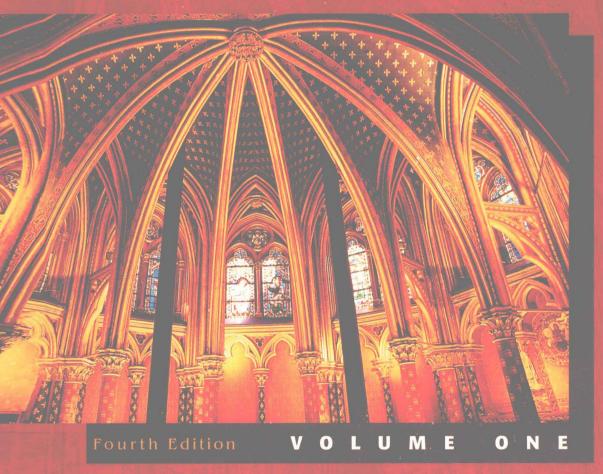
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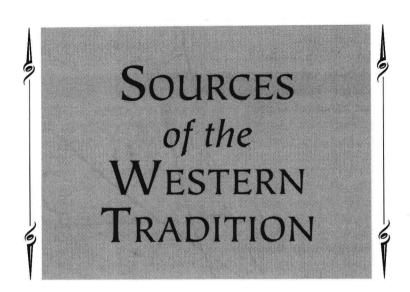
Peden

Von Laue

WESTERN TRADITION



From
Ancient Times
to the Enlightenment



FOURTH EDITION

VOLUME I: FROM ANCIENT TIMES TO THE ENLIGHTENMENT

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Sources of the Western Tradition

Preface

Teachers of the Western Civilization survey have long recognized the pedagogical value of primary sources, which are the raw materials of history. The fourth edition of Sources of the Western Tradition contains a wide assortment of documents—over 300 and virtually all primary sources—that have been carefully selected and edited to fit the needs of the survey and to supplement standard texts.

We have based our choice of documents for the two volumes on several criteria. In order to introduce students to those ideas and values that characterize the Western tradition, Sources of the Western Tradition emphasizes primarily the works of the great thinkers. While focusing on the great ideas that have shaped the Western heritage, however, the reader also provides a balanced treatment of political, economic, and social history. We have tried to select documents that capture the characteristic outlook of an age and that provide a sense of the movement and development of Western history. The readings are of sufficient length to convey their essential meaning, and we have carefully extracted those passages that focus on the documents' main ideas.

An important feature of the reader is the grouping of several documents that illuminate a single theme; such a constellation of related readings reinforces understanding of important themes and invites comparison, analysis, and interpretation. In Volume I, Chapter 6, for example, Section 6, "The Christian World-View," contains three readings: The City of God, by Saint Augustine, "The Christian Way of Life," by Saint Benedict, and "Church and State," by Gelasius. In Volume II, Chapter 8, "Politics and Society, 1845-1914," Section 2, "The Lower Classes" contains four readings: "The Pains of Poverty," by Jeanne Bouvier, "The Yearning for Social Justice," by Nikolaus Osterroth, In Darkest England, by William Booth, and "Working

Conditions for Women in Russian Factories," by M. I. Pokzovskaya.

An overriding concern of the editors in preparing this compilation was to make the documents accessible—to enable students to comprehend and to interpret historical documents on their own. We have provided several pedagogical features to facilitate this aim. Introductions of three types explain the historical setting, the authors' intent, and the meaning and significance of the readings. First, introductions to each of the twenty-three chapters provide comprehensive overviews to periods. Second, introductions to each numbered section or grouping treat the historical background for the reading(s) that follow(s). Third, each reading has a brief headnote that provides specific details about that reading.

Within some readings, interlinear notes, clearly set off from the text of the document, serve as transitions and suggest the main themes of the passages that follow. Used primarily in longer extracts of the great thinkers, these interlinear notes help to guide students through the readings.

To aid students' comprehension, brief, bracketed editorial definitions or notes that explain unfamiliar or foreign terms are inserted into the running text. When terms or concepts in the documents require fuller explanations, these appear at the bottom of pages as editors' footnotes. Where helpful, we have retained the notes of authors, translators, or editors from whose works the documents were acquired. (The latter have asterisks, daggers, etcetera, to distinguish them from our numbered explanatory notes.) The review questions that appear at the ends of sections enable students to check their understanding of the documents; sometimes the questions ask for comparisons with other readings, linking or contrasting key concepts.

