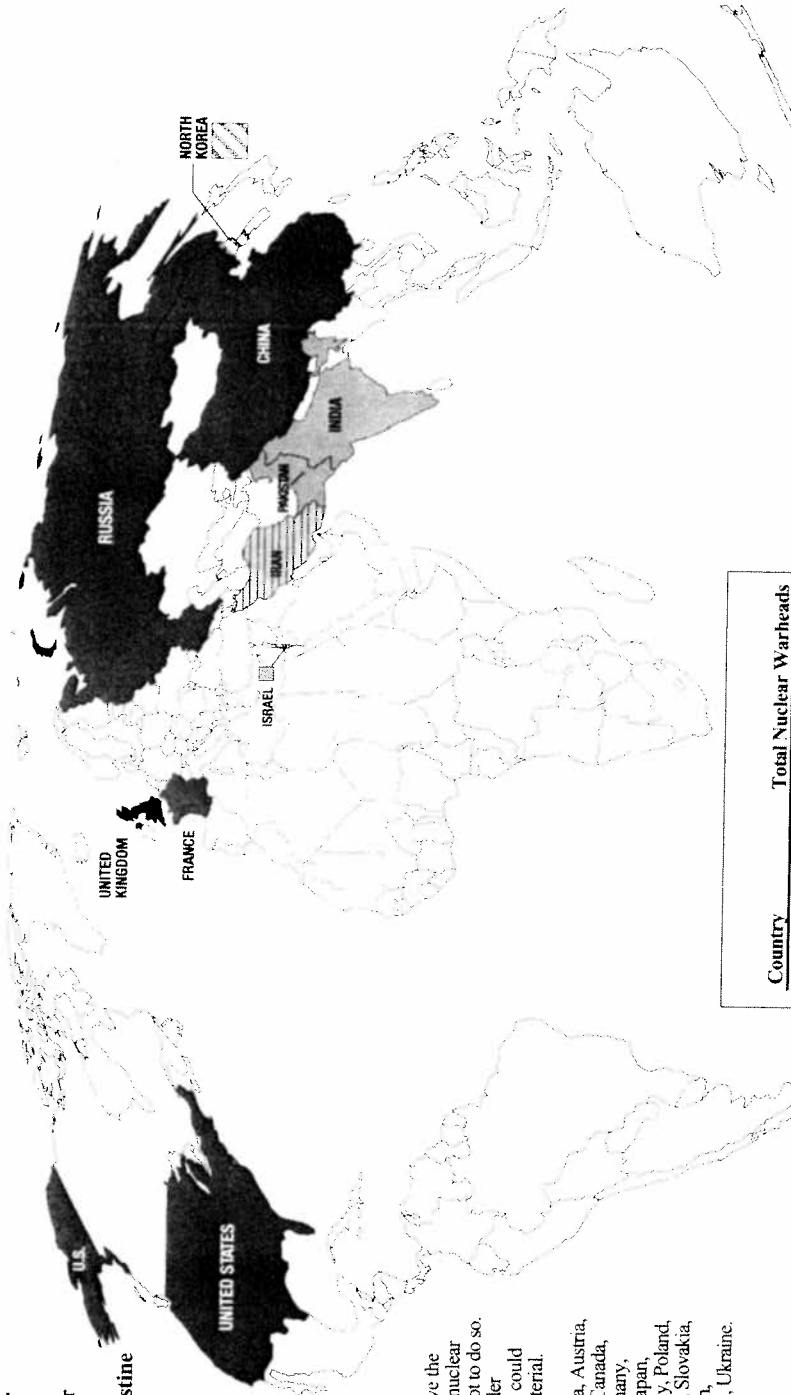


NUCLEAR WEAPON STATUS 2005

- NPT Nuclear Weapon States
- Non-NPT Nuclear Weapon States
- ▨ Suspected Nuclear Weapon States
- ▨ Suspected Clandestine Programs



Abstaining Countries

The following countries have the potential ability to develop nuclear weapons, but have chosen not to do so. Some have installations under international inspection that could produce weapons-grade material.

Algeria, Argentina, Australia, Austria, Belgium, Brazil, Bulgaria, Canada, Chile, Egypt, Finland, Germany, Hungary, Indonesia, Italy, Japan, Mexico, Netherlands, Norway, Poland, Romania, Republic of Korea, Slovakia, South Africa, Spain, Sweden, Switzerland, Taiwan, Turkey, Ukraine.

Recent Renunciations

South Africa produced six complete nuclear bombs during the 1980's, but renounced such activities and joined the NPT in 1991. Belarus, Kazakhstan, and Ukraine acceded to the NPT as non-nuclear weapon states and returned all remaining nuclear weapons to Russia in the early 1990's.

Egypt and Sweden both had active nuclear weapon programs but terminated them prior to the founding of the NPT in 1970. After 1970, Argentina, Brazil, Libya, Iraq, Romania, South Korea, Spain, Taiwan, and Yugoslavia all had active programs researching nuclear weapons options. All of these programs were terminated by the early 1990's, except for Libya's, which was renounced in December 2003.

Country	Total Nuclear Warheads
China	410
France	350
India	75-110 ¹
Israel	100-170 ²
Pakistan	50-110 ³
Russia	~16,000
United Kingdom	200
United States	~10,300
Total	~27,600

1. India is thought to have produced enough weapons-grade plutonium to produce between 75 and 110 nuclear weapons. The number of actual weapons assembled or capable of being assembled is unknown. No weapons are known to be deployed among active military units or on missiles.
2. Israel is thought to possess enough nuclear material for between 100 and 170 nuclear weapons. The number of weapons assembled or capable of being assembled is unknown, but likely to be on the lower end of this range.
3. Pakistan may have produced enough weapons-grade uranium to produce up to 110 nuclear weapons. The number of actual weapons assembled or capable of being assembled is unknown. Pakistan's nuclear weapons are reportedly stored in component form, with the fissile core separated from the non-nuclear explosives.

©Carnegie Endowment for International Peace, www.ProliferationNews.org

Special Focus: Teaching About the Indian Ocean World

Table 2. Change Analysis: Indian Ocean

Time Period	Basic Characteristics of the Theme in Time Period	Examples from Three Specific Societies	Key Changes from Previous Period	Key Continuities or Similarities to Previous Period	Reasons for Change or Continuities
1000 to 1450	Centered in Indian Ocean but connected to trade patterns in trans-Saharan, silk routes, South Asian, and European/Mediterranean/Middle East	Dar al-Islam promotes trade from Spain to India Mongols revive silk routes	Silk Route extended in East Europe Crusades revive trade between Europe and Middle East	Silk routes Indian merchants dominate Indian Ocean	Mongols keep peace Crusades Monsoons promote trade in Indian Ocean
	Asian and European, Mediterranean, and the Middle East dominated by Arabs and Indians. Growth of trade cities in Africa, India, China, Central Asia, and Italy Trade in spices and luxury goods overland, bulk by sea Transregional	Europe isolated at first African gold and salt trade	Africa connected to Mediterranean/Indian Ocean trade Demographic changes—population growth in Asia, decline in Europe New types of long-distance trading	Demand for goods from China and India	Africa provides two-thirds of world's gold China has strong economic and governmental support for innovation New crops, disease, and technology Trade, diplomacy, and missionaries

