

## Table of Contents

<b>Primary Sources</b> .....	<b>664</b>
<b>Atlas</b> .....	<b>706</b>
The World: Political .....	706
The World: Physical .....	708
North and South America: Political .....	710
North and South America: Physical .....	711
United States: Political .....	712
Europe: Political .....	714
Europe: Physical .....	715
Africa: Political .....	716
Africa: Physical .....	717
Asia: Political .....	718
Asia: Physical .....	719
Oceania .....	720
The Arctic and Antarctica .....	721
<b>Country Databank</b> .....	<b>722</b>
<b>Glossary of Geographic Terms</b> .....	<b>730</b>
<b>Gazetteer</b> .....	<b>732</b>
<b>Biographical Dictionary</b> .....	<b>740</b>
<b>Glossary</b> .....	<b>748</b>
<b>Index</b> .....	<b>758</b>
<b>Acknowledgments</b> .....	<b>780</b>

## Ancestors: In Search of Human Origins

by Donald Johanson, Lenora Johanson, and Blake Edgar

### Prepare to Read

#### Objectives

In this selection you will

1. Learn about the work of archaeologists studying early humans.
2. Learn how to frame questions that can be answered through research.

#### Background

One of the great questions in archaeology is how did the first tool-using humans make a living. At present, not enough is known about early humans to be sure. However, this big question has led to smaller questions that can be answered by study and research. In this excerpt, archaeologist Donald Johanson describes such research. It was carried out at a game ranch in South Africa.

#### Vocabulary Builder

**carcass** (KAR kuhs) *n.* dead body

**blind** (blīnd) *n.* hiding place for hunters

**hominid** (HAHM uh nihd) *n.* a modern human or a member of an earlier group that may have included ancestors or relatives of modern humans

**viscera** (VIH suh ruh) *n.* internal organs

**connoisseur** (kon uh SIHR) *n.* expert

One night Herb Friedl, our hunter guide, took an impala [antelope] carcass and tied it to a bush not far from our camp. Then he turned on a tape of wild-animal sounds to lure hyenas. . . .

Right on schedule, five hyenas appeared out of nowhere. We watched them tear through the carcass. . . . After we filmed the hyenas feeding, we frightened them away and retrieved the carcass.

The next morning, on the edge of a plain as large as a football field, Rob [Blumenschine] and I sat in a blind watching the same impala

carcass. . . . After three hours of watching and waiting, we saw a black-and-chestnut-colored bateleur eagle descend upon the remains. The eagle clasped the impala with its talons and began tearing flesh off the carcass with its down-curved beak.

Suddenly, a group of white-headed vultures appeared. The eagle flew off and the vultures covered the carcass, squabbling and jostling for space. Within ten minutes the vultures stripped off all the remaining flesh. . . .

Rising out of our blind, Rob and I approached the carcass. Had we been hominids searching for food, the sight of vultures circling and descending would have lured us here. The birds flew off noisily as soon as they sensed us coming. That meant our ancestors probably had little trouble chasing this carnivore, at least, from a kill. We found a devastated carcass. Skin sagged over empty space that had once held flesh. . . .



Impalas drinking at a watering hole.

I looked at it dubiously. "What's left on this thing to eat?"

"There's a great meal here for the taking if you know what to do," Rob cried with enthusiasm I could not share. "But you can't process a carcass of this size or larger with your hands. You'll need stone tools to get to the nutrients."

Rob grabbed one of the bloody limb bones and laid it on a flat rock. . . . He took a battered piece of quartz out of his backpack to use as his hammerstone. The hammerstone is a bone breaker, one of the essential elements of the earliest tool kit. . . .

Rob delivered a sharp blow to each end of the impala leg bone and then twisted it with his hands. The bone splintered into jagged, spiral fragments and an eight-inch rod of pink marrow slid out. "Not counting the viscera, the marrow bones are the major source of fat in a healthy animal," he said. "Lion and leopard kills usually have plenty of marrow left on them."

"How nutritious a meal does marrow make?" I asked.

Rob has calculated that a healthy, well-fed adult impala would yield 1,500 calories worth of marrow from the twelve major limb bones. . . .



A hyena and vultures surround a carcass

"It's a full meal, all right," he said . . . "and it only takes about ten minutes to process."

"The first fast food?"

"A great food source, isn't it?" Rob said with a connoisseur's relish. "There's no other way you could get so many calories so fast out here."

I was powerfully struck by just how much marrow there was and how many nutrients it provided. These limb bones were the power bars of the past.

Source: *Ancestors: In Search of Human Origins*, Donald Johanson, Lenora Johanson, and Blake Edgar

### Analyze Primary Sources: *Frame Questions*

1. Good historical questions inspire interesting research. Read the questions below. Which one do you think led to Donald Johanson's experiment with Rob Blumenschine?
  - A How many calories are in the bone marrow of an antelope?
  - B Was it possible for early humans to live by scavenging food?
  - C What kinds of stone tools did early humans have in their tool kits?
  - D Did early humans prefer eating bone marrow to fresh meat?
2. Not all historical questions can be answered by study and research. Reread the questions at left. Which one do you think may never be answered? Explain your choice.
3. Think of a good question that you think Johanson and Blumenschine could answer about scavenging if they did more research.

the scribal [writer's] art from beginning to end. Because you . . . paid me a salary larger than my efforts (deserve), (and) have honored me, . . . may your exercises contain no faults. Of your brothers, may you be their leader; of

your friends may you be their chief; may you rank the highest among the schoolboys. . . . You have carried out well the school's activities, you are a man of learning.

Source: "School Days,"  
Anonymous Author



Ancient scribes

### Analyze Primary Sources: *Distinguish Relevant Information*

1. Which parts of the essay about a student's life in ancient Sumer could a historian verify?
2. Which statements in this essay would not be useful to a historian who wants to write an article about education in ancient Sumer?
3. What information in this essay would be essential for someone who is studying ancient teaching methods?
4. Historians learn about the past by studying written documents. By studying the written language, historians learn about ideas that are important to a society. Think of a question that a historian might ask about Sumerian society from reading the essay.

## Psalm 23 Selections from the Book of Proverbs

### Prepare to Read

#### Objectives

In this selection you will

1. Learn about some of the teachings of the Hebrew Bible.
2. Distinguish between information that is relevant to a researcher and irrelevant to a researcher.

#### Background

The book of Psalms and the Book of Proverbs are both part of the Hebrew Bible. According to Hebrew tradition, David is given credit for many of the songs in the Book of Psalms. In Psalm 23, David compares the God of Israel to a shepherd watching over his sheep.

Solomon, the son of David, is given credit for many of the poems and sayings in the Book of Proverbs. The collection touches on how to live an honest, responsible life. Following Psalm 23 are some of selections from the Book of Proverbs.

#### Vocabulary Builder

**anoint** (uh NOINT) v. to put oil on someone's head or body

**boast** (bohst) v. to speak highly of oneself or what one owns

**entice** (ihn TICE) v. to persuade someone to do something by offering them something nice

## 23 A psalm of David.

The LORD is my shepherd;  
I lack nothing.  
He makes me lie down in green pastures;  
He leads me to water in places of repose;  
He renews my life;  
He guides me in right paths  
as befits His name.

Though I walk through a valley of deepest darkness,  
I fear no harm, for You are with me;  
Your rod and Your staff—they comfort me.

You spread a table for me in full view of my enemies;  
You anoint my head with oil;  
my drink is abundant.

Only goodness and steadfast love shall pursue me  
all the days of my life,  
and I shall dwell in the house of the LORD  
for many long years.

*Source: TANAKH The Holy Scriptures  
(translation according to the traditional Hebrew text)*

## Selections From the Book of Proverbs

Do not boast of tomorrow,  
For you do not know what the day will bring.

My son if sinners entice you, do not yield.

Let the mouth of another praise you, not yours,  
The lips of a stranger, not your own.

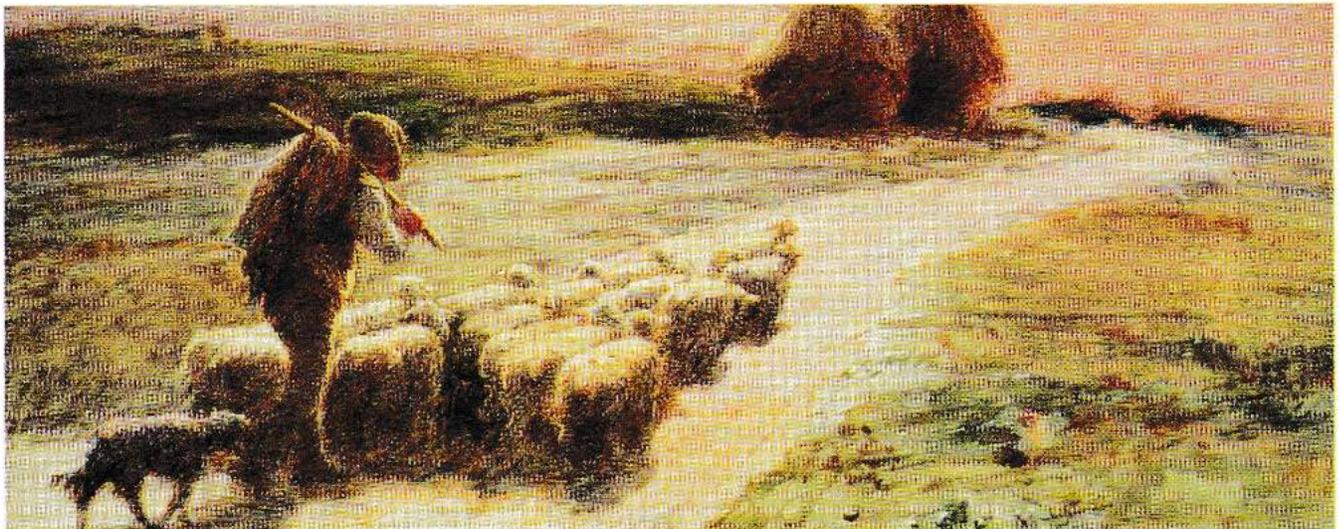
Repute is preferable to great wealth,  
Grace is better than silver and gold.

Rich man and poor man meet;  
The Lord made them both.

My son, do not forget my teaching,  
But let your mind retain my commandments

Train a lad in the way he ought to go;  
He will not swerve from it even in old age.

*Source:* TANAKH The Holy Scriptures  
(translation according to the traditional Hebrew text)



A shepherd watches over his sheep.

### Analyze Primary Sources: *Distinguish Relevant Information*

1. Which lines in the psalm would be useful to a historian who is studying the way sheep were tended in ancient Israel?
2. The word translated "LORD" in the first verse is a name that is used only for the God of Israel. What might that indicate about the author of this psalm?
3. Which lines in the psalm remind you that the "sheep" in the psalm is a person and not an actual sheep?
4. How might a historian verify whether the shepherding practices mentioned in the psalm were common in Israel during the time of David?
5. Why might a historian credit Solomon with gathering parts of the collection of the Book of Proverbs?
6. What important values were taught to children during this time?
7. Why might this information be important to historians?

## Primary Source

# Mauryan Empire: Asoka's Political and Moral Achievements

### Prepare to Read

#### Objectives

In this selection you will

1. Learn about the influence of Buddhism on the Mauryan king Asoka.
2. Distinguish between information that is relevant to a researcher and irrelevant to a researcher.

#### Background

Asoka became the third king of the Mauryan Empire about 269 B.C. As a young man, he had the reputation of being fierce, cruel, and aggressive. Today, he is known as one of the world's greatest rulers.

Asoka began studying the teachings of Buddhism before he became emperor; however, he did not take the religion's teachings of peace and harmony seriously until he had fought in the battle of Kalinga. This excerpt describes how that battle changed Asoka's life.

#### Vocabulary Builder

**hilarious** (hī LAIR ee uhs)  
*adj.* noisy and cheerful

**pomp** (pahmp) *n.* all the impressive clothes, decorations, music, etc. that are traditional for an important public ceremony

**turmoil** (TER moil) *n.* a state of confusion and trouble

**annex** (uh NEHS) *v.* to add  
**humanity** (hyoo MAN ih tee)  
*n.* people

**jubilation** (jyoo bih LAY shuhn)  
*n.* happy celebration; rejoicing

**illuminate** (ih LOO mih nayt)  
*v.* to light up; make bright

It happened in about 261 B.C. . . . Since early morning, men, women, and children had been gathering in large numbers. . . . They were in a hilarious mood as this was their first opportunity to welcome Emperor Asoka after his victory in the Kalinga war. The city of Pataliputra wore a festive look with national flags fluttering high in the sky all along the main highway leading to the place of the public meeting.

