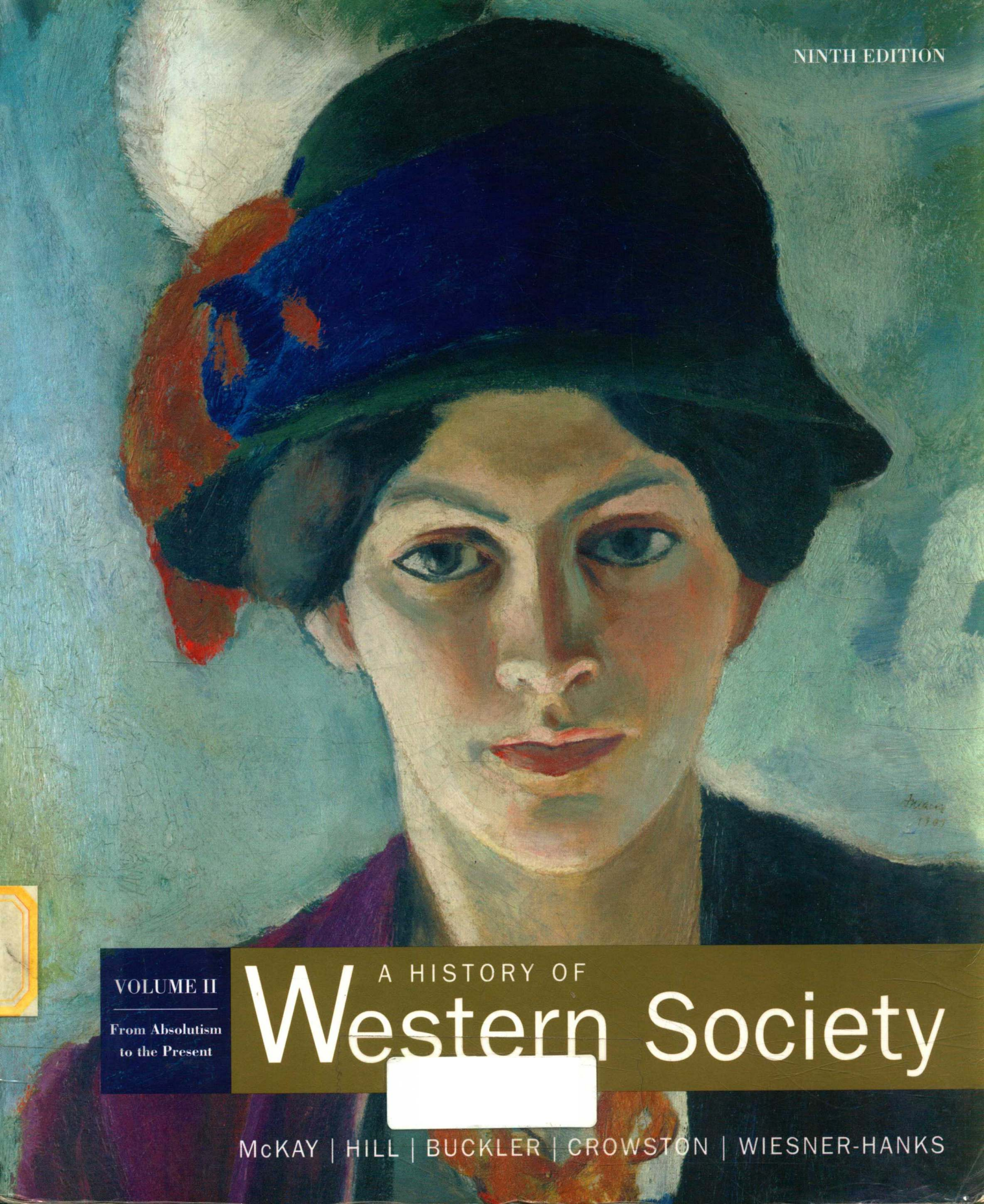


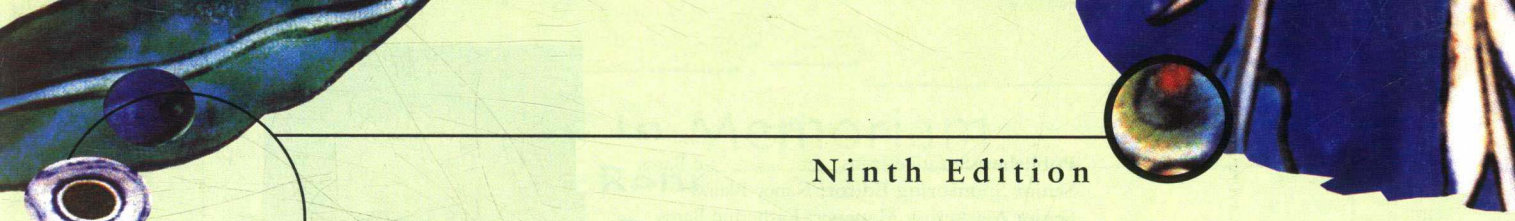
NINTH EDITION

VOLUME II

From Absolutism to the Present

A HISTORY OF Western Society

McKAY | HILL | BUCKLER | CROWSTON | WIESNER-HANKS



Ninth Edition

A History of Western Society

Volume II

From Absolutism to the Present

John P. McKay
University of Illinois at Urbana-Champaign

Bennett D. Hill
Late of Georgetown University

John Buckler
University of Illinois at Urbana-Champaign

Clare Haru Crowston
University of Illinois at Urbana-Champaign

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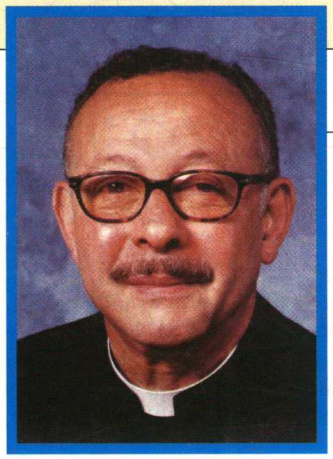
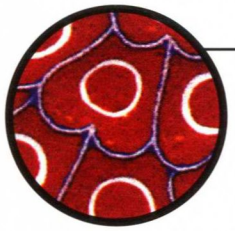


