



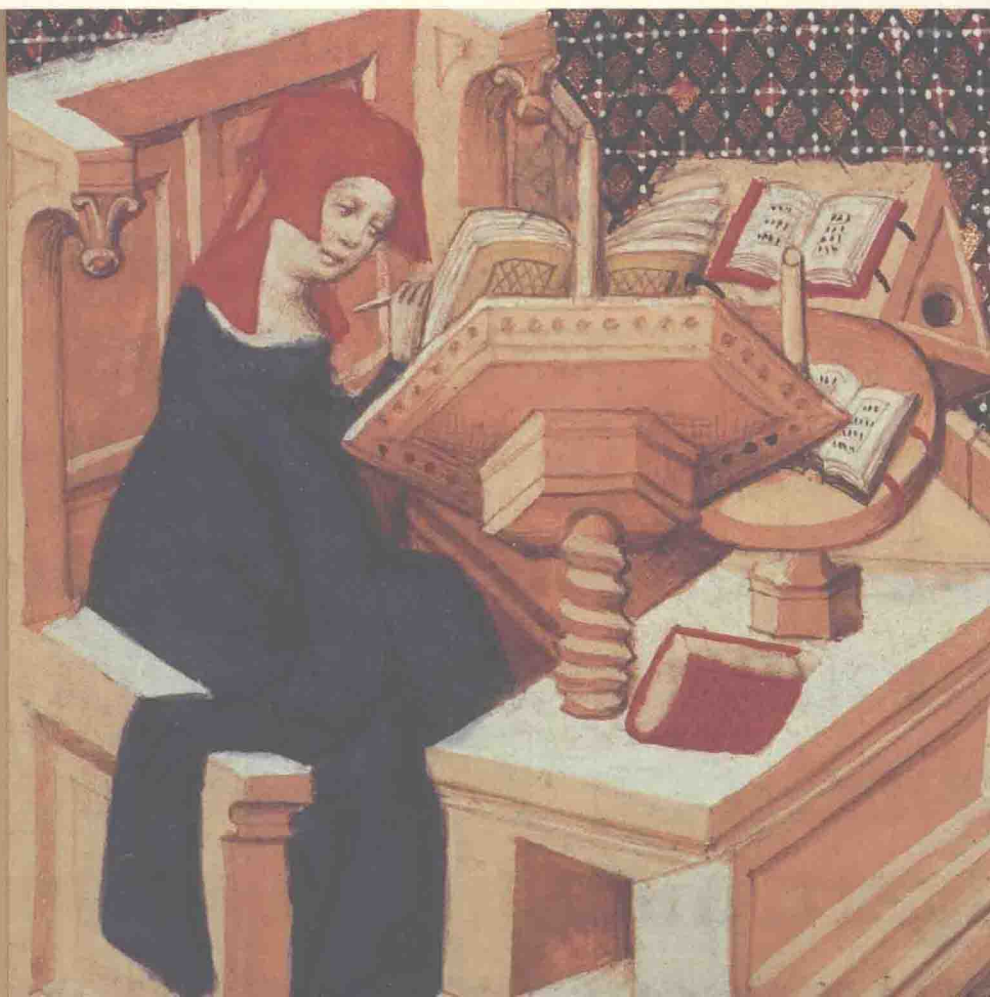
MARGARET L. KING

*Volume 1: Prehistory—1750*

# WESTERN CIVILIZATION

*A Social and  
Cultural History*

SECOND EDITION



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*Volume 1: Prehistory–1750*

MARGARET L. KING

Brooklyn College and the Graduate Center  
City University of New York

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# PREFACE

On September 11, 2001—a day that the citizens of the United States of America will not easily forget—four planes, hijacked by four squads of suicidal terrorists, were piloted deliberately toward four monuments that symbolized the achievements and strivings of our society. Three hit their targets; one crashed before it could do so, probably because of the prompt and courageous intervention of some of the doomed passengers. Nearly 4,000 people died in the four incidents, including hundreds of citizens of foreign nations resident in this country.

As these horrific events were pondered, while grief subsided and understanding dawned, the concept of “Western civilization” was mentioned rather more than it usually is in our bold and boisterous national discourse. Somehow, it was felt by many, these attacks had to be attacks on the fundamental structures of Western society: not just objections to American foreign policy, or resentment of American success, but a more basic blow to the values that sustain the democratic societies of the Western world. It is possible that some good will proceed from the great evil of September 11, and that one of the consequences of that day’s events may be a renewed interest in the development of the West. The second edition of this book therefore begins with some very basic questions: where, and what, is the West?

## WHERE IS THE WEST?

When I teach the introductory history course at Brooklyn College of the City University of New York, I start each semester by asking my students “Where is the West?” I send an unfortunate victim to the map of the world mounted on the back wall of the room. A finger roams around the continents of the globe. The class suggests many possibilities: western Europe? The western hemisphere? The wild west? The search goes on all semester—a search of special complexity for the many students who, speaking tens of languages, professing all the world’s major religions, and hailing from all its inhabited continents, have no association by birth with Western civilization. To begin, I tell my students about Greenwich, England, where the Prime Meridian begins.

Visitors gathered outside the gates of the old Royal Observatory in Greenwich, England, may read a sign announcing that they now stand “at the center of time and space.” From that spot an imaginary line circles the earth from pole to pole, slicing the globe in half. The two halves are the Eastern and the Western hemispheres. The line is the Prime Meridian, the first and last of the infinite series of lines of longitude by which any location on the globe, East or West,

