



A Brief History of
Western Civilisation

西方文明史 西文简史

常晓梅 主编



山东大学出版社

A Brief History of Western Civilisation

西方文明简史

主 编 常晓梅
副主编 王 玥 赵玉珊 李玉梅 李晓丽
编 者 王 蕾 李 蕊 林晓冰 赵 鸥
 咸慧慧 徐高楠 韩 玲
语言顾问 Deborah Murray
 Finnie Murray
 Eeckman Karen

山东大学出版社

图书在版编目(CIP)数据

西方文明简史/常晓梅主编.

—济南:山东大学出版社,2013.1

ISBN 978-7-5607-4748-4

I. ①西…

II. ①常…

III. ①西方文化—文化史

IV. ①K500.3

中国版本图书馆 CIP 数据核字(2013)第 035641 号

责任编辑 王潇

封面设计 张荔

出版发行 山东大学出版社

社 址 山东省济南市山大南路 20 号

邮 编 250100

电 话 市场部(0531)88364466

经 销 山东省新华书店

印 刷 济南景升印业有限公司印刷

规 格 787 毫米×1092 毫米 1/16

23 印张 531 千字

版 次 2013 年 1 月第 1 版

印 次 2013 年 1 月第 1 次印刷

定 价 48.00 元

版权所有,盗印必究

凡购本书,如有缺页、倒页、脱页,由本社营销部负责调换

前 言

中国有句古话：“读史早知今日事。”英国哲学家 Francis Bacon 在他的 Of Studies 一文中也提到：“Histories make men wise.”在东、西方文明日渐碰撞、交融的当代社会，学习者在积累并完善对本民族文化认识的同时，了解并掌握西方文明和社会文化知识，不仅能够跨文化交际的过程中更理性、更深刻地理解中国文化，对待世界文明，培养对异族文化的包容性，去除民族中心主义思想，从而达到世界之和谐。同时，在更广阔背景下透过历史，反思得失，认识文明发展的规律，便可“更知今日事”。

在长期的英语教学中我们发现，许多中国学生在跨文化交际过程中，由于不了解目的语社会文化背景、价值取向、思维方式等，常常把母语文化的观念套用到目的语文化上，从而形成了“外语语法+外语词汇+中国文化背景”的畸形图示。他们把外语镶嵌到自己母语的文化背景之中，割裂了语言与文化的关系，造出了许多中式英语。对于外语学习者来说，若要掌握地道的外语，提高学习效率和实际交际能力，必须最大限度地目的语文化的浸入中提高语言的运用能力。

与此同时，我们发现本科学学生对英语国家文明史的了解通常只限于英、美两国。对英、美之外的其它西方国家的相关知识，还基本停留在对中学课本《世界历史》所掌握的程度。然而，英、美两国并非西方文明的源头，充其量只是西方文明的洪流在一定时段所涌现的两个关系紧密的峰值，即便如此，它们的发生、发展也脱离不了整个西方文明的渊源。

汉语版的《世界历史》固然可以为我们提供以历史事件为主线的世界文明，但是，在英语阅读和交流中，语言的切换，势必伴随着信息对应的问题。英语语言是西方文明重要的载体和结晶，英语中难以计数的典故、格言、成语是出自古希腊和古罗马的经典著作；希伯来的圣经几乎成为英语文学一个永不枯竭的源头；文艺复兴、宗教改革、启蒙运动、现代思潮等，每一个时期的思想、科技、政治、经济、社会方面的重大事件和重要人物，无不在当今社会各领域有相应的沉淀和展现；即使英语语言本身的演变，也是文明发展、变迁的见证。

