

# Foundations of World Civilization History 201, Sec 001                      Fall 2008

Tuesday and Thursday, 1:00 – 2:15, STEV 3008

*Foundations of World Civilization* is a study of a number of cultures from the period of the earliest evidence of human social organization and representational expression to the period of dramatic expansion of European colonization in the sixteenth century.

At the global scale, the history of all but the last few decades of the last five hundred years is marked by the increasing dominance of European powers and their former colonies

The ability of European powers to dominate and colonize is typically explained by technological differences that by 1500 C.E. provided a significant advantage. The central focus of this course is to pursue the question of how the world got to be the way it was in about 1500 C.E



**Figure 1:** Nahman Avigad, [A Hebrew Seal Depicting a Sailing Ship](#), *Bulletin of the American Schools of Oriental Research*, No. 246. (Spring, 1982), pp. 59-62

A particular emphasis of this section of the course will be a focus on a number of cases of cultural interaction through long-range trade, both terrestrial and maritime. This focus will rely significantly upon the use of archaeological evidence in understanding the past. The course is divided into three segments. In the first segment we deal with early human migration, the development of notions of group identity and the development of agriculture and the consequences of that development. In the second segment of the course we consider the structure of complex societies and the development of social systems and technologies associated with social complexity. The third segment of the course is devoted to a case study of the relationships between Muslims and Christians in and around the Mediterranean basin.

The course is designed to permit students to acquire theoretical frameworks and methodological approaches to facilitate understanding of complex issues in a multicultural environment.

History 201 meets General Education requirement D2, World History. Completion of General Education requirement A2, Fundamentals of Communication is a prerequisite for enrolling in this course.

## Instructor

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## Textbooks

Diamond, Jared, *Guns, Germs, and Steel: the Fates of Human Societies*, W. W. Norton & Company, New York, London, 1999, 1997 ISBN 0-393-31755-2

Cavalli-Sforza, Genes, Peoples, and Languages, University of California Press, Berkeley, Los Angeles, London, 2000, ISBN 0-520-22873-1

Fletcher, *The Cross and the Crescent: The Dramatic Story of the Earliest Encounters between Christians and Muslims*, Penguin, ISBN 0 14 30.3481 2 (pbk)

In addition to the texts listed above there are readings that are available at Internet sites. Many of the links are to the JSTOR database made available by the library. If you access this database from off-campus, you will be asked to enter your University ID code and a PIN. You can establish your PIN through the [library's PIN page](#).

Some of the readings are in Adobe Acrobat pdf format. Most web browsers can decode this format. In addition, you can acquire the [Acrobat Reader](#) free from the Adobe site.

## **Learning Objectives**

The following are the learning objectives of the D2 component of the General Education program. This course is focused upon meeting these objectives.

Students will learn a variety of conditions in which complex societies have developed and in which they have collapsed.

Students will acquire an appreciation for a significant range and diversity of societies across a broad temporal and geographic span.

Students will attain a basic geographical and historical literacy. Students will be able to identify the locations and the basic chronological framework of the cultures studied.

Students will study the ways in which cultural characteristics function and interact. These include belief systems, social stratification, differential access to resources, gender, exchange and conflict.

Students will learn current historical and social scientific models and theories that explain these phenomena.

Students will study the ways in which societies interact with their physical environment. These include adaptations to and modifications of the environment as well as reactions to change in the environment.

Students will be able to identify a set of relevant factors that researchers discuss as having causal or contributing roles in the development and interaction of the societies studied.

## **Course Components and Evaluation**

The readings, class presentations and discussions in this course are designed to complement one another in the course. The lectures and discussions will not necessarily recapitulate the assigned reading and the reading will not provide the same information as the lectures and discussions. The lectures and class discussions will assume, however, that you have completed the reading assigned for the class period. Much of the material presented in the class sessions will be based upon the research of the instructor and cannot be found in outside material. Regular attendance is thus very important to success in the course. In addition to lectures, class time will be devoted to discussion and expansion of the material presented in the readings

I expect you to come to class prepared to discuss the subject matter assigned in the class schedule

The grade for the class will be based upon four exercises written outside of class and three evaluations written in class. The in-class evaluations are scheduled for September 25, October 23, and December 18, 2:00 - 3:50, the scheduled period of the final exam. Each of these evaluations will cover the course material since the previous in-class evaluation. The in-class evaluations will consist of one or more essays that will be based on the assigned readings, the material covered in class and the information contained in the Considerations sections of this syllabus. Each of these evaluations will be worth fifteen percent of the course grade.

Students will be permitted to make up the evaluation only if they have notified me in advance by email or phone of the reason beyond their control that they are unable to write the evaluation when scheduled. Each evaluation, including the final, covers only the new material covered since the previous test

The four out-of-class writing exercises are designed to teach fundamental skills of academic reading, writing and research that are useful in a number of disciplines. Through the semester these exercises differ in complexity and in degree of difficulty and the percent of the course grade assigned to each reflects those differences. Detailed descriptions of these assignments are found below in the Class Schedule at the beginning of the section in which the readings associated with these assignments play an important role.

1. Constructing topical outlines and abstracts,  
full description on page 6 below,  
due September 4, 10 percent of the course grade
2. Evaluating academic arguments,  
full description on page 11 below,  
due September 23, 15 percent of the course grade
3. Ideologies of social order implied by the Code of Hammurapi,  
full description on page 14 below,  
due October 21, 20 percent of the course grade
4. Constructing a historical argument,  
full description on page 24 below,  
due December 9, 10 percent of the course grade

These essays are to be prepared on a word processor, double-spaced, twelve point typeface, and submitted in class on the due date. Hand written essays, email submissions and placing the essay in my mailbox are not acceptable. As with the in-class evaluations, students will be permitted to submit an essay late or differently than described here only if they have notified the instructor in advance by email or phone of the reason beyond their control that they are unable to submit the essay as scheduled. á

### **Grading mode**

Students who register for this course on a Credit/No Credit basis must complete all of the written work and average at least a C in order to receive a Credit for the course

## **Students with Special Needs**

If you are a student with special learning needs and you think you may require accommodations, your first step is to register with the campus office of Disabled Student Services, Salazar 1049, phone 664-2677. DSS will provide you with written confirmation of your verified disability and authorize recommended accommodations. You then present this recommendation to the instructor, who will discuss the accommodations with you. If the accommodation requires a separate space in which to take an in-class examination, you must schedule the space through Disabled Student Services. Faculty do not have access to alternative spaces in which to write exams.

## **Academic Honesty**

The pursuit of knowledge in the University community must be carried out with sincerity, truthfulness, and integrity. Academic dishonesty occurs when one knowingly represents falsely that academic work submitted in his or her name is his or her own work, when in fact it is not. Examples include plagiarism from published sources or from the Internet, and copying another person's work. Falsely representing, as one's own, someone else's expression of an idea in any media is a clear example of plagiarism. Articulating one's own expression of an idea is not plagiarism. However, academic honesty compels the scholar to seek in published media the expressions of the same and similar ideas and credit appropriately those expressions.

## **Important Policies and Procedures for Students**

As a student at Sonoma State University, it is important that you know the policies and procedures that affect you. The five policies and procedures linked to the heading of this paragraph were selected by the SSU Academic Senate for their importance to your academic career.

## **Class schedule**

### **1. Introduction: The construction of the meaning of past events      Aug 26**

#### **Considerations**

Men make their own history, but they do not make it as they please; they do not make it under self-selected circumstances, but under circumstances existing already, given and transmitted from the past. The tradition of all dead generations weighs like a nightmare on the brains of the living. And just as they seem to be occupied with revolutionizing themselves and things, creating something that did not exist before, precisely in such epochs of revolutionary crisis they anxiously conjure up the spirits of the past to their service, borrowing from them names, battle slogans, and costumes in order to present this new scene in world history in time-honored disguise and borrowed language.