For ancient sources, we have generally selected recent translations that are both faithful to the text and readable. For some seventeenthand eighteenth-century English documents, the archaic spelling has been retained, when this does not preclude comprehension, in order to show students how the English language has evolved over time.

For the fourth edition, we have reworked most chapters, dropping some documents and adding new ones. All new documents have been carefully edited: extraneous passages deleted, notes inserted to explain historical events, names identified, and technical terms defined. Wherever possible, we have extended the constellation format that groups related documents into one section.

The fourth edition of Volume I contains more than thirty new sources. For example, in Chapter 1, a new section from Mesopotamian wisdom literature illustrates the pessimistic attitude that characterized the Mesopotamian outlook. A second section, "Love, Passion, and Misogyny," deals with male-female relationships in ancient Egypt. Added to Chapter 2 is a piece from Amos illustrating the prophet's concern for social justice and an excerpt from the Book of Job that raises the timeless question: Why do good people suffer? Added to Chapter 3 are passages from Herodotus, The Histories and from Aristotle, Nicomachean Ethics. Seneca's astute advice on rearing children is incorporated into Chapter 5. Inserted in Chapter 7 is material on Byzantine and Islamic civilizations, including excerpts from the Koran. Also in that chapter, a passage on Saint Boniface is added to the constellation "Converting the Germanic Peoples to Christianity." The most significant change in Chapter 8 is the addition of several troubadour poems. A new constellation, "The Spread of the Renaissance," which contains several passages from Shakespeare's plays, is added to Chapter 9. Chapter 11 contains two additional constellations: "The Witch Craze" and "The Court of Louis IV." In addition, accounts from two seventeenthcentury slave traders are added to the section on slavery. William Harvey's report of his discovery of the circulation of blood is inserted in Chapter 12. A new constellation, "Epistemology and Education," containing passages from Locke, Helvétius, and Rousseau, is included in Chapter 13. Two other new selections in this chapter are John Howard's account of England's prisons and Condorcer's condemnation of slavery.

Volume II contains about thirty-five new selections and an added chapter (Chapter 9) on European imperialism. The constellation, "Expansion of Human Rights," inserted into Chapter 4, shows how reformers extended the ideals of revolution to women, Jews, and Blacks. In Chapter 8, the new constellation, "The Irish Potato Famine," deals with a topic that has received considerable attention in recent years. The selections in the new Chapter 9 are grouped in four constellations: "The Spirit of British Imperialism," "Seeking a Place in the Sun," "European Rule in Africa," and "British Rule in India." In Chapter 11, examples of the powerful war poetry of Siegfried Sassoon and Wilfred Owen are included. Also added to this chapter is a German woman's description of the hostility faced by newly employed female workers. Excerpts from True Stories, a recent work by Lev Razgon, a survivor of Stalin's camps, are included in Chapter 12. Chapter 13 contains two new selections on the battle of Stalingrad, one written by a Russian and the other by a German. Inserted in the concluding Chapter 14 is a constellation on the Cold War, which includes passages from Winston Churchill, George F. Kennan, and Nikita Khrushchev. The last section, "Toward the Twenty-First Century," contains selections by Samuel P. Huntington and Michael T. Klare assessing the direction of global tensions.

To accompany the fourth edition is a revised Instructor's Resource Manual with Test Items by Professor Diane Moczar of Northern Virginia Community College. In addition to an introduction with suggestions on how to use Sources of the Western Tradition in class, there are chapter overviews, summaries of the sections, and, for each chapter, several questions for discussion or essay assignments and ten to twenty multiple-choice questions.

We wish to thank the following instructors for their critical reading of the manuscript and for their many valuable suggestions.

Carolyn Conley, University of Alabama at Birmingham Duane Everhart, College of DuPage Holger Herwig, University of Calgary David Hendon, Baylor University Robert Herzstein, University of South Carolina

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Brian Nance, Coastal Carolina University We are also grateful to the staff of Houghton Mifflin Company who lent their talents to the project. We would like to thank Jeffrey Greene, sponsoring editor, Andrea Shaw, sponsoring editor, and Lisa Rothrauff, assistant editor, for guiding the new edition from its inception and Helen Bronk, senior project editor, for her careful attention to detail. Although Freda Alexander, Frances Gay, and Jean Woy did not work on this edition, their excellent editorial efforts in the previous editions are still very much evident in this one. We are particularly grateful to Holly Webber for her superb copyediting skills.

I wish to thank Angela Von Laue who helped to research several chapters in Volume II and read the proof for that volume. I am especially grateful to my friend, George W. Bock, who worked closely with me in every phase of the reader's development, and to my wife Phyllis Perry, for her encouragement. On a sad note, as the book goes to print, I think again of Joseph Peden, a conscientious colleague since the book's inception, who died in 1996.

