Enyclopedia of Historical Disciplines

Volume 3

Dave Reynolds

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Enyclopedia of Historical Disciplines, Volume 3
by Dave Reynolds

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Ebook ISBN: 9781984668653

Published by:
Bibliotex
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Website: www.bibliotex.com

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Chapter 16

Public History

Public history is a broad range of activities undertaken by people with some training in the discipline of history who are generally working outside of specialized academic settings. Public history practice is deeply rooted in the areas of historic preservation, archival science, oral history, museum curatorship, and other related fields. The field has become increasingly professionalized in the United States and Canada since the late 1970s. Some of the most common settings for the practice of public history are museums, historic homes and historic sites, parks, battlefields, archives, film and television companies, new medias and all levels of government.

Definition

Because it incorporates a wide range of practices and takes place in many different settings, public history proves resistant to being precisely defined. Several key elements often emerge from the discourse of those who identify themselves as public historians:

- A focus on history for the general public, rather than academics or specialists.
- The use of historical methods.
- An emphasis on professional standards, training, and practice.

- An emphasis on the usefulness of historical knowledge in some way that goes beyond purely academic or antiquarian purposes.
- An aim to deepen and empower the public's connection with and knowledge of the past.

These elements are expressed in the 1989 mission statement of the U.S.-based National Council on Public History: "To promote the utility of history in society through professional practice." They are also present in a definition drafted by the NCPH board in 2007, stating, "Public history is a movement, methodology, and approach that promotes the collaborative study and practice of history; its practitioners embrace a mission to make their special insights accessible and useful to the public." However, this draft definition prompted some challenges on the H-Public listserv from people in the field, who raised questions about whether public history is solely an endeavor by professional or trained historians, or if shared historical authority should be a key element of the field. Others have pointed out that the existence of many "publics" for public history complicates the task of definition. For example, historian Peter Novick has questioned whether much of what is termed public history should actually be called *private* history (for example, the creation of corporate histories or archives) or *popular* history (for example, research or exhibits conducted outside the norms of the historical discipline). Cathy Stanton has also identified a more radical element in North American public history but has asked: 'how much room is there for the progressive component in the public history movement?' Hilda Kean and Paul Ashton have also discussed the differences in public history in Britain, Australia, New Zealand and the U.S., arguing against 'a rigid

demarcation between "historians" and "their publics"'. A 2008 survey of almost 4,000 practitioners predominantly in the U.S. showed that a substantial proportion (almost one quarter of respondents) expressed some reservations about the term and whether it applied to their own work.

In general, those who embrace the term *public historian* accept that the boundaries of the field are flexible. The juxtapositions between public and academic history cannot be ignored, causing complications in defining who is capable of altering what we define as generally accepted history. John Tosh, a historian who has researched public history, discusses how some of the most productive discussions come from oral history, consisting of people being interviewed about their memory. Its definition remains a work in progress, subject to continual re-evaluation of practitioners' relationships with different audiences, goals, and political, economic, or cultural settings. For example, historian Guy Beiner has criticized the prevalent conception of public history for not adequately taking on board “the countless intimate spheres in which history is retold surreptitiously” and concluded that “the complex relationships between private and public forms of history await to be teased out”.

Related fields

Public history refers to a wide variety of professional and academic fields. Some of these include:

- Applied history
- Archival science

- Cultural Heritage Management
- Digital History
- Heritage Interpretation
- Historic Preservation
- Historical archaeology
- Museology
- Oral History
- Public humanities
- Popular history

In addition, a sub-field of scholarly study has developed over the past several decades which focuses on the history and theory of collective memory and history-making. This body of scholarship (typified by the winners of the National Council on Public History Book Award) may also be considered to be "public history."

History

Public history has many antecedents. These include history museums, historical societies, public and private archives and collections, hereditary and memorial associations, preservation organizations, historical and heritage projects and offices within government agencies, and depictions of history in popular culture of all kinds (for example, historical fiction). LudmillaJordanova has also observed that 'the state... lies at the heart of public history', linking public history to the rise of the nation state. (English Theologian William Paley declared in 1794 that 'public history' was a 'register of the successes and disappointments... and the quarrels of those who engage in contentions [for] power'.) In the late nineteenth and early

twentieth centuries, a distinct historical discipline formed within Western universities, and this had the effect of gradually separating scholars who practiced history professionally from amateur or public practitioners. While there continued to be trained historians working in public settings, there was a general retreat from public engagement among professional historians by the middle decades of the twentieth century.

During the 1970s, a number of political, economic, social, and historiographical developments worked to reverse this trend, converging to produce a new field that explicitly identified itself as "public history". The social justice movements of the 1960s and 1970s had sparked an interest in the histories of non-dominant people and groups—for example, women, working-class people, ethnic and racial minorities—rather than the "great men" who had traditionally been the focus of many historical narratives. In Britain, this emerged through the History Workshop Movement. Many historians embraced social history as a subject, and some were eager to become involved in public projects as a way of using their scholarship in activist or public-oriented ways. In the U.S., a severe shortage of academic jobs for historians led many to consider careers outside the academy. At the same time, publicly funded efforts were underway in many Western countries, ranging from national celebrations like the United States Bicentennial to multiculturalist projects in Australia and Canada, paralleled by widespread public interest in genealogy, the tracing of folk and family "roots", and other history-related activities. In the wake of deindustrialization in many industrial places, governments also supported regeneration or revitalization projects that increasingly included the use of local history and

culture as an attraction or a basis for "re-branding" a depressed area. Out of necessity, inclination, or both, a growing number of people with graduate training in history found employment in these kinds of non-academic settings. Public policy decisions like the passage of the U.S. National Historic Preservation Act of 1966 and the Canadian government's addition of "historical researcher" as a civil service category in the 1970s, along with the rise of cultural tourism and the increasing professionalization of many museums and historical societies, have spurred the growth of the field.

In the U.S., the birth of the public history field can be traced to the University of California, Santa Barbara, where Robert Kelley, a member of the history faculty, obtained a Rockefeller Foundation grant in 1976 to create a graduate program to train young historians for public and private sector careers. Kelley drew on his own extensive experience as a consultant and legal witness in water litigation cases in conceiving the idea of "public history" as a field in its own right. Conferences in Scottsdale, Arizona in 1978 and Montecito, California in 1979 helped to catalyze the new field. The launch of a professional journal, *The Public Historian*, in 1978, and the founding of the National Council on Public History in 1979 further served to give public-minded historians in the academy and isolated practitioners outside of it a sense that they shared a set of missions, experiences, and methods.

Public history in Canada has followed a similar trajectory in many ways, including the experience of an academic "jobs crisis" in the 1970s and the importance of government as a source of employment for public historians. In 1983, the

University of Waterloo created a Masters program in Public History (now defunct), followed by The University of Western Ontario in 1986, and Carleton University in 2002. Also as in the U.S., Canadian public funding for history and heritage projects has shrunk in the past two decades, with public historians increasingly accountable to funders for the effectiveness of their work. Public history also exists as an identifiable field in Australia and to a lesser extent in Europe and other places. In Latin America, public history finds its highest expression in Brazil, where public history is closely connected with social history and oral history. The Brazilian Public History Network, created in 2012, has been responsible for promoting publications and sponsoring events of national and international scope aimed to foster a creative and cosmopolitan dialogue. As in the U.S. and Canada, there are many public projects involving historians and the interpretation of history that do not necessarily claim the specific label "public history." The International Federation for Public History,(IFPH-FIHP) was formed in 2010 and became an international association with elected Steering Committee in January 2012. IFPH is also a permanent Internal Commission of the International Committee of Historical Sciences (ICHS-CISH). The IFPH seeks to broaden international exchanges about the practice and teaching of public history and it is one of the constitutive co-operation partners of the journal *Public History Weekly*. From 2018 IFPH has published its own journal *International Public History* edited by Andreas Etges (LMU, Munich) and David Dean (Carleton University, Ottawa).

Public history continues to develop and define itself. There are currently many graduate and undergraduate public history programs in the U.S., Canada, and other countries (see list and

links below). The field has a natural synergy with digital history, with its emphasis on access and broad participation in the creation of historical knowledge. In recent years there has been a growing body of public historical scholarship, including works recognized by the annual NCPH Book Award. In several countries, studies have been conducted to explore how people understand and engage with the past, deepening public historians' sense of how their own work can best connect with their audiences. While high-profile "history wars" have taken place over public exhibits and interpretations of history in many places in recent years (for example, Australia's ongoing debate over the history of colonisation and indigenous peoples, the furor over Jack Granatstein's 1998 book *Who Killed Canadian History?*, or the 1994 controversy over the National Air and Space Museum's planned exhibit on the Enola Gay bomber), public historians tend to welcome these as opportunities to participate in vigorous public discussions over the meanings of the past, debating how people arrive at those meanings.

An evolving form of locally collected and publicly presented history, seen in projects like If This House Could Talk and the Humanities Truck are a less critical and validated public presentation of history, yet offer engagement at the grass roots level that may encourage new forms of collecting history about the everyday.

Internet

People with some training in the discipline of history have increasingly engaged on public history matters in recent years

on the Internet away from specialized academic settings. Blogs, podcasts, vlogs, participatory encyclopedias and social medias have often been used to reach and better engage the public prior to publications in more traditional print medias such as books and bulletins. Public interest in own family history (or genealogy) has much contributed to reviving interest in local, regional and broader continental history. Ancestry sharing on social medias has been most noteworthy.

Examples

The National Council on Public History's Robert Kelley Memorial Award, "honors distinguished and outstanding achievements by individuals, institutions, non-profit or corporate entities for having made significant inroads in making history relevant to individual lives of ordinary people outside of academia." Its recipients reflect a broad mix of scholarly, governmental, and popular projects:

- 2020 - Martin Blatt, Northeastern University
- 2017 - Lonnie G. Bunch, III, National Museum of African American History & Culture
- 2016 - Donald A. Ritchie, Senate Historical Office
- 2015 - Janelle Warren-Findley, Arizona State University
- 2014 - Michael Devine, Director, Harry S. Truman Library and Museum
- 2012 - Lindsey Reed, Managing Editor of The Public Historian
- 2010 – Richard Allan Baker, United States Senate Historical Office

- 2008 – Alan S. Newell, Historical Research Associates, Inc.
- 2006 – Dwight T. Pitcaithley, National Park Service
- 2004 – The Government and Citizens of the Tr'ondekHwech'in, First Native Peoples of the Klondike
- 2002 – The University of South Carolina Public History Program
- 2001 – Debra Bernhardt, Robert F. Wagner Labor Archives at New York University
- 1999 – Otis L.Graham Jr., University of North Carolina, Wilmington
- 1998 – The American Social History Project
- 1997 – Page Putnam Miller, Coordinating Committee for the Promotion of History (now the National Coalition for History)

University programs

An extensive listing of undergraduate and graduate programs in public history in the U.S., Canada, and elsewhere, are on the National Council on Public History website.

- MA in Public History (Heritage Interpretation or Historic Preservation) [3] Southeast Missouri State University
- MA & PhD in Public History North Carolina State University, Raleigh, NC, United States
- MA in Public History West Virginia University, Morgantown, WV United States

- MA in Public History, University of South Carolina, Columbia, SC
- MA & Ph.D. in Public History, Arizona State University, Tempe, Arizona, United States
- MA in History with Concentration in Public History, American University, Washington, D.C., United States
- MA in History with Concentration in Public History, University of Massachusetts Amherst, Amherst, MA, United States
- MA in History with Concentration in Public History, Northeastern University, Boston, MA, United States
- MA in Public Humanities, Brown University, Providence, RI, United States
- MA in History with Concentration in Public History, Georgia Southern University, Statesboro GA, United States
- MA in Public History, Central Connecticut State University, New Britain, Connecticut, United States
- MA in Public History, Carleton University, Ottawa, Ontario, Canada
- MA in Public History, University of Houston, Houston, Texas
- MA in Public History, Indiana University Purdue University Indianapolis, Indiana, United States
- MA in Public History & Joint PhD in American History/Public History, Loyola University Chicago, Chicago, Illinois, United States
- MA in Public History, The University of Massachusetts, Amherst, Massachusetts, United States

- MA Public History, Department of History, Royal Holloway, University of London
- MA in Public History, Oral History and Community Heritage, University of Huddersfield, United Kingdom
- MA Public History, Ruskin College Oxford
- MA Public History and the Institute for the Public Understanding of the Past, University of York, York, United Kingdom
- MA in Public History, Stephen F. Austin State University, Nacogdcohes, Texas
- MA in Public History, Temple University, Philadelphia, Pennsylvania, United States
- MA in Public History, Texas State University, San Marcos, Texas, United States
- MA & PhD in Public History, University of California, Santa Barbara; also has joint PhD program in Public History with California State University, Sacramento
- MA in Public History, The University of Western Ontario, London, Ontario, Canada
- MA in Public History, Wright State University, Dayton, Ohio
- M.Phil in Public History and Cultural Heritage, Trinity College, Dublin
- MA in Historical Studies, Public History Track, University of Maryland, Baltimore County, Baltimore, MD, United States
- MA & Ph.D. In Public History, Middle Tennessee State University
- MA in Public History, FreieUniversität Berlin, Germany
- MA & PhD in Public History, University of California, Riverside

- MA in History with Concentration in Public History, North Dakota State University, Fargo, North Dakota, United States
- MA in History with a Public History Emphasis, University of Missouri-Kansas City, Kansas City, Missouri, United States
- MA in Applied (Public) and Interdisciplinary History "Usable Pasts", Higher School of Economics, St. Petersburg
- MA in Public History, University of Amsterdam, Amsterdam, The Netherlands
- MA in Public History, Hellenic Open University, Patras, Greece
- BA/BS in History with a Concentration in Public History, Ball State University, Muncie, Indiana, United States
- BA in History with an Emphasis in Public History, Grand Canyon University, Phoenix, Arizona, United States
- MA in Public History, Northern Kentucky University, Highland Heights, Kentucky, United States
- MA in History with a concentration in Public History & Graduate Certificate in Public History, University of Louisville, Louisville, Kentucky, United States
- Master's degree (France) in *Histoire publique* (Public History), Paris-Est Créteil University, Créteil, France

Chapter 17

Psychohistory

Psychohistory is an amalgam of psychology, history, and related social sciences and the humanities. It examines the "why" of history, especially the difference between stated intention and actual behavior. Psychobiography, childhood, group dynamics, mechanisms of psychic defense, dreams, and creativity are primary areas of research. It works to combine the insights of psychology, especially psychoanalysis, with the research methodology of the social sciences and humanities to understand the emotional origin of the behavior of individuals, groups and nations, past and present. Work in the field has been done in the areas of childhood, creativity, dreams, family dynamics, overcoming adversity, personality, political and presidential psychobiography. There are major psychohistorical studies of studies of anthropology, art, ethnology, history, politics and political science, and much else.

Description

Psychohistory derives many of its concepts from areas that are perceived to be ignored by conventional historians and anthropologists as shaping factors of human history, in particular, the effects of parenting practice and child abuse. According to conventional historians "the science of culture is independent of the laws of biology and psychology". and "[t]he determining cause of a social fact should be sought among

social facts preceding and not among the states of individual consciousness".

Psychohistorians, on the other hand, suggest that social behavior such as crime and war may be a self-destructive re-enactment of earlier abuse and neglect; that unconscious flashbacks to early fears and destructive parenting could dominate individual and social behavior.

Psychohistory relies heavily on historical biography. Notable examples of psychobiographies are those of Lewis Namier, who wrote about the British House of Commons, and Fawn Brodie, who wrote about Thomas Jefferson.

Areas of study

There are three inter-related areas of psychohistorical study.

- 1. The history of childhood – which looks at such questions as:
- How have children been raised throughout history
- How has the family been constituted
- How and why have practices changed over time
- The changing place and value of children in society over time
- How and why our views of child abuse and neglect have changed
- 2. Psychobiography – which seeks to understand individual historical people and their motivations in history.
- 3. Group psychohistory – which seeks to understand the motivations of large groups, including nations, in

history and current affairs. In doing so, psychohistory advances the use of group-fantasy analysis of political speeches, political cartoons and media headlines since the loaded terms, metaphors and repetitive words therein offer clues to unconscious thinking and behaviors.

Emergence as a discipline

Sigmund Freud's well known work, *Civilization and Its Discontents* (1929), included an analysis of history based on his theory of psychoanalysis. Yet, Freud's text is in no way a psycho-historical work since the focus of the study is to examine and explain the level of individual psyche which may arise from the influence of the structures of civilization. It is in fact the opposite of psycho-history in that it claims that the unconscious and the individual psyche are both structural effects of different social forces, i.e., civilization. In 1913, Sigmund Freud published *Totem and Taboo*, which attempts to draw a parallel between the psychical experience of neurotics and primitive peoples through contemporaneous sociology, anthropology, and psychoanalytic theory.

Wilhelm Reich combined his psychoanalytic and political theories in his book *The Mass Psychology of Fascism* in 1933.

The psychologist and philosopher Erich Fromm wrote about the psychological motivation behind political ideology, starting with *The Fear of Freedom* in 1941.

Another member of the Frankfurt school, Theodor Adorno, published *The Authoritarian Personality*, in 1950, which was an

influential sociological book which could be taken as something of a proto-psychohistorical book.

Its first academic use appeared in Erik Erikson's book *Young Man Luther* (1958), where the author called for a discipline of "psycho-history" to examine the impact of human character on history.

Lloyd deMause developed a formal psychohistorical approach from 1974 onwards, and continues to be an influential theorist in this field.

Independence as a discipline

Psychohistorians have argued that psychohistory is a separate field of scholarly inquiry with its own particular methods, objectives and theories, which set it apart from conventional historical analysis and anthropology. Some historians, social scientists and anthropologists have, however, argued that their disciplines already describe psychological motivation and that psychohistory is not, therefore, a separate subject. Others regard it as an undisciplined field of study, due to its emphasis given to speculation on the psychological motivations of people in history. Doubt has also been cast on the viability of the application of post-mortem psychoanalysis by Freud's followers.

Psychohistorians maintain that the difference is one of emphasis and that, in conventional study, narrative and description are central, while psychological motivation is hardly touched upon. Psychohistorians accuse most anthropologists and ethnologists of being apologists for incest,

infanticide, cannibalism and child sacrifice. They maintain that what constitutes child abuse is a matter of objective fact, and that some of the practices which mainstream anthropologists apologize for (e.g., sacrificial rituals) may result in psychosis, dissociation and magical thinking.

Psychogenic mode

Lloyd deMause has described a system of psychogenic modes (see below) which describe the range of styles of parenting he has observed historically and across cultures.

Psychohistorians have written much about changes in the human psyche through history; changes that they believe were produced by parents, and especially the mothers' increasing capacity to empathize with their children. Due to these changes in the course of history, different *psychoclasses* (or *psychogenic modes*) emerged. A psychoclass is a type of mentality that results from, and is associated with, a particular childrearing style, and in its turn influences the method of childrearing of the next generations. According to psychohistory theory, regardless of the changes in the environment, it is only when changes in childhood occur and new psychoclasses evolve that societies begin to progress.

Psychohistorians maintain that the five modes of abusive childrearing (excluding the "helping mode") are related to psychiatric disorders from psychoses to neuroses.

The chart below shows the dates at which these modes are believed to have evolved in the most advanced nations, based on contemporary accounts from historical records. A black-

and-white version of the chart appears in *Foundations of Psychohistory*.

The Y-Axis on the above chart serves as an indicator of the new stage and not a measurement of the stage's size or relation to the x-axis.

The timeline does not apply to hunter-gatherer societies. It does not apply either to the Greek and Roman world, where there was a wide variation in childrearing practices. It is notable that the arrival of the *Ambivalent* mode of child-rearing preceded the start of the Renaissance (mid 14th century) by only one or two generations, and the arrival of the *Socializing* mode coincided with the Age of Enlightenment, which began in the late 18th century.

Earlier forms of childrearing coexist with later modes, even in the most advanced countries. An example of this are reports of selective abortion (and sometimes exposure of baby girls) especially in China, Korea, Taiwan, Singapore, Malaysia, India, Pakistan, New Guinea, and many other developing countries in Asia and North Africa, regions in which millions of women are "missing". The conflict of new and old psychoclasses is also highlighted in psychohistorians' thought. This is reflected in political contrasts – for instance, in the clash between Blue State and Red State voters in the contemporary United States – and in civil wars.

Another key psychohistorical concept is that of *group fantasy*, which deMause regards as a mediating force between a psychoclass's collective childhood experiences (and the psychic conflicts emerging therefrom), and the psychoclass's behavior in politics, religion and other aspects of social life.

A psychoclass for postmodern times

According to the psychogenic theory, since Neanderthal man most tribes and families practiced infanticide, child mutilation, incest and beating of their children throughout prehistory and history. Presently the Western socializing mode of childrearing is considered much less abusive in the field, though this mode is not yet entirely free of abuse. In the opening paragraph of his seminal essay "The Evolution of Childhood" (first article in *The History of Childhood*), DeMause states:

The history of childhood is a nightmare from which we have only recently begun to awaken. The further back in history one goes, the lower the level of childcare, and the more likely children are to be killed, abandoned, beaten, terrorized and sexually abused.

There is notwithstanding an optimistic trait in the field. In a world of "helping mode" parents, deMause believes, violence of any other sort will disappear as well, along with magical thinking, mental disorders, wars and other inhumanities of man against man. Although, the criticism has been made that this itself is a form of magical thinking.

Criticisms

There are no departments dedicated to "psychohistory" in any institution of higher learning, although some history departments have run courses in it. Psychohistory remains a controversial field of study, facing criticism in the academic community, with critics referring to it as a pseudoscience.

Psychohistory uses a plurality of methodologies, and it is difficult to determine which is appropriate to use in each circumstance. Yet this "plurality" is quite circumscribed.

In 1973, historian Hugh A. Trevor-Roper dismissed the field of psychohistory entirely in response to the publication of Walter Langer's *The Mind of Adolf Hitler.* He contended that psychohistory's methodology rested "on a defective philosophy" and was "vitiated by a defective method." Instead of using historical evidence to derive historical interpretations, Trevor-Roper contended that "psycho-historians move in the opposite direction. They deduce their facts from their theories; and this means, in effect, that facts are at the mercy of theory, selected and valued according to their consistence with theory, even invented to support theory."

DeMause has received criticism on several levels. His formulations have been criticized for being insufficiently supported by credible research. He has also received criticism for being a strong proponent of the "black legend" view of childhood history (i.e. that the history of childhood was above all a history of progress, with children being far more often badly mistreated in the past). Similarly, his work has been called a history of child abuse, not childhood. The grim perspective of childhood history is known from other sources, e.g. Edward Shorter's *The Making of the Modern Family* and Lawrence Stone's *The Family, Sex and Marriage in England 1500-1800*. However, deMause received criticism for his repeated, detailed descriptions on childhood atrocities:

The reader is doubtless already familiar with examples of these psychohistorical "abuses." There is a significant difference,

however, between the well-meaning and serious, if perhaps simplistic and reductionistic, attempt to understand the psychological in history and the psychohistorical expose that can at times verge on historical pornography. For examples of the more frivolous and distasteful sort of psychohistory, see *Journal of Psychohistory*. For more serious and scholarly attempts to understand the psychological dimension of the past, see *The Psychohistory Review*.

Recent psychohistory has also been criticized for being overly-entangled with DeMause, whose theories are not representative of the entire field.

Organizations

Boston University offers a Psychohistory course at the undergraduate level and has published course details.

The Association for Psychohistory was founded by Lloyd deMause. It has 19 branches around the globe and has for over 30 years published the *Journal of Psychohistory*. The International Psychohistorical Association was also founded by deMause and others in 1977 as a professional organization for the field of psychohistory. It publishes *Psychohistory News* and has a psychohistorical mail order lending library. The association hosts an annual convention.

The Psychohistory Forum publishes the quarterly journal *Clio's Psyche*. It was founded in 1983 by historian and psychoanalyst Paul H. Elovitz. This organization of academics, therapists, and laypeople holds regular scholarly meetings in New York City

and at international conventions. It also sponsors ancliospsyche online discussion group.

In Germany, scientists taking an interest in psychohistory have met annually since 1987. In 1992, the *GesellschaftfürPsychohistorie und politischePsychologiee.V* ("Society for Psychohistory and Political Psychology") was founded. This society issues the *JahrbuchfürPsychohistorischeForschung* ("Annual of Psychohistorical Research")

Notable psychohistorians

- Lloyd deMause, founder of The Institute for Psychohistory.
- Peter Gay, Sterling Professor at Yale University, author.
- Robert Jay Lifton, a psychiatrist specializing in psychological motivations for war and terrorism.
- Jerome Lee Shneidman, Editor of the *Bulletin of the International Psychohistorical Association*, established the Seminar in the History of Legal and Political Thought and Institutions at Columbia University.
- VamikVolkan, psychiatrist, psychoanalyst, University of Virginia professor emeritus, peacemaker, and Nobel Prize nominee.
- Fawn Brodie, Professor at UCLA, and historian and biographer of Thomas Jefferson, Joseph Smith, and others.

Chapter 18

Social History

Social history, often called the **new social history,** is a field of history that looks at the lived experience of the past. In its "golden age" it was a major growth field in the 1960s and 1970s among scholars, and still is well represented in history departments in Britain, Canada, France, Germany, and the United States. In the two decades from 1975 to 1995, the proportion of professors of history in American universities identifying with social history rose from 31% to 41%, while the proportion of political historians fell from 40% to 30%. In the history departments of British and Irish universities in 2014, of the 3410 faculty members reporting, 878 (26%) identified themselves with social history while political history came next with 841 (25%).

Charles Tilly, one of the best known social historians, identifies the tasks of social history as: 1) “documenting large structural changes; 2) reconstructing the experiences of ordinary people in the course of those changes; and (3) connecting the two” (1985:P22).

Old and new social history

The older social history (before 1960) included numerous topics that were not part of the mainstream historiography of political, military, diplomatic and constitutional history. It was a hodgepodge without a central theme, and it often included

political movements, such as Populism, that were "social" in the sense of being outside the elite system. Social history was contrasted with political history, intellectual history and the history of great men. English historian G. M. Trevelyan saw it as the bridging point between economic and political history, reflecting that, "Without social history, economic history is barren and political history unintelligible." While the field has often been viewed negatively as history with the politics left out, it has also been defended as "history with the people put back in."

New social history movement

The "new social history" movement exploded on the scene in the 1960s, emerged in the UK and quickly become one of the dominant styles of historiography there as well in the US and in Canada. It drew on developments within the French Annales School, was very well organized, dominated French historiography, and influenced much of Europe and Latin America. Jürgen Kocka finds two meanings to "social history." At the simplest level, it was the subdivision of historiography that focused on social structures and processes. In that regard, it stood in contrast to political or economic history. The second meaning was broader, and the Germans called it *Gesellschaftsgeschichte*. It is the history of an entire society from a social-historical viewpoint.

In Germany the *Gesellschaftsgeschichte* movement introduced a vast range of topics, as Kocka, a leader of the Bielefeld School recalls:

- In the 1960s and 1970s, "social history" caught the imagination of a young generation of historians. It became a central concept -- and a rallying point -- of historiographic revisionism. It meant many things at the same time. It gave priority to the study of particular kinds of phenomena, such as classes and movements, urbanization and industrialization, family and education, work and leisure, mobility, inequality, conflicts and revolutions. It stressed structures and processes over actors and events. It emphasized analytical approaches close to the social sciences rather than by the traditional methods of historical hermeneutics. Frequently social historians sympathized with the causes (as they saw them) of the little people, of the underdog, of popular movements, or of the working class. Social history was both demanded and rejected as a vigorous revisionist alternative to the more established ways of historiography, in which the reconstruction of politics and ideas, the history of events and hermeneutic methods traditionally dominated.

Americanist Paul E. Johnson recalls the heady early promise of the movement in the late 1960s:

- The New Social History reached UCLA at about that time, and I was trained as a quantitative social science historian. I learned that "literary" evidence and the kinds of history that could be written from it were inherently elitist and untrustworthy. Our cousins, the Annalistes, talked of ignoring heroes and events and reconstructing the more constitutive

> and enduring "background" of history. Such history could be made only with quantifiable sources. The result would be a "History from the Bottom Up" that ultimately engulfed traditional history and, somehow, helped to make a Better World. Much of this was acted out with mad-scientist bravado. One well-known quantifier said that anyone who did not know statistics at least through multiple regression should not hold a job in a history department. My own advisor told us that he wanted history to become "a predictive social science." I never went that far. I was drawn to the new social history by its democratic inclusiveness as much as by its system and precision. I wanted to write the history of ordinary people—to historicize them, put them into the social structures and long-term trends that shaped their lives, and at the same time resurrect what they said and did. In the late 1960s, quantitative social history looked like the best way to do that.

The Social Science History Association was formed in 1976 to bring together scholars from numerous disciplines interested in social history. It is still active and publishes *Social Science History* quarterly. The field is also the specialty of the *Journal of Social History*, edited since 1967 by Peter Stearns It covers such topics as gender relations; race in American history; the history of personal relationships; consumerism; sexuality; the social history of politics; crime and punishment, and history of the senses. Most of the major historical journals have coverage as well.

However, after 1990 social history was increasingly challenged by cultural history, which emphasizes language and the importance of beliefs and assumptions and their causal role in group behavior.

Subfields

Historical demography

The study of the lives of ordinary people was revolutionized in the 1960s by the introduction of sophisticated quantitative and demographic methods, often using individual data from the census and from local registers of births, marriages, deaths and taxes, as well as theoretical models from sociology such as social mobility. H-DEMOG is a daily email discussion group that covers the field broadly.

Historical demography is the study of population history and demographic processes, usually using census or similar statistical data. It became an important specialty inside social history, with strong connections with the larger field of demography, as in the study of the Demographic Transition.

African-American history

Black history or African-American history studies African Americans and Africans in American history. The Association for the Study of African American Life and History was founded by Carter G. Woodson in 1915 and has 2500 members and publishes the *Journal of African American History*, formerly the

Journal of Negro History. Since 1926 it has sponsored Black History Month every February.

Ethnic history

Ethnic history is especially important in the US and Canada, where major encyclopedias helped define the field. It covers the history of ethnic groups (usually not including Black or Native Americans). Typical approaches include critical ethnic studies; comparative ethnic studies; critical race studies; Asian-American, and Latino/a or Chicano/a studies. In recent years Chicano/Chicana studies has become important as the Hispanic population has become the largest minority in the US.

- The Immigration and Ethnic History Society was formed in 1976 and publishes a journal for libraries and its 829 members.
- The American Conference for Irish Studies, founded in 1960, has 1,700 members and has occasional publications but no journal.
- The American Italian Historical Association was founded in 1966 and has 400 members; it does not publish a journal
- The American Jewish Historical Society is the oldest ethnic society, founded in 1892; it has 3,300 members and publishes *American Jewish History*
- The Polish American Historical Association was founded in 1942, and publishes a newsletter and *Polish American Studies,* an interdisciplinary, refereed scholarly journal twice each year.

- H-ETHNIC is a daily discussion list founded in 1993 with 1400 members; it covers topics of ethnicity and migration globally.

Labor history

Labor history, deals with labor unions and the social history of workers. See for example Labor history of the United States The Study Group on International Labor and Working-Class History was established: 1971 and has a membership of 1000. It publishes *International Labor and Working-Class History*. H-LABOR is a daily email-based discussion group formed in 1993 that reaches over a thousand scholars and advanced students. the Labor and Working-Class History Association formed in 1988 and publishes *Labor: Studies in Working-Class History.*

Kirk (2010) surveys labour historiography in Britain since the formation of the Society for the Study of Labour History in 1960. He reports that labour history has been mostly pragmatic, eclectic and empirical; it has played an important role in historiographical debates, such as those revolving around history from below, institutionalism versus the social history of labour, class, populism, gender, language, postmodernism and the turn to politics. Kirk rejects suggestions that the field is declining, and stresses its innovation, modification and renewal. Kirk also detects a move into conservative insularity and academicism. He recommends a more extensive and critical engagement with the kinds of comparative, transnational and global concerns increasingly popular among labour historians elsewhere, and calls for a revival of public and political interest in the topics. Meanwhile, Navickas, (2011) examines recent scholarship including the

histories of collective action, environment and human ecology, and gender issues, with a focus on work by James Epstein, Malcolm Chase, and Peter Jones.

Women's history

Women's history exploded into prominence in the 1970s, and is now well represented in every geographical topic; increasingly it includes gender history. Social history uses the approach of women's history to understand the experiences of ordinary women, as opposed to "Great Women," in the past. Feminist women's historians have critiqued early studies of social history for being too focused on the male experience.

