The Making of the West

PEOPLES AND CULTURES | FIFTH EDITION

Lynn Hunt • Thomas R. Martin
Barbara H. Rosenwein • Bonnie G. Smith

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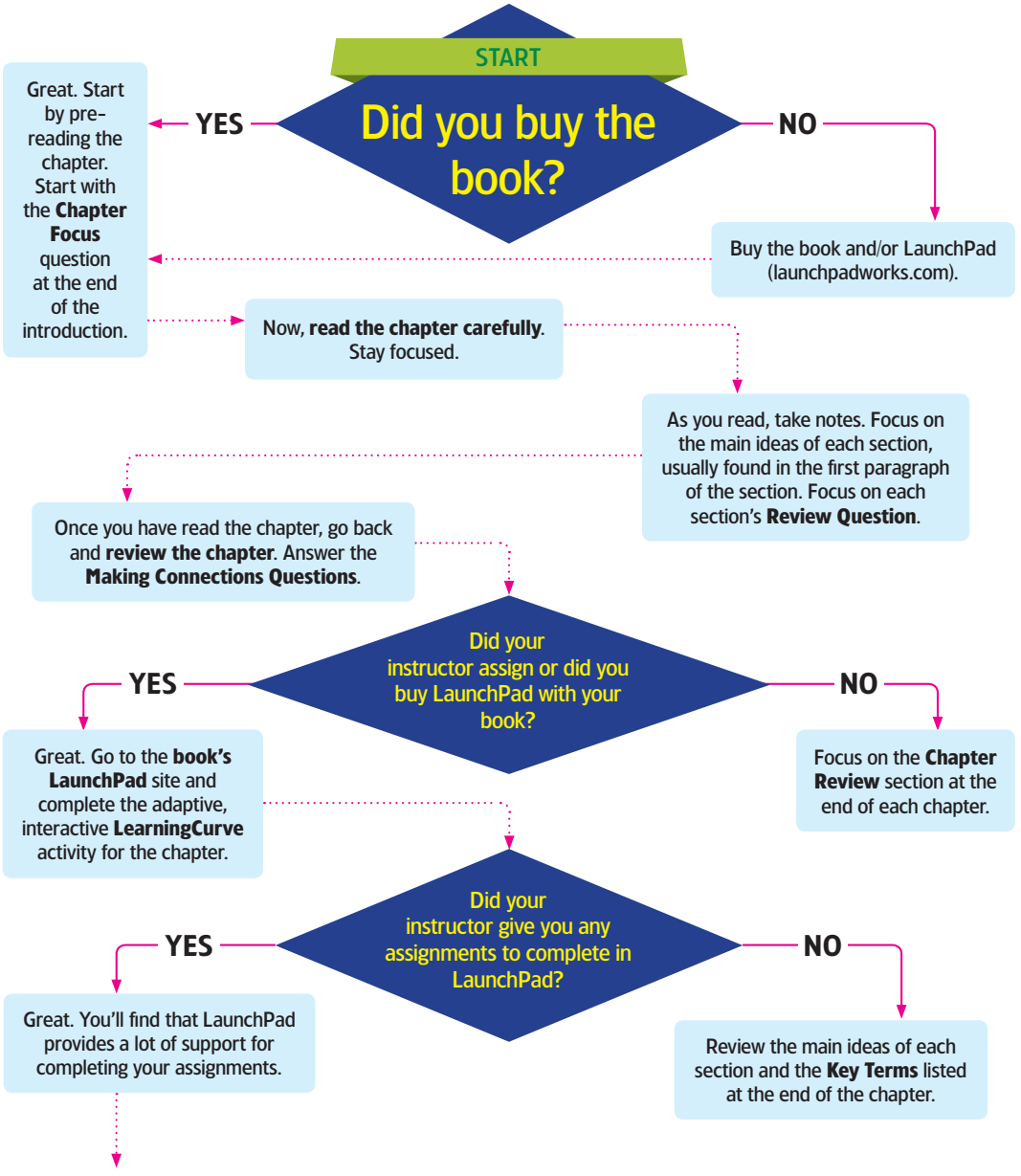

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FIFTH EDITION

The Making of the West

Peoples and Cultures

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Preface: Why This Book This Way

We are delighted to present the fifth edition of *The Making of the West: Peoples and Cultures*. With this edition, *The Making of the West* moves fully into the digital age, and we are proud and excited to offer a whole new way of teaching and learning western civilization. At the same time, we have stayed true to the fundamental approach that has made this book a popular choice for instructors and students alike. We continue to **link the history of the West to wider developments in the world**. We continue to offer a **synthetic approach to history**—from military to gender—that integrates different approaches rather than privileging one or two. And we continue to believe that students benefit from a **solid chronological framework** when they are trying to understand events of the past. This new edition is priced affordably, to save your students money and keep your overall course budget manageable. If you have been a user of the comprehensive edition of *The Making of the West*, you will find the complete feature program available in LaunchPad, as described below. If you were previously a user of the concise edition, you and your students also have access to the full feature program in LaunchPad. In addition to the features, LaunchPad is loaded with the full-color e-book plus **LearningCurve**, an adaptive learning tool; the popular ***Sources of the Making of the West*** documents collection; **additional primary sources**; a wealth of **assessment tools**; **chapter summative quizzes**; and more.

A Book for the Digital Age

Because we know that the classroom and the world are changing rapidly, we are excited to offer *The Making of the West* along with a full feature program in Bedford's learning platform, known as **LaunchPad**, an intuitive new interactive e-book and course space. LaunchPad is ready to use as is, or can be edited and customized with your own material, and assigned right away.

Developed with extensive feedback from history instructors and students, **LaunchPad** includes the complete narrative of the print book, the companion reader *Sources of the Making of the West*, by Katharine Lualdi, **LearningCurve** adaptive quizzing, and

a **full suite of skill-building features**, all of which will be familiar to users of the comprehensive edition of *The Making of the West* and are now made available for the first time to users of the concise edition

The adaptive learning tool known as **LearningCurve** is designed to get students to read before they come to class. With LearningCurve students move through questions based on the narrative text at their own pace and accumulate points as they go in a game-like fashion. Feedback for incorrect responses explains why the answer is incorrect and directs students back to the text to review. The end result is a better understanding of the key elements of the text.

The LaunchPad e-book features five unique skill-building features. Four of these features appear in every chapter in LaunchPad. They extend the narrative by revealing the process of interpretation, providing a solid introduction to historical argument and critical thinking, and capturing the excitement of historical investigation.

- **Primary Sources** — at least two per chapter — give students a more direct experience of the past through original voices. Whether it is Frederick Barbaraossa replying to the Romans when they offer him the emperor's crown, Marie de Sévigne's description of the French court, or an ordinary person's account of the outbreak of the Russian Revolution, primary documents offer a window into the thoughts and actions of the past. Each document is accompanied by a short, auto-graded multiple-choice quiz.
- **Contrasting Views** compares two or more often conflicting primary sources focused on a central event, person, or development — such as Roman attitudes toward Cleopatra, the Mongols, the consumer revolution of the eighteenth century, and decolonization in Africa — enabling students to understand history from a variety of contemporaneous perspectives. Each feature contains analytical questions along with an auto-graded multiple-choice quiz.
- **Seeing History** guides students through the process of reading images as historical evidence. Each one provides either a single image or paired images for comparison and contrast, with background information, and questions that encourage visual analysis. It also has an auto-graded multiple-choice quiz.
- **Taking Measure** introduces students to quantitative analysis in every chapter. Each highlights a chart, table, graph, or map of historical statistics that illuminates an important political, social, or cultural development. Topics include the distances covered by Alexander the Great's army, the expansion of the printing press to 1500, and wartime production of the major powers during the Second World War. Each comes with a question for analysis and an auto-graded multiple-choice quiz.
- **Terms of History** appears in 11 of the chapters and looks not only at the origin of a term — such as *civilization*, *renaissance*, *progress*, and *globalization* — but also at the changing meaning of the term over time, which further underscores historical skill building. The feature comes with an auto-graded multiple-choice quiz.

About *The Making of the West*

Even with all the exciting digital changes, our primary goal remains the same: to demonstrate that the history of the West is the story of an ongoing process, not a finished result with one fixed meaning. No one Western people or culture has existed from the beginning until now. Instead, the history of the West includes many different peoples and cultures. To convey these ideas, we have written a sustained story of the West's development in a broad, global context that reveals the cross-cultural interactions fundamental to the shaping of Western politics, societies, cultures, and economies. Indeed, the first chapter opens with a section on the origins and contested meaning of the term *Western civilization*.

Chronological Framework

We know from our own teaching that introductory students need a solid chronological framework, one with enough familiar benchmarks to make the material easy to grasp. Each chapter is organized around the main events, people, and themes of a period in which the West significantly changed; thus, students learn about political and military events and social and cultural developments as they unfolded. This **chronological integration** also makes it possible for students to see the **interconnections among varieties of historical experience**—between politics and cultures, between public events and private experiences, between wars and diplomacy and everyday life. For teachers, our chronological approach ensures a balanced account and provides the opportunity to present themes within their greater context. But perhaps best of all, this approach provides a text that reveals history as a process that is constantly alive, subject to pressures, and able to surprise us.

An Expanded Vision of the West

Cultural borrowing between the peoples of Europe and their neighbors has characterized Western civilization from the beginning. Thus, we have insisted on an **expanded vision of the West** that includes the United States and fully incorporates Scandinavia, eastern Europe, and the Ottoman Empire. Now this vision encompasses **an even wider global context** than before, as Latin America, Africa, China, Japan, and India also come into the story. We have been able to offer sustained treatment of crucial topics such as Islam and to provide a more thorough examination of globalization than any competing text. Study of Western history provides essential background to today's events, from debates over immigration to conflicts in the Middle East. Instructors have found this synthesis essential for helping students understand the West amid today's globalization.

Updated Scholarship

As always, we have also incorporated the latest scholarly findings throughout the book so that students and instructors alike have a text on which they can confidently rely. In

the fifth edition, we have included **new and updated** discussions of topics such as fresh archaeological evidence for the possible role of religion in stimulating the major changes of the Neolithic Revolution; the dating of the Great Sphinx in Egypt, the scholarly debate that could radically change our ideas of the earliest Egyptian history; the newest thinking on the origins of Islam; the crucial issues in the Investiture Conflict between pope and emperor; the impact of the Great Famine of the fourteenth century; the slave trade, especially its continuation into the nineteenth century; and the ways in which scholars are considering recent events within the context of the new digital world.

Study Aids to Support Active Reading and Learning

We know from our own teaching that students need all the help they can get in absorbing and making sense of information, thinking analytically, and understanding that history itself is often debated and constantly revised. With these goals in mind, we retained the class-tested learning and teaching aids that worked well in the previous editions, but we have also done more to help students distill the central story of each age.

Focused Reading

Each chapter begins with a vivid **anecdote** that draws readers into the atmosphere of the period and introduces the chapter's main themes, accompanied by a full-page illustration. The **Chapter Focus** poses an overarching question at the start of the narrative to help guide students' reading. Strategically placed at the end of each major section, a **Review Question** helps students assimilate core points in digestible increments. **Key Terms** and names that appear in boldface in the text have been updated to concentrate on likely test items; these terms are defined in the **Glossary of Key Terms and People** at the end of the book.

Reviewing the Chapter

At the end of each chapter, the **Conclusion** further reinforces the central developments covered in the chapter. The newly designed **Chapter Review** begins by asking students to revisit the key terms, identifying each and explaining its significance. **Review Questions** are also presented again so that students can revisit the chapter's core points. **Making Connections** questions then follow and prompt students to think across the sections of a given chapter. A chronology of **Important Events** enables students to see the sequence and overlap of important events in a given period and asks students a guiding question that links two or more events in the chapter. Finally, a list of author-selected **Suggested References** directs students to print and online resources for further investigation.

Geographic Literacy

The map program of *The Making of the West* has been praised by reviewers for its comprehensiveness. In each chapter, we offer three types of maps, each with a distinct role

in conveying information to students. Up to five **full-size maps** show major developments, up to four **"spot" maps** — small maps positioned within the discussion right where students need them — serve as immediate locators, and ***Mapping the West* summary maps** at the end of each chapter provide a snapshot of the West at the close of a transformative period and help students visualize the West's changing contours over time. In this edition, we have added new maps and carefully considered each of the existing maps, simplifying where possible to better highlight essential information, and clarifying and updating borders and labels where needed.

Images and Illustrations

We have integrated art as fully as possible into the narrative. Over **240 images and illustrations** were carefully chosen to reflect this edition's broad topical coverage and geographic inclusion, reinforce the text, and show the varieties of visual sources from which historians build their narratives and interpretations. All artifacts, illustrations, paintings, and photographs are contemporaneous with the chapter; there are no anachronistic illustrations. The captions for the maps and art help students learn how to read visuals, and we have frequently included specific questions or suggestions for comparisons that might be developed.

