

CIVILIZATIONS OF THE WORLD

THE HUMAN ADVENTURE

VOLUME B FROM 1300 TO 1800

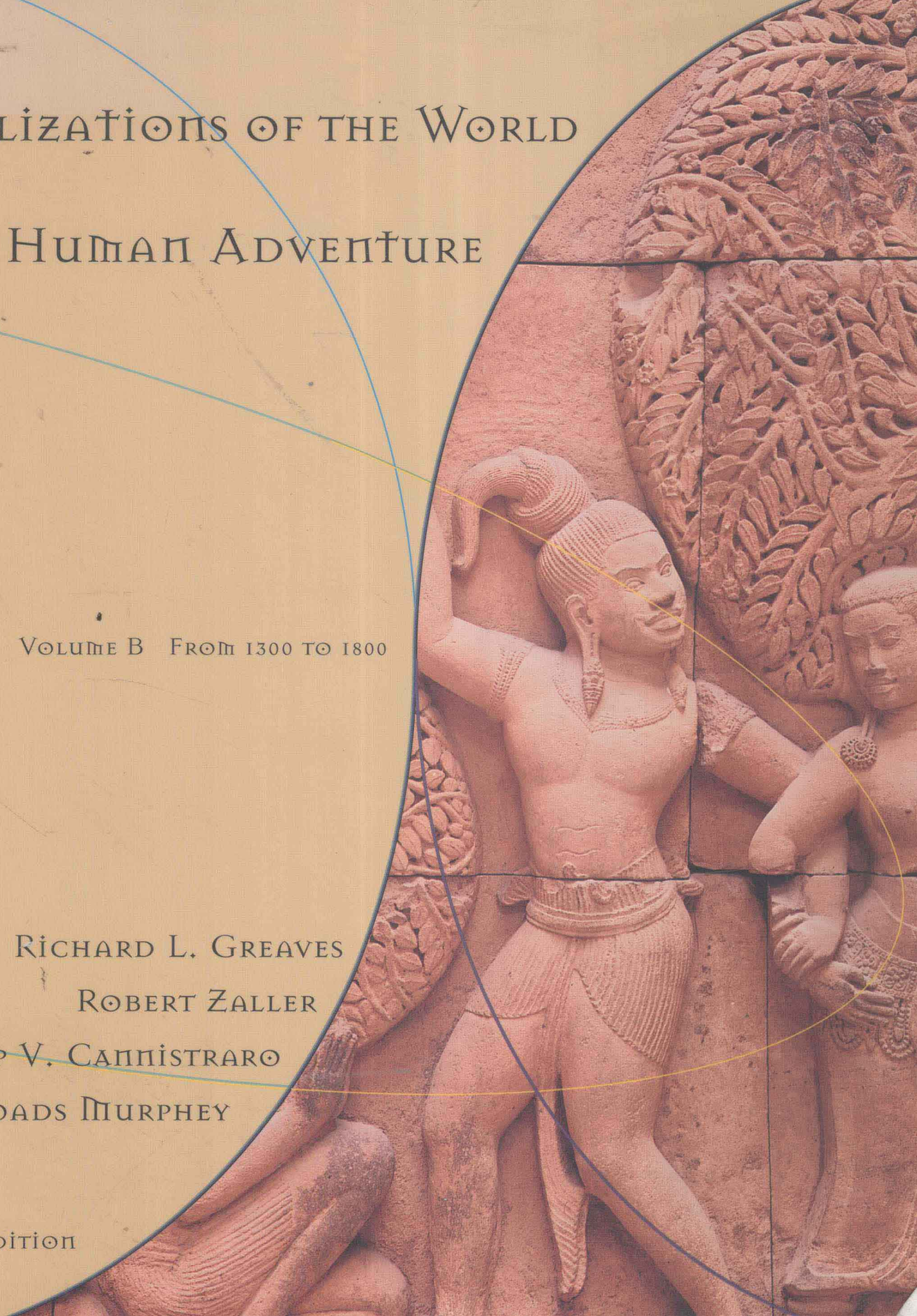
RICHARD L. GREAVES

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RHOADS MURPHEY

THIRD EDITION



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Preface

The demise of the Soviet empire and the subsequent restructuring of international relations underscore the premise of this book: Our ability to relate to other cultures and peoples demands some understanding of their history and values, and without this understanding there can be no responsible citizenship, no informed judgment, and no effective commitment to seek peace and dignity for all. Americans do not live in isolation from people in Asia, Africa, Europe, Latin America, and the Middle East. Our ability to understand and respect one another necessitates an awareness of our historical roots.


Civilizations of the World was from its beginning a world history—a conscious effort to broaden the Western cultural background of most students by giving substantial coverage to all the major civilizations and by trying to place historical events, customs, and cultures in a global context. The enthusiastic reception of the first and second editions of *Civilizations of the World: The Human Adventure* has shown the extent to which many of our professional colleagues and their students find this approach meaningful.

Biographical Portraits

World histories sometimes fail to give students a sense of personal intimacy with the subject. Migratory movements, famines and plagues, trading patterns, and imperial conquests are all important in history, but the individual also matters. Scholars used to write about the past in terms of its “great men” (rarely its women). The great figures still appear in our text, of course, as in any broad historical study. But to give a true sense of the diversity of the human achievement, we have included in most chapters biographical portraits of significant personalities from each epoch and region of the globe, not all famous in their own time but each an important reflection of it. Among them are cultural figures, such as the Greek poet Sappho, the Japanese artist Hokusai, and the American dancer Josephine Baker. Others are religious leaders, such as Gautama Buddha; the accomplished musician Hildegard of Bingen; and the Quaker pamphleteer Margaret Fell. Some were prominent in the political world: the rebel Chinese emperor Hung-wu; the South American liberator Simón Bolívar; India’s Indira Gandhi; and David Ben-Gurion, a founding father of Israel. Others,

such as England’s Mary Wollstonecraft and the Soviet feminist Alexandra Kollontai, were especially concerned with women’s rights; some, like Isabella Katz, testified to the endurance of the human spirit. All offer special insights into the times of which they were a part. Biographical portraits are marked in the text with this symbol .

