

A mosaic depicting several ancient Greek philosophers. In the center, a man sits on a throne, surrounded by others who are engaged in discussion and study. Some are seated, some are standing, and they are dressed in traditional robes. The background features architectural elements like columns and a tree.

VOLUME 1

TO
1715

THE West World IN THE

DENNIS SHERMAN JOYCE SALISBURY



THE WEST IN THE WORLD

Volume I: To 1715



THE WEST IN THE WORLD

Volume I: To 1715

FIFTH EDITION

Dennis Sherman

John Jay College
City University of New York

Joyce Salisbury

University of Wisconsin–Green Bay



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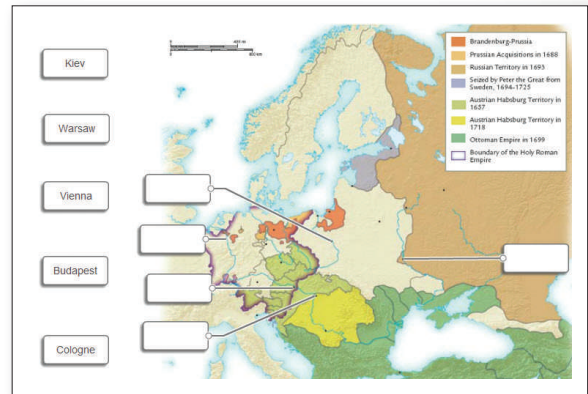
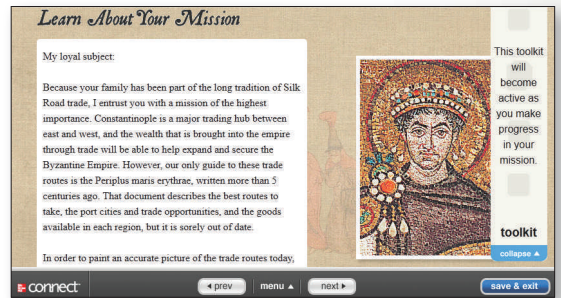
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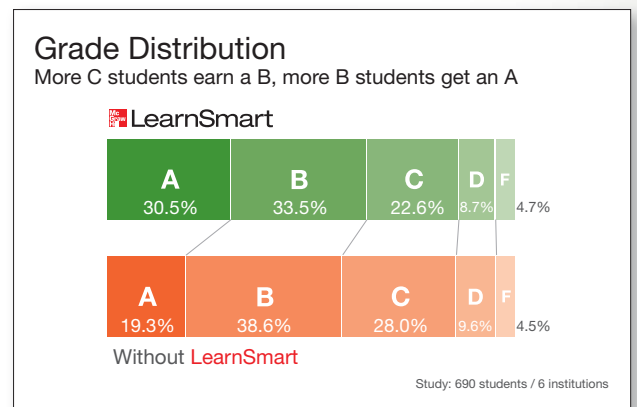


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What's the best way to write an interesting, accessible, and accurate account of the West's complex history? This question confronts everyone who approaches this huge and important task. On the one hand, we believed strongly that different authors' perspectives would give readers a sense of the richness of the past. On the other hand, we wanted a seamless narrative that read like a good story. We decided that a careful, two-author collaboration would best enable us to achieve both goals. We brought our different backgrounds, research interests, and teaching experiences to the table. We talked over our ideas and read and struggled with one another's work. Throughout, we never lost sight of our goal: to bring the compelling history of the West in the world to students of the twenty-first century.

Dennis Sherman

I was in the twelfth grade in west Los Angeles when I first realized I had a flair for history. Our teacher wisely gave us much latitude in selecting topics for two lengthy papers. I chose ancient Egypt (I liked the *National Geographic* visuals) as my first topic and Tasmania as the second. (I was the only one who seemed to know that Tasmania was an island below Australia.) Assembling the material and writing the papers just came easily to me, as did any questions our history teacher posed in class (though I was an otherwise fading-into-the-background student). I more or less blundered into different majors in college and then slid through law school (which taught me how to be succinct) before returning to history. At the beginning of my first semester of graduate school, I met my advisor, who asked me what courses I wanted to take. I ticked off four selections: History of South Asia; Nineteenth-Century Europe; Twentieth-Century America; and European Intellectual History. "You're a generalist," he said. Indeed I was. He wisely counseled me to narrow my focus. However, throughout my studies and professional career I have found the big picture—the forest rather than the trees—the most interesting aspect of history.

A few years later I moved to the front of the classroom and, never forgetting what it was like to be a student, found my heart in teaching. Teaching and writing about the sweep of Western civilization within the broadest possible context has remained my greatest interest over the years. That is why I have written this book with Joyce.



Joyce Salisbury

I grew up in Latin America (ten years in Brazil and five in Mexico). Through those years, I attended American schools filled with expatriates. There I studied a curriculum of Western culture, which in those days was equated with European history. But even as a young girl, I knew I wasn't getting the whole story. After all, we celebrated Mardi Gras (a Christian holiday) to an African drumbeat, and the national museum of Mexico was bursting with Napoleonic artifacts. I knew that the history and culture of the West was intimately tied to that of the rest of the world.

In the more than twenty years that I've been teaching Western civilization, I've brought this global perspective to the classroom, and now Dennis and I have brought it to this book. It is very satisfying to me to work with my students as we trace the unfolding history of the West and to see that all my students—with their own rich and varied cultural backgrounds—recognize their stories within the larger narrative. In Spring 2007 and Spring 2009, I had the opportunity to implement intensively my commitment to the integration of Western and global history: I signed on to the University of Virginia's Semester at Sea and had the wonderful experience of teaching Western civilization (as well as other courses) to students as we cruised around the world. This was indeed the opportunity to teach the West in the world!



The West in the World, Fifth Edition, prompts students to take an active, analytical approach to understanding history and historical change. Readers will come to appreciate that history does not happen in isolation but rather is the consequence of a complex set of intersecting events, forces, and human actions among which there are cause-and-effect links that extend into the present day. As it compellingly tells the story of Western civilization, *The West in the World* encourages a critical examination and analysis of major events and themes. The fifth edition retains the medium length of previous editions, long enough to present a comprehensive, rich narrative but concise enough to give instructors the flexibility to supplement reading with other sources and books.

The fifth edition of *The West in the World* includes the exciting addition of LearnSmart, McGraw-Hill's online adaptive learning system. LearnSmart is the only adaptive learning program proven to improve performance. LearnSmart does this by effectively assessing a student's knowledge of basic course content and helping them master it. By considering various factors, including a student's confidence level and their responses to questions, LearnSmart identifies what an individual student knows and doesn't know. It continuously adapts as the student answers questions, so they spend less time on concepts they already know and more time on those they don't. LearnSmart also predicts what content a student is most likely to forget and periodically brings back those concepts to ensure that knowledge is retained. The result is that LearnSmart helps students study more efficiently and retain more knowledge, allowing instructors to focus valuable class time on higher-level concepts.

The West in the World focuses in particular on three higher-level concepts:

- **Tell the dramatic, diverse, and personal stories of Western Civilization.** *The West in the World* showcases both the "art" and the "science" of history, by combining the engaging narrative of Western civilization (the "art") with an analysis of key events, individuals, ideas, and developments (the "science"). A political framework is integrated with social and intellectual history, illuminating the ways that individuals from *all* walks of life have shaped history.
- **Demonstrate the relationship between the West and the wider world.** We present Western civilization as an ever-changing pattern of culture that originated in the ancient Middle East and spread westward through the Mediterranean lands, northward to Europe, and, in the sixteenth century, across the Atlantic. To emphasize that the West did not progress in isolation, and to help students

appreciate how the evolving West interacted with the rest of the world, we include **The World & the West** and **Global Connections** essays. What's more, throughout the narrative, we emphasize the importance of all interactions—economic, social, and cultural, as well as political—that have shaped Western civilization.