Gender history

Gender history focuses on the categories, discourses and experiences of femininity and masculinity as they develop over time. Gender history gained prominence after it was conceptualized in 1986 by Joan W. Scott in her article "Gender: A Useful Category of Historical Analysis." Many social historians use Scott's concept of "perceived differences" to study how gender relations in the past have unfolded and continue to unfold. In keeping with the cultural turn, many social historians are also gender historians who study how discourses interact with everyday experiences.

History of the family

The History of the family emerged as a separate field in the 1970s, with close ties to anthropology and sociology. The trend

was especially pronounced in the US and Canada. It emphasizes demographic patterns and public policy, but is quite separate from genealogy, though often drawing on the same primary sources, such as censuses and family records.

The influential pioneering study *Women, Work, and Family* (1978) was done by Louise A. Tilly and Joan W. Scott. It broke new ground with their broad interpretive framework and emphasis on the variable factors shaping women's place in the family and economy in France and England. The study considered the interaction of production, or traditional labor, and reproduction, the work of caring for children and families, in its analysis of women's wage labor and thus helped to bring together labor and family history. Much work has been done on the dichotomy in women's lives between the private sphere and the public. For a recent worldwide overview covering 7000 years see Maynes and Waltner's 2012 book and ebook, *The Family: A World History* (2012). For comprehensive coverage of the American case, see Marilyn Coleman and Lawrence Ganong, eds. *The Social History of the American Family: An Encyclopedia* (4 vol, 2014).

The history of childhood is a growing subfield.

History of education

For much of the 20th century, the dominant American historiography, as exemplified by Ellwood Patterson Cubberley (1868-1941) at Stanford, emphasized the rise of American education as a powerful force for literacy, democracy, and equal opportunity, and a firm basis for higher education and advanced research institutions. It was a story of enlightenment

and modernization triumphing over ignorance, cost-cutting, and narrow traditionalism whereby parents tried to block their children's intellectual access to the wider world. Teachers dedicated to the public interest, reformers with a wide vision, and public support from the civic-minded community were the heroes. The textbooks help inspire students to become public schools teachers and thereby fulfill their own civic mission.

The crisis came in the 1960s, when a new generation of New Left scholars and students rejected the traditional celebratory accounts, and identified the educational system as the villain for many of America's weaknesses, failures, and crimes. Michael Katz (1939-2014) states they:

- tried to explain the origins of the Vietnam War; the persistence of racism and segregation; the distribution of power among gender and classes; intractable poverty and the decay of cities; and the failure of social institutions and policies designed to deal with mental illness, crime, delinquency, and education.

The old guard fought back and bitter historiographical contests, with the younger students and scholars largely promoting the proposition that schools were not the solution to America's ills, they were in part the cause of Americans problems. The fierce battles of the 1960s died out by the 1990s, but enrollment in education history courses never recovered.

By the 1980s, compromise had been worked out, with all sides focusing on the heavily bureaucratic nature of the American public schooling.

In recent years most histories of education deal with institutions or focus on the ideas histories of major reformers, but a new social history has recently emerged, focused on who were the students in terms of social background and social mobility. In the US attention has often focused on minority and ethnic students. In Britain, Raftery et al. (2007) looks at the historiography on social change and education in Ireland, Scotland, and Wales, with particular reference to 19th-century schooling. They developed distinctive systems of schooling in the 19th century that reflected not only their relationship to England but also significant contemporaneous economic and social change. This article seeks to create a basis for comparative work by identifying research that has treated this period, offering brief analytical commentaries on some key works, discussing developments in educational historiography, and pointing to lacunae in research.

Historians have recently looked at the relationship between schooling and urban growth by studying educational institutions as agents in class formation, relating urban schooling to changes in the shape of cities, linking urbanization with social reform movements, and examining the material conditions affecting child life and the relationship between schools and other agencies that socialize the young.

The most economics-minded historians have sought to relate education to changes in the quality of labor, productivity and economic growth, and rates of return on investment in education. A major recent exemplar is Claudia Goldin and Lawrence F. Katz, *The Race between Education and Technology* (2009), on the social and economic history of 20th-century American schooling.

Urban history

The "new urban history" emerged in the 1950s in Britain and in the 1960s in the US. It looked at the "city as process" and, often using quantitative methods, to learn more about the inarticulate masses in the cities, as opposed to the mayors and elites. A major early study was Stephan Thernstrom's*Poverty and Progress: Social Mobility in a Nineteenth Century City* (1964), which used census records to study Newburyport, Massachusetts, 1850-1880. A seminal, landmark book, it sparked interest in the 1960s and 1970s in quantitative methods, census sources, "bottom-up" history, and the measurement of upward social mobility by different ethnic groups. Other exemplars of the new urban history included Kathleen Conzen, *Immigrant Milwaukee, 1836-1860* (1976); Alan Dawley, *Class and Community: The Industrial Revolution in Lynn* (1975; 2nd ed. 2000); Michael B. Katz, *The People of Hamilton, Canada West* (1976); Eric H. Monkkonen, *The Dangerous Class: Crime and Poverty in Columbus Ohio 1860-1865* (1975); and Michael P. Weber, *Social Change in an Industrial Town: Patterns of Progress in Warren, Pennsylvania, From Civil War to World War I.* (1976).

Representative comparative studies include Leonardo Benevolo, *The European City* (1993); Christopher R. Friedrichs, *The Early Modern City, 1450-1750* (1995), and James L. McClain, John M. Merriman, and Ugawa Kaoru. eds. *Edo and Paris* (1994) (Edo was the old name for Tokyo).

There were no overarching social history theories that emerged developed to explain urban development. Inspiration from urban geography and sociology, as well as a concern with

workers (as opposed to labor union leaders), families, ethnic groups, racial segregation, and women's roles have proven useful. Historians now view the contending groups within the city as "agents" who shape the direction of urbanization. The subfield has flourished in Australia—where most people live in cities.

Rural history

Agricultural History handles the economic and technological dimensions, while Rural history handles the social dimension. Burchardt (2007) evaluates the state of modern English rural history and identifies an "orthodox" school, focused on the economic history of agriculture. This historiography has made impressive progress in quantifying and explaining the output and productivity achievements of English farming since the "agricultural revolution." The celebratory style of the orthodox school was challenged by a dissident tradition emphasizing the social costs of agricultural progress, notably enclosure, which forced poor tenant farmers off the land. Recently, a new school, associated with the journal *Rural History,* has broken away from this narrative of agricultural change, elaborating a wider social history. The work of Alun Howkins has been pivotal in the recent historiography, in relation to these three traditions. Howkins, like his precursors, is constrained by an increasingly anachronistic equation of the countryside with agriculture. Geographers and sociologists have developed a concept of a "post-productivist" countryside, dominated by consumption and representation that may have something to offer historians, in conjunction with the well-established historiography of the "rural idyll." Most rural history has focused on the American South—overwhelmingly rural until the

1950s—but there is a "new rural history" of the North as well. Instead of becoming agrarian capitalists, farmers held onto preindustrial capitalist values emphasizing family and community. Rural areas maintained population stability; kinship ties determined rural immigrant settlement and community structures; and the defeminization of farm work encouraged the rural version of the "women's sphere." These findings strongly contrast with those in the old frontier history as well as those found in the new urban history.

Religion

The historiography of religion focuses mostly on theology and church organization and development. Recently the study of the social history or religious behavior and belief has become important.

Social history in Europe

UK

Social history is associated in the United Kingdom with the work of E.P. Thompson in particular, and his studies The Making of the English Working Class and *Whigs and Hunters: The Origin of the Black Act*. Emerging after the second world war, it was consciously opposed to traditional history's focus on 'great men', which it counter-posed with 'History from below' (also known as People's History).

Thus in the UK social history has often had a strong political impetus, and can be contrasted sharply with traditional history's (partial) documentation of the exploits of the powerful, within limited diplomatic and political spheres, and its reliance on archival sources and methods (see historical method and archive) that exclude the voices of less powerful groups within society. Social history has used a much wider range of sources and methods than traditional history and source criticism, in order to gain a broader view of the past. Methods have often including quantitative data analysis and, importantly, Oral History which creates an opportunity to glean perspectives and experiences of those people within in society that are unlikely to be documented within archives. Eric Hobsbawm was an important UK social historian, who has both produced extensive social history of the UK, and has written also on the theory and politics of UK social history. Eric Hobsbawm and EP Thompson were both involved in the pioneering History Workshop Journal.

Ireland has its own historiography.

France

Social history has dominated French historiography since the 1920s, thanks to the central role of the Annales School. Its journal *Annales* focuses attention on the synthesizing of historical patterns identified from social, economic, and cultural history, statistics, medical reports, family studies, and even psychoanalysis.

Germany

Social history developed within West German historiography during the 1950s-60s as the successor to the national history discredited by National Socialism. The German brand of "history of society" - *Gesellschaftsgeschichte* - has been known from its beginning in the 1960s for its application of sociological and political modernization theories to German history. Modernization theory was presented by Hans-Ulrich Wehler (1931-2014) and his Bielefeld School as the way to transform "traditional" German history, that is, national political history, centered on a few "great men," into an integrated and comparative history of German society encompassing societal structures outside politics. Wehler drew upon the modernization theory of Max Weber, with concepts also from Karl Marx, Otto Hintze, Gustav Schmoller, Werner Sombart and Thorstein Veblen.

In the 1970s and early 1980s German historians of society, led by Wehler and Jürgen Kocka at the "Bielefeld school" gained dominance in Germany by applying both modernization theories and social science methods. From the 1980s, however, they were increasingly criticized by proponents of the "cultural turn" for not incorporating culture in the history of society, for reducing politics to society, and for reducing individuals to structures. Historians of society inverted the traditional positions they criticized (on the model of Marx's inversion of Hegel). As a result, the problems pertaining to the positions criticized were not resolved but only turned on their heads. The traditional focus on individuals was inverted into a modern focus on structures, the traditional focus on culture was inverted into a modern focus on structures, and traditional

emphatic understanding was inverted into modern causal explanation.

Hungary

Before World War II, political history was in decline and an effort was made to introduce social history in the style of the French Annales School. After the war only Marxist interpretations were allowed. With the end of Communism in Hungary in 1989. Marxist historiography collapsed and social history came into its own, especially the study of the demographic patterns of the early modern period. Research priorities have shifted toward urban history and the conditions of everyday life.

Soviet Union

When Communism ended in 1991, large parts of the Soviet archives were opened. The historians' data base leapt from a limited range of sources to a vast array of records created by modern bureaucracies. Social history flourished. The old Marxist historiography collapsed overnight.

Canada

Social history had a "golden age" in Canada in the 1970s, and continues to flourish among scholars. Its strengths include demography, women, labour, and urban studies.

Political history

While the study of elites and political institutions has produced a vast body of scholarship, the impact after 1960 of social historians has shifted emphasis onto the politics of ordinary people—especially voters and collective movements. Political historians responded with the "new political history," which has shifted attention to political cultures. Some scholars have recently applied a cultural approach to political history. Some political historians complain that social historians are likely to put too much stress on the dimensions of class, gender and race, reflecting a leftist political agenda that assumes outsiders in politics are more interesting than the actual decision makers.

Social history, with its leftist political origins, initially sought to link state power to everyday experience in the 1960s. Yet by the 1970s, social historians increasingly excluded analyses of state power from its focus. Social historians have recently engaged with political history through studies of the relationships between state formation, power and everyday life with the theoretical tools of cultural hegemony and governmentality.

Chapter 19

Universal History

A **universal history** is a work aiming at the presentation of a history of all of mankind as a whole, coherent unit. A **universal chronicle** or **world chronicle** typically traces history from the beginning of written information about the past up to the present. Therefore, any work classed as such purportedly attempts to embrace the events of all times and nations in so far as scientific treatment of them is possible.

Universal history in the Western tradition is commonly divided into three parts, viz. ancient, medieval, and modern time. The division on ancient and medieval periods is less sharp or absent in the Arabic and Asian historiographies. A synoptic view of universal history led some scholars, beginning with Karl Jaspers, to distinguish the Axial Age synchronous to "classical antiquity" of the Western tradition. Jaspers also proposed a more universal periodization—prehistory, history and planetary history. All distinguished earlier periods belong to the second period (history) which is a relatively brief transitory phase between two much longer periods.

Historiography

The roots of historiography in the 19th century are bound up with the concept that history written with a strong connection to the primary sources could be integrated with "the big picture", i.e. to a general, universal history. For example,

Leopold von Ranke, probably the pre-eminent historian of the 19th century, founder of **Rankean historical positivism**, the classic mode of historiography that now stands against postmodernism, attempted to write a Universal History at the close of his career. The works of world historians Oswald Spengler and Arnold J. Toynbee are examples of attempts to integrate primary source-based history and Universal History. Spengler's work is more general; Toynbee created a theory that would allow the study of "civilizations" to proceed with integration of source-based history writing and Universal History writing. Both writers attempted to incorporate teleological theories into general presentations of the history. Toynbee found as the *telos* (*goal*) of universal history the emergence of a single World State.

Instances and description

Ancient examples

Hebrew Bible

A project of Universal history may be seen in the Hebrew Bible, which from the point of view of its redactors in the 5th century BC presents a history of humankind from creation to the Flood, and from there a history of the Israelites down to the present. The Seder Olam is a 2nd-century CE rabbinic interpretation of this chronology.

Greco-Roman historiography

In Greco-Roman antiquity, the first universal history was written by Ephorus (fl. 4th century BC). This work has been lost, but its influence can be seen in the ambitions of Polybius (203–120 BC) and Diodorus (fl. 1st century BC) to give comprehensive accounts of their worlds. Herodotus' *History* is the earliest surviving member of the Greco-Roman world-historical tradition, although under some definitions of universal history it does not qualify as universal because it reflects no attempt to describe an overall direction of history or a principle or set of principles governing or underlying it. Polybius was the first to attempt a universal history in this stricter sense of the term:

For what gives my work its peculiar quality, and what is most remarkable in the present age, is this: Fortune has gained almost all the affairs of the world in one direction and has forced to incline towards one and the same end; a historian should likewise bring before his readers under one synoptic view the operations by which she has accomplished her general purpose (1:4:1-11).

Metamorphoses by Ovid has been considered as a universal history because of its comprehensive chronology—from the creation of mankind to the death of Julius Caesar a year before the poet's birth. In Leipzig are preserved five fragments dating to the 2nd century AD and coming from a world chronicle. Its author is unknown, but was perhaps a Christian. Later, universal history provided an influential lens on the rise of Christianity in the Roman Empire in such works as Eusebius's

Ecclesiastical History, Augustine's *City of God*, and Orosius' *History Against the Pagans*.

Chinese historiography

During the Han Dynasty (202 BCE – 220 CE) of China, Sima Qian (145–86 BC) was the first Chinese historian to attempt a universal history—from the earliest mythological origins of his civilization to his present day—in his *Records of the Grand Historian*. Although his generation was the first in China to discover the existence of kingdoms in Central Asia and India, his work did not attempt to cover the history of these regions.

Medieval examples

Western Europe

The *universal chronicle* traces history from the beginning of the world up to the present and was an especially popular genre of historiography in medieval Western Europe. The universal chronicle differs from the ordinary chronicle in its much broader chronological and geographical scope, giving, in principle, a continuous account of the progress of world history from the creation of the world up to the author's own times, but in practice often narrowing down to a more limited geographical range as it approaches those times.

The *Chronica* of Eusebius of Caesarea (c. 275–339) is considered to be the starting point of this tradition. The second book of this work consisted of a set of concordance

tables (*Chronicicanones*) that for the first time synchronized the several concurrent chronologies in use with different peoples. Eusebius' chronicle became known to the Latin West through the translation by Jerome (c. 347–420).

Universal chronicles are sometimes organized around a central ideological theme, such as the Augustinian idea of the tension between the heavenly and the earthly state, as depicted in the City of God, which plays a major role in Otto von Freising's*Historia de duabuscivitatibus*. Augustine's thesis depicts the history of the world as universal warfare between God and the Devil. This metaphysical war is not limited by time but only by geography as it takes place on planet Earth. In this war God moves (by divine intervention/ Providence) those governments, political /ideological movements and military forces aligned (or aligned the most) with the Catholic Church (the City of God) in order to oppose by all means—including military—those governments, political/ideological movements and military forces aligned (or aligned the most) with the Devil (the City of Devil).

In other cases, any obvious theme may be lacking. Some universal chronicles bear a more or less encyclopedic character, with many digressions on non-historical subjects, as is the case with the *Chronicon* of Helinand of Froidmont.

Other notable universal chroniclers of the Medieval West include Bede (c. 672 or 673–735), the Christherre-Chronik, Helinand of Froidmont (c. 1160—after 1229), Isidore of Seville (c. 560–636), Jans der Enikel, Matthew Paris (c. 1200-1259), Ranulf Higdon (c. 1280-1363), Rudolf von Ems, Sigebert of

Gembloux (c. 1030–1112), Otto von Freising (c. 1114–1158), and Vincent of Beauvais (c. 1190-1264?).

The tradition of universal history can even be seen in the works of medieval historians whose purpose may not have been to chronicle the ancient past, but nonetheless included it in a local history of more recent times. One such example is the *DecemLibriHistoriarum* of Gregory of Tours (d. 594), where only the first of his ten books describes creation and ancient history, while the last six books focus on events in his own lifetime and region. While this reading of Gregory is currently a widely accepted hypothesis in historical circles, the central purpose of Gregory's writing is still a topic of hot debate.

Historiography of early Islam

In the medieval Islamic world (13th century), universal history in this vein was taken up by Muslim historians such as Tarikh-iJahangushay-iJuvaini ("The History of The World Conqueror") by Ala'iddin Ata-Malik Juvayni, Jami al-Tawarikh ("Compendium of Chronicles") by Rashid-al-Din Hamadani (now held at the University of Edinburgh) and the *Muqaddimah* by Ibn Khaldun.

Modern historiography

An early European project was the *Universal History* of George Sale and others, written in the mid-18th century.

Christian writers as late as Bossuet in his *Discours sur l'histoireuniverselle* (Speech of Universal History) are still

reflecting on and continuing the Medieval tradition of universal history. Speech of Universal History is considered by many Catholics as an actual second edition or continuation of the City of God. In this work Bossuet continues to provide an update of universal history according to Augustine's thesis of universal war between those humans that follow God and those who follow the Devil. This concept of world history guided by Divine Providence in a universal war between God and Devil is part of the official doctrine of the Catholic Church as most recently stated in the Second Vatican Council' s Gaudium et Spes document: "The Church . . . holds that in her most benign Lord and Master can be found the key, the focal point and the goal of man, as well as of all human history...all of human life, whether individual or collective, shows itself to be a dramatic struggle between good and evil, between light and darkness...The Lord is the goal of human history the focal point of the longings of history and of civilization, the center of the human race, the joy of every heart and the answer to all its yearnings."

In the 19th century, universal histories proliferated. Philosophers such as Kant, Herder, Schiller and Hegel, and political philosophers such as Marx and Herbert Spencer, presented general theories of history that shared essential characteristics with the Biblical account: they conceived of history as a coherent whole, governed by certain basic characteristics or immutable principles. Kant who was one of the earliest thinkers to use the term *Universal History* described its meaning in "Idea for a Universal History with a Cosmopolitan Purpose":

Whatever concept one may hold...concerning the freedom of the will, certainly its appearances, which are human actions, like every other natural event are determined by universal laws. However obscure their causes, history...permits us to hope that if we attend to the play of freedom of the human will in the large, we may be able to discern a regular movement in it, and that what seems complex and chaotic in the single individual may be seen from the standpoint of the human race as a whole to b a steady and progressive though slow evolution of the original endowment..Each individual and people, as if following some guiding trend, goes toward a natural but to each of them unknown goal...In keeping with this purpose, it might be possible to have a history with a definite natural plan for creatures that have no plan of their own.

Universal chronicles

Ancient

Ancient history is the study of the past from the beginning of recorded human history to the Early Middle Ages. In India, the period includes the early period of the Middle Kingdoms, and, in China, the time up to the Qin Dynasty is included.

The Bronze Age forms part of the three-age system. In this system, it follows the Neolithic Age in some areas of the world. In the 24th century BC, the Akkadian Empire was founded. The First Intermediate Period of Egypt (c. 22nd century BC) was followed by the Middle Kingdom of Egypt between the 21st to 17th centuries BC. The Sumerian Renaissance also developed c. 21st century BC. Around the 18th century BC, the

Second Intermediate Period of Egypt began. By 1600 BC, Mycenaean Greece developed, the beginning of the Shang Dynasty in China emerged and there was evidence of a fully developed Chinese writing system. Also around 1600 BC, the beginning of Hittite dominance of the Eastern Mediterranean region is seen. From the 16th to 11th centuries BC the New Kingdom of Egypt dominated the Nile Valley. Between 1550 BC and 1292 BC, the Amarna Period developed.

The Iron Age is the last principal period in the three-age system, preceded by the Bronze Age. Its date and context vary depending on the country or geographical region. During the 13th to 12th centuries BC, the Ramesside Period occurred in Egypt. Around c. 1200 BC, the Trojan War was thought to have taken place. By c. 1180 BC, the disintegration of the Hittite Empire was underway.

In 1046 BC, the Zhou force, led by King Wu of Zhou, overthrows the last king of the Shang Dynasty. The Zhou Dynasty is established in China shortly thereafter. In 1000 BC, the Mannaeans Kingdom begins in Western Asia. Around the 10th to 7th centuries BC, the Neo-Assyrian Empire forms in Mesopotamia. In 800 BC, the rise of Greek city-states begins. In 776 BC, the first recorded Olympic Games are held.

Middle

The post-classical era, also known as the Middle Ages, is a historical period following the Iron Age, fully underway by the 5th century and lasting to the 15th century, and preceding the early Modern Era. The medieval history is the middle period, or the middle age, in a three-period division of history: Classic,

Medieval, and Modern. The precise dates of the beginning, culmination, and end of the medieval history are more or less arbitrarily assumed according to the point of view adopted. Any hard and fast line drawn to designate either the beginning or close of the period in question is arbitrary. The widest limits given, viz., the irruption of the Visigoths over the boundaries of the Roman Empire, for the beginning, and the Middle Ages of the 16th century, for the close, may be taken as inclusively sufficient, and embrace, beyond dispute, every movement or phase of history that can be claimed as properly belonging to the medieval history.

In Europe, the period saw the large-scale European Migration and fall of the Western Roman Empire. In South Asia, the middle kingdoms of India were the classical period of the region. The "Medieval" period on the Indian subcontinent lasts for some 1,500 years, and ends in the 13th century. During the late medieval history, several Islamic empires were established in the Indian subcontinent. In East Asia, the Mid-Imperial China age begins with the reunification of China and ends with China was conquered by the Mongol Empire. The Golden Horde invaded North and West Asia and parts of eastern Europe in the 13th century and established and maintained their khanate until the end of the medieval history.

The Early medieval history saw the continuation of trends set up in ancient history (and, for Europe, late Antiquity). The period is usually considered to open with those migrations of the German Tribes which led to the destruction of the Roman Empire in the West in 375, when the Huns fell upon the Gothic tribes north of the Black Sea and forced the Visigoths over the boundaries of the Roman Empire on the lower Danube. A later

date, however, is sometimes assumed, viz., when Odoacer deposed Romulus Augustulus, the last of the Roman Emperors of the West, in 476. Depopulation, deurbanization, and increased barbarian invasion were seen across the Old World. North Africa and the Middle East, once part of the Eastern Roman Empire, became Islamic. Later in European history, the establishment of the feudal system allowed a return to systemic agriculture. There was sustained urbanization in northern and western Europe.

During the High medieval history in Europe, Christian-oriented art and architecture flourished and Crusades were mounted to recapture the Holy Land from Muslim control. The influence of the emerging states in Europe was tempered by the ideal of an international Christendom. The codes of chivalry and courtly love set rules for proper European behavior, while the European Scholastic philosophers attempted to reconcile Christian faith and reason.

During the Late medieval history in Europe, the centuries of prosperity and growth came to a halt. The close of the medieval history is also variously fixed; some make it coincide with the rise of Humanism and the Renaissance in Italy, in the 14th century; with the Fall of Constantinople, in 1453; with the discovery of America by Columbus in 1492; or, again, with the great religious schism of the 16th century. A series of famines and plagues, such as the medieval Great Famine and the Black Death, reduced the population around half before the calamities in the late medieval history. Along with depopulation came social unrest and endemic warfare. Western Europe experienced serious peasant risings: the Jacquerie, the Peasants' Revolt, and the Hundred Years' War. To add to the

many problems of the period, the unity of the Catholic Church was shattered by the Western Schism. Collectively the events are a crisis of the Late medieval history.

Modern

Modern history describes the historical period after the Middle history. Modern history can be further broken down into the *early modern period* and the *late modern period* after the French Revolution and the Industrial Revolution. *Contemporary history* describes the span of historic events that are immediately relevant to the present time. The Great Divergence refers to the period of time in which the process by which the Western Europe and the parts of the New World overcame pre-modern growth constraints and emerged during the 19th century as the powerful and wealthy world civilization of the time, eclipsing Qing China, Mughal India, Tokugawa Japan, and the Ottoman Empire.

The modern era began approximately in the 16th century. Many major events caused Europe to change around the start of the 16th century, starting with the Fall of Constantinople in 1453, the fall of Muslim Spain and the discovery of the Americas in 1492, and Martin Luther's Protestant Reformation in 1517. In England the modern period is often dated to the start of the Tudor period with the victory of Henry VII over Richard III at the Battle of Bosworth in 1485. Early modern European history is usually seen to span from around the start of the 15th century, through the Age of Reason and the Age of Enlightenment in the 17th and 18th centuries, until the beginning of the Industrial Revolution in the late 18th century.

Early modern age

The modern era includes the early period, called the early modern period, which lasted from c. 1500 to around c. 1800 (most often 1815). Particular facets of early modernity include:

- The Renaissance
- The Reformation and Counter Reformation.
- The Age of Discovery
- Rise of capitalism

The early period ended in a time of political and economic change as a result of mechanization in society, the American Revolution, the first French Revolution; other factors included the redrawing of the map of Europe by the Final Act of the Congress of Vienna and the peace established by Second Treaty of Paris which ended the Napoleonic Wars.

Late modern age

As a result of the Industrial Revolutions and the earlier political revolutions, the worldviews of Modernism emerged. The industrialization of many nations was initiated with the industrialization of Britain. Particular facets of the late modernity period include:

- Increasing role of science and technology
- Mass literacy and proliferation of mass media
- Spread of social movements
- Institution of representative democracy
- Individualism

- Industrialization
- Urbanization

Other important events in the development of the Late modern period include:

- The Revolutions of 1848
- The Russian Revolution
- The First World War and the Second World War

Contemporary

- The contemporary "Great Divergence" is a term given to a period starting in late 1970s when inequality grew substantially in the United States and to a lesser extent in other countries such as Canada and the United Kingdom. The term originated with Nobel laureate, Princeton economist and *New York Times* columnist Paul Krugman, and is a reference to the "Great Compression", an earlier era in the 1930s and 40s when income became dramatically more equal in the United States and elsewhere.

Chapter 20

Urban History

Urban history is a field of history that examines the historical nature of cities and towns, and the process of urbanization. The approach is often multidisciplinary, crossing boundaries into fields like social history, architectural history, urban sociology, urban geography, business history, and archaeology. Urbanization and industrialization were popular themes for 20th-century historians, often tied to an implicit model of modernization, or the transformation of rural traditional societies.

The history of urbanization focuses on the processes of by which existing populations concentrate themselves in urban localities over time, and on the social, political, cultural and economic contexts of cities. Most urban scholars focus on the "metropolis," a large or especially important city. There is much less attention to small cities, towns or (until recently) to suburbs. However social historians find small cities much easier to handle because they can use census data to cover or sample the entire population. In the United States from the 1920s to the 1990s many of the most influential monographs began as one of the 140 PhD dissertations at Harvard University directed by Arthur Schlesinger, Sr. (1888-1965) or Oscar Handlin (1915-2011). The field grew rapidly after 1970, leading one prominent scholar, Stephan Thernstrom, to note that urban history apparently deals with cities, or with city-dwellers, or with events that transpired in cities, with attitudes

toward cities – which makes one wonder what is *not* urban history.

Comparative studies

Only a handful of studies attempt a global history of cities, notably Lewis Mumford, *The City in History* (1961). Representative comparative studies include Leonardo Benevolo, *The European City* (1993); Christopher R. Friedrichs, *The Early Modern City, 1450-1750* (1995), and James L. McClain, John M. Merriman, and Ugawa Kaoru. eds. *Edo and Paris* (1994) (Edo was the old name for Tokyo).

Architectural history is its own field, but occasionally overlaps with urban history. The political role of cities in helping state formation—and in staying independent—is the theme of Charles Tilly and W. P. Blockmans, eds., *Cities and the Rise of States in Europe, A.D. 1000 to 1800* (1994). Comparative elite studies—who was in power—are typified by Luisa Passerini, Dawn Lyon, EnricaCapussotti and IoannaLaliotou, eds. *Who Ran the Cities? City Elites and Urban Power Structures in Europe and North America, 1750-1940* (2008) . Labor activists and socialists often had national or international networks that circulated ideas and tactics.

Great Britain

In the 1960s, the historiography of Victorian towns and cities began to flourish in Britain. Much attention focused first on the Victorian city, with topics ranging from demography, public

health, the working-class, and local culture. In recent decades, topics regarding class, capitalism, and social structure gave way to studies of the cultural history of urban life, as well as the study of groups such as women, prostitutes, migrants from rural areas, and immigrants from the Continent and from the British Empire. The urban environment itself became a major topic, as studies of the material fabric of the city, and the structure of urban space, became more prominent.

Historians have almost always focused on London, but they have also studied small towns and cities from the medieval period, as well as the urbanization that attended the industrial revolution. In the second half of the 19th century, provincial centers such as Birmingham, Glasgow, Leeds, Liverpool, and Manchester doubled in size, and became regional capitals. They were all conurbations that included smaller cities and suburbs in their catchment area. Available scholarly materials have become quite comprehensive today.

Urban biography

Urban biography is the narrative history of a city, and often reaches a general audience. Urban biographies cover the interrelationships among various dimensions, such as politics, demography, business, high culture, popular culture, housing, neighborhoods, and ethnic groups. It covers municipal government as well as physical expansion, growth and decline. Historians often focus on the largest and most dominant city—usually the national capital—which geographers call a "primate city."

Some representative urban biographies are:

- Edwin G. Burrows and Mike Wallace. *Gotham: a history of New York City to 1898* (2000)
- S. G. Checkland, *The Upas Tree: Glasgow, 1875-1975* (1981)
- Geoffrey Cotterell, *Amsterdam, The Life of a City* (1972)
- Janet Abu-Lughod, *Cairo; 1001 Years of City Victorious* (1971)
- Diane E. Davis, *Urban Leviathan: Mexico City in the Twentieth Century* (1994)
- Constance McLaughlin Green, *Washington, Village and Capital, 1800-1878* (1962)
- Christopher Hibbert, *London, the Biography of a City* (1969)
- Robert Hughes, *Barcelona* (1992)
- Colin Jones. *Paris: Biography of a City* (2004)
- Blake McKelvey. *Rochester* (4 vol, 1961), Rochester NY
- Simon Sebag Montefiore, *Jerusalem: The Biography* (2012)
- Bessie Louise Pierce, *A History of Chicago* (3 vol 1957), to 1893.
- Roy Porter, *London: A Social History* (1998)
- Alexandra Ritchie, *Faust's Metropolis: A History of Berlin* (1998)
- James Scobie, *Buenos Aires: Plaza to Suburb* (1974)
- Ronald Taylor, *Berlin and its Culture: A Historical Portrait* (1997), considers literature, music, theater, painting, and decorative arts.

Historians have developed typologies of cities, emphasizing their geographic location and economic specialization. In the United States Carl Bridenbaugh was a pioneer in the historiography. He emphasized the major port cities on the East Coast, the largest of which were Boston and Philadelphia, each with fewer than 40,000 people at the time of the American Revolution. Other historians have covered the port cities up and down the East Coast, the Gulf Coast, and the West Coast, along with the river ports along the Ohio, Mississippi, and Missouri rivers. Industrialization began in New England, and several small cities have scholarly histories. The railroad cities of the West, stretching from Chicago to Kansas City to Wichita to Denver have been well treated. Blake McKelvey provides an encyclopedic overview of the functions of major cities in *The Urbanization of America, 1860-1915* (1963), and *The Emergence of Metropolitan America, 1915-1966* (1968)

Large scale reference books

Peter Clark of the Urban History Center of the University of Leicester was the general editor (and Cambridge University Press the publisher) of a massive history of British cities and towns, running 2800 pages in 75 chapters by 90 scholars. The chapters deal not with biographies of individual cities, but with economic, social or political themes that cities had in common. Two highly influential, authoritative and comprehensive compendia of European urban history were also compiled by Barry Haynes of the Centre for Urban History at Leicester University in 1990 and 1991, published by Leicester University. These books made a significant contribution to the

bibliographic review of urban history research and literature in both Eastern and Western Europe.