Urban Portraits

Civilization begins with the city, and modern society is increasingly urban. We have therefore provided accounts of how cities around the world have developed. Some of the cities—Italy’s Pompeii and Mexico’s Teotihuacán, for example—are now in ruins, while others—Shanghai, Baghdad, Moscow—are thriving. Jerusalem, Paris, Tokyo (Edo), and Rome are revisited at different periods to give a sense of how they changed over time. Like the biographical portraits, the urban portraits are fully integrated into the narrative and provide instructors with excellent topics for discussion, essay questions, and unusual lecture themes. Students will find them intriguing subjects for term papers. In the text, this symbol  identifies urban portraits.

Women and Minorities

This text continues to focus particularly on women and minorities. The contributions of women to both Western and non-Western societies—whether as rulers, artists and writers, revolutionaries, workers, or wives and mothers—are systematically considered. The biographical portraits are the most obvious illustrations of the attention given to women, but discussions of their contributions are also interwoven throughout the text’s narrative. Special consideration is also given to the role of minorities. Four African or African-American figures are highlighted in the portraits: the dancer and social activist Josephine Baker, the African monarch Mansa Musa, Jomo Kenyatta of modern Kenya, and Dr. Martin Luther King, Jr. As one of the founders of Western civilization and a significant force throughout their history, the Jews are covered more fully in this text than in any comparable work. They are followed from their settlement in ancient Palestine to their persecution and exile under the Romans and from their medieval migrations to their return to Palestine and the founding of modern Is-

rael. By recounting the histories of these groups, we hope to make students aware of their achievements.

Social and Cultural Coverage

Recent scholarship has placed considerable emphasis on social and cultural history. That scholarship is reflected throughout this text, but perhaps most clearly in two chapters that are unique among survey texts. Chapter 7, “The Ancient World Religions,” offers a comparative overview of the great religions and philosophies of the ancient world, with a discussion of Islam immediately following, in Chapter 8. Chapter 23, “The Societies of the Early Modern World,” provides a broad overview of such key aspects of the world’s societies in the sixteenth and seventeenth centuries as marriage, the family, sexual customs, education, poverty, and crime. Moreover, at eight different points throughout the text we pause to consider four significant sociocultural themes: writing and communication, the human image, mapping, and the human experience of death. Here again are special opportunities for distinctive lectures, discussions, essay topics, and research papers.

Map Atlas and Full-Color Art Inserts

Two types of special color inserts are featured in the book. The first, included in the front matter, is an eight-page full-color atlas showing the physical characteristics of major areas of the globe. This section is intended as a reference that students can use to improve their knowledge of geography. More than 100 maps appear in the text itself.

In addition to the atlas, the combined volume includes eight full-color inserts titled “The Visual Experience,” each insert featuring about eight illustrations—of painting, sculpture, architecture, and *objets d’art*—that are related in a meaningful way to the text’s presentation of history. In the split volumes, selected color inserts are included. The text illustrations consist of a separate program of nearly 400 engravings, photographs, and other images chosen for their historical relevance.

Primary Source Documents

To enhance the usefulness of this text, we have provided not only a generous complement of maps and illustrations but also a comprehensive selection of primary sources. By studying these documents—usually four or five per chapter—students can sample the kinds of materials with which historians work. More important, they

can engage the sources directly and so participate in the process of historical understanding. To emphasize the sense of history as a living discipline, we survey changing historiographic interpretations of the Renaissance, the French Revolution, imperialism, and fascism.

Reading Lists

The discipline of history goes far beyond merely amassing raw data such as names, places, and dates. Historical study demands analysis, synthesis, and a critical sense of the worth of each source. As a guide to students who wish to hone their historical understanding and analytical skills, an up-to-date reading list is provided at the end of each chapter.

Major Changes in the Third Edition

The most significant change in the third edition is the addition of a chapter on Africa, 1400–1800. Inclusion of this new chapter (Chapter 21) gives added depth to this period of African history; the chapter is enriched with new documents and maps. The discussion of modern Africa in Chapter 42 has also been substantially rewritten, and recent developments in Africa and Latin America are discussed. New biographical portraits featuring Hildegard of Bingen and Christine de Pizan appear in Chapters 14 and 16, respectively. Chapter 39 has been extensively revised to emphasize and consolidate the events occurring during the Cold War. The final chapter, “The Contemporary Age” (Chapter 43), has been updated to reflect the many changes which have occurred as a result of the collapse of the Soviet Union and the emerging republics. New sections on music have been added to Chapters 14 and 16. Other changes appear throughout the text, reflecting both new scholarship and suggestions from readers, and a number of new primary source readings have been added.

In revising this book the authors have benefited from the research of many others, all of whom share our belief in the importance of historical study. To the extent that we have succeeded in introducing students to the rich and varied heritage of the past, we owe that success in a very special way to our fellow historians and to the discipline to which we as colleagues have dedicated our careers.

RICHARD L. GREAVES
ROBERT ZALLER
PHILIP V. CANNISTRARO
RHODAS MURPHEY

Supplements

The following supplements are available for use in conjunction with this book.