由此可见，用英语讲授西方文明是一举两得的事情，更是在当今世界多元文化的大背景下，提高学习者文化生存和适应能力的迫切要求。《大学英语课程教学要求》（教育部高等教育司，2007）在教学性质和目标中明确提出，大学英语是以“英语语言知识与应用技能、跨文化交际”为主要内容，其教学目标是“培养学生的英语综合应用能力”，提高其“综合文化素养，以适应我国社会主义发展和国际交流的需要”。不仅如此，课程设置中也指出：“大学英语不仅是一门语言基础课程，也是拓宽知识、了解世界文化的素质教育课程，

兼有工具性和人文性。”为此,我们开设了大学英语拓展课程——西方文明简史。

在选定教材的过程中,教师发现现有的国外原版教材及国内出版的相关教材均不适合。国外大部头的教材信息量大,但很繁杂,缺少针对性和学习效果检测,对国内学生来说阅读难度较大,而国内相关的教材,汉语版偏多,又多以掌握历史为目的,主要介绍英语国家的历史和文化。为此,我们根据实际需要,试着综合这两方面的优势,边教学实践边总结编写,完成了这部 A Brief History of Western Civilisation 教材。

考虑到学生的知识结构以及课时安排,我们将西方文明凝缩在十个章节中:近东文明、古希腊文明、古罗马文明、中世纪文明、文艺复兴、宗教改革、早期现代文明、政治革命与工业革命、欧洲现代主义、战争与西方社会新布局。每一章节都力求以历史为纲,以文化信息点为目;从面上总览一个时代,从点上洞悉其文化精髓。

为了拉近学习者与古代和近代文明的距离,帮助其领略每一时期的文明精华,我们设计了相关的名人名言,明确了学习目标,提供了中文导读、专家评论、专有名词索引和图文并茂的文化链接等栏目,并在脚注和专有名词部分注重文化知识的补充。期待学习者通过阅读,有所感悟。

另外,本教材在介绍西方文化的同时,注重对学习者语言实践能力的培养,针对每一章内容设计了相关的练习题,既有考查对重要知识点的认知和熟记的练习题(第一、二题),也有锻炼学习者简单应用和综合应用语言、独立思考和分析问题能力的练习题(第三、四题),并附有答案,还有开阔视野,提高英语思辨能力的中西文化对比讨论题(第五题),便于课堂使用及课后自主学习和检测效果。

衷心感谢翻译学院副院长张彩波副教授、李杰、李楠、陈怀凯、谷秀春老师们所做的大量前期工作,衷心感谢英国国家图书馆专家 Julian Harrison 先生对部分章节的语言进行的审定。由于编者能力有限,在教材的内容和语言上难免会有疏漏之处,希望读者及时提出宝贵的意见和建议,在此真诚地表示感谢。

编者

2012年12月18日

Contents

Chapter One The Ancient Near East: The Cradle of Civilisation

(c. 4000 B. C. –70 A. D.)	(1)
Section One Mesopotamian Civilisation (c. 4000–539 B. C.)	(2)
Section Two Egyptian Civilisation (c. 3100–c. 332 B. C.)	(7)
Section Three Other Early Civilisations (c. 3000–c. 147 B. C.)	(17)
Section Four The Hebrew Civilization (c. 2000 B. C. –c. 70 A. D.)	(20)
Section Five The Assyrian Empire (c. 1000–612 B. C.)	(23)
Section Six The Persian Empire (550–330 B. C.)	(25)
Chapter Review	(27)
Exercise	(28)
Voices on Key Points	(29)
Suggested Reading	(30)

Chapter Two Greek Civilisation (c. 2000–30 B. C.)

Section One The Emergence of Greece (c. 2000–1100 B. C.)	(32)
Section Two Dark Age and Homer's World (1100–750 B. C.)	(36)
Section Three Sparta and Athens; Greek City-States (750–500 B. C.)	(40)
Section Four Greece in Classical Period (c. 500–330 B. C.)	(44)
Section Five The Hellenistic Era (330–30 B. C.)	(52)
Chapter Review	(56)
Exercise	(57)
Voices on Key Points	(58)
Suggested reading	(58)

Chapter Three Roman Civilisation (753 B. C. –476 A. D.)