Karl Marx, *The Eighteenth Brumaire of Louis Napoleon*, 1852

A learned and respectable Classics professor once told me nonchalantly but earnestly that "Dante was far too important to be considered a medieval writer." I still recall this fatuous remark because it exemplifies the tendency of scholars to forget that the structure and sense they graft onto history is their own and not us

much about the things they categorize.  
 Ryan W. Szpiech

People filter and organize the data that they receive by sense perception in order to separate the relevant from the irrelevant. The filtered and organized data is then be interpreted and understood in the context of the knowledge base of each individual. This knowledge base is learned through experience or transmitted knowledge and is subject to continuous revision. When the data is spatial, people construct a mental image that is called a cognitive map. This cognitive map is what is used for wayfaring. It is the image that one has of how to get from Cotati to San Francisco, from home to school, from the living room to the kitchen. The cognitive map does not include all of the spatial data that is available; it only includes that which is relevant to the particular goal. People tend to construct cognitive maps with particular features that are aids to navigating, destinations, neighborhoods, landmarks, boundaries, edges, and nodes. People tend to cluster possible destinations into neighborhoods, organize neighborhoods with boundaries marked by landmarks and then navigate from source to destination by minimizing the number of boundaries crossed and by crossing into the neighborhood of the destination at the first opportunity. Differences in the cognitive map and the geographic map should not be viewed as errors since the cognitive map is not designed to accurately reflect geography, but rather to permit the efficient use of a knowledge base to permit successful wayfaring.

Cognitive maps are not restricted to physical space since people routinely use physical space as a metaphor for other kinds of relationships. Spatial references are a commonly used as metaphors for temporal differences and, more importantly for this course, for human relationships. Thus relatives and friends are described as ‘close’ and ‘distant.’ Chronologies and family structures are commonly represented graphically, that is, as spatial relationships. Relationships of status, power and group identity typically find expression in community plans and in architecture. Thus the term ‘cognitive map’ can be expanded to include many aspects of culture that are not strictly spatial.

It has been suggested, however, that the term ‘map’ implies a more precise representation of relationships than is appropriate for the phenomenon and the term ‘cognitive collage’ has been suggested to mirror the relatively vague and ambiguous relationships that can be found in the cognitive representation of external phenomena.

The notion of the cognitive map or the cognitive collage can be further expanded to include a person’s cognitive representation of the relative locations of elements in the collective phenomenon called culture. In this elaboration the cognitive collage is the person’s representation of their cultural identity.

### **Class**

#### *01 Introduction, Systems of human identity*

### **The human experience in the Pleistocene**

Thus, evolution of human subsistence systems during the career of anatomically modern humans seems to divide quite neatly into two regimes, a Pleistocene regime of hunting and gathering subsistence and low population density, and a Holocene regime of increasingly agricultural subsistence and relatively high and

rising population densities.

Richerson, Peter J. and Robert Boyd "Institutional Evolution in the Holocene: The Rise of Complex Societies."

## **2. Migration and models of human biological diversity**

**Aug 28**

### **Considerations and questions for discussion**

How do genetic variations arise within and between populations?, What is meant by 'heterozygote advantage,' sometimes referred to as 'hybrid vigor'?, What is the genetic advantage of small-scale migration?, Why are human groups commonly organized to approximate a population of five-hundred

How is the degree of genetic variation within a group related to the degree of genetic variation for the human population as a whole?, Who are modern humans and how are they related to other primates, both living and fossil?, What are the principal stages of global colonization by modern humans?

### **Reading**

Cavalli-Sforza, "Preface" and "Acknowledgments," pp. vii-xii

Diamond, "Why is world history like an onion?" preface to the paperback edition

Diamond, "Yali's question," prologue

Diamond, "Up to the starting line," Chapter 1, What happened on all the continents before 11,000 B.C.E.?

### **Class**

*02 Human origins and migration*

### **Out-of-class writing exercise 1, due Sept 4**

#### **Constructing topical outlines and abstracts**

Write a topical outline and an abstract of the following article. An outline is a description of the organization of a document. A topical outline is structured hierarchically, identifying the topics and subtopics of the document. The abstract is a paragraph that summarizes the essential information of a document. It describes the objectives, methods and conclusions of an academic article. An abstract is descriptive and not evaluative and is written in a brief, non-repetitive style. An example of an abstract can be seen below in the citation of the Frederic L. Pryor article that is a component of the second out-of-class writing exercise described on page 11 below. Your abstract should be no more than about 150 words.

[Race and Three Models of Human Origin](#) (in Forum), Leonard Lieberman; Fatimah Linda C. Jackson, *American Anthropologist*, New Series, Vol. 97, No. 2. (Jun 1995), pp. 231-242.

## **3. The language of cultural identity and culture diversity**

**Sept 2**

### **Considerations**

What is the purpose of classifying humans by biological or cultural variation?

How are biological differences among humans factors in defining cultural roles?

What is the meaning of the following terms: ' culture', ' ethnicity' , ' race' , ' racism' , ' multicultural' , ' cultural diversity' ?

What is gained by classifying human groups by biological or cultural variation?, How are biological differences among humans factors in defining cultural roles?,

If we use words like 'rise' and 'fall' to describe processes relating to civilizations, does that imply that civilization is good and that which is not civilization is not good?

### **Reading**

Cavalli-Sforza, "Genes and History," pp. 3-32

Diamond, "A natural experiment of history," Chapter 2, How geography molded societies on Polynesian islands

The cave at [Chauvet](#)

### **Class**

*03 Representation and communication*

### **Additional Resources**

[Multiculturalism, "Political Correctness," and the Politics of Identity](#), Martin E. Spencer, *Sociological Forum*, Vol. 9, No. 4, Special Issue: Multiculturalism and Diversity. (Dec1994), pp. 547-567.

## **4. Models for understanding the rise of social complexity**

**Sept 4**

### **Considerations**

For most of our history all humans acquired subsistence through gathering and hunting. Beginning about 9,500 years ago some people began to rely for food increasingly upon plants that they had domesticated. This is called agriculture. Current evidence suggests that agriculture was developed independently in at least seven locations, the Near East, central Mexico, south China in the Yangtze River corridor, north China along the Yellow River, the south central Andes, eastern North America in the Ohio and Mississippi drainage, and Sub-Saharan Africa. From these locations agriculture spread and agriculturalists tended to dominate gatherers and hunters. In many of the areas in which agriculture was developed or to which it spread complex societies emerged. These societies are marked by social stratification and a system of organization that is able to mobilize and focus the resources of the society. These societies are often organized at the regional level. Such societies emerged independently in the Near East, China, India, Mesoamerica, and the south central Andes. This social pattern spread from these core areas to adjacent areas. It was in such complex societies that the resources could be organized in such a way that fostered technological development. And thus it is in these areas that one finds, for example, the development of metallurgy and writing and the organization of personnel into a well-organized and efficient military

Europe was not one of these centers. Agriculture was introduced into Europe from the Near East. None of the technologies that are commonly cited as providing the advantage to European powers in the sixteenth century was developed in Europe. Northern Europe in particular was

relatively late in developing the scale of regional organization that is the foundation for the kind of expansion launched by the Spanish, English, French, Dutch and Portuguese.

How do we develop a methodology for understanding the phenomenon of the dominance of European and European derived cultures during the last five hundred years?, What kinds of evidence would be pertinent?, How do we gather the evidence? If one group of people dominates another group of people, does that not simply mean that the dominant group is more fit and therefore is justified in its dominance, provided that it is humane?

If we focus a discussion on how dominance occurs, does that not tend to glorify the dominant groups, making history the story of the winners?

The word 'civilization,' derived from a Latin root that means 'citizen,' should refer simply to a complex society governed by a set of contractual obligations that define the relationships among citizens. However, the *Random House College Dictionary* has as its first entry under the word, "1. an advanced state of human society, in which a high level of culture, science, industry, and government has been reached." What is meant by expressions such as 'an advanced state of human society' and 'a high level of culture'?

If we use words like 'rise' and 'fall' to describe processes relating to civilizations, does that imply that civilization is good and that which is not civilization is not good?