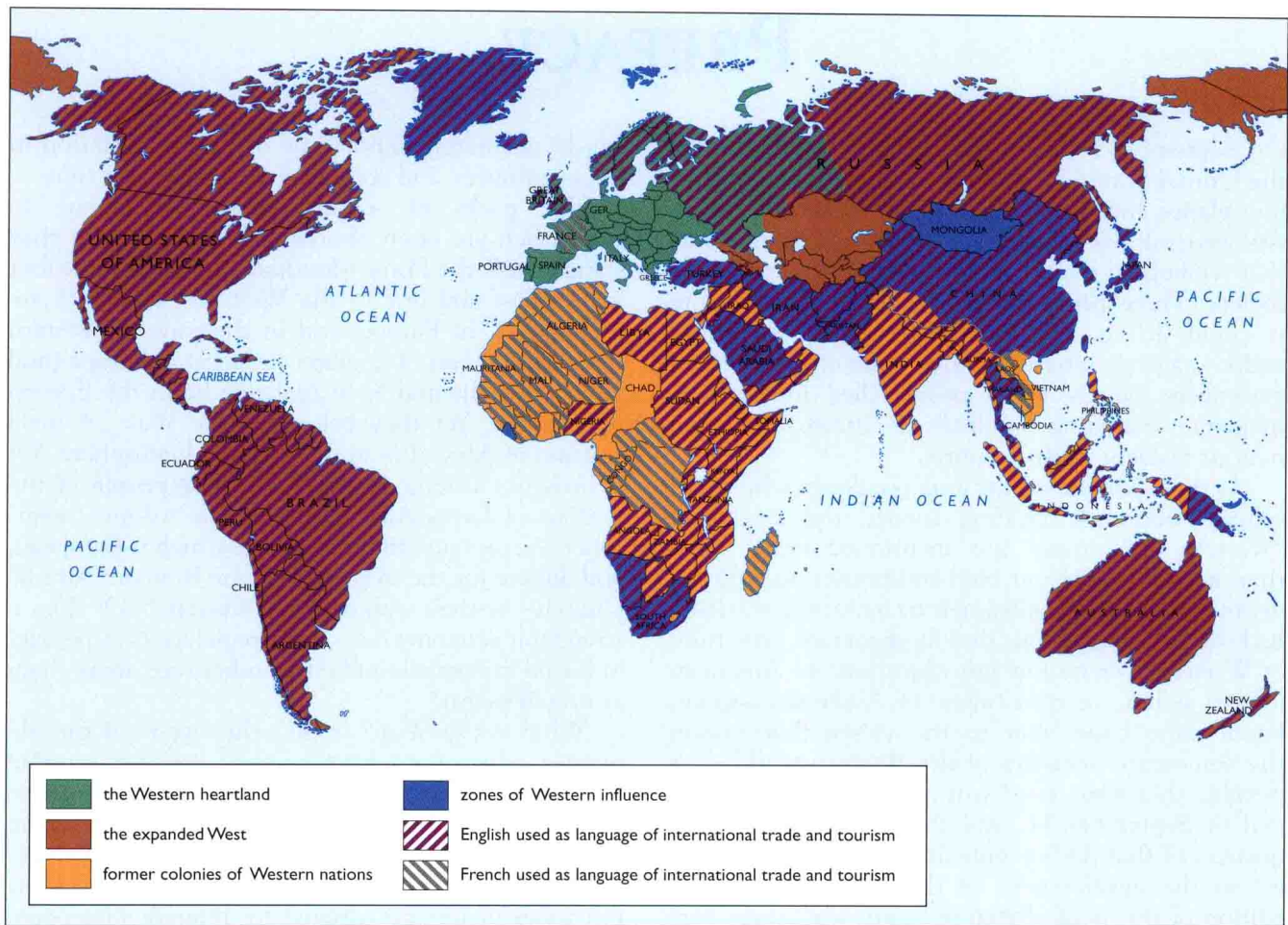
can be accurately denoted by its precise variation in hours, minutes, and seconds from Greenwich time.

The packs of schoolchildren who come to Greenwich are often photographed grinning as they stand astride the Prime Meridian—each with one foot in the East and one in the West. Yet both feet are in England, in Europe, and in the zone of Western Civilization. Part of England and most of Europe (and all of Australia and New Zealand) lie in the Eastern hemisphere. Yet they belong to the West. A good fraction of Africa lies in the Western hemisphere. Yet it does not belong to the West. The people of the nations of Latin America lie in the western hemisphere, accept an official language which is European, and adhere for the most part to the Roman Catholic Church—is their civilization “Western?” Or does a struggling economy, or a large population of peoples of mixed indigenous and African heritage, mark them as non-Western?

What is the West? It isn’t the “west” of the old movies, where for a brief moment cowboys prowled the frontier, and the native peoples of North America resisted the incursions of Europeans arriving from the East. It isn’t the “west” of the Cold War era (1945–1991; see Chapter 30) when eastern and western zones of Europe adhered to different ideologies, and the boundary between their mental and political battles was designated by an Iron Curtain in part mythical, in part real. It is not only the zone of western, Catholic Christianity (which includes Poland, a nation solidly in “eastern” Europe), but embraces also the nations whose majorities embrace eastern, Orthodox Christianity: Greece, Serbia, perhaps even Russia. The West is not defined by any number of terms which contain, in their designations, the word “west”: the Western hemisphere, the North American West, or Western Europe. What is the West? It is not, in fact, a place.

Neither is the West a specific people, or race, or set of nations. Although all of the nations of Europe are Western, so too are other nations far away—the nations of the Americas, Australasia, and the Asian zones of Russia—that were settled by Europeans who bore with them, along with their tools and skills, the elements of their civilization. In these scattered zones of Western civilization, and in the European homeland now as well, as migrations of peoples have altered its original population, people of greatly different origins—Asian, African—have adopted aspects of Western civilization. Just as anybody may learn French, or become a Methodist, anyone who so chooses may adopt and transmit the civilization of the West. Although at times in the Western past, theorists argued that civilization was linked to what





**Where is the West:** Shown here is one way of thinking about the West geographically. Its heartland is Europe, where the cultural, social, and political traditions of the West developed their modern form after about 1000 C.E. “The expanded West” includes regions of European settlement, where Western civilization was transplanted from Europe after 1500 but where it has since developed in modified form because of contacts with other peoples. “Former colonies of Western nations” include those regions where Western civilization was imposed upon other nations, nations now largely liberated from colonial rule but still retaining some features of that civilization. Finally, areas designated as “zones of Western influence” have been largely free of any period of direct domination by Western nations, but have to a greater or lesser extent adopted selected Western political and economic institutions.

was then, erroneously, called "race," the events of the last century have at long last obliterated those notions. Among the millions destroyed in the maelstrom of genocidal war were those considered to be by race outside the bounds of Western civilization; but their language and values were solidly Western, and their appeals for justice recapitulate the patterns of Western thought.

