

A HISTORY OF WORLD SOCIETIES FIFTH EDITION

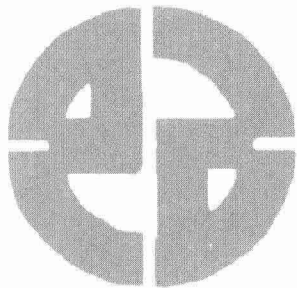
Volume II
Since 1500



MCKAY HILL BUCKLER EBREY

FIFTH EDITION

A HISTORY OF WORLD SOCIETIES



VOLUME II Since 1500

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In this age of a global environment and global warming, of a global economy and global banking, of global migration and rapid global travel, of global sports and global popular culture, the study of world history becomes more urgent. Surely, an appreciation of other, and earlier, societies helps us to understand better our own and to cope more effectively in pluralistic cultures worldwide. The large numbers of Turks living in Germany, of Italians, Hungarians and Slavic peoples living in Australia, of Japanese living in Peru and Argentina, and of Arabs, Mexicans, Chinese, and Filipinos living in the United States—to mention just a few obvious examples—represent diversity on a global scale. The movement of large numbers of peoples from one continent to another goes back thousands of years, at least as far back as the time when Asian peoples migrated across the Bering Strait to North America. Swift air travel and the Internet have accelerated these movements, and they testify to the incredible technological changes the world has experienced in the last half of the twentieth century.

For most peoples, the study of history has traditionally meant the study of their own national, regional, and ethnic pasts. Fully appreciating the great differences among various societies and the complexity of the historical problems surrounding these cultures, we have wondered if the study of local or national history is sufficient for people who will spend most of their lives in the twenty-first century on one small interconnected planet. The authors of this book believe the study of world history in a broad and comparative context is an exciting, important, and highly practical pursuit.

It is our conviction, based on considerable experience in introducing large numbers of students to the broad sweep of civilization, that a book reflecting current trends can excite readers and inspire a renewed interest in history and the human experience. Our strategy has been twofold.

First, we have made social history the core element of our work. We not only incorporate recent research by social historians but also seek to re-create the life of ordinary people in appealing human terms. A strong social element seems especially appropriate in a world history text, for identification with ordinary people of the past allows today's reader to reach an empathetic

understanding of different cultures and civilizations. At the same time we have been mindful of the need to give great economic, political, intellectual, and cultural developments the attention they deserve. We want to give individual students and instructors a balanced, integrated perspective so that they can pursue on their own or in the classroom those themes and questions that they find particularly exciting and significant.

Second, we have made every effort to strike an effective global balance. We are acutely aware of the great drama of our times—the passing of the era of Western dominance and the simultaneous rise of Asian and African peoples in world affairs. Increasingly, the whole world interacts, and to understand that interaction and what it means for today's citizens, we must study the whole world's history. Thus we have adopted a comprehensive yet manageable global perspective. We study all geographical areas and the world's main civilizations, conscious of their separate identities and unique contributions. We also stress the links among civilizations, for it is these links that have been transforming multicentered world history into the complex interactive process of different continents, peoples, and cultures that we see today.

CHANGES IN THE FIFTH EDITION

In preparing the fifth edition of this book we have worked hard to keep our book up-to-date and to strengthen our distinctive yet balanced approach.

Organizational Changes and New Author

In order to give greater depth to our world focus, major organizational changes proved essential. The fortunate addition of a distinguished Asian expert, Professor Patricia Buckley Ebrey, to our author team has enabled us not only to expand our coverage of Asian developments but also to concentrate that coverage on those historical problems scholars today consider most current. Thus, Chapter 4 considerably expands the treatment of early China; Chapter 7 contains new material on the Silk Road trade, Tang politics and culture, and the spread of Buddhism from India to China, Japan,

and Korea; Chapter 11 has been largely rewritten, with fresh material on the Mongols, a new discussion on Islam in India and Muslim relations with local religions, and much revised coverage of Heian and Kamakura Japan. Chapter 16 likewise has been extensively rewritten, with new information on the culture of the Indian Ocean, on the impact of global trade on the Chinese and on the Spanish empire. Chapter 22 contains broadened treatment of the commerce of the Ming empire, introduces a new section on Korea, and explores the impact of urbanization and commercialization on Japan. Chapter 27 represents another major reorganization and revision, with new material on the Ottoman Empire under pressure, a more detailed appreciation of internal developments in eighteenth-century Africa before European imperialism, and new analysis of French and British imperialism in Asia. Chapter 32 has expanded the discussion of World War II in the Pacific, including the intensity of the fighting and the deep hostility between Americans and Japanese.

New “Individuals in Society” Feature

In each chapter of the fifth edition we have added a short study of a fascinating man or woman or group of people, which is carefully integrated into the main discussion in the text. This new “Individuals in Society” feature grows out of our long-standing focus on people’s lives and the varieties of historical experience, and we believe that readers will empathize with these flesh-and-blood human beings as they themselves seek to define their own identities today. The spotlighting of individuals, both famous and obscure, carries forward the greater attention to cultural and intellectual developments that we used to invigorate our social history in the fourth edition, and it reflects changing interests within the historical profession as well as the development of “micro history.”

The men and women we have selected represent a wide range of careers and personalities. Several are well-known historical figures, such as Aspasia, the famous Greek courtesan (Chapter 5); Theodora, the Byzantine empress (Chapter 8); Ibn Battuta, the Muslim world-traveler (Chapter 9); Olaudah Equiano, the black slave, entrepreneur, and navigator (Chapter 20); Rosa Luxemburg, the German socialist (Chapter 29); Vaclav Havel, the Czech poet-statesman (Chapter 33); and Mother Teresa of Calcutta, the Albanian-Indian nun and missionary (Chapter 36). Other individuals and groups, perhaps less well-known, illuminate aspects of their times: Lady Hao, a Chinese noblewoman (Chapter 4); Mukhali, a Mongol army officer (Chapter 11); Zheng He, a Muslim Chinese admiral (Chapter 16); Hürrem, wife of Suleiman the Magnificent (Chapter 21); Martha Ballard, an obscure Maine midwife (Chapter 19); and the Protestant villagers who resisted Nazi evil in Le Chambon in southern France (Chapter 29). Creative artists and intellectuals include the ancient Egyptian scholar-bureaucrat Wen-Amon (Chapter 2); the Chinese poet Tao Qian (Chapter 7); the West African artist from Djenné (Chapter 10); the Jewish philosopher Moses Mendelssohn (Chapter 18); the prolific Japanese artist Hokusai (Chapter 22); and the influential romantic writer Germaine de Staël (Chapter 25).

