



THE
WORLD'S HISTORY
VOLUME I: to 1500

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HOWARD SPODEK



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**To my children, Susie, Josh, and Sarah,
who are always in my thoughts**

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- *The World's History Companion Website* (www.prenhall.com/spodek) works in tandem with the text to help students use the World Wide Web to enrich their understanding of world history. Featuring chapter objectives, study questions, new updates, labeling exercises, and much more, it also links the text with related material available on the Internet.

PREFACE



WHY HISTORY?

The professional historian and the student of an introductory course often seem to pass each other on different tracks. For the professional, nothing is more fascinating than history. For the student, particularly one in a compulsory course, the whole enterprise often seems a bore. This introductory text is designed to help that student understand and share the fascination of the historian. It will also remind professors of their original attraction to history, before they began the specialization that has almost certainly marked their later careers. Furthermore, it encourages student and professor to explore together the history of the world and the significance of this study.

Professional historians love their field for many reasons. History offers perspective and guidance in forming a personal view of human development. It teaches the necessity of seeing many sides of issues. It explores the complexity and interrelationship of events and makes possible the search for patterns and meaning in human life.

Historians also love to debate. They love the challenge of demonstrating that their interpretations of the pattern and significance of events are the most accurate and the most satisfying in their fit between the available data and theory. Historians also love the detective work of their profession, whether it is researching through old archives, uncovering and using new sources of

information, or reinterpreting long-ignored sources. In recent years historians have turned, for example, to oral history, old church records, files of photographs, cave paintings, individual census records, and reinterpretations of mythology.

Historical records are not simply lists of events, however. They are the means by which historians develop their interpretations of those events. Because interpretations differ, there is no single historical record, but various narrations of events each told from a different perspective. Therefore the study of history is intimately linked to the study of *values*.

To construct their interpretations, historians examine the values—the motives, wishes, desires, visions—of people of the past. In interpreting those values, historians must confront and engage their own values, comparing and contrasting these values with those of people in the past. For example, they ask how various people viewed slavery in the slave-holding societies of the past. In the back of their minds they compare and contrast those older values with values held by various people today and especially with their own personal values. They ask: How and why have values changed or remained the same through the passage of time? Why, and in what way, do my values compare and contrast with values of the past? By learning to pose such questions, students will be better equipped to discover and create their own place in the continuing movement of human history.

This text, therefore, consistently addresses three fundamental questions: What do we know? How do we know it? What difference does it make? It emphasizes **historiography**, the process of creating historical records. Students will see that these records are neither gospel truth nor fabricated fiction, but a first step in understanding and interpreting the past. They will learn how historians frame questions for study and how the questions that are asked determine the answers that are found. They will learn to frame their own, new questions about both the past and the present.

Professional historians consider history to be the king of disciplines. Synthesizing the concepts of fellow social scientists in economics, politics, **anthropology**, sociology, and geography, historians create a more integrated and comprehensive interpretation of the past. Joining with their colleagues in the humanities, historians delight in hearing and telling exciting stories that recall heroes and villains, the low born and the high, the wisdom and the folly of days gone by. This fusion of all the social sciences and humanities gives the study of history its range, depth, significance, and pleasure. Training in historical thinking provides an excellent introduction to understanding change and continuity in our own day as well as in the past.

WHY WORLD HISTORY?

Why specifically world history? Why should we teach and study world history, and what should be the content of such a course?

First, world history is a good place to begin for it is a new field for professor and student alike. Neither its content nor its pedagogy is yet fixed. Many of the existing textbooks on the market still have their origins in the study of western Europe, with segments added to cover the rest of the world. World history as the study of the inter-relationships of all regions of the world, seen from the many perspectives of the different peoples of the earth, is still virgin territory.

Second, for citizens of multicultural, multi-ethnic nations such as the United States, Canada, South Africa, and India, and for those of the many other countries such as the United Kingdom and Australia which are moving in that direction, a world history course offers the opportunity to gain an appreciation of the national and cultural origins of all their diverse citizens. In this way, the study of world history may help to strengthen the bonds of national citizenship.

