



培文书系·人文科学系列



# HERITAGE OF WESTERN CIVILIZATION

ANCIENT CIVILIZATION AND THE EMERGENCE OF THE WEST

# 西方文明遗产

第9版·上



John L. Beatty Oliver A. Johnson John Reisbord



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# 西方文明遗产 (第9版·上)

## Heritage of Western Civilization

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# Preface

The editor assigned to a work entering its Ninth Edition takes on a special obligation. Since 1958, John Beatty and Oliver Johnson's *Heritage of Western Civilization* has proved a valuable tool for countless students and instructors. Our revision of the Eighth Edition was carried out with full knowledge and respect for the fact that we were working on a book that has stood the test of time. Still, no work such as this reaches a Ninth Edition unless its editors are constantly on the lookout for ways to improve on past efforts.

In a sense, our challenge was very much like that facing any teacher of Western Civilization. Given limited time, or in our case limited space, what should the instructor include and what must he or she leave out? The latter task was at least as difficult as the former. A strong argument could be made for the retention of every selection in the Eighth Edition. However, our mandate was to broaden the range of topics and authors included in this anthology without increasing its length and, in service of that goal, tough choices had to be made. We hope that the inclusion of authors such as the Muslim warrior and courtier Usamah Ibn-Munqidh, the Italian matriarch Alessandra Strozzi, and the Dominican witch hunters Heinrich Kramer and James Sprenger will provide readers with a richer, more complex picture of Western history.

## Changes to the Ninth Edition:

The most important change to the Ninth Edition of the *Heritage of Western Civilization* is the inclusion of fourteen new selections, six of which were authored by women. New sources include:

### Volume I

- Esarhaddon, "Second Inscription of Esarhaddon"
- Xenophon, "The Character of Cyrus"
- Aristotle, "The Care of Infancy"
- Plutarch, "The Insurrection of the Gladiators"
- Hildegard of Bingen, *Letters*
- Usamah Ibn-Munqidh, "An Appreciation of the Frankish Character"
- Laura Cereta, *Letters*
- Alessandra Strozzi, *Letters*



## Volume II

- *Malleus Malificarum*
- Olympe de Gouges, "Declaration of the Rights of Women"
- Henry Mayhew, *London Labour and the London Poor*
- Catherine Booth, "God of Education"
- W.E.B. Du Bois, *The Souls of Black Folk*
- Gusta Dawidson-Draenger, *Justina's Diary*

In addition, the introductions to every source in both volumes of *Heritage* have been revised with an eye to providing students with the necessary context to explore the selection in question, while avoiding the imposition of any particular analytical framework on the material. Finally, in an effort to help facilitate student's close reading and critique of the selections, questions for consideration have been added to the introduction to each source and at the end of the general introduction to each major section.

John Reisbord

Mita Choudhury



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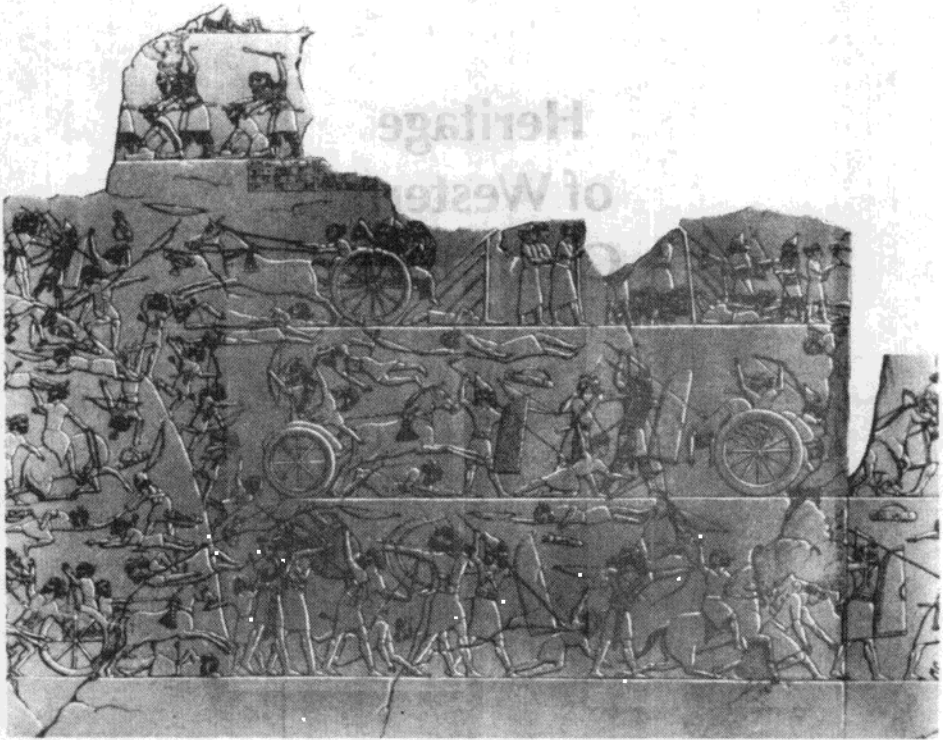
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# Heritage of Western Civilization







Assyrian kings used public art to immortalize their deeds. In this example, Assyrian warriors fight their enemies in a battle scene from a palace wall at Nineveh.



# THE ANCIENT NEAR EAST

The source of Western civilization, the ancient Near East, lies in a relatively small area of land where three continents—Asia, Africa, and Europe—come together. It is difficult to state with precision just when Western civilization began. Two quite different kinds of problems stand in our way. An obvious difficulty is that in very early times people had not developed the art of writing and so could not preserve a detailed or reliable account of their deeds. A more formidable obstacle lies in determining just what constitutes civilization. Clearly we cannot decide when a civilization began until after we have determined what a civilization is. Historians, generally, have solved this problem by dating the birth of civilization from the time people first began to live together in cities. Accepting this criterion, we can date the beginning of Western civilization in the fifth millennium B.C., when inhabitants of the ancient Near East began drifting down from the hills into the fertile river bottoms, abandoning their nomadic existence as herders for a more settled life in towns.

Some historians, however, believe that civilization demands more than city life; in particular, they insist on the necessity of permanent, accurate records. This criterion implies the ability to write. Those who base civilization on the existence of written records have an additional point in their argument, for almost concurrent with the invention of writing at the end of the fourth millennium B.C. there occurred a second event of epochal significance. Usually called the *copper revolution*, this development is important not only because it introduced a metal as the main constituent of arms and implements in place of stone, but also because it led to a vast expansion of commerce. Since few localities possessed copper deposits, it was necessary to transport the supplies long distances from their sources to their destinations. Extensive commerce required larger political units, more complex commercial organization, and better means of transportation and communication. All of these are basic ingredients of civilized life.

Whether we accept the notion that civilized life begins with life in the city or only with the development of a written language, we must recognize a fact often overlooked—that the portion of Western history occupied by the civilizations of the ancient Near East is a large one indeed. If we take as a dividing line the year 500 B.C.—when classical Greece entered its period of greatness—we find that we have cut Western civilization almost exactly in half. And, if we mark the beginning of civilization by the development of city life, we must tip the temporal balance in favor of the pre-Greek world.