Section One The Rise of Rome (753–509 B. C.)	(61)
Section Two The Roman Republic (509–30 B. C.)	(64)
Section Three The Eclipse of the Roman Republic (133–30 B. C.)	(68)



Section Four The Roman Empire (30 B. C. –476 A. D.) (73)

Section Five Christianity in Rome (c. 50 B. C. – 313 A. D.) (78)

Section Six The Roman Culture (753 B. C. –476 A. D.) (80)

Chapter Review (85)

Exercise (85)

Voices on Key Points (87)

Suggested Reading (87)

Chapter Four Medieval Civilisation (476–c. 1500) (88)

Section One The Emergence of the Medieval Civilisation (476–c. 750)
..... (89)

Section Two The Development of the Early Middle Ages (c. 750–c. 1000)
..... (102)

Section Three Significant Changes of the High Middle Ages (c. 1001–c. 1300)
..... (109)

Section Four The Decline of the Middle Ages (c. 1300–c. 1500) (117)

Chapter Review (122)

Exercise (123)

Voices on Key Points (124)

Suggested Reading (124)

Chapter Five The Age of the Renaissance (14th–17th Century) (125)

Section One The Rise of the Renaissance (14th–15th Century) (126)

Section Two Arts and Literature in the Italian Renaissance (Mid-1400s
–Late 1500s) (130)

Section Three The Pattern of Politics in the Renaissance (1494–Early 1600s)
..... (135)

Section Four The Natural Science in the Renaissance (15th–17th Century)
..... (138)

Chapter Review (140)

Exercise (141)

Voices on Key Points (142)

Suggested Reading (143)

Chapter Six Protestant Reformation (1517–Late 16th Century) (144)

Section One The Launch of the Reformation (Second Half of the 15th Century
–1516) (145)

Section Two	German Protestant Reformation (1517—Early 16th Century)	(147)
Section Three	Reformation outside Germany (1520s—Late 16th Century)	(149)
Section Four	The Counter-Reformation (Mid-16th Century)	(156)
Chapter Review		(158)
Exercise		(159)
Voices on Key Points		(160)
Suggested Reading		(161)
Chapter Seven	Early Modern Times (c. 1419—1800)	(162)
Section One	Expansion of European Powers (c. 1419—1800)	(163)
Section Two	Social Disturbance (Early 17th—Early 18th Century) and the Age of Absolutism (c. 1550—1800)	(171)
Section Three	The Scientific Revolution (1543—1700) and the Enlightenment (c. 1650—1800)	(180)
Section Four	The Last Phase of the Old Order (1715—1789)	(188)
Chapter Review		(194)
Exercise		(195)
Voices on Key Points		(196)
Suggested Reading		(197)
Chapter Eight	The Age of the Revolution and Industrialisation (1775—1860)	(198)
Section One	The Revolutionary Era (1775—1815)	(199)
Section Two	The Era of the First Industrial Revolution (1750—1860)	(207)
Chapter Review		(215)
Exercise		(215)
Voices on Key Points		(217)
Suggested Reading		(217)
Chapter Nine	Modernity in Europe (1815—1914)	(218)
Section One	Suppression, Revolution, and Romanticism (1815—1850)	(219)
Section Two	Nationalism and Realism (1850—1871)	(227)
Section Three	The Age of Progress (1871—1894)	(235)
Section Four	Anxiety and Tension (1894—1914)	(242)
Chapter Review		(251)
Exercise		(252)
Voices on Key Points		(253)

Suggested Reading	(254)
Chapter Ten World Wars and Post-war Era (1914—2000)	(255)
Section One Wars and Revolutions (1914—1945).....	(256)
Section Two The Cold War and the New Era of the Western World (1945—2000)	(264)
Chapter Review	(277)
Exercise	(277)
Voices on Key Points	(279)
Suggested Reading	(279)
Culture Link	(280)
Proper Names	(293)
Key to Exercises	(319)
Bibliography	(358)

Chapter One The Ancient Near East: The Cradle of Civilisation (c. 4000 B. C. —70 A. D.)