In Memoriam

Bennett David Hill

1934 – 2005

Bennett Hill, who authored many of the chapters in earlier editions of this book, was born in Baltimore, Maryland, the son of African American Catholics. When Bennett was ten, the family moved north to Philadelphia, where his father worked for the U.S. Postal Service and his mother for the Veterans Administration. Bennett attended public schools, and his intellectual prowess was soon evident. He won a scholarship to Princeton University, where he received an excellent education that he always treasured. Majoring in history and graduating cum laude, Bennett was a trailblazer—one of the first African Americans to receive an undergraduate degree from Princeton. He subsequently earned a doctorate in European history at Princeton, joined the history department of the University of Illinois at Urbana-Champaign, and later served as department chair. Bennett was a popular but demanding teacher with a passion for medieval social history. His colleagues at Illinois remember especially his keen intellect, elegant taste, literary flair, and quick, sometimes mischievous wit. (He once persuaded some of his students that he followed medieval tradition and trimmed his front lawn with sheep rather than a lawn mower.) Establishing a scholarly reputation as a leading expert on medieval monasticism, Bennett heeded a spiritual call in midlife and became a Benedictine monk and ordained priest at St. Anselm's Abbey in Washington, D.C. He often served Mass at the parish church of his grandparents in Baltimore. Yet Bennett never lost his passion for European and world history, teaching regularly as a visiting professor at Georgetown University. An indefatigable worker with insatiable curiosity, he viewed each new edition as an exciting learning opportunity. At the time of his sudden and unexpected death in February 2005 he was working on a world history of slavery, which grew out of his research and reflected his proud heritage and intensely ethical concerns. A complex and many-sided individual, Bennett was a wonderful conversationalist, an inspiring human being, and the beloved brother and uncle of a large extended family. His sudden passing has been a wrenching loss for all who knew him.



About the Authors

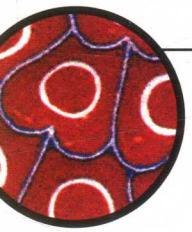
John P. McKay Born in St. Louis, John P. McKay received his B.A. from Wesleyan University (1961), his M.A. from the Fletcher School of Law and Diplomacy (1962), and his Ph.D. from the University of California, Berkeley (1968). He began teaching history at the University of Illinois in 1966 and became a Professor there in 1976. John won the Herbert Baxter Adams Prize for his book *Pioneers for Profit: Foreign Entrepreneurship and Russian Industrialization, 1885–1913* (1970). He has also written *Tramways and Trolleys: The Rise of Urban Mass Transport in Europe* (1976) and has translated Jules Michelet's *The People* (1973). His research has been supported by fellowships from the Ford Foundation, the Guggenheim Foundation, the National Endowment for the Humanities, and IREX. He has written well over a hundred articles, book chapters, and reviews, which have appeared in numerous publications, including *The American Historical Review, Business History Review, The Journal of Economic History,* and *Slavic Review.* He contributed extensively to C. Stewart and P. Fritzsche, eds., *Imagining the Twentieth Century* (1997).

Bennett D. Hill A native of Philadelphia, Bennett D. Hill earned an A.B. from Princeton (1956) and advanced degrees from Harvard (A.M., 1958) and Princeton (Ph.D., 1963). He taught history at the University of Illinois, where he was department chair from 1978 to 1981. He published *English Cistercian Monasteries and Their Patrons in the Twelfth Century* (1968), *Church and State in the Middle Ages* (1970), and articles in *Analecta Cisterciensia, The New Catholic Encyclopaedia, The American Benedictine Review,* and *The Dictionary of the Middle Ages.* His reviews appeared in *The American Historical Review, Speculum, The Historian,* the *Journal of World History,* and *Library Journal.* He was one of the contributing editors to *The Encyclopedia of World History* (2001). He was a Fellow of the American Council of Learned Societies and served on the editorial board of *The American Benedictine Review,* on committees of the National Endowment for the Humanities, and as vice president of the American Catholic Historical Association (1995–1996). A Benedictine monk of St. Anselm's Abbey in Washington, D.C., he was also a Visiting Professor at Georgetown University.

John Buckler Born in Louisville, Kentucky, John Buckler received his Ph.D. from Harvard University in 1973. In 1980 Harvard University Press published his *Theban Hegemony, 371–362 B.C.* He published *Philip II and the Sacred War* (Leiden, 1989) and also edited *BOIOTIKA: Vorträge vom 5. Internationalen Böotien-Kolloquium* (Munich, 1989). In 2003 he published *Aegean Greece in the Fourth Century B.C.* In the following year appeared his editions of W. M. Leake, *Travels in the Morea* (three volumes), and Leake's *Peloponnesiaca.* Cambridge University Press published his *Central Greece and the Politics of Power in the Fourth Century*, edited by Hans Beck, in 2007.

Clare Haru Crowston Born in Cambridge, Massachusetts, and raised in Toronto, Clare Haru Crowston received her B.A. in 1985 from McGill University and her Ph.D. in 1996 from Cornell University. Since 1996, she has taught at the University of Illinois, where she has served as associate chair and Director of Graduate Studies, and is currently Associate Professor of history. She is the author of *Fabricating Women: The Seamstresses of Old Regime France, 1675–1791* (Duke University Press, 2001), which won two awards, the Berkshire Prize and the Hagley Prize. She edited two special issues of the *Journal of Women's History* (vol. 18, nos. 3 and 4) and has published numerous articles and reviews in journals such as *Annales: Histoire, Sciences Sociales*, *French Historical Studies*, *Gender and History*, and the *Journal of Economic History*. Her research has been supported with grants from the National Endowment for the Humanities, the Mellon Foundation, and the Bourse Châteaubriand of the French government. She is a past president of the Society for French Historical Studies and a former chair of the Pinkney Prize Committee.

Merry E. Wiesner-Hanks Having grown up in Minneapolis, Merry E. Wiesner-Hanks received her B.A. from Grinnell College in 1973 (as well as an honorary doctorate some years later), and her Ph.D. from the University of Wisconsin–Madison in 1979. She taught first at Augustana College in Illinois, and since 1985 at the University of Wisconsin–Milwaukee, where she is currently UWM Distinguished Professor in the department of history. She is the co-editor of the *Sixteenth Century Journal* and the author or editor of nineteen books and many articles that have appeared in English, German, Italian, Spanish, and Chinese. These include *Early Modern Europe, 1450–1789* (Cambridge, 2006), *Women and Gender in Early Modern Europe* (Cambridge, 3d ed., 2008), and *Gender in History* (Blackwell, 2001). She currently serves as the Chief Reader for Advanced Placement World History and has also written a number of source books for use in the college classroom, including *Discovering the Western Past* (Houghton Mifflin, 6th ed., 2007) and *Discovering the Global Past* (Houghton Mifflin, 3d ed., 2006), and a book for young adults, *An Age of Voyages, 1350–1600* (Oxford, 2005).



Preface

A History of Western Society grew out of the authors' desire to infuse new life into the study of Western Civilization. We knew that historians were using imaginative questions and innovative research to open up vast new areas of historical interest and knowledge. We also recognized that these advances had dramatically affected the subject of European economic, intellectual, and, especially, social history, while new research and fresh interpretations were also revitalizing the study of the traditional mainstream of political, diplomatic, and religious developments. Despite history's vitality as a discipline, however, it seemed to us at the time that both the broad public and the intelligentsia were generally losing interest in the past. That, fortunately for us all, has not proven the case.