There seemed nothing surprising in this exhibition of pomp and show by the . . . citizens of the Mauryan Empire. The victory in the Kalinga war was an achievement of which they could be justly proud. As a result of their ultimate victory, the people of Magadha had almost forgotten the troubles and turmoils through which they had to pass when the war

was on. The Jawans, who had accomplished heroic deeds and were instrumental in annexing Kalinga, were expecting high awards . . . for their . . . bravery. . . .

At last, Asoka accompanied by the Buddhist Sage, Moggaliputta Tissa arrived on the scene and the vast mass of humanity burst into cries of joy. When the King . . . ascended the rostrum especially erected for the purpose, the public jubilation cooled down. And when Asoka arose to deliver his address, all eyes turned toward him; there was pin-drop silence. The people thought that they were now going to get a pat from the royalty for their deeds of gallantry and supreme sacrifices.

But they were disillusioned when the king started speaking in an entirely different tone. He said, "Brothers and Sisters, after the victory

in the Kalinga war we have assembled here today for the first time. Perhaps you have come here to celebrate the victory with high expectations. But . . . I am unable to celebrate this occasion in the way you might have liked. I am fully conscious of the hardships faced and the sacrifices made by all of you in turning the scales in our favor in the Kalinga war. I am indeed thankful to you all for the help and cooperation you gave to government in the shape of men and material. I am, however, ashamed of the large-scale destruction brought about by the Kalinga war. . . . Moggaliputta Tissa has removed darkness from my eyes and illuminated my mind. I have now fully realized that for the sake of self-glory, for the sake of territorial expansion and for the sake of humiliating others, it is a crime . . . to massacre thousands . . . to destroy . . . the property of others . . . and to uproot a large number of people from their . . . homes. It is such a crime which can never be pardoned . . . The horrible results of this mass destruction and untold misery have served as an eye-opener to me. I am grateful . . . to Moggaliputta Tissa due to whose kind guidance I have found solace [comfort] in the Teachings of the Compassionate Buddha.”

“Since the message of . . . the Buddha stands for peace and universal brotherhood,” Asoka declared . . . “from today onward . . . I shall endeavor to win the hearts . . . of my empire, by persuasion and love instead of by the use of force and sword.”

Source: *Asoka the Great*,  
D. C. Ahir



Asoka

### Analyze Primary Sources: *Distinguish Relevant Information*

1. Which statements in Asoka’s speech can help you to understand his point of view on the Kalinga war?
2. Which statements in this excerpt would be relevant to a historian studying the results of the battle of Kalinga?
3. Which statements in this excerpt would not be useful in determining the people’s reaction to Asoka’s speech?
4. How did Asoka’s study of Buddhism affect the people of the Mauryan Empire?

## Chinese Politics: Confucius and Good Government

### Prepare to Read

#### Objectives

In this selection you will

1. Learn about Confucian ideas about good government.
2. Determine Confucius's point of view on how a person in authority should act.

#### Background

Born in China in 551 B.C., Confucius became a Chinese philosopher and teacher. His ideas on education and government had a profound impact on Chinese society for many centuries.

In this selection from *The Analects*, Confucius discusses his philosophy of good government.

#### Vocabulary Builder

**beneficent** (buh NEHF uh suhnt) *adj.* doing things to help people; generous

**expenditure** (ehk SPEHN dih chur) *n.* the amount of money that a person or government spends

**covetous** (KUHV ih tuhs) *adj.* having a very strong desire to have something that someone else has

**benevolent** (buh NEHV uh luhnt) *adj.* kindly

**awe** (aw) *n.* a feeling of great respect and admiration for someone or something

**propriety** (proh PRĪ ih tee) *n.* proper behavior

Tzu-chang asked Confucius, saying, "In what way should a person in authority act in order that he may conduct government properly?" The Master replied, "Let him honor the five excellent, and banish away the four bad things; then may he conduct government properly." Tzu-chang said, "What are meant by the five excellent things?" The Master said, "When the person in authority is **beneficent** without great **expenditure**; when he gives tasks [to] the people without their complaining; when he [tries to get] what he desires without being **covetous**; when he maintains a dignified ease without being proud; when he is majestic without being fierce."

Tzu-chang said, "What is meant by being beneficent without great expenditure?" The

Master replied, "When the person in authority makes more beneficial to the people the things from which they naturally derive benefit; is not this being beneficent without great expenditure? When he chooses the labors which are proper, and makes them labor on them, who will [complain]? When his desires are set on **benevolent** government, and he secures it, who will accuse him of covetousness? Whether he has to do with many people or few, or with things great or small, he does not dare to indicate any disrespect; is not this to maintain a dignified ease without any pride? He adjusts his clothes and cap, and throws a dignity into his looks, so that, thus dignified, he is looked at with **awe**; is not this to be majestic without being fierce?"

Tzu-chang then asked, "What are meant by the four bad things?" The Master said, "To put the people to death without having instructed them; this is called cruelty. To require from them, suddenly, the full [sum] of work, without having given them warning; this is called oppression. To issue orders as if without urgency, at first, and when the time comes, to insist on them with severity; this is called injury. And, generally, in the giving pay or rewards to men, to do it in a stingy way; this is called acting the part of a mere official."

The Master said, "Without recognizing the laws of Heaven, it is impossible to be a superior man."

"Without an acquaintance with the rules of propriety, it is impossible for the character to be established."

"Without knowing the force of words, it is impossible to know men."

Source: *The Analects*,  
Confucius



Confucius

### Analyze Primary Sources: *Detect Point of View*

1. The question Confucius tries to answer in this excerpt concerns
  - A a leader's ability to persuade others.
  - B a leader's decision to govern fairly.
  - C the qualities that a good leader needs.
  - D the importance of being a proud leader.
2. What is Confucius's viewpoint on how to govern?
  - A The best leaders work to meet their own desires.
  - B It is important to be proud and fierce.
  - C The best leaders understand human nature.
  - D The best leaders know that people should work hard.
3. Who was Confucius trying to persuade with his argument? Do you think he succeeded? Explain.

## Qin Dynasty: The Achievements of Shi Huangdi

### Prepare to Read

#### Objectives

In this selection you will

1. Read a historical account of the rule of a Chinese emperor.
2. Assess whether the information in the account is reliable as historical evidence.

#### Background

Shi Huangdi ruled as emperor of China during the Qin Dynasty from 221–210 B.C. He is best known as the first emperor to unify China.

Sima Qian, the grand historian of the Han Dynasty, collected many sources from the Qin Dynasty that he included in his book *The Records of the Grand Historian*. In the excerpt, Sima Qian quotes an inscription found on a memorial that Shi Huangdi built.

#### Vocabulary Builder

**inaugurate** (in AW gyoo rayt) v. to install in office with a ceremony

**pacify** (PAS ih fy) v. make calm; quiet down

**diligently** (DIHL uh jehnt lee) adv. with a lot of care and effort

**uniform** (yoo nuh form) adj. always the same

A new age is inaugurated by the Emperor;  
Rules and measures are rectified, . . .  
Human affairs are made clear  
And there is harmony between fathers and sons.  
The Emperor in his [wise ways] [kindness] and justice  
Has made all laws and principles [understandable].

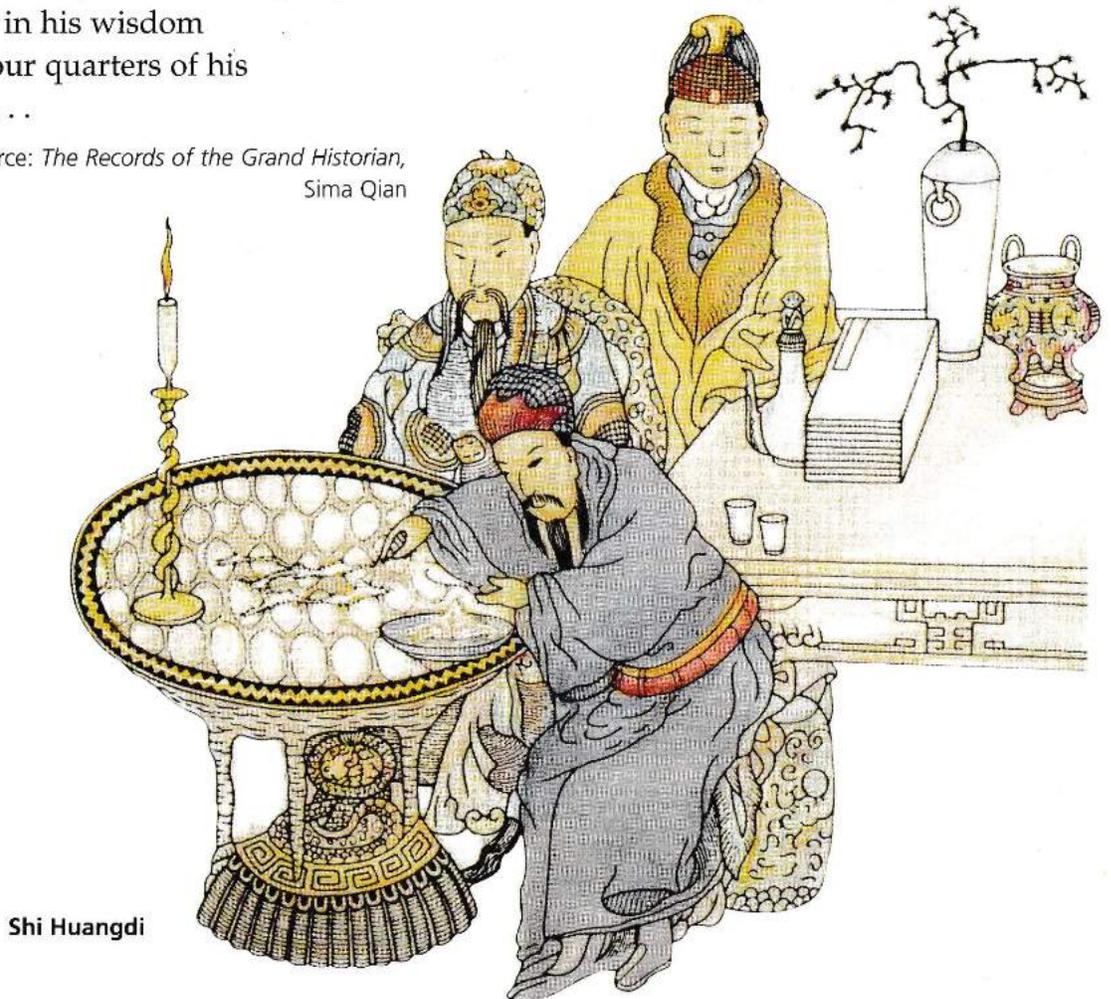
He set forth to pacify the east,  
To inspect officers and men;  
This great task accomplished  
He visited the coast.  
Great are the Emperor's achievements,  
Men attend diligently to basic tasks,  
Farming is encouraged, . . .

All the common people prosper;  
All men under the sky  
Toil with a single purpose;  
Tools and measures are made uniform,  
The written script is standardized;  
Wherever the sun and moon shine,

Wherever one can go by boat or by carriage,  
Men carry out their orders  
And satisfy their desires;  
For our Emperor in [keeping] with the time  
Has regulated local customs,  
Made waterways and divided up the land.  
Caring for the common people,  
He works day and night without rest;  
He defines the laws, leaving nothing in doubt,

Making known what is forbidden.  
 The local officials have their duties,  
 Administration is smoothly carried out,  
 All is done correctly, all according to plan.  
 The Emperor in his wisdom  
 Inspects all four quarters of his  
 [kingdom]. . . .

Source: *The Records of the Grand Historian*,  
 Sima Qian



Shi Huangdi

**Analyze Primary Sources: Draw Conclusions**

1. According to Huangdi's memorial, during his reign
  - A citizens no longer paid taxes.
  - B many new lands were conquered.
  - C ordinary citizens lived well.
  - D cruel governors ruled the land.
2. How might historians describe the time of Huangdi's rule?
  - A a time of great economic growth
  - B a time when decisions favored the wealthy
  - C a time of social unrest
  - D a time of warring states
3. Should historians trust the list of accomplishments written on the memorial when they write about Shi Huangdi? Why or why not?
4. What questions might historians want to ask about the source before accepting the inscription as an accurate description of Shi Huangdi's accomplishments?

