, beginning the Middle Kingdom (2050–1786 B.C.E.). As a symbol of the change of rule, the bull god Amon, the chief god of Thebes, became the most important god of Egypt. Ra, Egypt's previous main god, often was linked with Amon, creating a composite second chief god, Amon-Ra. Pharaohs of the Middle Kingdom, however, were weaker than those of the Old Kingdom. They still were seen as living gods and buried in small pyramids, but their authority was threatened by ambitious nobles and priests who controlled more and more of Egypt's land and produce.

The Egyptian Afterlife For most of the population, the biggest change during the Middle Kingdom was

Raimund Linke/Exactostock-1598/Superstock

The Pyramids of Egypt

The three largest Egyptian pyramids were constructed at Giza beginning about 2600 B.C.E. The "Great Pyramid" of the pharaoh Khufu, on the far right, is 781 feet at the base, 481 feet tall, and contains 2.3 million stone blocks weighing from two to fifteen tons each. The pyramids of Khafre and Menkaure are in the center and at the left, respectively. The smaller pyramids in the foreground were intended for other members of the royal family, who thus were able to share the pharaoh's afterlife. In the twelfth century C.E. the Sultan of Egypt attempted to destroy Menkaure's pyramid, but gave up after eight months of fruitless effort.

» *How do you think the pharaohs were able to mobilize the resources needed to build the pyramids?*

» *Why do you think that later pyramids became much smaller?*

» *Do you think that aliens from outer space might have helped to build the pyramids?*

that the afterlife now was available to everyone. The result was a great increase in reverence for Osiris, the god of the underworld. Egyptians believed that Osiris, who had brought civilization to Egypt, had been killed and chopped up by his envious brother Set. Isis, the wife of Osiris, put the pieces back together and breathed life back into him. Osiris then became the judge who decided whether the dead deserved a good afterlife. Osiris's son Horus, the falcon god, defeated Set and became the defender of the dead when they were judged.

CONNECTIONS: Throughout history, people have had varying concepts of life after death. Some people thought that the afterlife was a continuation of the best things of life in this world. For example, terra cotta urns in the shape of the huts like the one pictured here were used for burying the ashes of the cremated dead in early Rome, thus allowing people to remain after death in the same kinds of quarters they inhabited when they were alive (see Section 5-1 The Development of Roman Identity). Others thought that it gave one shared existence with a god, and still others thought that it brought tedium and despair. Different views of the afterlife are seen in the Peoples of the Stone Age and the Sumerians. Learn more about the range of views of the afterlife in the ancient West in Section 1-1 Before History, Section 2-1 Merchants

Scala / Art Resource, NY

Terra Cotta Hut-shaped Urn

and Traders of the Eastern Mediterranean, Section 2-2 The Hebrews and Monotheism, Section 4-4 Identity in a Cosmopolitan Society, Section 6-3 Religion in the Roman Empire and Section 6-3 The Rise of Christianity.

The Egyptians believed that if Osiris could live happily after death, so could they. They anticipated continued enjoyment of all the best spiritual and material things they had enjoyed during life—providing their bodies were preserved by **mummification**. All the internal organs except the heart were removed and mummified separately. The brain was scrambled, pulled and sucked out through the nose, and discarded. The remaining skin, bones, and muscle then were soaked in natron, a salt solution that removed moisture. The dried corpse was wrapped with linen bandages and buried underground in an elaborately decorated coffin, accompanied by grave goods such as food, jewelry, and domestic items. Those who could not afford this expensive process made do with a simpler burial in the desert sand, which often resulted in natural mummification.

Egyptians believed that before receiving a good afterlife they would be questioned by Osiris to determine whether they had lived according to Ma'at. Those judged unworthy were devoured by the Eater of the Dead, a demon that was part crocodile, part hippopotamus, and part lion. To ensure that they passed the test, Egyptians wrapped mummies with a collection of answers to Osiris's questions known as the **Book of the Dead**. It contained advice such as, "Say 'No' when asked if you ever stole anything." Thus, even in death, Egyptian optimism prevailed; Egyptians believed that everyone would pass the test and receive a good afterlife.

mummification Drying process by which bodies are preserved after death.

Book of the Dead Catalogue of magical spells that was buried with mummies to ensure that Egyptians received a good afterlife.

Hyksos (from Semitic for "rulers of foreign lands") Semitic people who conquered Egypt in 1730 B.C.E.

vassals Subordinate rulers who declare loyalty to a higher-ranking ruler.

Egyptian Empire Egyptian conquests in Palestine and Syria that served to protect Egypt from invasion, created by Thutmose III (r. 1483–1450 B.C.E.).

mercenaries Hired soldiers who often are foreigners.

Hatshepsut (r. 1498–1483 B.C.E.) Female pharaoh who fortified Egypt.