- **Encourage critical thinking and active learning.** *Connect History*, a web-based assignment and assessment platform that offers a fully integrated e-book plus interactive quizzes and activities, makes learning and studying both engaging and efficient. Additional pedagogical features include chapter previews, timelines, key dates boxes, margin notes, and critical thinking questions. In addition, the chapters feature a series of "Thinking About" selections with accompanying questions, focused on primary source documents, geography, and science and technology. **Six new "Thinking about Science and Technology" sections** appear in the fifth edition of *The West in the World*. "Connect to Today" questions at the end of each chapter ask students to apply lessons from the past to today's issues.

A NOTE ABOUT THE DATING SYSTEM

Beginning in about the seventh century, many people in the West began to use a dating system that counts backward and forward from the birth of Christ. Events that took place "Before Christ," designated as B.C., were counted backward from year 1. Thus, something that happened 300 years before Christ's birth was dated 300 B.C. Events that took place after the birth of Christ were also dated from the hypothetical year 1 and were labeled A.D., which stands for the Latin *anno Domini*, meaning "in the year of our Lord."

In the twentieth century, many historians, scholars, and others who recognized that the West was not solely Christian wanted a dating designation that would apply more easily to non-Christians and that could be used more universally in a global context. They kept the same numerical system—counting backward and forward using the hypothetical date of Jesus' birth—but changed the designations. Now the common usage is "B.C.E.," which means "Before the Common Era," and "C.E.," meaning the "Common Era." We first adopted this system in the third edition of *The West in the World*, and we continue this practice in the fourth edition. The events described in the first four chapters all took place B.C.E. In Chapter 5, we have marked all dates with C.E., but because everything after that time is C.E., we then drop the designation.

TEACHING THE ART AND SCIENCE OF THINKING LIKE A HISTORIAN

The powerful pedagogy of *The West in the World* features easy-to-use critical thinking tools that involve students in the quest for understanding the Western past and forge vital connections to the present and future.

The **Thinking About** series of boxes focuses on three key areas: visual and written primary sources, geography, and science and technology. All include critical thinking questions to help students connect with, understand, and apply the material. The fifth edition of *The West in the World* introduces six new “Thinking about Science and Technology” boxes. Visual and written primary sources are also now folded into a single feature.

thinking about sources
VISUALS




FIGURE 2.5
A Warrior's Death: Suicide of Ajax, Athenian Vase, ca. 450 B.C.E.

The famous vase painter Ezekias has portrayed a significant moment in the Trojan War. After the death of Achilles, the hero Ajax expected to be named to lead the army. Instead, the Greeks chose Odysseus. In his humiliation, Ajax commits suicide. The artist shows him preparing for his death, burying the hilt of his sword in the earth so that he can fall on his sword. On the right, the artist shows the all-important hoplite weaponry: the great shield with the head of the mythological monster Gorgon emblazoned on the front, the helmet, and the long spear. Yet, in this context for excellence the pride of the individual was more important than the strength of the army, and the artist shows this in the vase.

Analyze the Source

1. Would the Greeks have considered this act heroic or cowardly? Why?
2. Is Ajax showing the same kind of individualistic pride as Achilles did in the incident described at the beginning of this chapter, when he refused to fight?
3. What would our society think of this act?

thinking about sources
DOCUMENTS

DOCUMENT 1.1
An Egyptian Nobleman Writes His Obituary

This document from second-millennium B.C.E. Egypt records the obituary inscribed on the tomb of an Egyptian nobleman named Ameni (or Amemhet). This excerpt reveals what he counted as his greatest deeds in his years of service during Egypt's Middle Kingdom.

First Expedition

I followed my lord when he sailed southward to overthrow his enemies among the four barbarians. I sailed southward, as the son of a count, wearer of the royal seal, and commander in chief of the troops of the Oryx nome, as a man represents his old father, according to [his] favor in the palace and his love in the court. I passed Kush, sailing southward, I advanced the boundary of the land, I brought all gifts, my praise, it reached heaven. Then his majesty returned in safety, having overthrown his enemies in Kush the vile. I returned, following him, with ready face. There was no loss among my soldiers.

Second Expedition

I sailed southward, to bring gold ore for the majesty of the King of Upper and Lower Egypt, Khaperere (Sesostris II, living forever and ever). I sailed southward together with the hereditary prince, count, oldest son of the king, of his body, Ameni. I sailed southward, with a number, 400 of all the choicest of my troops, who returned in safety, having suffered no loss. I brought the gold exacted of me; I was praised for it in the palace, the king's son praised god for me.

Ameni's Able Administration

I was amiable, and greatly loved, a ruler beloved of his city. Now, I passed years as ruler in the Oryx nome. All the imposts of the king's house passed through my hand. The gang-oversers of the crown possessions of the shepherds of the Oryx nome gave to me 3,000 bulls in their yokes. I was praised on account of it in the palace each year of the loan-herds. I carried all their dues to the king's house; there were no arrears against me in any office of his. The entire Oryx nome labored for me.

Ameni's Impartiality and Benevolence

There was no citizen's daughter whom I missed, there was no widow whom I oppressed, there was no [peasant] whom I repulsed, there was no shepherd whom I repelled; there was no overseer of serf-laborers whose people I took for [unpaid] imposts, there was none wretched in my community, there was none hungry in my time. When years of famine came I plowed all the fields of the Oryx nome, as far as its southern and northern boundary, preserving its people alive and furnishing its food so that there was none hungry therein. I gave to the widow as (to) her who had a husband; I did not exalt the great above the small in all that I gave. Then came great Niles, possessors of grain and all things, [but] I did not collect the arrears of the field.


Source: James Henry Breasted, *Ancient Records of Egypt*, vol. 1 (Chicago: University of Chicago Press, 1906), pp. 251–253.

Analyze the Source

1. Where did the nobleman travel in the course of his service, and what does this tell you about the global connections of the ancient world?
2. What does this inscription reveal about the values of ancient Egypt?

Thinking About Primary Sources

thinking about
GEOGRAPHY



MAP 8.6
The Early Crusades, 1096–1192

This map shows the dates, routes, and major battles of the first three crusades.

Explore the Map

1. How difficult would it have been to reinforce the crusader states and to hold that outpost given that it took the earliest crusaders about nine months to reach the Holy Land?
2. Which of the crusader states might have been the most vulnerable and first to fall? Why?

Thinking About Geography



FIGURE 1.13
Smelting Metals: Making Bronze and Iron

The first tools used by humans were made from stone. Stone can be chipped and carved into points for tools and weapons, as shown in Figure 1.13, but there are limits to how fine and sharp the points can be. The discovery of smelting, around 5000 B.C.E., opened up a new world for tool and weapon makers.

Smelting is the process of removing metal ore from rock using high heat. Smelting is believed to have been discovered accidentally, in the very hot, covered fires used to fire clay pottery. After humans made the link between high heat and the liquidation of metal ores, they began deliberately smelting metals and combining them with one another, forming metal alloys.

In about 3000 B.C.E., skilled metalsmiths in the Middle East first discovered bronze—an alloy of copper and tin that proved to be much harder than any other

known substance. Ancient metalsmiths made bronze by placing the two metals together in a hot fire, where they combined as they liquefied. The liquid alloy was then funneled through a clay pipe into a container made of clay or sand. When cooled, the resulting ingot of bronze could be remelted and poured into molds to form tools, weapons, or objects of beauty. The metal was soon in high demand throughout the Mediterranean world and beyond. (Bronze was independently discovered in China about 1,000 years later.)

Although bronze was strong and versatile, obtaining the materials to make it was a challenge for Middle Eastern civilizations. Copper was quite available locally, but tin had to be brought in from places as distant as Afghanistan and Britain. When trade networks became disrupted in the middle of the second

millennium B.C.E.—we assume because of the violence of the age—metalsmiths were pressed to find a new solution to their material needs.

Hittite metalworkers in Asia Minor were first to successfully smelt iron, a process requiring temperatures of 2700 degrees F (1536°C). Although iron was very available, smelted iron isn't strong enough to make effective weapons or tools. However, when iron is repeatedly heated in a hot charcoal furnace, the carbon molecules in the charcoal combine with the iron molecules to form carbon steel, which is even stronger than bronze. And metalsmiths soon discovered that hammering cold carbon steel (a process which releases oxygen molecules) more than doubles its strength.