## WHAT, THEN, IS THE WEST?

The West is a body of ideas, values, customs, and beliefs. These were forged over a period of centuries on the continent of Europe, which lay to the west of the then more advanced civilizations of the East. They triumphed during the centuries of European expansion: from approximately 1000 to 1900 of the Common Era, when Western values followed Western merchants, travelers, armies, and governors

into every other corner of the inhabited globe. They are what the West means, and they are truly the meaning of the West.

Here are a few of the many concepts that have made the West and that constitute its core meaning:

- The principle of human dignity: that all human beings are equal in worth (if not in talents, beauty, or size), that they possess rights which cannot be taken away, and that to the greatest possible degree they are free.
- The ideal of justice: that no person should be unfairly privileged above another.
- The value of democracy: that the power to shape the future of a community belongs to its people as a whole and not to arbitrarily selected leaders.
- The method of rationalism, which assumes that all phenomena (even those pertaining to God, essence, or spirit) may be subject to the critical scrutiny of the human mind.



- The inclination to progress, to work toward goals to be achieved in the future.
- The habit of self-examination, which encourages human beings to examine themselves seriously and often to test whether they have fulfilled their promise and their responsibilities.

These, among others, are the habits and values that together characterize Western civilization, and which have caused it to develop in the directions it has—the very habits and values that have provoked the enemies to strike cruelly and violently against the innocent citizens of New York City and Washington DC on September 11, 2001.

## THE WEST AND THE REST OF THE WORLD

We learn more about the Western world when we also examine the rest of the world. Some features of Western civilization are not unique to the West. They appear also in the cultural systems of other people around the globe, although not all of them appear in the same way in any other civilization. In many cases, particularly in the era of its origins, the West borrowed customs and ideas from the civilizations of Asia and Africa. More recently, a fully developed Western culture has lent, shared, or imposed its values on those civilizations and the newer ones of the Western hemisphere (see map, facing page).

This book will frequently pause in its narration of Western development to consider key aspects of non-Western civilizations, in the past and now. The ancient civilizations of the Mediterranean region, which confer upon the later West its first patterns of urbanization and political rule, its religious traditions and its alphabet, are, of course, considered. But so, too, are the ancient and medieval civilizations of China, India, Africa, and the Americas (Chapters 1, 2, 8, and 16). In the modern era, this book considers at length not only the process by which Western nations came to control much of the globe in the nineteenth century (Chapter 24), but also how colonized regions freed themselves from that domination in the twentieth (Chapter 29). To isolate the West from other regions which have helped shape it, and upon which it has impacted, makes no sense—especially in an age which is now no longer dominated by the West but is truly **global**.

A global perspective transcends any claims for the superiority of one civilization to another. The civilization of the West is the focus of this book not because it is better (arguable) or because it is ours (it is not “ours” to many Americans by virtue of birth), but because it embodies principles of permanent value that will survive as long as there are those who learn them, reflect on them, and teach them to future generations, in the West and elsewhere in the world.

It is hoped that this *Second Edition* of *Western Civilization: A Social and Cultural History* will help introduce students of the post 9/11/2001 world to the civilization that we all, whatever our origins or ethnicity, now share, and which can only be more treasured than it had been before. Please see the Walkthrough section of these preliminary pages for a detailed description of what is new in the second edition.

## CHANGES TO THE SECOND EDITION

Drawing on the comments of the many reviewers of the original edition of *Western Civilization: A Social and Cultural History*, a number of changes and enhancements appear in this new edition.

The narrative has been changed at several points. Chapter 1 has been updated. In the modern era, the Epilogue: The Future of The West has been entirely rewritten. Chapter 20, which in the original edition had dealt with European politics from the Old Regime through the creation of the German and Italian states, has been split into two full-length chapters. The revised Chapter 20 deals with the French Revolution and Napoleon, while a new Chapter 23 carries the political narrative forward from the Congress of Vienna through the proclamation of the German empire and the Parisian Commune. Other chapters have been updated to reflect current scholarship or modified to improve the flow of the narrative.

Many elements have been updated or replaced. The *Witnesses* boxes, which contain, normally, two or more texts which “speak” to each other on an issue pertaining to the adjacent narrative, have all been equipped with brief introductions which focus on the issue under discussion, to aid the student in the critical reading of the selected passages. As well, 24 new *Witnesses* boxes or new *Witnesses* texts have been supplied, and some of the texts appearing in the original edition dropped.

In the same way, many of the illustrations in the original edition have been replaced, approximately 50 in color and 50 in black and white, and two new *Windows On* boxes have been created—most conspicuously a two-page spread on the impact of the French Revolution on both men’s and women’s costume. Moreover, each *Windows On* box now includes a *Windows On the Web* activity, which uses the Internet to continue the investigation presented in the text. In addition, new maps have been created for the Chinese world up to 800 C.E., German confessionalization in the sixteenth and seventeenth centuries, poverty in London, 1898–99, the fall of South Vietnam, 1975, and African political systems, 1996. There are also five new *How Many?* boxes, eight new *Must Reads*, and eight new *Who’s Who* as well. Descriptions for these features can be found in the *Walkthrough* section that follows.



These changes to the narrative and features and updates throughout should make this *Second Edition of Western Civilization: A Social and Cultural History* more accessible to students than the original edition, and more appealing to faculty as well.

## ACKNOWLEDGEMENTS

The single name of the author appearing on the title page disguises the reality that I have had many guides and helpers in the creation of this book. I am grateful to the staff at Laurence King Ltd. (Damian Thompson, Samantha Gray, Ian Hunt, Richard Mason, Nell Webb, Melanie White, Lee Greenfield, Judy Rasmussen, and especially Laurence King) who have had confidence in the project, assisted it in every way, and alternately soothed and bullied its restive author.

At Prentice Hall I would also like to thank Yolanda deRooy, President of the Humanities and Social Sciences Division, Charlyce Jones-Owen, Editorial Director for the Humanities and Social Sciences, and especially Charles Cavaliere, Senior Acquisitions Editor, who has been a fund of good ideas for revitalizing the second edition.

My colleagues in the History Department at Brooklyn College, especially Leonard Gordon, have contributed ideas and criticisms for which I am immensely grateful; as has former colleague Michael Mendle, now in the History Department at the University of Alabama (Tuscaloosa), former student and associate Michael Sappol, now at the National Library of Medicine (Bethesda, Maryland); and Brooklyn staffer Brian Bonhomme, now at the University of Arkansas, a young scholar whose insight and imagination contributed greatly to all the chapters of the second volume.

