

A HISTORY OF WORLD SOCIETIES

SINCE 1500

SIXTH EDITION

JOHN P. McKAY

University of Illinois at Urbana-Champaign

RENNETT D. HILL

University

BUCKLER

University of Illinois at Urbana-Champaign

PATRICIA BUCKLEY EBREY

University of Washington

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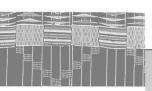
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ABOUT THE AUTHORS

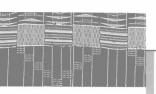


JOHN P. McKAY Born in St. Louis, Missouri, John P. McKay received his B.A. from Wesleyan University (1961) and his Ph.D. from the University of California, Berkeley (1968). He began teaching history at the University of Illinois in 1966 and became a professor there in 1976. John won the Herbert Baxter Adams Prize for his book Pioneers for Profit: Foreign Entrepreneurship and Russian Industrialization, 1885-1913 (1970). He has translated Jules Michelet's The People (1973) and has written Tramways and Trolleys: The Rise of Urban Mass Transport in Europe (1976), as well as more than a hundred articles, book chapters, and reviews, which have appeared in numerous publications. His research has been supported by fellowships from the Ford Foundation, the Guggenheim Foundation, the National Endowment for the Humanities, and IREX. Recently, he contributed extensively to C. Stewart and P. Fritzsche, eds., Imagining the Twentieth Century (1997).

BENNETT D. HILL A native of Philadelphia, Bennett D. Hill earned advanced degrees from Harvard (A.M., 1958) and Princeton (Ph.D., 1963). He taught history at the University of Illinois at Urbana, where he was department chairman from 1978 to 1981. He has published English Cistercian Monasteries and Their Patrons in the Twelfth Century (1968), Church and State in the Middle Ages (1970), and articles in Analecta Cisterciensia, The New Catholic Encyclopaedia, The American Benedictine Review, and The Dictionary of the Middle Ages. His reviews have appeared in The American Historical Review, Speculum, and the Journal of World History. He is one of the contributing editors to The Encyclopedia of World History (2001). He has been a Fellow of the American Council of Learned Societies and served as vice president of the American Catholic Historical Association (1995-1996). A Benedictine monk of St. Anselm's Abbey in Washington, D.C., he is also a Visiting Professor at Georgetown University.

JOHN BUCKLER Born in Louisville, Kentucky, John Buckler received his B.A. (summa cum laude) from the University of Louisville (1967) and his Ph.D. from Harvard University (1973). From 1984 to 1986 he was an Alexander von Humboldt Fellow at the Institut für Alte Geschichte, University of Munich. He has lectured at the Fondation Hardt at the University of Geneva and at the University of Freiburg. He is currently a professor of Greek history at the University of Illinois. In 1980 Harvard University Press published his Theban Hegemony, 371-362 B.C. He has also published Philip II and the Sacred War (Leiden 1989) and coedited BOIOTIKA: Vorträge vom 5. Internationalen Böotien-Kolloquium (Munich 1989). He has contributed articles to The American Historical Association's Guide to Historical Literature (Oxford 1995), The Oxford Classical Dictionary (Oxford 1996), and Encyclopedia of Greece and the Hellenic Tradition (London 1999).

PATRICIA BUCKLEY EBREY Born in Hasbrouck Heights, New Jersey, Patricia Ebrey received her A.B. from the University of Chicago in 1968 and her M.A. and Ph.D. from Columbia University in 1970 and 1975. Formerly a faculty member at the University of Illinois, she now teaches at the University of Washington. Her books include The Aristocratic Families of Early Imperial China (1978), Family and Property in Sung China (1984), Confucianism and Family Rituals in Imperial China (1991), The Inner Quarters: Marriage and the Lives of Chinese Women in the Sung Period (1993), and The Cambridge Illustrated History of China (1996), which has been translated into four languages, including Chinese and Korean. The Inner Quarters was awarded the Levenson Prize of the Association for Asian Studies. She has also edited or coedited several important works, most notably Chinese Civilization: A Sourcebook (1981, 1993).



