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³⁴ Gerda Lerner, The Creation of Patriarchy (New York: Oxford University Press, 1986), page 88. ISBN 0-19-505185-8 (\$9.95), pages 48-49.

³⁵ Gerda Lerner, The Creation of Patriarchy (New York: Oxford University Press, 1986), page 88. ISBN 0-19-505185-8 (\$9.95), page 131.

³⁶ Gerda Lerner, The Creation of Patriarchy (New York: Oxford University Press, 1986), page 88. ISBN 0-19-505185-8 (\$9.95), page 133.

³⁷ Gerda Lerner, The Creation of Patriarchy (New York: Oxford University Press, 1986), page 88. ISBN 0-19-505185-8 (\$9.95), page 160.

³⁸ Gerda Lerner, The Creation of Patriarchy (New York: Oxford University Press, 1986), page 88. ISBN 0-19-505185-8 (\$9.95), page 140.

³⁹ Gerda Lerner, The Creation of Patriarchy (New York: Oxford University Press, 1986), page 88. ISBN 0-19-505185-8 (\$9.95), page 140.

⁴⁰ Gerda Lerner, The Creation of Patriarchy (New York: Oxford University Press, 1986), page 88. ISBN 0-19-505185-8 (\$9.95), page 140.

⁴¹ Judith M. Bennett, review of Gerda Lerner, *The Creation of Feminist Consciousness: From the Middle Ages to Eighteen-Seventy* in *The American Historical Review*, Vol. 100, No. 4 (October 1995), page *The American Historical Review*, Vol. 98, No. 4 (October 1993), pages 1193-1195.

⁴² Judith M. Bennett, review of Gerda Lerner, *The Creation of Feminist Consciousness: From the Middle Ages to Eighteen-Seventy* in *The American Historical Review*, Vol. 100, No. 4 (October 1995), page *The American Historical Review*, Vol. 98, No. 4 (October 1993), pages 1193.

⁴³ Judith M. Bennett, review of Gerda Lerner, *The Creation of Feminist Consciousness: From the Middle Ages to Eighteen-Seventy* in *The American Historical Review*, Vol. 100, No. 4 (October 1995), page *The American Historical Review*, Vol. 98, No. 4 (October 1993), pages 1193.

⁴⁴ Samuel Y. Edgerton, Jr., review of Edward Peters, Torture in The American Historical Review, Vol. 91, No. 4 (October 1986), page 906.

⁴⁵ Paul W. Keve, review of Thomas L. Dumm, Democracy and punishment: Disciplinary Origins of the United States, in The American Historical Review, Vol. 76, No. 1 (June 1989), page 236.

⁴⁶ Karen Halttunen, Humanitarianism and the Pornography of Pain in Anglo-American Culture," *The American Historical Review*, Vol. 100, No. 4 (October 1995), page 334.

⁴⁷ John H. Coatsworth, "Presidential Address: Welfare," *The American Historical Review*, Vol. 101, No. 1 (February 1996), page 2.

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²¹ Martin King Whyte, review of Jack Goody, *The Oriental, the Ancient and the Primitive: Systems of Marriage and the Family in the Pre-Industrial Societies of Eurasia* in *The American Historical Review*, Vol. 98, No. 4 (October 1993), page 1208.

²² The ideas in this paragraph draw heavily from Frank S. Frick, review of Civitas: Religious Interpretations of the City, Peter S. Hawkins (ed.), in The Catholic Biblical Quarterly, Vol. 50, No. 2, (April 1988), pages 345-346.

²³ Gay L. Gullickson, review of Roderick Phillips, Putting Asunder: A History of Divorce in Western Society in The American Historical Review, Vol. 96, No. 4 (October 1991), page 1158.

²⁴ Gay L. Gullickson, review of Roderick Phillips, Putting Asunder: A History of Divorce in Western Society in The American Historical Review, Vol. 96, No. 4 (October 1991), page 1158.

²⁵ Gay L. Gullickson, review of Roderick Phillips, Putting Asunder: A History of Divorce in Western Society in The American Historical Review, Vol. 96, No. 4 (October 1991), pages 1158-1159.

²⁶ Gay L. Gullickson, review of Roderick Phillips, Putting Asunder: A History of Divorce in Western Society in The American Historical Review, Vol. 96, No. 4 (October 1991), page 1159.

²⁷ This and the following paragraph draw from Leila J. Rubb, review of Winifred D. Wandersee, On the Move: American Women in the 1970s in The Journal of American History, Vol. 76, No. 1 (June 1989), page 326.

²⁸ Pamela Scully, "Rape, Race, and Colonial Culture: The Sexual Politics of Identity in the Nineteenth-Century Cape Colony, South Africa," *The American Historical Review*, Vol. 100, No. 2 (April 1995), page 337.

²⁹ Sharon Farmer, "Down and Out and Female in Thirteenth-Century Paris," *The American Historical Review*, Vol. 103, No. 2 (April 1998), page 355.

³⁰ David Wessel, "Overall Poverty Rate nearly Flat in '87, But level for Blacks Rose Substantially," The Wall Street Journal, Thursday, September 1, 1988, page 44, columns 5-6.

³¹ Susan Groag Bell, review of Bonnie S. Anderson and Judith P. Zinsser, A History of Their Own: Women in Europe from Prehistory to the Present Volume I in The American Historical Review, Vol. 95, No. 2 (April 1990), pages 455-456. Anderson and Zinsser are in the Thomas Nelson Community College, with the following call number H Q 1587.A 53 1988

³² Susan Groag Bell, review of Bonnie S. Anderson and Judith P. Zinsser, A History of Their Own: Women in Europe from Prehistory to the Present Volume I in The American Historical Review, Vol. 95, No. 2 (March 1990), page 456.

³³ Gerda Lerner, The Creation of Patriarchy (New York: Oxford University Press, 1986), page 88. ISBN 0-19-505185-8 (\$9.95)

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¹⁰ Beverly Orndorff, "New theories on the origin of life on Earth," Richmond Times-Dispatch, Sun., July 11, 1982, page G 4, col. 1-6.