## The Peloponnesian War: The Plague in Athens

### Prepare to Read

#### Objectives

In this selection you will

1. Read a historian's account of a plague in ancient Athens, Greece.
2. Examine the historian's sources and draw conclusions about the impact of the event on Athens.

#### Background

The Peloponnesian War, fought between Athens and Sparta, broke out in 431 B.C. Thucydides wrote the *History of the Peloponnesian War*, which includes eyewitness accounts of the war and a description of the plague of Athens. Thucydides contracted the plague, but he recovered to write a detailed account of the tragedy.

#### Vocabulary Builder

**devastation** (dehv uh STAY shuhn) *n.* very bad damage or complete destruction

**virulent** (VIR uh lehnt) *adj.* poisonous; deadly

**unprecedented** (uhn PREHS uh dehnt ehnd) *adj.* never having happened before

**calamity** (kuh LAM ih tee) *n.* a great misfortune such as a flood or fire

At the beginning of the following summer the Peloponnesians and their allies . . . invaded Attica, again under the command of the Spartan King Archidamus. . . . Taking up their positions, they set about the devastation of the country.

They had not been many days in Attica before the plague first broke out among the Athenians. Previously attacks of the plague had been reported from many other places in the neighborhood of Lemnos and elsewhere, but there was no record of the disease being so virulent anywhere else or causing so many deaths as it did in Athens. . . .

The plague originated, so they say, in Ethiopia in upper Egypt, and spread from there into Egypt itself and Libya and much of the territory of the King of Persia. In the city of Athens it appeared suddenly, and the first cases were among the population of Piraeus, where there were no wells at that time, so that

it was supposed by them that the Peloponnesians had poisoned the reservoirs. Later, however, it appeared also in the upper city, and by this time the deaths were greatly increasing in number. . . .

Words indeed fail one when one tries to give a general picture of this disease; and as for the sufferings of individuals, they seemed almost beyond the capacity of human nature to endure. Here in particular is a point where this plague showed itself to be something quite different from ordinary diseases: though there were many dead bodies lying about unburied, the birds and animals that eat human flesh either did not come near them or, if they did taste the flesh, died of it afterwards. . . .

A factor which made matters much worse than they were already was the removal of people from the country into the city, and this particularly affected the incomers. There were

no houses for them, and, living as they did during the hot season in badly ventilated huts, they died like flies. . . . For the catastrophe was so overwhelming that men, not knowing what would happen next to them, became indifferent to every rule of religion or of law. . . .

[Also] Athens owed to the plague the beginnings of a state of unprecedented lawlessness. Seeing how quick and abrupt were the changes of fortune which came to the rich who suddenly died and to those who had previously been penniless but now inherited their wealth, people now began openly to venture [take a chance] on acts of self-indulgence which before then they used to keep dark. . . . No fear of god or law of man had a restraining influ-

ence.

This, then, was the calamity which fell upon Athens. . . . At this time of distress people naturally recalled old oracles, and among them was a verse which the old men claimed had been delivered in the past and which said:

*War with the Dorians comes, and a death will come at the same time.*

. . . What was actually happening seemed to fit in well with the words of this oracle . . . the plague broke out directly after the Peloponnesian invasion, and never affected the Peloponnesians at all, or not seriously; its full force was felt at Athens. . . ."

Source: *History of the Peloponnesian War*,  
Thucydides



Soldiers preparing for battle

### Analyze Primary Sources: Draw Conclusions

1. What question was Thucydides trying to answer in this excerpt?
2. What does Thucydides tell the reader about his sources?
3. What is Thucydides' point of view on the events described in this excerpt?
4. What conclusions can you draw regarding the impact of the plague on Athenian society?

## Republic to Empire: Julius Caesar

### Prepare to Read

#### Objectives

In this selection you will

1. Read a historian's account of Julius Caesar.
2. Examine the historian's opinion of Julius Caesar as a leader.

#### Background

Julius Caesar remains a colorful and controversial historical figure. His achievements are many. Caesar served the Roman Republic as an accomplished orator, politician, general, and statesman.

In *Lives of the Caesars*, Roman historian Suetonius writes about Julius Caesar's life and character.

#### Vocabulary Builder

**desist** (dih sist) *v.* to stop doing something

**perpetuity** (pehr peh too ih tee) *n.* for all future time

**arrogance** (AIR oh gans) *n.* too much pride

**insolence** (IHN suh lehns) *n.* insulting behavior

When people spoke of him critically, he was content to urge in public that they should desist. He was able to carry with good grace the harm to his reputation caused by the most [unflattering or unkind] book written by Aulus and Caecina and the highly abusive poems of Pitholaus.

However, other things he did and said outweighed these, so that it is thought he abused his power and was justly killed. Not only did he accept excessive honors—one consulship after another, the dictatorship in perpetuity, responsibility for morals, as well as the . . . title “Father of his Fatherland,” a statue displayed with those of the kings, and a raised seat at the theater—he even allowed privileges to be given to him which were greater than is right for mortals: a golden seat in the senate house and in front of the speaker's platform, a chariot . . . in the procession for the circus games, temples, altars, statues

placed beside those of the gods . . . and a month of the year named after him. Indeed there were no honors which he did not either give to someone or receive as he willed.

His public sayings, as recorded by Titus Ampius, were characterized by equal arrogance: “The republic is nothing—just a name, without substance or form. . . .” “Men should now have more consideration in speaking with me and regard what I say as law.” Such was the level of insolence he reached. . . .

. . . At the time of the Latin Festival he was returning to the city, among . . . demonstrations by the people, one member of the crowd had placed a laurel crown, bound with a white ribbon, on his statue and the tribunes . . . had given orders that the ribbon should be removed from the crown and that the man should be thrown into chains. Caesar, regretting, perhaps, that the reference to kingship had met with such a poor reception, or else, as

he claimed, that he had been robbed of the glory to be had from refusing the honor, took the tribunes severely to task and deprived them of their authority. And after that time he was never able to shake off the rumor that his ambition was to take the title of king, even though, when the common people greeted him as king, he replied that he was not King but Caesar. . . .

Source: *Lives of the Caesars*, Suetonius



Caesar crosses the Rubicon.

### Analyze Primary Sources: *Distinguish Facts From Opinions*

1. Which statements in this excerpt about Julius Caesar are facts?
2. Read the following passage. Which statements are facts and which are opinions?
3. What opinion do you think Suetonius had of Julius Caesar?
4. What can historians learn from this historical narrative?

His public sayings, as recorded by Titus Ampius, were characterized by equal arrogance [self-importance]: "The republic is nothing—just a name, without substance or form. . . ." "Men should now have more consideration in speaking with me and regard what I say as law."

# The Government of the Roman Empire: The Persecution of Christians

### Prepare to Read

#### Objectives

In this selection you will

1. Read two letters from Ancient Rome regarding the persecution of Christians.
2. Determine the purpose of the letters and describe the emperor's point of view on how people accused of being Christians should be tried.

#### Background

The Romans were tolerant of different religions. However, all Roman citizens had to honor the Roman gods and pay homage to the emperor. Christians, who worshiped only one god, often faced persecution. In the following letters, Pliny, a Roman governor, asks the emperor Trajan for advice about how to deal with the Christians.

#### Vocabulary Builder

**repentance** (rih PEHN tens) *n.* sorrow for doing wrong

**denounce** (dih NOWNCE) *v.* accuse; give information against

**folly** (FAHL lee) *n.* being foolish; unwise behavior

**edict** (EE dihkt) *n.* a decree or order proclaimed by an authority that has the force of law

**warrant** (WOR ihnt) *v.* to be a good enough reason for something

#### Pliny to Emperor Trajan

. . . I have never participated in trials of Christians. I therefore do not know what offenses it is the practice to punish or investigate, and to what extent. And I have been not a little hesitant as to whether there should be any distinction on account of age or no difference between the very young and the more mature; whether pardon is to be granted for repentance or, if a man has once been a Christian, it does him no good to have ceased to be one; whether the name itself, even without offenses, or only the offenses associated with the name are to be punished.

Meanwhile, in the case of those who were denounced to me as Christians, I have observed the following procedure: I [questioned] these as to whether they were Christians; those who confessed I interrogated a second and a third

time, threatening them with punishment; those who persisted I ordered executed. For I had no doubt that, whatever the nature of their beliefs, . . . [they] surely deserved to be punished. There were others possessed of the same folly; but because they were Roman citizens, I signed an order for them to be transferred to Rome.

Soon accusations spread, as usually happens, because of the proceedings going on, and several incidents occurred. An anonymous [written by an unknown person] document was published containing the names of many persons. Those who denied that they were or had been Christians, when they prayed to the gods in words dictated by me, offered prayer . . . to your image, which I had ordered to be brought for this purpose together with statues of the gods, and moreover . . . none of . . .

those who are really Christians, it is said, can be forced to do—these I thought should be discharged. Others named by the informer declared that they were Christians, but then denied it, asserting that they had been but had ceased to be, some three years before, others many years, some as much as twenty-five years. They all worshiped your image and the statues of the gods, and cursed Christ.

They asserted, however . . . their fault . . . had been that they were accustomed to meet on a fixed day before dawn and sing . . . a hymn to Christ as to a god, and to bind themselves by oath. . . . When this was over, it was their custom to depart and to assemble again to partake of food. . . . Even this, they agreed to, they had ceased to do after my edict by which, in agreement with your instructions, I had forbidden political associations. . . . I discovered nothing but . . . excessive superstition.

I therefore postponed the investigation and hastened to consult you. For the matter seemed to me to warrant consulting you, especially because of the number involved. For many persons of every age, every rank, and also of both sexes are and will be endangered. For . . . this superstition has spread not only to the cities but also to the villages and farms. But it seems possible to check and cure it. It is certainly quite clear that . . . the established religious rites, long neglected, are being resumed. . . . Hence it is easy to imagine what a great number of people can be reformed if an opportunity for repentance is given.



Emperor Trajan



Pliny

### Trajan to Pliny

You observed proper procedure, my dear Pliny, in sifting the cases of those who had been denounced [formally accused] to you as Christians. For it is not possible to lay down any general rule to serve as a kind of fixed standard. They are not to be sought [gone after] out; if they are denounced and proved guilty, they are to be punished, with this reservation, that whoever denies that he is a Christian and really proves it—that is, by worshiping our gods—even though he was under suspicion in the past, shall obtain pardon through repentance. But anonymously posted accusations ought to have no place in any prosecution. For this is . . . out of keeping with the spirit of our age.

Source: *Ancestors: Medieval Sourcebook: Pliny on the Christians*

### Analyze Primary Sources: Detect Point of View

1. What problem was Pliny trying to solve in this excerpt?
2. What is Trajan's point of view on the prosecution of the Christians?
3. What information does Pliny give about his sources in the letter?
4. How might historians use these letters?

## Roman Engineering

### Prepare to Read

#### Objectives

In this selection you will

1. Read first-person accounts of some of the Romans' engineering accomplishments.
2. Determine which statements in the accounts are fact and which are opinion.

#### Background

The Romans were well known for their achievements in engineering, especially for their roads and aqueducts. Roads connected distant parts of their empire and helped in spreading Roman culture. Aqueducts carried fresh water to cities for drinking and bathing. The roads and aqueducts were so well built that many are still in use today. Following are some eyewitness accounts of the building of Roman roads and aqueducts. As you read, try to distinguish the facts from the opinions.

#### Vocabulary Builder

**intensify** (ihN TEHN suh fĭ) *v.* to increase in size or strength  
**eddy** (EHD ee) *v.* to circle  
**ventilation** (vehnt uhl AY shuhn) *n.* fresh air  
**treacherous** (Trehch uhr uhs) *adj.* dangerous  
**divert** (duh VERT) *v.* to change direction  
**despondent** (dih SPAHN duhnt) *adj.* hopeless  
**attribute** (uh TRIHB yoot) *v.* to assign responsibility for  
**blunder** (BLUHN duhr) *n.* mistake  
**diverge** (dĭ VERJ) *v.* to go in different directions

The network of roads near Naples included a 2,300-foot-long tunnel. The Roman philosopher and playwright Seneca described his passage through this tunnel.