My severest critics and most valiant sustainers have been my sons and my husband—David, Jeremy, and Robert Kessler. They have waited patiently for the day when the stacks of books on the floor of my study return to their home on library shelves, and normalcy to our household.

Margaret L. King  
Brooklyn College and the Graduate Center  
City University of New York  
December, 2001

The author and publisher would like to thank the many scholars and teachers whose thoughtful and often detailed comments helped to shape this book.

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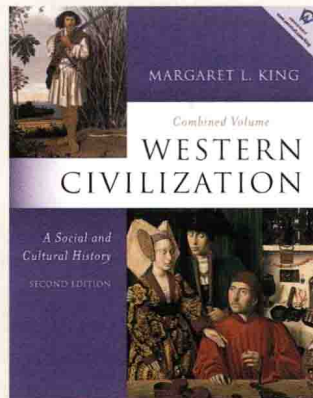
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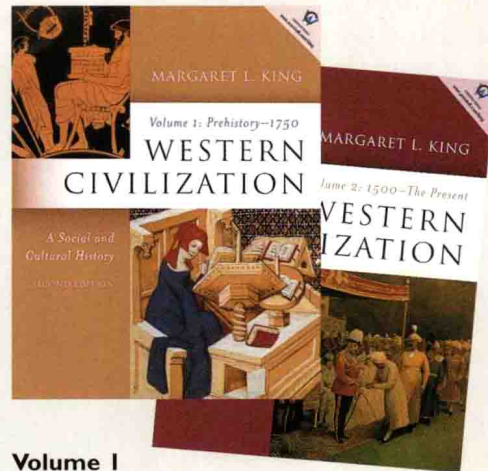
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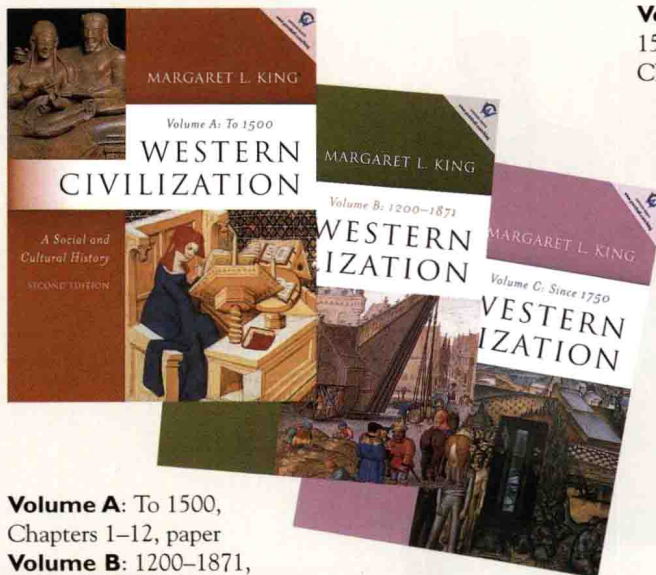
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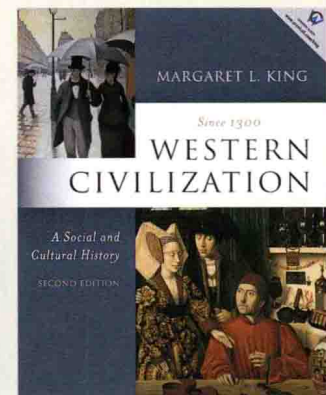
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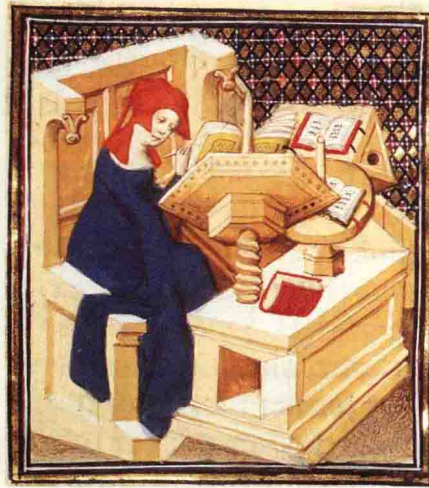
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## WHY IS WESTERN CIVILIZATION, SECOND EDITION, ORGANIZED THEMATICALLY?

Because this book gives special attention to the history of culture and society, its organization is topical. Some chapters focus on politics, others on society, others on religion or ideas. Often two or three chapters in succession will deal with the same historical period, but from different topical vantage points. The chapters on the Middle Ages, for instance, examine the whole of that thousand-year period, stressing first politics and society (Chapter 9), then religion and ideas (Chapter 10), then commerce and urbanization (Chapter 11). A topical division has the virtue that students are introduced systematically to the variety of ways that historians study the past.

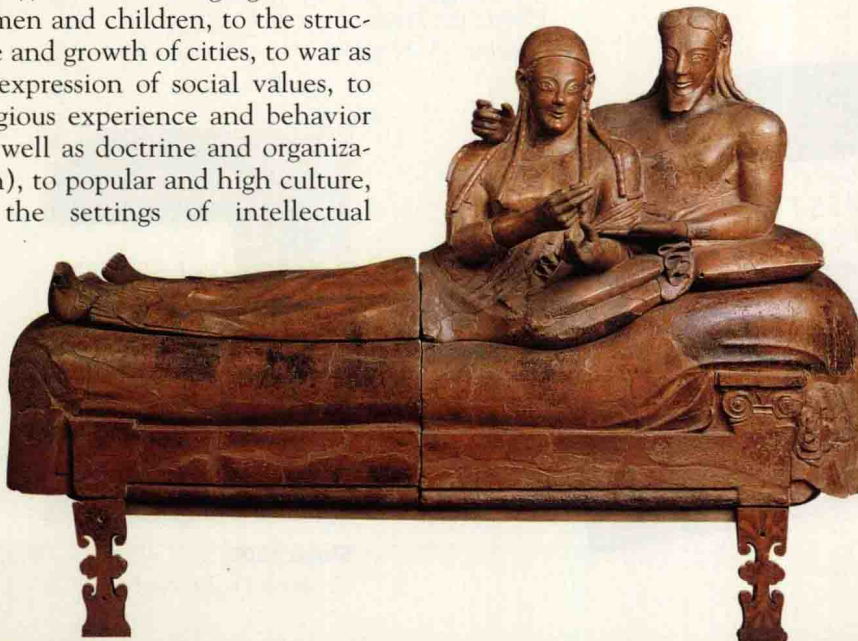
The consequence of a focus on social and cultural themes is a deemphasis of the political narrative. That shift of priorities parallels the tendency of historical scholarship since 1960, which has elevated the richness of multiple themes, and highlighted the many voices of past reality. Accordingly, attention is paid to the experience of workers, the poor, and marginalized groups (modifying the traditional emphasis on rulers and elites), to the changing roles of women and children, to the structure and growth of cities, to war as an expression of social values, to religious experience and behavior (as well as doctrine and organization), to popular and high culture, to the settings of intellectual



**Giovanni Boccaccio,**  
**A Woman Copying a Manuscript,**  
fifteenth century



**Hans Holbein, The Ambassadors,**  
1533



discourse and the role of the powerful in shaping culture.

