The First Painters

The cave paintings by the Cro-Magnon people provide us with a fascinating picture of the way they lived—most notably, the animals they hunted and the weapons they used. The excerpt below describes how the Cro-Magnons created these paintings and offers some explanations of why they produced these artworks. As you read the excerpt, ask yourself why these paintings are important to our understanding of prehistoric times.

The first flowering [of painting] can be seen in... ancient European caves. The men who lived there ventured deep into the black holes that lead from the back of many of them, finding their way by the feeble flickering light of stone lamps filled with animal fat. There, in some of the most remote parts of the caverns, sometimes in passages and chambers that could only be reached after hours of crawling, they painted designs on the walls. For pigments they used the red, brown, and yellow ocher of iron, and black from charcoal and manganese ore. For brushes, they used sticks burr [roughened] at the end, their fingers, and sometimes blew paint on to the rock, probably from the mouth. Sometimes the designs are engraved with a flint tool and there are a few examples of carving in the round, and modelling in clay. Their subjects were almost always the animals they hunted—mammoth, deer, horse, wild cattle, bison, and rhinoceros. Often they are superimposed, one on top of the other. There are no landscapes and only very rarely human figures. In one or two caves, the people left a particularly evocative [emotionally stirring] symbol of their visit, the image of their hands made by blowing paint over them so that the outline is left stencilled on the rock. Scattered among the animals, there are abstract designs—parallel lines, squares, grids and rows of dots, curves... [and] chevrons that might be arrows...

Even now, we do not know why these people painted. Perhaps the designs were part of a religious ritual—if the chevrons [V-shaped figures] surrounding a great bull represent arrows, then maybe they were drawn to bring success in hunting; if the cattle shown with swollen sides are intended to appear pregnant, then maybe they were made during increase [reproductive] rituals to ensure the fertility of the herds. Maybe their function was less complicated and the people painted simply because they enjoyed doing so, taking pleasure in art for art’s sake. Perhaps it is a mistake to seek a single universal explanation. The most ancient of the paintings is thought to be about 30,000 years old*, the youngest maybe 10,000. The interval between these two dates is about six times the length of the entire history of western civilization, so there is no more reason to suppose that the same motives lay behind all these paintings than there is to believe that background music saturating a modern hotel serves the same function as a [religious] chant. But whether they were directed at the gods, at young initiates or appreciative members of the community, they were certainly communications. And they still retain their power to communicate today. Even if we are baffled by their precise meaning, we cannot fail to respond to the perceptiveness and... sensitivity with which these artists captured the significant outlines of a mammoth, the cocked heads of a herd of antlered deer or the looming bulk of a bison.

*Older drawings have been discovered since Attenborough’s book was published.

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Chapter 1, Reading 1, continued

1. What were the usual subjects of the cave paintings?

2. Why does the author think that it is a mistake to seek a single universal explanation of the cave paintings?

The Rise of Civilization

The Development of Literacy

One of the most important developments of Sumerian culture was writing. As trade led their culture to become more complex, the Sumerians needed to maintain accurate records of transactions. In the selection below, historian J. M. Roberts discusses the development of writing and its impact on other aspects of Sumerian culture. As you read the selection, consider why Roberts describes literacy as “both unsettling and stabilizing.”

A fair amount is known about the Sumerian language. A few of its words have survived to this day. . . . But the interest of the language as a social fact lies above all in its appearance in written forms.

Literacy must have been both unsettling and stabilizing. On the one hand it offered new possibilities of communicating knowledge; on the other it stabilized practice because the consultation of records became possible. It made much easier the complex operations of irrigating lands, [and] harvesting and storing crops, which were fundamental to a growing society. Writing was another force making for more efficient exploitation [use] of resources. It also immensely strengthened government and emphasized its links with the priestly castes who at first monopolized literacy. Interestingly, one of the earliest uses of seals appears to be connected with this, since they were used somehow to certify the size of crops at their receipt in the temple. Perhaps they record at first the operations of an economy of centralized redistribution, where men bring their due produce to the temple and receive there the food or materials they themselves need.

Besides such records, the invention of writing opens more of the past to the historian in another way. He can at last begin to deal in hard currency when talking about mentality because writing opens the way to recording literature. The oldest story in the world is the Epic of Gilgamesh. The most complete version, it is true, goes back only to the seventh century B.C., but the tale itself appears in Sumerian times and is known to have been written down soon after 2000 B.C. Gilgamesh was . . . the first individual and hero in world literature . . .

This story hints at the possible importance of the diffusion [spread] of Sumerian ideas in the Near East long after the focus of its history had moved away to upper Mesopotamia. Versions and parts of the Epic . . . have turned up in the archives and relics of many people who dominated parts of this region in the second millennium B.C. . . . The Sumerian language lived on for centuries in temples and scribal schools . . .

Probably the most important ideas kept alive by the Sumerian language were religious. Cities like Ur and Uruk were the seedbed of ideas which, after transmutation [transformation] into other religions in the Near East during the first and second millennium B.C., were four thousand years later to be influential worldwide . . .

There were important political aspects to Sumerian religion. All land belonged ultimately to the gods; the king, probably a king-priest as much as a warrior-leader in origin, was but their vicar. No human tribunal, of course, existed to call him to account . . .

One of the by-products of Sumerian religion was the first true likenesses of human beings in art. In particular at one religious center, Mari, there seems to have been something of a fondness for portraying human figures engaged in ritual acts. Sometimes they are grouped in processions; thus is established one of the great themes of pictorial
Chapter 1, Reading 2, continued

art. Two others are also prominent: war and the animal world. . . . What we can also see for the first time in Sumerian art is much of a daily life in earlier times hidden from us. . . .

Seals, statuary, and painting reveal a people often clad in a kind of furry—goat-skin or sheep-skin?—skirt, the women sometimes throwing a fold of it over one shoulder. The men are often, but not always, clean-shaven. Soldiers wear the same costume and are only distinguishable because they carry weapons and sometimes wear a pointed leather cap. . . .

There survives, too, a picture . . . ; a group of men sit in armchairs with cups in their hands while a musician entertains them. At such moments Sumer seems less remote.


1. How did the development of writing influence record-keeping?

2. How did Sumerian religion influence art?

3. Why, according to Roberts, was the development of writing both unsettling and stabilizing?
Chapter 1

The Rise of Civilization

Advice for Egyptian Students

Ancient Egyptians had the highest regard for education. Their word for school, for example, meant “house of life.” Knowledge of reading, writing, and math was considered an utmost necessity for boys of all social classes. Students learned such skills through the constant copying of classical texts and moral guidelines. The excerpt below includes a number of the latter, written in the form of instructions from father to son, advising the son to diligently follow the life of a scribe. As you read the excerpt, note the learning techniques recommended by the student’s father.

I

I place you at school along with the children of the notables, to educate you and to have you trained for [the scribe’s] calling.

Behold, I relate to you how it fares with the scribe when he is told: “Wake up and at your place! The books lie already before your comrades! Place your hand on your clothes and look to your sandals!”

When you get your daily task, be not idle and read diligently from the book. When you reckon in silence, let no word be heard.

Write with your hand and read with your mouth. Ask counsel of them who are clever. Be not slack, and spend not a day in idleness, or woe [grief] betide [happen to] your limbs! Enter into the methods of your teacher and hear his instruction. Behold I am with you every day!

II

O scribe, be not idle, be not idle, or you will be soundly chastised [punished]! Set not your heart on pleasures, or you will be ruined. Write with your hand, read with your mouth, and ask counsel of them that have more knowledge than you.

. . . Persevere every day; thus shall you obtain mastery over the knowledge of writing. Spend no day in idleness or you will be beaten. The ear of the boy is on his back, and he hearkens when he is beaten!

. . . Persevere in asking counsel, neglect it not, and in writing, sicken not of it.

Set your heart upon hearing my words; you will find them profitable.

III

Be not a foolish man, that has no instruction.

By night you are taught, and by day you are instructed, but you do not listen to instruction, and you do after your own devices!

. . . Lions are taught, horses are broken in, but you—the like of you is not known in the whole land! Know that, if you please!

IV

My heart is sick of giving you further teaching! I may give you a hundred blows, and yet you cast them all off! You are as a beaten [donkey] unto me, that is stubborn. You are as a jabbering [slave] unto me, that is brought with the tribute! . . .

X

Ah, what mean you by saying: “It is thought that the soldier is better off than the scribe?”

Come, let me tell you how the soldier fares, the often-belabored, when he is brought while yet young, to be shut up in the barracks. He receives a burning blow on his body, a ruinous blow on his
Chapter 1, Reading 3, continued

eye, a blow on his eyebrow that lays him out, and his pate is cleft with a wound. . . . He is battered a bruised with flogging. . . .

O scribe, turn you away from the thought that the soldier is better off than the scribe!

XIII

Be a scribe who is freed forth from forced labor, and protected from all work. He is released from hoeing with the hoe, and he need not carry a basket.

It separates you from plying with the oar, and it is free from vexation [irritation]. You have not many masters, nor a host of superiors.

No sooner has a man come forth from his mother's womb, than he is stretched out before his superiors. The boy becomes a soldier's henchman, the stripling a recruit, the grown man is made into a husbandman [farmer], and the townsman into a groom. The lame [one] is made into a doorkeeper, and the nearsighted into one who feeds cattle; the fowler [hunter] goes among the marshes, and the fisherman stands in the wet. . . .

But the scribe, he directs every work that is in the land!


1. What learning techniques does the father tell the son to practice?

2. What could students expect if they did not study diligently?

3. How does the father persuade the son that the calling of scribe is the best one to follow?
The Indus Valley and Sumer

Trade brought ancient civilizations into contact and encouraged the spread of culture. In the excerpt below, Samuel N. Kramer examines links between Sumerian and Indus civilizations, focusing on the influence of trade. As you read the selection, consider how Kramer relies on different kinds of evidence to support his ideas.

There is... one possible source of significant information about the Indus civilization which is still untapped: the inscriptions of Sumer, approximately six hundred miles to the west of the mouth of the Indus River and separated from the Indus land by the Arabian Sea and the Persian Gulf. That there was considerable commercial trade between the two countries is proved beyond reasonable doubt by some thirty Indus seals which have actually been excavated in Sumer... and which must have been brought there in some way or another from their land of origin....

According to a long-known Sumerian “Flood”-story, Dilmun... is “the place where the sun rises,” and was therefore located somewhere to the east of Sumer. ... A number of cuneiform economic documents... speak of ivory, as being imported from Dilmun to Ur. The only rich, important land east of Sumer which could be the source of ivory, was that of the ancient Indus civilization....

One of the most striking and impressive features of the Indus cities and towns is the important role which water and cleanliness seem to have played in the life of the people, as is evident from the extraordinary number of wells and baths in both public and private buildings, as well as the carefully planned networks of covered drains built of kiln-baked bricks. It is not unreasonable to assume therefore—as has indeed been assumed by a number of scholars—that the Indus people had developed a water cult of deep religious import centering about a water god and featured by sundry rites concerned with lustration [cleansing] and purification. All of which seems to fit in rather surprisingly well with the Dilmun-Indus land equation. For the god most intimately related to Dilmun is Enki, the Sumerian [god of the sea], the great Sumerian water god in charge of seas and rivers. Thus we find a Sumerian Dilmun-myth which tells the following story: Dilmun, a land described as “pure,” “clean,” and “bright,” a land which knows neither sickness nor death, had been lacking originally in fresh, life-giving water. The tutelary [guardian] goddess of Dilmun, Ninsikilla by name, therefore pleaded with Enki, ... and the latter orders the sun-god Utu to fill Dilmun with sweet water brought up from the earth’s water-sources; Dilmun is thus turned into a divine garden green with grain-yielding fields and acres....

... There have been uncovered in Pakistan several sites of ancient Indus towns which were originally located on the coast of the Arabian Sea.... The existence of these settlements, taken in conjunction with the numerous long-known sites strung all along the Indus River, indicates clearly that the Indus civilization depended largely on water-borne trade, coastal and riverine [river-based]. This is now corroborated by the excavations... in Lothal, a site in India not far from the Gulf of Cambay, where what seems to be a well-planned rectangular dockyard built of baked bricks has been uncovered, complete with spillways, water-locks, and loading platforms.... Now this type of maritime civilization must have been characteristic of Dilmun, to judge from the Sumerian inscriptions in which “ships of Dilmun” are mentioned repeatedly. Thus, one of the Sumerian rulers...
by the name of Ur-Nanshe, who lived as early as about 2400 B.C., speaks of timber-carrying Dilmun boats arriving at his city, Lagash. . . . Ivory-bearing boats from Dilmun to Ur have already been mentioned; according to the texts these also carried timber, gold, copper, and lapis lazuli.

1. How does Kramer describe Indus civilization?

2. What evidence does Kramer cite to support his description?

3. What items were imported to Ur from the land Sumerians called Dilmun?
Chapter 1

The Rise of Civilization

Olmec Civilization at La Venta

One of the earliest civilizations in the Americas was the Olmec, which scholars believe spread across Mesoamerica after about 1500 B.C. Most information about the Olmec has come from two sites, San Lorenzo and La Venta. San Lorenzo was destroyed about 1200 B.C. In the excerpt below, Michael D. Coe describes structures found at La Venta. As you read the excerpt, consider how Coe uses archaeological evidence to draw conclusions about Olmec culture and civilization.

After the downfall of San Lorenzo, its power passed to La Venta, Tabasco, one of the greatest of all Olmec sites although now largely demolished by oil operations. It is located on an island in a sea-level coastal swamp near the Tonalá River, about 18 miles from the Gulf of Mexico. This island has slightly more than 2 square miles of dry land. The main part of the site itself is in the northern half, and is a linear complex of clay constructions stretched out for 1 1/2 miles in a north-south direction... The major feature at La Venta is a huge, volcano-shaped pyramid of clay, 110 ft. . . . high. The idea behind such enormous mounds is of interest here, for this is the largest of its period in Mexico. It is almost as though people were struggling to get closer to the gods, to raise their temples to the sky. This cannot have been their only function, however, for inside many Mesoamerican pyramids have been found elaborate tombs, made during construction of the pyramids themselves, so that it is likely that the temple-pyramid was an outgrowth of the ancient idea of a burial mound or funerary monument. Whether this is so in the case of the La Venta pyramid we do not know, for although still extant [still exists] it has never been penetrated.

To the north of the Great Pyramid are two long, low mounds on either side of the center-line, and a low mound in the center between these. Then, one comes to a broad, rectangular court or plaza which was once surrounded by a fence of basalt columns, each about 7 ft. . . . tall, set side by side in the top of a low wall made of adobe blocks. Finally, along the center-line, is a large, terraced clay mound. There are some who believe that the layout of the main portion of the site represents a gigantic, abstract jaguar mask.

Robert Heizer calculated that this elite center must have been supported by a hinterland [remote] population of at least 18,000 persons; the main pyramid alone probably took some 800,000 man-days to construct. Heizer and his colleague Philip Drucker once wrote that the nearest arable land was an area between the Coatzaocals and Tonalá Rivers, and that it was on this that the rulers of La Venta depended for food and labor. This land, however, is relatively poor and eroded, making the proposition unlikely... It would seem far more plausible that the agricultural support area consisted of the rich, natural levees of the tangle of rivers that once flowed in the region of La Venta...

In its heyday, the site must have been vastly impressive, for different colored clays were used for floors, and the sides of platforms were painted in solid colors of red, yellow, and purple. Scattered in the plazas fronting these rainbow-hued structures were a large number of monuments sculptured from basalt. Outstanding among these are the Colossal Heads, of which four were found at La Venta...

A number of buried offerings... were encountered by the excavators at the site. These usually include quantities of jade or serpentine celt [chisel-like tools] laid carefully in rows; many of
these were finely incised [carved] with were-
 jaguars and other figures. . . . In some offerings
 were found finely polished ear flares of jade with
 attached jade pendants in the outline of jaguar
 teeth. Certain Olmec sculptures and figurines show
 persons wearing [ornaments] of concave [curved
 inward] shape around the neck, and such have
 actually come to light in offerings. . .

Like the earlier San Lorenzo, La Venta was
deliberately destroyed in ancient times. Its fall was
certainly violent, as twenty-four out of forty sculpt-
tured monuments were intentionally mutilated.

From "The Olmec of La Venta" from Mexico: From the Olmecs to the
Michael D. Coe. Reprinted by permission of Thames and Hudson
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1. What functions does Coe suggest for Olmec pyramids?

2. What sources of agricultural support for La Venta have been suggested?

3. What evidence does Coe cite for the violent destruction of La Venta?
The First Empires

The Code of Hammurabi

Although the Code of Hammurabi was not the first collection of laws in Mesopotamia, it is the best known. Like its predecessors, Hammurabi's code was designed, as described in its prologue, "to promote the welfare of the people... to cause justice to prevail in the land, to destroy the wicked and the evil, that the strong might not oppress the weak." These excerpts present punishments for different crimes. As you read the selection, think about how personal rank affected punishment.

[Prologue]
When Marduk\(^1\) commissioned me to guide the people aright,
to direct the land,
I established law and justice in the language of the land,
thereby promoting the welfare of the people.
At that time (I decreed):

[Trials]
2. If a seignior\(^2\) brought a charge of sorcery against a(nother) seignior, but has not proved it, the one against whom the charge of sorcery was brought, upon going to the river, shall throw himself into the river, and if the river has then overpowered him, his accuser shall take over his estate; if the river has shown that seignior to be innocent and he has accordingly come forth safe, the one who brought the charge of sorcery against him shall be put to death, while the one who threw himself into the river shall take over the estate of his accuser.
3. If a seignior came forward with false testimony in a case, and has not proved the word which he spoke, if that case was a case involving life, that seignior shall be put to death....

[Victim Rights]
23. If... if a robber has not been caught, the robbed seignior shall set forth the particulars regarding his lost property in the presence of god, and the city and governor, in whose territory and district the robbery was committed, shall make good to him his lost property.
24. If it was a life (that was lost), the city and governor shall pay one mina\(^3\) of silver to his people.\(^4\)...

[Assault]
195. If a son has struck his father, they shall cut off his hand.
196. If a seignior has destroyed the eye of a member of the aristocracy, they shall destroy his eye....
198. If he has destroyed the eye of a commoner or broken the bone of a commoner, he shall pay one mina of silver.
199. If he has destroyed the eye of a seignior's slave or broken the bone of a seignior's slave, he shall pay one-half his value....
202. If a seignior has struck the cheek of a seignior who is superior to him, he shall be beaten sixty times with an oxtail whip in the assembly.
203. If a member of the aristocracy has struck the cheek of a(nother) member of the aristocracy who

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\(^1\) chief Babylonian god
\(^2\) free person of high social standing
\(^3\) about one pound
\(^4\) the victim's family

WORLD HISTORY: CONTINUITY AND CHANGE

CHAPTER 2 • READING 1
Chapter 2, Reading 1, continued

is of the same rank as himself, he shall pay one mina of silver.

204. If a commoner has struck the cheek of another commoner, he shall pay ten shekels of silver.

205. If a seignior's slave has struck the cheek of a member of the aristocracy, they shall cut off his ear.

209. If a seignior struck another seignior's daughter and has caused her to have a miscarriage, he shall pay ten shekels of silver for her fetus.

210. If that woman has died, they shall put his daughter to death.

213. If he struck a seignior's female slave and has caused her to have a miscarriage, he shall pay two shekels of silver.

214. If that female slave has died, he shall pay one-third mina of silver.

\[5\text{about 160 grams}\]


1. What is the punishment for false accusations of sorcery?

2. How is the punishment for destroying someone's eye determined?

3. How does the punishment for causing a seignior's daughter to miscarry differ from the punishment for causing a female slave to miscarry?

4. What do the differences in punishment suggest about personal worth in Babylonian society?
Many elements of Egyptian culture relied on long-standing traditions. In The Ancient Egyptians: Religious Beliefs and Practices, A. Rosalie David describes how the role of the Egyptian temple developed from ancient myths and remained constant, even when other traditions, such as pyramid-building, were discarded. As you read the excerpt, consider the two roles of the temple in ancient Egypt.

Because the Egyptians were a conservative people, preserving beliefs and customs which had served them well in the past, they continued to incorporate features designed for the reed shrine in temples built some 3000 years later. The temples, like the tombs, were designed to last forever; known as “Houses of Eternity,” they were built of stone, unlike the brick architecture designed for domestic use.

The . . . tradition . . . culminated [reached its height] in the New Kingdom in two types of temple which we designate “cultus” and “mortuary.” Their uses were distinct, but in terms of architecture and ritual they were closely associated. The cultus temple provided a place where the god’s statue could be housed and where, through the means of ritual, the priest could approach the god and establish a relationship from which both derived benefit. The mortuary temple had originally been attached to the pyramid and was regarded as a place of great sanctity [holiness], where the funerary rites could be performed and offerings could be placed for the continuing sustenance [feeding] of the deceased. By the New Kingdom, the kings were no longer buried in pyramids; their tombs were excavated in the rocky and inhospitable terrain of the Valley of the Kings at Thebes. This new location no longer afforded [granted] the possibility of building mortuary temples or offering chapels attached to the royal tombs, and . . . the rulers of the New Kingdom had to build mortuary temples which were separate from their tombs. Many chose to build these temples on the west bank of the Nile, on the flat plain which stretches from the river to the area where the royal tombs were situated. These temples nevertheless served the same purpose as the earlier mortuary temples in providing a place where the dead, deified ruler could continue to be worshipped and food offerings could be presented to him by means of ritual . . . .

The cultus and mortuary temples all had the same basic layout and architectural features, with only minor variation in detail. They were of course dedicated to different deities . . . and to the individual kings who had built them, but a knowledge of the basic features would even today make any one of them comprehensible.

The basic form was determined by the underlying mythology and ritual requirements . . . . The texts at the Temple of Horus at Edfu also give a full account of the mythological explanation of the Egyptian temple. They relate how an island emerged from the waters which covered the face of the earth, at a time when darkness and chaos reigned supreme. This mound of land provided a landing place for the first god who was represented as a falcon, and his arrival made the island a place of great sanctity . . . . The Egyptians believed that every temple was in effect this original island of creation, which provided shelter for the resident deity and became a centre of great magical and religious potency [power]. The concept of a “First Occasion” was deeply rooted in their belief—they imagined that this was the time when the gods had handed down the pattern for a stable society.
Chapter 2, Reading 2. continued

including the principles of law, religion, ethics and the kingship... and thus the guidelines and solutions provided on this First Occasion for the regulation of life would continue to meet all the needs of future generations. Thus, each stone temple was designed to represent in its layout and architectural forms the physical conditions of the Island of Creation. Innovation in temple architecture was not only unnecessary but also undesirable.

In addition to this mythological concept, a secondary role was also attributed to the temple. It was the “House of the God” where the resident deity was given shelter, protection and worship, in the same way that the mythical falcon had been cared for. The dead in Egypt possessed tombs which were regarded as “houses” for their spirits, and similarly, the deities were provided with “residences.” The requirements of the gods and of the dead—food and drink, washing, rest and recreation—were thought to be the same as those of the living, and they were supplied, in the case of the dead, by the funerary cult, and by means of divine rituals for the deities.


1. What were the two types of temple in ancient Egypt?

2. How did the mortuary temple change during the New Kingdom?

3. What were the two purposes of the temple in ancient Egypt?
The ancient Greeks developed myths about their gods, goddesses, and heroes to help explain the beginnings and early history of their country. Among the most famous of these myths is the story of how Theseus, the greatest hero of Athens, killed the bull-headed man, or Minotaur, that King Minos of Crete kept in a vast labyrinth. The excerpt below is a modern retelling of the story of Theseus and the Minotaur. As you read the excerpt, note the role that the gods played in the story.

In requital [repayment] for the murder of Androgeus, [his son] Minos had given orders that the Athenians should send seven youths and seven maidens every ninth year to the Cretan Labyrinth, where the Minotaur waited to devour them. This Minotaur, whose name was Asterius, was the bull-headed monster that [the wife of Minos] had borne to the white bull. Soon after Theseus’s arrival at Athens the tribute fell due for the third time, and he so deeply pitied those parents whose children were liable [eligible] to be chosen by lot, that he offered himself as one of the victims, despite [his father] Aegaeus’s earnest attempts at dissuasion [to persuade him otherwise].

On the two previous occasions, the ship which conveyed the fourteen victims had carried black sails, but Theseus was confident that the gods were on his side, and Aegaeus therefore gave him a white sail to hoist on return, in signal of success. . . .

Theseus sailed on the sixth day of . . . [April]. . . . When the ship reached Crete some days afterwards, . . . Minos’s own daughter Ariadne fell in love with [Theseus] at first sight. “I will help you to kill my half-brother, the Minotaur,” she secretly promised him, “if I may return to Athens with you as your wife.” This offer Theseus gladly accepted, and swore to marry her. Now, before Daedalus left Crete, he had given Ariadne a magic ball of thread, and instructed her how to enter and leave the labyrinth. She must open the entrance door and tie the loose end of the thread to the lintel [door frame]; the ball would then roll along, diminishing [decreasing] as it went and making, with devious [confusing] turns and twists, for the innermost recess where the Minotaur was lodged. This ball Ariadne gave to Theseus, and instructed him to follow it until he reached the sleeping monster, whom he must seize by the hair and sacrifice to Poseidon [god of the sea]. He could then find his way back by rolling up the thread into a ball again.

That same night Theseus did as he was told. . . . When Theseus emerged from the Labyrinth, spotted with blood, Ariadne embraced him passionately, and guided the whole of the Athenian party to the harbour. . . . They all stole aboard their ship, and rowed hastily away. . . .

Some days later, after disembarking [landing] on the island then named Dia, but later known as Naxos, Theseus left Ariadne asleep on the shore, and sailed away. Why he did so must remain a mystery. Some say that he deserted her in favour of a new mistress . . . ; others that, while windbound on Dia, he reflected on the scandal which Ariadne’s arrival in Athens would cause. Others again, that Dionysus [god of wine], appearing to Theseus in a dream, threateningly demanded Ariadne for himself; and that, when Theseus awoke . . . he weighed anchor in sudden terror; Dionysus having cast a spell which made him forget his promise to Ariadne and even her very existence.

Whatever the truth of the matter may be, . . . when Ariadne found herself alone on the deserted shore, she broke into bitter laments, remembering
Chapter 2, Reading 3, continued

how she had trembled while Theseus set out to kill her monstrous half-brother; how she had offered silent vows for his success; and how, through love of him, she had deserted her parents and motherland. She now invoked the whole universe for vengeance, and Father Zeus nodded assent [agreement] . . .

Ariadne was soon revenged on Theseus. Whether in grief for her loss, or in joy at the sight of the Attic coast, from which he had been kept by prolonged winds, he forgot his promise to hoist the white sail. Aegeus, who stood watching for him on the Acropolis, . . . sighted the black sail, swooned, and fell headlong to his death into the valley below. But some say that he deliberately cast himself into the sea, which was thenceforth named the Aegean.


1. What signal was Theseus supposed to give to indicate that his voyage to Crete had been successful?

2. How was Theseus able to slay the Minotaur and escape from the labyrinth?

3. In your opinion, why did the gods play a major role in the story of Theseus and the Minotaur?
The Babylonian Captivity

In 587 B.C. the Chaldeans conquered the kingdom of Judah, destroyed Jerusalem, and transported the surviving population to Babylon. The Second Book of Chronicles, in the Old Testament of the Christian Bible, describes the events surrounding the Babylonian Captivity. As you read the following selection, consider how a Chaldean account of these events might differ from the Biblical description.

The people of the land took Jehoahaz son of Josiah and made him king to succeed his father in Jerusalem. Jehoahaz was twenty-three years old when he began to reign; he reigned three months in Jerusalem. Then the king of Egypt deposed him in Jerusalem and laid on the land a tribute [tax] of one hundred talents [unit of money] of silver and one talent of gold. The king of Egypt made his brother Eliakim king over Judah and Jerusalem, and changed his name to Jehoiakim; ...

Jehoiakim was twenty-five years old when he began to reign; he reigned eleven years in Jerusalem. He did what was evil in the sight of the Lord his God. Against him King Nebuchadnezzar of Babylon came up, and bound him with fetters [chains] to take him to Babylon. Nebuchadnezzar also carried some of the vessels of the house of the Lord to Babylon and put them in his palace in Babylon. Now the rest of the acts of Jehoiakim ... are written in the Book of the Kings of Israel and Judah; and his son Jehoiachin succeeded him.

Jehoiachin was eight years old when he began to reign; he reigned three months and ten days in Jerusalem. He did what was evil in the sight of the Lord. In the spring of the year King Nebuchadnezzar sent and brought him to Babylon, along with the precious vessels of the house of the Lord, and made his brother Zedekiah king over Judah and Jerusalem.

Zedekiah was twenty-one years old when he began to reign; he reigned eleven years in Jerusalem. He did what was evil in the sight of the Lord his God. He did not humble himself before the prophet Jeremiah who spoke from the mouth of the Lord. ... All the leading priests and the people also were exceedingly unfaithful. ...

The Lord, the God of their ancestors, sent persistently [continuously] to them by his messengers, because he had compassion on his people and on his dwelling place; but they kept mocking the messengers of God, despising his words, and scoffing at his prophets, until the wrath of the Lord against his people became so great that there was no remedy.

Therefore he brought up against them the king of the Chaldeans, who killed their youths with the sword in the house of their sanctuary, and had no compassion on young man or young woman, the aged or the feeble; he gave them all into his hand. All the vessels of the house of God, large and small, and the treasures of the house of the Lord, and the treasures of the king and of his officials, all these he brought to Babylon. They burned the house of God, broke down the wall of Jerusalem, burned all its palaces with fire, and destroyed all its precious vessels. He took into exile in Babylon those who had escaped from the sword, and they became servants to him and to his sons until the establishment of the kingdom of Persia, to fulfill the word of the Lord by the mouth of Jeremiah. ...

In the first year of King Cyrus of Persia, in fulfillment of the word of the Lord spoken by Jeremiah, the Lord stirred up the spirit of King Cyrus of Persia so that he sent a herald throughout all his kingdom and also declared in a written edict [order]: "Thus says King Cyrus of Persia: The Lord, the God of
heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may the LORD his God be with him! Let him go up."

1. According to this account, why were the kings listed in this selection removed from office?

2. What role did prophets play in Jerusalem?

3. What political development ended the Babylonian Captivity?

4. Based on your knowledge of the Babylonian Captivity, what elements of this account could be considered historically accurate? What elements might be different if the story were told from a Chaldean point of view?
The First Empires

The Book of Songs

The Shih Ching, or Book of Songs, was one of the mainstays of Chinese imperial education for more than 2,000 years. The book contains 305 songs and poems, many of which describe proper behavior and morals. The following song describes the character of Chung Shan Fu, chief minister to King Hsuan during the Zhou dynasty in the 800s B.C. As you read the song that follows, think about how the Zhou dynasty defined virtue and good government.

The people of our race were created by Heaven
Having from the beginning distinctions and rules.
Our people cling to customs,
And what they admire is seemly1 behavior.
Heaven, looking upon the land of Chou,
Sent a radiance to earth beneath.
To guard this Son of Heaven2
It created Chung Shan Fu.

In his nature Chung Shan Fu
Is a pattern of mildness and blessedness.
Good is his every attitude and air,
So cautious, so composed!
Following none but ancient teachings,
Striving only for dignity and good deportment,
Obedient to the Son of Heaven,
Whose glorious commands he spreads abroad.

The king commanded Chung Shan Fu:
"Be a pattern to all the officers of Court,
Continue the work of your ancestors,
Protect the royal person,
Go out and in with the royal commands,
Be the king's throat and tongue,
Spread his edicts abroad
That through all the land men may be stirred."

With due awe of the king's command
Did Chung Shan Fu effect it.
If in the land anything was darkened,
Chung Shan Fu shed light upon it.
Very clear-sighted was he and wise.
He assured his own safety;3
But day and night never slackened
In the service of the One Man.4

There is a saying among men:
"If soft, chew it;
If hard, spit it out."
But Chung Shan Fu
Neither chews the soft,
Nor spits out the hard;
He neither oppresses the solitary and the widow,
Nor fears the truculent5 and strong.

There is a saying among men:
"Inward power is light as a feather;
Yet too heavy for common people to raise."
Thinking it over,
I find none but Chung Shan Fu that could raise it;
For alas! None helped him.
When the robe of state was in holes
It was he alone who mended it.

1 proper
2 the king
3 by pleasing his ancestors
4 the king
5 savagely fierce

From The Book of Songs, edited and translated by Arthur Waley. Copyright 1937 by Arthur Waley. Reprinted by permission of Grove/Atlantic, Inc.
1. How does the poet describe Chung Shan Fu's character?

2. What instructions did the king give to Chung Shan Fu?

3. How does this poem reflect Zhou definitions of virtue and good government?
Chapter 3

The Persian and Greek World

A Debate on Government

After the death of the Persian king Cambyses—the son of Cyrus—in 522 B.C., a palace official of the Magian tribe seized the throne. However, seven Persian nobles—Darius the Great among them—formed a conspiracy and removed the usurper from power. According to the Greek historian Herodotus, the seven nobles then discussed what kind of government Persia should have in the future. As you read the excerpt, note the arguments the nobles gave for and against the various types of government.

When the confusion had settled, five days later, the conspirators against the Magians held a debate about the entire condition of affairs. Here speeches were made that some of the Greeks refuse to credit, but the speeches were made, for all that. Otanes proposed that power should be entrusted to the main body of the Persians: “It is my conviction that we should no longer have a monarch over us. It is neither pleasant nor good, the monarchy. You yourselves know how far Cambyses’ outrages went, and you have had a taste of the outrageousness of the Magian. How can a monarchy be a suitable thing? The monarch may do what he pleases, with none to check him afterwards. Take the best man on earth and put him into a monarchy and you put him outside of the thoughts that have been wont [accustomed] to guide him. Outrageousness is bred in him by reason of the good things he has, and envy is basic in the nature of man. He has these two qualities, then, and in them he has all evil. Out of his satiety [excess] his outrageousness grows, and he does appalling [shocking] things out of that; but he does many, too, out of envy. You would think that a man who was an absolute sovereign would be free of jealousy... but the contrary [opposite] is true of him with respect to his fellow citizens. He is jealous that the best of them should continue alive; he is pleased that the worst of them should continue alive... He is the most difficult of all men to deal with: if your admiration of him is moderate, he is offended because the flattery is not excessive; if the flattery is abject, he is offended with you as a toady. I have still my biggest charge to make against him: he turns upside down all ancestral observances... and kills men without trial. When the people is ruler, in the first place its title is the fairest of all—namely, equality before the law; secondly, it does none of those things I have objected against the monarch... I vote therefore that we abolish the monarchy and increase the power of the people; for in the Many lies All.”

... Megabyzus would have them turn things over to an oligarchy [rule by small group of nobles], and his speech was as follows: “What Otanes has said about the abolition of the monarchy you may regard as being my opinion also. But when he proposes to turn over power to the Many, he has fallen short of the nicest judgment. There is nothing stupider, nothing more given to outrage, than a useless mob... The despot, if he does something, does it of knowledge; but knowledge is what does not inhere [exist] in the Many. How can men know anything when they have never been taught what is fine, nor have they any innate [inborn] sense of it?... Let those who have ill will to the Persians press for a democracy; but let us choose a society of the Best Men and entrust the power to them. Among this number we shall be ourselves, and we may reasonably assume that, when the men are the Best, their counsels will be so too.”

... Darius gave his judgment as third among them: “What Megabyzus has said about the Many
Chapter 3, Reading 1, continued

seems to me truly said; not so his comments on oligarchy. Suppose, for the argument, that all three constitutions are of the very best—the best democracy, the best oligarchy, the best monarchy. I declare to you that, of these three at their best, monarchy is far superior. Nothing is manifestly [obviously] better than the one best man. He will have judgment to match his excellence and will govern the Many blamelessly, and what measures he must devise against ill-doers will be wrapped in a similar well-judging silence. In an oligarchy, many try to practice virtue for the public good, but in doing so they engender [develop] bitter private enmities [hatreds]. Each of the oligarchs wants to be chief man and to win with his opinions, and so they come to great hatreds of one another, and from this comes faction, and from faction comes murder. From murder there is a relapse into despotism. . . . I give my vote that, as we were freed by one man [Cyrus], so we should keep this freedom through one man; apart from this, we should not abolish any of our ancestral laws that are sound [reliable]. It would be better so."

These were the three opinions that were put forward. Four of the Seven gave their support to the last—that of Darius.

1 person seeking advancement through flattery
2 most accurate

From The History: Herodotus, translated by David Grene. Copyright © 1987 by The University of Chicago. Reprinted by permission of The University of Chicago Press.

1. Some of Herodotus's readers doubted that the Persians had the political sophistication to hold such a debate. What sentence in the excerpt alludes to these doubts?

2. Why does Megabyzas believe that an oligarchy is the best form of government?

3. Why does Darius prefer a monarchy to an oligarchy?
Chapter 3

The Persian and Greek World

The Making of Spartan Soldiers

Spartan soldiers were renowned for their great courage, discipline, and fighting skill. But such qualities did not develop accidentally. Beginning at a very early age, Spartan boys underwent rigorous preparation and training for military life. The excerpt below from Lives from Plutarch details some aspects of this preparation and training written by the Spartan lawmaker Lycurgus. As you read the excerpt, consider the role of education in Spartan society.

Children were actually considered to be the property of the Spartan state, the parents having little claim to them.

... Custom demanded that [the father] bring the child before a jury of elders who would examine the infant. If the child were stout and healthy, they gave orders for his rearing and assigned him a share of land for his maintenance, but if he were unfit or lame, they ordered the infant exposed and destroyed.

The Spartans bathed their infants in wine rather than water, to test and toughen their bodies. Children were subject to strict discipline from the start, and were taught not to be afraid in the dark, not to be finicky about their food, and not to be peevish (ill-tempered) and tearful.

Lycurgus [a great Spartan leader] did not permit children to be taught by slaves, but he had them enrolled at the age of seven in companies or classes where they received uniform discipline and instruction. The major emphasis in their education was on perfect obedience. The old men witnessed the children's lessons and exercises and drills, and often started quarrels among the students to test which ones would be brave and which would be cowards when they later faced real dangers. The young stud-

ied only enough of reading and writing to be able to perform their civic duties. They were taught mainly to endure pain and to persevere [persist] in battle.

The children's heads were close-clipped; they usually went barefoot. ... They bathed infrequently, and their bodies were tough, hard, and dry. They ... made their beds themselves from rushes they collected from the banks of the river. ... These they broke off with their hands, without using a knife. Scarcely was there a time or place when someone was not present to remind them of their duty and to punish them if they neglected it. In addition to all this, one of the best men in the city was appointed as governor over the boys. He arranged them in companies and set over each company a temperate [even-tempered] and bold twenty-year-old captain.

This young man was their captain when they fought and their master at home, with the authority to use them as he saw fit. He would often assign them to steal, which they had to do cunningly and boldly, using their wits to deceive and acquire. If they were caught, they were punished by being whipped and deprived of food. They were so impressed by the seriousness of not being caught that one youth, having stolen a fox and hidden it under his coat, allowed it to tear out his very bowels with its claws and teeth and died rather than betray his theft.

After supper the captain would make the boys perform—singing, demonstrating, or answering questions and solving problems. He would ask, "Who is the best man in the city? Why? What do you think of a certain law?" Thus they were trained to judge men and issues.

Chapter 3, Reading 2, continued

1. How did the Spartans view children?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

2. What was the major emphasis of Spartan education?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

3. How did the Spartans organize their educational system?

________________________________________________________________________

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________________________________________________________________________
The Persian and Greek World

The Greatness of Athens

Athens stood out among the Greek city-states because of its highly developed democratic system of government. In 431 B.C. Pericles outlined why Athens was so special in a funeral oration for Athenians killed in a war with Sparta. This oration was recorded by the historian Thucydides in his massive study of the struggle for supremacy among the Greek city-states, The Peloponnesian War. As you read the excerpt, note Pericles' ideals of the Athenian way of life.

Our constitution does not copy the laws of neighbouring states; we are rather a pattern to others than imitators ourselves. Its administration favours the many instead of the few; this is why it is called a democracy. If we look to the laws, they afford equal justice to all in their private differences; if to social standing, advancement in public life falls to reputation for capacity, class considerations not being allowed to interfere with merit; nor again does poverty bar the way, if a man is able to serve the state, he is not hindered by the obscurity of his condition. The freedom which we enjoy in our government extends also to our ordinary life. There, far from exercising a jealous surveillance [close watch] over each other, we do not feel called upon to be angry with our neighbor for doing what he likes, or even to indulge in those injurious [harmful] looks which cannot fail to be offensive, although they inflict no positive penalty [actual harm]. But all this ease in our private relations does not make us lawless as citizens. Against this fear is our chief safeguard, teaching us to obey the magistrates and the laws, particularly such as regard the protection of the injured, whether they are actually on the statute book, or belong to that code which, although unwritten, yet cannot be broken without acknowledged disgrace.

Further, we provide plenty of means for the mind to refresh itself from business. We celebrate games and sacrifices all the year round, and the elegance of our private establishments forms a daily source of pleasure and helps to banish the spleen [angry ill-will]; while the magnitude [size] of our city draws the produce of the world into our harbour, so that to the Athenian the fruits of other countries are as familiar a luxury as those of his own.

If we turn to our military policy, there also we differ from our antagonists. We throw open our city to the world, and never by alien acts exclude foreigners from any opportunity of learning or observing, although the eyes of an enemy may occasionally profit by our liberality; trusting less in system and policy than to the native spirit of our citizens; while education, where our rivals from their very cradles by a painful discipline seek after manliness, at Athens we live exactly as we please, and yet are just as ready to encounter every legitimate danger. . . . And yet if with habits not of labour but of ease, and courage not of art but of nature, we are still willing to encounter danger, we have the double advantage of escaping the experience of hardships in anticipation and of facing them in the hour of need as fearlessly as those who are never free of them.

Nor are these the only points in which our city is worthy of admiration. We cultivate refinement without extravagance and knowledge without effeminacy; wealth we employ more for use than for show, and place the real disgrace of poverty not in owning to the fact but in declining the struggle against it. Our public men have, besides politics, their private affairs to attend to, and our ordinary citizens, though occupied with the pursuits of industry, are still fair judges of public matters. . . .
... For Athens alone of her contemporaries is found when tested to be greater than her reputation. ... Rather, the admiration of the present and succeeding ages will be ours, since we have not left our power without witness, but have shown it by mighty proofs. ... We have forced every sea and land to be the highway of our daring, and every-

1. According to Pericles, why was the Athenian form of government called a democracy?

__________________________________________

2. Why did Pericles say that the Athenian system of education provided Athenians with a “double advantage”?

__________________________________________

3. Describe the major ideals of the Athenian way of life.

__________________________________________

From "Funeral Oration of Pericles" by Thucydides from The Speeches of Thucydides by H. F. Harding. Copyright © 1973 by H. F. Harding. Reprinted by permission of Coronado Press Inc.
Athenian Values and Antigone

The play Antigone, written by Sophocles in 441 B.C., deals with many of the beliefs and character traits that were valued or scorned by Athenians. One of these is the conflict between loyalty to one's family and loyalty to the state. As the play begins, Antigone and her sister Ismene mourn the deaths of their brothers Polynoeices and Eteokles, who were killed during a rebellion against the city of Thebes. Eteokles, who fought with the Theban government, has been honorably buried, but because Polynoeices was a traitor, his body was left unburied outside the city walls. Antigone's loyalty to Polynoeices causes her to defy the order to leave him unburied, and she has been arrested. As you read the selection below, think about why Antigone chose to rebel against Kreon, who is her uncle as well as her king.

KREON: You still dared break this law?

ANTIGONE: Yes, because I did not believe that Zeus was the one who had proclaimed it; neither did Justice, or the gods of the dead whom Justice lives among. The laws they have made for men are well marked out. I didn't suppose your decree had strength enough, or you, who are human, to violate the lawful traditions the gods have not written merely, but made infallable. These laws are not for now or for yesterday, they are alive forever; and no one knows when they were shown to us first. I did not intend to pay, before the gods, for breaking these laws because of my fear of one man and his principles. I was thoroughly aware I would die before you proclaimed it; of course I would die, even if you hadn't. Since I will die, and early, I call this profit.

No, I do not suffer from the fact of death. But if I had let my own brother stay unburied I would have suffered all the pain I do not feel now. And if you decide what I did was foolish, you may be fool enough to convict me too.

1 with few words
2 correct and unchangeable

Chapter 3, Reading 4, continued

1. Why does Antigone say she has defied Kreon's law?

2. How does Antigone feel that the laws of the gods differ from laws passed by kings?

3. What does Antigone mean when she says, "Since I will die, and early, I call this profit"?

4. How does Antigone's speech illustrate the problems posed by conflicting loyalties?
Aristotle outlined the principles of government in a massive work titled *The Politics*. In one section of the study, Aristotle discussed the relationship between good government and education. In the excerpt below, Aristotle offers his views on the kind of education government should provide for young people. As you read the excerpt, note that many of Aristotle's concerns continue to be debated today.

It is clear then that there should be laws laid down about education, and that education itself must be made a public concern. But we must not forget the question of what that education is to be, and how one ought to be educated. For in modern times there are opposing views about the tasks to be set, for there are no generally accepted assumptions about what the young should learn, either for virtue or for the best life; nor yet is it clear whether their education ought to be with more concern for the intellect than for the character of the soul. . . . And it is by no means certain whether training should be directed at things useful in life, or at those conducive to [encouraging] virtue, or at exceptional accomplishments. (All these answers have been judged correct by somebody.) And there is no agreement as to what in fact does tend towards virtue. For a start, men do not all prize the same virtue, so naturally they differ also about the proper training for it. . . .

Roughly four things are generally taught to children, (a) reading and writing, (b) physical training, (c) music, and (d), not always included, drawing. Reading and writing and drawing are included as useful in daily life in a variety of ways, gymnastic as promoting courage. But about music there could be an immediate doubt. Most men nowadays take part in music for the sake of the pleasure it gives; but originally it was included in education on the ground that our own nature itself, as has often been said, wants to be able not merely to work properly but also to be at leisure in the right way. And leisure is the single fundamental principle of the whole business. . . .

If we need both work and leisure, but the latter is preferable to the former and is its end, we must ask ourselves what are the proper activities of leisure. Obviously not play; for that would inevitably be to make play our end in life, which is impossible. Play has its uses, but they belong rather to the sphere of work; for he who toils needs rest, and play is a way of resting. . . . We must therefore admit play, but keeping it to its proper uses and occasions, and prescribing it as a cure; such movement of the soul is a relaxation, and, because we enjoy it, rest. But leisure seems in itself to contain pleasure, happiness and the blessed life. This is a state attained not by those at work but by those at leisure, because he that is working is working for some hitherto unattained end, and happiness is an end, happiness which is universally regarded as concomitant [associated] not with pain but with pleasure. Admittedly men do not agree as to what that pleasure is; each man decides for himself following his own disposition. . . . Thus it becomes clear that, in order to spend leisure in civilized pursuits, we do require a certain amount of learning and education, and that these branches of education and these subjects studied must have their own intrinsic [essential] purpose, as distinct from those necessary occupational subjects which are studied for reasons beyond themselves.

Hence, in the past, men laid down music as part of education, not as being necessary, . . . nor yet as being useful in the way that a knowledge of reading
and writing is useful for business or household administration, for study, and for many of the activities of a citizen, nor as a knowledge of drawing seems useful for the better judging of the products of a skilled worker, nor again as gymnastic is useful for health and vigour—neither of which do we see gained as a result of music. There remains one purpose—for civilized pursuits during leisure; and that is clearly the reason why they do introduce it, for they give it a place in what they regard as the civilized pursuits of free men... 

Clearly then there is a form of education which we must provide for our sons, not as being useful or essential but elevated and worthy of free men... 

It is also clear that there are some useful things, too, in which the young must be educated, not only because they are useful (for example they must learn reading and writing), but also because they are often the means to learning yet further subjects. Similarly they must learn drawing, not for the sake of avoiding mistakes in private purchases, and so that they may not be taken in when buying and selling furniture, but rather because it teaches one to be observant of physical beauty.


1. What four subjects were generally taught to children in the Greek city-states?

2. According to Aristotle, why did the Greeks' ancestors make music a part of education?

3. What points about education raised by Aristotle are still debated today?
Chapter 4

READING 2

SECTION 2

The Hellenistic World and the Rise of Rome

Alexander’s Deification at the Temple of Zeus-Ammon

In 332 B.C. Alexander the Great confirmed his belief that he was the son of a god, when he consulted the oracle at the temple of Zeus-Ammon deep in the Libyan Desert of North Africa. The following description of Alexander’s journey to the temple was written by Greek historian Diodorus Siculus in the first century B.C. As you read the excerpt, note the incidents on the journey that the writer attributes to divine intervention.

Alexander himself with all his army marched on to Egypt and secured the adhesion [agreement to join] of all its cities without striking a blow.

Having settled the affairs of Egypt, Alexander went off to the Temple of [Zeus-] Ammon, where he wished to consult the oracle of the god. When he had advanced half way along the coast, he was met by envoys from the people of Cyrene, who brought him a crown and magnificent gifts, among which were three hundred chargers [horses] and five handsome four-horse chariots. He received the envoys cordially and made a treaty of friendship and alliance with them; then he continued with his travelling companions on to the temple. When he came to the desert and waterless part, he took on water and began to cross a country covered with an infinite [endless] expanse of sand. In four days their water had given out and they suffered from fearful thirst. All fell into despair, when suddenly a great storm of rain burst from the heavens, ending their shortage of water in a way which had not been foreseen, and which, therefore, seemed to those so unexpectedly rescued to have been due to the action of divine Providence. They refilled their containers . . . and again with a four days’ supply in hand marched for four days and came out of the desert. At one point, when their road could not be traced because of the sand dunes, the guide pointed out to the king that crows cawing on their right were calling their attention to the route which led to the temple. Alexander took this for an omen, and thinking that the god was pleased by his visit pushed on with speed . . . After a journey of one day, he approached the sanctuary . . .

When Alexander was conducted by the priests into the temple and had regarded the god for a while, the one who held the position of prophet, an elderly man, came to him and said, “Rejoice, son; take this form of address as from god also.” He replied, “I accept, father, for the future I shall be called thy son. But tell me if thou givest me the rule of the whole earth.” The priest now entered the sacred enclosure and as the bearers now lifted the god and were moved according to certain prescribed sounds of the voice, the prophet cried that of a certainty the god had granted him his request, and Alexander spoke again: “The last, O spirit, of my questions now answer; have I punished all those who were the murderers of my father or have some escaped me?” The prophet shouted: “Silence! There is no mortal who can plot against the one [Zeus-Ammon] who begot [fathered] him. All the murderers of Philip, however, have been punished. The proof of his divine birth will reside in the greatness of his deeds; as formerly he has been undefeated, so now he will be unconquerable for all time.” Alexander was delighted with these responses. He honoured the god with rich gifts and returned to Egypt.

Chapter 4, Reading 2, continued

1. How long did it take for Alexander the Great and his companions to cross the desert?

2. According to the prophet, what was the proof of Alexander the Great's divine birth?

3. What two incidents in the desert did Alexander and his companions interpret as good omens?
The Hellenistic World and the Rise of Rome

The Medical Aphorisms of Hippocrates

Hippocrates, who lived from about 460 to 377 B.C., is considered the founder of medical science. Through scientific observation and experimentation, Hippocrates proved that illness was the result of natural causes and not, as had been believed, of punishment from the gods. Hippocrates wrote many of his observations and findings in aphorisms—short, concise statements. As you read the excerpt below, consider which aphorisms might still be found in modern medical texts.

Life is short, science is long; opportunity is elusive, experiment is dangerous, judgment is difficult. It is not enough for the physician to do what is necessary, but the patient and the attendants must do their part as well, and circumstances must be favorable.

... Do not allow the body to attain extreme thinness for that too is treacherous, but bring it only to a condition which will naturally continue unchanged, whatever that may be....

Desperate cases need the most desperate remedies.

Old people bear fasting more easily, then adults, much less youths and least of all children. The more active they are, the less do they bear it.

Fluid diets are beneficial [helpful] to all who suffer from fevers, but this is specially true in the case of children and [toothless people] who are accustomed to such kind of food.

In deciding whether food should be given once or twice a day, more often or less, in greater or in smaller quantities at a time, one must consider habit, age, place, and season.

A disease in which sleep causes trouble is fatal. Where sleep is beneficial, it is not fatal.

Both sleep and wakefulness are bad if they exceed their due proportion.

Neither a surfeited [excess] of food nor of fasting is good, nor anything else which exceeds the measure of nature.

Unprovoked fatigue means disease.

It is unwise to prophesy death or recovery in acute diseases.

It is a bad thing if a patient does not put on weight when he is being fed up after an illness.

In every illness, a healthy frame of mind and an eager application to [food] is good. The reverse is bad.

Rest, as soon as there is pain, is a great restorative [aid to improvement] in all disturbances of the body.

The changes of the seasons are especially liable to beget diseases, as are great changes from heat to cold, or cold to heat in any season. Other changes in the weather have similar severe effects.

Some natures are naturally well-suited to summer and some to winter; others are ill-suited to one or the other.

Every disease occurs at all seasons of the year but some of them more frequently occur and are of greater severity at certain times....

... Care must also be exercised in giving drugs to infants and children.
Chapter 4, Reading 3, continued

The vomiting of blood of any kind is bad; its passage as excrement is not a good sign.

What drugs will not cure, the knife will; what the knife will not cure, the cautery [a hot instrument used to burn tissue] will; what the cautery will not cure must be considered incurable.

1. According to Hippocrates, what kind of diet is good for someone suffering from a fever?

2. What does Hippocrates suggest are the best remedies to restore good health?

3. Which of the aphorisms in the excerpt might still be of use to physicians today?
The Hellenistic World and the Rise of Rome

Rome’s Perfect Location

One reason Rome flourished was its sheltered location some 15 miles from the Mediterranean coast. In addition, it lay at one of the major crossing points on the Tiber River. In the excerpt below, orator and philosopher Marcus Tullius Cicero explains the importance of the city’s geographic location. As you read the excerpt, note the advantages of Rome’s location mentioned by Cicero.

The location [Romulus] chose for the city . . . was unbelievably favorable. For he did not move his city down the coast, a step very easy for him to take with the forces at his command, either by invading the territory of the Rutuli or of the Aborigines, or by himself founding a city at the mouth of the Tiber . . . But with singular foresight Romulus saw and divined that a location upon the seaboard was not the most advantageous for cities intended to enjoy permanence and imperial sway, chiefly because maritime cities are exposed to dangers both numerous and impossible to foresee. A city surrounded on all sides by land receives many warnings of an enemy’s approach . . . such as the crashing [of the forest] and even the noise [of marching troops]. No enemy, in fact, can arrive by land without enabling us to know both his hostile intent and who he is and whence [from where] he comes. On the contrary, an enemy who comes by ships over the sea may arrive before anyone can suspect his coming, and indeed, when he appears, he does not show by any signs who he is, whence he comes, or even what he wants . . .

In addition, cities located on the sea are subject to certain corrupting influences and to moral decline, for they are affected by alien forms of speech and by alien standards of conduct. Not only foreign merchandise is imported but also foreign codes of morals, with the result that nothing in the ancestral customs of a maritime people can remain unchanged. The inhabitants of the seaport do not remain at home but are tempted far from their cities by the hope and dream of swiftly gained wealth; and even when they remain at home in body, they are exiles and wanderers in spirit . . .

How, then, could Romulus with a more divine insight have made use of the advantages of a situation on the sea, while avoiding its disadvantages, than by placing his city on the banks of a river that flows throughout the year with an even current and empties into the sea through a wide mouth? Thus, the city could receive by sea the products it needed and also dispose of its superfluous [extra] commodities. By the river the city could bring up from the sea the necessaries of a civilized life as well as bring them down from the interior. Accordingly, it seems to me that even then Romulus foresaw that this city would sometime be the seat and home of supreme dominion. For practically no city situated in any other part of Italy could have been better able to command such economic advantages. Is there, moreover, anyone so unobservant as not to have marked and clearly appraised [evaluated] the natural defenses of our city? Romulus and the other kings planned the extent and location of the city’s wall with such wisdom that if followed everywhere the brink of the high steep hills; that the only access . . . was blocked by a great rampart and girt [encircled] with a deep ditch; and that the citadel, thus fortified, rose from an ascent steep on every side and above a precipitous [very steep] cliff. As a result, even at the terrible time when the Gauls attacked us, the citadel remained safe and uncaptured. In addition, the location which he chose is plentifully watered with streams; and although in an
unhealthful region, the site is healthful because of 
hills, which are themselves cooled by the breezes 
and which also give shade to the valleys.