For Instructors

- *Instructor's Resource Manual* by Richard L. Greaves and Robert Zaller. Prepared by authors of the text, this instructor's manual includes lecture themes, special lecture topics, topics for class discussion and essays, an extensive film list, identification and map items, and term paper topics. Also included is *Mapping the Human Adventure: A Guide to Historical Geography* by Glee Wilson, Kent State University. This special addition provides over 30 reproducible maps and exercises covering the full scope of world history.
- *Discovering World History Through Maps and Views*, Second Edition, by Gerald Danzer, University of Illinois, Chicago, winner of the AHA's James Harvey Robinson Award for his work in the development of map transparencies. The second edition of this set of 100 four-color transparencies is completely updated and revised to include the newest reference maps and the most useful source materials. The collection includes source and reference maps, views and photos, urban plans, building diagrams, and works of art.
- *Test Bank* by Edward D. Wynot, Florida State University. Approximately 50 multiple-choice and 10 essay questions per chapter. Multiple-choice items are referenced by text page number and type (factual or interpretive).
- *TestMaster Computerized Testing System*. This flexible, easy-to-master test bank includes all of the test items in the printed *Test Bank*. The TestMaster software allows you to edit existing questions and add your own items. Tests can be printed in several different formats and can include figures such as graphs and tables. Available for DOS and Macintosh computers.
- *Text Map Transparencies*. A set of all the maps in the text bound in a three-ring binder with teaching tips.

For Students

- *Study Guide* by Richard L. Greaves and Robert Zaller. Prepared by authors of the text, each chapter contains a chapter overview; map exercises; study questions; a chronology; and identification, completion, short answer, and document exercises, along with a list of term paper topics.
- *SuperShell Computerized Tutorial* by David Mock of Tallahassee Community College. This interactive program for DOS computers helps students learn major facts and concepts through drill and practice exercises and diagnostic feedback. SuperShell provides immediate correct answers and the text page number on which the material is discussed. Missed questions appear with greater frequency; a running score of the student's performance is maintained on the screen throughout the session.
- *World History Map Workbook* in two volumes. Volume I (to 1600) and Volume II (from 1600) by Glee Wilson of Kent State University. Each volume includes over 40 maps accompanied by more than 120 pages of exercises. Each volume is designed to teach the location of various countries and their relationship to one another. There are numerous exercises aimed at enhancing the student's critical thinking abilities.
- *World History Atlas*. This four-color atlas contains a variety of historical maps. Current scholarship and global coverage is reflected in this up-to-date atlas. It is available shrink-wrapped with *Civilizations of the World* at a low cost.
- *TimeLink Computer Atlas of World History* by William Hamblin, Brigham Young University. This HyperCard Macintosh program presents three views of the world—Europe/Africa, Asia, and the Americas—on a simulated globe. Students can spin the globe, select a time period, and see a map of the world at that time, including the names of major political units. Special topics such as the conquests of Alexander the Great are shown through animated sequences that depict the dynamic changes in geopolitical history. A comprehensive index and quizzes are also included.

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Philip V. Cannistraro. A native of New York City, Philip V. Cannistraro is an authority on modern Italian history and culture as well as on the Italian American experience. He received the Ph.D. degree from New York University in 1971. Cannistraro is Distinguished Professor of Italian-American Studies at Queens College and at the Graduate School, City University of New York. He has also taught at Drexel University, where he served twice as head of the Department of History and Politics, and at Florida State University. Cannistraro has lectured widely in Italy and in the United States and is American editor of the Italian historical quarterly *Storia Contemporanea*. His professional service includes membership on the editorial board of *The Journal of Modern Italian Studies* and several other scholarly reviews. The recipient of two Fulbright-Hays fellowships, Cannistraro is an active member of the Society for Italian Historical Studies and the American Italian Historical Association. His numerous publications include *La Fabbrica del Consenso: Fascismo e Mass Media* (1975), *Poland and the Coming of the Second World War* (with E. Wynot and T. Kovaleff, 1976), *Italian Fascist Activities in the United States* (1976), *Fascismo, Chiesa e Emigrazione* (with G. Rosoli, 1979), *Historical Dictionary of Fascist Italy* (1981), *Italian Americans: The Search for a Usable Past* (with R. Juliani, 1989), and *Il Duce's Other Woman*, a biography of Margherita Sarfatti (with B. Sullivan, 1993). Cannistraro is currently writing a biography of Italian American businessman and publisher Generoso Pope.

Richard L. Greaves. Born in Glendale, California, Richard L. Greaves, a specialist in Reformation and British political, social, and religious history, earned his Ph.D. degree at the University of London in 1964. After teaching at Michigan State University, he moved in 1972 to Florida State University, where he is now Robert O. Lawton Distinguished Professor of History and chairman of the Department of History. A Fellow of the Royal Historical Society, Greaves has received fellowships from the National Endowment for the Humanities, the American Council of Learned Societies, the Andrew Mellon Foundation, the Huntington Library, and the American Philosophical Society. The 22 books he has written or edited include *John Bunyan* (1969), *Theology and Revolution in the Scottish Reformation: Studies in the Thought of John Knox* (1980), *Saints and Rebels: Seven Nonconformists in Stuart England* (1985), *Deliver Us from Evil: The Radical Underground in Britain, 1660–1663* (1986), *Enemies Under His Feet: Radicals and Nonconformists in Britain, 1664–1677* (1990), *Secrets of the Kingdom: British Radicals from the Popish Plot to the Revolution of 1688–1689* (1992), and *John Bunyan and English Nonconformity* (1992). The Conference on British Studies awarded Greaves the Walter D. Love Memorial Prize for *The Puritan Revolution and Educational Thought: Background for Reform* (1969), and his *Society and Religion in Elizabethan England* (1981) was a finalist for the Robert Livingston Schuyler Prize of the American Historical Association. The American Society of Church History

awarded him the Albert C. Outler Prize for his forthcoming book, *God's Other Children: Protestant Nonconformists and the Emergence of Denominational Churches in Ireland, 1660–1700* (1997). He was president of the American Society of Church History in 1991 and president of the International John Bunyan Society from 1993 to 1995.