It was our conviction, based on considerable experience introducing large numbers of students to the broad sweep of Western Civilization, that a book in which social history was the core element could excite readers and inspire a renewed interest in history. Our strategy was thus twofold. First, we incorporated recent research by social historians as we sought to re-create the life of ordinary people in appealing human terms. At the same time, we were determined to give great economic, political, cultural, and intellectual developments the attention they unquestionably deserve. We wanted to give individual readers and instructors a balanced, integrated perspective so that they could pursue—on their own or in the classroom—those themes and questions that they found particularly exciting and significant. In an effort to realize fully the potential of our fresh yet balanced approach, we made many changes, large and small, in the editions that followed.

Changes in the Ninth Edition

In preparing the Ninth Edition we have worked hard to keep our book up-to-date by including as much valuable and relevant new scholarship as possible. We have also strengthened our distinctive yet balanced approach to a wide range of topics. In addition, we have revised the layout of the chapters somewhat to foreground the historical questions posed and answered in each chapter, and added a new map feature. This edition includes the best of previous editions, while blending in the most important recent findings.

Conceptual and Content Revisions

Several main lines of revision have guided our many changes. In particular, we have approached the history of the West as part of the history of the world and have devoted more space to Europe's interactions with the rest of the world. This has meant that some parts of the book have been completely reconceptualized and reorganized, as have many of the sections within chapters. Chapter 15 is now entirely devoted to European exploration, discovery, and conquest and also includes coverage of world contacts before Columbus. Chapter 7 includes fuller discussion of Central Asian steppe peoples; Chapter 19 includes discussion of European trade with Asia; and Chapter 20 incorporates extended coverage of the impact of colonial products, including sugar, tea, coffee, and tobacco. Chapter 21 has considerable new material on the Haitian revolution; Chapter 29 includes more on World War II outside of Europe; and Chapter 30 has more on decolonization in the Middle East and Africa.

A second major change is updated discussion of gender throughout the text. The development of women's and gender history has been a central part of the expansion of historical knowledge over the last several decades, and this edition includes even fuller discussion of the role of gender in shaping human experience than did previous editions. Some of this new material focuses on women, including expanded discussion of women in medieval monasticism (Chapter 10), women's role in the court culture of early modern Europe (Chapter 16), and women's work in the Industrial Revolution (Chapter 22). Some new text focuses explicitly on norms and patterns of masculinity, including those of classical Athens and Sparta (Chapter 3) and medieval knightly culture (Chapter 10). Other sections ask readers to consider the ways in which gender is related to other social hierarchies, such as social status and race (Chapters 1, 13, and 30), or ways in which religious or intellectual concepts are

gendered (Chapters 2 and 16). New scholarship on gender has meant revisions in other sections as well, including discussion of the Roman family, the Reformation, the witch-hunts, the scientific revolution, nineteenth-century cities, and cold war Europe. The discussion of gender is accompanied by updates to the material on sexuality in many chapters, as this is a field of scholarship growing very rapidly.

These two major lines of revision are accompanied by continued enhancement of content that began in earlier editions. The social history focus that has been the core element of this book since its first edition continues, with more material on Roman family life (Chapter 5), popular religious practices (Chapters 10, 11, and 20), and the consumer revolution (Chapter 20), to cite just a few examples. In addition to more material on Europe in a global perspective, we have continued to incorporate more discussion of groups and regions that are frequently shortchanged in the general histories of Europe and Western Civilization. This expanded scope reflects the renewed awareness within the profession of Europe's enormous historical diversity, as well as the efforts of contemporary Europeans to understand the ambivalent and contested meanings of their national, regional, ethnic, and pan-European identities. Examples of this enlarged scope include more discussion of the Celts and Huns (Chapter 7), more on the Vikings and Magyars in eastern Europe (Chapter 8), and more material on Scandinavia in several chapters. Chapter 10 has been reconceptualized from a unit that focuses solely on Christians to one that explores Muslim and Jewish as well as Christian popular religion, and it includes discussions of similarities and differences among these three groups. The history of Jews in Europe is incorporated into a number of chapters as well. Several chapters examine notions of race during times of significant cultural change, including the Renaissance (Chapter 13), the first wave of colonization (Chapter 15), the Enlightenment (Chapter 18), and nineteenth-century urban society (Chapter 24).

An important part of this continued broader focus is material on Islam. Chapter 8 now begins with the development of Islam and includes comprehensive discussion of Muslim Spain. Chapter 9 maintains the discussion of the Arab influence in medieval Sicily highlighted in previous editions. Chapters 17, 25, and 27 all include significant new material on the Ottoman Empire. Several of the new features focus on Muslims living in Europe, as well as issues involving Christian-Muslim relations.

We believe that including examples of problems of historical interpretations in our text helps our readers develop the critical-thinking skills that are among the most precious benefits of studying history. Examples of this more open-ended, interpretative approach include a discussion of the importance of the Lost Gospels (Chapter 6), disagreements about the pathology of the Black Death (Chapter 12), debates about the impact of Enlightenment thought (Chapter 18), and renewed debate on personal and collective responsibility for the Holocaust (Chapter 29).

Concern with terminology is key to new ways in which history is being studied, researched, and presented, and among the historiographical issues we present are some that ask readers to consider the implications of words they (and historians) use regularly without thinking much about them. This includes a consideration of what we mean by "the West" (Chapter 1), discussion of the terms "Middle Ages" (Chapter 8), "Renaissance," and "modern" (Chapter 13), and disputes about who was and was not part of "the nation" (Chapter 25) or included in understandings of "Europe" (Chapter 31).

This edition includes several major changes in the organization of chapters. Chapter 7 now focuses explicitly on late antiquity, taking into account the exciting new scholarship on this period of transition. Chapter 9 brings together material on political developments in the High Middle Ages previously in several chapters, and Chapter 11 focuses on medieval urban life and culture. Chapter 14 now includes material on the Reformations, religious wars, and witch-hunts, while, as noted above, Chapter 15 now focuses on exploration and overseas expansion.

New Pedagogical Features

To help focus and guide the reader, we pose specific historical questions keyed to the main chapter headings at the beginning of each chapter. These questions are then answered in the course of each chapter and repeated in an end-of-chapter summary that concisely reiterates the chapter's findings. For this edition, many of the questions have been reframed, and the chapter summaries rewritten, to maximize the usefulness of this popular pedagogical device. Dates have been added to most chapter titles.

This edition also adds a new feature, "Mapping the Past." Historians have long relied on maps to help explain the stories that they tell, but we have found that students often do not pay as much attention to the maps as they should. Thus in the new "Mapping the Past" feature, one map in each chapter includes questions for discussion. Some of these questions refer only to a single

map, while others encourage students to compare different maps in order to trace processes over time.

Distinctive Features

In addition to the new "Mapping the Past" feature, this edition continues to include distinctive features from earlier editions that guide the reader in the process of historical understanding.