1. According to Cicero, what led Romulus to choose this particular location for the city of Rome?

2. What three advantages of Rome's location does Cicero mention?

3. Why do you think geography is such an important factor in the development of cities?
Chapter 5

The Roman World

Caesar's Funeral

One of the most powerful speeches in drama is Mark Antony's funeral oration from William Shakespeare's Julius Caesar. In the excerpt below from The Twelve Caesars, the Roman historian Suetonius—who lived from about A.D. 69 to 122—discusses the actual circumstances of Caesar's death and describes his funeral. As you read the excerpt, consider how the people of Rome reacted to Caesar's death.

When the funeral arrangements had been announced, [Caesar's] friends raised a pyre... near his daughter Julia's tomb, and a gilded shrine... resembling that of Mother Venus. In it they set an ivory couch, spread with purple and gold cloth, and from a pillar at its head hung the gown in which he had been murdered. Since a procession of mourners laying funeral gifts would have taken more than a day to file past the pyre, everyone was invited to come there by whatever route he pleased, regardless of precedence. Mark Antony dispensed with a formal eulogy; instead, he instructed a herald to read, first, the recent decree simultaneously voting Caesar all divine and human honours, and then the oath by which the entire Senate had pledged themselves to watch over his safety. Antony added a very few words of comment. When the ivory funeral couch had been carried down into the Forum by a group of magistrates... and a dispute arose as to whether the body should be cremated in the Temple of Capitoline Jupiter or in Pompey's Assembly Hall, two divine forms suddenly appeared, two javelins in their hands and sword at thigh, and set fire to the couch with torches. Immediately the spectators assisted the blaze by heaping on it dry branches and the judges' chairs, and the court benches, with whatever else came to hand. Thereupon the musicians and professional mourners, who had walked in the funeral train wearing the robes that [Caesar] had himself worn at his four triumphs, tore these into pieces and flung them on the flames—to which veterans who had assisted at his triumphs added the arms they had then borne. Many women in the audience similarly sacrificed their jewellery together with their children's breast-plaques and robes. Public grief was enhanced by crowds of foreigners lamenting in their own fashion, especially Jews, who came flocking to the Forum for several nights in succession.

As soon as the funeral was over, the populace, snatch ing firebrands from the pyre, ran to burn down the houses of Brutus and Cassius, and were repelled with difficulty. Mistaking Helvius Cinna for the Cornelius Cinna who had delivered a bitter speech against Caesar on the previous day, and whom they were out to kill, they murdered him and paraded the streets with his head stuck on the point of a spear. Later they raised a substantial, almost twenty-foot-high column of... marble in the Forum, and inscribed on it: "To the Father of His Country." For a long time afterwards they used to offer sacrifices at the foot of this column, make vows there, and settle disputes by oaths taken in Caesar's name.

Some of [Caesar's] friends suspected that, having no desire to live much longer because of his failing health, he had taken no precautions against the conspiracy, and neglected the warnings of soothsayers and well-wishers. It has also been suggested that he placed such confidence in the Senate's last decree and in their oath of loyalty, that he dispensed even with the armed Spaniards who had hitherto acted as his permanent escort. A contrary view is that as a relief from taking constant precautions, he deliberately exposed himself, just
Chapter 5, Reading 1, continued

this once, to all the plots against his life which he knew had been formed. Also, he is quoted as having often said: “It is more important for Rome than for myself that I should survive. I have long been sated with power and glory; but, should anything happen to me, Rome will enjoy no peace. A new Civil War will break out under far worse conditions than the last.”

Almost all authorities agree on one thing, that he more or less welcomed the manner of his death. He had once read about the funeral instructions given by Cyrus on his deathbed, and said how much he loathed the prospect of a lingering end—he wanted a sudden one.

He was fifty-five years old when he died, and his immediate deification, formally decreed, was more than a mere official decree since it reflected public conviction; if only because, on the first day of the Games given by his successor Augustus, a comet appeared about an hour before sunset and shone for seven days running. This was held to be Caesar’s soul, elevated to Heaven.

The Senate voted that the Assembly Hall where he fell should be walled up; that the Ides of March should be known ever afterwards as “The Day of Parricide”; and that a meeting of the Senate should never take place on it again.

Very few, indeed, of the assassins outlived Caesar for more than three years. All were condemned, and all perished in different ways—some in shipwreck, some in battle, some using the very daggers with which they had murdered Caesar to take their own lives.


1. What was the feeling of the crowd toward Caesar’s assassins?

2. What was believed to prove that Caesar had become a deity?

3. What three explanations does Suetonius give as to why Caesar was so unprotected on the Ides of March?
Marcus Tullius Cicero rose to prominence during the later years of the Roman Republic. An orator, statesman, and philosopher, he wrote many works describing his belief that people have a responsibility to serve their governments. At his death, he left unfinished a discourse on law and justice. Called De Legibus, it was written in the form of a conversation between Cicero, his brother Quintus, and his friend Pomponius Atticus. As you read the excerpt, think about the origins of law and justice as described by Cicero.

MARKUS: I will not make the argument long. . . . That animal which we call man, endowed with foresight and quick intelligence, complex, keen, possessing memory, full of reason and prudence, has been given a certain distinguished status by the supreme God who created him; for he is the only one among so many different kinds and varieties of living beings who has a share in reason and thought, while all the rest are deprived of it. But what is more divine, I will not say in man only, but in all heaven and earth, than reason? And reason, when it is full grown and perfected, is rightly called wisdom. Therefore, when it is full grown and perfected, is rightly called wisdom. Therefore, since there is nothing better than reason, and since it exists both in man and God, the first common possession of man and God is reason. But those who have reason in common must also have right reason in common. And since right reason is Law, we must believe that men have Law also in common with the gods. Further, those who share Law must also share justice; and those who share these are to be regarded as members of the same commonwealth. . . .

Moreover, virtue exists in man and God alike, but in no other creature besides; virtue, however, is nothing else than Nature perfected and developed to its highest point; therefore there is a likeness between man and God. . . . Nature has likewise not only equipped man himself with nimbleness [flexibility] of thought, but has also given him the senses, to be, as it were, his attendants and messengers; she has laid bare the obscure and none too obvious meanings of a great many things, to serve as the foundations of knowledge, as we may call them; and she has granted us a bodily form which is convenient and well suited to the human mind. . . .

ATTICUS: Ye immortal gods, how far back you go to find the origins of Justice! . . . but I should have no objection to your spending the entire day on your present topic; . . .

MARKUS: The points which are now being briefly touched upon are certainly important; but out of all the material of the philosophers' discussions, surely there comes nothing more valuable than the full realization that we are born for Justice, and that right is based, not upon men's opinions, but on Nature.

* * * * *

But if it were a penalty and not Nature that ought to keep men from injustice, what anxiety would there be to trouble the wicked when the danger of punishment was removed? . . . But if it is a penalty, the fear of punishment, and not the wickedness itself, that is to keep men from a life of wrongdoing and crime, then no one can be called unjust, and wicked men ought rather to be regarded as imprudent [lacking caution]; furthermore, those of us who are not influenced by virtue itself to be good men, but by some consideration of utility and profit, are merely shrewd, not good. . . .

* * * * *

WORLD HISTORY: CONTINUITY AND CHANGE
Chapter 5, Reading 2, continued

To close now our discussion of this whole subject, the conclusion, which stands clearly before our eyes from what has already been said, is this: Justice and all things honourable are to be sought for their own sake. And indeed all good men love fairness in itself and justice in itself. Therefore justice must be sought and cultivated for her own sake...


1. What, according to Cicero, distinguishes humans from other creatures?

2. What does Cicero say is the source of law and justice?

3. Why does Cicero believe that the fear of punishment is not the only influence that leads people to be just or unjust?
The Roman World

Christians in the Roman Empire

Between the A.D. 100s and 200s, successive Roman emperors persecuted Christians and attempted to completely wipe out Christianity from the empire. At the end of the A.D. 300s, when Christianity became widely accepted throughout the Roman Empire, emperors professing Christianity showed a similar lack of tolerance for pagan worship. In the first of two excerpts below, Eusebius discusses Emperor Diocletian’s (reigned 284–305) persecution of Christians in Palestine. The second excerpt is from the law code of Emperor Theodosius I (reigned 379–395). As you read the excerpts, ask yourself why these emperors felt it necessary to persecute "unbelievers."

Persecution in Palestine

It was in the nineteenth year of the reign of Diocletian, in the month . . . called April by the Romans, about the time of our Saviour’s passion, while Flavius was governor of the province of Palestine, that letters were to be published everywhere, commanding that the churches be leveled to the ground and the Scriptures be destroyed by fire, and ordering that those who held places of honor be degraded, and that imperial freedmen, if they persisted in the profession of Christianity, be deprived of freedom.

Such was the force of the first edict against us. But not long after, other letters were issued, commanding that all the bishops of the churches everywhere be first thrown into prison, and afterward, by every artifice [clever strategy], be compelled to sacrifice [to the gods]. . . .

In the course of the second year, the persecution against us increased greatly. And at that time, Urbanus being governor of the province, imperial edicts were issued to him, commanding by a general decree that all the people should sacrifice at once in the different cities, and offer libations [ceremonial drink] to the idols.

Theodosius Against Heretics

It is our desire that all the various nations which are subject to our Clemency and Moderation, should continue in the profession of that religion which was delivered to the Romans by the divine Apostle Peter, as it hath been preserved by faithful tradition. . . . We authorize the followers of this [religion] to assume the title of Catholic Christians; but as for the others, since, in our judgement, they are foolish madmen, we decree that they shall be branded with the ignominious [shameful] name of heretics . . . They will suffer in the first place the chastisement [punishment] of the divine condemnation [judgment of guilt], and in the second the punishment which our authority, in accordance with the will of Heaven, shall decide to inflict . . .

Let them be entirely excluded even from the thresholds of churches, since we permit no heretics to hold their unlawful assemblies in the towns. If they attempt any disturbance, we decree that their fury shall be suppressed and that they shall be expelled outside the walls of the cities.
Chapter 5, Reading 3, continued

1. What were the terms of Diocletian's first edict?

2. How did Theodosius characterize those who did not follow the Christian faith?

3. Why do you think both Diocletian and Theodosius persecuted those who would not accept their respective religions?
The Roman World

A Description of the Barbarians

By the late A.D. 300s the Roman Empire encountered great conflict with other kingdoms and tribes. The Huns, a Turkic people from Central and East Asia, migrated westward and pushed other tribes before them. In the following section, the Roman historian Ammianus Marcellinus describes the Huns. As you read the excerpt, consider how the historian’s use of rumor and stereotype provide clues about Roman culture as well as about the Huns.

The people of the Huns, who are mentioned only cursorily [briefly] in ancient writers and who dwell beyond the Sea of Azov . . . are quite abnormally savage. From the moment of birth they make deep gashes in their children’s cheeks, so that when in due course hair appears its growth is checked by the wrinkled scars. . . . They have squat bodies, strong limbs, and thick necks, and are so prodigiously [monstrosely] ugly and bent that they might be two-legged animals, or the figures crudely carved from stumps which are seen on the parapets [walls] of bridges. Still, their shape, however disagreeable, is human; but their way of life is so rough that they have no use for fire or seasoned food, but live on the roots of wild plants and the half-raw flesh of any sort of animal, which they warm a little by placing it between their thighs and the backs of their horses. They have no buildings to shelter them . . .; not so much as a hut thatched with reeds is to be found among them. They roam at large over mountains and forests, and are inured [made immune] from the cradle to cold, hunger, and thirst. On foreign soil only extreme necessity can persuade them to come under a roof, since they believe that it is not safe for them to do so. They wear garments of linen or of the skins of fieldmice stitched together, and there is no difference between their clothing whether they are at home or abroad. Once they have put their necks into some dingy shirt they never take it off or change it till it rots and falls to pieces from incessant [constant] wear. They have round caps of fur on their heads, and protect their hairy legs with goatskins. Their shapeless shoes . . . make it hard to walk easily. In consequence they are ill-fitted to fight on foot, and remain glued to their horses, hardy but ugly beasts, on which they sometimes sit . . . to perform their everyday business. Buying or selling, eating or drinking, are all done by day or night on horseback, and they even bow forward over their beasts’ narrow necks to enjoy a deep and dreamy sleep . . . . They are not subject to the authority of any king, but break through any obstacle in their path under the improvised command of their chief men.

They sometimes fight by challenging their foes to single combat, but when they join battle they advance in packs, uttering their various war cries. Being lightly equipped and very sudden in their movements, they can deliberately scatter and gallop about at random, inflicting tremendous slaughter; their extreme nimbleness enables them to force a rampart or pillage an enemy’s camp before one catches sight of them. What makes them the most formidable [dreaded] of all warriors is that they shoot from a distance arrows tipped with sharp splinters of bone instead of the usual heads; these are joined to the shafts with wonderful skill. At close quarters they fight without regard for their lives, and while their opponents are guarding against sword-thrusts they catch their limbs in lassos of twisted cloth which make it impossible for them to ride or walk.

None of them plows or ever touches a plow handle. They have no fixed abode, no home or law
or settled manner of life, but wander like refugees with the wagons in which they live. ... No one if asked can tell where he comes from, having been conceived in one place, born somewhere else, and reared even further off. You cannot make a truce with them, because they are quite unreliable and easily swayed by any breath of rumor which promises advantage; like unreasoning beasts they are entirely at the mercy of the maddest impulses. They are totally ignorant of the distinction between right and wrong, their speech is shifty and obscure, and they are under no restraint from religion or superstition. Their greed for gold is prodigious, and they are so fickle and prone to anger that often in a single day they will quarrel with their allies without any provocation, and then make it up again without anyone attempting to reconcile them.

This wild race, moving without encumbrances and consumed by a savage passion to pillage the property of others, advanced robbing and slaughtering over the lands of their neighbors.


1. According to Ammianus, what qualities make the Huns such formidable foes?

2. What method of warfare do the Huns use?

3. What does this description suggest about the attitudes of Ammianus and other members of the Roman Empire toward the Huns?
The Growth of Asian Civilizations

Nobility and Virtue in the Ramayana

The Ramayana is one of the great epics of classic Indian literature, relating the story of the exiled prince Rama and his wife Sita, who was kidnapped by the demon Ravana and imprisoned on the island of Ceylon (now Sri Lanka). According to the Ramayana, Rama defeated Ravana, rescued Sita, and became king. In the excerpt that follows, Rama has ruled for several years when his advisors come to him and tell him that he must banish Sita. As you read the excerpt, consider how the appearance of virtue was valued in traditional Indian society.

She was carried away to Lanka in the arms of a Rakshasa and remained long in that alien land.

‘How can she still be faithful and loyal to him? Unwittingly, Rama has tarnished the fair and honourable name of his race by bringing her back to share his throne.’

Bhadra’s cruel words crashed like a thunderbolt on Rama. In anguish he looked around his court...

Unable to contain his grief, he left the court abruptly. The summer sun was fierce, and wishing to be alone, he decided to go to the lake to bathe...

Going to the eastern side, Rama walked slowly down the golden steps into the water. As he did so, he heard voices raised in anger. Looking up he saw two washermen washing their clothes...

They were father and son-in-law.

“You, who come from a good family,” stormed the father, “have, it is said, much merit and virtue. Thinking you were honourable and wealthy, I gave you my daughter. For what fault did you strike her? She came to me alone at night; I fear much. It does not look well for a young wife to remain in her father’s home.”

“I cannot bear all that you say,” shouted the son-in-law. “Your daughter can remain in your home! She left me in the middle of the night with no escort. How do I know where she spent the night? Rama the King, may endure all this, but I certainly cannot. Ravana carried Sita away and kept her many months and yet Rama brought her back to his home. I am not the Lord of the Earth, I am just a lowborn washerman. If I were to take your daughter back, my friends and kinsman would slander me.”

Hearing this, the father departed in rage.

Rama heard all. The cruel speech of the
Chapter 6, Reading 1, continued

washer man proved to him that Bhadra’s words were true.

"I know now what I must do," he thought sadly, as with bowed head, he returned slowly to the palace.

1. According to Rama, how do a king’s actions affect his subjects?

2. Why do Rama’s advisors say he should banish Sita?

3. How do the comments of the washermen indicate the importance of the appearance of virtue in traditional Indian society?
The Growth of Asian Civilizations

Asoka’s Edicts

After Asoka’s conversion to Buddhism, he attempted to rule the Maurya Empire in India according to Buddhist precepts. To this end, Asoka issued a number of edicts, or rules, that were engraved on rocks and pillars throughout the empire in places where people were likely to gather. The edicts were written in such a simple and sincere fashion that historians are convinced they are the work of Asoka himself. Several of Asoka’s edicts appear in the selection below. As you read the excerpt, consider the main themes of the edicts.

Father and mother should be obeyed, teachers should be obeyed; pity . . . should be felt for all creatures. These virtues of Righteousness should be practiced. . . . This is an ancient rule, conducive [favorable] to long life.

It is good to give, but there is no gift, no service, like the gift of Righteousness. So friends, relatives, and companions should preach it on all occasions. This is duty; this is right; by this heaven may be gained—and what is more important than to gain heaven?

This world and the other are hard to gain without great love of Righteousness, great self-examination, great obedience, great circumspection [watchfulness], great effort. Through my instruction respect and love of Righteousness daily increase and will increase. . . . For this is my rule—to govern by Righteousness, to administer by Righteousness, to please my subjects by Righteousness, and to protect them by Righteousness.

Here no animal is to be killed for sacrifice, and no festivals are to be held, for the king finds much evil in festivals, except for certain festivals which he considers good.

Formerly in the [king’s] kitchen several hundred thousand animals were killed daily for food; but now . . . only three are killed—two peacocks and a deer . . . . Even these three animals will not be killed in the future.

I am not satisfied simply with hard work or carrying out the affairs of state, for I consider my work to be the welfare of the whole world. . . . There is no better deed than to work for the welfare of the whole world, and all my efforts are made that I may clear my debt to all beings. I make them happy here and now that they may attain heaven in the life to come. . . . But it is difficult without great effort.

. . . . Whoever honors his own [religion] and disparages [criticizes] another man’s, whether from blind loyalty or with the intention of showing his own [religion] in a favorable light, does his own [religion] the greatest possible harm. Concord [Harmony] is best, with each hearing and respecting the other’s teachings. It is the wish of the [king] that members of all [religions] should be learned and should teach virtue.

All the good deeds that I have done have been accepted and followed by the people. And so obedience to mother and father, obedience to teachers, respect for the aged, kindliness . . . to the poor and weak, and to slaves and servants, have increased and will continue to increase. . . . And this progress of Righteousness . . . has taken place in two manners, by enforcing conformity to Righteousness, and by exhortation [urging]. I have enforced the law against killing certain animals and many others, but the greatest progress of Righteousness . . . comes from exhortation in favor of noninjury to life and abstention [refraining] from killing living beings.

I have done this that it may endure . . . as long
as the moon and sun, and that my sons and my great-grandsons may support it; for by supporting it they will gain both this world and the next.

1. What evidence in the edicts suggests that Asoka was a vegetarian?

2. According to Asoka, what is the result of religious intolerance?

3. In your opinion, what are the major themes of Asoka's edicts? Support your answer.
The teachings of Confucius, who lived from 551 to 479 B.C., are so rooted in Chinese culture that an understanding of China is almost impossible without knowledge of them. The importance of the family and respect for one's elders are two themes that frequently recur in Confucian philosophy. In the following excerpt, Confucius explains the meaning and importance of filial piety—reverence for one's mother and father. As you read the excerpt, note how Confucius suggests that filial piety may be put into practice.

The Scholars
The connecting link between serving one's father and serving one's mother is love. The connecting link between serving one's father and serving one's prince is reverence. Thus, the mother [brings forth] love, while the prince calls forth reverence. But to the father belong both—love and reverence. Therefore, to serve the prince with filiality is to serve him with loyalty.

Likewise, to serve one's elders reverently paves the way for civic obedience. Loyal and obedient without fail in the service of their superiors, they will preserve their rank and offices. For the rest, they will carry on their family sacrifices. This is the filiality of scholars. The Odes say:

Rise early and retire late,
Not to discredit those [from whom you are born].

The Common People
Following the laws of nature; utilizing the earth to the best advantage according to the various qualities of the soil; restricting one's personal desires and enjoyment in order to support one's parents—this is the filiality of the common people. So it is that, from the Son of Heaven [the Emperor] to the commoners, if filial piety is not pursued from beginning to end, disasters are sure to follow.

The Government of the Sage
The relation between father and son is rooted in nature and develops into the proper relation between prince and ministers. Parents give one life; no bond could be stronger. They watch over their child with utmost care; no love could be greater. Therefore, to love others without first loving one's parents is to act against virtue. To reverence other men without first reverencing one's parents is to act against propriety [correct behavior]. If we model right upon such perversity [stubborn wrongdoing], the people have no true [standard] to follow. In this there is no goodness; it is all evil. Although such a person may gain position, men of learning and virtue will not esteem [respect] him.

The practice of a virtuous man is different: his speech is praiseworthy; his actions are enjoyable; his righteousness is respected; his management of affairs is [worthy of imitation]; his deportment [behavior] is pleasing; his gait is measured. He descends to his people; therefore, they look on him with awe and love; they imitate and seek to resemble him. Thus, he realizes his own virtuous teaching and puts into effect his own directives. The Odes say:

The virtuous man, the princely one,
Has nothing wrong in his deportment.
Chapter 6, Reading 3, continued

to them with solemnity. If he has measured up to these five, then he is truly capable of serving his parents.

"He who really loves his parents will not be proud in high station. He will not be insubordinate [disobedient] to an inferior position. Among his equals he will not be [quarrelsome]. To be proud in high station is to be ruined. To be insubordinate in an inferior position is to incur punishment. To be [quarrelsome] among one's equals leads to physical violence. As long as these three evils are not uprooted, a son cannot be called filial even though he feast his parents daily on the three kinds of choice meat..."

"When parents are alive, to serve them with love and reverence; when deceased, to cherish their memory with deep grief—this is the sum total of man's fundamental [basic] duty, the fulfillment of the mutual relations between the living and the dead, the accomplishment of the filial son's service of his parents."


1. According to Confucius, what paves the way for civic obedience?

2. Why does Confucius call loving and reverencing others without first loving and reverencing one's parents a "perversity"?

3. Why do you think Confucius believes a son who is guilty of all the three evils cannot be considered filial?
The Growth of Asian Civilizations

Pan Ku’s History

One of the most influential books in the development of Chinese historical writing is the History of the Former Han by Pan Ku. Pan Ku’s history was admired for its combination of detail and clarity, and later official histories were modeled on its style. The excerpts below compare the rule of the sword with the rule of law. As you read the selections, consider how Pan Ku describes the role of government.

From “The Five Sons of Emperor Wu”

The First Emperor of the Ch’in [Qin] in the course of his thirty-nine years on the throne conquered all the six feudal states within the borders of the empire and abroad drove back the barbarians of the four quarters, until the dead were heaped about like tangled hemp, their bones left to bleach at the foot of the Long Wall, their skulls lying strewn [scattered] along the road. Not a day went by without the clash of weapons, and as a result, uprisings broke out east of the mountains and the lands in the four directions broke their bonds of loyalty and turned against the Ch’in. The Ch’in generals and officers plotted rebellion abroad, traitorous ministers infiltrated the court, treason did its work behind the very screens of the throne room, and disaster reached its climax in the time of the Second Emperor.

Therefore it is said, “Weapons are like fire—if not suppressed, they are bound to burn the user.” This is the reason that, when Ts’ang Chieh invented writing, he took the characters for “stop” and “spear” and combined them to form the character for “military.” The sage uses military power to do away with violence and correct disorder, to suppress and put an end to shields and spears. He does not resort to it whenever he pleases merely to inflict injury.

The Book of Changes says, “The man whom Heaven aids is an obedient one; the man whom other men aid is a trustworthy one. The gentleman practices trustworthiness and gives his thoughts to obedience, and Heaven assists him. He enjoys good fortune and nothing that is not profitable.” . . . In talent and wisdom, Ch’u Ch’ien-Ch’iu did not necessarily surpass other men. But because he put an end to the cycle of evil and blocked the springs of rebellion, happening along at a time when deterioration [worsening conditions] had reached its lowest point and opening the way for new forces of good, he is spoken of as a man who enjoyed the assistance and aid of both Heaven and man.

From “The Wandering Knights”

. . . When the Han arose, the net of the law was wide spread and full of holes, for it had not yet been tightened and repaired. Because of this Ch’en Hsi, the prime minister of Tai, was able to gather a following of a thousand chariots. . . . Men like the great ministers Tou Ying, the marquis of Wei-ch’i, and T’ien Fen, the marquis of Wu-an, who were related to the imperial family by marriage, competed with one another in the capital area, while hemp-robed commoners such as the wandering knights Ch’u Meng and Kuo Hsieh galloped through the lanes and byways and exercised authority in the provinces and outlying areas. Their strength humbled dukes and marquises, and the common people glorified their names and deeds, envied and looked up to them. Though they were condemned to suffer for their crimes, they died believing that they were thereby fulfilling their reputation; like Chi Lu and Ch’ou Mu, they went to their death without regret.
Chapter 6, Reading 4, continued

This is what Tseng Tzu meant when he said, "The rulers have failed in their duties, and the people have for a long time gone astray." If there is no enlightened monarch above who can show them what is good and what is evil and regulate them by rites (ceremonies) and laws, then how will the people come to understand the prohibitions and return to what is correct—that is, to the correct laws of ancient times?


1. What reason might people have had for using the symbols for "stop" and "spear" to make up the symbol for "military"?

2. What, according to Pan Ku, was the source of unrest during the early years of the Han dynasty?

3. What kind of government did Pan Ku feel was best for China?
Chapter 7

Early African Civilizations

Oral History and Folktales

Folktales often tell stories about a culture's past. These stories are frequently designed to entertain as well as inform. Some elements may seem to be unlikely, but provide clues to the values of a particular culture. The following tale describes the downfall of Ghana, a prosperous early kingdom in West Africa. As you read the story, consider how the transfer of wealth can affect a country or kingdom.

The prosperity of Ghana was not a human work. The empire owed its wealth to an enormous serpent, which everyone worshiped. The reptile was named Bida and lived in a pit. Tradition dictated that each year he must be given as a propitiatory [sacrificial] offering the most beautiful girl of the empire, adorned with all her finery. Each clan, each tribe, fulfilled by turns this sorrowful sacrifice. . . .

Wagadu was a region of miraculous prosperity. Rains of water brought nourishment to the earth and carried it to the cotton, the sorghum, and the fruit trees, which, thanks to this sustenance, produced magnificent harvests; rains of gold bestowed the metal from which were chiseled the heads of walking sticks for men as well as their spurs, and the jewels and rings of women. . . .

Thus one year it happened that the martyr of the serpent of Wagadu was to be a young girl of unparalleled beauty named Sia. She was the fiancée of Amadou Sefedokote, Amadou the Taciturn. Sia, at sixteen, was already a fine young woman. . . . And Amadou the Taciturn loved his fiancée. . . . It was with suffering that he watched approaching the dawn of the day on which Sia was to be swallowed by the sacred serpent of Wagadu. . . .

The sun rose slowly in the east; its clear, straight rays encircled it with a halo shaded with purple.

With great fright Amadou saw the day filter through a slit made by the door of his room. He left his hut. . . . He took his saber from its sheath of mottled leather, which preserved it from rust. And all day, in order to escape his grief, he sharpened his sword on a gritty stone. Toward evening the saber was so sharp that it cut the wind.

When the sun had set, without the knowledge of anyone, Amadou went near the large pit, surrounded with offerings, where Bida lived. In haste he built a straw hut sheltered behind a screen of trees. There, he hid himself.

The ancient ones had formed a procession that was to carry Sia to the ritual sacrifice. Darkness had drowned the huts, deepening around them, and night had swallowed everything in its depths, even the thoughts of men. And suddenly, the deep tones of a tam-tam shattered the night. . . . It was the signal of the hour of the sacrifice. . . .

. . . Soon the pointed head of Bida emerged from the pit. The serpent then rose through the darkness; with a rapid thrust, it moved toward the inert ball that the young girl had become. . . .

Bida scented its prey with caution and brusquely dashed back into its home. An instant afterward, the long, flexible body of the serpent spurted out like an arrow . . . ; there was a moment of pause, then the hideous animal . . . plunged down into its pit again. . . .

But Amadou the Taciturn awaited in the darkness . . . . Although he was very much afraid, his jaws frozen, he maintained his senses. He knew that Bida only struck its victim on the third appearance. . . .

From the pit arose a gray arrow, . . . which threw itself on Sia, circling her with an astonishing precision. But Bida was not as fast as Amadou, and with one stroke of his flawless saber the head of the
serpent of Wagadu was cut off! Bida regenerated with the rapidity of drops of rain following one upon another, a second, a third, a fifth, seventh head, ... but none of them was able to withstand the saber of Amadou...

The last head cut off flew away saying: "For seven years, seven months, and seven days, Ghana will receive neither rains of water nor rains of gold," and Bida fell into the Boure [a river where the Mandingos find gold].

The body of Bida was convulsed. ... In a final movement, it left its refuge, with the effect that the tail broke off and flew away. It fell in the valley of the Faleme [where the golden riches of the Senegal are found] ... 

For seven years, seven months, and seven days, no rain watered Ghana. The rivers dried up, the valleys became barren, famine and thirst decimated men, who fled toward lands where life was possible.

Thus did Ghana end—the most famous empire and the cradle of African civilization.


1. According to the reading, what was the source of Ghana's wealth?

2. How did Bida's death affect Ghana?

3. How did Bida's death affect the lands around Ghana?
Early African Civilizations

The Fall of Meroe

As king of Aksum, Ezana led an expedition to conquer the Kushite capital of Meroe. The following account describes battles between Aksum and Kush, or Kasu. As you read the selection, consider how Ezana dealt with his defeated enemies.

Through the might of the Lord of All I took the field against the Noba, when the people of Noba revolted,

When they boasted and "He will not cross over the Takkaze," said the (people of) the Noba,

When they did violence to the peoples Mangurto and Hasa and Barya, and the Blacks

Waged war on the Red Peoples and a second and a third time broke their oath and without

Consideration (Rücksicht) slew their neighbors and plundered their envoys and our messengers

Whom I had sent to interrogate them, robbing them of their possessions and

Seizing their lances. When I sent again and they did not hear me, and reviled me

And made off, I took the field against them. And I armed myself (?) with the power of the Lord of the Land

And fought on the Takkaze at the ford of Kemalke.

And thereupon they fled

And stood not still, and I pursued the fugitives (?) twenty-three—23—days

Slaying (some of) them and capturing others and taking booty from them, where I came; while prisoners and

Booty were brought back by my people who marched out; while I burnt their towns,

Those of masonry and those of straw, and (my people) seized their corn and their bronze and the dried meat

And the images in their temples and destroyed the stocks of corn and cotton and (the enemy)

Plunged into the river Seda,—and (there were) many who perished in the water,

The number I knew not—and as their vessels founedered, a multitude of people

Men and women, were drowned . . .

And I arrived at the Kasu, slaying (some of) them and taking (others) prisoner

At the junction of the rivers Seda and Takkaze. And on the day after my arrival

(I) dispatched into the field the troop of Mahaza and the Damaw(a) and Pahl(a) and Sera

Up the Seda (against) the towns of masonry and of straw; their towns

Of masonry are called 'Alwa, Daro. And they slew and took prisoners and threw (them)

Into the water, and they returned safe and sound, after they had terrified their enemies and had conquered through the power of the Lord of the Land.

And I sent the troop Halen and the troop Laken (?) and

The troop Sabarat and Pahl(a) and Sera down the Seda (against) the towns of straw

Of the Noba, 4, Negues, 1; the towns of masonry of the Kasu which the Noba had taken (were) Tabito (?)

Fertotii; and they arrived at the territory of the Red Noba, and

My people returned safe and sound after they had taken (some) prisoner and slain (others) and had
Chapter 7, Reading 2, continued

seized their booty through the power of the Lord of Heaven.

And I erected a throne at the junction of the rivers Seda and Takkaze, opposite the town of masonry which is on this peninsula.

1. Why, according to this account, did Ezana attack Meroe?

2. What did the army from Aksum do to Kushite towns after a battle?

3. What did the army from Aksum do to the defeated forces?
Early African Civilizations

Trade and Civilization in Carthage

Carthage, on the Mediterranean coast of North Africa, was an empire founded on trade. Its location, combined with an urban culture, allowed the empire to come into contact with many different cultures throughout Africa, Southwest Asia, and Europe. The selection below describes how trade and culture interacted in Carthage. As you read the selection, consider how Carthage interacted with other civilizations.

Carthaginian Trade

The Carthaginian empire existed to defend, and was economically dependent on her commerce. In the ancient world Carthage was the prime example of a city whose wealth was based on trade. Most of this appears to have been in primary products and in perishables and is difficult to trace archaeologically. The most famous and the most profitable were in metals, silver and tin from southern Spain and probably gold from Africa south of the Rio de Oro. The process appears to have involved the acquisition of the metals from indigenous peoples in exchange for trade goods of relatively small value—this at least is attested for the gold trade. In the Spanish area the profitability of Carthaginian trade was maintained by the ruthless exclusion of all Greek competition. Ancient sources record two voyages of exploration and trade in the fifth century BC that were apparently of particular importance. One led by Himilco sailed up the western coast of Spain and France. There is no evidence that Himilco or other Phoenicians ever traded in Britain itself but it is probable that tin from the island reached the Carthaginians by intermediaries along the Atlantic route, which had existed since prehistoric times. The other voyage, led by Hanno, went south along the Atlantic coast of Morocco at least as far as Cape Verde, apparently in search of gold.

Carthage also traded with the Greeks both in the Aegean and in Sicily. Archaeological evidence of substantial imports from the Greek world comes from Carthage itself and a number of settlements within her empire. . . . Carthaginian manufactures of trade goods were apparently substantial but were nondescript [plain] in style and not always easily identifiable. It is surprising to find that Carthage did not issue her own coins till the fourth century BC, long after coinage had become established as a medium of exchange in the Greek world . . .

Influence of Carthaginian civilization

The role of Carthaginian civilization was in the introduction of many peoples of the western Mediterranean, particularly those of North Africa, to the more advanced civilization of the eastern Mediterranean. Although little stands to her credit in terms of original art, philosophy or political organization, substantial changes occurred in the economy and social structure of the Libyan tribes under her influence. The agricultural resources of northern Tunisia were first exploited by the Carthaginians and this was the foundation of the famous prosperity of the area in the Roman period. Masinissa and other chieftains, in the period of Carthaginian decline and immediately afterwards, encouraged the tendency towards the adoption of a settled agricultural economy by their subjects. The religion of the indigenous peoples was influenced by the Carthaginians, and the Neo-Punic language,
a late form of Phoenician, spread widely, especially when many Carthaginians fled from the Romans to Numidian areas. Above all, town life on the Phoenician model began to spread among the Libyans, often under the patronage of chieftains. . . . It was on this basis that the rapid development of urbanization followed under the Romans.

1. What was the basis of the Carthaginian empire?

2. Why does the author find it "surprising" that Carthage did not have its own coinage?

3. How did Carthage influence other Mediterranean civilizations?
The Land of Zanj

East African trade was centered on the Indian Ocean. Sea travel allowed kingdoms in East Africa to come into contact with cultures in Arabia, Persia, and India. In the following selection Al-Masudi, a traveler from Oman, recounts his observations of East Africa, or the land of Zanj. As you read the selection, consider the importance of trade in Zanj.

The pilots of Oman pass by the channel [of Berbera] to reach the island of Kanbalu, which is in the Zanj sea. It has a mixed population of Muslims and Zanj idolaters. . . . The aforesaid Kanbalu is the furthest point of their voyages on the Zanj sea, and the land of Sofala and the Waqwaq, on the edge of the Zanj mainland and at the end of this branch of the sea. The people of Siraf also make this voyage, and I myself have sailed on this sea, setting off from Sanjar, the capital of Oman, in company with a number of Omani shipowners, among whom were Muhammad ibn al-Zaibud and Jawhar ibn Ahmad. . . . who was later lost at sea with his ship. My last voyage from Kanbalu to Oman was . . . on the ship belonging to Ahmad and Abd al-Samad. . . . They were both lost at sea with all their goods later on. . . . I have sailed much on the seas, . . . but I do not know of one more dangerous than that of the Zanj, of which I have just spoken. There the whale is found. . . . Amber is found in great quantities on the Zanj coast and also near Shihir in Arabia. . . . The best amber is that found in the islands and on the shores of the Zanj sea: it is round and pale blue, sometimes as big as an ostrich egg, sometimes slightly less. The fish called the whale, which I have already mentioned, swallows it. . . . It [the whale] is asphyxiated by them and then swims up to the surface. Then the Zanj, or men from other lands, who have been biding their time in their boats, seize the fish with harpoons and tackle, cut its stomach open, and take the amber out. . . . The pieces found near the back are purer than those which have been a long time in the inner part of the body.

The land of Zanj produces wild leopard skins. The people wear them as clothes, or export them to Muslim countries. They are the largest leopard skins and the most beautiful for making saddles. The sea of Zanj and that of Abyssinia lie on the right of the sea of India, and join up. They also export tortoise-shell for making combs, for which ivory is also used. The most common animal in these countries is the giraffe. . . . There are many wild elephants but no tame ones. The Zanj do not use them for war or anything else, but only hunt and kill them. . . . The Zanj rush upon them armed with very long spears, and kill them for their ivory. It is from this country that come tusks weighing fifty pounds and more. They usually go to Oman, and from there are sent to China and India. . . .

In the land of the Zanj the elephant lives about 400 years, according to what the people say, and they speak with certainty of having met an elephant so tall that it was impossible to kill it. . . . The Zanj, although always busied hunting the elephant and collecting its ivory, make no use of it for domestic purposes. They use iron instead of gold or silver, just as they use oxen . . . both for beasts of burden and for war. . . .

The Zanj eat bananas, which are as common among them as they are in India; but their staple food is millet and a plant called kalari which is pulled out of the earth. . . . It is plentiful in Aden and the neighbouring part of Yemen near to the town. It is like the cucumber of Egypt and Syria.
They also eat honey and meat. ... They have many islands where the coconut grows: its nuts are used as fruit by all the Zanj peoples.

1. How does the author show that sea trade could be dangerous?

2. What trade items came from Zanj?

3. Based on this selection, what role did agriculture play in the Zanj economy?
Civilizations in the Americas

Maya Technology

The Maya, centered in the Yucatán Peninsula of modern-day Mexico, created a civilization with vast technological developments. Astronomy, mathematics, and architecture were only a few of the areas in which the Maya made significant advances. The excerpt below describes many of these advances. As you read the selection, consider how technology is defined in relation to different cultures.

During Mesoamerica’s Classic period (A.D. 200–900), the center of Maya civilization was the Petén jungle, the green heart of the Maya world. More than a dozen great cities flourished there, each the capital of a small kingdom; in the very middle of the forest stood the greatest of them all, Tikal. This city, whose overgrown ruins cover twenty-three square miles (ancient Rome, though more densely populated, only covered eight), was inhabited for two millennia (2,000 years) and held perhaps 100,000 people at its height. The urban core contains 3,000 buildings, gripped by tall trees alive with birds and monkeys. Five pyramids with ornate stone temples on their summits still rise 200 feet into the air, and when you climb these ancient skyscrapers they lift you above the forest canopy and you stand as if upon an island in the greenery and mist. One of these, prosaically [commonly] called Temple IV, was the tallest structure in the Americas until the Washington Capitol dome was built—eleven centuries later.

Maya achievements in art, writing, architecture, astronomy, and mathematics rivaled those of ancient Egypt or Classical Europe. Mathematicians invented the concept of zero and place-system numerals—discoveries that eluded Greece and Rome—and with these intellectual tools the Maya designed a calendar that could measure time precisely over millions, even billions, of years (they often juggled with immense spans of time for astrological reasons). This enabled them to reckon the solar year more exactly than the Julian calendar used by Europe until 1582; they refined the length of an average lunar month to within twenty-four seconds of the figure determined by atomic clocks, and their extraordinary calculation for the synodical period [movement in relation to other planets] of Venus was out by a mere fourteen seconds per year.

Such triumphs are all the more remarkable when one considers that the Classic Maya were technically in the Stone Age. They had little or no bronze, certainly no iron, and made no practical use of the wheel, though they knew its principle. To Europeans, who think civilization and hard technology are much the same thing, this poses a paradox [contradiction]. The teleological [by natural design] march of stone, bronze, and iron means little in the Americas. It may be a useful yardstick for calibrating [measuring] Europe’s past, but it’s useless for taking measure of the Maya—worse than useless, because, like all flawed premises, it blocks true understanding.

The problem lies in our definition of technology. If we think of it merely as gadgetry, the Maya were far behind. If we think of it as the totality of systems devised by a civilization—not only their tools but their social structure, their use of intellect, their familiarity with plants and animals, weather and the environment, their ability to pass down knowledge and put it to work—then we can see how they overcame a lack of hardware. Their astronomical discoveries, for example, were made without telescopes of any kind, but they had the mathematical theory, the record keeping, and the perseverance to refine naked-eye sightings in the crucible [melting pot] of time.

Chapter 8, Reading 1, continued

1. How does the author compare Maya culture to ancient Egyptian, Greek, and Roman cultures?

2. What paradox does the author describe in this excerpt?

3. How does this excerpt suggest that we should define technology?
Although the most important of the Inca gods was the creator, known as Viracocha and Pachayachachic—meaning “lord” and “instructor of the world”—the Inca reserved their most impressive rituals for the sun. In fact, the Inca royal family claimed the sun as an ancestor—the word Inca means “children of the sun.” In the excerpt below, Bernabe Cobo (1582–1657), a Jesuit priest, records how the Inca felt about the sun god. As you read the excerpt, consider whether Cobo respected the religion of the Inca.

The god most respected by them after Viracocha was that most excellent of material creations, the sun; and the Inca, who boasted that they were the Children of the Sun, bent all their efforts toward exalting its authority and endowing it with a magnificent ritual, numerous priests, and frequent offerings and sacrifices. Not that much had to be done to inspire esteem for the sun among their people; they respected the objects of Nature in accord with the benefits that they obtained from them, and since the beneficial effects produced by this planet were so manifest [apparent] and excellent, they held it in great regard. The authority and example of the Inca only served to make the external displays of worship more costly and elaborate. They believed that the Pachayachachic had given the sun power to create all the foods, together with the earth, whence came their regard for it as the greatest guaca [deity] of all after the Viracocha; and so they called it Apu-Inti, which means “My Lord Sun”: they visualized it in the likeness of a man, and consequently they used to say that the moon was his wife and the stars their children.

They held the sun in such reverence throughout this kingdom of the Inca that I question whether in any other part of the world there ever prevailed [existed] a cult so respected and well served. This may be seen from the fact that to no other god did they dedicate so many and such magnificent temples; for there was not an important town where the sun did not have a temple with numerous priests and ... ample revenues for its maintenance. And the wealthiest and most sumptuous [luxurious] temple of all was that which the Inca kings had erected to the sun in their court, the temple called Coricancha, where they kept their principal and most venerated [revered] idol. It was an impressive image, called Puchahu, which means “the day,” all worked in finest gold with a wealth of precious stones, in the likeness of a human face, surrounded by rays, as we depict the sun; they placed it so that it faced the east, and when the sun rose its rays fell on it; and since it was a sheet of finest metal the rays were reflected from it so brightly that it actually seemed to be the sun. The Indians were wont [tended] to say that the sun lent this image both its light and its power. From the spoils which the Spaniards obtained in the beautiful temple of Coricancha there fell to the lot of a soldier this splendid sheet of gold, and since at that time gambling was the popular pastime he lost it one night at play; from this came the saying used in Peru about heavy gamblers: “He gambles the sun away before it rises.”...

They regarded the eclipse of the sun as a grave matter, and when it occurred they consulted the diviners [prophets] about its meaning; and having been told what it denoted [indicated], they made great and costly sacrifices, offering up various gold and silver figures, and killing a large number of sheep as well as many boys and girls. The sorcerers commonly asserted that the eclipse portended [predicted] the death of some prince, and that the sun
had gone into mourning for the loss that the world would suffer; when this happened all the women dedicated to the sun fasted for many days, wore mourning garments, and offered frequent sacrifices. The Inca retired to a secret spot, and there, having dealings with none, he fasted many days; during all this time no fire was lighted in the whole city.

1. According to Cobo, why did Inca priests not have to do much to inspire esteem for the sun god among the Inca people?

2. According to Inca sorcerers, what did an eclipse of the sun mean?

Women Leaders in North American Indian Societies

It has been a widely accepted view that North American Indian women occupied the lower levels of society, being completely subordinate to men. In most traditional Indian societies, it was certainly true that few women held office or sat on the tribal council. Even so, women were able to exercise considerable authority in day-to-day tribal life. The ways in which women exercised power in several North American Indian societies are discussed in the excerpt below. As you read the selection, compare how women attained power in the four societies mentioned.

While there has never been a true matriarchy [rule by women] in ancient or modern times, the Iroquois did come as close to it as any other society. The Iroquois were a woodland culture and inhabited the area that is now New York.

Women in that society had the upper hand economically because they owned the fields, crops, and houses. Descent was traced through the women and all titles, rights, and property passed through the female line.

Although Iroquois women did not actually hold the position of chief (called a sachem in that tribe), it was they who not only chose the leaders but also decided if the men they selected were doing a creditable job. Each clan was divided into lineages, and at the head of each lineage was an older woman—the matron—who derived her position from her age and her qualities of leadership and diplomacy.

When one of the sachems died, it was up to the matron of his lineage, in consultation with her female relatives, to select his successor. If the new sachem’s conduct was not satisfactory, the matron would warn him three times. After that the matron would ask the council to depose him. Because of her position, it was necessary for the matron to always conduct herself with great decorum [proper behavior], so that when she had to admonish [criticize] an erring chief her warnings were respected.

Women also played a very important role among the Natchez, who lived along the lower Mississippi River and had an unusual system of government.

The principal leader, or Great Sun, was always a male; because nobility was transferred only through the female line, this ruler was succeeded not by one of his sons but by the son of the woman most closely related to him. While the women Suns generally did not meddle in governmental affairs, they did command great respect from the rest of the populace.

The Suns, both men and women, were not allowed to intermarry. Husbands of White Women functioned more as servants than partners—they were not allowed to eat with their wives, they were required to stand at attention when in their wives’ presence, they even had to salute in the same manner as the rest of the servants. Their only privileges were freedom from labor and a chance to exercise authority over the other servants.

In some tribes on the western side of the continent, we also find women in leadership roles.

In northern California, the Nisenan sometimes had a woman at their head and, if on the death of a chief, there was no male relative competent to fill the position, the deceased’s widow, daughter, or niece might be chosen to succeed him. A woman in this office had no actual power, although she was always consulted by the leading men. Besides advising the council, her duties included planning community activities and food gathering, arbitrating...
[judging] disputes, acting as official hostess, and arranging "big times" or celebrations.

In the southwestern groups, where women often have high status and command considerable respect, we find several tribes in which there were specific positions of leadership filled by women.

The leader of a Hopi town was usually assisted in his duties by a woman relative, who was called "Keeper of the Fire." She was chosen for this honor on the basis of her wisdom, intelligence, and interest in religious ceremony. The male head priest or chief kept his office in this woman's home and consulted her on many decisions.

Every clan in a Hopi village was also headed by a matriarch, or clan mother, who enjoyed certain privileges as a result of her seniority. The clan mother was always consulted by her male relatives on any matter which fell within her realm of competence or sphere of influence, for example, family quarrels or other such disputes. The matriarch of the leading clan did not necessarily hold the position of Keeper of the Fire—sometimes a younger woman was felt to be more suited to the job.


1. How did Iroquois women have the upper hand economically?

2. Among the Hopi, why was the matriarch of the clan not always chosen as the Keeper of the Fire?

3. What similarities can you see among the four societies mentioned in the excerpt in terms of women's power?
Persia, Byzantium, and the Rise of Russia

Book of Countries

The capital of Islam was moved from Damascus to Baghdad in A.D. 762. The new site was located along a navigable stretch of the Tigris River and near a canal that led to the Euphrates. Many Muslims refused to acknowledge the authority of the caliphs in Baghdad, but the city grew to become the focal point of the Muslim world. In the selection below, the Arab-Egyptian historian and geographer al-Yaqubi describes the foundation of the city. As you read the excerpt, consider the role of trade in the development of Baghdad.

I begin with Iraq only because it is the center of this world, the navel of the earth, and I mention Baghdad first because it is the center of Iraq, the greatest city, which has no peer in the east or the west of the world in extent, size, prosperity, abundance of water, or health of climate, and because it is inhabited by all kinds of people, town-dwellers and country-dwellers. To it they come from all countries, far and near, and people from every side have preferred Baghdad to their own homelands. There is no country, the people of which have not their own quarter and their own trading and financial arrangements. In it there is gathered that which does not exist in any other city in the world. On its flanks flow two great rivers, the Tigris and the Euphrates, and thus goods and foodstuffs come to it by land and by water with the greatest ease, so that every kind of merchandise is completely available, from east and west. . . . Goods are brought from India, Sind, China, Tibet, the lands of the Turks, the Daylam, the Khazars, the Ethiopians, and others to such an extent that the products of the countries are more plentiful in Baghdad than in the countries from which they come. They can be procured [obtained] so readily and so certainly that it is as if all the good things of the world are sent there, all the treasures of the world assembled there, and all the blessings of creation perfected there. . . .

Its name is famous, and its fame widespread. Iraq is indeed the center of the world, for in accordance [agreement] with the consensus of the astronomers recorded in the writings of ancient scholars, it is in the fourth climate, which is the middle climate where the temperature is regular at all times and seasons. It is very hot in the summer, very cold in the winter, and temperate [mild] in autumn and in spring. The passage from autumn to winter and from spring to summer is gradual and imperceptible [not noticeable], and the succession of the seasons is regular. So, the weather is temperate, the soil is rich, the water is sweet, the trees are thriving, the fruit luscious, the seeds are fertile, good things are abundant, and springs are easily found. Because of the temperate weather and rich soil and sweet water, the character of the inhabitants is good, their faces bright, and their minds untrammeled [not hindered]. The people excel in knowledge, understanding, letters, manners, insight, discernment [making distinctions], skill in commerce and crafts, cleverness in every argument, proficiency [skill] in every calling, and mastery of every craft. There is none more learned than their scholars, better informed than their traditionists, more cogent [convincing] than their theologians, . . . more skillful than their physicians, more melodious than their singers. . . .

In ancient days, that is to say in the time of the Choseroes [Khosrow I and Khosrow II] and the Persians, Baghdad was not a city, but only a village. . . . At that time there was nothing in Baghdad but a convent situated at a place called
Chapter 9, Reading 1, continued

Qarn al-Sarat, at the confluence of the Sarat and the Tigris. This convent is called al-Dayr al-'Atiq (the ancient convent) and is still standing at the present time. It is the residence of the Catholicos, the head of the Nestorian Christians.

1. What were Baghdad's origins?

2. What does al-Yaqubi mean when he calls Baghdad “the navel of the earth”?

3. How does al-Yaqubi show the importance of trade in Baghdad?
The greatest contribution of the Byzantine emperor Justinian to civilization was in the field of law. Early in his reign, Justinian established a commission of legal scholars to organize and clarify all Roman law. After six years of work, the commission produced what today is known as the Justinianic Code. In the excerpt below, the nature of the law is discussed. As you read, think about the kinds of law described in the code.

Justice is the constant and perpetual [unending] desire to give to each one that to which he is entitled.

Jurisprudence is the knowledge of matters divine and human, and the comprehension of what is just and what is unjust. . . .

The following are precepts [rules] of the Law: to live honestly, not to injure another, and to give to each one that which belongs to him.

There are two branches of this study, namely, public and private. Public Law is that which concerns the administration of the Roman government; Private Law relates to the interests of individuals. Thus Private Law is said to be threefold in its nature, for it is composed of precepts of Natural Law, of those of the Law of Nations, and of those of the Civil Law.

Natural Law is that which nature has taught to all animals, for this law is not peculiar to the human race, but applies to all creatures which originate in the air, or the earth, and in the sea. Hence arises the union of the male and the female which we designate marriage; and hence are derived the procreation [reproduction] and the education of children; for we see that other animals also act as though endowed with knowledge of this law.

The Civil Law and the Law of Nations are divided as follows. All peoples that are governed by laws and customs make use of the law which is partly peculiar to themselves and partly pertaining to all men; for what each people has established for itself is peculiar to that State, and is styled the Civil Law; being, as it were, the especial law of that individual commonwealth. But the law which natural reason has established among all mankind and which is equally observed among all peoples, is called the Law of Nations, as being that which all nations make use of. The Roman people also employ a law which is in part peculiar to them, and in part common to all men. . . . Our Law, which we make use of, is either written or unwritten, just as among the Greeks written and unwritten laws exist. The written law consist of the Statutes, the Plebiscita, the Decrees of the Senate, the Decisions of the Emperors, the Orders of the Magistrates and the Answers of Jurisconsults.

A Statute is what the Roman people have established as the result of [a formal proposal] of a senatorial magistrate, for example, a consul. The Plebiscitum is what the plebeians have established upon [a formal proposal] of a plebeian magistrate, for instance, a tribune. . . .

A Decree of the Senate is what the Senate orders and establishes, for since the Roman people have increased in numbers to such an extent that it is difficult for them to be convoked [called together] in an assembly for the purpose of adopting a law, it has seemed advisable for the Senate to be consulted instead of the people.

Whatever is approved by the sovereign has also the force of law, because by the Lex Regia, from when his power is derived, the people have delegated to him all their jurisdiction and authority. Therefore, whatever the Emperor establishes by
means of . . . decrees, . . . [or] by an Edict, stands as law, and these are called Constitutions. . . .

The Answers of Jurisconsults are the decisions and opinions of persons upon whom has been conferred [granted] authority to establish laws; for it was decided in ancient times that the laws should be publicly interpreted by those to whom the right to answer had been granted by the Emperor, and who were called jurisconsults, and the unanimous decisions and opinions of the latter had such force that . . . a judge was not permitted to deviate [vary] from what they had determined.

The unwritten law is that which usage has confirmed, for customs long observed and sanctioned [approved] by the consent of those who employ them, resemble law.

From The Eagle, the Crescent, and the Cross, edited by Charles Davis.

1. According to the code, what are the precepts of the Law?

2. Why did the need for Decrees of the Senate develop?

3. How are the Civil Law and the Law of Nations different?
Persia, Byzantium, and the Rise of Russia

The Pravda Russkaia

Kievan Rus reached the height of its power under the brilliant reign of Yaroslav the Wise, who ruled from 1019 to 1054. Among the prince’s greatest contributions was the establishment of a legal code—the Pravda Russkaia, or “The Russian Justice.” This code was a combination of Slavic tribal customs and Roman law. As you read the excerpt below, ask yourself how the Pravda Russkaia compares to other medieval legal codes.

1. If a man kills a man [the following relatives of the murdered man may avenge him]: the brother is to avenge his brother; the son, his father; or the father, his son; and the son of the brother [of the murdered man] or the son of his sister, [their respective uncle]. If there is no avenger, [the murderer pays] 40 grivna [unit of money]. Be [the murdered man] a [Kievan] Russian—a palace guard, a merchant, an agent, or a sheriff—. . . or a [Novgorodian] Slav, his [compensation] is 40 grivna.

2. If [a man injures a man, and the injured man] is smeared with blood or is blue from bruises, he needs no eyewitness [to prove the offense]; if there is no mark [of injury] upon him, let him produce an eyewitness; if he cannot, the matter ends there. If he is not able to avenge, he receives 3 grivna for the offense. . . .

3. If anyone hits another with a club, or a rod, or a fist, or a bowl, or a [drinking] horn . . . and [the offender] evades [avoids] being hit, he has to pay 12 grivna and that ends the matter.

4. If [anyone] strikes [another] with a sword without unsheathing it, or with the hilt of a sword, 12 grivna for the offense.

5. If [anyone] cuts [another’s] arm, and the arm is cut off or shrinks, 40 grivna.

6. If [anyone cuts another’s leg and] the leg is cut off, or the [injured man] becomes lame, then the latter’s sons have to chastise [the offender].

7. If a finger is cut off, 3 grivna for the offense.

8. And for the mustache, 12 grivna; and for the beard, 12 grivna.

9. He who unsheathes his sword, but does not strike, pays one grivna.

10. If a man pulls a man toward himself or pushes him, 3 grivna, but [the offended man] has to bring two eyewitnesses. . . .

11. If a slave runs away . . . and [the man who conceals that slave] does not declare him for three days, and [the owner] discovers him on the third day, he [the owner] receives his slave back and 3 grivna for the offense.

12. If anyone rides another’s horse without asking the owner’s permission, he has to pay 3 grivna.

13. If anyone takes another’s horse, or weapon, or clothes, and [the owner] identifies [the object] within his township, he receives it back and 3 grivna for the offense.

14. If the owner identifies [his property outside of his town] he must not seize it outright; do not tell [the man who holds the property]: “This is mine,” but tell him thus: “Come for [confrontation] to the place where you got it”; and if he does not come immediately he must produce two bails [to guarantee that he will come] within five days.