Rhoads Murphey. Born in Philadelphia, Rhoads Murphey, a specialist in Chinese history and in geography, received the Ph.D. degree from Harvard University in 1950. Before joining the faculty of the University of Michigan in 1964, he taught at the University of Washington; he has also been a visiting professor at Taiwan University and Tokyo University. From 1954 to 1956 he was the director of the Conference of Diplomats in Asia. The University of Michigan granted him a Distinguished Service Award in 1974. A former president of the Association for Asian Studies, Murphey has served as editor of the *Journal of Asian Studies*, *Michigan Papers in Chinese Studies*, and *A.A.S. Monographs in Asian Studies*. The Social Science Research Council, the Ford Foundation, the Guggenheim Foundation, the National Endowment for the Humanities, and the American Council of Learned Societies have awarded him fellowships. A prolific author, Murphey's books include *Shanghai: Key to Modern China* (1953), *An Introduction to Geography* (4th ed., 1978), *A New China Policy* (with others, 1965), *Approaches to Modern Chinese History* (with others, 1967), *The Scope of Geography* (3rd ed., 1982), *The Treaty Ports and China's Modernization* (1970), *China Meets the West: The Treaty Ports* (1975), *The Fading of the Maoist Vision* (1980), and *A History of Asia* (1992). *The Outsiders: Westerners in India and China* (1977) won the Best Book of the Year award from the University of Michigan Press.

Robert Zaller. Robert Zaller was born in New York City and received a Ph.D. degree from Washington University in 1968. An authority on British constitutional history and modern American literature, he has written, edited, translated, and contributed to some 25 books of history, criticism, and belles-lettres. He has taught at Queens College, City University of New York; the University of California, Santa Barbara; the University of Miami; and Drexel University, where he is currently Professor of History. He has been a Guggenheim Fellow, has served on the advisory board of the Yale Center for Parliamentary History, and is a Fellow of the Royal Historical Society. His *The Parliament of 1621: A Study in Constitutional Conflict* (1971) received the Phi Alpha Theta prize, and his *The Cliffs of Solitude: A Reading of Robinson Jeffers* (1983) was the inaugural volume of the Cambridge Studies in American Literature and Culture series. With Richard L. Greaves, he has coedited the *Biographical Dictionary of British Radicals in the Seventeenth Century* (1982–1984) and is coauthor of *Civilizations of the West: The Human Adventure* (2nd ed. 1997). He is president of the Robinson Jeffers Association.

A Note on the Spelling of Asian Names and Words

Nearly all Asian languages are written with symbols different from our Western alphabet. Chinese, Japanese, and Korean are written with ideographic characters, plus a phonetic syllabary for Japanese and Korean. Most other Asian languages have their own scripts, symbols, diacritical marks, and alphabets, which differ from ours. There can thus be no single “correct spelling” in Western symbols for Asian words or names, including personal names and place names—only established conventions. Unfortunately, conventions in this respect differ widely and in many cases reflect preferences or forms related to different Western languages. The Western spellings used in this book, including its maps, are to some extent a compromise, in an effort to follow the main English-language conventions but also to make pronunciation for English speakers as easy as possible.

Chinese presents the biggest problem since there are a great many different conventions in use and since well-known place names, such as Peking or Canton, are commonly spelled as they are here in most Western writings, even though this spelling is inconsistent with all of the romanization systems in current use and does not accurately represent the Chinese sounds. Most American newspapers and some journals now use the romanization system called *pinyin*, approved by the Chinese government, which renders these two city names, with greater phonetic accuracy, as Beijing and Kwangzhou. However, pinyin presents other problems for most Western readers, and the words are commonly mispronounced.

The usage in this book follows the most commonly used convention for scholarly publication when romanizing Chinese names, the Wade-Giles system, but gives the pinyin equivalents for modern names (if they differ) in parentheses after the first use of a name. Readers will encounter both spellings, plus others, in other books, papers, and journals, and some familiarity with both conventions is thus necessary.

In general, readers should realize and remember that English spellings of names from other languages (such as Munich for München, Vienna for Wien, and Rome for Roma), especially in Asia, can be only approximations and may differ confusingly from one Western source or map to another.

Introduction to Volume B

When they discovered the techniques for cultivating food, the world's first farmers made civilization possible. When they grew enough to feed a settled community and leave a surplus, they not only established the basis for trade and barter, but also freed others for administration, religion, and warfare. Along with the development of specialized crafts, new agricultural methods made possible large urban communities and led to the formation of states. The need to record transactions led to the invention of writing. Stratified social structures evolved with the division of populations into rulers and ruled. As commerce developed, individuals could accumulate wealth and use it to acquire power and influence.

This process produced the earliest human civilizations—in the river basins of the Tigris and Euphrates in western Asia, the Nile in Egypt, the Indus in India, and the Yellow River in China. Although the causes that produced civilization may have been similar in each case, the individual cultures were different. Conditioned by geography and climate, accessibility to outside influences, and chance, the forms of language, art, religion, and almost all aspects of daily life varied widely from region to region.

Beginning about 3000 B.C., India produced one of the world's earliest city-based civilizations, in the Indus valley in what is now Pakistan. Archaeological evidence shows a highly developed culture, with writing, magnificent art, irrigation systems feeding a productive agriculture, and religious forms that appear to be direct forerunners of the Hinduism we see more clearly with the first Sanskrit texts of about 1000 B.C. Like Hindus since, the Indus people venerated cattle, and although their script has not yet been deciphered, the figures they inscribed on clay seals feature cattle and a god figure who is probably Shiva, later the most prominent Hindu deity. The Indus civilization declined after about 2000 B.C., in part because, as happened in ancient Mesopotamia, siltation and salinization of their irrigated fields greatly reduced agricultural production. We do not know who these early people were, but they were probably related to the modern population of southern India.

After 1800 B.C., people calling themselves Aryans migrated to India from Iran and Central Asia. Over some centuries they had conquered much of the north and spoke an early version of Sanskrit, related to Persian and to Greek, Latin, and the languages of modern Eu-

rope. Other Aryan speakers apparently migrated westward from an original homeland in Central Asia, first to the Mediterranean and then to the rest of Europe, which accounts for the linguistic tie with India, where the languages of the north are derived from the same source and form part of the Indo-European family of languages. The south, where the Aryans never became dominant, remains culturally and linguistically separate, and this is still a source of political tension in modern India.