### **Reading**

Diamond, "Collision at Cajamarca," Chapter 3, Why the Inca emperor Atahualpa did not capture King Charles I of Spain

Cavalli-Sforza, "A Walk in the Woods," pp. 33-56, Cavalli-Sforza, "Of Adam and Eve," pp. 57-91

### **Out-of-class writing assignment 1 due**

#### **Class**

*04 Human responses to climatic change*

## **The origin, diffusion and consequences of the shift to agriculture**

### **5. The shift from gathering to food production**

**Sept 9**

#### **Considerations**

There have been a number of different models proposed to explain the adoption of agriculture and the domestication of animals. Most of the explanations for the emergence of agriculture in the Near East, one of the core zones of independent development, centered on the effect of environmental setting and climactic change

The most recent of the ice ages lasted from about 87,000 years ago to about 10,000 years ago. At that time the glaciers in the north temperate zone began to retreat. Until about the middle of the twentieth century it was believed that during the glacial maximum temperature and rainfall patterns were deflected to the south from Eurasia to the Near East and Africa producing a more temperate zone there than is the case today. It was believed that as the ice age ended that the Near East and North Africa became hotter and drier causing the habitat of gathered plants and hunted animals to shrink. One of the first scholars to address this issue was V. Gordon Childe.

Childe, an Australian who spent most of his career in England, divided history by significant economic transformations. He coined the term ' Neolithic Revolution' to define the transformation to agriculture and the term ' Urban Revolution' to define the process that led to the emergence of cities and what is often called ' civilization.' Childe believed that the development of agriculture was the most significant change in human history since the discovery of the use of fire, providing a more reliable source of food that would provide the security and time within which the Urban Revolution could occur<sup>1</sup>. Childe hypothesized that as the Near East became hotter and drier, humans, plants and animals were forced into smaller ecosystems. In what has been called the ' oasis hypothesis,' Childe theorized that humans developed agriculture from a knowledge base acquired by living in close proximity to plants and animals and the need to intensify their food production as the area that they were able to exploit shrunk. This hypothesis was influential in Arnold Toynbee' s formulation of his ' challenge and response' hypothesis of cultural development.<sup>2</sup>, In the decades following Childe' s proposal of a hypothesis scholars attempted to gather the data necessary to test it. War and revolution in the Near East deferred most of the field research until the 1950' s. By the end of that decade, thanks primarily to research conducted by Robert Braidwood of the University of Chicago, it had become clear that the earliest transformation to agriculture had not occurred in oasis areas but rather in the foothills of the Zagros Mountains where the climatic zone was optimum to practice dry farming of wheat. This was also the area in which the wild progenitors of the domesticated grain were native. Braidwood' s hypothesis that this area is the core for the development of agriculture is called the ' nuclear zone hypothesis.' , Agriculture, by densification of edible species, can support a larger population in a given area. Thus it was commonly assumed by proponents of the nuclear zone hypothesis that the shift from gathering to agriculture was a response to an increase in the population to a level beyond the carrying capacity of the area under a regimen of gathering

Over the decades since Braidwood' s field research it has become increasingly clear that the environmental factors that played such an important role in Childe' s hypothesis were contributing in a fashion exactly opposite that which he assumed. In fact the period immediately before and during the earliest development of agriculture was particularly adventitious to the wild progenitors of wheat and barley, the earliest domesticates in the Near East. Rather than becoming more scarce, they were more plentiful. Studies of gathering and hunting peoples demonstrate that the groups commonly had mechanisms to limit population growth and that they maintain the population at a level well below the carrying capacity of their area. It was the case, however, that the gathering groups were often threatened by increasing population from neighboring agricultural groups. In addition, analysis of the labor expenditures for gathering and agriculture demonstrate that, contrary to common assumption, agriculture typically required more labor, not less. In the 1970' s, Jack Harlan of the University of Illinois harvested stands of

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<sup>1</sup> Childe, V. Gordon, *New light on the most ancient East*, Praeger, New York, 1952.

<sup>2</sup> Toynbee, Arnold, *A study of history*, 3 vols., Oxford University Press, London, 1934.

wild einkorn wheat in Turkey using tools that were replicas of the tools that Neolithic peoples used for the same task. He was able to show that a small family group could harvest enough grain in a three-week period to feed themselves for a year. The question of why humans began to farm became more and more enigmatic. The data seemed to suggest that agriculture was neither environmentally determined nor did it save labor

It had been a common assumption of all of the hypotheses regarding the development of agriculture that the first cultivation of a plant occurred within the area of the wild progenitor. Studies conducted in the 1980' s by Daniel Zohary of the Department of Genetics of Hebrew University in Jerusalem suggest that the earliest cultivation of emmer wheat and barley may have been the result of humans attempting to expand the range of the plants to hotter and drier areas with irrigation. Currently the oldest known domesticated emmer wheat was found at the site of Abu Hureyra along the Euphrates River. It dates to about 9500 years ago

The other areas where agriculture was independently developed have not been as thoroughly studied. However, current information from those areas would suggest that the desire to expand range of a species beyond its natural habitat might be the most common reason for the development of agriculture. This, however, only describes the mechanism and the context of the origins of agriculture, it does not answer the question of why people shifted from gathering to agriculture

### **Reading**

Diamond, "Farmer power," Chapter 4, the roots of guns, germs, and steel

Diamond, "History' s haves and have-nots," Chapter 5, Geographic differences in the onset of food production

### **Class**

*05 Origins of agriculture*

### **Additional resources**

Loren Cordain, Janette Brand Miller, S Boyd Eaton, Neil Mann, Susanne HA Holt, and John D Speth, [\*Plant-animal subsistence ratios and macronutrient energy estimations in worldwide hunter-gatherer diets\*](#), The American Journal of Clinical Nutrition, 2000, 71:692-92.

## **6. The diffusion and consequences of the shift to agriculture                      Sept 11**

### **Considerations**

What are the demographic consequences of the shift to agriculture?, Agriculturalists typically have a narrower range of plants and animals in their diet than do gatherers and hunters. What are some possible consequences of this phenomenon?, Most plant foods are seasonal. What are the social implications of the need to store food securely?, What are the implications for human health of the increased population and increased population density that typically accompanies agriculture?, Why does agriculture appear first in marginal areas and only later in optimal areas?, When we observe the expansion of agriculture from the areas of independent development to neighboring areas, to what extent are we observing the adoption of the new technology by the neighboring population and to what extent are we observing the replacement of that population by an expanding agricultural population?, Why do some gathering and hunting groups adopt

agriculture and others choose to remain gatherers and hunters?, How can carbon 14 be used to date archaeological materials?, How does one distinguish between domestic and wild plants and animals?, What factors will stimulate the development of a mixed strategy for subsistence and what factors will stimulate an exclusive reliance on agriculture? Address both the costs and the benefits of the mixed and the exclusive strategies

How do differences in the techniques of propagation and cultivation of plants, corn and wheat for example, affect the overall agricultural strategy?, What are the local environmental implications of different agricultural technologies such as digging stick, swidden, plowing, and irrigation?, How do we evaluate the costs and benefits of creating agriculturally useful land?, How do the longevity and the means of propagation of a plant affect the domestication of the plant? , How does the reproductive method of the plant affect the facility with which a marginally useful wild plant can be converted into a highly useful domesticated plant?

### **Out-of-class writing exercise 2, due Sept 23**

#### **Evaluating academic arguments**

In the following sequence of articles, Frederic L. Pryor presents data and an argument focused on the topic of why some groups adopted agriculture and others did not. Michael J. O'Brien and H. Clyde Wilson respond with a critique of the argument and finally Pryor responds to their critique. This is a common format for academic discussion of a topic

Write a three to five page essay in which you summarize the principal areas of agreement and disagreement among these authors, describe the points of the authors that you consider to be the strongest and identify important components of the topic that remain unresolved

[The Adoption of Agriculture: Some Theoretical and Empirical Evidence](#), Frederic L. Pryor, *American Anthropologist*, New Series, Vol. 88, No. 4. (Dec 1986), pp. 879-897.

Abstract: Using the standard cross-cultural sample, I show that the presence of agriculture in precapitalist societies is only weakly related to the richness of the environment and climate, but is more highly related to the population density.