Special Focus: Teaching About the Indian Ocean World

Time Period	Basic Characteristics of the Theme in Time Period	Examples from Three Specific Societies	Key Changes from Previous Period	Key Continuities to or Similarities to Previous Period	Reasons for Change or Continuities
1450 to 1750	<p>Atlantic-centered but connected to Pacific silver trade, and on to south Asian and Indian Ocean</p> <p>Slaves, precious minerals, food crops</p> <p>Global trade/global economy</p>	<p>European colonial empires in Americas</p> <p>Atlantic slave trade—impact on both ends</p> <p>Manilla galleons</p>	<p>Shift from Arabs and Asians to Europeans in maritime trade</p> <p>Global</p> <p>Columbian exchange—food and disease</p>	<p>Continued demand for Asian goods results in continued strong economy for China.</p> <p>Arabs retain control over overland trade routes and centers.</p> <p>Increased cultural diffusion on a global scale</p>	<p>Conquest/colonization of new areas of the world</p> <p>China still major supplier of silk, tea, and so on</p> <p>Europeans develop technology as an advantage</p>
	<p>Dominated by Europeans</p> <p>Major demographic changes worldwide</p>		<p>Atlantic slave trade</p> <p>Spanish silver drives trade</p> <p>Portuguese then Dutch take control of Indian Ocean</p>		<p>Gunpowder empire of Ottoman, Mughal, Ming/China favor stability over innovation by 1750</p> <p>Slaves needed in Americas to produce crops, work mines</p> <p>Transfer of new foods and disease</p>

Special Focus: Teaching About the Indian Ocean World

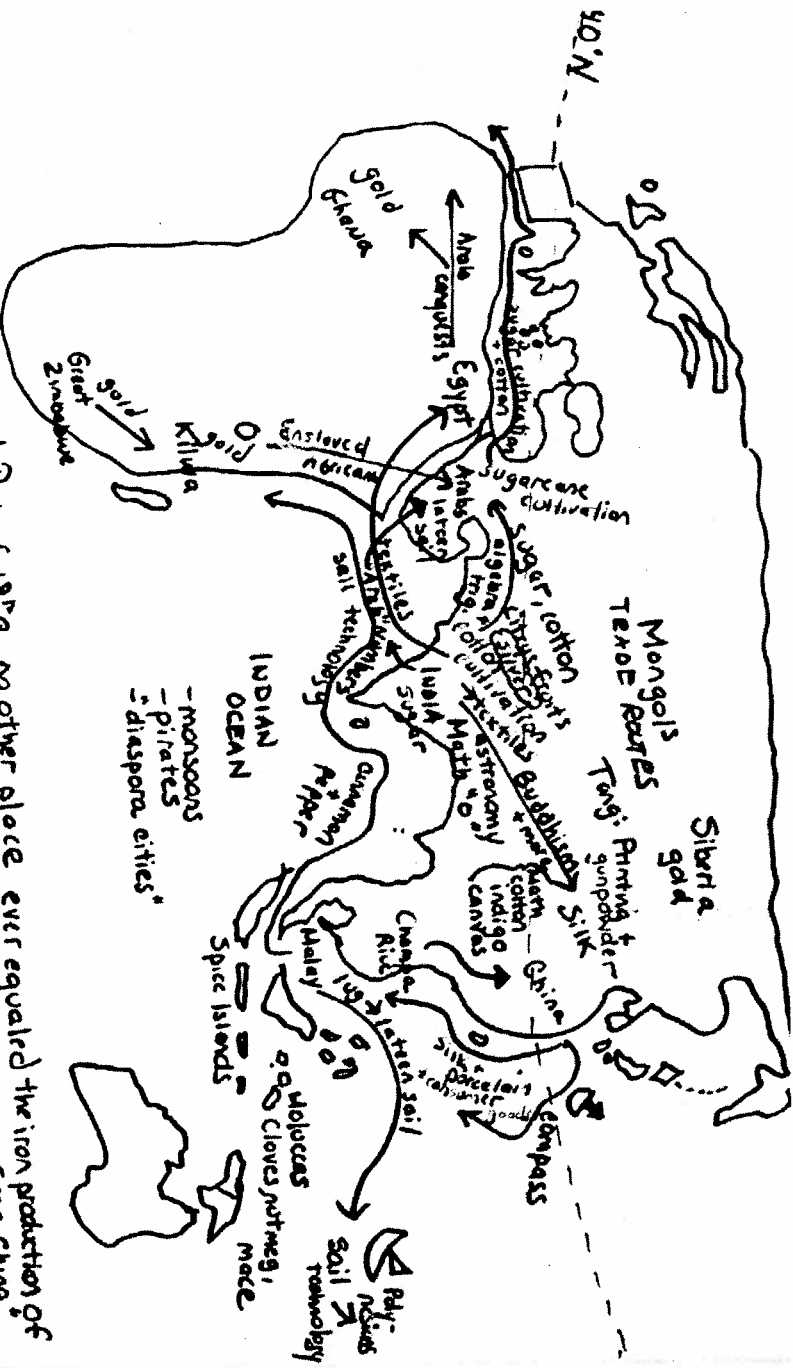
Map: Southernization, Fifth Century to Eighteenth Century

"Until the British Industrial Rev. of 18th c no other place ever equalled the iron production of Song China."

"India virtually clothed the world by the mid-18th c."

"Champa rice - drought resistant, early ripening \Rightarrow doubled area of rice cultivation in China."

"Cotton, sugar, cinnamon + pepper don't grow well above the 40th parallel."



Mesopotamian mythology

The mythology of ancient **Mesopotamia** constituted some of the world's earliest literature. For modern readers, it not only contains information about the ways in which Mesopotamians viewed their gods but also provides evidence of their societal values.

From ca. 3200 B.C., when the Sumerians first established city-states in southern Mesopotamia, to the Persian invasion ca. 539 B.C. that destroyed the Neo-Babylonians, that strip of open, arable land forced all who settled there to address the same set of problems. The most critical of those problems were enshrined in the rich mythology of Mesopotamia. In the story of creation, in the various flood narratives, and through the great *Epic of Gilgamesh*, one learns that throughout Mesopotamia's early history, people were concerned with unpredictable river flooding, invasions, city building, great warrior-kings, and the concerns of every people: life, death, creation, and their relationship to the gods.

Each new wave of invaders and settlers in Mesopotamia brought with them their own gods and myths, but to a large degree, those various peoples adopted the oldest mythological tradition there, that of the Sumerians. The latest version of the *Epic of Gilgamesh*, for example, dates from the reign of Ashurbanipal during the seventh century B.C.; however, the story was also told by the Akkadians, the old Assyrians, the Babylonians, the later Assyrians (like Ashurbanipal), and the Neo-Babylonians. As that example suggests, the key stories in Mesopotamian mythology remained important no matter who sat on the throne and despite often radically different understandings of the deities.

The cities of early Mesopotamia were theocratic states. That is, the state was a religious institution, one in which the king and the priests served the gods and acted for them in the world. The city existed to serve the gods, as it was believed to be their territory. The ziggurat, a large temple and granary, housed the gods on its topmost level. Some cities favored one god over another, so at any one time in Mesopotamia, the worship of the gods varied considerably from city to city.

Though the Mesopotamians sometimes added new deities or changed the names of older ones, the chief gods remained important. First of all the gods was Anu, or An, a sky god. Anu and Ki, or earth, produced Enlil, a god of the air. At his birth, he was trapped in a darkness between the heavens and earth that led him to create the moon, or Nanna (Sin to Semitic peoples). From the moon came the sun, Utu, better known as Shamash, and Inanna, or Ishtar, goddess of love and war. Ea, sometimes referred to by his Sumerian name, Enki, was the god of wisdom. Ea was a kind god, though there were elements of the trickster in him. His son, Marduk, whom the Babylonians introduced, eventually became the chief god. Marduk was the heroic god in the *Enuma Elish*, the principal creation story of Mesopotamia. The deity in charge of Kur, or the underworld, and thus of the afterlife was the goddess Ereshkigal. The Mesopotamian underworld was a dark, horrible place, one in which all people, high and low, were made equal. Death meant an eternity of eating dust and clay.