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In the vital process of revision, the authors have benefited from repeated critical readings by many talented scholars and teachers. Our sincere thanks go to the following instructors, whose comments often challenged us to rethink or justify our interpretations and who always provided a check on accuracy down to the smallest detail:

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Our students' questions and concerns have shaped much of this work, and we welcome all our readers' suggestions, queries, and criticisms. Please contact us at our respective institutions or via **history@macmillanhighered.com**.

Versions and Supplements

Adopters of *The Making of the West: Peoples and Cultures* and their students have access to abundant print and digital resources and tools, the acclaimed Bedford Series in History and Culture volumes, and much more. The LaunchPad course space for *The Making of the West* provides access to the narrative as well as a wealth of primary sources and other features, along with assignment and assessment opportunities at the ready. See below for more information, visit the book's catalog site at **macmillanhighered.com/hunt/catalog**, or contact your local Bedford/St. Martin's sales representative.

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Through a wealth of formative and summative assessments, including the adaptive learning program of LearningCurve (see the full description ahead), students gain confidence and get into their reading before class. In addition to LearningCurve, we are delighted to offer a full skill-building feature program to accompany the print book. Each chapter in LaunchPad has at least two primary source documents, a "Contrasting Views" feature that compares two or more primary sources, a "Seeing History" visual analysis of one or more images, and "Taking Measure" focuses on quantitative analysis. Each of these features is accompanied by analytical questions and auto-graded quizzes. These LaunchPad features do for skill development what LearningCurve does for content mastery and reading comprehension.

LaunchPad easily integrates with course management systems, and with fast ways to build assignments, rearrange chapters, and add new pages, sections, or links, it lets teachers build the courses they want to teach and hold students accountable. For more information, visit **launchpadworks.com** or to arrange a demo, contact us at **history@macmillanhighered.com**.

☑ Assign LearningCurve So Your Students Come to Class Prepared

Students using LaunchPad receive access to LearningCurve for *The Making of the West*. Assigning LearningCurve in place of reading quizzes is easy for instructors, and the reporting features help instructors track overall class trends and spot topics that are giving students trouble so they can adjust their lectures and class activities. This online learning tool is popular with students because it was designed to help them rehearse content at their own pace in a nonthreatening, game-like environment. The feedback for wrong answers provides instructional coaching and sends students back to the book for review. Students answer as many questions as necessary to reach a target score, with repeated chances to revisit material they haven't mastered. When LearningCurve is assigned, students come to class better prepared.

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Bedford/St. Martin's has developed a rich array of teaching resources for this book and for this course. They range from lecture and presentation materials and assessment tools to course management options. Most can be found in LaunchPad or can be downloaded or ordered at **macmillanhighered.com/hunt/catalog**.

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A Student's Guide to History. This complete guide to success in any history course provides the practical help students need to be successful. In addition to introducing students to the nature of the discipline, author Jules Benjamin teaches a wide range of skills from preparing for exams to approaching common writing assignments, and explains the research and documentation process with plentiful examples.

Brief Contents

1 Early Western Civilization, 400,000–1000 B.C.E. 3
2 Near East Empires and the Reemergence of Civilization in Greece, 1000–500 B.C.E. 41
3 The Greek Golden Age, c. 500–c. 400 B.C.E. 77
4 From the Classical to the Hellenistic World, 400–30 B.C.E. 113
5 The Rise of Rome and Its Republic, 753–44 B.C.E. 143
6 The Creation of the Roman Empire, 44 B.C.E.–284 C.E. 175
7 The Transformation of the Roman Empires, 284–600 C.E. 211
8 The Heirs of Rome: Islam, Byzantium, and Europe, 600–750 249
9 From Centralization to Fragmentation, 750–1050 279
10 Commercial Quickening and Religious Reform, 1050–1150 313
11 The Flowering of the Middle Ages, 1150–1215 347
12 The Medieval Synthesis — and Its Cracks, 1215–1340 379
13 Crisis and Renaissance, 1340–1492 409
14 Global Encounters and the Shock of the Reformation, 1492–1560 441
15 Wars of Religion and the Clash of Worldviews, 1560–1648 473
16 Absolutism, Constitutionalism, and the Search for Order, 1640–1700 505
17 The Atlantic System and Its Consequences, 1700–1750 541
18 The Promise of Enlightenment, 1750–1789 575
19 The Cataclysm of Revolution, 1789–1799 607
20 Napoleon and the Revolutionary Legacy, 1800–1830 639
21 Industrialization and Social Ferment, 1830–1850 673
22 Politics and Culture of the Nation-State, 1850–1870 709
23 Empire, Industry, and Everyday Life, 1870–1890 745
24 Modernity and the Road to War, 1890–1914 783
25 World War I and Its Aftermath, 1914–1929 821
26 The Great Depression and World War II, 1929–1945 859
27 The Cold War and the Remaking of Europe, 1945–1960s 899
28 Postindustrial Society and the End of the Cold War Order, 1960s–1989 937
29 A New Globalism, 1989 to the Present 973

Contents

'*The Orrery*', c.1766 (oil on canvas), Wright of Derby, Joseph (1734–97) / Derby Museum and Art Gallery, UK / Bridgeman Images.

Preface *v*

Versions and Supplements *xi*

Maps and Figures *xlvi*

LaunchPad Features *li*

Authors' Note: The B.C.E./C.E. Dating System *lvi*

World Map *lviii*

Map of Europe *lx*

Egyptian Museum, Cairo / Alfredo Dagli Orti / The Art Archive at Art Resource, NY.

Chapter 1

Early Western Civilization, 400,000–1000 B.C.E. *3*

From the Stone Age to Mesopotamian Civilization, 400,000–1000 B.C.E. *4*

Life and Change in the Stone Age *4* ■ The Emergence of Cities in Mesopotamia, 4000–2350 B.C.E. *8* ■ Metals and Empire Making: The Akkadians and the Ur III Dynasty, c. 2350–c. 2000 B.C.E. *12* ■ The Achievements of the Assyrians, the Babylonians, and the Canaanites, 2000–1000 B.C.E. *13*

Egypt, the First Unified Country, 3050–1000 B.C.E. *15*

From the Unification of Egypt to the Old Kingdom, 3050–2190 B.C.E. *16* ■ The Middle and New Kingdoms in Egypt, 2061–1081 B.C.E. *22*

The Hittites, the Minoans, and the Mycenaeans, 2200–1000 B.C.E. *26*

The Hittites, 1750–1200 B.C.E. *27* ■ The Minoans, 2200–1400 B.C.E. *28* ■ The Mycenaeans, 1800–1000 B.C.E. *31* ■ The Violent End to Early Western Civilization, 1200–1000 B.C.E. *34*

Conclusion *36*

Chapter 1 Review *38*

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Chapter 2

Near East Empires and the Reemergence of Civilization in Greece, 1000–500 B.C.E. *41*

From Dark Age to Empire in the Near East, 1000–500 B.C.E. *42*

The New Empire of Assyria, 900–600 B.C.E. *43* ■ The Neo-Babylonian Empire, 600–539 B.C.E. *43* ■ The Persian Empire, 557–500 B.C.E. *44* ■ The Israelites, Origins to 539 B.C.E. *46*

The Reemergence of Greek Civilization, 1000–750 B.C.E. *50*

The Greek Dark Age *50* ■ The Values of the Olympic Games *52* ■ Homer, Hesiod, and Divine Justice in Greek Myth *53*

The Creation of the Greek City-State, 750–500 B.C.E. *54*

The Physical Environment of the Greek City-State *55* ■ Trade and "Colonization," 800–580 B.C.E. *55* ■ Citizenship and Freedom in the Greek City-State *56*

New Directions for the Greek City-State, 750–500 B.C.E. *64*

Oligarchy in the City-State of Sparta, 700–500 B.C.E. *64* ■ Tyranny in the City-State of Corinth, 657–585 B.C.E. *67* ■ Democracy in the City-State of Athens, 632–500 B.C.E. *68* ■ New Ways of Thought and Expression in Greece, 630–500 B.C.E. *70*

Conclusion *73*

Chapter 2 Review *74*

The Triptolemos Painter / © National Museums of Scotland / Bridgeman Images.

Chapter 3

The Greek Golden Age, c. 500–c. 400 B.C.E. *77*

Wars between Persia and Greece, 499–479 B.C.E. *78*

From the Ionian Revolt to the Battle of Marathon, 499–490 B.C.E. *78* ■ The Great Persian Invasion, 480–479 B.C.E. *80*

Athenian Confidence in the Golden Age, 478–431 B.C.E. *81*

The Establishment of the Athenian Empire *81* ■ Radical Democracy and Pericles' Leadership, 461–431 B.C.E. *83* ■ The Urban Landscape in Athens *85*

Tradition and Innovation in Athens's Golden Age *89*

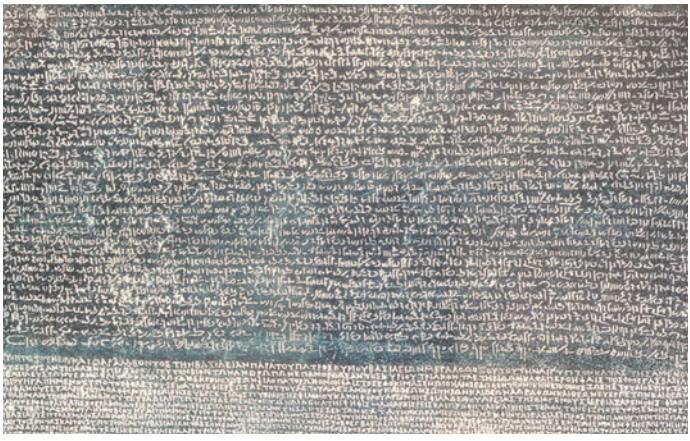
Religious Tradition in a Period of Change *89* ■ Women, Slaves, and Metics *90* ■ Innovative Ideas in Education, Philosophy, History, and Medicine *93* ■ The Development of Greek Tragedy *99* ■ The Development of Greek Comedy *102*

The End of Athens's Golden Age, 431–403 B.C.E. *104*

The Peloponnesian War, 431–404 B.C.E. *104* ■ Athens Defeated: Tyranny and Civil War, 404–403 B.C.E. *107*

Conclusion *108*

Chapter 3 Review *110*



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Chapter 4

From the Classical to the Hellenistic World, 400–30 B.C.E. *113*

Classical Greece after the Peloponnesian War, 400–350 B.C.E. *114*

Athens's Recovery after the Peloponnesian War *114* ■ The Execution of Socrates, 399 B.C.E. *116* ■ The Philosophy of Plato *116* ■ Aristotle, Scientist and Philosopher *118* ■ Greek Political Disunity *118*

The Rise of Macedonia, 359–323 B.C.E. *119*

Macedonian Power and Philip II, 359–336 B.C.E. *119* ■ The Rule of Alexander the Great, 336–323 B.C.E. *120*

The Hellenistic Kingdoms, 323–30 B.C.E. *122*

Creating New Kingdoms *123* ■ The Layers of Hellenistic Society *126* ■ The End of the Hellenistic Kingdoms *128*

Hellenistic Culture *129*

The Arts under Royal Support *129* ■ Philosophy for a New Age *131* ■ Scientific Innovation *133* ■ Cultural and Religious Transformations *135*

Conclusion *138*

Chapter 4 Review *140*

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Chapter 5

The Rise of Rome and Its Republic, 753–44 B.C.E. *143*

Roman Social and Religious Traditions ***144***

Roman Moral Values *144* ■ The Patron-Client System *145* ■ The Roman Family *146* ■ Education for Public Life *148* ■ Public and Private Religion *148*

From Monarchy to Republic ***150***

Roman Society under the Kings, 753–509 B.C.E. *150* ■ The Early Roman Republic, 509–287 B.C.E. *152*

Roman Imperialism and Its Consequences ***156***

Expansion in Italy, 500–220 B.C.E. *156* ■ Wars with Carthage and in the East, 264–121 B.C.E. *158* ■ Greek Influence on Roman Literature and the Arts *160* ■ Stresses on Society from Imperialism *161*

Civil War and the Destruction of the Republic ***163***

The Gracchus Brothers and Violence in Politics, 133–121 B.C.E. *163* ■ Marius and the Origin of Client Armies, 107–100 B.C.E. *164* ■ Sulla and Civil War, 91–78 B.C.E. *165* ■ Julius Caesar and the Collapse of the Republic, 83–44 B.C.E. *167*

Conclusion ***170***

Chapter 5 Review ***172***

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Chapter 6

The Creation of the Roman Empire, 44 B.C.E.–284 C.E. *175*

From Republic to Empire, 44 B.C.E.–14 C.E. *176*

Civil War, 44–27 B.C.E. *176* ■ The Creation of the Principate, 27 B.C.E.–14 C.E. *177* ■ Daily Life in the Rome of Augustus *179* ■ Changes in Education, Literature, and Art in Augustus's Rome *182*

Politics and Society in the Early Roman Empire *184*

The Perpetuation of the Principate after Augustus, 14–180 C.E. *184* ■ Life in the Roman Golden Age, 96–180 C.E. *188*

The Emergence of Christianity in the Early Roman Empire *193*

Jesus and His Teachings *193* ■ Growth of a New Religion *196* ■ Competing Religious Beliefs *199*

From Stability to Crisis in the Third Century C.E. *202*

Threats to the Northern and Eastern Frontiers of the Early Roman Empire *202* ■ Uncontrolled Spending, Natural Disasters, and Political Crisis, 193–284 C.E. *203*

Conclusion *205*

Chapter 6 Review *208*

Basilica di San Giovanni Battista, Monza, Italy / Bridgeman Images.