However, the density argument, which is based on the presence of diminishing returns in gathering and hunting, allows many exceptions. A series of other explanations for engaging in agriculture, particularly related to the reduction of risk occurring in the overreliance on other food production modes, are explored. Such an approach forces us to address a somewhat different question: Why haven't all societies adopted agriculture, at least to supply a small portion of their nourishment? Several societies are examined which, by any conventional theory including those proposed in this article, should be engaged in at least some agriculture; but they are not. If this puzzle of the absence of agriculture is solved, we will be considerably further in understanding the nature of the transition to agriculture

[A Paradigmatic Shift in the Search for the Origin of Agriculture](#) (in Commentaries), Michael J. O'Brien; H. Clyde Wilson, *American Anthropologist*, New Series, Vol. 90, No. 4. (Dec1988), pp. 958-965

[Response to O'Brien and Wilson](#) (in Commentaries), Frederic L. Pryor, *American Anthropologist*, New Series, Vol. 90, No. 4. (Dec1988), pp. 965-967

#### **Reading**

Diamond, "To farm or not to farm," Chapter 6, Causes of the spread of food production

Diamond, "How to make an almond," Chapter 7. The unconscious development of ancient crops

**Class**

*06 Impact of agriculture*

**7. Strategies of agricultural resource management**

**Sept 16**

**Considerations**

How does principal components analysis of contemporary European genetic data contribute to our understanding of patterns of human migration in Europe during the last ten-thousand years?, What is the distinction between demic and cultural diffusion? What kinds of data tend to differentiate the two modes of diffusion of cultural features?

**Reading**

Cavalli-Sforza, "Technological Revolutions and Gene Geography," pp. 92-132

Diamond, "Apples or Indians," Chapter 8. Why did peoples of some regions fail to domesticate plants?

**Class**

*07 Subsistence and Population*

**8. The domestication of animals**

**Sept 18**

**Considerations**

How does the Anna Karenina principle explain why so few of the world's large animals have been domesticated?, How does geography affect the movement of subsistence technologies and plants?

**Reading**

Diamond, "Zebras, unhappy marriages, and the Anna Karenina principle," Chapter 9, Why were most big wild mammal species never domesticated?

Diamond, "Spacious skies and tilted axes," Chapter 10, Why did food production spread at different rates on different continents?

Diamond, "Lethal gift of livestock," Chapter 11, the evolution of germs,

**Class**

*08 The management of resources in agriculturally marginal areas*

**Additional Resources**

**9. Analyzing the consequences of the shift to agriculture**

**Sept 23**

**Out-of-class writing exercise 2 due**

**Class**

*09 Conclusion: Prerequisites to the development of complex societies*

**10. In-class evaluation 1**

**Sept 25**

## The development of complex societies

### Considerations

In theory, since differences in personality and in local and temporal setting combine to ensure that no two people are ever quite the same, there have been as many cultures as there have been human beings. But a key element of basic thought is a wish, or at least a willingness, to be a part of a broader group with a distinctive identity, founded in language, religion, citizenship, guild, local society, shared subjugation, or the notion of belonging to a state. In offering a means of identity it is one of the most powerful and alluring sources of mental order. It provides a ready-made answer to the question: who am I? In practice culture is a collective phenomenon. Creative minds strengthen the bonds of identity by means of myth and symbol, fashioning ideologies. Ambitious individuals create from the framework a basis of power, establishing systems of conduct which direct the energies and resources of others.

Barry J. Kemp. 1989. *Ancient Egypt: Anatomy of a civilization*, London and New York: Routledge. P. 7

Fredrik Barth suggests the following definition of an ethnic group. It is a population that is (1) biologically self-perpetuating; (2) shares a fundamental, recognizable, relatively uniform set of cultural values, including language; (3) constitutes a partly independent "interaction sphere"; (4) has a membership that defines itself, as well as being defined by others, as a category distinct from other categories of the same order; and (5) perpetuates its sense of separate identity both by developing rules for maintaining "ethnic boundaries" as well as for participating in inter-ethnic social encounters.<sup>3</sup>

### Out-of-class writing exercise 3

due Oct 21

#### Ideologies of social order implied by the Code of Hammurapi

The basic data of the historian are documents about an event that are as close as possible to the event being studied. Seldom are truly neutral documents created. Documents typically reflect the viewpoint of the writer and as a consequence the historian must try to understand the author's perspective as well as the event that is described. In the study of ancient history, it is almost always the case that only a single document exists describing an event and the benefit of having the event described from a variety of perspectives does not exist.

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<sup>3</sup> Barth, F., *Ethnic Groups and Boundaries: The Social Organization of Culture Difference*, 1969, Boston: Little, Brown and Company.

Categories of social structure such as ‘family,’ ‘gender’ and ‘class’ are themselves cultural constructs and may vary significantly from culture to culture. In the following articles three scholars consider particularly the problem of using gender as an analytic category. Mary Hawkesworth surveys the use of gender as an analytic category. Oyeronke Oyewumi provides a critical review of Hawkesworth’s article and Bibi Bakare-Yusuf, in turn, provides a critical review of Oyewumi’s. Read these articles and consider carefully their cautions as you engage in the exercise described below.

[Confounding Gender](#) , Mary Hawkesworth, *Signs*, Vol. 22, No. 3. (Spring, 1997), pp. 649-685.

[De-Confounding Gender: Feminist Theorizing and Western Culture, a Comment on Hawkesworth's "Confounding Gender"](#) (in Reader Comment) , Oyeronke Oyewumi, *Signs*, Vol. 23, No. 4. (Summer, 1998), pp. 1049-1062.

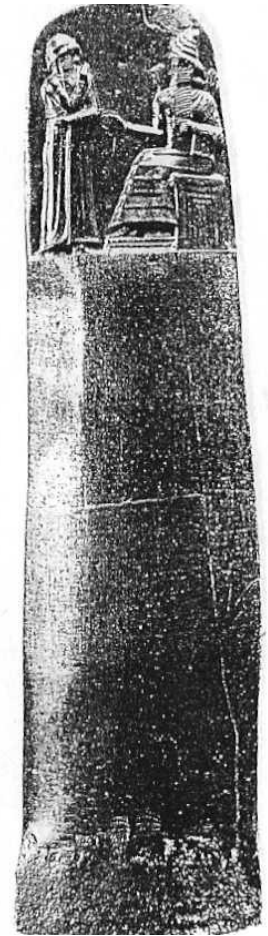
[“Yoruba’s Don’t Do Gender””: A Critical Review of Oyeronke Oyewumi’s \*The Invention of Women: Making an African Sense of Western Gender Discourses\*](#), Bibi Bakare-Yusuf

In the following article Oyeronke Oyewumi provides an analysis of the difficulty of applying Eurocentric notions of social organization to an African culture.

[Conceptualizing Gender: The Eurocentric Foundations Of Feminist Concepts And The Challenge Of African Epistemologies](#), Oyeronke Oyewumi

In the article by DeMarrais, Castillo and Earle<sup>4</sup> they seek to understand ideology as a source of social power materialized in ceremonial events, in symbolic objects and icons, in public monuments and landscapes and in writing systems.

In this exercise you will write an essay of five to seven pages in which you analyze a document, the Code of Hammurapi, using the framework that DeMarrais, Castillo and Earle have developed. In your analysis, determine whether any underlying ideologies of social order, such



**Figure 2: Stele of Hammurapi**

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<sup>4</sup> [Ideology, Materialization, and Power Strategies](#) (in Agency, Ideology, and Power in Archaeological Theory), Elizabeth DeMarrais; Luis Jaime Castillo; Timothy Earle, *Current Anthropology*, Vol. 37, No. 1. (Feb 1996), pp. 15-31.

as gender, class or family are reflected in the document, describe these ideologies using appropriate citations from the Code to illustrate your case, and finally, discuss whether the class and gendered aspects of the Code fit the model of ideology as a source of social power. Are the elite of Babylon, through the Code, using materialized ideology to control and manage the labor and activities of a group to gain access to the benefits of social action?<sup>5</sup>

I know of only two publically available translations of the Code, both from early in the twentieth century. The language can be difficult to understand. The link below has a commentary on the Code that is also quite old. Rely primarily on your own skills in attempting to make sense of the text.