The belief in an unpleasant afterlife helps explain the emphasis on living and life in Mesopotamian myth. Even the creation story, the *Enuma Elish*, contains a sense of the balance between destruction, chaos, and violence on the one hand and creation, order, and embracing life on the other. The *Enuma Elish*, one of the earliest recorded rites from Mesopotamia, details a primeval battle that gave rise to the creation of the world. The rite was performed each New Year's Day in order to ensure the goodwill of the gods and to celebrate, relive, and reaffirm creation.

According to the *Enuma Elish*, the world and the heavens were formed by primordial waters, Apsu and Tiamat. From those two gods came most of the others, like Anu and Ea. The younger gods grew loud and boisterous, which angered Tiamat, so Apsu decided to kill them. The gods found out, however, and under Ea they joined forces and killed Apsu. Ea became king of the gods, but his son, Marduk, quickly proved himself superior to any of them. Tiamat, angry at the death of Apsu, raised an army of monsters and plotted against the gods. Marduk agreed to champion the gods when they in turn granted him supremacy. Marduk, now the chief god, defeated Tiamat and created the earth and sky from her body. People were also created from Tiamat, and significantly, they were created in order to serve the gods.

The relationship of people to the gods was conceived of not only in terms of service but also with a

sense that the gods were unpredictable. With the constant threat of invasion and with rivers that could irrigate as well as flood crops, it is unsurprising that the Mesopotamians saw the gods, who were behind both defeat in battle and crop failure, as capricious. For example, in the account of the flood in the *Epic of Gilgamesh*, Utnapishtim is the only survivor of a flood sent merely because the people's noise upset the gods.

Flood stories abound in Mesopotamian mythology, and each new people who settled there formulated their own story about the Tigris and Euphrates rivers. One of the oldest stories is the Sumerian tale of Ziusudra, who like Utnapishtim is the only survivor of a great flood. While there were other versions that emerged over the centuries, the character of Ziusudra survived until at least the third century B.C., when a Babylonian priest fluent in Greek rendered Ziusudra as "Xisuthros." Scholars have long noticed close similarities between the various Mesopotamian flood stories and the most famous one about Noah in the Hebrew Bible. The current consensus among scholars is that the story of Noah is neither a forerunner nor a late revision of the other stories; instead, it is evidence of the widespread appeal of the flood story among people in a land well known for flooding.

Of all the myths that survive from ancient Mesopotamia, none remains as well known as the *Epic of Gilgamesh*. In addition to being a universal tale of life and death, *Gilgamesh* also related significant aspects of life for the Mesopotamians: city building, civilization (city living) versus unsettled life, the qualities of a warrior-king, and the capricious nature of the gods.

The story recounts the life and deeds of Gilgamesh, king of Uruk. Though he had made Uruk great, especially through buildings and wall projects, his abduction of the sons and daughters of his city upset the populace. Their prayers were answered when the gods sent Gilgamesh a companion, the wild man Enkidu. Enkidu lived among the animals and was a part of the natural world until an agent of civilization, a temple prostitute, introduced him to the ways of civilized people—sexual union, clothing, and foods processed by humans (bread and wine). Enkidu and Gilgamesh met in combat, yet they became friends.

Gilgamesh sought glory, and with Enkidu, he shared many such adventures as taking on a giant and eventually faced the "Bull of Heaven." Ishtar, the goddess of love and war, wished for the love of Gilgamesh, but the king knew that her lovers usually faced a disastrous end, so he refused her. Angry, she asked her father, Anu, for the Bull so that she might punish Gilgamesh. The heroes were victorious, but the gods struck down Enkidu. Distraught, Gilgamesh set out on a quest to find immortality. Utnapishtim, the survivor of the great flood, instructed Gilgamesh, and the king actually found the Flower of Immortality, but he lost it.

In the end, Gilgamesh accepted that humans were not meant to be immortal. He learned that immortality could be achieved only through fame and that life was for the living and was precious. When Gilgamesh returned to Uruk, he was a better, wiser, and kinder ruler. The *Epic of Gilgamesh* displayed the pride and importance placed on urban life, the concern of making the most of life before one joined the dead, and the religious outlook of the Mesopotamians.

FURTHER READING

Chiera, Edward, *Sumerian Epics and Myths*, 1934; Dalley, Stephanie, *Myths from Mesopotamia: Creation, the Flood, Gilgamesh, and Others*, 1998; Katz, Dina, *The Image of the Nether World in the Sumerian Sources*, 2003; McCall, Henrietta, *Mesopotamian Myths*, 1990. "Mesopotamian mythology." *World History: Ancient and Medieval Eras*. 2008. ABC-CLIO. 8 Oct. 2008 <<http://www.ancienthistory.abc-clio.com>>.



Description of Colonial Lima, Peru

Pedro de Leon Portocarrero's Description of Lima, Peru (early seventeenth century)

The eight most important streets of Lima converge in the city's plaza mayor (central square), with two entering at each corner. First there is the Street of the Plaza Mayor next to the [viceregal] palace and between the arsenal and the houses of the municipal council. This street runs directly north, crossing the river....through the cultivated plots of land and country side...four leagues on is Carabaillo, an Indian community. Returning to Lima's bridge...turning to the right, one arrives opposite the wooded park in between San Lazaro and the Hill of San Cristobal. It features a great variety of trees, such as cedars and poplars, as well as trees bearing oranges, lemons, olives, apples and other fruits. It has eight rows of trees interspersed with four fountains whose waters fall into stone basins, and are connected to channels from the river which are used to irrigate. All of these rows run directly to the monastery of the Barefoot Franciscan friars that stands at the foot of the Hill of San Cristobal. These friars have a well-built house and garden. Upstream near the Hill of San Cristobal is the road to Luriganchu, an Indian community which lies beyond the hill, one league from Lima.

Another street leaves [the plaza mayor] from the east side of the palace and approaches the slaughterhouses, coming out in a square that is next to the Franciscans' monastery, a large and very rich house. Including its garden, it takes up two blocks right next to the river. From there, the street passes by the church of San Pedro and reaches a large and rich convent, that of Santa Clara. Next to these nuns' abode, running from north to south, is the city's principal water aqueduct. The street then passes the northern part of the walled district of the Indians. From this point a road begins that extends straight to the reservoir, the source of much of the water that courses through pipes into the city's fountains in the squares, in the palace, and in the monasteries and houses of the nobility. This is the water that the people from the city drink, finding it better than the water from the river. [Then] the road passes through many cultivated fields, heading to the Valley of Santa Ines, a beautiful valley bursting with fruit and water. Out here there are many Indians.

Another street leaves from the palace and the houses of the archbishop and proceeds straight to the east, passing the College of Santo Toribio and the houses of the main postal office, and continuing to the square of the Inquisition, some three blocks east from the plaza mayor. The secret jails and their prisoners are here . . . On the east side of this square is the church and House of Charity, in which poor sick women are treated and many poor maidens are sheltered until they leave to be married, and where women who live indecently are taken in. Near to this charitable house . . . is the College of the King. From here the street leads into the square of Santana in which there is the convent of the Barefoot nuns . . . this is the hospital for Indians in which all their illnesses are treated . . . The road runs perfectly straight to the east, through fields of wheat and alfalfa. To its right, two leagues from Lima, sits Late, an Indian town.