The Iron Age had dawned, and it dominated the world until the late nineteenth century, when metalsmiths developed the Bessemer process, which decreased the cost of steel significantly, making it available on an industrial scale. These dramatic changes in metallurgy that began in the late Stone Age introduced something even more revolutionary than new tools: from this moment on, people created chemical changes to transform one element into another. Humans used science to change their world.

Connect Science & Society

1. How did scientific innovation stimulate long-distance trade?
2. How did scientific developments like smelting ore depend on other innovations, such as hotter fires? What modern inventions similarly build on scientific innovations?
3. Can you think of a modern example of elements that are transformed on the molecular level to create new things that have made an impact on our world?

Thinking About Science & Technology

The **Biography** feature spotlights the lives of men and women who embody major themes. Accompanying *Connecting People & Society* questions draw students into each individual's life and help them to link this personal experience to larger developments.

BIOGRAPHY

Xanthippus,
Son of Pericles



FIGURE 2.14 Pericles argues his case.

In ancient Athens, the ideal family included a woman who quietly stayed indoors, men who served their city in public, and children who modestly did as they were told. Not surprisingly, the reality was never as simple as the ideal. Even the famous Pericles famously had trouble with his eldest son, Xanthippus. In Athens, such family scandals took place in the public space of the *agora*, where everyone became involved in a private family dispute.

A Disobedient, Angry Son

Xanthippus was one of two sons born to Pericles and his wife, a close relative of his, whose name we do not know. The other son was named Paralus. In about 445, when Xanthippus was about twenty years old, Pericles divorced his wife and arranged for her to marry another man. (Her male relatives agreed to the split, though the sources do not say how she felt about the renunciation.) Pericles then chose to live with his beloved mistress, Aspasia. His son Xanthippus apparently never forgave his father for breaking up the family.

The Greek biographer Plutarch relates the split between father and son. Xanthippus, who never got a job, received an allowance from his father. The young man, who was something of a spendthrift himself, married a young and "expensive" wife. His allowance no longer seemed sufficient, and Xanthippus believed he deserved more from his famous father. The son approached one of Pericles' friends and asked for a loan, pretending Pericles had sent him.

The friend gave the young man the loan, and then later approached Pericles to be repaid. Instead of giving him the money, Pericles brought an action in court

against him for lending the money in the first place. Now the family conflict took place in public, as Pericles argued his case in front of the People's Court (*Heliaia*).

Xanthippus had no legitimate case against his father, so he resorted to the court of public opinion, ridiculing his father in the *agora*. Xanthippus poked fun at his father's dabbling in philosophic musings, and even went so far as to accuse his father of inappropriate relations with Xanthippus's own wife. The case dragged on, with some citizens no doubt gleefully enjoying their leader's family scandal.

Father and son were never reconciled, for in 429 plague hit the city. Xanthippus and Paralus both succumbed to the disease. Plutarch claimed Pericles did not weep for the elder son, only crying when Paralus died. Athenians seem to have felt compassion for their leader; they passed a law that made his illegitimate son by Aspasia, Pericles the Younger, a citizen and his legitimate heir.

Connecting People & Society

1. What does this account reveal about the importance of public opinion in Athens?
2. What were the differing roles of wives and mistresses in ancient Athens? What does this tell us about marriage as an institution?

The West in the World demonstrates the complex relationship between Western and world history through **The World & the West** and **Global Connections** essays.

THE WORLD & THE WEST

Looking Ahead to the Middle Ages: 400–1400

The breakup of the Roman Empire did not come easily. Warrior bands and official armies alike inflicted destruction and affirmation on many throughout the old Roman Empire. From this violence arose what historians have come to call the Middle Ages or medieval period, which extended from about 400 to about 1400. During that millennium, bloodshed intensified as three distinct cultural identities emerged in the Mediterranean basin and vied with one another for land, power, and affirmation of their faith. In the seventh century, the Prophet Muhammad and his followers established a new religion—Islam—that extended from the old Persian Empire in the east through North Africa and into Spain in the west. Byzantium—the eastern, Greek-speaking portion of the old Roman Empire—also developed its own language, religion, and politics, each of which distinguished it from the other two areas.

Meanwhile, the region in the northwestern portion of the old Roman Empire divided into disparate kingdoms that also boasted a unique culture. People living in these western realms called their region Christendom. Sometimes, but not always, they included the Christian Byzantine Empire in this designation. Byzantines, for their part, preferred to distance themselves from their “barbaric” westerners. Later historians (and geographers) would call the western region of Christendom Europe and Western civilization. However, just as in the ancient world, the West during the Middle Ages developed its distinctive character through interaction with the rest of the world.

But before the tenth century, European contact with other peoples diminished, as the disruptive violence caused them to withdraw from the great trade routes that had marked antiquity. While the peoples of Islam and Byzantium maintained their cross-cultural contacts, western Christendom’s inhabitants looked inward.

Medieval Empires and Two World Travelers

were sparsely settled outside the regions of the empires of Mesopotamia, indeed, Amerindians settled throughout North and South America in large numbers. Perhaps even 40,000,000 people might have lived here before the disease of smallpox decimated the populations.

By 1000, a brisk trade had emerged among the islands in the South Pacific, testifying to the skill of navigators who could traverse the large spans of the Pacific. By 1100, even the more sophisticated Hawaiians and Tahitians had forged commercial ties.

What global events in the face of such dynamic global developments? By 1000, Europeans were once again venturing out and interacting with others around the world. Scandinavian Vikings traveled overland, establishing settlements in eastern Europe and buying and selling goods all the way to China. They also journeyed west into Iceland, Greenland, and North America, where they both traded and fought with indigenous peoples.

By the twelfth century, interactions between Christendom and Islam exerted a particularly powerful impact on both cultures. Outraged Christian armies confronted Muslims on the battlefields of the eastern Mediterranean and North Africa. However, more fruitful exchanges took place in Sicily and Spain, where Muslims and Christians lived side by side in relative harmony. In these places, Christian scholars studied Muslim learning, and Christians and farmers adopted and benefited from Muslim innovations, like improved irrigation techniques. Merchants in the Italian city-states also profited from extensive trade with Muslims all over the Mediterranean.

As the thirteenth century dawned, Europeans began making contact with peoples even farther from their borders. Merchants and others on the move began to roam across the Eurasian continent. Marco Polo, a Venetian merchant, worked at the Chinese court. Ibn Battuta, a Muslim judge, traveled from Mali in Africa

to Spain, and across eastern Europe to China. These are only the most prominent examples of people who forged global connections during the Middle Ages. In spite of staggering distances and slow travel, the world seemed to be shrinking. It would appear to compress even further in the fifteenth century as Europeans ventured across the oceans.

Thinking Globally
As the center of Western civilization shifts north, how might this affect life in the West?

1. Refer to the map above. What do you notice about trade throughout the Eurasian landmass?
2. What might have been the advantages and disadvantages of travel by land or sea?
3. Notice the location of the large empires. How might these political units have facilitated trade and other interactions?

Four essays titled **The World & the West** investigate what historians have considered the “West” and how the West related to the wider world in various periods. Featuring an accompanying map, each essay ends with *Thinking Globally* questions.

Global Connections essays reinforce the key idea that the West has always developed within a world context. Analytical *Making Connections* questions ask students to see the links between the events in the West and those in the wider world.

Nubia: The Passage from the Mediterranean to the Heart of Africa

From the dawn of civilization, the history of the West and the history of Africa developed together through cultural interactions that unfolded along the Nubian corridor. And throughout history, diverse groups—who spoke languages different from Egyptian—mingled in ancient Nubia. At times these groups even managed to unite into large kingdoms—one of which would conquer Egypt itself. Late in ancient Egyptian history, Nubian kings even became Egyptian pharaohs.

Lush and flat, the northern Nile valley stimulated the ancient Egyptians’ agriculture and settlement. But near Aswan, in the south, the land changed. Here sandstone cliffs dropped directly from the desert plateau to the riverbank, and the river channeled as it descended through a succession of swift rapids. These rapids are the first of six cataracts that impeded navigation south along the great river. Early rulers of Egypt marked the First Cataract as a natural southern border of their kingdom. However, later Egyptians pushed south beyond the First Cataract into Nubia. Egyptians had strong motivation to do so: Nubia provided the only reliable route around the Sahara desert to the riches that lay deep within the interior of the African continent.