Mesopotamian law, [Code of Hammarabi](#) ca.1780 BCE

## 11. Technology, specialization and stratification

Sept 30

### Considerations

Technologies are the tools that humans create and use to expand their range of interaction among themselves and with the environment. Some technologies, such as manufacturing mud brick, are relatively easily learned and use commonly available and inexpensive materials. Other technologies, such as the production of bronze or iron artifacts, require a much greater level of knowledge and use relatively scarce materials that often need to be transported for considerable distances. The practice of these more complex technologies requires a level of social organization that is typically not found in gathering and hunting societies. The ability to acquire the resources necessary to use these technologies gives agricultural societies a further competitive advantage over gathering and hunting societies. The organization and specialization associated with these technologies are often important components in the emergence of complex societies

As human groups organize in larger numbers in order to support complex technologies through specialization, to access distant resources, to increase the efficiency or resource exploitation, to maintain a competitive advantage, or for some other reason, it is necessary to create and maintain mechanisms that integrate that larger group. Mechanisms such as kinship and reciprocity are inadequate as the level of social integration rises. New mechanisms must be developed and implemented while maintaining the existing mechanisms at sub-group levels of integration. Thus the development of urban society does not eliminate the mechanisms of kinship and reciprocity at the family level of social integration. The mechanisms for increased levels of social

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<sup>5</sup> [Ideology, Materialization, and Power Strategies](#) (in Agency, Ideology, and Power in Archaeological Theory), Elizabeth DeMarrais; Luis Jaime Castillo; Timothy Earle, *Current Anthropology*, Vol. 37, No. 1. (Feb 1996), pp. 15-31.

integration require the expenditure of human energy both in development and in maintenance. One can think of these as the social costs of the higher level of integration to be compared with the benefits

What problems does one face when trying to identify very early human use and manufacture of tools?, What can be inferred from the fact that in any given culture tools tend to become standardized by function over time?, What problems of interpretation do artifacts that have no apparent practical purpose present?, How would you design a research project to examine the relationship between the environment and the complexity of human societies?, What incentives are there for innovation and the development of new technologies?, What are the mechanisms for diffusion of a technology from the place of origin to neighboring areas?

### **Reading**

Diamond, "Necessity' s mother," Chapter 13, The evolution of technology

### **Class**

*11 Technology: Management of the information system*

## **12 Language and the expression and transmission of cultural identity**

### **Oct 2**

#### **Considerations**

History is a myth that men agree to believe.

Napoleon

How does the tree of genetic data for humans compare with the tree of linguistic data?, What generalizations can be made about the correspondence of genetic and linguistic data and what kinds of events account for the variants from the general trend?, Why is there a similarity between biological and linguistic evolution, How do archaeological, linguistic and genetic data contribute to our understanding of the Indo-European migrations?, Do these data suggest that the expansion of the practice of agriculture into Europe was demic or cultural diffusion?, The natural system [of classification] is genealogical in its arrangement, like a pedigree. It may be worthwhile to illustrate this view of classification by taking the case of languages. If we possessed a perfect pedigree of mankind, a genealogical arrangement of the races of man would afford the best classification of the various languages now spoken throughout the world; and if all extinct languages, and all intermediate and all intermediate and slowly changing dialects, were to be included, such an arrangement would be the only possible one. Charles Darwin, *On the Origin of Species*, as quoted by Cavalli-Sforza, p. 167

### **Reading**

Cavalli-Sforza, "Genes and Languages," pp.133-172, Cavalli-Sforza, "Cultural Transmission and Evolution," pp.173-207

Read the Prologue and Tablets I and II of the [Epic of Gilgamesh](#)

[Genesis 1:1 - 3:24](#)

Arthur A. Brown: [Storytelling, the Meaning of Life, and The Epic of Gilgamesh](#)

**Class**

*12 Myth, legend and the narration of cultural identity*

**Additional Resources****The structure of complex societies****Considerations****The evolution of institutions of complex societies**

The evolution of complex societies is one of the most interesting questions in all the social sciences. How can a species long adapted to living in small egalitarian groups evolve revolutionary new social institutions that lead them to live in very large, highly inegalitarian social systems? Tribal people often express shock and contempt at what we put up with in the name of "civilization." Why did the progressive trajectory of increased complexity start around ten thousand years ago, not thirty or five? Why did societies in some parts of the world move down the progressive path more swiftly than others? What processes regulate the tempo of institutional evolution? What gives the progressive trend its multilinear diversity? No two trajectories of complexification are identical, even in closely related societies and sub-societies, much less in remotely connected cases like Western Europe, Western Asia, India, China, and Meso-America, despite many similarities. Why has the pace of change had a tendency to accelerate as we approach the present? Why is the progressive trend punctuated, in every historical case, by more or less abrupt declines and collapses? These are exceeding complex questions that have defied definitive solution.

Peter J. Richerson, Department of Environmental Science and Policy, University of California Davis and Robert Boyd, Department of Anthropology, University of California Los Angeles, *Institutional Evolution In The Holocene: The Rise of Complex Societies*

In order to form a cohesive group with a distinct sense of identity it is necessary for the members of the group to share some significant portion of a worldview, That view is often cast in the form of a story that describes the origin of the group and often of the cosmos as well, a creation story. Such stories often define the relationship of humanity to the cosmos and to other forms of life. When attempting to understand these stories, however, we often discover that people from different cultures not only have different views of particular subjects but also that they organize the topic differently, categorize ideas and objects differently, and approach the subject from a completely different perspective. While this phenomenon is an excellent demonstration of the wealth of human expression, it also indicates that we must be particularly careful in designing a methodology of interpretation of these texts

**13 Materialization of cultural ideology: Ceremonial events as an expression of ideology****Oct 7****Considerations**

Contractual relationships are the dominant form In political systems. The managers in these systems do not acquire their authority through kinship but rather as the expression of an ideology that is accepted by the group

The movement from gathering to food production has important demographic implications. In almost all cases it is not only possible for an agricultural group in a given area to be larger than a gathering group, there may be distinct advantages to a larger size for the acquisition and management of resources other than food. We have seen from the study of technology that a certain group size is necessary both to support a degree of specialization and to acquire the raw materials necessary to the technology. When the group size is increased the amount of energy devoted to managing increases dramatically. Gathering and hunting groups and self-sufficient agricultural villages are typically small enough that the roles and responsibilities of members of the group can be successfully managed through kinship systems. In kinship systems the roles and responsibilities of individuals are determined by genetic relationships or adoptive equivalents designed to mimic legally genetic relationships. The one common variant to this practice is marriage which is a contractual relationship often creating responsibilities over several generations

Critical resources are those resources that are necessary to the group and which are available in sufficient quantity if and only if they are carefully managed. That is, irrigation water in ancient Egypt is a critical resource because it is necessary to synchronize the opening and closing of the levees with the rise and fall of the Nile. Drinking water is a critical resource in the Peten of Guatemala. There are no rivers in the area and rainfall is seasonal. Therefore provisions must be made for the capture and storage of water during the rainy season and for the distribution of it during the dry season

The word 'political' is derived from the Greek word *polis*. 'city.' A related Greek word is *polítês*, 'citizen.' The philosopher Aristotle referred to humans as the *zô' on politikon*, 'the political animal,' or literally the 'city dwelling animal.' Groups that are organized primarily around a set of practices that define the roles and relationships of members of the group in contractual terms of mutual obligation have a political ideology as their foundation. Often, but



not always, this ideology is expressed in a set of laws that make explicit the social contract. Within these laws all persons of a given politically recognized sub group, *i.e.* females, males, warriors, bakers, landlords, *etc*

are treated equally. These laws are often treated as a transcendent norm and their origin is often ascribed to a deity or to a heroic figure of the past. Groups so constituted are the basis of the concept of ethnicity and nationality and are at the foundation of the modern notion of nationalism

The investment of social energy necessary in such a group is directly proportional to the degree of competition with other similar groups. Groups in highly competitive contexts invest heavily in the construction of public space, the organization of communal events, and the provision of an educational system and other elements of enculturation. These systems work to forge the identity of the individual as a member of a particular group. These systems also serve to define the competitors as 'the other.' The greater the degree of competition, the more stark the contrast between the 'us' and the 'them.' If hostilities break out between two groups they will define each other as sub human

An interesting variation on this theme is the political entity that we term an 'empire.' In an empire, one group of people, founded on a political ideology, dominates other groups of people. When the subservient groups are willing members of the system we term the process 'hegemony,' when they have been subjugated we call it 'dominance.' In an imperial system the subservient groups are not expected to adopt the political ideology of the dominant group. The primary role of the dominant party is to provide security and the subservient groups provide funds to pay for that security. It matters little whether you call it taxes or tribute. The subservient groups maintain their own political ideology to the extent that it does not threaten the contractual relationship between the parties.