Individuals in Society

Included in each chapter is the feature "Individuals in Society," which offers a brief study of a woman, man, or group, informing us about the societies in which they lived. Each study or biographical sketch has been carefully integrated into the body of the text. The "Individuals in Society" feature grew out of our long-standing focus on people's lives and the varieties of historical experience, and we believe that readers will empathize with these human beings as they themselves seek to define their own identities. The spotlighting of individuals, both famous and obscure, perpetuates the greater attention to cultural and intellectual developments that we used to invigorate our social history in earlier editions, and it reflects changing interests within the historical profession as well as the development of "micro-history."

The range of men and women we consider is broad. For this edition, and sometimes at readers' suggestion, we have dropped some individuals and replaced them with others who add their own contributions to history. Chapter 4 now focuses on the Greek mathematician Archimedes and the practical application of science. Chapter 10 looks at the German abbess and mystic Hildegard of Bingen and Chapter 11 at the Italian merchant Francesco Datini. In keeping with this edition's increasing attention to individuals from outside western Europe who had an impact on European developments, Chapter 17 looks at Hürrem, first the concubine and then the wife of Suleiman the Magnificent, and Chapter 21 at Toussaint L'Ouverture, leader of the revolution in the French colony of Saint-Domingue. Chapter 23 focuses on the French historian Jules Michelet, who viewed nationalism as a means of lessening social tensions, and Chapter 30 on Margaret Thatcher, the first woman to become prime minister in Britain. Chapter 31 focuses on Tariq Ramadan, the controversial European-Muslim intellectual. In addition to these new individuals, in some cases, such as Nefertiti (Chapter 1), Theodora (Chapter 7), and Leonardo da Vinci (Chapter 13), we have kept the same individuals, but completely rewritten the feature to bring it in line with current scholarship.

Listening to the Past

A two-page feature called "Listening to the Past" extends and illuminates a major historical issue considered in each of the text's chapters through the presentation of a source or small group of sources. In the new edition we have reviewed our selections and made judicious substitutions. Chapter 5 now focuses on a complex magic charm used during the Roman Empire and perhaps earlier to attract a lover. Chapter 11 again takes up the theme of love, exploring the courtly love tradition in medieval literature. Chapter 20 focuses on Louis Sebastien Mercier's comments on everyday life in eighteenth-century Paris, and Chapter 23 on the reflections of a Czech historian writing during the revolution of 1848. Chapter 27 features Arab protests regarding the establishment of the League of Nations mandates in the former Ottoman Empire and the establishment of a Jewish homeland in Palestine. Chapter 31 examines riots in the suburbs of Paris by French people of Arab descent in late 2005. As in the "Individuals in Society" feature, in addition to these brand-new sources, sources that appeared in previous editions have often been contextualized in new ways reflective of current scholarship.

Each primary source opens with a problem-setting introduction and closes with "Questions for Analysis" that invite students to evaluate the evidence as historians would. Drawn from a range of writings addressing a variety of social, cultural, political, and intellectual issues, these sources promote active involvement and critical interpretation. Selected for their interest and importance and carefully fitted into their historical context, these sources do indeed allow the student to "listen to the past" and to observe how history has been shaped by individual men and women, some of them great aristocrats, others ordinary folk.

Images in Society

This edition continues to include the photo essay "Images in Society." The complete text now contains eight essays, each consisting of a short narrative with questions, accompanied by several pictures. The goal of the feature is to encourage students to think critically: to view and compare visual illustrations and draw conclusions about the societies and cultures that produced those objects. Thus, in Chapter 1 appears the discovery of the "Iceman," the frozen remains of an unknown

herdsman. "The Roman Villa at Chedworth" in Britain mirrors Roman provincial culture (Chapter 6). The essay "From Romanesque to Gothic" treats the architectural shift in medieval church building and aims to show how the Gothic cathedral reflected the ideals and values of medieval society (Chapter 11). "Art in the Reformation" (Chapter 14) examines both the Protestant and Catholic views of religious art. Chapter 17 presents the way monarchs displayed their authority visually in "Absolutist Palace Building." Moving to modern times, the focus in Chapter 19 changes to "London: The Remaking of a Great City," which depicts how Londoners rebuilt their city after a great catastrophe. "Class and Gender Boundaries in Women's Fashion, 1850–1914" studies women's clothing in relationship to women's evolving position in society and gender relations (Chapter 24). "Pablo Picasso and Modern Art" looks at some of Picasso's greatest paintings to gain insight into his principles and the modernist revolution in art (Chapter 28).

Additional Features

The illustrative component of our work has been carefully revised. We have added many new illustrations to our extensive art program, which includes more than four hundred color reproductions, letting great art and important events come alive. As in earlier editions, all illustrations have been carefully selected to complement the text, and all carry informative captions, based on thorough research, that enhance their value and have been revised for the current edition. Artwork remains an integral part of our book; the past can speak in pictures as well as in words. The use of full color serves to clarify the maps and graphs and to enrich the textual material. The maps and map captions have been updated to correlate directly to the text, and new maps, as well as the "Mapping the Past" feature, have been added.

Each chapter includes a chronology feature that lists major developments in the period discussed in the chapter. In addition, topic-specific timelines appear at key points throughout the book. Once again we provide a unified timeline at the end of the text. Comprehensive and easy to locate, this useful timeline allows students to compare developments over the centuries.

A list of Key Terms concludes each chapter. These terms are highlighted in boldface in the text. The student may use these terms to test his or her understanding of the chapter's material.

In addition to posing chapter-opening questions and presenting more problems in historical interpretation, we have quoted extensively from a wide variety of primary sources in the narrative, demonstrating in our use of these quotations how historians evaluate evidence. Thus primary sources are examined as an integral part of the narrative as well as presented in extended form in the "Listening to the Past" chapter feature. We believe that such an extensive program of both integrated and separate primary source excerpts will help readers learn to interpret and think critically.

Each chapter concludes with a carefully selected list of suggestions for further reading, revised and updated to keep them current with the vast amount of new work being done in many fields. These bibliographies are shorter than those in previous editions, as readers may now find more extensive suggestions for further reading on the website **college.hmco.com/history/west/mckay/western_society/9e/student_home.html**.

Throughout the text, icons direct students to online interactive maps and primary sources corresponding to discussions in the text and to the student and instructor websites.

Flexible Format

Western Civilization courses differ widely in chronological structure from one campus to another. To accommodate the various divisions of historical time into intervals for a two-quarter, three-quarter, or two-semester period, *A History of Western Society* is published in four versions, three of which embrace the complete work:

- One-volume hardcover edition
- Two-volume paperback: *Volume I: From Antiquity to the Enlightenment* (Chapters 1–17); *Volume II: From Absolutism to the Present* (Chapters 16–31)
- Three-volume paperback: *Volume A: From Antiquity to 1500* (Chapters 1–13); *Volume B: From the Renaissance to 1815* (Chapters 12–21); *Volume C: From the Revolutionary Era to the Present* (Chapters 21–31)
- *Since 1300* (Chapters 12–31), paperback for courses on Europe since the Renaissance

Note that overlapping chapters in both the two- and the three-volume sets permit still wider flexibility in matching the appropriate volume with the opening and closing dates of a course term.