Chapter 7

The Transformation of the Roman Empire, 284–600 C.E. *211*

From Principate to Dominate in the Late Roman Empire, 284–395 ***212***

The Political Transformation and Division of the Roman Empire *212* ■ The Social Consequences of Financial Pressures *215* ■ From the Great Persecution to Religious Freedom *217*

The Official Christianization of the Empire, 312–c. 540 ***218***

Polytheism and Christianity in Competition *218* ■ The Struggle for Clarification in Christian Belief *221* ■ The Emergence of Christian Monks *226*

Non-Roman Kingdoms in the Western Roman Empire, c. 370–550s ***229***

Non-Roman Migrations into the Western Roman Empire *229* ■ Social and Cultural Transformation in the Western Roman Empire *234*

The Roman Empire in the East, c. 500–565 ***236***

Imperial Society in the Eastern Roman Empire *236* ■ The Reign of Emperor Justinian, 527–565 *239* ■ The Preservation of Classical Traditions in the Late Roman Empire *241*

Conclusion ***244***

Chapter 7 Review ***246***

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Chapter 8

The Heirs of Rome: Islam, Byzantium, and Europe, 600–750 *249*

Islam: A New Religion and a New Empire *250*

Nomads and City Dwellers *250* ■ The Prophet Muhammad and the Faith of Islam *251* ■ Growth of Islam, c. 610–632 *252* ■ The Caliphs, Muhammad's Successors, 632–750 *253* ■ Peace and Prosperity in Islamic Lands *255*

Byzantium Besieged *257*

Wars on the Frontiers, c. 570–750 *257* ■ From an Urban to a Rural Way of Life *259* ■ New Military and Cultural Forms *260* ■ Religion, Politics, and Iconoclasm *260*

Western Europe: A Medley of Kingdoms *262*

Frankish Kingdoms with Roman Roots *262* ■ Economic Activity in a Peasant Society *266* ■ The Powerful in Merovingian Society *267* ■ Christianity and Classical Culture in the British Isles *270* ■ Unity in Spain, Division in Italy *272* ■ Political Tensions and the Power of the Pope *273*

Conclusion *274*

Chapter 8 Review *276*

From the First Bible of Charles the Bald, c. 843–851 / Bibliotheque Nationale, Paris, France / Bridgeman Images.

Chapter 9

From Centralization to Fragmentation, 750–1050 *279*

The Byzantine Emperor and Local Elites *280*

Imperial Power *281* ■ The Macedonian Renaissance, c. 870–c. 1025 *282* ■ The *Dynatoi*: A New Landowning Elite *283* ■ The Formation of Eastern Europe and Kievan Rus *283*

The Rise and Fall of the Abbasid Caliphate *285*

The Abbasid Caliphate, 750–936 *285* ■ Regional Diversity in Islamic Lands *286* ■ Unity of Commerce and Language *288* ■ The Islamic Renaissance, c. 790–c. 1050 *289*

The Carolingian Empire *289*

The Rise of the Carolingians *290* ■ Charlemagne and His Kingdom, 768–814 *291* ■ The Carolingian Renaissance, c. 790–c. 900 *293* ■ Charlemagne's Successors, 814–911 *294* ■ Land and Power *295* ■ Viking, Muslim, and Magyar Invasions, c. 790–955 *297*

After the Carolingians: The Emergence of Local Rule *299*

Public Power and Private Relationships *299* ■ Warriors and Warfare *302* ■ Efforts to Contain Violence *303* ■ Political Communities in Italy, England, and France *304* ■ Emperors and Kings in Central and Eastern Europe *306*

Conclusion *309*

Chapter 9 Review *310*

South Portal, Church of St. Pierre, Moissac, France / Bridgeman Images.

Chapter 10

Commercial Quickening and Religious Reform, 1050–1150 *313*

The Commercial Revolution ***314***

Fairs, Towns, and Cities *314* ■ Organizing Crafts and Commerce *318* ■ Communes: Self-Government for the Towns *319* ■ The Commercial Revolution in the Countryside *320*

Church Reform ***321***

Beginnings of Reform *321* ■ The Gregorian Reform and the Investiture Conflict, 1075–1122 *324* ■ The Sweep of Reform *327* ■ New Monastic Orders of Poverty *329*

The Crusades ***331***

Calling the Crusade *332* ■ The First Crusade *334* ■ The Crusader States *335* ■ The Disastrous Second Crusade *336* ■ The Long-Term Impact of the Crusades *337*

The Revival of Monarchies ***337***

Reconstructing the Empire at Byzantium *338* ■ England under Norman Rule *338* ■ Praising the King of France *340* ■ Surviving as Emperor *341*

Conclusion ***344***

Chapter 10 Review ***344***

Ingram Publishing / Newscom.

Chapter 11

The Flowering of the Middle Ages, 1150–1215 *347*

New Schools and Churches ***348***

The New Learning and the Rise of the University *348* ■ Architectural Style: From Romanesque to Gothic *351*

Governments as Institutions ***355***

England: Unity through Common Law *355* ■ France: Consolidation and Conquest *359* ■ Germany: The Revived Monarchy of Frederick Barbarossa *360* ■ Eastern Europe and Byzantium: Fragmenting Realms *363*

The Growth of a Vernacular High Culture ***364***

The Troubadours: Poets of Love and Play *364* ■ The Birth of Epic and Romance Literature *366*

Religious Fervor and Crusade ***367***

New Religious Orders in the Cities *368* ■ Disastrous Crusades to the Holy Land *370* ■ Victorious Crusades in Europe and on Its Frontiers *371*

Conclusion ***374***

Chapter 11 Review ***376***

Opening page of the Metaphysics of Artistotle, 13th century / Bibliotheque Mazarine, Paris, France / Archives Charmet / Bridgeman Images.

Chapter 12

The Medieval Synthesis — and Its Cracks, 1215–1340 *379*

The Church's Mission ***380***

Innocent III and the Fourth Lateran Council *380* ■ The Inquisition *382* ■ Lay Piety *382* ■ Jews and Lepers as Outcasts *383*

Reconciling This World and the Next ***385***

The Achievement of Scholasticism *385* ■ New Syntheses in Writing and Music *387* ■ Gothic Art *389*

The Politics of Control ***390***

The Weakening of the Empire *392* ■ Louis IX and a New Ideal of Kingship *393* ■ The Birth of Representative Institutions *396* ■ The Weakening of the Papacy *397* ■ The Rise of the *Signori* *399* ■ The Mongol Takeover *400* ■ The Great Famine *402*

Conclusion ***404***

Chapter 12 Review ***406***

National Gallery, London, UK / Bridgeman Images.

Chapter 13

Crisis and Renaissance, 1340–1492 *409*

Crisis: Disease, War, and Schism ***410***

The Black Death, 1347–1352 *410* ■ The Hundred Years' War, 1337–1453 *413* ■ The Ottoman Conquest of Constantinople, 1453 *417* ■ The Great Schism, 1378–1417 *418*

The Renaissance: New Forms of Thought and Expression ***421***

Renaissance Humanism *422* ■ The Arts *423*

Consolidating Power ***428***

New Political Formations in Eastern Europe *429* ■ Powerful States in Western Europe *430* ■ Power in the Republics *432* ■ The Tools of Power *435*

Conclusion ***436***

Chapter 13 Review ***438***

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Chapter 14

Global Encounters and the Shock of the Reformation, 1492–1560 *441*

The Discovery of New Worlds ***442***

Portuguese Explorations *442* ■ The Voyages of Columbus *444* ■ A New Era in Slavery *444* ■ Conquering the New World *445* ■ The Columbian Exchange *446*

The Protestant Reformation ***447***

The Invention of Printing *447* ■ Popular Piety and Christian Humanism *448* ■ Martin Luther's Challenge *450* ■ Protestantism Spreads and Divides *452* ■ The Contested Church of England *453*

Reshaping Society through Religion ***455***

Protestant Challenges to the Social Order *455* ■ New Forms of Discipline *457* ■ Catholic Renewal *459*

Striving for Mastery ***461***

Courtiers and Princes *461* ■ Dynastic Wars *463* ■ Financing War *465* ■ Divided Realms *466*

Conclusion ***468***

Chapter 14 Review ***470***

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Chapter 15

Wars of Religion and the Clash of Worldviews, 1560–1648 *473*

Religious Conflicts Threaten State Power, 1560–1618 *474*

French Wars of Religion, 1562–1598 *474* ■ Dutch Revolt against Spain *476* ■ Elizabeth I's Defense of English Protestantism *479* ■ The Clash of Faiths and Empires in Eastern Europe *481*

The Thirty Years' War, 1618–1648 *482*

Origins and Course of the War *482* ■ The Effects of Constant Fighting *483* ■ The Peace of Westphalia, 1648 *484*

Economic Crisis and Realignment *487*

From Growth to Recession *487* ■ Consequences for Daily Life *488* ■ The Economic Balance of Power *490*

The Rise of Science and a Scientific Worldview *492*

The Scientific Revolution *493* ■ The Natural Laws of Politics *496* ■ The Arts in an Age of Crisis *497* ■ Magic and Witchcraft *499*

Conclusion *500*

Chapter 15 Review *502*

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Chapter 16

Absolutism, Constitutionalism, and the Search for Order, 1640–1700 *505*

Louis XIV: Absolutism and Its Limits ***506***

The Fronde, 1648–1653 *506* ■ Court Culture as an Element of Absolutism *508* ■ Enforcing Religious Orthodoxy *509* ■ Extending State Authority at Home and Abroad *510*

Constitutionalism in England ***514***

England Turned Upside Down, 1642–1660 *514* ■ Restoration and Revolution Again *518* ■ Social Contract Theory: Hobbes and Locke *520*

Outposts of Constitutionalism ***521***

The Dutch Republic *521* ■ Freedom and Slavery in the New World *524*

Absolutism in Central and Eastern Europe ***525***

Poland-Lithuania Overwhelmed *525* ■ Brandenburg-Prussia: Militaristic Absolutism *526* ■ An Uneasy Balance: Austrian Habsburgs and Ottoman Turks *527* ■ Russia: Setting the Foundations of Bureaucratic Absolutism *528*

The Search for Order in Elite and Popular Culture ***530***

Freedom and Constraint in the Arts and Sciences *530* ■ Women and Manners *533* ■ Reforming Popular Culture *535*

Conclusion ***536***

Chapter 16 Review ***538***

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Chapter 17

The Atlantic System and Its Consequences, 1700–1750 *541*

The Atlantic System and the World Economy *542*

Slavery and the Atlantic System *542* ■ World Trade and Settlement *546* ■ The Birth of Consumer Society *548*

New Social and Cultural Patterns *550*

Agricultural Revolution *550* ■ Social Life in the Cities *551* ■ New Tastes in the Arts *554* ■ Religious Revivals *555*

Consolidation of the European State System *556*

A New Power Alignment *556* ■ British Rise and Dutch Decline *557* ■ Russia's Emergence as a European Power *560* ■ Continuing Dynastic Struggles *563* ■ The Power of Diplomacy and the Importance of Population *564*

The Birth of the Enlightenment *566*

Popularization of Science and Challenges to Religion *566* ■ Travel Literature and the Challenge to Custom and Tradition *568* ■ Raising the Woman Question *570*

Conclusion *571*

Chapter 17 Review *572*

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Chapter 18

The Promise of Enlightenment, 1750–1789 *575*

The Enlightenment at Its Height *576*

Men and Women of the Republic of Letters *576* ■ Conflicts with Church and State *578* ■ The Individual and Society *580* ■ Spreading the Enlightenment *582* ■ The Limits of Reason: Roots of Romanticism and Religious Revival *584*

Society and Culture in an Age of Enlightenment *585*

The Nobility's Reassertion of Privilege *586* ■ The Middle Class and the Making of a New Elite *587* ■ Life on the Margins *590*

State Power in an Era of Reform *592*

War and Diplomacy *592* ■ State-Sponsored Reform *595* ■ Limits of Reform *597*

Rebellions against State Power *598*

Food Riots and Peasant Uprisings *598* ■ Public Opinion and Political Opposition *599* ■ Revolution in North America *601*

Conclusion *603*

Chapter 18 Review *604*

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Chapter 19

The Cataclysm of Revolution, 1789–1799 *607*

The Revolutionary Wave, 1787–1789 ***608***

Protesters in the Low Countries and Poland *608* ■ Origins of the French Revolution, 1787–1789 *609*

From Monarchy to Republic, 1789–1793 ***614***

The Revolution of Rights and Reason *614* ■ The End of Monarchy *617*

Terror and Resistance ***619***

Robespierre and the Committee of Public Safety *620* ■ The Republic of Virtue, 1793–1794 *621* ■ Resisting the Revolution *624* ■ The Fall of Robespierre and the End of the Terror *625*

Revolution on the March ***628***

Arms and Conquests *628* ■ Poland Extinguished, 1793–1795 *630* ■ Revolution in the Colonies *631* ■ Worldwide Reactions to Revolutionary Change *633*

Conclusion ***634***

Chapter 19 Review ***636***

Schloss Charlottenburg, Berlin, Germany / Bridgeman Images.