Although the development of states, the sequence of rulers, and the chain of wars and peace treaties are included, they are in briefer format than in most texts. No more than one of five chapters is devoted primarily to political discussion (Chapters 2, 15, 20, 23, 26, 29); only six others contain large sections dedicated to political narrative (Chapters 3, 5, 6, 9, 19, 28). Nearly two-thirds of the whole centers on social and cultural themes. Some chapters are particularly dedicated to language, religion, and ideas (Chapters 1, 4, 6, 7, 10, 13, 14, 17, 25, 27); others to social or economic problems, including world trade, migrations, urbanization, social structures, technology, development, and the environment (Chapters 3, 9, 11, 12, 16, 18, 21, 22, 30).

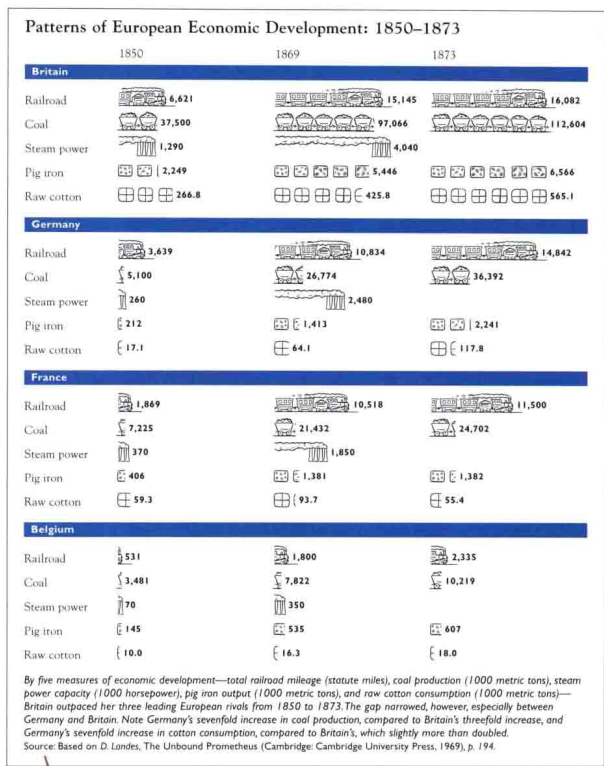
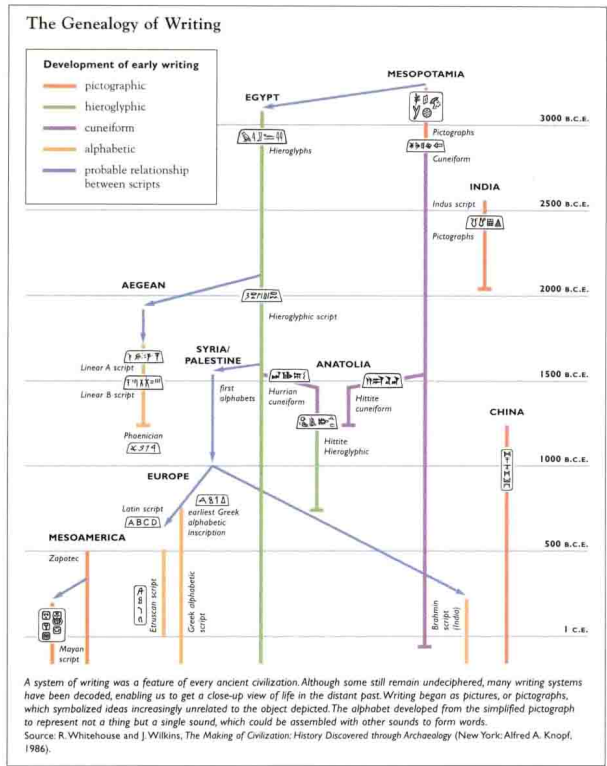
A topical organization means that students must read, and teachers must teach, different chapters in different ways. But in all cases, that reading and teaching is supported by maps, graphical, visual, and documentary materials that bring the material to life, and aid the student in gaining a rich and up-to-date vision of the past, and in developing an appreciation of Western civilization that is based not only on the recitation of its triumphs of war and state, but also on the impressive foundations of its social and cultural heritage.

**Etruscan sarcophagus**  
**(coffin) from Veii,**  
c. 520 B.C.E.



- Contrasting colors, and a simple key, give clear information to ensure that the map is readily understood by students.