In Nubia, goods moved north to the Mediterranean and south from Egypt and Mesopotamia. From the beginning, both Nubians and northerners recognized the

benefits of this trade. See **Figure 1.10** for an artistic portrayal of Nubian trade. As early as 3000 B.C.E., domestic goats and sheep that had originated in Mesopotamia showed up in Nubia. Sometime after that, Nubians began to cultivate the domestic grains from Mesopotamia along the valley of the southern Nile beyond the First Cataract.

As early as the Old Kingdom in Egypt, kings valued the goods that came through Nubia, and even the sparse records from this ancient time reveal the importance of the trade with the south. For example, the Egyptian princes who governed Aswan bore the title “Keeper of the Door of the South,” and sometime around 2250 B.C.E., the pharaohs sent a prince of Aswan named Herkhuf (or Harkhuf) on three journeys into Nubia to trade and to recruit mercenary troops to fight in Egypt’s armies. Herkhuf headed south on the Nile, his ships propelled against the current by the prevailing north winds. The skilled navigators he employed negotiated the rolling rapids. The proud records carved on Herkhuf’s tomb do not indicate how far beyond the Second Cataract he traveled, for we cannot identify the names of the various tribes he encountered. Yet most scholars think he made it to the Third Cataract. Seven months later, Herkhuf returned from one journey with 300 donkeys laden with incense, ebony, oil, leopard skins,

elephant tusks, boomerangs, and other goods. His bounty revealed that Nubia served as a trading hub for luxuries and staples far beyond the Nile. The lure of Nubia was only increased when rich gold mines were discovered there in about 1980 B.C.E.

During the Middle Kingdom under the reign of Senusert I (ca. 1980 B.C.E.), Egyptians began to mine for gold in Nubia, and the rich mines brought Nubia into the politics as well as the trade of the north. (Indeed, “Nubia” means “gold” in Egyptian.) Egyptians began to fortify the Nile, and Nubia engaged in the wars of the north. The fall of the ancient Egyptian kingdom did not end the importance of Nubia, which remained the major passage to the heart of Africa.

Making Connections

1. What aspect of its geographic location made Nubia so important to the ancient world? What role did Nubia play in trade?
2. How did the presence of domestic animals in sub-Saharan Africa demonstrate ancient connections between this region and Mesopotamia?
3. What trade items stimulated the connections between Africa and the Mediterranean?



GLOBAL CONNECTIONS

The West in the World ensures student success through **preview** and **review** features and an exciting digital program, **Connect History**.

1

The Roots of Western Civilization

The Ancient Middle East to the Sixth Century B.C.E.

“Since time immemorial, since the seedcorn first sprouted forth... [powerful men] have been in charge for their own benefit. The workingman was forced to beg for his bread; the youth was forced to work for others.” In 2400 B.C.E., the Sumerian ruler Urinimgina wrote these words as he took power in a Mesopotamian city. He claimed that his reforms freed citizens from usury, burdensome controls, hunger, theft, and murder—troubles that, in varying forms, have periodically plagued civilization since it first arose in cities. With his thoughtful policies and passionate sense of justice, Urinimgina embodied another important characteristic of Western civilization: the occasional rise to power of people who strive to correct social injustice.

In the growing cities of Mesopotamia, Egypt, and the coast of the eastern Mediterranean Sea, other ideas developed that would also form the basis of civilization in the West. Societies practicing social stratification, sophisticated religious ideas, and concepts of law emerged in the same environment that spawned the social ills Urinimgina briefly corrected. Perhaps most important, these early peoples invented writing, which preserved their cultures in the tablets and scrolls that reveal their world to us as we explore ancient cultures. The culture of the West was born in the Fertile Crescent of what we now know as the Middle East.

By the tenth century B.C.E., some states in the Fertile Crescent were able to create large, multinational empires, introducing a new political structure in the early history of the West. The Egyptians, Assyrians, Babylonians, and finally Persians established their rule over extensive areas and developed new ways of governing, as the concept of empire entered the Western consciousness.

Each chapter begins with a high-interest **vignette** that forecasts the major themes and sets the historical stage. A **Timeline** covers the period as a whole and tracks the sequence of the events.

PREVIEW

BEFORE WESTERN CIVILIZATION
Study human prehistory through the Neolithic agricultural revolution.

STRUGGLING WITH THE FORCES OF NATURE: MESOPOTAMIA,
ca. 3000–1000 B.C.E.
Trace the history of societies of the Fertile Crescent.

RULE OF THE GOD-KING: ANCIENT EGYPT,
ca. 3100–1000 B.C.E.
Explore the rise and decline of ancient Egypt.

PEOPLES OF THE MEDITERRANEAN COAST,
ca. 1300–500 B.C.E.
Study the histories of the Phoenicians and the Hebrews.

TERROR AND BENEVOLENCE: THE GROWTH OF EMPIRES,
1200–500 B.C.E.
Examine the character and contributions of the Assyrian, Babylonian, and Persian Empires.

The chapter **Preview** highlights the main topic headings and states the learning focus for each major section.

REVIEW, ANALYZE, & CONNECT TO TODAY

REVIEW AND ANALYZE THIS CHAPTER

Chapter 1 traces the development of Western civilization from its earliest beginnings in the cities of the ancient Middle East through the establishment of great empires. One of the significant themes throughout this chapter is the interaction among the various cultures that allowed each to assimilate and build on the innovations of the others.

- What environmental advantages did the ancient Middle East have that permitted the growth of agriculture and cities? What disadvantages did the Middle East have? How did environmental conditions affect the various cultures?
- Review the long-standing contributions of the Sumerians, Egyptians, Nubians, Phoenicians, and Hebrews.
- How were the Jews able to maintain their integrity while being part of the Diaspora?
- Review the empires—Assyrian, Babylonian, Persian—that arose in the ancient Middle East, and note the strengths and weaknesses of each.

CONNECT TO TODAY

Think about the changes in agriculture and animal husbandry discussed in this chapter.

- How did the development of agriculture affect ancient societies? In what ways might advances in agriculture in more recent times have stimulated changes similar to those that occurred in the ancient world? Consider modern innovations such as the development of drought-resistant grains and genetically modified foods. What other modern agricultural advances can you think of?
- Ancient diseases moved from domesticated animals to humans, creating waves of pandemics followed by the development of immunities. What related situations do we face in our own times?

Review, Analyze, & Connect to Today questions at the end of each chapter ask students first to review the preceding chapters and to place the present chapter’s history in the context of what has come before; second, to analyze developments in the current chapter; and third, to connect the ideas and developments discussed in the chapter at hand to present-day issues.

Connect History provides students with a fully integrated e-book with highlighting and note-taking features, plus interactive quizzes and activities that make learning and studying engaging and efficient.

CH-13 LO-08: Analyze the English Civil War, the Commonwealth, and the restoration

4. value 10 points

Drag and drop the location names to the appropriate places on the map.