[After enduring a mud-soaked overland walk] we then faced a sand-dusting in the Naples tunnel. Nothing is longer than that prison, nothing more gloomy than the torches [sold to travelers at the entrance] there, which intensify the darkness rather than enabling us to see through it. In any case, even if the place had any light, the dust would conceal it. Dust is a serious nuisance even in the open. You can imagine what it's like in that place, where it just eddies around, and since there's no ventilation, it settles on those who have stirred it up.

Statius, a Roman poet, wrote this account of workers building part of the Via Appia, the road from Rome to southern Italy.

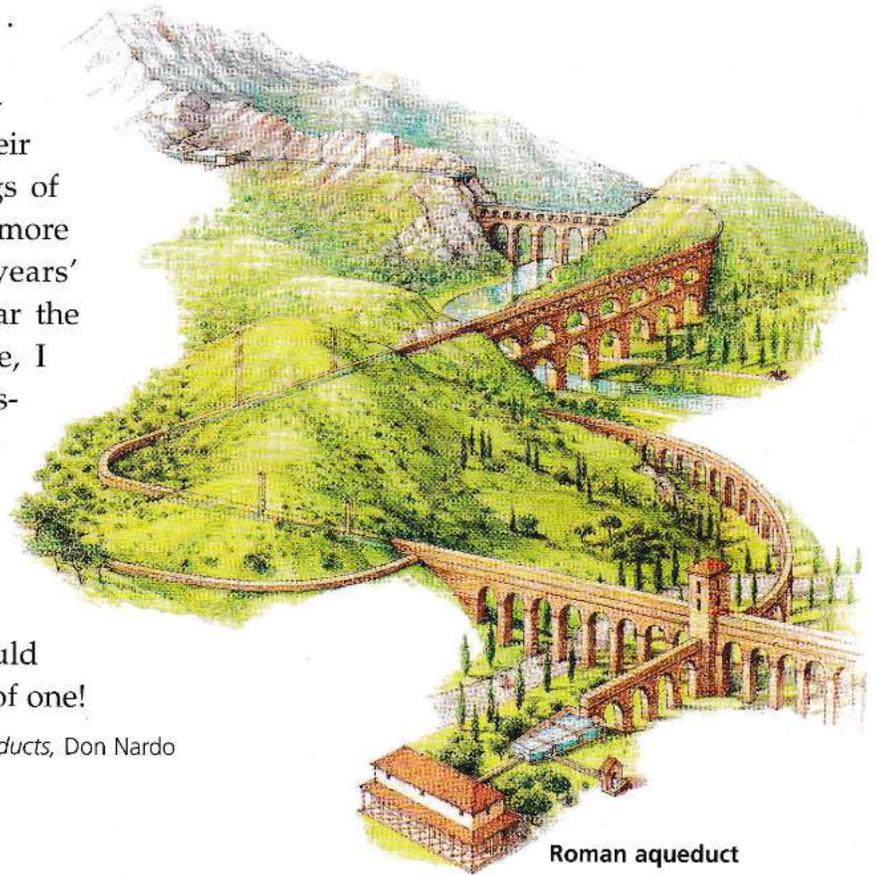
Here the first task is to start with [a long trench], cut back the edges and hollow out the earth far down with deep excavation; next, to refill the scooped out trenches with other material and prepare a bed . . . so that the earth shall not wobble nor the spiteful ground provide a treacherous bed for the weight of [the paving] slabs; then to bind the road with blocks rammed in on both sides and numerous pegs. How many hands labor together! Some cut down [trees] and strip moun-

tains, some smooth stakes and beams with iron; others bind together the slabs . . . [while] some dry up thirsty pools by hand and divert lesser streams far away.

I found everybody sad and despondent. They had given up all hopes that the opposite sections of the tunnel would meet, because each section had already been excavated beyond the middle of the mountain. As always happens in these cases, the fault was attributed to me, the engineer, as though I had not taken all precautions to ensure the success of the work. What could I have done better? For I began by surveying and taking the levels of the mountain, I drew plans and sections of the whole work. . . . And to take extra precaution, I summoned the contractor and his workmen and began the excavation in their presence with the help of two gangs of experienced veterans. . . . What more could I have done? After four years' absence, expecting every day to hear the good tidings of the water at Saldæ, I arrived. The contractor and his assistants had made blunder upon blunder. In each section of the tunnel they had diverged from the [straight] line, each towards the right, and had I waited a little longer before coming, Saldæ would have possessed two tunnels instead of one!

—Source: *Roman Roads and Aqueducts*, Don Nardo

The Roman engineer Nonius Datus designed an aqueduct near Saldæ, in North Africa. Returning to the construction site after some time away, he described mistakes by workers digging a tunnel for the aqueduct.



Roman aqueduct

### Analyze Primary Sources: *Distinguish Facts From Opinions*

1. Read the following statement: “Nothing is longer than that prison, nothing more gloomy than the torches [sold to travelers at the entrance] there, which intensify the darkness rather than enabling us to see through it.” Is this a fact or an opinion? Explain your answer.
2. Which statements in Statius’ account of building the Via Appia are facts? Which are opinions?
3. Which statements in Nonius Datus’ excerpt are facts? Which are opinions?

## Travels of Ibn Battuta

### Prepare to Read

#### Objectives

In this selection you will

1. Read descriptions of various cities within the Muslim world during the 1300s.
2. Assess the credibility and accuracy of the descriptions and draw conclusions about life in the Muslim world during the 1300s.

#### Background

Ibn Battuta was born in Tangiers, Morocco, in 1304. He set out in 1325 with the idea of taking a hajj to the Muslim holy city of Mecca. He had no idea that he would spend the next 30 years of his life traveling. At the end of his life, Battuta wrote a book about his experiences. As you read this excerpt, think about what life was like in the Muslim Empire during the Middle Ages.

#### Vocabulary Builder

**decree** (dee KREE) *v.* to order; to decide

**sanctity** (SANGK tuh tee) *n.* sacred; holy

**chamber** (CHAYM buhr) *n.* room

**veneration** (vehn uh RAY shuhn) *n.* deep respect

**vie** (vi) *v.* to struggle or compete

I left Tangiers, my birthplace, on . . . [June 14, 1325] . . . with the intention of making the Pilgrimage to the Holy House [at Mecca] and the Tomb of the Prophet [at Medina]. . . .

On reaching the city of Tilimsan . . . I found there two ambassadors of the Sultan of Tunis, who left the city on the same day that I arrived. . . . [A]fter a stay of three days in the city . . . I rode after them with all speed. I overtook them at the town of Miliana, where we stayed ten days, as both ambassadors fell sick on account of the summer heats. . . . I left their party there and pursued my journey, with a company of merchants from Tunis.

On reaching . . . [Algiers] we halted outside the town for a few days, until the former party rejoined us, when we went on together . . . and so reached Bijaya. . . .

At Bijaya I fell ill of a fever, and one of my friends advised me to stay there till I recovered. But I refused, saying, "If God decrees my death,

it shall be on the road with my face set toward Mecca." "If that is your resolve," he replied, "sell your . . . heavy baggage, and I shall lend you what you require. In this way you will travel light. . . ." I followed his advice and he did as he had promised—may God reward him!

On reaching . . . [Constantine] we camped outside the town, but a heavy rain forced us to leave our tents during the night and take refuge in some houses there. Next day the governor of the city came to meet us. Seeing my clothes all soiled by the rain he gave orders that they should be washed at his house, and in place of my old worn headcloth sent me a headcloth of fine Syrian cloth, in one of the ends of which he had tied two gold . . . [coins]. This was the first alms I received on my journey. . . .

At length on April 5 [1326] we reached Alexandria. It is a beautiful city, well-built and fortified with four gates and a magnificent port. . . .

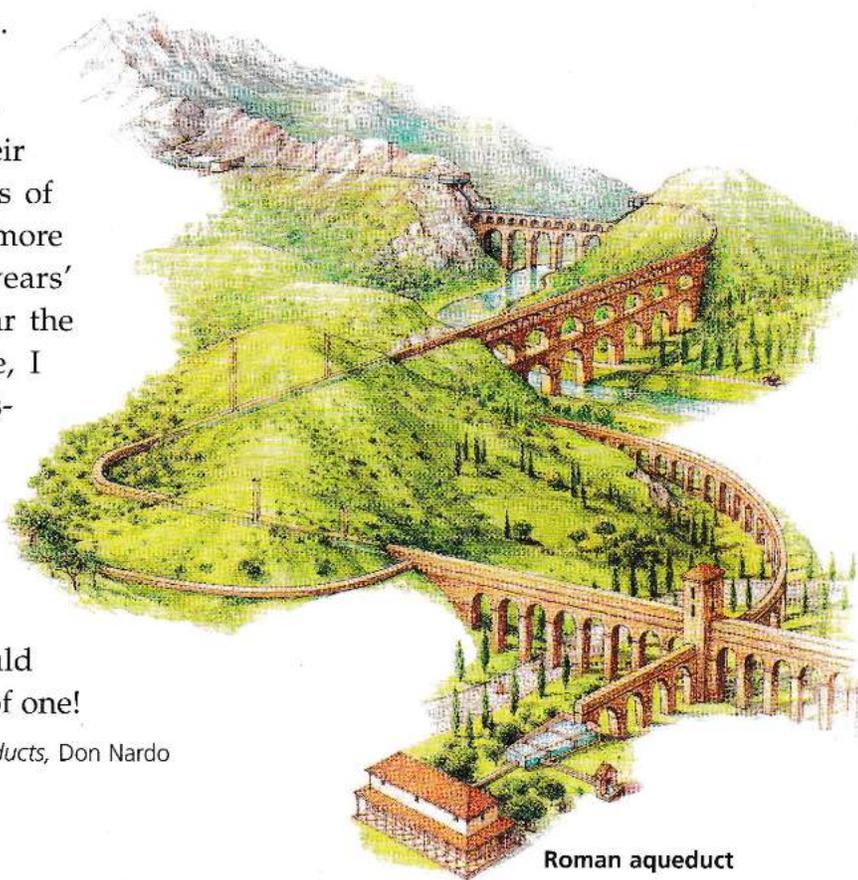
tains, some smooth stakes and beams with iron; others bind together the slabs . . . [while] some dry up thirsty pools by hand and divert lesser streams far away.

I found everybody sad and despondent. They had given up all hopes that the opposite sections of the tunnel would meet, because each section had already been excavated beyond the middle of the mountain. As always happens in these cases, the fault was attributed to me, the engineer, as though I had not taken all precautions to ensure the success of the work. What could I have done better? For I began by surveying and taking the levels of the mountain, I drew plans and sections of the whole work. . . .

And to take extra precaution, I summoned the contractor and his workmen and began the excavation in their presence with the help of two gangs of experienced veterans. . . . What more could I have done? After four years' absence, expecting every day to hear the good tidings of the water at Saldae, I arrived. The contractor and his assistants had made blunder upon blunder. In each section of the tunnel they had diverged from the [straight] line, each towards the right, and had I waited a little longer before coming, Saldae would have possessed two tunnels instead of one!

—Source: *Roman Roads and Aqueducts*, Don Nardo

The Roman engineer Nonius Datus designed an aqueduct near Saldae, in North Africa. Returning to the construction site after some time away, he described mistakes by workers digging a tunnel for the aqueduct.



Roman aqueduct

### Analyze Primary Sources: Distinguish Facts From Opinions

1. Read the following statement: “Nothing is longer than that prison, nothing more gloomy than the torches [sold to travelers at the entrance] there, which intensify the darkness rather than enabling us to see through it.” Is this a fact or an opinion? Explain your answer.
2. Which statements in Statius’ account of building the Via Appia are facts? Which are opinions?
3. Which statements in Nonius Datus’ excerpt are facts? Which are opinions?

## Travels of Ibn Battuta

### Prepare to Read

#### Objectives

In this selection you will

1. Read descriptions of various cities within the Muslim world during the 1300s.
2. Assess the credibility and accuracy of the descriptions and draw conclusions about life in the Muslim world during the 1300s.

#### Background

Ibn Battuta was born in Tangiers, Morocco, in 1304. He set out in 1325 with the idea of taking a hajj to the Muslim holy city of Mecca. He had no idea that he would spend the next 30 years of his life traveling. At the end of his life, Battuta wrote a book about his experiences. As you read this excerpt, think about what life was like in the Muslim Empire during the Middle Ages.