Chapter 9, Reading 3, continued

1. What in the excerpt suggests that Russian men placed value on their beards?

2. What is noteworthy about the punishments established for murder?

3. What similarities are there between the Pravda Russkaia and other medieval legal codes?
The Islamic World

Religious Conflict in Medina

One of the foremost writers of early Islam was Muhammad ibn Ishaq, who lived between 704 and 767, approximately. Ibn Ishaq wrote one of the first works known as a Sirah, or life of Muhammad. This Sirah is still considered to be one of the most valuable resources for information about the Prophet’s life. The excerpt below describes a Muslim attack on a community of Jews who refused to convert to Islam. As you read the excerpt, consider the role of warfare in early Islam.

According to what al-Zuhri told me, at the time of the noon prayers Gabriel [an angel] came to the Messenger wearing an embroidered turban and riding on a mule with a saddle covered with a piece of brocade. He asked the Messenger if he had abandoned fighting, and when he said he had, Gabriel said that the angels had not yet laid aside their arms and that he had just come from pursuing the enemy. “God commands you, Muhammad, to go to the Banu Qurayza. I am about to go to them and shake their stronghold.”

The Messenger besieged them for twenty-five nights until they were sore pressed and God cast terror into their hearts. And when they felt sure that the Messenger would not leave them until he had made an end to them, (their leader) Ka‘b ibn Asad said to them: “O Jews, you can see what has happened to you. I offer you three alternatives. Take which you please. We will follow this man and accept him as true, for by God it is plain to you that he is a prophet who has been sent and that it is he that you find mentioned in your Scripture, and then your lives, your property, your women and children will be saved.” They said, “We will never abandon the laws of the Torah and never change it for another.” He said, “Then if you won’t accept this suggestion, . . . tonight is the eve of the Sabbath and it may well be that Muhammad and his companions will feel secure from us, so come down and perhaps we can take Muhammad and his companions by surprise.” They said, “Are we to profane [violate] our Sabbath . . . ?” He answered, “Not a single man among you from the day of your birth has ever passed a night resolved to do what he knows ought to be done.”

Then the Banu Qurayza sent to the Messenger saying, “Send us Abu Lubaba [of the Banu Aws]—for they were allies of the Aws—‘that we may consult him.’ So the Messenger sent him to them, and when they saw him they got up to meet him. The women and children went up to him weeping in his face, and he felt pity for them. They said, “O Abu Lubaba, do you think we should submit to Muhammad’s judgment?” He said “Yes,” but pointed his hand to his throat, signifying slaughter. Abu Lubaba (later) said, “My feet had not moved from the spot before I knew that I had been false to God and His Apostle.” Then he left them and did not go to the Messenger but bound himself to one of the pillars in the mosque saying, “I will not leave this place until God forgives me for what I have done,” and he promised that he would never go to the Banu Qurayza and would never be seen in a town in which he had betrayed God and His Apostle.

Sa‘d said: “I give judgment that the men should be killed, the property divided, and the women and children taken as captives.”

Then the Banu Qurayza surrendered themselves and the Messenger confined them in the compound of Bint al-Harith, a woman of the Banu al-Najjar. Then the Messenger went out to the market of
Chapter 10, Reading 1, continued

Medina—which is still the market today—and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches. Among them was the enemy of God Huyayy ibn Aktab and Ka‘b ibn Asas their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to the Apostle, they asked Ka‘b what he thought would be done to them. He replied, “Will you never understand, Don’t you see that the summoner never stops and those who are taken away never return? By God, it is death!” This went on until the Messenger made an end to them.


1. Why did Muhammad begin the siege against the Jews?

2. Why did the Jews refuse to attack the Muslims on the Sabbath?

3. What happened to the Jews after they surrendered?

4. What does this excerpt suggest about the role of warfare in early Islam?
The Role of the Imam in Sunni Islam

In Shi’ah Islam the title of imam was used to describe the supreme ruler of Islam as well as prominent religious leaders. Sunni Muslims, on the other hand, reserved the title for local religious leaders and referred to the chief earthly authority as the caliph. In some cases, however, Sunnis used the titles of imam and caliph interchangeably, since the Abbasids claimed that Muhammad directly granted the office of imam to their ancestor al-Abbas. The following excerpt by al-Mawardi, a political philosopher who died in 1058, describes the role of the imam. As you read the selection, consider how the imam related to the community at large.

The office of Imam was set up in order to replace the office of Prophet in the defense of the faith and the government of the world. . . . One group says it derives from reason, since it is in the nature of reasonable men to submit to a leader who will prevent them from injuring one another and who will settle quarrels and disputes, for without rulers men would live in anarchy [political chaos] and heedlessness like . . . savages. . . .

Another group says that the obligation derives from Holy Law and not from reason, since the Imam deals with matters of Holy Law to which, in reason, he would be allowed not to devote himself, since reason does not make them obligatory. . . . God said, “O you who believe, obey God, obey the Prophet, and obey those among you who are in authority” (Qur’an, iv, 62). He thus explicitly enjoined [clearly required] us to obey those among us who are in authority, and they are the Imams who hold sway over us. . . .

The conditions of eligibility for the Imamate are seven:

1. Rectitude [rightness] in all respects.
2. The knowledge to exercise personal judgment in cases and decisions.
3. Soundness of hearing, sight, and tongue so that he may deal accurately with those matters which can only be attained by them.
4. Soundness of limb so that he has no defect which would prevent him from moving freely and rising quickly.
5. The discernment [ability to distinguish] needed to govern the subjects and conduct public affairs.
6. The courage and vigor to defend the lands of Islam and to wage holy war against the enemy.
7. Descent, that is to say, he must be of the tribe of Quraysh, as is prescribed by a text and accepted by consensus. . . .

The Imamate is conferred in two ways: one is by the choice of the electors, and the other is by the nomination of the previous Imam. . . .

The duties of the Imam in the conduct of public affairs are ten:

1. To maintain the religion according to established principles and the consensus of the first generation of Muslims. If an innovator appears or if some dubious person deviates [varies] from it, the Imam must clarify the proofs of religion to him, expound [explain] that which is correct, and apply to him the proper rules and penalties so that religion may be protected from injury and the community safeguarded from error.
2. To execute judgments given between litigants [people in a lawsuit] and to settle disputes between contestants so that justice may prevail and so that none commit or suffer injustice.
3. To defend the lands of Islam and to protect
them from intrusion [invasion] so that people may earn their livelihood and travel at will without danger to life or property.
4. To enforce the legal penalties for the protection of God's commandments from violation and for the preservation of the rights of his servants from injury or destruction.
5. To maintain the frontier fortresses with adequate supplies and effective force for their defense so that the enemy may not take them by surprise, commit profanation [violate sacred things] there, or shed the blood, either of a Muslim or an ally.
6. To wage holy war (jihad) against those who, after having been invited to Islam, persist in rejecting it, until they either become Muslims or enter the Pact (dhimma) so that God's truth may prevail over every religion.
7. To collect the booty [war prizes] and the alms in conformity with [according to] . . . Holy Law. . . .
8. To determine the salaries and other sums due from the treasury, without extravagance and without parsimony [stinginess] . . .
9. To employ capable and trustworthy men and appoint sincere men to the tasks which he delegates to them and for the money which he entrusts to them so that the tasks may be competently discharged and the money honestly safeguarded.
10. To concern himself directly with the supervision of affairs and the scrutiny of conditions so that he may personally govern the community, safeguard the faith, and not resort to delegation in order to free himself either for pleasure or for worship, for even the trustworthy may betray and the sincere may deceive.


1. Why would an imam need good hearing, sight, and speech?

2. According to the excerpt, why must the imam maintain religious beliefs and practices based on the actions of the first Muslims?

3. Based on this excerpt, how did the imam relate to the community at large?
Chapter 10

The Islamic World

Sufi Storytelling

One of the most important Sufi figures was Fariduddin Attar, a Persian poet who lived in the 1100s. Attar relied on storytelling to explain Sufi beliefs. His stories provided lessons in morality and humanity that did not require familiarity with Sufism. The following selection describes a lesson learned by a dervish, or holy man. As you read the selection, think about the meaning of the phrase repeated by the dervish’s friend.

A dervish who had traveled long and hard through the desert finally came to civilization after a long journey. The village was called Sandy Hills, and it was dry and hot... The dervish politely asked... where he could find food and lodging for the night. “Well,” said the man, scratching his head, “we don’t have such a place in our village, but I am sure Shakir would be happy to provide for you tonight.” Then the man gave directions to the ranch owned by Shakir, whose name means “one who thanks the Lord constantly.”

...As it turned out, Shakir was a very hospitable and kind person. He insisted that the dervish stay a couple of days in his house... At the end of his stay, they even supplied him with plenty of food and water for the journey.

On his way back to the desert, the dervish could not help puzzling over the meaning of Shakir’s last words at the time of farewell. The dervish had said, “Thank God that you are well off.”

...Shakir had replied, “Don’t be fooled by appearances, for this too shall pass.”

During his years on the Sufi path the dervish had come to understand that anything he heard or saw during his journey offered a lesson to be learned and thus was worthy of contemplation. In fact, that was the reason he had undertaken the journey in the first place—to learn more...

And so he passed five more years of traveling to different lands, meeting new people, and learning from his experiences along the way. Every adventure offered a new lesson to be learned...

One day, the dervish found himself returning to Sandy Hills, the same village at which he had stopped a few years before. He remembered his friend Shakir and asked after him. “He lives in the neighboring village, ten miles from here. He now works for Haddad,” a villager answered... Happy at the prospect of seeing Shakir again, [the dervish] rushed toward the neighboring village.

At Haddad’s marvelous home, the dervish was greeted by Shakir, who looked much older now and was dressed in rags. “What happened to you?” the dervish wanted to know. Shakir replied that a flood... had left him with no cattle and no house. So he and his family had become servants of Haddad... This turn of fortune, however, had not changed the kind and friendly manner of Shakir and his family. They graciously took care of the dervish... and gave him food and water before he left.

As he was leaving, the dervish said, “I am so sorry for what has happened to you and your family. I know that God has a reason for what He does.”

“Oh, but remember, this too shall pass.”

Shakir’s voice kept echoing in the dervish’s ears. The man’s smiling face and calm spirit never left his mind...

... The dervish traveled to India. Upon returning to his homeland, Persia, he decided to visit Shakir one more time... But instead of finding his friend Shakir there, he was shown a modest grave with the inscription, “This too shall pass.”... “Riches come and go,” thought the dervish to himself, “but how can a tomb change?”

WORLD HISTORY: CONTINUITY AND CHANGE

CHAPTER 10 • READING 3
Chapter 10, Reading 3, continued

From that time on, the dervish made it a point to visit the tomb of his friend every year. . . However, on one of his visits, he found the cemetery and the grave gone, washed away by the flood. . . He lifted his head to the sky and, as if discovering a greater meaning, . . . said, "This too shall pass."

When the dervish had finally become too old to travel, he decided to settle down. . . People came from all over to have the benefit of his wisdom. Eventually his fame spread to the king's great advisor, who happened to be looking for someone with great wisdom.

The fact was, the king desired a ring be made for him. The ring was to be a special one: it was to carry an inscription such that if the king was sad, he could look at the ring and it would make him happy, and if he was happy . . . it would make him sad.

. . . Many men and women came forward with suggestions for the ring, but the king liked none of them. So the advisor wrote to the dervish . . . asking for help. . . .

A few days later, an emerald ring was made and presented to the king. The king, who had been depressed for days, reluctantly put the ring on his finger. . . . Then he started to smile, and a few moments later, he was laughing loudly. On the ring were inscribed the words, "This too shall pass."


1. How did Shakir react to the various changes in his life?

2. How did the dervish come to understand Shakir's words?

3. Why would the inscription be able to change the king's mood?
The Islamic World

Organization of the Saljuq Armies

The Saljuq Turks developed a powerful military system that enabled them to control a territory that reached from Syria to Central Asia. In the excerpt below, Turkish historian Ibrahim Kafesoglu describes the organization of the Saljuq—or Seljuk—army. As you read the selection, consider how the different categories of troops were paid for their efforts.

In the reign of Malik-Shah, which was the golden age of the Seljuks, the greatest military force of the Middle Ages was created. The Seljuk armies, which served as an example to later Turco-Islamic states, were composed of (1) the ghulaman-i sarai, who were selected from various peoples, brought to the palace where they were given special training, learned the principles of ceremony and protocol [diplomatic etiquette], and were under the direct command of the sultan; (2) the special corps that was drilled and trained under the most distinguished commanders and was ready for action at a moment's notice; (3) the troops of the...governors, and state officials like the vizirs; and (4) the forces of the subject governments. Members of the ghulaman sarai, whose names were recorded in the diwan registers, received their pay (bisigani) four times a year. The special corps, which participated with its commanders, the sultans, in the great campaigns or was sent on punitive [relating to punishment] operations and which was also assigned to the regular military commanders [sibnelik] and had members serve as governors general, was also salaried. Furthermore, there was a great number of cavalry dispersed [scattered] throughout the empire and they were always prepared to go on campaign. They received their livelihood from the iqtas lands set aside for them. However, they were not able to take more in taxes (mal-i haqq) from the subjects (farmers, villagers) living on their iqtas than certain amounts specified by the grand diwan. Moreover, if an iqtar holder interfered with a villager's property or violated the sanctity [holiness] of the family, the villager could go directly to the grand diwan and complain to the sultan. Those who were not pleased with their iqtar holder could move to another place.

With regard to military organization, this military iqtar was one of the most important military innovations in the Seljuk Empire. On the one hand, this system made it possible to maintain rather large armies without placing a burden on the state and, on the other, helped the country to prosper. It...apparently resulted from the adaptation of an old Turkish land law to new conditions. This system formed one of the sturdiest pillars of the empire, administratively and legally as well as militarily. The breakdown of order in the Seljuk state of Anatolia as a result of the Mongol invasion turned productive iqtar lands into private domains (mulk). In this way the state land system deteriorated [grew worse] and the Seljuk army dissolved. Insurrections of cavalry [sipahis] who had no iqtas compounded the oppression of the Mongols and were the main reason for the collapse of the state.

Furthermore, when necessary, mercenary troops, kaser (?), were also raised from among the people. If we add to the Seljuk armies the Turkmen led by their heads, whose major service from the beginning of the Seljuk state, and especially on the frontiers, was as a genuine strike force, we will have an even greater appreciation of the army and military organization.

1. What were the four groups that made up the Saljuq army?

2. According to this excerpt, what was the main cause of the collapse of the Saljuq state?

3. How were members of the cavalry dependent on the iqtas?
Peasant Life During the Time of Charlemagne

During the Middle Ages, the manor was the basis of economic life in Europe. Sometimes the land grant, or fief, of the manor was held by the church rather than by a noble. The fief of the Villaris manor was held by the Abbey of St. Germain, just outside Paris. In the excerpt below, historian Eileen Power describes a typical day in the life of a peasant family who lived on the manor. As you read the selection, note the various obligations and rents the peasants owed to the lord of Villaris.

The abbey [of St. Germain] possessed a little estate called Villaris, near Paris, in the place now occupied by the park of Saint Cloud. When we turn up the pages in the estate book dealing with Villaris, we find that there was a man called Bodo living there. He had a wife called Ermentrude and three children called Wido and Gerbert and Hildegarde; and he owned a little farm of arable land, with a few vines. . . . Let us try to imagine a day in his life. On a fine spring morning towards the end of Charlemagne's reign Bodo gets up early, because it is his day to go and work on the monks' farm, and he does not dare to be late, for fear of the steward. To be sure, he has probably given the steward a present of eggs and vegetables the week before, to keep him in good temper; but . . . Bodo knows that he will not be allowed to go late to work. It is his day to plough, so he takes his big ox with him and little Wido to run by its side with a goad, and he joins his friends from some of the farms near by, who are going to work at the big house too. They all assemble, some with horses and oxen, some with mattocks and hoes and spades and axes and scythes, and go off in gangs to work upon the fields and meadows and woods of the seigniorial manse, according as the steward orders them. . . . Bodo goes whistling off in the cold with his oxen and his little boy; and it is no use to follow him farther, because he ploughs all day long and eats his meal under a tree with the other ploughmen, and it is very monotonous.

Let us go back and see what Bodo's wife, Ermentrude, is doing. She is busy too; it is the day on which the chicken-rent is due—a fat pullet and five eggs in all. She leaves her second son, aged nine, to look after the baby Hildegarde and calls on one of her neighbours, who has to go up to the big house too. The neighbour is a serf and she has to take the steward a piece of woolen cloth, which will be sent away to St. Germain to make a habit for a monk. Her husband is working all day in the lord's vineyards, for on this estate the serfs generally tend the vines, while the freemen do most of the ploughing. Ermentrude and the serfs' wife go together up to the house. There all is busy. In the men's workshop are several clever workmen—a shoemaker, a carpenter, a blacksmith, and two silversmiths; they are not more, because the best artisans on the estates of St. Germain live by the walls of the abbey, so that they can work for the monks on the spot and save the labour of carriage [walking]. . . .

But Ermentrude does not stop at the men's workshop. She finds the steward, bobs her curtsy to him, and gives up her fowl and eggs, and then hurries off to the women's part of the house, to gossip with the serfs there. . . . Their quarter consisted of a little group of houses, with a workroom, the whole surrounded by a thick hedge with a strong bolted gate . . . so that no one could come in without leave. Their workrooms were comfortable places, warmed by stoves, and there Ermentrude (who, being a woman, was allowed to go in) found about a dozen servile [servant-like] women spinning and
dyeing cloth and sewing garments. Every week the harassed steward brought them the raw materials for their work and took away what they made. . . . Ermentrude, however, has to hurry away after her gossip. . . . She goes back to her own farm and sets to work in the little vineyard; then after an hour or two goes back to get the children's meal and to spend the rest of the day in weaving warm woollen clothes for them. All her friends are either working in the fields on their husbands' farms or else looking after the poultry, or the vegetables, or sewing at home; for the women have to work just as hard as the men on a country farm. . . . Then at last Bodo comes back for his supper, and as soon as the sun goes down they go to bed; for their hand-made candle gives only a flicker of light, and they both have to be up early in the morning.

1) land suited for farming
2) pointed stick used to prod animals


1. According to the excerpt, was Bodo a freeman or a serf? How can you tell?

2. What were the obligations and rents owed by Bodo and his family?

3. Do you agree with the author that peasant life on a manor was monotonous? Explain your answer.
A New Civilization in Western Europe

The Table of a Thirteenth-Century Lord

During the Middle Ages, most nobles lived in fortified castles in which daily life usually centered on the meal table. In the excerpt below, authors Joseph and Frances Gies describe the kinds of foods, the rituals, and the entertainment that could be found at the table of a typical lord in medieval England. As you read the selection, note how medieval table manners compare to table manners today.

At mealtimes, servants set up the trestle tables and spread cloths, setting steel knives, silver spoons, dishes for salt, silver cups, and mazers—shallow, silver-rimmed wooden bowls. At each place was a trencher or manchet, a thick slice of day-old bread serving as a plate for the roast meat. Meals were announced by a horn blown to signal time for washing hands. Servants with ewers, basins, and towels attended the guests.

At the table, seating followed status. The most important guests were at the high table, with the loftiest place reserved for an ecclesiastical [church-related] dignitary, the second for the ranking layman. After grace, the procession of servants bearing food began...

Ceremony marked the service at table. There was a correct way to do everything, from the laying of cloths to the cutting of trenchers and carving of meat. Part of a squire’s training was learning how to serve his lord at meals: the order in which dishes should be presented, where they should be placed, ... how to cut the trenchers and place them on the table.

The solid parts of soups and stews were eaten with a spoon, the broth sipped. Meat was cut up with the knife and eaten with the fingers. Two persons shared a dish, the lesser helping the more important, the younger the older, the man the woman. The former in each case broke the bread, cut the meat, and passed the cup.

Etiquette books admonished [warned] diners not to leave the spoon in the dish or put elbows on the table, not to belch, not to drink or eat with their mouths full, not to stuff their mouths or take overly large helpings. Not surprisingly, in the light of finger-eating and dish-sharing, stress was laid on keeping hands and nails scrupulously clean, wiping spoon and knife after use, wiping the mouth before drinking, and not dipping meat in the salt dish...

An everyday dinner, served between 10:00 A.M. and noon, comprised two or three courses, each of several separate dishes, all repeating the same kinds of food except the last course, which consisted of fruits, nuts, cheese, wafers, and spiced wine.

On such festive occasions as holidays and weddings, fantastic quantities of food were consumed. When Henry III’s daughter married the king of Scotland ... Matthew Paris reported that “more than sixty pasture cattle formed the first and principal course at table ... the gift of the archbishop. The guests feasted by turns with one king at one time, at another time with the other, who vied [competed] with one another in preparing costly meals.” ... Such feasts included boars’ heads, venison, peacocks, swans, sucking pigs, cranes, plovers, and larks.

During dinner, even on ordinary days, the party might be entertained with music or jokes and stories. Many households regularly employed harpers and minstrels. ... When the meal was over, one of the guests might regale [entertain] the company with a song; many a knight and baron composed songs in the tradition of the trouveres, the knightly poets who were the troubadours of the North. ... They might be
accompanied by the harp, the lute, or the viole, ancestor of the violin. Sometimes the accompanist played chords as a prelude to the song and as background to an occasional phrase; sometimes the singer accompanied himself in unison on the viole. . . .

The meal finished, tables were cleared, the company washed hands again, and turned to the afternoon’s tasks and amusements.


1. What determined seating at the lord’s dinner table?

2. What determined the way guests were served at the lord’s dinner table?

3. How do medieval table manners compare to modern table manners?
A New Civilization in Western Europe

A Saxon View of William the Conqueror

The entries in The Anglo-Saxon Chronicle, a journal of English history that was kept for about 300 years, vary greatly. A whole decade might be covered in a sentence, while pages and pages might be given to a battle or the character of a king. One monarch the writers of the Chronicle had much to say about was William the Conqueror, as the excerpt below shows. As you read the excerpt, consider how the writers personally felt about William.

[1087] ... If any one desires to know what kind of man he was, or what worship [honor] he had, or of how many lands he was lord, then we will write of him so as we understood him who have looked on him, and, at another time, sojourned [lived for a time] in his court. The king William, about whom we speak, was a very wise man, and very powerful, more dignified and strong than any of his predecessors [previous rulers] were. He was mild to the good men who loved God; and over all measure severe to the men who gainsayed [denied] his will. On that same stead, on which God granted him that he might subdue England, he reared a noble monastery, and there placed monks, and well endowed it. In his days was the noble monastery at Canterbury built, and also very many others over all England. This land was also plentifully supplied with monks, and they lived their lives after the rule of St. Benedict. And in his day Christianity was such that every man who would followed what belonged to his condition. He was also very dignified. . . .

So also was he a very rigid and cruel man, so that no one durst [dared] do anything against his will. He had earls in his bonds, who had acted against his will; bishops he cast from their bishoprics, and abbots from the abbacies, and thanes [freemen] into prison; and at last he spared not his own brother named Osy: he was a very rich bishop in Normandy. . . . and he was the foremost man besides the king; and he had an earldom in England, and when the king was in Normandy, then was he the most powerful in this land: and him he set in prison. Among other things is not to be forgotten the good peace that he made in this land; so that a man who had any confidence in himself might go over his realm [kingdom], with his bosom full of gold, unhurt. Nor durst any manslay another man had he done ever so great evil to the other. . . .

He reigned over England, and by his sagacity [shrewd skill] so thoroughly surveyed it, that there was not a hide [unit] of land within England that he knew not who had it, or what it was worth, and afterwards set it in his writ. Brytland (Wales) was in his power, and he therein wrought [built] castles, and completely ruled over that race of men. In like manner he also subjected Scotland to him by his great strength. The land of Normandy was naturally his, and over the county which is called Le Maine he reigned; and if he might yet have lived two years he would, by his valour, have won Ireland, and without any weapons. Certainly in his time men had great hardship and very many injuries. Castles he caused to be made, and poor men to be greatly oppressed. The king was so very rigid, and took from his subjects many a mark of gold, and more hundred pounds of silver, which he took, by right and with great unright, from his people, for little need. He had fallen into covetousness [envious desire], and altogether loved greediness. He planted a great preserve for deer, and he laid down laws therewith, that whosoever should slay hart [male red deer] or hind [female red deer] should be blinded. He forbade the harts and also the boars to be killed. As greatly did he love the tall deer as if he
Chapter 11, Reading 3, continued

were their father. He also ordained concerning the hares, that they should go free. His great men bewailed it, and the poor men murmured thereat; but he was so obdurately inflexible, that he recked not of the hatred of them all; but they must wholly follow the king's will, if they would live, or have land, or property, or even his peace. Alas! that any man should be so proud, so raise himself up, and account himself above all men!

May the Almighty God show mercy to his soul, and grant him forgiveness of his sins! These things we have written concerning him, both good and evil, that good men may imitate their goodness, and wholly flee from the evil, and go in the way that leads us to the kingdom of heaven.

From The Anglo-Saxon Chronicle, According to the Original Authorities. Edited and translated by Benjamin Thorpe.

1. According to the writers of the Chronicle, what positive actions did William take during his reign?

2. How did William record his holdings?


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Chapter 11

READING 4

SECTION 4

A New Civilization in Western Europe

Salah al-Din’s Courage and Steadfastness

The crusaders who fought in the Third Crusade found that the Muslim leader Salah al-Din was not at all what they had been told to expect. He was honorable, trustworthy, courteous, generous, and courageous. In short, except for his religion, he was a perfect illustration of the chivalrous knight. In the excerpt below, Baha’ al-Din, one of Salah al-Din’s court officials, discusses his great courage. As you read the selection, consider the impact that Salah al-Din’s behavior had on the crusaders.

The Prophet is reported to have said: “God loves courage, even in the killing of a serpent.” Saladin [Salah al-Din] was indeed one of the most courageous of men; brave, gallant, firm, intrepid [fearless] in any circumstance. I remember when he was encamped facing a great Frankish army which was continuously growing with the addition of reinforcements and auxiliaries, and all the time his strength of will and tenacity [persistence] of purpose increased. One evening more than seventy enemy ships arrived—I counted them myself—between the [early afternoon] prayer and sunset, and their only effect seemed to be to incense him the more. When winter came he had disbanded his army and faced the enemy with only a small detachment of troops. I asked Ballan ibn Barzan how many there were—he was one of the great Frankish kings of Palestine, and had an audience of the Sultan on the day when peace was signed—and he replied . . .: “The Prince of Sidon (another of their kings and commanders) and I came from Tyre to join our army. When we came within sight of them we laid a wager on the size of the army. He guessed 500,000, I guessed 600,000.” “And how many of them are dead?” “ Killed in battle, 100,000; died of sickness or drowned, God alone knows.” And of all that multitude only a small minority returned home.

Every day for as long as we were in close contact with the enemy he made it an inflexible rule to make one or two circuits of the enemy camp; in the thick of battle he would move through the ranks, accompanied only by a page with a warhorse led on a bridle. He would traverse [travel across] the whole army from the right wing to the left, creating a sense of unity and urging them to advance and to stand firm at the right time. He directed his troops from a commanding height and followed the enemy’s movements from close at hand. He had certain sections of hadith [sayings of the Prophet] read up and down the army’s ranks. . . . A section of the hadith was taken down to the troops, together with one who had made a regular study of them, and the reading was held while we were all in the saddle, sometimes advancing and sometimes at a halt between the ranks of the two armies.

I never saw him find the enemy too numerous or too powerful. He would ponder and deliberate, exposing each aspect of the situation and taking the necessary steps to deal with it, without becoming angry, for he was never irate [angry]. On the day of the great battle on the plain of Acre the centre of the Muslim ranks was broken, drums and flags fell to the ground, but he stood firm with a handful of men until he was able to withdraw all his men to the hill and then lead them down into battle again, shaming them into turning and fighting, so that although there were almost 7,000 infantry and cavalry killed that day God gave the Muslims victory over their enemies. He stood firm before overwhelming hordes of enemy soldiers until it became clear to him that the Muslims were exhausted, and then he agreed to a truce at the enemy’s request. The Franks were also exhausted and had suffered.
even heavier losses than we, but they could expect reinforcements, as we could not, so that peace was in our interest. . . . When he was ill, which happened often, or throughout the most appalling crises he stayed firmly in camp; the campfires of each side could be seen clearly by the other; we heard the sound of their bells and they heard our call to prayer.

1. What effect did the arrival of more than 70 enemy ships have on Salah al-Din?

2. How did Salah al-Din rally his troops in the thick of battle?

3. If you had been a crusader, how would you have viewed Salah al-Din? Explain your answer.
A New Civilization in Western Europe

On the Government of Cities

The rise of cities revealed a need for new forms of government. From the 1000s, more attention began to be paid to theories and practices of government. John of Viterbo, an Italian lawyer, wrote the Book on the Government of Cities sometime in the early to mid 1200s. In the excerpt that follows, John explains why cities exist and describes the role of the podesta, the chief governmental official in many northern Italian city-states. Podestas usually received a one-year contract and brought their own retinues of knights and squires. As you read the selection, consider what the oath of government required of the podesta.

The Meaning of “City”

A city, indeed, is said to be the liberty of its citizens or the defense of its inhabitants, as is said of a fortified town. . . . One resides there without oppression, because the governor of the city will protect men of more humble station so that they do not suffer injury at the hands of more powerful men. . . . Likewise, because everyone’s house is his most secure refuge and place of shelter, no one ought to drag him from there against his will, nor is it natural that anyone in a city be constrained by violent fear, etc. . . .

The Podesta’s Oath

The podesta’s oath is, in fact, normally administered by a judge: “You, Lord B., shall swear on the Holy Gospels, which you hold in your hands, to administer the affairs and business of this city pertaining to your office and to rule, unite, govern, maintain, and hold safe this city, its surrounding countryside and district, and all people and every person, the small as well as the great, foot soldiers as well as knights, and to maintain and protect their rights and to preserve and assure the observance of the established law regarding minors and adults, especially little children, orphans, widows, and other people worthy of pity, and everyone else who will come to petition or answer charges under your jurisdiction and that of your judges. Likewise, to defend, preserve, and maintain churches, shrines, hospitals, and other revered places, roads, pilgrims, and merchants; to keep inviolate [untouched] the constitution of this city, on which you are swearing with a sound and pure conscience, . . . putting aside hatred, love, fraud, favor, and every sort of deceit, according to our sound and pure common understanding, from the next Kalends of January [January 1] for one year and the whole day of the Kalends of January.” Having said these words, let him who has administered the oath say, “Just as I have administered, so you, Lord B., will swear; and you promise to respect the commune of Florence, and you will honor it in good faith and without fraud, guile, and any sort of deceit. So may God and these holy Gospels of God aid you.” Following this, the judges, notaries, chamberlains, the podesta’s knight or knights, and even his squires swear oaths. . . .

The Podesta’s Consultation with the Council on Complex Issues

To be sure, in those situations that are complex or serious or pertain to the essential interests of the city, he ought to confer with the council, once it has been assembled, and should do so again and again if the nature of the matter demands it. . . . For then the podesta can act decisively with the knowledge of the
Chapter 11, Reading 5, continued

city council. . . . If the gravity [importance] of the situation requires greater counsel, others from among the wiser element of the citizenry should be summoned to render advice, after they have been elected by the city at large. To wit [as an example]: representatives of the judges and those experienced in the law, representatives from the consuls of merchants and bankers and from the priors of the trades, and other appropriate persons. . . . For matters that touch all should be approved by all, and let unanimous agreement determine what benefits everyone.


1. Why is a city “the liberty of its citizens”?

2. In what ways did the podesta agree to protect the city?

3. How was the podesta expected to act with other elements of city government?
Transformations in Asia

Trade and International Relations

The Song, or Sung, dynasty maintained peace with the Liao through a system of trade and tribute. The selection below describes the importance of trade in international relations in China during the 1000s and 1100s. As you read the excerpt, consider the forms taken by trade and tribute during the Song dynasty.

Trade played a crucial role in Sung-Liao relations. After the conclusion of the Treaty of Shan-yüan in 1005, trade between the two was never interrupted, and scholars have suggested that the persistence of peace between the Sung and Liao was maintained by trade. Tamura Jitsuzo has argued that the Sung decision to cease trade with the Liao in the tenth century provoked Liao invasions. He further maintains that the motive for the Khitan southern expedition of 1004 was mainly economic, that is, the Khitans sought by military action to bring about the normalization of trade. Although there is little evidence to support this thesis, Tamura's conjecture is fairly reasonable. Although the subject of trade was neither mentioned in the negotiations between the two parties nor incorporated in any way in the Treaty of Shan-yüan, the immediate opening of trading posts along the Sung-Liao border after the treaty was concluded attests to the importance of trade. Some oral agreement may have been reached by the Sung and Liao during the deliberations leading up to the treaty itself.

A discernible [identifiable] pattern of international trade between the Liao and its neighbor emerged in the eleventh century. The emperor, the imperial clan, the aristocracy, and the bureaucracy all benefited from the annual payments received from the Sung, whereas a larger segment of the population reaped the rewards of trade. Enriched by the Sung indemnities, the emperor and his ministers took special care to maintain peace with the Sung. The occasional threat of war against the southern state, such as occurred in 1042, was employed to exact larger annual payments.

On its part the Sung government not only offered the Liao generous financial terms to conclude the peace treaty but also used the same tactics to mollify [appease] the Hsi Hsia. In the first half of the eleventh century, when the Hsi Hsia assumed an aggressive stance toward the Sung, the latter retaliated by suspending trade. This caused internal difficulties for the Hsi Hsia rulers, because shortages of some key consumer goods resulted in popular discord. The resulting monetary inflation posed an additional burden on the government. The Hsi Hsia finally agreed to conclude a peace treaty with the Sung and, as a result, began to receive a large annual indemnity. Mutually profitable trade was also resumed.

The peace that long prevailed between the Sung and the Liao had important consequences for both states and their peoples. The Liao government was enriched by the annual payments, part of which was used to construct its central capital. Liao merchants imported large quantities of foodstuffs, manufactured goods, and luxury items from the Sung. Moreover, when the Sung suspended its trade with the Hsi Hsia, Khitan merchants served as middlemen between the Chinese and the Tanguts and gained tremendous profits by raising the prices of the Sung goods they sold to the Tanguts.

The annual payments of silver constituted a burden on the Sung government. The Sung annually produced an estimated three hundred thousand to four hundred thousand taels of silver, but after payments of two hundred thousand taels to the Liao
and one hundred thousand to the Hsi Hsia, little was left for other purposes.

The part of the annual tribute paid in silk cloth did not pose a serious problem for the Sung economy. Large quantities of silk were produced annually in the Yangze Valley. Although precise figures for the total annual silk production are not available, other data provide some idea of production levels. The single prefecture of Yüeh, for example, made an annual tax payment of three hundred thousand bolts of silk to the government, which was the amount given yearly to the Liao. In addition to collecting large quantities of silk from the people in the form of taxation, the government bought three million bolts of silk per year from southeastern China alone. It provided its army of four hundred thousand men posted on the western border with an annual shipment of almost two and a half million bolts of silk and nearly five million bolts of cotton. These figures clearly suggest that the annual production of silk cloth was very substantial and that the approximately four hundred thousand bolts of silk paid to its enemies in the north and west, while not small, did not represent an oppressive burden for the Sung government or economy.


1. How was the Liao government affected by trade with the Song?

2. How did the Song pay their annual tribute?

3. What evidence suggests that the Song produced large quantities of silk cloth each year?
Transformations in Asia

The Tale of Genji

Murasaki Shikibu was a member of the Japanese court during the late A.D. 900s and early 1000s. During her time at court, Lady Murasaki wrote The Tale of Genji, considered to be the world’s first complete novel. In this work, Murasaki described the intrigues and intricate rituals of court life. The selection below describes two festivities. As you read the selection, consider the importance of ceremony in the Japanese court.

About the twentieth day of the second month the Emperor gave a Chinese banquet under the great cherry-tree of the Southern Court. . . . After some promise of rain the day turned out magnificent; and in full sunshine, with the birds singing in every tree, the guests (royal princes, noblemen and professional poets alike) were handed the rhyme words which the Emperor had drawn by lot, and set to work to compose their poems. It was with a clear and ringing voice that Genji read out the word “Spring” which he had received as the rhyme-sound of his poem. Next came To no Chujo who, feeling that all eyes were upon him and determined to impress himself favourably on his audience, moved with the greatest possible elegance and grace; and when on receiving his rhyme he announced his name, rank, and titles, he took great pains to speak pleasantly as well as audibly. Many of the other gentlemen were rather nervous and looked quite pale as they came forward, yet they acquitted themselves well enough. But the professional poets, particularly owing to the high standard of accomplishment which the Emperor’s and Heir Apparent’s lively interest in Chinese poetry had at that time diffused through the Court, were very ill at ease; as they crossed the long space of the garden on their way to receive their rhymes they felt utterly helpless. A simple Chinese verse is surely not much to ask of a professional poet; but they all wore an expression of the deepest gloom. One expects elderly scholars to be somewhat odd in their movements and behaviour, and it was amusing to see the lively concern with which the Emperor watched their various but always uncouth and erratic methods of approaching the Throne. Needless to say a great deal of music had been arranged for. Towards dusk the delightful dance known as the Warbling of Spring Nightingales was performed, and when it was over the Heir Apparent, remembering the Festival of Red Leaves, placed a wreath on Genji’s head and pressed him so urgently that it was impossible for him to refuse. Rising to his feet he danced very quietly a fragment of the sleeve-turning passage in the Wave Dance. In a few minutes he was seated again, but even into this brief extract from a long dance he managed to import an unrivalled charm and grace. . . .

“And why have we not seen To no Chujo?” said the Heir Apparent. Whereupon Chujo danced the Park of Willow Flowers, giving a far more complete performance than Genji, for no doubt he knew that he would be called upon and had taken trouble to prepare his dance. It was a great success and the Emperor presented him with a cloak, which everyone said was a most unusual honour. After this the other young noblemen who were present danced in no particular order, but it was now so dark that it was impossible to discriminate between their performances.

Then the poems were opened and read aloud. The reading of Genji’s verses was continually interrupted by loud murmurs of applause. Even the professional poets were deeply impressed, and it may well be imagined with what pride the Emperor, to
whom at times Genji was a source of consolation and delight, watched him upon such an occasion as this. . . .

. . . The after-banquet kept him occupied till late at night. At the Emperor’s command he performed on the thirteen-stringed zither and had an even greater success than with his dancing on the day before. . . .

About the twentieth day of the third month . . . the Minister of the Right held an archery meeting at which most of the young noblemen and princes were present. . . . The cherry blossom was for the most part over, but two trees, which the Minister seemed somehow to have persuaded to flower later than all the rest, were still an enchanting sight. . . . He had invited Genji when he had met him at the Palace only a few days before and was extremely annoyed when he did not appear. Feeling that the party would be a failure if Genji did not come, he sent his son . . . to fetch him, with the poem: “Were my flowers as those of other gardens never should I have ventured to summon you.” Genji was in attendance upon the Emperor and at once showed him the message. “He seems very pleased with himself and his flowers,” said His Majesty with a smile; adding, “as he has sent for you like this, I think you had better go. . . .” He went to his apartments and dressed. It was very late indeed when at last he made his appearance at the party. He was dressed in a cloak of thin Chinese fabric, white outside but lined with yellow. His robe was of a deep wine-red colour with a very long train. The dignity and grace with which he carried this fancifully regal attire in a company where all were dressed in plain official robes were indeed remarkable, and in the end his presence perhaps contributed more to the success of the party than did the fragrance of the Minister’s boasted flowers.


1. What kind of contest was held during the banquet?

2. How does the selection show the influence of Chinese culture on Japanese society?

3. What does the selection suggest about the importance of ritual and ceremony in the Japanese court?
Transformations in Asia

Construction at Angkor Wat

More than 800 years after construction began, Angkor Wat remains the most famous temple of the Khmer Empire. The towering, elaborately carved temple required enormous expense and eventually weakened the empire. The selection below describes the temple. As you read the selection, consider how temple carvings provide information about the role of the Khmer ruler.

The great temple-mountain of Angkor Wat was built at a place south-east of the crowded city of Yashodharapura, where a sufficiently vast area to erect an edifice worthy of the great king Suryavarman II was available. In its proportions, both in space and height, the greatest temple in the world can be considered as a masterpiece of architecture. Angkor Wat is [a] triple-tiered rectangular mountain, remarkable in plan, surrounded by galleries and cruciform [cross-shaped] courts and surmounted [topped] by the five towers looking like peaks. The five central towers of the temple represent symbolically the five peaks of Mount Meru, the abode of the gods and the extensive moat all around the waters of the ocean. The accurate sense of proportion can be observed in the height of the rising terraces. . . .

Artists chiselled virtually the entire surface of the temple of Angkor Wat with decoration. Some areas bear only a light over-all design, the tracery of which is so delicate that a man has almost to feel it with his hands to know that it is there. Floral, human and animal depiction [images] incorporated in the traceries are so minute that one has to stare at them to observe their presence. Elsewhere the decoration bursts forth with lively vigour. Devatas (gods), apsaras [celestial nymphs] and other heavenly beings singly, in pairs and whole bevies [groups] seem ready to step into life from walls and pillars.

An extensive moat . . . encloses the entire temple complex. . . . On both the sides of the moat all around, embankment in the form of steps was provided. It is said that these steps enabled the people of the neighbouring villages as well as those living inside the monument to make a good use of the water of the moat. . . .

A stone causeway . . . on the western side leads to an imposing gateway. Angkor Wat is an exception amongst all the temples of Khmer Empire for its orientation towards west, while the rest face the east . . . . The imposing gateway in the form of an entrance pavilion is extended on the north and south by a vaulted gallery . . . .

A vast outer courtyard is enclosed within the main entrance and the compound wall. The sacred area of the temple is approached by yet another causeway narrower but longer than the first causeway. . . .

. . . The causeway is joined at the end by a broad raised cruciform platform known as Esplanade and said to have been used in ancient times for dance festivals. The plinth [base] of the cruciform platform is supported on circular fluted [grooved] pillars . . . .

. . . The sculptors . . . displayed their masterly skill in the most ambitious work of carving the solid walls all around richly with bas-reliefs. They depict a variety of subjects like the eternal battles between gods and demons, spear-hunting warriors on chariots driven by horses and clawing monkeys . . . . Of all, the most important in the bas-reliefs are the two portraits of Suryavarman II. One shows him seated on the throne, shaded by umbrella and fan, in audience with his ministers.
Chapter 12, Reading 3, continued

Farther along, he rides with his war-lords and troops in ceremonial parade. His royal chaplain accompanies the retinue along with attendants bearing the arc of sacred flame. An orchestra blows horns and conches [shells], beats drums and gongs. Buffoons [Clowns] cavort.

Bas-reliefs covering such an extensive area... are unparalleled in the world. The length of the peripheral gallery on the north-south axis is much more than that of the west-east. . . .

The main shrine is again built on a cruciform style, one arm on each side extending in the form of a gallery connecting the outer gallery. An image of Vishnu must have been there in the main shrine, but the same has disappeared and replaced on the four sides by standing images of Buddha. . . . It is evident from these as well as other thousand Buddhas on the lower terrace that the temple was converted into a Buddhist shrine at a later stage. In the beginning it was dedicated to Vishnu with which Suryavarman II identified himself as god-king. The temple thus stands as Suryavarman II's magnificent effort to honour his god and at the same time honour himself.

The bas-reliefs and other dancing figures in various styles are no doubt a special achievement of the Angkor Wat temple, but a large number of apsaras in different moods and expressions at every nook and corner of the temple occupy the most important position. Heavily decked with ornaments and rich hair dresses, the expression of each and every apsara is individual. . . . They all appear to dress and decorate themselves in the best possible and unique manner, vying with each other, and standing in such a pose as if trying to steal a march over others in catching the attention of the divinely king.


1. What do the five towers of Angkor Wat represent?

2. What do the size and complexity of the temple suggest about the availability of construction labor in the Khmer Empire?

3. Based on the bas-relief portraits of Suryavarman II, what was the role of the Khmer ruler?
Chapter 12

Transformations in Asia

Diplomacy and the Golden Horde

The Mongols who conquered southern Russia were known as the Golden Horde. As part of the Mongol Empire, the Golden Horde was involved in a vast network of trade and diplomacy. In the excerpt below, historian Charles J. Halperin describes the foreign policy pursued by the Golden Horde. As you read the excerpt, consider how the Golden Horde maintained relations with the Mamluks, or Mamelukes, in Egypt and the Il-khans of Persia.

The scope and sophistication of the Golden Horde’s diplomacy show that they were not . . . a bunch of petty bandits. International diplomacy on a large scale required a coherent and reasonably efficient governmental apparatus. The major thrust of the Golden Horde’s foreign policy was directed south toward the rich pastures and profitable trade routes of Azerbaijan, held by the Mongol Ilkhanids of Persia. In pursuit of this prize, the Golden Horde made common cause with the Mameluks of Egypt, coercing the Byzantines into relaxing their friendship with the Ilkhanids enough to permit communication from the Black Sea to the Mediterranean through the Straits of Constantinople. These diplomatic efforts were both extensive and expensive. Fifty major embassies to Egypt are recorded, each requiring gold and silver gifts and horses, camels, and falcons for the Mameluke sultan. The Mongols observed all the niceties of Islamic diplomacy. Correspondence had to be on paper of the correct size, written in the proper scripts with the right pens and inks and special gold letters, and expressed in elaborate formulas that only poets and scholars could fully master. The Mamelukes reciprocated, employing a Mongolist in their chancery and paying scrupulous attention to Mongol custom and . . . genealogy in their letters to the khan at Sarai. The alliance between the Mamelukes and the Golden Horde survived interrupted contact and failed dynastic marriages and was maintained even after the Ilkhanids renounced their sympathy for Nestorian Christianity and adopted Islam. The Horde’s struggle with the Ilkhanids for Azerbaijan endured as long as the Ilkhanid state itself.

The Golden Horde’s foreign policy also actively embraced all of Eastern Europe, the Middle East, and Central Asia. Armenian and Georgian princes, Italians from the Genoese colonies in the Crimea and on the Black Sea, Khwarizmians and Egyptians, Papal envoys and missionaries all came to Sarai, as did ambassadors from the Mongol houses of Persia, Central Asia, China, and Mongolia. It is hard to see how Mongol rule could have had an isolating effect on Russia during the thirteenth and fourteenth centuries. Though Russia’s role in the Mongols’ foreign policy was small, consisting largely of contributing manpower and taxes to the Azerbaidjan campaigns, it was vital to Russian self-interests to stay abreast of the Horde’s foreign affairs. Certainly the Russian princes who frequently traveled to Sarai witnessed the parade of foreign dignitaries visiting the lower Volga. The Golden Horde’s significant European contacts would also have tended to expose Russia to the international community. After the overthrow of the Yuán, the Golden Horde lost touch with China and Mongolia and by the turn of the fifteenth century had become more a provincial East European power than a major Middle Eastern one.

The economy of this internationally active state was based on pastoralism and commerce. . . . While most Mongols lived off their herds, the cream of the economy was international trade fostered by the security the Mongols enforced along the
caravan routes. The richest of these were the trade routes from the Orient bringing silk and spices to the Mediterranean and Europe. These passed through Sarai and other Mongol cities of the lower Volga. The Horde also redirected the fur trade through Ustug and Sarai to the Caspian... The Mongols did not engage directly in trade but taxed the foreign merchants who took advantage of the Pax Mongolica... The Horde promoted trade with Poland-Lithuania, the Hanseatic League (via Novgorod), Egypt and Byzantium, the Genoese from Kaffa in the Crimea, Persia, and Central Asia. They minted their own silver coins, indicating a favorable balance of trade; indeed, during civil wars each khan established his own mint.


1. What evidence does the writer provide that the Golden Horde was not politically and diplomatically isolated?

2. How did the Golden Horde's diplomatic relationship with the Mamluks compare to their relationship with the Il-khans?

3. What was the basis of the Russian economy under the Golden Horde?
New Empires in Asia and Africa

 Süleyman the Magnificent Captures Belgrade

Under Süleyman, or Suleiman, the Magnificent (1520-1566), considered the greatest of the Ottoman sultans, the Ottoman Empire expanded, taking in much of the old Islamic Empire and a large part of southeastern Europe. The first of Süleyman's major conquests was the then-Hungarian city of Belgrade. In the excerpt below, author Roger Bigelow Merriman describes Süleyman's campaign. As you read the selection, consider the importance of the capture of Belgrade for the Ottomans.

Vizir Piri Pasha with another force marched on Belgrade. . . .
Sabac defended itself with fruitless heroism. Ahmed Pasha captured it before Suleiman arrived, and the western flank of Belgrade had been turned. We may follow the events of the next three weeks in excerpts from the diary of the Sultan:

On July 7, came news of the capture of Sabac; a hundred heads of the soldiers of the garrison, who had been unable like the rest to escape by the river, were brought to the Sultan's camp. July 8 these heads are placed on pikes along his route. . . . Süleyman visits the fort, and orders the construction of a bastion with a moat; he also commands that a bridge be built over the Save, so that his army may cross to the northern bank. . . . July 18. Day of rest. The bridge is finished; but the Save is flooded. July 19. The water covers the bridge so that it can no longer be used. Orders to cross by boats. Provisions sent overland to Belgrade. . . . July 29. Süleyman sets forth for Belgrade along the Save. July 31. He arrives before the walls of Belgrade amid the cheers of his army.

Meanwhile Süleyman had left Constantinople on February 16. At Sophia, whence definite news of his advance first reached Hungary, he was joined by Ferhad Pasha with three thousand camels carrying ammunition; thirty thousand more camels which had been collected in Asia and were now laden with grain followed on, a day's journey behind. . . . There were three hundred cannon, and forty ships were equipped on the Danube. At Nish the army was divided. One part, commanded by Ahmed Pasha, . . . and followed a few days later by Süleyman himself, moved against Sabac; the Grand Vizir Piri Pasha with another force marched on Belgrade. . . .

The Grand Vizir had already been there for a month, and had captured Semlin; the south side of the Danube was now completely blocked from the westward. Süleyman spent the first of August in surveying the situation; on the second a general assault was launched, but was repulsed with a loss of five or six hundred men. The next day heavy cannon were planted on the island in the Danube, and the city was bombarded from that point. . . . August 8 . . . was a "black day" for the besieged. A triple attack was delivered. "The enemy," continues the [Sultan's] diary, "abandoned the defence of the
Chapter 13, Reading 1, continued

town and set fire to it; they retired to the citadel." There they held out for three weeks more, but the Hungarians, now reduced to less than half their original number, had begun to quarrel with the Serbians mercenaries; finally, after one of the great towers had been blown up by a mine, the latter forced their masters to surrender on August 28. The Hungarians had been promised that they should have leave to depart unmolested, and the Sultan's diary would lead us believe that the promise was kept; it seems more probable, however, that most of them were massacred. The Serbians, on the other hand, were transplanted to the environs of Constantinople. . . . Two days after the capitulation, the Sultan went to say his prayers in the lower town, in a church which had been converted into a mosque. The troops were rewarded, an administration was installed, and three thousand Janissaries were left behind as a garrison.

On October 19, Suleiman reentered Constantinople, where the inhabitants came out, rejoicing, to receive him. . . . His success had already been announced to all the magistrates and governors of his realms, and a special envoy was despatched to the Venetians, who received him on October 28 in solemn audience, and rewarded him with present of five hundred ducats. The Doge [of Venice] wrote the same day to his ambassador in England to tell him that the Sultan's messenger had also "declared that his master had left all his artillery . . . [at Belgrade] for the purpose of returning in the spring to follow up the victory. This news is lamentable, and of importance to all Christians."

Thus one of the two great outposts of Christendom had fallen into the hands of the Ottomans. Within a year of his accession the new Sultan had successfully carried through an enterprise in which two of his most distinguished predecessors had failed. The last important barrier had been removed from the Danube route into the northwest.

From "Belgrade and Rhodes" from Suleiman the Magnificent, 1520–1566 by Roger Bigelow Morrill, Copyright 1944 by the President and Fellows of Harvard College. Reprinted by permission of Harvard University Press.

1. What evidence in the excerpt suggests that Suleyman did not make a habit of taking prisoners?

2. Why did the Hungarians surrender at Belgrade?

3. Why, in your opinion, was the capture of Belgrade important for the Ottomans?
New Empires in Asia and Africa

The Character of Shah 'Abbas

In 1587 'Abbas became king of Safavid Persia. 'Abbas introduced many reforms, modernized the army, revitalized the Persian economy, and expanded the territory belonging to the empire. Eskandar Beg, a member of the Safavid bureaucracy, wrote a chronicle of the Safavid rulers that focused on the life and achievements of Shah 'Abbas. The excerpts below describe 'Abbas's character and reforms. As you read the excerpts, consider the purpose of the military draft.

Discourse 6
On Shah 'Abbas's Authority and Despotic Behavior, Which are Divine Mysteries
From birth, the Shah has been inclined toward despotic behavior and has had a quick temper; he has never been slow to punish wrongdoers. . . . Reports of his sternness and severity have had a restraining influence on those who oppressed their subordinates, and have meant that his orders were carried out without delay. . . . His writ therefore became law, and no one dared to oppose his orders for an instant.

Discourse 7
On Shah 'Abbas's Policy-making and Administration
If scholars consider Shah 'Abbas to be the founder of the laws of the realm and an example in this regard to the princes of the world, they have justification for this opinion, for he has been responsible for some weighty legislation in the field of administration.

One of his principal pieces of legislation has been his reform of the army. . . . He enrolled in the armed forces large number of Georgian, Circassian, and other golams [nationalities]. . . . Several thousand men were drafted into regiments of musketeers. . . . Into the regiments of musketeers, too, were drafted all the riff-raff from every province—sturdy, serviceable men who were unemployed and preyed on the lower classes of society. By this means the lower classes were given relief from their lawless activities, and the recruits made amends for their past sins by performing useful service in the army. . . . Without question, they were an essential element.
Chapter 13, Reading 2, continued

in ‘Abbas’s conquests, and their employment had many advantages.

Shah ‘Abbas tightened up provincial administration. Any emir or noble who was awarded a provincial governorship, or who was charged with the security of the highways, received his office on the understanding that he discharge his duties in a proper manner. If any merchant or traveler or resident were robbed, it was the duty of the governor to recover his money for him or replace it out of his own funds. . . . As a result, property was secure, and people could travel without hindrance to and from Iran.

Another of Shah ‘Abbas’s policies has been to demand a truthful reply whenever he asked anyone for information. . . . The beneficial effects of this on government and the administration of justice need no elaboration [explanation].


1. How did Shah ‘Abbas rely on the Qur’an in governing?

2. How was the military draft designed to benefit Safavid society as well as the army?

3. How did Shah ‘Abbas ensure that travelers and merchants would be safe in Persia?
New Empires in Asia and Africa

A Day in the Life of a Mughal Emperor

Akbar, who ruled from 1556 to 1605, is considered the greatest of the Mughal, or Mogul, emperors. An inquisitive, thoughtful, and learned man, he introduced religious toler-
ance to India and tried to develop a legal system in which all people, regardless of caste or creed, were equal before the law. In the excerpt below, British writer Laurence Binyon draws a picture of a typical day at Akbar's court. As you read the excerpt, ask yourself how Binyon felt about Akbar.

Any day, then, our traveller might have seen Akbar holding a reception; for he holds audiences twice a day. The blaze of the Indian sun makes strong shadows form the verandah-pillars of the red sandstone palace, where Akbar receives one courtier or envoy after another. Peacocks sun themselves on the roof of the verandah; in the courtyard elephants are slowly led; a groom holds a cheetah in leash; an animated crowd of virile-looking men in dresses of fine silk and of various colours stand about. Akbar himself is dressed in a surcoat reaching to the knees (were he a stricter Muslim it would reach to the feet), and wears a closely-rolled turban hiding his hair; a rope of great pearls hangs from his neck. His manner has subtle changes. With the great he is great and does not unbend; to the humble he is kindly and sympathetic. It is noticeable how he makes more of the small presents of the poor (and he is very fond of presents) than of the costly gifts of the nobles, at which he will hardly glance. As a dispenser of justice he is famous; every one wronged (an observer has said) "believes the emperor is on his side."