Among the oldest religious texts in the world are the hymns, poems, and epics written in Sanskrit (after a long earlier oral tradition) praising the heroic deeds of Aryan gods (who seem to have included the deities of the Indus people). The texts written after about 600 B.C. became more contemplative and mystical. In brief, this is the story of the origins of Hinduism, the religion of India. These early texts do not mention the institution of caste, which is more social than religious and evolved later, probably as a means of imposing order on the mixture of peoples and distinguishing between the dominant Aryans (a numerical minority) and those they conquered. Caste became more exclusive over time but seems not to have been observed or enforced on a widespread basis until about the fifth century A.D. Caste was part of a hierarchical order, related originally in part to skin color. (The Aryans were mainly lighter skinned than the Dravidian inhabitants of the south, who probably descended from the Indus people.) People were supposed to marry only fellow caste members, to follow their caste's occupations (farmer, merchant, warrior, priest), and to avoid sharing food or water with other castes.

In China, city-based, metal-using, literate civilization began about 2000 B.C., merging into recorded history with the Shang dynasty about 1600 B.C. Centered on the flood plain of the Yellow River, this civilization produced magnificent bronze figures. The Shang were overthrown by one of their feudal vassal states, the Chou (Zhou), around 1027 B.C. Like the Shang, the Chou rested on a feudal network of supposedly dependent vassals; its authority was also limited to the north China plain. City-building, metalworking, and writing probably emerged as early in the south as in the north, but in other respects the south remained culturally and probably ethnically different. Chou bronzes continued the Shang tradition and developed the written language further.

Confucius, his later disciple Mencius, and Lao-tze, founder of Taoism (Daoism), lived in Chou times. Their teachings, like those of the roughly contemporary Buddha in India, suggest a response to the political and moral chaos as Chou authority crumbled and contending states arose. (The age is called the Warring States.) The Confucian formula was to regulate human behavior according to hierarchical rules where the “men of virtue” or the “superior men” were at the top but were obliged to shoulder responsibility for society and to set a good example for those below them. Order by such a system was to replace the disorder of Confucian times. Lao-tze was a contemporary of Confucius but urged that people model themselves on nature and not try to change things. Taoism was mystical and contemplative, whereas Confucianism was rational and activist. Most Chinese followed a mixture of the two philosophies. Taoism especially was woven into folk religion, where it is still important and where it acquired an element of magic.

The earliest civilizations in western Asia and Egypt were strikingly different in certain respects, owing largely to geographical factors. Whereas a succession of peoples with somewhat different cultures imposed their rule in Mesopotamia, the Egyptians, protected by the deserts beyond the Nile valley, sustained their civilization and independence for two millennia (c. 2925–525 B.C.) almost without interruption. Both the Mesopotamians and the Egyptians developed systems of writing, urban centers, elaborate religious rituals and temples, and increasingly complex trade with other regions. Slavery was a feature of both Mesopotamian and Egyptian society. Beyond Mesopotamia other civilizations took root, several of which made lasting contributions. The Phoenicians invented the alphabet and the Hebrews not only codified the law, as did the Amorite king Hammurabi (c. 1792–1750 B.C.), but also developed the concept of monotheism, the idea that there is only one deity, a belief similar to that earlier propounded by the Egyptian pharaoh Akhenaton (1353–c. 1332 B.C.). The Hittites, an Indo-European people who settled in Anatolia (modern Turkey), brought with them horses and wheeled carts. Their neighbors to the east, the Urartians, were noted for their aqueducts, reservoirs, and irrigation canals. In Iran, the Persians, who were related to the Aryans who settled India, established a vast empire that extended from the shores of the Aegean Sea to the Indian frontier. Not surprisingly, Persian culture was eclectic, reflecting the traditions of their subject peoples as well as those with whom they traded.

Immigrants from Asia Minor settled on the island of Crete before 3000 B.C. and slowly developed one of

the most impressive early civilizations, the Minoan, a key feature of which was the worship of a Mother Goddess, apparently the principal Minoan deity. Minoan artistic styles influenced the Mycenaeans, who governed central and southern Greece before their power crumbled in the twelfth century B.C. Prior to 1200 B.C. they had attacked Troy in Asia Minor, an expedition that later inspired the Homeric epic the *Iliad*. The Mycenaeans’ script, known as Linear B, was an early form of Greek.

Following the collapse of Mycenaean rule, the Greeks entered into the Dark Age. For some 300 years they suffered from a shrinking population, economic disruption, and cultural decline. Nevertheless at the end of this period they created a brilliant civilization, the core of which was the *polis*. This was an independent sociopolitical institution that bound together the residents of a city and the surrounding territory and formed the basis not only for political institutions but for religious and cultural life as well. The characters of the poleis differed, ranging from the conservative, militaristic society of Sparta to the democratic, commercial, and imperialistic society of Athens. Although the latter pioneered political democracy, it excluded women, resident aliens, and slaves from participation. Greeks of the Classical Age never solved the problem of political unity. They cooperated to repel the invading Persians, after which they organized into rival alliances that ultimately fought each other in the Peloponnesian War, the greatest tragedy of ancient Greek history. By the end of that war the concept of the polis as the dominant force in the lives of its citizens, inspiring and fulfilling them, had been damaged beyond repair.

The achievements of the Greeks were remarkable. Greek art and architecture set standards that guided subsequent artists for centuries and remain a powerful influence today. The tragic drama of fifth-century B.C. Athens is the basis of the Western theater tradition, and its heroes and heroines remain an inspiration. Greek science and philosophy, particularly in the works of Plato and Aristotle, formed much of the Western intellectual tradition. During the Hellenistic period Greek culture spread across the Mediterranean and among the older societies of Egypt and western Asia, contact with which broadened and enriched Greek thought. But the Greeks’ inability to resolve their disputes peacefully or to form a federal union undermined the independence they so jealously protected, and after repelling Persia in the fifth century B.C., they fell prey to Macedon in the fourth. Only in the more cosmopolitan climate of the third century B.C. did the Greeks seek a wider conception of the state and the world, but the emergence of a great new

power in the west, Rome, was to complete the political subjection begun by Alexander the Great.