¹¹ This section draws heavily from Windsor Chorlton, Planet Earth: Ice Ages (Alexandria, Virginia: Time-Life Books, 1983), pages 20, 21, 159, 163, and 167. The purpose of being so specific with regard to page numbers, rather than using the more usual scholarly passim for "throughout" is in case the professor himself wants to go back and check his original sources. The professor is somewhat embarrassed with the unscholarly source here cited. The professor invites interested students to improve the offering. One of the problems of all research is when to offer it for the critique of others. At this stage, the professor judges that offering the material is better than not offering it. Throughout the lectures the professor will refer to areas of research, which he would like to, but has been unable to, explore. When the professor makes such an observation it is with the judgment that he has the capacity to direct interested students through the material for the benefit of the course itself.

¹² Nina G. Jablonski and George Chaplin, "Sinn Deep," *Scientific American*, Volume 287, Number 4 (October 2002), page 79.

¹³ William Shea, review of Sara Schechner Genuth, *Comets, Popular Culture, and the Birth of Modern Cosmology* in *The American Historical Review*, Vol. 104, No. 1 (February 1999), pages 240-241.

¹⁴ Cited for (for means the professor has not checked the accuracy of the citation; in means he has) pages 547, 549-551, 658, 662 in the Seventh Edition of Chambers.

¹⁵ Halley, of Halley's Comet fame, is not listed in the index to the Seventh Edition of Chambers.

¹⁶ Arago is not included in the biographical section of the Tenth Edition of *Merriam Webster's Collegiate Dictionary* (1993).

¹⁷ Paragraph rewritten from the same source for the public domain by James M. Rhea, HIS 101-01 8:00 a.m., MWF, Summer 1995.

¹⁸ Paragraph rewritten from same source for the public domain by James M. Rhea, HIS 101-01 8:00 a.m., MWF, Summer 1995.

¹⁹ See The Role of the Father in Child Development, 2nd ed., ed. Michael E. Lamb (New York: John Wiley and Sons, 1981), passim. Thomas Nelson Community College Learning Resources Center Library number: HQ/756/.R64/1981.

²⁰ Martin King Whyte, review of Jack Goody, *The Oriental, the Ancient and the Primitive: Systems of Marriage and the Family in the Pre-Industrial Societies of Eurasia* in *The American Historical Review*, Vol. 98, No. 4 (October 1993), page 1208.

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Footnotes

¹ B.C. stands for Before Christ; A.D., Anno Domini, the year of the Lord. More recent indication of this divergence is C.E., to stand for the Common Era and B.C.E. to stand for before the common era. In the Seventh Edition, Chambers mentions the issue in the Chronology on page 4. This usage is exemplified in "AHR Forum: Mission to the Jews and Jewish-Christian Contacts in the Polemical Literature of the High Middle Ages," by David Berger; "Scholarship and Intolerance in the Medieval Academy: The Study and Evaluation of Judaism in European Christendom" by Jeremy Cohen; "Comment," by Gavin Langmuir, The American Historical Review, Vol. 91, No. 3 (June 1987), p. 614. Since C.E. is not broadly used, these notes will stick to the B.C.-A.D. format. Chambers used B.C.E. and C.E. in the Sixth Edition, but changed back for the Seventh Edition.

These notes will capitalize centuries as proper nouns, because, for example, the Twentieth Century is not really the twentieth century. The Twentieth Century is an almost arbitrary period consisting of one hundred years, the century in which we are now living.

The lectures will refer to Jesus of Nazareth as Jesus, not thinking that this classroom forum is appropriate for substantiating that Jesus is the Christ.

² John H. Bradner and Harvey Laudin, "America's Prehistoric Pilgrims," Science Digest, May 1981, pages 90-95 offers some interesting speculation concerning North America. Page 95 offers a good explanation on how epigraphers--translators of ancient inscriptions--crack the codes of ancient languages.

³ Marvin Pope, review of Neal H. Walls, *The Goddess Anat in Ugaritic Myth* in *The Catholic Biblical Quarterly*, Vol. 56, No. 2 (April 1994), pages 349-351.

⁴ *The Concise Columbia Encyclopedia*, 3rd ed., (New York: Columbia University Press, sold and distributed by Houghton Mifflin Company, 1983, 1989, 1994), page 898.

⁵ Marvin Pope, review of Neal H. Walls, *The Goddess Anat in Ugaritic Myth* in *The Catholic Biblical Quarterly*, Vol. 56, No. 2 (April 1994), page 350.

⁶ For current trends see R. Gustav Niebuhr, "The Lord's Name: Image of God as 'He' loses Its Sovereignty In America's Churches: More Worshipers Challenge Language That Describes Supreme Being as a Male: What Happens to the Trinity," long Beach, Calif., *The Wall Street Journal*, pages 1, column 1 and 7 columns 1-6.

⁷ N.a., "Oldest community buildings unearthed in Turkey," Chicago Associated Press dateline, Daily Press, Sunday, June 2, 1985, page D 1, col.. 1-6.

⁸ Hippocrates, The Physician's Oath, tr. by W.H.S. Jones (Loeb Classical Library [which is in the Thomas Nelson Community College library] as cited in John Bartlett, Familiar Quotations: A collection of passages, phrases and proverbs traced to their sources in ancient and modern literature, 15th ed., edited by Emily Morison Beck and the editorial staff of Little, Brown and Company (Boston: Little, Brown and Company), page 79.

⁹ See Raymond J. Jirran, "Jirran's Corner," Nelsonite, March 5, 1992, pages 7 and 9.

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Middle East, not the West. Footnote 3 seems to agree that The Tigris-Euphrates area is Middle Eastern. Perhaps Chambers means that Near Eastern history is only significant only insofar as Near Eastern affects Western. All history, therefore, is Western. On page 20 column 2, paragraph 2, lines 2-3, Chambers is clearer. "Down to this point, our survey has looked at the great kingdoms of the ancient Near East."