Another street leaves the plaza mayor next to the cathedral and leads to the monastery of the Conception, which houses nuns and is rich and pleasant. It carries on to the hospital of San Andres, a large and excellent house in which Spaniards are treated when they are ill.

Another street leaves by the Clothiers' Street. These shops stock clothing for Blacks. This street goes straight south . . . and leads directly to the convent of the nuns of the Incarnation the most renowned house in Lima, in which there are more than four hundred professed nuns. Many of the rich nobles' daughters come to learn good manners and they leave it to marry. In this convent there are splendid and intelligent women . . . and all of them, both nuns and lay women, have Black women slaves to serve them.

Another street leaves by the main one, that is the Merchants' Street along where there are always at least forty shops packed full of assorted merchandise, whatever riches the world has to offer. Here is where all of the important business of Peru transpires.

Continuing on with this sixth street, one reaches the immense and wealth monastery of the Mercedian friars, then passes to the parish church of San Diego . . . and goes directly to the countryside and the sea . . . passing the Indian community of Magdalena.

From among the arcades [in the plaza mayor] where there are four streets and the Merchants' Street, another street leaves, beginning with the Street of Mantas, which is also linked with merchants' shops. Along this entire street, proceeding directly west, there are many shops with different specialties: chandlers, confectioners, boilermakers who work with a lot of copper, blacksmiths, and other craftsmen . . . The street heading south from there goes straight toward the road to [the port] Callao.

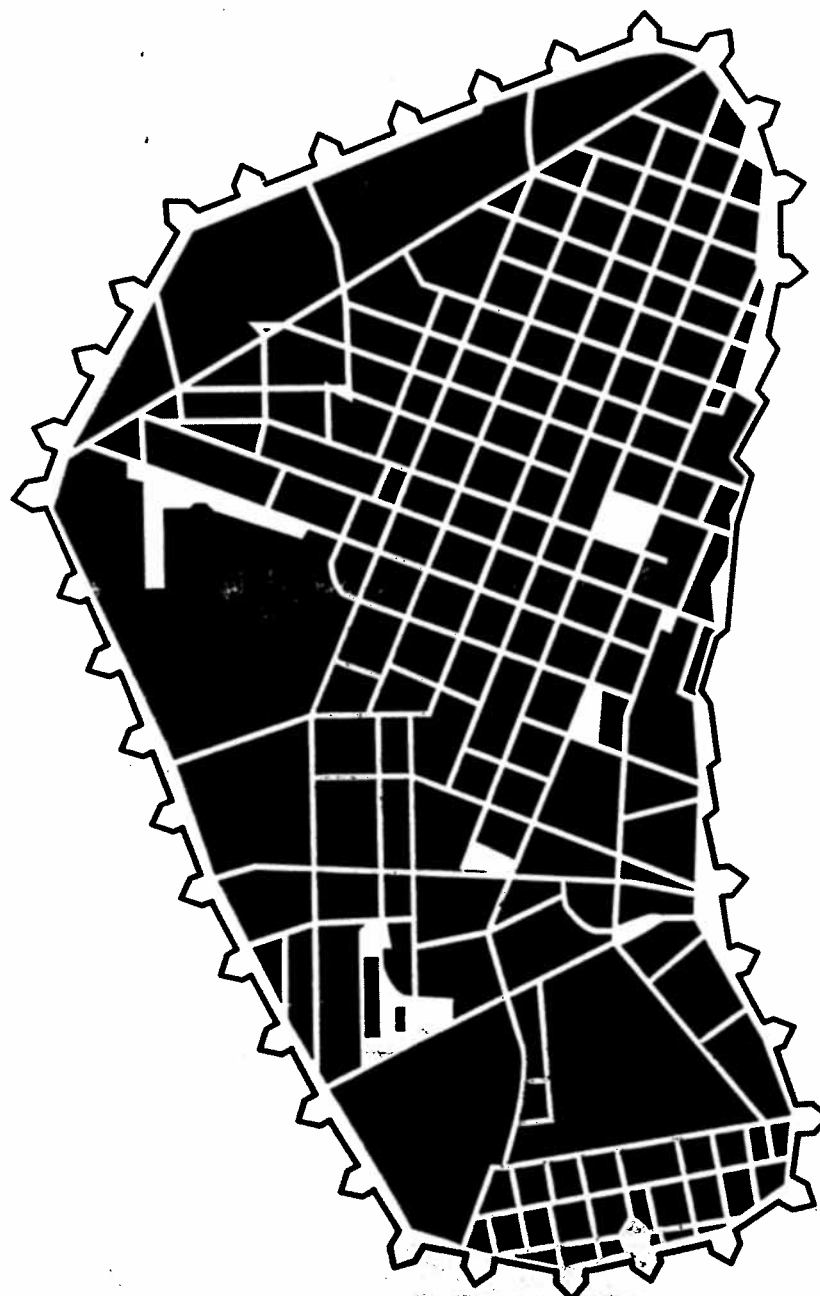
One street two blocks from the east side of the plaza mayor and running north to south, goes by the church of San Francisco to the house of the Jesuit fathers, the richest and most powerful [religious] residence in Lima. Even the facings of the altars are made of finely worked and thick silver . . . On another street that runs behind the Jesuits' establishment is the College of San Martin, also belonging to the Society of Jesus; it has more than five hundred students, the sons of notables throughout [Peru] who send them there to study . . . These Jesuits offer a very elaborate course of studies incorporating many branches of learning.

From *Colonial Spanish America: A documentary history* by K. Mills and W. B. Taylor, editors. Scholarly Resources, 1998.

From Center for Gifted Education, *Defining Nations: Cultural Identity and Political Tensions*. Copyright © 2006 Kendall/Hunt Publishing Company—may be reproduced by individual teachers for classroom use only.