Ancillaries

A wide array of supplements accompany this text to help students better master the material and to help instructors in teaching from the book:

- Student Website
- Instructor Website
- Online Instructor's Resource Manual
- HM Testing CD-ROM (powered by Diploma)
- Online Study Guide (powered by eCommerce)
- PowerPoint maps, images, and lecture outlines
- PowerPoint questions for personal response systems
- Blackboard™ and WebCT™ course cartridges
- Eduspace™ (powered by Blackboard™)
- Interactive ebook
- HistoryFinder

The *Student Website,* prepared by Leslie Kauffman, is a companion website for students that includes a wide range of material correlated to each book chapter such as learning objectives, chapter outlines, pre-class quizzes, interactive flashcards, chronological ordering exercises, primary sources, interactive map exercises, and ACE self-tests. Students can also find general text resources such as an online glossary, audio mp3 files of chapter summaries, and material on how to study more effectively. Throughout the text, icons direct students to relevant exercises and self-testing material located on the student website. Access the student website for this text by visiting **college.hmco.com/history/west/mckay/western_society/9e/student_home.html**.

The *Instructor Website* is a companion website for instructors. It features all of the material on the student website plus additional password-protected resources that help instructors teach the course, such as an electronic version of the *Instructor's Resource Manual* and *PowerPoint* slides. Access the instructor website for this text by visiting **college.hmco.com/history/west/mckay/western_society/9e/instructor_home.html**.

The *Instructor's Resource Manual*, prepared by John Reisbord, contains instructional objectives, chapter outlines, lecture suggestions, guidelines for using primary sources, classroom activities, map activities, audiovisual bibliographies, Internet resources, and suggested readings.

HM Testing (powered by *Diploma*) offers instructors a flexible and powerful tool for test generation and test management. Now supported by the Brownstone Research Group's market-leading *Diploma* software, this new version of *HM Testing* significantly improves on functionality and ease of use by offering all the tools needed to create, author, deliver, and customize multiple types of tests. *Diploma* is currently in use at thousands of college and university campuses throughout the United States and Canada. The *HM Testing* content for this text was developed by John Reisbord and offers key term identification, essay questions (with guidelines for how to effectively write the essay), multiple-choice questions (with page references to the correct responses), and map questions that refer to maps in the text, as well as a final exam.

The *Online Study Guide* (powered by *eCommerce*) offers students additional materials to aid their study and mastery of the text. The *Study Guide* content was developed by Carla Falkner of Northeast Mississippi Community College and offers learning objectives, chapter key points, review questions, major political ideas exercises, issues for essay and discussion, geography questions, map feature questions, and primary source analysis.

We are pleased to offer a collection of Western Civilization *PowerPoint* lecture outlines, maps, and images for use in classroom presentations. Detailed lecture outlines correspond to the book's chapters and make it easier for instructors to cover the major topics in class. The art collection includes all of the photos and maps in the text, as well as numerous other images from our Western Civilization titles. *PowerPoint* questions and answers for use with personal response system software are also offered to adopters free of charge.

A variety of assignable homework and testing material has been developed to work with the *Blackboard*™ and *WebCT*™ course management systems, as well as with *Eduspace*™: Houghton Mifflin's Online Learning Tool (powered by *Blackboard*™). *Eduspace*™ is a web-based online learning environment that provides instructors with a gradebook and communication capabilities, such as synchronous and asynchronous chats and announcement postings. It offers access to assignments such as over 650 gradable homework exercises, writing assignments, interactive maps with questions, primary sources, discussion questions for online discussion boards, and tests, which all come ready to use. Instructors can choose to use the content as is, modify it, or even add their own. *Eduspace*™ also contains an interactive ebook, which contains in-text links to interactive maps, primary sources, and audio pronunciation files, as well as review and self-testing material for students.

HistoryFinder, a new Houghton Mifflin technology initiative, helps instructors create rich and exciting classroom presentations. This online tool offers thousands of online resources, including art, photographs, maps, primary sources, multimedia content, Associated Press interactive modules, and ready-made *PowerPoint* slides. *HistoryFinder*'s assets can easily be searched by keyword, or browsed from pull-down menus of topic, media type, or by textbook. Instructors can then browse, preview, and download resources straight from the website.

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J. P. M. B. D. H. J. B. C. H. C. M. E. W.

Introduction: The Origins of Modern Western Society

chapter preview

- *The Ancient World*
- *The Middle Ages*
- *Early Modern Europe*

The notion of "the West" has ancient origins. Greek civilization grew up in the shadow of earlier civilizations to the south and east of Greece, especially Egypt and Mesopotamia. Greeks defined themselves in relation to these more advanced cultures, which they lumped together as "the East." They passed this conceptualization on to the Romans, who in turn transmitted it to the peoples of western and northern Europe. When Europeans established overseas colonies in the late fifteenth century, they believed they were taking Western culture with them, even though many of its elements, such as Christianity, had originated in what Europeans by that point regarded as the East. Throughout its long history, the meaning of "the West" has shifted, but in every era it has meant more than a geographical location.

The Ancient World

The ancient world provided several cultural elements that the modern world has inherited. First came the beliefs of the Hebrews (Jewish forebears) in one God and in a chosen people with whom God had made a covenant. The book known as the Scriptures, or "sacred writings," embodied Hebraic law, history, and culture. Second, Greek architectural, philosophical, and scientific ideas have exercised a profound influence on Western thought. Rome subsequently gave the West language and law. The Latin language became the instrument of verbal and written communication for more than a thousand years; Roman concepts of law and government molded Western ideas of political organization. Finally, Christianity, the spiritual faith and ecclesiastical organization that derived from a Palestinian Jew, Jesus of Nazareth (ca 3 B.C.–A.D. 29), also came to condition Western religious, social, and moral values and systems.

The Hebrews

The Hebrews probably originated in northern Mesopotamia. Nomads who tended flocks of sheep, they were forced by drought to follow their patriarch Abraham into the Nile Delta in Egypt according to biblical tradition. The Egyptians enslaved Abraham's grandson Jacob and put his descendants to work on agricultural and building projects. In the crucial

event of early Jewish history known as "the Exodus," the biblical lawgiver Moses, in response to God's command, led the Hebrews out of Egypt into the Promised Land (Palestine) in the thirteenth century B.C. At that time, the Hebrews consisted of twelve disunited tribes made up of families. They all believed themselves to be descendants of a common ancestor, Abraham. The family was their primary social institution, and most families engaged in agricultural or pastoral pursuits. Under the pressure of a series of wars for the control of Palestine, the twelve independent Hebrew tribes were united into a centralized political force under one king. Kings Saul, David, and especially Solomon (ca 965–925 B.C.) built the Hebrew nation with its religious center at Jerusalem, the symbol of Jewish unity.