#### Vocabulary Builder

**decree** (dee KREE) *v.* to order; to decide

**sanctity** (SANGK tuh tee) *n.* sacred; holy

**chamber** (CHAYM buhr) *n.* room

**veneration** (vehn uh RAY shuhn) *n.* deep respect

**vie** (vi) *v.* to struggle or compete

I left Tangiers, my birthplace, on . . . [June 14, 1325] . . . with the intention of making the Pilgrimage to the Holy House [at Mecca] and the Tomb of the Prophet [at Medina]. . . .

On reaching the city of Tilimsan . . . I found there two ambassadors of the Sultan of Tunis, who left the city on the same day that I arrived. . . . [A]fter a stay of three days in the city . . . I rode after them with all speed. I overtook them at the town of Miliana, where we stayed ten days, as both ambassadors fell sick on account of the summer heats. . . . I left their party there and pursued my journey, with a company of merchants from Tunis.

On reaching . . . [Algiers] we halted outside the town for a few days, until the former party rejoined us, when we went on together . . . and so reached Bijaya. . . .

At Bijaya I fell ill of a fever, and one of my friends advised me to stay there till I recovered. But I refused, saying, "If God decrees my death,

it shall be on the road with my face set toward Mecca." "If that is your resolve," he replied, "sell your . . . heavy baggage, and I shall lend you what you require. In this way you will travel light. . . ." I followed his advice and he did as he had promised—may God reward him!

On reaching . . . [Constantine] we camped outside the town, but a heavy rain forced us to leave our tents during the night and take refuge in some houses there. Next day the governor of the city came to meet us. Seeing my clothes all soiled by the rain he gave orders that they should be washed at his house, and in place of my old worn headcloth sent me a headcloth of fine Syrian cloth, in one of the ends of which he had tied two gold . . . [coins]. This was the first alms I received on my journey. . . .

At length on April 5 [1326] we reached Alexandria. It is a beautiful city, well-built and fortified with four gates and a magnificent port. . . .

One of the learned men of Alexandria was . . . Burhan ad-Din, whom I met during my stay and whose hospitality I enjoyed for three days. One day as I entered his room he said to me, "I see that you are fond of traveling through foreign lands." I replied, "Yes, I am" (though I had as yet no thought of going to such distant lands as India or China). Then he said "You must certainly visit my brother Farid ad-Din in India, and my brother Rukin ad-Din in Sind, and my brother Burhan ad-Din in China. . . ." I was amazed at his prediction and the idea of going to these countries having been cast into my mind, my journeys never ceased until I had met these three that he named and conveyed his greeting to them. . . .

At Cairo too is the great cemetery of al-Qarafa, which is a place of peculiar sanctity and contains the graves of innumerable scholars and pious believers. In the Qarafa the people build beautiful pavilions surrounded by walls, so that they look like houses. They also build chambers and hire Koran-readers who recite night and day in agreeable voices. . . .

From Cairo I traveled into Upper Egypt. . . . [From here] my way lay through a number of towns and villages to . . . [Minia], a large town which is built on the bank of the Nile, and most emphatically excels all the other towns of Upper Egypt. . . .

On the way from Hebron to Jerusalem, I visited Bethlehem, the birthplace of Jesus. The site is covered by a large building; the Christians regard it with intense veneration and hospitably entertain all who alight at it.



Mosque in Damascus

We then reached Jerusalem . . . third in excellence after the two holy shrines of Mecca and Medina and the place whence the Prophet was caught up into heaven. . . . The sacred mosque is the most beautiful building, and is said to be the largest mosque in the world. . . .

I entered Damascus on . . . [August 9, 1326]. . . . Damascus surpasses all other cities in beauty, and no description, however full, can do justice to its charms.

The people of Damascus vie with one another in building mosques, religious houses, colleges. . . . All strangers . . . are handsomely treated and care is taken that they are not forced to any action that might injure their self-respect.

—Source: *Travels in Asia and Africa 1325–1354*,  
Ibn Battuta

### Analyze Primary Sources: Draw Conclusions

1. Should historians trust Ibn Battuta's account? Why or why not?
2. What questions might historians ask before accepting this description as accurate?
3. What can you conclude from this excerpt about life in the Muslim Empire during the Middle Ages?

## West African Folk Tale

### Prepare to Read

#### Objectives

In this selection you will

1. Read a traditional folk tale from West Africa that pokes fun at human nature.
2. Draw conclusions about West African culture based on evidence and details in the selection.

#### Background

Folk tales are an important part of West African culture. West Africans use folk tales to pass on beliefs and values from one generation to the next. Meant to entertain as well as to teach lessons, these stories are often humorous or far-fetched. As you read this folk tale, ask yourself what point the story is making about human nature.

#### Vocabulary Builder

**ford** (ford) *n.* shallow place where a river can be crossed  
**refrain** (rih FRAYN) *v.* to hold back from doing something  
**scowl** (scowl) *v.* to frown

Once, . . . a country man went out to his garden to dig up some yams to take to market. While he was digging, one of the yams said to him, "Well, at last you're here. You never weeded me, but now you come around with your digging stick. Go away and leave me alone!"

The farmer turned around and looked at his cow in amazement. . . .

"Did you say something?" he asked.

The cow . . . said nothing, but the man's dog spoke up. "It wasn't the cow who spoke to you," the dog said. "It was the yam. The yam says leave him alone."

The man became angry, because his dog had never talked before, and he didn't like his tone besides. So he took his knife and cut a branch from a palm tree to whip his dog. Just then the palm tree said, "Put that branch down!"

The man was getting very upset about the way things were going, and he started to

throw the palm branch away, but the palm branch said, "Man, put me down softly!"

He put the branch down gently on a stone, and the stone said, "Hey, take that thing off me!"

That was enough, and the frightened farmer started to run for his village. On the way he met a fisherman going the other way with a fish trap on his head.

"What's the hurry?" the fisherman asked.

"My yam said, 'Leave me alone!' Then the dog said, 'Listen to what the yam says!' When I went to whip the dog with a palm branch the tree said, 'Put that branch down!' Then the palm branch said, 'Do it softly!' Then the stone said, 'Take that thing off me!'"

"Is that all?" the man with the fish trap asked. "Is that so frightening?"

"Well," the man's fish trap said, "did he take it off the stone?"

"Wah!" the fisherman shouted. He threw the fish trap on the ground and began to run

with the farmer, and on the trail they met a weaver with a bundle of cloth on his head.

"Where are you going in such a rush?" he asked them.

"My yam said, 'Leave me alone!'" the farmer said. "The dog said, 'Listen to what the yam says!' The tree said, 'Put that branch down!' The branch said, 'Do it softly!' And the stone said, 'Take that thing off me!'"

"And then," the fisherman continued, "the fish trap said, 'Did he take it off?'"

"That's nothing to get excited about," the weaver said. "No reason at all."

"Oh, yes it is," his bundle of cloth said. "If it happened to you you'd run too!"

"Wah!" the weaver shouted. He threw his bundle on the trail and started running with the other men.

They came panting to the ford in the river and found a man bathing. "Are you chasing a gazelle?" he asked them.

The first man said breathlessly, "My yam talked at me, and it said, 'Leave me alone!' And my dog said, 'Listen to your yam!' And when I cut myself a branch, the tree said, 'Put that branch down!' And the branch said, 'Do it softly!' And the stone said, 'Take that thing off me!'"

The fisherman panted. "And my trap said, 'Did he?'"

The weaver wheezed. "And my bundle of cloth said, 'You'd run too!'"

"Is that why you're running?" the man in the river asked.

"Well, wouldn't you run if you were in their position?" the river said.

The man jumped out of the water and began to run with the others. They ran down the main street of the village to the house of the chief. The chief's servant brought his stool out, and he came and sat on it to listen to their complaints. The men began to recite their troubles.

"I went out to my garden to dig yams," the farmer said, waving his arms. "Then everything began to talk! My yam said, 'Leave me alone!' My dog said, 'Pay attention to your yam!' The tree said, 'Put that branch down!' The branch said, 'Do it softly!' And the stone said, 'Take it off me!'"

"And my fish trap said, 'Well, did he take it off?'" the fisherman said.

"And my cloth said, 'You'd run too!'" the weaver said.

"And the river said the same," the bather said hoarsely, his eyes bulging.

The chief listened to them patiently, but he couldn't refrain from scowling. "Now this is really a wild story," he said at last. "You'd better all go back to your work before I punish you for disturbing the peace."

So the men went away, and the chief shook his head and mumbled to himself. "Nonsense like that upsets the community."

"Fantastic, isn't it?" his stool said. "Imagine a talking yam!"

—Source: *The Cow-Tail Switch and Other West African Stories*, Harold Courlander and George Herzog

### Analyze Primary Sources: Draw Conclusions

1. How does the story poke fun at human nature?
2. Which details in the story reflect the way of life of the people of West Africa?
3. What conclusions about West African culture can you draw from this folk tale?

## Inca Creation Myth

### Prepare to Read

#### Objectives

In this selection you will

1. Read a myth describing the origins and development of the Inca people of South America.
2. Identify which parts of the story historians might be able to verify as fact.

#### Background

The Incas built one of the largest and wealthiest empires in South America in the 1400s. They called their empire Tahuantinsuyu, the four united quarters. The Incas had a complex political and religious system. They worshiped many gods, and their religious ceremonies centered on the rain and the sun. They believed that Viracocha, their most important god, created nature. Special teachers, called *amautas*, recited Inca history in the form of legends and myths like this one.

#### Vocabulary Builder

**tongue** (tuhng) *n.* language  
**hoard** (hord) *n.* supply that is stored up and hidden  
**acquisitive** (uh KWIHZ uh tihv) *adj.* greedy  
**fastness** (FAST nihs) *n.* secure, fortified place  
**parched** (pahrch) *adj.* dry  
**multitude** (MUHL tuh tood) *n.* very large number of people

The Sun rises and sets, the world spins, people live and die. Such are the cycles of time, which have endured through all the ages. Those who speak the Quechua **tongue** call this Pachacuti.

The age of the first Sun was born in the darkness of the beginning. The people then were primitive creatures, cousins to the *wari*, a beast which is part-llama, part-alpaca. Some of these people . . . worshipped Viracocha, saying that he had made them; others said Pachacamac. Knowing no better, they clothed themselves in leaves.

The age of the second Sun belonged to the Wari Runa, the *wari* people, a race with a little more learning. Dressed in animal skins, they tilled the soil and grew a few simple crops.

Their god was Viracocha. A great flood ended their peaceful lives.

The age of the third Sun was a good time and a bad time. It belonged to the Purun Runa, the wild people. Their god was Pachacamac and they enjoyed the bounty he had provided. They spun wool into yarn and wove and colored the yarn to make cloth for clothing. They planted and harvested their own crops. They mined the Earth for her **hoard** of gold, silver and precious stones, which they turned into jewelry and other fine ornaments. With good food in their bellies and warm clothes on their backs, they were healthy and strong and increased in number. Soon there was not enough space for them in their highland home and they spread out into

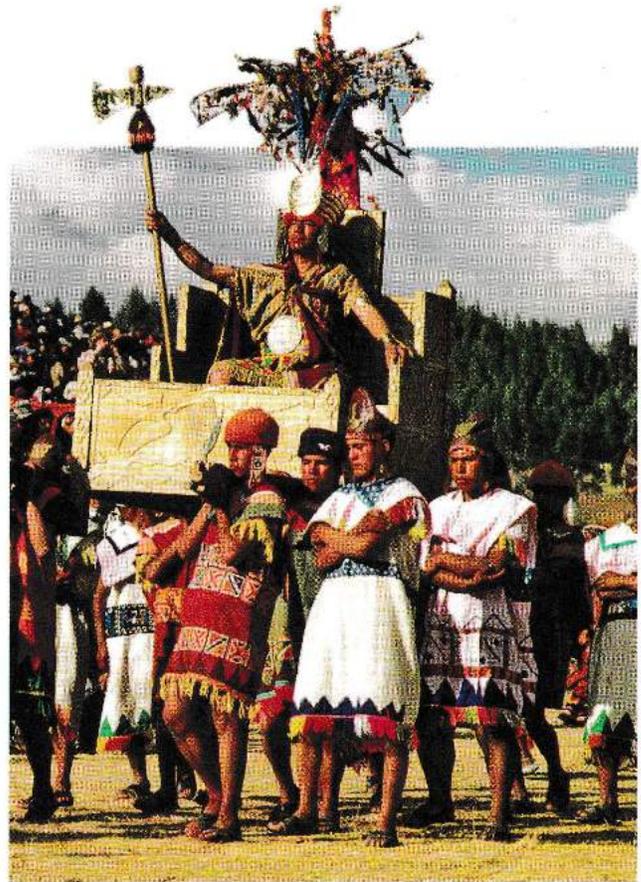
the lowlands. But now, instead of sharing what they had, the people became afraid of losing it. Possessive, acquisitive and defensive—of territory, of possessions—they banded together in towns, each under the rulership of a different king. For the first time, the people went to war with each other.