In the United States a very different approach was sponsored by the National Endowment for the Humanities has sponsored large historical encyclopedias for many states and several cities, most notably the Encyclopedia of Chicago (2004; also online edition) and The Encyclopedia of New York City (1995, 2nd ed. 2010) They followed the model of an earlier encyclopedia of Cleveland and relished the details about neighborhoods, people, organizations and events, without imposing any overall theme.

Suburbs

A new subgenre is the history of specific suburbs. Historians have concentrated on specific places, typically focusing on the origins of the suburb in relation to the central city, the pattern of growth, different functions (such as residential or industrial), local politics, as well as racial exclusion and gender roles. The main overview is Kenneth T. Jackson's *Crabgrass Frontier* (1987).

Many people have assumed that early-20th-century suburbs were enclaves for middle-class whites, a concept that carries tremendous cultural influence yet is actually stereotypical. Many suburbs are based on a heterogeneous society of working-class and minority residents, many of whom share the American Dream of upward social status via home ownership. Sies (2001) argues that it is necessary to examine how "suburb" is defined as well as the distinction made between cities and suburbs, geography, economic circumstances, and

the interaction of numerous factors that move research beyond acceptance of stereotyping and its influence on scholarly assumptions.

New urban history

The "new urban history" emerged in the 1960s as a branch of Social history seeking to understand the "city as process" and, through quantitative methods, to learn more about the inarticulate masses in the cities, as opposed to the mayors and elites. Much of the attention is devoted to individual behavior, and how the intermingling of classes and ethnic groups operated inside a particular city. Smaller cities are much easier to handle when it comes to tracking a sample of individuals over ten or 20 years.

Common themes include the social and political changes, examinations of class formation, and racial/ethnic tensions. A major early study was Stephan Thernstrom's*Poverty and Progress: Social Mobility in a Nineteenth Century City* (1964), which used census records to study Newburyport, Massachusetts, 1850–1880. A seminal, landmark book, it sparked interest in the 1960s and 1970s in quantitative methods, census sources, "bottom-up" history, and the measurement of upward social mobility by different ethnic groups.

Other exemplars of the new urban history included

- Kathleen Conzen, *Immigrant Milwaukee, 1836-1860* (1976)

- David F. Crew. *Town in the Ruhr: A Social History of Bochum, 1860-1914* (1986)
- Alan Dawley, *Class and Community: The Industrial Revolution in Lynn* (1975; 2nd ed. 2000)
- Michael B. Katz, *The People of Hamilton, Canada West* (1976)
- Eric H. Monkkonen, *The Dangerous Class: Crime and Poverty in Columbus Ohio 1860-1865* (1975)

There were no overarching social history theories that emerged developed to explain urban development. Inspiration from urban geography and sociology, as well as a concern with workers (as opposed to labor union leaders), families, ethnic groups, racial segregation, and women's roles have proven useful. Historians now view the contending groups within the city as "agents" who shape the direction of urbanization. The sub-field has flourished in Australia—where most people live in cities.

Demographic perspectives make use of the large volume of census data from the mid-19th century.

Rather than being strictly areas of geographical segmentation, spatial patterns and concepts of place reveal the struggles for power of various social groups, including gender, class, race, and ethnic identity. The spatial patterns of residential and business areas give individual cities their distinct identities and, considering the social aspects attendant to the patterns, create a more complete picture of how those cities evolved, shaping the lives of their citizens.

New techniques include the use of historical GIS data.

Non-Western cities

Since the 1980s extensive research has been done of the cities of the Ottoman Empire, where standardized record keeping and centralized archives have facilitated work on Aleppo, Damascus, Byblos, Sidon, Jericho, Hama, Nablus and Jerusalem. Historians have explored the social bases of political factionalism, histories of elites and commoners, different family structures and gender roles, marginalized groups such as prostitutes and slaves, and relationships between Muslims and Christians and Jews. Increasingly work is underway on African cities, as well as South Asia.

In China the Maoist ideology privileged the uprising of the peasants as the central force in Chinese history, which led to a neglect of urban history until the 1980s. Academics were then allowed to assert that peasant rebellions were often reactionary rather than revolutionary, and that China's modernizers of the 1870s made significant advances, even if they were capitalists.

For over a century—since Heinrich Schliemann searched for and found ancient Troy—archaeologists and ancient historians have studies the cities of the ancient world.

Images and cultural role

The study of the culture of specific cities and the role of cities in shaping national culture is a more recent development which provides nontraditional ways of "reading" cities. A representative class is Carl E. Schorske, *Fin-De-Siecle Vienna:*

Politics and Culture (1980). The basis for some of this approach stems from a post-modern theory including the cultural anthropology of Clifford Geertz. One example is Alan Mayne's *The Imagined Slum: Newspaper Representation in Three Cities, 1870-1914*(1993), a study of how slums were represented in the newspapers in Sydney, San Francisco, and Birmingham. The accounts provided dramatic life stories but failed to integrate the agendas and animosities of city officials, property owners, residents, and local businessmen. As a result, they did not reveal the true inner-city social structures. Nevertheless, the middle class accepted the image of and decided to act on the social constructions, leading to the reformers' demands for slum clearance and urban renewal.

As Rosen and Tarr point out, environmental history has made great strides since the 1970s, but its focus is primarily on rural areas, leading to a neglect of urban issues such as air pollution, sewage, clean water—and the concentration of large numbers of horses. Historians are beginning to integrate urban history and environmental history. Thus far most of the attention concerns the negative impact on the environment, rather than how the environment shaped the urbanization process.

Literature and philosophy

In literature the city has long stood as one of the most potent symbols of human capacities and nature. As the largest and most enduring creation of human imagination and hands, and as the largest and most sustained site of human association and interaction, the city has been seen as a marker of what humans are and of what they do. This signification has almost

always been shaded with ambivalence. In old legends, epics, and utopias, cities (both actual and symbolic) appeared as places of exceptional but also contradictory meaning. The histories of Troy, Babel, Sodom, Babylon, and Rome were viewed, in Western cultures, as standing for human power, wisdom, creativity, and vision, but also for human presumption, perversion, and fated destruction. Images of the modern city restated this ambivalence with fresh intensity. Great modern cities like London, Paris, Berlin, and New York, have repeatedly been portrayed as sites of opportunity and peril, power and helplessness, vitality and decadence, creativity and perplexity. This contradictory face of the city has appeared so often in Western thought as to suggest an essential psychological and cultural anxiety about human civilization, an anxiety about humanity's relation to their created world and about "humanity" itself. This is especially true of the “modern” city, filled with human artifice and moral contradiction.

Scholarship

The Journal of Urban History has been a leading quarterly journal with articles and reviews since 1975. The Urban History Association was founded in 1988 with 284 members; it now has over 400. It sponsored the "Sixth Biennial Urban History Association Conference" in New York, October 25–28, 2012. It awards prizes for the best book prize, best article, and best PhD dissertation.

H.J. Dyos (1921-1978) at the University of Leicester was the leading promoter of urban history in Britain, leading the way

especially into the study of Victorian cities. He formed the Urban History Study Group in 1962; its newsletter became the *Urban History Yearbook* (1974-1991) and then the journal *Urban History* (1992–present). His edited volume on *The Study of Urban History* (1968) opened up the methodology and stimulated young scholars, as did the conferences he organized and the book series he edited. Dyos rejected the quantitative methods of the New Urban History because he was not interested in the individual people in the city, but in the larger social structure, such as the slum or the entire city.

Since 1993, the daily email discussion list **H-Urban** has enabled historians, graduate students and others interested in urban history and urban studies to communicate current research and research interests easily; to query and discuss new approaches, sources, methods, and tools of analysis; and to comment on contemporary historiography. The logs are open to searches, and membership is free.

H-Urban seeks to inform historians on such matters as announcements, calls for papers, conferences, awards, fellowships, availability of new sources and archives, reports on new research, and teaching tools, including books, articles, works-in-progress, research reports, primary historical documents (for example, model ordinances, federal/state/local reports, addresses of city officials), syllabi, bibliographies, software, datasets, and multimedia publications or projects. It commissions its own book reviews. H-Urban has 2,856 subscribers (as of 2012) and is the oldest of the H-Net network of discussion lists.

The history of European urbanism in the 20th century is the focus of urbanHIST, a current Horizon 2020 European Joint Doctorate programme. It is based on the inherent multidisciplinary approach of the research field and the goal of gaining a pan-European perspective on planning history.

Chapter 21

Women's History

Women's history is the study of the role that women have played in history and the methods required to do so. It includes the study of the history of the growth of woman's rights throughout recorded history, personal achievement over a period of time, the examination of individual and groups of women of historical significance, and the effect that historical events have had on women. Inherent in the study of women's history is the belief that more traditional recordings of history have minimized or ignored the contributions of women to different fields and the effect that historical events had on women as a whole; in this respect, women's history is often a form of historical revisionism, seeking to challenge or expand the traditional historical consensus.

The main centers of scholarship have been the United States and Britain, where second-wave feminist historians, influenced by the new approaches promoted by social history, led the way. As activists in women's liberation, discussing and analyzing the oppression and inequalities they experienced as women, they believed it imperative to learn about the lives of their fore mothers—and found very little scholarship in print. History was written mainly by men and about men's activities in the public sphere, especially in Africa—war, politics, diplomacy and administration. Women are usually excluded and, when mentioned, are usually portrayed in sex stereotypical roles such as wives, mothers, daughters, and mistresses. The study of history is value-laden in regard to what is considered

historically "worthy." Other aspects of this area of study are the differences in women's lives caused by race, economic status, social status, and various other aspects of society.

Regions

Europe

Changes came in the 19th and 20th centuries; for example, for women, the right to equal pay is now enshrined in law. Women traditionally ran the household, bore and reared the children, were nurses, mothers, wives, neighbours, friends, and teachers. During periods of war, women were drafted into the labor market to undertake work that had been traditionally restricted to men. Following the wars, they invariably lost their jobs in industry and had to return to domestic and service roles.

Great Britain

The history of Scottish women in the late 19th century and early 20th century was not fully developed as a field of study until the 1980s. In addition, most work on women before 1700 has been published since 1980. Several studies have taken a biographical approach, but other work has drawn on the insights from research elsewhere to examine such issues as work, family, religion, crime, and images of women. Scholars are also uncovering women's voices in their letters, memoirs, poetry, and court records. Because of the late development of the field, much recent work has been recuperative, but

increasingly the insights of gender history, both in other countries and in Scottish history after 1700, are being used to frame the questions that are asked. Future work should contribute both to a reinterpretation of the current narratives of Scottish history and also to a deepening of the complexity of the history of women in late medieval and early modern Britain and Europe.

In Ireland studies of women, and gender relationships more generally, had been rare before 1990; they now are commonplace with some 3000 books and articles in print.

France

French historians have taken a unique approach: there has been an extensive scholarship in women's and gender history despite the lack of women's and gender study programs or departments at the university level. But approaches used by other academics in the research of broadly based social histories have been applied to the field of women's history as well. The high level of research and publication in women's and gender history is due to the high interest within French society.

The structural discrimination in academia against the subject of gender history in France is changing due to the increase in international studies following the formation of the European Union, and more French scholars seeking appointments outside Europe.

Germany

Before the 19th century, young women lived under the economic and disciplinary authority of their fathers until they married and passed under the control of their husbands. In order to secure a satisfactory marriage, a woman needed to bring a substantial dowry. In the wealthier families, daughters received their dowry from their families, whereas the poorer women needed to work in order to save their wages so as to improve their chances to wed. Under the German laws, women had property rights over their dowries and inheritances, a valuable benefit as high mortality rates resulted in successive marriages. Before 1789, the majority of women lived confined to society's private sphere, the home.

The Age of Reason did not bring much more for women: men, including Enlightenment aficionados, believed that women were naturally destined to be principally wives and mothers. Within the educated classes, there was the belief that women needed to be sufficiently educated to be intelligent and agreeable interlocutors to their husbands. However, the lower-class women were expected to be economically productive in order to help their husbands make ends meet.

In the newly founded German State (1871), women of all social classes were politically and socially disenfranchised. The code of social respectability confined upper class and bourgeois women to their homes. They were considered socially and economically inferior to their husbands. The unmarried women were ridiculed, and the ones who wanted to avoid social descent could work as unpaid housekeepers living with

relatives; the ablest could work as governesses or they could become nuns.

A significant number of middle-class families became impoverished between 1871 and 1890 as the pace of industrial growth was uncertain, and women had to earn money in secret by sewing or embroidery to contribute to the family income. In 1865, the AllgemeinerDeutscherFrauenverein (ADF) was founded as an umbrella organization for women's associations, demanding rights to education, employment, and political participation. Three decades later, the Bund DeutscherFrauenverbände (BDF) replaced ADF and excluded from membership the proletarian movement that was part of the earlier group. The two movements had differing views concerning women's place in society, and accordingly, they also had different agendas. The bourgeois movement made important contributions to the access of women to education and employment (mainly office-based and teaching). The proletarian movement, on the other hand, developed as a branch of the Social Democratic Party. As factory jobs became available for women, they campaigned for equal pay and equal treatment. In 1908 German women won the right to join political parties, and in 1918 they were finally granted the right to vote. The emancipation of women in Germany was to be challenged in following years.

Historians have paid special attention to the efforts by Nazi Germany to reverse the political and social gains that women made before 1933, especially in the relatively liberal Weimar Republic. The role of women in Nazi Germany changed according to circumstances. Theoretically, the Nazis believed that women must be subservient to men, avoid careers, devote

themselves to childbearing and child-rearing, and be helpmates to the traditional dominant fathers in the traditional family. But, before 1933, women played important roles in the Nazi organization and were allowed some autonomy to mobilize other women. After Hitler came to power in 1933, the activist women were replaced by bureaucratic women, who emphasized feminine virtues, marriage, and childbirth.

As Germany prepared for war, large numbers of women were incorporated into the public sector and, with the need for full mobilization of factories by 1943, all women were required to register with the employment office. Hundreds of thousands of women served in the military as nurses and support personnel, and another hundred thousand served in the Luftwaffe, especially helping to operate the anti-aircraft systems. Women's wages remained unequal and women were denied positions of leadership or control.

More than two million women were murdered in the Holocaust. The Nazi ideology viewed women generally as agents of fertility. Accordingly, it identified the Jewish woman as an element to be exterminated to prevent the rise of future generations. For these reasons, the Nazis treated women as prime targets for annihilation in the Holocaust.

Poland

Anna Kowalczyk (pl) has written and Marta Frej (pl) has illustrated a book detailing history of Polish women entitled *Missing Half of History: A Brief History of Women in Poland* (*Brakującapołowadziejów*.

Krótkahistoriakobietnaziemiachpolskich), published in 2018 by Wydawnictwo W.A.B. (pl).

Eastern Europe

Interest in the study of women's history in Eastern Europe has been delayed. Representative is Hungary, where the historiography has been explored by Petö and Szapor (2007). Academia resisted incorporating this specialized field of history, primarily because of the political atmosphere and a lack of institutional support. Before 1945, historiography dealt chiefly with nationalist themes that supported the anti-democratic political agenda of the state. After 1945, academia reflected a Soviet model. Instead of providing an atmosphere in which women could be the subjects of history, this era ignored the role of the women's rights movement in the early 20th century. The collapse of Communism in 1989 was followed by a decade of promising developments in which biographies of prominent Hungarian women were published, and important moments of women's political and cultural history were the subjects of research. However, the quality of this scholarship was uneven and failed to take advantage of the methodological advances in research in the West. In addition, institutional resistance continued, as evidenced by the lack of undergraduate or graduate programs dedicated to women's and gender history at Hungarian universities.

Russia

Women's history in Russia started to become important in the Czarist era, and concern was shown in the consciousness and writing of Alexander Pushkin. During the Soviet Era, feminism was developed along with ideals of equality, but in practice and in domestic arrangements, men often dominate.

By the 1990s new periodicals, especially *Casus* and *Odysseus: Dialogue with Time, Adam and Eve* stimulated women's history and, more recently, gender history. Using the concept of gender has shifted the focus from women to socially and culturally constructed notions of sexual difference. It has led to deeper debates on historiography and holds a promise of stimulating the development of a new "general" history able to integrate personal, local, social, and cultural history.

Asia and Pacific

General overviews of women in Asian history are scarce, since most specialists focus on China, Japan, India, Korea or another traditionally defined region.

China

Published work generally deals with women as visible participants in the revolution, employment as vehicles for women's liberation, Confucianism and the cultural concept of family as sources of women's oppression. While rural marriage rituals, such as bride price and dowry, have remained the

same in form, their function has changed. This reflects the decline of the extended family and the growth in women's agency in the marriage transaction. In recent scholarship in China, the concept of gender has yielded a bounty of new knowledge in English- and Chinese-language writings.

Zhongguofunü sheng Huoshi (simplified Chinese: traditional Chinese: pinyin: *ZhōngguóFùnǚShēnghuóShǐ*; lit. 'Chinese Women's Life History') is a historical book written by Chen Dongyuan in 1928 and published by The Commercial Press in 1937. The book, the first to give a systematic introduction to women's history in China, has strongly influenced further research in this field.

The book sheds a light on Chinese women's life ranging from ancient times (prior to Zhou Dynasty) to the Republic of China. In the book, sections are separated based on dynasties in China. Sections are divided into segments to introduce different themes, such as marriage, feudal ethical codes, education for women, virtues, positions, the concept of chastity, foot-binding and women's rights movement in modern China. Inspired by the anti-traditional thoughts in New Culture Movement, the author devoted much effort to disclosing and denouncing the unfairness and suppression in culture, institutions, and life that victimize women in China. According to the book, women's conditions are slightly improved until modern China. in the Preface of the book, the author writes: since women in China are always subject to abuse, the history of women is, naturally the history of abuse of women in China. The author revealed the motivation: the book intends to explain how the principle of women being inferior to men evolves; how the abuse to women is intensified

over time; and how the misery on women's back experience the history change. The author wants to promote women's liberation by revealing the political and social suppression of women.

Mann (2009) explores how Chinese biographers have depicted women over two millennia (221 BCE to 1911), especially during the Han dynasty. Zhang Xuecheng, Sima Qian, and Zhang Huiyan and other writers often study women of the governing class, and their representation in domestic scenes of death in the narratives and in the role of martyrs.

Tibet

The historiography of women in the history of Tibet confronts the suppression of women's histories in the social narratives of an exiled community. McGranahan (2010) examines the role of women in the 20th century, especially during the Chinese invasion and occupation of Tibet. She studies women in the Tibetan resistance army, the subordination of women in a Buddhist society, and the persistent concept of menstrual blood as a contaminating agent. 1998

Japan

Japanese women's history was marginal to historical scholarship until the late 20th century. The subject hardly existed before 1945, and, even after that date, many academic historians were reluctant to accept women's history as a part of Japanese history. The social and political climate of the

1980s in particular, favorable in many ways to women, gave opportunities for Japanese women's historiography and also brought the subject fuller academic recognition. Exciting and innovative research on Japanese women's history began in the 1980s. Much of this has been conducted not only by academic women's historians, but also by freelance writers, journalists, and amateur historians; that is, by people who have been less restricted by traditional historical methods and expectations. The study of Japanese women's history has become accepted as part of the traditional topics.

Australia and New Zealand

With a handful of exceptions, there was a little serious history of women in Australia or New Zealand before the 1970s.

A pioneering study was Patricia Grimshaw, *Women's Suffrage in New Zealand* (1972), explaining how that remote colony became the first country in the world to give women the vote. Women's history as an academic discipline emerged in the mid-1970s, typified by Miriam Dixson, *The Real Matilda: Woman and Identity in Australia, 1788 to the Present* (1976). The first studies were compensatory, filling in the vacuum where women had been left out. In common with developments in the United States and Britain, there was a movement toward gender studies, with a field dominated by feminists.

Other important topics include demography and family history. Of recent importance are studies of the role of women on the homefront, and in military service, during world wars. See

Australian women in World War I and Australian women in World War II.

Middle East

Development of the field

Middle Eastern women's history as a field is still developing, but expanding swiftly. Scholarship first began to appear in the 1930s and 1940s, and then further developed in the 1980s. The earliest historical research in the west came from Gertrude Stern (*Marriage in Early Islam*), Nabia Abbott (*Aishah, the Beloved of Muhammed* and *Two Queens of Bagdad*), and IlseLichtenstadter (W*omen in the Aiyam al-'Arab: A Study of Female Life during Warfare in Preislamic Arabia*). Following a relatively dormant period, the western version of the discipline became revitalized by the feminist movement, which renewed interest in filling gendered gaps in historical narratives. Numerous studies were published during this period, a trend which has continued and even accelerated into the twenty-first century.

Pre-modern Middle East

Scholarship on the Middle East before the 1800s has suffered from the limited number direct records of women's lives during ancient and medieval periods. Since the vast majority of historical information has come from male authors and is primarily focused on men, accounts and data which are authored by and center on women are rare. Much of what has

been synthesized has come from art, court records, religious doctrine, and other mentions. Researchers have made particular use of court records from the Ottoman Empire. Despite relative sparseness, valuable sources have been identified, and historians have been able to publish recounts of women's social, economic, political, and cultural involvement. Marten Sol's 1999 *Women in the Ancient Near East* offers a comprehensive overview of women's lives in ancient Babylonia and Mesopotamia. Topics include, but are not limited to, dress, marriage, slavery, sexual autonomy, employment, and religious involvement. Amira El-AzharySonbol's*Beyond the Exotic: Women's Histories in Islamic Societies* brings together twenty-four historians' essays on sources that can be used to fill gaps in conventional historical narratives. Among the essays, analyses of women's legal statuses, patronage of arts, and religious involvement according to region figure prominently.

Modern Middle East

The information available on women dating after the 1800s is much more robust, and this has led to better-developed histories of multiple Middle Eastern peoples. Similarly to scholarship of the ancient and medieval Middle East, many researchers have drawn from the later Ottoman Empire—of course, this time to discuss the lives and roles of women during the 19th and early 20th centuries. Judith E. Tucker, in *Women in the Middle East and North Africa: Restoring Women to History*, emphasizes the ways in which changes in the geopolitical and economic landscapes of the 19th century influenced women's lives and roles in Middle Eastern society. At the same time, she also argues that there is not a clear

divide between the way societies were structured before and after modernization began to creep over the world. It is also important, according to Tucker, that scholars keep in mind the differing rates of influence other countries and global dynamics exerted according to region and time period in the Middle East, over the course of the 19th and 20th centuries.

Across all time periods, the Middle East has been a large region of multiple countries and numerous groups, and scholars have generated research on a wide variety of specific peoples and places, both pre-modern and modern. For example, *Women in Middle Eastern History: Shifting Boundaries of Sex and Gender* covers research that ranges from women's agency in Mamluk Egypt and in the 19th century Ottoman Empire to Islamic societies' adaptations to intersex people to demonstrate the flexibility of Middle Eastern societies. In addition, *Gender, Religion, and Change in the Middle East* compiles research on various phenomena in the mid-20th century, including: women's integration into student bodies at the American University of Beirut; women's organization of social welfare services in Egypt; the relationship between the Israeli-Palestinian conflict and Israeli women's roles and rights in the military and society; and Muslim women's organization of *sofre*, or women-only "ceremonial votive meals," dedicated to Shiite saints. In *Palestinian Women's Activism: Nationalism, Secularism, Islamism*, IslahJad relays the developments and conflicts associated with women's movements in Palestine from the 1930's to early 2000's, placing particular emphasis on the relationship between Islamic and secularist groups of women activists.

Issues

Perceptions of Islam

Islam is often framed by historians as having a profound influence on many women's lives throughout Middle Eastern history. Many researchers have dedicated special attention to changes brought about after the rise of Islam, as well as specific ways in which women's lives were shaped by Islamic law and custom. However, historians are somewhat split in their interpretations on the role of Islam in mediating women's oppression since its development, with particular controversy arising in the west. Nikki R. Keddie explains that histories developed on Middle Eastern women are often written in response or reaction to historical geopolitical tension between Middle Eastern and western countries, the latter of which frequently stereotype Middle Eastern cultures as problematic based on Islam's supposed oppression of women. Therefore, scholarship on women, particularly the Muslim majority of most Middle Eastern countries, may either be hostile to or aim to defend Islam's influence on women's status. She identifies a spectrum approaches to Islam among scholars, ranging between potentially extreme forms of criticism and defense.

For example, Ida Lichter's*Muslim Women Reformers* takes a critical approach to gender relations in Muslim majority countries. In her introduction Lichter writes that in comparison to "liberated women in the west," it seems that Muslim women are contending with "a medieval environment of cultural restrictions and misogynistic regulations scripted by

religious and patriarchal authorities intent on impounding women's lives." Lichter maintains that the women's rights activists she covers in the book are striving justly against harsh oppression by Islamic extremist groups, and of that this is important because these groups pose a threat not just to women in Muslim countries, but women everywhere.

At the same time, multiple scholars assert that a large part of women's statuses in Middle Eastern society were dictated by the socioeconomic and political landscape of the specific time and region, and not necessarily by religion. This idea is supported by Crocco et al.'s "At the Crossroads of the World: Women of the Middle East," Okkenhaug and Flaskerud's*Gender, Religion, and Change in the Middle East,* and Keddie and Baron's *Women in Middle Eastern History: Shifting Boundaries of Sex and Gender*. Crocco et al. argue, from a pedagogical perspective, that Middle Eastern women's history needs to be regarded and taught not only as the history of Islam's impacts on women in the Middle East, but also the history of Christianity's and Judaism's impacts on their respective minority communities, and of the roles that class, political status, and economics have played in women's lives. They also assert that while religions, particularly Islam, have been viewed as sources of patriarchy, instances of women's subordination can be traced back to the development of settled agricultural societies and the advent of property, which motivated the careful control of women's reproduction to ensure inheritance stayed within families.

Orientalism

A central concern in the development Middle Eastern studies is orientalism, or the tendency of western groups to view civilizations in African and Asia as backwards, exotic, and underdeveloped. Keddie and Anne Chamberlain describe this approach to the so-called "Orient" as being heavily entangled with western interpretations of Middle Eastern women's roles in their families and societies. Multiple authors, including Chamberlain, criticize approaches to Middle Eastern gender relations which rely on narratives of female oppression and victimization, as well as perhaps over-confidence in western feminist thought. Chamberlain offers an alternative interpretation of women's empowerment in Middle Eastern countries in her book *The Veil in the Looking Glass: A History of Women's Seclusion in the Middle East*.

Applicability of western feminism

Several authors link discussions of orientalism with the issue of translating western feminist discourses to women's historiography in the Middle East. Meriwether writes that while the discipline is gaining momentum in countries such as the U.S., Middle Eastern women's history is not as robust of a field in the countries it concerns itself with. She argues that western notions of feminism rely on cultural values which do not necessarily align with those other countries', and therefore the impetus for much of the scholarship that has occurred in western countries does not translate perfectly into the academic landscape of the Middle East. She also argues that

the complex relationships between gender, colonialism, and class and ethnic relations in Middle Eastern localities create very different climates for the development of women's histories compared with those of (at least mainstream) feminism in the west.

In response to potentially narrow focus of western feminism, LiatKozma proposes a shift toward transnational feminism. She also advocates for collaboration between scholars who specialize in Middle Eastern history and who specialize in gender, respectively. She argues that this can help to center Middle Eastern women's history specifically, thus helping to counter its marginalization both in gender- and Middle Eastern-focused scholarship.

Africa

Numerous short studies have appeared for women's history in African nations. Several surveys have appeared that put the sub-Sahara Africa in the context of women's history.

There are numerous studies for specific countries and regions, such as Nigeria. and Lesotho.

Scholars have turned their imagination to innovative sources for the history of African women, such as songs from Malawi, weaving techniques in Sokoto, and historical linguistics.

Americas

United States

Apart from individual women, working largely on their own, the first organized systematic efforts to develop women's history came from the United Daughters of the Confederacy (UDC) in the early 20th century. It coordinated efforts across the South to tell the story of the women on the Confederate home front, while the male historians spent their time with battles and generals. The women emphasized female activism, initiative, and leadership. They reported that when all the men left for war, the women took command, found ersatz and substitute foods, rediscovered their old traditional skills with the spinning wheel when factory cloth became unavailable, and ran all the farm or plantation operations. They faced danger without having menfolk in the traditional role of their protectors. Historian Jacquelyn Dowd Hall argue that the UDC was a powerful promoter of women's history:

UDC leaders were determined to assert women's cultural authority over virtually every representation of the region's past. This they did by lobbying for state archives and museums, national historic sites, and historic highways; compiling genealogies; interviewing former soldiers; writing history textbooks; and erecting monuments, which now moved triumphantly from cemeteries into town centers. More than half a century before women's history and public history emerged as fields of inquiry and action, the UDC, with other women's associations, strove to etch women's accomplishments into the historical record and to take history to the people,

from the nursery and the fireside to the schoolhouse and the public square.

The work of women scholars was ignored by the male-dominated history profession until the 1960s, when the first breakthroughs came. Gerda Lerner in 1963 offered the first regular college course in women's history. The field of women's history exploded dramatically after 1970, along with the growth of the new social history and the acceptance of women into graduate programs in history departments. In 1972, Sarah Lawrence College began offering a Master of Arts Program in Women's History, founded by Gerda Lerner, which was the first American graduate degree in the field. Another important development was to integrate women into the history of race and slavery. A pioneering effort was Deborah Gray White's '*Ar'n't I a Woman? Female Slaves in the Plantation South* (1985), which helped to open up analysis of race, slavery, abolitionism, and feminism, as well as resistance, power, and activism, and themes of violence, sexualities, and the body. It is also White who has brought up the subject of women's presence in historical archives. Speaking on the absence black women specifically in historical narratives she says "black people have an oral tradition sustained by almost 300 years of illiteracy in America." There has been an increase in women within archival repositories which means people are finding it is a more important area of study. A major trend in recent years has been to emphasize a global perspective. Although the word "women" is the eighth most commonly used word in abstracts of all historical articles in North America, it is only the twenty-third most used word in abstracts of historical articles in other regions. Furthermore, "gender" appears about twice as

frequently in American history abstracts compared to abstracts covering the rest of the world.

In recent years, historians of women have reached out to web-oriented students. Examples of these outreach efforts are the websites *Women and Social Movements in the United States*, maintained by Kathryn Kish Sklar and Thomas Dublin.

Canada

Pre-revolution

In the Ancien Régime in France, few women held any formal power; some queens did, as did the heads of Catholic convents. In the Enlightenment, the writings of philosopher Jean Jacques Rousseau provided a political program for reform of the ancien régime, founded on a reform of domestic mores. Rousseau's conception of the relations between private and public spheres is more unified than that found in modern sociology. Rousseau argued that the domestic role of women is a structural precondition for a "modern" society.

Salic law prohibited women from rule; however, the laws for the case of a regency, when the king was too young to govern by himself, brought the queen into the centre of power. The queen could ensure the passage of power from one king to another—from her late husband to her young son—while simultaneously assuring the continuity of the dynasty.

Education for girls

Educational aspirations were on the rise and were becoming increasingly institutionalized in order to supply the church and state with the functionaries to serve as their future administrators. Girls were schooled too, but not to assume political responsibility. Girls were ineligible for leadership positions and were generally considered to have an inferior intellect to their brothers. France had many small local schools where working-class children - both boys and girls - learned to read, the better "to know, love, and serve God." The sons and daughters of the noble and bourgeois elites were given gender-specific educations: boys were sent to upper school, perhaps a university, while their sisters - if they were lucky enough to leave the house - would be sent to board at a convent with a vague curriculum. The Enlightenment challenged this model, but no real alternative was presented for female education. Only through education at home were knowledgeable women formed, usually to the sole end of dazzling their salons.

Themes

Rights and equality

Women's rights refers to the social and human rights of women. In the United States, the abolition movements sparked an increased wave of attention to the status of women, but the history of feminism reaches to before the 18th century. (See protofeminism.) The advent of the reformist age during the 19th century meant that those invisible minorities or

marginalized majorities were to find a catalyst and a microcosm in such new tendencies of reform. The earliest works on the so-called "woman question" criticized the restrictive role of women, without necessarily claiming that women were disadvantaged or that men were to blame.

Parliamentary representation began in the early 20th century. In 1900 no woman had ever been elected to the national legislature. Finland broke through in 1907. By 1945 representation averaged three percent; by 2015, it reached 20 percent.

