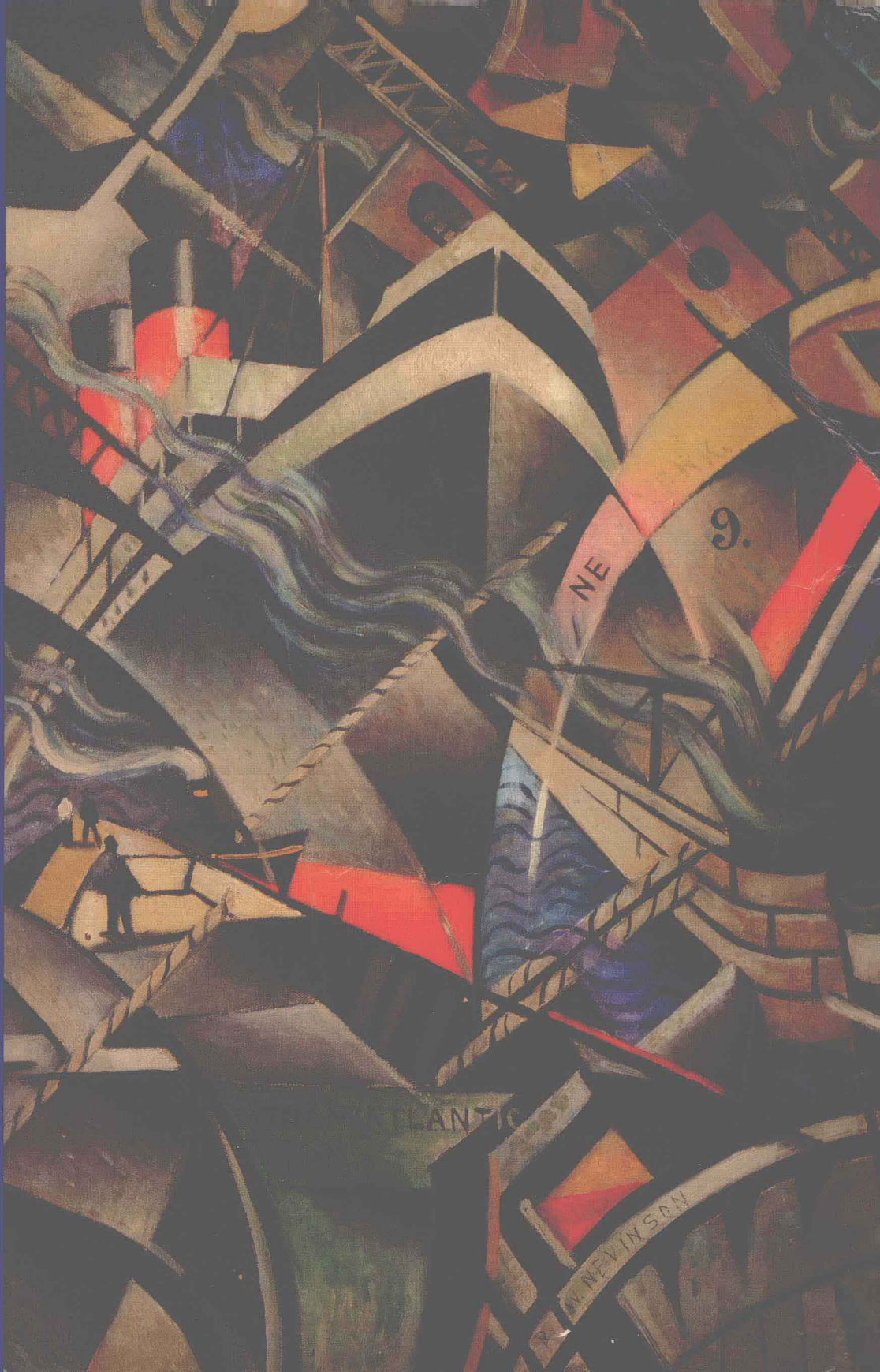


VOLUME

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THE TENTH

WESTERN CIVILIZATIONS



WESTERN CIVILIZATIONS

THEIR HISTORY AND THEIR CULTURE

ROBERT E. LERNER

STANDISH MEACHAM

EDWARD MCNALL BURNS