Alexander invaded India in 326 B.C. Later, Greek ambassadors left detailed accounts of the kingdoms that had formed by Alexander's time and of the Maurya dynasty that arose soon after, about 322 B.C. The Maurya dynasty was based in the central Ganges valley and had its capital at Pataliputra (near modern Patna). It was an age of state-building and warfare, and it stimulated the rise of pietist sects within Hinduism as an antidote, and on a larger scale, of Buddhism, also a response to violence through the pursuit of otherworldly goals. The Buddha was born about 563 B.C. in the Himalayan foothills. Although he was a prince, he renounced the world in his early twenties, became a wandering seeker after truth, and achieved enlightenment after long fasting, based on the "Four Noble Truths." These truths focused on worldly desires as the cause of suffering and sought an ascetic state of desirelessness, through which one might be released from the struggles of the world and enter *nirvana*, or spiritual reunion with the creator. Originally a small minority religion, Buddhism spread under the Maurya emperor Ashoka (c. 269–c.232 B.C.), who sent missions to convert Ceylon (Sri Lanka), Burma, Thailand, and Cambodia.

Ashoka's empire at its height included nearly all of India except the southern tip, but by about 180 B.C. it had dissolved into separate states in what was to become (as it had been earlier) the normal Indian pattern. India and Europe are about the same size, and in Europe too the collapse of the Roman Empire in the west in the fifth century A.D. would be followed by the rise of separate states. Another invasion—this time by the Sakas (Scythians)—followed the Maurya collapse. The Sakas then succumbed to a fresh central Asian group that established the Kushan dynasty, which ruled most of the north from its capital at Pataliputra from about 100 B.C. to about A.D. 200. India was thus a continuous mixture of peoples and cultures, but there was one more classic revival of the Mauryas in the Gupta dynasty that reunited the north, again from Pataliputra, from the early fourth century A.D. to about 550 in one of the greatest periods of Indian art and literature. After its fall, India was divided again, and then the north was progressively overrun by fresh waves of invaders, mainly Turco-Afghan-Persian from Central Asia and Iran around A.D. 1000.

In China one of the warring states, called Ch'in (Qin), defeated all the others and established the first empire in 221 B.C., uniting north and south for the first time and imposing a common form of government and a

common script. Its totalitarian rule was harsh, and it dissolved into rebellion after the death of the first emperor, Shih Huang Di, but not before he completed the Great Wall in an effort to protect Chinese-settled agricultural areas from the mounted nomads of the steppe.

Out of the chaos of the Ch'in's collapse, a new empire, the Han, succeeded to its control of both north and south, and enlarged the empire of the Ch'in by conquering northern Korea, northern Vietnam, and Sinkiang (Xinjiang) in the desert northwest. Through that desert the silk route ran to central Asia and on to Rome via a chain of intermediaries. The Han empire was larger than the Roman and contained more people. The founder of the dynasty had been born a peasant and rose to the top through his ability, a precedent that was to be used by later challengers, including the founder of the Ming dynasty. The Han began to recruit able men to serve the state as officials, a system that was further developed under later dynasties. By the Sung (Song) dynasty (960–1127 A.D.) this had become a well-organized civil service system where officials were chosen only from those who had passed the imperial examinations.

Han technology was advanced and produced iron suspension bridges, paper, an early form of porcelain, water-powered mills, lacquer, and an empire-wide system of roads supplemented by canals. Like the Romans, the Han wrote many accounts of their own history and that of earlier periods, reflecting pride in the achievements of both of these great empires. Han art was exuberant. Confucianism became in effect the state religion, although Taoism persisted, as did village-level folk religious cults. The Han were weakened after the first century A.D. by factional fighting and palace intrigues similar to those in Rome at the time. The parallel is completed by the rise of "barbarian" groups along the northern and western frontiers of the empire. The last Han emperor abdicated in A.D. 220, and barbarian groups took over the north, while the south was divided among rival Chinese regimes. China was not reunited until the end of the sixth century by the short-lived Sui dynasty and then the T'ang (618–907).

From the beginning of their rise to power the Romans envisioned their task as regional and world domination. They extended their power, first throughout the Italian peninsula and then to expanding frontiers abroad until their empire reached from England to Persia and North Africa. They assimilated the cultures of those they conquered, especially the Etruscans and the Greeks, and spread their eclectic culture throughout much of the ancient world, influencing law, politics, religion, language, and the arts. The alphabet used throughout much of our

world derives from the Roman alphabet, and the Romance languages, such as Italian and French, descend from Latin. The Western calendar is a modified form of one Julius Caesar adapted in 46 B.C. from an Egyptian calendar. Rome advanced fundamental political concepts, especially the republican form of government, that have influenced numerous modern states. The Romans developed sophisticated law and jurisprudence that served as the foundation of modern Continental European legal systems as well as those of the areas Europeans colonized, especially in Africa and Asia. Roman law had an impact on the English common law, on the canon law of the Roman Catholic church, and on all international and maritime law. Even the road network of modern Europe and the Middle East is based on one planned and built 2,000 years ago by the Romans.

The Roman world provided the setting for the birth of Christianity and for one of the most significant events in the history of Judaism, the Romans' destruction of the temple in Jerusalem in A.D. 70. By that year Judaism was fully developed and its scriptural canon was complete. Rooted in the covenant between God and the Jews made during their travels in the Sinai, Judaism had developed the doctrine of monotheism through the teaching of the prophets and from regulations for conduct in the Torah (law). The Torah's principles in turn provided the inspiration for the compilation of religious and ethical teachings known as the Talmud.