Expanded Ethnic and Geographic Scope

In this fifth edition we have added significantly more discussion of groups and regions that are often short-changed in the general histories of world civilizations. This expanded scope is, we feel, an important improvement. It reflects the renewed awareness within the profession of the enormous diversity of the world’s peoples, and of those peoples’ efforts (or lack thereof) to understand others’ regional, ethnic, and cultural identities. Examples of this enlarged scope include new material on Muslim attitudes toward blacks (Chapter 9) and on the Mongols and other peoples of Central Asia (Chapter 11); a broadened treatment of Europe’s frontier regions—Iberia, Ireland, Scotland, eastern Europe, and the Baltic region (Chapter 12); the peoples of the Indian Ocean—of the Malay archipelago and the Philippines (Chapter 16); and a completely fresh discussion of twentieth-century eastern Europe (Chapters 29 and 33). Our broader treatment of Jewish history has been integrated in the text, with stimulating material on anti-Semitism during the Crusades (Chapter 12), during the Spanish Inquisition (Chapter 15), in tsarist Russia (Chapter 27), Jewish Enlightenment thought in Germany (Chapter 18), and the unfolding of the Holocaust during the Second World War (Chapter 32). Just as the fourth edition developed our treatment of the history of women and gender, so in this fifth edition significant issues of gender are explored with respect to Native American peoples (Chapter 14) and Indian Ocean peoples (Chapter 16). The overall length of the book has been slightly reduced, but an expanded treatment of non-European societies and cultures has been achieved by reducing detailed coverage of Europe in Chapters 5, 6, 8, 12, 13, 17, 19, 24, 26, 31, and 32.

Incorporation of Recent Scholarship

As in all of our previous revisions, we have made a conscientious effort to keep our book up-to-date with new and significant scholarship. Because the authors are committed to a balanced approach that reflects the true value of history, we have continued to incorporate important new findings on political, cultural, and intellectual developments in this edition. Revisions of this nature include a new interpretation of the religions of India, showing the changes from Brahmanic religions to Hinduism in Chapter 3; a new treatment of the character of Alexander the Great and on the Greeks in the western Mediterranean in Chapter 5; significant new research on Cairo as an international trading entrepôt in Chapter 9; new material on Chinese economic progress in the early modern period in Chapter 11; a new subsection on the importance of the Olmecs in Chapter 14; an entirely new discussion in Chapter 20 of women, marriage, and work in the West African kingdoms; the impact of the fall of communism on Europe and the world in Chapter 33; and in Chapter 34 the economic difficulties of Japan in the 1990s, national developments in Bangladesh, Rabin's assassination and Israeli-Palestinian problems—with the goal of bringing Middle Eastern and Asian developments up to the present.

Revised Full-Color Art and Map Program

Finally, the illustrative component of our work has been carefully revised. We have added many new illustrations to our extensive art program, which includes over three hundred color reproductions, letting great art and important events come alive. Illustrations have been selected to support and complement the text, and, wherever possible, illustrations are contemporaneous with the textual material discussed. Considerable research went into many of the captions in order to make them as informative as possible. We have reflected on the observation that “there are more valid facts and details in works of art than there are in history books,” and we would modify it to say that art is “a history book.” Artwork remains an integral part of our book; the past can speak in pictures as well as in words. The use of full color serves to clarify the maps and graphs and to enrich the textual material. The maps and map captions have been updated to correlate directly to the text, and several new maps have been added, as in Chapters 7, 9, 16, and 28.

DISTINCTIVE FEATURES

In addition to the new “Individuals in Society” study, distinctive features from earlier editions guide the reader in the process of historical understanding. Many of these features also show how historians sift through and evaluate evidence. Our goal is to suggest how historians actually work and think. We want the reader to think critically and to realize that history is neither a list of cut-and-dried facts nor a senseless jumble of conflicting opinions. To help students and instructors realize this goal, we have significantly expanded the discussion of “what is history” in Chapter 1 of this edition.

Revised Primary-Source Feature

In the fourth edition we added a two-page excerpt from a primary source at the end of each chapter. This important feature, entitled “Listening to the Past,” extends and illuminates a major historical issue considered in the chapter, and it has been well received by instructors and students. In the new edition we have reviewed our selections and made judicious substitutions. For example, in Chapter 3 we use selections from the *Ramayana*, the great Indian Sanskrit epic, to explore Hinduism; In Chapter 5 the Greeks welcome the Egyptian god Serapis to their pantheon of deities; in Chapter 11 the *Pillow Book of Sei Shonagon* provides an introduction to aspects of Asian sensuality; in Chapter 14 the death of Inca Yupanque offers students information on the complicated rituals related to imperial death; in Chapter 20 the Portuguese Barbosa, through his description of the African Swahili city-states, suggests cross-cultural attitudes in the fifteenth century; in Chapter 21 the weighing of Shah Jahan reveals the fabulous wealth of Mughal India and the state's concern for the poor; in Chapter 27 the daily lives of an ordinary German soldier and of a Viennese woman on the home front during World War I are revealed; and in Chapter 33 the Solidarity activist Adam Michnik defends nonviolent resistance to communism from prison.