The age of the fourth Sun continued the mood of the third. This was the time of the Auca Runa, the warlike people. From their stone houses and fastnesses on the tops of mountains, they kept a lookout and guarded themselves against attack. Conflict and divisions marked this age. The people were divided into *ayllus*, kinship groups, according to their blood. The land, too, was divided; it became Tahuantinsuyu, the land of the four united quarters.

The age of the fifth Sun was the age of the glorious Inca empire, which stretched north, south, east and west across Tahuantinsuyu, over coastal desert, frozen mountain and fertile valley, and dazzled with its imperial wonders: its network of roads, which allowed for good communications and the rapid movement of troops; its irrigation systems, which brought water to a parched earth; its agricultural terraces, climbing up the hillsides like stairways for giants, which produced not only enough food for the multitude, but a surplus; its monumental buildings, erected without the

benefit of iron tools or the wheel, and constructed of stones which interlock with such fine precision that barely a whisper can pass between them; its handicrafts in weaving and ceramics and jewelry and gold; and, presiding above it all, the High King himself, the Inca.

—Source: *Tales of the Plumed Serpent*,  
Diana Ferguson



Inca religious ceremony

### Analyze Primary Sources: Distinguish Relevant Information

1. Which statements in this myth are relevant to understanding its purpose?
2. Which parts of this myth might a historian be able to verify? How might a historian verify the names of people?
3. What information about Inca culture in this myth might a historian not be able to verify?

## Trade in Ming China

### Prepare to Read

#### Objectives

In this selection you will

1. Read a government official's account of trade in various regions of China during the early 1500s.
2. Distinguish between facts and opinions in the selection.

#### Background

During the time of Mongol rule, overland trade flourished between China, Central Asia, and Europe. Caravans carrying silk and spices traveled the Silk Road and other routes. Chinese merchants also sailed to ports in Southeast Asia and India. In the mid-1400s, however, the Ming Dynasty ended overseas expeditions. A Ming government official wrote this essay about merchants and trade in the early 1500s.

#### Vocabulary Builder

**boast** (bohst) *v.* to brag

**transformation** (trans for MAY shuhn) *n.* complete change

**prohibit** (proh HIHB iht) *v.* to forbid or not allow something

**rigid** (RIHJ ihd) *adj.* strict

**recalcitrant** (rih KAL sih truhnt) *adj.* refusing to obey

**refrain** (rih FRAYN) *v.* to stop from doing something

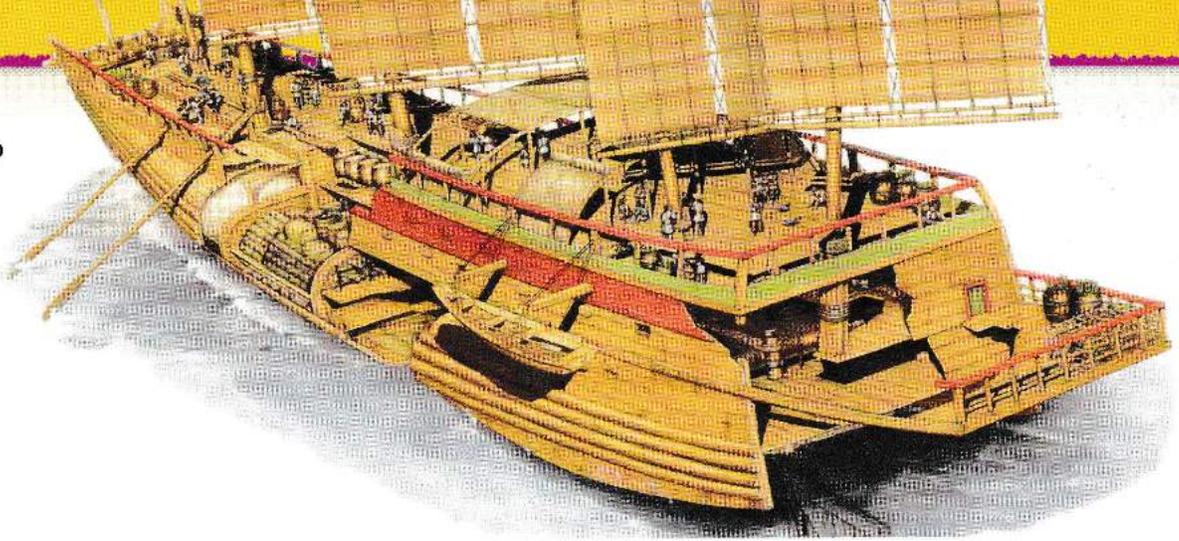
Merchants boast that their wisdom and ability are such as to give them a free hand in affairs. They believe that they know all the possible transformations in the universe and therefore can calculate all the changes in the human world, and that the rise and fall of prices are under their command. They are confident that they will not make one mistake in a hundred in their calculations. These merchants do not know how insignificant their wisdom and ability really are. . . .

Because I have traveled to many places during my career as an official, I am familiar with commercial activities and business conditions in various places. The capital is located in an area with mountains at its back and a great plain stretching in front. The region is rich in millet, grain, donkeys, horses, fruit, and vegetables, and has become a center where goods from distant places are brought. Those who engage in commerce, including

the foot peddler, the cart peddler, and the shopkeeper, display not only clothing and fresh foods from the fields but also numerous luxury items such as priceless jade from K'un-lun, . . . gold from Yunnan, and coral from Vietnam. These precious items, coming from the mountains or the sea, are not found in central China. But people in remote areas and in other countries, unafraid of the dangers and difficulties of travel, transport these items step by step to the capital, making it the most prosperous place in the empire. . . .

The profits from the tea and salt trades are especially great but only large-scale merchants can undertake these businesses. Furthermore, there are government regulations on their distribution, which prohibit the sale of tea in the Northwest and salt in the Southeast. Since tea is produced primarily in the Southeast, prohibiting its sale to the non-Chinese on the northern border is wise and can be enforced.

Chinese ship



Selling privately produced salt where it is manufactured is also prohibited. This law is rigidly applied to all areas where salt was produced during the Ming dynasty. Yet there are so many private salt producers there now that the regulation seems too rigid and is hard to enforce. . . .

Foreigners [in the Northwest] are recalcitrant and their greed knows no bounds. At the present time our nation spends over one million cash yearly from our treasury on these foreigners, still we cannot rid ourselves of their demands. What is more, the greedy heart is unpredictable. If one day they break the treaties and invade our frontiers, who will be able to defend us against them? I do not think our present trade with them will ensure us a century of peace.

As to the foreigners in the Southeast, their goods are useful to us just as ours are to them. . . . Moreover, the Southeast sea foreigners are more concerned with trading with China than with gaining gifts from China. Even

if they send a large tribute offering only to receive small gifts in return, they will still be content. In addition, trading with them can enrich our people. So why do we refrain from the trade?

Some people may say that the Southeast sea foreigners have invaded us several times so they are not the kind of people with whom we should trade. But they should realize that the Southeast sea foreigners need Chinese goods and the Chinese need their goods. If we prohibit the natural flow of this merchandise, how can we prevent them from invading us? I believe that if the sea trade were opened, the trouble with foreign pirates would cease. These Southeast sea foreigners are simple people, not to be compared to the unpredictable Northeast sea foreigners. Moreover, China's exports in the Northwest trade come from the national treasury. Whereas the Northwest foreign trade ensures only harm, the sea trade provides us with only gain. . . .

—Source: *World History in Documents: A Comparative Reader*, edited by Peter N. Stearns

### Analyze Primary Sources: Distinguish Facts From Opinions

1. Read the first paragraph. Does it contain a factual discussion about merchants or the author's opinion? Explain your answer.
2. Which statements in the second paragraph are facts?
3. Which statements in the description of foreigners are opinions?

## Magna Carta

### Prepare to Read

#### Objectives

In this selection you will

1. Describe some of the early rights that nobles demanded from the king of England in 1215.
2. Determine the purpose of the document.

#### Background

When King John came to the English throne in 1199, he made great demands on his subjects. For example, he increased the nobles' taxes and length of military service. People who lost court cases had to pay enormous penalties. King John also fought with church leaders. The nobles and church leaders demanded that the king recognize their rights. In 1215, they forced King John to approve the Magna Carta, or Great Charter. In this excerpt, the pronouns *we* and *our* refer to King John.

#### Vocabulary Builder

**inviolable** (ihn vī uh liht) *adj.* unbroken  
**scutage** (SKYOOT ihj) *n.* tax  
**levy** (LEHV ee) *v.* to make someone pay a tax  
**remit** (rih MIHT) *v.* to excuse or cancel  
**allay** (a LAY) *v.* to calm or quiet  
**concession** (kuhn SEHSH uhn) *n.* something given in order to end an argument  
**transgression** (trans GREHSH uhn) *n.* something that is against the rules  
**redress** (rih DREHS) *v.* to correct something that is wrong

1. . . . the English Church shall be free, and shall have her rights entire, and her liberties inviolable; and we will that it be thus observed. . . . We also have granted to all freemen of our kingdom, for us and our heirs forever, all the underwritten liberties, to be had and held by them and their heirs, of us and our heirs forever.
12. No scutage or aid shall be imposed on our kingdom, unless by common counsel of our kingdom, except for ransoming our person, for making our eldest son a knight, and for marrying our eldest daughter once; and for them there shall be levied no more than a reasonable aid. . . .
13. And the city of London shall have all its ancient liberties and free customs, by land as well as by water; furthermore, we decree and grant that all other cities, boroughs, towns, and ports shall have all their liberties and free customs.
28. No constable or other bailiff of ours shall take corn or other provisions from anyone without immediately [offering] money . . . unless he can have postponement . . . by permission of the seller.
29. No constable shall [force] any knight to give money instead of castle guard, when he is willing to perform it in his own person, or (if he himself cannot do it from any reasonable cause) then by another reliable man; and if we have led him or sent him upon military service, he shall be quit of guard, in proportion to the time during which he has been on service because of us.
30. No sheriff or bailiff of ours, or other person, shall take the horses or carts of

any freeman for transport duty, against the will of the freeman.

38. No bailiff for the future shall, upon his unsupported complaint, put anyone to his "law," without credible witnesses brought for this purpose.
39. No freeman shall be taken or imprisoned . . . or exiled or in any way destroyed . . . except by the lawful judgment of his peers or by the law of the land.
40. To no one will we sell, to no one will we refuse or delay, right or justice.
42. It shall be lawful in future for anyone (excepting always those imprisoned or outlawed in accordance with the law of the kingdom, and natives of any country at war with us, and merchants, who shall be treated as if above provided) to leave our kingdom and to return, safe and secure by land and water, except for a short period in time of war, on grounds of public policy—reserving always the allegiance due to us.
45. We will appoint as justices, constables, sheriffs, or bailiffs only such as know the law of the realm and mean to observe it well.
55. All fines made by us unjustly and against the law of the land, shall be entirely remitted. . . .
61. Since, moreover, for God and the amendment of our kingdom and for the better allaying of our quarrel that has arisen between us and our barons, we have granted all these concessions . . . we



King John signing the Magna Carta

give and grant to them the underwritten security, namely, that the barons choose five-and-twenty barons of the kingdom . . . who shall be obliged to observe and hold . . . the peace and liberties which we have granted and confirmed to them by this present Charter, so that if we . . . or any one of our officers, shall in anything be at fault towards anyone, or shall have broken any one of the articles . . . and the offence be notified to four barons of the . . . five-and-twenty, the said four barons shall come to us and, laying the transgression before us, petition to have that transgression redressed without delay. And if we shall not have corrected the transgression . . . within forty days . . . the four barons aforesaid shall refer the matter to the rest of the . . . barons, and those . . . barons shall . . . distress us in all possible ways, namely, by seizing our castles, lands, possessions, and in any other way they can, until redress has been obtained as they deem fit. . . .

—Source: Magna Carta, 1215

### Analyze Primary Sources: Draw Conclusions

1. What was the purpose for writing the Magna Carta?
2. What issues was the Magna Carta trying to resolve?
3. What is the Magna Carta's point of view on individual rights?