Although Jesus was a Jew, he and his followers broke from Judaism by stressing the ethical content of the law rather than its outward forms. Following Jesus' death in A.D. 29, his disciples proclaimed their belief in his resurrection and founded the first Christian churches. Paul, a convert from Judaism and the church's first major theologian, insisted that the Christian gospel extended to all people, not to Jews alone. His writings comprise a major portion of the New Testament, the contents of which were generally agreed on by the late second century. The church gradually developed standard beliefs and branded those who challenged them as heretics. In search of a deeper spirituality, some Christians withdrew from the everyday world and formed monastic communities. In the fourth century Christianity became the official religion of the Roman Empire, and the following century the bishop of Rome, popularly called the pope, claimed power over the entire church.

In the fifth century Germanic nomads overran the western half of the Roman Empire, but the eastern portion, which had its capital at Constantinople and was known as the Byzantine Empire, lasted until it fell to the Turks in 1453. At the peak of its power during the reign

of Justinian in the sixth century, its boundaries extended from Spain to Anatolia, Palestine, and Egypt. Justinian commissioned the greatest law code of antiquity, the *Corpus Juris Civilis*, which preserved Roman legal principles and ultimately provided much of the basis for Western medieval law. The code is the best-known example of the Byzantines' role in preserving and transmitting classical culture to Western civilization. The economy of the Byzantine Empire was based on agriculture, although commerce and manufacturing, especially of silk, were important. In the later centuries of the empire the Byzantines relinquished commerce to the Italians and thereby contributed to the empire's decline. Moreover, Byzantine rulers did not preserve the welfare of the free peasantry, on whom the empire's strength rested, and the rise of a military aristocracy undermined the empire's power and stability.

The Turks who conquered Constantinople in 1453 were Muslims. Islam originated in Arabia with the teachings of Muhammad in Arabia in the early seventh century; from there it spread throughout the Middle East, Persia, North Africa, the Iberian peninsula, and the Balkans. At the core of Islam are five duties, or "Pillars": profession of the credal statement that God is one and that Muhammad is his prophet; prayer at five specified times each day; almsgiving; fasting during the lunar month of Ramadan; and, if circumstances allow, a pilgrimage to Mecca. Muhammad's teachings, which he claimed to have received from heaven, were recorded in the Koran. Before the seventh century ended, Muslims split into two groups, the Shi'ites, who accepted only the laws and beliefs found in the Koran as well as those articulated by a true *imam* (caliph), and the Sunni, who deemed the tradition established by Muhammad and the Koran as complete.

At its height the Islamic empire was ruled from Damascus by the Umayyad family (661–750) and later from Baghdad by the Abbasids (750–1258). The Muslims made significant contributions in science and mathematics, and their commercial activities were more sophisticated than those of the Byzantines. Although neither society accorded women social equality, women enjoyed certain legal rights with respect to property, and they were occasionally active at the highest levels of politics and in cultural pursuits.

The Turco-Afghan-Persian invaders from central Asia and Iran who overran India around A.D. 1000 brought with them a militant version of Islam. Originally raiding for plunder and slaves, by the early thirteenth century they had established an Islamic sultanate based at Delhi. Successive efforts to conquer the south failed, but

in the north thousands of Hindus and Buddhists were slaughtered as “infidels,” with the survivors forced to pay heavy taxes and Hindu temples destroyed in the name of Allah. The Delhi Sultanate was oppressive, but it eventually was forced to accept that the great majority of Indians, far more numerous than their Islamic masters, were Hindus and that some accommodation had to be made. The sultanate’s impact on areas beyond Delhi was probably not great. Large areas were left under Hindu rulers, and the south remained under the control of three major Hindu kingdoms. Islam forbade representational art, but in the south literature, sculpture, and temple-building developed magnificently. As the Delhi Sultanate’s power weakened, it faced revolts in the north and fresh invasions, notably by Tamerlane from central Asia in 1398. Chaos attracted the central Asian Turk Babur, who in 1526 established the Mughal dynasty, which was to rule the north into the eighteenth century. About the same time, Iran underwent a revival with the founding of the Safavid dynasty in 1501.

In the centuries of decline and disunion in China that extended from the fall of the Han in A.D. 220 until the establishment of the Sui dynasty in the late sixth century, Buddhism spread widely, even among the “barbarian” groups in the north. The latter built many impressive Buddhist monuments, as did the Sui and the T’ang. Conservative Confucians resisted Buddhism as an alien religion, and in the eighth century the T’ang government confiscated most of the extensive Buddhist properties. The T’ang reestablished the empire of the Han and even sent expeditions into central Asia. The T’ang capital at Ch’ang An in the northwest was a center of cosmopolitan culture, with people from all over Asia, including Christians and Jews. T’ang art was magnificent, including glazed pottery figures of dancers and horses, which were a T’ang obsession. Poetry flourished and made the T’ang age the great era of Chinese poetry.

But the T’ang were also weakened by factionalism, and in 907 their order collapsed, to be succeeded by the Sung dynasty (960–1279). Under the Sung, commerce, shipping, cities, and industries (coal, iron, steel, textiles, and ceramics) grew and flourished, and printing, invented under the T’ang, developed moveable type. These steps forward are reminiscent of those in early modern Europe and produced great prosperity. Nevertheless, the Sung could not defend themselves against renewed “barbarian” attacks. In 1127 they lost the north to one “barbarian” group, and in 1274 the Mongols, whose imperial conquests included most of Eurasia, overwhelmed them. Mongol rule was harsh but did not last even a century, for Mongol factions warred among themselves. They es-

tablished a Chinese-style dynasty called Yuan, which nominally lasted from 1279 to 1368, but by about 1350 their control was crumbling in the face of Chinese resistance and open rebellion. The peasant leader of the most successful rebellion became the founder of a new dynasty, the Ming (1368–1644).