Chapter 20

Napoleon and the Revolutionary Legacy, 1800–1830 *639*

The Rise of Napoleon Bonaparte ***640***

A General Takes Over *640* ■ From Republic to Empire *641* ■ The New Paternalism: The Civil Code *644* ■ Patronage of Science and Intellectual Life *645*

"Europe Was at My Feet": Napoleon's Conquests ***646***

The Grand Army and Its Victories, 1800–1807 *646* ■ The Impact of French Victories *649* ■ From Russian Winter to Final Defeat, 1812–1815 *652*

The "Restoration" of Europe ***654***

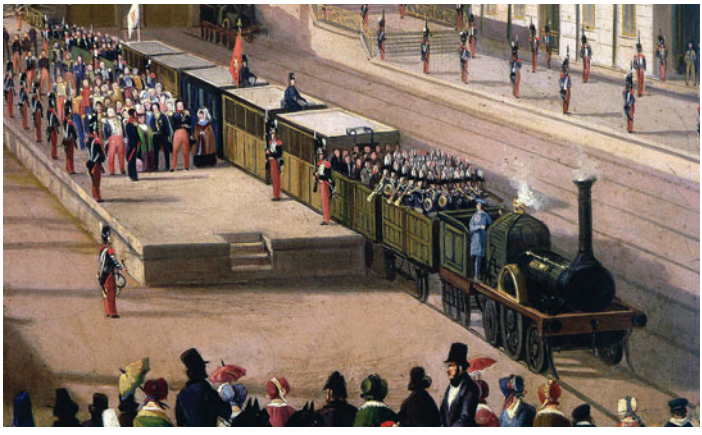
The Congress of Vienna, 1814–1815 *654* ■ The Emergence of Conservatism *657* ■ The Revival of Religion *658*

Challenges to the Conservative Order ***659***

Romanticism *659* ■ Political Revolts in the 1820s *662* ■ Revolution and Reform, 1830–1832 *666*

Conclusion ***668***

Chapter 20 Review ***670***



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Chapter 21

Industrialization and Social Ferment, 1830–1850 *673*

The Industrial Revolution *674*

Roots of Industrialization *674* ■ Engines of Change *676* ■ Urbanization and Its Consequences *680* ■ Agricultural Perils and Prosperity *682*

Reforming the Social Order *683*

Cultural Responses to the Social Question *683* ■ The Varieties of Social Reform *687* ■ Abuses and Reforms Overseas *689*

Ideologies and Political Movements *691*

The Spell of Nationalism *691* ■ Liberalism in Economics and Politics *693* ■ Socialism and the Early Labor Movement *695*

The Revolutions of 1848 *697*

The Hungry Forties *698* ■ Another French Revolution *698* ■ Nationalist Revolution in Italy *700* ■ Revolt and Reaction in Central Europe *700* ■ Aftermath to 1848: Reimposing Authority *702*

Conclusion *703*

Chapter 21 Review *706*

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Chapter 22

Politics and Culture of the Nation-State, 1850–1870 *709*

The End of the Concert of Europe *710*

Napoleon III and the Quest for French Glory *711* ■ The Crimean War, 1853–1856: Turning Point in European Affairs *712* ■ Reform in Russia *713*

War and Nation Building *716*

Cavour, Garibaldi, and the Process of Italian Unification *717* ■ Bismarck and the Realpolitik of German Unification *719* ■ Francis Joseph and the Creation of the Austro-Hungarian Monarchy *722* ■ Political Stability through Gradual Reform in Great Britain *723* ■ Nation Building in North America *724*

Nation Building through Social Order *726*

Bringing Order to the Cities *726* ■ Expanding Government Bureaucracy *727* ■ Schooling and Professionalizing Society *728* ■ Spreading National Power and Order beyond the West *729* ■ Contesting the Nation-State's Order at Home *731*

The Culture of Social Order *733*

The Arts Confront Social Reality *734* ■ Religion and National Order *736* ■ From the Natural Sciences to Social Science *739*

Conclusion *740*

Chapter 22 Review *742*

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Chapter 23

Empire, Industry, and Everyday Life, 1870–1890 *745*

The New Imperialism *746*

The Scramble for Africa—North and South *747* ■ Acquiring Territory in Asia *750* ■ Japan's Imperial Agenda *751* ■ The Paradoxes of Imperialism *752*

The Industry of Empire *755*

Industrial Innovation *755* ■ Facing Economic Crisis *758* ■ Revolution in Business Practices *759*

Imperial Society and Culture *761*

The "Best Circles" and the Expanding Middle Class *761* ■ Working People's Strategies *762* ■ National Fitness: Reform, Sports, and Leisure *764* ■ Artistic Responses to Empire and Industry *765*

The Birth of Mass Politics *767*

Workers, Politics, and Protest *768* ■ Expanding Political Participation in Western Europe *770* ■ Power Politics in Central and Eastern Europe *773*

Conclusion *778*

Chapter 23 Review *780*

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Chapter 24

Modernity and the Road to War, 1890–1914 *783*

Public Debate over Private Life ***784***

Population Pressure *785* ■ Reforming Marriage *786* ■ New Women, New Men, and the Politics of Sexual Identity *787* ■ Sciences of the Modern Self *788*

Modernity and the Revolt in Ideas ***790***

The Opposition to Positivism *791* ■ The Revolution in Science *791* ■ Modern Art *792* ■ The Revolt in Music and Dance *794*

Growing Tensions in Mass Politics ***794***

The Expanding Power of Labor *795* ■ Rights for Women and the Battle for Suffrage *796* ■ Liberalism Tested *798* ■ Anti-Semitism, Nationalism, and Zionism in Mass Politics *799*

European Imperialism Challenged ***803***

The Trials of Empire *803* ■ The Russian Empire Threatened *807* ■ Growing Resistance to Colonial Domination *808*

Roads to War ***810***

Competing Alliances and Clashing Ambitions *810* ■ The Race to Arms *813* ■ 1914: War Erupts *814*

Conclusion ***816***

Chapter 24 Review ***818***

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Chapter 25

World War I and Its Aftermath, 1914–1929 *821*

The Great War, 1914–1918 *822*
Blueprints for War *822* ■ The Battlefronts *825* ■ The Home Front *827*

Protest, Revolution, and War's End, 1917–1918 *830*
War Protest *830* ■ Revolution in Russia *830* ■ Ending the War, 1918 *834*

The Search for Peace in an Era of Revolution *835*
Europe in Turmoil *835* ■ The Paris Peace Conference, 1919–1920 *836* ■ Economic and Diplomatic Consequences of the Peace *838*

A Decade of Recovery: Europe in the 1920s *840*
Changes in the Political Landscape *841* ■ Reconstructing the Economy *844* ■ Restoring Society *845*

Mass Culture and the Rise of Modern Dictators *847*
Culture for the Masses *847* ■ Cultural Debates over the Future *849* ■ The Communist Utopia *851* ■ Fascism on the March in Italy *852*

Conclusion *854*

Chapter 25 Review *856*

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Chapter 26

The Great Depression and World War II, 1929–1945 *859*

The Great Depression ***860***

Economic Disaster Strikes *860* ■ Social Effects of the Depression *862* ■ The Great Depression beyond the West *862*

Totalitarian Triumph ***864***

The Rise of Stalinism *865* ■ Hitler's Rise to Power *867* ■ The Nazification of German Politics *868* ■ Nazi Racism *870*

Democracies on the Defensive ***871***

Confronting the Economic Crisis *871* ■ Cultural Visions in Hard Times *874*

The Road to Global War ***875***

A Surge in Global Imperialism *875* ■ The Spanish Civil War, 1936–1939 *877* ■ Hitler's Conquest of Central Europe, 1938–1939 *878*

World War II, 1939–1945 ***881***

The German Onslaught *881* ■ War Expands: The Pacific and Beyond *883* ■ The War against Civilians *883* ■ Societies at War *886* ■ From Resistance to Allied Victory *887* ■ An Uneasy Postwar Settlement *892*

Conclusion ***893***

Chapter 26 Review ***896***

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Chapter 27

The Cold War and the Remaking of Europe, 1945–1960s *899*

World Politics Transformed ***900***

Chaos in Europe *901* ■ New Superpowers: The United States and the Soviet Union *902* ■ Origins of the Cold War *903* ■ The Division of Germany *906*

Political and Economic Recovery in Europe ***908***

Dealing with Nazism *908* ■ Rebirth of the West *910* ■ The Welfare State: Common Ground East and West *913* ■ Recovery in the East *915*

Decolonization in a Cold War Climate ***917***

The End of Empire in Asia *918* ■ The Struggle for Identity in the Middle East *920* ■ New Nations in Africa *921* ■ Newcomers Arrive in Europe *923*

Daily Life and Culture in the Shadow of Nuclear War ***925***

Restoring "Western" Values *925* ■ Cold War Consumerism and Shifting Gender Norms *927* ■ The Culture of Cold War *930* ■ The Atomic Brink *931*

Conclusion ***932***

Chapter 27 Review ***934***

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Chapter 28

Postindustrial Society and the End of the Cold War Order, 1960s–1989 *937*

The Revolution in Technology ***938***

The Information Age: Television and Computers *938* ■ The Space Age *940* ■ The Nuclear Age *941* ■ Revolutions in Biology and Reproductive Technology *942*

Postindustrial Society and Culture ***943***

Multinational Corporations *944* ■ The New Worker *944* ■ The Boom in Education and Research *945* ■ Changing Family Life and the Generation Gap *946* ■ Art, Ideas, and Religion in a Technocratic Society *947*

Protesting Cold War Conditions ***949***

Cracks in the Cold War Order *949* ■ The Growth of Citizen Activism *953* ■ 1968: Year of Crisis *954*

The Testing of Superpower Domination and the End of the Cold War ***957***

A Changing Balance of World Power *957* ■ The Western Bloc Meets Challenges with Reform *959* ■ Collapse of Communism in the Soviet Bloc *963*

Conclusion ***968***

Chapter 28 Review ***970***

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Chapter 29

A New Globalism, 1989 to the Present *973*

Collapse of the Soviet Union and Its Aftermath ***974***

The Breakup of Yugoslavia *975* ■ The Soviet Union Comes Apart *977* ■ Toward a Market Economy *979* ■ International Politics and the New Russia *980*

The Nation-State in a Global Age ***981***

Europe Looks beyond the Nation-State *981* ■ Globalizing Cities and Fragmenting Nations *984* ■ Global Organizations *985*

An Interconnected World's New Challenges ***986***

The Problems of Pollution *986* ■ Population, Health, and Disease *988* ■ North versus South? *989* ■ Radical Islam Meets the West *990* ■ The Promise and Problems of a World Economy *993*

Global Culture and Society in the Twenty-First Century ***996***

Redefining the West: The Impact of Global Migration *997* ■ Global Networks and the Economy *998* ■ A New Global Culture? *999*

Conclusion ***1005***

Chapter 29 Review ***1008***

Maps and Figures

MAPS

Chapter 1

MAP 1.1 The Ancient Near East, 4000–3000 B.C.E. *6*

SPOT MAP The Akkadian Empire, 2350–2200 B.C.E. *12*

MAP 1.2 Ancient Egypt *17*

MAP 1.3 Greece and the Aegean Sea, 1500 B.C.E. *31*

MAPPING THE WEST The Violent End to Early Western Civilization, 1200–1000 B.C.E. *37*