VOLUME II / THIRTEENTH EDITION

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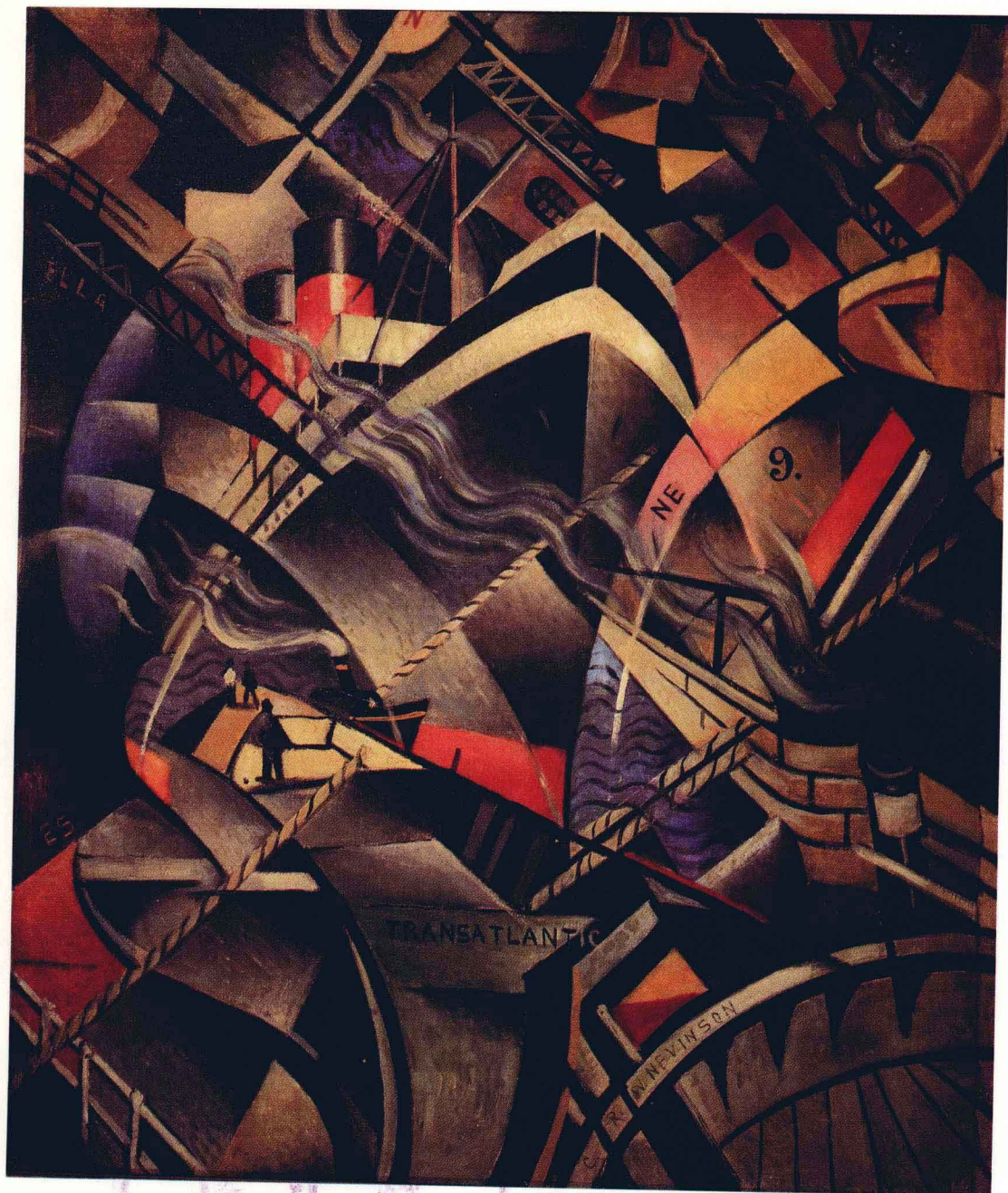
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*For Dietlind and Olivia;
Edith, Louisa, and Samuel*