In Britain, the Feminism movement began in the 19th century and continues in the present day. Simone de Beauvoir wrote a detailed analysis of women's oppression in her 1949 treatise *The Second Sex.* It became a foundational tract of contemporary feminism. In the late 1960s and early 1970s, feminist movements, such as the one in the United States substantially changed the condition of women in the Western world. One trigger for the revolution was the development of the birth control pill in 1960, which gave women access to easy and reliable contraception in order to conduct family planning.

Capitalism

Women's historians have debated the impact of capitalism on the status of women. Taking a pessimistic side, Alice Clark argued that when capitalism arrived in 17th century England, it made a negative impact on the status of women as they lost much of their economic importance. Clark argues that in the 16th century England, women were engaged in many aspects of industry and agriculture. The home was a central unit of

production and women played a vital role in running farms, and in some trades and landed estates. Their useful economic roles gave them a sort of equality with their husbands. However, Clark argues, as capitalism expanded in the 17th century, there was more and more division of labor with the husband taking paid labor jobs outside the home, and the wife reduced to unpaid household work. Middle-class and women were confined to an idle domestic existence, supervising servants; lower-class women were forced to take poorly paid jobs. Capitalism, therefore, had a negative effect on many women. In a more positive interpretation, Ivy Pinchbeck argues that capitalism created the conditions for women's emancipation. Tilly and Scott have to emphasize the continuity and the status of women, finding three stages in European history. In the preindustrial era, production was mostly for home use and women produce much of the needs of the households. The second stage was the "family wage economy" of early industrialization, the entire family depended on the collective wages of its members, including husband, wife and older children. The third or modern stage is the "family consumer economy," in which the family is the site of consumption, and women are employed in large numbers in retail and clerical jobs to support rising standards of consumption.

Employment

The 1870 US Census was the first to count "Females engaged in each and every occupation" and provides a snapshot of women's history. It reveals that, contrary to popular myth, not all American women of the Victorian period were "safe" in their middle-class homes or working in sweatshops. Women

composed 15% of the total workforce (1.8 million out of 12.5). They made up one-third of factory "operatives," and were concentrated in teaching, as the nation emphasized expanding education; dressmaking, millinery, and tailoring. Two-thirds of teachers were women. They also worked in iron and steel works (495), mines (46), sawmills (35), oil wells and refineries (40), gas works (4), and charcoal kilns (5), and held such surprising jobs as ship rigger (16), teamster (196), turpentine laborer (185), brass founder/worker (102), shingle and lathe maker (84), stock-herder (45), gun and locksmith (33), hunter and trapper (2). There were five lawyers, 24 dentists, and 2,000 doctors.

Marriage ages

Marriage ages of women can be used as an indicator of the position of women in society. Women's age at marriage could influence economic development, partly because women marrying at higher ages had more opportunities to acquire human capital. On average, across the world, marriage ages of women have been rising. However, countries such as Mexico, China, Egypt, and Russia have shown a smaller increase in this measure of female empowerment than, for example, Japan.

Sex and reproduction

In the history of sex, the social construction of sexual behavior—its taboos, regulation and social and political effects—has had a profound effect on women in the world since prehistoric times. Absent assured ways of controlling reproduction, women have practiced abortion since ancient

times; many societies have also practice infanticide to ensure the survival of older children. Historically, it is unclear how often the ethics of abortion (induced abortion) was discussed in societies. In the latter half of the 20th century, some nations began to legalize abortion. This controversial subject has sparked heated debate and in some cases, violence, as different parts of society have different social and religious ideas about its meaning.

Women have been exposed to various tortuous sexual conditions and have been discriminated against in various fashions in history. In addition to women being sexual victims of troops in warfare, an institutionalized example was the Japanese military enslaving native women and girls as comfort women in military brothels in Japanese-occupied countries during World War II.

Particularly, Black Women have been the most affected by hyper-sexualization, body policing, and sexual assault throughout time.

Specifically during slavery, Black women were used both as human tools, as well as sexual devices for their white slave-masters. such conditions continue to permeate in our society beyond slavery and the Jim Crow era. Black women have been conditioned to be silent on their experiences with sexual assault as a means of survival in a society that devalues their whole experience as a Black woman. This stems from the roots of slavery, where Black women were both dehumanized by society, while also being labeled as sexual, and deserving of sexual abuse.

Clothing

The social aspects of clothing have revolved around traditions regarding certain items of clothing intrinsically suited different gender roles. In different periods, both women's and men's fashions have highlighted one area or another of the body for attention. In particular, the wearing of skirts and trousers has given rise to common phrases expressing implied restrictions in use and disapproval of offending behavior. For example, ancient Greeks often considered the wearing of trousers by Persian men as a sign of an effeminate attitude. Women's clothing in Victorian fashion was used as a means of control and admiration. Reactions to the elaborate confections of French fashion led to various calls for reform on the grounds of both beauties (Artistic and Aesthetic dress) and health (dress reform; especially for undergarments and lingerie). Although trousers for women did not become fashionable until the later 20th century, women began wearing men's trousers (suitably altered) for outdoor work a hundred years earlier. In the 1960s, André Courrèges introduced long trousers for women as a fashion item, leading to the era of the pantsuit and designer jeans, and the gradual eroding of the prohibitions against girls and women wearing trousers in schools, the workplace, and fine restaurants. Corsets have long been used for fashion, and body modification, such as waistline reduction. There were, and are, many different styles and types of corsets, varying depending on the intended use, corset maker's style, and the fashions of the era.

Status

The social status of women in the Victoria Era is often seen as an illustration of the striking discrepancy between the nation's power and richness and what many consider its appalling social conditions. Victorian morality was full of contradictions. A plethora of social movements concerned with improving public morals co-existed with a class system that permitted and imposed harsh living conditions for many, such as women. In this period, an outward appearance of dignity and restraint was valued, but the usual "vices" continued, such as prostitution. In the Victorian era, the bathing machine was developed and flourished. It was a device to allow people to wade in the ocean at beaches without violating Victorian notions of modesty about having "limbs" revealed. The bathing machine was part of sea-bathing etiquette that was more rigorously enforced upon women than men.

Roaring Twenties

The **Roaring Twenties** is a term for society and culture in the 1920s in the Western world. It was a period of sustained economic prosperity with a distinctive cultural edge in the United States, Canada, and Western Europe, particularly in major cities.

Women's suffrage came about in many major countries in the 1920s, including United States, Canada, Great Britain. many countries expanded women's voting rights in representative and direct democracies across the world such as the US, Canada, Great Britain and most major European countries in

1917–21, as well as India. This influenced many governments and elections by increasing the number of voters available. Politicians responded by spending more attention on issues of concern to women, especially pacifism, public health, education, and the status of children. On the whole, women voted much like their menfolk, except they were more pacifistic.

The 1920s marked a revolution in fashion. The new woman danced, drank, smoked and voted. She cut her hair short, wore make-up and partied. Sometimes she smoked a cigarette. She was known for being giddy and taking risks; she was a flapper. More women took jobs making them more independent and free. With their desire for freedom and independence came as well change in fashion, welcoming a more comfortable style, where the waistline was just above the hips and loosen, and staying away from the Victorian style with a corset and tight waistline.

Great Depression

With widespread unemployment among men, poverty, and the need to help family members who are in even worse condition, The pressures were heavy on women during the Great Depression across the modern world. A primary role was as a housewife. Without a steady flow of family income, their work became much harder in dealing with food and clothing and medical care. The birthrates fell everywhere, as children were postponed until families could financially support them. The average birthrate for 14 major countries fell 12% from 19.3 births per thousand population in 1930 to 17.0 in 1935. In

Canada, half of Roman Catholic women defied Church teachings and used contraception to postpone births.

Among the few women in the labor force, layoffs were less common in the white-collar jobs and they were typically found in light manufacturing work. However, there was a widespread demand to limit families to one paid job, so that wives might lose employment if their husband was employed. Across Britain, there was a tendency for married women to join the labor force, competing for part-time jobs especially.

In rural and small-town areas, women expanded their operation of vegetable gardens to include as much food production as possible. In the United States, agricultural organizations sponsored programs to teach housewives how to optimize their gardens and to raise poultry for meat and eggs. In American cities, African American women quiltmakers enlarged their activities, promote collaboration, and trained neophytes. Quilts were created for practical use from various inexpensive materials and increased social interaction for women and promoted camaraderie and personal fulfillment.

Oral history provides evidence for how housewives in a modern industrial city handled shortages of money and resources. Often they updated strategies their mothers used when they were growing up in poor families. Cheap foods were used, such as soups, beans and noodles. They purchased the cheapest cuts of meat—sometimes even horse meat—and recycled the Sunday roast into sandwiches and soups. They sewed and patched clothing, traded with their neighbors for outgrown items, and made do with colder homes. New furniture and appliances were postponed until better days. Many women also

worked outside the home, or took boarders, did laundry for trade or cash, and did sewing for neighbors in exchange for something they could offer. Extended families used mutual aid—extra food, spare rooms, repair-work, cash loans—to help cousins and in-laws.

In Japan, official government policy was deflationary and the opposite of Keynesian spending. Consequently, the government launched a nationwide campaign to induce households to reduce their consumption, focusing attention on spending by housewives.

In Germany, the government tried to reshape private household consumption under the Four-Year Plan of 1936 to achieve German economic self-sufficiency. The Nazi women's organizations, other propaganda agencies and the authorities all attempted to shape such consumption as economic self-sufficiency was needed to prepare for and to sustain the coming war. Using traditional values of thrift and healthy living, the organizations, propaganda agencies and authorities employed slogans that called up traditional values of thrift and healthy living. However, these efforts were only partly successful in changing the behavior of housewives.

Religion

The Hindu, Jewish, Sikh, Islamic and Christian views about women have varied throughout the last two millennia, evolving along with or counter to the societies in which people have lived. For much of history, the role of women in the life of the church, both local and universal, has been downplayed, overlooked, or simply denied.

- Timeline of women's ordination in America
- Timeline of women's ordination worldwide
- Timeline of women in religion in America
- Timeline of women in religion
- Timeline of women rabbis in America
- Timeline of women rabbis worldwide

Warfare

Warfare always engaged women as victims and objects of protection.

The First World War has received the most coverage, with the newest trend being coverage of a wide range of gender issues.

Home front

During the twentieth century of total warfare the female half of the population played increasingly large roles as housewives, consumers, mothers, munitions workers, replacements for men in service, nurses, lovers, sex objects and emotional supporters. One result in many countries was women getting the right to vote, including the United States, Canada, Germany, and Russia, among others.

Timelines

- Timeline of women in ancient warfare worldwide
- Timeline of women in warfare in the Postclassical Era worldwide

- Timeline of women in warfare in the early modern era worldwide
- Timeline of women in warfare from 1750 until 1799 in America
- Timeline of women in warfare from 1750 until 1799 worldwide
- Timeline of women in warfare in the 19th century in America
- Timeline of women in warfare in the 19th century worldwide
- Timeline of women in warfare from 1900 until 1939 in America
- Timeline of women in warfare from 1900 until 1939 worldwide
- Timeline of women in warfare from 1940 until 1944 worldwide
- Timeline of women in warfare from 1945 until 1999 in America
- Timeline of women in warfare from 1945 until 1999 worldwide
- Timeline of women in warfare from 2000 until the present in America
- Timeline of women in warfare from 2000 until the present worldwide

Chapter 22

World History

World history or **global history** as a field of historical study examines history from a global perspective. It emerged centuries ago; leading practitioners have included Voltaire (1694-1778), Hegel (1770-1831), (1818-1883) and Arnold J. Toynbee (1889-1975). The field became much more active (in terms of university teaching, text books, scholarly journals, and academic associations) in the late 20th century. It is not to be confused with comparative history, which, like world history, deals with the history of multiple cultures and nations, but does not do so on a global scale. World history looks for common patterns that emerge across all cultures. World historians use a thematic approach, with two major focal points: integration (how processes of world history have drawn people of the world together) and difference (how patterns of world history reveal the diversity of the human experience).

Establishment and perimeters of the field

Jerry H. Bentley has observed that 'the term *world history* has never been a clear signifier with a stable referent', and that usage of the term overlaps with universal history, comparative history, global history, big history, macro history, and transnational history, among others.

The advent of world history as a distinct academic field of study can be traced to the 1960s, but the pace quickened in the 1980s. A key step was the creation of the World History Association and graduate programs at a handful of universities. Over the next decades scholarly publications, professional and academic organizations, and graduate programs in World History proliferated. World History has often displaced Western Civilization in the required curriculum of American high schools and universities, and is supported by new textbooks with a world history approach.

World History attempts to recognize and address two structures that have profoundly shaped professional history-writing:

- A tendency to use current nation-states to set the boundaries and agendas of studies of the past.
- A deep legacy of Eurocentric assumptions (found especially, but not only, in Western history-writing).

Thus World History tends to study networks, connections, and systems that cross traditional boundaries of historical study like linguistic, cultural, and national borders. World History is often concerned to explore social dynamics that have led to large-scale changes in human society, such as industrialization and the spread of capitalism, and to analyse how large-scale changes like these have affected different parts of the world. Like other branches of history-writing in the second half of the twentieth century, World History has a scope far beyond historians' traditional focus on politics, wars, and diplomacy, taking in a panoply of subjects like gender history, social history, cultural history, and environmental history.

Organizations

- The *H-World* website and online network is used among some practitioners of world history, and allows discussions among scholars, announcements, syllabi, bibliographies and book reviews.
- The International Society for the Comparative Study of Civilizations (ISCSC) approaches world history from the standpoint of comparative civilizations. Founded at a conference in 1961 in Salzburg, Austria, that was attended by OthmarAnderlie, Pitirim Sorokin, and Arnold J. Toynbee, this is an international association of scholars that publishes a journal, *Comparative Civilization Review*, and hosts an annual meeting in cities around the world.
- The *Journal of Global History* is a scholarly journal established in 2006 and is published by Cambridge University Press.
- The World History Association (WHA) was established in 1982, and is predominantly an American phenomenon. Since 1990, it publishes the *Journal of World History* on a quarterly basis.

History

Pre-modern

The study of world history, as distinct from national history, has existed in many world cultures. However, early forms of

world history were not truly global, and were limited to only the regions known by the historian.

In Ancient China, Chinese world history, that of China and the surrounding people of East Asia, was based on the dynastic cycle articulated by Sima Qian in circa 100 BC. Sima Qian's model is based on the Mandate of Heaven. Rulers rise when they united China, then are overthrown when a ruling dynasty became corrupt. Each new dynasty begins virtuous and strong, but then decays, provoking the transfer of Heaven's mandate to a new ruler. The test of virtue in a new dynasty is success in being obeyed by China and neighboring barbarians. After 2000 years Sima Qian's model still dominates scholarship, although the dynastic cycle is no longer used for modern Chinese history.

In Ancient Greece, Herodotus (5th century BC), as founder of Greek historiography, presents insightful and lively discussions of the customs, geography, and history of Mediterranean peoples, particularly the Egyptians. However, his great rival Thucydides promptly discarded Herodotus's all-embracing approach to history, offering instead a more precise, sharply focused monograph, dealing not with vast empires over the centuries but with 27 years of war between Athens and Sparta. In Rome, the vast, patriotic history of Rome by Livy (59 BC-17 AD) approximated Herodotean inclusiveness; Polybius (c.200-c.118 BC) aspired to combine the logical rigor of Thucydides with the scope of Herodotus.

Rashīd al-DīnFadhl-allāhHamadānī (1247–1318), was a Persian physician of Jewish origin, polymathic writer and historian, who wrote an enormous Islamic history, the Jami al-Tawarikh,

in the Persian language, often considered a landmark in intercultural historiography and a key document on the Ilkhanids (13th and 14th century). His encyclopedic knowledge of a wide range of cultures from Mongolia to China to the Steppes of Central Eurasia to Persia, the Arabic-speaking lands, and Europe, provide the most direct access to information on the late Mongol era. His descriptions also highlight the manner in which the Mongol Empire and its emphasis on trade resulted in an atmosphere of cultural and religious exchange and intellectual ferment, resulting in the transmission of a host of ideas from East to West and vice versa.

One Muslim scholar, Ibn Khaldun (1332-1409) broke with traditionalism and offered a model of historical change in *Muqaddimah,* an exposition of the methodology of scientific history. Ibn Khaldun focused on the reasons for the rise and fall of civilization, arguing that the causes of change are to be sought in the economic and social structure of society. His work was largely ignored in the Muslim world.

Early modern

During the Renaissance in Europe, history was written about states or nations. The study of history changed during the Enlightenment and Romanticism. Voltaire described the history of certain ages that he considered important, rather than describing events in chronological order. History became an independent discipline. It was not called *philosophiahistoriae* anymore, but merely history (*historia*). Voltaire, in the 18th century, attempted to revolutionize the study of world history. First, Voltaire concluded that the traditional study of history

was flawed. The Christian Church, one of the most powerful entities in his time, had presented a framework for studying history. Voltaire, when writing *History of Charles XII* (1731) and *The Age of Louis XIV* (1751), instead choose to focus economics, politics and culture. These aspects of history were mostly unexplored by his contemporaries and would each develop into their own sections of world history. Above all else, Voltaire regarded truth as the most essential part of recording world history. Nationalism and religion only subtracted from objective truth, so Voltaire freed himself for their influence when he recorded history.

GiambattistaVico (1668–1744) in Italy wrote *Scienzanuvaseconda* (The New Science) in 1725, which argued history as the expression of human will and deeds. He thought that men are historical entities and that human nature changes over time. Each epoch should be seen as a whole in which all aspects of culture—art, religion, philosophy, politics, and economics—are interrelated (a point developed later by Oswald Spengler). Vico showed that myth, poetry, and art are entry points to discovering the true spirit of a culture. Vico outlined a conception of historical development in which great cultures, like Rome, undergo cycles of growth and decline. His ideas were out of fashion during the Enlightenment, but influenced the Romantic historians after 1800.

A major theoretical foundation for world history was given by German philosopher G. W. F. Hegel, who saw the modern Prussian state as the latest (though often confused with the highest) stage of world development.

G.W.F. Hegel developed three lenses through which he believed world history could be viewed. Documents produced during a historical period, such as journal entries and contractual agreements, were considered by Hegel to be part of Original History. These documents are produced by a person enveloped within a culture, making them conduits of vital information but also limited in their contextual knowledge. Documents which pertain to Hegel's Original History are classified by modern historians as primary sources.

Reflective History, Hegel's second lens, are documents written with some temporal distance separating the event which is discussed in the academic writing. What limited this lens, according to Hegel, was the imposition of the writers own cultural values and views on the historical event. This criticism of Reflective History was later formalized by Anthropologists Franz Boa and coined as Cultural relativism by Alain Locke. Both of these lenses were considered to be partially flawed by Hegel.

Hegel termed the lens which he advocated to view world history through as Philosophical History. In order to view history through this lens, one must analyze events, civilizations, and periods objectively. When done in this fashion, the historian can then extract the prevailing theme from their studies. This lens differs from the rest because it is void of any cultural biases and takes a more analytical approach to history. World History can be a broad topic, so focusing on extracting the most valuable information from certain periods may be the most beneficial approach. This third lens, as did Hegel's definitions of the other two, affected the study of history in the early modern period and our contemporary period.

Another early modern historian was Adam Ferguson. Ferguson's main contribution to the study of world history was his *An Essay on the History of Civil Society* (1767). According to Ferguson, world history was a combination of two forms of history. One was natural history; the aspects of our world which god created. The other, which was more revolutionary, was social history. For him, social history was the progress humans made towards fulfilling God's plan for humanity. He believed that progress, which could be achieved through individuals pursuing commercial success, would bring us closer to a perfect society; but we would never reach one. However, he also theorized that a complete dedication to commercial success could lead to societal collapse—like what happened in Rome—because people would lose morality. Through this lens, Ferguson viewed world history as humanities struggle to reach an ideal society.

Henry Home, Lord Kames was a philosopher during the Enlightenment and contributed to the study of world history. In his major historical work, *Sketches on the History of Man*, Home's outlined the four stages of human history which he observed. The first and most primitive stage was small hunter-gatherer groups. Then, in order to form larger groups, humans transitioned into the second stage when they began to domesticate animals. The third stage was the development of agriculture. This new technology established trade and higher levels of cooperation amongst sizable groups of people. With the gathering of people into agricultural villages, laws and social obligations needed to be developed so a form of order could be maintained. The fourth, and final stage, involved humans moving into market towns and seaports where agriculture was not the focus. Instead, commerce and other

forms of labor arouse in a society. By defining the stages of human history, Homes influenced his successors. He also contributed to the development of other studies such as sociology and anthropology.

The Marxist theory of historical materialism claims the history of the world is fundamentally determined by the *material conditions* at any given time – in other words, the relationships which people have with each other in order to fulfil basic needs such as feeding, clothing and housing themselves and their families. Overall, Marx and Engels claimed to have identified five successive stages of the development of these material conditions in Western Europe. The theory divides the history of the world into the following periods: Primitive communism; Slave society; Feudalism; Capitalism; and Socialism.

Regna Darnell and Frederic Gleach argue that, in the Soviet Union, the Marxian theory of history was the only accepted orthodoxy, and stifled research into other schools of thought on history. However, adherents of Marx's theories argue that Stalin distorted Marxism.

Contemporary

World history became a popular genre in the 20th century with universal history. In the 1920s, several best-sellers dealt with the history of the world, including surveys *The Story of Mankind* (1921) by Hendrik Willem van Loon and *The Outline of History* (1918) by H.G. Wells. Influential writers who have reached wide audiences include H. G. Wells, Oswald Spengler, Arnold J. Toynbee, Pitirim Sorokin, Carroll Quigley, Christopher Dawson, and Lewis Mumford. Scholars working the

field include Eric Voegelin, William Hardy McNeill and Michael Mann. With evolving technologies such as dating methods and surveying laser technology called LiDAR, contemporary historians have access to new information which changes how past civilizations are studied.

Spengler's *Decline of the West* (2 vol 1919–1922) compared nine organic cultures: Egyptian (3400 BC-1200 BC), Indian (1500 BC-1100 BC), Chinese (1300 BC-AD 200), Classical (1100 BC-400 BC), Byzantine (AD 300–1100), Aztec (AD 1300–1500), Arabian (AD 300–1250), Mayan (AD 600–960), and Western (AD 900–1900). His book was a smashing success among intellectuals worldwide as it predicted the disintegration of European and American civilization after a violent "age of Caesarism," arguing by detailed analogies with other civilizations. It deepened the post-World War I pessimism in Europe, and was warmly received by intellectuals in China, India, and Latin America who hoped his predictions of the collapse of European empires would soon come true.

In 1936–1954, Toynbee's ten-volume *A Study of History* came out in three separate installments. He followed Spengler in taking a comparative topical approach to independent civilizations. Toynbee said they displayed striking parallels in their origin, growth, and decay. Toynbee rejected Spengler's biological model of civilizations as organisms with a typical life span of 1,000 years. Like Sima Qian, Toynbee explained decline as due to their moral failure. Many readers rejoiced in his implication (in vols. 1–6) that only a return to some form of Catholicism could halt the breakdown of western civilization which began with the Reformation. Volumes 7–10, published in 1954, abandoned the religious message, and his popular

audience slipped away, while scholars picked apart his mistakes.,

McNeill wrote *The Rise of the West* (1963) to improve upon Toynbee by showing how the separate civilizations of Eurasia interacted from the very beginning of their history, borrowing critical skills from one another, and thus precipitating still further change as adjustment between traditional old and borrowed new knowledge and practice became necessary. McNeill took a broad approach organized around the interactions of peoples across the Earth. Such interactions have become both more numerous and more continual and substantial in recent times. Before about 1500, the network of communication between cultures was that of Eurasia. The term for these areas of interaction differ from one world historian to another and include *world-system* and *ecumene.* Whatever it is called, the importance of these intercultural contacts has begun to be recognized by many scholars.

History education

United States

As early as 1884, the American Historical Association advocated the study of the past on a world scale. T. Walter Wallbank and Alastair M. Taylor co-authored *Civilization Past & Present*, the first world-history textbook published in the United States (1942). With additional authors, this very successful work went through numerous editions up to the first decade of the twenty-first century. According to the Golden Anniversary edition of 1992, the ongoing objective of

Civilization Past & Present "was to present a survey of world cultural history, treating the development and growth of civilization not as a unique European experience but as a global one through which all the great culture systems have interacted to produce the present-day world. It attempted to include all the elements of history – social, economic, political, religious, aesthetic, legal, and technological." Just as the first world war strongly encouraged American historians to expand the study of Europe than to courses on Western civilization, the second world war enhance the global perspectives, especially regarding Asia and Africa. Louis Gottschalk, William H. McNeill, and Leften S. Stavrianos became leaders in the integration of world history to the American College curriculum. Gottschalk began work on the UNESCO 'History of Mankind: Cultural and Scientific Development' in 1951. McNeill, influenced by Toynbee, broadened his work on the 20th century to new topics. Since 1982 the World History Association at several regional associations began a program to help history professors broaden their coverage in freshman courses; world history became a popular replacement for courses on Western Civilization. Professors Patrick Manning, at the University of Pittsburgh's World History Center; and Ross E. Dunn at San Diego State are leaders in promoting innovative teaching methods.

In related disciplines, such as art history and architectural history, global perspectives have been promoted as well. In schools of architecture in the U.S., the National Architectural Accrediting Board now requires that schools teach history that includes a non-west or global perspective. This reflects a decade-long effort to move past the standard Euro-centric approach that had dominated the field.

Recent themes

In recent years, the relationship between African and world history has shifted rapidly from one of antipathy to one of engagement and synthesis. Reynolds (2007) surveys the relationship between African and world histories, with an emphasis on the tension between the area studies paradigm and the growing world-history emphasis on connections and exchange across regional boundaries. A closer examination of recent exchanges and debates over the merits of this exchange is also featured. Reynolds sees the relationship between African and world history as a measure of the changing nature of historical inquiry over the past century.

Authors and their books on world history

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- Friedrich Engels (1820-1895), *The Origin of the Family, Private Property and the State* (Zurich, 1884)
- Christopher Bayly, *The Birth of the Modern World: Global Connections and Comparisons, 1780–1914* (London, 2004)
- Jerry Bentley, (1949-2012) Founder and editor of the *Journal of World History*
- Jacques Bertin, *Atlas historiqueuniversel. Panorama de l'histoire du monde*, Geneva, Minerva, 1997

- Fernand Braudel, (1903-1985) *Civilisationmatérielle, économie et capitalisme* (Paris, 1973, 3 vols.); English translation, *Civilization and Capitalism, 15th–18th Centuries*, translated by Siân Reynolds, 3 vols. (1979)
- Philip D. Curtin (1922-2009), *The World and the West: The European Challenge and the Overseas Response in the Age of Empire.* (2000) 308 pp. ISBN 978-0-521-77135-1. online review
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- Will Durant (1885-1981) and Ariel Durant (1898-1981); *The Story of Civilization* (1935-1975).
- Felipe Fernandez-Armesto (b.1950), "Millennium" (1995), "Civilizations" (2000), "The World" (2007).
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- Georg Wilhelm Friedrich Hegel (1770–1830), philosopher of world history
- Patrick Manning, *Navigating World History: Historians Create a Global Past* (2003)
- William Hardy McNeill (born 1917); see especially *The Rise of the West: A History of the Human Community* (1963)
- Robert McNeill and William H. McNeill. *The Human Web: A Bird's-Eye View of World History* (2003) excerpt and text search
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- Jürgen Osterhammel, *The Transformation of the World: A Global History of the Nineteenth Century* (2014) excerpt
- Carroll Quigley (1910-1977), *The Evolution of Civilizations* (1961), *Tragedy and Hope: A History of the World in Our Time* (1966), *Weapons Systems and Political Stability: A History* (1983)
- Pitirim Sorokin (1889–1968), Russian-American macrosociology; *Social and Cultural Dynamics* (4 vol., 1937–41)
- Oswald Spengler (1880-1936), German; *The Decline of the West* (1918–22) vol 1 online; vol 2 online; excerpt and text search, abridged edition
- Peter Stearns, (1936-) USA; *World History in Brief: Major Patterns of Change and Continuity*, 7th ed. (2009); *Encyclopedia of World History*, 6th ed. (200pp)
- Luc-Normand Tellier, Canadian; *Urban World History*, PUQ, (2009), 650 pages; online edition
- Arnold J. Toynbee, British; *A Study of History* (1934–61)
- Eric Voegelin (1901–1985) *Order and History* (1956–85)
- Immanuel Wallerstein, World-systems theory
- Giano Rocca, "The Ultimate Meaning of Human Existence - The Scientific Method Applied to the Human Condition - Book I" (2016)

Chapter 23

Auxiliary Sciences of History

Cliometrics

Cliometrics sometimes called **new economic history** or **econometric history**, is the systematic application of economic theory, econometric techniques, and other formal or mathematical methods to the study of history (especially social and economic history). It is a quantitative approach to economic history (as opposed to qualitative or ethnographic).

There has been a revival in 'new economic history' since the late 1990s.

History

The new economic history originated in 1958 with *The Economics of Slavery in the Antebellum South* by American economists Alfred H. Conrad and John R. Meyer. The book would cause a firestorm of controversy with its claim, based on statistical data, that slavery would not have ended in the absence of the U.S. Civil War, as the practice was economically efficient and highly profitable for slaveowners.

The term *cliometrics*—which derives from Clio, who was the muse of history—was originally coined by mathematical economistStanley Reiter in 1960. Cliometrics became better

known when Douglass North and William Parker became the editors of the *Journal of Economic History* in 1960. The Cliometrics Meetings also began to be held around this time at Purdue University and are still held annually in different locations.

North, a professor at Washington University in St. Louis, would go on to win the Nobel Memorial Prize in Economic Sciences in October 1993 along with Robert William Fogel, himself often described as the father of modern econometric history and Neo-historicals. The two were honoured "for having renewed research in economic history;" the Academy noted that "they were pioneers in the branch of economic history that has been called the 'new economic history,' or cliometrics." Fogel and North received the prize for turning the theoretical and statistical tools of modern economics on the historical past: on subjects ranging from slavery and railroads to ocean shipping and property rights. North was heralded as a pioneer in the "new" institutional history. In the Nobel announcement, specific mention was made of a 1968 paper on ocean shipping, in which North showed that organizational changes played a greater role in increasing productivity than did technological change. Fogel is especially noted for using careful empirical work to overturn conventional wisdom.

With that being said, the new economic history revolution is thought to have begun in the mid-1960s, where areas of key interest included transportation history, slavery, and agriculture. The discipline was resisted as many incumbent economic historians were either historians or economists who had very little connection to economic modeling or statistical techniques. According to cliometric economist Claudia Goldin,

the success of the cliometric revolution had as an unintended consequence the disappearance of economic historians from history departments. As economic historians started using the same tools as economists, they started to seem more like other economists. In Goldin's words, "the new economic historians extinguished the other side." The other side nearly disappeared altogether, with only a few remaining in history departments and business schools. However, some new economic historians did, in fact, begin research around this time, among them were Kemmerer and Larry Neal (a student of Albert Fishlow, a leader of the cliometric revolution) from Illinois, Paul Uselding from Johns Hopkins, Jeremy Atack from Indiana, and Thomas Ulen from Stanford.

Cliometrics would be introduced to Germany by American-born and -educated Richard H. Tilly in the 1970s. The Cliometric Society, a group to encourage and further the study of cliometrics, was founded in 1983.

There has been a revival in 'new economic history' since the late 1990s. The number of papers on economic history published in the top economics journals has increased in the last decades, comprising 6.6% of articles in the *American Economic Review* and 10.8% of articles in the *Quarterly Journal of Economics* for the period 2004-2014.

Today, cliometric approaches are standard in several journals, including the *Journal of Economic History*, *Explorations in Economic History*, the *European Review of Economic History*, and *Cliometrica*.

Critics

Cliometrics has had sharp critics. Francesco Boldizzoni summarized a common critique by arguing that cliometrics is based on the false assumption that the laws of neo-classical economics always apply to human activity. Those laws, he says, are based on rational choice and maximization as they operate in well-developed markets, and do not apply to economies other than those of the capitalist West in the modern era. Instead, Boldizzoni argues that the workings of economies are determined by social, political and cultural conditions specific to each society and time period.

On the other hand, Claude Diebolt (2016) argued that cliometrics is mature and well accepted by scholars as an "indispensable tool" in economic history. He says most scholars agree that economic theory, combined with new data as well as historical and statistical methods are necessary to formulate problems precisely, to draw conclusions from postulates and to gain insight into complex processes in order to close the gap between *Geisteswissenschaften* and *Naturwissenschaften*, i.e. to move from the historical *verstehen* or understanding side to the economic *erklären* or explaining side or, much better, mixing both approaches for the achievement of a unified approach of the social sciences. At the applied level, cliometrics is accepted as the way to measure variables and estimate parameters.