Third, as the entire world becomes a single unit for interaction, it becomes an increasingly appropriate subject for historical study. The noted historian E.H. Carr explained that history "is an unending dialogue between the present and the past." The new reality of global interaction in communication, business, politics, religion, culture, and ecology has helped to generate the new academic subject of world history.

THE ORIGINS AND DEVELOPMENT OF THIS TEXT

The inspiration for this text was a ground-breaking four-year program in the School District of Philadelphia, 1988–92. Teachers in the District asked for instruction in world history so that they could better teach their ninth-grade course and, indeed, rewrite its curriculum. In the program established to meet their request, some thirty college professors met with about one hundred Philadelphia teachers. I was the academic coordinator, teaching several of the formal courses offered and responsible for staffing the others. From the courses we designed for teachers came the basic framework for the current text. There is no better, more interactive, more critical, yet more helpful audience for new teaching materials than students who are themselves teachers. Together we learned a great deal about the study and teaching of world history at high school, college, and graduate levels.*

Following this schools-based project, twenty college professors from twelve different colleges and universities and twenty high school teachers from fifteen different schools in the Philadelphia metropolitan region were awarded a substantial grant from the National Endowment for the Humanities to pursue further methods of teaching world history—content and pedagogy—at the college level in ways that would best prepare future teachers. I served as project director. Participation in this two-year collaborative project helped me further to refine the content and the method of the current text.†

Finally, in conjunction with these major projects, I began in 1990 to offer a year-long course in world history at Temple University, Philadelphia. The structure of that course is the structure of this text. As each chapter was completed, I included it in the reading materials of the course. So the text has had five years of field testing.

ORGANIZATION AND APPROACH

The text, like the year-long course, links *chronology*, *themes*, and *geography* in eight units of study. The units move progressively along a time line from the emergence of early humans to the present day. Each unit emphasizes a single theme—for example, urbanization or religion or trade—and students learn to use all eight themes to analyze historical events and to develop a grasp of the chronology of human development. Geographically, each unit covers the entire globe, although specific topics place greater emphasis on specific regions.

IMPORTANT SPECIAL FEATURES

To provide the students with direct experience of the historian's craft the text includes:

- Primary sources to illuminate the experiences of an age and place directly. Their analysis is an essential part of the study of history.
- Historians' later interpretations to provide perspective on how historical records were produced and fought over. The analysis of these

secondary sources is an essential part of the study of historiography.

- Sidebars to provide more detailed discussions of particular issues beyond the narrative. Such supplements appear in every chapter.
- Extensive, clear, and informative charts and maps to represent information graphically and geographically.
- A wide range of illustrations, many in color, to supplement the written word. Some of the illustrations are grouped into "Spotlights" to illuminate specific issues. These include, for example, at the earliest, a Spotlight on Ban Po, China, which identifies the archaeologist's understanding of prehistoric agricultural villages, to, at the latest, a portfolio of the murals of Diego Rivera, indicating how an individual artist interprets and represents the history of his people through his painting.

Collectively, these materials provide a rich, comprehensive, and challenging introduction to the study of world history and the methods and key interpretations of its historians. Enjoy!

* Carol Parsinnen and Howard Spodek, " 'We're Making History': Philadelphia Educators Tackle a National Issue," *The History Teacher* XXV, No. 3 (May 1992), 321–38.

† Howard Spodek, *et al.*, "World History: Preparing Teachers through High School–College Collaboration, The Philadelphia Story, 1993–1995," *The History Teacher* XXIX, No. 1 (November 1995), 1–41.

INTRODUCTION

*"History will be
kind to me, for I
intend to write it."*

WINSTON CHURCHILL



THE WORLD THROUGH HISTORIANS' EYES



That's history!" In common usage this phrase diminishes an event as belonging only to the past, implying that it is no longer important and has no further consequence. For the historian, however, history is just the opposite. History records those events that are of greatest importance, of most lasting significance, and of most enduring consequence. History is the assortment of records that humans create, preserve, fight over, revise, and transmit from one generation to the next. It contains the deepest understandings of how we got to where we are now; the struggles fought, won, and lost; the choices made and not made; the roads taken and not taken. We study history to know who we are, who we might have become, and who we might yet become.