Each primary source opens with a problem-setting introduction and closes with “Questions for Analysis” that invite students to evaluate the evidence as historians would. Drawn from a range of writings addressing a variety of social, cultural, political, and intellectual issues, these sources promote active involvement and critical interpretation. Selected for their interest and importance and carefully fitted into their historical context, these sources do indeed allow the student to

“listen to the past” and to observe how history has been shaped by individual men and women, some of them great aristocrats, others ordinary folk.

Improved Chapter Features

Other distinctive features from earlier editions have been reviewed and improved in the fifth edition. To help guide the reader toward historical understanding, we pose specific historical questions at the beginning of each chapter. These questions are then answered in the course of each chapter, and each chapter concludes with a concise summary of its findings. All of the questions and summaries have been re-examined and frequently revised in order to maximize the usefulness of this popular feature.

In addition to posing chapter-opening questions and presenting more problems in historical interpretation, we have quoted extensively from a wide variety of primary sources in the narrative, demonstrating in our use of these quotations how historians evaluate evidence. Thus primary sources are examined as an integral part of the narrative as well as presented in extended form in the “Listening to the Past” chapter feature. We believe that such an extensive program of both integrated and separate primary source excerpts will help readers learn to interpret and think critically.

Each chapter concludes with carefully selected suggestions for further reading. These suggestions are briefly described to help readers know where to turn to continue thinking and learning about the world. Also, chapter bibliographies have been thoroughly revised and updated to keep them current with the vast amount of new work being done in many fields.

Revised Timelines

The timelines appearing in earlier editions have been revised in this edition. Once again we provide a unified timeline in an appendix at the end of the book. Comprehensive and easy to locate, this useful timeline allows students to compare simultaneous political, economic, social, cultural, intellectual, and scientific developments over the centuries.

Flexible Format

World history courses differ widely in chronological structure from one campus to another. To accommodate the various divisions of historical time into

intervals that fit a two-quarter, three-quarter, or two-semester period, *A History of World Societies* is published in three versions that embrace the complete work:

- One-volume hardcover edition: *A History of World Societies*
- Two-volume paperback edition: *A History of World Societies*, Volume I, *To 1715* (Chapters 1–17), and Volume II, *Since 1500* (Chapters 16–36)
- Three-volume paperback edition: *A History of World Societies*, Volume A, *From Antiquity to 1500* (Chapters 1–14), Volume B, *From 1100 to 1815* (Chapters 13–23), and Volume C, *From 1775 to the Present* (Chapters 23–36)

Overlapping chapters in two-volume and three-volume editions facilitate matching the appropriate volume with the opening and closing dates of a specific course.

ANCILLARIES

Our learning and teaching ancillaries enhance the usefulness of the textbook:

- *GeoQuest World CD-ROM*
- *@history web site*
- *Study Guide*
- *Instructor's Resource Manual*
- *Test Items*
- *Computerized Test Items*
- *Map Transparencies*

A new CD-ROM, *GeoQuest World*, features thirty interactive maps that illuminate world history events from the days of the Persian Empire to the present. Each map is accompanied by exercises with answers and essay questions. The four different types of interactivity allow students to move at their own pace through each section.

Houghton Mifflin's @history web site provides the finest text-based materials available for students and instructors. For students, this site offers primary sources, text specific self-tests, and gateways to relevant history sites. Additional resources are provided for instructors.

The excellent *Study Guide* has been thoroughly revised by Professor James Schmiechen of Central Michigan University. Professor Schmiechen has been a tower of strength ever since he critiqued our initial prospectus, and he has continued to give us many valuable sug-

gestions as well as his warmly appreciated support. His *Study Guide* contains learning objectives, chapter summaries, chapter outlines, review questions, extensive multiple-choice exercises, self-check lists of important concepts and events, and a variety of study aids and suggestions. The fifth edition also retains the study-review exercises on the interpretation of visual sources and major political ideas as well as suggested issues for discussion and essay, chronology reviews, and sections on studying effectively. To enable both students and instructors to use the *Study Guide* with the greatest possible flexibility, the guide is available in two volumes, with considerable overlapping of chapters. Instructors and students who use only Volumes A and B of the textbook have all the pertinent study materials in a single volume, *Study Guide*, Volume I (Chapters 1–23). Those who use only Volumes B and C of the textbook also have all the necessary materials in one volume, *Study Guide*, Volume II (Chapters 13–36).

The *Instructor's Resource Manual*, prepared by John Reisbord of Vassar College, contains instructional objectives, annotated chapter outlines, suggestions for lectures and discussion, paper and class activity topics, primary-source exercises, map activities, and lists of audio-visual resources. The accompanying *Test Items*, by Professor Charles Crouch of Georgia Southern University, offer identification, multiple-choice, map, and essay questions for a total of approximately two thousand test items. These test items are available to adopters in a computerized version, with editing capabilities.

In addition, a set of full-color *Map Transparencies* of all the maps in the textbook is available on adoption.

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has contributed Chapters 3, 4, 7, and 11; Bennett Hill has continued the narrative in Chapters 8–10, 12–16, 20–22, and 28; and John McKay has written Chapters 17–19, 23–27, and 29–36. Finally, we continue to welcome the many comments and suggestions that have come from our readers, for they have helped us greatly in this ongoing endeavor.

J. P. M. B. D. H. J. B. P. B. E.



The Origins of Modern World Societies

The origins of modern societies lie in the ancient and medieval past. Scholars trace the roots of world civilizations to the ancient Middle East, India, and China. Geographical factors, especially four great rivers, conditioned the development of those civilizations.

Early Egyptian society relied on the four-thousand-mile-long Nile River. To the east, successive civilizations flourished in Mesopotamia, the area between the Tigris and the Euphrates Rivers. The Indus River in northwestern India, which flows about 1,980 miles before reaching the ocean, nourished ancient Indian civilization. In China the Yellow River, 2,700 miles long, facilitated the birth of Chinese civilization. These rivers helped enrich the soil, allowing steadily expanding amounts of land to be cultivated and increasing the production of food. Increased food production led to population growth and wealth, ingredients essential to the evolution of sophisticated social structures. The achievements of each society became the legacies that later cultures absorbed and used.