The Hebrews developed their religious ideas in the Scriptures, also known as the Hebrew Bible and (to Christians) the Old Testament. In their migration, the Hebrews had come in contact with many peoples, such as the Mesopotamians and the Egyptians, who had many gods. The Hebrews, however, were monotheistic: theirs was the one and only God, he had created all things, his presence filled the universe, and he took a strong personal interest in the individual. According to the Scriptures, during the Exodus from Egypt, God had made a covenant with the Hebrews. He promised to protect them as his chosen people and to give them the land; in return, they must worship only him and obey the Ten Commandments that he had given Moses. The Ten Commandments constitute an ethical code of behavior, forbidding the Hebrews to steal, lie, murder, or commit adultery. This covenant was to prove a constant force in Jewish life. The first five books of the Hebrew Bible make up the Pentateuch, or the Torah, meaning divine instruction; theoretically, the Torah provides instruction on all activities and social relationships. The Hebrew Bible also contains detailed legal proscriptions, books of history, concepts of social and familial structure, wisdom literature, and prophecies of a Messiah (savior) to come. Parts of the Scriptures show the Hebraic debt to other cultures. For example, the Books of Proverbs and Sirach reflect strong Egyptian influences. The Hebrews developed an emotionally satisfying religion whose ideals not only shaped later faiths, such as Christianity and Islam, but also influenced the modern world.

The Greeks

Whereas ancient Middle Eastern peoples such as the Hebrews interpreted the origins, nature, and end of humanity in religious or theological terms, the Greeks treated these issues in terms of reason. In the fifth century B.C., small independent city-states (poleis) dotted the Greek peninsula. Athens, especially, created a brilliant culture that greatly influenced Western civilization. Athens developed a magnificent architecture whose grace, beauty, and quiet intensity still speak to people. In their comedies and tragedies, the Athenians Aeschylus, Sophocles, and Euripides were the first playwrights to treat eternal problems of the human condition. Athens also experimented with the political system we call democracy. All male citizens participated directly in lawmaking and in the government of the polis. Because the majority of the population—women, foreigners, and slaves—were not allowed to share in the activity of the Assembly, and because aristocrats held most important offices in the polis, Athenian democracy must not be confused with modern democratic practices. The modern form of democracy, moreover, is representative rather than direct: citizens express their views and wishes through elected representatives. Nevertheless, in their noble experiment in which the people were the government and in their view that the state existed for the good of the citizen, Athenians served to create a powerful political ideal.

Classical Greece of the fifth and fourth centuries B.C. also witnessed an incredible flowering of philosophical ideas. The Greeks were not the first people to speculate about the origins and nature of human beings and the universe. The outstanding achievement of the Greeks, rather, was their interest in treating these questions in rational instead of religious terms. Hippocrates, the "father of medicine," taught that natural means—not magical or religious ones—could be found to fight disease. He based his opinions on observation and insisted that medicine was a branch of knowledge separate from philosophy. This distinction between natural science and philosophy was supported by the sophists, who traveled the Greek world teaching young men that human beings were the proper subject for study. They laid great emphasis on logic and the meaning of words and criticized traditional beliefs, religion, and even the laws of the polis.

Building on the approach of the sophists, Socrates (ca 470–399 B.C.) spent his life questioning and investigating. Socrates held that human beings and their environments represent the essential subject for philosophical inquiry. He taught that excellence could be learned and, by seeking excellence through knowledge, human beings could find the highest good and ultimately true happiness. Socrates' pupil Plato (427–347 B.C.) continued his teacher's work. Plato wrote down his thoughts, which survive in the form of dialogues. He founded a school, the Academy, where he developed the theory that visible,

tangible things are unreal and archetypes of "ideas" or "forms" that are constant and indestructible. In *The Republic,* the first literary description of a utopian society, Plato discusses the nature of justice in the ideal state. In *The Symposium,* he treats the nature and end of love.

Aristotle (384–322 B.C.), Plato's student, continued the philosophical tradition in the next generation. He investigated many subjects, including the nature of government, ideas of matter and motion, outer space, conduct, and language and literature. In all his works, Aristotle emphasized the importance of directly observing nature; he insisted that theory must follow fact. Aristotle had one of the most inquiring and original minds that Western civilization has ever produced, and his ideas later profoundly shaped both Muslim and Western philosophy and theology.

The Greeks originated medicine, science, philosophy, and other branches of knowledge. They asked penetrating questions and came up with immortal responses. Recent research of Greek historians has focused on two areas: the social and cultural context in which the ideas of Plato and Aristotle flourished and women's experience within that context.

Women's lives were limited by their exclusion from law courts and political assemblies, but they did attend festivals and ceremonies; as priestesses, some women played important roles in public life. Echoing the broader culture, Plato and Aristotle viewed philosophy as an exchange between men in which women had no part.

Greek political and intellectual advances took place against a background of constant warfare. The long and bitter struggle between the cities of Athens and Sparta called the Peloponnesian War (439–404 B.C.), described in the historian Thucydides' classic *The History of the Peloponnesian War,* ended in Athens' defeat. Shortly afterward, Sparta, Athens, and Thebes contested for hegemony in Greece, but no single state was strong enough to dominate the others. Taking advantage of the situation, Philip II (359–336 B.C.) of Macedon, a small kingdom encompassing part of modern Greece and the former Yugoslavia, defeated a combined Theban-Athenian army in 338 B.C. Unable to resolve their domestic quarrels, the Greeks lost their freedom to the Macedonian invader.

In 323 B.C., Philip's son, Alexander of Macedonia, died at the age of 32. During the twelve short years of his reign, Alexander had conquered an empire stretching from Macedonia in the present-day Balkans across the Middle East into Asia as far as India. Because none of the generals who succeeded him could hold together such a vast territory, it disintegrated into separate kingdoms. Scholars label the period dating from around 800 B.C. to 323 B.C., in which the polis predominated, the Hellenic Age. The time span from Alexander's death in 323 B.C. to the fall of Egypt to Rome in 30 B.C., which was characterized by independent kingdoms, is commonly called the Hellenistic Age.

Ladies Chatting In the Hellenistic period, art gracefully embraced the ordinary. This terra-cotta group has captured two well-dressed ladies in intimate conversation. This small piece is realistic in depicting the women, the styles of their clothes, and even their varied colors. *(British Museum/Michael Holford)*

The Hellenistic period witnessed two profoundly significant developments: the diffusion of Greek culture through Asia Minor and the further advance of science, medicine, and philosophy. As Alexander advanced eastward, he established cities and military colonies in strategic spots. Militarily, these helped secure his supply line and control of the countryside. Culturally, as Greek immigrants poured into the East, they served as powerful instruments in the spread of Hellenism. Though the Greeks were a minority in the East, the dominant language, laws, and institutions became Greek. Thus, a uniform culture spread throughout the East. Greek culture linked the East and the West, and this cultural bond later helped Roman efforts impose unity on the Mediterranean world.