HISTORIOGRAPHY

History is not a single, dry record of names, dates, and places. Nor is it a record that somehow, magically, came into being by itself. Historical records are the products of many human choices. From all the events that have occurred, historians choose those they believe worth remembering for inclu-

sion in their accounts and leave out those that are less relevant. Historians differ, however, in their assessment of the importance and significance of events. They debate which events are most significant and which are less so, which should be included in the records and which may be left out. Differences in historians' assessments lead to the writing and preservation of different histories. These differences are important because they represent different understandings of who we have become, and how, and of who we may become, and how. The debates and discussions of historians in forming and arguing about their assessments form part of the historiographical record. **Historiography** is the study of the making of historical records, of the work historians do and how they do it.

Even when historians are in agreement as to which events are most significant, they may differ in evaluating why the event is significant. One historian's interpretation of events may be diametrically opposed to another's. For example, virtually all historians agree that part of the significance of World War II lay in its new policies and technologies of destruction: nuclear weapons in battle and genocide behind the lines. In terms of interpretation, pessimists might

stress the continuing menace of these legacies of terror, while optimists might argue that the very violence of the war and the Holocaust triggered a search for limits on nuclear arms and greater tolerance for minorities. With each success in nuclear arms limitation and in toleration, the optimists seem more persuasive; with each spread of nuclear weapons and each outbreak of genocide, the pessimists seem to win.

The study of history is thus an interpretation of significance as well as an investigation of facts. The significance of events is determined by their consequences. Sometimes we do not know what the consequences are; or the consequences may not have run their course; or we may differ in our assessments of the consequences. The play between past events and their current consequences is what historian E.H. Carr had in mind in his famous description of history as “an unending dialogue between the present and the past” (Carr, p. 30).

After historians ask the factual questions of Who, Where, When, What, Why, and How, they reach the “So what?” questions. These affect fundamentally the historians’ discussion about what to include in their accounts and what to leave out. In world history, where the subject matter is everything that has ever been done by humans, this problem of selection is fundamental. The problem of interpretation comes with it. These “So what?” questions depend finally on individual interpretation, on the personal values of the historian. Readers, in turn, will evaluate the historians’ argument partly by its consistency with the available data, partly by the values implicit or explicit in it, and, finally, partly by comparing the author’s values with their own. The study of history thus becomes a dialogue between the values of the historian and the values of the student of history. As you read this text, for example, you should become aware of the values held by the author and of your own values as reader.

As historians present their differing interpretations, each tries to mount the most persuasive arguments, marshaling **primary source** materials, that is, materials from contemporary participants in the events; **secondary sources**, that is, later comments on the consequences of the events; and appeals to the sensibilities of the reader. In turn, the reader will be asking: Does the historians’ interpretation sound reasonable? Do people really act as the historian suggests they do? Do the motivations suggested by the historian sound reasonable or is some other interpretation more consistent with the

primary and secondary sources and with human motivation? When historians differ in their interpretations of events, readers must judge which argument is more persuasive.

HISTORY AND IDENTITY

History is among the most passionate and bitterly contentious of disciplines because most people and groups locate a large part of their identity in their history. Americans may take pride in their nationality, for example, for having created a representative, constitutional democracy that has endured for over 200 years (see Part 7). Yet they may be saddened, shamed, or perhaps incensed by the existence of 250 years of slavery followed by inequalities in race relations continuing to the present (see Part 6). Christians may take pride in thousands of years of missions of compassion toward the poor and downtrodden, yet they may be saddened, shamed, or perhaps incensed by an almost equally long record of religious warfare and, sometimes, persecution of those whose beliefs differed from their own (see Part 4).

As various ethnic, religious, class, and gender groups represent themselves in public political life, they seek not only to understand the history that has made them what they are, but also to attempt to persuade others to understand that history in the same way. Feminist historians, for example, find in their reading of history that **patriarchy**, a system of male-created and male-dominated institutions, has put women in a position of subordination. To the extent that they weave a persuasive argument from available data and their interpretation of it, or discover new data and create new interpretations, they win over others to their position.