In a similar way, the professor has a similar problem with the listing of rivers on page 2, paragraph 3. Where is the Huang He, Hwang Ho, or Yellow River of China? What about the Yangtze or Yangzi River, sometimes known as the Chang River? The first documented Chinese civilization was the Shang dynasty (c. 1523-c.1027 B.C.) This Chinese development along with the Tigris-Euphrates, Nile, and Indus Rivers was never included on page 1 from the very first edition of Chambers. The professor has never understood why.

0010 1 2 1-2 The code is not wholly a progressive document. That sentence seems like an anachronism to the professor. By the standards of Hammurabi the code does seem progressive. Progressive is not an absolute value. The double standard of the sexes arises in part from a double biological standard. The biological basis for sexism is very difficult, but necessary, to discuss.

The professor has noticed that it is easy to denounce the cultural standards or non-standards of sexism. By and large, the professor agrees with that denunciation. The biology, which has something to do with sexism, however, the professor finds, repeatedly, difficult.

0010 1 2 Chambers illustrates the double standard in this paragraph. The wife has to be chaste, the husband faithful. It seems to the professor that chastity and faithfulness are both similar criteria for both husband and wife.

0010 2 1 The professor sees nothing wrong with combining the power of both law and religious belief to create a civic order for society, like Hammurabi did, if one can get away with it. Where we in this Clinton-era are fortunate, is that, though the most powerful person who ever lived, Clinton is in no position to claim divinity without inviting scorn and laughter.

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just as well choose our leaders democratically. That is what Chambers means here; not that there are not other legitimate ways in which to organize human societies.

- 0005 2 1 4-5 This is the first mention of slavery. It seems to the professor that the first thing humans do is decide who the men are and who the women are. Once that is decided, the men decide who is to be enslaved. Students should watch for the inclusion of slavery throughout the text. The professor thinks of slaves as men treated as women. While there is such a thing as a woman slave, women generally get their status from the status of their male sponsors rather than from their own individual merits. Women generally do not like that approach, but the professor has yet to find a better way to understand slavery.
- 0006 2 1 4 Old Testament. Old Testament can carry the implication of outdated testament. Some scholars, therefore, prefer Original Testament. The professor prefers to avoid the distinction between Old and New Testament to simply refer to the Bible or to sections of the Bible by the names of the books therein. Chambers uses this Bible approach on page 9, footnote 5.
- In footnote 5. The "eye for an eye, a tooth for a tooth" formulation is not found at 21:24 in Genesis but in Exodus.
- Lest the professor be misunderstood, his argument is far more with the Church than with the academy. The Church should know better than to let politics determine how the Church accepts truth. When the Church uses its political power to insist on its version of the truth, the academy tends to duck and avoid the issue as much as possible, all the while reserving a certain sort of contempt for such pandering. The professor argues that the academy overdoes its contempt by all too often refusing to engage what seems like a silly refusal to fact facts. Here is an instance where Chambers has the fact wrong, Exodus, not Genesis.
- 0007 1 1 last 5 The professor has looked at so much Hebrew writing that he wonders what may be the relationship between cuneiform and Hebrew.
- 0007 2 1 8th last the storm god, Enlil. The God of Israel was known as the Storm God too.
- 0008 2 last 4 Western history. The professor has a problem with what is meant by Western here. The professor thinks of the Tigris-Euphrates as the

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seem to hold whether the transition occurred gradually over a long time or was forced by conquest (as in parts of the New World). Civilization, we now know, stunted growth, spread disease, shortened life spans, and set people to killing and maiming each other on an unprecedented scale."

0002 1-2 The word guess is appropriately used three times in close proximity. It is nice to see Chambers acknowledge that much of what we do is guesswork, but guesswork based on scholarship and facts.

0002 2 1 3 strength. Research shows that men and women are fundamentally equal in strength, in that women have the same endurance as men, though not the same capacity for bursts of energy. When the wagon trains crossed the prairies into the western United States, the women kept up with the men on the trip.

0002 2 2 religion. Religion offers stability without necessary technology. The God of Abraham, however, is literate and able to produce the Bible. My point is to watch for Chambers systematically to attack religion as the basis for morality. The professor does not object to Chambers doing that; the professor does object to Chambers doing only that.

0002 2 2 last . . . the most important event in all human history: People turned from hunting animals and gathering food to producing food from the earth. Chambers' way is not the only way to see it. God entering history is the most important event. If we have a problem with God entering history, well we might, then what about the life of Jesus. Jesus showed us that truth can teach us how to think of Roman power in the person of Pontius Pilate; rather than the power of Pontius Pilate teaching us how to think of the crucified Jesus. That event led us to the universities which are somewhat protected from politics in order to serve the truth more faithfully. Because professors are able to avoid many political realities, professors are often presented as living in ivory towers.

0004-0005 people give authority to a man or woman. This is contrary to the notion that all legitimate authority emanates from God. The professor thinks that all legitimate authority does emanate from God. The problem is determining what is legitimate, what is true, as distinct from what is simply politically correct. The professor, with St. Thomas Aquinas, thinks that humans can organize however they want; that while the best system may be under a benevolent king, finding such a benevolent king is highly problematical. In such a situation, we may