### Reading

Diamond, "From egalitarianism to kleptocracy: the evolution of government and religion," Chapter 14

Rome, Numa (c.715-673 BCE): [The Institutions of Roman Religion](#), 7th Cent. BCE, from Plutarch, *Life of Numa*

For the five class periods devoted to aspects of the materialization of cultural ideology, the following article by DeMarrais, *et al*, provides a conceptual framework. This article is also critical to Out-of-class writing exercise 3, due Oct 18, see page 14 above.

[Ideology, Materialization, and Power Strategies](#) (in Agency, Ideology, and Power in Archaeological Theory), Elizabeth DeMarrais; Luis Jaime Castillo; Timothy Earle, *Current Anthropology*, Vol. 37, No. 1. (Feb1996), pp. 15-31

[Playing with Power: Ballcourts and Political Ritual in Southern Mesoamerica](#), John Gerard Fox, *Current Anthropology*, Vol. 37, No. 3. (Jun 1996), pp. 483-509

### Class

13 *The ideology of sacrifice among the Maya*

## 14 Materialization of cultural ideology: Symbolic objects and icons the representations and the roles of women in the East Mediterranean

Oct 9

### Considerations

Both political and religious systems tend to operate with mutually exclusive sets. That is, in general, one cannot be a member of two political sets or two religious sets at the same time. While this is generally true, the exceptions are particularly interesting. In systems that are organized principally by political ideology, in an imperial system, one can be simultaneously a member of different political systems at different levels in the system. Thus one could be a

citizen of the city of Tarsus and of Rome at the same time, Tarsus being a part of the Roman Empire. Likewise in a widely dispersed polytheistic religious system, such as Hinduism, one can be a devotee of more than one of the deities within the system. It is more typical of religious systems, and always the case with monotheistic systems, that adherence is mutually exclusive

When social systems are founded on religious ideology there is the same tendency that we found in political system to define non-believers on a spectrum from mistaken to evil. Religious enculturation tends to be more powerful than political. It is presented as a transcendent set of values rather than simply an effective way to organize society. Sometimes systems founded principally on political ideology adopt a religious ideology when the political structure seems to be failing. If religion is, as Karl Marx wrote, "the opiate of the masses," it is because the political authorities are the drug dealers.

The narrative of creation in the Torah, the Hebrew scriptures known to Christians as the Old Testament. is a familiar one to Jews, Christians, and Muslims. It is clear, however, that it is not *one* creation account, but *two*. Genesis 1:1 through 2:4 contains one account and, immediately following Genesis 2:5-24 is another account, in some ways markedly different

What are the principal differences between the two creation accounts in Genesis?, How would you explain why there are two accounts?, Compare the accounts of the creation of humans in Chapter 1:26-28 and Chapter 2:18-24. How do these accounts differ in their implications for gender roles of the man and the woman?

### **Reading**

#### **Class**

*14 Constructing Eve*

#### **Additional Resources**

##### **Online**

[Ideology, Materialization, and Power Strategies](#) (in Agency, Ideology, and Power in Archaeological Theory), Elizabeth DeMarrais; Luis Jaime Castillo; Timothy Earle, *Current Anthropology*, Vol. 37, No. 1. (Feb1996), pp. 15-31

##### **Ancient art**

[Women in Ancient Art](#) , Betty L. Schlossman; Hildreth J. York, *Art Journal*, Vol. 35, No. 4. (Summer, 1976), pp. 345-351.

["She Shall Be Called Woman": Ancient near Eastern Sources of Imagery](#) , Hildreth York; Betty L. Schlossman, *Woman's Art Journal*, Vol. 2, No. 2. (Autumn, 1981 - Winter, 1982), pp. 37-41

[The Hellenization of Ishtar: Nudity, Fetishism, and the Production of Cultural Differentiation in Ancient Art](#) , Zainab Bahrani, *Oxford Art Journal*, Vol. 19, No. 2. (1996), pp. 3-16.

[A Stone Metaphor of Creation](#) , Denise Schmandt-Besserat, *Near Eastern Archaeology*, Vol. 61, No. 2. (Jun 1998), pp. 109-117.

Abstract: The petite, nude stone statuette from Ain Ghazal, Jordan boasts neither female genitalia nor conspicuous breasts. Yet it is a female form, carved to focus attention on the abdomen whose size and profile leave no question that the figure is

pregnant. Who is this female exulting in her pregnant state, and what did she signify to the Neolithic villagers?

[Women, Children and the Family in the Late Aegean Bronze Age: Differences in Minoan and Mycenaean Constructions of Gender](#) , Barbara A. Olsen, *World Archaeology*, Vol. 29, No. 3, Intimate Relations. (Feb 1998), pp. 380-392.

Abstract: This paper discusses how the relationship between women and children is portrayed and understood in the societies of the Mycenaean (Greek) mainland and Late Minoan Crete. Child rearing has been long assumed to be the primary social role of Aegean women. Yet the art of Late Minoan Crete reveals almost no interest in idealizing women as child-nurturers. The women of Minoan iconography are almost uniformly depicted outside of domestic contexts. In contrast, Mycenaean imagery provides a systematic, iconographic reinforcement of women's task as child-rearers and suggests a much greater level of investment on the part of Mycenaean society to envision women within the context of the home. Therefore, while the written records of both societies place women as child-care givers in daily practice, their iconography suggests that the two cultures valued this role differently and did not invest equally in placing women primarily within the family structure.

## **15 Materialization of cultural ideology: Public monuments and landscapes**

**Oct 14**

### **Considerations**

### **Reading**

### **Additional Resources**

#### **Online**

[Ideology, Materialization, and Power Strategies](#) (in Agency, Ideology, and Power in Archaeological Theory), Elizabeth DeMarrais; Luis Jaime Castillo; Timothy Earle, *Current Anthropology*, Vol. 37, No. 1. (Feb1996), pp. 15-31

[The dimensions of the pyramid of Khufu](#)

[GPS mapping at the prehistoric site of Ujuxte, Guatemala](#)

### **Class**

*15 Microcosm and macrocosm in architecture and landscape*

## **16 Materialization of cultural ideology: Writing systems**

**Oct 16**

### **Considerations**

When Diamond writes, "Writing marched together with weapons, microbes, and centralized political agent of conquest," (pp. 215f.), what does he mean?

What common features of spoken language tend to be lost when language is represented in writing?

What considerations might lead the developers of a writing system to favor logograms or phonograms?

"Why did writing arise in and spread in some societies, but not to many others?" Diamond, p. 233

### **Reading**

Diamond, "Blueprints and borrowed letters: The evolution of writing," Chapter 12

### **Class**

*16 Ancient law codes: description or prescription?*

### **Additional Resources**

#### **Online**

[Ideology, Materialization, and Power Strategies](#) (in Agency, Ideology, and Power in Archaeological Theory), Elizabeth DeMarrais; Luis Jaime Castillo; Timothy Earle, *Current Anthropology*, Vol. 37, No. 1. (Feb1996), pp. 15-31

## **17 Case study: The construction of group identity in Ancient Israel**

**Oct 21**

**Out-of-class writing exercise 3 due**

**Considerations**

**Reading**

[Deuteronomy 12 - 26](#)

[Nehemiah 9, 13](#)

[Ezra 9](#)

**Class**

*17 Ezra and the construction of a national identity*

## **18 In-class evaluation 2**

**Oct 23**

## World systems

### Out-of-class writing exercise 4, due Dec 9

#### Complementary methodologies: archaeology and history

The following two articles are the assigned reading for November 20. One of the authors, Thomas Ricks, is a historian, the other, David Whitehouse, is an archaeologist. They have each written an article on seafaring and trade in the Persian Gulf using the evidence and methodology of their respective disciplines.