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 SIXTH EDITION

In preparing the Sixth 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

In order to give greater depth to our world focus, major organizational changes again proved essential. In preparing the Fifth Edition of this book, the fortunate addition of a distinguished Asian specialist, Patricia Buckley Ebrey, to our author team enabled us to expand coverage of Asian developments and to concentrate on those historical problems that scholars today consider most current. In revising the text for this Sixth Edition, Professor Ebrey's contributions on Asian civilizations have broadened. Chapters 7 and 12 now cover only East Asia, rather than all of Asia, allowing for greater in-depth treatment. The old Chapter 11 on Asia, 800-1400, has been split into two separate chapters on South and East Asia, now Chapters 11 and 12.

Other broad organizational changes include the combination of the old Chapters 12 and 13 on the Middle Ages into one chapter, now Chapter 13. The old Chapter 27, "Africa and Asia in the Era of Western Industrialization, 1800-1914," has been split into two separate chapters: one on West Asia and Africa, now Chapter 26, and one on Asia, now Chapter 27. In keeping with our general goal of expanding coverage of non-Western parts of the world, we have incorporated material on the "Changing Life of the People in Europe," formerly in Chapter 19, into the revised Chapter 18. And, together with a reduction of European material, the section on the United States in Chapter 31 has been cut back.

"Global Trade" Feature

The Sixth Edition introduces a new feature on trade. In the form of four two-page essays, each focused on a particular commodity, the authors explore world trade in that commodity, the social and economic impact of the commodity, and the cultural influence the commodity has had. Each essay is accompanied by a detailed map showing the trade routes of the commodity. The essays deal with the international trade in pottery in the Greek and Roman worlds (Chapter 6), tea in the medieval and early modern worlds (Chapter 12), slaves in the early modern, modern, and contemporary worlds (Chapter 19), and oil in the modern world (Chapter 33). We believe that careful attention to these essays will enable the student to appreciate the ways in which trade has connected the various parts of the world.

Expanded Ethnic and Geographic Scope

In the Sixth Edition we have added significantly more discussion of groups and regions that are often shortchanged 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 13); 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 13), during the Spanish Inquisition (Chapter 15), Jewish Enlightenment thought in Germany (Chapter 18), and the unfolding of the Holocaust during the Second World War (Chapter 32). Just as the Fifth Edition developed our treatment of the history of women and gender, so in this Sixth Edition significant issues of gender are explored with respect to Native American peoples (Chapter 14) and Indian Ocean peoples (Chapter 16). Overall, an expanded treatment of non-European societies and cultures has been achieved by reducing detailed coverage of Europe.

Incorporation of Recent Scholarship

As in previous revisions, we have made a strenuous effort to keep our book up-to-date with new and important scholarship. Because the authors are committed to a balanced approach that reflects the true value of history, we have continued to incorporate significant new findings on political, cultural, and intellectual developments in this Sixth Edition. The treatment of Paleolithic and Neolithic civilizations in Chapter 1 has been revised, including a discussion of Stonehenge as an example of Neolithic civilization. Material on the Phoenicians and early Judaism in Chapter 2 has been revised, again, and fresh information on the Greek gods and heroes added in Chapter 5. Recent scholarship on the role of the army in Muslim expansion and on the formative period of Muslim theology and law has been incorporated into Chapter 9, as well as new material on Sufism. Likewise, the treatment of Bantu-speaking people in Africa and of the role of Islam in East Africa has been revised in Chapter 10. The Mongols receive a much more extensive treatment in Chapter 11, which complements discussion of them in the Islamic chapters, 9 and 20. The role of war in Aztec society, along with a detailed analysis of an actual battle, provides a fuller treatment of indigenous peoples of the Americas in Chapter 14, as does a new section on the mound builders of North America.

Moreover, the Sixth Edition gives more attention to the role of spices in the transmission of cultures (Chapter 16) and to the evolution of coffee drinking in the Ottoman world (Chapter 20). New scholarship has been added on the French Revolution in Chapter 22 and on nationalism in Chapter 24. Chapter 27 on Asia in the nineteenth century offers much greater coverage of colonial India and a completely new section on the Philippines. In Chapter 34, the coverage of South Asia and the Muslim world has been split to allow for greater treatment of each. Material on the Middle East-most notably on the Arab-Israeli conflict, Iraq, and Iran-has been considerably expanded. Finally, in addition to a new treatment of Jewish emancipation in the nineteenth century (Chapter 25) and expanded coverage of eastern Europe in several chapters, the last chapter, 36, brings international relations up to the present and includes a new discussion on terrorism.

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 3, 8, 9, 11, 12, 14, 19, and 33.