Reset Help

Check My Work

WHAT'S NEW TO THE WEST IN THE WORLD, FIFTH EDITION

We have revised the narrative and the features throughout this fifth edition so as to keep it up-to-date and in pace with the latest scholarly work. We have also made revisions in response to adopters' and reviewers' comments. On a chapter-by-chapter basis, the significant changes include the following:

CHAPTER 1

- Inclusion of new art and discussion of oldest Paleolithic painting
- New discussion of importance of ancient salt trade
- New discussion of protodynastic Egypt
- New "Thinking about Science and Technology" feature, "Smelting Metals: Making Bronze and Iron"
- New discussion and image of Babylonian architecture

CHAPTER 2

- New discussion of Minoan palace complexes
- Increased coverage of Mycenaeans
- Increased coverage of Greek social structure
- Increased coverage of Athenian democracy with new figure of Pericles's constitution
- New map of the Persian Wars, and increased coverage of these wars
- New "Biography" on Xanthippus

CHAPTER 3

- Increased coverage of conquest of Greece
- Expanded discussion of Alexander's conquests in central Asia

CHAPTER 4

- New "Thinking about Geography" box, featuring a new map of the Italian Peninsula, ca. 700 B.C.E.
- New discussion of "Struggle of the Orders," with explanatory figure
- Revised discussion of Punic Wars
- Revised discussion of the reforms of the Gracchi

CHAPTER 5

- Revised account of Augustus's successors
- Rewritten section on early Christianity, including new image of old St. Peter's Basilica
- New "Thinking about Science and Technology" feature, "Ancient Medicine: Bodies Out of balance"

CHAPTER 6

- Updated section on the Huns, reflecting new scholarship
- New illustration of recent find of Germanic gold hoard

- Expanded section on Byzantine religious developments
- Expanded section on Islam

CHAPTER 7

- New coverage (and new illustration) on King Alfred
- Revised discussion of the feudal system
- New coverage of medieval medicine with accompanying illustration
- New "Thinking about Sources: Documents" box, featuring an excerpt from *The Life of Saint Hugh of Lincoln*

CHAPTER 8

- Increased coverage of science
- Increased coverage of Inquisition

CHAPTER 9

- Completely revised section on Peasant Revolts
- Expanded coverage of Jan Hus with new illustration
- Refined coverage of Joan of Arc
- Revised section on "Wars of the Roses"
- Increased coverage on Ottoman janissaries

CHAPTER 10

- New "Thinking about Science and Technology" feature, "The Printing Press"
- New section on Northern Renaissance painting with new illustration by Dürer
- New image of St. Peter's Basilica along with new discussion of its construction

CHAPTER 11

- Increased coverage of witchcraft persecutions
- Increased coverage of Protestant theology, especially regarding Scripture reading
- Revised account of Spanish Inquisition and Index of Prohibited Books

CHAPTER 12

- New coverage on the Chinese explorations of the fifteenth century

CHAPTER 13

- Extended coverage on the pressures facing Austria in the east and the west
- New material on the Ottomans, challenge in eastern Europe and the Mediterranean

CHAPTER 14

- New material on the nature and image of the Enlightenment
- New comparison of scholarship and technology between the East and the West

Improve Your Course Outcomes



Connect® History is a highly interactive learning environment designed to help students connect to the resources they will need to achieve success. Map activities, primary source exercises, image analyses, key term quizzes, and review questions provide a wealth of assignments to ensure that students are comprehending the reading and will succeed in the course.



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The **Online Learning Center (OLC)** at www.mhhe.com/sherman5e contains a wealth of instructor resources, including an Instructor's Manual, Test Bank, and PowerPoint presentations for each chapter. All maps and the vast majority of images from the print text are included.

We have nurtured this book through many drafts, and every page has benefited from the advice of numerous reviewers, some of whom we have gone back to several times. For their thoughtful comments and generous contribution of time and expertise, we would like to thank the following reviewers:

For the Fifth Edition

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TUTANKHAMEN'S GOLDEN THRONE, ca. 1322 B.C.E.

In this image from the burial of the boy-king Tutankhamen, the king sits on his throne as his wife, Akhsenamun, anoints him with scented unguent. Both bask in the rays of the holy sun-disk that they worshiped as a god. This colorful scene vividly captures the essential character of ancient Egypt and its people: the wealth and power of the god-kings; the importance of marriage and family ties; and the deep connection of the institutions of marriage and family with religion and longing for immortality. This image also reveals the power of written words—in this case, the hieroglyphs in the background—which allow us, millennia later, to read firsthand about the past and trace the developing story of the West.

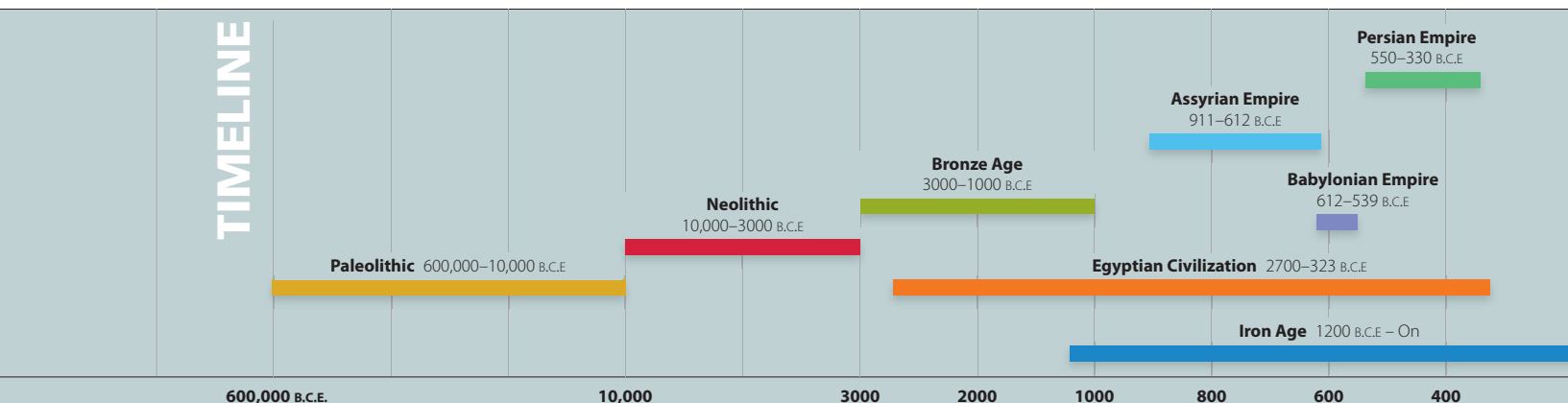
The Roots of Western Civilization

The Ancient Middle East to the Sixth Century B.C.E.

“**S**ince time immemorial, since the seedcorn first sprouted forth . . . [powerful men] have been in charge for their own benefit. The workingman was forced to beg for his bread; the youth was forced to work for others.” In 2400 B.C.E., the Sumerian ruler Uruinimgina wrote these words as he took power in a Mesopotamian city. He claimed that his reforms freed citizens from usury, burdensome controls, hunger, theft, and murder—troubles that, in varying forms, have periodically plagued civilization since it first arose in cities. With his thoughtful policies and passionate sense of justice, Uruinimgina embodied another important characteristic of Western civilization: the occasional rise to power of people who strive to correct social injustice.

In the growing cities of Mesopotamia, Egypt, and the coast of the eastern Mediterranean Sea, other ideas developed that would also form the basis of civilization in the West. Societies practicing social stratification, sophisticated religious ideas, and concepts of law emerged in the same environment that spawned the social ills Uruinimgina briefly corrected. Perhaps most important, these early peoples invented writing, which preserved their cultures in the tablets and scrolls that reveal their world to us as we explore ancient cultures. The culture of the West was born in the Fertile Crescent of what we now know as the Middle East.

By the tenth century B.C.E., some states in the Fertile Crescent were able to create large, multinational empires, introducing a new political structure in the early history of the West. The Egyptians, Assyrians, Babylonians, and finally Persians established their rule over extensive areas and developed new ways of governing, as the concept of empire entered the Western consciousness.



PREVIEW

BEFORE WESTERN CIVILIZATION

Study human prehistory through the Neolithic agricultural revolution.

STRUGGLING WITH THE FORCES OF NATURE: MESOPOTAMIA,

ca. 3000–1000 B.C.E.

Trace the history of societies of the Fertile Crescent.

RULE OF THE GOD-KING: ANCIENT EGYPT,

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Explore the rise and decline of ancient Egypt.

PEOPLES OF THE MEDITERRANEAN COAST,

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Study the histories of the Phoenicians and the Hebrews.

TERROR AND BENEVOLENCE: THE GROWTH OF EMPIRES,

1200–500 B.C.E.

Examine the character and contributions of the Assyrian, Babylonian, and Persian Empires.