A criticism of Cliometrics by Joseph T. Salerno, based on the perspective of the Austrian School of economics, especially that of Ludwig von Mises, can be found in his Introduction to

Murray N. Rothbard's*A History of Money and Banking in the United States*.

Distinguishing cliometrics and cliodynamics

Cliometrics and cliodynamics share the scientific ambition of using quantitative tools and historical data to test general historical principles. Both fields endeavor to gather large amounts of historical data across big samples. However, the two fields also differ in several ways.

Cliodynamics maintains a close relationship with the natural sciences, often employing dominant methods from the natural sciences such as differential-equation models, power-law relations, and agent-based models. Evolutionary game theory and social network analysis are also frequently employed by cliodynamicists, but less often by cliometricians. Cliodynamicists also tend to include factors associated with ecological context and biological determinants in their models.

Codicology

Codicology (from Latin *codex*, genitive *codicis*, "notebook, book"; and Greek -λογία, *-logia*) is the study of codices or manuscript books written on parchment (or paper) as physical objects. It is often referred to as 'the archaeology of the book', concerning itself with the materials (parchment, sometimes referred to as membrane or vellum, paper, pigments, inks and

so on), and techniques used to make books, including their binding.

There are no clear-cut definitions: some codicologists say that their field encompasses palaeography, the study of handwriting, while some palaeographers say that their field encompasses codicology. The study of written features such as marginalia, glosses, ownership inscriptions, etc. falls in both camps, as does the study of the physical aspects of decoration, which otherwise belongs to art history.

By a close examination of the physical attributes of a book, it is sometimes possible to establish the history and provenance of a book, or to match up long-separated elements originally from the same book. Palaeographers and codicologists may also study the history of libraries, manuscript-collecting, and book-cataloguing.

Important collections

There exist some very good online databases with research functions for medieval manuscripts.

- Codices Electronici Ecclesiae Coloniensis, Universität Köln, about 500 manuscripts (mostly German speaking area, with photos).
- 'MarburgerRepertorium of German manuscripts in the 13th and 14th century, Philipps-Universität Marburg (descriptive catalog) (not included are solitary documents and minimal inscriptions in Latin Manuscripts).

- The Digital Walters, The Walters Art Museum in Baltimore, Maryland. Over 900 illuminated manuscripts and 1250 incunables.
- Codices ElectroniciSangallenses have registered manuscript of St. Gallen.
- Department for Special Collections, University Library of Graz, Online-Catalogue with over 2.000 registered manuscripts partially already (2011) with detailed paleografic descriptions and digitally complete versions.
- Catalogue for Austria with illuminated manuscripts of the 8th to 13th centuries.
- British Library, several huge collections, e.g. *Harlean Collection* (also via Catalogue of medieval and Renaissance manuscripts). The known Anglo-Saxon works like Beowulf or *Lindisfarne Gospel* (Book of Lindisfarne).
- Bodleian Library, Oxford, catalogue, collections similar to the British Library, easy to use. Works all in good quality online.
- Library of Congress, Washington D.C., huge catalogue of manuscript collections.
- Hill Museum & Manuscript Library in Collegeville, Minnesota, 90,000 manuscripts from Austria and Spain.
- 'Ktiv' - The International Collection of Digitized Hebrew Manuscripts, A catalog of about 400,000 Hebrew manuscripts, of which about 100,000 are digitized.

Diplomatics

Diplomatics (in American English, and in most anglophone countries), or **diplomatic** (in British English), is a scholarly discipline centred on the critical analysis of documents: especially, historical documents. It focuses on the conventions, protocols and formulae that have been used by document creators, and uses these to increase understanding of the processes of document creation, of information transmission, and of the relationships between the facts which the documents purport to record and reality.

The discipline originally evolved as a tool for studying and determining the authenticity of the official charters and diplomas issued by royal and papal chanceries. It was subsequently appreciated that many of the same underlying principles could be applied to other types of official document and legal instrument, to non-official documents such as private letters, and, most recently, to the metadata of electronic records. Diplomatics is one of the auxiliary sciences of history. It should not be confused with its sister-discipline of palaeography. In fact, its techniques have more in common with those of the literary disciplines of textual criticism and historical criticism.

Etymology

Despite the verbal similarity, the discipline has nothing to do with diplomacy. Both terms are derived, by separate linguistic development, from the word *diploma*, which originally referred

to a folded piece of writing material—and thus both to the materials which are the focus of study in diplomatics, and to accreditation papers carried by diplomats.

The word *diplomatics* was effectively coined by the Benedictine monk Jean Mabillon, who in 1681 published his treatise, *De re diplomatica* (Latin: roughly, "The Study of Documents"). From there, the word entered the French language as *diplomatique*, and then English as *diplomatic* or *diplomatics*.

Definitions

Webster's Dictionary (1828) defines diplomatics as the "science of diplomas, or of ancient writings, literary and public documents, letters, decrees, charters, codicils, etc., which has for its object to decipher old writings, to ascertain their authenticity, their date, signatures, etc."

Giorgio Cencetti (1908–1970) defined the discipline as "the study of the *Wesen* [being] and *Werden* [becoming] of documentation, the analysis of genesis, inner constitution and transmission of documents, and of their relationship with the facts represented in them and with their creators".

The Commission International de Diplomatique has defined diplomatics as "the science which studies the tradition, the form and the issuing of written documents".

More pragmatically, Peter Beal defines diplomatics as "the science or study of documents and records, including their forms, language, script and meaning. It involves knowledge of such matters as the established wording and procedures of

particular kinds of document, the deciphering of writing, and document analysis and authentication".

Theo Kölzer defines diplomatics as "the teaching and the study of charters". He treats the terms "charter", "diploma", and "document" as broadly synonymous, and refers to the German scholar Harry Bresslau's definition of "documents" as "written declarations recorded in compliance with certain forms alternating according to the difference in person, place, time, and matter, which are meant to serve as a testimony of proceedings of a legal nature".

Properly speaking, and as usually understood by present-day scholars, diplomatics is concerned essentially with the analysis and interpretation of the linguistic and textual elements of a document. It is, however, closely associated with several parallel disciplines, including palaeography, sigillography, codicology, and provenance studies, all of which are concerned with a document's physical characteristics and history, and which will often be carried out in conjunction with a diplomatic analysis. The term diplomatics is therefore sometimes used in a slightly wider sense, to encompass some of these other areas (as it was in Mabillon's original work, and as is implied in the definitions of both Webster and Beal quoted above). The recent development of the science in non-English Europe is expanding its scope to a cultural history of documentation including aspects of pragmatic literacy or symbolic communication.

Christopher Brooke, a distinguished teacher of diplomatics, referred to the discipline's reputation in 1970 as that of "a formidable and dismal science ... a kind of game played by a

few scholars, most of them medievalists, harmless so long as it does not dominate or obscure historical enquiry; or, perhaps, most commonly of all, an aid to understanding of considerable use to scholars and research students if only they had time to spare from more serious pursuits".

History

In the ancient and medieval periods, the authenticity of a document was considered to derive from the document's place of preservation and storage, in, for example, temples, public offices, and archives. As a result, those with nefarious motives were able to give forged documents a spurious authenticity by depositing them in places of authority. Diplomatics grew from a need to establish new standards of authenticity through the critical analysis of the textual and physical forms of documents.

The first notable application of diplomatics was by Nicolas of Cusa, in 1433, and Lorenzo Valla, in 1440, who determined, independently, that the Donation of Constantine, which had been used for centuries to legitimize papal temporal authority, was a forgery. Diplomatic techniques were further developed as part of a wider battery of antiquarian skills during the Reformation and Counter-Reformation eras. The emergence of diplomatics as a recognisably distinct sub-discipline, however, is generally dated to the publication of Mabillon's*De re diplomatica* in 1681. Mabillon had begun studying old documents with a view towards establishing their authenticity as a result of the doubts raised by the Jesuit Daniel van Papenbroek over supposed Merovingian documents from the

Abbey of Saint-Denis. During the Middle Ages, the production of spurious charters and other documents had been common, either to provide written documentation of existing rights or to bolster the plausibility of claimed rights. Mabillon's work engendered a far livelier awareness of the potential presence of forged or spurious documents, in the fields of both history and law.

Although Mabillon is still widely seen as the "father" of diplomatics, a more important milestone in the formation of the battery of practical techniques which make up the modern discipline was the publication of René-Prosper Tassin and Charles-François Toustain's*Nouveau traité de diplomatique*, which appeared in six volumes in 1750–65.

The most significant work in English was Thomas Madox's*FormulareAnglicanum*, published in 1702. In general, however, the discipline was always studied more intensively by continental scholars than by those in Britain.

Diplomatics is often associated with the study of documents of the medieval period. However, scholars such as Luciana Duranti have argued that many of its theories and principles can be adapted and applied to contemporary archival science.

Uses

The study of diplomatics is a valuable tool for historians, enabling them to determine whether alleged historical documents and archives are in fact genuine or forgeries. Its techniques may also be used to help date undated documents.

Diplomatics has many similar applications in the field of law.

Some famous cases in which the principles of diplomatics have been employed have included:

- Lorenzo Valla's proof of the forgery of the Donation of Constantine. Valla's work preceded Mabillon by roughly two centuries, and was the first application of the principles of modern, scientific diplomatics.
- The Hitler diaries hoax (1983).
- The National Archives forgeries (the Martin Allen forgeries, or Himmler forged documents) (2005).

Diplomatic editions and transcription

A **diplomatic edition** is an edition (in print or online) of an historic manuscript text that seeks to reproduce as accurately as possible in typography all significant features of the manuscript original, including spelling and punctuation, abbreviations, deletions, insertions, and other alterations. Similarly, **diplomatic transcription** attempts to represent by means of a system of editorial signs all features of a manuscript original. The term *semi-diplomatic* is used for an edition or transcription that seeks to reproduce only some of these features of the original. A diplomatic edition is thus distinguished from a *normalized edition*, in which the editor, while not altering the original wording of the text, renders it using normal (modern) orthography.

A diplomatic edition is also to be distinguished both from a *facsimile edition*, which, in the modern era, normally employs photographic or digital images; and from a *type facsimile* (such as Abraham Farley's edition of *Domesday Book*), which seeks to reproduce the appearance of the original through the use of a special typeface or digital font.

Epigraphy

Epigraphy (Ancient Greek: □πιγραφή, "inscription") is the study of inscriptions, or epigraphs, as writing; it is the science of identifying graphemes, clarifying their meanings, classifying their uses according to dates and cultural contexts, and drawing conclusions about the writing and the writers. Specifically excluded from epigraphy are the historical significance of an epigraph as a document and the artistic value of a literary composition.

A person using the methods of epigraphy is called an *epigrapher* or *epigraphist*. For example, the Behistun inscription is an official document of the Achaemenid Empire engraved on native rock at a location in Iran. Epigraphists are responsible for reconstructing, translating, and dating the trilingual inscription and finding any relevant circumstances. It is the work of historians, however, to determine and interpret the events recorded by the inscription as document. Often, epigraphy and history are competences practised by the same person.

An **epigraph** (not to be confused with **epigram**) is any sort of text, from a single grapheme (such as marks on a pot that

abbreviate the name of the merchant who shipped commodities in the pot) to a lengthy document (such as a treatise, a work of literature, or a hagiographic inscription). Epigraphy overlaps other competences such as numismatics or palaeography. When compared to books, most inscriptions are short. The media and the forms of the graphemes are diverse: engravings in stone or metal, scratches on rock, impressions in wax, embossing on cast metal, cameo or intaglio on precious stones, painting on ceramic or in fresco. Typically the material is durable, but the durability might be an accident of circumstance, such as the baking of a clay tablet in a conflagration.

The study of ideographic inscriptions, that is inscriptions representing an idea or concept, may also be called **ideography**. The German equivalent *Sinnbildforschung* was a scientific discipline in the Third Reich, but was later dismissed as being highly ideological.

Epigraphic research overlaps with the study of petroglyphs, which deals with specimens of pictographic, ideographic and logographic writing. The study of ancient handwriting, usually in ink, is a separate field, palaeography. Epigraphy also differs from iconography, as it is confines itself to meaningful symbols containing messages.

Scope

- Epigraphy is a primary tool of archaeology when dealing with literate cultures. The US Library of Congress classifies epigraphy as one of the auxiliary

sciences of history. Epigraphy also helps identify a forgery: epigraphic evidence formed part of the discussion concerning the James Ossuary.

The character of the writing, the subject of epigraphy, is a matter quite separate from the nature of the text, which is studied in itself. Texts inscribed in stone are usually for public view and so they are essentially different from the written texts of each culture. Not all inscribed texts are public, however: in Mycenaean Greece the deciphered texts of "Linear B" were revealed to be largely used for economic and administrative record keeping. Informal inscribed texts are "graffiti" in its original sense.

History

The science of epigraphy has been developing steadily since the 16th century. Principles of epigraphy vary culture by culture, and the infant science in European hands concentrated on Latin inscriptions at first. Individual contributions have been made by epigraphers such as Georg Fabricius (1516–1571); Stefano Antonio Morcelli (1737–1822); Luigi Gaetano Marini (1742–1815); August Wilhelm Zumpt (1815–1877); Theodor Mommsen (1817–1903); Emil Hübner (1834–1901); Franz Cumont (1868–1947); Louis Robert (1904–1985).

The *Corpus InscriptionumLatinarum*, begun by Mommsen and other scholars, has been published in Berlin since 1863, with wartime interruptions. It is the largest and most extensive collection of Latin inscriptions. New fascicles are still produced as the recovery of inscriptions continues. The *Corpus* is

arranged geographically: all inscriptions from Rome are contained in volume 6. This volume has the greatest number of inscriptions; volume 6, part 8, fascicle 3 was just recently published (2000). Specialists depend on such on-going series of volumes in which newly discovered inscriptions are published, often in Latin, not unlike the biologists' *Zoological Record*— the raw material of history.

Greek epigraphy has unfolded in the hands of a different team, with different corpora. There are two. The first is *Corpus InscriptionumGraecarum* of which four volumes came out, again at Berlin, 1825-1877. This marked a first attempt at a comprehensive publication of Greek inscriptions copied from all over the Greek-speaking world. Only advanced students still consult it, for better editions of the texts have superseded it. The second, modern corpus is *InscriptionesGraecae* arranged geographically under categories: decrees, catalogues, honorary titles, funeral inscriptions, various, all presented in Latin, to preserve the international neutrality of the field of classics.

Other such series include the *Corpus InscriptionumEtruscarum* (Etruscan inscriptions), *Corpus InscriptionumCrucesignatorum Terrae Sanctae* (Crusaders' inscriptions), *Corpus InscriptionumInsularumCelticarum* (Celtic inscriptions), *Corpus InscriptionumIranicarum* (Iranian inscriptions), "Royal Inscriptions of Mesopotamia" and "Royal Inscriptions of the Neo-Assyrian Period" (Sumerian and Akkadian inscriptions) and so forth.

Egyptian hieroglyphs were solved using the Rosetta Stone, which was a multilingual stele in Classical Greek, Demotic Egyptian and Classical Egyptian hieroglyphs. The work was

done by the French scholar, Jean-François Champollion, and the British scientist Thomas Young.

The interpretation of Maya hieroglyphs was lost as a result of the Spanish Conquest of Central America. However, recent work by Maya epigraphers and linguists has yielded a considerable amount of information on this complex writing system.

Form

Materials and technique

Materials

Inscriptions were commonly incised on stone, marble, metal, terracotta, or wood (though this last material has hardly ever survived, except in Egypt). In Egypt and Mesopotamia hard stones were frequently used for the purpose, and the inscriptions are therefore well preserved and easy to read. In Greece the favourite material, especially in Athens, was white marble, which takes an admirably clear lettering, but is liable to weathering of the surface if exposed, and to wear if rebuilt into pavements or similar structures. Many other kinds of stone, both hard and soft, were often used, especially crystalline limestones, which do not easily take a smooth surface, and which, therefore, are often difficult to decipher, owing to accidental marks or roughness of the material.

The metal most commonly used for inscriptions was bronze: flat tablets of this were often made for affixing to the walls of temples and other buildings. Occasionally such tablets were made of silver or gold; and inscriptions were often incised on vessels made of any of these metals. Inscriptions on metal were nearly always incised, not cast. An important class of inscriptions are the legends on coins; these were struck from the die. (cf. numismatics.) Clay was very extensively used for inscriptions in Mesopotamia and in Crete. In this case the symbols were incised or impressed on specially prepared tablets when the clay was soft, and it was subsequently hardened by fire. In Greece, many inscriptions on vases were painted before firing, in that case often having reference to the scenes represented, or incised after firing; potsherds (*ostraka*) were often used as a cheap writing material. Inscriptions were also often impressed from a mould upon wet clay before firing, in the case of tiles, amphora handles, etc., and in these cases often supply valuable information as to the buildings to which they belong or the place from which they took their origin.

The *tools* used for making inscriptions varied with the material; most of them were some kind of chisel, usually with a square blade; early inscriptions were sometimes made on hard rock by successive blows with a punch or pointed hammer. Sometimes a circular punch was used for ***O*** or a letter of which *O* formed a part.

Styles of cutting

Early inscriptions, which are often amateur work, are frequently very irregular in their cutting. But in almost all

examples of later work, the inscriptions are evidently cut by professionals, and there are definite styles and methods belonging to various places and periods. In Egypt, for instance, the hieroglyphs are carefully and delicately cut in early times, and in later periods become more careless and conventional. In Greece, the best work was done in the 5th and 4th centuries BC in Athens; the letters were all exact and regular in shape, with no adventitious ornaments, and were, especially in the 5th century, usually exactly aligned with the letters above and below, as well as those on each side. At that time all the strokes were made of equal thickness, but in the 4th century BC and later there came in the custom of holding the chisel obliquely to the surface, thus producing a wedge-shaped stroke. A similar custom in Mesopotamia gave rise to the so-called *cuneiform* system. On metal inscriptions in Greece this same effect appears earlier than stone or marble. In the 3rd century and later it becomes common to introduce *apices* or ornamental ends to the strokes, a custom which prevails to the present day in our ordinary capital letters. The custom of making different strokes and different parts of curves of varying thickness became common in Roman inscriptions, which developed a monumental style of their own, varying from period to period. Inscriptions can often be approximately dated by the style of the cutting as well as by the shapes of the letters; skill in doing this can only be acquired by a careful and minute study of originals and facsimiles. (cf. dating methodologies in archaeology.)

Inscriptions vary greatly in size according to the position where they were intended to be read, their purpose, and the skill of the cutter. Some inscriptions are of great length, the longest, a statement of accounts of the temple at Delos, under

Athenian administration, being nearly half as long as a book of Thucydides; and many other inscriptions approach this in length.

Symbols and forms of writing

- Most of the forms of writing known to us originated in some system of picture-writing (cf. also pictography, which developed into a hieroglyphic system. Such systems appear to have originated independently in different parts of the world — in Egypt, Mesopotamia, Crete, among the Hittites and in China and America. The evidence for all of these is mainly to be found in inscriptions. The development from Ideographs (or direct representation of an object or idea) to symbols of phonetic value, and so to syllabaries or alphabets, took place in many different systems to various degrees. But the first people to invent a completely alphabetic system of writing were the Phoenicians, from whom the Greeks borrowed (some scholars believe, but with no proving) it with certain modifications and improvements. From the Greeks was derived the Latin, and from the two all the alphabets of European peoples. It is still a matter of dispute whether the Phoenician was derived from the Egyptian.

The hieroglyphic symbols naturally tended to be conventionalised and simplified for convenience of cutting, in accordance with the materials and tools employed. In many cases they developed from a pictorial to a linear form. It is

possible that some of these linear forms may not be derived from hieroglyphs, but from purely conventional geometrical forms, such as widely used at all periods and places as owners' or masons' marks. The tendency of linear forms to become wedge-shaped is most conspicuous in cuneiform, but as has been noticed, the same tendency occurs in Greek inscriptions incised on bronze.

In the north of Europe the Ogham inscriptions are alphabetic, and are apparently an independent invention on arbitrary lines, like the Morse code; but Runes, which were extensively used in the same region, are derived from the Greek or the Latin alphabets.

In most alphabetic systems there are also found in inscriptions certain symbols which are not strictly alphabetic or phonetic in character. The commonest of these are the various systems of numerals that are used in different times and places. It is impossible here to give any full description of these different systems; but a brief account may be given of the principles underlying them. Most of them are based upon a decimal system, doubtless owing to the habit of counting on the fingers. In some cases the symbols are simple and obvious, as in the Cretan script, where circles (or *rhombi*), dots and lines are used for hundreds, tens and units, each being repeated as often as necessary; and a similar system for the lower denominations is used at Epidaurus in the 4th century BC. In Athens the usual system was to indicate each denomination by its initial, **M** for Μύριοι (10,000), **X** for χίλιοι (1,000), **H** for εκατόν (100), **Δ** for δέκα (10), **π** for πεντε (5) and **I** for units. The other Greek system followed that derived from the Phoenicians, using the letters of the alphabet in their conventional order

from one to nine, 10 to 90 and 100 to 900; in this arrangement obsolete letters were retained in their original places so as to give the requisite number of 27 symbols. The Roman system of numerals — M, D, C, L, X, V, I (for 1,000, 500, 100, 50, 10, 5 and 1) is generally supposed to have arisen from the adaptation of those symbols in the Greek alphabet which the Romans did not want; an alternative theory is that it is simplified from a series of ideographs representing the spread hand, the fingers and so on.

Apart from numerals, the use of initials in the place of complete words was not common in early times. It became, however, very frequent in Roman inscriptions, which sometimes are made up almost entirely of such abbreviations and can only be understood by those familiar with the formulae. A list of the commonest of these will be found under list of classical abbreviations. Compendia or monograms also occur in later Greek and Roman times, and become very common and very difficult to interpret in early Christian and Byzantine inscriptions.

Some kind of punctuation is often found in inscriptions of all kinds. In Greek inscriptions a vertical line or a dot, or dots, sometimes indicates the separation between sentences or words, but words are seldom separated by spaces as in modern printing, so that the text is continuous and no division of words exists. This is particularly the case with Greek inscriptions of the best period. In Roman inscriptions it was usual to separate the words by dots. In certain inscriptions a cross (✝) was used to indicate the beginning of an inscription, especially when its direction was erratic. Christian inscriptions sometimes begin with a cross, which doubtless had a symbolic

meaning; and a leaf or other device was often placed at the end.

The direction of the writing varies greatly in different places and times. The letters or symbols may be arranged vertically below one another, and read from top to bottom, or horizontally, either from right to left or from left to right; they may also be arranged in a kind of pattern — in which case their order may be indeterminate, or in a wandering or curved line, or left to right and right to left alternately (*boustrophedon*, or as an ox in ploughing). Most Semitic alphabets, including Phoenician, read from right to left; and the earliest Greek inscriptions follow the same direction. But the direction from left to right became regular in Greece after the 6th century BC, and consequently is adopted by the Romans and in all European systems. The individual letters or symbols usually face in the same direction as the writing, as a whole.

Position or place

The position or place of inscriptions depends greatly upon their purpose or intention. When they have a direct relation to the sculptures, reliefs or paintings with which they are associated, they often form a kind of pattern to fill the background or vacant spaces between the figures; but sometimes, especially in Mesopotamian statues or reliefs, they are cut right across the figures without any regard to the artistic effect. In late Greek or Roman work it is usual to cut any inscription relative to a statue or relief upon the basis on which this is mounted; but short inscriptions such as dedications or artists' signatures are often placed in some inconspicuous position

upon the work itself. In the case of painted vases, the inscriptions relative to the subject represented are usually painted; but dedications and other inscriptions are often incised after the vase has been fired.

In Egypt, inscriptions were often inscribed or painted upon inner walls of tombs, whether they referred to religious belief or ritual, or to the honours and possessions of the deceased; they were intended for his benefit and convenience rather than for the information of others, so as to perpetuate his familiar surroundings, not to make him live in the memory of his successors. The information which we derive from such inscriptions is invaluable to us; but such was not the intention with which they were made. On the other hand, inscriptions which were intended to be seen by the public and to perpetuate a record of events, or to supply useful information, were usually placed in places of common resort, above all in temples and sacred precincts. Sometimes they were cut on convenient rock faces, sometimes upon the walls of temples or other buildings. Most frequently the slabs of marble (*stelae*), stone metal or other material upon which the inscriptions were incised were set up in convenient positions to be read, in any places of public resort. This was the method of publication of all laws, decrees and official notices, of treaties and contracts, of honours to officials or private citizens, of religious dedications and prescriptions of ritual. Inscribed tombstones were set up over graves, which were usually placed along the chief roads leading out of a town, the most familiar example being the sacred way from Athens to Eleusis. Inscriptions commemorative of victories or other great events were only in exceptional cases erected upon the spot; more often such memorials were set up in some great religious centre such as

Delphi or Olympia. But boundary stones were necessarily placed on the line which they defined.

Chief periods and nationalities

The study of inscriptions supplies an important contribution to the history of many lands and peoples. In some cases, as in Egypt and Mesopotamia, it forms almost the only source of information in the absence of literary records; in others, as in Greece and Rome, it offers a most valuable supplement and comment to what is otherwise recorded.

Both Egyptian and Mesopotamian inscriptions go back to an extremely early date; it is at present uncertain which is the earlier, but both show, before 3500 BC and possibly much earlier, a complete, organised system of writing which implies many centuries of development behind it. The Egyptian hieroglyphic system, as used in inscriptions, continued without any essential change of character until Roman times, though various systems of hieratic modification were used at different times. On the famous Rosetta Stone, in the British Museum, which first gave the clue to the interpretation of Egyptian writing, hieroglyphic, hieratic and Greek versions of the same decree are given side by side. Its date is 195 BC. The Mesopotamian linear symbols developed mainly for technical reasons, into a wedge-shaped or cuneiform system, which was adopted in modified forms and applied to different languages through some thousands of years, Sumerian, Babylonian, Assyrian and Persian, until it was superseded, after the conquests of Alexander, by Greek. An independent hieroglyphic system, which also developed into various linear scripts, existed in Crete during the Middle and Late Minoan periods,

from about 3000, probably, to the fall of Knossos, about 1500 BC. The Hittite hieroglyphs correspond to the period of the Hittite empire in northern Syria and Asia Minor from about 2000 to 800 BC; from it, according to one theory, arose the Cypriot syllabary, which continued in use until the 4th century BC or later.

The earliest Phoenician inscriptions known date from about the 10th century BC, and the alphabet remained in use down to the 3rd century BC. Some believe this was modified and adopted by the Greeks at an uncertain date; the earliest Greek inscriptions are generally dated in the 7th century BC.

In early times each Greek State had its own alphabet; but in the year 403 BC (the archonship of Eucleides) the Ionian alphabet, which is the one used now for Greek capital letters, was officially adopted by Athens, and soon became universal in Greece. From the various Greek alphabets the different local Italian alphabets, including the Etruscan, were derived with various modifications. The Roman alphabet was among these, being based on the alphabet of Caere, a Chalcidian colony. There are a few very early Roman inscriptions; but they do not become common until the 3rd century BC; from that time the letters took much the same forms as they preserve to the present day.

The custom of putting inscriptions in Greek and in Latin on buildings and other monuments continued through medieval times, and is still customary, classical forms being frequently imitated. The latest dated inscription in the *Greek Corpus* records the building of a bridge in Sicily in AD 1121. The series of Byzantine inscriptions continues practically without

interruption to the present day; and Latin retains its use as a universal language in religious, public and private inscriptions.

Methods of dating

It is often possible to date an inscription approximately by the style of the lettering, or even by the alphabet used. Thus at Athens the Ionic alphabet was adopted in place of the early Attic alphabet in the archonship of Eucleides, 403 BC, according to a decree proposed by Archinus. But the change was already in process in private inscriptions, and even in official documents Ionic forms are sometimes found earlier. Inscriptions are dated in various ways, mostly by giving the name of a king, magistrate or priest. In the case of kings, they only give an approximate date, unless the year of his reign is given also. But in the case of most independent cities, the date is given by the name of an annual magistrate, and thus the year is precisely indicated. At Athens, the name used was that of the Eponymous Archon, and as an almost complete list of these has been drawn up from inscriptions and other sources, this means of dating is quite satisfactory. The custom of dating by Olympiads, which is familiar to us from later Greek and Roman writers, was rarely used in early Greece, except in connection with athletic victories. Many inscriptions are dated from various local eras, often based upon historical events, such as the foundation of a town or festival, the organisation of a province, or even a visit of an emperor. The number of these eras in later times, especially in Asia Minor, becomes very bewildering. In Attic decrees, and some others, it was also usual to give the day of the month.

In Greek inscription of the Roman period the year of the emperor is defined by the number of his consulate, or other indications or titles, as in the corresponding Latin inscriptions. In later times, the dating is commonly by "Indiction"; but as this only gives the number of the year within the 15-year period, but leaves that period undefined, such dating is very inconvenient except for merely temporary use. In the Eastern Empire the date from the creation of the world (5509 BC) is sometimes given; but the date of the Christian era is hardly ever used.

Content

Purpose of inscriptions

Inscriptions may be roughly divided into two main classes: those in which the inscription was subservient to the use or purpose of the object on which it was inscribed, or at any rate had a direct relation to that object — for example, the name of the owner or the record of dedication to a god — and those in which the inscription existed independently for its own sake, or for the sake of the information which it recorded, and the object on which it was inscribed was either made for the purpose, as a slab of marble or plate of bronze, or was made use of, as in the case of a convenient wall or the surface of a rock, or even a potsherd. The walls of buildings are often covered with such inscriptions, especially if they are in a conspicuous or convenient position, and so offer an obvious means of publicity.

For us, accustomed as we are to a vast mass of books, newspapers and other printed or digital documents, it is difficult to realise the extensive use and great convenience assigned to inscriptions in ancient times. Not only were public announcements of all sorts, such as we should make known by advertisements or posters, thus placed before the public, but all kinds of records and enactments — codes of law and political decrees; regulations for all matters, civil and religious; accounts and contracts, public and private; treaties between states; records of public and private benefactions and dedications, and all matters of administration; honours to the living and to the memory of the dead. Many of these were intended to preserve for all time the records which they contained; but others must have been of only temporary interest. It seems, therefore, the more remarkable that they should have been incised on permanent material such as bronze, marble or stone — and incised in the first instance, with a care and perfection of technique which have led to their survival to the present day, so as to preserve for us invaluable evidence as to the life and institutions of the people who made them. Temporary and permanent value are therefore often combined in the same inscription. For instance, any Athenian citizen, visiting the Acropolis or the Agora, could satisfy themselves at first hand as to treaties or decrees of the people, public accounts or state income and expenditure. And at the same time these documents preserved for all time much history, both social and political.

Relative inscriptions

Inscriptions having a direct relation to the object, or representation, on which they are inscribed, vary greatly in

their contents. Those relating to picture or relief chronicles of the victories or exploits of kings, as in Egypt and Mesopotamia, serve as a record of the events, and help to interpret the scenes. Such inscriptions are not common in Greek or Roman work; but frequently, especially in early Greek times, and on vases, the names of persons and even of objects are written beside them for the purpose of identification, and sometimes a speech issues from the mouth of the figure. On the carved wooden chest of Cypselus, of about 600 BC hexameter verses were written, curving about among figures, and giving a description of each scene. The bases of statues and reliefs often had inscriptions cut upon them for identification and record. This was particularly the case with honorary statues and tombstones. In other cases, where there is an evident relation between the artistic representation and the inscription, the figures are subordinate and seem merely to illustrate the text, as when a treaty between Athens and Samos has a relief at its head representing the goddess Athena and Hera clasping hands, as representatives of their respective cities. In other cases, the arms or device of a city is carved on an inscription, almost like a seal on a document. In all these cases the figures and the inscription are part of a common design, whether carried out by the same hand or not. But in the case of owners' marks or names cut on vases or other objects, or of the dedication of such objects, the inscription is not necessarily contemporary; it may indeed be misleading, as in the case, mentioned with disapproval by Cicero, of using again old Greek statues and placing new dedicatory inscriptions on them in Roman times, a sort of "recycling": for instance, one of the statues of Athenian knights of the 5th century BC placed at the entrance of the Acropolis, had a later inscription cut on its base to make it serve as an equestrian

statue of Germanicus, probably in 18 AD when he visited Athens. In Egypt and Mesopotamia also it is not unusual to find the name of a later king of official cut upon an earlier work.

Independent inscriptions

The majority of inscriptions are of independent value and interest, the object on which they are cut being either provided for the purpose or utilised as convenient and suitable. Such inscriptions may be classified as *(a) Religious* and *(b) Political and Social*.

The distinction between the two is not always easy to draw; for in almost all ancient civilisations religion was a part of the established service of the State, and was under public control, or at least was closely bound up with political administration.

