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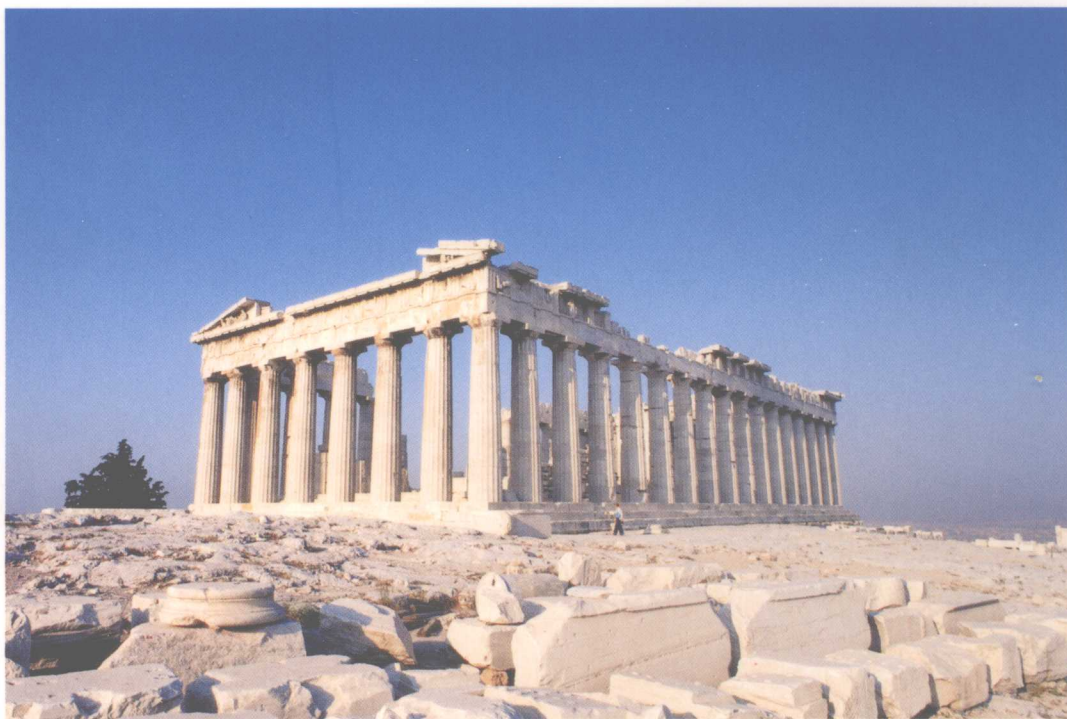


HERITAGE OF WESTERN CIVILIZATION

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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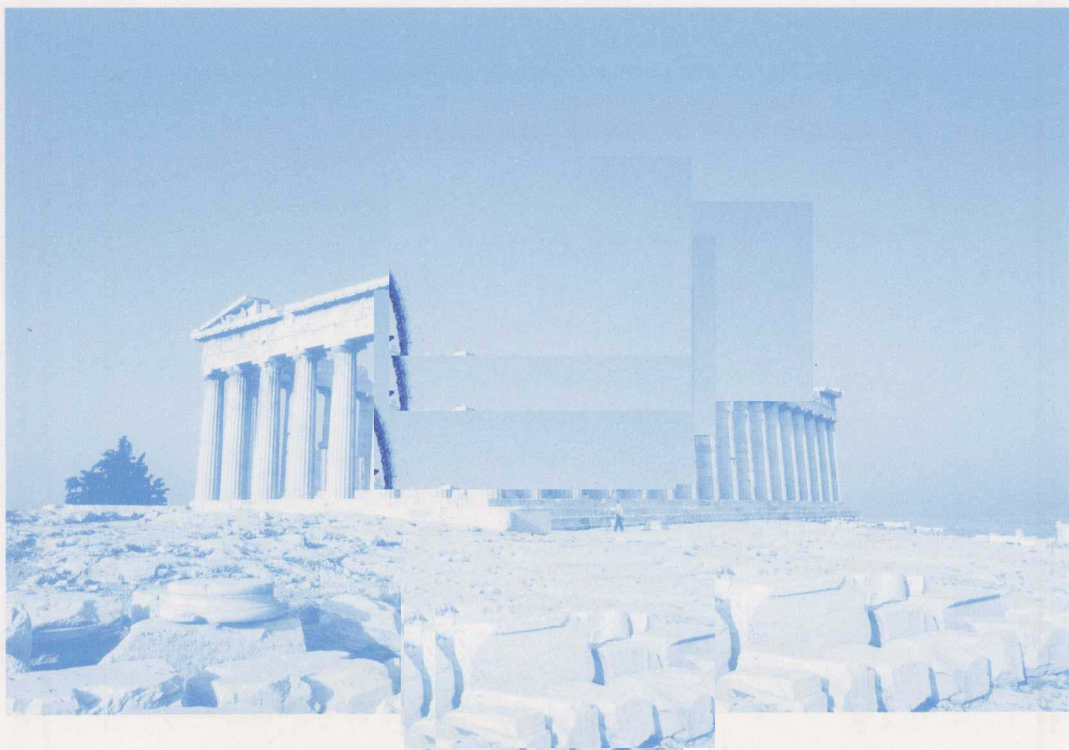
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需要重申的是,作者本人的有些观点和结论尚需商榷,有些甚至是不可取的,为此我们对个别章节或段落有所删节,同时也提请读者加以甄别。书中的观点均不代表出版社观点。