BEFORE WESTERN CIVILIZATION

In 2500 B.C.E., a Sumerian schoolboy wrote an essay about his struggles to learn reading and writing. He claimed in his essay that he practiced these skills in school all day, and he took his writing tablet home to his father, who praised the boy's progress. That night, the boy ate his dinner, washed his feet, and went to bed. The next day, however, he had a difficult time in school. He arrived late and was beaten for his tardiness and several other offenses, including poor handwriting. In despair, the boy invited the schoolmaster home to dinner. The father gave the teacher gifts, and the boy began having fewer problems in school.

This narrative, dating from 4,500 years ago, is perhaps most remarkable for its timeless themes. Tardy students, schools, and concerned parents are all a part of life for most of us today. Here, in the village of this young boy, we can find the roots of what we have come to call Western civilization (or "the West"). This term does not define one location but instead refers to a series of cultures that slowly evolved and spread to impact societies all over the world. Even 4,500 years ago, in the village of this Sumerian, we can identify certain characteristics that define Western civilization and that gave it an advantage—for better or worse—over competing cultures. Western civilization began in the Middle East, which enjoyed the striking advantage of having plants for agriculture and animals for domestication native to the region. Then large cities arose with attendant division of labor and social stratification based on relationships other than family. Another dramatic advantage was the development of writing, which gave schoolboys so much difficulty but

allowed the preservation and transmission of advantageous developments.

Finally, one of the hallmarks of Western civilization was that it never developed in isolation. Throughout its recorded history, the peoples of the Mediterranean basin traded with other societies, and the resulting cultural diffusion strengthened all the cultures involved. For example, **Global Trade** crops from the ancient Middle East spread westward as far as Britain as early as about 4000 B.C.E., and by the second millennium B.C.E., wheat, barley, and horses from the Middle East reached as far east as China. In fact, the trade routes from the Middle East to India and China, and west and south to Africa and Europe, have a permanence that dwarfs the accomplishments of conquerors and empire builders. These constant and fruitful interactions with other cultures perhaps gave Western civilization its greatest advantage.

Yet, recorded history represents less than 1 percent of the time that humans have lived on the earth. Hundreds of thousands of years before this day in the life of a young, urban Sumerian, life for human beings was completely different. Before we begin the story of the development of Western civilization, we must explore the life of the first humans in the lush lands of sub-Saharan Africa.

Out of Africa: The Paleolithic Period,

600,000–10,000 B.C.E.

Human beings first appeared in sub-Saharan Africa hundreds of thousands of years ago. Archaeologists have classified the remains of these early humans into various species and subspecies, most of which were evolutionary dead ends. Modern humans belong to *Homo sapiens sapiens* ("thinking, thinking man"), a subspecies that migrated north and northeast from Africa. These earliest ancestors first appeared some 40,000 years ago and ultimately colonized the world. The first humans used tools made from materials at hand, including wood and bone, but the most useful tools were those made of stone. Initial stone tools were sharpened only roughly, but later humans crafted stones into finely finished flakes ideal for spearheads, arrowheads, and other blades. These tools have led archaeologists to name this long period of human prehistory the Old Stone Age, or the **Paleolithic**.

Throughout the Paleolithic, our ancestors were nomadic peoples living off the land as hunters and gatherers. This nomadic life involved small bands of people—about 30 to 40—who moved to follow the animals and the cycles of plant growth. A culture of hunters and gatherers prevents people from accumulating property, for whatever one owns must be portable, and that includes infants and small children.

Anything extra is a burden, not a benefit. Paleolithic cultures also enjoyed a good deal of leisure time—indeed, estimates suggest that working four hours a day would usually generate enough food for a group. Of course, the ancient hunters and gatherers also faced famine if they exhausted the resources of a local area.

Our earliest human ancestors were also distinguished by their ability to use symbols to represent not only reality but also their hopes and fears. That is, the earliest humans created and appreciated what we call art. **Figure 1.1** shows a wonderful, tiny carving on mammoth tusk that was discovered in 2008 in Germany. Carbon dating places this figure between 35,000 and 40,000 years ago, making it the oldest piece of figurative sculpture in the world and demonstrating that art was one of the defining characteristics of humans. The 2.4-inch-tall carving shows a female figure that looks pregnant, and its creator seems to have designed it to be worn as a pendant. It was most likely intended

as a sympathetic magic figurine to ensure fertility and perhaps safety in childbirth. This diminutive yet striking figure from the dawn of human history marks the beginning of symbolic thought expressed in sculpture, painting, and ultimately writing. These products of the human imagination give us remarkably revealing windows on the past.

Paleolithic peoples developed their artistic skills over millennia, and the greatest expression of this ancient art survives in cave paintings from about 17,000 years ago. People returned seasonally to the same caves and painted new figures near, and sometimes over, earlier images. Some caves show evidence of repeated painting across an astonishing span of 10,000 years, revealing the preservation of traditions over lengths of time that are almost unimaginable today. These paintings probably coincided with the gathering of the small tribes of hunter-gatherers, and the movement of peoples and their goods shows that commerce joined art as a defining quality of early human societies.

Evidence from the late Paleolithic Age tells us that groups of humans returned seasonally to the same regions instead of wandering endlessly to new areas. As they traveled, kin groups encountered other clans and traded goods as well as stories. Archaeological evidence indicates that shells and especially stone tools were often traded in places far from their original sites. For example, late Stone Age people living in what is now Scotland rowed small boats to an offshore



FIGURE 1.1 The World's Oldest Sculpture, ca. 33,000 B.C.E.

This carving on mammoth tusk is the oldest figurative sculpture found to date. Showing a pregnant woman, it probably was a magic talisman for fertility.

island to bring back precious bloodstone that flaked accurately into strong tools. This bloodstone spread widely across northern Europe through trade with the original sailors. Commerce thus became established as an early human enterprise.

By the end of the Paleolithic Age (about 10,000 B.C.E.), the human population of Europe stood at about 20,000. These numbers may seem sparse by today's standards, but they suggest that *Homo sapiens sapiens* had gained a sturdy foothold on the European continent. By the late **Stone monuments** Stone Age, these early Europeans practiced agriculture and copper metallurgy, but their most enduring remains are huge stone monuments (called *megaliths*), of which Stonehenge in western England (shown in **Figure 1.2**) is probably the most famous. Stonehenge was built in stages over millennia beginning in about 7000 B.C.E., although most of the stones were erected about 3000 B.C.E. In its present form, it consists of about 160 massive rocks, some weighing up to 50 tons, which are arranged in concentric circles and semicircles. People moved the heavy stones long distances without using wheels, which were unknown in Europe at this time, and shaped many of them with only stone tools. Most scholars believe that the stones were carefully aligned to show the movements of the sun and moon. If this is so, the astonishing structure shows both a long tradition of studying the heavens and humans' impressive curiosity. Whatever the purpose of these stone structures that dot Europe, they all suggest highly organized

Trade networks



FIGURE 1.2 Stone Age Monuments from Stonehenge, Southern England, ca. 7000–1500 B.C.E.

These huge structures of stone, carefully shaped and moved long distances, testify to early human technical skill. The alignment of the stones suggests knowledge of the heavens gained from many years of observations.

societies that were able to marshal the labor needed for such complex building projects. (Map 1.1 shows the range of the megaliths.)

However, although these early Europeans displayed some characteristics that would mark Western civilization—agriculture, a curiosity about nature, and a highly developed political structure—these great builders in stone lacked a critical component: writing. Although wisdom transmitted solely through memory can be impressive, it is also fragile, and thus engineering skills and astronomical knowledge of the earliest Europeans were lost. The real origins of Western civilization lay in the Middle East, where an agricultural revolution occurred that changed the course of human history, and where writing preserved the story of the developing West.

The Neolithic Period: The First Stirrings of Agriculture, 10,000–3000 B.C.E.

Sometime around 10,000 B.C.E., people living in what we call the Middle East learned how to plant and cultivate the grains that they and their ancestors had gathered for millennia. With this skill, humankind entered the **Neolithic era**, or the New Stone Age. Agriculture did not bring complete improvement in people's lives compared to hunting and gathering. Diets were often worse (with a reliance on fewer foods), sewage and animal wastes brought more health problems, and farming was a lot of work. People adopted this way of life because the environment changed, but

once people learned how to plant crops instead of simply gathering what grew naturally, human society changed dramatically.