Four times in twenty-four hours Akbar prays to God: at sunrise, at noon, at sunset, and midnight. But any one who tried to keep up with his daily activities would need to be of iron make. Three hours suffice for Akbar's sleep. He eats but one meal a day, and that at no fixed time. He eats but little meat, less and less as he grows older. "Why should we make ourselves a sepulchre for beasts?" is one of his sayings. Rice and sweetmeats are the chief of his diet, and fruit, of which he is extremely fond. His day is a long one, and he fills it full. Between state councils and conferences with ministers or generals he inspect his elephants—of which he has five thousand in his stables—his horses, and other animals. He knows them by name. He notes their condition; if any show signs of growing thin and poorly, the keeper responsible finds his salary docked (reduced). Presently he will repair [go] to an upper terrace where are the dove-cotes, built of blue and white brick, and with infinite pleasure he watches the evolutions of the tumbler-pigeons, deploying and returning, massing or separating, to the sound of a whistle. . . . At another time he will be watching . . . gladiatorial combats, or fights between elephants and lions. But though entering with such zest on his amusements, his mind is occupied also with other things: for messengers arrive continually from every part of the empire and rapid decisions have to be taken. Another time he is inspecting his school of painters, passing quickly among them and appraising their work. Or he will go down to the workshop, and turn carpenter or stonemason. He is especially fond of the foundry (metal-casting shop), and loves to found a cannon with his own hands.

When at evening lights are lit in the great hall, the emperor takes his seat among his courtiers and has books read to him; or music is played, and Akbar himself joins in or he laughs at jests and
his name was Su-kan-la; he took command of his people, and they fled away, taking their families; (and), after erecting a stockade in the neighboring mountains, from time to time he led his men in incursions to take revenge on his father's enemies. In the thirteenth year of the Yung-lo (period) the principal envoy . . . Cheng Ho and others, commanding a large fleet of treasure-ships, arrived there; they . . . captured Su-kan-la; (and) he went to the capital; and was publicly executed. The king's son was grateful for the imperial kindness, and constantly presented tribute of local products to the court.


1. How did Zheng He indicate Chinese support for the government of Man-la-chia?

2. How was the safety of the treasure-ships ensured in Man-la-chia?

3. How did Zheng He intervene in the affairs of Su-men-ta-la?
New Empires in Asia and Africa

Mansa Musa's Pilgrimage

Great kingdoms flourished in West Africa for hundreds of years. However, knowledge of these kingdoms did not reach a wide audience in the outside world until the 1300s, when Mansa Musa, the king of Mali, made his pilgrimage to Mecca. Soon, people throughout North Africa and southern Europe were aware of the generous, noble leader from the "land of the gold mines." In the excerpt below, a modern historian tells the story of Mansa Musa's journey to and from Mecca. As you read the excerpt, note the impact that the pilgrimage had on the economy of Cairo.

This was no invasion—impressions clarified, the air was clearing amid coughs and sneezes, but no violence was taking place, so fear was brushed aside as quickly as the handkerchief could remove dust from the eyes. It was learned that there was nothing to fear, no secret could be kept within the confines of the caravan for long. Word circulated through the market and wound round through the cool alleys... that this grand visitor was Mansa Musa! Such good behavior, such fine clothes... This must be the caravan of a rich man, perhaps a Moslem, oh joy! it was learned he was also a pious Moslem. They could not know that this man was to elevate the city of Timbuktu to the point where it would become a great center of Islamic culture. It was difficult for those, that observed him that day, to know what aspirations this man had among this finery; for in fact, they had very little actual knowledge or contact with the "country of the black people" which is what the Sudan means.

Mansa Musa had no political motives, oh! relief! word swept through the city. Where had he come from was the question of the day. This immense caravan had made its way from Niani on the upper Niger to Walata, to Tuit, and then to Cairo. Such a lengthy journey crossed the unrelieved dunes of the Sahara... The very name Sahara, legendary as a lure to men of all races, is an Arabic word symbolizing wilderness or emptiness, the word having the hot sound of a man gasping for breath. What these travellers endured, the terrible monotony!... With the end of the day's heat, as surely came the sudden cold of the desert night. The nights in the desert have a virtue of their own. Brilliant night skies seem to remove the haze of fine dust that half obscures the merciless daytime sun. This caravan, like many others, must have camped gratefully near the spiky desert date... huddling near the lines of doum...
Chapter 13, Reading 5, continued

... These oases of rest are almost sacred to the traveller. These patches of green growth in the desert are designed by the whim of nature. When the rare, but awesome rain storm falls, water collects in hollows and water-courses and soaks into beds of silt and sand. It is here that the perennial plants and trees can live and man can take his respite — Mansa Musa felt such a journey worth it in the performance of his religious duties...

Mansa Musa’s veritable army of people, some for protection, others taken along for political reasons, also included doctors, chiefs, servants and family... The price of everything had gone up since the visit of that splendid and pious emperor... Mansa Musa’s charitable nature caused him to distribute gifts of gold in the holy cities, sending the price of this precious metal plunging...

Traveling with Mansa Musa was a rich merchant from Cairo. This is how he came to have this guest. It was inevitable that Mansa Musa should run out of gold. His generosity, alas! had overflowed into lavishness, and a steady depletion of funds followed. In Cairo he was forced to borrow money from a merchant. This man was not only skeptical but curious as to Mansa Musa’s destination; and being only familiar by rumor with the interior of West Africa, he went with him. If the truth were to be known, payment of the old debt was probably uppermost in his mind. This merchant’s curiosity was probably more alive than the man himself, and the journey under the fierce and compelling sun was probably too much for him, and he died at Timbuktu. This was by no means the close of the transaction. The Emperor upon his arrival sent a special courier across the desert to the man’s children in Alexandria. With the money, he sent a greeting.


1. What did the people of Cairo first think Mansa Musa’s great caravan was?

2. How did Mansa Musa’s pilgrimage affect the economy of Cairo?

3. What evidence in the excerpt suggests that Mansa Musa was honest?
Renaissance and Reformation

The Black Death in Paris

In the late 1340s, an epidemic of bubonic plague, or the Black Death, broke out in Europe. In the next few years, the disease had a devastating effect on Europe, claiming the lives of at least one third of the continent's population. In the excerpt below, Jean de Venette, a friar from Paris, discusses the arrival and impact of the plague in France. As you read the excerpt, note the causes of the disease that Jean de Venette mentions.

In A.D. 1348, the people of France and almost the whole world were struck by a blow... For in addition to the famine... and to the wars... pestilence [disease] and its attendant tribulations [hardships] appeared again in various parts of the world. In the month of August, 1348, after Vespers when the sun was beginning to set, a big and very bright star appeared above Paris, toward the west. It did not seem, as stars usually do, to be very high above our hemisphere but rather very near. As the sun set and night came on, this star did not seem to me or to many friars who were watching it to move from one place. At length, when night had come, this big star, to the amazement of all of us who were watching, broke into many different rays and, as it shed these rays over Paris toward the east, totally disappeared and was completely annihilated [destroyed]. Whether it was a comet or not, ... I leave to the decision of astronomers. It is, however, possible that it was a presage [omen] of the amazing pestilence to come, which, in fact, followed very shortly in Paris and throughout France and elsewhere.... All this year and next, the mortality of men and women, of the young even more than of the old, in Paris and in the kingdom of France, and also, it is said, in other parts of the world, was so great that it was almost impossible to bury the dead. People lay ill more than two or three days and died suddenly, as it were in full health. He who was well one day was dead the next and being carried to his grave. Swellings appeared suddenly in the armpit or in the groin—in many cases both—and they were infallible signs of death. This sickness or pestilence was called an epidemic by the doctors. Nothing like the great numbers who died in the years 1348 and 1349 has been heard of or seen or read of in times past. This plague and disease came from... association and contagion [spread of disease], for if a well man visited the sick he only rarely evaded [avoided] the risk of death. Therefore in many towns timid priests withdrew, leaving the exercise of their ministry to such of the religious as were more daring. In many places not two out of twenty remained alive. So high was the mortality at the Hôtel-Dieu in Paris that for a long time, more than five hundred dead were carried daily with great devotion in carts to the cemetery of the Holy Innocents in Paris for burial. A very great number of the saintly sisters of the Hôtel-Dieu who, not fearing to die, nursed the sick in all sweetness and humility....

The plague, it is said, began among the unbelievers, came to Italy, and then crossing the Alps reached Avignon, where it attacked several cardinals and took from them their whole household. Then it spread, unforeseen, to France, through Gascony and Spain, little by little, from town to town, from village to village, from house to house, and finally from person to person. It even crossed over to Germany, though it was not so bad there as with us....

Some said that this pestilence was caused by infection of the air and waters, since there was at this time no famine nor lack of food supplies, but
on the contrary great abundance. As a result of this theory of infected water and air as the source of the plague the Jews were suddenly and violently charged with infecting wells and water and corrupting the air. In Germany and other parts of the world where Jews lived, they were massacred and slaughtered by Christians, and many thousands were burned everywhere, indiscriminately [carelessly]. ... It is said that many bad Christians were found who in a like manner put poison into wells. But in truth, such poisonings, granted that they actually were perpetrated [undertaken], could not have caused so great a plague nor have infected so many people. There were other causes; for example, the will of God and the [body's] corrupt humors [fluids] and evil inherent in [natural to] air and earth. ... The plague lasted in France for the greater part of the years 1348 and 1349 and then ceased. Many country villages and many houses in good towns remained empty and deserted. Many houses, including some splendid dwellings, very soon fell into ruins. ...


1. What reason did Jean de Venette have for believing that the strange star was an omen?

2. What population was believed by some to have caused the bubonic plague?

3. The bubonic plague led to an increase in religious zeal. Why, in your opinion, was this?
Chapter XVII

Whether it is better to be loved than feared

A controversy has arisen about this: whether it is better to be loved than feared, or vice versa. My view is that it is desirable to be both loved and feared; but it is difficult to achieve both and, if one of them has to be lacking, it is much safer to be feared than loved.

For this may be said of men generally: they are ungrateful, fickle, feigners [liars] and dissemblers [deceivers], avoiders of danger, eager for gain. While you benefit them they are all devoted to you: they would shed their blood for you; they offer their possessions, their lives, and their sons... when the need to do so is far off. But when you are hard pressed, they turn away. A ruler who has relied completely on their promises, and has neglected to prepare other defences, will be ruined, because friendships that are acquired with money, and not through greatness and nobility of character, are paid for but not secured, and prove unreliable just when they are needed.

Men are less hesitant about offending or harming a ruler who makes himself less loved than one who inspires fear. For love is sustained by a bond of gratitude which, because men are excessively self-interested, is broken whenever they see a chance to benefit themselves. But fear is sustained by a dread of punishment that is always effective. Nevertheless, a ruler must make himself feared in such a way that, even if he does not become loved, he does not become hated. For it is perfectly possible to be feared without incurring [earning] hatred. And this can always be achieved if he refrains from laying hands on the property of his citizens and subjects, and on their womenfolk. If it is necessary to execute anyone, this should be done only if there is a proper justification and obvious reason. But, above all, he must not touch the property of others, because men forget sooner the killing of a father than the loss of their patrimony [inherited property].

Chapter XVIII

How rulers should keep their promises

Everyone knows how praiseworthy it is for a ruler to keep his promises, and live uprightly and not by trickery. Nevertheless, experience shows that in our times the rulers who have done great things are those who have set little store by keeping their word, being skillful rather in cunningly confusing men...

You should know, then, that there are two ways of contending [approach]: one by using laws, the other, force. The first is appropriate for men, the second for animals; but because the former is often ineffective, one must have recourse [resort] to the latter. Therefore, a ruler must know well how to imitate beasts as well as employing properly human means...
Chapter 14, Reading 2, continued

... He should imitate both the fox and the lion, for the lion is liable to be trapped, whereas the fox cannot ward off wolves. One needs, then, to be a fox to recognise traps, and a lion to frighten away wolves. Those who rely merely upon a lion's strength do not understand matters.

Therefore, a prudent ruler cannot keep his word, nor should he, when such fidelity would damage him, and when the reasons that made him promise are no longer relevant. This advice would not be sound if all men were upright; but because they are treacherous and would not keep their promises to you, you should not consider yourself bound to keep your promises to them...

A ruler, then, should be very careful about everything he says... to those who see and hear him, he should seem to be exceptionally merciful, trustworthy, upright, humane and devout...

Everyone can see what you appear to be, whereas few have direct experience of what you really are; and those few will not dare to challenge the popular view, sustained as it is by the majesty of the ruler's position.


1. According to Machiavelli, why is it safer for a ruler to be feared than loved?

2. What advice does Machiavelli give about why a prudent ruler should not keep promises?

3. Do you think that today's world leaders should follow the rules Machiavelli set down in The Prince? Why or why not?
Renaissance and Reformation

**On the Education of Women**

Christine de Pizan, a French writer of Italian descent, wrote The Book of the City of Ladies in the 1400s. The book describes a visionary conversation Christine held with three women named Reason, Justice, and Rectitude, meaning “right-thinking.” Christine and her companions discuss attitudes of the day toward women and how these attitudes might be changed. This format allowed Christine to present her ideas through the characters of Reason, Justice, and Rectitude. In the following passage, Rectitude explains the importance of educating women as well as men. As you read the selection, think about why Christine believed education was important.

"Against Those Men Who Claim It Is Not Good for Women to Be Educated" (II.36)

Following these remarks, I, Christine, spoke, "My lady, I realize that women have accomplished many good things and that even if evil women have done evil, it seems to me, nevertheless, that the benefits accrued [gained] and still accruing [increasing] because of good women—particularly the wise and literary ones and those educated in the natural sciences whom I mentioned above—outweigh the evil. Therefore, I am amazed by the opinion of some men who claim that they do not want their daughters, wives, or kinswomen to be educated because their mores [morals] would be ruined as a result."

She responded, "Here you can clearly see that not all opinions of men are based on reason and that these men are wrong. For it must not be presumed that mores necessarily grow worse from knowing the moral sciences, which teach the virtues, indeed there is not the slightest doubt that moral education amends and ennobles [uplifts] them. How could anyone think or believe that whoever follows good teaching or doctrine is the worse for it? Such an opinion cannot be expressed or maintained. I do not mean that it would be good for a man or a woman to study the art of divination [fortune-telling] or those fields of learning which are forbidden—for the holy Church did not remove them from common use without good reason—but it should not be believed that women are the worse for knowing what is good.

"Quintus Hortensius, a great rhetorician [writer] and consummately [extremely] skilled orator [public speaker] in Rome, did not share this opinion. He had a daughter, named Hortensia, whom he greatly loved for... her wit. He had her learn letters and study the science of rhetoric, which she mastered so thoroughly that she resembled her father Hortensius not only in wit and lively memory but also in her excellent delivery and order of speech—in fact, he surpassed her in nothing."

"Similarly, to speak of more recent times,... Giovanni Andrea, a solemn law professor in Bologna not quite sixty years ago, was not of the opinion that it was bad for women to be educated. He had a fair and good daughter, named Novella, who was educated in the law to such an advanced degree that when he was occupied by some task and not at leisure to present his lectures to his students, he would send Novella, his daughter, in his place to lecture to the students from his chair."

"Thus, not all men... share the opinion that it is bad for women to be educated. But it is very true that many foolish men have claimed this because it displeased them that women knew more than they did. Your father, who was a great scientist and..."
philosopher, did not believe that women were worth less by knowing science; rather, as you know, he took great pleasure from seeing your inclination to learning. The feminine opinion of your mother, however, who wished to keep you busy with spinning and silly girlishness, following the common custom of women, was the major obstacle to your being more involved in the sciences. But just as the proverb . . . says, 'No one can take away what Nature has given,' your mother could not hinder in you the feeling for the sciences which you, through natural inclination, had gathered together in little droplets. I am sure that, on account of these things, you do not think you are worth less but rather that you consider it a great treasure for yourself; and you doubtless have reason to.”


1. According to the passage, how does moral education affect women?

2. How did Christine’s parents view her education?

3. How have views about the education of women changed since Christine de Pizan’s time?
Chapter 14

Renaissance and Reformation

Luther's Refusal at the Diet of Worms

After he had been excommunicated by Pope Leo X, Martin Luther was summoned by the Holy Roman Emperor, Charles V, to appear before the Imperial Diet at Worms in 1521. There he was given an opportunity to renounce, or give up, his ideas. However, in a dramatic encounter with imperial rulers and church theologians, Luther refused to deny his ideas. The excerpt below from Documents of the Christian Church, edited by Henry Bettenson, contains part of this exchange between Luther and his opponents. As you read the excerpt, consider why Luther responded as he did.

Do you wish to defend the books which are recognized as your work? Or to retract anything contained in them? ...

... [Luther replied:] ... Your Imperial Majesty and Your Lordships: I ask you to observe that my books are not all of the same kind.

There are some in which I have dealt with piety [holiness] in faith and morals with such simplicity and so agreeably with the Gospels that my adversaries [opponents] themselves are compelled to admit them useful, harmless, and clearly worth reading by a Christian. Even the [excommunication] Bull, harsh and cruel though it is, makes some of my books harmless, although it condemns them also, by a judgement downright monstrous. If I should begin to recant here, what, I beseech [beg] you, should I be doing but condemning, alone among mortals, that truth which is admitted by friends and foes alike...

The second kind consists in those writings levelled against the papacy [pope] and the doctrine of the papists [his supporters], as against those who by their wicked doctrines and precedents [examples] have laid waste Christendom by doing harm to the souls and the bodies of men. No one can either deny or conceal this, for universal experience and worldwide grievances are witnesses to the fact that through the Pope's laws and through man-made teachings the consciences of the faithful have been most pitifully ensnared [trapped], troubled, and racked in torment, and also that their goods and possessions have been devoured (especially amongst this famous German nation) by unbelievable tyranny, and are to this day being devoured without end in shameful fashion. ... If then I recant these, the only effect will be to add strength to such tyranny, to open not the windows but the main doors to such blasphemy, which will thereupon stalk farther and more widely than it has hitherto dared. ...

The third kind consists of those books which I have written against private individuals, so-called; against those, that is, who have exerted themselves in defense of the Roman tyranny and to the overthow of that piety which I have taught. ... It is not in my power to recant them, because that recantation would give that tyranny and blasphemy an occasion to lord it over those whom I defend and to rage against God's people more violently than ever.

However, since I am a man and not God, I cannot provide my writings with any other defence than that which my Lord Jesus Christ provided for his teaching. When he had been interrogated concerning his teaching ... and had received a buffet from a servant, he said: "If I have spoken evil, bear witness of the evil." If the Lord himself, who knew that he could not err [go wrong], did not refuse to listen to witness against his teaching, even from a worthless slave, how much more ought I, scum that I am, capable of naught [nothing] but error, to seek
and to wait for any who may wish to bear witness against my teaching.

And so, through the mercy of God, I ask Your Imperial Majesty, and Your Illustrious Lordships, or anyone of any degree to bear witness, to overthrow my errors, to defeat them by the writings of the Prophets or by the Gospels; for I shall be most ready, if I be better instructed, to recant any error, and I shall be the first in casting my writings into the fire. . . .

Thereupon the Orator of the Empire, in a tone of upbraiding [scolding], said that his answer was not to the point. . . . He was being asked for a plain reply . . . to this question: Was he prepared to recant, or no?

Luther then replied: Your Imperial Majesty and Your Lordships demand a simple answer. Here it is,

plain and unvarnished. Unless I am convicted of error by the testimony of Scripture or (since I put no trust in the unsupported authority of pope or of councils, since it is plain that they have often erred and often contradicted themselves) by manifest [clear] reasoning I stand convicted by the Scriptures to which I have appealed, and my conscience is taken captive by God's word, I cannot and will not recant anything, for to act against our conscience is neither safe for us, nor open to us.

On this I take my stand. I can do no other. God help me. Amen.


1. What three kinds of books did Luther admit to writing?

2. Under which conditions did Luther say he would recant?

3. In your opinion, why did Luther avoid recanting his statements?
**Chapter 15**

**Reading 1**

**Section 1**

**A New Worldview in Europe**

Charles I's Speech on the Scaffold

During his trial and judgment, Charles I of England was given no real opportunity to answer the charges brought against him. His first chance to comment publicly came on the day of his execution—January 30, 1649. The excerpt below is taken from his speech on the scaffold, a platform that was raised to allow crowds a view of the person being executed. The speech was published just a few hours after the execution. As you read the excerpt, note the advice Charles gave to those who had condemned him.

I shall be very little heard of anybody here, I shall therefore speak a word unto you here. Indeed I could hold my peace very well, if I did not think that holding my peace would make some men think I did submit to the guilt as well as to the punishment. But I think it is my duty to God first, and to my country, for to clear myself both as an honest man, a good King, and a good Christian.

I shall begin first with my innocence. In truth, I think it not very needful for me to insist long upon this, for all the world knows that I never did begin a war with the two Houses of Parliament. And I call God to witness—to whom I must shortly make an account—that I never did intend for to encroach upon [violate] their privileges. They began upon me. . . . So that as [to] the guilt of these enormous crimes that are laid against me, I hope in God that God will clear me of it. . . . Yet for all this, God forbid that I should be so ill a Christian as not to say that God's judgments are just upon me. Many times He does pay justice by an unjust sentence; that is ordinary. . . .

Now for to show you that I am a good Christian. I hope that there is a good man that will bear me witness that I have forgiven all the world and even those in particular that have been the chief causes of my death. Who are they, God knows; I do not desire to know. I pray God forgive them. But this is not all—my charity must go further. I wish that they may repent, for indeed they have committed a great sin in that particular. . . .

Now, sirs, I must show you both how you are out of the way. . . . Certainly all the way you ever have had yet—as I could find out by anything—is in the way of conquest. Certainly this is an ill way. For conquest, sirs, in my opinion is never just. . . . Believe it, you will never do right, nor God will never prosper you, until you give God His due, the King his due—that is, my successors—and the people their due. . . . You must give God His due by regulating rightly His Church (according to His Scripture) which is now out of order. . . . A national synod [council] freely called, freely debating among themselves, must settle this, when that every opinion is freely and clearly heard. For the King, . . . the laws of the land will clearly instruct you for that. Therefore, because it concerns my own particular, I only give you a touch of it. For the people—and truly I desire their liberty and freedom as much as anybody whomsoever—but I must tell you that their liberty and their freedom consists in having of government those laws by which their life and their goods may be most their own. It is not for having share in government, sirs; that is nothing pertaining [relating] to them. A subject and a sovereign are clean different things. . . . Sirs, it was for this that now I am come here. If I would have given way to an arbitrary way for to have all laws changed according to the power of the sword, I needed not to have come here. And therefore I tell you—and I pray God it be not laid to your charge—that I am the martyr of the people. . . .
... I have delivered my conscience. I pray God that you do take those courses that are best for the good of the kingdom and your own salutations.

1. Why did Charles choose not to “hold his peace”?

2. What, according to Charles, was the right course for his accusers to take?

3. What in Charles’s speech suggests that he had not changed his ideas about absolutism?
Chapter 15

A New Worldview in Europe

Witch Trials in Europe

During the 1500s and 1600s people across Europe were accused of witchcraft and devil-worship. One of these was Johannes Junius, Bürgermeister (mayor) of the city of Bamberg. Junius's trial began in late June 1628. While he was in prison he smuggled out a letter to his daughter. As you read the excerpt, consider the effects of witch hunts on the lives of people at all levels of society.

Many hundred thousand goodnights, dearly beloved daughter Veronica. Innocent have I come into prison, innocent have I been tortured, innocent must I die. For whoever comes into the witch prison must become a witch or be tortured until he invents something out of his head and—God pity him—thinks of something. I will tell you how it has gone with me. When I was the first time put to the torture, Dr. Braun, Dr. Kötzendorffer, and two strange doctors were there. Then Dr. Braun asks me, "Kinsman, how come you here?" I answer, "Through falsehood, through misfortune." "Hear you," he says, "you are a witch; will you confess it voluntarily? If not, we'll bring in witnesses and the executioner for you." I said "I am no witch, I have a pure conscience in the matter; if there are a thousand witnesses, I am not anxious, but I'll gladly hear the witnesses." Now the chancellor's son was set before me . . . and afterward Hoppfens Elsse . . . . I answered: "I have never renounced [denied] God, and will never do it—God graciously keep me from it. I'll rather bear whatever I must." And then came also—God in highest Heaven have mercy—the executioner, and put the thumb-screws on me, both hands bound together, so that the blood ran out at the nails and everywhere, so that for four weeks I could not use my hands, as you can see from the writing . . . . Thereafter they first stripped me, bound my hands behind me, and drew me up in the torture. Then I thought heaven and earth were at an end; eight times did they draw me up and let me fall again, so that I suffered terrible agony . . . .

And this happened on Friday, June 30, and with God's help I had to bear the torture . . . . When at last the executioner led me back into the prison, he said to me: "Sir, I beg you, for God's sake confess something, whether it be true or not. Invent something, for you cannot endure the torture which you will be put to; and, even if you bear it all, yet you will not escape . . . but one torture will follow after another until you say you are a witch. Not before that," he said, "will they let you go, as you may see by all their trials, for one is just like another . . . ."

And so I begged, since I was in wretched plight, to be given one day for thought and a priest. The priest was refused me, but the time for thought was given. Now, my dear child, see in what hazard I stood and still stand. I must say that I am a witch, though I am not,—must now renounce God, though I have never done it before . . . . And so I made my confession, as follows; but it was all a lie . . . .

Then I had to tell what people I had seen [at the witch-sabbath]. I said that I had not recognized them. "You old rascal, I must set the executioner at you. Say—was not the Chancellor there?" So I said yes . . . . I had to name several persons there . . . . And thus continuously they asked me . . . . though I could not and would not say more. So they gave me to the executioner . . . .

Then I had to tell what crimes I had committed . . . . So I said that I was to kill my children, but I had killed a horse instead. It did not help. I had also taken a sacred wafer, and had desecrated [spoiled] it. When I had said this, they left me in peace.
Chapter 15, Reading 2, continued

Now, dear child, here you have all my confession, for which I must die. And they are sheer lies and made-up things, so help me God. For all this I was forced to say through fear of the torture which was threatened... Nobody escapes, though he were an earl...

Dear child, keep this letter secret so that people do not find it, else I shall be tortured most piteously and the jailers will be beheaded. So strictly is it forbidden...

Good night, for your father Johannes Junius will never see you more. July 24, 1628.

Dear child, six have confessed against me at once: the Chancellor, his son, Neudecker, Zaner, Hoffmaisters Ursel, and Hopffens Elisse—all false, through compulsion [being forced], as they have all told me, and begged my forgiveness in God’s name before they were executed... They know nothing but good of me. They were forced to say it, just as I myself was...

From The Witch Persecutions, edited by George L. Burr.

1. To whom did Johannes Junius write this letter?

2. What did Junius confess he had done?

3. What effect did torture have on people accused of witchcraft?
A New Worldview in Europe

On the Motion of the Heart and Blood

William Harvey, the personal physician of James I and Charles I of England, published his revolutionary work On the Motion of the Heart and Blood in 1628. He had first described the circulation of the blood, however, to a group of students at the London College of Physicians some 12 years earlier. In the excerpt below, Harvey describes the circular flow of the blood and the importance of the heart to the functioning of the body. As you read the excerpt, consider how important Harvey’s breakthrough was to medical science.

When I surveyed my mass of evidence, whether derived from vivisections [dissections], and my various reflections on them, or from the ventricles [chambers] of the heart and the vessels that enter into and issue from them, the symmetry and size of these conduits [passages]—for nature doing nothing in vain would never have given them so large a relative size without a purpose—or from the arrangement and intimate structure of the valves in particular, and of the other parts of the heart in general, with many things besides, I frequently and seriously bethought me, and long revolved in my mind, what might be the quantity of blood which was transmitted, in how short a time its passage might be effected [take place], and the like; and not finding it possible that this could be supplied by the juices of the ingested aliment\(^1\) without the veins on the one hand becoming drained, and the arteries on the other getting ruptured [broken apart] through the excessive charge of blood, unless the blood should somehow find its way from the arteries into the veins, and so return to the right side of the heart; I began to think whether there might not be a motion, as it were, in a circle. Now this I afterwards found to be true; and I finally saw that the blood, forced by the action of the left ventricle into the arteries, was distributed to the body at large, and its several parts, in the same manner as it is sent though the lungs, impelled by the right ventricle into the pulmonary [to the lungs] artery, and that it then passed through the veins and along the vena cava,\(^2\) and so round to the left ventricle in the manner already indicated. Which motion we may be allowed to call circular. . . . The various parts are nourished, cherished, quickened by the warmer, more perfect, vaporous, spirituous, and, as I may say, alimentative [nutritive] blood; which, on the contrary, in contact with these parts becomes cooled, coagulated [thickened], and, so to speak, effete [without vigor]; whence it returns to its sovereign the heart, as if to its source, or to the inmost home of the body, there to recover its state of excellence or perfection. . . . The heart, consequently, is the beginning of life; the sun of the microcosm [miniature world], even as the sun in his turn might be designated the heart of the world; for it is the heart by whose virtue and pulse the blood is moved, perfected, made apt to nourish, and is preserved from corruption and coagulation.

\(^1\)food taken into the system
\(^2\)vein returning blood to the heart

From On the Motion of the Heart and Blood by William Harvey.
Chapter 15, Reading 3, continued

1. On what did Harvey base his ideas on the flow of the blood?

2. To what celestial body did Harvey compare the heart? Why?

3. In your opinion, how important was Harvey's discovery to medical science? Explain your answer.
In 1271 Marco Polo accompanied his father, Niccolò Polo, and his uncle, Maffeo Polo, on a trip from Venice to China. Marco Polo spent 20 years traveling around China in the service of Kublai Khan. Polo returned to Venice in 1295 and was captured by the Genoese in 1298. While in prison he met a writer known as Rustichiano or Rustichello, who wrote down Polo's descriptions of his travels. As you read the excerpt, think about why Europeans were fascinated by stories like Polo's.

You may take it for a fact that more precious and costly wares are imported into Khan-balik than into any other city in the world. Let me give you particulars. All the treasures that come from India—precious stones, pearls, and other rarities—are brought here. So too are the choicest and costliest products of Cathay itself and every other province. This is on account of the Great Khan himself, who lives here, and of the lords and ladies and the enormous multitude of hotel-keepers and other residents and of visitors who attend the courts held here by the Khan. That is why the volume and value of the imports and of the internal trade exceed those of any other city in the world. It is a fact that every day more than 1,000 cart-loads of silk enter the city; for much cloth of gold and silk is woven here...

When the Great Khan is holding court, the seating at banquets is arranged as follows. He himself sits at a much higher table than the rest at the northern end of the hall, so that he faces south... On the right, at a somewhat lower level, sit his sons in order of age... and his grandsons and his kinsmen of the imperial lineage. They are so placed that their heads are on a level with the Great Khan's feet. Next to them are seated the other noblemen at other tables lower down again. And the ladies are seated on the same plan... And they all know their appointed place in the lord's plan... Outside the hall the guests at the banquet number more than 40,000. For they include many visitors with costly gifts, men who come from strange countries bringing strange things, and some who have held high office and aspire to further advancement...

In the midst of the hall where the Great Khan has his table is a very fine piece of furniture of great size and splendour in the form of a square chest, each side being three paces [steps] in length, elaborately carved with figures of animals finely wrought in gold. The inside is hollow and contains a huge golden vessel in the form of a pitcher... which is filled with wine. In each corner of the chest is a vessel with the capacity of a firkin [small wooden barrel], one filled with mares' milk, one with camels' milk, and the others with other beverages. On the chest stand all the Khan's vessels in which drink is served to him...

You must know that all the Tartars celebrate their birthdays as festivals. The Great Khan was born on the twenty-eighth day of the lunar cycle in the month of September. And on this day he holds the greatest feast of the year, excepting only the new year festival of which I will tell you later. On his birthday he dons a magnificent robe of beaten gold. And fully 12,000 barons and knights robe themselves with him in a similar robe and style—not so costly as his, but still of the same colour and style, in cloth of silk and gold, and all with gold belts. These robes are given to them by the Great Khan... And you must know that the Great Khan gives rich robes to these 12,000-
barons and knights thirteen times a year, so that they are all dressed in robes like his own and of great value. You can see for yourselves that this is no light matter, and that there is no other prince in the world besides himself who could bear such an expense. . . .

The new year begins with them in February. . . . On this day all the rulers, and all the provinces and regions and realms where men hold land or lordship under his sway, bring him costly gifts of gold and silver and pearls and precious stones and abundance of fine white cloth. . . .

I can also assure you for a fact that on this day the Great Khan receives gifts of more than 100,000 white horses, of great beauty and price. And on this day also there is a procession of his elephants, fully 5,000 in number, all draped in fine cloths embroidered with beasts and birds. . . . They all defile [march in line] in front of the Great Khan and it is the most splendid sight that ever was seen.

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1. What examples does Marco Polo use to explain the economic power of the great khan?

2. What role did etiquette and protocol play at the great khan’s banquets?

3. Why might descriptions of travel to distant lands have fascinated Europeans of Polo’s time?
Chapter 16

READING 1

SECTION 1

The World in the Age of European Expansion

A Chinese View of Europe

Tensions between Christian missionaries and the ruling class in China increased during the reign of Emperor Kangxi. In 1705 Charles Thomas Maillard de Tournon, an Italian clergyman, was sent to China as the emissary of Pope Clement XI. The selection below describes Kangxi's reaction to de Tournon. As you read the excerpt, consider what personal characteristics Kangxi valued.

De Tournon was ill when he reached the court in 1705, so I treated him generously, allowing him to be carried to the very door of the audience hall, letting him bend the knees and incline the body forward instead of performing the full prostration. . . . When his paralysis grew worse I sent him to the T'ang-shan hot springs. In audience I gave him tea and meat, fruits, and offered my golden wine cup to him with my own hands, telling him I favored him so because he had been sent by the Pope and was one who cultivated the Tao.

But he was a biased and unreliable person, who muddled right with wrong. In a summary of his first memorial he mentioned three goals of his mission: the Pope's desire to see to his flock, to express his esteem for the Emperor, and to thank the Emperor for protecting those who taught the faith in China. . . . I told my servant Henkama to tell the legate [representative] that it seemed a small reason to undertake the perils of a journey round the world; so de Tournon added that the Pope also wanted a prudent and learned person to reside in Peking, act as "superior" of all the missionaries, and keep in touch with Rome. These requests, too, I found trivial, and noted that the legate's business would be over in no time if that was all he wanted. . . .

De Tournon said that he had come to repay debts of gratitude, and also to institute reciprocal [return] contacts between the Emperor and the Pope—such contacts were valued, he said, by the rulers in the West.

"To handle such matters," I said, "choose whom you like."

And the legate replied: "The responsible party . . . must be one who is in the confidence of the Pope, and deeply versed in [well informed about] the ways of the courts of Western rulers, and especially in the ways of the Roman Curia [papal court]."

I raised my brows and told him, "China has no matters of common concern with the West. For the sake of religion I put up with you—while you in turn should have no concerns beyond your minds and your doctrine. Although your group came here from different countries, you all have the same religion, and for that reason any one of the Westerners here is capable of writing and receiving papal correspondence of the kind you've been talking about. I don't know what you mean about a man in the Pope's confidence. . . . Who among you would dare to deceive the Pope? Your religion forbids you to lie; he who lies offends God."

The legate answered: "The missionaries dwelling here are honest men, but they lack inside knowledge of the Papal Court. Many envoys from other countries converge [meet] in Rome—and they are experienced in negotiation, and so are to be preferred to those who are here."

So I told him, " . . . You have seen here Westerners who have stayed forty years with us, and if they are still somewhat lacking in knowledge of imperial affairs, how could someone just transplanted from the West do better? I would not
be able to get along with him as I do with these. We would need an interpreter, which means distrust and awkwardness."

1. Why has de Tournon gone to China?

2. How does Kangxi treat de Tournon?

3. Based on the conversation described in this excerpt, who does Kangxi respect more: de Tournon or the missionaries already present in China? Explain your answer.

4. Based on Kangxi's behavior and his reaction to de Tournon, what characteristics does he value?
After a two-month voyage across the Atlantic, Christopher Columbus made landfall in the West Indies on October 12, 1492. He spent the next three months exploring a number of islands in the Caribbean Sea. In February 1493, just before he began his homeward voyage, he sent a letter to the secretary of the Spanish treasury detailing his impressions of the land and people. As you read this excerpt of the letter, note Columbus's observations of the "Indians," as he called them, of the "New World."

Sir,—Believing that you will take pleasure in hearing of the great success which our Lord has granted me in my voyage, I write you this letter, whereby you will learn how in thirty-seven days' time I reached the Indies with the fleet which the most illustrious King and Queen, our sovereigns, gave to me, where I found very many islands thickly peopled, of all which I took possession without resistance for their Highnesses by proclamation made and with the royal standard unfurled. . . . When I reached Juana [Cuba], I followed its coast to the westward, and found it so large that I thought it must be the mainland,—the province of Cathay [China]; and, as I found neither towns nor villages on the sea-coast, but only a few hamlets, with the inhabitants of which I could not hold a conversation because they all immediately fled, I kept on the same route, thinking that I could not fail to light upon [encounter] some large cities and towns. At length . . . I . . . returned to a certain harbour which I had remarked, and from which I sent two men ashore to ascertain [determine] whether there was any king or large cities in that part. They journeyed for three days and found countless small hamlets with numberless inhabitants, but with nothing like order; they therefore returned. In the meantime I had learned from some other Indians whom I had seized, that this land was certainly an island. . . . The lands are high and there are many very lofty mountains. . . . [The islands] are all most beautiful, of a thousand different shapes, accessible, and covered with trees of a thousand kinds of such great height that they seemed to reach the skies. . . . The nightingale was singing as well as other birds of a thousand different kinds; and that, in November, the month in which I myself was roaming amongst them. There are palm-trees of six or eight kinds, wonderful in their beautiful variety; but this is the case with all the other trees and fruits and grasses; trees, plants, or fruits filled us with admiration. It contains extraordinary pine groves, and very extensive plains. There is also honey, a great variety of birds, and many different kinds of fruits. . . . They have neither iron, nor steel, nor arms, nor are they competent to use them, not that they are not well-formed and of handsome stature, but because they are timid to a surprising degree.

On my reaching the Indies, I took by force, in the first island that I discovered, some of these natives that they might learn our language and give me information in regard to what existed in these parts; and it so happened that they soon understood us and we them, either by words or signs, and they have been very serviceable to us. They are still with me, and, from repeated conversations that I have had with them, I find that they still believe that I come from heaven. And they were the first to say this wherever I went, and the others ran from house to house and to the neighbouring villages, crying with a loud voice: "Come, come, and see the people from heaven!" And thus they all, men as well as women, after their minds were at rest about us, came, both large and small, and brought us
something to eat and drink, which they gave us with extraordinary kindness.

They assure me that there is another island larger than [Hispaniola] in which the inhabitants have no hair. It is extremely rich in gold; and I bring with me Indians taken from these different islands, who will testify to all these things. Finally, and speaking only of what has taken place in this voyage... their Highnesses may see that I shall give them all the gold they require, if they will give me but a little assistance: spices also, and cotton, as much as their Highnesses shall command to be shipped; and mastic, hitherto found only in Greece...; slaves, as many of these idolators as their Highnesses shall command to be shipped. I think also I have found rhubarb and cinnamon, and I shall find a thousand other valuable things.


1. Where did Columbus think he had landed when he reached Cuba?

2. What was Columbus's impression of the lands he had found?

3. How do you think Columbus felt about the "Indians" he met? Explain your answer.
The World in the Age of European Expansion

France and the New World

French explorer Samuel de Champlain made several voyages to the area known as New France. The narrative of his explorations provides insight into French attitudes toward the land they found and the Native Americans they encountered. The following excerpt describes one of Champlain's voyages. As you read the excerpt, consider how the exchange of representatives might have aided relations between the French and the Algonquins.

I had a young lad, who had already spent two winters at Quebec, and who was desirous of going with the Algonquins to learn their language. Pont Gravé and I concluded that, if he entertained this desire, it would be better to send him... that he might ascertain [determine] the nature of their country, see the great lake, observe the rivers and tribes there, and also explore the mines and objects of special interest in the localities [areas] occupied by these tribes, in order that he might inform us, upon his return, of the facts of the case. We asked him if it was his desire to go, for I did not wish to force him. But he answered the question at once by consenting to the journey with great pleasure.

Going to Captain Yroquet, who was strongly attached to me, I asked him if he would like to take this young boy to his country to spend the winter with him, and bring him back in the spring. He promised to do so, and treat him as his own son, saying that he was greatly pleased with the idea. He communicated the plan to all the Algonquins, who were not greatly pleased with it, from fear that some accident might happen to the boy, which would cause us to make war upon them. This hesitation cooled the desire of Yroquet, who came and told me that all his companions failed to find the plan a good one... I accordingly went on shore... and we sat down for a conference, together with many other savages of age and distinction in their troops... I said that it was not acting like a brother or friend to refuse me what he had promised, and what could result in nothing but good to them; taking the boy would be a means of increasing still more our friendship with them and forming one with their neighbors... and that if they would not take the boy, as Captain Yroquet had promised, I would never have any friendship with them, for they were not children to break their promises in this manner. They then told me that they were satisfied with the arrangement, only they feared that, from change of diet to something worse than he had been accustomed to, some harm might happen to the boy, which would provoke my displeasure. This they said was the only cause of their refusal.

I replied that the boy would be able to adapt himself without difficulty to their manner of living and usual food, and that, if through sickness or the fortunes of war any harm should befall him, this would not interrupt my friendly feelings toward them, and that we were all exposed to accidents, which we must submit to with patience. But I said that if they treated him badly, and if any misfortune happened to him through their fault, I should in truth be displeased... .

They said to me: "Since, then, this is your desire, we will take him, and treat him like ourselves. But you shall also take a young man in
Chapter 16, Reading 3, continued

his place, to go to France. We shall be greatly pleased to hear him report the fine things he shall have seen." I accepted with pleasure the proposition, and took the young man. He belonged to the tribe of the Ochateguins, and was also glad to go with me. This presented an additional motive for treating my boy still better than they might otherwise have done. I fitted him out with what he needed, and we made a mutual promise to meet at the end of June.

From Voyages of Samuel de Champlain, 1604-1618, edited by W. L. Grant.

1. Why did Champlain want to send someone to live with the Algonquins?

2. What reasons did the Algonquins give for objecting to Champlain's suggestion?

3. Why did Champlain agree to take an Ochateguin to France?

4. How might this exchange have helped relations between France and the Algonquins?
The World in the Age of European Expansion

The Atlantic Slave Trade

Olaudah Equiano, the son of a tribal elder in Benin, was enslaved by other Africans at the age of 11. Eventually he was sold to a European slave trader and shipped to Barbados. Equiano was sold several times, until he was permitted to purchase his freedom in 1766. His autobiography was published by London abolitionists in 1789. The selection printed below describes conditions on board the ship that carried him to Barbados. As you read the excerpt, note the conditions on board ship.

At last, when the ship we were in, had got in all her cargo, they made ready with many fearful noises, and we were all put under deck, so that we could not see how they managed the vessel. But this disappointment was the least of my sorrow. The stench of the hold while we were on the coast was so intolerably loathsome [disgusting], that it was dangerous to remain there for any time, and some of us had been permitted to stay on the deck for the fresh air; but now that the whole ship's cargo were confined together, it became absolutely pestilential [disease-ridden]. The closeness of the place, and the heat of the climate, added to the number in the ship, which was so crowded that each had scarcely room to turn himself, almost suffocated us. This produced copious [excessive] perspirations, so that the air soon became unfit for respiration [breathing], from a variety of loathsome smells, and brought on a sickness among the slaves, of which many died—thus falling victims to the improvident [foolish] avarice [greed], as I may call it, of their purchasers. This wretched situation was again aggravated by the galling [irritation] of the chains, now become insupportable [unbearable], and the filth of the necessary [waste disposal] tubs, into which the children often fell, and were almost suffocated. The shrieks of the women, and the groans of the dying, rendered the whole a scene of horror almost inconceivable. Happily perhaps, for myself, I was soon reduced so low here that it was thought necessary to keep me almost always on deck; and from my extreme youth I was not put in fetters [chains]. In this situation I expected every hour to share the fate of my companions, some of whom were almost daily brought upon deck at the point of death, which I began to hope would soon put an end to my miseries. Often did I think many of the inhabitants of the deep much more happy than myself. I envied them the freedom they enjoyed, and as often wished I could change my condition for theirs. Every circumstance I met with, served only to render my state more painful, and heightened my apprehensions [fears], and my opinion of the cruelty of the whites.

One day they had taken a number of fishes; and when they had killed and satisfied themselves with as many as they thought fit, to our astonishment who were on deck, rather than give any of them to us to eat, as we expected, they tossed the remaining fish into the sea again, although we begged and prayed for some as well as we could, but in vain; and some of my countrymen, being pressed by hunger, took an opportunity, when they thought no one saw them, of trying to get a little privately; but they were discovered, and the attempt procured them some very severe floggings [beatings]. One day . . . two of my wearied countrymen who were chained together, (I was near them at the time,) preferring death to such a life of misery, somehow made through the nettings and jumped into the sea; immediately, another quite dejected [depressed] fellow, who, on account of his illness, was suffered.
Chapter 16, Reading 4, continued

[allowed] to be out of irons, also followed their example; and I believe many more would very soon have done the same, if they had not been prevented by the ship's crew, who were instantly alarmed. Those of us that were the most active, were in a moment put down under the deck, and there was such a noise and confusion amongst the people of the ship as I never heard before, to stop her, and get the boat out to go after the slaves. However, two of the wretches were drowned, but they got the other, and afterwards flogged him unmercifully, for thus attempting to prefer death to slavery. In this manner we continued to undergo more hardships than I can now relate, hardships which are inseparable from this accursed trade. Many a time we were near suffocation from the want of fresh air, which we were often without for whole days together. This, and the stench of the necessary tubs, carried off many.

From The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African, Written by Himself by Olaudah Equiano.

1. What conditions did the captives experience on board ship?

2. Why were Equiano and other captives sent below decks?

3. Why were the enslaved Africans treated as Equiano described?
In 1754 George Washington, a lieutenant colonel in the Virginia militia, led 150 soldiers into the Appalachian Mountains to investigate French activity in the region. The passage that follows is from Washington's letter to Robert Dinwiddie, governor of Virginia. The letter described conflict between the Virginia militia and a group of French soldiers who claimed to be escorting a French ambassador to Williamsburg, the capital of Virginia. As you read the excerpt, consider the conditions under which Washington and his soldiers were fighting.

From our Camp at the Great Meadows [Pa.] 29th of May 1754

Honble [Honorable] Sir

... Now Sir, as I have answer'd your Honour's Letter I shall beg leave to acqft [acquaint] you with what has happen'd since I wrote by Mr Gist; I then acquainted [informed] you that I had detach'd a party of 75 Men to meet with 50 of the French who we had Intelligence [information] were upon their March towards us. ... Abt [About] 9 Oclock the same Night, I receivd an express from the Half King who was incamp'd with several of His People abt 6 Miles off[t], that he had seen the Tract [tracks] of two French Men xing [crossing] the Road and believe'd the whole body were lying not far off ... I set out with 40 Men before 10, and was from that time till near Sun rise before we reach'd the Indian's Camp, havg Marched in small path, & heavy Rain, and a Night as Dark as it is possible to conceiv'e—we were frequently tumbling over one another, and often so lost that 15 or 20 Minutes search would not find the path again.

When we came to the Half King I council'd [met] with him, and got his assent to go hand in hand and strike the French. accordingly, himself, Monacatooch, and a few other Indians set out with us, and when we came to the place where the Tracts were, the Half King sent Two Indians to follow their Tract and discover their lodgment [hiding place] which they did abt half a mile from the Road in a very obscure place surrounded with Rocks. I thereupon in conjunction [agreement] with the Half King and Monacatooch, form'd a disposition [plan] to attack them on all sides, which we accordingly did and after an Engagement of abt 15 Minutes we killed 10, wounded one and took 21 Prisoner's, amongst those that were killed was Monsieur De Junonville the Commander, Princip[al] Officers taken is Monsieur Druillong and Monsr Laforc, who your Honour has often heard me speak of as a bold Enterprising Man, and a person of gt [great] subtilty [subtlety] and cunning with these are two cadets—These Officers pretend they were coming on an Embassy, but the absurdity of this pretext is too glaring as your Honour will see by the Instructions and summons inclos'd: There Instructions were to reconnoitre [investigate] the Country, Roads, Creeks &ca [etc.] to Potomack; which they were abt to do, These Enterpris[ing Men] were purposely choose out [chosen] to get intelligence, which they were to send Back by some brisk dispatches with mention of the Day that they were to serve the Summon's; which could be through no other view; than to get sufficient Reinforcements to fall upon us immediately after. This with several other Reasons induc'd [caused] all the Officers to believe firmly that they were sent as spies rather than anything else, and has occasion'd my sending them as prisoners, tho they expected (or at least had some faint hope of being continued as ambassadors)...
pretence [falsehood], they never designd [planned] to have come to us but in a hostile manner, and if we were so foolish as to let them go again, he never would assist us in taking another of them. . . .

In this Engagement we had only one Man killd, and two or three wounded, among which was Lieutt [Lieutenant] Waggner slightly—a most miraculous escape, as Our Right Wing was much exposd to their Fire and receivd it all. . . .

Monsieur La-Force, and Monsieur Druillong beg to be recommend to your Honour's Notice, and I have promis'd they will meet with all the favour that's due to Imprison'd Officer's: I have shew'd [shown] all the respect I cou'd to them here, and have given some necessary cloathing by which I have disfurnish'd myself, for having brought no more than two or three Shirts from Wills Ck [Creek] . . . I was ill provided to furnish them I am Yr Honour's most Obt Hble Servt [obedient humble servant]

Go: Washington

1 local American Indian leader
2 for no other purpose


1. Who was allied with the Virginia militia in this encounter with the French? How did this ally encourage Washington's actions?

2. What did Washington believe was the French purpose in traveling through the Appalachians?

3. The encounter described in this letter sparked the French and Indian War. Based on the information presented by Washington, why might the French have considered this to be an act of war?
Chapter 17

REVOLUTIONS OF SOCIETY AND STATE

Voltaire's Vision of Universal Tolerance

As an Enlightenment philosophe, François-Marie Arouet took the pen name Voltaire. In addition to philosophy, Voltaire produced poetry, dramas, essays, and novels to express his views on a variety of subjects including social institutions, education, and religion. In the excerpt below, Voltaire explains the need for tolerance of different viewpoints. As you read the selection, consider the examples of intolerance on which Voltaire focuses his comments.

No great art or studied eloquence is needed to prove that Christians should tolerate one another. I go even further and declare that we must look upon all men as our brothers. But the Turk, my brother? the Chinese, the Jew, the Siamese? Yes, of course; are we not all the children of one father and creatures of the same God?

But these people despise us; they call us idolaters [idol worshippers]! Then I'll tell them they are quite wrong. I think I could at least shock the proud obstinacy [stubbornness] of an imam, if I said to them something like this:

This little globe, nothing more than a point, rolls in space like so many other globes; we are lost in this immensity. Man, some five feet tall, is surely a very small part of the universe. One of these imperceptible [not noticeable] beings says to some of his neighbors in Arabia or Africa: "Listen to me, for the God of all these worlds has enlightened me: there are nine hundred million little ants like us on the earth, but only my anthill is beloved of God; He will hold all others in horror through all eternity; only mine will be blessed, the others will be eternally wretched."

At that, they would cut me short and ask what fool made that stupid remark. I would be obliged to say, "You yourselves."

I would speak now to the Christians and dare say, for example, to a Dominican Inquisitor: "My brother, you know that every province in Italy has its dialect, and people in Venice and Bergamo speak differently from those in Florence. The Academy della Crusca has standardized the language; its dictionary is an inescapable authority, and Buonmattei's grammar is an absolute and infallible guide; but do you believe that the head of the Academy and in his absence, Buonmattei, would have been able in all good conscience to cut out the tongues of all those from Venice and Bergamo who persisted in using their own dialect?"

The Inquisitor replies: "There is a great difference; here it's a question of your salvation. It's for your own good the Director of the Inquisition orders that you be seized on the testimony of a single person, no matter how infamous or criminal he may be; that you have no lawyer to defend you; that the very name of your accuser be unknown to you; that the Inquisitor promise you grace and then condemn you; that you undergo five different degrees of torture and then be whipped or . . . ceremoniously burned at the stake."

I would take the liberty of replying: "My brother, perhaps you are right: I am convinced that you wish me well, but couldn't I be saved without all that?"

To be sure, these horrible absurdities [foolish things] do not soil the face of the earth everyday, but they are frequent enough, and a whole volume could easily be written about them much longer than the Gospels which condemn them.
Chapter 17, Reading 2, continued

Not only is it very cruel to persecute in this brief existence of ours those who differ from us in opinion, but I am afraid it is being bold indeed to pronounce their eternal damnation. . . .

1. What examples of intolerance does Voltaire provide?

2. What methods of persuasion does Voltaire suggest as he presents his ideas?

3. In addition to the individuals discussed in the selection, who might Voltaire be trying to persuade?
Revolution of Society and State

An Edict by the King of Prussia

During the late 1700s, a growing number of British colonists in North America became dissatisfied with attempts to regulate the colonial economy. In 1773 American author, inventor, and diplomat Benjamin Franklin wrote a satire highlighting what he believed to be errors in British policy. A satire is a work that ridicules some action or behavior, pointing out weakness with humor. Franklin's satire is written in the form of a proclamation by King Frederick II of Prussia, suggesting that the British economy should be regulated by Prussia because Saxon groups settled in Great Britain in the A.D. 400s. As you read the selection, think about why Franklin might have chosen this style of writing to attack British policy.

Dantzic, Sept. 5, [1773.]

Frederick, by the grace of God, King of Prussia, &c. &c. &c., to all present and to come, . . . Health. The peace now enjoyed throughout our dominion, [realm] having afforded [allowed] us leisure to apply ourselves to the regulation of commerce, the improvement of our finances, . . . we, of our certain knowledge, full power, and authority royal, have made and issued this present Edict [order], . . .

Whereas it is well known to all the world, that the first German settlements made in the Island of Britain, were by colonies of people, subject to our renowned ducal [of a duke] ancestors, and drawn from their dominions [territories], under the conduct [leadership] of Hengist, Horsa, Hella, Uff, Cerdicus, Ida, and others [Saxon rulers of Britain]; and that the said colonies have flourished under the protection of our august house [noble rule] for ages past; have never been emancipated [freed] therefrom; and yet have hitherto [until now] yielded little profit to the same: And whereas we ourself have in the last war fought for and defended the said colonies, against the power of France, and thereby enabled them to make conquests from the said power in America, for which we have not yet received adequate compensation [payment]; And whereas it is just and expedient [advantageous] that a revenue should be raised from the said colonies in Britain, towards our indemnification [repayment]; and that those who are descendants of our ancient subjects, and thence still owe us due obedience, should contribute to the replenishing of our royal coffers [treasury] as they must have done, had their ancestors remained in the territories now to us appertaining [belonging]: We do therefore hereby ordain and command, that, from and after the date of these presents [this edict], there shall be levied and paid to our officers of the customs, on all goods, wares, and merchandises, and on all grain and other produce of the earth, exported from the said Island of Britain, and on all goods of whatever kind imported into the same, a duty [tax] of four and a half percent . . . for the use of us and our successors . . .

And whereas there hath been from time to time discovered in the said island of Great Britain, by our colonists there, many mines or beds of iron-stone [ore]; . . . and the inhabitants of the said island, presuming that they had a natural right to make the best use they could of the natural productions of their country for their own benefit, . . . thereby endangering a diminution [decrease] of the said manufacture in our ancient dominion,—we do therefore hereby farther ordain, that, from and after the date hereof, no mill or other engine . . . or any furnace for making steel, shall be erected or continued in the said island of Great Britain . . .

And whereas the art and mystery of making hats . . .
Chapter 17, Reading 3, continued

hath arrived at great perfection in Prussia, and the making of hats by our remoter subjects ought to be as much as possible restrained: . . . We do therefore hereby strictly command and ordain, that no hats or felts whatsoever, dyed or undyed, finished or unfinished, shall be loaded or put into or upon any vessel, cart, carriage, or horse, to be transported or conveyed [carried] out of one county in the said island into another county. . . . But, lest [for fear that] the said islanders should suffer inconvenience by the want of hats, we are farther graciously pleased to permit them to send their beaver furs to Prussia; and we also permit hats made thereof to be exported from Prussia to Britain. . . .

And, lastly, being willing farther to favor our said colonies in Britain, we do hereby also ordain and command, that all the thieves, highway and street robbers, housebreakers, . . . murderers, . . . and villains of every denomination, . . . shall be emptied out of our jails into the said island of Great Britain, for the better peopling of that country.

From The Writings of Benjamin Franklin, edited by Albert H. Smyth.

1. What reasons does Franklin give for taxation of British subjects by the Prussian government?

2. How would the British economy be affected by the Prussian proclamation and taxation?

3. Why might Franklin have decided to write a satire about this subject instead of a more traditional essay?
Revolution of Society and State

Robespierre and Saint-Just Defend the Arrest of Danton

On March 31, 1794, four members of the National Convention—Danton, Desmoulins, Lacroix, and Phillippeaux—were arrested for antirevolutionary activities by orders of the Committee of Public Safety. Louis Legendre, speaking for their friends and colleagues, demanded that they be given the right to defend themselves before the National Convention. The excerpt below describes the response by Committee members Robespierre and Saint-Just, and is taken from the play Danton’s Death written some 30 years after the incident by Georg Büchner. As you read the selection, note how Saint-Just characterized revolution.