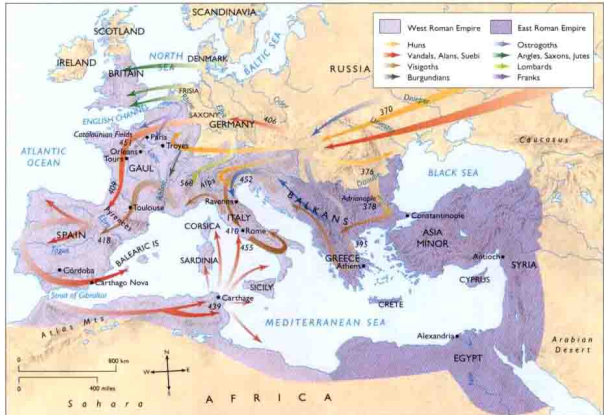
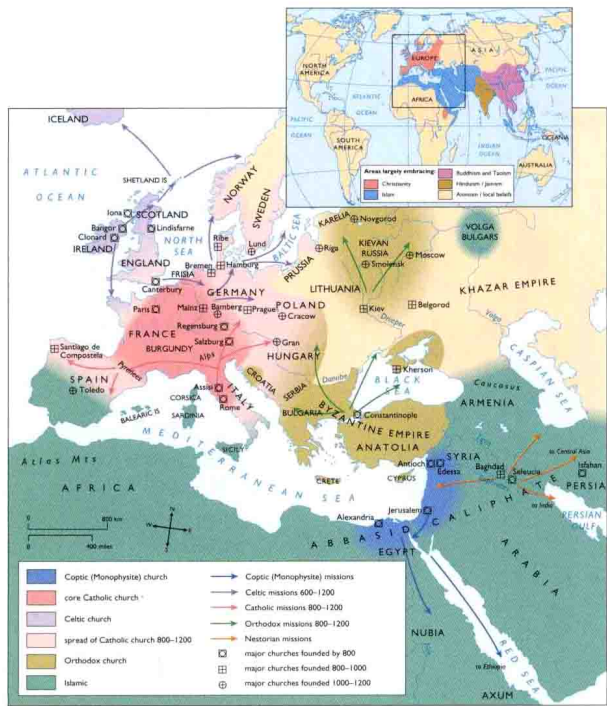




**Illustrated Information**

Numerous tables, charts, and graphs display information visually. Complex processes and data are presented in an easy-to-read format that facilitates student learning.

Captions give a concise overview of visually presented information.



**Maps**

In each chapter, a range of colorful maps (many featuring topography) help students to place events in their geographical context. Throughout the book, they chart the political, social, and economic changes that have taken place globally during the course of Western civilization.

“The colors of the maps and pictures should hold students’ attention. With the emphasis of this book being social and cultural, this may be the type of book we are looking for.”

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### High Quality Art Reproductions

A stunning gallery of art focuses on the diverse experiences of people throughout Western history.



"I think the text is accessible, and the images are the best I have EVER seen in a textbook."

LINDA BREGSTEIN, MERCER COUNTY COMMUNITY COLLEGE

### WINDOWS ON Private Lives



Funerary relief of Sextilius Selprimus, Rome, first century C.E.

Not only the deeds of emperors, but also the personal relations of ordinary people are recorded in Roman monuments. This tomb sculpture (left) shows a freedman (center) with his wife and child (left). The child is called her father's "delight" in the inscription below the figures. This relief (right) of a well-known merchant depicts the merchant's shop, with five standing clerks (including one woman, a slave, shown in profile) and two seated customers. The funerary relief (below right) shows a man holding a portrait bust. (left: Deutsches Archäologisches Institut; right: Uffizi, Florence; below: Villa Albani, Rome)



Funerary relief, Rome, first century C.E.



Funerary relief, Rome, mid-1st century C.E.



To continue your investigation of this topic, please go to [www.prenhall.com/king](http://www.prenhall.com/king) for the related WINDOWS on the WEB activity

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### 'Windows On' boxes

Windows On boxes illuminate subjects of high interest by gathering together a range of provocative visual sources.

"The text covers a vast amount of material and is extremely well written—college students will like the King text."

TIM CRAIN, UNIVERSITY OF WISCONSIN, MILWAUKEE

### WINDOWS ON Mapping the World



Grazioso Benincasa, Portolan chart of the east coast of Africa, 1468

Perhaps the most important navigational device was the map. But advances in map creation had consequences beyond just practical considerations. Improved, realistic world maps based on data collected by acute explorers provided Europeans with an entirely new concept of the globe on which they lived. Shown here (above) is an example of a Portolan chart (showing the east coast of Africa), which guided navigators before the development of modern maps. The intersecting lines connect



Anonymous, Amerigo Vesputti, 1492

known locations, and the coastline is drawn freehand based on the careful observation of experienced sailors. Amerigo Vesputti, Italian navigator, is shown (above right) complete with a compass, a map, and a globe. Hondius' sophisticated map (below) shows the route followed during Sir Francis Drake's circumnavigation of the globe in 1580. (top left: British Library, London)



Hondius, World map showing Drake's voyage (1580), seventeenth century



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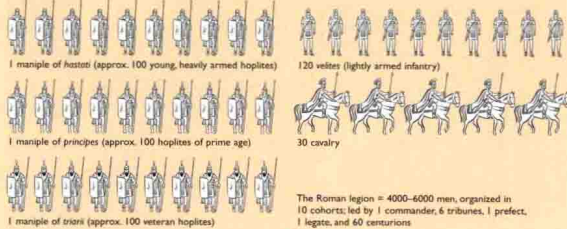
'Windows on the Web' activities extend the scope of the Windows On feature by combining documents, images, and Web-based material to explore concepts and problems in more depth. Each Windows on the Web activity can be found at [www.prenhall.com/king](http://www.prenhall.com/king)



## Phalanx and Legion

**The Greek Phalanx**  
= heavily armed infantry  
formed in close, deep  
ranks, with spears  
overlapping and shields  
touching.

**The Roman Legion**  
= the largest unit of the Roman army, comprising 10 cohorts (400–600 men each)



## HOW MANY?

## WITNESSES

## Women Protest against Husbands and Predators

In the sixteenth century, women's voices were finally heard—after centuries of near silence. Their words were composed mostly in the vernacular, which unlike Latin did not require an advanced education. The printing press made possible the publication of many copies, circulated widely, as in the case of Moderata Fonte's *The Worth of Women* represented in the first excerpt here. Women artists, too, became more conspicuous, as in the case of Artemisia Gentileschi, represented in the second excerpt. Both women protest against the actions of men: the first, broadly and theoretically, condemning them for "usurping" women's rights; the second, concretely and particularly, testifying in a trial against a man who raped her.

A Venetian woman lambasts the tyranny of men (1592): If men usurp our rights, should we not complain and declare that they have wronged us? Or if we are their inferiors in status, but not in worth, this is an abuse that has been introduced into the world and that men have then, over time, gradually translated into law and custom; and it has become so entrenched that they claim ... that the status they have gained through their bullying is theirs by right. ... And we would suffer it. ... if they did not insist on exerting such absolute control over us and in such an arrogant manner, treating us like slaves who cannot take a step without asking their permission or say a word without their jumping down our throats. ... As fathers,

as brothers, as sons or husbands or lovers or whatever other relationship they have to us, they all abuse us, humiliate us, and do all they can to harm and annihilate us.