Chapter 2

MAP 2.1 Expansion of the Persian Empire, c. 550–490 B.C.E. *45*

MAP 2.2 Phoenician and Greek Expansion, 750–500 B.C.E. *57*

SPOT MAP Sparta and Corinth, 750–500 B.C.E. *64*

SPOT MAP Ionia and the Aegean, 750–500 B.C.E. *72*

MAPPING THE WEST Mediterranean Civilizations, c. 500 B.C.E. *73*

Chapter 3

MAP 3.1 The Persian Wars, 499–479 B.C.E. *79*

MAP 3.2 Fifth-Century B.C.E. Athens *86*

MAP 3.3 The Peloponnesian War, 431–404 B.C.E. *105*

MAPPING THE WEST Greece, Europe, and the Mediterranean, 400 B.C.E. *109*

Chapter 4

SPOT MAP Athens's Long Walls as Rebuilt after the Peloponnesian War *115*

MAP 4.1 Conquests of Alexander the Great, r. 336–323 B.C.E. *121*

MAP 4.2 Hellenistic Kingdoms, 240 B.C.E. *123*

MAPPING THE WEST Roman Takeover of the Hellenistic World, to 30 B.C.E. *139*

Chapter 5

MAP 5.1 Ancient Italy, 500 B.C.E. *151*

MAP 5.2 The City of Rome during the Republic *154*

SPOT MAP Roman Roads, 110 B.C.E. *157*

MAP 5.3 Roman Expansion, 500–44 B.C.E. *159*

MAPPING THE WEST The Roman World at the End of the Republic, 44 B.C.E. *171*

Chapter 6

MAP 6.1 The Expansion of the Roman Empire, 30 B.C.E.–117 C.E. *187*

MAP 6.2 Natural Features and Languages of the Roman World *190*

MAP 6.3 Christian Populations in the Late Third Century C.E. *198*

SPOT MAP The Fragmented Roman Empire of the Third Century *205*

MAPPING THE WEST The Roman Empire in Crisis, 284 C.E. *207*

Chapter 7

MAP 7.1 Diocletian's Reorganization of 293 *214*

SPOT MAP The Empire's East/West Division, 395 *215*

MAP 7.2 The Spread of Christianity, 300–600 *220*

MAP 7.3 Migrations and Invasions of the Fourth and Fifth Centuries *231*

MAPPING THE WEST Western Europe and the Eastern Roman (or Byzantine) Empire, c. 600 *245*

Chapter 8

MAP 8.1 Expansion of Islam to 750 *254*

MAP 8.2 Byzantine and Sasanid Empires, c. 600 *258*

MAP 8.3 The Merovingian Kingdoms in the Seventh Century *263*

SPOT MAP Tours, c. 600 *265*

SPOT MAP The British Isles *270*

SPOT MAP Lombard Italy, Early Eighth Century *273*

MAPPING THE WEST Rome's Heirs, c. 750 *275*

Chapter 9

MAP 9.1 The Byzantine Empire, 1025 *281*

MAP 9.2 Islamic States, c. 1000 *286*

MAP 9.3 Expansion of the Carolingian Empire under Charlemagne *292*

SPOT MAP England in the Age of King Alfred, 871–899 *304*

SPOT MAP The Kingdom of the Franks under Hugh Capet 987–996 *306*

MAPPING THE WEST Europe and the Mediterranean, c. 1050 *309*

Chapter 10

SPOT MAP The Walls of Placenza *317*

SPOT MAP The World of the Investiture Conflict, c. 1070–1122 *324*

MAP 10.1 The First Crusade, 1096–1099 *333*

SPOT MAP The Crusader States in 1109 *336*

SPOT MAP Norman Conquest of England, 1066 *338*

MAPPING THE WEST Europe and the Mediterranean c. 1150 *343*

Chapter 11

MAP 11.1 Europe in the Age of Henry II and Frederick Barbarossa, 1150–1190 *356*

SPOT MAP The Consolidation of France under Phillip Augustus, 1180–1223 *360*

MAP 11.2 Crusades and Anti-Heretic Campaigns, 1150–1215 *371*

MAP 11.3 The Reconquista, 1150–1212 *372*

SPOT MAP The Albigensian Crusade, 1209–1229 *374*

MAPPING THE WEST Europe and Byzantium, c. 1215 *375*

Chapter 12

SPOT MAP Italy at the End of the Thirteenth Century *393*

MAP 12.1 France under Louis IX, r. 1226–1270 *395*

MAP 12.2 The Mongol Invasions to 1259 *401*

MAPPING THE WEST Europe, c. 1340 *405*

Chapter 13

MAP 13.1 Advance of the Black Death, 1346–1353 *411*

MAP 13.2 The Hundred Years' War, 1337–1453 *415*

MAP 13.3 Ottoman Expansion in the Fourteenth and Fifteenth Centuries *417*

SPOT MAP Italy at the Peace of Lodi, 1454 *433*

MAPPING THE WEST Europe, c. 1492 *437*

Chapter 14

MAP 14.1 Early Voyages of World Exploration *443*

MAP 14.2 The Peasants' War of 1525 *456*

MAPPING THE WEST Reformation Europe, c. 1560 *469*

Chapter 15

MAP 15.1 The Empire of Philip II, r. 1556–1598 *476*

SPOT MAP Retreat of the Spanish Armada, 1588 *480*

SPOT MAP Russia, Poland-Lithuania, and Sweden in the Late 1500s *481*

MAP 15.2 The Thirty Years' War and the Peace of Westphalia, 1648 *485*

MAP 15.3 European Colonization of the Americas, c. 1640 *492*

MAPPING THE WEST The Religious Divisions of Europe, c. 1648 *501*

Chapter 16

MAP 16.1 Louis XIV's Acquisitions, 1668–1697 *513*

MAP 16.2 Dutch Commerce in the Seventeenth Century *522*

SPOT MAP Poland-Lithuania in the Seventeenth Century *525*

MAP 16.3 State Building in Central and Eastern Europe, 1648–1699 *527*

MAPPING THE WEST Europe at the End of the Seventeenth Century *537*

Chapter 17

MAP 17.1 European Trade Patterns, c. 1740 *543*

MAP 17.2 Europe, c. 1715 *558*

MAP 17.3 Russia and Sweden after the Great Northern War, 1721 *563*

SPOT MAP Austrian Conquest of Hungary, 1657–1730 *564*

MAPPING THE WEST Europe in 1750 *571*

Chapter 18

MAP 18.1 The Seven Years' War, 1756–1763 *593*

SPOT MAP The First Partition of Poland, 1772 *595*

SPOT MAP The Pugachev Rebellion, 1773 *599*

MAPPING THE WEST Europe and the World, c. 1780 *603*

Chapter 19

MAP 19.1 Redrawing the Map of France, 1789–1791 *616*

MAP 19.2 French Expansion, 1791–1799 *630*

MAP 19.3 The Second and Third Partitions of Poland, 1793 and 1795 *631*

SPOT MAP St. Dominque on the Eve of the Revolt, 1791 *632*

MAPPING THE WEST Europe in 1799 *635*

Chapter 20

MAP 20.1 Napoleon's Empire at Its Height, 1812 *647*

MAP 20.2 Europe after the Congress of Vienna, 1815 *656*
MAP 20.3 Revolutionary Movements of the 1820s *663*
SPOT MAP Nationalistic Movements in the Balkans, 1815–1830 *664*
MAP 20.4 Latin American Independence, 1804–1830 *666*
MAPPING THE WEST Europe in 1830 *669*

Chapter 21

MAP 21.1 Industrialization in Europe, c. 1850 *677*
SPOT MAP The Opium War, 1839–1842 *690*
MAP 21.2 The Spread of Cholera, 1826–1855 *681*
MAP 21.3 Languages of Nineteenth-Century Europe *692*
SPOT MAP The Divisions of Italy, 1848 *700*
MAPPING THE WEST Europe in 1850 *705*

Chapter 22

MAP 22.1 The Crimean War, 1853–1856 *712*
MAP 22.2 Unification of Italy, 1859–1870 *718*
MAP 22.3 Unification of Germany, 1862–1871 *721*
SPOT MAP The Austro-Hungarian Monarchy, 1867 *723*
MAP 22.4 U.S. Expansion, 1850–1870 *725*
MAPPING THE WEST Europe and the Mediterranean, 1871 *741*

Chapter 23

MAP 23.1 Africa, c. 1890 *748*
SPOT MAP British Colonialism in the Malay Peninsula and Burma, 1826–1890 *750*
MAP 23.2 Expansion of Russia In Asia, 1865–1895 *751*
MAP 23.3 Expansion of Berlin to 1914 *773*
MAP 23.4 The Balkans, c. 1878 *776*
MAPPING THE WEST The West and the World, c. 1890 *779*

Chapter 24

MAP 24.1 Jewish Migrations In the Late Nineteenth Century *802*
SPOT MAP The Struggle for Ethiopia, 1896 *803*
MAP 24.2 Africa In 1914 *805*
MAP 24.3 Imperialism In Asia, 1894–1914 *806*
MAP 24.4 The Balkans, 1908–1914 *812*
MAPPING THE WEST Europe at the Outbreak of World War I, August 1914 *817*

Chapter 25

MAP 25.1 The Fronts of World War I, 1914–1918 *823*
MAP 25.2 The Russian Civil War, 1917–1922 *833*
MAP 25.3 Europe and the Middle East after the Peace Settlements of 1919–1920 *837*
SPOT MAP National Minorities in Postwar Poland *842*
SPOT MAP The Irish Free State and Ulster, 1921 *843*
MAPPING THE WEST Europe and the World In 1929 *855*

Chapter 26

MAP 26.1 The Spanish Civil War, 1936–1939 *878*
MAP 26.2 The Growth of Nazi Germany, 1933–1939 *880*

SPOT MAP The Division of France, 1940 *882*

MAP 26.3 Concentration Camps and Extermination Sites in Europe *884*

MAP 26.4 World War II in Europe and Africa *889*

MAP 26.5 World War II in the Pacific *890*

MAPPING THE WEST Europe at War's End, 1945 *895*

Chapter 27

MAP 27.1 The Impact of World War II on Europe *902*

SPOT MAP Yugoslavia after the Revolution 906

MAP 27.2 Divided Germany and the Berlin Airlift, 1946–1949 *907*

MAP 27.3 European NATO Members and the Warsaw Pact in the 1950s *908*

SPOT MAP The Korean War, 1950–1953 *919*

SPOT MAP Indochina, 1954 *919*

MAP 27.4 The Partition of Palestine and the Creation of Israel, 1947–1948 *920*

MAP 27.5 The Decolonization of Africa, 1951–1990 *922*

MAPPING THE WEST The Cold War World, c. 1960 *933*

Chapter 28

MAP 28.1 The Vietnam War, 1954–1975 *951*

SPOT MAP Prague Spring, 1968 *955*

SPOT MAP Israel after the Six-Day War, 1967 *958*

SPOT MAP Nationalist Movements of the 1970s *960*

MAPPING THE WEST The Collapse of Communism in Europe, 1989–1990 *969*

Chapter 29

MAP 29.1 The Former Yugoslavia, c.2000 *976*

MAP 29.2 Countries of the Former Soviet Union, c. 2000 *978*

MAP 29.3 The European Union in 2015 *983*

MAP 29.4 The Middle East in the Twenty-First Century *991*

SPOT MAP Tigers of the Pacific Rim, c. 1995 *994*

MAPPING THE WEST The World's Top Fifteen Economies as of 2015 *1007*

FIGURES

FIGURE 1.1 Cuneiform Writing *11*

FIGURE 1.2 Egyptian Hieroglyphs *19*

FIGURE 3.1 Triremes, the Foremost Classical Greek Warships *82*

FIGURE 3.2 Styles of Greek Capitals *87*

FIGURE 6.1 Cutaway Reconstruction of the Forum of Augustus *179*

FIGURE 9.1 Diagram of a Manor and Its Three-Field System *297*

FIGURE 10.1 Plan of Fountains Abbey *331*

FIGURE 11.1 Plan of a Romanesque Church *353*

FIGURE 11.2 Troubadour Song: "I Never Died for Love" *366*

FIGURE 13.1 The Valois Succession *414*

FIGURE 17.1 African Slaves Imported Into American Territories, 1701–1810 *544*

FIGURE 17.2 Annual Imports In the Atlantic Slave Trade, 1450–1870 *545*

FIGURE 28.1 Fluctuating Oil Prices, 1955–1985 *959*

LaunchPad Features

Chapter 1

DOCUMENT 1.1 Hammurabi's Laws for Physicians

DOCUMENT 1.2 Declaring Innocence on Judgment Day in Ancient Egypt

CONTRASTING VIEWS The Gains and the Losses of Life in Civilization vs. Life in Nature

SEEING HISTORY Remembering the Dead in Ancient Egypt

TAKING MEASURE The Rate of Population Growth to 1000 B.C.E.