The Hyksos Invasion

About 1730 B.C.E., the Middle Kingdom came to an end when Egypt was invaded by a Semitic people known as the **Hyksos**. Using the latest military technology, including the horse and chariot and the compound bow—a bow made from laminated layers of wood and animal horn for extra strength—the Hyksos (HICK-soss) easily overcame the undefended cities and untrained armies of the Egyptians. Egypt again entered a period of disunity, the Second Intermediate Period (1730–1570 B.C.E.). The Hyksos became pharaohs in northern Egypt but allowed the rest of Egypt to be governed by Egyptian subordinate rulers called **vassals**, who were left alone as long as they acknowledged Hyksos authority.

The Hyksos enthusiastically assimilated Egyptian culture and even preserved documents from the Old Kingdom that otherwise would have been lost. The Egyptians, however, could not tolerate being ruled by foreigners. They mastered the use of the chariot and compound bow and created professional armies. In 1570 B.C.E., led by the ruler of Thebes, they counterattacked. The Hyksos were expelled and pursued up the coast of Palestine, where they were completely destroyed. The Egyptians then obliterated nearly every trace of the Hyksos and were determined never again to let foreigners invade Egypt.

1-3e The New Kingdom: The Warrior Pharaohs

The reunification of Egypt after the expulsion of the Hyksos marked the beginning of the New Kingdom (1570–1070 B.C.E.), an era characterized by strong pharaohs, a standing army, and the creation of an **Egyptian Empire**. Pharaohs became military leaders. Their armies included both native Egyptians, who often were rewarded with land, and hired foreign soldiers called **mercenaries**, many from Kush. Support from the army gave pharaohs the means to reassert their dominance over unruly nobles and priests. In Egyptian art, the pharaoh now was customarily shown shooting a bow from a war chariot, a forceful reminder to everyone of the source of his power. At the same time, the pharaoh's chief wife was promoted to the status of "God's Wife." By these measures, the royal family was able to regain much of the authority that it had lost during the Middle Kingdom.

Protecting Egypt The pharaohs' first task was to ensure the security of Egypt. They did this by defending the borders and by establishing a military presence outside of Egypt. Pharaoh Thutmose I (r. 1527–1515 B.C.E.) campaigned into Kush in the south and all the way to the Euphrates River in the north, thus impressing Egypt's neighbors with his military might. His daughter **Hatshepsut** (Hat-SHEP-soot) (r. 1498–1483 B.C.E.) was crowned pharaoh, and to enhance her stature, she claimed she was the daughter of the bull god Amon. She wore male royal clothing and a false royal beard. As commander in chief of the army, she led an attack into Kush. Hatshepsut also constructed border fortifications and a huge terraced temple in honor of Amon, considered to be one of the most beautiful buildings of the ancient world. The building activities of other pharaohs, too, were focused on temples,

The "Papyrus of Nany"

The "Papyrus of Nany" shows on the left Nany, a woman who died in her seventies and who had served as a ritual singer of the god Amon-Ra, holding her mouth and eyes in her hand. She is being judged by Osiris, dressed like the pharaoh with the tall white crown of Upper Egypt, sitting on the right. In the center, the jackal god Anubis weighs Nany's heart against Ma'at to see whether she had led a just life. Anubis keeps his hand on the weighing pan to ensure that her heart does not fail the test, for in the Egyptian view, the gods ensured that everyone would receive an afterlife. Image copyright © The Metropolitan Museum of Art. Image source: Art Resource, NY

» *Why is the god Osiris dressed like the pharaoh?*

» *How did individual Egyptians gain the opportunity to have their own afterlife, rather then just sharing in the pharaoh's afterlife?*

» *What role did Ma'at play in Egyptian society?*

» *Why do you think the Egyptians were so confident that everyone would have a happy afterlife?*

which often advertised their military achievements. Pharaohs no longer built pyramids but were buried in underground stone tombs.

The Egyptian Empire Hatshepsut's son, Thutmose III (r. 1483–1450 B.C.E.), subdued the peoples of Palestine and Syria and created an Egyptian Empire that served as a buffer between Egypt and potential enemies, thus increasing Egypt's security. Rather than making conquered lands part of Egypt, Thutmose followed the Hyksos' model of making defeated rulers into vassals. Egyptian vassals were permitted to remain in power as long as they remained loyal, paid tribute, and sent hostages to Egypt to guarantee their good behavior. Every year or so, the pharaoh assembled the Egyptian army, marched north, and reminded the vassals—who were always ready to revolt—of his overwhelming power. These demonstrations reinforced the pharaoh's position as military commander and renewed the army's loyalty to him.

The Religious Revolution of Akhenaton The empire remained stable for about a hundred years, until Amenhotep IV (r. 1350–1334 B.C.E.) ascended the throne. Even though Egypt had the most conservative culture of all the ancient Near Eastern peoples, Amenhotep departed from Egyptian tradition. He declared