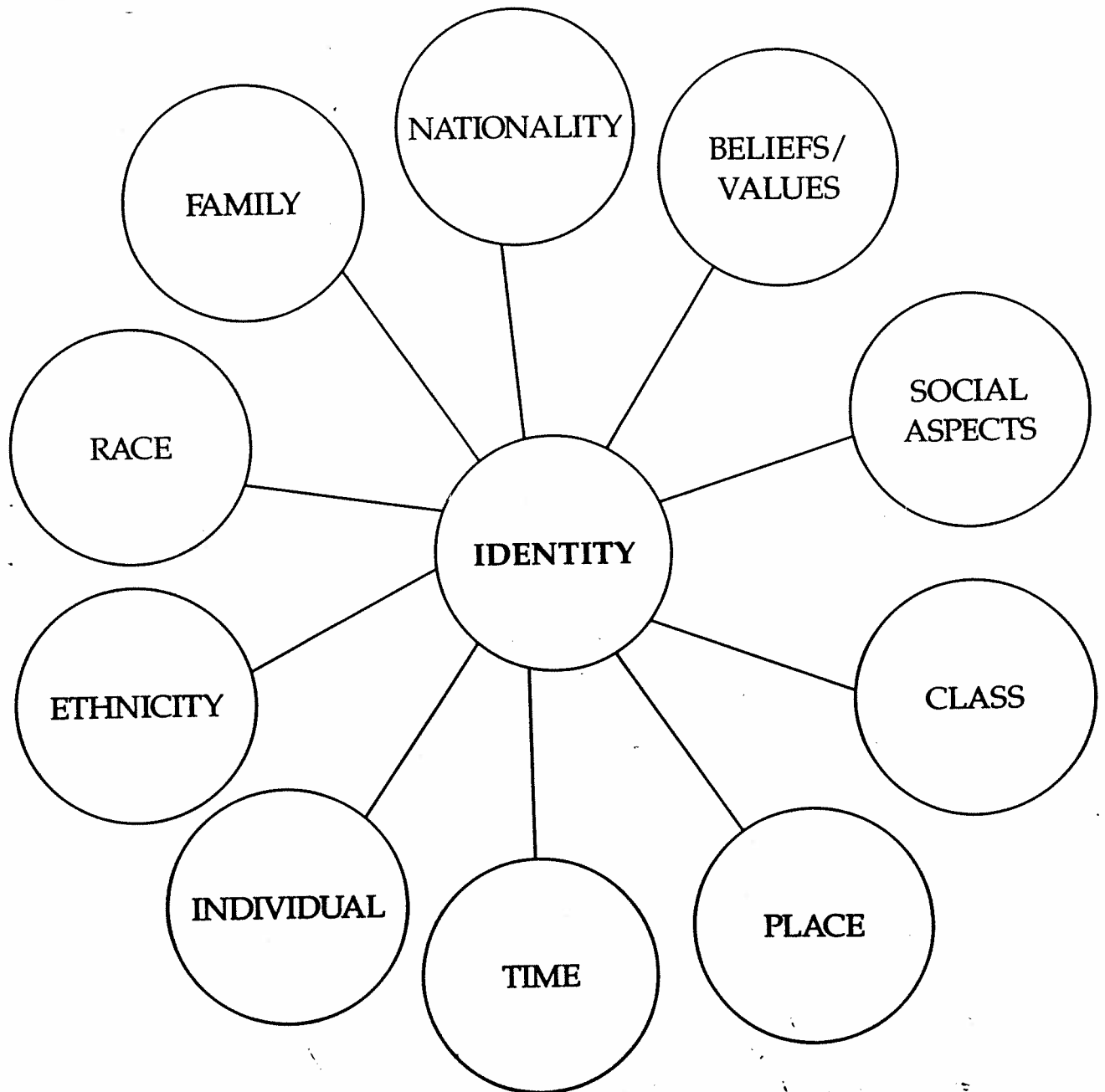
Map of Colonial Lima



From Center for Gifted Education, *Defining Nations: Cultural Identity and Political Tensions*. Copyright © 2006 Kendall/Hunt Publishing Company—may be reproduced by individual teachers for classroom use only.



Identity of Spanish Colonists



From Center for Gifted Education, *Defining Nations: Cultural Identity and Political Tensions*. Copyright © 2006 Kendall/Hunt Publishing Company—may be reproduced by individual teachers for classroom use only.

Name _____

Date _____



Descriptions of Colonial Latin American Society

Colonial Lima according to Jorge Juan and Antonio de Ulloa
From Jorge Juan and Antonio de Ulloa, *A Voyage to South America* (1748)

The inhabitants of Lima are composed of whites, or Spaniards, Negroes, Indians, Mestizos, and other casts, proceeding from the mixture of all three.

The Spanish families are very numerous; Lima according to the lowest computation, containing sixteen or eighteen thousand whites, Among these are reckoned a third or fourth part of the most distinguished nobility of Peru; and many of these dignified with the stile of ancient or modern Castilians, among which are no less than 45 counts and marquises. The number of knights belonging to the several military orders is also very considerable. Besides these are many families no less respectable and living in equal splendor; particularly 24 gentlemen of large estates, but without titles, tho' most of them have ancient seats, a proof of the antiquity of their families. One of these traces, with undeniable certainty, his descent from the Incas. The name of this family is Ampuero, so called from one of the Spanish commanders at the conquest of this country, who married a Coya, or daughter of the Inca. To this family the kings of Spain have been pleased to grant several distinguishing honours and privileges, as marks of its great quality: and many of the most eminent families in the city have desired intermarriages with it.

All those families live in a manner becoming their rank, having estates equal to their generous dispositions, keeping a great number of slaves and other domestics, and those who affect making the greatest figure, have coaches, while others content themselves with calashes or chaises, which are here so common, that no family of any substance is without one.

The funds to support these expenses, which in other parts would ruin families, are their large estates and plantations, civil and military employments or commerce, which is here accounted no derogation to families of the greatest distinction; but by this commerce is not to be understood the buying and selling by retail or in shops, every one trading proportional to his character and substance. Hence families are preserved from those disasters too common in Spain, where titles are frequently found without a fortune capable of supporting their dignity. Commerce is so far

From Center for Gifted Education, *Defining Nations: Cultural Identity and Political Tensions*, Copyright © 2006 Kendall/Hunt Publishing Company—may be reproduced by individual teachers for classroom use only.

from being considered as a disgrace at Lima, that the greatest fortunes have been raised by it; those on the contrary, being rather despised, who not being blessed with a sufficient estate, through indolence, neglect to have recourse to it for improving their fortunes. This custom, or resource, which was established there without any determinate end, being introduced by a vain desire of the first Spaniards to acquire wealth, is now the real support of that splendor in which those families live;

At Lima, as at Quito, and all Spanish America, some of the eminent families have been long since settled there, whilst the prosperity of others is of a later date; for being the center of the whole commerce of Peru, a greater number of Europeans resort to it, than to any other city; some for trade, and others, from being invested in Spain with considerable employments: among both are persons of the greatest merit; and tho' many after they have finished their respective affairs, return home, yet the major part induced by the fertility of the soil, and goodness of the climate, remain at Lima, and marry young ladies remarkable equally for the gifts of fortune as those of nature and thus new families are continually settled.

The Negroes, Mulattoes, and their descendants, form the greater number of the inhabitants; and of these are the greatest part of the mechanics . . . The third, and last class of inhabitants are the Indians and Mestizos, but these are very small in proportion to the largeness of the city, and the multitudes of the second class. They are employed in agriculture, in making earthen ware, and bringing all kinds of provisions to market, domestic services being performed by Negroes and Mulattoes, either slaves or free, though generally by the former.

The usual dress of the men differs very little from that worn in Spain, nor is the distinction between the several classes very great; for the use of all sorts of cloth being allowed, every one wears what he can purchase. . . . Thus the great quantities brought in the galleons and register ships notwithstanding they sell here prodigiously above their prime cost in Europe, the richest of them are used as cloaths, and worn with a carelessness little suitable to their extravagant price; but in this article the men are greatly exceeded by the women, whose passion for dress is such as to deserve a more particular account.

© 1990–2003 Donald J. Mabry / The Historical Text Archive
<http://historicaltextarchive.com/sections.php?op=viewarticle&artid=113#>

From Center for Gifted Education, *Defining Nations: Cultural Identity and Political Tensions*. Copyright © 2006 Kendall/Hunt Publishing Company—may be reproduced by individual teachers for classroom use only.

Alexander Von Humboldt: Problems and Progress in Mexico, c. 1800

Mexico is the country of inequality. No where does there exist such a fearful difference in the distribution of fortune, civilization, cultivation of the soil, and population. The interior of the country contains four cities, which are not more than one or two days' journey distant from one another, and possess a population of 35,000, 67,000, ~~70,000~~, and 135,000. The central table-land from la Puebla to Mexico, and from thence to Salamanca and Zelaya, is covered with villages and hamlets like the most cultivated part of Lombardy, ~~and~~ the east and west of this narrow strip succeed tracts of uncultivated ground, on which cannot be found ten or twelve persons to the square league. The capital and several other cities have scientific establishments, which will bear a comparison with those of Europe. The architecture of the public and private edifices, the elegance of the furniture, the equipages, the luxury and dress of the women, the tone of society, all announce a refinement to which the nakedness, ignorance, and vulgarity of the lower people form the most striking contrast. This immense inequality of fortune does not only exist among the cast of whites (Europeans or Creoles), it is even discoverable among the Indians.