TERMS OF HISTORY Civilization

Chapter 2

DOCUMENT 2.1 Excerpt from a Gatha

DOCUMENT 2.2 Zaleucus's Law Code for a Greek City-State in Seventh-Century B.C.E. Italy

CONTRASTING VIEWS Persians Debate Democracy, Oligarchy, and Monarchy

SEEING HISTORY The Shift in Sculptural Style from Egypt to Greece

TAKING MEASURE Greek Family Size and Agricultural Labor in the Archaic Age

Chapter 3

DOCUMENT 3.1 Athenian Regulations for a Rebellious Ally

DOCUMENT 3.2 Sophists Argue Both Sides of a Case

CONTRASTING VIEWS The Nature of Women and Marriage

SEEING HISTORY How to Look Like a Man in Ancient Greece

TAKING MEASURE Military Forces of Athens and Sparta at the Beginning of the Peloponnesian War (431 B.C.E.)

Chapter 4

DOCUMENT 4.1 Aristotle on the Nature of the Greek Polis

DOCUMENT 4.2 Epigrams by Women Poets

CONTRASTING VIEWS Roman Attitudes Toward Cleopatra VII, the Last Hellenistic Queen

SEEING HISTORY Showing Struggle and Pain in Hellenistic Sculpture

TAKING MEASURE The March of Alexander the Great's Army

Chapter 5

DOCUMENT 5.1 The Rape and Suicide of Lucretia

DOCUMENT 5.2 Polybius on Roman Military Discipline

CONTRASTING VIEWS What Was Julius Caesar Like?

SEEING HISTORY Visualizing the Connection between War and Religion in the Roman Republic

TAKING MEASURE Census Records during the First and Second Punic Wars

Chapter 6

DOCUMENT 6.1 Augustus, *Res Gestae* (My Accomplishments)

DOCUMENT 6.2 The Scene at a Roman Bath

DOCUMENT 6.3 A Roman Stoic Philosopher on the Capabilities of Women

CONTRASTING VIEWS Christians in the Empire: Conspirators or Faithful Subjects?

SEEING HISTORY The Symbolism of Augustus as Ruler of the World

TAKING MEASURE The Value of Roman Imperial Coinage, 27 B.C.E.–300 C.E.

Chapter 7

DOCUMENT 7.1 Diocletian's Edict on Maximum Prices and Wages

DOCUMENT 7.2 The Edict of Milan on Religious Freedom

CONTRASTING VIEWS Debate: Did Romans or Huns Better Protect Life, Law, and Freedom?

SEEING HISTORY Changing Religious Beliefs: Pagan and Christian Sarcophagi

TAKING MEASURE Peasants' Use of Farm Produce in the Roman Empire

Chapter 8

DOCUMENT 8.1 The Fatihah of the Qur'an

DOCUMENT 8.2 The Pact of Umar

CONTRASTING VIEWS Icons: Idols or Aids to Worship

SEEING HISTORY Who Conquered Whom? A Persian and an Arabic Coin Compared

TAKING MEASURE Papal Letters Sent from Rome to Northern Europe, c. 600–c. 700

TERMS OF HISTORY Medieval

Chapter 9

DOCUMENT 9.1 A Portrait of Basil II

DOCUMENT 9.2 *When She Approached*

CONTRASTING VIEWS Charlemagne: Roman Emperor, Father of Europe, or the Chief Bishop?

SEEING HISTORY The Many Styles of the Macedonian Renaissance

TAKING MEASURE Sellers, Buyers, and Donors, 800–1000

TERMS OF HISTORY Feudalism

Chapter 10

DOCUMENT 10.1 Peppercorns as Money

DOCUMENT 10.2 Opposition to the Norman Conquest

CONTRASTING VIEWS Henry IV

SEEING HISTORY Two Faces of Monasticism

TAKING MEASURE English Livestock in 1086

Chapter 11

DOCUMENT 11.1 Frederick I's Reply to the Romans

DOCUMENT 11.2 Bertran de Born, "I love the joyful time of Easter"

DOCUMENT 11.3 The Children's Crusade (1212)

CONTRASTING VIEWS Magna Carta

SEEING HISTORY Romanesque versus Gothic: The View Down the Nave

TAKING MEASURE The Bureaucratization of the French Monarchy

Chapter 12

DOCUMENT 12.1 Thomas Aquinas Writes about Sex

DOCUMENT 12.2 The Debate between Reason and the Lover

CONTRASTING VIEWS The Mongols: Instruments of God or Cruel Invaders?

SEEING HISTORY The Agony and the Ecstasy

TAKING MEASURE Grain Prices during the Great Famine

Chapter 13

DOCUMENT 13.1 Wat Tyler's Rebellion (1381)

DOCUMENT 13.2 The Ducal Entry into Ghent (1458)

CONTRASTING VIEWS Joan of Arc: Who Was "the Maid"?

SEEING HISTORY Facades from Gothic to Renaissance

TAKING MEASURE Population Losses and the Black Death

TERMS OF HISTORY Renaissance

Chapter 14

DOCUMENT 14.1 Columbus Describes His First Voyage (1493)

DOCUMENT 14.2 Ordinances for Calvinist Churches (1547)

CONTRASTING VIEWS Martin Luther: Holy Man or Heretic

SEEING HISTORY Expanding Geographic Knowledge: World Maps in an Age of Exploration

TAKING MEASURE The Printing Press in Europe c. 1500

Chapter 15

DOCUMENT 15.1 The Horrors of the Thirty Years' War, 1626

DOCUMENT 15.2 Sentence Pronounced against Galileo (1633)

CONTRASTING VIEWS Political Authority and Religion: What Happened When Subjects Held Different Beliefs?

SEEING HISTORY Religious Differences in Painting of the Baroque Period: Rubens and Rembrandt

TAKING MEASURE Precious Metals and the Spanish Colonies, 1550–1800

Chapter 16

DOCUMENT 16.1 Marie de Sévigné, Letter Describing the French Court (1675)

DOCUMENT 16.2 John Milton, Defense of Freedom of the Press (1644)

CONTRASTING VIEWS The English Civil War

SEEING HISTORY Symbols and Power in the Age of Louis XIV

TAKING MEASURE The Seventeenth-Century Army

Chapter 17

DOCUMENT 17.1 European Views of Indian Religious Practices (1731)

DOCUMENT 17.2 Montesquieu, *Persian Letters:* Letter 37 (1721)

CONTRASTING VIEWS The Consumer Revolution

SEEING HISTORY The "Invisibility" of Slavery

TAKING MEASURE Relationship of Crop Harvested to Seed Used, 1400–1800

TERMS OF HISTORY Progress

Chapter 18

DOCUMENT 18.1 Denis Diderot, "Encyclopedia" (1755)

DOCUMENT 18.2 Thomas Jefferson, Declaration of Independence (July 4, 1776)

CONTRASTING VIEWS Women and the Enlightenment
SEEING HISTORY Pottery and Social Distinction
TAKING MEASURE European Urbanization, 1750–1800
TERMS OF HISTORY Enlightenment

Chapter 19

DOCUMENT 19.1 The Rights of Minorities (1789)
DOCUMENT 19.2 Address on Abolishing the Slave Trade (February 5, 1790)
CONTRASTING VIEWS Perspectives on the French Revolution
SEEING HISTORY The Cutting Edge of Caricature
TAKING MEASURE Naval Power
TERMS OF HISTORY Revolution

Chapter 20

DOCUMENT 20.1 Napoleon's Army Retreats from Moscow (1812)
DOCUMENT 20.2 Wordsworth's Poetry (1798)
CONTRASTING VIEWS Napoleon: For and Against
SEEING HISTORY The Clothing Revolution: The Social Meaning of Changes in Postrevolutionary Fashion
TAKING MEASURE Power Capability of the Leading States, 1816–1830

Chapter 21

DOCUMENT 21.1 Marx and Engels, *The Communist Manifesto* (1848)
DOCUMENT 21.2 Alexis de Tocqueville Describes the June Days in Paris (1848)
CONTRASTING VIEWS The Effects of Industrialization
SEEING HISTORY Visualizing Class Differences
TAKING MEASURE Railroad Lines, 1830–1850

Chapter 22

DOCUMENT 22.1 Mrs. Seacole: The *Other* Florence Nightingale
DOCUMENT 22.2 Education of a Mathematical Genius in Russia
DOCUMENT 22.3 Bismarck Tricks the Public to Get His War
SEEING HISTORY Photographing the Nation: Domesticity and War
CONTRASTING VIEWS The Nation-State in the Mid-Nineteenth Century
TAKING MEASURE Literacy and Illiteracy in the Nineteenth Century
TERMS OF HISTORY Nationalism

Chapter 23

DOCUMENT 23.1 An African King Describes His Government
DOCUMENT 23.2 Henrik Ibsen, From *A Doll's House*
CONTRASTING VIEWS Experiences of Migration
SEEING HISTORY Anglo-Indian Polo Team
TAKING MEASURE European Emigration, 1870–1890

Chapter 24

DOCUMENT 24.1 Leon Pinsker Calls for a Jewish State
DOCUMENT 24.2 Turkish Nationalism
DOCUMENT 24.3 Vietnamese Resistance and the Importance of Becoming Modern
CONTRASTING VIEWS Debating the Revolt in Art, Ideas, and Lifestyles
SEEING HISTORY Outrage and Consumption in Modern Art

TAKING MEASURE The Growth in Armaments, 1890–1914

TERMS OF HISTORY Modern

Chapter 25

DOCUMENT 25.1 Outbreak of the Russian Revolution

DOCUMENT 25.2 Memory and Battlefield Tourism

CONTRASTING VIEWS The Middle East at the End of World War I: Freedom or Subjugation?

SEEING HISTORY Portraying Soldiers in World War I

TAKING MEASURE The Victims of Influenza, 1918–1919

Chapter 26

DOCUMENT 26.1 A Family Copes with Unemployment

DOCUMENT 26.2 The Greater East Asia Co-Prosperity Sphere

CONTRASTING VIEWS Nazism and Hitler: For and Against

SEEING HISTORY Militarization of the Masses

TAKING MEASURE Wartime Production of the Major Powers, 1939–1945

TERMS OF HISTORY Fascism

Chapter 27

DOCUMENT 27.1 The Schuman Plan on European Unity (1950)

DOCUMENT 27.2 Torture in Algeria

DOCUMENT 27.3 Popular Culture, Youth Consumerism, and the Birth of the Generation Gap

CONTRASTING VIEWS Decolonization in Africa

SEEING HISTORY The Soviet System and Consumer Goods

TAKING MEASURE Military Spending and the Cold War Arms Race, 1950–1970

Chapter 28

DOCUMENT 28.1 Margaret Thatcher's Economic Vision

DOCUMENT 28.2 A Citizen's Experience of Gorbachev's Reforms

CONTRASTING VIEWS Feminist Debates

SEEING HISTORY Critiquing the Soviet System: Dissident Art in the 1960s and 1970s

TAKING MEASURE Postindustrial Occupational Structure, 1984

Chapter 29

DOCUMENT 29.1 Václav Havel, "Czechoslovakia Is Returning to Europe"

DOCUMENT 29.2 The Green Parties Unite Transnationally and Announce Common Goals (2006)

CONTRASTING VIEWS The Dutch Debate Globalization, Muslim Immigrants, and Turkey's Admission to the EU

SEEING HISTORY World Leaders and Citizens Come Together After Murders in Paris

TAKING MEASURE World Population Growth, 1950–2010

TERMS OF HISTORY Globalization

Authors' Note

The B.C.E./C.E. Dating System

When were you born? What year is it? We customarily answer questions like these with a number, such as "1991" or "2008." Our replies are usually automatic, taking for granted the numerous assumptions Westerners make about how dates indicate chronology. But to what do numbers such as 1991 and 2008 actually refer? In this book the numbers used to specify dates follow a recent revision of the system most common in the Western secular world. This system reckons the dates of solar years by counting backward and forward from the traditional date of the birth of Jesus Christ, over two thousand years ago.

Using this method, numbers followed by the abbreviation B.C.E., standing for "before the common era" (or, as some would say, "before the Christian era"), indicate the number of years counting backward from the assumed date of the birth of Jesus Christ. B.C.E. therefore indicates the same chronology marked by the traditional abbreviation B.C. ("before Christ"). The larger the number preceding B.C.E. (or B.C.), the earlier in history is the year to which it refers. The date 431 B.C.E., for example, refers to a year 431 years before the birth of Jesus and therefore comes earlier in time than the dates 430 B.C.E., 429 B.C.E., and so on. The same calculation applies to numbering other time intervals calculated on the decimal system: those of ten years (a decade), of one hundred years (a century), and of one thousand years (a millennium). For example, the decade of the 440s B.C.E. (449 B.C.E. to 440 B.C.E.) is earlier than the decade of the 430s B.C.E. (439 B.C.E. to 430 B.C.E.). "Fifth century B.C.E." refers to the fifth period of 100 years reckoning backward from the birth of Jesus and covers the years 500 B.C.E. to 401 B.C.E. It is earlier in history than the fourth century B.C.E. (400 B.C.E. to 301 B.C.E.), which followed the fifth century B.C.E. Because this system has no year "zero," the first century B.C.E. covers the years 100 B.C.E. to 1 B.C.E. Dating millennia works similarly: the second millennium B.C.E. refers to the years 2000 B.C.E. to 1001 B.C.E., the third millennium to the years 3000 B.C.E. to 2001 B.C.E., and so on.