History—the study of change over time—reveals that each age reinterprets the cultural legacy of its predecessors in an effort to meet its own needs. The modern world exists as the product of all that has gone before.

beliefs of the Hebrews (forebears of the Jewish people) in one God and in themselves as a chosen people with whom God had made a covenant. The book known as the Old Testament or Hebrew Bible embodies Hebraic law, history, and culture. Greek architectural, philosophical, and scientific ideas have exercised a profound influence on Western thought. Rome gave the West the Latin language and Roman law. Latin became the instrument of oral and written communication for over a thousand years; Roman concepts of law and government molded Western ideas of political organization. Christianity, the spiritual faith and ecclesiastical organization that derived from the teachings of a Palestinian Jew, Jesus of Nazareth (ca 3 B.C.–A.D. 29), also shaped Western religious, social, and moral values and systems.

The ancient Eastern world witnessed the appearance of religions and philosophies that continue to influence modern societies. In South Asia before 250 B.C., Indians developed ideas about the nature of life and the afterlife that affected all later generations. From India, Buddhism spread to China and other parts of Asia. Hinduism, a collection of religious beliefs that encompasses a sacred division of society, emerged to become the dominant feature of India's culture. In China mastery of the land and the evolution of a systematic method of agriculture that would support a large population led to a sophisticated intellectual life. The period before A.D. 200 witnessed the birth of three powerful forms of Chinese thought: Confucianism, Daoism (also written as Taoism), and Legalism.



THE ANCIENT WORLD

The modern world inherited numerous cultural elements from the ancient world. Into the West came the

The Hebrews

The Hebrews probably originated in northern Mesopotamia. Nomads who tended flocks of sheep, they were forced by drought to relocate to the Nile Delta in Egypt. The Egyptians enslaved them and put them to work on various agricultural and building projects. In the crucial event in early Jewish history, the lawgiver Moses, in response to God's command, led the Hebrews out of Egypt into the Promised Land (Palestine) in the thirteenth century B.C. At that time, the Hebrews consisted of twelve disunited tribes. They all believed themselves descendants of a common ancestor, Abraham. The family was their primary social institution, and most families engaged in agricultural or pastoral pursuits. Under the pressure of a series of wars for the control of Palestine, the twelve independent Hebrew tribes were united into a centralized political force under one king. Kings Saul, David, and especially Solomon (ca 965–925 B.C.) built the Hebrew nation with its religious center at Jerusalem, the symbol of Jewish unity.

The Hebrews developed their religious ideas in scriptures, or sacred writings, known to Christians as the Old Testament. Unlike other ancient peoples, who had many gods, the Jews were monotheistic: they believed that their God was the one and only God, that he had created all things, that his presence filled the universe, and that he took a strong personal interest in the individual. During the Exodus from Egypt, God had made a covenant with the Jews. He promised to protect them as his chosen people and to give them land. In return, they were to worship only him and to obey the Ten Commandments that he had given Moses. The Ten Commandments constituted an ethical code of behavior, forbidding the Jews to steal, lie, murder, and commit adultery. The covenant was to prove a constant force in Jewish life. The Old Testament also contains detailed legal proscriptions, books of history, concepts of social and familial structure, wisdom literature, and prophecies of a messiah to come. Parts of the Old Testament show the Hebraic debt to other cultures. For example, the Book of Proverbs reflects strong Egyptian influences. The Jews developed an emotionally satisfying religion whose ideals shaped not only later faiths, such as Christianity and Islam, but also the modern world.

The Greeks

Ancient Middle Eastern peoples like the Hebrews interpreted the origins, nature, and end of humankind in re-

ligious terms. The Greeks brought reason to bear on these issues. In the fifth century B.C., small independent city-states dotted the Greek peninsula. Athens created an especially brilliant culture that greatly influenced Western civilization. Athens developed a magnificent architecture whose grace, beauty, and quiet intensity still speak to humankind. In their comedies and tragedies, the Athenians Aeschylus, Sophocles, and Euripides were the first playwrights to treat eternal problems of the human condition. Athens also experimented with the political system that we call democracy. All free adult males participated directly in the making of laws and in the government of their city-state, or *polis*. Since a large part of the population—women and slaves—was not allowed to share in the activity of the Assembly, and since aristocrats held most important offices in the *polis*, we must not confuse Athenian democracy with modern democratic practices. The modern form of democracy, moreover, is indirect rather than direct: citizens express their views and wishes through elected representatives. Nevertheless, in their noble experiment in which the people were the government and in their view that the state exists for the good of the citizen, Athenians created powerful political ideals.

Classical Greece in the fifth and fourth centuries B.C. also witnessed an incredible flowering of philosophical ideas. Though not the first people to speculate about the nature of humankind and the universe, the Greeks were first to consider these questions in rational instead of religious terms. Hippocrates, the “father of medicine,” taught that natural means—not magical or religious ones—could be found to fight disease. He based his opinions on observation and experimentation. He also insisted that medicine was a branch of knowledge separate from philosophy. This distinction between natural science and philosophy was supported by the Sophists, who traveled the Greek world teaching young men that human beings were the proper subject for study. They laid great emphasis on logic and the meaning of words and criticized traditional beliefs, religion, and even the law of the *polis*.

Building on the approach of the Sophists, Socrates (ca 470–399 B.C.) spent his life questioning and investigating. Socrates held that human beings and their environments represent the essential subject for philosophical inquiry. He taught that excellence could be learned and that by seeking excellence through knowledge, human beings could find the highest good and ultimately true happiness. Socrates' pupil Plato (427–347 B.C.) continued his teacher's work. Plato wrote down his own thoughts, which survive in the form of dialogues. He

founded a school, the Academy, where he developed the theory that visible, tangible things are unreal and temporary copies of “ideas” or “forms” that are constant and indestructible. In *The Republic*, the first literary description of a utopian society, Plato discusses the nature of justice in the ideal state. In *The Symposium*, he treats the nature and end of love.