ROBESPIERRE: The confusion in this assembly has suggested for some time that a great business is in hand. The question appears to be whether a handful of men shall be allowed to defeat the will of the people.—How can you so despise your principles as to grant today to some individuals what yesterday you denied to...so many others? What is this discrimination in favor of a few men? Some deputies in this assembly lavish [grant excessively] speeches of praise on each other. What do they mean?—these self-congratulations. The history of the Revolution has taught us very clearly what to make of the cult of particular personalities. We may not ask if a man has done this or that patriotic action; we examine his entire political life and loyalty. —Legendre...named only Danton, because he believes that to this name is attached some privilege.—No! We want no privileges! We want no idols!

[Great cheering]

Some deputies in this assembly will try to frighten you. They will tell you that the powers that you yourselves exercise are being misused. They will cry out against “the despotism of the Committee [of Public Safety].”...

Is there any deputy in this assembly who is frightened of our justice? I say to you, whoever trembles at this moment is guilty! For innocence never trembles before our vigilance [watchfulness].

[Great cheering]

Some people have tried to frighten me. They have told me that the danger which threatened Danton might one day threaten me... Let me say now that nothing shall make me weaken, nothing shall frighten me, even if Danton’s danger shall be my own. We all have need of courage and greatness of soul. Only criminals and common souls tremble when their fellows fall from their sides. For when no crowd of accomplices surrounds them, they feel the light of truth shine full upon them. There may be some such weak souls in this assembly. But the Republic stands by souls that are heroic. The number of cowards among us is not great—a few heads still shall fall, and France shall be saved.

[Cheers]

I demand that Legendre’s motion be withdrawn.

ST. JUST: There appear to be a few sensitive ears in this assembly that cannot bear the word blood. A few general observations may persuade them that we are no more terrible than nature and our time. Nature calmly and irresistibly follows its laws. The man who comes into conflict with them is destroyed. A change in the composition of the air, a flare-up of the fires in the centre of the earth, a fluctuation [continual change] in the poised a mass of water, and a plague, a volcanic eruption, a flood, bury thousands of men. What is the result? An insignificant, in the larger sense quite unremarkable, change in physical nature, which would have passed unnoticed if
corpses did not lie in its wake. I ask you: shall spiritual nature be more considerate in its revolutions than physical nature? Shall we not expect an idea to destroy what opposes it as well as a law of science? Shall an event take place which revolutionizes the entire shape of moral nature... and shed no blood? The footsteps of mankind are slow. They can only be counted in centuries, behind each of which stretch the graves of generations. The success of our simplest discoveries and principles has annihilated some millions of human beings, who died on the way. Is it not obvious that a Revolution, where the rush of history is bold and implacable [cannot be stopped], which must accomplish in four years the achievement of a century, shall be punctuated with more fervent [intense] celebrations of slaughter... The Revolution dismembers mankind for its rebirth. Humanity shall rise up from the cauldron of blood in all the strength and purity of the first creation.

[Sustained cheering...]


1. What arguments did Robespierre offer against Legendre's demand?

2. Why did Robespierre's speech prove to be ironic?

3. Why did Saint-Just believe that violence and death were unavoidable in revolution?
Revolution of Society and State

A View of Napoleon’s Character

On meeting Napoleon most people had the same reaction. They were fascinated, yet uneasy. One person who strongly experienced this reaction was Madame Germaine de Staël, the daughter of Jacques Necker—the former finance minister of Louis XVI. In the excerpt below, Madame de Staël describes Napoleon’s character as she saw it. As you read the selection, consider how Napoleon’s character might have contributed to his rise to power.

Bonaparte made himself remarkable by his character and capacity as much as by his actions. . . . In [the] style [of the proclamations he issued in Italy] there reigned a spirit of moderation and dignity, which formed a contrast with the revolutionary bitterness of the civil leaders of France. He was said to be much attached to his wife, whose character was full of gentleness; people took delight in ascribing to him all the generous qualities which give a pleasing relief to extraordinary talents. Besides, the nation was so weary of oppressors who borrowed the name of liberty, and of oppressed persons who regretted the loss of arbitrary [unreasoned] power, that admiration knew not what to attach itself to, and Bonaparte seemed to unite all that was fitted to take it captive.

It was with this sentiment, at least, that I saw him for the first time at Paris [in 1797]. I could not find the words to reply to him. . . . But, when I was a little recovered from the confusion of admiration, a strongly marked sentiment of fear followed. Bonaparte, at that time, had no power; . . . so the fear which he inspired was caused only by the singular [unique] effect of his person on almost all who approached him. I had seen men highly worthy of esteem; I had likewise seen monsters of ferocity [cruelty]: there was nothing in the effect which Bonaparte produced on me, that could bring back to my recollection either the one or the other. I soon perceived, in the different opportunities which I had of meeting him during his stay in Paris, that his character could not be defined by the words we commonly use; he was neither good, nor violent, nor gentle, nor cruel, after the manner of individuals of whom we have knowledge. Such a being had no fellow [equal]. His cast of character, his understanding, his language, were stamped with the impress of an unknown nature. . . .

Far from recovering my confidence by seeing Bonaparte more frequently, I intimidated me more and more. I had a confused feeling that no emotion could influence him. . . . He never believed in exalted sentiments either in individuals or in nations: he considered the expression of these sentiments as hypocrisy. . . .

He regarded a human being as an action or a thing, not as a fellow creature. He did not hate any more than he loved; for him nothing existed but himself; all other creatures were cyphers [without value]. He was an able chess-player, and the human race was the opponent to whom he proposed to give check-mate. His successes depended as much on the qualities which he lacked as on the talents which he possessed. Neither pity, nor religion, nor attachment to any idea whatsoever, could [deflect] him from his principal direction. . . .

Every time that I heard him speak, I was struck with his superior [qualities]. . . . His conversation indicated a fine perception of circumstances, such as the sportsman has of the game which he pursues; sometimes he related the events of his life in a very interesting manner; he had even somewhat of the Italian imagination in narratives which allowed of gaiety. Yet nothing could triumph over my
invincible [unconquerable] aversion [dislike] for what I perceived in him. I felt in his soul a cold sharp-edged sword, which froze the wound that it inflicted; I perceived in his understanding a profound irony, from which nothing great or beautiful, not even his own glory, could escape; for he despised the nation whose votes he wanted, and no spark of generous enthusiasm was mingled with his desire to astonish the human race.


1. Why, when she first met Napoleon, did Madame de Staël feel that the fear he generated was purely a product of his personality?

2. What do you think Madame de Staël meant when she said that Napoleon's successes depended as much on the qualities he lacked as on those he possessed?

3. How might Napoleon's character have helped him in his rise to power?
The Industrial Revolution in the West

Resistance to Enclosure

During the 1700s many agricultural areas of Great Britain were reorganized to increase productivity. As a result of this reorganization, areas of common land were fenced off, or enclosed. These enclosures blocked access to common lands, where villagers and tenants had been able to pasture their animals even if they did not personally own land. In Commoners: Common Right, Enclosure and Social Change in England, 1700–1820, J. M. Neeson explains that although opposition to enclosures frequently began with local protests and appeals to Parliament, more physical forms of resistance sometimes developed. As you read the selection, consider the reasons people turned to violence to protest enclosure.

The most persistent legal opposition was often followed by riot. After the defeat of their parliamentary counter-petition the West Haddon commoners, with help from nearby villages, had burned £1,500 worth of posts and rails; when the Wilbarston local counter-petition failed, three hundred men and women tried to prevent the fencing of the common; and when the Raunds parliamentary counter-petition was dismissed petitioners also became rioters: led by the village women and some shoemakers they pulled down fences, dismantled gates, lit huge bonfires and celebrated long into the night. Rioters in Warkworth had less good fortune. Warkworth meadow was common to the inhabitants of three neighboring villages, many of whom had refused to sign the enclosure Bill, knowing that no proper compensation [repayment] would be made to them. When they made their threat to march on the new fences they were met by a company of mounted gentlemen led by the local justice, who rode over them and "broke their Disposition." In a few minutes six men were taken. Four of the six were soon discharged for want of prosecution and three others who had threatened the riot earlier in the day were never arrested: the first concern of the proprietors was to prevent the bringing down of the fences, not to look for enemies. A month in gaol [jail] for some offenders and a gracious pardon for the others was thought sufficient punishment.

Covert [secret] resistance was more difficult to thwart. In 1764, . . . the two principal landowners of neighboring Guilsborough had suffered theft and arson even before their fences had gone up: Richard Clarke's brakes1 were burnt . . . . Ten days later justice John Bateman lost four gates and their locks. In the following year, opponents of . . . enclosure began a systematic campaign of fence-breaking and tree-barking.2 They kept up their raids for years, destroying live hedges, throwing down posts and rails, digging up sand in the roads. As the years went by angry men and women carried out more attacks: they felled young trees in a new plantation . . . ; they broke down the new fences of Duston . . . ; they sawed down most of the stiles3 and several gates on the footpath and horseway between Northampton and its neighboring villages in 1786 . . .

Other attacks on fences combined symbolic revenge after enclosure with immediate utility [usefulness]. Posts and rails were taken down and carried home to burn in the hearths of this fuel-scarce country. As a result it is hard to define where enclosure protest ends and the need for fuel begins. For example, when the men, women and children of Yardley Hastings, Denton, and Grendon extended

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1type of farm equipment
2stripping the bark from trees
3steps over a fence
their wood-gathering rights in Yardley Chase to the fences of the newly enclosed fields and common of Denton in 1775, they cut and carried the wood home. They did so quite boldly, fearing no one, least of all the Earl of Northampton or the tenants he directed to stop them. But they had recently lost a seven-hundred-acre common rich in fuel and they had need of a new one. If they needed to justify their work they may have found justification enough in the loss of their common rights. Hedge-breaking and wood-stealing were offences with two motives in the enclosure period.


1. What methods of resistance did opponents use to protest enclosure?

_____________________________________________________________________

_____________________________________________________________________

_____________________________________________________________________

2. What motive in addition to opposition to enclosure does Haddon suggest for some of the destruction of fences?

_____________________________________________________________________

_____________________________________________________________________

_____________________________________________________________________

3. What might opponents of enclosure have hoped to accomplish through the methods of resistance described by Neeson?

_____________________________________________________________________

_____________________________________________________________________

_____________________________________________________________________

144 CHAPTER 18 • READING 1 WORLD HISTORY: CONTINUITY AND CHANGE
The living and working conditions of the poor became a topic of discussion in newspapers throughout Great Britain after the findings of an investigation by Parliament were released in 1832. One newspaper—The Morning Chronicle—wishing to discover more about the lives of the working classes, sent correspondents to the major industrial areas. In the excerpt below, a correspondent details the daily life of cotton-mill workers in the northern industrial town of Manchester. As you read the excerpt, consider how the correspondent views mills and mill workers.

In the majority of mills labour begins at six o’clock A.M. throughout the year. In a certain number, the engine during the dead winter months does not start until a half an hour later. As a general thing, however, operative Manchester is up and stirring before six. The streets in the neighborhood of the mills are thronged with men and women and children flocking to their labour. They talk and laugh cheerily together. . . . The factory bell rings from five minutes before six until the hour strikes. Then—to the moment—the engine starts and the day’s work begins. Those who are behind six (late), be it but a moment, are fined twopence; and in many mills, after the expiration of a very short time of grace, the doors are locked, and the laggard, besides the fine, loses his morning work.

Breakfast hour comes round at half after eight o’clock. The engine stops to the minute, and the streets are again crowded with those of the operatives who live close by the mills. A great many, however, take their breakfasts in the factory, which, as a general rule, supplies them with hot water. The practice of the people taking their meals in the mill, though I believe contrary to the letter of the law, is quite necessary, owing to the distance which many of the workpeople live from their place of labour, and to the short time—only half an hour—allowed for the meal. Its constituents [elements] are generally tea and coffee, with plenty of bread and butter, and in many cases a slice or so of bacon. At five minutes to nine the factory bell sounds again, and at nine the engine starts again. The work goes on with the most perfect method and order. There is little if any talking, and little disposition to talk. Everybody sets steadily and tranquilly [calmly] about his or her duties, in that calm methodical style which betokens [indicates] perfect acquaintance with the work to be done, and perfect skill wherewith to do it. . . . Everything appears—in ordinary phrase—to be “taken easy”; yet everything goes rapidly and continuously on.

. . . I fear that I cannot say much for the cleanliness of the workpeople. They have an essentially greasy look, which makes me sometimes think that water would run off their skins, as it does off a duck’s back. In this respect the women are just as bad as the men. The spinners and piecers . . . fling shoes and stockings aside, but I fear it is very seldom that their feet see the interior of a tub, with plenty of hot water and soap. . . . Efforts have been made for the establishment of baths for the working classes in Manchester, and several mill-owners have actually erected conveniences of the sort, but the operatives [workers] in too many cases absolutely declined making use of them . . .

In Manchester everybody, master and man, dines at one o’clock. As the chimes sound, all the engines pause together, and from every workshop, from every industrial establishment . . . the hungry crowd swarms out, and streets and lanes, . . . are echoing the trampling of hundreds of busy feet.
Chapter 18, Reading 3, continued

Although I am confident that I can continue for an hour and a half, that I might indeed return to Calais, I cannot resist the opportunity to make a landing upon this green spot.

Once more I turn my aeroplane, and, describing [traveling in] a half-circle, I ... find myself again over dry land. Avoiding the red buildings on my right, I attempt a landing; but the wind catches me and whirs me round two or three times.

At once I stop my motor, and instantly my machine falls straight upon the land from a height of 20 meters (65 feet). In two or three seconds I am safe.

Soldiers in khaki run up, and a policeman. Two of my compatriots are on the spot. . . . The conclusion of my flight overwhelms me. I have nothing to say.

From The First to Fly: Aviation's Pioneer Days by Sherwood Harris. Copyright © 1970 by Sherwood Harris. Reprinted by permission of Sherwood Harris and his agents, Raines & Raines.

1. Why did Bleriot need to force his airplane's engine to its highest speed at the beginning of the flight?

2. What natural force took Bleriot off course?

3. After Bleriot's flight, one newspaper carried the headline, "There are no islands anymore." What do you think was meant by this headline?
The Industrial Revolution in the West

Defining Women’s Roles

During the 1800s increasing prosperity allowed many middle-class families to live on one income. As the workplace and the home separated, women were encouraged to focus their energies on maintaining a household and raising children. A number of handbooks were published to provide women with instruction on their roles as homemakers and caregivers. One of these was The American Women’s Home, or Principles of Domestic Science, by Catharine E. Beecher and Harriet Beecher Stowe. As you read the selection below, consider how Beecher and Stowe define women’s roles.

There is nothing which has a more abiding [lasting] influence on the happiness of a family than the preservation of equable [even] and cheerful temper and tones in the housekeeper. A woman who is habitually gentle, sympathizing, forbearing [patient], and cheerful, carries an atmosphere about her which imparts a soothing and sustaining influence, and renders it easier for all to do right, under her administration, than in any other situation.

The writer has known families where the mother’s presence seemed the sunshine of the circle around her; imparting a cheering and vivifying power, scarcely realized till it was withdrawn. Every one, without thinking of it, or knowing why it was so, experienced a peaceful and invigorating influence as soon as he entered the sphere illumined [lit] by her smile, and sustained by her cheering kindness and sympathy. On the contrary, many a good housekeeper (good in every respect but this), by wearing a countenance [expression] of anxiety and dissatisfaction, and by indulging in the frequent use of sharp and reprehensive [fault-finding] tones, more than destroys all the comfort which otherwise would result from her system, neatness, and economy. . . .

No person can maintain a quiet and cheerful frame of mind while tones of discontent and displeasure are sounding on the ear. . . . There are sometimes cases where the entrance of the mistress of a family seems to awaken a slight apprehension [sense of fear] in every mind around, as if each felt in danger of a reproof, for something either perpetrated or neglected. A woman who should go around her house with a small stinging snapper, which she habitually applied to those whom she met, would be encountered with feelings very much like those which are experienced by the inmates of a family where the mistress often uses her countenance and voice to inflict similar penalties. . . .

Yet there are many allowances to be made for housekeepers, who sometimes imperceptibly and unconsciously fall into such habits. A woman who attempts to carry out any plans of system, order, and economy, . . . is constantly liable [likely] to have her plans crossed, and her taste violated, by the inexperience or inattention of those about her. . . .

It is probable that there is no class of persons in the world who have such incessant [unending] trials of temper, and temptations to be fretful, as American housekeepers. For a housekeeper’s business is not, like that of the other sex, limited to a particular department, for which previous preparation is made. It consists of ten thousand little disconnected items. . . .

The following considerations may aid in preparing a woman to meet such daily crosses with even a cheerful temper and tones.
Chapter 18, Reading 4, continued

In the first place, a woman who has charge of a large household should regard her duties as dignified, important, and difficult. ... A woman who feels that she is a cipher [of no value], and that it makes little difference how she performs her duties, has far less to sustain and invigorate her, than one who truly estimates [values] the importance of her station. ... A very important consideration [is] that system, economy, and neatness are valuable, only so far as they tend to promote the comfort and well-being of those affected. Some women seem to act under the impression that these advantages must be secured, at all events, even if the comfort of the family be the sacrifice. ...

... In many cases, when a woman's domestic arrangements are suddenly and seriously crossed, it is impossible not to feel some irritation. But it is always possible to refrain from angry tones. A woman can resolve that, whatever happens, she will not speak till she can do it in a calm and gentle manner. Perfect silence is a safe resort, ... and this determination, persevered in, will eventually be crowned with success.

From The American Woman's Home, or Principles of Domestic Science by Catherine Beecher and Harriet Beecher Stowe.

1. Why do Beecher and Stowe believe that a housekeeper should maintain a cheerful attitude?

2. How do Beecher and Stowe compare running a household with work outside the home?

3. How might The American Woman's Home have helped to promote the idea of the home as a haven?
An Era of Expansion and Reform

A Suffragette Goes to Prison

Although the drive for women’s suffrage in Great Britain began during the 1800s, it did not become organized until the formation of the Women’s Social and Political Union in 1903. The WSPU’s initial strategy was to use demonstrations and acts of civil disobedience to make its case. After Parliament rejected a franchise bill in 1910, however, the WSPU’s activities became more and more militant. In 1913 two suffragettes blew up the house of David Lloyd George, the chancellor of the exchequer. Emmeline Pankhurst, the leader of the WSPU, was soon arrested for inciting this act. In the excerpt below, Pankhurst describes her trial. As you read the excerpt, consider whether using militant acts to promote freedom and democracy for women’s rights was justified.

Mr. Bodkin and Mr. Travers Humphreys appeared to prosecute on behalf of the Crown, and I conducted my own case, in consultation with my solicitor, Mr. Marshall. . . . I pled “not guilty,” not because I wished to evade [avoid] responsibility for the explosion,—I had already assumed that responsibility—but because the indictment accused me of having wickedly and maliciously [with ill-will] incited women to crime. What I had done was not wicked of purpose. . . . I could not therefore truly plead guilty . . .

Mr. Bodkin opened the case by explaining the “Malicious Damages to Property Act” of 1861, under which I was charged, and after describing the explosion which had damaged the Lloyd-George house at Walton, said that I was accused of being in the affair an accessory before the fact. It was not suggested, he said, that I was present when the crime was committed, but it was charged that I had moved and incited, counselled and procured [recruited] women whose names were unknown to carry out that crime. . . .

[In response, I said]: “Over one thousand women have gone to prison in the course of this agitation [disturbance], have suffered their imprisonment, have come out of prison injured in health, weakened in body, but not in spirit. I come to stand my trial from the bedside of one of my daughters, who has come out of Holloway Prison, sent there for two month’s hard labour for participating with four other people in breaking a small pane of glass. She has hunger-struck in prison. She submitted herself for more than five weeks to the horrible ordeal of feeding by force, and she has come out of prison having lost nearly two stone [28 pounds] in weight. She is so weak that she cannot get out of her bed. And I say to you, gentlemen, that is the kind of punishment you are inflicting upon me or any other woman who may be brought before you. I ask you if you are prepared to send an incalculable number of women to prison—I speak to you as representing others in the same position—if you are prepared to go on doing that kind of thing indefinitely, because that is what is going to happen . . . I think you have seen enough even in this present case to convince you that we are not women who are notoriety [fame] hunters. We could do that, heaven knows, much more cheaply if we sought it. We are women, rightly or wrongly, convinced that this is the only way in which we can win power to alter what for us are intolerable conditions, absolutely intolerable conditions. . . .

And if you convict me, gentlemen, if you find me guilty, I tell you quite honestly and quite frankly, that whether the sentence is a long sentence, whether the sentence is a short sentence, I shall not submit to it . . . Whatever my sentence is, from the
moment I leave this court I shall quite deliberately refuse to eat food—I shall join the women who are already in Holloway on the hunger strike. I shall come out of prison, dead or alive, . . . and once out again, as soon as I am physically fit I shall enter into this fight again. Life is very dear to all of us, . . . I do not want to commit suicide. I want to see the women of this country enfranchised [legally able to vote], and I want to live until that is done. . . .

There is only one way to put a stop to this agitation; there is only one way to break down this agita-
tion. It is not by deporting us, it is not by locking us up in gaol [jail]; it is by doing us justice. And so I appeal to you gentlemen, in this case of mine, to give a verdict, not only on my case, but on the whole of this agitation. I ask you to find me not guilty of malicious incitement to a breach of the law. . . ."

From My Own Story by Emmeline Pankhurst.

1. With what crime was Pankhurst charged?

2. Why did Pankhurst plead not guilty to the charge of inciting to commit a felony?

3. What did Pankhurst say she would do if she was found guilty and sent to prison?

4. Do you think that supporters of women's suffrage were justified in their acts of violence? Explain your answer.
By 1792 most of the convicts transported to Australia were working as agricultural laborers. As the colony's population grew, more convict farms were established. Living conditions were very difficult; discipline was harsh and, in spite of the focus on crop production, food was often scarce for the convicts. The selection below is from a pamphlet describing conditions at one of these convict farms. As you read the selection, consider how the author of this pamphlet seems to feel about the treatment received by the convicts.

About four miles from this place is another settlement, Toongabby, where the greatest number of convicts are, and work very hard, (there is also a good crop of corn standing and promises well) their hours for work are from five in the morning till eleven, they then leave off till two in the afternoon, and work from that time till sunset. They are allowed no breakfast hour, because they have seldom any thing to eat. Their labour is felling trees, digging up the stumps, rooting up the shrubs and grass, turning up the ground with spades or hoes, and carrying the timber to convenient places. From the heat of the sun, the short allowance of provision [food], and the ill treatment they receive from a set of merciless wretches (most of them are of their own description) who are their superintendants, their lives are rendered truly miserable. At night they are placed in a hut, perhaps 14, 16, or 18 together (with one woman, whose duty it is to keep it clean, and provide victuals for the men while at work) without the comforts of either beds or blankets, unless they take them from the ship they come in, or are rich enough to purchase them when they come on shore. They have neither bowl, plate, spoon, or knife, but what they make of the green wood of this country: only one small iron pot being allowed to dress their poor allowance of meat, rice, &c. [etc.] In short, all the necessary conveniences of life they are strangers to, and suffer every thing they could dread in their sentence of transportation. Some time since, it was not uncommon for seven or eight to die in one day, and very often while at work, they being kept in the field till the last moment, and frequently while being carried to the hospital; many a one has died standing at the door of the store-house, waiting for his allowance of provision, merely for want of sustenance [support] and necessary food.

The women have a more comfortable life than the men; those who are not fortunate enough to have been selected for wives, (which every officer, settler, and soldier is entitled to, and few are without) are made hut-keepers: those who are not dignified with this office, are set to make shirts, frocks, trowsers, &c. for the men, at a certain number per day; occasionally to pick grass in the fields, and for a very slight offence are kept constantly at work the same as the men. It is absolutely necessary to keep a strict discipline among such people, and their punishments are very severe. The colony is by no means without good laws and officers of justice; there is a judge, justice of the peace, and constables, most of the latter are convicts. For a very trifling offence a convict is put into the stocks until it is convenient to examine him; if guilty, he is taken to a cart wheel to receive a Botany Bay dozen, which is twenty-five lashes; if the crime is such as would be punished by a dozen on board a ship, or on shore in England, it is here punished with two or three hundred; if it is anything of consequence, such as theft, they are tried by a regular court, which generally terminates in a
sentence of death, or a second transportation to Norfolk Island for life. At the same time the convicts have the advantage of the laws as well as others. No person, unless those immediately concerned with them, is allowed to strike them, or by any means ill use them; all complaints must be made to the justice, who must be consulted on the most trifling occasion.

From Slavery and Famine by G. Thompson.

1. What kind of labor did male and female convicts perform at Toongabby?

2. What were the living conditions experienced by the convicts?

3. What kinds of punishments were common at Toongabby?

4. How does the author seem to feel about the treatment of convicts at Toongabby?
An Era of Expansion and Reform

A Response to the Fugitive Slave Act

The passage of the Fugitive Slave Act dismayed abolitionists throughout the United States. Government support of the arrest and return of escaped slaves caused many abolitionists to reevaluate their opinion of the nation's political principles. In 1850, William P. Newman, a Baptist clergyman and former slave, wrote to Frederick Douglass at the abolitionist newspaper North Star. In the excerpt below, Newman criticizes the federal government and abandons his belief in pacifism. As you read the selection, think about how Newman suggests people should react to the new law.

Cleveland, O[hio]
October 1, 1850.

FREDERICK DOUGLASS:

It seems to me that the world has misunderstood, till the sitting of the last United States Congress, what the real and true mission of that government is. Is it not a mission of bonds and death? Our race has been taught to think that it was to be the example of all coming human governments, it being itself the model of heaven. . . . But all must confess, that were all legislative governments to follow the example it has set of late, that earth would be anything else than human.

It may properly be asked, would not the Devil do well to rent out hell and move to the United States, and rival, if possible, President Fillmore and his political followers? . . . Would not fallen angels make wise and humane Senators, compared with Cass, Clay and Webster? . . . The world must be convinced that damned spirits would do better and honor more the representative hall . . . .

. . . Fillmore’s heartless position, indecision of character, and the want of a virtuous soul, have rendered him despicable [worthy of scorn] in the eyes of the good, and contemptible in the just opinion of the bad. In seeking to please tyrants, he has lost the favor of all. And alas, the true church of Christ can no longer pray for the success of his truckling [yielding] administration. It has given their souls to the oppressor, and their bodies to the prison, if they dare do their duty in obedience to Christ. In view of such facts, it is my candid conviction that the record of the infernal regions [hell] can exhibit no blacker deeds than the American archives, and the accursed Fugitive Slave Bill. Upright humanity cannot uphold the hand that signed that bill of abominations [hateful things], unless it first does violence to its own nature. . . .

. . . I am proud to say that Patrick Henry’s motto is mine—“Give me Liberty or give me Death.” I am frank to declare that it is my fixed and changeless purpose to kill any so-called man who attempts to enslave me or mine, if possible, though it be Millard Fillmore himself. To do this, in defence of personal liberty, to my mind, would be an act of the highest virtue, and white Americans must be real hypocrites if they say not to it—amen!

Do they not saint the spirits of ’76 for their noble defence of their inalienable [not to be taken away] rights? Why then damn me for doing the same? Tis the 4th of July. Hark! What means the cannon’s roar? Tis the joyful voice of a free people. . . . Who that is oppressed himself, is not ready to do the like deeds for his race to come? . . . I am ready, willing, and should rejoice to die; and I glory in the fact that so many of my brethren in tribulation [hardship] are of the same mind, and feel determined to be sacrificed rather than be enslaved. God grant that their number may be increased a thousand fold. . . .

And now, friends of the beloved Jesus, can you and will you stand quietly and see your Savior kid-
Chapter 19, Reading 3, continued

napped in the person of his poor? Remember, if you suffer it to be done unto one of the least of his brethren, you suffer it to be done unto him.

Professors of religion, can you and will you permit, silently, the American Congress to pass a bill bidding all its citizens to aid in the enslaving of the Son of God? It is your duty to let the word “repeal! repeal!!! REPEAL!!!” go forth, backed up by the Christian’s motto, “resistance to tyrants is obedience to God.”

And you, my brethren, the objects of hate and the victims of oppression, can you and will you allow yourselves to be made the dupes [fools] of despots and the slaves of tyrants, without resisting even to death? I hope not. Disgrace not your nature. Be not recreant to [Do not abandon] your God. Allow not posterity to curse thy memory and disown thy name for a base submission to avaricious [greedy] knaves.

That you may “show yourself a MAN,” is the constant and ardent prayer of Your brother in bonds,

W. P. NEWMAN

From North Star, October 24, 1850.

1. To whom does Newman compare President Fillmore and the U.S. Congress?

2. What does Newman describe as hypocrisy?

3. How does Newman suggest that abolitionists and enslaved African Americans respond to the Fugitive Slave Act?
Chapter 19

An Era of Expansion and Reform

The Great Liberator

Simón Bolívar, the son of a wealthy Venezuelan family, was educated in Europe. There he became familiar with the ideas of the Enlightenment, and on his return to South America he vowed to free his country from Spanish rule. In the fight for freedom, Bolívar gained a reputation as a courageous and brilliant military leader, and his triumphs on the battlefield won him the title of "Great Liberator." In the excerpt below, the Frenchman Louis Peru de Lacroix, a member of Bolívar's staff, describes his commander. As you read the excerpt, consider how Bolívar's character contributed to his abilities as a leader.

The General-in-Chief, Simón José Antonio Bolívar, will be forty-five years old on July 24 of this year [1828], but he appears older, and many judge him to be fifty. He is slim and of medium height; his arms, thighs, and legs are lean. He has a long head, wide between the temples, and a sharply pointed chin. . . . His hair is crisp, bristly, quite abundant, and partly gray. His eyes have lost the brightness of youth but preserve the luster of genius. . . .

The Liberator has energy; he is capable of making a firm decision and sticking to it. His ideas are never commonplace—always large, lofty, and original. His manners are always amiable [agreeable], having the tone of Europeans of high society. He displays a republican simplicity and modesty, but he has the pride of a noble and elevated soul, the dignity of his rank, and the amour-propre [self-esteem] that comes from consciousness of worth and leads men to great actions. Glory is his ambition, and his glory consists in having liberated ten million persons and founded three republics. He has an enterprising spirit, combined with great activity, quickness of speech, an infinite fertility in ideas, and the constancy [reliability] necessary for the realization of his projects. He is superior to misfortunes and reverses; his philosophy consoles him and his intelligence finds ways of righting what has gone wrong. . . .

He loves a discussion, and dominates it through his superior intelligence; but he sometimes appears too dogmatic [opinionated], and is not always tolerant enough with those who contradict him. He scorns servile [slave-like] flattery and base adulators [flatterers]. He is sensitive to criticism of his actions; calumny [slander] against him cuts him to the quick, for none is more touchy about his reputation than the Liberator. . . .

His heart is better than his head. His bad temper never lasts; when it appears, it takes possession of his head, never his heart, and as soon as the latter recovers its dominance it immediately makes amends for the harm that the former may have done. . . .

In all the actions of the Liberator, and in his conversation, . . . one observes all the extreme quickness. His questions are short and concise [brief]; he likes to be answered in the same way, and when someone wanders away from the question he impatiently says that that is not what he asked; he has no liking for a diffuse [wordy] answer. He sustains his opinions with force and logic, and generally with tenacity [persistence]. When he has occasion to contradict some assertion [statement], he says: "No, sir, it is not so, but thus. . . ." He is very observant, noting even the least trifles; he dislikes the poorly educated, the bold, the windbag, the indiscreet, and the discourteous. Since nothing escapes him, he takes pleasure in criticizing such people, always making a little commentary on their defects. . . .
Chapter 19, Reading 4, continued

The ideas of the Liberator are like his imagination: full of fire, original, and new. They lend considerable sparkle to his conversation, and make it extremely varied. When His Excellency praises, defends, or approves something, it is always with a little exaggeration. The same is true when he criticizes, condemns, or disapproves of something. In his conversation he frequently quotes, but his citations are always well chosen and pertinent [to the point]. . . . He knows all the good French writers and evaluates them competently. He has some general knowledge of Italian and English literature and is very well versed in that of Spain.

The Liberator takes great pleasure in telling of his first years, his voyages, and his campaigns, and of his relations and old friends. His character and spirit dispose him more to criticize than to eulogize [praise highly], but his criticism or eulogies are never baseless; he could be charged only with an occasional slight exaggeration. I have never heard his Excellency utter a calumny. He is a lover of truth, heroism, and honor and of the public interest and morality. He detests and scorns all that is opposed to these lofty and noble sentiments.


1. According to de Lacroix, what was Bolívar’s ambition?

2. What faults did de Lacroix notice in Bolívar’s character?

3. Which of Bolívar’s personal characteristics helped him as a leader? Explain your answer.
Chapter 20

Nation-States and Empires in Europe

Talleyrand’s Memoirs

Charles-Maurice de Talleyrand was the French representative at the Congress of Vienna. In his memoirs, he presents letters he wrote and received while participating in the negotiations on the settlement of the peace of Europe. In the selection below, Talleyrand describes his arrival in Vienna and the manner in which he was received by his fellow representatives. As you read the selection, consider Talleyrand’s description of what he seeks for France and for all of Europe.

I arrived at Vienna September 23, 1814. ... The day after my arrival, I presented myself at the houses of the members of the diplomatic corps. They all seemed to me rather surprised at the little advantage they had derived [gained] from the capitulation [surrender] of Paris. They had just traversed [crossed] countries that had been ravaged by war for many years, in which they had heard, they said, but words of hatred and vengeance against France, for having overwhelmed them with taxes, and treated them with the arrogance of a victor. ... I therefore did not find them very enthusiastic over the satisfaction to be derived from generosity, but rather disposed [inclined] to excite each other about the pretensions [extravagant displays] they were to advance. Each was perusing [reading carefully] the treaty of Chaumont, which had not only tightened the bonds of an alliance destined to last for the present war, but had also laid down conditions for an alliance which should survive the present war, and bind the allies together even in the remote future. And moreover, how could they make up their minds to admit to the council of Europe, the very power against which Europe had been in arms during twenty years. The minister of a country so newly reconciled, they said, ought to think himself very fortunate in being allowed to give in his assent to the resolutions of the ambassadors of the other powers.

Thus, at the opening of the negotiations, all the cabinets regarded themselves as being, notwithstanding the peace, in an attitude which, if not hostile, was at least very equivocal [uncertain], with France! ...

I went to the office of the minister of state at the hour indicated, and found there, Lord Castlereagh, Prince von Hardenberg, Herr von Humboldt, and Herr von Gentz. ... I mention all the details of that first sitting, because it decided the position of France at the congress. Prince Metternich opened ... by a few sentences on the duty of the congress to give solidity to the peace which had just been restored to Europe. ...

Placed by the side of Prince von Hardenberg, I was naturally forced to speak after him, and after having said a few words on the good fortune of France in finding herself in relations of confidence and friendship with all the cabinets of Europe, I remarked that the Prince von Hardenberg had let fall an expression that appeared to me to belong to other times, for that they had both of them spoken of the intentions of the allied powers. ... I repeated with some astonishment and even warmth, the word allied powers ... "allied," I said, "and against whom? It is no longer against Napoleon—he is on the Isle of Elba ... it is no longer against France; for peace has been made ... it is surely not against the King of France; he is a guarantee of the duration of that peace. Gentlemen, let us speak frankly; if there are still allied powers, I am one too many here."—I perceived that I had produced some impression. ... I continued: "And nevertheless if I were not here, I should decidedly be missed. Gentlemen, I am
perhaps the only one who asks nothing. Great esteem is all I would have for France. She is sufficiently powerful by her resources, her extent of territory, by the number and intelligence of her inhabitants, by the contiguity of her provinces, by the unity of her administration, by the defences with which nature and art have guaranteed her frontiers. I want nothing, I repeat it, but I bring you a great deal. The presence of a minister of Louis XVIII consecrates here the principle upon which all social order rests. The first need of Europe is to banish for ever the opinion that right can be acquired by conquest alone, and to cause the revival of that sacred principle of legitimacy from which all order and stability spring. . . ."

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From Memoire of the Prince de Talleyrand, vol. 2. Edited, with a preface and notes, by the Duc de Broglie. Translated by Raphael de Beaufort.

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1. How did the Treaty of Chaumont influence the opening of the Congress?

2. What attitude did the other delegates display when Talleyrand arrived in Vienna?

3. What did Talleyrand say he sought for France?

4. What, according to Talleyrand, is a challenge to order and stability?
Chapter 20

Nation-States and Empires in Europe

A Volunteer’s View of Garibaldi

Giuseppe Garibaldi’s personal warmth, incredible courage, and fiery devotion to his cause drew many non-Italians into the fight for Italian freedom. Volunteers from the Americas and from every country in Europe joined his army of Red Shirts. In the excerpt below, one of those volunteers—Englishman W. B. Brooke—describes the Battle of the Volturno in 1860, one of the last actions in Garibaldi’s southern campaign. As you read the excerpt, note the impact that Garibaldi’s presence had on his troops.

Garibaldi, while intending to keep the defensive, was perfectly ready to take the offensive at the first opportunity.

At six o’clock, 16,000 [of the enemy] had left Capua; 5,000 of these were cavalry. At the same time 5,000 men marched on to Maddaloni to cut off the retreat of the Garibaldis by taking them in the rear. As soon as Egerton and myself heard the firing, we rushed off up the street. . . . Thinking, right or not, that St. Angelo would give us the best chance of service, Egerton and I, in spite of the balls and grape-shot now hotly whistling about on every side, started off for St. Angelo, along the dusty high road from Santa Maria.

That morning, profiting by the thick mists which rise from the low ground near the river, I had seen them so thick indeed—and they were at that time—that you could hardly see with any certainty at the least distance—[the enemy] had advanced nearly up a barricade constructed to guard a position at a point where a by-road from Capua to St. Angelo cuts the road from Santa Maria, where the road turns up to St. Angelo.

They had affected [undertaken] this advance under cover of the dry beds of mountain torrents, steep and well screened with brushwood. With the nature of the ground, and the thick white mist likewise in their favor, they rushed at the barricade with terrible impetuosity [rashness], and drove the Garibaldini at first across the main road, right away towards St. Angelo. Along the road are open fields. . . . they formed well.

They had, it seems, been equally successful on the left; for they had driven the Garibaldini also away from a trench near the river. Moreover, a column of theirs had actually got up the hill which commands St. Angelo.

Nothing but the genius of Garibaldi in that terrible hour could have turned his fortunes so far. He arrived in the very nick of time. He came along rapidly with his staff in carriages from Santa Maria, and was rattling along the main road with grape-shot and bullets flying over him. Very soon he was in sight of the enemy, when luckily the carriages, except one, had time to turn into a covered way. The last carriage was smashed by a cannon-ball.

On through the covered way then went the General with his “six-shooter” in his hand towards St. Angelo. When he arrived his men gave a shout. His presence now as ever was their best stimulant.

The enemy had a column in the rear on the hills to the left. But some skirmishers were thrown out on the heights above them. Then on came thundering the Neapolitan cavalry, but this time they met no cravens [cowards]. The fierce Calabrese emptied their saddles, bayoneted them, and in one or two instances slew them with their stilettoes [small, thin knives]. And yet, glorious as it is to see brave men in a good cause dying for freedom with Spartan fortitude, it seemed to me something like a desecration of the loveliness of the scene, on which the sun shone brightly, all this carnage and slaughter. What struck me at the time more than anything
Our main object was to take care of the main road to Santa Maria... Bloody work it was for all... I saw Garibaldi, with his red shirt wringing wet with perspiration, his eye sternly gleaming, his face flushed with the heat of conflict, and blackened by the smoke and dust. I heard his voice commanding—but it was no longer now the calm, clear voice of quieter times. It was hoarse and guttural, and choked with emotion. For the good general saw his gallant band unalteringly [unhesitatingly] pouring out their life-blood.


1. Why did Brooke think the fighting at the Volturco was a "desecration"?

2. Why was Garibaldi's victory at the Volturco so remarkable?

3. Many of Garibaldi's Red Shirts said they were willing to follow him into battle, no matter what the odds against them were. Why do you think the Red Shirts were so loyal to Garibaldi?
Czar Nicholas I's Approach to Government

Worried by the unrest stirred up among the Russian people by nationalist and liberal ideas from western Europe, Czar Nicholas I attempted to shut the door to Western influence. In a memorandum to Nicholas in 1834, the Russian Minister of Public Education, S. S. Uvarov, outlined this new policy. In the excerpt below, Uvarov describes the three main themes of the policy—orthodoxy, autocracy, and nationality. As you read the excerpt, ask yourself why Nicholas feared the influence of Western ideas.

Amid the rapid decay of religious and civilian institutions in Europe and the universal spread of destructive notions, in view of the sad occurrences that surround us on all sides, it was necessary to fortify our Fatherland on the firm foundations which are the basis for the prosperity, the strength, and the life of the people; to find the principles that constitute [make up] the distinguishing character of Russia and belong to her exclusively; to gather into one whole the sacred remains of her native essence and cast on these the anchor of our salvation. Fortunately, Russia has kept a warm faith in the saving principles without which she cannot prosper, gain strength, or live.

Sincerely and deeply attached to the Church of his fathers, the Russian has, from the earliest times, looked upon it as the pledge of social and family happiness.

Without love for the faith of its ancestors, a people, just as an individual, is bound to perish. A Russian devoted to his country will no more consent to the loss of one of the tenets [beliefs] of our Orthodoxy than to the theft of one pearl from the crown . . .

Autocracy constitutes the chief condition of the political experience of Russia. The Russian colesus stands on it as on the cornerstone of its greatness. This truth is felt by the overwhelming majority of Your Majesty's subjects; they feel it fully, though they are placed in various walks of life and differ in their education and in their relations to the government. The saving conviction that Russia lives and is preserved by the spirit of a strong, humane, enlightened autocracy must permeate [spread throughout] public education and develop with it.

Beside these two national principles, there is a third, no less important, no less powerful: nationality. The question of nationality does not have the unity of the preceding one; but both take their origin from the same source and are linked on every page of the history of the Russian Empire. All the difficulty concerning nationality consists in harmonizing old and new conceptions; but nationality does not compel us to go back or stand still; it does not require immobility in ideas. The government system, as the human body, must change its aspect with time; features alter with years, but their character must not alter.

From "Orthodoxy, Autocracy, Nationality" from Life and Thought in Old Russia, edited by Martha Bilinoff. Copyright © 1961 by The Pennsylvania State University Press. Reprinted by permission of the publisher.
Chapter 20, Reading 3, continued

1. What do you think Uvarov meant by Orthodoxy?

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2. According to Uvarov, what constituted the chief condition of the Russian political experience?

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3. Why does Uvarov compare nationality to the human body?

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4. Why do you think Nicholas felt the need to adopt the policy of "orthodoxy, autocracy, nationality"? Explain your answer.

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Imprisonment on Devil's Island

In 1894 Captain Alfred Dreyfus, a French general staff officer, was falsely convicted of treason when information about secret French documents was discovered at the German embassy in Paris. Dreyfus was sentenced to life imprisonment and placed in solitary confinement on Devil's Island, near the coast of South America. Although the real traitor was discovered in 1896, Dreyfus remained in prison. In 1906 he was cleared of all charges and awarded the Legion of Honor. The selection below is from Dreyfus's memoirs of his imprisonment. As you read the selection, consider how Dreyfus's requests for materials were received.

In the month of July, 1895, I had asked permission to buy a few carpenter's tools; a categorical [absolute] refusal was the answer from the director of the prison service, under the pretext that the tools might afford means of escape. I fail to see myself escaping on a carpenter's plane from an island where I am kept under scrutiny [observation] night and day.

In the autumn of 1896, the régime, already so severe, became more rigorous [harsh] still.

On the 4th of September my jailers received... the order to keep me, until further notice, confined to my hut through the twenty-four hours, to surround the space left for my walk close around my hut with a solid palisade [fence], and to set another guard in my hut in addition to the one already there. Besides this, they withheld all letters and packages sent to me; and transmission of my correspondence was henceforth ordered to be made only in copies of the originals.

Conformably to [in accordance with] these instructions, I was shut up night and day without a minute's exercise. This absolute confinement was continued during the whole time needed for the bringing of the lumber and the construction of the palisade; that is to say, for nearly two months and a half. The heat that year was particularly torrid, and was so great in the hut that the guards made complaint after complaint, declaring that they felt their heads bursting. It became necessary on their account to have their quarters in the shed attached to my house sprinkled every day with water. As for myself, I literally melted...

In the course of the month of June, 1896, I had had violent attacks of fever, followed by congestion of the brain. During one of these nights of pain and fever I tried to get up, but fell helpless to the floor and lay there unconscious. The guard on duty had to lift me up, limp and covered with blood. During the days which followed, my stomach refused all food. I grew much thinner, and my health was grievously shaken... It was under such conditions that I thought I should not be able to go further; for whatever the will and energy of a man may be, human strength has a limit, and this limit had been reached...

But on one of these long nights of torture, when riveted to my bed with sleep far from my eyes, I saw all at once the light before me illuminating for me my duty: "To-day less than ever have you the right to desert your post, less than ever have you the right to shorten even by a single hour your wretched life. Whatever the torments they inflict on you, you must march forward until they throw you into your grave, you must stand up before your executioners so long as you have a shadow of strength."...

Thereupon I resolved to keep up the struggle with more energy than ever...
Chapter 20, Reading 4, continued

... Until 1896 I received every three months the books sent by my wife. From September, 1896, this sending of books was stopped. I was then notified, it is true, that I might ask every twelve weeks for twenty books, to be bought at my expense.

The first time I made such a request the books did not reach me for several months. The second time the books were still longer in reaching me. My third request was never even acknowledged. Henceforward I had to content myself with the books in my possession...

But my books were, after a little while, in a wretched condition. Insects laid their eggs in them and devoured them. Vermin hatched out everywhere in my hut. Mosquitoes swarmed in the rainy season, ants in all seasons, the latter in such considerable numbers that I had to protect my table by placing the legs in old tin cans filled with petroleum. Water was no barrier, for the ants formed a pontoon [floating bridge] with their bodies across its surface, and when the chain was complete, other ants passed over it as on a bridge.

The most harmful of my creeping visitors was the spider-crab, whose bite is poisonous. This reptile resembles a crab in body, while the long, wide-spreading legs are those of a spider. The size is about that of a man’s hand. I killed any number in my hut, into which they came through the holes in roof and walls.

From Five Years of My Life, 1894–1899 by Alfred Drayfus.

1. What were the physical conditions of Dreyfus’s imprisonment?

2. How did the authorities respond to Dreyfus’s requests for various materials?

3. How was Dreyfus inspired to withstand the ordeal of imprisonment?
**A Justification of British Colonialism in Africa**

_In the early 1900s, when their activities in Africa and East Asia came under attack, a number of European powers defended their colonial policies. In his book The Dual Mandate in British Tropical Africa, Lord Frederick Lugard, a veteran colonial administrator and the first British governor-general of Nigeria, summed up major arguments of the imperial powers. In the excerpt below, Lugard explains the nature of the dual mandate._ As you read the excerpt, ask yourself whether you agree with Lugard’s point of view.

These products [food supplies and raw materials] lay wasted and ungarnered in Africa because the natives did not know their value. Millions of tons of oil-nuts, for instance, grew wild without the labour of man, and lay rotting in the forests. Who can deny the right of the hungry people of Europe to utilise the wasted bounties of nature, or that the task of developing these resources was, as Mr. [Joseph] Chamberlain expressed it, a “trust for civilisation” and for the benefit of mankind? Europe benefited by the wonderful increase in the amenities of life for the mass of her people which followed the opening up of Africa at the end of the nineteenth century. Africa benefited by the influx of manufactured goods, and the substitution of law and order for the methods of barbarism.

Thus Europe was impelled to the development of Africa primarily by the necessities of her people, and not by the greed of the capitalist. Keen competition assured the maximum prices to the producer. It is only when monopolies are granted that it can be argued that profits are restricted to the few, and British policy has long been averse to monopolies in every form. The brains, the research, the capital, and the enterprise of the merchant, the miner, and the planter have discovered and utilised the surplus products of Africa. The profits have been divided among the shareholders representing all classes of the people, and no small share of them has gone to the native African merchant and the middleman as well as the producer. It is true to say that “a vast area of activity has been opened up to the British workman, in which he shares with the capitalist the profits of the development of tropical resources.”

In accepting responsibility for the control of these new lands, England obeyed the tradition of her race. British Africa was acquired not by groups of financiers, nor yet . . . by the efforts of her statesmen, but in spite of them. It was the instinct of the British democracy which compelled us to take our share. . . . Even if it were true . . . that we could do as lucrative a trade in the tropical possessions of other nations, there can be no doubt that the verdict of the British people has been emphatic [marked by emphasis] that we will not ask the foreigner to open markets for our use, or leave him the responsibility and its reward. . . .

Let it be admitted at the outset that European brains, capital, and energy have not been, and never will be, expended in developing the resources of Africa from motives of pure philanthropy; that Europe is in Africa for the mutual benefit of her own industrial classes, and of the native races in their progress to a higher plane; that the benefit can be made reciprocal, and that it is the aim and desire of civilised administration to fulfill this dual mandate.

By railways and roads, by reclamation of swamps and irrigation of deserts, and by a system of fair trade and competition, we have added to the prosperity and wealth of these lands, and checked famine and disease. We have put an end to the
awful misery of the slave-trade and inter-tribal war, to human sacrifice and the ordeals of the witch-doctor. Where these things survive they are severely suppressed. We are endeavouring to teach the native races to conduct their own affairs with justice and humanity, and to educate them alike in letters and in industry. . . .

As Roman imperialism laid the foundations of modern civilisation, and led the wild barbarians of these islands [Great Britain] along the path of progress, so in Africa to-day we are repaying the debt, and bringing to the dark places of the earth, the abode of barbarism and cruelty, the torch of culture and progress, while ministering to the material needs of our own civilisation. In this task the nations of Europe have pledged themselves to co-operation by a solemn covenant. Towards the common goal each will advance by the methods most consonant [in agreement] with its national genius. . . . If there is unrest, and a desire for independence, as in India and Egypt, it is because we have taught the value of liberty and freedom, which for centuries these peoples had not known. Their very discontent is a measure of their progress.

We hold these countries because it is the genius of our race to colonise, to trade, and to govern. The task in which England is engaged in the tropics . . . has become part of her tradition, and she has ever given of her best in the cause of liberty and civilisation. There will always be those who cry aloud that the task is being badly done, that it does not need doing, that we can get more profit by leaving others to do it, that it brings evil to subject races and breeds profiteers at home. These were not the principles which prompted our forefathers, and secured for us the place we hold in the world to-day in trust for those who shall come after us.

From “Conclusion: Value of British Rule” from The Dual Mandate in Tropical Africa by Lord Lugard. First published in 1922. Reprinted by permission of Frank Cass & Co. Ltd.

1. Why, according to Lord Lugard, was Europe “impelled to the development of Africa”?

2. What was Europe’s dual mandate in Africa?

3. Do you agree or disagree with Lord Lugard’s justification of colonialism? Explain your answer.
Opportunities Abroad

Elspeth Huxley was born in Kenya, where she spent most of her early years. In the Flame Trees of Thika: Memories of an African Childhood she describes her family’s experiences on a farm near the town of Thika, approximately 30 miles outside of Nairobi. In the selection below, the family is traveling to the farm that Robin, her father, and Tilly, her mother, have purchased from Roger Stilbeck, another Englishman he met in Nairobi. As you read the selection, consider how Robin’s and Tilly’s expectations of success were based on European traditions.

We crossed a treeless vlei whose grass was short and wiry and where a duiker [small antelope] leapt away from under the mules’ feet. Robin pulled up and said, “Here we are.” We did not seem to be anywhere. Everything was, just the same, biscuit-brown, quivering with heat and grasshoppers. There was not even an erythrina tree.

“You mean this is the farm?” Tilly asked. Her voice suggested that her feelings were much the same as mine. Even Robin did not sound very confident when he replied that it was. . . .

“This grass and stuff will burn off easily, we ought to be able to start our ploughing before the rains. There’s not a lot of clearing to be done in places, for instance round here.”

“This is a swamp,” Tilly objected. It did not look like one, in fact it was hard as rock; but we had been told that rain would flood these bits of open vlei, and we could see that nothing seemed anxious to grow there.

“Not at all,” Robin replied, rather hurt. “Roger said all the land was ploughable. Except of course the river bank, which is just over there.”

“I can’t see a river,” Tilly said.

“Of course you can’t, if you don’t look.” Robin’s testiness was a sign of disappointment; he had hoped for Tilly’s enthusiasm. He himself had already furnished the site with a large mansion equipped with running water and electric light, with a garden, an avenue of fire trees, and several hundred acres of fruiting coffee trees.

“This is where I thought we’d put the house,” he added. . . . The pulping place will be down there, and the first plantation over to the left; we might irrigate a vegetable garden, too, and start a small dairy. Lots of people will be settling here soon, we can sell them milk and butter and make a bit that way. Then we can plant an avenue, and an orchard, and make a feeder road of course down to Thika. I’ve heard that the Italian Mission has some coffee seedlings; if I can buy them there, we’ll save at least a year, and make a nursery by the river for the next plantation, over towards the other boundary . . .”

Robin talked on; the whole place was thriving and making several thousand pounds a year before Tilly had managed to dismount and sit down on an old eroded ant-heap to wipe her face, coated with sweat and red dust as all our faces were, and start to pull ticks off her ankles.

“And in the meantime,” she said, “it would be nice to have a grass hut to sleep in, or even a few square yards cleared to pitch the tent.” . . .

Robin had never ploughed anything in his life before. He had been in other parts of Africa, but had spent his time prospecting, and going into partnership with men who knew infallible [certain] ways to make money quickly without having any capital. By a series of extraordinary mischances, something invariably [without fail] went wrong, and it was always Robin’s little bit of cash that vanished, together with the partner. . . .

. . . All the good reports he had heard about the
Chapter 21, Reading 2, continued

country seemed to him more than justified. Letters that might have been penned by Roger Stilbeck himself fired Tilly, also, with a longing for this land of splendour and promise that offered sunshine, sport, and adventure, with the prospect of independence and the rebuilding of lost fortunes; and here we now were, . . . the owners of a ninety-nine-year lease of five hundred acres of land. . . .

With hard work and patience, the vision could become real: a house could arise, coffee bushes put down their roots and bloom and fruit, shady trees grow up around a tidy lawn; there was order waiting to be created out of wilderness, a home out of bush, . . . a fortune from raw materials that were, as they then existed, of no conceivable value at all.

All this would take, perhaps, longer than Tilly and Robin had at first counted on, it would need more money than they had, it would be a harder struggle than they had anticipated; but they were young, hopeful, and healthy, and what others had done before them could be done again. Their spirits had rallied . . . and although we were sore, hot, exhausted, and bitten, . . . by the time I was sent off to bed they had already harvested their first crop, bought a motor-car, built a stone house, and booked their passages for a holiday trip home, when they would stand their relations expensive meals and take a grouse-moor in Scotland for the rest of the summer.


1. Why did the family come to Africa?

2. What role might Robin and Tilly's planned farm play in a global economy?

3. How do their expectations of success conform to European traditions?
Journal of the Indian Mutiny

The Indian Mutiny was the result of decades of conflict between British colonial officials and Indian leaders. Beginning in 1857, the mutiny led to great bloodshed as the British struggled to regain control of the Ganges plain. One officer, Arthur Moffatt Lang, kept a journal that described his experiences during the mutiny. The selection below describes fighting at Lucknow toward the end of the uprising. As you read the selection, consider how Lang describes the actions of his fellow soldiers.

14 March, Lucknow  At 4 am I marched from camp with Medley and 150 men with ladders, crowbars etc., and Brownlow marched with a party carrying powder-bags. We went to our most advanced post. Our mortars were shelling the imambara, and a great 68-pounder was sending its 8-inch shot smashing thro' the walls of the outer and inner courts, and breaching the main building itself.

We laid down our ladders, powder etc., ready to advance. But there was long delay, and it was even determined to have another big gun up for another breach, and we commenced making a road for it. However, a few of Brasyer's Sikhs reconnoitring [scouting] got through the breach and into the inner court and, finding it empty, cheered and called out for supports. On went the rest of the regiment, and our sappers and other troops behind. Brownlow blew open a door, ... and in a few seconds the whole Imambara was ours.

Some of our men, pushing further on, went out of the front gate of Imambara, crossed the Hazrat Ganj, and entered [the enemy's] second line of works. ... They passed in hundreds and hundreds across the open from the buildings about the European Barracks towards the Mess House, exposed to our flank fire. Our men were so excited and flurried that they did hardly any execution. It was such fun to see some come running out of the houses across the street and jump back startled on seeing our men behind their line of fortifications.