The ancient Near East is, or should be, the province not only of historian of the Near East but also of the historian of humanity in general.^①

Learning objectives

After reading this chapter, you will be able to:

- 1. Understand better the two foundation stones for the building of Western civilisation—Mesopotamia and Egypt;*
- 2. Be familiar with the developments on the fringes of Mesopotamian and Egyptian civilisations;*
- 3. Understand one of the small nations—Hebrew nation, and its contribution to the religious developments;*
- 4. Be familiar with the Assyrian Empire and its achievements in architecture, sculpture, literature and religion;*
- 5. Know more about the great power—the Persian Empire and its innovation in political and military affairs.*

^① William H. Hallo & William Kelly Simpson, *The Ancient Near East A History*, 2nd ed., Harcourt Brace & Company, 1998, p. 5.

近东文明——西方文明的起源。

美索不达米亚文明,又称“两河流域文明”,孕育了第一种文字、第一座城市、第一部法典,和第一个“世界和大洪水”的神话。埃及的金字塔和神庙,象征着王权与神权的紧密结合,以及人类寻求和谐与实践永恒的理想和对不朽来世的期望。公元前12世纪初达到极盛时期的腓尼基人,是古老文明的杰出传播者。曾掌控地中海地区的海洋贸易长达三千年之久;所完善的字母文字可以称为“欧洲国家字母文字的始祖”。古老的希伯来民族,是犹太人的祖先。《旧约》的历史书卷记录了这个民族的起源和历史发展;《新约》时期后,改称为“犹太人”,与犹太教的历史继续发展到现代巴勒斯坦、以色列的建立。位于古代西亚的亚述帝国,是世界史上第一个可以称得上“军事帝国”的国家,历代诸王几乎都是在不断扩张征伐中度过,其军事发展的完备堪称是古代世界最发达的。波斯帝国,兴起于伊朗高原,是世界上第一个地跨亚、非、欧三大洲的帝国,其文化多受两河流域文化影响,其宗教琐罗亚斯德教对宗教发展影响深远。

Section One Mesopotamian Civilisation (c. 4000—539 B. C.)

One of the foundation stones for the building of Western civilisation was laid by the Mesopotamians.

Mesopotamia The valley of the Tigris-Euphrates, referred to as Mesopotamia, was the site of one of the earliest high civilisations. But the natural resources and the climatic conditions of the region were, in fact, not conducive to agriculture. There was little rainfall, but the soil of the plain in this valley in southern Mesopotamia was enlarged and enriched over the years by layers of silt deposited by the two rivers. Every year in mid-March when snows in the upland mountains, where the rivers began, melted, the two rivers overflowed their banks and deposited their fertile silt. However, the flooding was irregular and sometimes disastrous. Under such conditions, the region required massive and sophisticated human effort in the form of irrigation and drainage ditches to control the flow of the rivers and to produce abundant food and to develop agriculture for which it later became famous. No doubt such efforts and accomplishments had much to do with the emergence of high civilisation in the region.

Characteristics of Civilisation With the development of human societies, civilisation came into existence. “A civilisation is a complex culture in which large numbers of human beings share a number of common elements.”^① Civilisations have been characterised by the means of subsistence of the people, types of livelihood, settlement patterns, forms of government, social hierarchy, economic system, literacy and other cultural systems. The development of a civilisation typically follows a progression of steps:

^① Jackson J. Spielvogel, *Western Civilisation: A Brief History*, Volume I: To 1715, Belmont: Wadsworth, 1999, p. 6.