Aristotle (384–322 B.C.), Plato’s student, continued the philosophical tradition in the next generation. The range of his subjects of investigation is vast. He explores the nature of government in *Politics*, ideas of matter and motion in *Physics* and *Metaphysics*, outer space in *On the Heavens*, conduct in the *Nichomachean Ethics*, and language and literature in *Rhetoric*. In all his works, Aristotle emphasizes the importance of the direct observation of nature; he insists that theory must follow fact. Led by thinkers such as Aristotle, the Greeks originated medicine, science, philosophy, and other branches of knowledge.

These intellectual advances took place against a background of constant warfare. A long and bitter struggle between the cities of Athens and Sparta, the Peloponnesian War (459–404 B.C.), ended in Athens’s defeat. Shortly afterward, Sparta, Athens, and Thebes contested for hegemony in Greece, but no single polis was strong enough to dominate the others. Taking advantage of the situation, Philip II (r. 359–336 B.C.) of Macedon, a small kingdom comprising part of modern Greece and Yugoslavia, defeated a combined Theban-Athenian army in 338 B.C.

In 323 B.C. Philip’s son, Alexander of Macedonia, died at the ripe age of thirty-two. But during the twelve years of his reign, Alexander had conquered territory stretching from Macedonia across the Middle East into Asia as far as India. Because none of the generals who succeeded him could hold together such a vast empire, it disintegrated into separate kingdoms.

Scholars label the period from approximately 800 B.C. to 323 B.C., in which the polis predominated, the Hellenic Age. The period from 323 B.C. to the collapse of Egypt at the hands of Rome in 30 B.C.—an era characterized by independent kingdoms—is commonly called the Hellenistic Age. The Hellenistic period witnessed two significant developments: the diffusion of Greek culture through Asia Minor and the further advance of science, medicine, and philosophy.

Rome

Situated near the center of the boot-shaped peninsula of Italy, the city of Rome created an empire that em-

braced the entire Mediterranean basin. Rome’s great achievement rested in its ability not only to conquer peoples but to absorb them into the Roman way of life. To the Middle Ages and the modern world it bequeathed three great legacies: Roman law, the Latin language, and flexible administrative practices.

Scholars customarily divide Roman history into two periods: the republic (ca 509–31 B.C.), during which Rome grew from a small city-state to an empire; and the empire, the period when the old republican constitution gave way to a constitutional monarchy. Between 509 and 290 B.C. Rome subdued all of Italy, and between 282 and 146 B.C. Rome slowly acquired an overseas empire.

The dominant feature of the social history of the early republic was the clash between patrician aristocrats and plebeian commoners. Whereas the Greeks speculated about the ideal state, the pragmatic Romans developed methods of governing themselves and the peoples they conquered. Their special genius lay in government and law. The Roman Senate was the most important institution of the republic. Composed of aristocratic elders, it initially served to advise the other governing group, the magistrates. But as the Senate’s prestige increased, its advice came to have the force of law. The goal of Roman law—the *ius civile*, or “civil law”—consisted of statutes, customs, and forms of procedure. The goal of the *ius civile* was to protect citizens’ lives, property, and reputations. As Rome expanded, first throughout Italy and then around the Mediterranean basin, legal devices had to be found to deal with disputes among foreigners or between foreigners and Romans. Sometimes, Roman magistrates adopted parts of other (foreign) legal systems. On other occasions, they used the law of equity: with no precedent to guide them, they made decisions on the basis of what seemed fair to all parties. Thus with flexibility the keynote in dealing with specific cases and circumstances, a new body of law—the *ius gentium*, or “law of the peoples”—evolved. This law was applicable to both Romans and foreigners.

The Roman conquest of the Hellenistic East led to the wholesale confiscation of Greek sculpture and paintings to adorn Roman temples. Greek literary and historical classics were translated into Latin. Greek philosophy was studied in the Roman schools. Greek plays were adapted to the Roman stage. Educated people learned Greek as a matter of course. Rome assimilated the Greek achievement, and Hellenism became an enduring feature of Roman life.

With territorial conquests Rome also acquired serious problems, which surfaced by the late second

century B.C. Characteristically, the Romans responded practically, with a system of provincial administration that placed at the head of local governments appointed state officials, who were formally incorporated into the republic's constitution. The Romans devised an efficient system of tax collection as well.

Overseas warfare required huge armies for long periods of time. A few officers gained fabulous wealth, but most soldiers did not and returned home to find their farms in ruins. Wealthy men with cash to invest bought up these small farms, creating for themselves vast estates called *latifundia*. Roman law forbade landless men to serve in the army, so most veterans migrated to Rome seeking work. Victorious armies, however, had already sent tens of thousands of slaves to Rome, and veterans could not compete in the labor market with slaves. A huge unemployed urban proletariat resulted. Its demands for work and political reform were bitterly resisted by the aristocratic Senate, and civil war was the result in the first century B.C.

The reign of Augustus (31 B.C.–A.D. 14) marked the end of the republic and the beginning of the empire. By fashioning a means of cooperation in government among the people, magistrates, Senate, and army, Augustus established a constitutional monarchy that replaced the republic. His own power derived from the various magistracies he held and the power granted him by the Senate. As commander of the Roman army, he held the title *imperator*, which later came to mean “emperor” in the modern sense. Augustus ended domestic turmoil and secured the provinces. He founded new colonies, mainly in the western Mediterranean basin, which promoted the spread of Greco-Roman culture and the Latin language to the West. Colonists with *latifundia* exercised authority in the regions as representatives of Rome. (Later, after the empire disintegrated, they would continue to exercise local power.) Augustus extended Roman citizenship to all freemen. A system of Roman roads and sea-lanes united the empire. For two hundred years the Mediterranean world experienced the *pax Romana*—a period of peace, order, harmony, and flourishing culture.