Hellenistic scientific progress likewise had enormous consequences. Aristarchus of Samos (ca 310–230 B.C.) rejected Aristotle's idea that the earth is the center of the universe, and using only the naked eye, advanced the heliocentric theory that the earth and other planets revolve around the sun. The Alexandrian mathematician Euclid (ca 300 B.C.) compiled a textbook, *Principles of Geometry,* which has proved basic to education in the West.

Archimedes of Syracuse studied the principles of mechanics governing instruments such as the lever and invented numerous practical devices, including the catapult and Archimedean screw. Hellenistic physicians dissected the human body, enabling better knowledge of anatomy and improvements in surgery. The mathematician Eratosthenes (285–ca 204 B.C.), who directed the library of Alexandria—the greatest seat of learning in the Hellenistic world—calculated the earth's circumference geometrically at 24,675 miles; it is actually 24,860 miles.

In philosophy, Hellenistic thinkers continued the rational approach of the Greeks. Stoicism, so called from the building where its earliest proponents taught (the *Stoa*), represents the greatest philosophical development of the Hellenistic period. Stressing the value of inner strength, or fortitude, in facing life's difficulties, the Stoics originated the concept of natural law; that is, because all men are brothers and all good men live in harmony with nature (reason) and the universe, one law—the natural law—governs all. The Stoics advocated a universal state government: not a political state but an ethical one based on individual behavior. These ideas strongly attracted the Romans, who used the ideal of a universal state as a rationale for extending their empire over peoples of diverse laws and institutions.

Rome

The city of Rome, situated near the center of the boot-shaped peninsula of Italy, conquered all of what it considered to be the civilized world. Rome's great achievement, however, rested in its ability not only to conquer peoples but also to incorporate them into the Roman way of life. Rome created a world state that embraced the entire Mediterranean basin. It bequeathed to the Middle Ages and the modern world three great legacies: Roman law, the Latin language, and flexible administrative practices.

According to tradition, Rome was founded in the mid-eighth century B.C. Etruscans from the north and waves of Greek immigrants from the south influenced its early history. In 509 B.C., Rome expelled the Etruscan king, Tarquin the Proud, and founded a republic. Scholars customarily divide Roman history into two stages: the republic (ca 509–31 B.C.), during which Rome grew from a small city-state to an empire, and the empire, the period when the old republican constitution fell to a constitutional monarchy. Between 509 and 290 B.C. Rome subdued all of Italy, and between 282 and 146 B.C. slowly acquired an overseas empire. The dominant feature of the social history of the early republic was the clash between patrician aristocrats and plebeian commoners.

While the Greeks speculated about the ideal state, the Romans pragmatically developed methods of governing themselves and their empire. The basis of Roman society was the family, headed by the paterfamilias, who held life and death authority over his wife, children, and servants. The senate was the most important political institution of the republic. Composed of aristocratic elders, it initially served to advise the other governing group, the magistrates. As the senate's prestige increased, its advice came to have the force of law. Roman law, called the *ius civilis* or "civil law," consisted of statutes, customs, and forms of procedure. The goal of the *ius civilis* was to protect citizens' lives, property, and reputations. As Rome expanded, first throughout Italy and then into the Mediterranean basin, legal devices had to be found to settle disputes among foreigners or between foreigners and Romans. Sometimes magistrates adopted parts of foreign legal systems. On other occasions, they used the law of equity: with no precedent to guide them, they made decisions on the basis of what seemed fair to all parties. Thus, with flexibility the keynote in dealing with specific cases and circumstances, a new body of law, the *ius gentium* or "law of the peoples," evolved. This law was applicable to both Romans and foreigners.

Law was not the only facet of Hellenistic culture to influence the Romans. The Roman conquest of the Hellenistic East led to the wholesale confiscation of Greek sculpture and paintings to adorn Roman temples and homes. Greek literary and historical classics were translated into Latin; Greek philosophy was studied in the Roman schools; educated people learned Greek as a matter of course. Public baths based on the Greek model—with exercise rooms, swimming pools, and reading rooms—served not only as centers for recreation and exercise but as centers of Roman public life. Rome assimilated the Greek achievement, and Hellenism became an enduring feature of Roman life.

With territorial conquests Romans also acquired serious problems in the control of their vast lands, which surfaced toward the end of the second century B.C. Characteristically, the Romans responded practically, with a system of provincial administration that placed appointed state officials at the head of local provincial governments. The Romans devised an efficient system of tax collecting as well. Overseas warfare required huge armies for long periods of time. A major theme of current historical research has been the changing composition of the Roman army during the republic and the empire. A few army of-

ficers gained fabulous wealth, but most soldiers did not and returned home to find their farms in ruins. Those with cash to invest bought up small farms, creating vast estates called *latifundia.* Landless veterans migrated to Rome seeking work. Unable to compete with the tens of thousands of slaves in Rome, they formed a huge unemployed urban population. Their demands for work and political reform were bitterly resisted by the aristocratic senate, and civil war characterized the first century B.C.

Out of the violence and disorder emerged Julius Caesar (100–44 B.C.), a victorious general, shrewd politician, and highly popular figure. He took practical steps to end the civil war, such as expanding citizenship and sending large numbers of the urban poor to found colonies and spread Roman culture in Gaul, Spain, and North Africa. Fearful that Caesar's popularity and ambition would turn Rome into a monarchy, a group of aristocratic conspirators assassinated him in 44 B.C. Civil war was renewed. Ultimately, in 31 B.C. Caesar's adopted son Octavian, known as Augustus, defeated his rivals and became master of Rome.

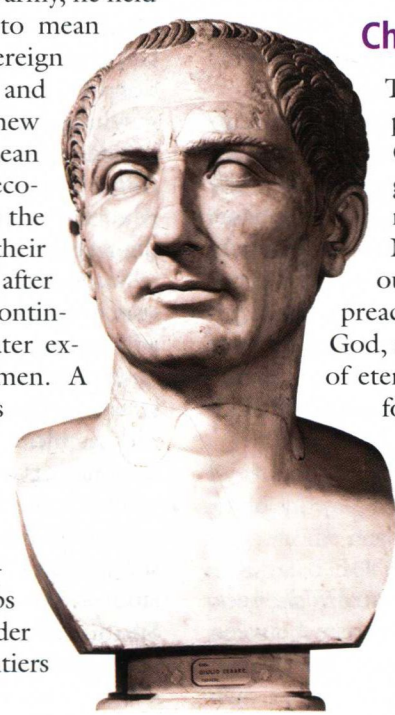
The reign of Augustus (31 B.C.–A.D. 14) marked the end of the republic and the beginning of what historians called the empire. Augustus continued Caesar's work. By fashioning a means of cooperation in government among the people, magistrates, senate, and army, Augustus established a constitutional monarchy that replaced the republic. His own power derived from the various magistracies he held and the power granted him by the senate. Thus, as commander of the Roman army, he held the title of *imperator,* which later came to mean "emperor" in the modern sense of sovereign power. Augustus ended domestic turmoil and secured the provinces. He founded new colonies, mainly in the western Mediterranean basin, which promoted the spread of Greco-Roman culture and the Latin language to the West. Magistrates exercised authority in their regions as representatives of Rome. (Later, after the empire disintegrated, local magnates continued to exercise local power.) Caracalla later extended Roman citizenship to all free men. A system of Roman roads and sea-lanes united the empire. For two hundred years, the Mediterranean world experienced the *pax Romana*—a period of peace, order, harmony, and flourishing culture.