M.P.

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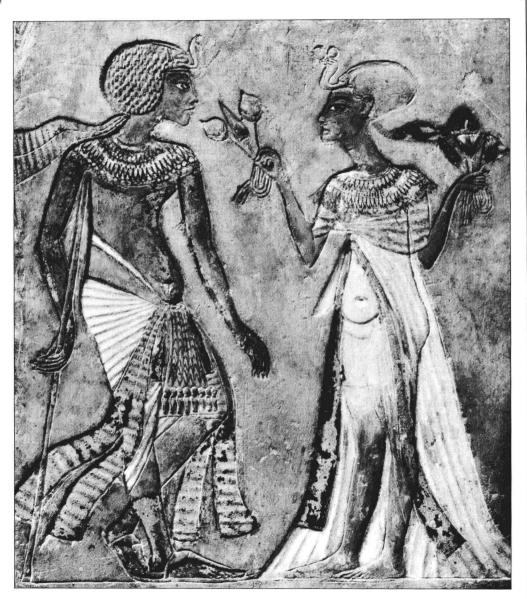
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PART ONE * THE ANCIENT WORLD

CHAPTER 1

The Near East



STROLL IN THE GARDEN, Eighteenth Dynasty, c. 1350 B.C. This relief portrays members of the Egyptian royal family. (Limestone, 24 cm high. Ägyptisches Museum und Papyrussammlung, Staatliche Museum zu Berlin. [Farabb. s.S. 91])

he world's first civilizations arose some five thousand years ago in the river valleys of Mesopotamia (later Iraq) and Egypt. In these Near Eastern lands people built cities, organized states with definite boundaries, invented writing, engaged in large-scale trade, practiced specialization of labor, and erected huge monuments: all activities that historians associate with civilization. Scholars emphasize the fact that civilizations emerged in the river valleys—the Tigris and Euphrates in Mesopotamia and the Nile in Egypt. When they overflowed their banks, these rivers deposited fertile soil, which could provide a food surplus required to sustain life in cities. The early inhabitants of these valleys drained swamps and built irrigation works, enabling them to harness the rivers for human advantage. In the process they also strengthened the bonds of cooperation, a necessary ingredient of civilization.

Religion and myth were the central forces in these early civilizations. They pervaded all phases of life, providing people with satisfying explanations for the operations of nature and the mystery of death and justifying traditional rules of morality. Natural objects—the sun, the river, the mountain—were seen either as gods or as the abodes of gods. The political life of the Near East was theocratic: that is, people regarded their rulers as either divine or as representatives of the gods and believed that law originated with the gods. Near Eastern art and literature were dominated by religious themes.

The Sumerians, founders of urban life in Mesopotamia, developed twelve city-states in the region of the lower Euphrates near the Persian Gulf. Each city-state included a city and the farmland around it; each had its own government and was independent of the other city-states. In time the Sumerians were conquered, and their cities were incorporated into kingdoms and empires. However, as Akkadians, Elamites, Babylonians, and other peoples of the region adopted and built upon Sumerian religion, art, and literary forms, the Sumerian achievement became the basis of a coherent Mesopotamian civilization that lasted some three thousand years.

Early in its history Egypt became a centralized state under the rule of a pharaoh, who was viewed as both a man and a god. The pharaoh's authority was all-embracing, and all Egyptians were subservient to him. Early in their history, the Egyptians developed cultural patterns that were to endure for three thousand years; the ancient Egyptians looked to the past, seeking to maintain the ways of their ancestors.

Although the cultural patterns of both civilizations were similar—in both religion and theocratic kingship played a dominant role—there were significant differences between the two. Whereas in Egypt the pharaoh was considered divine, rulers in Mesopotamia were regarded as exceptional human beings whom the gods had selected to act as their agents. Second, the natural environment of the Egyptians fostered a sense of security and an optimistic outlook toward life. Nat-

ural barriers—deserts, the Mediterranean Sea, and cataracts in the Nile—protected Egypt from invasion, and the overflowing of the Nile was regular and predictable, ensuring a good harvest. In contrast, Mesopotamia, without natural barriers, suffered from frequent invasions, and the Tigris and Euphrates rivers were unpredictable. Sometimes there was insufficient overflow, and the land was afflicted with drought; at other times, rampaging floods devastated the fields. These conditions promoted a pessimistic outlook, which pervaded Mesopotamian civilization.