Write an essay of approximately three pages on the ways in which the disciplines complement each other in constructing an understanding of the topic. Use appropriate examples and citations from the articles to illustrate your observations.

Thomas M. Ricks, [Persian Gulf Seafaring and East Africa: Ninth-Twelfth Centuries](#), *African Historical Studies*, Vol. 3, No. 2. (1970), pp. 339-357.

David Whitehouse, [Maritime Trade in the Gulf: The 11th and 12th Centuries](#), *World Archaeology*, Vol. 14, No. 3, Islamic Archaeology. (Feb., 1983), pp. 328-334.

Abstract: In the eleventh century, the great port of Siraf collapsed, and was replaced by Kish. The latter, however, never attained the size or wealth of Siraf. The 'failure' of Kish is a symptom of a depression in the maritime trade of the Gulf, caused by a decline in demand for imported goods in Iran and Iraq. This decline, attributed to political fragmentation following the fall of the Buyids, was aggravated by the diversion of trade to the Red Sea. The historical and the archaeological data on these events point to fundamentally similar conclusions.

### 19 World systems: transcultural economic networks

Oct 28

#### Considerations

In his book, *The Modern World System: Capitalist Agriculture and the Origins of the European World Economy in the Sixteenth Century*, Immanuel Wallerstein developed a model for understanding the emergence of the essentially capitalist economic system as a principal factor in the emergence of Western European states as dominant powers in the last half-millennium.

Other scholars have pointed out that the essential feature of a world system, a system of economic exchange that transcends political and cultural boundaries, has manifested itself on a number of occasions over the last five thousand years. It is not necessary that a world-system encompass the entire earth. It is necessary that its essential mode of interaction is economic and that it encompasses a number of different cultural systems, although one is often dominant and central. What is often of greatest interest in these systems are the modes of interaction that are developed to facilitate cross-cultural communication.

#### Reading

Andre Gunder Frank, [World System History](#), Prepared for presentation at the annual meeting of The New England Historical Association, Bentley College, Waltham, Mass., April 23, 1994

Ina Berg, [The Southern Aegean System](#), *Journal of World-Systems Research*, Vol V, 3, 1999, 475-484

**Class***19 Minoans and Mycenaeans***Additional Resources****20 The New Kingdom of Egypt  
and the islands of the Great Green****Oct 30****Considerations**

The Late Bronze Age in the East Mediterranean is a period of intense economic growth and exchange. It begins in the eighteenth century BCE and continues into the thirteenth century. Its economic peak is marked by widespread construction of architecture such as palaces and tombs that would typify prosperous elite. The archaeological record reflects the widespread exchange of goods. The network collapses throughout the East Mediterranean in the thirteenth century.

The Late Bronze Age in Egypt is the period known as the New Kingdom. Egyptian history is divided into Kingdoms and Dynasties. The New Kingdom includes the Eighteenth, Nineteenth and Twentieth Dynasties. The period is noted by a substantial international and cosmopolitan presence of Egypt to the south in Africa, and particularly to the northeast in Canaan and Lebanon. While many speak of an Egyptian Empire, and it is true that Egypt maintained some garrisons in Canaan, it is probably more correct to speak of an Egyptian sphere of influence that was persistently challenged particularly by the Hittites from their center in Anatolia, modern Turkey.

**Reading**

Robert R. Stieglitz, [Long-Distance Seafaring in the Ancient Near East](#), *The Biblical Archaeologist*, Vol. 47, No. 3. (Sep., 1984), pp. 134-142.

Abstract: By providing for increased commercial exploration and cultural exchange, the development of waterborne transportation profoundly affected the world of the ancient Near East.

A. Bernard Knapp, [Bronze Age Mediterranean Island Cultures and the Ancient Near East](#), *The Biblical Archaeologist*, Vol. 55, No. 2. (Jun., 1992), pp. 52-72.

Abstract: Intensive colonization of all the Mediterranean islands began in earnest at the end of the Neolithic and the beginning of the Bronze Age (late fourth-early third millennium B.C.E.). Many factors helped determine how these diverse societies could survive in a region with limited agricultural resources. The island cultures of Cyprus, Crete, Thera, Rhodes and Sardinia are examined in their own social, economic and political contexts as well as in a Near Eastern context.

**Class***20 Egyptians, Minoans and Mycenaeans*

## **21 The collapse of the Late Bronze Age East Mediterranean network**

**Nov 4**

### **Considerations**

### **Reading**

Susan; Andrew Sherratt, [The Growth of the Mediterranean Economy in the Early First Millennium BC](#), *World Archaeology*, Vol. 24, No. 3, Ancient Trade: New Perspectives. (Feb., 1993), pp. 361-378.

Abstract: This article surveys the development of Iron Age trading systems in the Mediterranean. It contrasts the social organization of first millennium trade with that of the preceding Bronze Age, but also points to continuities in the patterns of expansion. Using archaeological and historical evidence, it outlines the growing scale of production and extension of the area where advanced technologies were employed. The routes of maritime trade are related both to factors of competition and to the size of shipping.

### **Class**

*21 Myth and epic at the end of an era: the Iron Age remembers the Bronze Age*

## **22 The Mediterranean economy in the first millennium BCE: silk, spice and dye**

**Nov 6**

### **Considerations**

"It is not armies that carry ideas, but merchants." Cyrus Gordon,

"Men create gods after their own image, not only with regard to their form but with regard to their mode of life." Aristotle

By the middle of the first millennium BCE the East Mediterranean maritime network was reformed and expanded in all directions. Phoenician and Greek colonies extended the network along the coastlines into the West Mediterranean. River trade extended it up the Danube and the Rhone into northern Europe. Atlantic shipping helped tap the resources of the British Isles. Caravans crossed the arid lands of North Africa and Central Asia. The Indian Ocean maritime network began to interact with the Mediterranean network using ports in South Arabia as the nexus. By late in the millennium Greek had become the common language of trade and learning. Greek philosophy and Greek science was not so much the philosophy and science of Greeks, but rather philosophy and science written in Greek by people who were increasingly sharing a common linguistic culture and values, if not a closely shared genetic heritage. Culture was beginning to be regarded as a learned attribute, not an inherited quality. One could become Greek by learning the language and adopting the values.

What is the meaning of the term 'Greek' when applied to cultural phenomena in the Mediterranean in the latter half of the first millennium BCE?, Why did Greek cities of the east Mediterranean establish colony cities, such as Massilia, in the west Mediterranean?, What was the impact of the Celtic migrations of the fourth and third centuries BCE on the political and economic life of the Mediterranean?

## Reading

[Nabataean Petra](#), Martha Sharp Joukowsky, *Bulletin of the American Schools of Oriental Research*, No. 324, Nabataean Petra. (Nov., 2001), pp. 1-4.

[Frankincense and Myrrh](#), Gus W. Van Beek, *The Biblical Archaeologist*, Vol. 23, No. 3. (Sep 1960), pp. 69-95.

[The Silk Trade between China and the Roman Empire at Its Height, 'Circa' A. D. 90-130](#), J. Thorley, *Greece & Rome*, 2<sup>nd</sup> Ser

Philippa Scott, [Millennia of Murex](#), Saudi Aramco World, July/August 2006

Philip C. Hammond, [A Kingdom of Traders](#), Saudi Aramco World, March/April 1981

Oliver Wild, [The Silk Road](#): The story of one of the world's oldest and most historically important trade routes and its influences on the culture of China, Central Asia and the West

Paul Lunde, [The Silk Roads](#): A History, Saudi Aramco World, July/August 1988.

[Herodotus' report of a circumnavigation of Africa](#),

## Class

22 23 *Petra: Baubles, Bangles, Bright Shiny Beads  
Gold, Frankincense and Myrrh*

## Additional Resources

### Online

Martha Sharp-Joukowsky's article in the Reading list above is the introduction to an entire volume of the *Bulletin of the American Schools of Oriental Research* that is devoted to Petra.

[Bulletin of the American Schools of Oriental Research, No. 324, Nabataean Petra, Nov., 2001](#)

[Eratosthenes' calculation of the shape of the earth](#) (This is a PowerPoint Slideshow. You must have the [PowerPoint Viewer 2003](#) or PowerPoint mounted on your computer to view this file.)