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- 0002 1 1 3rd and 4th last "European history--the subject of this book" The professor regards civilization as broader than history. Though history forms the basis of the social sciences, history also includes the social sciences. The social sciences are about human events that can be statistically replicated; history is about unique events. The unique aspects of the social sciences are appropriate to history.
- 0002 1 2 3 "evolved" is like waving a red flag in front of believers. The problem is that in high school evolution is not assumed as fact whereas in college evolution is assumed as fact. The professor strongly disagrees with both approaches. Since there is strong evidence for evolution, the professor thinks that evolution should be taught in high school. Since, however, there are many questions unanswered by the theory of evolution, the professor also thinks that tension between the theory of evolution and reality ought to be presented in college.
- In his work with Black Studies, the professor has become convinced that the important aspect of learning is accepting the tensions between the facts and how we try to make sense out of the facts. The first love must be of the facts. Only when we are willing to accept the facts can we then ever hope to discover whatever truths may, then, lie behind the facts.
- I wish Chambers had used a word like existed rather than evolved.
- 0002 1 3 4th last Producing food is presented as essential for a stable basis for life. Mindful of the Biblical Wandering in the Desert and of the stability of the Ten Commandments, I respectfully disagree. Food production is a technology of power. One and many can have stability of life without food production. At least so it seems to me.
- John H. Coatsworth observed, in his Presidential Address to the American Historical Association:⁴⁷
- "Not until recently, however, did we come to know much about the great price our common ancestors paid [between 9000 and 8000 BC in the Old World and 2000 B.C. in the New World) to achieve these advances in technology, social organization, and high culture. Bioarchaeologists have linked the agricultural transition to a significant decline in nutrition and to increases in disease, mortality, overwork, and violence in areas where skeletal remains make it possible to compare human welfare before and after the change. These results

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K. Conclusion

This little bit extra focuses on relatively new interests, namely the role of the atmosphere in the development of the first life on earth and the role of social control in the development of civilization itself. Both are designed to help the student evaluate ethnocentrism. A section on slavery would be appropriate in this supplement, except for the fact that the lesson would be over-extended. Slavery is treated in Topic Six, Hellenic Culture.

Comments on the Seventh Edition of Chambers, pages 0001-0011

In the opinion of the professor, Chambers is the most scholarly textbook on the market. Chambers well represents mainstream thinking in the history profession. The professor, however, disagrees in many significant ways with mainstream thinking. These disagreements are set forth in the following comments.

Page	Column	Paragraph	Line
0001	1	1-2	"the history of European civilization, which is the civilization of modern Europe and America" The professor is unsure just what that means. The professor would have a better sense were the word Americas used. Is Chambers including native American civilization as Western civilization? What about Black America or African-American?
0001	2	2	8000 BC versus 9000 BC on page 3, paragraph 2, line 10. The professor does not know how to account for the apparent discrepancy
0001	2	3	"rise of technology" Watch Chambers to ensure that Chambers does not equate civilization with technology. The professor equates technology with power and politics. Were civilization equated with technology, technology would be equated with politics determining truth, exactly the opposite of what the professor thinks. The professor thinks that what makes Western civilization unique and ultimately gives Western civilization its power is the ideal that truth is supposed to determine politics.
0001		last	"constituted civilization" Everything Chambers includes in this list is an aspect of technology. Is it true that whoever dies with the most toys wins? The professor strongly disagrees that technology determines civilization. Technology determines power. The extent to which truth determines how power is used determines civilization.

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History." Lerner simply skips over the period between the Seventh Century BC and the Seventh Century A.D., where the second volume begins.⁴¹

If *The Creation of Patriarchy* is about how men subjugated women, *Feminist Consciousness* is about how women overcame such subjugation. In the Seventh Century A.D. women's writings finally become available in the historical record. Lerner defines feminist consciousness "as entailing an awareness by women that they belong to a subordinated and wronged group, that their oppressed status is not natural, that they must join with other women to effect change, and that they must create an alternative vision of egalitarian gender relations."⁴² The professor notes that this is a description, rather than a definition.

First women asserted their right to think. From about the Seventeenth Century, when women began to network, they entered the second stage of asserting their right to think. As women gained intellectual space, they also gained a feminist consciousness. In outline, this is the gist of Lerner's challenging thought. The details of her presentation are subject to considerable reevaluation; the idea of the importance of developing ideas for oneself is compelling.⁴³

J. Social Control

Social control of women has become so subtle that even bringing the matter up is a difficulty. Social control of men is less subtle and more brutal. This means that the sense of civilization is confused. The confusion is exposed by the notion of torture. In order to live together, people must be tame enough to be able to live in cities. Legalized torture, thus, seems out of place in a civilized society, except that legalized torture has been consistently practiced in the West.

Torture is the infliction of physical or psychological pain on jailed prisoners for the purpose of evidence for or confession of a crime. Legalized torture is a uniquely Western institution, a Greco-Roman inheritance. Eastern societies favored "trial by ordeal" through which the judgment of God was divined.⁴⁴ See Topic Twenty-four, "The Middle Ages" for mention of the fact that the Fourth Lateran Council (1215) forbade priests from participating in ordeals.

During the Middle Ages feudal networks controlled society without a need for penitentiaries. Prisons existed, but not in the systematized manner developed later. The penitentiary in the U. S. seems to have been strategic in defining the authoritative posture of the state in a new way. The penitentiary was meant as a steadying influence on the populace at large.⁴⁵

Why, in the Eighteenth Century, politicians turned against torturing criminal suspects, is unknown. In the course of the Nineteenth Century, such practices stopped. In the mid-Nineteenth Century--except for lynching--penitentiaries replaced the public torments of the scaffold.⁴⁶ Torturing criminal suspects began again following World War Two. This new attitude toward torture was exemplified in 1957 with French military conduct in rebellious Algeria. If Oliver North is to choose lives over lies, why not choose torture of a hapless victim in order to save the state from, for example, a hidden nuclear device? Torture has become civilized once again.