DISTINCTIVE FEATURES

In addition to the new "Global Trade" essays, 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-anddried facts nor a senseless jumble of conflicting opinions. To help students and instructors realize this goal, we include a substantial discussion of "what is history" in Chapter 1.

"Individuals in Society" Feature

In each chapter of the Fifth Edition we 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 "Individuals in Society" feature grew 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 have used to invigorate our social history, 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 wellknown historical or present-day figures, such as Queen Cratesicleia, the Hellenistic queen who allowed herself to be held as a hostage for Sparta (Chapter 5); Theodora, the Byzantine empress (Chapter 8); Ibn Battuta, the Muslim world-traveler (Chapter 9); Leonardo da Vinci, the great Renaissance artist and polymath (Chapter 15); Olaudah Equiano, the black slave, entrepreneur, and navigator (Chapter 19); Theodor Herzl, the Zionist leader (Chapter 25); Gustav Stresemann, the German foreign minister (Chapter 31); and Kofi Annan, secretary general of the United Nations (Chapter 36). Other individuals, some perhaps less well-known, illuminate aspects of their times: Mukhali, a Mongol army officer (Chapter 11); Zheng He, a Muslim admiral in the service of the Chinese emperor (Chapter 16); Madame du Coudray, the pioneering French midwife (Chapter 18); Hurrem, wife of Suleiman the Magnificent (Chapter 20); Shen Gua, a widely traveled Chinese official who wrote extensively on medicine and mathematics (Chapter 27); and the Sioux warrior Crazy Horse (Chapter 28). Creative artists and intellectuals include the ancient Egyptian scholar-bureaucrat Wen-Amon (Chapter 2); the Chinese poet Tao Qian (Chapter 7); an unknown West African artist from Djenné (Chapter 10); the prolific Japanese artist Hokusai (Chapter 21); and the influential romantic writer Germaine de Staël (Chapter 24).

Revised Primary Source Feature

A two-page excerpt from a primary source concludes 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 Sixth Edition we have reviewed our selections and made judicious substitutions. For example, in Chapter 5 the Seleucid emperor Antiochus III bestows benefits on the Jews; in Chapter 9 an eleventh-century physician provides a guide for buying slaves; in Chapter 11 a Sanskrit inscription in stone praises the capital city of Delhi in India; in Chapter 15 the Protestant reformer Martin Luther presents his concept of liberty; in Chapter 18 the French philosophe Jean-Jacques Rousseau discusses gendered education; in Chapter 26 the French statesman Jules Ferry defends French imperialism; and in Chapter 31 the English writer George Orwell analyzes British unemployment during the Great Depression. Several primary source readings new to the Fifth Edition, such as the Portuguese Barbosa's description of the Swahili city-states in Chapter 19, the weighing of Shah Jahan in Mughal India in Chapter 20, and the Polish Solidarity activist Adam Michnik's defense of nonviolent resistance in Chapter 33, have proved stimulating for student discussions.

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 Sixth 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 the 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.

A list of Key Terms concludes each chapter, another new feature of the Sixth Edition. These terms are highlighted in boldface in the text. The student may use these terms to test his or her understanding of the chapter's material.

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

New comparative timelines now begin each chapter. These timelines organize historical events into three categories: political/military, social/economic, and intellectual/religious. In addition, the topic-specific timelines appearing in earlier editions have been revised for 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: *Volume I: To 1715* (Chapters 1–17); and *Volume II: Since 1500* (Chapters 16–36)
- Three-volume paperback edition: *Volume A: From Antiquity to 1500* (Chapters 1–14); *Volume B: From*

800 to 1815 (Chapters 13–22); and *Volume C: From* 1775 to the *Present* (Chapters 22–36)

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:

- GeoQuestTM World CD-ROM
- @history website
- Study Guide
- Instructor's Resource Manual
- Test Items
- HM ClassPrep with HM Testing (contains PowerPoint maps and other presentation materials)
- BlackboardTM and WebCTTM course cartridges
- Website for instructors and students
- Map Transparencies

A CD-ROM, *GeoQuest*TM *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 website 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 suggestions 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 Sixth 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 1–22). 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 Matthew Lenoe of Assumption College, 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.

New to this edition is *HM ClassPrep with HM Testing*, the latest comprehensive instructor's resource in computerized testing, which includes electronic versions of the *Instructor's Resource Manual* and *Test Items*, as well as PowerPoint maps, timelines, and chronologies from the text

Course material is offered in both BlackboardTM and Web CT^{TM} formats.