Meanwhile, other historians may present women’s position in the world more as a product of biological differentiation than of human decisions. Some may not even agree that women have been subordinated to men, but that both genders have shared in a great deal of suffering (and joy) throughout history (see Parts 1 and 7). The historical debates over the origins and evolution of gender relationships evoke strong emotions because people’s self-image, the image of their group, and the perceptions held of them by others are all at stake. And the stakes are high. As historian Gerda Lerner writes in *The Creation of Patriarchy*: “Women’s history is indispensable and essential to the emancipation of women” (p. 3).

CONTROL OF HISTORICAL RECORDS

From earliest times, control over the historical records and their interpretation has been fundamental to political rule. The first emperor of China, Qin Shihuang (r. 221–207 B.C.E.), the man who built the concept of a united China that has lasted until today, “discarded the ways of the former kings and burned the writings of the hundred schools in order to make the people ignorant” (deBary, p. 167). So wrote Qia I (201–169 B.C.E.), poet and statesman of the succeeding Han dynasty. Shihuang wished that only his interpretation of China’s past, and his place in it, be preserved. Later intellectuals condemned his actions—but the records were irretrievable (see Part 3).

Colonial governments seeking to control subject peoples attempt to interpret their histories by explaining that the conquered people were so backward that they benefited from the conquest. Later historians may be less kind to the colonizers. Some 1900 years ago the historian Tacitus wrote bitterly of the ancient Romans in their conquest of England: “Robbery, butchery, rapine, the liars call Empire; they create a desolation and call it peace” (*Agricola*, 30).

In our own century, the many nations that have won their freedom from colonialism echo similar resentments against their foreign rulers and set out to revise the historical record in keeping with their newly won political freedom. Jawaharlal Nehru, the first prime minister of independent India (1947–64), wrote in 1944, from the cell in which he had been imprisoned for his leadership of his country’s independence movement:

British accounts of India’s history, more especially of what is called the British period, are bitterly resented. History is almost always written by the victors and conquerors and gives their viewpoint; or, at any rate, the victors’ version is given prominence and holds the field. (Nehru, p. 289)

Philip Curtin, historian of Africa and of slavery, elaborates an equally critical view of European colonial accounts of Africa’s history:

African history was seriously neglected until the 1950s. . . . The colonial period in Africa left an intellectual legacy to be overcome, just as it had in other parts of the world. . . . The colonial imprint on

historical knowledge emerged in the nineteenth and early twentieth centuries as a false perspective, a Eurocentric view of world history created at a time of European domination . . . Even where Europeans never ruled, European knowledge was often accepted as *modern* knowledge, including aspects of the Eurocentric historiography. (Curtin, p. 54)

Instead, Curtin continues, a proper historiography must:

show the African past from an African point of view. . . . For Africans, to know about the past of their own societies is a form of self-knowledge crucial to a sense of identity in a diverse and rapidly changing world. A recovery of African history has been an important part of African development over recent decades. (p. 54)

Even without colonialism, thugs sometimes gain control of national histories. George Orwell’s satirical novel *Animal Farm* (published in 1945) presented an allegory in which pigs come to rule over a farm. Among their many acts of domination, the pigs seize control of the historical records of the farm animals’ failed experiment in equality and impose their own official interpretation, which justifies their own rule. As full evidence has come to light of the rewriting of history and suppression of alternative records by the Communist Party of the former Soviet Union between 1917 and 1989, the bitter truth underlying Orwell’s satire has been fully revealed (see Part 8).

Although the American record on records is much different, in the United States, too, records have been suppressed. Several academic groups are even now trying to use the Freedom of Information Act to pry open diplomatic archives that have been sealed. (Most official archives everywhere have twenty-, thirty-, or forty-year rules governing the waiting period before certain sensitive records are opened to the public. These rules, which are designed to protect living people and certain policies currently in practice from excessive scrutiny, are customary everywhere.)