Just as people discovered how to control crops, they also began to domesticate animals instead of hunting them. Dogs had been domesticated as hunting partners during the Paleolithic, but around 8500

Domestic animals

B.C.E., people first domesticated sheep as a source of food. Throughout the Middle East, some people lived off their herds as they traveled about looking for pasture. Others lived as agriculturalists, keeping their herds near stationary villages.

These two related developments—agriculture and animal domestication—fostered larger populations than hunting and gathering cultures, and gradually agricultural societies prevailed. In large part, the success of Western civilization in eventually spreading throughout the world lay in its agricultural beginnings in the Middle East. Why were people in this region able to embrace agriculture so successfully? The main answer is luck—the Middle East was equipped with the necessary resources.

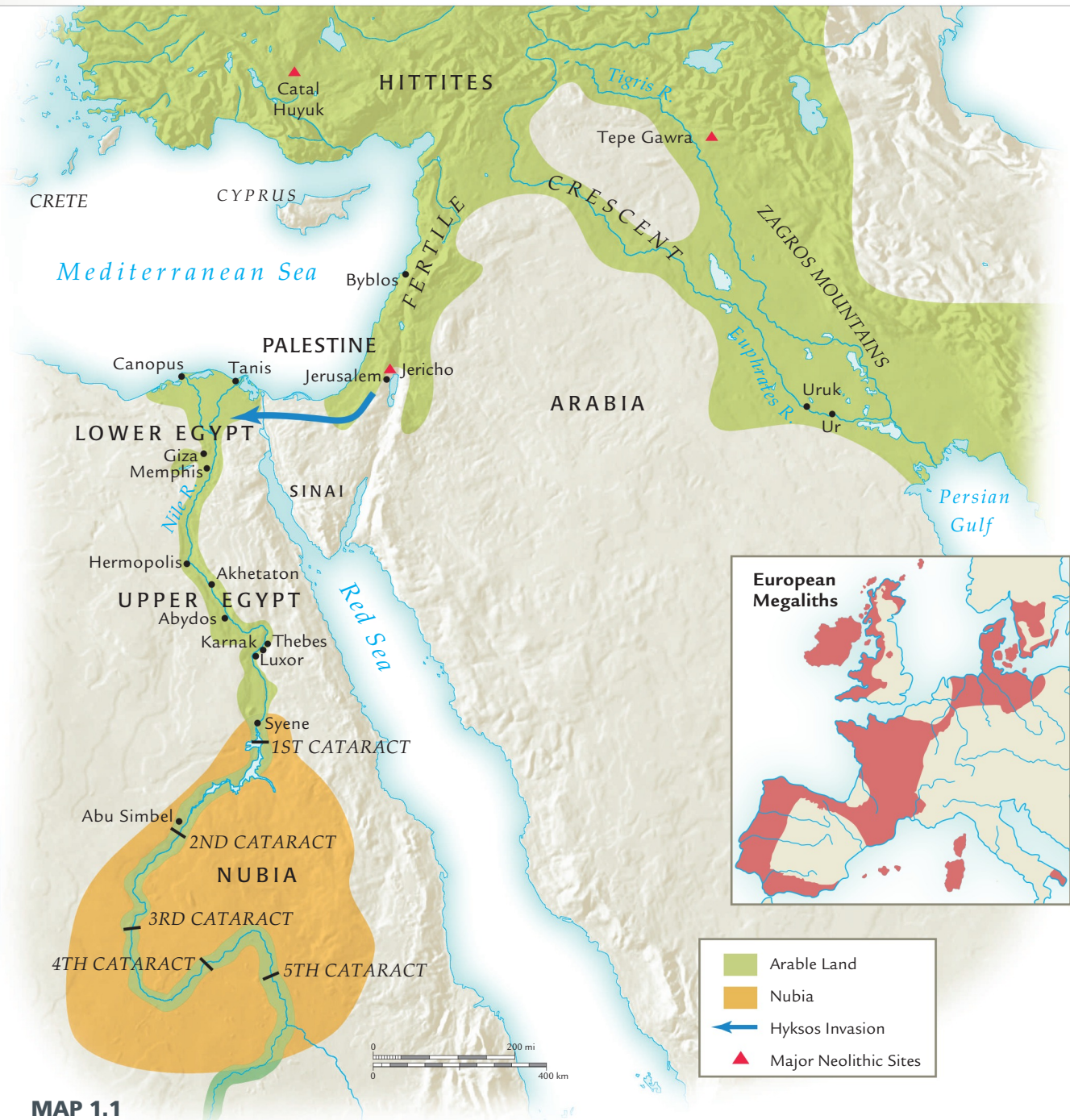
Of the wealth of plant species in the world—more than 200,000 varieties—humans eat only a few thousand. Of these, only a few hundred have been more or less domesticated, but almost 80 percent of the world's human diet is made up of about a dozen species (primarily cereals). The Middle East was home to the highest number of the world's prized grains, such as wheat and barley, which are easy to grow and contain the highest levels of protein. By contrast, people who independently domesticated local crops in other regions did not enjoy the same abundance.

Middle East plants and animals

The Middle East maintained the same advantage when it came to animals for domestication. Very few species yield to domestication; beyond the most common—dogs, sheep, goats, cows, pigs, and horses—there are only a few others—from camels to reindeer to water buffalo. Because domesticated animals provide so many benefits to humans—from food to labor—the distribution of animals fit for domestication helped determine which societies would flourish. Most of these animals were confined to Europe and Asia, and seven—including goats, sheep, and cattle—were native specifically to the Middle East. With these resources, the people of the Middle East created civilization, which quickly spread east and west (along with valuable crops and animals).

Agriculture and domestication of animals brought a new, desperate need to human society—salt. In hunting and gathering societies, people get enough salt from fresh game, but grain-based diets require supplements of salt. Domesticated animals, too, had to be supplied with salt licks

Population growth



MAP 1.1

Mesopotamia and Egypt, ca. 2000 B.C.E.

This map illustrates the cradles of Western civilization in Mesopotamia (the Fertile Crescent), along the coast of the Mediterranean Sea, and in Egypt. It also identifies this region's major Neolithic sites, which may be contrasted with the locations of the European stone monuments (megaliths) in western Europe shown on the inset.

Explore the Map

1. What advantages did the locations of the rivers provide to the growing cultures?
2. How did Nubia serve geographically to connect the Mediterranean world with sub-Saharan Africa?

because they could no longer wander to find the precious substance. Farmers also began to use salt to preserve their slaughtered animals. Neolithic peoples began to search for new ways to get salt, including fostering long-distance trade for this commodity that remained valuable until modern times, when abundance drove down prices.

The rise of agriculture allowed some small kin groups to stop wandering and slowly settle in permanent villages to cultivate the surrounding land. Catal Huyuk in modern Turkey is a well-preserved Neolithic site dating from about 7,500 B.C.E. Jericho, near Jerusalem, was an even earlier site, dating from about 8,000 B.C.E. (See **Map 1.1** for both sites.)

Jericho boasted about 2,000 people who lived in round huts scattered over 12 acres. Excavations have shown that the early settlement of Jericho was surrounded by a great stone wall about three yards thick—one of the earliest human-made defensive structures. Jericho seems to have grown rich by engaging in the lucrative salt trade, and the wall may have been built to preserve its precious salt supply, to keep out flood waters, or both.

With the growth of cities like these, human social forms broadened from small kin groups to include relative strangers. The schoolboy whom we met earlier had to make a point of introducing his teacher to his father. This effort would have been unheard of in the small hunting clans of the Paleolithic.

Agriculture also sparked a major change in values. Because people no longer had to carry everything they owned as they traveled, farming, animal husbandry, and fixed settlement led to the accumulation of goods, including domesticated animals. Consequently, a new social differentiation arose in agricultural villages as some people acquired more belongings than others.