It follows that many inscriptions relating to religious matters take the form of political decrees or state documents, and therefore might, especially as far as form is concerned, be included in either category; but it is usually possible to classify them according to their contents and intention.

Greek inscriptions

Religious

Temples, their foundation and administration

A temple was often a kind of religious corporation under the control of the State; and its accounts and details of administration were made public at frequent intervals, usually annually, by means of inscriptions, exhibited to public view in its precinct. Many such inscriptions have been found, and supply a great deal of information that can be obtained from no other source. Some great temples, such as that of Apollo on the island of Delos, held great amounts of property, both real and portable, the latter taking the form either of more or less precious offerings dedicated in the temple and its surrounding buildings, or of coined money. The inscriptions accordingly record gifts and acquisitions of landed property, leases and assignments, payments of rent and fines for default, loans and interest and many other business transactions suitable to a great landed proprietor or to a bank. They therefore throw much light upon the social and economic conditions of ancient life, such as are nowhere else recorded. Again, the lists of offerings dedicated in the temple and other buildings enable us to realise almost visually the appearance of their contents. These are described as being on the floor, on the walls, on shelves or in cases; they consisted of vases and other objects

suitable for use in the temple service; ornaments and jewels; statuettes, mostly in gold and silver; weapons and tools; coined money; and bullion, mostly melted down from old offerings. The detailed care that was taken in this last case, to ensure that the full weight of these objects was preserved, whether made into a new vessel or not, is recorded in other inscriptions. These elaborate inventories were checked and revised by each successive board of administrators, and gave the best possible security against any robbery or peculation. In addition to such general lists, there are also innumerable records of various gifts and acquisitions, whether of land and houses, or of movable property of all sorts. Buildings and repairs are also recorded, sometimes by the State, sometimes by individuals, whose piety and generosity are suitably honoured. In form, these are often hardly to be distinguished from public works of a secular character, which must be mentioned later.

The inscriptions on or belonging to special dedications are often of great historical interest — there need only be quoted the inscription on the famous Serpent Column, once at Delphi and now in the Hippodrome of Constantinople, with the list of the Greek States which took part in the Persian War; and that relating to the Roman arms dedicated by Pyrrhus of Epirus at Dodona after his victories. Most of the great temples being of immemorial sanctity, it is hardly to be expected that any records of their foundation should be found in inscriptions. But on the other hand we have many accounts of the dedication of new temples, either by states or communities or by private individuals. In almost all such cases it was necessary to obtain sanction for the foundation from the State; thus the inscription often takes the form of a decree of the

people authorising the foundation of the temple and often giving some privileges to the founder or founders.

Priests and other officials

Inscriptions give much information as to priests and other religious officials. There are in the first place lists of priests, some of them covering long periods and even going back to mythical times; there are also lists of treasures and administrators, who were usually lay officials appointed for the purpose, either by election or by lot. The duties and privileges of priests are recorded in many inscriptions, and vary considerably from place to place. It is recorded, for instance, what portions of a victim at any sacrifice were to be received by the priest. In any important temple this must evidently have been far more than the priest or his family could consume, and accordingly it must have been sold, and so constituted a considerable source of income. Consequently, a priesthood was an office well paid and much sought after; and we actually find in later Greek times, especially in Asia Minor, that priesthoods were frequently sold, under proper guarantees and with due sureties as to the duties being carried out. Sometimes a fee to the priest had to be paid in cash; in some cases a priest or priestess was allowed to take up a collection on certain days. On the other hand, the duties of a priest are often recorded; he had to see to the cleaning and care of the temple and its contents, to provide flowers and garlands for decorations and to supply the regular daily service. Sacrifices on great occasions were usually provided by the State, as also were important repairs; but in some cases a priest undertook these on his own account, and was honoured accordingly — for

instance, by being allowed to inscribe his name in the restored temple.

Besides priests, we find many other officials of various ranks attached to temples and recorded in inscriptions. Some of these, especially those who were concerned with buildings or constructions, or with the inventories of temple treasures and the accounts of administration, were lay officials appointed by the State, as in the case of political officers. But many others had specialised sacerdotal functions; for instance, in many places there were *manteis* or prophets, often of special families with hereditary skills in divination; at Eleusis we find records of the hierophant, the torch-bearer, and others who took part in the celebration of the mysteries. At Olympia, in later Greek times, we find a remarkable list of officials, that is: three priests, three libation pourers, two prophets, three custodians (of keys), a flute-player, an interpreter, a priest for the daily sacrifice, a secretary, a wine-pourer, three dancers at libations, a woodman (to supply wood for the sacrifices), and a steward and cook — the last no sinecure, in view of the numerous sacrificial feasts.

There were also many more menial offices in the service of temples which were carried out by slaves. Such slaves were often presented to the temple or acquired in some other way. There is a whole class of inscriptions, found on many sites, in which the sale of slaves to a temple or to the god of a temple is recorded. It is often difficult to know whether such slaves were intended for the service of a temple, or, on the other hand, such service was either purely formal or was not required at all, the sale to the temple being intended as fictitious, so as to

enable a slave to acquire his own freedom and at the same time to secure the protection of the god in his free status.

Ritual

The ritual appropriate to different divinities and temples varied greatly from place to place; and it was, therefore, necessary or desirable to set up notices in all public places of worship for the information and guidance of worshippers. The commonest and most essential act of worship was sacrifice; an example of the simplest form of prescription is to be seen in the inscription on the relief from Thasos in the Louvre:— "To the Nymphs and to Apollo the leader of the Nymphs, the worshipper may, if he so choose, sacrifice a male and a female victim. It is not permissible to offer a sheep or a pig. No paean is sung. To the Graces it is not permissible to offer a goat or a pig."

It is to be noticed that this order of service contains a prohibition as well as a prescription. Such prohibitions are frequent, and often relate to the need of ceremonial purity in all worshippers entering a sacred precinct. They must for a certain time have abstained from certain prescribed means of pollution, varying from place to place. The officials are sometimes ordered to erect notices giving information on this point; for instance, at the precinct of Alectrona at Ialysus, it was prescribed that "no horse, ass, mule, nor any other animal with a bushy tail should enter, and that nobody should bring such animals in or wear shoes or any article produced from pigs. There is also a fine for driving in sheep." Other precincts were protected in a more general manner from any invasion or

violation. It was prohibited to cut wood or to remove earth and stones, or to drive any beasts into some precincts; the right of erecting booths was either restricted or denied altogether. Sometimes more detailed prescriptions are given for the whole organisation of a festival; thus, at Andania, in Messenia, the arrangements for the celebration of the local Eleusinia, the dress of the participants, the officials and policing, are very fully described. Similarly, in the Hall of the Iobacchi, at Athens, the order of proceedings, the officers and the characters in the sacred play, and various administrative details are ordered.

When there is any doubt about any ritual or procedure, divination is often resorted to, and the results of such divination are recorded in inscriptions as a guidance for the future; it was also a common practice to consult Delphi or some other oracle in doubtful or difficult cases; there the exact method of procedure is sometimes recorded, as well as the response of the oracle. Forms of worship are often prescribed or recorded, especially hymns, which are sometimes inscribed together with their musical notation. The performance of songs or hymns and dances are also matters of constant reference, especially in connection with lyrical or musical contests; the victorious band or performer often dedicated the prize in honour of the god. A special form of contest was that in dramatic performances, of which many records have survived, both from Athens and from many other parts of the Greek world. The regulation of athletic festivals, and the records of victors in their contests, also form a numerous class of inscriptions. As regards mysteries, though there are numerous regulations affecting the arrangement of celebrations and the

conduct of those participating, there is, as was to be expected, very little concerning the actual performances.

Another interesting phase of Greek religion known to us mainly from inscriptions is offered by the shrines of healing. The most notable of these is the precinct of Asclepius at Epidaurus. Here have been found, on large slabs of inscription, compiled, in all probability, from earlier documents, lists of the cures effected by Apollo and Asclepius. The cures are of the most varied kinds, from painful diseases or surgical cases to a lost boy and a broken cup. The formula is in almost all cases the same: the consultant come to Epidaurus, sleeps in the *abaton*, has dreams or sees visions, and comes out whole. In later times, when such faith-healing had probably become less efficacious, elaborate prescriptions of diet and hygiene are recorded.

A special form of prayer consists of curses, which were often buried in the ground, probably with the intent to reach the infernal gods. Such curses often give the reason for their being made, usually some injury done to the author of the curse; sometimes they devote the offender to the infernal gods.

Private associations for religious purposes

Another elements in Greek religion which is known to us almost exclusively by means of inscriptions, is to be found in the religious associations that existed in many Greek cities, apart from the organisation of state religion, though sometimes recognised by it. These associations had each its own

regulations, which were duly recorded in inscriptions; they varied greatly both in purpose and in character. Many of them had a definitely religious purpose, in the worship of certain gods; sometimes an alien community was given special permission to worship its own god or gods in its own way. Other associations were more social in character and served as clubs, or as burial societies. A remarkable feature about such associations is that the lists of members of many of them include the names of women and of slaves, thus contrasting with the civic basis of established religion in Greece, and anticipating a religion in which "there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female."

Political and social

Codes of law and regulations

Ancient writers state that the earliest laws of Athens were inscribed upon tablets of wood, put together in a pyramidal shape. These, owing to their material, have perished; but we have some very early codes of law preserved on stone, notably at Gortyna in Crete. Here an inscription of great length is incised on the slabs of a theatre-shaped structure in 12 columns of 50 lines each; it is mainly concerned with the law of inheritance, adoption, etc. Doubtless similar inscriptions were set up in many places in Greece. An interesting series of inscriptions deals with the conditions under which colonists were sent out from various cities, and the measures that were taken to secure their rights as citizens. A bronze tablet records in some detail the arrangements of this sort made when

Locrians established a colony in Naupactus; another inscription relates to the Athenian colonisation of Salamis, in the 6th century BC.

Decrees of people and rulers, later of kings and emperors

A very large number of inscriptions are in the form of decrees of various cities and peoples, even when their subject matter suggests that they should be classified under other headings. Almost all legislative and many administrative measures take this form; often a decree prescribes how and where the inscription should be set up. The formulae and preambles of such decrees vary considerably from place to place, and from period to period. Those of Athens are by far the most exactly known, owing to the immense number that have been discovered; and they are so strictly stereotyped that can be classified with the precision of algebraic formulae, and often dated to within a few years by this test alone. Very full lists for this purpose have been drawn up by epigraphist Wilhelm Larfeld, in his work on the subject. It is usual to record the year (by the name of the eponymous archon), the day of the month and of the prytany (or presiding commission according to tribes), various secretaries, the presiding officials and the proposer of the decree. It is also stated whether the resolution is passed by the senate (Boule) or the assembly of the people (Ecclesia), or both. The circumstances or the reason of the resolution are then given, and finally the decision itself. Some other cities followed Athens in the form of their decrees, with such local variations as were required; others were more

independent in their development, and different magistracies or forms of government had various results. In the Hellenistic Age, and later, the forms of independent government were, to a great extent, kept up, though little real power remained with the people. On the other hand, it is common thing to find letters from kings, and later from Roman emperors, inscribed and set up in public places.

Public accounts, treasure lists, building inscriptions

It was customary to inscribe on stone all records of the receipt, custody and expenditure of public money or treasure, so that citizens could verify for themselves the safety and due control of the State in all financial matters. As in the case of temple accounts, it was usual for each temporary board of officials to render to their successors an account of their stewardship, and of the resources and treasures which they handed over. In all cases of public works, the expenditure was ordered by the State, and detailed reports were drawn up and inscribed on stone at intervals while the work was being carried out. In many cases there is a detailed specification of building work which makes it possible, not only to realise all the technical details and processes employed, but also the whole plan and structure of a building. A notable instance is the arsenal of Philon at the Peiraeus which has been completely reconstructed on paper by architects from the building specification. In the case of the Erechtheum, we have not only a detailed report on the unfinished state of the building in 409 BC, but also accounts of the expenditure and payments to the

workmen employed in finishing it. Similar accounts have been preserved of the building of the Parthenon, spread over 15 years; in the case of both the Parthenon and the Erechtheum, there are included the payments made to those who made the sculptures.

Naval and military expenditure is also fully accounted for; among other information there are records of the galley-slips at the different harbours of the Piraeus, and of the ships of the Athenian navy, with their names and condition. In short, there is no department of state economy and financial administration that is not abundantly illustrated by the record of inscriptions. A set of records of high historical value are the *"tribute lists"*, recording the quota paid to Athens by her subject allies during the 5th century BC. These throw much light on her relations with them at various periods.(Cf. Delian League).

Ephebic inscriptions

An institution as to which our knowledge is mainly derived from inscriptions is the ephebic system at Athens. There are not only records of lists of ephebi and of their guardians and instructors, but also decrees in honour of their services, especially in taking their due part in religious and other ceremonies, and resolutions of the ephebi themselves in honour of their officials. It is possible to trace in the inscriptions, which range over several centuries, how what was originally a system of physical and military training for Athenian youths from age of 18 to 20, with outpost and police duties, was gradually transformed. In later times there were added to the instructors in military exercises others who gave

lectures on what we should now call arts and science subjects; so that in the Hellenistic and Roman times, when youths from all parts of the civilised world flocked to Athens as an intellectual centre, the ephebic system became a kind of cosmopolitan university.

Treaties and political and commercial agreements; arbitration, etc.

In addition to inscriptions which are concerned with the internal affairs of various cities, there are many others recording treaties or other agreements of an international character between various cities and states. These were incised on bronze or stone, and set up in places of public resort in the cities concerned, or in common religious centres such as Olympia and Delphi. The simplest form of treaty is merely an alliance for a certain term of years, usually with some penalty for any breach of the conditions. Often an oath was prescribed, to be taken by representatives on each side; it was also not unusual to appeal to the god in whose temple the treaty was exhibited. In other cases a list of gods by whom the two parties must swear is prescribed. Commercial clauses were sometimes added to treaties of alliance, and commercial treaties are also found, agreeing as to the export and import of merchandise and other things. In later days, especially in the time of the Hellenistic kings, treaties tend to become more complicated and detailed in their provisions.

Another series of records of great historical interest is concerned with arbitration between various states on various

questions, mainly concerned with frontiers. In cases of dispute it was not uncommon for the two disputants to appoint a third party as arbitrator. Sometimes this third party was another State, sometimes a specified number of individuals. Thus, in a frontier dispute between Corinth and Epidaurus, 151 citizens of Megara were appointed by name to arbitrate, and when the decision was disputed, 31 from among them revised and confirmed it. In all such cases it was the custom for a full record to be preserved on stone and set up in the places concerned. In this case the initiative in referring the matter to arbitration came from the Achaean League.

Proxenia decrees

A very large class of inscriptions deals with the institution of *proxenia*. According to this a citizen of any State might be appointed *proxenos* of another State; his duties would then be to offer help and hospitality to any citizen of that other State who might be visiting his city, and to assist him in any dispute or in securing his legal rights. The office has been compared to the modern appointment of consuls, with the essential difference that the *proxenos* is always a citizen of the state in which he resides, not of that whose citizens and interests he assists. The decrees upon this matter frequently record the appointment of a *proxenos*, and the conferring on him of certain benefits and privileges in return for his services; they also contain resolutions of thanks from the city served by the *proxenos*, and record honours consequently conferred upon him.

Honours and privileges given to individuals

This class of inscription is in form not unlike the last, except that honours recorded are given for all sorts of services, private and public, to the State and to individuals. A frequent addition is an invitation to dine in the Prytaneum at Athens. Some are inscribed on the bases of statues set up to the recipient. In early times these inscriptions are usually brief and simple. The bust of Pericles on the Acropolis held nothing but the names of Pericles himself and of the sculptor Kresilas. Later it became usual to give, in some detail, the reasons for the honours awarded; and in Hellenistic and Roman times, these became more and more detailed and fulsome in laudatory detail.

Signatures of artists

These inscriptions are of special interest as throwing much light upon the history of art. The artist's name was usually, especially in earlier times, carved upon the base of the pedestal of a statue, and consequently was easily separated from it if the statue was carried off or destroyed. A case where both statue and pedestal are preserved is offered by the *Victory*, signed on its pedestal by Paeonius at Olympia. Occasionally, and more frequently in later times, the artist's signature was carved upon some portion of the statue itself. But in later copies of well-known works, it has to be considered whether the name is that of the original artist or of

the copyist who reproduced his work. A special class of artists' signatures is offered by the names signed by Attic and other vase painters upon their vases. These have been made the basis of a minute historical and stylistic study of the work of these painters, and unsigned vases also have been grouped with the signed ones, so as to make an exact and detailed record of this branch of Greek artistic production.

Historical records

The great majority of these fall into one of the classes already referred to. But there are some instances in which an inscription is set up merely as a record. For instance, a victor in athletic or other contests may set up a list of his victories. The most famous historical record is the autobiographical account of the deeds and administration of Augustus, which was reproduced and set up in many places; it is generally known as the MonumentumAncyranum, because the most complete copy of it was found at Ancyra. The MarmorParium at Oxford, found in Paros, is a chronological record of Greek history, probably made for educational purposes, and valuable as giving the traditional dates of events from the earliest time down.

Tombs and epitaphs

This is by far the most numerous class of inscriptions, both Greek and Latin. In early times there is often no record beyond the name of the deceased in Athens, often with the name of his father and his deme. Sometimes a word or two of conventional

praise is added, such as "a good and wise man". Occasionally the circumstances of death are alluded to, especially if it took place in battle or at sea. Such epitaphs were frequently in metrical form, usually either hexameter or elegiacs. Many of them have been collected, and they form an interesting addition to the Greek anthology. In later times it becomes usual to give more elaborate praise of the deceased; but this is hardly ever so detailed and fulsome as on more modern tombstones. The age and other facts about the deceased are occasionally given, but not nearly so often as on Latin tombstones, which offer valuable statistical information in this respect.

Latin inscriptions

Latin inscriptions may be classified on much the same lines as Greek; but certain broad distinctions may be drawn at the outset. They are generally more standardised as to form and as to content, not only in Rome and Italy, but also throughout the provinces of the Roman Empire. One of the chief difficulties in deciphering Latin Inscriptions lies in the very extensive use of initials and abbreviations. These are of great number and variety, and while some of them can be easily interpreted as belonging to well-known formulae, others offer considerable difficulty, especially to the inexperienced student. Often the same initial may have many different meanings according to the context. Some common formulae such as **V.S.L.M.** (*votumsolvitlibensmerito*), or **H.M.H.N.S.** (*hoc monumentumheredem non sequetur*) offer little difficulty, but there are many which are not so obvious and leave room for conjecture. Often the only way to determine the meaning is to

search through a list of initials, such as those given by modern Latin epigraphists, until a formula is found which fits the context.

Most of what has been said about Greek inscriptions applies to Roman also. The commonest materials in this case also are stone, marble and bronze; but a more extensive use is made of stamped bricks and tiles, which are often of historical value as identifying and dating a building or other construction. The same applies to leaden water pipes which frequently bear dates and names of officials. Terracotta lamps also frequently have their makers' names and other information stamped upon them. Arms, and especially shields, sometimes bear the name and corps of their owners. Leaden discs were also used to serve the same purpose as modern identification discs. Inscriptions are also found on sling bullets — Roman as well as Greek; there are also numerous classes of *tesserae* or tickets of admission to theatres or other shows.

As regards the contents of inscriptions, there must evidently be a considerable difference between records of a number of independent city states and an empire including almost all the civilised world; but municipalities maintained much of their independent traditions in Roman times, and consequently their inscriptions often follow the old formulas.

The classification of Roman inscriptions may, therefore, follow the same lines as the Greek, except that certain categories are absent, and that some others, not found in Greek, are of considerable importance.

Religious

Dedications and foundations of temples, etc.

These are very numerous; and the custom of placing the name of the dedicator in a conspicuous place on the building was prevalent, especially in the case of dedications by emperors or officials, or by public bodies. Restoration or repair was often recorded in the same manner. In the case of small objects the dedication is usually simple in form; it usually contains the name of the god or other recipient and of the donor, and a common formula is **D.D.** (*dedit, donavit*) often with additions such as **L.M.** (*libensmerito*). Such dedications are often the result of a vow, and **V.S.** (*votumsolvit*) is therefore often added. Bequests made under the wills of rich citizens are frequently recorded by inscriptions; these might either be for religious or for social purposes.

Priests and officials

A priesthood was frequently a political office and consequently is mentioned along with political honours in the list of a man's distinctions. The priesthoods that a man had held are usually mentioned first in inscriptions before his civil offices and distinctions. Religious offices, as well as civil, were restricted to certain classes, the highest to those of senatorial rank, the

next to those of equestrian status; many minor offices, both in Rome and in the provinces, are enumerated in their due order.

Regulations as to religion and cult

Among the most interesting of these is the ancient song and accompanying dance performed by the priests known as the Arval Brothers. This is, however, not in the form of a ritual prescription, but a detailed record of the due performance of the rite. An important class of documents is the series of calendars that have been found in Rome and in the various Italian towns. These give notice of religious festivals and anniversaries, and also of the days available for various purposes.

Colleges

The various colleges for religious purposes were very numerous. Many of them, both in Rome and Italy, and in provincial municipalities, were of the nature of priesthoods. Some were regarded as offices of high distinction and were open only to men of senatorial rank; among these were the Augurs, the Fetiales, the Salii; also the SodalesDivorumAugustorum in imperial times. The records of these colleges sometimes give no information beyond the names of members, but these are often of considerable interest. Haruspices and Luperci were of equestrian rank.

Political and social

Codes of law and regulations

Our information as to these is not mainly drawn from inscriptions and, therefore, they need not here be considered. On the other hand, the word *lex* (law) is usually applied to all decrees of the senate or other bodies, whether of legislative or of administrative character. It is therefore, best to consider all together under the heading of public decrees.

Laws and plebiscites, senatusconsulta, decrees of magistrates or later of emperors

A certain number of these dating from republican times are of considerable interest. One of the earliest relates to the prohibition of bacchanalian orgies in Italy; it takes the form of a message from the magistrates, stating the authority on which they acted. Laws all follow a fixed formula, according to the body which has passed them. First there is a statement that the legislative body was consulted by the appropriate magistrate in due form; then follows the text of the law; and finally the sanction, the statement that the law was passed. In decrees of the senate the formula differs somewhat. They begin with a preamble giving the names of the consulting magistrates, the place and conditions of the meeting; then

comes the subject submitted for decision, ending with the formula **QDERFP** (*quid de ea re fieriplaceret*); then comes the decision of the senate, opening with **DERIC** (*de ea re itacensuerunt*). **C.** is added at the end, to indicate that the decree was passed. In imperial times, the emperor sometimes addressed a speech to the senate, advising them to pass certain resolutions, or else, especially in later times, gave orders or instructions directly, either on his own initiative or in response to questions or references. The number and variety of such orders is such that no classification of them can be given here. One of the most famous is the edict of Diocletian, fixing the prices of all commodities. Copies of this in Greek as well as in Latin have been found in various parts of the Roman Empire.

Records of buildings, etc.

A very large number of inscriptions record the construction or repair of public buildings by private individuals, by magistrates, Roman or provincial, and by emperors. In addition to the dedication of temples, we find inscriptions recording the construction of aqueducts, roads, especially on milestones, baths, basilicas, porticos and many other works of public utility. In inscriptions of early period often nothing is given but the name of the person who built or restored the edifice and a statement that he had done so. But later it was usual to give more detail as to the motive of the building, the name of the emperor or a magistrate giving the date, the authority for the building and the names and distinctions of the builders; then follows a description of the building, the source of the expenditure (e.g., **S.P.**, *suapecunia*) and finally the appropriate

verb for the work done, whether building, restoring, enlarging or otherwise improving. Other details are sometimes added, such as the name of the man under whose direction the work was done.

Military documents

These vary greatly in content, and are among the most important documents concerning the administration of the Roman Empire. "They are numerous and of all sorts — tombstones of every degree, lists of soldiers' burial clubs, certificates of discharge from service, schedules of time-expired men, dedications of altars, records of building or of engineering works accomplished. The facts directly commemorated are rarely important." But when the information from hundreds of such inscriptions is collected together, "you can trace the whole policy of the Imperial Government in the matter of recruiting, to what extent and till what date legionaries were raised in Italy; what contingents for various branches of the service were drawn from the provinces, and which provinces provided most; how far provincials garrisoned their own countries, and which of them, like the British recruits, were sent as a measure of precaution to serve elsewhere; or, finally, at what epoch the empire grew weak enough to require the enlistment of barbarians from beyond its frontiers."

Treaties and agreements

- There were many treaties between Rome and other states in republican times; but we do not, as a rule, owe our knowledge of these to inscriptions, which are very rare in this earlier period. In imperial times, to which most Latin inscriptions belong, international relations were subject to the universal domination of Rome, and consequently the documents relating to them are concerned with reference to the central authority, and often take the form of orders from the emperor.

Proxeny

This custom belonged to Greece. What most nearly corresponded to it in Roman times was the adoption of some distinguished Roman as its *patron*, by a city or state. The relation was then recorded, usually on a bronze tablet placed in some conspicuous position in the town concerned. The patron probably also kept a copy in his house, or had a portable tablet which would ensure his recognition and reception.

Honorary

Honorary inscriptions are extremely common in all parts of the Roman world. Sometimes they are placed on the bases of statues, sometimes in documents set up to record some

particular benefaction or the construction of some public work. The offices held by the person commemorated, and the distinctions conferred upon him are enumerated in a regularly established order (*cursus honorum*), either beginning with the lower and proceeding step by step to the higher, or in reverse order with the highest first. Religious and priestly offices are usually mentioned before civil and political ones. These might be exercised either in Rome itself, or in the various municipalities of the empire. There was also a distinction drawn between offices that might be held only by persons of senatorial rank, those that were assigned to persons of equestrian rank, and those of a less distinguished kind. It follows that when only a portion of an inscription has been found, it is often possible to restore the whole in accordance with the accepted order.

Signatures of artists

- When these are attached to statues, it is sometimes doubtful whether the name is that of the man who actually made the statue, or of the master whose work it reproduces. Thus there are two well-known copies of a statue of Hercules by Lysippus, of which one is said to be the work of Lysippus, and the other states that it was made by Glycon (see images). Another kind of artist's or artificer's signature that is commoner in Roman times is to be found in the signatures of potters upon lamps and various kinds of vessels; they are usually impressed on the mould and stand out in relief on the terracotta or other material. These are of interest as giving much

information as to the commercial spread of various kinds of handicrafts, and also as to the conditions under which they were manufactured.

Historical records

Many of these inscriptions might well be assigned to one of the categories already considered. But there are some which were expressly made to commemorate an important event, or to preserve a record. Among the most interesting is the inscription of the *ColumnaRostrata* in Rome, which records the great naval victory of Gaius Duilius over the Carthaginians; this, however, is not the original, but a later and somewhat modified version. A document of high importance is a summary of the life and achievements of Augustus, already mentioned, and known as the MonumentumAncyranum. The various sets of Fasti constituted a record of the names of consuls, and other magistrates or high officials, and also of the triumphs accorded to conquering generals.

Inscriptions on tombs

These are probably the most numerous of all classes of inscriptions; and though many of them are of no great individual interest, they convey, when taken collectively, much valuable information as to the distribution and transference of population, as to trades and professions, as to health and longevity, and as to many other conditions of ancient life. The most interesting early series is that on the tombs of the Scipios

at Rome, recording, mostly in SaturnianMetre, the exploits and distinctions of the various members of that family.

About the end of the republic and the beginning of the empire, it became customary to head a tombstone with the letters **D.M.** or **D.M.S.** (*Dis Manibus sacrum*), thus consecrating the tomb to the deceased as having become members of the body of ghosts or spirits of the dead. These are followed by the name of the deceased, usually with his father's name and his tribe, by his honours and distinctions, sometimes by a record of his age. The inscription often concludes with **H.I.** (*Hic iacet*), or some similar formula, and also, frequently, with a statement of boundaries and a prohibition of violation or further use — for instance, **H.M.H.N.S.** (*hoc monumentum heredem non sequetur*, this monument is not to pass to the heir). The person who has erected the monument and his relation to the deceased are often stated; or if a man has prepared the tomb in his lifetime, this also may be stated, **V.S.F.** (*vivussibifecit*). But there is an immense variety in the information that either a man himself or his friend may wish to record.

Milestones and boundaries

Milestones (*miliaria*) have already been referred to, and may be regarded as records of the building of roads. Boundary stones (*termini*) are frequently found, both of public and private property. A well-known instance is offered by those set up by the commissioners called **III. viri A.I.A.** (*agrisiudicandisadsignandis*) in the time of the Gracchi.

Latin inscriptions are the meeting point of Roman history and several arts. These are arts of expression or composition, writing in the strictly physical sense, and design or arrangement. The history is Roman history in its largest sense, involving men and women in many of their affairs, such as life and death, government, law, religious worship — all as illustrated above. The related fields one has to enter in order to fully appreciate the epigraphical study, are many: beside all aspects of Roman history, such more restricted but still large fields as ancient jewelry, Etruscology, Italic and Latin philology, ancient pottery, comparative palaeography, Roman nomenclature, Latin verse, lexicography (including inconsistencies of spelling, the early lack of a standard orthography), Roman architecture and prosopography, and the pronunciation of Greek as revealed by the rendering of Greek words in Latin inscriptions and of Latin words in Greek.

Phaleristics

Phaleristics, from the Greek mythological hero Phalerus (Greek: Φάληρος, *Phaleros*) via the Latin *phalera* ('heroics'), sometimes spelled **faleristics**, is an auxiliary science of history and numismatics which studies orders, fraternities, and award items, such as medals, ribbons, and other decorations.

The subject includes orders of chivalry (including military orders), orders of merit, and fraternal orders. These may all in turn be official, national, state entities, or civil, religious, or academic-related ones. The field of study also comprises comparative honour systems, and thus in a broader sense also history (art history), sociology, and anthropology.

In terms of objects, these include award items such as medals and their accessories, ribbon bars, badges, pins, award certificate documentation, etc., and phaleristics may also designate the field of collecting related items. Although established as a scientific sub-discipline of history, phaleristics usually studies orders and decorations "detached from their bodies".

King George VI loved the study of phaleristics, going to the extent of personally overseeing his uniform designs and ribbon placements. He is known to have designed a few British military decorations for the Royal Navy. The Russian phalerist Julius Iversen studied orders and medals in the 19th century.

Genealogy

Genealogy (from Greek: γενεαλογία*genealogia* "study of family trees") is the study of families, family history, and the tracing of their lineages. Genealogists use oral interviews, historical records, genetic analysis, and other records to obtain information about a family and to demonstrate kinship and pedigrees of its members. The results are often displayed in charts or written as narratives. The field of family history is broader than genealogy, and covers not just lineage but also family and community history and biography.

The record of genealogical work may be presented as a "genealogy," a "family history," or a "family tree." In the narrow sense, a "genealogy" or a "family tree" traces the descendants of one person, whereas a "family history" traces the ancestors of one person, but the terms are often used interchangeably. A

family history may include additional biographical information, family traditions, and the like.

The pursuit of family history and origins tends to be shaped by several motives, including the desire to carve out a place for one's family in the larger historical picture, a sense of responsibility to preserve the past for future generations, and self-satisfaction in accurate storytelling. Genealogy research is also performed for scholarly or forensic purposes.

Amateur genealogists typically pursue their own ancestry and that of their spouses. Professional genealogists may also conduct research for others, publish books on genealogical methods, teach, or produce their own databases. They may work for companies that provide software or produce materials of use to other professionals and to amateurs. Both try to understand not just where and when people lived but also their lifestyles, biographies, and motivations. This often requires—or leads to—knowledge of antiquated laws, old political boundaries, migration trends, and historical socioeconomic or religious conditions.

Genealogists sometimes specialize in a particular group, e.g., a Scottish clan; a particular surname, such as in a one-name study; a small community, e.g., a single village or parish, such as in a one-place study; or a particular, often famous, person. Bloodlines of Salem is an example of a specialized family-history group. It welcomes members who can prove descent from a participant of the Salem Witch Trials or who simply choose to support the group.

Genealogists and family historians often join family history societies, where novices can learn from more experienced

researchers. Such societies generally serve a specific geographical area. Their members may also index records to make them more accessible or engage in advocacy and other efforts to preserve public records and cemeteries. Some schools engage students in such projects as a means to reinforce lessons regarding immigration and history. Other benefits include family medical histories for families with serious medical conditions that are hereditary.

The terms "genealogy" and "family history" are often used synonymously, but some entities offer a slight difference in definition. The Society of Genealogists, while also using the terms interchangeably, describes genealogy as the "establishment of a pedigree by extracting evidence, from valid sources, of how one generation is connected to the next" and family history as "a biographical study of a genealogically proven family and of the community and country in which they lived".