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At the time of the Neolithic Revolution, between about 8000 and 7000 B.C., (see Chambers page 2, column 2, last paragraph.) when people lived in settled villages, cultivated grains and domesticated animals, kinship arrangements tended to shift from matriliney to patriliney. Under matriliney, men and women were relatively equal. The biological vulnerability of women in childbirth led tribes to procure more women from other tribes, sometimes by theft. The subsequent protection of women made men warriors and women their property. This is also when the concept of private property develops. First men learned how to own women. Later, using similar concepts, men learn how to own other men, as slaves.³⁴

One of the earliest lists of professions, about 2400 B.C., during the Old Babylonian Period, includes prostitutes. The Sumerian word for female prostitute is "kar.kid." Other female occupations included lady doctor, scribe, barber, and cook. In other words, prostitution may not be the oldest profession in the world, after all. See Timothy J. Gilfoyle, "Review Essay: Prostitutes in History: From Parables of Pornography to Metaphors of Modernity," *The American Historical Review*, Vol. 104, No. 1 (February 1999), pages 117-141. In a comparable Seventh Century B.C. list, there are no female scribes or doctors.³⁵

During the third millennium B.C., women were enslaved and sexually abused through military conquest. Gradually, slaves were rented out as prostitutes. Harems developed as status symbols for the rich and the mighty.³⁶ During the second millennium B.C., men and women were yet in the same relationship to the gods and goddesses. The causes of evil were not yet ascribed to sexual differences. Priests and priestesses served on equally human planes.³⁷

The institutionalization of the patriarchal family as an aspect of state power began with the Code of Hammurabi. The status of the woman depended upon her husband. If the small businessman faced economic difficulties, his wife, against her will, might be forced into either slavery or prostitution. For sexual violations, such as an adulterous married woman or an unchaste unmarried woman, women could lose status in no way a man would.³⁸ Chambers treats this on page 10, column 1, paragraph 2.

At the time of Hammurabi, the patriarch was still limited by bonds to the male head of the family of his wife. By 1500 B.C., the time of the Middle Assyrian laws, he was mostly limited by the state. The virginity of the daughter had become a family property asset. The right to all other property can be viewed as stemming from the right of the male over the reproductive facilities of women.³⁹

This meant that a harlot who acted with status challenged the state itself. From 1250 B.C. on, the sexual control of women has been an essential feature of the male dominated state.⁴⁰

Though *The Creation of Patriarchy* (1986) was never reviewed in *The American Historical Review*, *The Creation of Feminist Consciousness: From the Middle Ages to Eighteen-Seventy* (1993) was, as a "Featured Review." The two volumes are meant to cover all of "Women and

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There is a paucity of archaeological or biological evidence for the prehistoric dominance of men over women. Chambers treats the matter on page 2, column 1, paragraph 5 and following. The evidence does support the emergence of "warrior culture" for such dominance. The evidence does support the tenet that sex, rather than class, has been the overriding explanation for the historical experiences of women in Western civilization.³¹

What this means is that the basic distinctions between Ancient, Medieval, and Modern history are more properly treated as signposts than as turning points in women's history. Women's history appears to follow three main courses: peasant, church, and urban. Focus is available for work in fields and homes; childbirth labor; marriage; monastic involvement for children, elderly wives, or widows; education. The research since 1970 has been successfully synthesized from prehistory to the Seventeenth Century.

The results of that research indicate continuing injustices involving the "double burden" of women's work and the "double standard" of acceptable sexual behavior. Chambers will mention this on page 10, column 1, paragraph 2. Ann Cornelisen brings out such injustice in exemplary fashion in the 1976 study, Women of the Shadows comparing the similar experiences of Sicilian women of the late Twentieth Century with those of Sicilian women and others during the Middle Ages. What has struck the professor forcefully is:

The weight of patriarchal authority has shaped women's lives so that political and economic changes and technological inventions have actually had less impact on women than has women's relationship with others, particularly with men.³²

I. Gerda Lerner

About 1976, Dr. Jirran attended the annual meeting of the American Historical Association in Washington, D.C. Because he found the session on teaching uninteresting, he wandered into the women historians' suite where an open house was being held. He grasped his tea, hoping not to crush the delicate cup, and sat down on a couch, with his knees higher than his hips. Some of the scholars, seeing his discomfort, set out to improve his situation.

These scholars must have been among the best in the nation. They told him about Gerda Lerner, as about the only female writer able to cope with feminism, without appearing hysterical. Lerner was a refugee from Nazi Germany. While Lerner may never have been in a concentration camp, her life was steeled in a concentration camp type of atmosphere.

In 1992, Dr. Jirran influenced the Tidewater Historians to read The Creation of Patriarchy by Gerda Lerner.³³ All of the scholars seemed surprised at the lack of scholarly reviews. Chambers included Lerner in the Recommended Reading on page 32. Dr. Jirran was unable to locate a review in *The Catholic Biblical Quarterly*. He has also not found a scholarly review of Martin Bernal, Black Athena, mentioned in Chambers, on page 45. This makes bringing the work of these scholars before students tenuous and difficult.

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The women's movement peaked in the 1970s. Research still needs to include a variety of women not directly involved, such as union women, clerical workers, women on welfare, rural women, women of color (especially other than Black women), besides housewives. The group to watch, as a sort of bellwether for the women's movement is the National Organization for Women (NOW).²⁷

The issues to watch include the critique of sexism in traditional religion, the rise of the battered women's and rape prevention movement, the development of Black feminism, the struggle for affirmative action in higher education, the rise of women's studies, the divorce revolution, the "feminization of poverty," and the like. There are relatively few studies about the rape of Black women, either by Whites or by Blacks.²⁸ The women's movement made its greatest impact by politicizing previously personal issues. This means that systematically recognizing sexism in the study of Western civilization is fraught with emotional difficulties. The professor takes the approach that the difficulties are worth the resulting increased sensitivity.

A sense of the tragedies at work is found in the April 1998 *American Historical Review*.