Religious and ethnic groups, too, may seek to control historical records. The Spanish Catholic Inquisition in the fifteenth, sixteenth, and seventeenth centuries destroyed many historical records both in Spain and in the Americas, and banned access to many more in an attempt to keep alive only officially sanctioned histories and interpretations and to kill off others (see Part 4). More recent-



ly, despite all the evidence of the Holocaust, the murder of 6 million Jews by the Nazi government of Germany during World War II, a few people have claimed that the event never took place. They deny the existence of such racial and religious hatred, and its consequences, and ignore deep-seated problems in the relationships between majority and minority populations.

HISTORICAL REVISION

Interpretations of events may become highly contested and revised even after several centuries have passed. The significance of the voyages of Columbus was once celebrated uncritically in the United States in tribute both to “the Admiral of the Ocean Sea” himself and to the courage and enterprise of the European explorers and early settlers who brought European civilizations to the Americas. In South America, however, where Native American Indians are more numerous and people of European ancestry form a smaller proportion of the pop-

ulation, the celebrations have been far more ambivalent, muted, and meditative.

In 1992, on the 500th anniversary of Columbus’ first voyage to the Americas, altogether new and more sobering elements entered the commemoration ceremonies, even in the United States. The negative consequences of Columbus’ voyages, previously ignored, were now recalled and emphasized: the death of up to 90 percent of the Native American Indian population in the century after the arrival of Europeans; the Atlantic slave trade, initiated by trade in Indian slaves; and the exploitation of the natural resources of a continent until then little touched by humans. The ecological consequences, which are only now beginning to receive more attention, were not all negative, however. They included the very fruitful exchange of natural products between the hemispheres. Horses, wheat, and sheep were introduced to the Americas; potatoes, tomatoes, and corn to Afro-Eurasia. Unfortunately, the spread of syphilis was one of the consequences of the exchange; scholars disagree on who transmitted this disease to whom (see Part 5).



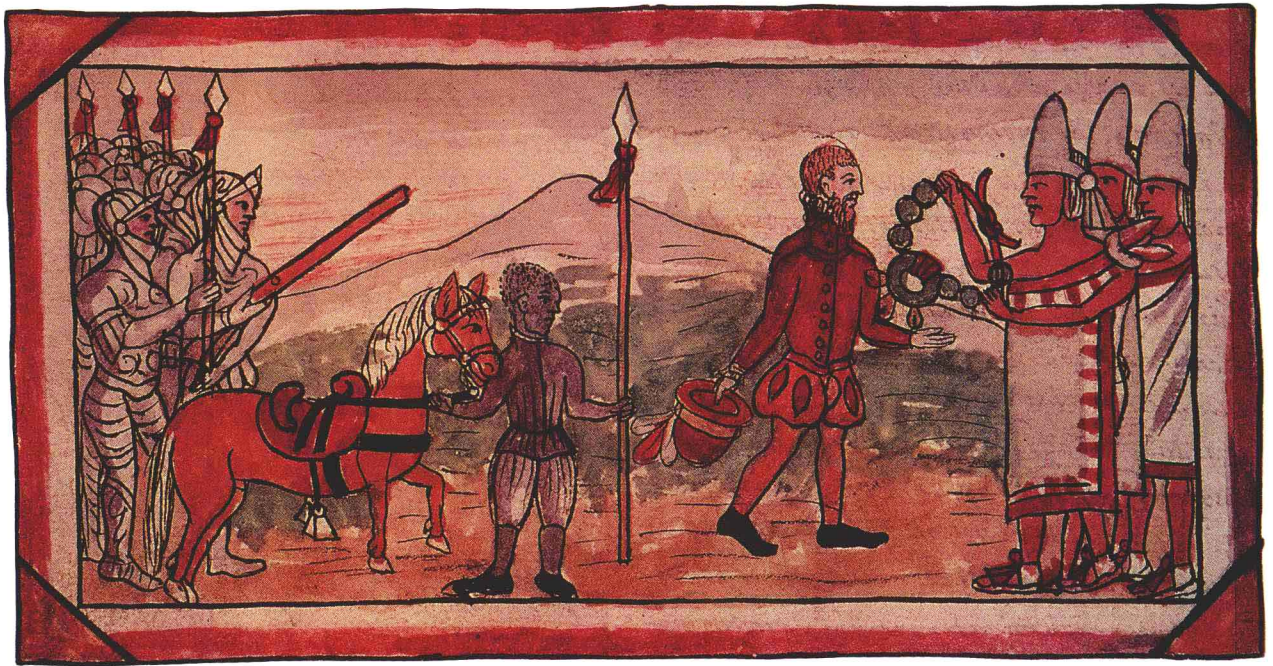
Lenin addressing troops in Sverdlov Square, Moscow, May 5, 1920. The leaders of the Russian Communist revolution crudely refashioned the historical record to suit the wishes of the winners. After Lenin's death in 1924, his second-in-command Leon Trotsky (pictured sitting on the podium in the left-hand picture) lost to Josef Stalin the bitter power struggle that ensued. Not only was Trotsky banished from the Soviet Union, but so was his appearance in the official archives (see doctored picture on right).