Motivation

Individuals conduct genealogical research for a number of reasons.

Personal or medical interest

Private individuals research genealogy out of curiosity about their heritage. This curiosity can be particularly strong among those whose family histories were lost or unknown due to, for example, adoption or separation from family through divorce, death, or other situations. In addition to simply wanting to

know more about who they are and where they came from, individuals may research their genealogy to learn about any hereditary diseases in their family history.

There is a growing interest in family history in the media as a result of advertising and television shows sponsored by large genealogy companies, such as Ancestry.com. This, coupled with easier access to online records and the affordability of DNA tests, has both inspired curiosity and allowed those who are curious to easily start investigating their ancestry.

Community or religious obligation

In communitarian societies, one's identity is defined as much by one's kin network as by individual achievement, and the question "Who are you?" would be answered by a description of father, mother, and tribe. New Zealand Māori, for example, learn whakapapa (genealogies) to discover who they are.

Family history plays a part in the practice of some religious belief systems. For example, The Church of Jesus Christ of Latter-day Saints (LDS Church) has a doctrine of baptism for the dead, which necessitates that members of that faith engage in family history research.

In East Asian countries that were historically shaped by Confucianism, many people follow a practice of ancestor worship as well as genealogical record-keeping. Ancestors' names are inscribed on tablets and placed in shrines, where rituals are performed. Genealogies are also recorded in genealogy books. This practice is rooted in the belief that respect for one's family is a foundation for a healthy society.

Establishing identity

Royal families, both historically and in modern times, keep records of their genealogies in order to establish their right to rule and determine who will be the next sovereign. For centuries in various cultures, one's genealogy has been a source of political and social status.

Some countries and indigenous tribes allow individuals to obtain citizenship based on their genealogy. In Ireland and in Greece, for example, an individual can become a citizen if one of their grandparents was born in that country, regardless of their own or their parents' birthplace. In societies such as Australia or the United States, by the 20th century, there was growing pride in the pioneers and nation-builders. Establishing descent from these was, and is, important to lineage societies, such as the Daughters of the American Revolution and The General Society of Mayflower Descendants. Modern family history explores new sources of status, such as celebrating the resilience of families that survived generations of poverty or slavery, or the success of families in integrating across racial or national boundaries. Some family histories even emphasize links to celebrity criminals, such as the bushranger Ned Kelly in Australia.

Legal and forensic research

Lawyers involved in probate cases do genealogy to locate heirs of property.

Detectives may perform genealogical research using DNA evidence to identify victims of homicides or perpetrators of crimes.

Scholarly research

Historians and geneticists may carry out genealogical research to gain a greater understanding of specific topics in their respective fields, and some may employ professional genealogists in connection with specific aspects of their research. They also publish their research in peer-reviewed journals.

The introduction of postgraduate courses in genealogy in recent years has given genealogy more of an academic focus, with the emergence of peer-reviewed journals in this area. Scholarly genealogy is beginning to emerge as a discipline in its own right, with an increasing number of individuals who have obtained genealogical qualifications carrying out research on a diverse range of topics related to genealogy, both within academic institutions and independently.

History

Historically, in Western societies, the focus of genealogy was on the kinship and descent of rulers and nobles, often arguing or demonstrating the legitimacy of claims to wealth and power. The term often overlapped with heraldry, in which the ancestry of royalty was reflected in their coats of arms. Modern scholars consider many claimed noble ancestries to be fabrications, such as the Anglo-Saxon Chronicle that traced the ancestry of

several English kings to the god Woden. Some family trees have been maintained for considerable periods. The family tree of Confucius has been maintained for over 2,500 years and is listed in the Guinness Book of World Records as the largest extant family tree. The fifth edition of the Confucius Genealogy was printed in 2009 by the Confucius Genealogy Compilation Committee (CGCC).

Modern times

In modern times, genealogy has become more widespread, with commoners as well as nobility researching and maintaining their family trees. Genealogy received a boost in the late 1970s with the television broadcast of *Roots: The Saga of an American Family* by Alex Haley. His account of his family's descent from the African tribesman KuntaKinte inspired many others to study their own lines.

With the advent of the Internet, the number of resources readily accessible to genealogists has vastly increased, resulting in an explosion of interest in the topic. Genealogy is one of the most popular topics on the Internet. The Internet has become a major source not only of data for genealogists but also of education and communication.

India

In India, Charans are the Bards who traditionally keep the written genealogy records of various castes. Some notable places where traditional genealogy records are kept include Hindu genealogy registers at Haridwar (Uttarakhand), Varanasi

and Allahabad (Uttar Pradesh), Kurukshetra (Haryana), Trimbakeshwar (Maharashtra), and Chintpurni (Himachal Pradesh).

United States

Genealogical research in the United States was first systematized in the early 19th century, especially by John Farmer (1789–1838). Before Farmer's efforts, tracing one's genealogy was seen as an attempt by the American colonists to secure a measure of social standing, an aim that was counter to the new republic's egalitarian, future-oriented ideals (as outlined in the Constitution). As Fourth of July celebrations commemorating the Founding Fathers and the heroes of the Revolutionary War became increasingly popular, however, the pursuit of "antiquarianism," which focused on local history, became acceptable as a way to honor the achievements of early Americans. Farmer capitalized on the acceptability of antiquarianism to frame genealogy within the early republic's ideological framework of pride in one's American ancestors. He corresponded with other antiquarians in New England, where antiquarianism and genealogy were well established, and became a coordinator, booster, and contributor to the growing movement. In the 1820s, he and fellow antiquarians began to produce genealogical and antiquarian tracts in earnest, slowly gaining a devoted audience among the American people. Though Farmer died in 1839, his efforts led to the creation of the New England Historic Genealogical Society (NEHGS), one of New England's oldest and most prominent organizations dedicated to the preservation of public records. NEHGS publishes the *New England Historical and Genealogical Register.*

The Genealogical Society of Utah, founded in 1894, later became the Family History Department of the LDS Church. The department's research facility, the Family History Library, which Utah.com states is "the largest genealogical library in the world," was established to assist in tracing family lineages for special religious ceremonies which Latter-day Saints believe will seal family units together for eternity. Latter-day Saints believe that this fulfilled a biblical prophecy stating that the prophet Elijah would return to "turn the heart of the fathers to the children, and the heart of the children to their fathers." There is a network of church-operated Family History Centers all over the country and around the world, where volunteers assist the public with tracing their ancestors. Brigham Young University offers bachelor's degree, minor, and concentration programs in Family History and is the only school in North America to offer this.

The American Society of Genealogists is the scholarly honorary society of the U.S. genealogical field. Founded by John InsleyCoddington, Arthur Adams, and Meredith B. Colket, Jr., in December 1940, its membership is limited to 50 living fellows. ASG has semi-annually published *The Genealogist*, a scholarly journal of genealogical research, since 1980. Fellows of the American Society of Genealogists, who bear the post-nominal acronym FASG, have written some of the most notable genealogical materials of the last half-century.

Some of the most notable scholarly American genealogical journals are *The American Genealogist*, *National Genealogical Society Quarterly*, *The New England Historical and Genealogical Register*, *The New York Genealogical and Biographical Record*, and *The Genealogist*.

Research process

Genealogical research is a complex process that uses historical records and sometimes genetic analysis to demonstrate kinship. Reliable conclusions are based on the quality of sources (ideally, original records), the information within those sources, (ideally, primary or firsthand information), and the evidence that can be drawn (directly or indirectly), from that information. In many instances, genealogists must skillfully assemble indirect or circumstantial evidence to build a case for identity and kinship. All evidence and conclusions, together with the documentation that supports them, is then assembled to create a cohesive genealogy or family history.

Genealogists begin their research by collecting family documents and stories. This creates a foundation for documentary research, which involves examining and evaluating historical records for evidence about ancestors and other relatives, their kinship ties, and the events that occurred in their lives. As a rule, genealogists begin with the present and work backwards in time. Historical, social, and family context is essential to achieving correct identification of individuals and relationships. Source citation is also important when conducting genealogical research. To keep track of collected material, family group sheets and pedigree charts are used. Formerly handwritten, these can now be generated by genealogical software.

Genetic analysis

Because a person's DNA contains information that has been passed down relatively unchanged from early ancestors, analysis of DNA is sometimes used for genealogical research. Three DNA types are of particular interest. Mitochondrial DNA (mtDNA) is contained in the mitochondria of the egg cell and is passed down from a mother to all of her children, both male and female; however, only females pass it on to their children. Y-DNA is present only in males and is passed down from a father to his sons (direct male line) with only minor mutations occurring over time. Autosomal DNA (atDNA), is found in the 22 non-sex chromosomes (autosomes) and is inherited from both parents; thus, it can uncover relatives from any branch of the family. A genealogical DNA test allows two individuals to find the probability that they are, or are not, related within an estimated number of generations. Individual genetic test results are collected in databases to match people descended from a relatively recent common ancestor. See, for example, the Molecular Genealogy Research Project. Some tests are limited to either the patrilineal or the matrilineal line.

Collaboration

Most genealogy software programs can export information about persons and their relationships in a standardized format called a GEDCOM. In that format, it can be shared with other genealogists, added to databases, or converted into family web sites. Social networking service (SNS) websites allow genealogists to share data and build their family trees online. Members can upload their family trees and contact other family

historians to fill in gaps in their research. In addition to the (SNS) websites, there are other resources that encourage genealogists to connect and share information, such as rootsweb.ancestry.com and rsl.rootsweb.ancestry.com.

Volunteerism

Volunteer efforts figure prominently in genealogy. These range from the extremely informal to the highly organized.

On the informal side are the many popular and useful message boards such as Rootschat and mailing lists on particular surnames, regions, and other topics. These forums can be used to try to find relatives, request record lookups, obtain research advice, and much more. Many genealogists participate in loosely organized projects, both online and off. These collaborations take numerous forms. Some projects prepare name indexes for records, such as probate cases, and publish the indexes, either online or off. These indexes can be used as finding aids to locate original records. Other projects transcribe or abstract records. Offering record lookups for particular geographic areas is another common service. Volunteers do record lookups or take photos in their home areas for researchers who are unable to travel.

Those looking for a structured volunteer environment can join one of thousands of genealogical societies worldwide. Most societies have a unique area of focus, such as a particular surname, ethnicity, geographic area, or descendancy from participants in a given historical event. Genealogical societies are almost exclusively staffed by volunteers and may offer a broad range of services, including maintaining libraries for

members' use, publishing newsletters, providing research assistance to the public, offering classes or seminars, and organizing record preservation or transcription projects.

Software

Genealogy software is used to collect, store, sort, and display genealogical data. At a minimum, genealogy software accommodates basic information about individuals, including births, marriages, and deaths. Many programs allow for additional biographical information, including occupation, residence, and notes, and most also offer a method for keeping track of the sources for each piece of evidence. Most programs can generate basic kinship charts and reports, allow for the import of digital photographs and the export of data in the GEDCOM format (short for GEnealogical Data COMmunication) so that data can be shared with those using other genealogy software. More advanced features include the ability to restrict the information that is shared, usually by removing information about living people out of privacy concerns; the import of sound files; the generation of family history books, web pages and other publications; the ability to handle same-sex marriages and children born out of wedlock; searching the Internet for data; and the provision of research guidance. Programs may be geared toward a specific religion, with fields relevant to that religion, or to specific nationalities or ethnic groups, with source types relevant for those groups. Online resources involve complex programming and large data bases, such as censuses.

Records and documentation

Genealogists use a wide variety of records in their research. To effectively conduct genealogical research, it is important to understand how the records were created, what information is included in them, and how and where to access them.

List of record types

Records that are used in genealogy research include:

- Vital records
- Birth records
- Death records
- Marriage and divorce records
- Adoption records
- Biographies and biographical profiles (e.g. *Who's Who*)
- Cemetery lists
- Census records
- Religious records
- Baptism or christening
- Brit milah or Baby naming certificates
- Confirmation
- Bar or bat mitzvah
- Marriage
- Funeral or death
- Membership
- City directories and telephone directories
- Coroner's reports

- Court records
- Criminal records
- Civil records
- Diaries, personal letters and family Bibles
- DNA tests
- Emigration, immigration and naturalization records
- Hereditary & lineage organization records, e.g. Daughters of the American Revolution records
- Land and property records, deeds
- Medical records
- Military and conscription records
- Newspaper articles
- Obituaries
- Occupational records
- Oral histories
- Passports
- Photographs
- Poorhouse, workhouse, almshouse, and asylum records
- School and alumni association records
- Ship passenger lists
- Social Security (within the US) and pension records
- Tax records
- Tombstones, cemetery records, and funeral home records
- Voter registration records
- Wills and probate records

To keep track of their citizens, governments began keeping records of persons who were neither royalty nor nobility. In England and Germany, for example, such record keeping started with parish registers in the 16th century. As more of

the population was recorded, there were sufficient records to follow a family. Major life events, such as births, marriages, and deaths, were often documented with a license, permit, or report. Genealogists locate these records in local, regional or national offices or archives and extract information about family relationships and recreate timelines of persons' lives.

In China, India and other Asian countries, genealogy books are used to record the names, occupations, and other information about family members, with some books dating back hundreds or even thousands of years. In the eastern Indian state of Bihar, there is a written tradition of genealogical records among Maithil Brahmins and Karna Kayasthas called "Panjis", dating to the 12th century CE. Even today these records are consulted prior to marriages.

In Ireland, genealogical records were recorded by professional families of *senchaidh* (historians) until as late as the mid-17th century. Perhaps the most outstanding example of this genre is LeabharnanGenealach/The Great Book of Irish Genealogies, by DubhaltachMacFhirbhisigh (d. 1671), published in 2004.

FamilySearch collections

The LDS Church has engaged in large-scale microfilming of records of genealogical value. Its Family History Library in Salt Lake City, Utah, houses over 2 million microfiche and microfilms of genealogically relevant material, which are also available for on-site research at over 4,500 Family History Centers worldwide.

FamilySearch's website includes many resources for genealogists: a FamilyTree database, historical records, digitized family history books, resources and indexing for African American genealogy such as slave and bank records, and a Family History Research Wiki containing research guidance articles.

Indexing ancestral Information

Indexing is the process of transcribing parish records, city vital records, and other reports, to a digital database for searching. Volunteers and professionals participate in the indexing process. Since 2006, the microfilm in the FamilySearch granite mountain vault is in the process of being digitally scanned, available online, and eventually indexed.

For example, after the 72-year legal limit for releasing personal information for the United States Census was reached in 2012, genealogical groups cooperated to index the 132 million residents registered in the 1940 United States Census.

Between 2006 and 2012, the FamilySearch indexing effort produced more than 1 billion searchable records.

Record loss and preservation

Sometimes genealogical records are destroyed, whether accidentally or on purpose. In order to do thorough research, genealogists keep track of which records have been destroyed so they know when information they need may be missing. Of particular note for North American genealogy is the 1890

United States Census, which was destroyed in a fire in 1921. Although fragments survive, most of the 1890 census no longer exists. Those looking for genealogical information for families that lived in the United States in 1890 must rely on other information to fill that gap.

War is another cause of record destruction. During World War II, many European records were destroyed. Communists in China during the Cultural Revolution and in Korea during the Korean War destroyed genealogy books kept by families.

Often records are destroyed due to accident or neglect. Since genealogical records are often kept on paper and stacked in high-density storage, they are prone to fire, mold, insect damage, and eventual disintegration. Sometimes records of genealogical value are deliberately destroyed by governments or organizations because the records are considered to be unimportant or a privacy risk. Because of this, genealogists often organize efforts to preserve records that are at risk of destruction. FamilySearch has an ongoing program that assesses what useful genealogical records have the most risk of being destroyed, and sends volunteers to digitize such records. In 2017, the government of Sierra Leone asked FamilySearch for help preserving their rapidly deteriorating vital records. FamilySearch has begun digitizing the records and making them available online. The Federation of Genealogical Societies also organized an effort to preserve and digitize United States War of 1812 pension records. In 2010, they began raising funds, which were contribute by genealogists around the United States and matched by Ancestry.com. Their goal was achieved and the process of digitization was able to begin. The digitized records are available for free online.

Types of information

Genealogists who seek to reconstruct the lives of each ancestor consider all historical information to be "genealogical" information. Traditionally, the basic information needed to ensure correct identification of each person are place names, occupations, family names, first names, and dates. However, modern genealogists greatly expand this list, recognizing the need to place this information in its historical context in order to properly evaluate genealogical evidence and distinguish between same-name individuals. A great deal of information is available for British ancestry with growing resources for other ethnic groups.

Family names

Family names are simultaneously one of the most important pieces of genealogical information, and a source of significant confusion for researchers.

In many cultures, the name of a person refers to the family to which he or she belongs. This is called the *family name*, *surname*, or *last name*. Patronymics are names that identify an individual based on the father's name. For example, MargaOlafsdottir is Marga, daughter of Olaf, and Olaf Thorsson is Olaf, son of Thor. Many cultures used patronymics before surnames were adopted or came into use. The Dutch in New York, for example, used the patronymic system of names until 1687 when the advent of English rule mandated surname usage. In Iceland, patronymics are used by a majority of the population. In Denmark and Norway patronymics and farm

names were generally in use through the 19th century and beyond, though surnames began to come into fashion toward the end of the 19th century in some parts of the country. Not until 1856 in Denmark and 1923 in Norway were there laws requiring surnames.

The transmission of names across generations, marriages and other relationships, and immigration may cause difficulty in genealogical research. For instance, women in many cultures have routinely used their spouse's surnames. When a woman remarried, she may have changed her name and the names of her children; only her name; or changed no names. Her birth name (maiden name) may be reflected in her children's middle names; her own middle name; or dropped entirely. Children may sometimes assume stepparent, foster parent, or adoptive parent names. Because official records may reflect many kinds of surname change, without explaining the underlying reason for the change, the correct identification of a person recorded identified with more than one name is challenging. Immigrants to America often Americanized their names.

Surname data may be found in trade directories, census returns, birth, death, and marriage records.

Given names

Genealogical data regarding given names (first names) is subject to many of the same problems as are family names and place names. Additionally, the use of nicknames is very common. For example, Beth, Lizzie or Betty are all common for Elizabeth, and Jack, John and Jonathan may be interchanged.

Middle names provide additional information. Middle names may be inherited, follow naming customs, or be treated as part of the family name. For instance, in some Latin cultures, both the mother's family name and the father's family name are used by the children.

Historically, naming traditions existed in some places and cultures. Even in areas that tended to use naming conventions, however, they were by no means universal. Families may have used them some of the time, among some of their children, or not at all. A pattern might also be broken to name a newborn after a recently deceased sibling, aunt or uncle.

Another example is in some areas of Germany, where siblings were given the same first name, often of a favourite saint or local nobility, but different second names by which they were known (*Rufname*). If a child died, the next child of the same gender that was born may have been given the same name. It is not uncommon that a list of a particular couple's children will show one or two names repeated.

Personal names have periods of popularity, so it is not uncommon to find many similarly named people in a generation, and even similarly named families; e.g., "William and Mary and their children David, Mary, and John".

Many names may be identified strongly with a particular gender; e.g., William for boys, and Mary for girls. Others may be ambiguous, e.g., Lee, or have only slightly variant spellings based on gender, e.g., Frances (usually female) and Francis (usually male).

Place names

While the locations of ancestors' residences and life events are core elements of the genealogist's quest, they can often be confusing. Place names may be subject to variant spellings by partially literate scribes. Locations may have identical or very similar names. For example, the village name Brockton occurs six times in the border area between the English counties of Shropshire and Staffordshire. Shifts in political borders must also be understood. Parish, county, and national borders have frequently been modified. Old records may contain references to farms and villages that have ceased to exist. When working with older records from Poland, where borders and place names have changed frequently in past centuries, a source with maps and sample records such as *A Translation Guide to 19th-Century Polish-Language Civil-Registration Documents* can be invaluable.

Available sources may include vital records (civil or church registration), censuses, and tax assessments. Oral tradition is also an important source, although it must be used with caution. When no source information is available for a location, circumstantial evidence may provide a probable answer based on a person's or a family's place of residence at the time of the event.

Maps and gazetteers are important sources for understanding the places researched. They show the relationship of an area to neighboring communities and may be of help in understanding migration patterns. Family tree mapping using online mapping tools such as Google Earth (particularly when used with Historical Map overlays such as those from the David Rumsey

Historical Map Collection) assist in the process of understanding the significance of geographical locations.

Dates

It is wise to exercise extreme caution with dates. Dates are more difficult to recall years after an event, and are more easily mistranscribed than other types of genealogical data. Therefore, one should determine whether the date was recorded at the time of the event or at a later date. Dates of birth in vital records or civil registrations and in church records at baptism are generally accurate because they were usually recorded near the time of the event. Family Bibles are often a source for dates, but can be written from memory long after the event. When the same ink and handwriting is used for all entries, the dates were probably written at the same time and therefore will be less reliable since the earlier dates were probably recorded well after the event. The publication date of the Bible also provides a clue about when the dates were recorded since they could not have been recorded at any earlier date.

People sometimes reduce their age on marriage, and those under "full age" may increase their age in order to marry or to join the armed forces. Census returns are notoriously unreliable for ages or for assuming an approximate death date. Ages over 15 in the 1841 census in the UK are rounded down to the next lower multiple of five years.

Although baptismal dates are often used to approximate birth dates, some families waited years before baptizing children, and adult baptisms are the norm in some religions. Both birth

and marriage dates may have been adjusted to cover for pre-wedding pregnancies.

Calendar changes must also be considered. In 1752, England and her American colonies changed from the Julian to the Gregorian calendar. In the same year, the date the new year began was changed. Prior to 1752 it was 25 March; this was changed to 1 January. Many other European countries had already made the calendar changes before England had, sometimes centuries earlier. By 1751 there was an 11-day discrepancy between the date in England and the date in other European countries.

For further detail on the changes involved in moving from the Julian to the Gregorian calendar, see: Gregorian calendar.

The French Republican Calendar or French Revolutionary Calendar was a calendar proposed during the French Revolution, and used by the French government for about 12 years from late 1793 to 1805, and for 18 days in 1871 in Paris. Dates in official records at this time use the revolutionary calendar and need "translating" into the Gregorian calendar for calculating ages etc. There are various websites which do this.

Occupations

Occupational information may be important to understanding an ancestor's life and for distinguishing two people with the same name. A person's occupation may have been related to his or her social status, political interest, and migration pattern. Since skilled trades are often passed from father to

son, occupation may also be indirect evidence of a family relationship.

It is important to remember that a person may change occupations, and that titles change over time as well. Some workers no longer fit for their primary trade often took less prestigious jobs later in life, while others moved upwards in prestige. Many unskilled ancestors had a variety of jobs depending on the season and local trade requirements. Census returns may contain some embellishment; e.g., from labourer to mason, or from journeyman to master craftsman. Names for old or unfamiliar local occupations may cause confusion if poorly legible. For example, an ostler (a keeper of horses) and a hostler (an innkeeper) could easily be confused for one another. Likewise, descriptions of such occupations may also be problematic. The perplexing description "ironer of rabbit burrows" may turn out to describe an ironer (profession) in the Bristol district named Rabbit Burrows. Several trades have regionally preferred terms. For example, "shoemaker" and "cordwainer" have the same meaning. Finally, many apparently obscure jobs are part of a larger trade community, such as watchmaking, framework knitting or gunmaking.

Occupational data may be reported in occupational licences, tax assessments, membership records of professional organizations, trade directories, census returns, and vital records (civil registration). Occupational dictionaries are available to explain many obscure and archaic trades.

Reliability of sources

Information found in historical or genealogical sources can be unreliable and it is good practice to evaluate all sources with a critical eye. Factors influencing the reliability of genealogical information include: the knowledge of the informant (or writer); the bias and mental state of the informant (or writer); the passage of time and the potential for copying and compiling errors.

The quality of census data has been of special interest to historians, who have investigated reliability issues.

Knowledge of the informant

The informant is the individual who provided the recorded information. Genealogists must carefully consider who provided the information and what he or she knew. In many cases the informant is identified in the record itself. For example, a death certificate usually has two informants: a physician who provides information about the time and cause of death and a family member who provides the birth date, names of parents, etc.

When the informant is not identified, one can sometimes deduce information about the identity of the person by careful examination of the source. One should first consider who was alive (and nearby) when the record was created. When the informant is also the person recording the information, the handwriting can be compared to other handwriting samples.

When a source does not provide clues about the informant, genealogists should treat the source with caution. These sources can be useful if they can be compared with independent sources. For example, a census record by itself cannot be given much weight because the informant is unknown. However, when censuses for several years concur on a piece of information that would not likely be guessed by a neighbor, it is likely that the information in these censuses was provided by a family member or other informed person. On the other hand, information in a single census cannot be confirmed by information in an undocumented compiled genealogy since the genealogy may have used the census record as its source and might therefore be dependent on the same misinformed individual.

Motivation of the informant

Even individuals who had knowledge of the fact, sometimes intentionally or unintentionally provided false or misleading information. A person may have lied in order to obtain a government benefit (such as a military pension), avoid taxation, or cover up an embarrassing situation (such as the existence of a non-marital child). A person with a distressed state of mind may not be able to accurately recall information. Many genealogical records were recorded at the time of a loved one's death, and so genealogists should consider the effect that grief may have had on the informant of these records.

The effect of time

The passage of time often affects a person's ability to recall information. Therefore, as a general rule, data recorded soon after the event are usually more reliable than data recorded many years later. However, some types of data are more difficult to recall after many years than others. One type especially prone to recollection errors is dates. Also the ability to recall is affected by the significance that the event had to the individual. These values may have been affected by cultural or individual preferences.

Copying and compiling errors

Genealogists must consider the effects that copying and compiling errors may have had on the information in a source. For this reason, sources are generally categorized in two categories: original and derivative. An original source is one that is not based on another source. A derivative source is information taken from another source. This distinction is important because each time a source is copied, information about the record may be lost and errors may result from the copyist misreading, mistyping, or miswriting the information. Genealogists should consider the number of times information has been copied and the types of derivation a piece of information has undergone. The types of derivatives include: photocopies, transcriptions, abstracts, translations, extractions, and compilations.

In addition to copying errors, compiled sources (such as published genealogies and online pedigree databases) are

susceptible to misidentification errors and incorrect conclusions based on circumstantial evidence. Identity errors usually occur when two or more individuals are assumed to be the same person. Circumstantial or indirect evidence does not explicitly answer a genealogical question, but either may be used with other sources to answer the question, suggest a probable answer, or eliminate certain possibilities. Compilers sometimes draw hasty conclusions from circumstantial evidence without sufficiently examining all available sources, without properly understanding the evidence, and without appropriately indicating the level of uncertainty.

Primary and secondary sources

In genealogical research, information can be obtained from primary or secondary sources. Primary sources are records that were made at the time of the event, for example a death certificate would be a primary source for a person's death date and place. Secondary sources are records that are made days, weeks, months, or even years after an event.

Standards and Ethics

Organizations that educate and certify genealogists have established standards and ethical guidelines they instruct genealogists to follow.

Research standards

Genealogy research requires analyzing documents and drawing conclusions based on the evidence provided in the available documents. Genealogists need standards to determine whether or not their evaluation of the evidence is accurate. In the past, genealogists in the United States borrowed terms from judicial law to examine evidence found in documents and how they relate to the researcher's conclusions. However, the differences between the two disciplines created a need for genealogists to develop their own standards. In 2000, the Board for Certification of Genealogists published their first manual of standards. The Genealogical Proof Standard created by the Board for Certification of Genealogists is widely distributed in seminars, workshops, and educational materials for genealogists in the United States. Other genealogical organizations around the world have created similar standards they invite genealogists to follow. Such standards provide guidelines for genealogists to evaluate their own research as well as the research of others.

Standards for genealogical research include:

- Clearly document and organize findings.
- Cite all sources in a specific manner so that others can locate them and properly evaluate them.
- Locate all available sources that may contain information relevant to the research question.
- Analyze findings thoroughly, without ignoring conflicts in records or negative evidence.
- Rely on original, rather than derivative sources, wherever possible.

- Use logical reasoning based on reliable sources to reach conclusions.
- Acknowledge when a specific conclusion is only "possible" or "probable" rather than "proven."
- Acknowledge that other records that have not yet been discovered may overturn a conclusion.

Ethical guidelines

Genealogists often handle sensitive information and share and publish such information. Because of this, there is a need for ethical standards and boundaries for when information is too sensitive to be published. Historically, some genealogists have fabricated information or have otherwise been untrustworthy. Genealogical organizations around the world have outlined ethical standards as an attempt to eliminate such problems. Ethical standards adopted by various genealogical organizations include:

- Respect copyright laws
- Acknowledge where one consulted another's work and do not plagiarize the work of other researchers.
- Treat original records with respect and avoid causing damage to them or removing them from repositories.
- Treat archives and archive staff with respect.
- Protect the privacy of living individuals by not publishing or otherwise disclosing information about them without their permission.
- Disclose any conflicts of interest to clients.
- When doing paid research, be clear with the client about scope of research and fees involved.

- Do not fabricate information or publish false or unproven information as proven.
- Be sensitive about information found through genealogical research that may make the client or family members uncomfortable.

In 2015, a committee presented standards for genetic genealogy at the Salt Lake Institute of Genealogy. The standards emphasize that genealogists and testing companies should respect the privacy of clients and recognize the limits of DNA tests. It also discusses how genealogists should thoroughly document conclusions made using DNA evidence. In 2019, the Board for the Certification of Genealogists officially updated their standards and code of ethics to include standards for genetic genealogy.

Heraldry

Heraldry (/ˈhɛrəldri/) is a discipline relating to the design, display and study of armorial bearings (known as armory), as well as related disciplines, such as vexillology, together with the study of ceremony, rank and pedigree. Armory, the best-known branch of heraldry, concerns the design and transmission of the heraldic achievement. The achievement, or armorial bearings usually includes a coat of arms on a shield, helmet and crest, together with any accompanying devices, such as supporters, badges, heraldic banners and mottoes.

Although the use of various devices to signify individuals and groups goes back to antiquity, both the form and use of such devices varied widely, as the concept of regular, hereditary

designs, constituting the distinguishing feature of heraldry, did not develop until the High Middle Ages. It is very often claimed that the use of helmets with face guards during this period made it difficult to recognize one's commanders in the field when large armies gathered together for extended periods, necessitating the development of heraldry as a symbolic language, but there is very little actual support for this view.

The perceived beauty and pageantry of heraldic designs allowed them to survive the gradual abandonment of armour on the battlefield during the seventeenth century. Heraldry has been described poetically as "the handmaid of history", "the shorthand of history", and "the floral border in the garden of history". In modern times, individuals, public and private organizations, corporations, cities, towns, regions, and other entities use heraldry and its conventions to symbolize their heritage, achievements, and aspirations.

History

Precursors

Various symbols have been used to represent individuals or groups for thousands of years. The earliest representations of distinct persons and regions in Egyptian art show the use of standards topped with the images or symbols of various gods, and the names of kings appear upon emblems known as serekhs, representing the king's palace, and usually topped with a falcon representing the god Horus, of whom the king was regarded as the earthly incarnation. Similar emblems and devices are found in ancient Mesopotamian art of the same

period, and the precursors of heraldic beasts such as the griffin can also be found. In the Bible, the Book of Numbers refers to the standards and ensigns of the children of Israel, who were commanded to gather beneath these emblems and declare their pedigrees. The Greek and Latin writers frequently describe the shields and symbols of various heroes, and units of the Roman army were sometimes identified by distinctive markings on their shields.

Until the nineteenth century, it was common for heraldic writers to cite examples such as these, and metaphorical symbols such as the "Lion of Judah" or "Eagle of the Caesars" as evidence of the antiquity of heraldry itself; and to infer therefrom that the great figures of ancient history bore arms representing their noble status and descent. The Book of Saint Albans, compiled in 1486, declares that Christ himself was a gentleman of coat armour. But these fabulous claims have long since been dismissed as the fantasy of medieval heralds, for there is no evidence of a distinctive symbolic language akin to that of heraldry during this early period; nor do many of the shields described in antiquity bear a close resemblance to those of medieval heraldry; nor is there any evidence that specific symbols or designs were passed down from one generation to the next, representing a particular person or line of descent.

The medieval heralds also devised arms for various knights and lords from history and literature. Notable examples include the toads attributed to Pharamond, the cross and martlets of Edward the Confessor, and the various arms attributed to the Nine Worthies and the Knights of the Round Table. These too

are now regarded as a fanciful invention, rather than evidence of the antiquity of heraldry.