Already vulnerable to underemployment, low wages, disease, and disability, women--especially single women--had to worry about their vulnerability to rape and seduction as well. Criminal records from the later Middle Ages suggest that young men often considered single women, especially poor single women, "fair game" for gang rape, largely because such women had neither fathers nor husbands to protect them. Thirteenth-century moralists described the habits of young men who chose to have sex with female servants because they were too embarrassed to frequent prostitutes. City governments often gave light sentences to--or pardoned or ignored--the perpetrators of sexual violence against women, and moralists often blamed servant girls for the fact that they were victimized by their masters.²⁹

In 1986 women who worked full time and year-round earned sixty-four cents for every dollar earned by men. In 1987 that rose to sixty-five cents. During that same period, after adjusting for inflation, median earnings of male workers dropped 0.7 percent to \$26,000 while earnings of female workers rose 0.5 percent to \$16,909.³⁰

Of added interest is the fact that the richest twenty-percent of all families, those with incomes above \$52,910, took in 43.7 percent of all income. The poorest twenty-percent, those below \$14,450, took in 4.6 percent of all income. Between 1986 and 1987 the median income for all families rose one percent to \$30,850; Whites rising 1.1 percent to \$32,274. Black families fell 0.8 percent to \$18,098; Hispanics fell two percent to \$20,306. Nearly two-thirds of all poor people are White. This means that everybody needs to be concerned about the exercise of justice in Western civilization. Interest turns back to women.

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prizes of war. While the biological differences between men and women are more mechanical than technological, the sexism of civilized society rested upon these biological differences.

The history of civilization begins with cities. That is what Chambers means, without mentioning cities, on page 4, column 2, paragraph 3. Cities themselves have a mixed symbolism, whether as dens of iniquity or as centers of high human endeavor. The common notion that ancient Israel had an anti-urban bias has been disputed because support for such a bias is missing from the Original Testament, which Chambers calls the Old Testament on page 6, column 2, paragraph 1 and, later, on page 18, column 2, paragraph 2, line 4. Jerusalem is a good urban Jewish place. When Christians claimed citizenship in a heavenly city, it was because those very Christians were writing from an urban perspective. The Biblical role of women has been subservience to men in this life. The professor brings this out to get at the truths of civilization itself. Upsetting men and women is an unwanted by-product of this endeavor.²²

The professor regards divorce as more of a male prerogative than a female prerogative. The reason the professor has such regard is how things work in practice. When a forty-year-old spouse divorces and remarries a twenty-year-old spouse, it is extremely rare for a woman to make that exchange. Divorce was intensely debated during the Sixteenth and Nineteenth Centuries. During the Sixteenth Century, Roman Catholics strongly upheld the marriage bond. Protestants challenged the permanency of that bond.²³

During the Seventeenth Century, life was difficult and marriages tended to hold together. Family occupations and low wages provided strong disincentives for seeking divorces. Marriages, nonetheless, could be ended in a variety of ways: formal separation, which meant separate dwellings but no remarriage, desertion, wife sale, bigamy, murder, and suicide.²⁴

This situation remained until the Industrial Revolution, beginning about 1750 A.D. Today the pill and the typewriter have liberated women from accepting family organization. These lectures will try to keep the family in mind throughout the course.

The Enlightenment legalized divorce in 1792, during the French Revolution. After the revolution, in 1816, divorce was again illegal in France until 1884. Since then, divorce has gradually become easier in the Americas, Britain, and France. A sense of what was going on could be found in the fact that in 1843 in Pennsylvania the insanity of a wife, but not that of a husband, became grounds for divorce.²⁵

A fact, which remains to be understood, is that women initiated seventy-one percent of the divorces granted by the 1792 law. The problem is why women would do this when their low earning capacity made it more difficult for them, than for men, to survive outside of a marriage partnership. The history of divorce involves legal developments; intellectual, theological, and political issues; and social context. Research into such areas is only beginning.²⁶

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dioxide levels are the result of burning fossil fuels and the worldwide destruction of forested areas.¹⁸

Since Homo sapiens arrived, the forests have also changed; no longer being considered as natural plant communities, but as managed plant communities. This means that climatic changes can no longer be traced according to the same standards as earlier. Snowy fields reflect as much as seventy percent of the sun; whereas a forest reflects between ten and twenty percent. Since the forests were cleared just before the Little Ice Age, scholars wonder what sort of an effect that clearing had. Environment and ecology is a worthy theme, mentioned in passing on page 2, column 1, paragraph 3 and not really implied by agriculture in Chambers, page 3, column 1, paragraph 1.

H. The Family

Families may be organized along many lines. Our nuclear family is an historical rarity. Families have usually organized themselves along lines extended from the nuclear family. The nuclear family includes the original conjugal pair and their immediate offspring.¹⁹

Scholars have examined different pre-industrial family organizations first, focusing on differences between sub-Saharan Africa and Eurasia, and then focusing on differences within Eurasia. In this and the following paragraph the differences are and must be overly simplified. In sub-Saharan easy-going Africa, bride prices did not follow the bride, whereas the intensive plow agriculture of Eurasia did link the bride with the bride price. This linkage gave Eurasian women a "central role and often considerable influence in how family property is managed and transmitted."²⁰

The differences between sub-Saharan Africa and Eurasia are less debated than the differences within Eurasia itself. First, there are differences from place to place within Eurasia, but concentrating on these differences masks a more important similarity. That similarity is that, among the elite, women were regarded as part of the family patrimony. Non-elite women were freer to marry and divorce whom they wanted. Some scholars find non-existent differences--thus the debate--by comparing the greater freedom of lower class European women with the lesser freedom of upper class Asian women. When studies are controlled for class, women across Eurasia were treated similarly. Differences between Western European societies and Asian ones were genuine, with major contrasts in family patterns. These differences, however, do not outweigh the similarities.²¹

The modern fatherless family, a result of increasing divorce rates and increasing births out of wedlock spark scholarly interest. In the hunting and gathering arrangement, women had control of the home. In the farming society, women lost that control. The professor has a problem describing how women have been treated in the urban civilized society. What makes the most sense to the professor is difficult to accept. Students are invited to help the professor look for a better unifying principle than that in urban civilized society women became treated, apparently, as

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look 4.6 billion years old. In that case, all that the scholars are studying is the record that goes along with instantaneous creation. Human reaction to cosmological events helps us understand developments in Western civilization. Research has been done on comets.¹³

From time immemorial, until the mid-Seventeenth Century (1650), comets were seen as signs of God's wrath. Even Isaac Newton¹⁴ (1642-1727) and Edmund Halley¹⁵ (1656-1742). Newton and Halley demonstrated that comets travel in closed orbits within the solar system. Even Newton, however, gave comets a role in phenomena on a cosmic scale, for example Noah's Flood. Evidence shows that scientists did not give up on a relationship between comets and superstitious beliefs until a tract published by François Jean Arago¹⁶ in 1832.