## The Bubonic Plague

### Prepare to Read

#### Objectives

In this selection you will

1. Read an account of the bubonic plague in Florence during the 1300s.
2. Draw conclusions about the impact of the plague on society and culture.

#### Background

From 1347 to 1352, the bubonic plague, or Black Death, devastated Europe. Giovanni Boccaccio described what he saw when the plague struck Florence. As you read his account, think about how the disease changed the lives of the people of Florence.

#### Vocabulary Builder

**pestilence** (PEHS tuh luhns) *n.*  
deadly disease

**infirmity** (ihn FER muh tee) *n.*  
sickness

**affirm** (uh FERM) *v.* to say that something is true

**affliction** (uh FLIHK shuhn) *n.*  
something that causes pain or suffering

**ferocity** (fuh RAHS uh tee) *n.*  
fierceness

There came into the noble city of Florence, the most beautiful of all Italian cities, a deadly pestilence, which . . . had originated in . . . [China], where it destroyed countless lives, scarcely resting in one place before it moved to the next, and turning westward its strength grew monstrously. . . .

To cure these infirmities neither the advice of physicians nor the power of medicine appeared to have any value or profit; . . . as a consequence, very few were ever cured; all died three days after the appearance of the first outward signs. . . . But what gave this pestilence particularly severe force was that whenever the diseased mixed with healthy people, like a fire through dry grass or oil it would rush upon the healthy. And this wasn't the worst of the evil: for not only did it infect healthy persons who [talked] or mixed with the sick, but also touching bread or any other object which had been handled or worn by the sick

would transport the sickness from the victim to the one touching the object. . . .

Because of all these things . . . fears and imaginings were born in those left alive, and all of them took . . . the most cruel precaution: to avoid and run away from the sick and their things; by doing this, each person believed they could preserve their health. Others were of the opinion that they should live moderately and guard against all excess. . . . Others, who disagreed with this, affirmed that . . . enjoying oneself . . . was the best medicine. . . . With so much affliction and misery, all reverence for the laws, both of God and of man, fell apart and dissolved, because the ministers . . . of the laws were either dead or ill like everyone else, or were left with so few officials that they were unable to do their duties; as a result, everyone was free to do whatever they pleased. Many other people steered a middle course between these two extremes, neither restricting their diet

like the first group, nor indulging so liberally . . . like the second group . . . and, instead of locking themselves away, these people walked about freely, holding in their hands a posy of flowers, or fragrant herbs . . . which sometimes they pressed to their nostrils, believing it would comfort the brain with smells of that sort because of the stink of the corpses, sick bodies, and medicines polluted the air all about the city. Others held a more cruel opinion, one that in the end probably guaranteed their safety, saying that there was no better or more effective medicine against the disease than to run away from it. . . .

One citizen avoided another, everybody neglected their neighbors and rarely or never visited their parents and relatives unless from a distance; the ordeal had so withered the hearts

of men and women that brother abandoned brother, and the uncle abandoned his nephew and the sister her brother and many times, wives abandoned their husbands, and, what is even more incredible and cruel, mothers and fathers abandoned their children and would refuse to visit them. . . .

How much more can be said of the cruelty of heaven, and possibly, in part, that of humanity, which between March and July of that year, because of the ferocity of the pestilence and the fact that many of the sick were poorly cared for or abandoned in their hour of need by people frightened for their health, killed off one hundred thousand human creatures for certain within the walls of the city of Florence.

—Source: *The Decameron*, Giovanni Boccaccio



Painting of the Black Death

### Analyze Primary Sources: Draw Conclusions

1. Is this description of the plague believable or exaggerated? Explain.
2. What questions might historians want to ask before accepting this as an accurate description of what happened in Florence?
3. What can you conclude from this description about how life changed in Florence as a result of the plague?

## The New Education

### Prepare to Read

#### Objectives

In this selection you will

1. Consider one writer's views on the importance of education during the Renaissance.
2. List the arguments the writer makes in favor of the study of literature.

#### Background

During the Renaissance, humanists looked to nature and science to explain the world around them. The invention of the printing press made books more widely available and sparked a revival in learning. Education also changed. An Italian teacher named Petrus Paulus Vergerius wrote this essay on "The New Education" for Ubertino, the son of the lord of Padua, around 1400.

#### Vocabulary Builder

**irksome** (ERK suhm) *adj.*  
annoying

**proficient** (proh FIHS uhnt) *adj.*  
able to do something very well

**tenacious** (tuh NAY shuhs) *adj.*  
firmly held

**accord** (uh KORD) *v.* to give

**precept** (PREE sehpt) *n.* rule

**supplement** (SUHP luh mehnt) *v.*  
to add

**rudiment** (ROO duh mehnt) *n.*  
basic part

We call those studies liberal which are worthy of a free man; those studies by which we attain and practice virtue and wisdom; that education which calls forth, trains and develops those highest gifts of body and of mind . . . which are rightly judged to rank next in dignity to virtue only. . . . It is, then, of the highest importance that even from infancy this aim, this effort, should constantly be kept alive in growing minds. . . .

Our youth of today, it is to be feared, is backward to learn; studies are accounted irksome. Boys hardly weaned begin to claim their own way, at a time when every art should be employed to bring them under control and attract them to [serious] studies. . . .

In your own case, Ubertinus, you had before you the choice of training in Arms or in Letters. Either holds a place of distinction amongst the pursuits which appeal to men of noble spirit; either leads to fame and honor in

the world. It would have been natural that you, the [heir] of a House ennobled by its [skill] in arms, should have been content to . . . devote yourself wholly to that discipline. But to your credit you elected to become proficient in both alike: to add to the career of arms traditional in your family, an equal success in that other great discipline of mind and character, the study of Literature. . . .

Indeed the power which good books have of diverting our thoughts from unworthy or distressing themes is another support to my argument for the study of letters. . . . In them we see unfolded before us vast stores of knowledge, for our delight, it may be, or for our inspiration. In them are contained the records of the great achievements of men; the wonders of Nature. . . . And, most important of all, this Knowledge is not liable to decay. . . .

Literature indeed exhibits not facts alone, but thoughts, and their expression. . . . Books



Renaissance painting of a gathering of scholars

indeed are a higher—a wider, more tenacious—memory, a store-house which is the common property of us all. . . .

We come now to the consideration of the various subjects which may rightly be included under the name of “Liberal Studies.” Amongst these I accord the first place to History, on grounds both of its attractiveness and of its [usefulness], qualities which appeal equally to the scholar and to the statesman. Next in importance ranks Moral Philosophy, which indeed is, in a peculiar sense, a “Liberal Art,” in that its purpose is to teach men the secret of true freedom. History, then, gives us the concrete examples of the precepts [taught] by philosophy. The one shows what men should do, the other what men have said and done in the past, and what practical lessons we may draw therefrom for the present day. I would indicate as the third main branch of study, Eloquence [expression], which indeed holds a place of distinction amongst the refined Arts. By philosophy we learn the essential truth of things. . . .

And history provides the light of experienced . . . wisdom fit to supplement the force of reason and the persuasion of eloquence. For we allow that soundness of judgment, wisdom of speech, integrity of conduct are the marks of a true liberal . . . [mind].

The Art of Letters, however, rests upon a different footing. It is a study adapted to all times and to all circumstances, to the investigation of fresh knowledge or to the recasting and application of old. Hence the importance of grammar and of the rules of composition must be recognized at the outset, as the foundation on which the whole study of Literature must rest: and closely associated with these rudiments, the art of . . . Logical argument. . . .

The principal “Disciplines” have now been reviewed. It must not be supposed that a liberal education requires acquaintance with them all: for a thorough mastery of even one of them might fairly be the achievement of a lifetime. . . .

Source: “The New Education,”  
Petrus Paulus Vergerius

### Analyze Primary Sources: Detect Point of View

1. What argument is Vergerius trying to resolve in this excerpt?
2. How does Vergerius view the “youth of today”?
3. What is his perspective on education?

## The Conquest of Mexico

### Prepare to Read

#### Objectives

In this selection you will

1. Read an Aztec account of the arrival of the Spanish in Mexico.
2. Draw conclusions about the Aztecs' reaction to the arrival of the Spanish.

#### Background

The Aztecs built a great empire in Mexico. By 1519, Tenochtitlán, the Aztec capital, had a population of more than 200,000. In 1519, Hernan Cortés and his troops landed on the east coast of Mexico and marched into the Aztec capital. The following is an Aztec account of the arrival of the Spanish.

#### Vocabulary Builder

**resound** (rih ZOWND) *v.* to echo

**entrails** (EHN traylz) *n.* internal organs

**pestilent** (PEHS tuh luhnt) *adj.* deadly

**distraught** (dih STRAWT) *adj.* worried

A few days later a . . . [common man] came to the city from Mictlancauhtla. No one had sent him, none of the officials; he came of his own accord. He went directly to the palace of Motecuhzoma and said to him: "Our lord and king, forgive my boldness. I am from Mictlancauhtla. When I went to the shores of the great sea, there was a mountain range or small mountain floating in the midst of the water, and moving here and there without touching the shore. My lord, we have never seen the like of this, although we guard the coast and are always on watch. . . ."

"Our lord and king, it is true that strange people have come to the shores of the great sea. They were fishing from a small boat, some with rods and others with a net. . . . On their heads they wore red kerchiefs, or bonnets of a fine scarlet color, and some wore large round hats . . . which must have been sunshades. They have very light skin, much

lighter than ours. They all have long beards, and their hair comes only to their ears. . . ."

Motecuhzoma was astonished and terrified by their report. . . .

He was also terrified to learn how the cannon roared, how its noise resounded, how it caused one to faint and grow deaf. The messengers told him: "A thing like a ball of stone comes out of its entrails: it comes out shooting sparks and raining fire. The smoke that comes out with it has a pestilent odor, like that of rotten mud. This odor penetrates even to the brain and causes the greatest discomfort. . . ."

The messenger also said: "Their trappings and arms are all made of iron. They dress in iron and wear iron . . . on their heads. Their swords are iron; their bows are iron; their shields are iron; their spears are iron. Their deer carry them on their backs wherever they wish to go. These deer, our lord, are as tall as the roof of a house. . . ."

Motecuhzoma was distraught and bewildered; he was filled with terror, not knowing what would happen to the city. The people were also terrified, debating the news among themselves. There were meetings and arguments and gossip in the street; there was weeping. . . . The people were downcast: they went about with their heads bowed down and greeted each other with tears. . . .

Then the Spaniards fired one of their cannons, and this caused great confusion in the city. The people scattered in every direction; they fled without rhyme or reason; they ran off as if they were being pursued. . . . They were all overcome by terror, as if their hearts had fainted. And when night fell, the panic spread through the city and their fears would not let them sleep. . . .

While the Spaniards were in Tlaxcala, a great plague broke out here in Tenochtitlán. It began to spread during the thirteenth month and lasted for seventy days, striking everywhere in the city and killing a vast number of our people. Sores erupted on our faces, our breasts, our bellies; we were covered with agonizing sores from head to foot. . . .

A great many died from this plague, and many others died of hunger. They could not get up to search for food, and everyone else was too sick to care for them, so they starved to death in their beds. . . .

And now the Spaniards came back again. . . .

The Spaniards wasted no time as they loaded and fired the cannons. The smoke



**Battle between Spanish and Aztecs**

belched out in black clouds that darkened the sky, as if night were falling. . . . When the smoke cleared away, the Spaniards could not see a single Aztec. . . .

The Spanish blockade caused great anguish in the city. The people were tormented by hunger, and many starved to death. There was no fresh water to drink. . . .

The only food was lizards, swallows, corncoobs, and the salt grasses of the lake. The people also ate water lilies . . . and chewed on deerhides and pieces of leather. They roasted and seared and scorched whatever they could find and then ate it. They ate the bitterest weeds and even dirt.

Nothing can compare with the horrors of that siege and the agonies of the starving. We were so weakened by hunger that, little by little, the enemy forced us to retreat. Little by little they forced us to the wall. . . .

—Source: *The Broken Spears: The Aztec Account of the Conquest of Mexico*, edited by Miguel Leon-Portilla

### Analyze Primary Sources: Draw Conclusions

1. Is this a reliable description of the arrival of the Spanish? Why or why not?
2. What questions might historians ask about this source before accepting it as accurate?
3. What can you conclude from this description about how the Aztecs reacted to the arrival of the Spanish?