P R E F A C E

George Orwell once remarked that “keeping the past up to date is a full-time job.” This insight seems particularly telling as a result of the startling rush of events during the last few years. “Trends” that seemed so clear only yesterday have turned out to be no trends at all. In addition, dramatic advances in historical scholarship have cast new light on old problems and have placed into prominence subject matters that historians previously had all but ignored. Accordingly we have worked hard to keep the past up to date for this thirteenth edition of *Western Civilizations*. Yet we have always worked within the framework of authorial principles bequeathed to us by E. M. Burns—principles that may have served to make this book a “textbook classic.” We offer a history of civilizations—an evolving account of the ways in which human beings have organized their lives in response to changing environments and persistent needs. Thus we complement narrative passages with discussions of ideas and societal institutions, and we draw heavily on pictorial material to give our readers the best impression possible of how our civilizations really looked. We try as well to avoid a tone of disembodied truth, both because we do not believe there is such a thing and because we want to engage and maintain our readers’ attention. Our urgent desire is to demonstrate without resorting to cheapness that “first-year history” need not be viewed as a chore but might be welcomed as a source of intellectual excitement, even delight.

Although we have gone over *Western Civilizations* line by line in our effort to keep the past up to date, teachers will wish to know where the most significant changes occur. This bright new edition features full-color maps and illustrations throughout the text and, as an additional pedagogical aid for students, highlighted summary points at the end of each chapter. Toward the goal of keeping the volume within manageable limits we have deleted the material on fossils and paleoanthropology in Chapter 1; rather than beginning with *Homo habilis*, we now begin with *Homo sapiens* and the Ice-Age cave murals. The remainder of Chapter 1 has been substantially rewritten, with revised treatments of cave art, the emergence of food production, and the birth of cities in western Asia. In addition, a prominent new feature of Chapter 1 is a discussion of the central place of cloth production by women in early villages. Another means for holding down the length of the volume has been to reduce the amount of space (hitherto generous) devoted to the details of early religions and wars: the treatment of these subjects has been streamlined in Chapters 2 (Mesopotamia) and 3 (Egypt). In Chapter 4 the narrative of Hebrew political history now opens with the entrance of the Hebrews into Canaan, the period when the biblical account begins to be corroborated by independent evidence.

Chapter 4 also contains a new treatment of Minoan society, with special attention to women's dress.

The major changes in Chapter 5 are as follows: the section on early Greek religion has been shortened; Greek "colonization" is now called Greek expansion; erroneous statements about the electoral system under Clisthenes have been corrected; and there is a revised treatment of the poetess Sappho. In Chapter 6 we have deleted the coverage of the Cynics, Menander, and Hellenistic utopias as being too specialized for an introductory text, and we have revised the discussion of the Hellenistic pastoral. Chapter 7 contains changes in coverage and interpretation in the sections concerning the Roman republican constitution, Roman religion, Roman policy in granting citizenship, and Roman art and architecture. Throughout Parts One and Two we now use the abbreviation B.C.E. (before common era) for designating the time before the birth of Christ.

In Chapter 11 we have added a paragraph on Hildegard of Bingen, and in Chapter 13 we offer substantially revised treatments of Machiavelli, Botticelli, and Michelangelo's *David*. Chapter 14 presents corrected dates for early Portuguese sailings and colonizations of the Atlantic islands, and Chapter 15 contains a new approach to the problem of defining Mannerism.

The principal addition to the chapters on the nineteenth and twentieth centuries has been the introduction of considerable new material on nationalism. Chapter 19, on the French Revolution, now includes a discussion of the way in which warfare—and the idea of an enemy "other"—encouraged a nationalistic spirit throughout Europe. The chapter concludes with an assessment of nationalism as one of the lasting legacies of the revolutionary movement. Chapter 23, "Nationalism and Nation-Building," addresses the subject at considerable length. We argue, as do most recent scholars, that nationalism must be understood as policy as well as sentiment. It was manufactured by governments, "invented" as a way of encouraging loyalty to emerging and increasingly powerful state systems. In Chapter 24, we link nationalism to the rise of imperialism. And in Chapters 26 and 28, we demonstrate the manner in which nationalism fostered xenophobia and the rise of anti-Semitism, fascism, and Nazism.