To indicate years counted forward from the traditional date of Jesus's birth, numbers are followed by the abbreviation C.E., standing for "of the common era" (or "of the Christian era"). C.E. therefore indicates the same chronology marked by the traditional abbreviation A.D., which stands for the Latin phrase *anno Domini* ("in the year of the Lord"). A.D. properly comes before the date being marked. The date A.D. 1492, for example, translates as "in the year of the Lord 1492," meaning 1492 years after the birth of Jesus. Under the B.C.E./C.E. system, this date would be written as 1492 C.E. For dating centuries, the term "first century C.E." refers to the period from 1 C.E. to 100 C.E. (which is the same period as A.D. 1 to A.D. 100). For dates C.E, the smaller the number, the earlier the date in history. The fourth century C.E. (301 C.E. to 400 C.E.) comes before the fifth century C.E. (401 C.E. to 500 C.E.). The year 312 C.E. is a date in the early fourth

century C.E., while 395 C.E. is a date late in the same century. When numbers are given without either B.C.E. or C.E., they are presumed to be dates C.E. For example, the term *eighteenth century* with no abbreviation accompanying it refers to the years 1701 C.E. to 1800 C.E.

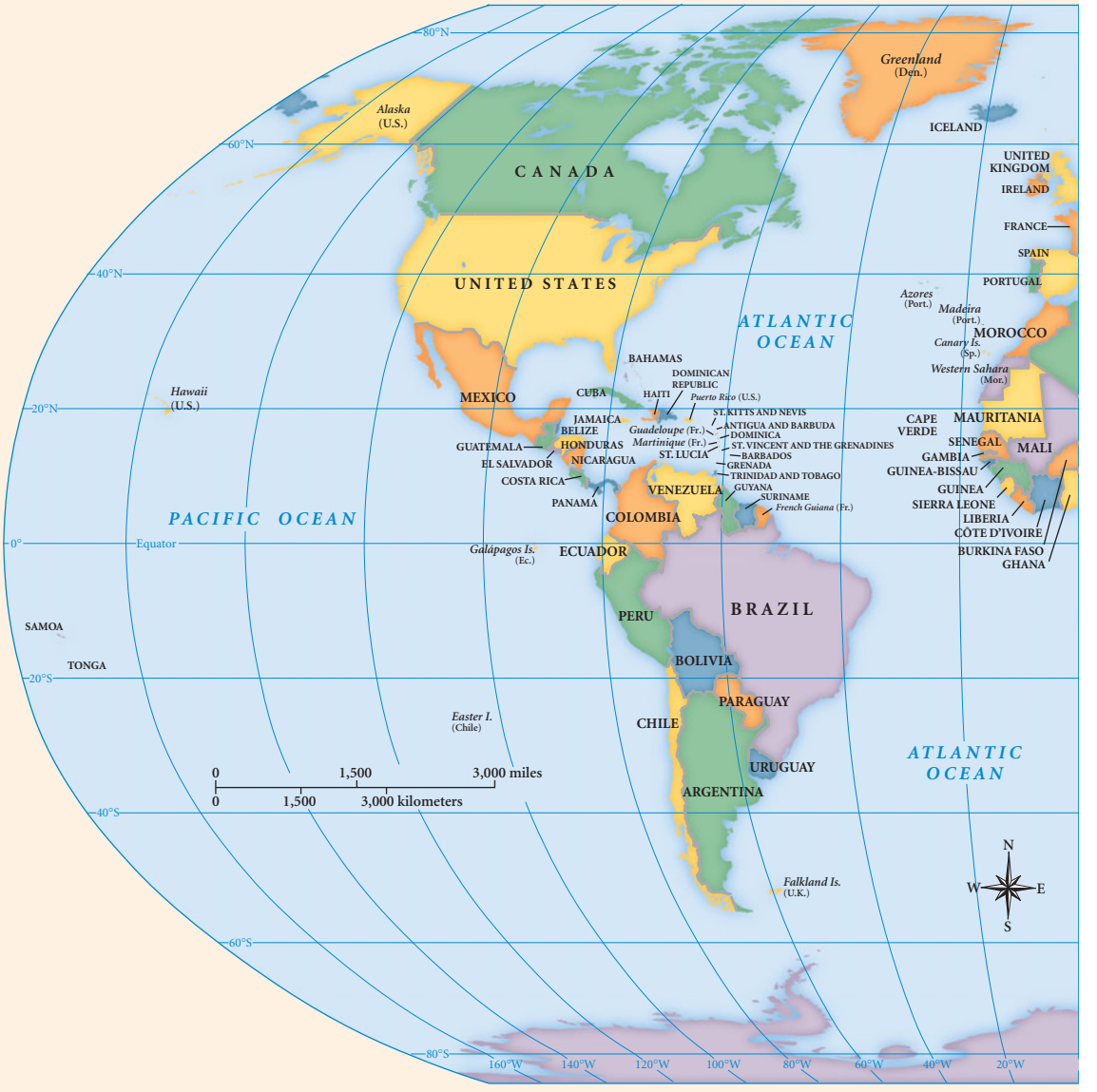
No standard system of numbering years, such as B.C.E./C.E., existed in antiquity. Different people in different places identified years with varying names and numbers. Consequently, it was difficult to match up the years in any particular local system with those in a different system. Each city of ancient Greece, for example, had its own method for keeping track of the years. The ancient Greek historian Thucydides, therefore, faced a problem in presenting a chronology for the famous Peloponnesian War between Athens and Sparta, which began (by our reckoning) in 431 B.C.E. To try to explain to as many of his readers as possible the date the war had begun, he described its first year by three different local systems: "the year when Chrysis was in the forty-eighth year of her priesthood at Argos, and Aenesias was overseer at Sparta, and Pythodorus was magistrate at Athens."

A Catholic monk named Dionysius, who lived in Rome in the sixth century C.E., invented the system of reckoning dates forward from the birth of Jesus. Calling himself *Exiguus* (Latin for "the little" or "the small") as a mark of humility, he placed Jesus's birth 754 years after the foundation of ancient Rome. Others then and now believe his date for Jesus's birth was in fact several years too late. Many scholars today calculate that Jesus was born in what would be 4 B.C.E. according to Dionysius's system, although a date a year or so earlier also seems possible.

Counting backward from the supposed date of Jesus's birth to indicate dates earlier than that event represented a natural complement to reckoning forward for dates after it. The English historian and theologian Bede in the early eighth century was the first to use both forward and backward reckoning from the birth of Jesus in a historical work, and this system gradually gained wider acceptance because it provided a basis for standardizing the many local calendars used in the Western Christian world. Nevertheless, B.C. and A.D. were not used regularly until the end of the eighteenth century. B.C.E. and C.E. became common in the late twentieth century.

The system of numbering years from the birth of Jesus is far from the only one in use today. The Jewish calendar of years, for example, counts forward from the date given to the creation of the world, which would be calculated as 3761 B.C.E. under the B.C.E./C.E. system. Under this system, years are designated A.M., an abbreviation of the Latin *anno mundi,* "in the year of the world." The Islamic calendar counts forward from the date of the Prophet Muhammad's flight from Mecca, called the *Hijra,* in what is the year 622 C.E. The abbreviation A.H. (standing for the Latin phrase *anno Hegirae,* "in the year of the Hijra") indicates dates calculated by this system. Anthropology commonly reckons distant dates as "before the present" (abbreviated B.P.).

History is often defined as the study of change over time; hence the importance of dates for the historian. But just as historians argue over which dates are most significant, they disagree over which dating system to follow. Their debate reveals perhaps the most enduring fact about history—its vitality.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PARAGUAY
Easter I. (Chile)
CHILE
URUGUAY
ARGENTINA
ATLANTIC OCEAN
Falkland Is. (U.K.)
0 1,500 3,000 miles
0 1,500 3,000 kilometers
N
W
E
S

Abbreviations

ALB.	ALBANIA
AUS.	AUSTRIA
BEL.	BELGIUM
B.H.	BOSNIA AND HERZEGOVINA
CR.	CROATIA
CZ. REP.	CZECH REPUBLIC
DEN.	DENMARK
HUNG.	HUNGARY
KOS.	KOSOVO
LUX.	LUXEMBOURG
MAC.	MACEDONIA
MONT.	MONTENEGRO
NETH.	NETHERLANDS
SERB.	SERBIA
SLK.	SLOVAKIA
SLN.	SLOVENIA
SWITZ.	SWITZERLAND

N
W
E
S
Bergen
NORWAY
Oslo
SWEDEN
Stockholm
Göteborg
NORTHERN IRELAND
SCOTLAND
Glasgow
Edinburgh
Belfast
Dublin
IRELAND
North Sea
Aarhus
DENMARK
Copenhagen
Baltic Sea
RUSSIA
Kaliningrad
Gdansk
UNITED KINGDOM
Liverpool
Cork
WALES
Birmingham
ENGLAND
Thames R.
London
NETHERLANDS
Amsterdam
Rotterdam
Antwerp
Brussels
BELGIUM
Elbe R.
Berlin
Warsaw
Vistula R.
POLAND
English Channel
ATLANTIC OCEAN
GERMANY
Rhine R.
Frankfurt
Oder R.
Prague
Cracow
Paris
Seine R.
Luxembourg
LUXEMBOURG
CZECH REP.
Brno
Loire R.
LIECHTENSTEIN
Munich
Vienna
SLOVAKIA
Bratislava
Danube R.
Zürich
Vaduz
Bern
SWITZERLAND
FRANCE
Bay of Biscay
Innsbruck
AUSTRIA
Graz
Budapest
HUNGARY
Lyon
Rhône R.
Milan
SLOVENIA
Ljubljana
Zagreb
Po R.
CROATIA
Belgrade
ANDORRA
Andorra la Vella
Marseille
MONACO
San Marino
SAN MARINO
BOSNIA AND HERZEGOVINA
Sarajevo
Split
Oporto
PORTUGAL
Ebro R.
PYRENEES
APENNINES
Adriatic Sea
Madrid
Barcelona
Corsica
Podgorica
MONTENEGRO
Lisbon
SPAIN
Rome
ITALY
Tirana
ALBANIA
Naples
Seville
Balearic Is.
Sardinia
Tyrrhenian Sea
Gibraltar (Br.)
Palermo
Sicily
Ionian Sea
Algiers
Tunis
Rabat
Valletta
MALTA
ALGERIA
MOROCCO
TUNISIA
Mediterranean
Tripoli
LIBYA
Elevation
Feet
Meters
Over 13,120
Over 4,001
6,561–13,120
2,001–4,000
1,641–6,560
501–2,000
661–1640
201–500
0–660
0–200
Below sea level
Below sea level
National capital
Major city
0
150
300 miles
0
150
300 kilometers

FINLAND
Helsinki
St. Petersburg
Tallinn
ESTONIA
Pärnu
Riga
LATVIA
LITHUANIA
Kaunas
Vilnius
Minsk
BELARUS
Brest
Gomel
Moscow
RUSSIAN FEDERATION
URAL MTS.
Ural R.
Volga R.
KAZAKHSTAN
Kharkiv
Kiev
Dnieper R.
UKRAINE
CARPATHIAN MTS.
MOLDOVA
Chisinau
Tiraspol
Odessa
Cluj
ROMANIA
Bucharest
Danube R.
Black Sea
Caspian Sea
CAUCASUS MTS.
GEORGIA
Tbilisi
Baku
ARMENIA
Yerevan
AZERBAIJAN
SERBIA
BULGARIA
Pristina
KOSOVO
Sofia
Plovdiv
Skopje
MACEDONIA
Istanbul
Salonica
Ankara
TURKEY
IRAN
Aegean Sea
GREECE
Izmir
Athens
Tigris R.
SYRIA
Baghdad
Crete
CYPRUS
Beirut
Damascus
LEBANON
IRAQ
Euphrates R.
Sea
ISRAEL
Tel Aviv
Amman
Jerusalem
KUWAIT
JORDAN
Alexandria
Cairo
Nile R.
EGYPT
SAUDI ARABIA

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The Making of the West

Peoples and Cultures

1 Early Western Civilization

400,000–1000 B.C.E.

Kings in ancient Egypt believed the gods judged them in the afterlife. In *Instructions for Merikare*, written around 2100–2000 B.C.E., a king advises his son: "Secure your place in the cemetery by being upright, by doing justice, upon which people's hearts rely. . . . When a man is buried and mourned, his deeds are piled up next to him as treasure." Being judged pure of heart led to an eternal reward: "abiding [in the afterlife] like a god, roaming [free] like the lords of time."