WORLD HISTORY VS. WESTERN HISTORY

Because the study of history is so intimately tied to our sense of identity, as individuals, groups, and citizens of the world, the field is emotionally and bitterly contested. For this reason, the place of world history in the American college curriculum has itself been contested. The contest has been primarily between the advocates of European/Western history and those favoring a global view. Advocates of Western history wish to educate a student knowledgeable of the central political, cultural, and religious institutions of the Western world, which are the basis of the political life of the United States and the roots of the cultural and religious heritage of its citizens of European ancestry.

Advocates of world history recognize the validity and importance of these claims, but advance countervailing positions:

- Increasingly dense networks of transportation and communication have brought the world, for many purposes, into a single unit. The growth and consolidation of that global unit deserves its own historical study.
- America is increasingly drawn into a world far wider than Europe alone, with the nations and peoples of the Pacific Rim and of Latin America becoming particularly prominent partners.
- The population of America, always at least 15 percent non-European, especially African-American, is now adding large new immigrant



Indians giving Hernán Cortés a headband, from Diego Duran's *Historia de las Indias*, 1547. Bent on conquest and plunder, the bearded Spaniard Cortés arrived on the Atlantic coast of Mexico in 1519. His forces sacked the ancient city of Tenochtitlán, decimated the Aztec people and imprisoned their chief, Montezuma, before proclaiming the Aztec Empire “New Spain.” By stark contrast, this bland Spanish watercolor shows local tribesmen respectfully paying homage to the invader as if he were a god; in ignoring the brutality exercised in the colonization of South America, the artist is, in effect, “rewriting” history. (*Biblioteca Nacional, Madrid*)

streams from Latin America and Asia, increasing the need for knowledge of these many cultures and their histories if there is to be a rich, balanced understanding of all the peoples of the United States.

The fierce debate between the advocates of Western history and those favoring world history is thus, in part, a contest for an understanding of the nature of America's population, culture, and place in the world as it has been and as it may become.

The current text is addressed primarily to American students, and many of its references are to American experience, but as global immigration increases the ethnic diversity of most countries of the world, the same need to understand world history in order to understand national history will increase everywhere.

TOOLS

The study of history requires many tools, and this text includes most of the principal ones:

- The core of historical study is a direct encounter with primary materials, usually documents, but including other artifacts from the time—for example, letters, diaries, newspaper accounts, photographs, and artwork. Representative primary materials are included in every chapter.
- Visual images, a strong feature of this book, complement the text, offering non-verbal “texts” of the time.
- Portfolio spreads contain brief essays, linked to the main text, that treat pictures as a springboard for discussion.
- Maps place events in space and in geographical relationship to one another.
- Chronological timelines situate events in time and sequence.
- Brief charts supply summaries as well as contextual information on topics like religion, science, and trade.

- ❧ Occasional biographical sketches of outstanding individuals, and of average ones, provide personal insights and points of identification.
- ❧ Various, often conflicting, interpretations demonstrate the existence of multiple perspectives. They help students to challenge their own values and develop their own interpretive criteria.