We have also added material on the history of women, particularly in Chapter 21, where we explore the way in which women defined the public and private spheres of their daily existence. We take note also of the critical role that women played in the success of various early reform movements such as the abolition of slavery. Finally, material in Chapters 31 and 32 has been thoroughly updated, and includes a discussion of such topics as the fragmentation of Eastern Europe following the collapse of the Soviet Union, as well as recent changes on the continent of Africa.

Robert Lerner has been responsible for Chapters 1 through 15 and Chapter 18; Standish Meacham for the rest. As in the past, we have relied on the helpful criticisms and suggestions of fellow teachers. For this edi-

tion, we are indebted for reviews provided by George K. Behlmer (University of Washington), Ronald M. Berger (SUNY Oneonta), Michael D. Bess (Vanderbilt University), Maryann E. Brink, James M. Brophy (University of Delaware), Phyllis Culham (U.S. Naval Academy), Jeffrey W. Merrick (University of Wisconsin, Milwaukee), Phillip C. Naylor (Marquette University), John F. Robertson (Central Michigan University), and David R. Shearer (University of Delaware). Robert Lerner is grateful for suggestions from Stephen Harris, Laura May (Northwestern University), Tammy Ruen, Alauddin Samarrai (St. Cloud State University), Nancy Spatz (University of Northern Colorado), and Stephen Wesley (York College of Pennsylvania). Standish Meacham acknowledges the valuable assistance of Steven M. Salzman. At W. W. Norton Steven Forman and Jon Durbin have guided this edition along. Kate Nash resolved crises, gathered illustrations with efficiency and flair, and proved a superb consultant on a wide range of issues. Our editor, Traci Nagle, has throughout provided us with gentle but firm guidance in a way that has made working with her a genuine pleasure.

Robert Lerner
Standish Meacham

WESTERN
CIVILIZATIONS

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CHAPTER 15

A CENTURY OF CRISIS FOR EARLY-MODERN EUROPE (c. 1560–c. 1660)

I do not wish to say much about the customs of the age in which we live. I can only state that this age is not one of the best, being a century of iron.

—R. MENTET DE SALMONET, *History of the Troubles in Great Britain* (1649)

What in me is dark

Illumine, what is low raise and support.

—JOHN MILTON, *Paradise Lost*

ON THE NIGHT before St. Bartholomew's Day in August of 1572 the Catholic queen mother of France, Catherine de Medici, authorized the ambush of French Protestant leaders who had come to Paris to attend a wedding. Thereupon, during the hours after midnight, unsuspecting people were awakened and stabbed to death or thrown out of windows. Soon all the targeted Protestants were eliminated, but the killing did not stop because roving bands of Parisian Catholics seized the opportunity of licensed carnage to slaughter at will any enemies they happened upon, Protestant or otherwise. By morning the River Seine was clogged with corpses and scores of bodies hung from gibbets in witness to an event known ever since as the Massacre of St. Bartholomew's Day.

A massacre in Paris

Had this lamentable incident been an isolated event it hardly would be worth mentioning, but in fact throughout the hundred years from roughly 1560 to roughly 1660 outbreaks of religious mayhem—with Protestants the ruthless killers in certain cases as Catholics were in others—recurred in many parts of Europe. Moreover, to make matters far worse, economic hardships and prolonged wars accompanied religious riots to result in a century of pronounced crisis for European civilization. Granted that Europe's early-modern period of crisis was much less uniform in its nature and extent than the terrible times of the Later Middle Ages, seen from the broadest perspective the period from 1560 to 1660 was western Europe's "iron century"—an age of great turbulence and severe trials.

A century of crisis