北京大学出版社
2004年7月

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 Usāmah 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*
- Usāmah 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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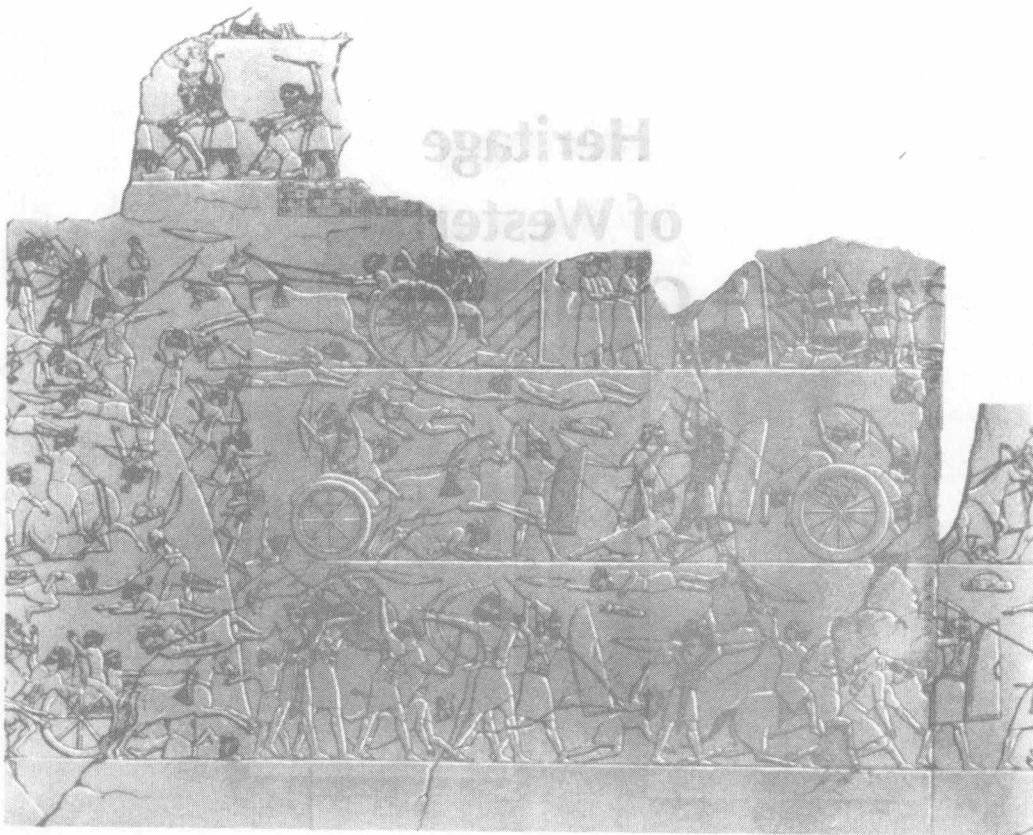
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Heritage of Western Civilization

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.



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.

Our knowledge of the ancient Near East comes from many sources. Important among these, of course, are written records. The Old Testament, for instance, is a treasure house of information about every facet of life in ancient times, revealing intimate details of the daily life not only of the tribes of Israel but also of their neighbors from Egypt to Mesopotamia. For those periods of history in which no written records exist, our most important sources of information are the findings of archaeologists. Since the romantic discovery of the city of Troy a century ago by a German amateur, Heinrich Schliemann, archaeologists have systematically dug up the sites where ancient people had built and lived. They have been aided in their researches in various unexpected ways. For example, the most essential item in an ancient household, the clay pot, is almost indestructible. Although it may be broken and cast on a dump heap, the shards remain through the millennia, waiting to be put together again. When archaeologists of the twentieth century reassemble this humble object, they can learn much about its original owners from its composition, its shape, and its decoration. In addition, they can make shrewd deductions about the time it was originally molded, from the relative depth of the layer in the dump from which they dug it up.

Archaeologists are also greatly indebted to the ancient Egyptians for their faith in immortality. Believing in a life after death much like that on earth, the Egyptians filled the tombs of their deceased with everything necessary for a prosperous, happy existence. Preserved intact through the ages in the dry air of the Egyptian desert, ancient tombs such as that of the pharaoh Tutankhamon, who reigned in the fourteenth century B.C., have yielded dazzling treasures to the picks and shovels of modern diggers.

Because it spanned several millennia, the history of the ancient Near East is a complex affair. Nevertheless it is possible to distinguish four major Near Eastern centers of civilization: Mesopotamia, Egypt, Asia Minor and Syria, and the eastern Mediterranean Sea. Of these, Mesopotamia is generally conceded to have the oldest civilization. At a very early date people were attracted by the deep, rich soils created by the annual flooding of two great rivers, the Tigris and the Euphrates, as they flowed in a generally eastward direction to their ultimate destination in the Persian Gulf. The long history of Mesopotamia witnessed a succession of peoples gaining political domination over the land, only to be overcome and superseded by another group. A twofold reason lies behind this turbulent history. The fertile land was extremely attractive and hence considered a worthy prize. In addition, it was very difficult to defend against invasions because it offered few natural barriers to attackers.

To reap maximum benefit from the fertile soil of the river valley, it was necessary to develop extensive systems of irrigation. Such an endeavor required large-scale cooperation, which in turn encouraged the development of legal relationships. The result was an early elaboration of a complex legal system, which was codified by the Babylonian king Hammurabi around