There have only been seven times when the earth has warmed up enough between the ice ages for human existence. The ice ages have generally lasted about fifty million years each. The current ice age is sixty-five million years old. Since 18,000 years ago there have been three sustained recurring cold spells, the most recent from the Fifteenth to the Nineteenth Century, known as the Little Ice Age. During the Little Ice Age, from 1645 to 1715, sunspots were almost entirely absent. These spots are concentrations of the magnetic field that reduce temperature of the sun. The appearance of these spots follows roughly an eleven-year cycle. The significance of the cooling may be found in the chemical composition of precipitation throughout the cycle. During the colder period, the snow is high in beryllium 10, an isotope formed in the upper atmosphere when it is bombarded by electrically charged particles from the sun. Nitrates also follow this cycle.

Around 4000 B.C. global temperatures increased an average of five degrees Fahrenheit over the then current global temperatures. The result was a melting of the polar ice caps and the raising of sea levels about 300 feet above Ice Age levels. Climatologists identify the period between 4000 B.C. and 2000 B.C. as the climatic optimum.

After 2000 B.C., global temperatures began to decline, causing sea levels to recede. What had once been fertile lands, consequently, became drought ridden. Tropical and subtropical areas became arid due to the falling sea levels. Southern latitudes of the Northern Hemisphere began to experience severe drought.

All the while, Europe, north of the Alps, became increasingly cold and wet. In other words, after 2000 B.C., temperatures in the southern part of the Northern Hemisphere dropped, while those in the northern part rose, reforesting polar ice caps. This meant that there was drought in places like the Nile and the Indus Rivers and increasing cold and wetness north of the Alps and the Great Lakes. About 450 B.C. another warming trend set in, culminating about 1000 A.D.¹⁷

According to astronomical theory, about 6000 years ago, the axis of the earth tilted away from the sun causing a cooling trend. Much of the late Twentieth Century political concern about warming trends is a concern best based on the notion that increased carbon dioxide levels may override the effects of this cooling trend with a heat-trapping greenhouse effect. The excess carbon

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Singapore by the Japanese in World War II. Hippocrates is known for the Hippocratic oath, which states, in part, ". . . I will use treatment to help the sick according to my ability and judgment, but never with a view to injury and wrongdoing . . ." ⁸ This oath is relevant to both abortion and euthanasia and, therefore, is difficult to describe within a context of political correctness.

"Political correctness" is a misnomer by which professors who lay such charges as racism and sexism against the academic establishment are themselves charged with censoring ideas. ⁹ What actually happens is that professors like to enter academic areas where there are no convincing answers. Even to examine the legitimacy of abortion or euthanasia becomes a no-win political situation with those already convinced of the answer to the legitimacy of abortion or euthanasia. There is a great deal of political wisdom in passing over the history of abortion and euthanasia. Hippocrates is not indexed.

The occupation of Singapore during World War II is noteworthy for demonstrating that colored people like the Japanese could defeat White people, like the British. Japanese aggression in World War II is found on pages 1047-1048. That colored people might defeat white people also poses a problem for political correctness. Students are invited to watch for other similar topics. Christopher Columbus does not quite count, because he is treated, though almost passed over.

G. Atmosphere

To begin at the beginning, it is appropriate to begin with Joel S. Levine of NASA Langley Research Center. His study of interest to students of Western civilization concerns the atmospheres of celestial bodies. He looks for an atmosphere of carbon dioxide, nitrogen and water vapor, rather than ammonia, methane, and hydrogen, as the basic ingredients from which life developed. Since the local media note what Levine does, students might profit from connecting his work with inanimate objects with their work with animate human life. ¹⁰ This note from the cutting edge of science is made particularly to alert the many students who reject the theory of evolution.

H. Geology¹¹

Human activity happens in a geological environment. Homo sapiens [short "A," "ah," preferred], as Chambers indicates on page 2, column 1, paragraph 2 that human activity first existed about 350,000 years ago. Scientific American indicates that Homo sapiens evolved in Africa between 120,000 and 100,000 years ago. ¹² As late as 18,000 years ago, at the peak of the last ice age, the sea level was about 400 feet lower than it now is. This means that there were plenty of land bridges between Siberia and Alaska; between Australia and Asia; between the British Isles and Europe; and between Canada and Europe. The earth itself is about 4.6 billion years old. Human history only begins about 5,000 years ago.

A word is in order for those who believe in the instantaneous creation of the world. If Adam was created to look as if he were twenty-one years of age, then the world could have been created to

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Euphrates River Valley and Europe itself. A steppe is one of the vast usually level and treeless tracts of land in southeast Europe or Asia.

The steppe people were particularly interested in metal that might improve their weapons or enhance the splendor of their dress. From about 2500 B.C. and for the following six or seven hundred years, bronze-wielding barbarians swarmed from the steppe and overran all of western Europe, conquering and in time absorbing pre-existing populations. It seems that habits of violence and admiration of the military virtues were implanted deeply into the European consciousness by these Bronze Age barbarian invasions.

The barbarian impact was also evident in language. Except for Finns, Estonians, Magyars, and Basques, all modern Europeans speak languages closely related to, if not directly derived from, an ancient tongue brought from the western steppe lands of Eurasia by the Bronze Age conquerors. This family of languages is called Indo-European. Its various branches are spoken not only in Europe, but also in Persia and Northern India.

E. Conclusion

In this topic, the student thought about the fleetingness of ethnic glory in contrast to the permanency of technological advancement. In this way, the student developed an ability to evaluate ethnocentrism. Consideration of ethnocentrism turns from Mesopotamia in this topic to Egypt in the next topic. The student is encouraged to reflect on contemporary ethnocentrism in order to gain perspective. The student is reminded to study, to read, and to think.