The Indians are exempted from every sort of indirect impost. They pay no *alcavala*; and the law allows them full liberty for the sale of their productions. The supreme council of finances of Mexico, called the *Junta superior de Real Hacienda*, endeavored from time to time, especially within these last five or six years, to subject the Indians to the *alcavala*. We must hope that the court of Madrid, which in all times has endeavored to protect this unfortunate race, will preserve to them their immunity so long as they shall continue subject to the direct impost of the tributos. This impost is a real capitation tax, paid by the male Indians between the ages of ten and fifty. The tribute is not the same in all the provinces of New Spain; and it has been diminished within the last two hundred years.

Amongst the inhabitants of pure origin the whites would occupy the second place, considering them only in the relation of number. They are divided into whites born in Europe, and descendants of Europeans born in the Spanish colonies of America or in the Asiatic islands. The former bear the name of *Chapetones* or *Gachupines*, and the second that of *Criollos*. The Spanish laws allow the same rights to all whites; but those who have the execution of the laws endeavour to destroy an equality which shocks the European pride. The government, suspicious of the Creoles, bestows the great places exclusively on the natives of Old Spain. For some years back they have disposed at Madrid even of the most trifling employments in the administration of the customs and the tobacco revenue. The result has been a jealous and perpetual hatred between the Chapetons and the Creoles. The most miserable European, without education, and without intellectual cultivation, thinks himself superior to the whites born in the new continent. He knows that, protected by his countrymen, and favored by chances common enough in a country

where fortunes are as rapidly acquired as they are lost, he may one day reach places to which the access is almost interdicted to the natives, even to those of men distinguished for their talents, knowledge and moral qualities. The natives prefer the denomination of *Americans* to that of *Creoles*. Since the peace of Versailles, and, in particular, since the year 1789, we frequently hear proudly declared, "I am not a Spaniard, I am an American!" words which betray the workings of a long resentment. In the eye of law every white Creole is a Spaniard; but the abuse of the laws, the false measures of the colonial government, the example of the United States of America, and the influence of the opinions of the age, have relaxed the ties which formerly united more closely the Spanish Creoles to the European Spaniards. A wise administration may reestablish harmony, calm their passions and resentments, and yet preserve for a long time the union among the members of one and the same great family scattered over Europe and America, from the Patagonian coast to the north of California. . . .

. . . and they flatter themselves with the idea that intellectual cultivation has made more rapid progress in the colonies than in the peninsula . . . the Academy of Painting and Sculpture. This academy bears the title of *Academia de los Nobles Artes de Mexico*. It owes its existence to the patriotism of several Mexican individuals, and the protection of the minister Galvez. The government assigned it a spacious building, in which there is a much finer and more complete collection of casts than is to be found in any part of Germany. We are astonished on seeing that the Appollo of Belvidere, the group of Laocoon, and still more colossal statues, have been conveyed through mountainous roads at least as narrow as those of St. Gothard; and we are surprised at finding these masterpieces of antiquity collected together under the torrid zone, in a table-land higher than the convent of the great St. Bernard. The collection of casts brought to Mexico cost the king 200,000 francs. The remains of the Mexican sculpture, those colossal statues of basaltes and porphyry, which are covered with Aztec hieroglyphics, and bear some relation to the Egyptian and Hindoo style, ought to be collected together in the edifice of the academy, or rather in one of the courts which belong to it. It would be curious to see these monuments of the first cultivation of our species, the works of a semi-barbarous people inhabiting the Mexican Andes, placed beside the beautiful forms produced under the sky of Greece and Italy.

What a number of beautiful edifices are to be seen at Mexico! nay, even in provincial towns like Guanaxuato and Queretaro! These monuments, which frequently cost a million and a million and a half of francs, would appear to advantage in the finest streets of Paris, Berlin, and Petersburg.

From Alexander von Humboldt, *Political Essay on the Kingdom of New Spain*, translated by John Black, Longman, Hurst, Rees, Orme, and Brown, 1811.

<http://www.fordham.edu/halsall/mod/1800humboldt-mexico.html>

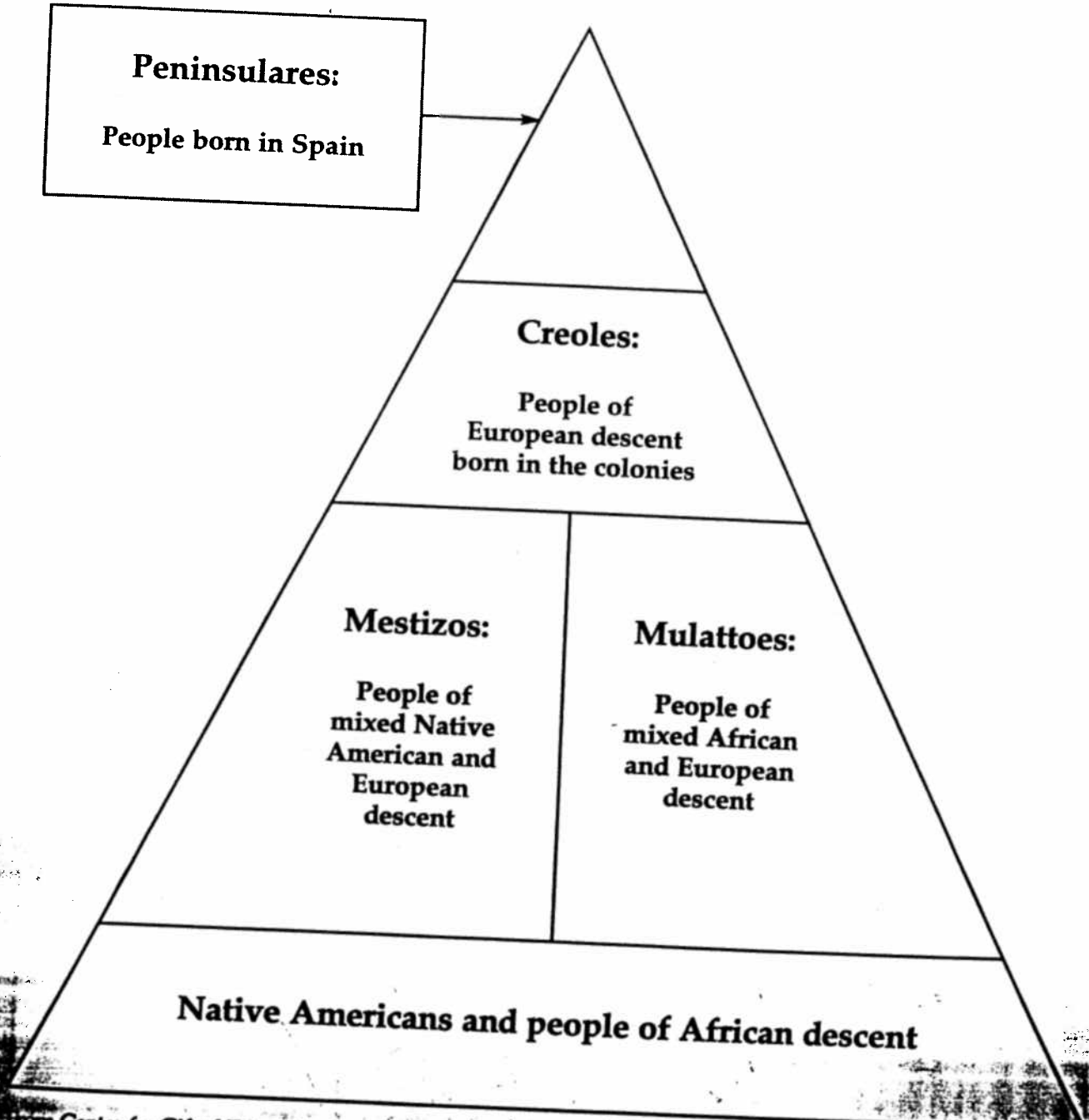
From Center for Gifted Education, *Defining Nations: Cultural Identity and Political Tensions*. Copyright © 2006 Kendall/Hunt Publishing Company—may be reproduced by individual teachers for classroom use only.