In the third century A.D. this harmony ended. Rival generals backed by their troops contested the imperial throne. In the disorder caused by the civil war that ensued, the frontiers were left unmanned, and Germanic invaders poured across the borders. Throughout the empire, civil war and barbarian invasions devastated towns and farms, causing severe economic depression. The emperors Diocletian (r. A.D. 285–305) and Con-

stantine (r. A.D. 306–337) tried to halt the general disintegration by reorganizing the empire, expanding the state bureaucracy, and imposing heavier taxation. For administrative purposes, Diocletian divided the empire into a western half and an eastern half. Constantine established the new capital city of Constantinople at Byzantium. The two parts of the empire drifted further apart in the fourth century, when the division became permanent. Diocletian made an unrealistic attempt to curb inflation by arbitrarily freezing wages, and prices failed. In the early fifth century the borders collapsed entirely, and various Germanic tribes overran the western provinces. In 410 and again in 455, Rome itself was sacked by the barbarians.

After the Roman Empire's decline the rich legacy of Greco-Roman culture was absorbed by the medieval world and ultimately the modern world. The Latin language remained the basic medium of communication among educated people for the next thousand years; for almost two thousand years, Latin literature formed the core of all Western education. Roman roads, buildings, and aqueducts remained in use. Roman law left its mark on the legal and political systems of most European countries. Rome had preserved the best of ancient cultures for later times.

Roman military expansion to the east coincided with Chinese expansion to the west. The remarkable result was a period when the major civilizations of the ancient world were in touch with one another. In spite of constant warfare between the Roman emperors and the Persian kings in western Asia, important commercial contacts by land and maritime routes developed, linking the Roman world, China, and India. Over the famous Silk Road, named for the shipments of silk that passed from China through Parthia to the Roman Empire, were transported luxury goods as well as ideas, artistic inspiration, and religious lore. Established in the second century A.D., this web of communication linking East and West was never entirely broken.

Christianity

The ancient Western world also left behind a powerful religious legacy: Christianity. Christianity derives from the life, teachings, death, and resurrection of a Palestinian Jew, Jesus of Nazareth (ca 3 B.C.–A.D. 29). Thoroughly Jewish in his teaching, Jesus preached the coming of the kingdom of God, a “kingdom not of this world” but one of eternal peace and happiness. He

urged his followers and listeners to reform their lives according to the commandments, especially the one stating, "You shall love the Lord your God with your whole heart, your whole mind, and your whole soul, and your neighbor as yourself."

Some Jews believed that Jesus was their long-awaited messiah. Others viewed Jesus as a threat to their ancient traditions and thus hated and feared him. Though Jesus did not preach rebellion against the Roman governors, the Roman prefect of Judaea, Pontius Pilate, feared that the popular agitation surrounding Jesus could lead to revolt against Rome. So when Jewish leaders handed Jesus over to the Roman authorities, to avert violence Pilate sentenced him to death by crucifixion—the usual method for common criminals. Jesus' followers maintained that he rose from the dead three days later.

Those followers might have remained a small Jewish sect but for the preaching of a Hellenized Jew, Paul of Tarsus (ca A.D. 5–67), who traveled between and wrote letters to the Christian communities at Corinth, Ephesus, Thessalonica, and other cities. As the Roman Empire declined, Christianity spread throughout the Roman world. Because it welcomed people of all social classes, offered a message of divine forgiveness and salvation, and taught that every individual has a role to play in the building of the kingdom of God, thereby fostering a deep sense of community, Christianity won thousands of adherents. Roman efforts to crush Christianity failed. The emperor Constantine legalized Christianity, and in 392 the emperor Theodosius made it the state religion of the empire. Carried by settlers, missionaries, and merchants to Gaul, Spain, North Africa, and Britain, Christianity became a fundamental element of Western civilization.

India

The vast subcontinent of India, protected from outsiders by the towering Himalayan Mountains to the north and by oceans on its other borders, witnessed the development of several early civilizations, primarily in the richly cultivated Indus Valley. Only in the northwest—the area between modern Afghanistan and Pakistan—was India accessible to invasion. Through this region, by way of the Khyber Pass, the Aryans, a nomadic Indo-European people, penetrated India around 1500 B.C. By 500 B.C. the Aryans ruled a number of large kingdoms in which cities were the centers of culture. The period of Aryan rule saw the evolution of a

caste system designed to distinguish Aryan from non-Aryan and to denote birth or descent. The four groups, or castes, that emerged—the *Brahman* (priests), the *Kshatriya* (warriors), the *Vaishya* (peasants), and the *Shudra* (serfs)—became the permanent classes of Indian society. Persons without a place in this division or who lost their caste status because of some violation of ritual were *outcastes*.

Through the Khyber Pass in 513 B.C. the Persian King Darius I entered India and conquered the Indus Valley. The Persians introduced techniques for political administration and for coin minting, and they brought India into commercial and cultural contact with the sophisticated ancient Middle East. From the Persians the Indians adopted the Aramaic language and script and adapted that script to their needs and languages. In 326 B.C. the Macedonian king Alexander the Great invaded the subcontinent, but his conquests had no lasting effect. Under Ashoka (r. 269–232 B.C.), ancient India's greatest ruler, India enjoyed a high degree of peace and stability, but from 180 B.C. to A.D. 200 the region suffered repeated foreign invasions.

India's most enduring legacies are the three great religions that flowered in the sixth and fifth centuries B.C.: Hinduism, Jainism, and Buddhism. One of the modern world's largest religions, Hinduism holds that the Vedas—hymns in praise of the Aryan gods—are sacred revelations and that these revelations prescribe the caste system. Religiously and philosophically diverse, Hinduism assures believers that there are many legitimate ways to worship Brahma, the supreme principle of life. India's best-loved hymn, the *Bhagavad Gita*, guides Hindus in a pattern of life in the world and of release from it.

Jainism derives from the great thinker Vardhamana Mahavira (ca 540–468 B.C.), who held that only an ascetic life leads to bliss and that all life is too sacred to be destroyed. Nonviolence is a cardinal principle of Jainism. Thus a Jain who wishes to do the least violence to life turns to vegetarianism.