In the third century, this harmony collapsed. Rival generals backed by their troops contested the imperial throne. In the disorder caused by the civil war that ensued, the frontiers were sometimes left unmanned, and Germanic invaders poured across the borders. Throughout the empire, civil war and barbarian invasions devastated towns and farms, causing severe economic depression. The emperors Diocletian (A.D. 285–305) and Constantine (A.D. 306–337) tried to halt the general disintegration by reorganizing the empire, expanding the state bureaucracy, and imposing heavier taxes. For administrative purposes, Diocletian divided the empire into a western half and an eastern half. Constantine established the new capital city of Constantinople in Byzantium. The two sections drifted further apart throughout the fourth century, when the division became permanent. Diocletian's unrealistic attempt to curb inflation by arbitrarily freezing wages and prices failed. In the early fifth century, the borders collapsed entirely, and various Germanic tribes completely overran the western provinces. In 410 and again in 455, Rome itself was sacked by the barbarians.

After the Western Roman Empire's decline, the rich legacy of Greco-Roman culture was absorbed by the medieval world. The Latin language remained the basic medium of communication among educated people for the next thousand years; for almost two thousand years, Latin literature formed the core of all Western education. Roman roads, buildings, and aqueducts remained in use. Rome left its mark on the legal and political systems of most European countries. Rome had preserved the best of ancient culture for later times.

Christianity

The ancient world also left behind a powerful religious legacy, Christianity. Christianity derives from tradition regarding the life, teachings, death, and resurrection of the Galilean Jesus of Nazareth (ca 3 B.C.–A.D. 29). Thoroughly Jewish in his teachings, Jesus preached the coming of the kingdom of God, a "kingdom not of this world," but one of eternal peace and happiness. He urged his followers and listeners to reform their lives according to the commandments, especially those stating, "You shall



Julius Caesar In this bust, the sculptor portrays Caesar as a man of power and intensity. It is a study of determination and an excellent example of Roman portraiture. *(Museo Archeologico Nazionale Naples/Scala/Art Resource, NY)*

love the Lord your God with your whole heart, your whole mind, and your whole soul," and "You shall love your neighbor as yourself." Thus, the heart of Christian teaching is love of God and love of neighbor. Some Jews believed that Jesus was the long-awaited Messiah. Others, to whom Jesus represented a threat to ancient traditions, hated and feared him. Though Jesus did not preach rebellion against the Roman governors, the Roman prefect of Judaea, Pontius Pilate, feared that the popular agitation surrounding Jesus could lead to revolt against Rome. When Jewish leaders subsequently delivered Jesus to the Roman authorities, Pilate, to avert violence, sentenced him to death by crucifixion—the usual method for common criminals. Jesus' followers maintained that he rose from the dead three days later.

Those followers might have remained a small Jewish sect but for the preaching of a Hellenized Jew, Paul of Tarsus (ca A.D. 5–67). Paul taught that Jesus was the Son of God, that he brought a new law of love, and that Jesus' message was to be proclaimed to all people—Greek and Jew, slave and free, male and female. He traveled among and wrote letters to the Christian communities at Corinth, Ephesus, Thessalonica, and other cities. As the Roman Empire declined, Christianity spread throughout the Roman world. Because it welcomed people of all social classes, offered a message of divine forgiveness and salvation, and taught that every individual has a role to play in the building of the kingdom of God, thereby fostering a deep sense of community in many of its followers, Christianity won thousands of adherents. Many early Christian converts were women, who seem to have come particularly from the Greco-Roman middle classes.

Roman efforts to crush Christianity failed. The emperor Constantine legalized Christianity, and in 392, the emperor Theodosius made it the state religion of the empire. Carried by settlers, missionaries, and merchants to Gaul, Spain, North Africa, and Britain, Christianity formed a basic element of Western civilization. Recent scholarly research has stressed that Christianity was a *syncretic* religion; that is, Christianity absorbed aspects of other Middle Eastern religions, such as belief in a savior-god who died and rose again and a sacramental system that included baptism and the Eucharist.

The Middle Ages

Fourteenth-century writers coined the term *Middle Ages,* meaning a middle period of Gothic barbarism between two ages of enormous cultural brilliance—the Roman world of the first and second centuries, and their own age, the fourteenth century, which these writers thought had recaptured the true spirit of classical antiquity. Recent scholars had demonstrated that the thousand-year period between roughly the fourth and fourteenth centuries witnessed incredible developments: social, political, intellectual, economic, and religious. The men and women of the Middle Ages built on the cultural heritage of the Greco-Roman past and made impressive advances in their own right.

The Early Middle Ages

The time period that historians mark off as the early Middle Ages, extending from about the fifth to the tenth century, saw the emergence of a distinctly Western society and culture. The geographical center of that society shifted northward from the Mediterranean basin to western Europe. Whereas a rich urban life and flourishing trade had characterized the ancient world, the Germanic invasions led to the decline of cities and the destruction of commerce. Early medieval society was rural and local, with the farm or *latifundium* serving as the characteristic social unit.

Several processes were responsible for the development of European culture. First, Europe became Christian. Christian missionary activity led to the slow, imperfect Christianization of the Germanic peoples who had overrun the Roman Empire in the West. Christianity taught the barbarians a higher code of morality and behavior and served as the integrating principle of medieval society. Christian writers played a powerful role in the conservation of Greco-Roman thought. They used Latin as their medium of communication, thereby preserving it. They copied and transmitted classical texts. Writers such as Saint Augustine of Hippo (354–430) used Roman rhetoric and Roman history to defend Christian theology. In so doing, they assimilated classical culture to Christian teaching.

Second, as the Germanic tribes overran the Western Roman Empire, they intermarried with the old Gallo-Roman aristocracy. The elite class that emerged held the dominant political, social, and economic power in early—and later—medieval Europe. Germanic custom and tradition, such as ideals of military prowess and bravery in battle, became part of the mental furniture of Europeans.

Third, in the seventh and eighth centuries, Muslim military conquests carried Islam, the religion inspired by the prophet Muhammad (ca 571–632), from the Arab lands across North Africa, the Mediterranean basin, and Spain into southern France. The Arabs eventually translated many Greek texts. When, beginning in the ninth century, those texts were translated from Arabic into