Name _____

Date _____



Hierarchy in the Colonies



Chinese Inventions

The Horse Collar: China. Third Century BCE. About the fourth century BCE the Chinese devised a harness with a breast strap known as the trace harness, modified approximately one hundred later into the collar harness. Unlike the throat-and-girth harness used in the West, which choked a horse and reduced its efficiency (it took two horses to haul a half a ton), the collar harness allowed a single horse to haul a ton and a half. The trace harness arrived in Europe in the sixth century and made its way across Europe by the eighth century.

The Wheelbarrow: China. First Century BCE. Wheelbarrows did not exist in Europe before the eleventh or twelfth century (the earliest known Western depiction is in a window at Chartres Cathedral, dated around 1220 CE). Descriptions of the wheelbarrow in China refer to first century BCE, and the oldest surviving picture, a frieze relief from a tomb-shrine in Szechuan province, dates from about 118 CE.

The Moldboard Plow: China. Third Century BCE. Called *kuan*, these ploughshares were made of malleable cast iron. They had an advanced design, with a central ridge ending in a sharp point to cut the soil and wings which sloped gently up towards the center to throw the soil off the plow and reduce friction. When brought to Holland in the 17th Century, these plows began the Agricultural Revolution.

Paper Money: China. Ninth Century. Its original name was 'flying money' because it was so light it could blow out of one's hand. As 'exchange certificates' used by merchants, paper money was quickly adopted by the government for forwarding tax payments. Real paper money, used as a medium of exchange and backed by deposited cash (a Chinese term for metal coins), apparently came into use in the tenth century. The first Western money was issued in Sweden in 1661. America followed in 1690, France in 1720, England in 1797, and Germany not until 1806.

Cast Iron: China. Fourth Century BCE. By having good refractory clays for the construction of blast furnace walls, and the discovery of how to reduce the temperature at which iron melts by using phosphorus, the Chinese were able cast iron into ornamental and functional shapes. Coal, used as a fuel, was placed around elongated crucibles containing iron ore. This expertise allowed the production of pots and pans with thin walls. With the development of annealing in the third century, ploughshares, longer swords, and even buildings were eventually made of iron. In the West, blast furnaces are known to have existed in Scandinavia by the late eighth century, but cast iron was not widely available in Europe before 1380.

The Helicopter Rotor and the Propeller: China. Fourth Century CE. By the fourth century a common toy in China was the helicopter top, called the 'bamboo dragonfly.' The top was an axis with a cord wound round it, and with blades sticking out from the axis and set at an angle. One pulled the cord, and the top went climbing in the air. Sir George Cayley, the father of modern aeronautics, studied the Chinese helicopter top in 1809. The helicopter top in China led to nothing but amusement and pleasure, but fourteen hundred years later it was to be one of the key elements in the birth of modern aeronautics in the West.

The Decimal System: China. Fourteenth Century BCE. An example of how the Chinese used the decimal system may be seen in an inscription from the thirteenth century BCE, in which '547 days' is written 'Five hundred plus four decades plus seven of days.' The Chinese wrote with characters instead of an alphabet. When writing with a Western alphabet of more than nine letters, there is a temptation to go on with words like eleven. With Chinese characters, ten is ten-blank and eleven is ten-one (zero was left as a blank space: 405 is 'four blank five'). This was much easier than inventing a new character for each number (imagine having to memorize an enormous number of characters just to read the date!). Having a decimal system from the beginning was a big advantage in making mathematical advances. The first evidence of decimals in Europe is in a Spanish manuscript of 976 CE.

The Seismograph: China. Second Century CE. China has always been plagued with earthquakes and the government wanted to know where the economy would be interrupted. A seismograph was developed by the brilliant scientist, mathematician, and inventor Chang Heng (whose works also show he envisaged the earth as a sphere with nine continents and introduced the crisscrossing grid of latitude and longitude). His invention was noted in court records of the later Han Dynasty in 132 CE. Modern seismographs only began development in 1848.

Matches: China. Sixth Century CE. The first version of the match was invented in 577 CE by impoverished court ladies during a military siege. Hard pressed for tinder during the siege, they could otherwise not start fires for cooking, heating, etc. The matches consisted of little sticks of pinewood impregnated with sulfur. There is no evidence of matches in Europe before 1530.

Circulation of the Blood: China. Second Century BCE. Most people believe blood circulation was discovered by William Harvey in 1628, but there are other recorded notations dating back to the writings of an Arab of Damascus, al-Nafis (died 1288). However, circulation appears discussed in full and complex form in The Yellow Emperor's Manual of Corporeal Medicine in China by the second century BCE.

Paper: China. Second Century BCE. Papyrus, the inner bark of the papyrus plant, is not true paper. Paper is a sheet of sediment which results from the settling of a layer of disintegrated fibers from a watery solution onto a flat mold. Once the water is drained away, the deposited layer is removed and dried. The oldest surviving piece of paper in the world is made of hemp fibers, discovered in 1957 in a tomb near Xi'an, China, and dates from between the years 140 and 87 BCE. The oldest paper with writing on it, also from China, is dated to 110 CE and contains about two dozen characters. Paper reached India in the seventh century and West Asia in the eighth. The Arabs sold paper to Europeans until manufacture in the West in the twelfth century.

Brandy and whiskey: China. Seventh Century CE. The tribal people of Central Asia discovered 'frozen-out wine' in their frigid climate in the third century CE. In wine that had frozen was a remaining liquid (pure alcohol). Freezing became a test for alcohol content. Distilled wine was known in China by the seventh century. The distillation of alcohol in the West was discovered in Italy in the twelfth century.

The Kite: China. Fifth/Fourth Century BCE. Two kitemakers, Gongshu Pan who made

kites shaped like birds which could fly for up to three days, and Mo Di (who is said to have spent three years building a special kite) were famous in Chinese traditional stories from as early as the fifth century BCE. Kites were used in wartime as early as 1232 when kites with messages were flown over Mongol lines by the Chinese. The strings were cut and the kites landed among the Chinese prisoners, inciting them to revolt and escape. Kites fitted with hooks and bait were used for fishing, and kites were fitted with strings and whistles to make musical sounds while flying. The kite was first mentioned in Europe in a popular book of marvels and tricks in 1589.

The rocket and multistaged rockets: China. Eleventh and Twelfth Centuries CE. Around 1150 it crossed someone's mind to attach a comet-like fireworks to a four foot bamboo stick with an arrowhead and a balancing weight behind the feathers. To make the rockets multistaged, a secondary set of rockets was attached to the shaft, their fuses lighted as the first rockets burned out. Rockets are first mentioned in the West in connection with a battle in Italy in 1380, arriving in the wake of Marco Polo.