(Moderata Fonte [Moderata da Ponte], *The Worth of Women, Written in Clearly Revealed and Noble and Superiority to Men*, 1592; ed. and trans. V. Cox, 1997)

Artemisia Gentileschi, painter, testifies at the trial of her rapist (1612): Agostino put his head on my breast ... and said: "Let's walk together a while, because I hate sitting down." ... After we had walked around two or three times, each time going by the bedroom door, when we were in front of the bedroom door, he pushed me in and locked the door. He then threw me onto the edge of the bed, pushing me with a hand on my breast. ... Lifting my clothes, which he had a great deal of trouble doing, he placed a hand with a handkerchief at my throat and on my mouth to keep me from screaming. ... I felt a strong burning and it hurt very much, but because I held my mouth I couldn't cry out. However, I tried to scream as best I could.

I scratched his face and pulled his hair and ... I even removed a piece of flesh. ... And after he had done his business he got off me. When I saw myself free, I went to the table drawer and took a knife and moved toward Agostino saying: "I'd like to kill you with this knife because you have dishonored me." (From M. D. Garratt, *Artemisia Gentileschi*, 1999)

## 'How Many' boxes

Unique to Western Civilization, How Many? boxes present useful data clearly and visually.

## 'Witnesses' boxes

Bringing to life the events narrated in the text, authentic voices from the past provide personal accounts of social and political change. Brief headnotes introduce the documents and place them in comparative perspective.

"The Witnesses boxes are an excellent idea. I am pleased that primary sources are so numerous and varied."

MEAGHAN DUFF, WESTERN KENTUCKY UNIVERSITY

Stone, Bronze, and Iron, 2 million–500 B.C.E. 29

## MUST READS

## Books and Pamphlets from the French Revolution

- Emmanuel Sieyès *What Is the Third Estate?* (1789)
- Edmund Burke *Reflections on the Revolution in France* (1790)
- Olympe de Gouges *Declaration of the Rights of Woman and the Citizen* (1791)
- Tom Paine *Rights of Man* (1791)
- Mary Wollstonecraft *A Vindication of the Rights of Woman* (1792)

## WHO'S WHO

## Fading Empires in Africa

**Patrice Lumumba (1925–1961)**, first premier of the state of Zaïre (formerly the Congo) upon Belgian withdrawal in 1960, but assassinated by rivals in 1961.

**Joseph (Sese Seko) Mobutu (1930–1997)**, seized power in Zaïre after Lumumba's death, and held it for 32 years, with US support.

**Kwame Nkrumah (1909–1972)**, pan-Africanist prime minister of Ghana upon its independence in 1957, and president in 1960; ousted by a military coup in 1967.

**Robert Mugabe (1924–)**, Marxist leader of Rhodesian revolutionary party which ousted prime minister Ian Smith; became head of nation re-named Zimbabwe.

**Desmond Tutu (1931–)**, South African Anglican archbishop who aroused world outrage against the segregationist apartheid policy of the white Afrikaner government of South Africa; winner of the 1984 Nobel Prize.

**Nelson Mandela (1918–)**, leader of African National Congress imprisoned in 1964 and released in 1990; in 1994, won election to the presidency of South Africa.

**Muammar al-Qaddafi (1942–)**, seized power in Libya in 1969 after toppling the pro-Western monarchy, nationalizing foreign petroleum assets, and, during the Cold War, accepting Soviet aid and arms.

## MUST READS

## Key Books by Key Leaders

- Vladimir Ilyich Lenin *What Is To Be Done?* (1902)
- Adolf Hitler *Mein Kampf* (My Struggle) (1925)
- Winston Churchill *The Speeches of Winston Churchill* (1941–1945)

## 'Must Reads' boxes

Must Reads boxes list books of exceptional importance to the meaning of the West—books students may wish to read.

## 'Who's Who' boxes

Important figures are identified and listed in Who's Who boxes, and their principal contributions noted.

## Conclusion

## THE EARLIEST CIVILIZATIONS AND THE MEANING OF THE WEST

Much of what distinguishes human life today was first attained by the ancient people of the first civilizations. The ability to control nature, to manage food production, to build cities, to conduct trade, to develop technology, to understand science and mathematics, to create works of literature, to establish systems of law, and to ask thoughtful questions about the cosmos and our place in it—all of these were bequeathed to later generations by the first civilizations, and to the "West" specifically by the ancient civilizations of the Middle East. These civilizations offer lessons as well about the organization of the state and the fragility of power. The next chapter will consider this other dimension of life in antiquity.

## 'Conclusion' boxes

Conclusion boxes look at how the events discussed in each chapter influenced the course of Western civilization, and provide insights into their consequences.

## REVIEW QUESTIONS

- Describe the evolution of the human species. Why were the advances in the New Stone Age so important? What role did women play in Neolithic society?
- Where did the first civilizations arise? What functions did cities serve in these cultures? Why did iron implements largely replace bronze ones? Why were trade and cultural links significant?
- Describe the social hierarchy of early civilizations. How did women's status influence these societies? How did the status of women differ in Egypt and Mesopotamia?

## SUGGESTED RESOURCES

## Before History

Cavalli-Sforza, Luigi Luca. *Genes, Peoples, and Languages*. (trans. Mark Stoneking) (New York: Pantheon, 2000). North Point Press, 2000. Linking complex genetic and linguistic evidence, Cavalli-Sforza proposes to map the history of the migrations of all the world's peoples.

Fagan, Brian M. *The Journey from Eden: The Peopling of Our World* (London: Thames & Hudson, 1989). A critical overview of theories of human origin, ranging from the basis of recent historical, paleontological, and genetic research that fully modern humans evolved in Africa and from there colonized the rest of the world.

Leakey, Richard and Roger Leakey. *Origins Revealed: In Search of Who Made Us Human* (New York: Doubleday, 1992). Reflecting on a renowned paleoanthropologist on his own discovery of early hominid life in East Africa, Leakey incorporates ideas from philosophy, anthropology, molecular biology, and linguistics to investigate not only how we evolved anatomically but how we acquired the qualities that make us human: consciousness, creativity, and culture.

McEwan, Robert S. *Early Social Biology: The State, and the Course of History* (New York: McGraw-Hill, 2002). Fills in the history between the colonization of human evolution and the establishment of civilization, a period when women's role was dominant before men overtook power relations.