Mahavira's contemporary, Siddhartha Gautama (ca 563–483 B.C.), better known as the Buddha, was so deeply distressed by human suffering that he abandoned his Hindu beliefs in a search for ultimate enlightenment. Meditation alone, he maintained, brought that total enlightenment in which everything is understood. Buddha developed the "Eightfold Path," a series of steps of meditation that could lead to *nirvana*, a state of happiness attained by the extinction of self and human desires. Buddha opposed all religious dogmatism

and insisted that anyone, regardless of sex or class, could achieve enlightenment. He attracted many followers, and although Buddhism split into two branches after his death, Buddhist teachings spread throughout India to China, Japan, Korea, and Vietnam. Buddhism remains one of the great Asian religions and in recent times has attracted adherents in the West.

China

Whereas Indian mystics discussed the goals and meaning of life in theological terms, Chinese thinkers were more secular than religious in outlook. Interested primarily in social and economic problems, they sought universal rules of human conduct. Ancient China witnessed the development of Confucianism, Daoism, and Legalism—philosophies that profoundly influenced subsequent Chinese society and culture.

Kong Fu Zi (551–479 B.C.), known in the West as Confucius, was interested in orderly and stable human relationships, and his thought focused on the proper duties and behavior of the individual in society. Confucius considered the family the basic unit within society. Within the family male was superior to female, age to youth. If order is to exist in society, he taught, order must begin in the family. Only gentlemanly conduct, which involved a virtuous and ethical life, would lead to well-run government and peaceful conditions in society at large. Self-discipline, courtesy to others, punctiliousness in service to the state, justice to the people—these are the obligations and behavior expected of the Confucian gentlemen. Confucius minimized the importance of class distinctions and taught that even men of humble birth, through education and self-discipline, could achieve a high level of conduct. The fundamental ingredient in the evolution of the Chinese civil service, Confucianism continued to shape Chinese government up to the twentieth century.

Daoism treated the problems of government very differently. A school of thought ascribed to Laozi, of whom little is known, Daoism maintained that people would find true happiness only if they abandoned the world and reverted to nature. Daoists insisted that the best government was the least active government. Public works and government services require higher taxes, which lead to unhappiness and popular resistance. According to the Daoists, the people should be materially satisfied and kept uneducated. A philosophy of consolation, Daoism enjoyed popularity with Chinese rulers and their governing ministers.

Legalism is the name given to a number of related political theories originating in the third century B.C. The founders of Legalism proposed pragmatic solutions to the problems of government, exalted the power of the state, and favored an authoritarian ruler who would root out dissent. Though Legalism proposed an effective, though harsh, solution to the problems of Chinese society, it was too narrow in conception to compete successfully with Confucianism and Daoism.

In 256 B.C. the leader of the state of Qin deposed the ruling king and within thirty-five years won control of China. The new dynasty was called *Qin*, from which the Western term “China” derives. Under the Qin Dynasty and its successor, the Han, China achieved a high degree of political and social stability and economic prosperity. Though sometimes threatened by internal disorder and foreign invasion, China’s cultural heritage remained strong. By the end of the Han Dynasty (ca A.D. 200), writing, Confucianism, and the strong political organization of a vast region had left an enduring mark on the Chinese people.



THE MIDDLE AGES IN EUROPE (CA 400–1400)

Fourteenth-century European writers coined the term “Middle Ages,” meaning a middle period of Gothic barbarism between two ages of enormous cultural brilliance—the Roman world of the first and second centuries, and their own age, the fourteenth century, which these writers thought had recaptured the true spirit of classical antiquity. Recent scholars have demonstrated that the thousand-year period between roughly the fourth and fourteenth centuries witnessed incredible developments: social, political, intellectual, economic, and religious. The men and women of the Middle Ages built on their cultural heritage and made phenomenal advances in their own right.

The Early Middle Ages

The time period that historians mark off as the early Middle Ages, extending from about the fifth to the tenth century, saw the emergence of a distinctly Western society and culture. The geographical center of that society shifted northward from the Mediterranean basin to western Europe. Whereas a rich urban life and

flourishing trade had characterized the ancient world, the Germanic invasions led to the decline of cities and the destruction of commerce. Early medieval society was rural and local. *Latifundia* were the characteristic social unit.

Several ingredients went into the making of European culture. First, Europe became Christian. Christian missionary activity led to the slow, imperfect Christianization of the Germanic peoples who had overrun the Roman Empire. Christianity introduced these peoples to a universal code of morality and behavior and served as the integrating principle of medieval society. Christian writers played a powerful role in the conservation of Greco-Roman thought. They used Latin as their medium of communication, thereby preserving it. They copied and transmitted classical texts. Writers such as Saint Augustine of Hippo (354–430) used Roman rhetoric and Roman history to defend Christian theology. In so doing, they assimilated classical culture with Christian teaching.

Second, as the Germanic tribes overran the Roman Empire, they intermarried with the old Gallo-Roman aristocracy. The elite class that emerged held the dominant political, social, and economic power in early—and later—medieval Europe. Germanic custom and tradition, such as ideals of military prowess and bravery in battle, became part of the mental furniture of Europeans.

Third, in the eighth century the Carolingian Dynasty, named after its most illustrious member, Charles the Great, or Charlemagne (r. 768–814), gradually acquired a broad hegemony over much of modern France, Germany, and northern Italy. Charlemagne's coronation by the pope at Rome in a ceremony filled with Latin anthems represented a fusion of classical, Christian, and Germanic elements. This Germanic warrior-king supported Christian missionary efforts and encouraged both classical and Christian scholarship. For the first time since the decay of the Roman Empire, western Europe achieved a degree of political unity. Similarly, the culture of Carolingian Europe blended Germanic, Christian, and Greco-Roman elements.