Civilization was late to emerge in Japan, although diffusion from China led to the appearance of three main Korean states after the fall of the Han; these Korean states replicated most of Chinese culture. The Japanese islands were settled by people probably from northeast Asia, via Korea, between about 200 B.C. and A.D. 200. However, they did not become literate until the eighth century, when they adopted Chinese civilization wholesale, including its writing system. By the late eighth century a refined court culture had developed at the capital, Heian (modern Kyoto), but Japan was split between contending warrior groups of *samurai*. The Kamakura shogunate (1185–1333), based near modern Tokyo, was the major power after the Heian period but did not control the whole of the country. Nor did its successor, the Ashikaga shogunate (1339–c. 1570), which returned the capital to Kyoto. Technically, the shoguns were the emperor’s military advisors, but in practice the emperors were figureheads.

The early civilizations in Africa were strikingly diverse. Originally hunter-gatherers, the Africans, like many other ancient peoples, learned to raise a wide range of grains, root crops, and other vegetables. Taking advantage of such natural resources as gold, copper, ivory, ebony, and animal skins, they developed trading networks that linked them to western Asia, India, and Europe. Urban centers emerged in the northwest, the northeast, and the southeast; some, such as Niani and Meroë became the capitals of states; others, such as Kilwa and Mogadishu, were loosely allied with other cities. Artists, especially in Ife and Benin, carved magnificent bronze portraits, and sculptors throughout much of Africa worked in ivory, wood, and (especially in Great Zimbabwe) soapstone. Architects blended native motifs with designs adapted from the Egyptians, the Persians, and the Arabs. Wherever Islam spread, learning flourished; the theological and law schools of Timbuktu, Jenné, and Niani acquired international reputations. African achievements were significant long before the Europeans arrived.

African civilizations also had their share of problems. Many Africans made minimal use of metal tools despite discouraging geographic factors, including less fertile soils and severe climate. Moreover, they often abused the environment, depleting forests, overgrazing

pastureland, and exhausting the soil, all of which encouraged erosion. Many Africans depended on the export of gold and slaves rather than manufactured goods. The introduction of Islam may have reduced the slave trade, but slavery remained widespread. Slavery in early nineteenth-century America was harsher than it was in Africa, and virtually all societies have failed to protect the environment. The arrival of the Europeans in sub-Saharan Africa beginning in the fifteenth century was not responsible for introducing slavery to the continent, but Western demands for cheap labor intensified the slave trade.

The first people in the Americas were hunter-gatherers who came from Siberia more than 20,000 years ago across the land bridge that is now the Bering Strait. Their descendants migrated southward until they reached the tip of South America by 9000 B.C. In time, some of these peoples developed prosperous civilizations that in some respects rivaled leading civilizations elsewhere in the world. Around A.D. 600 Teotihuacán in central Mexico had a population of perhaps 200,000, greater than any contemporary European city. The more advanced societies of the Americas, like those in Africa, engaged in long-distance trade, the construction of temples and pyramids, and the production of fine works of art. The social welfare program of the Inca, whose Andes-based empire embraced a population estimated at 6 to 16 million, was comparable to that of advanced Asian systems and generally superior to that in Europe. Some Amerindians organized their societies for mammoth public works projects, including swamp drainage for the construction of the Aztec city of Tenochtitlán and the canals of the Hohokam in what is now the southwestern United States. The Amerindians domesticated crops, many of which were later exported to Europe, but they lagged in developing farming implements, preferring to use their metal primarily for ornaments rather than tools. Nor did they develop wheeled vehicles or substantial oceangoing vessels. A number of Amerindian groups in Mesoamerica (Mexico and Central America)—the Olmecs, the Maya, the people of Teotihuacán, the Toltecs, and especially the Aztecs—sacrificed humans to their deities. In the early sixteenth century, Spanish conquerors overran the Aztecs and the Inca, in part because these groups had been weakened by internal strife and were probably territorially overextended, in part because the Spaniards had superior weapons.

During the period that extended from the Germanic invasions of the western Roman Empire to the establishment of the first European empire by Charlemagne in

the early ninth century, Europeans developed a distinctive civilization, blending their own traditions with Christianity and classical ideals. The need to defend against further Muslim attacks as well as Magyar and Viking incursions caused major political and social changes, especially the development of a feudal order characterized by decentralized rule, allegiance to people rather than states, and private armies. In the eleventh century Europeans embarked on an era of vigorous growth, the basis of which was economic expansion, urban development, political unification, and religious renewal. The Middle Ages witnessed the transition of England and France from decentralized feudal states to emerging national monarchies, but the course of German and Italian history differed because of the imperial ambitions of the German rulers and the determination of the papacy to rejuvenate the church by controlling episcopal appointments. Although the popes won the struggle, destroying the Hohenstaufen emperors in the process, they succumbed to growing secular concerns and the resistance of the French and English monarchs. The century between the pontificates of Innocent III (1198–1216) and Boniface VIII (1294–1303), though one of brilliant cultural achievement, saw the beginnings of a process that eroded papal prestige and power over secular rulers. The change in papal fortunes was mirrored in the history of the crusading movement over which they tried in vain to preside. The crusaders' early successes in the Middle East were more than offset by later failures as well as the increasingly materialistic motives of the participants. In the end, only the Iberian crusades achieved their objectives.

The High Middle Ages was a period of intellectual and cultural achievement. The growth of cathedral schools and the rise of universities invigorated European life and made possible the training of better-educated clergy and government officials. Scholastics made a daring attempt to synthesize all knowledge, a development that focused attention on natural science. The growth of medical schools set the stage for improved health care. These developments occurred in the context of an urban revival sparked by an expanding economy. The cities provided the setting for brilliant artistic achievements, particularly the age of the Gothic, which owed much to the Romanesque era. The Gothic cathedrals—with their towering spires, soaring vaults, flying buttresses, and stained glass—symbolized the age of faith. But for two groups—women and Jews—the High Middle Ages brought a relative deterioration in their position.

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