Chinese Dynasties Song
(Sung to Frere Jacques)

Shang, Zhou, Qin, Han
Shang, Zhou, Qin, Han

[Sway] → Song
Sui, Tang, Song
Sui, Tang, Song

Yuan, Ming, Qing, Republic
Yuan, Ming, Qing, Republic

Mao Zedong, Mao Zedong

Another Version

SHANG, ZHOU, QIN, HAN (x2)
SUI, TANG, SONG (x2)
YUAN, MING, QING, REPUBLIC (x2)
MAO ZEDONG, DENG XIAOPING (x2)

Yet Another Version

SHANG, ZHOU, QIN, HAN
SHANG, ZHOU, QIN, HAN
SUI, TANG, SONG
SUI, TANG, SONG
YUAN, MING, QING, REPUBLIC
YUAN, MING, QING, REPUBLIC
PRC
PRC

Remember that for the pinyin pronunciation: Zhou sounds like "joe," Sui sounds like "sway," 'x' sounds like 'sh' in Xiaoping, and the 'q' sounds like 'ch' for Qin and Qing.

Shang - yes

Han vs Roman Empire
(Both Ends of Silk Road
Both fell at same time)
Dynastic Cycle of
Han than
Compare to Roman

Use as Review

Dynastic Cycle (Dynamics of One Application All)
Old loses Mandate of Heaven
↳ good for people
↳ Corrupt - not for people
↳ Crisis
↳ Raids
↳ Natural Disasters
↳ loss for Mandate of Heaven
↳ New Dynasty
↳ Building
↳ Centralization
↳ Bureaucracy / Control

5

Metallurgy: Technology for Tools, Weapons, and Adornment

Societies developed the ability to make iron weapons and armor at about the same time that chariots and cavalry came into use. How do you think those three innovations affected politics and conflict in ancient times?

How did the use of bronze tools, containers, and utensils affect the social and economic life of Neolithic culture?

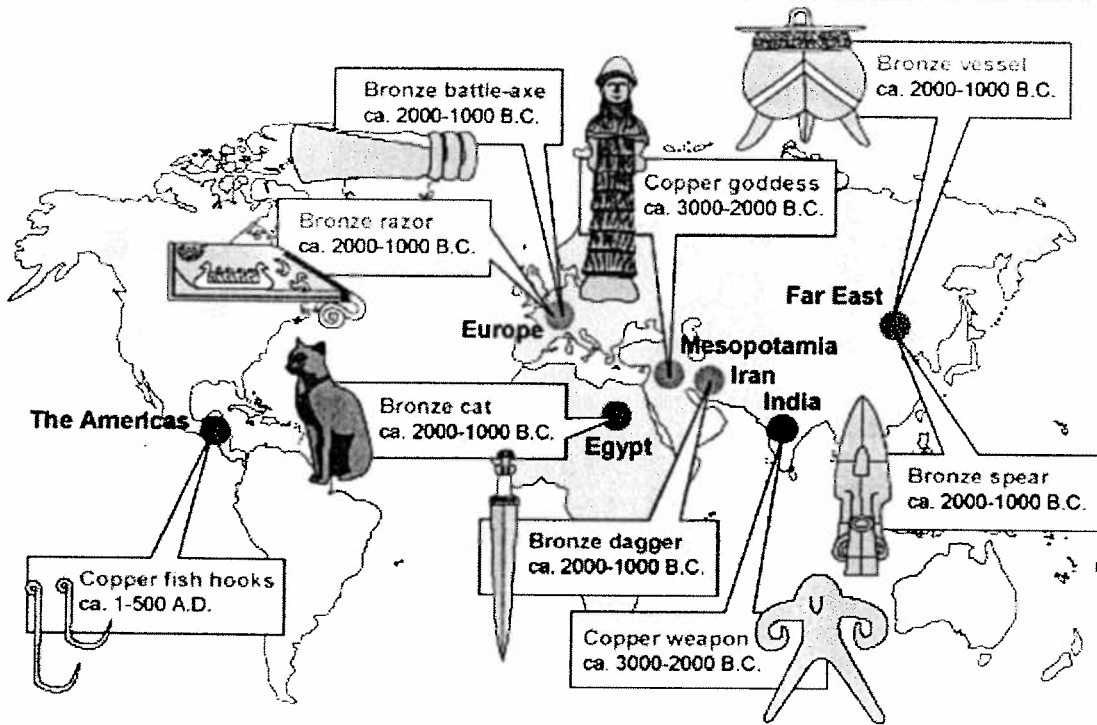
The people of Lydia, a kingdom that existed in Asia Minor around 600 BC, are believed to be the first group to make and use metal coins. How do you think they conceived of this idea?

"Metallurgy: Technology for Tools, Weapons, and Adornment." World History: Ancient and Medieval Eras. 2008. ABC-CLIO. 8 Oct. 2008 <<http://www.ancienthistory.abc-clio.com>>.

Metallurgy: Technology for Tools, Weapons, and Adornment

METALLURGY IN THE ANCIENT WORLD

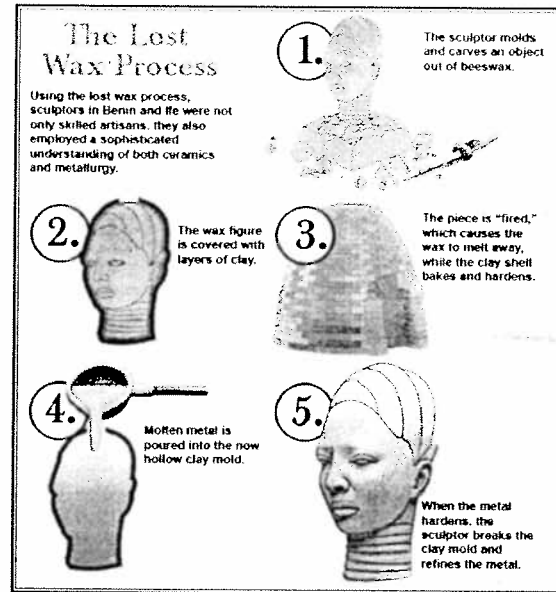
Metalworking technologies developed at different times in different parts of the world. Copper was the first metal to be worked into beads, tools, and weapons. Later, copper was alloyed with tin to produce bronze, which could be worked into sturdier tools and weapons, as well as vessels and exquisite works of art. When extreme high heat furnaces were developed around 1000 B.C., iron began to replace bronze.



"Metallurgy: Technology for Tools, Weapons, and Adornment (Visual)." World History: Ancient and Medieval Eras. 2008. ABC-CLIO. 8 Oct. 2008 <<http://www.ancienthistory.abc-clio.com>>.

Art and Sculpture in Benin and Ife

VISUAL



ID: 1185572

CITATION: MLA STYLE

"Art and Sculpture in Benin and Ife (Visual)." World History: Ancient and Medieval Eras. 2008. ABC-CLIO. 8 Oct. 2008 <<http://www.ancienthistory.abc-clio.com>>.

Bronze Age

OTHER ARTICLE

The Bronze Age refers to the period of human culture when most tools and weapons were made of bronze. The Bronze Age is not chronologically universal, however, and is best understood geographically. In the ancient Near East, bronze **metallurgy** developed sometime around 3000 B.C. and spread throughout the Mediterranean world. Archaeological evidence suggests that bronze tools and weapons were used in Britain ca. 1900 B.C., northern Italy by 1800 B.C., and in Egypt and in areas of China around 1700 B.C. When ca. 1000 B.C., the ability to forge iron was discovered, the Bronze Age ended and the Iron Age began.

CITATION: MLA STYLE

"Bronze Age." World History: Ancient and Medieval Eras. 2008. ABC-CLIO. 8 Oct. 2008 <<http://www.ancienthistory.abc-clio.com>>.