Our troops pushed on, along the rear of the Imambara. ... Before we knew where we were, we were among the first courtyards of the Kaisar Bagh. Our troops filing into a thin line in a wonderful way rushed into houses and courtyards till the line was spun as fine as could be, and was broken too: knots of twenty or thirty men held isolated points. ... Our orders had been only to storm the Imambara, and it was never supposed that we were going to carry the Kaisar Bagh. Consequently, no supports were ready.

The news flew back to camp, and in time regiments came up and secured our conquests. But meanwhile our position was precarious [uncertain]. However, in the Kaisar Bagh we were, and in very many parts of it. At one time I was with Brasyer and twenty Sikhs in the new palace. ... Such desecration it seemed our rushing in: soft carpets which silenced the footfall, rich silk hangings, mirrors and chandeliers. ...

I went to the roof and coming down found no one but four Sikhs. We forgot how we had entered and went out on the wrong side and wandered in courts out of which we could not find the way. Presently came a volley of bullets, with shouts of "Maro Firinghi Soor" [Kill the foreign pigs], and I thought I should be caught, for I was in a cul-de-sac, knew no way out and, even if I was only wounded, I must be captured. ... At last I sprang up at a Venetian window with all my force; it gave and I tumbled into a room and saw light beyond; the four Sikhs followed me through the building into another court, and through a gateway, and saw some of our men. ...
In camp they would not for some time believe that we had the Kaisar Bagh. Our carrying it all so fast was a glorious bit of pluck and luck. It was a splendid palace: magnificent and gorgeous, yet much more tasteful than most native buildings: such jolly gardens, with marble honeycombed arbours, marble canals and high bridges, and such loot—jewellery and shawls, gold and silks! I was knee-deep in valuables, and yet did not improve my chance. Seeing that I did not help myself, a man held up a bag full of jewels—a bag as big as his head—and said: "Take a share, sir. Take this." Like a fool I came the magnanimous [generous] and rejected everything! . . . One officer in the tent next to mine has upwards of 500,000 rupees worth of diamonds, pearls and rubies! I never saw such precious stones as I have here.


1. How does Lang seem to feel about battle in this excerpt?

2. Why does Lang use the phrase "I came the magnanimous" to describe his behavior while other British soldiers were looting the palace?

3. What attitude does Lang seem to have about looting?
The opening of Japan to trade with outside nations led to many changes in the Japanese social order. During this period a young scholar named Fukuzawa Yukichi decided to learn more about Western nations and cultures. After leaving his village to study Dutch in Nagasaki, he ran a school to teach Dutch to a group of samurai. Later, he joined a Japanese mission to the United States and made several trips to the United States and Europe. In the selection below, Fukuzawa describes the outcome of an encounter with foreign merchants shortly after the port of Yokohama was opened for trade. As you read the selection, consider why Fukuzawa wished to learn English.

The year after I reached Yedo—the sixth year of Ansei (1859), there was established the so-called "Treaty of the Five Nations," and the port of Yokohama was formally opened for trade with foreign countries. One day I went to Yokohama for sight-seeing. There was nothing of the town of Yokohama then—a few temporary dwellings had been erected here and there by the foreigners, and in these the pioneer merchants were living and showing their wares.

To my chagrin [humiliated disappointment], when I tried to speak with them, no one seemed to understand me at all. Nor was I able to understand anything spoken by a single one of all the foreigners I met. Neither could I read anything of the signboards over the shops, nor the labels on the bottles which they had for sale. There was not a single recognizable word in any of the inscriptions or in any speech.

At last I came upon a shop kept by one Kniffer. He was a German and did not understand much of what I said to him, but he could somehow understand my Dutch when I put it in writing. So we conversed a little, I bought a few things from him, and returned to Yedo.

I had been striving with all my powers for many years to learn the Dutch language. And now . . . I found that I could not even read the signs of merchants who had come to trade with us from foreign lands. It was a bitter disappointment, but I knew it was no time to be downhearted.

Those signs must have been either in English or in French—probably English, for I had had inklings that English was the most widely used language. A treaty with the two English-speaking countries had just been concluded. As certain as day, English was to be the most useful language of the future. I realized that a man would have to be able to read and converse in English to be recognized as a scholar in Western subjects in the coming time. In my disappointment my spirit was low, but I knew that it was not the time to be sitting still.

On the very next day after returning from Yokohama, I took up a new aim in life and determined to begin the study of English. But, needless to say, there was no teacher of English then in Yedo. . . . I found, after inquiring around, that there was an interpreter named Moriyama Takichiro who had been called from Nagasaki to help in the negotiation of the new treaty. I heard that this man knew some English though his specialty was Dutch. I went at once to Moriyama's house and implored him to teach me English.

. . . He decided that I should come to his house early in the morning before he went to his office. . . . I never had the luck of having a single lesson with him. . . . It was not any unkindness on his part. It was but natural that he should be so engrossed at the critical period of the treaty negotiations.
Chapter 21, Reading 4, continued

I had bought two volumes of a small English conversation book at Kniffer's store in Yokohama. It contained sentences in Dutch and English. Therefore, with the aid of a Dutch-English dictionary, I thought I would be able to use it for my own study. Yet no store in Yedo or Yokohama had a foreign dictionary for sale.

While I was wondering what could be done, by a stroke of luck I obtained a dictionary for my own use. I had asked some merchants trading with the foreigners in Yokohama to be looking for a Dutch-English dictionary. One day I heard there was a small one . . . which contained phonetic notations. . . . I petitioned my clan to buy it for me.

Once with these at my command, I felt there was hope for my endeavor. I made firm my determination to learn the new language by my own efforts. . . . Sometimes I tried to make out the English sentences by translating each word into Dutch; sometimes I tried forming an English sentence from the Dutch vocabulary. My sole interest then was to accustom myself to the English language.

. . . I went to [a friend] Harada Keisaku. He was enthusiastic and promised to join me. . . .

After a while we came to see that English was a language not so entirely foreign to us as we had thought. Our fear in the beginning that we were to find all our labor and hope expended on Dutch to have been spent in vain, and that we were to go through the same hardship twice in our lives proved happily wrong. In truth, Dutch and English were both "languages written sideways" of the same origin. Our knowledge of Dutch could be applied directly to English; our one-time fear was a groundless illusion.


### Questions

1. What led Fukuzawa to conclude that English was the most important language to learn?

2. How did Fukuzawa learn English?

3. How did Fukuzawa's knowledge of Dutch help him learn English?

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WORLD HISTORY: CONTINUITY AND CHANGE
World War I and After

Leading Up to War

In the years before World War I, European nations were entangled in a web of alliances. The selections below indicate how officials of countries across Europe viewed the acceleration of tensions. As you read the excerpts, consider how attitudes toward other nations developed international hostilities.

Since Russia demonstratively joined England at Reval, we could not give up Austria. The European situation was so changed that we must be more reserved to Russian wishes than we used to be.

German Chancellor Bernhard von Bülow, memorandum of October 27, 1908, referring to the recent meeting of Tsar Nicholas II and King Edward VII

[The Bosnian affair] is a question in which the vital interests of Russia are not involved. French public opinion would be unable to comprehend that such a question could lead to a war in which the French and Russian armies would have to take part.

Note of the French Embassy to the Russian Government, February 26, 1909, after Austria’s annexation of Bosnia and Herzegovina, in A.J.P. Taylor, The Struggle for Mastery in Europe

it may go the way it went between Japan and Russia. One day, the one side will say: It cannot go on this way. Or: if we wait any longer, we will be in a bad position, we will be the weaker party instead of the stronger one. Then catastrophe will set in. Then the great march will start throughout Europe, and 16-18 million men, the flower of the nations, equipped with the best murder weapons, will stand in the field against one another as enemies. But I am convinced that behind the big march stands the big crash—yes, you have laughed about that before, but it will come, it has only been postponed... through your doing, because you have carried things to an extreme...

August Bebel, German Socialist leader, in the German Reichstag, in his last speech on foreign policy, 1911

The German people must be made to see that we have to attack because of our enemies’ provocation. Things must be so built up that war will seem as a deliverance from the great armaments, the financial burdens, the political tensions. We must also prepare for war financially, though without awakening financiers’ suspicions. ... if we are attacked, we shall do as our brothers did, a hundred years ago [against Napoleon]. ... Let us remember that many provinces of the old German Empire, such as the County of Burgundy and much of Lorraine, are still in French hands; that thousands of our German brothers groan under the Slav yoke in the Baltic. Germany must regain what formerly she lost.

Helmuth Johannes Ludwig von Moltke, German chief of staff, in a report to the emperor, March 13, 1913 [This document was known to the French.]
Chapter 22, Reading 1, continued

You can be certain I stand by you and I am ready to draw the sword whenever your action makes it necessary . . . whatever comes from Vienna is to me a command.

William II to Austrian foreign minister Count Berchtold, as reported by the latter, on October 28, 1913, after the Austrian ultimatum to Serbia regarding Albania.

1. What attitude toward Russia was reflected in the statements by Chancellor von Bülow and the French Embassy?

2. What prediction did August Bebel make?

3. How do the final two statements reflect German militarism?
A Soldier Remembers the Tank

Many new weapons were invented and developed in an attempt to break the stalemate of trench warfare. The British, in particular, became interested in armored vehicles propelled by the type of caterpillar tracks that had been invented for agricultural tractors. When these tanks were first used in battle in September 1916 they had only limited success, but later in the war tanks proved a valuable weapon in piercing the German defenses. Their ability to break through barbed wire barriers and cross uneven ground to attack enemy trenches made them particularly effective.

Our first impression of the tank was one of disappointment. So much had been printed, after their first appearance in battle, of their freakish appearance and their great size, that we expected something far more strange in design, more monstrous, more dragon-like, and twice as big. However, when we came to go into action with them and to see some of them lumber clumsily when they were struck by armor-piercing shells, we inclined to the belief that they were quite large enough, and we even came to cherish a secret feeling that it would be much nicer and more comfortable and safer and healthier all round, if the tank could be made smaller and less conspicuous. Later it was made smaller; but the small tank was for special work and the large tank remained as large as ever, although certain internal improvements made it easier to handle and thereby increasingly difficult to hit. How increasingly difficult to hit they became may be appreciated when it is known that the first time the improved tanks were used in battle, not one of them was lost. That action took place during the merciful shelter of the darkness of a morning in the early summer of 1918; and while sixty tanks were used, the German official statement gave the number as 800!

We were disappointed, too, to find that the tank could not do all that we had heard it could do. We had quite expected to climb to the housetops, or, failing that, to go right through houses, to uproot great trees, and to waddle through wide rivers. The newspapers had depicted the tanks doing all those things; but we were to learn that roofs have a habit of giving way under the weight of 35 tons, which is the weight of a large tank, and that it was easier to go round houses than to go straight through them; and we were to learn that large trees, deeply rooted, successfully resist great force, and that the rivers of France are so muddy in the bed, that to cross them, as indeed once we had to in action, it was necessary to lay down a causeway of barrels filled with cement.

But, in spite of these early disappointments, there was much about the tank that satisfied the spirit of adventure, and there is not one of us who will ever forget his first ride—the crawling in at the sides, the discovery that the height did not permit a man of medium stature to stand erect, the sudden starting of the engine, the roar of it all when the throttle opened, the jolt forward, and the sliding through the mud that followed, until at last we came to the "jump" which had been prepared. Then came the downward motion, which suddenly threw us off our feet and caused us to stretch trusting hands toward the nearest object—usually, at first, a hot pipe through which the water from the cylinder jackets flowed to the condenser. So, down and down and down, the throttle almost closed, the engine just "ticking over," until at last the bottom was reached, and as the power was turned full on, the tank raised herself to the incline, like a ship rising on a wave,
and we were all jolted the other way, only to clutch again frantically for things which were hot and burned, until at last, with a swing over the top, we regained level ground. And in that moment we discovered that the trees and the mud and the rain and the shells and the daily curse of bully beef had not killed everything within, for there came to us a thrill of happiness in that we were to sail over stranger seas than man had ever crossed, and set out on a great adventure. And some of us were to do great deeds, and others were to do simple things; some of us were to win great glory, and others of us were to crumple up against the engine or the guns, never again to stir; but all of us were to learn that it is not life that matters, but the courage which one brings to life.

From The Atlantic Monthly, December 1916, by Harold A. Littledale.

1. Why did the author find the tanks disappointing at first?

2. What were some obstacles that tanks could not easily deal with?

3. The author of this passage had served in the infantry before being transferred to the tanks. Why do you think his first ride in a tank renewed his sense of adventure?
World War I and After

Songs of a Campaign

In late April 1915, in a daring attempt to guarantee Russian access to the Mediterranean Sea through the Dardanelles, Allied forces made a landing on the Gallipoli Peninsula. The Anzacs—members of the Australian and New Zealand Army Corps—spearheaded this landing. Leon Gellert was among the first 500 Anzacs ashore, and he managed to survive the terrible bombardment of Gallipoli's beaches unscathed for nearly three months. In July, however, he was wounded and evacuated to North Africa. While recuperating, he wrote a series of poems, titled Songs of a Campaign, on his experiences at Gallipoli. Three of Gellert's poems are included below. As you read the poems, ask yourself what Gellert's attitude toward war was.

A Night Attack

Be still. The bleeding night is in suspense
Of watchful agony and coloured thought,
And every beating vein and trembling sense,
Long-tired with time, is pitched and overwrought.
And for the eye, the darkness holds strange forms,
Soft movements in the leaves and wicked glows
That wait and peer. The whole black landscape swarms
With shades of white and grey that no one knows;
And for the ear, a sound, a pause, a breath,
A distant hurried footstep moving fast.
The hand has touched the slimy face of death.
The mind is raking at the ragged past . . .
A sound of rifles rattles from the south,
And startled orders move from mouth to mouth.

The Attack at Dawn

"At every cost," they said, "it must be done."
They told us in the afternoon.
We sit and wait the coming of the sun.
We sit in groups,—grey groups that watch the moon.

We stretch our legs and murmur half in sleep,
And touch the tips of bayonets and yawn.
Our hands are cold. They strangely grope and creep,
Tugging at ends of straps. We wait the dawn!

Some men come stumbling past in single file.
And scrape the trench's side and scatter sand.
They trip and curse and go. Perhaps we smile.
We wait the dawn! . . . The dawn is so close at hand!
Chapter 22, Reading 3, continued

A gentle rustling runs along the line.
"At every cost," they said, "it must be done."
A hundred eyes are staring for the sign.
It's coming! Look! . . . Our God's own laughing
sun!

1. How would you describe the feelings Gellert expressed in the first two poems? Explain your answer.

__________________________________________________________________________________

__________________________________________________________________________________

2. In the third poem, how does Gellert show that the soldiers are nervous about the attack?

__________________________________________________________________________________

__________________________________________________________________________________

3. How do you think Gellert felt about war? Explain your answer.

__________________________________________________________________________________

__________________________________________________________________________________

World War I and After

The Germans Are Informed of the Terms of the Treaty of Versailles

The Treaty of Versailles, which ended World War I, was largely the work of the leaders of the three major Allied powers: Georges Clemenceau of France, David Lloyd George of Great Britain, and Woodrow Wilson of the United States. The Germans were not told of the terms of the treaty until it had been completed. In the excerpt below, diplomatic historian Thomas Bailey describes the reaction of the leader of the German delegation to the treaty. As you read the excerpt, consider what impact presenting the peace treaty as an ultimatum had on Germany.

The Treaty of Versailles was formally presented to the German representatives on May 7, 1919, by coincidence the fourth anniversary of the sinking of the Lusitania.

The scene was the Trianon Palace at Versailles. The day was one of surpassing loveliness, and brilliant spring sunlight flooded the room.

The crowd was small, for the room was small—merely the delegates of both sides, with their assistants, and a few carefully selected press representatives. The grim-visaged [serious-looking] Clemenceau sat at the center of the main table: Wilson at his right, Lloyd George at his left.

The air was surcharged [filled] with electricity: German and Allied diplomats had not met face to face since the fateful summer of 1914. Would the Germans do something to offend proprieties [the rules of behavior]?

When all were seated, the doors swung open. . . . The whole assembly rose and stood in silence while the German delegates filed in before their conquerors and sat at a table facing Clemenceau.

The Tiger [Clemenceau] rose to his feet, and . . . almost spat out his speech with staccato [abrupt] precision: “It is neither the time nor the place for superfluous [unnecessary] words. . . . The time has come when we must settle our accounts. You have asked for peace. We are willing to give you peace.” . . .

With Clemenceau still standing, the pale, black-clad Count Brockdorff-Rantzau, head of the German delegation, began reading his reply—seated.

An almost perceptible gasp swept the room, for the failure of the German to rise was taken as a studied [intentional] discourtesy. Some felt that he was too nervous and shaken to stand. Others felt that he wanted to snub his “conquerors.” The truth is he planned to sit, not wishing to stand like a culprit before a judge to receive sentence . . .

If Brockdorff-Rantzau’s posture was unfortunate, his words and the intonation of his words were doubly so . . .

Speaking with great deliberation and without the usual courteous salutation to the presiding officer, he began by saying that the Germans were under “no illusions” as to the extent of their defeat and the degree of the “powerlessness.” This was not true, for both he and his people were under great illusions.

Then he referred defiantly but inaccurately to the demand that the Germans acknowledge that “we alone are guilty of having caused the war. Such a confession in my mouth would be a lie.” And the word “lie” fairly hissed from between his teeth.
Bitterly he mentioned the "hundreds of thousands" of German non-combatants who had perished since Armistice Day [the end of fighting] as a result of Allied insistence on continueing the blockade during the peace negotiations. This shaft struck home, especially to the heart of Lloyd George. When the echo of Brockdorff-Rantzau's last tactless word had died away, Clemenceau spoke. His face had gone red during the harangue [ranting speech], but he had held himself in check with remarkable self-restraint. Harshly and peremptorily [abruptly] he steam-rolled the proceedings to an end: "Has anybody any more observations to offer? Does no one wish to speak? If not, the meeting is closed."

The German delegates marched out, facing a battery of clicking moving picture cameras... Lloyd George, who had snapped an ivory paper knife in his hands, remarked angrily: "It is hard to have won the war and have to listen to that..."

The German delegate undoubtedly made a grave error in judgment. A short, tactful speech would have kept the door open to compromise; his long, defiant diatribe [bitter criticism] forced the victors to defend what they had done.


1. What explanations did the delegates have for Brockdorff-Rantzau reading his reply while remaining seated?

2. What effect did Brockdorff-Rantzau's speech have on the representatives of the Allied powers?

3. In your opinion, how did the presentation of the Treaty of Versailles as an ultimatum affect the German people? Explain your answer.
World War I and After

Charles Dawes and Reparations

In 1924 Charles Gates Dawes traveled to Europe as Chairman of the Committee of Experts, which was to find a way to lessen the burden of debt on Germany. Dawes believed that the focus of reparations needed to shift from the total value of payments to Germany’s ability to export surplus goods. One of the main roadblocks to this goal was French occupation of the Ruhr, an industrial area in western Germany. The excerpts that follow are from the journal Dawes kept during his time as chairman of the committee. As you read the selection, consider why Dawes felt that the committee’s work was so important.

BERLIN, February 4, 1924

The sum-total of reparations and “exportable surplus”—how familiar to us these two phrases have become!

Constant reflection over them has destroyed the mental perspective of many who might have been more useful in negotiation in the past.

Herr Bergmann told me yesterday how firmly he had been of the opinion at first that the Mark [German currency] never could be stabilized or economic Germany revived unless the sum-total of reparations was first fixed at a reasonable figure and how wrong he had been in this idea.

But it was the idea the world has had. No wonder that the situation has looked so hopeless for common agreement. Then, take the matter of an “exportable surplus.” Even the amateur economist knows that external debt must be met in the long run by the creation of an “exportable surplus.”

Our international economists, however, considering the present condition of Germany, have so emphasized this apparent impracticability of producing for a long time any “exportable surplus” and then only a small one, that they seem to have persuaded themselves that our work will be futile [useless].

Ruin, it is claimed, stares everybody in the face from the standpoint of “exportable surplus.” It is remarkable how deadening an effect this “exportable surplus” argument has had upon everybody but the French. It has tended in and out of Germany to prevent business from taking “one step at a time,” the only way business grows—national or private.

“An exportable surplus” in a country of limited natural resources like Germany, is the last flowering of a long growth. The question of the day is how to start the business of Germany on the upgrade.

BERLIN, February 5, 1924

The first draft of the bank plan has been worked out in detail. We are approaching some of the essential points of possible controversy. What substantial can be given to Poincaré for whatever tangible he gives us in the Ruhr in order that Germany, under a new plan, can put itself in shape to commence on a general reparation-paying effort? Many feel that if Germany be made strong enough to pay she will be strong enough to refuse to pay.

But what if she is not made strong enough to pay, does not Europe face disaster anyway? . . .

If action is not taken, Europe faces another dark age. There is always in great affairs a point where, if action is not taken, it is forever too late. That point has now been reached.
Chapter 22, Reading 5, continued

...I hope we can present a plan by March 1st.
From now until then the gists [main ideas] of the situation must be grappled with.

1. Why did many experts believe that the committee's work was futile?

2. What controversial point does Dawes mention in the excerpt dated February 5, 1924?

3. What did Dawes fear would happen if the committee was not able to develop and act on a plan for stabilizing German reparations?
Revolution, Depression, and Totalitarianism

The Storming of the Winter Palace

After the abdication of Czar Nicholas II, the moderate provisional government, under the leadership of Alexander Kerensky, tried to hold Russia together. But Lenin's political platform of "land, peace, and bread" won many people to the Bolshevik cause. With the masses against it, the provisional government could not last long, and in November 1917 it was overthrown by the Bolsheviks in a relatively bloodless coup. In the excerpt below from Ten Days That Shook the World, John Reed, a radical American journalist, describes the major action in the coup—the storming of the Winter Palace in St. Petersburg. As you read the selection, note the reactions of the soldiers and people on entering the Winter Palace.

Here [on the way to the Winter Palace] it was absolutely dark, and nothing moved but pickets of soldiers and Red Guards grimly intent. In front of the Kazan Cathedral a three-inch field-gun lay in the middle of the street, slewed sideways from the recoil of its last shot over the roofs. Soldiers were standing in every doorway talking in low tones and peering down toward the Police Bridge. . . . At the corners patrols stopped all passersby. . . . The shooting had ceased.

Just as we came to the Morskaya somebody was shouting: "The yunkers [provisional government troops] have sent word they want us to go and get them out!" Voices began to give commands, and in the thick gloom we made out a dark mass moving forward, silent but for the shuffle of feet and the clinking of arms. We fell in with the first ranks.

Like a black river, filling all the street, without song or cheer we poured through the Red Arch, where the man just ahead of me said in a low voice: "Look out, comrades! Don't trust them. They will fire, surely!" In the open we began to run, stooping low and bunching together, and jammed up suddenly behind the pedestal of the Alexander Column. . . .

After a few minutes huddling there, some hundreds of men, the army seemed reassured and, without any orders, suddenly began again to flow forward. . . . Over the barricade of firewood we clambered, and leaping down inside gave a triumphant shout as we stumbled on a heap of rifles thrown down by the yunkers who had stood there. . . .

Carried along by the eager wave of men we were swept into the right hand entrance, opening into a great bare vaulted room, the cellar of the East wing, from which issued a maze of corridors and staircases. A number of huge packing cases stood about, and upon these the Red Guards and soldiers fell furiously, battering them open with the butts of their rifles, and pulling out carpets, curtains, linen, porcelain plates, glassware. . . . One man went strutting around with a bronze clock perched on his shoulder; another found a plume of ostrich feathers, which he stuck in his hat. The looting was just beginning when somebody cried, "Comrades! Don't touch anything! Don't take anything! This is the property of the People!" Immediately twenty voices were crying, "Stop! Put everything back! Don't take anything! Property of the People!" Many hands dragged the spoilers down. Damask and tapestry were snatched from the arms of those who had them; two men took away the bronze clock. Roughly and hastily the things were crammed back in their cases, and self-appointed sentinels stood guard. It was all spontaneous. Through corridors and up stair-cases the cry could be heard growing fainter and fainter in the distance, "Revolutionary discipline! Property of the People. . . ."
Chapter 23, Reading 1, continued

We crossed back over to the left entrance, in the West wing. There order was also being established. "Clear the Palace!" bawled a Red Guard, sticking his head through an inner door. "Come, comrades, let's show that we're not thieves and bandits. Everybody out of the Palace except the Commissars, until we get sentries posted." ... In the meanwhile unrebuked [without opposition] we walked into the Palace. There was still a great deal of coming and going, of exploring newfound apartments in the vast edifice [building]. ... We went upstairs and wandered through room after room. This part of the Palace had been entered also by other detachments. ... The paintings, statues, tapestries and rugs of the great state apartments were unharmed; in the offices, however, every desk and cabinet had been ransacked, the papers scattered over the floor, and in the living rooms beds had been stripped of their coverings and wardrobes wrenched open. The most highly prized loot was clothing, which the working people needed. In a room where furniture was stored we came upon two soldiers ripping the elaborate Spanish leather upholstery from chairs. They explained it was to make boots with. ...  

From Ten Days That Shook the World by John Reed.

1. Why did the Red Guards order the people to stop looting the palace?

2. Why was clothing "the most highly prized loot"?

3. Why do you think the people acted as they did in the Winter Palace?
Revolution, Depression, and Totalitarianism

Business and Religion

In the United States, economic prosperity brought increasing public attention to the world of business. As people became fascinated by business and commerce, connections developed to a variety of existing interests and professions. In the excerpt below, Frederick Allen describes how business and religion became intertwined during the 1920s. As you read the selection, consider how new links were formed between religion and business.

Business itself was regarded with a new veneration [respect]. Once it had been considered less dignified and distinguished than the learned professions, but now people thought they praised a clergyman highly when they called him a good business man. College alumni, gathered at their annual banquets, fervently [enthusiastically] applauded the banker trustees who spoke of education as one of the greatest American industries and compared the president and the dean to business executives. The colleges themselves organized business courses and cheerfully granted credit to candidates for degrees in the arts and sciences for their work in advertising copy-writing, marketing methods, elementary stenography [shorthand], and drugstore practice... It was not easy for the churches to resist the tide of business enthusiasm. The Swedish Immanuel Congregational Church in New York, according to an item in the American Mercury, recognized the superiority of the business to the spiritual appeal by offering to all who contributed one hundred dollars to its building fund “an engraved certificate of investment in preferred capital stock in the Kingdom of God.” And a church billboard in uptown New York struck the same persuasive note: “Come to Church. Christian Worship Increases Your Efficiency. Christian F. Reisner, Pastor.”

Indeed, the association of business with religion was one of the most significant phenomena [happenings] of the day. When the National Association of Credit Men held their annual convention at New York, there were provided for the three thousand delegates a special devotional service at the Cathedral of St. John the Divine and five sessions of prayer conducted by Protestant clergymen, a Roman Catholic priest, and a Jewish rabbi; and the credit men were uplifted by a sermon by Dr. S. Parkes Cadman on “Religion in Business.” Likewise... at the meeting of the Church Advertising Department the subjects discussed included “Spiritual Principles in Advertising” and “Advertising the Kingdom through Press-Radio Service.” The fact that each night... a cabaret entertainment was furnished... and that part of the Atlantic City Beauty Pageant was presented was merely a sign that even men of high faith must have their fun.

So frequent was the use of the Bible to point the lessons of business and of business to point the lessons of the Bible that it was sometimes difficult to determine which was supposed to gain the most from the association... Yet in other cases it was not so certain that business was not the standard, and Scripture complimented by being lifted to the business level.

Witness, for example the [insurance company] pamphlet on Moses, Persuader of Men... which declared that “Moses was one of the greatest salesmen and real-estate promoters that ever lived,” that he was a “Dominant, Fearless, and Successful Personality in one of the most successful selling campaigns that history ever placed upon its pages.” And witness, finally, the extraordinary message preached by Bruce Barton in The Man Nobody
Chapter 23, Reading 2, continued

Knows, which so touched the American heart that for two successive years . . . it was the best-selling non-fiction book in the United States. . . . Jesus, this book taught, was not only "the most popular dinner guest in Jerusalem" and "an outdoor man," but a great executive. "He picked up twelve men from the bottom ranks of business and forged them into an organization that conquered the world. . . ." His parables were "the most powerful advertisements of all time. . . . He would be a national advertiser today." In fact, Jesus was "the founder of modern business." Why, you ask? Because he was the author of the ideal of service. . . .

Was it strange that during the very years when the Barton Gospel was circulating most vigorously, selling and advertising campaigns were becoming more cynical? . . . Perhaps; but it must be remembered that in all religions there is likely to be a gap between faith and works. The business man's halo did not always fit, but he wore it proudly.

From "Coolidge Prosperity" from Only Yesterday: An Informal History of the Nineteen-Twenties by Frederick Lewis Allen. Copyright 1931 by Frederick Lewis Allen; copyright renewed © 1959 by Agnes Rogers Allen. Reprinted by permission of HarperCollins Publishers Inc.

1. How did religious groups begin to emphasize business during the 1920s?

2. Why, according to the pamphlet Moses, Persuader of Men should Moses have been considered a salesman and real-estate promoter?

3. Why might people have connected business and religion in the decade following World War I?
Chapter 23

Revolution, Depression, and Totalitarianism

Gatsby’s Party

One of the best-known books of the 1920s is The Great Gatsby by F. Scott Fitzgerald. The novel describes the lives of the rich, showing how money insulated people from many aspects of life. Fitzgerald’s narrator, Nick Carroway, is a young man who is able to observe events even as he participates in them. The excerpt below describes a party at Jay Gatsby’s house. As you read the selection, consider the words and actions of the people at the party.

There was music from my neighbor’s house through the summer nights. In his blue gardens men and girls came and went like moths among the whisperings and the champagne and the stars. . . . On week-ends his Rolls-Royce became an omnibus, bearing parties to and from the city, between nine in the morning and long past midnight, while his station wagon scampered like a brisk yellow bug to meet all trains. And on Mondays eight servants including an extra gardener toiled all day with mops and scrubbing-brushes and hammers and garden shears, repairing the ravages of the night before. . . .

I believe that on the first night I went to Gatsby’s house I was one of the few guests who had actually been invited. People were not invited—they went there. They got into automobiles which bore them out to Long Island and somehow they ended up at Gatsby’s door. Once there they were introduced by somebody who knew Gatsby and after that they conducted themselves according to the rules of behavior associated with amusement parks. Sometimes they came and went without having met Gatsby at all, came for the party with a simplicity of heart that was its own ticket of admission. . . .

The bar, where we glanced first, was crowded but Gatsby was not there. She couldn’t find him from the top of the steps, and he wasn’t on the veranda. On a chance we tried an important-looking door, and walked into a high Gothic library, panelled with carved English oak, and probably transported complete from some ruin overseas.

A stout, middle-aged man with enormous owl-eyed spectacles was sitting somewhat drunk on the edge of a great table, staring with unsteady concentration at the shelves of books. As we entered he wheeled excitedly around and examined Jordan from head to foot.

“What do you think?” he demanded impetuously.

“About what?”
He waved his hand toward the book-shelves.

“About that. As a matter of fact you needn’t bother to ascertain. I ascertained. They’re real.”

“The books?”
He nodded.

“Absolutely real—have pages and everything. I thought they’d be a nice durable cardboard. Matter of fact they’re absolutely real. Pages and—Here! Lemme show you.”

Taking our skepticism for granted he rushed to the bookcases and returned with Volume One of the “Stoddard Lectures.” . . .

“Who brought you?” he demanded. “Or did you just come? I was brought. Most people were brought.” . . .

There was dancing now on the canvas in the garden, old men pushing young girls backward in eternal graceless circles, superior couples holding each other tortuously, fashionably and keeping in the corners—and a great number of single girls dancing individualistically or relieving the orchestra for
Chapter 23, Reading 3, continued

a moment of the burden of the banjo or traps [drums]. By midnight the hilarity had increased. A celebrated tenor had sung in Italian and a notorious contralto had sung in jazz and between the numbers people were doing "stunts" all over the garden while happy vacuous [empty and meaningless] bursts of laughter rose toward the summer sky. A pair of stage "twins"... did a baby act in costume, and champagne was served in glasses bigger than finger bowls. The moon had risen higher, and floating in the Sound was a triangle of silver scales, trembling a little to the stiff, tinny drip of the banjos on the lawn.

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1. Who attended Gatsby's parties?

2. How did people behave at the party?

3. What does the behavior of the guests suggest about their attitudes toward money?
The Jarrow Crusade

Throughout the 1930s in Great Britain only about 25 percent of the working population was employed. To gain unemployment benefits, the unemployed had to prove they were truly seeking work, even if there was no work available. After six months of receiving benefits, they had to undergo a means test by the Public Assistance Committee (PAC), in which their total wealth was assessed. If the PAC deemed they had sufficient funds to support themselves and their families, the unemployed workers became ineligible for benefits. Unemployed workers in the town of Jarrow, where unemployment was about twice the national rate, decided to demonstrate against what they considered demeaning and unfair treatment. On October 5, 1936, about 200 unemployed workers set out to march the 250 miles to London to present a petition to the House of Commons calling for “the right to work and the means to live.” In the excerpt below, a number of people involved in the march talk of their experiences. As you read the selection, consider the motives of the Jarrow crusaders.

The people in Jarrow are so demoralized, unknown to themselves, that they are eating out of the hands of these people [the government and business leaders]. They are now nothing more than what might be called parasites. If we put this case before the public it cannot be denied. We have the highest death rate in the country. Infantile mortality is the second highest and the Public Assistance Committee allowances are certainly the highest.

If the appalling conditions that exist in the town are put before the public any decent man can’t help feeling for Jarrow. If they could see, as I do as chairman of the PAC, the terrible hardship there is in the town they would feel like bowing their heads in . . . shame. . . . I am not so ready as I was to support an ordinary march to London. I am willing enough to march . . . and there was a time when I would have suggested that we put the women and children on buses while the men of the town marched with the Council at their head. But now I think we should get down to London with a couple of bombs in our pockets. Oh . . . yes, I am perfectly serious. . . . These people do not realize that there are people living in Jarrow today under conditions which a respectable farmer would not keep swine. Do not put any limits on your demonstration. Get down there.

David Riley
Town Councillor and Crusade Marshal

Well, it was decided that we must do something and the idea of the march . . . not just a collection of men banding themselves together and perhaps going on a hunger march. No, it had to be something different to that. We realized we wanted it to be well organized, something that could be well looked up to . . . and we had such a motive for it, something in effect which was like life itself.

Jean Clark
Council Employee

Well, the point was that this was a crusade in the real sense of the word. We were more or less missionaries of the distressed areas of the country, let alone Jarrow. We had distressed towns as well as Jarrow . . . and we took the poverty to the people that didn’t know poverty existed and didn’t know
Chapter 23, Reading 4, continued

what it meant. The degradation that followed it. And I feel that was something worthwhile doing, because we had a body of people living in Jarrow . . . all decent people who were being run down by the Means Test, unemployment benefit and all that sort of thing, Parish Relief . . . and no chance to get out of it. We thought we'd get out of it by showing our protests to the House of Commons and the proper way we [did] it . . . demand the right not for increased unemployment benefits or increased money matters, but for the right to work . . .

That was one of the biggest turnouts the town ever had. It was the Monday morning and we lined up at the town hall entrance and there was just one mass of people. I think the whole popula-
tion turned out for it and they marched to the church on the invitation of the clergy . . .

Paddy Scullion
Town Councillor and Crusader

There were two hundred fighting-fit men, they'd been marching down there, they'd been well fed all the way down . . . the fresh air, the exercise. Two hundred fighting-fit men marched into Hyde Park [London] all in their Sunday best.

Sam Rowan
Council Employee


1. Why did David Riley suggest that the marchers take bombs to London?

2. Why did Paddy Scullion think the march was truly a crusade?

3. What did the Jarrow crusaders hope to achieve by their march?
Revolution, Depression, and Totalitarianism

The Trial of Nikolai Bukharin

During the 1930s the Russian leader Joseph Stalin systematically imprisoned or executed everyone who constituted a challenge to his authority. Most were simply picked up by the secret police and were never seen again. Of these, some were executed, while others were sent to labor camps in Siberia. Stalin reserved special treatment for his rivals within the Communist Party. In show trials, they were forced to admit to trumped-up charges of treason and conspiracy with capitalist countries. Among Stalin’s most notable rivals was Nikolai Bukharin, whom Lenin had called “the most valuable and greatest theoretician” of the Communist Party. In the excerpt below, state prosecutor Andrel Vyshinsky interrogates Bukharin on his involvement in a conspiracy against the Soviet Union. As you read the excerpt, consider why Stalin wanted the show trials held.

Vyshinsky: What aims were pursued by this counter-revolutionary organization?

Bukharin: The principal aim it pursued although, so to speak, it did not fully realize it, and did not dot all the “i”s”—was essentially the aim of restoring capitalist relations in the U.S.S.R. [Soviet Union].

Vyshinsky: The overthrow of the Soviet power?

Bukharin: The overthrow of the Soviet power was a means to this end.

Vyshinsky: By means of?

Bukharin: As is known . . .

Vyshinsky: By means of a forcible overthrow?

Bukharin: Yes, by means of the forcible overthrow of this power.

Vyshinsky: With the help of?

Bukharin: With the help of all the difficulties encountered by the Soviet power; in particular, with the help of a war which prognostically [predictably] was in prospect.

Vyshinsky: Which was prognostically in prospect, with whose help?
Chapter 23, Reading 5, continued

**BUKHARIN:** With the help of foreign states.

**VYSHINSKY:** On condition?

**BUKHARIN:** On condition, to put it concretely, of a number of concessions.

**VYSHINSKY:** To the extent of . . .

**BUKHARIN:** To the extent of the cession of territory. . .

**VYSHINSKY:** For example?

**BUKHARIN:** The Ukraine, the Maritime Region, Byelorussia.

**VYSHINSKY:** In whose favour? . . .

**BUKHARIN:** In favour of Germany, in favour of Japan, and partly in favour of England . . .

**VYSHINSKY:** Consequently, there was an orientation [emphasis] on the weakening, the undermining of defensive power?

**BUKHARIN:** Not formally, but essentially it was so.

**VYSHINSKY:** But the actions and activity in this direction were clear?

**BUKHARIN:** Yes.

From "The Purge Trials" from *Russia and the West from Peter to Khrushchev*, edited by L. Jay Oliva. Copyright © 1975 by L. Jay Oliva. Reprinted by permission of the author.

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1. Why were the Trotskyites so hated by Stalin and his supporters?

2. According to Bukharin's testimony, how did he and the other counter-revolutionaries intend to return the Soviet Union to capitalism?

3. Why do you think Stalin staged the show trials?
The Beginnings of Colonial Nationalism

Indian Home Rule

Mohandas Gandhi's experiences in South Africa convinced him that racism would be ended only through resistance. He strongly opposed violence, however, and developed his philosophy of satyagraha, or "holding fast to the truth." During his return voyage to India, Gandhi composed a pamphlet that explained his theories of nonviolent resistance. The pamphlet was written in the form of a dialogue between a "reader" and an "editor," who was Gandhi. The selection below explains Gandhi's belief in the power of passive resistance. As you read the selection, consider why Gandhi believes that love is stronger than physical force.

Chapter XVII • Passive Resistance

READER: Is there any historical evidence as to the success of what you have called soul-force or truth-force [satyagraha]? No instance seems to have happened of any nation having risen through soul-force. I still think that the evil-doers will not cease doing evil without physical punishment.

EDITOR: ... The force of love is the same as the force of the soul or truth. We have evidence of its working at every step. The universe would disappear without the existence of that force. But you ask for historical evidence. It is, therefore, necessary to know what history means. ... The fact that there are so many men still alive in the world shows that it is based not on the force of arms but on the force of truth or love. Therefore the greatest and most unimpeachable [undeniable] evidence of the success of this force is to be found in the fact that, in spite of the wars of the world, it still lives on.

Thousands, indeed, tens of thousands, depend for their existence on a very active working of this force. Little quarrels of millions of families in their daily lives disappear before the exercise of this force. Hundreds of nations live in peace. History does not and cannot take note of this fact. History is really a record of every interruption of the even working of the force of love or of the soul. ... Soul-force, being natural, is not noted in history.

READER: According to what you say, it is plain that instances of the kind of passive resistance are not to be found in history. It is necessary to understand this passive resistance more fully. It will be better, therefore, if you enlarge upon it.

EDITOR: Passive resistance is a method of securing rights by personal suffering; it is the reverse of resistance by arms. When I refuse to do a thing that is repugnant [distasteful] to my conscience, I use soul-force. For instance, the government of the day has passed a law which is applicable to me. I do not like it, if, by using violence, I force the government to repeal the law, I am employing what may be termed body-force. If I do not obey the law and accept the penalty for its breach, I use soul-force. It involves sacrifice of self.

Everybody admits that sacrifice of self is infinitely superior to sacrifice of others. Moreover, if this kind of force is used in a cause that is unjust only the person using it suffers. He does not make others suffer for his mistakes. ... No man can claim to be absolutely in the right, or that a particular thing is wrong, because he thinks so, but it is wrong for him so long as that is his deliberate [thoughtful] judgment. It is, therefore, meet [appropriate] that he should not do that which he knows to be wrong, and suffer the consequences whatever it may be. This is the key to the use of soul-force. ...
Chapter 24, Reading 1, continued

resistance is a splendid weapon of the weak but that, when they are strong, they may take up arms. Editorial: This is gross ignorance. Passive resistance, that is, soul-force, is matchless. It is superior to the force of arms. How, then, can it be considered only a weapon of the weak? Physical-force men are strangers to the courage that is requisite [necessary] in a passive resister. Do you believe that a coward can ever disobey a law that he dislikes? Extremists are considered to be advocates of brute force. Why do they, then, talk about obeying laws? I do not blame them. They can say nothing else. When they succeed in driving out the English, and they themselves become governors, they will want you and me to obey their laws. And that is a fitting thing for their constitution. But a passive resister will say he will not obey a law that is against his conscience, even though he may be blown to pieces at the mouth of a cannon.

What do you think? Wherein is courage required—in blowing others to pieces from behind a cannon or with a smiling face to approach a cannon and to be blown to pieces? Who is the true warrior—he who keeps death always as a bosom-friend or he who controls the death of others? Believe me that a man devoid of courage and manhood can never be a passive resister.

This, however, I will admit: that even a man, weak in body, is capable of offering this resistance. One man can offer it just as well as millions. Both men and women can indulge in it. It does not require the training of an army. ... Control over the mind is alone necessary, and, when that is attained, man is free ..., and his very glance withers the enemy.

Passive resistance is an all-sided sword; it can be used anyhow; it blesses him who uses it and him against whom it is used. Without drawing a drop of blood, it produces far-reaching results.

From Indian Home Rule by Mohandas Gandhi. Copyright 1922 by Mohandas Gandhi. Reprinted by permission of Navajivan Trust.

1. What leads Gandhi to his conviction that love is stronger than physical force?

2. What, according to Gandhi, is the key to the use of soul-force?

3. Why does Gandhi reject the assertion that passive resistance is a weapon only for the weak?
The Beginnings of Colonial Nationalism

Manifesto of the Second Pan-African Congress

Nationalists in Africa were inspired by African Americans and Africans in the West Indies. Among these was Marcus Garvey, a Harvard-educated nationalist who helped establish the National Association for the Advancement of Colored People. Garvey also worked to organize the first Pan-African Congress, which met in Paris in 1919 in the hope of influencing the Versailles Conference. At the end of the second congress, which met in 1921, the delegates adopted the manifesto that follows. As you read the selection, consider how the delegates believe that Africans and other peoples should interact.

The absolute equality of races—physical, political, and social—is the founding stone of world peace and human advancement. No one denies great differences of gift, capacity and attainment among individuals of all races, but the voice of science, religion and practical politics is one in denying the God-appointed existence of super-races, or of races naturally and inevitably and eternally inferior.

That in the vast range of time, one group should . . . lag a few hundred years behind another, or forge fitfully ahead, or come to differ decidedly in thought, deed and ideal, is proof of the essential richness and variety of human nature. . . . The doctrine of racial equality does not interfere with individual liberty, rather, it fulfills it . . .

It is the duty of the world to assist in every way the advance of the backward and suppressed groups of mankind. The rise of all men is a menace to no one and is the highest human ideal; it is not an altruistic [generous] benevolence, but the one road to world salvation . . .

The beginning of wisdom in interracial contact is the establishment of political institutions among suppressed peoples. The habit of democracy must be made to encircle the earth. Despite the attempt to prove that its practice is the secret and divine gift of the few, no habit is more natural or more widely spread among primitive peoples, or more easily capable of development among masses. . . .

What do those wish who see these evils of the color line and racial discrimination and who believe in the divine right of suppressed and backward peoples to learn and aspire and be free?

The Negro race through its thinking intelligentsia [educated class] is demanding:

I. The recognition of civilized men as civilized despite their race or color
II. Local self-government for backward groups, deliberately rising as experience and knowledge grow to complete self-government under the limitations of a self-governed world
III. Education in self-knowledge, in scientific truth and in industrial technique, undivorced from the art of beauty
IV. Freedom in their own religion and social customs, and with the right to be different and non-conformist
V. Co-operation with the rest of the world in government, industry and art on the basis of Justice, Freedom and Peace
VI. The ancient common ownership of the land and its natural fruits and defense against the unrestrained greed of invested capital
VII. The establishment under the League of Nations of an international institution for the study of Negro problems
VIII. The establishment of an international section in the Labor Bureau of the League of Nations,
charged with the protection of native labor. The world must face two eventualities (likely developments): either the complete assimilation of Africa with two or three of the great world states, with political, civil and social power and privileges absolutely equal for its black and white citizens, or the rise of a great black African state founded in Peace and Good Will, based on popular education, natural art and industry and freedom of trade; autonomous and sovereign in its internal policy, but from its beginning a part of a great society of peoples in which it takes its place with others as co-rulers of the world.

In some such words and thoughts as these we seek to express our will and ideal, and the end of our untiring effort. To our aid we call all men of the Earth who love Justice and Mercy. Out of the depths we have cried unto the deaf and dumb [mute] masters of the world. Out of the depths we cry to our own sleeping souls. The answer is written in the stars.

From The Crisis 23: 5-10, 1921.

1. According to the manifesto, why should wealthier nations aid the Africans?

2. How does the manifesto describe democracy?

3. How does the manifesto suggest that the international community aid African states?
The Beginnings of Colonial Nationalism

The Origins of Nationalism

As colonial nationalists began to fight against imperialism, the movement swept across China, India, and Southeast Asia. In the following reading, R. S. Chavan describes the concept and philosophy of nationalism. As you read the excerpt, concentrate on the general principles of nationalism as well as how the nationalist movement applies specifically to the peoples of China and Southeast Asia.

In the course of its development nationalism has taken many forms and expressions, and it is well-nigh impossible to define it exactly. According to Prof C.J.H. Hayes, a well-known authority on the subject, nationalism is a modern emotional fusion [blend] and exaggeration of two phenomena—nationality and patriotism. The word nationality denotes a group of people who speak the same language, who have common historical traditions and who regard themselves as of a distinct cultural society. Nationality in this sense need not be a political entity, but as soon as it acquires political unity and sovereignty, it becomes a nation or "national-state." Nationality is not necessarily based on race or on geographical boundaries. Ethnologists have agreed that every modern nationality with the exception of uncivilized tribesmen, consists of racial mixtures and it is well known that several nationalities co-exist in the same geographical unit, for example, the Iberian Peninsula or Switzerland. Nationality is an aspect of human culture and civilization, and therefore similar cultural characteristics like language, historical traditions, social customs, art, religious tenets, and similar social, religious and political institutions go to determine the nationality of the groups of people. Nationality is mainly a matter of psychological feeling. In Zangwill's words it "is a state of mind corresponding to a political fact." It is a belief on the part of its members that they belong together, that they have a common heritage and common traditions.

Patriotism means love of the land of birth and was in the earliest times of local nature. For instance, in the case of the Greeks the love of Athens constituted patriotism. This love of land was extended—to one's village, tribe, nation or nationality, and then to a person of a military or political leader or ruler of the tribe or nationality or nation. It thence became a matter of imperial pride. This patriotism or the feeling of loyalty to place, community or the ruler or king has long existed in men's mind and is perhaps as old as history. But the nature of patriotism has varied with the nature of the community. In the ancient city states of Greece and Rome, the community was local. As the world progressed the community began to grow into small or large nations, which then became the object of men's loyalty or patriotism. The fixation of man's supreme loyalty upon his nation or nationality marked the beginning of the age of nationalism. And upon the fusion of nationality and patriotism there was the birth of modern nationalism.

Nationalism may be defined as a sentiment, loyalty or sympathy which binds a group of people together through common institutions and culture and thus creates a unity among them.

Chapter 24, Reading 3, continued

1. What, according to the excerpt, are the two principles that are the basis of nationalism?

2. What does the author say marked the beginning of the age of nationalism?

3. According to Chavan's essay, is nationality based on race? Why or why not?
The Beginnings of Colonial Nationalism

**A Change in U.S. Policy Toward Nicaragua**

In 1909 the United States supported a revolt that forced the anti-American dictator of Nicaragua, José Santos Zelaya, to resign. Three years later, with Nicaragua on the verge of civil war, President William Howard Taft sent in the marines, for the stated reason of protecting American interests there. In the excerpt below, a modern historian discusses how Taft’s move was viewed in Central America. As you read the excerpt, consider how Taft’s action was different from the U.S. policy regarding Latin America at the time.

The intervention in Nicaragua in 1912 marked a turning point in American policy in the Caribbean. Before 1912, the navy had frequently made a show of force to prevent fighting which would endanger foreigners or to discourage revolutionary activities. Sometimes, as in Nicaragua in 1910, such measures had influenced, or decided, the outcome of a civil war, but there had been no case before 1912 where American forces had actually gone into battle to help suppress a revolution. American public opinion, as reflected in the press, seemed on the whole to approve what was being done, but many voices were raised in protest. Senator Bacon, who had criticized previous actions of the State Department in Central America and had presented a resolution derrying the right of the President to use the military forces in operations in a foreign country without the express use of Congress, again spoke out when the marines first began to arrive in Nicaragua, pointing out that the State Department had gone ahead with its financial projects in spite of the Senate’s refusal to approve them and that the power of the United States was being used to support private interests in profitable, speculative operations. The Senate unanimously approved his resolution for an inquiry.

The intervention intensified the already prevalent fear and mistrust of the United States in the other Central American countries. On the other hand, for several years after 1912 the recollection of what had happened... discouraged potential revolutionists throughout the isthmus. Except for a coup d'état staged by the Minister of War of Costa Rica in 1917, there was no case where a government was overturned by force in Central America between 1912 and 1919. When disturbances threatened, the appearance of an American warship was enough to restore tranquility. The belief that the United States would intervene to uphold constituted governments helped the groups in power in each country to remain in power with little regard for the rights of their opponents, but it at least gave Central America an era of much needed peace.

In Nicaragua, the continued presence of the legation guard was interpreted to mean that no revolution would be tolerated. This meant that the conservatives would stay in power, though everyone, including the State Department, knew that they were a minority party. The arguments advanced in defense of this policy: the assertion that the liberals included a large proportion of the "ignorant mob," and most of their leaders represented the evil zelayista tradition, were perhaps put forward in all sincerity by officials who had little contact with any except the conservatives, but they made little sense to anyone who had friends in both parties. The support of a minority government was inconsistent with the principles that governed American policy in the Caribbean, but for more than ten years no Secretary of State
wanted to assume responsibility for the revolution that would almost certainly follow the legation guard's withdrawal.

1. How did the sending of marines to Nicaragua change U.S. policy in Central America?

2. What impact did Taft's action have on people in Central America?

A Justification of Japanese Expansionism

During the 1920s and 1930s, the Western powers began to criticize Japan for its expansionist policies. This criticism reached its height in 1931, after Japan's unprovoked attack on Manchuria. Stung by what it considered Western interference in its internal affairs, Japan immediately issued a defense of its policies. In the excerpt below, a Japanese official offers the standard justification of expansionism. As you read the excerpt, note how the official defends his government's policies.

We have already said that there are only three ways left to Japan to escape from the pressure of surplus population. We are like a great crowd of people packed into a small and narrow room, and there are only three doors through which we might escape, namely emigration, advance into world markets, and expansion of territory. The first door, emigration, has been barred to us by the anti-Japanese immigration policies of other countries. The second door, advance into world markets, is being pushed shut by tariff barriers and the abrogation [nullification] of commercial treaties. What should Japan do when two of the three doors have been closed against her?

It is quite natural that Japan should rush upon the last remaining door.

It may sound dangerous when we speak of territorial expansion, but the territorial expansion of which we speak does not in any sense of the word involve the occupation of the possessions of other countries, the planting of the Japanese flag thereon, and the declaration of their annexation of Japan. It is just that since the Powers [Western governments] have suppressed the circulation of Japanese materials and merchandise abroad, we are looking for some place overseas where Japanese capital, Japanese skills and Japanese labor can have free play, free from the oppression of the white race.

We would be satisfied with just this much. What moral right do the world powers who have themselves closed to us the two doors of emigration and advance into world markets have to criticize Japan's attempt to rush out of the third and last door?

If they do not approve of this, they should open the doors which they have closed against us and permit the free movement overseas of Japanese emigrants and merchandise.

At the time of the Manchurian incident, the entire world joined in criticism of Japan. They said that Japan was an untrustworthy nation.

They said that she had recklessly brought cannon and machine guns into Manchuria, which was the territory of another country, flown airplanes over it, and finally occupied it. But the military action taken by Japan was not in the least a selfish one. Moreover, we do not recall ever having taken so much as an inch of territory belonging to another nation. The result of this incident was the establishment of the splendid new nation of Manchuria. The Powers are still discussing whether or not to recognize this new nation, but regardless of whether or not other nations recognize her, the Manchurian empire has already been established, and now, seven years after its creation, the empire is further consolidating its foundations with the aid of its friend, Japan.

And if it is still protested that our actions in Manchuria were excessively violent, we may wish to ask the white race just which country it was that sent warships and troops to India, South Africa, and Australia and slaughtered innocent natives, bound their hands and feet with iron chains, lashed their
backs with iron whips, proclaimed these territories as their own, and still continues to hold them to this very day?

They will invariably reply, these were all lands inhabited by untamed savages. These people did not know how to develop the abundant resources of their land for the benefit of mankind. Therefore it was the wish of God, who created heaven and earth for mankind, for us to develop these underdeveloped lands and to promote the happiness of mankind in their stead. God wills it.

This is quite a convenient argument for them. Let us take it at face value. Then there is another question that we must ask them.

Suppose that there is still on this earth land endowed with abundant natural resources that have not been developed at all by the white race. Would it not then be God's will and the will of Providence that Japan go there and develop those resources for the benefit of mankind?

And there still remain many such lands on this earth.


1. According to the excerpt, what three "doors" might the Japanese use to solve their population problem?

2. How did the government official answer the charges that Japanese actions in Manchuria were too violent?

3. How did the government official turn the expansionist arguments of the West to support his country's case?
Growing Aggression and World War II

The Evacuation of Dunkirk

In late May of 1940, the war appeared to be practically over. Some 400,000 Allied troops were trapped on the beaches of Dunkirk in northern France, the sea behind them, in front of them the advancing German army. But an armada of close to 900 ships—minesweepers, tugs, paddle steamers, lifeboats, fishing vessels, yachts, practically anything that would float—embarked on a rescue mission and brought 338,000 of the trapped soldiers back to Britain. In the excerpt below, Douglas Williams, a reporter with the London Daily Telegraph, describes the evacuation of Dunkirk. As you read the excerpt, consider the great impact the rescue mission had on Allied morale.

To-day I saw one tiny craft measuring less than 25 feet long arriving loaded with the gunwales with 25 men having taken 12 hours to make the crossing.

The men so fortunately snatched from enemy hands had most of them been lying for hours—some for days—on beaches around Dunkirk, hungry and thirsty, constantly bombed and machine-gunned by low-flying aircraft, yet maintaining perfect discipline, raising no murmur of complaint and patiently awaiting the orders of their officers to embark.

The vessels waiting to transport them to safety were compelled owing to the shallowness of the water to lie at least half a mile off the beach, and to reach the small boats in which to cross this gap many of the men had to wade waist or even neck deep through water covered with a thick scum of oil from the petrol tanks destroyed by the Royal Air Force at Dunkirk.

All day long and during the night evacuation continued. Rescue vessels raced across the Channel loaded with men to the fullest capacity as fast as conditions would permit, steamed back at full speed across the narrow strip of water to return again with undiminished enthusiasm for fresh batches.

Their [the troops] position at Dunkirk becomes hourly more dangerous as German batteries begin to receive a full allotment [supply] of ammunition from their supply columns.

Parts of the town are in flames, and entire quarters in ruins. Outside, the main roads present scenes of confusion and destruction. Innumerable abandoned motor-cars and lorries [trucks] lie ditched in every field, while others set alight blaze fiercely.