After Charlemagne's death, a resurgence of aristocratic power, combined with attacks by Viking (early Scandinavian), Muslim, and Magyar (early Hungarian) marauders, led to the collapse of centralized power. Real authority passed into the hands of local strongmen. Scholars describe the society that emerged as feudal and manorial. A small group of military leaders held public political power. They gave such protection as

they could to the people living on their estates. They held courts, coined money, and negotiated with outside powers. The manor or local estate was the basic community unit. Serfs on the manor engaged in agriculture, the dominant form of economic activity throughout Europe. Since no feudal lord could exercise authority or provide peace over a very wide area, political instability, violence, and chronic disorder characterized Western society.

The Central and Later Middle Ages

By the beginning of the eleventh century, the European world was showing distinct signs of recovery, vitality, and creativity. Over the next two centuries, that recovery and creativity manifested itself in every facet of culture—economic, social, political, intellectual, and artistic. A greater degree of peace paved the way for these achievements.

The Viking and Magyar invasions gradually ended. Improvements in farming technology, such as the use of the horse collar and windmills and water mills, led to an agricultural revolution. Farmland was better used and new land brought under cultivation. Agricultural productivity increased tremendously, leading to considerable population growth.

Increased population contributed to some remarkable economic and social developments. One sign of the recovery of Europe and of the vitality of the central Middle Ages was the rise of towns and the growth of a new commercial class. Surplus population and the search for new economic opportunities led to the expansion of old towns such as London and Cologne and the foundation of completely new ones such as Munich and Berlin. A new artisan and merchant class, frequently called the “middle class,” appeared. Medieval sociology recognized only three classes: the clergy, who prayed; the nobility, who fought; and the peasantry, who tilled the land. The middle class—engaging in manufacturing and trade, seeking freedom from the jurisdiction of feudal lords, and pursuing wealth with a fiercely competitive spirit—fit none of the standard categories. Townspeople were a radical force for change.

The twelfth and thirteenth centuries witnessed an enormous increase in the volume of local and international trade. For example, Italian merchants traveled to regional fairs in France and Flanders to exchange silk from China and slaves from the Crimea for English woolens, French wines, and Flemish textiles.

Strongly capitalistic, merchants adopted new business techniques to make more money. These developments added up to what scholars have termed a commercial revolution, a major turning point in the economic and social life of the West: the transformation of Europe from a rural and agrarian society into an urban and industrial one.

The central Middle Ages saw the birth of the modern centralized state. Rome had bequeathed to Western civilization the concepts of the state and the law, but for centuries after the disintegration of the Roman Empire the state as a reality did not exist. Beginning in the twelfth century, kings worked to establish means of communication with all their peoples, to weaken the influence of feudal lords and thus to strengthen their own authority, and to build efficient bureaucracies. Drawing on the Roman *ius civile*, kings created courts of law, which served not only to punish criminals and reduce violence but also to increase royal income. The law courts thus strengthened royal influence. People began to extend their primary loyalty to the king rather than to the Christian church or the local feudal lord. By the end of the thirteenth century, the kings of France and England had achieved a high degree of unity and laid the foundations of modern centralized states. In Italy, Germany, and Spain, strong independent local authorities continued to predominate.

In the realm of government and law, the Middle Ages made other powerful contributions to the modern world. The use of law to weaken feudal barons and to strengthen royal authority worked to increase respect for the law itself. After a bitter dispute with his barons, King John of England (r. 1199–1216) was forced to sign the document known as *Magna Carta*. *Magna Carta* contains the principle that there is an authority higher than the king to which even he is responsible: the law. The idea of the “rule of law” became embedded in the Western political consciousness. English kings after John recognized this common law, a law that judges applied throughout the country. Exercise of common law often involved juries of local people to answer questions of fact. The common law and jury system of the Middle Ages have become integral features of Anglo-American jurisprudence. In the fourteenth century, kings also summoned meetings of the leading classes in their kingdoms, and thus were born representative assemblies, most notably the English Parliament.

In their work of consolidation and centralization, kings increasingly used the knowledge of officials trained at the universities that emerged in western Eu-

rope in the thirteenth century. Medieval universities were educational guilds that produced educated and trained officials for the new bureaucratic states. The universities at Bologna in Italy and Montpellier in France, for example, were centers for the study of Roman law. After Aristotle’s works had been translated from Arabic into Latin, Paris became the leading university for the study of philosophy and theology. Medieval Scholastics (as philosophers and theologians were called because they belonged to schools) such as Thomas Aquinas (1225–1274) sought to harmonize Greek philosophy with Christian teaching. They wanted to use reason to deepen the understanding of what was believed on faith. Medieval universities developed the basic structures familiar to modern students: colleges, universities, examinations, and degrees. Colleges and universities represent a major legacy of the Middle Ages to the modern world.

Under the leadership of the church, Christian ideals permeated medieval culture. The village priest blessed the fields before the spring planting and the fall harvesting. Guilds of merchants sought the protection of patron saints. University lectures and meetings of parliaments began with prayers. Kings relied on the services of bishops and abbots to do the work of the government. At the center not only of the religious life of the community but also of the social, political, and often economic life was the parish church. The twelfth and thirteenth centuries witnessed a remarkable outburst of Christian piety, as the Crusades (or “holy wars” waged against the Muslims for control of Jerusalem) and Gothic cathedrals reveal. More stone was quarried for churches in medieval France than had been mined in ancient Egypt, where the Great Pyramid alone consumed 40.5 million cubic feet of stone. Churches and cathedrals were also visible manifestations of civic pride. But ideals can rarely be achieved. As centuries passed, abuses in the church multiplied; so did cries for reform.

The high level of energy and creativity that characterized the twelfth and thirteenth centuries could not be sustained. In the fourteenth century, every conceivable disaster struck western Europe. Drought or excessive rain destroyed harvests, causing widespread famine. The bubonic plague (or Black Death) swept across the continent, taking a terrible toll on men, women, and children. England and France became deadlocked in a long and bitter struggle now known as the Hundred Years’ War (1337–1453). Schism in the Catholic church resulted in the simultaneous claim by two popes of jurisdiction. Many parts of Europe experienced a