1. Intensive agricultural techniques bring about a surplus of food that results in labour division and a more diverse range of human activity.
2. As communities evolve from subsistence—hunting, gathering, and farming activities, cities become the centre of political, economic, social, cultural, and religious development; most non-farmers move into cities to work and trade.
3. More complex political structure arises with the formation of the state: There are complex social hierarchies and central government planning. The ruling class controls much of the surplus and exercises its will through the actions of an organised government bureaucracy.
4. People accumulate more personal possessions and acquire landed property. They trade goods, services or extra food for other necessities in a market system. Money is developed as a medium of increasingly complex transactions.
5. Writing, a system of record-keeping, is regarded as a symbol of civilisation. It is used for recording history, trade and business as well as communication.
6. Other diverse cultural traits include organised religion, formal system of education, e. g. apprenticeship and schooling systems, development in art, architecture, and new advances in science and technology.

Sumerian City-States The people who established the beginnings of true civilisation were the Sumerians^① (a people who already resided in southern Mesopotamia as early as 4000 B. C.) whose origins remain unknown. By 3000 B. C., they had established a number of independent cities in southern Mesopotamia, such as Ur, Umma and Lagash. As cities expanded in size, they came to exercise political and economic control over the surrounding countryside, forming city-states^②, the basic units of Sumerian civilisation.

The economy of the Sumerian city-states was primarily irrigated farming. Animal husbandry, commerce and industry were also important. The people of Mesopotamia produced woollen textiles, pottery, and the metalwork for which they were especially well-known. Foreign trade mainly involved dried fish, wool, barley, and the metal goods produced by Mesopotamian craftsmen in exchange for copper and tin, aromatic woods, and fruit trees by land or by sea. The invention of the wheel around 3000 B. C. led to carts with wheels that made the transport of goods easier.

In a Sumerian city, Lagash, temples took the most prominent position in its economy and society. They owned much of the city land and livestock, and served not only as the physical centre of the city, but also the economic and political centre. The Sumerians believed that gods and goddess owned the cities, and they used much wealth to build temples and houses for the priests, who supervised the temples and their

① Sumerian: 苏美尔人。

② city-state: 城邦或称城市国家,是在一定历史条件下由原始公社演化而来的一种公民集体。

property and had great power in ruling in this period. However, the power to rule passed eventually into the hands of kings.

Sumerian city-states consisted of three major social groups, nobles, commoners, and slaves. Nobles included royal and priestly officials and their families. Commoners included the nobles' clients and other free citizens, such as farmers, merchants, fishermen, and craftspeople. Slaves belonged to palace officials, temple officials and rich landowners as well.

Empires in Ancient Mesopotamia With the development of Sumerian city-states, conflicts and wars among them arose and continued for control of land and water. These conflicts led to the burning and sacking of cities and the rise and fall of city-states over the centuries.

Located on the flat land of Mesopotamia, the Sumerian city-states were also open to invasion. Around 2340 B. C. , the Akkadians, a Semitic people (Table 1. 1) due to the type of language they spoke, came from the north under the leadership of Sargon. He conquered the Sumerian city-states and built a strong empire that, at its height, dominated all of the Euphrates basin and much of the land lying beyond its great bend as far as the Mediterranean Sea. The Akkadian empire lasted for about two and a half centuries, but it eventually collapsed and was divided between such petty states as Lagash, Umma, and a much reduced Akkad. Around 2060 B. C. , Ur-Nammu of Ur reunified most of Mesopotamia and established Ur III , another powerful empire in the Near East. But this final flowering of Sumerian culture declined with the rise of the Amorites, or Old Babylonians, a large group of Semitic-speaking semi-nomads. Under Hammurabi, a new empire was created.