## Civilization and the City

Diamond, Jared. *Guns, Germs, and Steel: The Fates of Human Societies* (New York: W.W. Norton, 1997). A brilliant exploration of the geographical and material conditions that permitted Eurasian civilizations to advance and gain dominance.

Hodder, Ian. *The Domestication of Europe: Structure and Contingency in Neolithic Societies* (Cambridge, MA: Basil Blackwell, 1990). A bold if controversial attempt to reconstruct human societies in the Near East and Europe at the end of the Ice Age.

Kramer, Samuel N. *The Sumerians: The History, Culture, and Character* (Chicago: University of Chicago Press, 1971). A classic history of Sumer, 4500–1750 B.C.E., with selected translations of Sumerian texts. Details Sumerian achievements in government, education, and literature, philosophy, law, agriculture, and medicine.

Lerner, Gerda. *The Creation of Patriarchy: Women and History* (New York/Oxford: Oxford University Press, 1986). A pioneering feminist study of the origins of Western women's subordination, looking at the

rise of property-conscious agricultural societies in Mesopotamia, Israel, and Greece.

Nissen, Hajo J. *The Early History of the Ancient Near East, 9000–2000 B.C.* (Chicago: University of Chicago Press, 1988). A balanced political and cultural history of Mesopotamia, based on archaeological sources and analysis of material culture.

The Indus Valley civilization: <http://www.history.com/indus/indus.html>

Writing, Language, and Consciousness

Friedman, H. and H. A. J. J. *The Indus Valley Civilization: Before, During, and After the Indus Valley Civilization* (Princeton: Princeton University Press, 1949). A challenging description of ancient Egyptian and Mesopotamian mythological interpretations of phenomena, in contrast to the philosophical outlook of later Hellenic culture.

Martin, Henri Jean (trans. Lydia G. Cochrane). *The History and Power of Writing* (Chicago: University of Chicago Press, 1995). A comprehensive study by a prominent scholar of the book. Examines the technologies, forms, and meanings of writing throughout history.

The Analysis of Conscience: <http://classics.msu.edu/Conscience/index.html>

Evolving Religions

Bergman, Martin S. *In the Shadow of Malch: The Sacrifice of Children and its Impact on Western Religions* (New York: Columbia University Press, 1993). An eye-opening account of the ritual consumption of child sacrifice and its shaping of ancient cultures.

Cox, Frank Moore. *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel* (Cambridge, MA: Harvard University Press, 1975). A classic study of the relationship between early Israelite religion and its underlying Canaanite culture. Explores the emergence of Canaanite mythic material in the apocalypses of early Christians and the Dead Sea Scrolls.

Leeming, David A. & Jake Page. *Guides: The Myth of the Female Divine* (Oxford: Oxford University Press, 1994). A biography of the "goddess," the compelling, commanding, threatening female deity revered by human populations from the Ice Age to modern times, showing how ancient themes endure in modern religion and psychology.

Bible texts—read and history: <http://bible.oxonweb.com>

## End of chapter matter

Review Questions stimulate critical thought and understanding. Suggested Resources direct students to further study by recommending books and websites.



# SUPPLEMENTS FOR

# WESTERN CIVILIZATION

## Second Edition

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### PRINT SUPPLEMENTS

**The Instructor's Manual with Test Item File** combines teaching resources with testing material. The Instructor's manual includes chapter outlines, overviews, key concepts, discussion questions, and audiovisual resources. The Test Item File offers a menu of multiple choice, true-false, essay, and map questions for each chapter. A collection of blank maps can be photocopied and used for map testing or other class exercises.

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**History on the Internet** is a brief guide to the internet that provides students with clear strategies for navigating the Internet and World Wide Web. Exercises within and at the ends of the chapters allow students to practice searching for the myriad resources available to the student of history. Free to students when packaged with *Western Civilization: A Social and Cultural History*.

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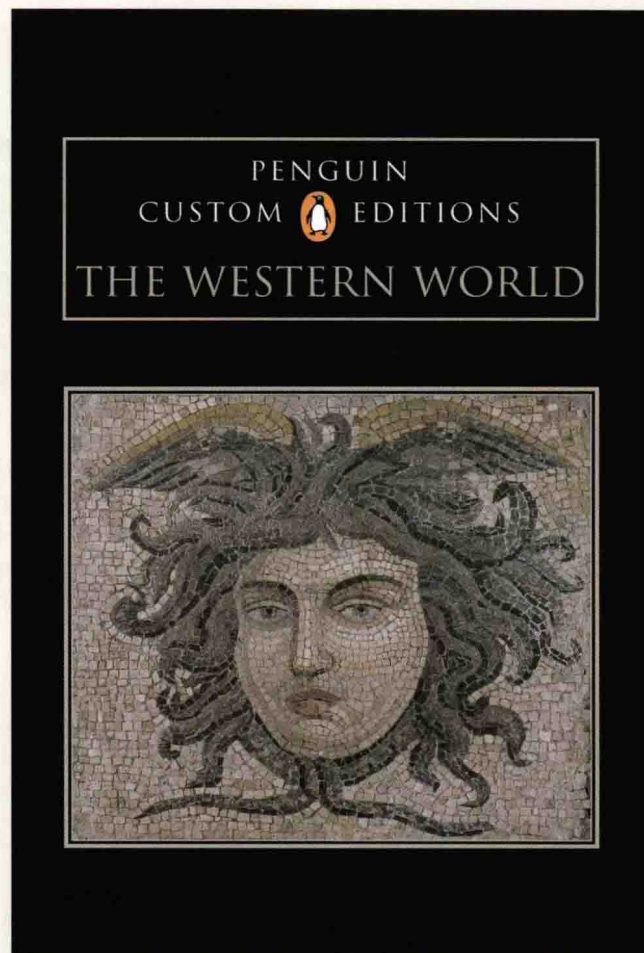
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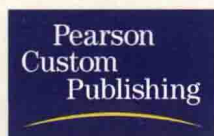
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## PART ONE

### BEFORE THE WEST

The Inhabited World from the First Civilizations to Alexander the Great

(PREHISTORY–300 B.C.E.)



#### CHAPTER 1

### STONE, BRONZE, AND WORD

Prehistory and Early Civilizations

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