## Declaration of the Rights of Man and the Citizen

### Prepare to Read

#### Objectives

In this selection you will

1. Analyze the document in which the French declared their rights during the French Revolution.
2. Compare this document to the American Declaration of Independence, which was written thirteen years before this document.

#### Background

The French National Assembly issued this document in 1789 after having overthrown the government in the early stages of the French Revolution. The document lists what the writers believed to be the natural rights of French citizens and establishes the equality of all citizens before the law.

#### Vocabulary Builder

**auspices** (AWS puh siz) *n.* approval and support

**imprescriptible** (im prih SKRIP tuh buhl) *adj.* that cannot rightfully be taken away

**indispensable** (in dih SPEN suh buhl) *adj.* absolutely necessary

Therefore the National Assembly recognizes and proclaims, in the presence and under the auspices of the Supreme Being, the following rights of man and of the citizen:

1. Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.
2. The aim of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression. . . .
4. Liberty consists in the freedom to do everything which injures no one else. . . .
5. Law can only prohibit such actions as are hurtful to society. . . .
6. Law is the expression of the general will. Every citizen has a right to participate personally, or through his representative, in its formation. It must be the same for all, whether it protects or punishes. All



A revolutionary in France, 1792



Women marching to the royal palace of Versailles during the French Revolution

citizens, being equal in the eyes of the law, are equally eligible to all dignities and to all public positions and occupations, according to their abilities, and without distinction except that of their virtues and talents.

7. No person shall be accused, arrested, or imprisoned except in the cases and according to the forms prescribed by law. . . .
9. As all persons are held innocent until they shall have been declared guilty, if arrest shall be deemed indispensable, all harshness not essential to the securing of

the prisoner's person shall be severely repressed by law. . . .

11. The free communication of ideas and opinions is one of the most precious of the rights of man. Every citizen may, accordingly, speak, write, and print with freedom. . . .
13. A common contribution is essential for the maintenance of the public [military] forces and for the cost of administration. This should be equitably distributed among all the citizens in proportion to their means.

### Analyze Primary Sources: *Make Comparisons*

1. This document was modeled in part on the English Bill of Rights and the American Declaration of Independence. Locate a copy of the American Declaration and identify three statements that are similar in both documents.
2. Which article above specifically protects citizens from police brutality and torture?
3. Give one real-life example of each of the four natural rights listed under article 2.

## Hard Times by Charles Dickens

### Prepare to Read

#### Objectives

In this selection you will

1. Read a fictional description of work in a factory during the early Industrial Revolution.
2. Make inferences about the ideas that the author is trying to convey through his writing.

#### Background

In his novel *Hard Times*, British writer Charles Dickens protests the dehumanizing conditions of factory life in England during the early years of the Industrial Revolution. In this excerpt, Dickens describes a morning in a fictional factory town named Coketown. (Coke is a form of coal.)

#### Vocabulary Builder

**clog** (klohg) *n.* a shoe with a wooden sole

**melancholy** (MEL uhn kahl ee) *adj.* sad

**monotony** (muh NAHT uhn ee) *n.* tedious sameness, repetition

**consign** (kuhn SYN) *v.* to give over to another's care

**decomposition** (dee kahm puh ZISH uhn) *n.* break up

**unfathomable** (UN FATH uhm uh buhl) *adj.* not capable of being understood

**meanest** (MEEN ist) *adj.* most humble, lowest status

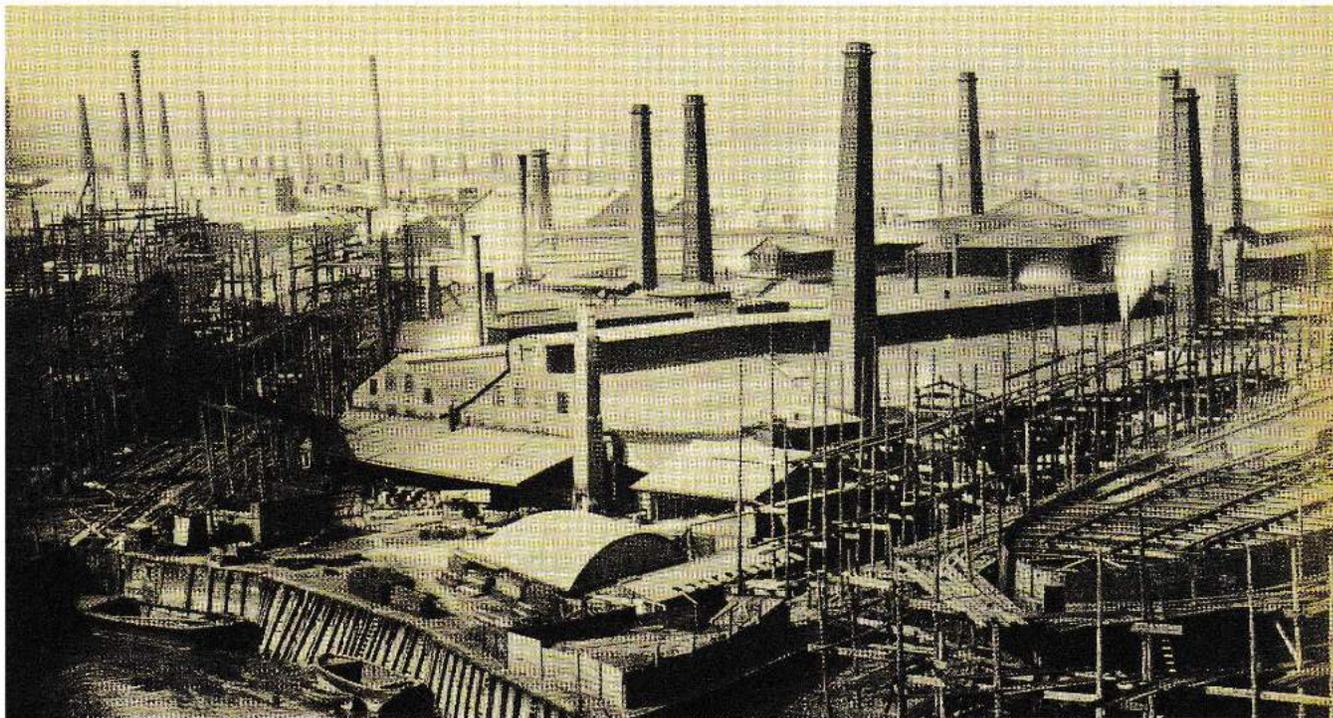
**shrouded** (SHROWD id) *v.* covered

The Fairy palaces burst into illumination, before pale morning showed the monstrous serpents of smoke trailing themselves over Coketown. A clattering of clogs upon the pavement; a rapid ringing of bells; and all the melancholy mad elephants, polished and oiled up for the day's monotony, were at their heavy exercise again.

Stephen bent over his loom, quiet, watchful, and steady. A special contrast, as every man was in the forest of looms where Stephen worked, to the crashing, smashing, tearing piece of mechanism at which he laboured. Never fear, good people of an anxious turn of mind, that Art will consign Nature to Oblivion. Set anywhere, side by side, the work of God and the work of man; and the former, even though it be a troop of Hands of



Young girl in a cotton mill, 1908



Industrial factories in London, England

very small account, will gain in dignity from the comparison.

So many hundred Hands in this Mill; so many hundred horse Steam Power. It is known, to the force of a single pound weight, what the engine will do; but, not all the calculators of the National Debt can tell me the capacity for good or evil, for love or hatred, for patriotism or discontent, for the decomposition of virtue into vice, or the reverse, at any single moment in the soul of one of these its quiet servants, with the composed faces and the regulated actions. There is no mystery in it; there is an unfathomable mystery in the meanest of them, for ever. . . .

The day grew strong, and showed itself outside, even against the flaming lights within. The lights were turned out, and the work went on. The rain fell, and the Smoke-serpents, submissive to the curse of all that tribe, trailed themselves upon the earth. In the waste-yard outside, the steam from the escape pipe, the litter of barrels and old iron, the shining heaps of coals, the ashes everywhere, were shrouded in a veil of mist and rain.

The work went on, until the noon-bell rang. More clattering upon the pavements. The looms, and wheels, and Hands all out of gear for an hour.

### Analyze Primary Sources: *Making Inferences*

1. (a) Why does Dickens refer to the factory workers as "Hands"? (b) What seems to be his attitude toward the workers?
2. What descriptive words does Dickens use to set the scene for this factory town? What does this description imply about his attitude toward the Industrial Revolution?
3. What objects do you think Dickens is describing as "melancholy mad elephants"?

## Churchill Rallies the British

### Prepare to Read

#### Objectives

In this selection you will

1. Read excerpts from two speeches given by British Prime Minister Winston Churchill during World War II.
2. Determine the purpose of Churchill's speeches.

#### Background

Winston Churchill delivered the two speeches excerpted below to British Parliament in June 1940. At the time, Germany's Adolf Hitler had conquered nearly all of mainland Europe and was preparing to attack the British Isles. In the first excerpt, Churchill describes the "Miracle of Dunkirk" during which British ships rescued more than 300,000 British and French troops trapped by the German army on the northern coast of France on the beaches of Dunkirk.

#### Vocabulary Builder

**embark** (em BAHRK) *v.* to put aboard a vehicle for transportation

**menace** (MEN uhs) *n.* threat

**flag** (flag) *v.* to become unsteady or spiritless

**continuity** (kahn tuh NOO uh tee) *n.* uninterrupted duration

**abyss** (uh BIS) *n.* bottomless pit

**protract** (proh TRAKT) *v.* continue or extend outward

**J**une 4, 1940

The enemy attacked on all sides with great strength and fierceness, and their main power, the power of their far more numerous Air Force, was thrown into the battle or else concentrated upon Dunkirk and the beaches. Pressing in upon the narrow exit, both from the east and from the west, the enemy began to fire with cannon upon the beaches by which alone the shipping could approach or depart. . . .

Meanwhile, the Royal Navy, with the willing help of countless merchant seamen, strained every nerve to **embark** the British and Allied troops; 220 light warships and 650 other vessels were engaged. They had to operate upon the difficult coast, often in adverse weather, under an almost ceaseless

hail of bombs and an increasing concentration of artillery fire. Nor were the seas, as I have said, themselves free from mines and torpedoes. It was in conditions such as these that our men carried on, with little or no rest, for days and nights on end, making trip after trip across the dangerous waters, bringing with them always men whom they had rescued. The numbers they have brought back are the measure of their devotion and their courage. . . .

I have, myself, full confidence that if all do their duty, if nothing is neglected, and if the best arrangements are made, as they are being made, we shall prove ourselves once again able to defend our Island home, to ride out the storm of war, and to outlive the **menace** of tyranny, if necessary for years, if necessary

alone. . . . Even though large tracts of Europe and many old and famous States have fallen or may fall into the grip of the Gestapo and all the odious apparatus of Nazi rule, we shall not flag or fail. We shall go on to the end, we shall fight in France, we shall fight on the seas and oceans, we shall fight with growing confidence and growing strength in the air, we shall defend our Island, whatever the cost may be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender, and even if, which I do not for a moment believe, this Island or a large part of it were subjugated and starving, then our Empire beyond the seas, armed and guarded by the British Fleet, would carry on the struggle, until, in God's good time, the New World, with all its power and might, steps forth to the rescue and the liberation of the old.

**J**une 18, 1940

What General Weygand called the Battle of France is over. I expect that the Battle of Britain is about to begin. Upon this battle depends the survival of Christian civilization. Upon it depends our own British life, and the long continuity of our institutions and our Empire. The whole fury and might of the enemy must very soon be turned on us. Hitler knows that he will have to break us in this



Winston Churchill

Island or lose the war. If we can stand up to him, all Europe may be free and the life of the world may move forward into broad, sunlit uplands. But if we fail, then the whole world, including the United States, including all that we have known and cared for, will sink into the abyss of a new Dark Age made more sinister, and perhaps more protracted, by the lights of perverted science. Let us therefore brace ourselves to our duties, and so bear ourselves that, if the British Empire and its Commonwealth last for a thousand years, men will still say, "This was their finest hour."

### Analyze Primary Sources: Determine the Author's Purpose

1. What do you think was the purpose of these speeches by Churchill?
2. Who is Churchill referring to when he says "the New World"?
3. What does Churchill mean when he says "the Battle of Britain is about to begin"?