CHRONOLOGY AND THEME

History is a study of change over time and also of continuities in the face of change. In this text we mark eight turning points in human history, setting each as the focus of a single unit. The choices are somewhat arbitrary, but they do capture fundamental transformations. They also demonstrate how a historian argues for the significance of one turning point over another. Each turning point is marked by the rise to prominence of a new theme in human history and a new focus in the narrative. For example, we move from an emphasis on early human cultures in Part 1 to agricultural and urban “revolutions” in Part 2, to the establishment of the first empires in Part 3. Within each chronological/thematic unit, we stress a single disciplinary or interdisciplinary approach—for example, anthropology in early human cultures, urban studies in the rise of early cities, and political science in the establishment of empires.

We highlight a specific discipline in each chronological unit for teaching purposes, in order to demonstrate the usefulness of each discipline in illuminating historical change. We recognize, however, that all the disciplinary approaches and the realities to which they refer, are relevant in each time period. While our method is somewhat arbitrary, it allows readers to understand how various disciplines, alone and together, help us understand the varied aspects of historical narratives.

The eight turning points by which we mark world history and the specific themes and disciplines we pair with them are:

- 1 The emergence of the first humans and human culture, 4,500,000 B.C.E. to 10,000 B.C.E. Focus on *anthropology* and *historiography*.
- 2 The emergence of the first cities and urban civilization following the agricultural revolution, 10,000 B.C.E. to 400 C.E. Focus on *interdisciplinary urban studies*.

- 3 The emergence of early empires, from Sargon of Assyria and Alexander of Macedon through China, Rome, and India, and the trade routes that linked them, 2000 B.C.E. to 200 C.E. Focus on *politics*.
- 4 The rise and spread of world religions, focusing on Islam, 622–1500 C.E.; reviewing the Jewish and Christian background and contemporary systems; and comparing the Asia-centered religions of Hinduism, Buddhism, and the ethical system of Confucianism. Focus on *religion*.
- 5 World trading systems, 1000–1776, with the linkage of eastern and western hemispheres as the fulcrum, about 1500. By the end of this period, capitalism was defined as a new economic system. Focus on *economics*.
- 6 Migrations, free and slave, 1000–1750. Focus on *demography*.
- 7 Revolutions, political and industrial, beginning in Europe and spreading globally, 1750–1914. Focus on *social changes*, especially *changes in family and gender roles*.
- 8 Technological change and its human control, 1914 to the present. Focus on *technological systems*.

COMPARATIVE HISTORY AND HYPOTHESIS TESTING

Because each unit is built on comparisons among different regions and civilizations of the world, the reader will become accustomed to posing hypotheses based on general principles, and then testing them against comparative data from around the world. This method of playing back and forth between general theory and specific case study, testing whether the general theory and the specific data fit each other, is at the heart of the social sciences. For example, in Part 2 we will explore the general characteristics of cities, and then check if the generalizations hold up through case studies of various cities around the world. In Part 3, we will seek general theories of the rise and fall of early empires based on comparisons among China, Rome, and India. In Part 4 we will search for commonalities among religious belief systems through a survey of several major religions.

CONTINUITY VS. CHANGE IN HISTORY: REVISIONIST HISTORY— FEMINIST HISTORY

Feminist historian Judith Bennett argues that in the period 1300 to 1700, women's economic and social position did not change much. Further, she argues, the study of women's history in Europe is the study of unchanging economic subordination to men at least from 1300 to the present:

In the study of women's work . . . we should take as our central question not transformation . . . but instead continuity. We should ask: why has

women's work retained such dismal characteristics over so many centuries? . . . We should ask: why wages for "women's work" remained consistently lower than wages paid for work associated with men? We should ask, in short: why has women's work stood still in the midst of considerable economic change? . . . I think that this emphasis on continuity demands an attention to the mechanisms and operations of patriarchy in the history of women. (p. 164)



Pieter de Hoogh,
A Woman and Her Maid, c. 1650.

In this Dutch domestic scene, the high walls of the courtyard and the swaggering walk of the paterfamilias as he returns home can be read as emphasizing the separation between the male world of public commerce and the female world of private domesticity. (National Gallery, London)