Supplement

F. Introduction

These supplements to the lectures offer an opportunity to share some research and offer some thoughts and insights rarely found in the mainstream of the study of Western civilization. The course goals for these supplements remain the same as those expressed in the main lectures.

Students should note that names and dates are used more liberally in the supplements than in the lectures proper. The reason is that names and dates in the lectures proper are there to be known, whereas names and dates in the supplements are there to take advantage of what is known to associate a happening in time with the historians and actors involved.

The broad patterns of chronology are more important than the relative minutiae of Mesopotamia. Besides, Mesopotamia is treated carefully in Chambers. What is added here and in similar supplements is important material not yet in the mainstream of historical thinking.

There are at least two exceptions, when mainstream thinking is both omitted from Chambers and excluded from both the lectures and the supplements: Hippocrates and the occupation of

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C. Government

Little by little, despite frequent setbacks, bureaucracy, law, and trade helped to cement large kingdoms. Along with political developments came further geographic change, as centers of power tended to migrate upstream. One reason for this was the gradual destruction of fertility in the soil of extreme southern Mesopotamia. Land value deteriorated because of salting through evaporation. Another geographic cause for change was the advantage upstream cities enjoyed by being able to control the water supply in any military conflict. Akkad, consequently, began to dominate Sumer by the time of Sargon who lived about 2371-23165 B.C. See page 8, column 2, the last paragraph in the Seventh Edition of Chambers. In 1987, Iraq exercised the same aged-old prerogative against Iran.

Interpenetration of culture is seen from the fact that political changes brought an important impact in the linguistic and religious aspects of culture in the Tigris-Euphrates River Valley. At the time of Hammurabi, 1750 B.C., Babylonian priests gradually reworked the name of their god, Marduk, for that of the ancient Sumerian, Enlil. The reworking appears in the so-called "Creation Epic" which recounted how the world was made in terms later echoed by the Book of Genesis. Chambers mentions the "Creation Epic" on page 8, column 2, paragraph 8.

Chambers does not mention Enheduanna, daughter of Sargon of Akkad who is the earliest identifiable author yet known. Enheduanna was a royal priestess of Inanna, prototype of the Sumerian Ishtar. This strain of feminism reaches back to the fifth millennium BC Ugarit.³ Ugarit was a kingdom in Western Syria. Its greatest period was in the Fifteenth and Fourteenth centuries BC. Decline set in in the Twelfth Century BC. Ugaritic is a Semitic language related to ancient Hebrew.⁴

Feminism is the reason the ancient goddesses are significant. Pope John Paul II recently rebuked women who resort to goddess metaphors in a quest of spiritual solace. Anat, the goddess of Ugarit, represents feminine rage at repressive androcentric social and gender ideology.⁵ Scholarship is questioning androcentrism, as more women become scholars.⁶

In 1985, archaeologists announced the discovery of communal buildings at Cayonu in southeastern Turkey, dating from 7000 B.C. Column-like wall supports, or pilasters, a basic use of measurement, and terrazzo floors with lines of white marble chips gave evidence of human intelligence at work. The burned tops of about fifty skulls in the building may have been remnants of a ritualistic death ceremony. These remains fit the habits of violence expected from the area.⁷ Cayonu is not indexed in Chambers.

D. Europe

Far from the mouth of the Tigris-Euphrates River Valley was the steppe country beyond the Caucasus (located on the inside front cover of Chambers) mountains, where pastoralists were living in a type of satellite civilization. These people were living on the steppe between the Tigris-

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A. Introduction

In the last lesson, the student began to examine the impact of ideas on life with a consideration of how to succeed in this class. In this lesson, the student considers how ancient peoples of the Tigris-Euphrates River Valley dealt with problems very similar to those still present, namely ethnocentrism. Ethnocentrism is a state of mind in which one regards one's own race or cultural group as superior to others, whether or not that regard is justified.

The course goal for this topic is **to evaluate ethnocentrism according to criteria of the people, places, and times involved and the degrees of certitude warranted**. The criteria used for all evaluations in these introductions are: place or where the events took place, person or the significance of the people involved, time or the historical environment of the events, and the degree of certitude warranted. This lesson is part of the effort to know the meaning of pre-Hellenic peoples in the Near East.

B. Pre-Civilization

Civilized life was never stable in the Tigris-Euphrates River Valley. No breakthroughs as fundamental as the use of metal, writing, the plow, calendar, and irrigation which had taken place there between 3500 and 1500 B.C.¹ recurred in the centuries that followed. No one group monopolized this technology. When the story becomes traceable, group replaces group in ascendancy, while technological advances remain. The nature of the changes can be exemplified in the study of language.

Soon after 2000 B.C., the Sumerian language ceased to be spoken on ordinary occasions as it had been, perhaps, from the time when people first settled in the Tigris-Euphrates River Valley, the site of contemporary Iraq. Sumerian was pushed out by various Semitic languages, of which Akkadian was the first to achieve literary definition. Semitic speakers from the desert fringes probably moved in with such numbers so as gradually to reduce the Sumerian language as a vernacular, or commonly used tongue. The vernacular subsequently reached the status of a sacred language, learned in schools and used at religious ceremonies. Historians learn this from bilingual inscriptions, proceeding from ancient Greek to Semitic-Akkadian remains. The changes in language suggest tremendous cultural evolution, dislocation, and maladjustment.²

The manner of writing language remained far more stable than the individual languages themselves. Sumerians had used a square-tipped reed to make impressions on soft clay tablets. The impressions took on a wedge shape and from this became known as cuneiform from the Latin word for wedge. Many Near Eastern peoples, including Hittites, Babylonians, and Persians adopted the cuneiform system of writing. It continued in use until the Phoenician alphabet superseded it shortly before the birth of Jesus.

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