The text-specific website has been thoroughly revised and expanded for this edition. It now includes web activities, links to web resources, interactive exercises on the "Individuals in Society" and "Global Trade" features, chronological ordering exercises, and the ACE self-testing quiz program.

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

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Eva Semien Baham Southern University

xxiv PREFACE

Richard B. Barnett *University of Virginia*

Roger B. Beck
Eastern Illinois University

Major Arnold A. Bennett United States Military Academy

Paul Brians
Washington State University

James W. Brodman University of Central Arkansas

Clarence B. Davis Marian College of Fond du Lac

Charles T. Evans Northern Virginia Community College

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Each of us has benefited from the criticism of his or her coauthors, although each of us assumes responsibility for what he or she has written. John Buckler has written Chapters 1–2 and 5–6; Patricia Buckley Ebrey has contributed Chapters 3, 4, 7, 11, 12, and 27; Bennett Hill has continued the narrative in Chapters 8–10, 13–16, 19–21, and 28; and John McKay has written Chapters 17, 18, 22–26, 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.

INTRODUCTION: THE ORIGINS OF MODERN WORLD SOCIETIES

OUTLINE

- The Ancient World
- The Middle Ages in Europe (ca 400–1400)
- The Islamic World (ca 600–1400)
- Tradition and Change in Asia (ca 320–1400)
- Africa and the Americas Before European Intrusion (ca 400–1500)
- Early Modern Europe (ca 1400–1600)

he 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 increasing amounts of land to be cultivated. The resultant increase in food production led to population growth and wealth, ingredients essential to the evolution of sophisticated social structures. The achievements of these early societies 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.

THE ANCIENT WORLD

The modern world inherited numerous cultural elements from the ancient world. Into the West came the 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.E.–29 C.E.), 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.E., 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 200 C.E. witnessed the birth of three powerful forms of Chinese thought: Confucianism, Daoism (also written as Taoism), and Legalism.

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.E. 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.E.) 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 religious terms. The Greeks brought reason to bear on these issues. In the fifth century B.C.E., small independent citystates 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 Euripedes 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.E. 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.E.) 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.E.) 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.E.), 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.E.), 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.E.) of Macedon, a small kingdom comprising part of modern Greece and Yugoslavia, defeated a combined Theban-Athenian army in 338 B.C.E.

In 323 B.C.E. 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.E. to 323 B.C.E., in which the polis predominated, the Hellenic Age. The period from 323 B.C.E. to the collapse of Egypt at the hands of Rome in 30 B.C.E.—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 embraced the entire Mediterranean basin. Rome's great achievement rested in its ability to not only conquer peoples but also absorb them into the Roman way of life. To the Middle Ages and the modern world Rome 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.E.), 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.E. Rome subdued all of Italy, and between 282 and 146 B.C.E. 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.E. 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.E.

The reign of Augustus (31 B.C.E.-14 C.E.) 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 C.E. 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. 285-305 C.E.) and Constantine (r. 306-337 C.E.) 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 C.E., 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.E.-29 C.E.). 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 vourself."

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 5-67 C.E.), 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.E. By 500 B.C.E. 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.E. 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.E. the Macedonian king Alexander the Great invaded the subcontinent, but his conquests had no lasting effect. Under Ashoka (r. 269-232 B.C.E.), ancient India's greatest ruler, India enjoyed a high degree of peace and stability, but from 180 B.C.E. to 200 C.E. 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.E.: 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.E.), 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.E.), 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



Jain Ascetic The most extreme of Jain ascetics not only endured the elements without the help of clothes but were also generally indifferent to bodily comfort. The Jain saint depicted in this eighth-century cave temple has maintained his yogic posture for so long that vines have grown up around him. (Courtesy, Robert Fisher)

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.E.), 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 kept materially satisfied and 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.E. 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.E. 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.

The period of the Han Dynasty (206 B.C.E.-220 C.E.)

witnessed notable intellectual achievements. First, Confucian thought, previously preserved only by memory, was written down. The texts came to be known as the Confucian Classics. Scholars piously studied these books and worked to make them widely accessible as standards of moral behavior. Second, historical writing developed. The historian Sima Qian (145-ca 85 B.C.E.) produced the Records of the Grand Historian, a massive and comprehensive survey of earlier Chinese civilization. These two sets of writings left a permanent impact on Chinese thought and peoples.

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, the large landed estates, 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—