Table 1. 1 Some Semitic Languages^①

Assyrian ^②	Akkadian ^③	Aramaic ^④	Arabic ^⑤	Babylonian ^⑥
Canaanitic ^⑦	Hebrew ^⑧	Phoenician ^⑨	Syriac ^⑩	

① Semitic language: 闪米特语, 语言学家分辨出的与雅利安诸语不同的另一语系。西伯来语、阿拉伯语、古亚述语、腓尼基语和若干有联系的语言都源于这种原始语言。

② Assyrian: 亚述语, 属闪米特语。

③ Akkadian: 阿卡德语, 古代在美索不达米亚使用的闪语族的东方语支。

④ Aramaic: 阿拉姆语, 属闪米特语族, 公元前 9 世纪通用于古叙利亚, 后来一度成为亚洲西南部的通用语, 犹太文献及早期基督教文学多以此语写成。

⑤ Arabic: 阿拉伯语, 源于闪米特语, 现为北非、中东一带许多国家使用。

⑥ Babylonian: 巴比伦语, 属闪米特语。

⑦ Canaanitic: 迦南语, 属闪米特语。

⑧ Hebrew: 希伯来语, 属闪米特语。

⑨ Phoenician: 腓尼基语, 是叙利亚和小亚细亚的通用语言。

⑩ Syriac: 古叙利亚语, 属闪米特语。



Hammurabi (1792—1750 B. C.), the sixth in a line of Old Babylonian kings, was one of the commanding figures of Mesopotamian history. He established a strong and powerful centralised empire with his personal genius and by an adroit alternation of warfare and diplomacy. He was best remembered and today is still famous for his “law code”^① as well as for his political achievement, the reunification of Mesopotamia. He was a man of war and peace. His schools maintained the old traditions of Sumerian learning and meanwhile promoted the flowering of a native literature in Akkadian. Any survey of Mesopotamian law and society, religion and literature, learning and daily life reveals a picture of Hammurabi’s Babylonia. After his death, however, a series of weak kings were unable to keep Hammurabi’s empire united, and it finally fell to new invaders.

Hammurabi’s law code is the most complete, though not the earliest, in Mesopotamian history. It is a collection of 282 laws, which provides considerable insight into almost every aspect of everyday life there and provides valuable material for the understanding and study of Old Babylonian society. It was inscribed on a stone stele. The upper part of it is a bas-relief picturing Hammurabi receiving the order to record the law from the seated sun god Shamash, also the god of justice. The lower part of it contains the actual code. The code recognised three social classes in Babylonia (nobles, freemen, and slaves) and emphasised the principle of retaliation (“an eye for an eye, a tooth for a tooth”) and punishments for crimes that were severe and varied, according to the social status of the victim. It also included laws dealing with job performance, marriage and family affairs, and even sexual relations. It reveals a society with a strict system of justice.

Mesopotamian Culture Writing was important because it enabled a society to keep records and maintain knowledge of previous practices and events. “History begins when writing begins and where writing begins”^②, and “writing began in the ancient Near East, specially Sumer, . . .”^③. The oldest Mesopotamian texts date back to around 3000 B. C. , and were written by the Sumerians. Like that of ancient Egypt, Sumerian writing developed from pictographic signs of concrete objects to simplified and stylised signs, and eventually to a phonetic system freeing writing from its dependence on representational depiction and enabling it to render not only the separate words but also the individual sounds to make possible the written expression of abstract ideas. The

① law code: 古巴比伦王国的《汉穆拉比法典》是迄今楔形文字法中最完善的一部法律文献,也是两河流域城邦国家法律的集大成者,其本文以楔形文字刻在高 2.25 米的黑色玄武岩石碑上。

② William H. Hallo & William Kelly Simpson, *The Ancient Near East A History*, 2nd ed., Harcourt Brace & Company, 1998, p. 4.

③ William H. Hallo & William Kelly Simpson. *The Ancient Near East A History*, 2nd ed., Harcourt Brace & Company, 1998, p. 4.

Sumerians made wedge-shaped impressions, a cuneiform^① system of writing, on clay tablets with a reed stylus, which were then baked in the sun. Once dried, these tablets were virtually indestructible.

Writing was primarily used by Mesopotamian peoples for record-keeping, transactions of daily life, monumental texts, and the texts for teaching purposes. The cuneiform system of writing was later adopted by other countries in the ancient Near East, such as Babylon, Assyria and Hittite.