Bodies of refugees killed by German machine-gun bullets are seen at frequent intervals, and
Chapter 25, Reading 2, continued

everywhere long lines of soldiers hurry down to the sea and safety.

Yet the work of evacuation continues uninterruptedly with calm efficiency, while a powerful rear-guard fights magnificently to delay the constantly increasing masses of German troops.

Arrangements for receiving the thousands of men as they land are excellent. From the quayside (dock), where each receives an apple and a piece of chocolate to stay their hunger, they are marshaled into waiting trains and proceed to a point where they find ready for them a hot meal.

I was enormously impressed by their wonderful condition and good spirits. Many sang... as they waited to disembark or gave three cheers for the ships' companies.

All showed the strain of the past few days of hunger, sleeplessness and constant attack printed on their faces in heavy lines of fatigue...

As I left the dock two young RMAC [Royal Medical Auxiliary Corps] doctors rushed up to me. "Which destroyer," they asked, "is the next to go back to Dunkirk? We have urgent orders to proceed there to reinforce the medical staff."

I stared at them in amazed admiration of their courage.

That the town was in flames, that every hour German occupation became more and more inevitable had apparently not entered their minds. They had their orders, they would carry them out.

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1. Why did many of the rescue ships have to lie at least half a mile off Dunkirk's beaches?

2. Why did the Germans throw more and more troops into the fight at Dunkirk?

3. In an editorial on the rescue mission, an American reporter wrote: "So long as the English tongue survives, the word Dunkirk will be spoken with reverence." What do you think the reporter meant by this?
Growing Aggression and World War II

The Burma-Siam Railway

In December 1941 Japan invaded Siam (present-day Thailand). As Japanese forces took control of Southeast Asia and Indonesia, they captured hundreds of thousands of Allied prisoners of war, both military and civilian. In addition, they imprisoned about 180,000 Asian troops fighting with the Allies. The selection below, by historian Gavan Daws, describes the Japanese plan to build a railroad connecting Burma and Siam. As you read the selection, consider the working conditions for prisoners forced to construct the railroad.

The Japanese had a big fighting force in Burma, and they had their eyes on India. But they could not supply or reinforce their armies in that region just by land; they needed the oceans. To service the Burma campaign, their ships had to cross the South China Sea, all the way to Singapore, head through the Strait of Malacca, and then turn north along the west coast of Malaya and Siam and up the coast of Burma to the port of Rangoon. A long, long way, part of it exposed to air attack and at risk from submarines.

If instead of Rangoon they used the port of Bangkok in Siam, that would cut sea distances by hundreds of miles, and danger by days. But then everything for Burma would have to be hauled overland from Bangkok to Rangoon, and there was no railroad connection. From Bangkok the track went only 40 miles west to a place called Ban Pong. From Ban Pong, northwest across the border into Burma, and northwest again to Thanbyuzayat, the rail link to Moumein and Rangoon, the gap was something like 250 miles.

A Siam-Burma railroad had been thought about as far back as the nineteenth century, but the country it would have to cross was fearsome. From lowlying plains in the south, at the Siam end, it rose to mountains more than 5,000 feet high, with ravines and twisting riverbeds that would have to be bridged again and again. Tropical jungle, dank and rank—it could rot a dead elephant down to tusks and bones in fourteen days. There were tigers, pythons, cobras, kraits, and giant scorpions; monsoon storms and floods; malaria and cholera. Clearing a 250-mile swath and laying a level railroad track would take years, and it was guaranteed to cost many lives.

But the Japanese in 1942 were doing their sums by the arithmetic of war. To turn the Burma campaign in their favor they had to have a railroad. Their engineers said that even a single line of track would take two to five years to build. The military ordered it ready for use by the end of 1943, in less than eighteen months. It was going to be the worst work in the world, but the Japanese had scores of thousands of prisoners of war; they could work them like slaves, work every one of them to death, if that was what it took.

Along the 250-mile stretch of track, the total number of POW laborers was more than 61,000. About 30,000 were British; about 18,000 Dutch or Indonesian-Dutch; about 13,000 Australian; and about 650 American. About 45 percent of all prisoners of the Japanese worked on the railroad. It was the biggest single use of POWs.

A huge project, and yet the Japanese brought in next to no heavy construction equipment. So the prisoners were condemned to build the railroad by hand.

extremely venomous nocturnal snakes found in South and Southeast Asia
Chapter 25, Reading 3, continued

Not one POW in a hundred ever sighted a bulldozer or a steamroller; not one in a thousand had so much as a jackhammer or a circular saw to work with. Prisoners broke up the ground along the track with pickaxes and shovels, or the hoes the local villagers used, chunks. For earth moving they did not even have wheelbarrows, just buckets, bamboo-and-burlap litters, and yoyo poles. Stonecrushing for ballast was done by prisoners with hammers, chain-gang work. For boring holes in hard rock for dynamiting it was iron drills and sledgehammers, a long day, of hard slog for a two-man team to make a single hole for blasting powder. The Japanese cannibalized a big steel bridge from Java, dismantled it, and shipped it in sections ... to Tha Makhan, at the Siam end of the railroad, not far upcountry from Ban Pong. ... It was the only steel bridge on the Siam side. ... The rest were wood, six hundred eighty-plus. ... The Japanese used logs of teak and kapok, cut from the jungle, barged upriver or floated down, beached, then hauled to the site by elephants, or more often—most often—by prisoners. The Japanese railroad arithmetic was that eight prisoners equaled one elephant. ... Prisoners in gangs drove the piles for the bridges, ... covered in leeches, hauling on ropes to a Japanese chant, with guards hurling iron rail spikes at them to keep them up to the count. ... The Americans got a welcoming speech from a Japanese lieutenant colonel. ... He was Nagatomo Yoshitada, Chief of the War Prisoners, Number 3 Branch. Nobody is permitted to eat and do nothing at the present, said Nagatomo. There are also countless difficulties and suffering, but you shall have the honor to join in this great work which was never done before. There will be many of you, he said, who will never see your homes again. We will build the railroad, he said, if we have to build it over the white man's body.

2gravel in a railroad bed or for making concrete


1. Why did the Japanese want to build the Burma-Siam railroad?

2. What hardships did prisoners face during the construction of the railroad?

3. What was the purpose of Nagatomo Yoshitada's speech to the Americans who were to work on the railroad?
The Allied Invasion of Normandy

On June 6, 1944, Allied forces began the largest amphibious landing in history. The invasion fleet included more than 4,400 ships and landing craft carrying some 155,000 troops. In the selection below, Werner Pluskat, a German artillery officer stationed in Normandy, describes the beginning of the invasion. As you read the selection, consider how German military intelligence influenced the outcome of the invasion.

...I was woken up at about twelve by the sound of anti-aircraft fire. I telephoned the regimental headquarters and asked what was happening but they said they didn't know. Then I telephoned the intelligence officer at divisional headquarters and he said, "It's not clear yet, but we think US paratroopers are landing to the left of us." I didn't know whether to get up or not; there had been so many false alarms and no one seemed to be taking the thing too seriously, although there was still a lot of bombing and anti-aircraft fire in the distance.

About twenty minutes later I got a call from the regiment and this time I was told, "It seems the invasion is beginning. You better get all your men to their battle stations right away."

I got dressed immediately, woke my two ordnance officers and the three of us drove in a staff car to our advanced forward headquarters, which was a bunker overlooking the coast near the village of Honvorine. It was about one o'clock by the time we got there.

I remember feeling very excited. We'd been waiting for this thing so long that we were glad it was coming, so we could get it over with.

The night was very dark and a little misty. I looked out at the sea through my artillery binoculars but there was absolutely nothing to be seen. Everything was terribly quiet. The sea was calm and there was a moon, but there were no lights, nothing to be seen out there at all, partly because of the mist on the sea and partly because of clouds passing across the moon...

Hardly a word was spoken between us in the bunker, but the tension was increasing all the time. As the first grey light of dawn began to creep across the sky I thought I could see something along the horizon. I picked up my artillery binoculars and stepped back with amazement when I saw that the horizon was literally filling with ships of all kinds. I could hardly believe it. It seemed impossible to me that this vast fleet could have gathered without anyone being the wiser...

I took one more look, then reached for the telephone and called Major Block, the intelligence officer at divisional headquarters. "There must be ten thousand ships out there," I told him. "It's unbelievable, fantastic..." Block said, "Lock, Pluskat, are you really sure? The Americans and British together don't have that many ships." I just said, "...Come and look for yourself," and then, because of the disbelief in his voice, I...threw down the receiver.

We watched, absolutely petrified, as the armada steadily and relentlessly approached. It was an unforgettable sight; I don't think I had ever seen anything so well organized and disciplined. At about four o'clock in the morning the fleet began manoeuvring in in front of us and I realized that the battleships were getting ready to fire...

To my horror and amazement, I could clearly see the guns of the fleet being elevated as they swung slowly round to point in our direction. A lilac-coloured Very light was fired from one of the ships. It went about 150 feet into the air and I remember thinking that it must be a much better...
entrenched themselves throughout the discussions. For in every question raised they saw an intention on our part to keep a direct grip on Algeria, or at least some pretext for intervening there. . . . Invoking one after another the "legitimacy" of their authority, the unity of the Algerian nation, the integrity of the territory, they variously demanded that . . . our forces should first of all be withdrawn, that before everything else the rebel organization should take over the government of the country, that we should not demand a special status for the French community, and that we should forgo the exercise of preferential rights in the Sahara . . .

In short, the object of the negotiations as far as we were concerned was to persuade the FLN to accept the provisions which were essential, on the one hand for a satisfactory procedure for Algeria's accession to independence, and on the other hand for an effective association between the new State and France.


1. What citizenship options did de Gaulle feel should be available to the French living in Algeria?

2. What economic advantages did de Gaulle want France to hold in Algeria?

3. What objections did the FLN have to de Gaulle's plans?
In 1956 reform movements in Hungary turned into an anti-Soviet revolution. When the Western powers did not intervene in the conflict, a huge Soviet force crushed the rebellion. The following excerpt from Soviet leader Nikita Khrushchev's memoirs describes the Hungarian revolution. As you read the excerpt, consider how Khrushchev's outlook might differ from other perspectives.

In 1956 a bloody struggle broke out in Budapest. Imre Nagy used deceit and intimidation [threats] to draw people into mutiny and a . . . war. He shoved prominent citizens in front of microphones and forced them to endorse his leadership and to denounce the Rakosi regime. Some people gave in to Nagy’s demands out of fear, some out of incomprehension of what was happening. Active Party members . . . were being hunted down in the streets. . . . People were being murdered, strung up from lampposts, and hanged by their feet—there were all kinds of outrages. At first, the counterrevolution was waged mostly by boys. They were well armed because they had pillaged military depots and munitions warehouses. Then armed detachments joined in, and skirmishes started in the streets of Budapest. Some of these armed detachments captured artillery, mostly antiaircraft guns, which they turned against the city. . . . The NATO [North Atlantic Treaty Organization] countries were already insinuating [introducing] themselves into the affair. They were adding fuel to the flames of the civil war in hopes that the revolutionary government would be overthrown, the gains of the revolution would be liquidated [done away with], and capitalism would be restored in Hungary.

Imre Nagy issued a demand that we pull all Soviet troops out of Hungary. According to our obligations under the Warsaw treaty, we could pull out our troops only if asked to do so by a legally constituted government. We certainly had no intention of doing what the leader of a putsch told us to do. From our viewpoint, a small clique, taking advantage of the blunders committed by the Rakosi regime, had overthrown the legitimate government of Hungary. From a strictly legal viewpoint, Nagy’s demands had no parliamentary backing and therefore did not have the force of law.

Although he was a Communist, Nagy no longer spoke for the Hungarian Communist Party. He spoke only for himself and a small circle of émigrés who had returned to help the counterrevolution.

We quickly determined that the uprising and the Nagy government were without a mandate from the workers, the peasants, and the intelligentsia of the country as a whole. . . . Completely independent of Imre Nagy’s demands, we decided to pull our troops out of Budapest and to station them at the airfield outside the city. But . . . we kept ourselves advised of the situation through our embassy staff, which remained in the city.

We discussed the mutiny in the Presidium of the Central Committee and came to the conclusion that it would be inexcusable for us to stay neutral and not to help the working class of Hungary in its struggle against the counterrevolution. We passed a unanimous resolution to this effect. . . .

1 conspiracy to overthrow a government
2 people who have left a country for political reasons
This was a historic moment. We were faced with a crucial choice: Should we move our troops back into the city and crush the uprising, or should we wait and see whether internal forces would liberate themselves and thwart the counterrevolution? ... If the counterrevolution did succeed and NATO took root in the midst of the Socialist countries, it would pose a serious threat to Czechoslovakia, Yugoslavia, and Rumania, not to mention the Soviet Union itself. ...

We told Konev to move in his troops, and order was restored almost immediately everywhere in Hungary except in Budapest, where the people put up rather stubborn resistance. ... But, as Marshal Konev had predicted, the resistance in Budapest lasted less than three days. ...

By helping the Hungarian people to crush the counterrevolutionary mutiny we have prevented the enemy from impairing the unity of the entire Socialist camp. ... We were aware that by helping Hungary to suppress the uprising and eliminate its aftermath as quickly as possible we were also helping all the other countries of the Socialist camp. ...

So I say, yes! We did help Hungary in 1956.

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1. Why, according to Khrushchev, did people cooperate with Imre Nagy?

2. Why did Khrushchev feel it was important to end the counterrevolution?

3. How does Khrushchev's description of these events compare to the description on page 729 of your textbook?
Postwar Europe and North America

The Path to the Atomic Bomb

In 1946 Leo Szilard, a professor at the University of Chicago, delivered a public lecture on the history of atomic research leading up to the detonation of nuclear weapons. Szilard was not simply an educator; however, born in Budapest, Hungary, he emigrated to the United States in 1938 to escape the growing influence of Adolf Hitler. In 1939 Szilard persuaded Albert Einstein to write a letter to U.S. president Franklin Roosevelt, urging government support for research into military uses for atomic power. Szilard later joined the Manhattan Project and participated in the development of the first nuclear weapons. The selection below is excerpted from Szilard’s lecture. As you read the selection, consider Szilard’s attitude toward the use of nuclear weapons.

She did not produce radium.
She merely separated it chemically from a mineral in which it was previously contained.

So, in spite of this new discovery, God remained the first and only successful alchemist.

Now, the discovery of artificial radioactivity had been predicted as early as 1914.
It had been predicted not by any physicist, but by H. G. Wells. Wells put this discovery into the year of 1933, the year in which it actually happened.
His book, called The World Set Free, was published before the First World War, and goes far beyond predicting Joliot’s discovery.

It also predicts the large-scale liberation and industrial use of atomic energy, the manufacture of atomic bombs, and a world war in 1956 in which Chicago, Paris, London, and other cities are destroyed at the very outbreak of the war.

According to Wells, these cities are transformed into rubble, or to be quite precise, into radioactive rubble.

Apparentely between the years of 1935 and 1938 I went through the process of becoming an expert, that is, a man who knows what cannot be done.
I have no apology to offer and my only consolation is that I was in very good company.

For [nuclear] fission really ought to have been discovered as early as 1934.

The Swedish Academy has always been very anxious to avoid awarding the Nobel Prize for advances which might later turn out to have been in error and therefore in general it does not like to award the Nobel Prize for results which are derived by means of theory rather than by means of experiments.
Chapter 26, Reading 4, continued

But unfortunately, truth in science is a rather elusive creature, and the principle of "safety first" is not a reliable guide for action in any field of human endeavor. . . .

It seems to me we ought to thank God that the fission of uranium was not discovered, as it should have been, in 1934 or in 1935.

It is almost certain that if this discovery had been made at that time, with Germany planning for war and England and America being in the frame of mind in which they were, the Germans would have found a way to make a chain reaction and would have won the war within a few weeks after they started it.

Perhaps those of us who missed this discovery 12 years ago, ought to be considered as candidates for the next award of the Nobel Prize for Peace. . . .

With the production of plutonium carried out on an industrial scale during the war, the dream of the alchemists came true and now we can change, at will, one element into another.

That is more than [Madame] Curie could do.

But while the first successful alchemist was undoubtedly God, I sometimes wonder whether the second successful alchemist may not have been the Devil himself.


1. Why, according to Szilard, was Madame Curie not an alchemist?

2. Why does Szilard feel that he and his colleagues should be considered for the Nobel Peace Prize for their failure to discover nuclear fission in the early 1930s?

3. What does Szilard's reference to the Devil as an alchemist suggest about his attitude toward the development of nuclear weapons?
American author Annie Dillard (1945– ) was born the year World War II ended. In the following excerpt from her best-known autobiographical work, An American Childhood (1987), Dillard recalls her experiences as a preschooler. Native American N. Scott Momaday (1934– ) was older—almost a teenager—when the war ended. In the following excerpt from his autobiographical work, The Names (1976), the circumstances of his childhood contrast sharply with Dillard’s. As you read the excerpts, consider how the authors’ experiences were similar and how they were different.

**An American Childhood**

—Annie Dillard

The war was over. People wanted to settle down, apparently, and calmly blow their way out of years of rationing. They wanted to bake sugary cakes, burn gas, go to church together, get rich, and make babies.

I had been born at the end of April 1945, on the day Hitler died. Roosevelt had died eighteen days before. My father had been 4-F in the war, because of a collapsing lung—despite his repeated and chagrined efforts to enlist. Now—five years after V-J Day—he still went out one night a week as a volunteer to the Civil Air Patrol; he searched the Pittsburgh skies for new enemy bombers. By day he worked downtown for American Standard.

Every woman stayed alone in her house in those days, like a coin in a safe. Amy and I lived alone with our mother most of the day. Amy was three years younger than I. Mother and Amy and I went our separate ways in peace.

The men had driven away and the schoolchildren had paraded out of sight. Now a self-conscious and stricken silence overtook the neighborhood, overtook our white corner house and myself inside. “Am I living?” in the kitchen I watched the unselﬁsh trees through the screen door, until the trees’ autumn branches like ﬁns waved away the silence. I forgot myself, and sank into dim and watery oblivion. . . .

I was hoping the war would break out again, here. I was hoping the streets would ﬁll and I could shoot my cap gun at people instead of mere sparrows. My project was to ride my swing all around, over the top. I bounced a ball against the house; I ﬁred gravel bits from an illegal slingshot Mother gave me. Sometimes I looked at the back of my hand and tried to memorize it. Sometimes I dreamed of a coal furnace, a blue lake, a redheaded woodpecker who turned into a screeching hag. Sometimes I sang uselessly in the yard, “Blithar, blithar, blithar, blithar.”


**The Names**

—N. Scott Momaday

It happened that a teaching job opened up at the Cañoncito Day School on the Navajo reservation between Albuquerque and Gallup, and my mother decided to take it. Sooner or later there would be two positions somewhere, my mother was assured, and my father and I would join her. And so it came about, sooner than could have been expected. In a matter of days my parents were offered the two-teacher day school at Jemez Pueblo, some ﬁfty miles north and
west of Albuquerque, due west of Santa Fe, in the canyon country beneath the Jemez Mountains. None of us had ever been there before.

I resumed my seventh-grade studies at the mission school. . . . I was in that position of great advantage again, that of being alone among my classmates at home in the English language. From another and more valid point of view, it was a position of disadvantage. I had no real benefit of instruction at the mission school, . . . and consequently I remember very little of what happened during those hours. . . . One day Sister Mary Teresa put us the question "Which country is larger, the United States or the Soviet Union?" Child's play. Called upon, I replied confidently that the Soviet Union was certainly the larger country. "No," said Sister Mary Teresa, "the United States is quite a lot bigger than the Soviet Union." And to prove her point she held up two maps, one of each country, which bore no relation to each other in terms of scale; but the two countries were there . . . in our sight, and sure enough, the United States appeared to be larger by a third than the Soviet Union. The force of this logic made a great impression on me, and I have not forgotten it. There was a little parable on the nature of faith, I believe; it was as if I had been witness to a miracle.

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1. According to Dillard, how did the people where she lived react to the end of the war?

2. How was Momaday at an advantage in the school he attended during the postwar years? How was he at a disadvantage?

3. In what ways did the childhoods of these two authors in the postwar United States differ? In what way were they similar?
Chapter 27

Independent Asia

Nehru and Nonalignment

As the Cold War spread across much of the world, the people of India attempted to keep their new nation separate from the capitalism of the First World and the socialism of the Second World. In this way, many felt, India would be able to maintain friendly relations with and accept aid from both capitalist and socialist nations. The following selection is from a speech by Jawaharlal Nehru, in which the Indian prime minister describes the importance of avoiding hostilities with any nation. As you read the selection, consider how Nehru describes the need to respect the ways of life of other peoples.

As I said, our general policy has been to try to cultivate friendly relations with all countries, but that is something which anyone can say. It is not a very helpful thought. It is almost outside, if I may say so, of politics. It may just be a verbal statement or a moral urge. It is hardly a political urge. Nevertheless, something can be said for it even on the political plane. We cannot perhaps be friendly always with every country. The alternative is to become very friendly with some and hostile to others. That is the normal foreign policy of a country... And ultimately your hostility provokes other people's hostility and that is the way of conflict and leads to no solution. Fortunately, India has inherited no past hostility to any other country. Why should we then start this train of hostility now with any country? Of course, if circumstances compel us it cannot be helped, but it is far better for us to try our utmost to keep clear of these hostile backgrounds... Now, some people may think that this is a policy of hedging or just avoiding pitfalls, a middle-of-the-road policy. As I conceive it, it is nothing of the kind. It is not a middle-of-the-road policy. It is a positive, constructive policy deliberately aiming at something and deliberately trying to avoid hostility to other countries, to any country as far as possible.

How can we achieve this? Obviously there are risks and dangers, and the first duty of any country is to protect itself. Protecting oneself unfortunately means relying on the armed forces... We cannot take the risk of not doing so, although Mahatma Gandhi would have taken that risk no doubt and I dare not say that he would have been wrong. Indeed, if a country is strong enough to take that risk it will not only survive, but it will become a great country... But in protecting oneself, we should do so in such a way as not to antagonize others and also as not to appear to aim at the freedom of others...

May I say that I do not for an instant claim any superior vantage point [moral basis] for India to advise or criticize the rest of the world. I think we are merely trying not to get excited about these problems and anyhow, there is no reason why we should not try. It follows, therefore, that we should not align ourselves with what are called power blocs. We can be of far more service without doing so, and I think there is just a possibility—and I shall not put it higher than that—that at a moment of crisis our peaceful and friendly efforts might make a difference and avert that crisis... When I say that we should not align ourselves with any power blocs, obviously it does not mean that we should not be closer in our relations with some countries than with others...

May I just say one word before I close? We are striving for One World, and what with the development of communications and everything, we come closer to one another. We know a great deal more about one another than we used to. Nevertheless, I
have a feeling that our knowledge of one another is often extraordinarily superficial, and we, living in our grooves, big or small, seem to imagine, each country seems to imagine, that we are more or less the center of the world . . . that our way of living is the right way of living and other people's way of living is either a bad way or a mad way, or just some kind of backward way. Now I suppose that it is a common human failing to imagine that we are right and others are wrong. But of course, apart from being right or wrong, it may be that both are right and both are wrong. . . . Now Europe and America, because they have been dominant countries with a dominant culture, have tended to think that ways of living other than theirs are necessarily inferior. Whether they are inferior or not I do not know. If they are inferior, probably their own people will change them. But this method of approach of one country to another is a very limited approach and does not indicate much wisdom, because this world is a very varied place . . . The world is a very diverse place, and I personally see no reason why we should regiment it [force conformity] along one line.


1. Why did Nehru say that India's general foreign policy was not a true political urge?

2. According to Nehru, what was the first duty of any country?

3. How did Nehru feel that Europe and America, as dominant cultures, treated other cultures?
Independent Asia

The Cultural Revolution in China

During China's Cultural Revolution, conflict between Mao Zedong and his successors spread beyond the political realm and became an assault on intellectuals throughout Chinese society. In the excerpt below, a student who was a survivor of the Cultural Revolution describes the hardships he endured during the years of chaos. As you read the excerpt, consider the importance placed on family connections.

My total flaw was my bad family background. I started to feel it when I was in high school. It was around '64 and '65. I was a senior. I was a hard-working student, politically progressive and close to the Party organization. I didn't know what it was about me that repelled those with good family backgrounds. They all tried to avoid me. Not like mice running away at the sight of cats, but like people fleeing from plague. They even looked down on me. I didn't know what was happening. Naturally I became closer to those few students with similar family background problems.

My family was living in a quite decent apartment. Suddenly, for no reason, the local government ordered us to move out. . . . After that, some sort of high-ranking official moved in . . . . It showed the political status of my family.

When the Cultural Revolution began, everything fell into place. My family was one of the first in the city to be ransacked.

I later found out that it was my mother's ignorance that started the ransacking. Both my grandfather and father were working in banks. They were well-known capitalists. At that time all the funds capitalists had in the banks were frozen. You couldn't withdraw anything. . . . My mother didn't know about that. She went to get some money out. The bank clerks immediately called the Red Guards. They showed up in no time at my home and started to search and ransack our apartment.

. . . . My mother was being denounced outside the house. Lots of noisy people packing the place. Things were being smashed and burnt. Smoke was still in the air. I was only seventeen that year and had never seen anything like that. I didn't dare go any closer. . . .

The next day, I went to see the Red Guards responsible for ransacking my family. I figured I'd take anything from them: insults, criticism, and everything else. I was going to beg them to allow me to go home to have a look . . . .

One Red Guard was decent. He took me home. I glanced over the rooms from the corridor. Red Guards were standing everywhere, searching for things. No sign of my family. Lots of things were in shreds, smashed and torn. . . . Those cherished things were lying on the floor everywhere but now they were no longer important to me. The only thing left to me was the desire to survive. I forgot about everything, even my hunger. I asked the Red Guards to let my brother go with me. Leaving my family was something the Red Guards didn't object to. I was going to break with my family. It was revolutionary action. And also my brother was still quite young and a cripple. So they agreed to let us go . . . .

In 1968, when the Going to the Countryside Movement started, I volunteered to go . . . . I went to Inner Mongolia . . . ., a desolate place. But suddenly I felt I'd thrown away the burden of my family background at last. However, my team leader told the locals about my situation. . . . He even reported me to the brigade Party branch people . . . . I just worked hard. That was the only way out for me.

. . . . After three years there, they got me to teach in the local school. At this time, people among us
Chapter 27, Reading 2, continued

started to be chosen to go back to the cities. I knew my place. . . . In the first two batches, all the people from good family backgrounds went. Only girls and people with some disabilities were left behind. . . . Unexpectedly I had my lucky break. I was assigned to work for a railroad administration in a large city.

. . . Now my situation was much better. My job was backbreaking but no one knew about my family. . . .

One day, though, we were going to dig air raid shelters. First we lined up on the platform. Then the chief said those with bad family backgrounds are going to carry the rocks from the hills and the others do the digging. I had a sinking feeling in my stomach. . . . I was the first to be called. . . .

About that time I got to know two girls. One was a little extroverted (outgoing) and the other was the opposite. . . .

The first girl was real talkative and intelligent. . . . I got along with her just great. She came from the same city as me. I was totally amazed when she told me she lived in the same apartment my family had been kicked out of. Her parents were the high-ranking officials. . . .

After we got married, things started to change for me. . . . In my work unit, people began to treat me like somebody. . . . My position changed immediately. . . .

I took advantage of my wife’s family connections and I managed to go to college and join the Party. Everybody seemed to have forgotten about my family problem. . . .

I think I’ve reached a dead end in what I’m doing. The best years of my life were wasted during the Cultural Revolution. . . . Now, I don’t want to use my wife’s family’s influence. . . . At the beginning I benefited from her family but now it doesn’t mean much. I’m not inherently Red, no Red roots. . . . On the surface, this family of mine looks all right, but once someone gets to know my history, they’ll start thinking twice about it.


1. How did the Cultural Revolution affect the student’s family?

2. Why did the Red Guards support the student in his decision to break with his family?

3. How did marriage affect the student’s career?
**Chapter 27**

**Independent Asia**

**The Occupation of Japan**

At the end of World War II, Japan experienced profound economic turmoil as well as military defeat. Under the leadership of U.S. general Douglas MacArthur, the Allied powers worked to rebuild Japan's economy and society. In his memoirs, MacArthur described his efforts to make Japan self-sufficient. As you read the selection below, consider how MacArthur's reforms contributed to the achievement of this goal.

The occupation endeavors were not confined to political reforms alone, but were far more comprehensive in scope. When the war ended in 1945, Japan was a nation completely exhausted. The cities and the factories had been gutted, the entire population of the country faced starvation. With the war, she had lost her supply of raw materials, all of which had been traditionally brought in from outside her markets, and virtually her entire merchant marine. . . . Rice, the staple crop, was imported in large amounts, but as the war progressed the imports had ceased. . . . One of the first things I did was to set up our Army kitchen to help feed the people. . . .

I had to move fast to prevent disaster, so I immediately imported 3,500,000 tons of food from the supplies the United States Army had built up in the Pacific area. The effect upon the Japanese was electrical. The Appropriations Committee of the United States House of Representatives wanted to know how I could justify the expenditure of Army appropriations to feed our late enemy. I explained.

There is a popular misconception that the achievement of victory in modern war is solely dependent upon victory in the field. History itself clearly refutes [disproves] this concept. It offers unmistakable proof that the human impulses which generated the will to war, no less than the material sinews [equipment] of war, must be destroyed. . . . There must be a complete spiritual reformation such as will not only control the defeated generation, but will exert a dominant influence upon the generation to follow as well. Unless this is done, victory is but partially complete and offers hope for little more than an armistice between one campaign and the next. . . .

Under the responsibilities of victory the Japanese people are now our prisoners, no less than did the starving men on Bataan become their prisoners when the peninsula fell. As a consequence of the ill treatment, including starvation of Allied prisoners in Japanese hands, we have tried and executed the Japanese officers upon proof of responsibility. Can we justify such punitive [punishing] action if we ourselves, in reversed circumstances but with hostilities at an end, fail to provide the food to sustain life among the Japanese people over whom we now stand guard within the narrow confines of their home islands? To cut off Japan’s relief supplies in this situation would cause starvation to countless Japanese—and starvation breeds mass unrest, disorder and violence. Give me bread or give me bullets.

I got bread.
We fed the Japanese, but we didn’t intend to feed them forever. I directed my staff to work out the plans we needed to make Japan self-sufficient as soon as it was humanly possible. We had to rebuild the factories that had been bombed. We
had to put the machinery in working order. We had to get the trains running, and float some kind of merchant marine. We had to get the telegraph and radio and newspapers in operation. And last of all, we had to get the overseas trade revived. One of the biggest tasks was to give Japan a balanced budget.

I've never seen a more tangled financial mess than that into which the Japanese government had fallen by the end of the war. Most of the money had gone to support the war effort. No one really knew how much. The taxes were incredibly heavy. . . We decided to start over. . . The public debt of Japan was less than $2 billion at the time I left the country. . . .

The educational system when I arrived in Japan gave me deep concern. The Japanese practiced central control over the schools. . . . A ministry of education in Tokyo bought standard textbooks in everything, and distributed them throughout the country. . . .

A free people can exist only without regimentation of thought, and the publication of textbooks was promptly taken out of the control of the ministry of education. I put the Japanese publishing industry on a competitive basis for the first time. . . .

Health was another pressing problem. It had always been a popular conception in the United States that the Japanese were far advanced in the field of medicine and hygiene. This was not at all the case. Diseases such as smallpox, diphtheria, and typhoid—diseases which had all but disappeared in the United States by 1920—were still epidemic in Japan in 1945. Tuberculosis was almost a national scourge. . . .

I sought immediately to improve this situation. I suggested to the prime minister that he set up some kind of a health department in the cabinet. . . . I also suggested that all schools educate their children in public health. . . . With the help and cooperation of American medical authorities, the Japanese people were given what amounted to a mass inoculation and vaccination. . . . It was the estimate of my medical officers that we had saved 2,000,000 lives with these health measures in the first two years of occupation.


1. What kinds of reforms did MacArthur introduce during the occupation of Japan?

2. How did MacArthur justify his use of American military appropriations for the support of the Japanese?

3. How did MacArthur's reforms contribute to the revival of Japanese self-sufficiency?
Independent Asia

Tour of Duty

The United States was not the only foreign nation to send troops to support South Vietnam during the Vietnam War. Although the vast majority of soldiers were Americans, allied forces also included soldiers from Australia, New Zealand, the Philippines, South Korea, and Thailand. One Day at a Time: A Vietnam Diary is a collection of reminiscences by Australian soldiers of events following the Tet Offensive in 1968. The following excerpt describes preparations for a night reconnaissance mission. As you read the selection, consider the hazards of flying night missions during wartime.

I'll always remember the briefing before that night's flying began. . . . With only seven pilots left it was a modest affair, lightened by typical Aussie humour.

Ned Kelly approached the wall map with a grim look and pointed to it with an old billiard cue. "Tonight's mission—"

"God, no, not Berlin again!" someone interrupted.

"No, Carstairs," a fake British voice piped up. "It's the . . . ball-bearing factory."

"You can't do this to us, the night fighters—the flak—horrible!" another wailed as everyone started humming Off We Go Into the Wild Blue Yonder.

Ned could never resist the temptation to play-act. He whacked the map with his billiard cue, then strutted about like a Nazi martinet [strict disciplinarian]. . . .

At that point the Task Force commander strode into the Command Post . . .

. . . . Ned sprang to attention, billiard cue at his side like a Brown Bess musket.

"That's better," said the Brigadier, forcing back a smile that threatened to fracture his composure. "It's good to see that morale in this unit is high.

We're counting on you tonight. Carry on." He turned and left without another word.

I can't overemphasize the importance of humour to us all. . . . It acted as a safety valve for pent up tension, and that evening we were all feeling . . . jumpy at the prospect of becoming political sacrifices.

Tomfoolery [nonsense] dispersed with [at an end], the briefing got down to serious business. Ned returned to the map, this time all pretence at humour gone. . . . Task Force HQ suspected they'd located a NVA base to the north-east. Tonight there'd be a B-52 strike on the area. . . .

I'd drawn two sorties [missions] of more than three hours each—total flying time longer than a WW2 Berlin run. In some ways I think I'd have preferred to fly a Lancaster to Berlin and back, because flying a single-engine aircraft over the jungle at night is unnerving business. The possibility of an engine failure was always present. It was bad enough during the day, but at night, . . . the prospect of surviving a forced landing into the jungle was slim. And we didn't carry parachutes—the issue was still being debated by the Canberra policy makers.

It was a revival of the World War One argument which stated "a pilot's job is to stick with his aeroplane." . . . Word had it the chiefs lived in terror of a nervous young pilot prematurely bailing out and leaving a plane load of brass hats drifting around the sky. Apparently it never occurred to them that maybe the passengers should carry parachutes too.

Our aircraft also lacked equipment for night reconnaissance. . . . Requests for night vision equipment and more effective radios had been met with the usual rebuffs from the system and we'd given up trying.

Compounding this was the danger of ground
Fire. Our aircraft were constantly being fired on during the day, but the technique of low flying minimised exposure time and accuracy. But at night, flying at a higher altitude, aircraft were a better target. Fortunately, except for moonlit nights, our aircraft were difficult to see—painted dark green and with navigation lights off, they merged with the darkness. Tonight there would be no moon, so ground fire shouldn't be a problem. But lurking in the back of all our minds were intelligence reports that the VC were being equipped with Soviet radar-controlled anti-aircraft guns and shoulder-launched heat seeking missiles.

There was always a feeling of cautious excitement before a night sortie. Even our little Cessnas looked warlike, their propellers silhouetted against the sunset, rocket tubes loaded and ready.

1. Why was humor important to the soldiers?

2. Why was flying more dangerous at night than during the day?

3. How did flying reconnaissance missions during the Vietnam War compare to similar assignments during World War I?
As the pro-democracy protests in China began to lose enthusiasm, a new symbol was created to inspire students involved in the movement. On May 30, 1989, students from Beijing's Central Academy of Fine Arts revealed a hastily constructed statue of plastic foam and plaster—the "Goddess of Democracy and Freedom." The following excerpt was written by a former student who observed the construction of the statue. As you read the excerpt, consider where the sculptors turned for inspiration.

Students and faculty from the Central Academy of Fine Arts... had from the beginning been actively involved in the demonstrations. On May 27, a representative of the Beijing Students' Federation came to the Central Academy to ask that they produce [a] large-scale work of art, this time a statue, and that it be ready by the time of the great demonstration on the 30th. That gave them three days in which to do it.... The undergraduate students in three of the four studios of the... Sculpture Department agreed to take on the job. There were about fifteen of them; all young men in their early twenties.

The Federation suggested that the sculpture be a replica of the Statue of Liberty in New York, like the smaller one that had been carried in a procession by demonstrators in Shanghai two days earlier. But the Central Academy sculpture students rejected that idea, both because it might be taken as too openly pro-American and because copying an existing work was contrary to their principles as creative artists. They rejected also the suggestion of a "Chinese-style" work, because there is no tradition in China for sculpture that powerfully expresses a political concept....

What was called for, the students felt, was a new work of universal appeal, Chinese only in the eclectic [from various sources] way that today's China sometimes borrows what it needs from foreign cultures. But apart from style, they had another problem: the short time in which they had to complete it....

Their solution was ingenious, and explains some features of the statue as it took shape: its slightly off-balance look and its posture with two hands raised to hold up its torch, whereas the Statue of Liberty in New York needs only one. The students... chose a thoroughly academic approach to their problem: they decided to adapt to their purpose a studio practice work that one of them... had already made, a half-meter-high clay sculpture of a man grasping a pole with two raised hands and leaning his weight on it.... The students cut off the lower part of the pole and added a flame at the top to turn it into a torch; they leaned the sculpture into a more upright position; they changed the man's face for a woman's,... and otherwise made him into a her.

... Their aim was to portray the Goddess as a healthy young woman, and for that, again, the Chinese sculpture tradition offered no models. What they turned to was... the Russian school of revolutionary realism, and specifically the... statue of A Worker and Collective Farm Woman...; the head of the farm woman in this work was the principal inspiration for the face and head of the Goddess.

This transformed model was then made into the basis for the ten-meter-high [about 30 feet] statue. It was divided (marked) into four horizontal sections, and teams of young sculptors transferred the measurements of these... to the corresponding parts of the huge work that would be assembled on the Square. The main material was styrofoam.
plastic; this had not, so far as I know, been used before in China for monumental sculpture. . . . Large blocks of it were carved into rough approximations of the shapes desired and then wired together, with plaster added to the surface to join the pieces more strongly and to allow finer modeling. Constructed in this way, the four sections were fairly light: each could be lifted by five or six students. . . .

When the time came to transport the pieces of the statue to the Square, another problem arose: the students had intended to carry them in one of the Academy's trucks, but the State Security Bureau . . . sent word that any driver daring to take them would lose his license. In the end the students hired six of the familiar Beijing carts, made like a bicycle in front with a flat cart with two wheels behind. . . .

The place on the Square where the statue was to be erected had been chosen carefully. It was on the great axis . . . with the huge portrait of Mao Tsetung over it. . . . The statue was to be set up just across the broad avenue from Mao, so that it would confront the Great Leader face to face. . . . The parts were placed one on top of another, attached to [an iron] frame; plaster was poured into the hollow core, locking it onto a vertical iron pole which extended from the ground up the center to hold it upright. The exposed iron supports were then cut away, leaving the statue free-standing. . . . The statue was deliberately made so that once assembled it could not be taken apart again, but would have to be destroyed all at once.


1. Why did the sculpture students decide not to produce a copy of the Statue of Liberty?

2. What were the sources of inspiration for the statue of the “Goddess of Democracy and Freedom”?

3. What reason might the students have had for making it impossible to take the statue apart without destroying it?
Over thirty years have passed since African nations began to break free from the imperial ties which bound them to Britain, France, and other European powers. Africa remains, however, a continent plagued with political, economic, and social instability. The following selection by Richard E. Bissell describes African society after decolonization. As you read the excerpt, consider how the political and social structure of Africa has hindered attempts to achieve stability in the years after decolonization.

Decolonization in Africa

Africa's passage through decolonization has been a tortuous experience for Africans and non-Africans alike. The process of political independence, if that is measured by the lowering of one flag and the raising of a newly designed national flag, was only a small incident in a much larger and more complex process. The symbolism of political independence, however, was powerful and should not be underestimated. Africa could not speak with a unitary voice, for the enormous continent encompasses [contains] too much diversity: Arab, black, white and Asian, as well as highly divergent [different] colonial experiences. For lack of a better alternative, then, Africa accepted the improbable political boundaries drawn by the German Kaiser in 1885, gave their independent states new names in the hope of creating nations, and enshrined those divisions in the first commandment of the Organization of African Unity: Do not fiddle with boundaries.

Other symbols were utilized as well: national airlines, equal political rights at the United Nations, major investments in the pomp and circumstance of international conventions, and widespread diplomatic representation. Such devotion to symbolism was mocked by many as not contributing to the "real development" of the people in the decolonization era, but those observers missed the point that countries with no history have to create highly visible attractions for loyalty. Such efforts were sometimes carried to an extreme, as in Jean-Bedel Bokassa's transformation of the Central African Republic into an empire, complete with emperor and coronation, in the late 1970s. But such extreme cases provide the clearest illustration of the widespread phenomenon of symbol-creation, necessary for new states striving to achieve acceptability in an international system with a significant head start.

The initial months and years of independence were heady [exciting] days for the Africans. Large numbers of people long accustomed to being in opposition to the colonial authorities obtained offices and privileges they had only dreamed about—they became presidents, cabinet officers, civil service employees, high court judges, and, eventually, officers in the military. Life offered extraordinary opportunities, and often to those at a young age. Many of the top political cadres [groups] in African independence movements were young, filling positions of leadership when barely middle-aged, in sharp contrast to the traditional emphasis on seniority and maturity in tribal societies. The headlines of all these transitions gave Africans a strong sense of "making history," as Frantz Fanon would express the notion, and they were right. What they could not anticipate, however, was that this sense of capturing the historical flow could not last; there was no Chinese-style "permanent revolution" in Africa. Those who captured the offices and the symbols of independence had no intention of letting go for satisfaction of others. When the music of independence...
celebrations had died down, it was time to get to the business of managing political and economic realities in these weak African countries. At that point, Africa’s position in the international system became increasingly important.

1. Why does the author say that Africa was unable to work for a common cause and “speak with a unitary voice”?

2. What does the author define as the importance of symbolism to Africa’s decolonization process?

3. Explain the author’s assertion that the original excitement toward independence could not last.
Africa and the Middle East After Empire

The Politics of Terror

As the leader of the Palestinian people, Yasir Arafat has been both condemned and praised in international political circles for years. While his intentions and dedication have never been questioned, his tactics have remained an issue of constant scrutiny. The following excerpt from Danny Rubinstein’s Mystery of Arafat describes the terrorist activities of Arafat’s nationalist movement. As you read the account of Arafat’s actions, consider the implications of his tactics as well as Arafat’s justification for his own behavior.

The term terrorism is subject to political, moral and other interpretations and I have tried not to get involved in them. There is hardly a leader of a national movement in modern times who has not been called a terrorist by his opponents. Arafat likes to note that even George Washington was called a terrorist by the English. Along with this, there is no doubt that Arafat himself and his top people engaged in real terrorism in the years 1968 to 1974.

The great majority of the generally known Palestinian terrorist acts were carried out not by the Fatah organization under Arafat’s leadership, but by the extreme Marxist organizations... and later—and today—by fanatical Muslim organizations. The Fatah organization claimed to be acting against military installations and soldiers, but it was gradually dragged along behind the terrorist acts of other organizations. After Karemeh (March 1968) the position in Jordan deteriorated into a near civil war between the Palestinian organizations and the Jordanian army, and a crisis was reached in the summer of 1970 after the Marxist organizations hijacked civilian planes in Europe and flew them to Jordan. King Hussein attacked the Palestinians and drove them out following a series of battles in September of that year. Further battles ensued until the middle of 1971. As a result of the harsh defeat in Jordan, Arafat set up within Fatah a secret organization called Black September, whose people carried out a series of terrorist acts. These included the murder in Cairo of Jordanian personalities. The best-known terrorist act was the murder of the Israeli athletes at the Munich Olympics in 1972.

As long as the only aim of Arafat (in Fatah and in the PLO) was to liberate the whole of Palestine and to destroy Israel (as described in the 1964 PLO Charter), in their eyes the use of terrorism was legitimate, though they did not use the word terror but spoke of “armed struggle.” After their defeat in Jordan (1970), the Palestinian groups, including Fatah, increased greatly their use of terror. They justified their actions by claiming that Israel was a terrorist state which bombed civilian targets (like Lebanese refugee camps) and whose very existence is founded on violation by force of Palestinian rights. Only after the October 1973 war and a range of political developments in 1974 did the PLO (under the leadership of Arafat and Fatah) become an organization also taking the political path. Arafat appeared in the United Nations and the PLO almost completely ceased terrorist actions abroad. Within the occupied territories, however, the Palestinian population was permitted to employ all methods in the struggle against the occupation, so that terrorism continued but in a different form.

Chapter 28, Reading 2, continued

1. The author attributes most Palestinian terrorist acts to sources outside Arafat's Fatah organization. Whom does he accuse of these acts?

2. What does the author say was the aim of terrorist acts by Arafat's group?

3. What phrase did Arafat's group use when speaking of their actions? Why didn't they use the word "terrorism"?
Africa and the Middle East After Empire

**The White Revolution**

The end of World War II marked the dawn of a new era for Iranian social, political, and economic structures. As Middle Eastern nations became increasingly rich from selling oil to the rest of the world, Iran underwent vast urbanization and industrialization in what the Shah called the “White Revolution.” As Anthony Parsons describes in The Pride and The Fall: Iran 1974–1979, however, these changes were accompanied by unprecedented social and political deprivation. While you study the following passage, concentrate both on the Shah’s reasons for the urbanization and industrialization and on the results of his numerous reforms.

It did not take me long to discover that, whatever benefits the Shah’s policies might be bringing to the people of Iran, happiness was not one of them, at least not in Tehran. Wonderfully situated at the foot of the towering, snow-capped Elburz range of mountains, Tehran in 1974 was a monument to all that is the worst in achievements of modern man. Ugly, sprawling, shoddy [run-down], undistinguished, pululating [freely sprouting] with cars and people, buried under a cloud of pollution, it must have been one of the most repulsive capital cities in the world. The city pulsed with activity of all kinds, construction, demolition, commerce, industry, government, all the indicators of a booming economy, but the people of the whole seemed surly, lacklustre [dull] and neurotic. The slow, traditional courtesies of the Muslim world were being swamped by the onrush of the Great Civilisation, but were not being replaced by the vitality and enthusiasm which might have been expected in a society in the process of rapid and fundamental change.

What was this Great Civilisation which was daily trumpeted in the strictly controlled press, radio and television? The Shah had invented the phrase, which probably sounds more preposterous in English than in Persian, in 1972 and had subsequently declared that it would be achieved by the end of the 1980s. It was essentially materialistic, the realization of the Shah’s vision of Iran as a fully developed, industrial state, the Japan of Central Asia. But it was more than that. In the Shah’s mind, Iran was part of Western civilisation, separated by an accident of geography from its natural partners and equals. The Iranians in his view were Aryan, not Semitic, and their innate [natural] talents and abilities had been suffocated by the blanket of the Arab invasion 1,200 years previously and its spiritual concomitant [accompaniment], Islam. He saw it as his mission to lift this blanket and to restore Iran to its former grandeur among the Great Powers. Hence the Great Civilisation was not simply a question of raising the material standard of living of the Iranian people, although this was its most obvious manifestation [physical existence]. It had a strong psychological connotation [significance]. The Iranians were to be galvanized [motivated] out of their slow, traditional Muslim way of life and projected into the Western Europe of the twenty-first century, all under his personal, inspired leadership. The closest parallel in the modern history of the region was Mustafa Kemal Atatürk’s regeneration of Turkey out of the ashes of the Ottoman Empire following the First World War. Atatürk had deliberately reached back into the Turkish, as opposed to Islamic, origins of the inhabitants of the Anatolian plateau. He had Europeanised the country by altering its traditional dress, by reforming the Turkish language and replacing the
Chapter 28, Reading 3, continued

Arabic with the Latin script, by starting a programme of industrialisation, by establishing European political institutions, and so on.

1. What does the author say has happened to Tehran as a result of the rapid industrialization and urbanization?

2. What was the Shah's reasoning for attempting to create the "Great Civilisation"?

3. Why does the author state that there was a "strong psychological connotation" to the Shah's reforms?
The resurgence of Islam was accompanied by violent opposition to westernization and industrialization. This clash between Islamic fundamentalists and Western ideologies was at no time more apparent than in 1979 when an angry mob of Iranian protesters seized the American Embassy in Tehran, marking the beginning of a 444-day hostage crisis. As you examine the following account of the events of November 4, 1979, consider why the situation was so hostile and uncertain and what the ultimate effect of the siege was on international relations.

The first streaks of pearl daylight crept out of the great Iranian Salt Desert, brushing the slopes of the Alborz [Elburz] Mountains and racing down into the nearly deserted streets and narrow alleyways of Teheran. It was not cold for midautumn. Temperatures hovered in the low 50s and a gentle wind scythed over [cut through] the silent city. But decks of clouds stretched to the horizon and dawn came bleak and unpromising to the Iranian capital. "It was a gray, drizzly, overcast day," Richard Queen, an American consular official, recalled. It was Sunday, November 4, 1979, and for dozens of Americans it was a day from which there would be no hiding.

On the broad avenue of Takht-e-Jamshid, a downtown thoroughfare that had been renamed Taleghani Avenue after a revered cleric of the Islamic revolution, a throng of 450 angry young demonstrators appeared outside the United States Embassy compound, as it had for days, at about 7:30 a.m. and took up its chant:

"Death to the Shah!"
"Death to Carter!"
"Death to America!"

The admission of the overthrown Shah of Iran, Mohammed Riza Pahlevi, to the United States for cancer treatment two weeks earlier, on October 22, had been generating increasingly hostile daily protests outside the yellow-brick walls of the park-like embassy compound.

American flags had been burned. Clubs had appeared. The protesters' curses had grown louder and more vile. Now, the crowd's rage had reached a fever pitch. Many members of the embassy staff were openly uneasy.

Moorhead C. Kennedy Jr., a Harvard-educated economics specialist and one of the mission's highest-ranking diplomats, was in his office on the second floor of the chancery, the main embassy building, as the seething [angry] crowd shrieked outside.

"I remember sitting in a window and looking down on all the noise and anti-American anger," he said. "And I wondered to myself what it would be like to die."

Three hours later, a Marine guard burst into Kennedy's office and shouted: "Everybody downstairs! There's a break-in!"

... It was the opening cry of an organized assault that was to become the most flagrant [clearly offensive] violation of diplomatic standards in modern history, the seizure of an embassy and a 444-day siege that would scar the lives of scores of American hostages and their families, transform the United States and Iran into warlike enemies and rally Americans together in a sense of outrage and national purpose that had not been seen in years.

Chapter 28, Reading 4, continued

1. To what singular event does the author attribute the increasingly hostile protests at the American Embassy in Tehran?

2. Why were the Americans who were taken hostage present in Iran in the first place?

3. What effect did the embassy siege and the hostage crisis have on the future relations between Iran and the United States?
Africa and the Middle East After Empire

Politics and Religion in South Africa

One of the most outspoken opponents of apartheid in South Africa was Bishop Desmond Tutu, the first black Dean of the Anglican Church. Bishop Tutu was nominated for the Nobel Peace Prize in 1981 and 1982. The following selection is from a taped message to the fourth Anniversary of the All Africa Church Conference in Kenya. Bishop Tutu could not attend the conference because the South African government had withdrawn his passport after an earlier trip to Sweden. As you read the selection, consider Bishop Tutu's attitude toward the relationship between religious beliefs and political policies.

A familiar remark which has become almost a parrot cry is "Don't mix religion with politics!" It is a remark which is made not because a politician in his election campaign introduces a moral or religious element. No, we almost always hear it when a particular political, social, or economic fact of life is criticized as being inconsistent with the Gospel of Jesus Christ as most Christians understand it. Politicians and others will utter that cry if, for instance, someone were to say that it is unchristian to neglect the development of rural areas because the inhabitants of those rural areas will be unable to resist the temptation to emigrate to the urban areas, where they will invariably help to cause slums to emerge. They will often not be able to compete on equal terms for jobs, and so they will swell the ranks of the unemployed. They won't be able to find cheap accommodation because there is no longer such a commodity in the city, and so they will be reduced to putting up some kind of shelter on any available space, and a slum will have begun. If the Church demonstrates a concern for the victims of such neglect or exploitation or denounces [speaks against] the widening gap in the country between the very few who are rich and the vast majority who are poor then the Church will be accused of meddling in affairs it knows very little about. And so when you work for a more just, participatory, and sustainable society whose members share in crucial [essential] decision-making about the issues that are important for their lives, that is when you hear the cry, "Don't mix religion with politics!"

It is strange that this happens only when a particular socio-political and economic policy is denounced as being unchristian or unjust. If that same policy is described by religious leaders as being in accordance with Christianity, then there is no question in this instance of religious persons being accused of mixing religion with politics. The White Dutch Reformed Church (DRC) in South Africa for a long time sought to provide scriptural justification for the Nationalist Policy of apartheid. Nowhere was the cry uttered that this was mixing politics with religion; whereas when other South African Christians declared apartheid to be abhorrent [hateful] to the Christian conscience, then people were told that religion and politics belonged in separate categories and that it was wrong to mix them. We need to add in fairness to the DRC that one hears less and less today that apartheid can be justified scripturally.

The same point about not mixing politics with religion or vice versa is made by those who think that religion does have a bearing on what happens in politics. These persons . . . want to avoid confrontation at all costs—to speak about a neutral God in situations of conflict, of injustice and oppression. They say God does not take sides and so the Church should not take sides, but must be somewhere in the middle. . . .
We must, therefore, examine the biblical evidence to see what the scriptures say about liberation. Do they say God is concerned only about individual salvation and has no interest in the redemption [salvation] of the socio-political and economic matrix [structure] in which individuals live? Does it say the world is religiously and ethically neutral . . . , that what happens in the market place, in the courtroom, or in Parliament is of no particular religious significance, and that all that matters to God is what is confined to the sacred sphere of the ecclesiastical [church-related]? Does it say that God is in fact not really interested too much in what happens from Monday to Friday but only in that which happens on Sunday, and that He does not much care about the plight of the hungry, the dispossessed, the voiceless, powerless ones—that He does not take sides? When two persons are engaged in a conflict and one of them is considerably stronger than the other, to be neutral is not just and fair and impartial [impartial] because to be neutral is in fact to side with the powerful.


1. What contradiction did Bishop Tutu see in attitudes toward religion and politics?

2. Why does Bishop Tutu believe that neutrality actually aids the powerful?

3. Based on this selection, how would you describe Bishop Tutu’s attitude toward the role of religion in politics?
New Directions in Latin America

Daily Life in a Mexican Shantytown

Over the last 25 years, thousands of Mexicans have left Mexico’s rural areas for Mexico City in search of work. Since housing was limited or expensive, these urban immigrants simply squatted on whatever empty land they could find, building shacks of scrap metal and other cast-off materials. Typically, the life of these shantytown inhabitants is pictured as one of poverty, squalor, and random violence. In the excerpt below, an anthropologist describes daily life in the shantytown of Cerrada del Condor on the southern outskirts of Mexico City. As you read the excerpt, note the similarities and differences between life in a shantytown and life in a more prosperous city neighborhood.

The initial impression is of an assemblage of low, single-story shacks or brick cabins made of inexpensive materials and scattered at random. . . . Roofs are weighed down with stones, wires hang from power lines, tins and metal scraps are found in heaps around the dwellings, bricks and old plumbing fixtures are apparently strewn about in disorder. There is a characteristic shantytown smell. . . .

The place looks extremely dry and dusty most of the year. During the rainy season, however, the alleys become rivers of mud. Some bushes and small trees grow on the slopes, between the houses, but they do not seem to yield any noticeable shade. The general impression is neither urban nor rural; the shacks are too small and too close together for a typically rural environment. . . .

The dwellings are unpainted structures made mostly of bricks or adobe. They have little mortar and no outside finish, so that the owner may easily take them apart and reuse the bricks elsewhere. Most homes are one-room dwellings with a wooden door and no windows. The door is normally left open during the day, and there is a plastic or fabric hanging across the opening for privacy. . . . Outside each door there is usually a metal washbasin where water is stored for personal washing, bathing children, washing dishes, and doing the laundry. . . . The washtubs may also be a source of additional income for housewives who take in washing. A washtub made of fiber or some similar material completes the installation. Clotheslines with dripping laundry are seen everywhere in the shantytown.