**23 Veterans' Day, Campus closed**

**Nov 11**

**24 Absolutist ideology and the fate of Hellenistic learning**

**Nov 13**

## Considerations

"We must collect facts." Aristotle

Epistemology is the study of how we know what is true. Every system of thought and belief has an epistemology. Aristotle's logic and the epistemologies of the Hellenistic philosophers that followed him, despite their variation, hold in common that the discovery of truth is accomplished through individual human effort. Aided in many cases by genetics or skilled teachers, it was a rare but individual accomplishment. Most branches of Christian thought in the first few centuries based their epistemology on the reliability of the reports of witnesses to the events of the life, death and resurrection of Jesus. Early Christian epistemology was founded upon the acceptance

of the authority, in the first place, of the direct witnesses of the events, the Apostles, and later to those to whom the Apostles transferred their authority, the Bishops of the Church.

Within Christianity there was a wide variation in the interpretation of the meaning of the events that were witnessed but there was widespread acceptance of the authority of the witnesses.

Within Hellenistic philosophy there was also a range of disagreement about what aspects of human cognition and sense perception could be trusted in the search for truth.

Intellectuals in all of these groups published arguments and counter-arguments debating the issues. Some sought and acquired political influence and were able to persuade the political powers that such diversity was not in the interest of the political elite and that a single ideology would serve to enhance the authority of the ruler.

### **Reading**

[The End of Paganism](#)

[Hypatia](#)

### **Class**

*24 Absolutist ideology and the fate of Hellenistic learning*

### **Additional Resources**

#### **Online**

[Aristotle's logic](#)

[Stoicism](#)

[Origen](#)

[Augustine](#)

## **25 Judaism, Christianity and Islam: comparing the systems of belief Nov 18**

### **Considerations**

### **Reading**

Fletcher, Preface pp. xiii-xvi, *Ishmael's Children*, pp. 1-29.

### **Class**

*25 Analyzing religious traditions in the context of their inception*

### **Additional Resources**

## **26 Christendom and the *Dar al Islam*, 750-1300 CE**

**Nov 20**

### **Considerations**

Islam emerged in Arabia as a social order that transcended the fractious tribal system. In the transformation following the death of Muhammad it became the ideological foundation of a very aggressive and expansive social and political order. By a little over a century after the death of Muhammad Muslim armies had been engaged in conflicts over a wide geographic area from the Vandal kingdoms of Spain in the west to the borders of Chinese domination in the Tarim Basin

of Central Asia in the east. The area dominated by Muslims acquired a geographic designation, the *Dar al-Islam*, the 'house of Islam,' just as the area dominated by Christians had acquired the designation 'Christendom.' In both religions there was a spatial manifestation of the ideology and, over time, a number of political manifestations..

### **Reading**

Fletcher, *An Elephant for Charlemagne*, pp. 30-66, *Crossing Frontiers*, pp. 67-99

### **Class**

*26 Crusade and Jihad*

## **27 Commerce, Coexistence and Scholarship**

**Nov 25**

### **Considerations**

The Golden Age of Islam is a period from the middle of the eighth century to the middle of the thirteenth century that is notable for significant achievements in a wide array of areas including mathematics, medicine, both pharmacological and surgical, astronomy, architecture, cultural geography, historiography and philosophy. Many of the achievements in these areas were incorporations of earlier developments made available through conquest or commerce and many of the achievements certainly came as a result of the serious degree of support for scholarship provided by Islamic rulers. While it is called the Golden Age of Islam, in fact the common denominator was the Arabic language not the religion of Islam. The political entities encompassed what was called the *dar al-Islam*, the world of Islam and Muslims formed the ruling elite. However, the period was typified by a toleration towards those the Muslims called the people of the book, Jews and Christians, and members of those groups were significant contributors to the scholarship of the period and occupied positions of importance in the dominant culture.

### **Reading**

Fletcher, *Commerce, Coexistence and Scholarship*, pp. 1-29

Mary Halavais, *Like Wheat to the Miller: Community, Convivencia, and the Construction of Morisco Identity in Sixteenth-Century Aragon*, Chapter 1, [Teruel in the Fifteenth Century](#).

### **Class**

*27 The House of Wisdom: Hellenistic science in the Dar al Islam*

### **Additional Resources**

Richard Covington, [Rediscovering Arabic Science](#), Saudi Aramco World, May/June 2007

Jonathan M. Bloom, [Revolution by the Ream: A History of Paper](#), Saudi Aramco World, May/June 1999

David W. Tschanz, [The Arab Roots of European Medicine](#), Saudi Aramco World, May/June 1997.

**Thanksgiving Break****Nov 27****28 The Indian Ocean, the Red Sea and the Persian (Arabian) Gulf Dec 2****Considerations****Reading**

Thomas M. Ricks, [Persian Gulf Seafaring and East Africa: Ninth-Twelfth Centuries](#), *African Historical Studies*, Vol. 3, No. 2. (1970), pp. 339-357.

David Whitehouse, [Maritime Trade in the Gulf: The 11th and 12th Centuries](#), *World Archaeology*, Vol. 14, No. 3, Islamic Archaeology. (Feb., 1983), pp. 328-334.  
 Abstract: In the eleventh century, the great port of Siraf collapsed, and was replaced by Kish. The latter, however, never attained the size or wealth of Siraf. The 'failure' of Kish is a symptom of a depression in the maritime trade of the Gulf, caused by a decline in demand for imported goods in Iran and Iraq. This decline, attributed to political fragmentation following the fall of the Buyids, was aggravated by the diversion of trade to the Red Sea. The historical and the archaeological data on these events point to fundamentally similar conclusions.

**Class**

*28 Orientalism: the Construction of the Benevolent Empire*

**Additional Resources****Online**

[The Indian Ocean and Global Trade](#), Saudi Aramco World, July/August 2005

[The Seas of Sinbad](#), Saudi Aramco World, July/August 2005

[The Traveler: Ibn Battuta](#), Saudi Aramco World, July/August 2005

[The Navigator: Ahmed ibn Majid](#), Saudi Aramco World, July/August 2005

[The Coming of the Portuguese](#), Saudi Aramco World, July/August 2005

[The Explorer: Marco Polo](#), Saudi Aramco World, July/August 2005

[The Admiral: Zheng He](#), Saudi Aramco World, July/August 2005

[Treatment of the Middle East in American High School Textbooks](#), Glenn Perry, *Journal of Palestine Studies*, Vol. 4, No. 3. (Spring, 1975), pp. 46-58.

[The Meeting of East and West in Educational History](#), William W. Brickman, *Comparative Education Review*, Vol. 5, No. 2. (Oct 1961), pp. 82-89

**30 The construction of metahistory****Dec 4****Considerations**

We have been taught, inside the classroom and outside of it, that there exists an entity called the West, and that one can think of this West as a society and civilization independent of and in opposition to other societies and civilizations. Many of us even grew up believing this West has a genealogy, according to which ancient Greece begat Rome, Rome begat Christian Europe, Christian Europe begat the Renaissance, the Renaissance the Enlightenment, the Enlightenment

political democracy and the industrial revolution. Industry, crossed with democracy, in turn yielded the United States, embodying the rights to life, liberty, and the pursuit of happiness.

Eric Wolf, *Europe and the People Without History* (Berkeley: University of California Press, 1982), 5.

### **Reading**

Diamond, "Yali's people," Chapter 15, *The histories of Australia and New Guinea*

Diamond, "How China became Chinese," Chapter 16, *The history of East Asia*

Diamond, "Speedboat to Polynesia," Chapter 17, *The history of the Austronesian expansion*

Diamond, "Hemispheres colliding," Chapter 18, *The histories of Eurasia and the Americas compared*

Diamond, "How Africa became black," Chapter 19, *The history of Africa*

### **Class**

*26 And they lived happily ever after: causation and teleology in the teaching of history*

## **30 Conclusions and review**

**Dec 9**

### **Out-of-class writing exercise 4 due**

### **Reading**

Diamond, "The future of human history as a science, epilogue"

### **Class**

*28 Conclusion: Future history*

## **Final evaluation**

**Thursday, Dec 18, 2:00 – 4:00**