Writing also made it possible for people to express ideas, which is evident in Mesopotamian literature. Most of the early Sumerian and Babylonian literary works were religious myths and legends. The master piece was *The Epic of Gilgamesh*^②, an epic poem that recounts the fruitless struggle of a legendary hero, Gilgamesh, king of Uruk, to find immortality, a venture leading him through numerous encounters with angry divine spirits and challenges him with the forces they create to destroy him. The epic includes a story told to Gilgamesh by Utnapishtim about how the god, Ea, advised him to build a boat, and how he survived the flood unleashed by the gods to destroy humankind, a Mesopotamian version of the later biblical Noah, and came to land his boat at the end of the flood.

Mesopotamian religion was closely bound up with its culture as a whole. It was polytheistic^③ in nature. The temples dominated individual and commercial life. Mesopotamians also believed that humans were insecure because they could never be sure of the gods' actions and the world was controlled by supernatural forces. Humans bore a terrible burden in trying to keep the unpredictable divine rulers happy. Humans also developed predictive techniques, such as killing animals and observing their entrails, interpreting dreams or patterns of smoke from burning incense, and reading stars (astrology) with a desire to discover the planning of the gods and predict events.

The Mesopotamians were skilled and creative artists. Their major architectural works were the temple complexes built in every city to honour its patron god or goddess, the typical one being the temple tower, ziggurat^④. They were also skilled in sculpture. Most three-dimensional statues are portrayals of deities and kings. Their work, strongly influenced by geometrical forms, cylinders and cones, is solid, stiff,

① cuneiform: 楔形文字,来源于拉丁语,由 cuneus(楔子)和 forma(形状)两个词构成,也叫“钉头文字”或“箭头字”,笔画成楔状,颇像钉头或箭头,为古代西亚所用,多刻写在石头或泥板(泥砖)上。

② *The Epic of Gilgamesh*: 《吉尔伽美什》,美索不达米亚文学,人类历史上第一部史诗。

③ polytheism: 多神教,相信有众多神灵存在,但各神的地位、神通、威力不尽相同,所受的崇拜亦不相等。多神教崇拜的神灵,有的是自然体、自然力的人格化,如埃及宗教中的太阳神;或是拟人的动、植物;或是将社会现象和力量人格化。而佛教则被认为是全球三大宗教中唯一的多神教。

④ ziggurat: (古代亚述和巴比伦的)金字塔神殿,一座神庙的塔楼,其外形酷似金字塔,是苏美尔人留下的最重要的建筑。



motionless, but gives a distinctive character to the faces of the subjects. The most exquisite carving was done by seal makers on stones that could be used to press an identifying mark into clay.

Particularly in mathematics and astronomy, the Mesopotamians made outstanding achievements. By a combination of accurate observation and astute calculation, both based on their unmatched arithmetic notation, they devised a system of time reckoning based on a seven-day week, on months tied to the moon's cycles, and on a year derived from the sun's movements. They developed a standard of weights and measures. The counting system of the Sumerians combined a decimal system and the sexagesimal system^①. They were able to add, subtract, multiple, and divide and to perform geometrical functions, such as measuring fields, erecting buildings, and finding the volume of a cylinder. Inspired by an urge to foretell the future, they gathered accurate information about the movements of the stars and charted the heavenly constellations. In addition, the Mesopotamians compiled a considerable store of geographical knowledge based chiefly on their travels as conquerors and traders.

Section Two Egyptian Civilisation (c. 3100—c. 332 B. C.)

The other foundation stone for the building of Western civilisation was laid by the Egyptians.

Geographical Conditions Egypt, like Mesopotamia, was a river valley civilisation. It is geographically divided into two big areas, Upper (or southern) Egypt, the area in historical times that extended northward from the first cataract in the Nile at Aswan, to the apex of the Delta just south of Memphis, near modern Cairo, and Lower Egypt in the northland or Delta area.