During the daytime, radios are blaring from nearly every door. . . . The style of dress is largely urban. Though many construction workers still wear straw hats and huarache sandals, otherwise the men dress like the Mexico City working class: dungarees [jeans], shirt, and shoes. Elderly migrant women tend to wear dark-colored dresses with skirts below the knees and a shawl . . . for covering the head, as is customary in the countryside. Younger women mostly wear secondhand urban dress such as blouses with skirts or cheap print dresses. . . .

A typical day in [the shantytown] starts before sunrise, when most men and women get up. Around 6 A.M., most men as well as some women go to work. Many walk to work, others take the bus. As the sun rises over the mountains the bustle in the shantytown begins. Lining up in front of the public water faucet are long queues of women, children, and old men, waiting to fill their buckets. . . . Some of the old men balance two of these cans at the end of a wooden yoke, which they use to carry water to the homes of settlers for a few centavos. The public water faucet is the informal meeting place of the shantytown, much like the village well was in the countryside. . . .

Most of the women start working on their laundry early in the morning. While they soap and scrub in
front of their homes, the transistor radios are blasting soap operas or popular music. . . . Meanwhile, young girls help their mothers in sweeping, running errands, and watching over their small brothers. . . . There are two school shifts; some children go to school in the mornings, whereas others go in the afternoons. Those children who are not away at school or running errands for their mothers are usually seen playing around the dwellings in groups according to age. . . . There are also a few gangs of adolescent boys who are no longer going to school and who do not yet have jobs. They may be seen sitting around the entrance to the shantytown or leaning against a wall, talking.

. . . By midmorning the shantytown is bustling with activity. Street vendors walk by offering their wares to the women who work or sit out of doors. Elderly men and women set out stands in front of their homes with small amounts of merchandise. The items for sale on the street include bread, clothing, chairs, ice cream, fruit, and so on. . . . About noon, the children who go to school on the after-
noon shift start washing up or taking a bath in the tanks in front of their homes. They eat their lunch of tortillas, beans, or noodle soup. After they go . . . the women can relax for an hour or so. In the afternoon they may finish their housework, listen to the radio, or watch a soap opera on television. There is also a lot of gossiping and visiting among relatives and neighbors on afternoons.

Television is an important cultural influence in the shantytown. Children watch television after school; if they do not have a set at home they visit with neighbors who do. More important, ownership of a television set tends to ensure the presence of men [at home] after work.

Between 7 and 8 P.M. there is a light evening snack, mostly coffee and tortillas, and then to bed. The lucky owners of a television may sit up or watch the screen from their beds until late at night.


1. Why do the shantytown brick cabins have little mortar and no outside finish?

2. What aspect of rural life has been maintained in the shantytown?

3. How does shantytown life compare to life in a more prosperous city neighborhood? Illustrate your answer with examples from the excerpt.
New Directions in Latin America

Guerrilla Priest

A controversial religious movement to develop in recent years is liberation theology—the idea that God demands social justice for and deliverance of the poor and oppressed. Most of the founders of this movement were young Latin American Catholic priests. Their analysis of Latin America's political and economic problems was somewhat Marxist in nature, and the solution they usually offered was a form of socialism. Sometimes these priests abandoned the pulpit and took up arms in the struggle for liberation. In the excerpt below, Camilo Torres, a Colombian priest who was killed in 1966, explained how he can be a revolutionary yet not be a Communist. As you read the excerpt, consider whether Torres was justified in joining the armed struggle for liberation.

Because of the traditional relations between Christians and Marxists, and the Church and the Communist Party, it is quite likely that erroneous [false] suspicions and suppositions will arise regarding the relations of Christians and Marxists within the United Front, and of a priest and the Communist Party.

This is why I want to clarify to the Colombian people my relations with the Communist Party and its position within the United Front. I have said that I am a revolutionary as a Colombian, as a sociologist, as a Christian, and as a priest. I believe that there are elements within the Communist Party which are genuinely revolutionary. Consequently, I cannot be anti-Communist either as a Colombian, as a sociologist, as a Christian, as a priest.

I am not anti-Communist as a Colombian because anti-Communism in my country is bent on persecuting the dissatisfied, whether they be Communists or not, who in the main are poor people.

I am not anti-Communist as a sociologist because the Communist proposals to combat poverty, hunger, illiteracy, and lack of housing and public services are effective and scientific.

I am not anti-Communist as a Christian, because I believe that anti-Communism condemns the whole of Communism, without acknowledging that there is some justice in its cause, as well as injustice. By condemning the whole we condemn the just and the unjust, and this is anti-Christian.

I am not anti-Communist as a priest because, whether the Communists realize it or not, there are within their ranks some authentic Christians. If they are working in good faith, they might well be the recipients of sanctifying [holy] grace. Should this be true, and should they love their neighbor, they would be saved. My role as a priest, even though I am not exercising its prerogatives [rights or privileges] externally, is to lead all men to God. The most effective way to do this is to get men to serve the people in keeping with their conscience.

I do not intend to proselytize [preach] among the Communists and to try to get them to accept the dogma and teachings of the Catholic Church. I do want all men to act in accordance with their conscience, to look in earnest for the truth, and to love their neighbor effectively.

The Communists must be fully aware of the fact that I will not join their ranks, that I am not nor will I ever be a Communist, either as a Colombian, as a sociologist, as a Christian, or as a priest.

Yet I am disposed to fight with them for common objectives: against the oligarchy and the domination of the United States, and for the takeover of political power by the popular class.
I do not want public opinion to identify me with the Communists. This is why in all my public appearances I have wanted to be surrounded not only by the Communists but by all revolutionaries, be they independent or followers of other movements.

It matters little that the press is bent on depicting me as a Communist. I prefer to follow my conscience, rather than give in to the pressures of the oligarchy. I prefer to follow the directives of the Pontiffs [popes] of the Church rather than those of the pontiffs of our ruling class.


1. Why was Torres unable to be anti-Communist as a Christian?

2. Why was Torres willing to fight alongside the Communists?

3. Should priests or other religious leaders become as deeply involved in revolutionary movements as Torres did? Explain your answer.
New Directions in Latin America

Conflict in Nicaragua

Historically, reform movements in Latin America have been plagued by radical and violent revolts. Nicaragua was no exception. The United States strongly opposed the Marxist Sandinistas and often provided support for the anti-communist Contras. The tactics used by the Contras, however, were frequently just as brutal or radical as those of the Sandinistas. The following passage is an excerpt from Teódulo Cabebrtero's Blood of the Innocent. As you read the excerpt, attempt to identify with the fear experienced by people living in the midst of revolution and chaos.

"On the twenty-first, my husband took all his workers out into the pastures. At eight o'clock in the morning, they started hearing shots. But you heard a lot of that around there; we thought it was our army. Then a twelve-year-old girl who was spending her vacation with us said, 'Aunt Adi! That's not our army shooting!' The mortars started firing, first from one direction and then from the other, a tremendous hail of bullets started raining down, and those contras came screaming, 'Outa there, dogs, we're burning your whole thing down!' We were in a little hut a ways from the ranch house, and we could see how all the workers were running back up to the house, because nobody had any guns, they'd gone out to work, that's all, and they'd told everybody, 'Get back inside! It's the contras!' I grabbed all the kids and stuck them under the bed. The had a 'sixty' up on the other side of the house. Those mortar blasts were tremendous. Then we saw that the ranch house was on fire! I said, 'They're gonna kill us all this time, kids!' I figured they'd get my husband and kill him. They burned the ranch house to the ground, they burned the trucks, the tractors and everything. The only things left were a store of coffee that didn't catch fire, and the kitchen, because they wanted to use the kitchen themselves after the operation.

"I'd drilled into my head what my husband had said to me—that if the contras ever came and he wasn't around I should head out a side way and get up to the road, about half-a-kilometer away. So I said to the kids, 'Let's go!' And away we went. As we left the little house, I could see how a couple of dozen contras were going off with all the campesinos there'd been in the ranch house. I had some money with me, the rent they'd paid me five days before for a little house I had in Estelí. Seven thousand pesos, in my knapsack. It was all we'd taken with us. But one of my kids saw some contras nearby and said, 'Aahh! Mama! I'm scared.' And he grabbed for the sack. The sack broke and everything fell out. All the money was lost. We hid among some pines so that the contras wouldn't find us. Then we came out and found a house, where they put us up for the night. I figured Dad had been killed or kidnapped. That's what I was thinking, that night, when a boy came to the house and said, 'Doña Adilia, don't worry! Nothing happened to Don Julio!' He said he was in such-and-such a place, that he'd escaped. About five in the afternoon, the next day, he came to get us."

Chapter 29, Reading 3, continued

1. Why was the narrator not frightened when she originally heard the gunshots from the pasture?

2. Why had the woman's husband warned her about what to do if the Contras ever came?

3. Based on the experience of the woman in the story, how would you describe the situation in Nicaragua at this time?
New Directions in Latin America

**Political Prisoners and Human Rights**

Guatemalan author Miguel Angel Asturias was a journalist and diplomat who wrote a number of fictional works about life in Central America. He received the Nobel Prize for Literature in 1967. In the following excerpt from his book El Señor Presidente (1963), Asturias describes the experiences of a lawyer, Carvajal, after he is arrested for conspiring against his nation’s military government. As you read the selection, consider how Asturias comments on Latin American politics.

The indictment [legal accusation] charging Canales and Carvajal with sedition, rebellion, and treason, with all possible aggravating circumstances, ran to so many pages that it was impossible to read it right through at a sitting...

Carvajal was astounded. Every page of the indictment had a surprise in store for him. It would have been laughable except that the accusation was much too serious. And he went on reading. He was reading by the light of a window giving on to a shut-in patio, in the little unfurnished room reserved for those condemned to death. The Council of War which was to try the case was meeting that night, and they had left him alone with the indictment to prepare his defence. But they had left it till the last moment. He was trembling all over. He read without understanding or pausing, tormented by the fact that the darkness was devouring the manuscript, which seemed to be dissolving gradually into damp ashes in his hands. He did not succeed in reading much of it. The sun was setting. Its light was growing dim and his eyes were clouded with anguish at its loss... He tried in vain to read the number of the page; darkness was flooding over the paper like a black ink stain....

Again and again he counted the pages he had not read, by touch alone. Ninety-one. Again and again he passed his fingertips over the surface of the rough-grained sheets, trying to read as the blind do in his desperation...

The myrmidons [loyal followers] of the law found him with the indictment in his arms... They snatched the documents from him and pushed him without a word into the room where the Council of War was sitting.

"But, Mr President," Carvajal plucked up courage to say to the general who was presiding over the council, "how can I defend myself when you don't even give me time to read the indictment?"

"That is nothing to do with us," answered the president, "the intervals between sessions are short, time is passing, and this matter is urgent. We have been summoned here to pronounce sentence."

What followed was like a dream to Carvajal... After reading the indictment, the Prosecutor... got to his feet to ask for a sentence of death. Carvajal turned and looked at the members of the tribunal, searching for signs of wisdom and judgement...

He could not say anything in his defence. He tried to utter a few words, but at once received the painful impression that no one was listening—and in fact no one was listening. His words crumbled in his mouth like damp bread.

The sentence had been drawn up and written out in advance...

"I appeal against the sentence!"

Carvajal's voice was in his boots.

"Let's keep to the point," grumbled the President, "there's no question of an appeal or peal, or any other such rubbish here!..."

More dead than alive, he was pushed along a draughty passage...
Chapter 29, Reading 4, continued

A few steps further on they entombed him in an underground dungeon three yards long by two and a half wide, in which twelve prisoners condemned to death were already standing packed together like sardines, motionless for lack of space. . . . When the soldiers left them, the painful breathing of the mass of doomed men filled the silence of the cell, already disturbed by the distant cries of a walled-up prisoner.

Two or three times Carvajal caught himself mechanically counting the cries of this poor wretch, who had been condemned to die of thirst. . . . “Per Dio, per favori. . . . water! Water! Water! Water! Tineti, water, water! Per Dio, per favori waaater, waaater . . . water!”

The walled-up man threw himself against the door of his cell, which had been completely obliter-ated [concealed] on the outside by a layer of bricks cemented to the floor, cemented to the walls.


1. How does the Council of War respond to Carvajal’s attempts to defend himself against the indictment?

2. What words and phrases does the author use to convey conditions in the prison where Carvajal is sent?

3. How does Asturias comment on Latin American politics through his descriptions of human rights abuses?
Chapter 30

READING 1

SECTION 1

From the Past to the Future

The Opening of the Berlin Wall

For nearly three decades, the Berlin Wall was a symbol of the Cold War. As Soviet leader Mikhail Gorbachev introduced reforms in the Soviet Union, people throughout Eastern Europe began clamoring for democratic reforms and freedom of movement. Under pressure from Gorbachev, East Germany began to relax its rules on emigration. On November 9, 1989, East German officials announced that they were ready to open the Berlin Wall. The excerpt below describes the opening of the Wall. As you read the excerpt, consider what the opening of the Wall would mean for Communist governments throughout Eastern Europe.

For 28 years it had stood as the symbol of the division of Europe and the world, of Communist suppression, of the xenophobia [fear of foreigners] of a regime that had to lock its people in lest they be tempted by another, freer, life—the Berlin Wall, that hideous, 28-mile-long scar through the heart of a once proud European capital, not to mention the soul of a people. And then—poof—it was gone. Not physically, at least yet, but gone as an effective barrier between East and West, opened in one unhokable, stunning stroke to people it had kept apart for more than a generation. It was one of those rare times when the tectonic plates of history shift beneath men’s feet, and nothing after is quite the same. What happened in Berlin last week was a combination of the fall of the Bastille and a New Year’s Eve blowout, of revolution and celebration. At the stroke of midnight on Nov. 9, a date that not only Germans would remember, thousands who had gathered on both sides of the Wall let out a roar and started going through it, as well as up and over. West Berliners pulled East Berliners to the top of the barrier along which in years past many an East German had been shot while trying to escape; at times the Wall almost disappeared beneath waves of humanity. They tooted trumpets and danced on the top. They brought out hammers and chisels and whacked away at the hated symbol of imprisonment, knocking loose chunks of concrete and waving them triumphantly before television cameras. They spilled out in the streets of West Berlin for a... bash that continued well past dawn, into the following day and then another dawn. As the daily BZ [newspaper] would headline: BERLIN IS BERLIN AGAIN...

When the great breach finally came, it started undramatically. At a press conference last Thursday Schabowski [East Berlin Communist party boss] announced almost offhandedly that starting at midnight, East Germans would be free to leave at any point along the country’s borders, including the crossing points through the Wall in Berlin, without special permission, for a few hours, a day or forever. Word spread rapidly through both parts of the divided city, to the 2 million people in the West and the 1.3 million in the East...

On the stroke of midnight, East Berliners began coming through, some waving their blue ID cards in the air. West Berliners embraced them, ... and even handed them deutsche mark notes to finance a celebration (the East German mark, a nonconvertible currency, is almost worthless outside the country). “I just can’t believe it!” exclaimed Angelika Wache, 34, the first visitor to cross over at Checkpoint Charlie. “I don’t feel like I’m in prison anymore!” shouted one young man...

Many of the visitors pushed on to the Kurfürstendamm, West Berlin’s boulevard of fancy stores, smart cafés and elegant hotels, to see prosperity at first hand. At 3 A.M., the street was a cacophony [chaotic noise] of honking horns and
happily shouting people; at 5 some were still sitting in hotel lobbies, waiting for dawn . . .

West Germany, the country most immediately and strongly affected, was both overjoyed and stunned. In Bonn members of the Bundestag [the West German parliament], some with tears in their eyes, spontaneously rose and sang the national anthem. It was a rare demonstration in a country in which open displays of nationalistic sentiment have been frowned on since the Third Reich died in 1945 . . .

Running through the joy in West Germany, however, was a not-so-subtle undertone of anxiety. Suppose the crumbling of the Wall increases rather than reduces the flood of permanent refugees? West Germany’s resources are being strained in absorbing, so far this year, the 225,000 immigrants from East Germany, as well as 300,000 other ethnic Germans who have flocked in from the Soviet

Union and Poland. According to one estimate, up to 1.8 million East Germans, or around 10% of the population, might flee to the West if the borders were opened—as they were last week all along East Germany’s periphery [border]. . . . West Germans fear they simply could not handle so enormous a population shift . . .

The reaction is another subtle indication of how the sudden mellowing of the East German state and the crumbling of the Wall have taken the West by surprise. The West German government has done little or no planning to absorb the refugees; it has left the task of resettlement to states, cities, and private charity . . .

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1. According to the excerpt, why do West Germans have mixed emotions about the refugees who are streaming into their country?

2. Imagine that you were an East Berliner on the night of November 9, 1989. How would you have felt when the Wall was opened?

3. How do you think the opening of the Berlin Wall affected the Communist regimes throughout Eastern Europe?
Chapter 30

From the Past to the Future

Books, Gadgets, and Freedom

Developments in computers and the electronic media have revolutionized the ways information is stored, retrieved, and transmitted. Many people worry that the growing dependence on these "electronic gadgets" will make another form of communication—the printed word—obsolete. In the excerpt below, Peruvian novelist Mario Vargas Llosa discusses the dangers of these gadgets winning out over books. As you read the excerpt, consider the impact of audio-visual culture on freedom.

Books mean ideas, words, fantasy, the practice of intelligence. Nothing has pushed forward cultural life as much as the invention of printing, nor has anything contributed more to its democratization. From Gutenberg’s times until today, the book has been the best propeller and depository [storage place] of knowledge, as well as an irreplaceable source of pleasure.

However, to many its future is uncertain. I recall with anguish a lecture I heard at Cambridge a few years ago. It was entitled “Literacy Is Doomed,” and its thesis [argument] was that the alphabetic culture, the one based on writing and books, is perishing. According to the lecturer, audio-visual culture will soon replace it. The written word, and whatever it represents, are already an anachronism since the more avant-garde and urgent knowledge required for the experience of our time is transmitted and stored not in books but in machines and has signals and not letters as its tools.

The lecturer had spent two weeks in Mexico where he had traveled everywhere, and even in the underground he had no difficulty, though he spoke no Spanish, because the entire system of instructions in the Mexican underground consists of nothing but arrows, lights, and figures. This way of communication is more universal, he explained, for it overcomes, for instance, language barriers, a problem congenital to the alphabetic system.

The lecturer maintained that all Third World countries, instead of persisting in those costly campaigns aimed at teaching their illiterate masses how to read and write, should introduce them to what will be the primary source of knowledge: the handling of machines.

The formula that the proud speaker used with a defying wink still rings in my ears: “not books but gadgets.” And, as a consolation to all those who might be saddened by the prospect of an illiterate world, he reminded us that the alphabetic period in human history had in any case been short-lived.

The lecturer did not think the alphabetic culture would totally vanish nor did he wish it to do so. He forecast that the culture of the book would survive in certain university and social enclaves for the entertainment and benefit of the marginal group interested in producing and consuming it.

The exponent [advocate] of this thesis—which I have outlined very roughly—was not Marshall McLuhan, the Canadian prophet who said the book would “die” by 1980. . . . The speaker was Sir Edmund Leach, eminent British social anthropologist, then provost of King’s College. Coming from a distinguished mandarin [influential person] of the alphabetic culture of our time, such statements should not be taken lightly.

It is true that for many people the written word is becoming more and more dispensable. Books are less important even to the literate people of today

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1 person, thing, or idea that belongs to another time

2 essential characteristic of
Chapter 30, Reading 2, continued

(considering the time they devote to them and the effect books have on their lives) than they were to the literate people of the past. We must be appalled at this, because although I doubt the prophecy of Professor Leach will come true, if it does it will be a disaster for humanity. Together with the books, and their writers and readers, something else will vanish: the culture of freedom.

My pessimism is based on two certainties. First, audio-visual culture is infinitely more easily controlled, manipulated, and degraded by power than is the written word. Because of the solitude in which it is born, the speed at which it can be reproduced and circulated, and its lasting mark on people’s conscience, the written word has put up a stubborn resistance against being enslaved. With its demise, the submission of minds to power—to the powers—could be total.

Second, the audio-visual product tends to limit imagination, to dull sensibility, and to create passive minds. I am not a retrograde,4 allergic to audio-visual culture. On the contrary. After literature I love nothing more than the cinema, and I deeply enjoy a good TV program. But even in the few countries such as England where TV has reached a high level of artistic creativity, the average TV program, that which sets the pattern, attempts to embrace the widest possible audience by appealing to the lowest common denominator.

The nature of culture—either literate or audio-visual, free or enslaved—does not stem from historical determination, from the blind evolution of science. The decisive factor will always be man’s choice. If books and gadgets are caught in a deadly fight and the latter defeat the former, the responsibility will lie with those who chose to allow it to happen, and that may be their last choice.

But I do not think this Orwellian nightmare will really occur. Fortunately for us writers and readers, our fate is linked to that of freedom, that illness or vice caught by humanity rather late in history that affects a good part of mankind in an incurable way.

3backward-looking person
4totalitarian future predicted by British novelist George Orwell


1. Why is the form of communication found in the Mexican underground system more universal than alphabetic communication?

2. According to Vargas Llosa, who would be to blame if gadgets did indeed win out over books?

3. Do you think audio-visual culture represents a threat to freedom? Why or why not?
Chapter 30

From the Past to the Future

Antarctica: A New View

Author Barry Lopez is noted for works that explore the relationship between people and the environment, including Of Wolves and Men (1978) and Arctic Dreams: Imagination and Desire in a Northern Landscape (1986). In the following excerpt, Lopez describes a place that seems even more foreign to most people than the Arctic, yet belongs to the whole world: the ice-covered continent at the southernmost end of the earth, Antarctica. As you read the excerpt, consider why Antarctica may be important to scientists.

Was it evening in Antarctica? Nothing about the sky would have told you so. No twilight lingered, no star rose. . . .

It was thirty below zero. I stood face to the sun, my eyes shut. A light wind burned my cheeks but it did not disturb my vesper prayers. We were by now, the four of us, used to the chill, and these moments of suscease [rest] with the sun at day’s end I had come to look forward to.

We were camped deep in the Antarctic interior, at an altitude of 9,300 feet on the polar plateau, our view unimpeded, pelagic [oceanic], uninhabited. The waist of the sky was a pale lapis [blue]; the sun circled in it at an unvarying elevation, nineteen degrees above the horizon. High over the shoulders of the sky, the last thin wisps of mare’s tail cirrostratus [high clouds] hung in disarray. Below the sun, a dense cloud the shape of a hornet’s nest glowed spectrally, the white of the moon.

In those silent moments before turning to bed I would stare at the snow’s wind-riven [torn] crust and careened [leaning] slabs and know, lifting my eyes to the horizon, I was as much at a loss for scale here as for time. No dark stone, none but the faintest shifts of color, no gradation of form, separated the damask1 plain from itself. I could imagine the location precisely—89°42’ S, some 2,400 miles south of Cape Horn, 3,900 miles south of Cape Town and Sydney—but I could not imagine it as a place. I felt as if I had fallen overboard in the night.

Our immediate and daily struggle was with the cold and a wind that drove the temperature even deeper. . . . But in the evening, under the pouring rays of the sun, another dark undercurrent would emerge. It was not strong enough to penetrate weariness at the end of the day nor ever to disrupt completely the rejuvenating [renewing] effect of the light; but one evening I saw clearly what troubled me. To either side of that spectral [ghostly] glow beneath the sun the sky deepened, a flaring out like the wall of a trumpet’s mouth. Staring at it through the rinsed and immaculate air, you could easily imagine that what lay beyond was not more snow, nor even the near reaches of space, but nothing, a void so utter it was empty even of space. The line where sky met snow, a thin bead of molten silver trembling under the pressure of the light, was so vivid it seemed the edge of creation. It was as if by some accident of pure light and geography you could see an aspect of the divine—a single, stunning face, a sidelong glance, and instant. . . .

Antarctica has surfaced in recent months like glasnost2—the tip of a reorganizing principle with international implications. Scientists are coming

1Lustrous, reflecting light evenly, like the fabric called damask
2A policy of openness and free discussion introduced in the Soviet Union by Premier Mikhail Gorbachev in 1985
here to gauge [measure] the impact of human activity on the fate of the earth—the depleting of the ozone layer, for example, or the warming of the atmosphere known as the greenhouse effect. . . . Interest in Antarctic research in these areas is apt to grow rapidly for one reason: adverse [harmful] effects on global climate are likely to appear in Antarctica first, because of the central role the continent plays in the earth’s weather and because of the pristine [unspoiled] nature of its physical environment. Antarctica serves, then, as an early-warning station and, with the information in its ice cores, as a sort of archive for the atmosphere.


1. Why, according to Lopez, is Antarctica like glasnost? To what does the term glasnost usually refer?

2. Why does Lopez call Antarctica an “early warning station”?

3. Why is Antarctica important to scientists? Why has it become of global concern?
Looking Toward the Future

The study of historical facts, events, and experiences provides an individual with the information by which to mold the future. Throughout this text, you have studied the results and implications of historical events. The following passage from the book entitled The Unfinished Journey: America Since World War II by William H. Chafe explains that the future is what we make it. Just as the great historical figures you have studied, you have the power to shape history. Study the following excerpt and try to understand how the experiences of the people mentioned have shaped your life and how you can make an impact on the future.

In some ways, America seems to face the greatest moment of possibility in all of its post-World War II history as the twentieth century nears its end. So much positive change had already occurred since 1945—the material progress of prosperity, victories against discrimination, the new horizons that had opened for education and creativity. On the other hand, so much remained to be done in a society where homelessness, poverty, drug addiction, and crime reflect the abiding power of race, class, and gender to block people's quest for a better life.

The journey toward greater social and economic equality that began during World War II thus continues. So too does the search for a road to travel that offers the possibility of achieving justice, dignity, and opportunity. At times, we may be tempted to think that we have no control over our history, that everything is determined, that our will and choices are irrelevant. But in such moments, it is well to remember what has happened even in this last half century. The four freshmen who entered the Woolworths in Greensboro in 1960 had no idea that by week's end, they would be joined by 1,000 others, or that within two months, similar demonstrations would occur in fifty-four other cities. Casey Hayden and Mary King did not know, when they wrote their memorandum insisting that women no longer be treated as sex objects, that they would help transform the thoughts of a generation. And Lech Walesa could not conceive, when he and the other workers at the Lenin Shipyards in Gdansk went on strike in 1980, that they would set in motion a movement destined to shatter the tyranny of Stalinism. Yet each of these people acted because they believed they had to—in history, in order to make history.

Speaking to the spirit that animated all of these actors in our time, Robert Kennedy said in South Africa:

Few will have the greatness to bend history itself; but each of us can work to change a small portion of events, and in the total of all those acts will be written the history of this [next] generation.

It was a message that would be renewed with each act on behalf of human dignity and self-determination.

1. Why does the author claim that American society is still in need of much reform?

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

2. According to the author, what can be learned from the example of the achievements of Lech Walesa?

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

3. In your own words, explain Robert Kennedy's message in the excerpt quoted above.

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________
Chapter 1

Readings

Section 1
1. animals hunted by early peoples
2. The paintings were done over many thousands of years, so motives may have changed over time.
3. One explanation is that they were part of religious rituals, either to ensure success in hunting or the fertility of the herds. Another is that people painted for the sake of painting. Perhaps people painted to leave a pictorial record of their lives. Students’ opinions will vary.

Section 2
1. offered new ways of communicating; stabilized practices because it was possible to consult records; improved irrigation, harvesting, and storing crops; strengthened government and its links with the priestly class
2. first true likenesses of human beings, shown in ritual acts
3. stabilizing because systematic records could be kept, unsettling for the priestly castes who had monopolized literacy

Section 3
1. read diligently, write with your hand, read with your mouth, don’t be idle, continue to learn, and ask for counsel
2. punishment: a hundred blows
3. A scribe is free of forced labor, either in the army or the fields.

Section 4
1. considerable trade, clean cities, and importance of water
2. trade—cuneiform documents referring to the ivory trade; cleanliness and importance of water—planned networks of covered drains and large number of wells and baths
3. timber, gold, copper, ivory, and lapis lazuli

Section 5
1. to bring people closer to the gods or to serve as burial mounds or funerary monuments
2. area between Coatzacoalcos and Tonalá Rivers, or the rich, natural levees of a tangle of rivers that flowed into La Venta
3. about half of the sculptures were intentionally mutilated

Chapter 2

Readings

Section 1
1. death for the accuser
2. by social status
3. Ten shekels of silver was paid for a seignior’s daughter’s miscarriage; two shekels of silver was paid for a slave’s miscarriage.
4. The aristocracy had a much higher personal worth than the lower classes.

Section 2
1. cultus and mortuary
2. Originally mortuary temples were attached to pyramids, but later temples were separate from the tombs.
3. The cultus temple was the place where a god’s statue was housed and where the priest interacted with the god. The mortuary temple was a holy place where funerary rites were performed and offerings for the dead were placed.

Section 3
1. a white sail hoisted
2. He used a magic ball of thread that led him to the Minotaur and then back to the entrance.
3. The role of the gods in the story of Theseus indicated that the Greeks believed humans’ activities were effective only as far as the gods allowed.
Section 4
1. The kings did what was evil in the sight of the Lord.
2. They served as the messengers of God.
3. King Cyrus's ascension to the throne of Persia
4. Nebuchadnezzar's destruction of Jerusalem and the Chaldeans' fall to the Persians could be considered historically accurate. The Chaldeans probably would not have described themselves as merciless and destructive.

Section 5
1. mild, good attitude, cautious, composed, dignified, and obedient
2. to be an example for other members of the court, to continue his ancestors' work, to protect the king, to obey the king's commands, and to be the king's messenger
3. It uses Chung Shan Fu's behavior as an illustration of virtue and good government.

Chapter 3
Readings
Section 1
1. “Here speeches were made that some of the Greeks refuse to credit, but the speeches were made, for all that.”
2. He believed that the masses were ignorant and that only the upper classes should be entrusted with ruling a country and people.
3. He believed that any group of rulers would eventually disagree among themselves; there should be only one ruler to make decisions without conflict from other equally powerful rulers, as would occur in an oligarchy.

Section 2
1. They were considered property of the state and were believed to be expendable.
2. obedience and discipline
3. Children were enrolled in classes at the age of seven and received uniform discipline and instruction; old men were their leaders; a leading male citizen was assigned to the classes, which he arranged into companies led by 20-year-old captains.

Section 3
1. The government favored the majority, rather than a minority.
2. He was referring to the Spartans, who lived in constant preparation of war; unlike them, the Athenians were able to both enjoy everyday life and be prepared for war at the same time.
3. equal justice under laws, entertainment, openness to foreigners, refinement, courage, successful foreign policy

Section 4
1. She chose to break the law because it had been decreed by a human, the king, rather than by the gods.
2. The laws of the gods have existed forever and will continue to exist; humans' laws, however, were not meant to violate the gods' laws.
3. Antigone knows that all living things must die, but she would prefer to die young, defending her principles, than live a long life under arbitrary laws.
4. She is forced to choose between loyalty to the laws of the gods and the laws of her king, as well as loyalty to her brothers and loyalty to her uncle.

Chapter 4
Readings
Section 1
1. reading and writing, physical training, music, and drawing
2. Human nature should be able to work and to be at leisure properly.
3. what subjects should be taught, how they should be presented, and whether vocational training should replace traditional subjects

Section 2
1. eight days
Section 3
1. a fluid diet
2. proper rest, healthy frame of mind
3. those advocating balance in life, proper rest, and good food

Section 4
1. Romulus chose the location because it was close to the sea but not a coastal city. He thought coastal cities were exposed to physical and moral dangers.
2. permanence and imperial sway, cultural preservation, and economic advantages of being near the sea but avoiding its floodwaters
3. Geography sets the tone of a city's economy, security, and culture. For example, coastal cities tend to rely upon fishing. Inland cities are more secure from invasion by sea, but probably less influenced by foreign cultures.

Chapter 5

Readings

Section 1
1. They resented and hated them for murdering Caesar.
2. a comet that shone for seven days
3. Caesar's health was failing, and he wanted to die; Caesar had faith in the loyalty of the Senate; He wanted to be free of constant precautions.

Section 2
1. intelligence, memory, reason, and prudence
2. right reason
3. Cicero believed that the Nature of human beings was to be just.

Section 3
1. churches were to be destroyed, Scriptures burned, freedom curtailed, and Christianity renounced

Chapter 6

Readings

Section 1
1. A king's actions set standards of behavior for his subjects.
2. She was kidnapped by the demon and remained in his land for a long time.
3. The appearance of virtue was important—sometimes more important than the reality of virtue—because it determined family honor and status.

Section 2
1. Only three animals were killed for food, and even those were not to be killed in the future.
2. A lack of respect for other beliefs reflects a lack of respect for and confidence in one's own religion.
3. Asoka believed in respecting all creatures because he would not kill animals for sacrifice or food. He advocated religious tolerance and believed that all religions should be respected. Asoka believed in righteousness. He thought one should demonstrate respect for all things and do good deeds.

Section 3
1. serving one's elders reverently
2. The parental bond is stronger than any other, so neglect of one's parents reflects a lack of standards.
3. A son who is guilty of all three evils is not being true to the laws of nature.
Section 4
1. Chinese philosophers believed that a strong military might turn against the people. Therefore the man who invented the character for “military” combined “stop” and “spear” as a way to signal that the goal of the military should be to reduce violence.
2. The net of the law was too loose and full of holes.
3. monarchy

Chapter 8

Readings

Section 1
1. He argues that the Maya were equal to those civilizations because they developed the concept of zero, had more accurate calendars, and had better architecture.
2. The Maya were an advanced civilization even though they did not have much “hard technology.”
3. as the totality of systems devised by a civilization

Section 2
1. They respected the sun on the basis of the benefits they received from it, which were numerous.
2. It predicted the death of a prince. An eclipse was the sun’s method of mourning.
3. Cobo probably thought it was backward and pagan. However, he seems to have taken these beliefs seriously, because he does not ridicule the Inca.

Section 3
1. Women owned the fields, crops, and houses.
2. Sometimes a younger woman was believed to be better-suited for the job.
3. The matriarch in each society had a strong influence on the decision-making process of the family and the community, whether the influence was economic, religious, or social.

Chapter 9

Readings

Section 1
1. a village consisting only of a convent
2. He describes Iraq as the center of the world, noting that Baghdad is in the center of Iraq.
3. He discusses the city’s location and mentions that goods from other countries are more plentiful in Baghdad than in their country of origin.
Section 2
1. to live honestly, not to injure another, and to give to each one that which belongs to him
2. The Roman peoples had increased in numbers to such an extent that it would have been difficult for them to be called together for the purpose of adopting a law.
3. Civil Law is the law of each individual commonwealth. The Law of Nations is based on natural reason and observed by all nations.

Section 3
1. The compensation for cutting off another man's beard was four times that for lopping off a finger, suggesting that a man's beard was one of his most prized possessions.
2. The manner of punishment depended on whether or not the deceased man had any relatives. No punishments are listed for the murderers of women.
3. Medieval legal codes tended to be very specific, with standardized punishments for each particular offense.

Chapter 10
Readings

Section 1
1. He was told by the angel Gabriel that God commanded that he (Muhammad) begin the siege.
2. They refused to violate a holy day.
3. They were imprisoned and beheaded.
4. that it was commonplace, and that early Muslims considered warfare to be the will of God

Section 2
1. so that he can deal with matters that require vision, hearing, and speech
2. so that the faith and its practices remain pure to its founding principles
3. in a supervisory capacity that must be taken very seriously, and not used for personal pleasure or advantage

Chapter 11
Readings

Section 1
1. Bodo's status as a freeman is evident because he owned his farm, and because he is assigned to plowing, which was the duty of the freemen near the monastery.
2. labor and "chicken rent" of a fat pullet and five eggs
3. Bodo's plowing duties seem monotonous, but Ermentrude's tasks show more variety.

Section 2
1. Seating was determined by status.
2. ceremony based on status
3. Some of the etiquette rules are similar, but the use of eating utensils and the types of ceremony varied.

Section 3
1. He oversaw the building of the monastery
at Canterbury, spread Christianity throughout England, and established peaceful and safe conditions.

2. He documented the value of every unit of land throughout England in his Chronicle.

3. The excerpt shows two different views of William. One is powerful and benevolent and the other is despotic.

Section 4
1. He became more determined.
2. He personally observed the enemy camp and made frequent trips throughout his entire army, encouraging them with the sayings of the Prophet.
3. Answers will vary, but should indicate respect for Salah al-Din’s character.

Section 5
1. Residents of a city were free from feudal ties and were protected by fortifications.
2. to rule, unite, govern, maintain, and hold safe the city, its surroundings, and its residents
3. to consult with the council and sometimes with other citizens on serious issues

Chapter 13

Readings

Section 1
1. On July 7 news was received that 100 soldiers had been beheaded, and when the citadel surrendered in August, the Hungarians were either massacred or allowed to leave.
2. Their forces were reduced to half of their original number.
3. Belgrade represented the fall of one of only two great outposts of Christendom. In addition, the last important barrier had been removed from the Danube route into the Northwest.

Section 2
1. He relied upon the Qur’an and prayer before taking any action in government.
2. It provided a productive outlet for the unemployed and for those of “the lower classes of society,” ensuring that society would be protected from lawlessness.
3. The governor of a region was responsible for recovering or replacing stolen funds and for ensuring safe travel.

Section 3
1. All who had been wronged believed that the emperor supported them.
2. He plied foreigners with unceasing questions, and he was absorbed in religious discussions.
3. The writer admired Akbar, writing of his kindness and sympathy, of his curiosity and hunger for information.
Section 4
1. He bestowed gifts upon the chief and then raised the place to a city.
2. They erected stockades and established watchtowers.
3. They captured Su-kan-la and executed him.

Section 5
1. They thought it was an invasion.
2. His generous gifts caused the price of gold to plunge.
3. After the death of the merchant from whom Mansa Musa had borrowed gold, Mansa Musa sent a special courier across the desert to repay the merchant’s children.

Chapter 14
Readings

Section 1
1. The star exhibited unusual characteristics and behaved unlike other stars.
2. The Jews
3. Increased interest in religion may have stemmed from a greater awareness of death. People may have felt that the plague was a punishment for ignoring God.

Section 2
1. Being feared is preferable to being loved because love is based on gratitude, which stems from self-interest. Fear, however, is based on avoidance of punishment, which is always effective.
2. Prudent rulers should not keep promises because most people are fickle and treacherous and will get the better of a ruler who is trustworthy. Additionally, circumstances may change and make the promise invalid.
3. Answers will vary, but students should apply Machiavelli’s advice to current issues and events in forming their analyses.

Section 3
1. It corrects faults and improves morality.
2. Her father encouraged her to study science, but her mother believed that she should master “feminine” subjects such as spinning.
3. Today many women are able to study any subject that interests them, regardless of whether that subject traditionally has been studied by men or by women.

Section 4
1. Books dealing with piety in faith and morals; books criticizing laws and teachings of the papacy; books written to oppose the beliefs of private individuals
2. Luther said he would recant if his accusers could produce Scriptural evidence that showed that his teachings were wrong.
3. Students’ answers will vary, but should indicate an understanding of the meaning of recantation and the difficulties of renouncing strong beliefs.

Chapter 15
Readings

Section 1
1. To proclaim his innocence
2. They should respect God, govern the church according to Christian Scripture, and use the laws to maintain the rights of the people.
3. He says that the people’s rights are best maintained by good government, but that the people should not participate in government.

Section 2
1. To his daughter Veronica
2. He said that he had attended the witch sabbath, killed a horse, and desecrated a sacred wafer.
3. Torture caused people to confess to crimes they had not committed and to accuse others falsely.

Section 3
1. As a result of dissecting the heart and ventricles, he came to realize that blood flows from the arteries to the veins and then returns to the right side of the heart, in a circular motion.
2. Harvey compared the heart to the sun, because life depended on both of them.
3. Answers will vary, but students will probably feel that Harvey's discovery was very important because it helped to explain how the body works, and provided a basis for further investigation.

Section 4
1. He discusses the volume and value of imports, the lavish details of the court, and the gifts given by the Great Khan to his barons and knights.
2. Etiquette and protocol were very important. They were determined by—and indicated—a person's status.
3. They may have been fascinated with the products and customs of foreign lands. The descriptions allowed them to experience sights and places they were unlikely to see.

Chapter 17

Readings
Section 1
1. De Tournon said that his mission was based on three goals: to increase contact between the pope and Christians around the world; to express the pope's respect for Kangxi and to institute contacts between the two; and to thank the Emperor for allowing those who taught the faith into China.
2. with gracious generosity
3. the missionaries already present in China; Kangxi refers to de Tournon as "...a biased and unreliable person who muddled right with wrong."
4. tolerance, honesty, and generosity

Section 2
1. the province of Cathay
2. He found the lands to be beautiful and full of animal and plant life.
3. Answers will vary, but students may feel that Columbus viewed the Indians almost as children.

Section 3
1. to obtain information about the Algonquins and the area they lived in
2. They were afraid that the boy might have an accident, thus causing a war.
3. as a cultural exchange, and also to ensure that the French emissary would be well-treated
4. It provided each culture a first-hand opportunity to learn about the other.

Section 4
1. Conditions were filthy, fetid, and disease-ridden, and slaves experienced great pain from the chains.
2. so they could not see how the vessel was managed
3. because their captors believed that Africans were only of economic value.
3. By proposing a ridiculous tax scheme in a satirical light, Franklin could highlight the weak points of Britain’s tax plan for the North American colonies.

Section 4
1. Ordinary citizens were not able to defend themselves, and Danton should not be given special privileges just because he was famous.
2. Robespierre discusses warnings that he might share Danton’s fate, and he was later executed.
3. Death was a normal part of change, so rapid changes such as the French Revolution should be expected to be marked by great bloodshed.

Section 5
1. because he was not yet a man of any public power
2. She described him as completely balanced, unswayed by any emotions, and unable to be deterred from his objective.
3. He was extremely perceptive, relentless in the pursuit of his goals, and able to distance himself from others in order to form strategies.

mill workers as cheerful hard workers, though he viewed them with disdain.

Section 3
1. so that he could quickly pass over the telegraph wires at the edge of the cliff
2. the winds
3. The historic flight meant that no place on earth was inaccessible.

Section 4
1. because she imparts a soothing and sustaining influence that influences all persons under her care
2. They portray men’s work as easier, because it is limited to one specialty. On the other hand, Beecher and Stowe describe domestic science as consisting of “ten thousand little disconnected items....”
3. The selection emphasizes the importance of a calm, soothing atmosphere under all circumstances.

Chapter 18

Readings

Section 1
1. legal opposition, riots, theft, arson, vandalism
2. need for fuel!
3. They may have hoped that the enclosures would be reversed or that they would be reimbursed in some way.

Section 2
1. The standard fine was two pence. In addition, many mills locked their doors so that the late-comers missed an entire morning’s work.
2. He thought that they were dirty and unwilling to practice good hygiene.
3. He portrayed the mills as quiet, calm workplaces with strict rules. He portrayed the

Chapter 19

Readings

Section 1
1. inciting members of the WSPU to blow up the home of David Lloyd George, the chancellor of the exchequer
2. She admitted her involvement, but she pled “not guilty” because, she asserted, what she did was not wicked of purpose.
3. She would go on a hunger strike.
4. Answers will vary. Some students may feel that violence was necessary to draw attention to Pankhurst’s cause, but others may feel that the violence was unjustified.

Section 2
1. The men felled trees, dug stumps, rooted shrubs and grass, turned the ground, and carried timber. Some women were chosen as wives for the staff, others were hut-keepers or seamstresses, and others picked grass.
2. They were permitted very little food, ate without bowls or utensils, and slept without beds or blankets, with many men and one woman to a hut.
3. For the slightest offenses, they were placed in the stocks; if found guilty, they were lashed. Exile or death was the punishment for more serious offenses.
4. The author seems to feel that the punishments were severe but necessary to keep order.

Section 3
1. He compared President Fillmore to the Devil, and the United States Congress to fallen angels.
2. White Americans who admire those who fought in the American Revolution, but believe that black Americans should not kill those who would enslave them.
3. to resist it, even if they are killed

Section 4
1. to win glory
2. He sometimes appeared dogmatic and intolerant of criticism, and he was sensitive about his reputation.
3. His intelligence and enterprising spirit enabled him to make wise decisions and to stick with them.

Chapter 20

Readings

Section 1
1. It tightened the bonds during the war against Napoleon, and it laid down conditions for an alliance that would continue into the distant future.
2. They demonstrated some hostility because he represented their former enemy.
3. great esteem
4. the opinion that right can be acquired by conquest alone

Section 2
1. because the carnage spoiled the beauty of the surroundings
2. His supporters were being driven back, but his presence inspired them to renew their efforts.
3. He participated in battle rather than directing the troops from a safe location.

Section 3
1. Orthodox Christianity
2. autocracy, because it defined how people related to government
3. because although the appearance of both changed with time, their functions and nature did not
4. He was determined to reject western influences because they would detract from his power.

Section 4
1. hot, confined, vermin-infested
2. They denied or ignored his requests.
3. During a bout of fever that left him sleepless, he had a vision of light that inspired him to continue.

Chapter 21

Readings

Section 1
1. by the necessities of Europe's hungry people, and not by the greed of the capitalist
2. to benefit Europe's industrial classes as well as African peoples
3. Answers will vary. Some students may feel that industrialization and colonization brought many improvements to African societies and economies. Other students may feel that domination of other peoples can not be justified, and that rapid industrialization introduced as many problems as it solved.
Section 2
1. to become wealthy
2. The coffee conceivably could be produced for export. During the early 1900s they would have had difficulty in shipping perishable goods, but any successful farm or business could be said to play at least an indirect role in the global economy.
3. Their expectations for success were traditionally European: a stone home with a tidy lawn, car, thriving business, vacation, and a fortune.

Section 3
1. He seems to have found it an exciting adventure.
2. The phrase suggests that Lang refused to steal because of his principles.
3. Lang expresses mixed feelings. Although he says that he “came the magnanimous,” he also describes himself as a fool for having that reaction. In addition, his description of another officer’s loot seems descriptive rather than judgmental.

Section 4
1. He had an idea that English was the most widely used language, and he was certain that it was the language of the future.
2. by studying a Dutch-English dictionary
3. Dutch and English were both “languages written sideways” of the same origin.

Chapter 22

Readings

Section 1
1. both statements suggest that Russia was not considered vital to the war effort.
2. August Bebel predicted the early Russian withdrawal from the war, the high casualties of trench warfare, and the Great Depression.
3. Germany believed that the best defense was a good offense. As a result, it fortified its army and constantly tried to be aggressive instead of defensive.

Section 2
1. He had read descriptions of them and was expecting something larger and more strange-looking.
2. They could not climb on top of roofs or crash through houses, could not uproot large trees, and had trouble crossing rivers.
3. He felt he now had a chance of doing great deeds and winning glory, perhaps especially compared to the grim experience of fighting in the trenches.

Section 3
1. Gellert describes the tension of waiting for orders and the feelings of uncertainty that accompanied night action.
2. by using words and phrases such as “ruffling at the ends of straps,” “stumbling past,” “trip and curse,” and “eyes staring for the sign”
3. Answers will vary, but students may feel that Gellert resented the war because it curtailed his freedom and he found the constant tension to be difficult to bear. At the same time, he also seemed to feel proud of and excited by his service.

Section 4
1. intentional discourtesy, nervousness, an overt snub, and a desire not to feel like a defendant before a judge
2. His speech angered them and made it more difficult to be conciliatory.
3. It probably made the Germans feel defensive and isolated. They did not feel as if they were the sole culprits of the war and probably felt that their nation had suffered as much as any other country.

Section 5
1. The experts did not believe that Germany could develop an exportable surplus with which to pay its wartime debt.
2. whether or not to strengthen Germany so that it could pay reparations
3. that it would be too late to pull Europe out of chaos
Chapter 23

Readings

Section 1
1. The palace was the property of all the people.
2. The working people needed it the most.
3. They probably had been deprived of material comforts for so long that they felt it was their right.

Section 2
1. by allowing people to invest in church just as they did in business and by giving inspirational speeches about the role of religion in business
2. He was dominant, fearless, and successful with "one of the most successful selling campaigns" in history.
3. Answers will vary, but may suggest that adding elements of business made religion seem more modern and accessible.

Section 3
1. people who wanted to attend parties whether or not they knew the host
2. They drank too much, danced, sang, and did "stunts."
3. They do not seem to have worried about how much their behavior cost Gatsby, which suggests that they saw money as commonplace.

Section 4
1. to threaten London into recognizing the plight of the people of Jarrow
2. Scullion felt the marchers were the missionaries for the distressed areas of England, and that the march would raise awareness of the poverty experienced by these people.
3. They hoped to find jobs for the unemployed and increase the government relief provided to them.

Section 5
1. The Trotskyites opposed Stalin's government.
2. by a forcible overthrow of Stalin
3. Stalin wanted to make an example out of his opponents, humiliate them publicly, and destroy their credibility and authority among the Soviet people.

Chapter 24

Readings

Section 1
1. that there are so many men still alive in the world in spite of many wars
2. doing what you know to be right and accepting the consequences, such as peaceful disobedience of a law and acceptance of the punishment
3. Passive resistance requires courage. Also, it is a soul-force and thus unequalled.

Section 2
1. Aiding disadvantaged groups is the key to world salvation.
2. the establishment of political institutions among suppressed people
3. under the League of Nations, establishment of international institutions to study Negro problems and an international section of the Labor Bureau to protect native labor

Section 3
1. nationality and patriotism
2. the progression of communities into small or large nations, which became the objects of loyalty or patriotism
3. No—nationality is not based on race but rather on shared language, historical traditions, social customs, art, religion, and similar political institutions.

Section 4
1. It was the first time U.S. forces had actually gone into battle in the region.
2. The brutal intervention intensified Central American fear and mistrust of the United States.
3. The intervention was an example of the Roosevelt Corollary, which stated that the
United States would defend the Monroe Doctrine and act as the world’s policeman when necessary.

**Chapter 25**

**Readings**

**Section 1**

1. emigration, advance into world markets, expansion of territory
2. by pointing out that white expansionism was equally violent, if not more so
3. He argued that if the white race was allowed to go into Asia, South Africa, and Australia and conquer nations rich in resources, then Japan should be allowed to do the same.

**Section 2**

1. because the water was too shallow to come closer
2. The Germans wanted to occupy Dunkirk and prevent as many enemy soldiers from retreating and being rescued as possible.
3. The evacuation of Dunkirk provided an example of courage for civilians as well as soldiers.

**Section 3**

1. The Japanese wanted to create a secure supply route for the Burma campaign.
2. harsh terrain, tropical jungles, deadly animals, monsoons, brutal labor, and disease
3. to show Japanese superiority and instill fear in the prisoners

**Section 4**

1. He doubted it because there had been so many false alarms previously.
2. It was organized, well-disciplined, and well-equipped.
3. The Germans were caught off-guard by the invasion of Normandy and did not seem to be placing any emphasis on intelligence-gathering.

**Chapter 26**

**Readings**

**Section 1**

1. because of the complexity of the process, mass of facts, and distance from troubled areas
2. The role of the United States was to provide food and other essential consumer products so that Europe could rebuild itself.
3. Answers will vary, but students may feel that without the Marshall Plan, Europe would have experienced political unrest and economic depression.

**Section 2**

1. They could become Algerian citizens or keep their French citizenship in Algeria.
2. preferential trade status, no tariffs on imports and exports, French francs as the dominant currency, and drilling and mining rights
3. The FLN wanted de Gaulle to withdraw French troops, give up France’s stake in the Sahara, and recognize and respect the FLN’s authority.

**Section 3**

1. out of fear and incomprehension of what was happening.
2. to help the working class of Hungary, to protect the unity of the Socialist nations, and because Khrushchev felt that Nagy's takeover was illegal
3. Khrushchev’s account conflicts with the account in the textbook. The textbook argues that Nagy had the support of the people while the Communists were terrorizing Hungary’s citizens.

**Section 4**

1. Marie Curie did not produce radium. She only separated it chemically from a mineral.
2. By failing to discover fission in the 1930s, scientists kept nuclear power out of the hands of Hitler.
3. that nuclear weapons offered great opportunity to people with evil intentions.
Section 5
1. People wanted to settle down and indulge themselves to make up for the years of rationing by baking cakes, burning gas, going to church, making money, and having children.
2. Momaday was better at English than his classmates, but he did not learn much at the mission school.
3. Answers will vary. Students may mention the difference in their ages, the fact that Dillard’s mother was a homemaker while Momaday’s mother was a teacher, that Dillard’s middle-class neighborhood differed from the reservation where Momaday lived; both appeared to be bright, but bored, as children.

Chapter 27
Readings
Section 1
1. He believed that the maintenance of friendly relations with all countries was a verbal statement or moral urge rather than a political policy.
2. to protect itself
3. Nehru felt that Europe and America believed that cultural dominance indicated cultural superiority.

Section 2
1. The Cultural Revolution displaced the student’s family, evicting them from their apartment and ransacking their belongings.
2. The Red Guards wanted the student to join their movement, and breaking with his family went against tradition and was therefore revolutionary.
3. Marriage raised the student’s social position because his wife was from a high-ranking family. People treated him better at work, and he went to college and joined the Party.

Section 3
1. MacArthur tried to obtain food, rebuild factories, restore overseas trade, sort out Japanese finances, and improve health care and education.
2. MacArthur argued that starvation and deprivation led to mass unrest and violence.
3. MacArthur’s reforms helped the Japanese help themselves by restoring the infrastructures that would lead to social and economic recovery.

Section 4
1. Humor was a safety valve to release tension. It also boosted morale.
2. Aircraft flew at a higher altitude and were a better target at night than during the day.
3. The same types of planes were used in Vietnam and World War I, and the soldiers still relied on their eyes to find the enemy during reconnaissance missions.

Section 5
1. A sculpture of the Statue of Liberty might be viewed as too pro-American, and because they were artists, they did not want to copy existing art. They wanted to create something new.
2. a sculpture of a man grasping a pole and the Russian school of revolutionary realism, particularly the statue of “A Worker and Collective Farm Woman”
3. The statue was a symbol of freedom and democracy. Destruction of the statue would be a symbolic challenge to freedom and democracy.

Chapter 28
Readings
Section 1
1. There are too many diverse viewpoints to consider: black, white, Arab, and Asian.
2. Symbolism, such as new flags, international conventions, diplomacy, and national airlines, create highly visible attractions for loyalty.
3. There was no "permanent revolution." Those who had recently gained political office did not wish to give up their newfound power. After the celebrations, Africans had to deal with the difficult issues of politics, economics, and nation-building.

Section 2
1. extreme Marxist organizations and fanatical Muslim organizations
2. to liberate the whole of Palestine and to destroy Israel
3. Arafat used "armed struggle." The word "terrorism" has a very negative connotation, but "armed struggle" implies a liberation movement and might be more politically acceptable.

Section 3
1. Rapid industrialization and urbanization have made Tehran "ugly," "sprawling," "shoddy," "undistinguished," and full of pollution from cars and people.
2. The Shah wanted Iran to be modern, materialistic, and prosperous.
3. The Shah wanted the Great Civilisation to motivate his people to leave traditional Muslim ways behind and catapult Iran into the 21st century under his leadership.

Section 4
1. the admission of the deposed Shah of Iran to the United States for cancer treatment
2. They were diplomats stationed in Iran.
3. Iran and the United States became bitter enemies.

Section 5
1. The contradiction appears not when politicians claim moral or religious motives for their actions, but when religious leaders oppose political injustice. Also, few people object to statements by religious leaders that a policy is morally or religiously sound.
2. In a conflict when one side is stronger than another, remaining neutral aids the powerful by denying assistance to the weaker party.
3. Bishop Tutu believes that religion should play an active role in politics to speak on behalf of the powerless.
Chapter 30

Readings

Section 1

1. Although West Germans celebrated East Germans' newfound freedom, they wondered how the fall of the Berlin Wall would affect their current refugee crisis and strain their resources.

2. Answers will vary, but should reflect feelings of liberation. Some answers may mention feelings of apprehension.

3. The opening of the Berlin Wall probably increased tensions in Communist countries in Eastern Europe between those in power and those who wanted to be free.

Section 2

1. Universal symbols allow a person to understand the ideas conveyed by these symbols without having to read.

2. the people who choose to allow gadgets to become supreme

3. Answers will vary, but should reflect an understanding of Vargas Llosa's argument as well as a clear explanation of the student's viewpoint.

Section 3

1. Ideas about Antarctica's usefulness are being reorganized and expanded; it normally refers to Mikhail Gorbachev's principle of "openness" in the former Soviet Union.

2. Negative effects on the environment are likely to show up first in Antarctica.

3. Scientists are interested in Antarctica because it may reveal certain environmental problems, providing an opportunity to solve them.

Section 4

1. Homelessness, poverty, drug addiction, crime, and race, class, and gender conflicts still exist in America.

2. Lech Walesa acted because he believed he had to do what was right though he had no idea how powerful his action would be.

3. Robert Kennedy said that each person should do his or her part to change people's lives for the better. Together each person's actions will improve society as a whole.