After 1500 B.C., the Near East entered a period of empire building. In the late sixth century B.C., the Persians, the greatest of the empire builders, conquered all the lands from the Nile River to the Indus River in India. Persia united Egypt, Mesopotamia, and other Near Eastern lands into a world-state and brought together the region's various cultural traditions. In the first half of the fifth century B.C., the Persians tried to add the city-states of Greece to their empire; the ensuing conflict was of critical importance for the history of Western civilization.

Egyptians, Mesopotamians, and other Near Eastern peoples developed a rich urban culture and made important contributions to later civilizations. They established bureaucracies, demonstrated creativity in art and literature, fashioned effective systems of mathematics, and advanced the knowledge of architecture, metallurgy, and engineering. The wheel, the plow, the phonetic alphabet, and the calendar derive from the Near East. Both the Hebrews and the Greeks, the principal sources of Western civilization, had contact with these older civilizations and adopted many of their cultural forms. But, as we shall see, even more important for the shaping of Western civilization was how the Hebrews and the Greeks broke with the essential style of Near Eastern society and conceived new outlooks, new points of departure for the human mind.

1 Mesopotamian Protest Against Death

The *Epic of Gilgamesh*, the greatest work of Mesopotamian literature, was written about 2000 B.C. It utilized legends about Gilgamesh, probably a historical figure who ruled the city of Uruk about 2600 B.C. The story deals with a profound theme—the human protest against death. In the end, Gilgamesh learns to accept reality: there is no escape from death. While the *Epic of Gilgamesh* is an expression of the pessimism that pervaded Mesopotamian life, it also reveals the Mesopotamians' struggle to come to terms with reality.

EPIC OF GILGAMESH¹

The Epic of Gilgamesh involves the gods in human activities. Because King Gilgamesh, son of a human father and the goddess Ninsun, drives his subjects too hard, they appeal to the gods for help. The gods decide that a man of Gilgamesh's immense vigor and strength requires a rival with similar attributes with whom he can contend. The creation goddess, Aruru, is instructed to create a man worthy of Gilgamesh. From clay she fashions Enkidu in the image of Anu, the god of the heavens and father of all the gods. Enkidu is a powerful man who roams with the animals and destroys traps set by hunters, one of whom appeals to King Gilgamesh. The two of them, accompanied by a harlot, find Enkidu at a watering place frequented by animals. The harlot removes her clothes and seduces Enkidu, who spends a week with her, oblivious to everything else. After this encounter, the bond between Enkidu and the animals is broken. He now enters civilization and is befriended by Gilgamesh, with whom he slays the terrible monster Humbaba.

Returning to Uruk after the encounter with Humbaba, Gilgamesh washes away the grime of battle and dons his royal clothes; thus arrayed he attracts the goddess of love, Ishtar, patroness of Uruk, who proposes marriage, but because of Ishtar's previous marriages and infidelities, Gilgamesh refuses. Ishtar falls into a bitter rage and appeals to her father, the god Anu, to unleash the fearful Bull of Heaven on Gilgamesh. However, Gilgamesh and Enkidu together slay the beast. To avenge the deaths of Humbaba and the Bull of Heaven, the gods decide that Enkidu shall die. In the following passage, Enkidu dreams of his impending death and the House of Darkness, from which no one returns.

When the daylight came Enkidu got up and cried to Gilgamesh, "O my brother, such a dream I had last night. Anu, Enlil, Ea and heavenly Shamash took counsel together, and Anu said to Enlil, 'Because they have killed the Bull of Heaven, and because they have killed Humbaba who guarded the Cedar Mountain one of the two must die.'..."

So Enkidu lay stretched out before Gilgamesh: his tears ran down in streams and he said to Gilgamesh, "O my brother, so dear as you are to me, brother, yet they will take me from you." Again he said, "I must sit down on the threshold of the dead and

never again will I see my dear brother with my eyes."

. . . In bitterness of spirit he poured out his heart to his friend. "It was I who cut down the cedar, I who levelled the forest, I who slew Humbaba and now see what has become of me. Listen, my friend, this is the dream I dreamed last night. The heavens roared, and earth rumbled back an answer; between them stood I before an awful being, the sombre-faced manbird; he had directed on me his purpose. His was a vampire face, his foot was a lion's foot, his hand was an eagle's talon. He fell on me and his claws were in my hair, he held me fast and I smothered; then he transformed me so that my arms became wings covered with feathers. He turned his stare towards me, and he led me away to the palace of Irkalla, the

¹Throughout the text, titles original to the source appear in italics. Titles added by the editors are not italicized.