Ancient Egypt was protected for a long time from invasion by natural barriers that isolated it from her neighbours; the deserts to the east and west of the Nile, the barren lands to the south and the cataracts on the southern part of the Nile, and the Mediterranean Sea to the north.

The land played a dominant role in the development of Egyptian civilisation. Egypt was formed by a belt of fertile soil deposited annually by the flooding of the Nile, which rose in the summer from rains in central Africa and crested in Egypt in September and October, leaving rich cultivation along the river and in the Delta in the north. The Egyptians called their fertile belt the "black land", and the deserts beyond it the "red land". In ancient Egypt, and even today, most of Egypt's people were crowded along the banks of the Nile River and Egypt's important cities developed at the tip of the Delta.

The regularity of the Nile and the relative isolation of the Egyptians brought about

① sexagesimal system: 六十进位计数法。

a sense of security. With the Egyptian kings' basic and unchanging principles of justice at the beginning of each reign, the society achieved a remarkable degree of continuity over thousands of years that featured the Egyptian civilisation.

The Old, Middle and New Kingdoms The study of ancient Egypt history covers a period from the beginning of Egyptian history, about 3100 B. C. , to the conquest of Egypt by Alexander the Great of Macedon in 332 B. C. The original division of its long span is the work of Manetho, an Egyptian priest in the early 3rd century B. C. A more general and meaningful pattern, according to Hallo and Simpson, is that of major eras and intermediate periods including the Early Dynastic Period (Dynasty 1 and Dynasty 2), the Old Kingdom or Pyramid Age (Dynasty 3 to Dynasty 8), the First Intermediate Period (Dynasty 9 to preconquest Dynasty 11), the Middle Kingdom (postconquest Dynasty 11 to Dynasty 13), the Second Intermediate Period (Dynasty 14 to Dynasty 17), the New Kingdom or Empire Period (Dynasty 18 to Dynasty 20, of which the last two are named the Ramesside Period), the Third Intermediate Period (Dynasty 21 to Dynasty 25), the Saite Period (Dynasty 26), and the Late Dynasty Period (Dynasty 27 to Dynasty 31). The major periods saw long-term stability characterised by a strong, centralised monarchy ruling the entire land, a stable bureaucracy with effective means for taxation, firm control of the borders, the exploitation of quarries and mines, construction of temples, royal and private funerary structures, typically pyramids, and a high level of achievement in the arts of architecture, sculpture, and painting. But the intermediate periods were characterised by weak political structures, interference from invasion, a decline in monumental public building, a divided kingship in the land with rival and contemporary dynasties, and a restructuring of society.

In Predynastic Egypt the land was divided into Upper Egypt and Lower Egypt, the kings of each wore, respectively, the headdresses of a tall white crown with a bulbous terminal at the top, and a red wickerwork crown with a tall element at the back and a curious, thin piece with a fiddle-head curve in front, implying a predynastic union of north and south. Besides, they had their own protective goddess, vulture goddess of Nekhen and cobra goddess Wadjet. There was no term for king, and later the title "pharaoh"^① was given.

The Early Dynastic Period begins at the end of the Predynastic Period with the establishment of the double kingship in the first dynasty. According to the records, the founder of the double kingship was named Menes, a ruler arising from the south, reunifying the land after a period of weakness and dominating the north from Memphis.

① pharaoh: 法老, 音译自埃及语的希伯来文, 意为“大房屋”, 在古王国时代仅指王宫, 新王国第十八王朝图特摩斯三世起, 开始用于国王自身, 并逐渐演变成对国王的一种尊称。第二十二王朝以后, 成为国王的正式头衔。习惯上把古埃及的国王通称为法老。作为奴隶制专制君主, 掌握全国的军政、司法、宗教大权, 其意志就是法律, 是古埃及的最高统治者, 是神的代理人 and 化身。