The social stratification that arose in the earliest cities included slavery as part of what people thought of as the natural order of things. There were various ways to become a slave in ancient Middle Eastern society. Sometimes economic catastrophe caused parents to sell their children or even themselves into slavery to repay their debts, and children born to slaves were automatically enslaved. Although slavery was part of ancient societies, it was a slavery that could be fairly fluid—unlike the slavery of the early modern world, it was not a racial issue. Slaves could save money to purchase their freedom, and children born of a freewoman and a slave were free. Ancient slavery, while taken for granted, was based on an individual's bad luck or unfortunate birth, so a servile status did not hold the severe stigma it later would acquire.

The accumulation of goods also changed the nature of warfare. Although hunter-gatherers fought over territory at times, the skirmishes tended to be short-lived and small scale

because the individuals involved were too valuable to waste through this sort of conflict. The agricultural revolution pushed warfare to a larger scale. With the population increase that the revolution fueled, there were more people to engage in conflict and more rewards for the winners, who could gain more goods and enslave the losers.

Settlements arose throughout the Neolithic in Europe and in Asia Minor (as well as in many regions in Asia), but the mainstream in the story of the West arose farther east in a river valley where writing preserved the details of the development of even larger and more sophisticated cities.

STRUGGLING WITH THE FORCES OF NATURE: MESOPOTAMIA,

ca. 3000–1000 B.C.E.

Between 3000 and 1000 B.C.E., people began to cultivate a broad curve of land that stretched from the Persian Gulf to the shores of the Mediterranean (**Map 1.1**). This arc, the Fertile Crescent, has been called the cradle or birthplace of Western civilization. It earned this *Bronze Age* appellation in part because of its lucky possession of essential plants and animals and its central location, which placed it at a crossroads, for mingling of ideas and peoples. The ancient Greeks called this region Mesopotamia, or “land between the rivers,” emphasizing the importance of the great Tigris and Euphrates rivers to the life of the area. The earliest cities in which civilization took root were located in the southern part of Mesopotamia. During the late Neolithic period, people living in this region used agriculture; sometime after 3000 B.C.E., they learned to smelt metals to make tools and weapons. By smelting, they developed a process to combine copper and tin to make a much stronger metal, bronze. At last, there was a substance that improved on stone, and archaeologists note this innovation by calling this period the Bronze Age.

Life in southern Mesopotamia was harsh but manageable. Summer temperatures reached a sweltering 120 degrees Fahrenheit, and the region received a meager average rainfall of less than 10 inches a year. Yet the slow-running Euphrates created vast marshlands that stayed muddy and wet even during the dry season. Villagers living along the slightly higher ground near the marshes poled their boats through the shallow waters as they netted abundant river fish and shot waterfowl with their bows and arrows. Domesticated cattle and sheep grazed on the rich marsh grass while agriculturalists farmed the fertile high ground, which was made up of islands in the marshland. The villagers used the marsh reeds as fuel

Slavery

New warfare

and as material to make sturdy baskets, and they fashioned the swamp mud into bricks and pottery.

The Origins of Western Civilization

In about 3000 B.C.E., a climate change occurred that forced the southern Mesopotamians to alter their way of life. As they did so, they created a more complex society that we call Sumerian—the earliest civilization. Starting around 3200 B.C.E., the region became drier. The rivers no longer flooded as much of the land as before, and more and more of the marshes evaporated. When the rivers flooded, they still deposited fertile soil in the former marshlands, but the floods came at the wrong times of the year for easy agriculture. Fed by the melting snows in the Zagros Mountains (see **Map 1.1**), the Tigris flooded between April and June—a time highly inconvenient for agriculture in a region where the growing season runs from autumn to early summer. Furthermore, the floods were unpredictable; they could wash away crops still ripening in the fields or come too early to leave residual moisture in the soil for planting. Men and women had to learn how to use the river water efficiently to maintain the population that had established itself during centuries of simpler marsh life. Now people began to dig channels to irrigate the dry land and save the water for when they needed it, but these efforts were never certain because the floods were unpredictable. In the long run, these irrigation projects destroyed the soil, slowly increasing its salinity as irrigation waters evaporated. However, for the next 1,500 years, the irrigated land allowed populations to grow. Still, Mesopotamians developed an intense pessimism that was shaped by the difficult natural environment of the land between the rivers, which could bring seemingly random abundance or disaster.

To manage the complex irrigation projects and planning required to survive in this unpredictable environment, the Sumerians developed a highly organized society—they worked hard to bring order to the chaos that seemed to surround them. Their resourcefulness paid off; by 3000 B.C.E., the valley had become a rich food-producing area. The population of Uruk, shown on **Map 1.1**, had expanded to nearly 10,000 by about 2900 B.C.E. Neighbors no longer knew each other, and everyone looked to a centralized administration to organize daily life.

Priests and priestesses provided the needed organization. In exchange, these religious leaders claimed a

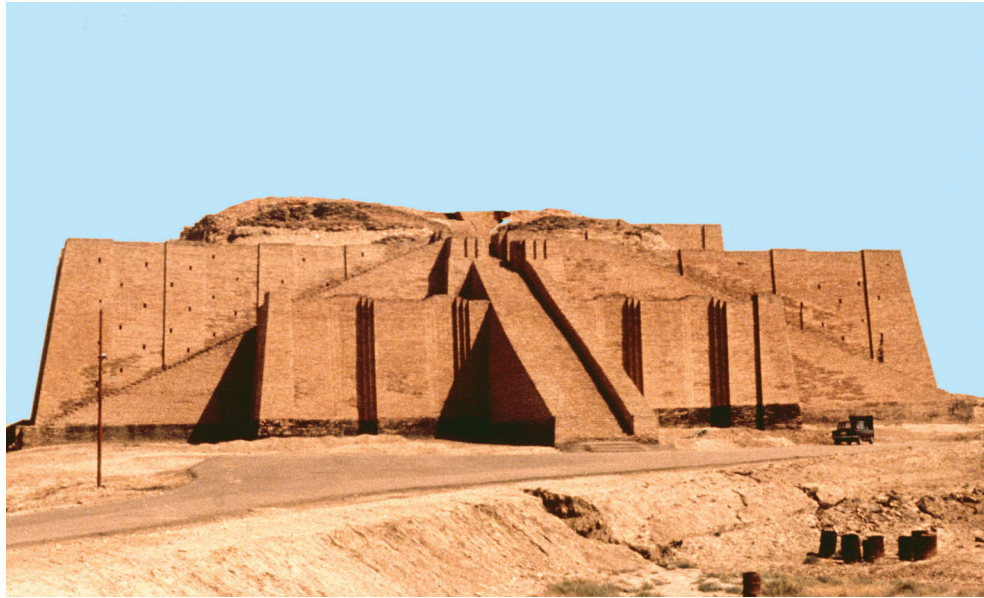


FIGURE 1.3 Ziggurat at Ur, ca. 2100 B.C.E.

The great mud-brick temples known as ziggurats rose from the flat landscapes of Mesopotamia. The builder wrote that he was ordered to erect this ziggurat by his god Marduk. The structure shows both the power of religion and the skill of builders in this cradle of Western civilization.

percentage of the land's produce. With their new wealth, they built imposing temples that dominated the skylines of cities like Uruk and Ur. **Figure 1.3** is a modern-day photograph of one of those temples, which was built about 2100 B.C.E. The temple shown here consists of levels of steps that were designed to lead the faithful up toward heaven. Known as a **ziggurat**, the structure was intended to bridge the gap between gods and humans. These huge structures were located in a temple complex that spanned several acres. A statue of a god or goddess was placed in a sacred room at the top, and after priests and priestesses conducted a ritual dedication of the statue, people believed the deity dwelled symbolically within the temple, bringing blessings to the whole community. The scale and wealth committed to the ziggurat revealed the dominant role that religion played in the Sumerians' lives.

Ziggurats also served as administrative and economic centers of cities, with storehouses and administrative rooms housed in the lower levels. They were bustling places as people came to bring goods and socialize with neighbors. Just as religion was at the center of the Sumerian world, these buildings, rising like mountains out of the mud plains, served as the center of city life.

The labor and goods of the local men and women belonged to the deity who lived in the inner room at the top of the temple. In one temple dedicated to a goddess, attendants washed, clothed, and perfumed the statue every day, and servants burned incense and

Administration

Economic functions