Ordinary Egyptians, too, believed they should live justly by worshipping the gods and obeying the king. A guidebook instructing mummies about the underworld, the *Book of the Dead*, said the jackal-headed god Anubis would weigh the dead person's heart against the goddess Maat and her feather of Truth, with the bird-headed god Thoth recording the result. Pictures in the book show the Swallower of the Damned — with a crocodile's head, a lion's body, and a hippopotamus's hind end — crouching ready to eat the heart of anyone who failed. Egyptian mythology thus taught that living a just life was the most important human goal because it won a blessed existence after death.

The Afterlife in Egyptian Religion
This illustration comes from the ancient Egyptian *Book of the Dead*, a collection of illustrated instructions and magic spells buried with dead people to help them in the afterlife. It shows the deceased standing in front of offerings made to Osiris, the god of the underworld. He is seated on a throne with his sister and wife, the goddess Isis, and her sister standing behind him. The myth of Osiris, who died and was cut up into pieces but then reassembled and resurrected by Isis, expressed Egyptians' belief in an eternal life after death. (Egyptian Museum, Cairo / Alfredo Dagli Orti / The Art Archive at Art Resource, NY.)

This belief — that there is a divine world more powerful than the human — goes back to the time before civilization, when people in the Stone Age lived as hunter-gatherers. Ten to twelve thousand years ago, when a global warming led to the invention of agriculture and the domestication of animals, human life changed in revolutionary ways that still affect our lives today. Civilization first emerged around 4000–3000 B.C.E. in cities in Mesopotamia (the region between the Euphrates and Tigris Rivers, today Iraq). Historians define **civilization** as a way of life based on agriculture and trade, with cities containing large buildings for religion and government; technology to produce metals, textiles, pottery, and

other manufactured objects; and knowledge of writing. Current archaeological research indicates that those conditions first existed in Mesopotamia.

Civilization always arose with religion at its core. In Mesopotamian civilization, rulers believed they were judged for maintaining order on earth and honoring the gods. Egyptian civilization, which began about 3100–3000 B.C.E., built enormous temples and pyramids. Civilizations emerged starting about 2500 B.C.E. in India, China, and the Americas. By 2000 B.C.E., civilizations appeared in Anatolia (today Turkey), on islands in the eastern Mediterranean Sea, and in Greece. The formation of civilization produced intended and unintended consequences. The spread of metallurgy (using high heat to extract metals from ores), for example, created better tools and weapons but also increased preexisting social **hierarchy** (ranking people as superiors or inferiors).

The peoples of Mesopotamia, Egypt, the eastern Mediterranean, and Greece created Western civilization by exchanging ideas, technologies, and objects through trade, travel, and war. Building on concepts from the Near East, Greeks originated the idea of the West as a separate region, identifying Europe as the West (where the sun sets) and different from the East (where the sun rises). The making of the West depended on cultural, political, and economic interaction among diverse groups. The West remains an evolving concept, not a fixed region with unchanging borders and members.

CHAPTER FOCUS What changes did Western civilization bring to human life?

From the Stone Age to Mesopotamian Civilization, 400,000–1000 B.C.E.

People in the Stone Age developed patterns of life that still exist. The most significant of those early developments were (1) the evolution of hierarchy in society and (2) the invention of agriculture and the domestication of animals. Those inventions allowed people to stay in one place and raise their own food instead of wandering around to find things to eat in the wild. This change in how human beings met their most basic need — nutrition — led them to settle down in permanent communities for the first time. Eventually, some of these communities grew large enough in population and area to be considered cities. The conditions of life in these populous settlements incubated civilization, beginning in the fertile plains of the two great rivers of the Near East, the Euphrates and the Tigris. There, the Mesopotamians learned to work metals, and their rulers' desire to acquire and control the sources of these increasingly precious resources generated the drive to create empires. That drive in turn set the world on a course that extends to the modern age.

Life and Change in the Stone Age

About four hundred thousand years ago, people whose brains and bodies resembled ours appeared first in Africa. Called *Homo sapiens* ("wise human beings"), they were the immediate ancestors of modern people. Spreading out from Africa, they grad-

ually populated the rest of the earth. Anthropologists call this time the Stone Age because people made tools and weapons from stone as well as from bone and wood; they did not yet know how to work metals. The Stone Age is divided into an early part, the Paleolithic ("Old Stone"), and a later part, the Neolithic ("New Stone").

In the Paleolithic Age, people existed as **hunter-gatherers** who originally lived in mostly egalitarian bands (meaning all adults enjoyed a rough equality in making group decisions). They roamed in groups of twenty to fifty, hunting animals, catching fish and shellfish, and gathering plants, fruits, and nuts. Women with young children foraged for plants close to camp; they provided the group's most reliable supply of nourishment. Men did most of the hunting of wild animals far from camp, although recent archaeological evidence shows that women also participated, especially in hunting with nets. Objects from distant regions found in burials show that hunter-gatherer bands traded with one another. Trade spread knowledge — especially technology, such as techniques for improving tools, and art for creating beauty and expressing beliefs. The use of fire for cooking was a major innovation because it allowed people to eat wild grains that they could not digest raw.

Evidence from graves shows that hierarchy emerged in Paleolithic times. Some Paleolithic burial sites contain weapons, tools, animal figurines, ivory beads, seashells, and bracelets alongside the corpses; the objects indicate that certain dead persons had greater status and wealth than others. Hierarchy probably began when men acquired prestige from bringing back meat after long hunts and from fighting in wars. (The many traumatic wounds seen in male skeletons show warfare was frequent.) Older women and men also earned status from their experience and longevity, in an age when illness or accidents killed most people before age thirty. The decoration of corpses with red paint and valuable objects suggests that Paleolithic people thought about the mystery of death and perhaps believed in an afterlife. Paleolithic artists also sculpted statuettes of human figures, probably for religious purposes.

Climate and geography — the fundamental features of our natural environment — defined a new way of life for human beings beginning about 10,000 B.C.E. A slow process of transformation started when climate change in the late Paleolithic period brought warmer temperatures and more rainfall at higher elevations. This weather increased the amount of wild grains people could gather in the foothills of the Near East's Fertile Crescent, an arc of territory extending up from the Jordan valley in Israel, through eastern Turkey, and down into the foothills and plains of Iraq and Iran (Map 1.1).* Paleolithic hunter-gatherers came to settle where wild grains grew abundantly and game animals grazed. Recent archaeological excavation in Turkey suggests that around eleven thousand years ago, groups organized to erect stone monuments to worship gods who they believed helped them to survive, and they started growing food nearby. A more reliable food supply allowed people to raise

*In this book, we observe the common usage of the term *Near East* to mean the lands of southwestern Asia and Egypt.

MAP 1.1 The Ancient Near East, 4000–3000 B.C.E.
The diverse region we call the ancient Near East included many different landscapes, climates, peoples, and languages. Kings ruled its independent city-states, the centers of the world's first civilizations, beginning around 4000–3000 B.C.E. Trade by land and sea for natural resources, especially metals, and wars of conquest kept the peoples of the region in constant contact and conflict with one another. How did geography facilitate—or hinder—the development of civilization in the Near East?

more children, and increased social organization promoted larger settlements. The more people that were born, however, the greater the need for food became.

After thousands of years of trial and error, people in the Fertile Crescent invented reliable agriculture by sowing seeds from wild grains to produce harvests year after year. This marked the start of the Neolithic Age. Since women had the most experience gathering plants, they probably played the major role in developing farming, while men continued to hunt. Recent research suggests that people also learned to domesticate animals about the same time. By nine thousand years ago, keeping herds for food was widespread in the Near East, which was home to wild animals that could be domesticated, such as sheep, goats, pigs, and cattle.

Historians call agriculture and the domestication of animals the "farming package"; this package created the Neolithic Revolution. The farming package had revo-

Model of a House at Çatalhöyük
Archaeologists built this model of a house to show how Neolithic villagers lived in Çatalhöyük (today in central Turkey) from around 6500 to 5500 B.C.E. The wall paintings and bull-head sculpture had religious meaning, perhaps linked to the graves that the residents dug under the floor for their dead. The main entrance to the house was through the ceiling, as the houses were built right next to one another without streets in between, only some space for dumping refuse; the roofs served as walkways. Why do you think the villagers chose this arrangement for their settlement? (Çatalhöyük Research Project.)

lutionary effects because it produced many permanent settlements and food surpluses. Some Neolithic people lived as pastoralists (herders moving around to find grazing land for their animals), while others were farmers who had to reside in a settled location to raise crops. Fixed settlements marked a turning point in the relation between human beings and the environment, as farmers increasingly channeled streams for irrigation. DNA evidence from ancient bones and modern populations shows that by 4000 B.C.E., immigrants and traders from the Fertile Crescent had helped spread knowledge of agriculture and domestication as far as the European shores of the Atlantic Ocean. When farmers began producing more food than they needed, the surpluses allowed other people in the settlement to specialize in architecture, art, crafts, metalwork, textile production, and trade.

The Neolithic Revolution generated more hierarchy because positions of authority were needed to allow some people to supervise the complex irrigation system that supported agricultural surpluses, and because greater economic activity created a stricter division of labor by gender. Men began to dominate agriculture following the invention of heavy wooden plows pulled by oxen, sometime after 4000 B.C.E. Not having to bear and nurse babies, men took over long-distance trade. Women and older children mastered new domestic tasks such as turning milk from domesticated animals into cheese and yogurt and making clothing for themselves and their families. This gendered division of labor arose as an efficient response to the conditions and technologies of the time, but it had the unintended consequence of increasing men's status.

The Emergence of Cities in Mesopotamia, 4000–2350 B.C.E.

Significant changes in human society took place when the first cities — and therefore the first civilization — emerged in Mesopotamia about 4000–3000 B.C.E. on the plains bordering the Tigris and Euphrates Rivers (see Map 1.1, page 6). Cities developed there because the climate and the land could support large populations. Mesopotamian farmers operated in a challenging environment: temperatures soared to 120 degrees Fahrenheit and little rain fell in the low-lying plains, yet the rivers flooded unpredictably. They maximized agricultural production by devising the technology and administrative arrangements necessary to irrigate the arid flatlands with water diverted from the rivers. A vast system of canals controlled flooding and turned the desert green with food crops. The need to construct and maintain a system of irrigation canals in turn led to the centralization of authority in Mesopotamian cities, which controlled the farmland and irrigation systems outside their fortified walls. This political arrangement — an urban center exercising control over the surrounding countryside — is called a **city-state**. Mesopotamian city-states were independent communities competing with each other for land and resources.

The people of Sumer (southern Mesopotamia) established the earliest city-states. Unlike other Mesopotamians, the Sumerians did not speak a Semitic language (the group of languages from which Hebrew and Arabic came); the origins of their language remain a mystery. By 3000 B.C.E., the Sumerians had created twelve independent city-states — including Uruk, Eridu, and Ur — which repeatedly battled each other for territory. By 2500 B.C.E., most of the cities had expanded to twenty thousand residents or more. The rooms in Sumerians' mud-brick houses surrounded open courts. Large homes had a dozen rooms or more.

Agricultural surpluses and trade in commodities and manufactured goods made the Sumerian city-states prosperous. Their residents bartered grain, vegetable oil, woolens, and leather with one another, and they acquired metal, timber, and precious stones from foreign trade. The invention of the wheel for use on transport wagons around 3000 B.C.E. strengthened the Mesopotamian economy. Traders traveled as far as India, where the cities of Indus civilization emerged about 2500 B.C.E. Two groups dominated the Sumerian economy: religious officials controlled the temples, and

The Ziggurat at Ur in Sumer

Sumerian royalty built this massive temple (called a ziggurat) in the twenty-first century B.C.E. To construct its three huge terraces (connected with stairways), workers glued bricks together with tar around a central core. The walls had to be more than seven feet thick to hold the weight of the building, whose original height is uncertain. The first terrace reached forty-five feet above the ground. Still, the Great Pyramid in Egypt dwarfed even this large monument. (© Michael S. Yamashita / Corbis.)

ruling families controlled large farms and gangs of laborers. Some private households also became rich.

Increasingly rigid forms of hierarchy evolved in Sumerian society. Slaves, owned by temple officials and by individuals, had the lowest status. People were enslaved by being captured in war, being born to slaves, voluntarily selling themselves or their children (usually to escape starvation), or being sold by their creditors when they could not repay loans (debt slavery). Children whose parents dedicated them as slaves to the gods could rise to prominent positions in temple administration. In general, however, slaves existed in near-total dependence on other people and were excluded from normal social relations. They usually worked without pay and lacked almost all legal rights. Considered as property, they could be bought, sold, beaten, or even killed by their masters.

Slaves worked in domestic service, craft production, and farming, but historians dispute whether slaves or free laborers were more important to the economy. Free persons performed most government labor, paying their taxes with work rather than with money, which was measured in amounts of food or precious metal (currency was not invented until much later). Although some owners liberated slaves in their wills and others allowed slaves to keep enough earnings to purchase their freedom, most slaves had little chance of becoming free.