Origins of modern heraldry

The development of the modern heraldic language cannot be attributed to a single individual, time, or place. Although certain designs that are now considered heraldic were evidently in use during the eleventh century, most accounts and depictions of shields up to the beginning of the twelfth century contain little or no evidence of their heraldic character. For example, the Bayeux Tapestry, illustrating the Norman invasion of England in 1066, and probably commissioned about 1077, when the cathedral of Bayeux was rebuilt, depicts a number of shields of various shapes and designs, many of which are plain, while others are decorated with dragons, crosses, or other typically heraldic figures. Yet no individual is depicted twice bearing the same arms, nor are any of the descendants of the various persons depicted known to have borne devices resembling those in the tapestry.

Similarly, an account of the French knights at the court of the Byzantine emperor Alexius I at the beginning of the twelfth century describes their shields of polished metal, utterly devoid of heraldic design. A Spanish manuscript from 1109 describes both plain and decorated shields, none of which appears to have been heraldic. The Abbey of St. Denis contained a window commemorating the knights who embarked on the Second Crusade in 1147, and was probably made soon after the event; but Montfaucon's illustration of the window before it was destroyed shows no heraldic design on any of the shields.

In England, from the time of the Norman conquest, official documents had to be sealed. Beginning in the twelfth century, seals assumed a distinctly heraldic character; a number of seals dating from between 1135 and 1155 appear to show the adoption of heraldic devices in England, France, Germany, Spain, and Italy. A notable example of an early armorial seal is attached to a charter granted by Philip I, Count of Flanders, in 1164. Seals from the latter part of the eleventh and early twelfth centuries show no evidence of heraldic symbolism, but by the end of the twelfth century, seals are uniformly heraldic in nature.

One of the earliest known examples of armory as it subsequently came to be practiced can be seen on the tomb of Geoffrey Plantagenet, Count of Anjou, who died in 1151. An enamel, probably commissioned by Geoffrey's widow between 1155 and 1160, depicts him carrying a blue shield decorated with six golden lions rampant. He wears a blue helmet adorned with another lion, and his cloak is lined in vair. A medieval chronicle states that Geoffrey was given a shield of this description when he was knighted by his father-in-law, Henry I, in 1128; but this account probably dates to about 1175.

The earlier heraldic writers attributed the lions of England to William the Conqueror, but the earliest evidence of the association of lions with the English crown is a seal bearing two lions passant, used by the future King John during the lifetime of his father, Henry II, who died in 1189. Since Henry was the son of Geoffrey Plantagenet, it seems reasonable to suppose that the adoption of lions as an heraldic emblem by Henry or his sons might have been inspired by Geoffrey's shield. John's elder brother, Richard the Lionheart, who

succeeded his father on the throne, is believed to have been the first to have borne the arms of three lions passant-guardant, still the arms of England, having earlier used two lions rampant combatant, which arms may also have belonged to his father. Richard is also credited with having originated the English crest of a lion statant (now statant-guardant).

The origins of heraldry are sometimes associated with the Crusades, a series of military campaigns undertaken by Christian armies from 1096 to 1487, with the goal of reconquering Jerusalem and other former Byzantine territories captured by Muslim forces during the seventh century. While there is no evidence that heraldic art originated in the course of the Crusades, there is no reason to doubt that the gathering of large armies, drawn from across Europe for a united cause, would have encouraged the adoption of armorial bearings as a means of identifying one's commanders in the field, or that it helped disseminate the principles of armory across Europe. At least two distinctive features of heraldry are generally accepted as products of the crusaders: the surcoat, an outer garment worn over the armor to protect the wearer from the heat of the sun, was often decorated with the same devices that appeared on a knight's shield. It is from this garment that the phrase "coat of arms" is derived. Also the lambrequin, or mantling, that depends from the helmet and frames the shield in modern heraldry, began as a practical covering for the helmet and the back of the neck during the Crusades, serving much the same function as the surcoat. Its slashed or scalloped edge, today rendered as billowing flourishes, is thought to have originated from hard wearing in the field, or as a means of deadening a sword blow and perhaps entangling the attacker's weapon.

Heralds and heraldic authorities

The spread of armorial bearings across Europe soon gave rise to a new occupation: the herald, originally a type of messenger employed by noblemen, assumed the responsibility of learning and knowing the rank, pedigree, and heraldic devices of various knights and lords, as well as the rules and protocols governing the design and description, or *blazoning* of arms, and the precedence of their bearers. As early as the late thirteenth century, certain heralds in the employ of monarchs were given the title "King of Heralds", which eventually became "King of Arms."

In the earliest period, arms were assumed by their bearers without any need for heraldic authority. However, by the middle of the fourteenth century, the principle that only a single individual was entitled to bear a particular coat of arms was generally accepted, and disputes over the ownership of arms seems to have led to gradual establishment of heraldic authorities to regulate their use. The earliest known work of heraldic jurisprudence, *De InsigniisetArmis*, was written about 1350 by Bartolus de Saxoferrato, a professor of law at the University of Padua. The most celebrated armorial dispute in English heraldry is that of *Scrope v Grosvenor* (1390), in which two different men claimed the right to bear *azure, a bend or*. The continued proliferation of arms, and the number of disputes arising from different men assuming the same arms, led Henry V to issue a proclamation in 1419, forbidding all those who had not borne arms at the Battle of Agincourt from assuming arms, except by inheritance or a grant from the crown.

Beginning in the reign of Henry VIII of England, the English Kings of Arms were commanded to make *visitations*, in which they traveled about the country, recording arms borne under proper authority, and requiring those who bore arms without authority either to obtain authority for them, or cease their use. Arms borne improperly were to be taken down and defaced. The first such visitation began in 1530, and the last was carried out in 1700, although no new commissions to carry out visitations were made after the accession of William III in 1689. There is very little evidence that Scots herald ever went on visitations.

In 1484, during the reign of Richard III, the various heralds employed by the crown were incorporated into England's College of Arms, through which all new grants of arms would eventually be issued. The college currently consists of three Kings of Arms, assisted by six Heralds, and four Pursuivants, or junior officers of arms, all under the authority of the Earl Marshal; but all of the arms granted by the college are granted by the authority of the crown. In Scotland Court of the Lord Lyon King of Arms oversees the heraldry, and holds court sessions which are an official part of Scotland's court system. Similar bodies regulate the granting of arms in other monarchies and several members of the Commonwealth of Nations, but in most other countries there is no heraldic authority, and no law preventing anyone from assuming whatever arms they please, provided that they do not infringe upon the arms of another.

Later uses and developments

Although heraldry originated from military necessity, it soon found itself at home in the pageantry of the medieval tournament. The opportunity for knights and lords to display their heraldic bearings in a competitive medium led to further refinements, such as the development of elaborate tournament helms, and further popularized the art of heraldry throughout Europe. Prominent burghers and corporations, including many cities and towns, assumed or obtained grants of arms, with only nominal military associations. Heraldic devices were depicted in various contexts, such as religious and funerary art, and in using a wide variety of media, including stonework, carved wood, enamel, stained glass, and embroidery.

As the rise of firearms rendered the mounted knight increasingly irrelevant on the battlefield during the sixteenth and seventeenth centuries, and the tournament faded into history, the military character of heraldry gave way to its use as a decorative art. Freed from the limitations of actual shields and the need for arms to be easily distinguished in combat, heraldic artists designed increasingly elaborate achievements, culminating in the development of "landscape heraldry", incorporating realistic depictions of landscapes, during the latter part of the eighteenth and early part of the nineteenth century. These fell out of fashion during the mid-nineteenth century, when a renewed interest in the history of armory led to the re-evaluation of earlier designs, and a new appreciation for the medieval origins of the art. Since the late nineteenth century, heraldry has focused on the use of varied lines of partition and little-used ordinaries to produce new and unique designs.

Heraldic achievement

Elements of an achievement

A heraldic achievement consists of a shield of arms, the coat of arms, or simply coat, together with all of its accompanying elements, such as a crest, supporters, and other heraldic embellishments. The term "coat of arms" technically refers to the shield of arms itself, but the phrase is commonly used to refer to the entire achievement. The one indispensable element of a coat of arms is the shield; many ancient coats of arms consist of nothing else, but no achievement or armorial bearings exists without a coat of arms.

From a very early date, illustrations of arms were frequently embellished with helmets placed above the shields. These in turn came to be decorated with fan-shaped or sculptural crests, often incorporating elements from the shield of arms; as well as a wreath or torse, or sometimes a coronet, from which depended the lambrequin or mantling. To these elements, modern heraldry often adds a motto displayed on a ribbon, typically below the shield. The helmet is borne of right, and forms no part of a grant of arms; it may be assumed without authority by anyone entitled to bear arms, together with mantling and whatever motto the armiger may desire. The crest, however, together with the torse or coronet from which it arises, must be granted or confirmed by the relevant heraldic authority.

If the bearer is entitled to the ribbon, collar, or badge of a knightly order, it may encircle or depend from the shield. Some

arms, particularly those of the nobility, are further embellished with supporters, heraldic figures standing alongside or behind the shield; often these stand on a compartment, typically a mound of earth and grass, on which other badges, symbols, or heraldic banners may be displayed. The most elaborate achievements sometimes display the entire coat of arms beneath a pavilion, an embellished tent or canopy of the type associated with the medieval tournament., though this is only very rarely found in English or Scots achievements.

Shield

The primary element of a heraldic achievement is the shield, or escutcheon, upon which the coat of arms is depicted. All of the other elements of an achievement are designed to decorate and complement these arms, but only the shield of arms is required. The shape of the shield, like many other details, is normally left to the discretion of the heraldic artist, and many different shapes have prevailed during different periods of heraldic design, and in different parts of Europe.

One shape alone is normally reserved for a specific purpose: the lozenge, a diamond-shaped escutcheon, was traditionally used to display the arms of women, on the grounds that shields, as implements of war, were inappropriate for this purpose. This distinction was not always strictly adhered to, and a general exception was usually made for sovereigns, whose arms represented an entire nation. Sometimes an oval shield, or cartouche, was substituted for the lozenge; this shape was also widely used for the arms of clerics in French, Spanish, and Italian heraldry, although it was never reserved

for their use. In recent years, the use of the cartouche for women's arms has become general in Scottish heraldry, while both Scottish and Irish authorities have permitted a traditional shield under certain circumstances, and in Canadian heraldry the shield is now regularly granted.

The whole surface of the escutcheon is termed the field, which may be plain, consisting of a single tincture, or divided into multiple sections of differing tinctures by various lines of partition; and any part of the field may be *semé*, or powdered with small charges. The edges and adjacent parts of the escutcheon are used to identify the placement of various heraldic charges; the upper edge, and the corresponding upper third of the shield, are referred to as the chief; the lower part is the base. The sides of the shield are known as the dexter and sinister flanks, although it is important to note that these terms are based on the point of view of the bearer of the shield, who would be standing behind it; accordingly the side which is to the bearer's right is the dexter, and the side to the bearer's left is the sinister, although to the observer, and in all heraldic illustration, the dexter is on the left side, and the sinister on the right.

The placement of various charges may also refer to a number of specific points, nine in number according to some authorities, but eleven according to others. The three most important are *fess point*, located in the visual center of the shield; the *honour point*, located midway between fess point and the chief; and the *nombril point*, located midway between fess point and the base. The other points include *dexter chief*, *center chief*, and *sinister chief*, running along the upper part of the shield from left to right, above the honour point; *dexter flank* and *sinister flank*,

on the sides approximately level with fess point; and *dexter base*, *middle base*, and *sinister base* along the lower part of the shield, below the nombril point.

Tinctures

One of the most distinctive qualities of heraldry is the use of a limited palette of colours and patterns, usually referred to as tinctures. These are divided into three categories, known as *metals*, *colours*, and *furs*.

The metals are *or* and *argent*, representing gold and silver, respectively, although in practice they are usually depicted as yellow and white. Five colours are universally recognized: *gules*, or red; *sable*, or black; *azure*, or blue; *vert*, or green; and *purpure*, or purple; and most heraldic authorities also admit two additional colours, known as *sanguine* or *murrey*, a dark red or mulberry colour between gules and purpure, and *tenné*, an orange or dark yellow to brown colour. These last two are quite rare, and are often referred to as *stains*, from the belief that they were used to represent some dishonourable act, although in fact there is no evidence that this use existed outside the imagination of the more fanciful heraldic writers. Perhaps owing to the realization that there is really no such thing as a *stain* in genuine heraldry, as well as the desire to create new and unique designs, the use of these colours for general purposes has become accepted in the twentieth and twenty-first centuries. Occasionally one meets with other colours, particularly in continental heraldry, although they are not generally regarded among the standard heraldic colours. Among these are *cendrée*, or ash-colour; *brunâtre*, or brown;

bleu-céleste or *bleu de ciel*, sky blue; *amaranth* or *columbine*, a bright violet-red or pink colour; and *carnation*, commonly used to represent flesh in French heraldry. A more recent addition is the use of *copper* as a metal in one or two Canadian coats of arms.

There are two basic types of heraldic fur, known as ermine and vair, but over the course of centuries each has developed a number of variations. Ermine represents the fur of the stoat, a type of weasel, in its white winter coat, when it is called an ermine. It consists of a white, or occasionally silver field, powdered with black figures known as *ermine spots*, representing the black tip of the animal's tail. Ermine was traditionally used to line the cloaks and caps of the nobility. The shape of the heraldic ermine spot has varied considerably over time, and nowadays is typically drawn as an arrowhead surmounted by three small dots, but older forms may be employed at the artist's discretion. When the field is sable and the ermine spots argent, the same pattern is termed *ermines*; when the field is *or* rather than argent, the fur is termed *erminois*; and when the field is sable and the ermine spots *or*, it is termed *pean*.

Vair represents the winter coat of the red squirrel, which is blue-grey on top and white underneath. To form the linings of cloaks, the pelts were sewn together, forming an undulating, bell-shaped pattern, with interlocking light and dark rows. The heraldic fur is depicted with interlocking rows of argent and azure, although the shape of the pelts, usually referred to as "vair bells", is usually left to the artist's discretion. In the modern form, the bells are depicted with straight lines and sharp angles, and meet only at points; in the older, undulating

pattern, now known as *vairondé* or *vairancien*, the bells of each tincture are curved and joined at the base. There is no fixed rule as to whether the argent bells should be at the top or the bottom of each row. At one time vair commonly came in three sizes, and this distinction is sometimes encountered in continental heraldry; if the field contains fewer than four rows, the fur is termed *grosvair* or *beffroi*; if of six or more, it is *menu-vair*, or miniver.

A common variation is *counter-vair*, in which alternating rows are reversed, so that the bases of the vair bells of each tincture are joined to those of the same tincture in the row above or below. When the rows are arranged so that the bells of each tincture form vertical columns, it is termed *vair in pale*; in continental heraldry one may encounter *vair in bend*, which is similar to vair in pale, but diagonal. When alternating rows are reversed as in counter-vair, and then displaced by half the width of one bell, it is termed *vair in point*, or wave-vair. A form peculiar to German heraldry is *alternate vair*, in which each vair bell is divided in half vertically, with half argent and half azure. All of these variations can also be depicted in the form known as *potent*, in which the shape of the vair bell is replaced by a *T*-shaped figure, known as a potent from its resemblance to a crutch. Although it is really just a variation of vair, it is frequently treated as a separate fur.

When the same patterns are composed of tinctures other than argent and azure, they are termed *vairé* or *vairy* of those tinctures, rather than *vair*; *potenté* of other colours may also be found. Usually vairé will consist of one metal and one colour, but ermine or one of its variations may also be used,

and vairé of four tinctures, usually two metals and two colours, is sometimes found.

Three additional furs are sometimes encountered in continental heraldry; in French and Italian heraldry one meets with *plumeté* or *plumetty*, in which the field appears to be covered with feathers, and *papelonné*, in which it is decorated with scales. In German heraldry one may encounter *kursch*, or vair bellies, depicted as brown and furry; all of these probably originated as variations of vair.

Considerable latitude is given to the heraldic artist in depicting the heraldic tinctures; there is no fixed shade or hue to any of them.

Whenever an object is depicted as it appears in nature, rather than in one or more of the heraldic tinctures, it is termed *proper*, or the colour of nature. This does not seem to have been done in the earliest heraldry, but examples are known from at least the seventeenth century. While there can be no objection to the occasional depiction of objects in this manner, the overuse of charges in their natural colours is often cited as indicative of bad heraldic practice. The much-maligned practice of landscape heraldry, which flourished in the latter part of the eighteenth and early part of the nineteenth century, made extensive use of such non-heraldic colours.

One of the most important conventions of heraldry is the so-called "rule of tincture". To provide for contrast and visibility, metals should never be placed on metals, and colours should never be placed on colours. This rule does not apply to charges which cross a division of the field, which is partly metal and partly colour; nor, strictly speaking, does it prevent a field

from consisting of two metals or two colours, although this is unusual. Furs are considered amphibious, and neither metal nor colour; but in practice ermine and erminois are usually treated as metals, while ermines and pean are treated as colours. This rule is strictly adhered to in British armory, with only rare exceptions; although generally observed in continental heraldry, it is not adhered to quite as strictly. Arms which violate this rule are sometimes known as "puzzle arms", of which the most famous example is the arms of the Kingdom of Jerusalem, consisting of gold crosses on a silver field.

Variations of the field

The field of a shield, or less often a charge or crest, is sometimes made up of a pattern of colours, or *variation*. A pattern of horizontal (barwise) stripes, for example, is called *barry*, while a pattern of vertical (palewise) stripes is called *paly*. A pattern of diagonal stripes may be called *bendy* or *bendy sinister*, depending on the direction of the stripes. Other variations include *chevrony*, *gyronny* and *chequy*. Wave shaped stripes are termed *undy*. For further variations, these are sometimes combined to produce patterns of *barry-bendy*, *paly-bendy*, *lozengy* and *fusilly*. Semés, or patterns of repeated charges, are also considered variations of the field. The Rule of tincture applies to all semés and variations of the field.

Divisions of the field

The field of a shield in heraldry can be divided into more than one tincture, as can the various heraldic charges. Many coats of arms consist simply of a division of the field into two contrasting tinctures. These are considered divisions of a shield, so the rule of tincture can be ignored. For example, a shield divided azure and gules would be perfectly acceptable. A line of partition may be straight or it may be varied. The variations of partition lines can be wavy, indented, embattled, engrailed, nebuly, or made into myriad other forms; see Line (heraldry).

Ordinaries

In the early days of heraldry, very simple bold rectilinear shapes were painted on shields. These could be easily recognized at a long distance and could be easily remembered. They therefore served the main purpose of heraldry: identification. As more complicated shields came into use, these bold shapes were set apart in a separate class as the "honorable ordinaries". They act as charges and are always written first in blazon. Unless otherwise specified they extend to the edges of the field. Though ordinaries are not easily defined, they are generally described as including the cross, the fess, the pale, the bend, the chevron, the saltire, and the pall.

There is a separate class of charges called sub-ordinaries which are of a geometrical shape subordinate to the ordinary.

According to Friar, they are distinguished by their order in blazon. The sub-ordinaries include the inescutcheon, the orle, the tressure, the double tressure, the bordure, the chief, the canton, the label, and flaunches.

Ordinaries may appear in parallel series, in which case blazons in English give them different names such as pallets, bars, bendlets, and chevronels. French blazon makes no such distinction between these diminutives and the ordinaries when borne singly. Unless otherwise specified an ordinary is drawn with straight lines, but each may be indented, embattled, wavy, engrailed, or otherwise have their lines varied.

Charges

A charge is any object or figure placed on a heraldic shield or on any other object of an armorial composition. Any object found in nature or technology may appear as a heraldic charge in armory. Charges can be animals, objects, or geometric shapes. Apart from the ordinaries, the most frequent charges are the cross – with its hundreds of variations – and the lion and eagle. Other common animals are stags, wild boars, martlets, and fish. Dragons, bats, unicorns, griffins, and more exotic monsters appear as charges and as supporters.

Animals are found in various stereotyped positions or *attitudes*. Quadrupeds can often be found rampant (standing on the left hind foot). Another frequent position is passant, or walking, like the lions of the coat of arms of England. Eagles are almost always shown with their wings spread, or displayed. A pair of wings conjoined is called a vol.

In English heraldry the crescent, mullet, martlet, annulet, fleur-de-lis, and rose may be added to a shield to distinguish cadet branches of a family from the senior line. These cadency marks are usually shown smaller than normal charges, but it still does not follow that a shield containing such a charge belongs to a cadet branch. All of these charges occur frequently in basic undifferenced coats of arms.

Marshalling

To *marshal* two or more coats of arms is to combine them in one shield, to express inheritance, claims to property, or the occupation of an office. This can be done in a number of ways, of which the simplest is impalement: dividing the field*per pale* and putting one whole coat in each half. Impalement replaced the earlier dimidiation – combining the dexter half of one coat with the sinister half of another – because dimidiation can create ambiguity between, for example, a bend and a chevron. "Dexter" (from Latin *dextra*, right) means to the right from the viewpoint of the bearer of the arms and "sinister" (from Latin *sinistra*, left) means to the left. The dexter side is considered the side of greatest honour (see also Dexter and sinister).

A more versatile method is quartering, division of the field by both vertical and horizontal lines. This practice originated in Spain (Castile and León) after the 13th century. As the name implies, the usual number of divisions is four, but the principle has been extended to very large numbers of "quarters".

Quarters are numbered from the dexter chief (the corner nearest to the right shoulder of a man standing behind the shield), proceeding across the top row, and then across the next row and so on. When three coats are quartered, the first is repeated as the fourth; when only two coats are quartered, the second is also repeated as the third. The quarters of a personal coat of arms correspond to the ancestors from whom the bearer has inherited arms, normally in the same sequence as if the pedigree were laid out with the father's father's ... father (to as many generations as necessary) on the extreme left and the mother's mother's...mother on the extreme right. A few lineages have accumulated hundreds of quarters, though such a number is usually displayed only in documentary contexts. The Scottish and Spanish traditions resist allowing more than four quarters, preferring to subdivide one or more "grand quarters" into sub-quarters as needed.

The third common mode of marshalling is with an inescutcheon, a small shield placed in front of the main shield. In Britain this is most often an "escutcheon of pretence" indicating, in the arms of a married couple, that the wife is an heraldic heiress (i.e., she inherits a coat of arms because she has no brothers). In continental Europe an inescutcheon (sometimes called a "heart shield") usually carries the ancestral arms of a monarch or noble whose domains are represented by the quarters of the main shield.

In German heraldry, animate charges in combined coats usually turn to face the centre of the composition.

Helm and crest

In English the word "crest" is commonly (but erroneously) used to refer to an entire heraldic achievement of armorial bearings. The technical use of the heraldic term crest refers to just one component of a complete achievement. The crest rests on top of a helmet which itself rests on the most important part of the achievement: the shield.

The modern crest has grown out of the three-dimensional figure placed on the top of the mounted knights' helms as a further means of identification. In most heraldic traditions, a woman does not display a crest, though this tradition is being relaxed in some heraldic jurisdictions, and the stall plate of Lady Marion Fraser in the Thistle Chapel in St Giles, Edinburgh, shows her coat on a lozenge but with helmet, crest, and motto.

The crest is usually found on a wreath of twisted cloth and sometimes within a coronet. Crest-coronets are generally simpler than coronets of rank, but several specialized forms exist; for example, in Canada, descendants of the United Empire Loyalists are entitled to use a Loyalist military coronet (for descendants of members of Loyalist regiments) or Loyalist civil coronet (for others).

When the helm and crest are shown, they are usually accompanied by a mantling. This was originally a cloth worn over the back of the helmet as partial protection against heating by sunlight. Today it takes the form of a stylized cloak hanging from the helmet. Typically in British heraldry, the outer surface of the mantling is of the principal colour in the

shield and the inner surface is of the principal metal, though peers in the United Kingdom use standard colourings (Gules doubled Argent - Red/White) regardless of rank or the colourings of their arms. The mantling is sometimes conventionally depicted with a ragged edge, as if damaged in combat, though the edges of most are simply decorated at the emblazoner's discretion.

Clergy often refrain from displaying a helm or crest in their heraldic achievements. Members of the clergy may display appropriate headwear. This often takes the form of a small crowned, wide brimmed hat called a galero with the colours and tassels denoting rank; or, in the case of Papal coats of arms until the inauguration of Pope Benedict XVI in 2005, an elaborate triple crown known as a tiara. Benedict broke with tradition to substitute a mitre in his arms. Orthodox and Presbyterian clergy do sometimes adopt other forms of head gear to ensign their shields. In the Anglican tradition, clergy members may pass crests on to their offspring, but rarely display them on their own shields.

Mottoes

An armorial motto is a phrase or collection of words intended to describe the motivation or intention of the armigerous person or corporation. This can form a pun on the family name as in Thomas Nevile's motto *Ne vile velis*. Mottoes are generally changed at will and do not make up an integral part of the armorial achievement. Mottoes can typically be found on a scroll under the shield. In Scottish heraldry, where the motto is granted as part of the blazon, it is usually shown on a scroll

above the crest, and may not be changed at will. A motto may be in any language.

Supporters and other insignia

Supporters are human or animal figures or, very rarely, inanimate objects, usually placed on either side of a coat of arms as though supporting it. In many traditions, these have acquired strict guidelines for use by certain social classes. On the European continent, there are often fewer restrictions on the use of supporters. In the United Kingdom, only peers of the realm, a few baronets, senior members of orders of knighthood, and some corporate bodies are granted supporters. Often, these can have local significance or a historical link to the armiger.

If the armiger has the title of baron, hereditary knight, or higher, he may display a coronet of rank above the shield. In the United Kingdom, this is shown between the shield and helmet, though it is often above the crest in Continental heraldry.

Another addition that can be made to a coat of arms is the insignia of a baronet or of an order of knighthood. This is usually represented by a collar or similar band surrounding the shield. When the arms of a knight and his wife are shown in one achievement, the insignia of knighthood surround the husband's arms only, and the wife's arms are customarily surrounded by an ornamental garland of leaves for visual balance.

Differencing and cadency

Since arms pass from parents to offspring, and there is frequently more than one child per couple, it is necessary to distinguish the arms of siblings and extended family members from the original arms as passed on from eldest son to eldest son. Over time several schemes have been used.

Blazon

To "blazon" arms means to describe them using the formal language of heraldry. This language has its own vocabulary and syntax, or rules governing word order, which becomes essential for comprehension when blazoning a complex coat of arms. The verb comes from the Middle English*blasoun*, itself a derivative of the French *blason* meaning "shield". The system of blazoning arms used in English-speaking countries today was developed by heraldic officers in the Middle Ages. The blazon includes a description of the arms contained within the escutcheon or shield, the crest, supporters where present, motto and other insignia. Complex rules, such as the rule of tincture, apply to the physical and artistic form of newly created arms, and a thorough understanding of these rules is essential to the art of heraldry. Though heraldic forms initially were broadly similar across Europe, several national styles had developed by the end of the Middle Ages, and artistic and blazoning styles today range from the very simple to extraordinarily complex.

National styles

The emergence of heraldry occurred across western Europe almost simultaneously in the various countries. Originally, heraldic style was very similar from country to country. Over time, heraldic tradition diverged into four broad styles: German-Nordic, Gallo-British, Latin, and Eastern. In addition, it can be argued that newer national heraldic traditions, such as South African and Canadian heraldry, have emerged in the 20th century.

German-Nordic heraldry

Coats of arms in Germany, the Nordic countries, Estonia, Latvia, the Czech lands and northern Switzerland generally change very little over time. Marks of difference are very rare in this tradition, as are heraldic furs. One of the most striking characteristics of German-Nordic heraldry is the treatment of the crest. Often, the same design is repeated in the shield and the crest. The use of multiple crests is also common. The crest is rarely used separately as in British heraldry, but can sometimes serve as a mark of difference between different branches of a family. Torse is optional. Heraldic courtoisie is observed: that is, charges in a composite shield (or two shields displayed together) usually turn to face the centre.

Coats consisting only of a divided field are somewhat more frequent in Germany than elsewhere.

Dutch heraldry

The Low Countries were great centres of heraldry in medieval times. One of the famous armorials is the Gelre Armorial or *Wapenboek*, written between 1370 and 1414. Coats of arms in the Netherlands were not controlled by an official heraldic system like the two in the United Kingdom, nor were they used solely by noble families. Any person could develop and use a coat of arms if they wished to do so, provided they did not usurp someone else's arms, and historically, this right was enshrined in Roman Dutch law. As a result, many merchant families had coats of arms even though they were not members of the nobility. These are sometimes referred to as *burgher arms,* and it is thought that most arms of this type were adopted while the Netherlands was a republic (1581–1806). This heraldic tradition was also exported to the erstwhile Dutch colonies. Dutch heraldry is characterised by its simple and rather sober style, and in this sense, is closer to its medieval origins than the elaborate styles which developed in other heraldic traditions.

Gallo-British heraldry

The use of cadency marks to difference arms within the same family and the use of semy fields are distinctive features of Gallo-British heraldry (in Scotland the most significant mark of cadency being the bordure, the small brisures playing a very minor role). It is common to see heraldic furs used. In the United Kingdom, the style is notably still controlled by royal officers of arms. French heraldry experienced a period of strict rules of construction under Napoleon. English and Scots

heraldries make greater use of supporters than other European countries.

Furs, chevrons and five-pointed stars are more frequent in France and Britain than elsewhere.

Latin heraldry

The heraldry of southern France, Andorra, Spain, and Italy is characterized by a lack of crests, and uniquely shaped shields. Portuguese heraldry, however, does use crests. Portuguese and Spanish heraldry, which together form a larger Iberian tradition of heraldry, occasionally introduce words to the shield of arms, a practice usually avoided in British heraldry. Latin heraldry is known for extensive use of quartering, because of armorial inheritance via the male and the female lines. Moreover, Italian heraldry is dominated by the Roman Catholic Church, featuring many shields and achievements, most bearing some reference to the Church.

Trees are frequent charges in Latin arms. Charged bordures, including bordures inscribed with words, are seen often in Spain.

Eastern European heraldry

Eastern European heraldry is in the traditions developed in Albania, Belarus, Bulgaria, Croatia, Hungary, Lithuania, Poland, Romania, Russia, Serbia, Slovakia and Ukraine. Eastern coats of arms are characterized by a pronounced, territorial, clan system – often, entire villages or military

groups were granted the same coat of arms irrespective of family relationships. In Poland, nearly six hundred unrelated families are known to bear the same Jastrzębiec coat of arms. Marks of cadency are almost unknown, and shields are generally very simple, with only one charge. Many heraldic shields derive from ancient house marks. At the least, fifteen per cent of all Hungarian personal arms bear a severed Turk's head, referring to their wars against the Ottoman Empire.

Quasi-heraldic emblems

True heraldry, as now generally understood, has its roots in medieval Europe. However, there have been other historical cultures which have used symbols and emblems to represent families or individuals, and in some cases these symbols have been adopted into Western heraldry. For example, the coat of arms of the Ottoman Empire incorporated the royal tughra as part of its crest, along with such traditional Western heraldic elements as the escutcheon and the compartment.

Greek symbols

Ancient Greeks were among the first civilizations to use symbols consistently in order to identify a warrior, clan or a state. The first record of a shield blazon is illustrated in Aeschylus' tragedy *Seven Against Thebes*.

Mon

Mon, also **monshō**, **mondokoro**, and **kamon**, are Japanese emblems used to decorate and identify an individual or family. While *mon* is an encompassing term that may refer to any such device, *kamon* and *mondokoro* refer specifically to emblems used to identify a family. An authoritative *mon* reference compiles Japan's 241 general categories of *mon* based on structural resemblance (a single *mon* may belong to multiple categories), with 5116 distinct individual *mon* (it is however well acknowledged that there exist lost or obscure *mon* that are not in this compilation).

The devices are similar to the badges and coats of arms in European heraldic tradition, which likewise are used to identify individuals and families. *Mon* are often referred to as crests in Western literature, another European heraldic device similar to the *mon* in function.

Japanese helmets (*kabuto*) also incorporated elements similar to crests, called *datemono*, which helped identify the wearer while they were concealed by armour. These devices sometimes incorporated *mon*, and some figures, like Date Masamune, were well-known for their helmet designs.

Socialist emblems

Communist states often followed a unique style characterized by communist symbolism. Although commonly called *coats of arms*, most such devices are not actually coats of arms in the traditional heraldic sense and should therefore, in a strict

sense, not be called arms at all. Many communist governments purposely diverged from the traditional forms of European heraldry in order to distance themselves from the monarchies that they usually replaced, with actual coats of arms being seen as symbols of the monarchs.

The Soviet Union was the first state to use this type of emblem, beginning at its creation in 1922. The style became more widespread after World War II, when many other communist states were established. Even a few non-socialist states have adopted the style, for various reasons—usually because communists had helped them to gain independence—but also when no apparent connection to a Communist nation exists, such as the emblem of Italy. After the fall of the Soviet Union and the other communist states in Eastern Europe in 1989–1991, this style of heraldry was often abandoned for the old heraldic practices, with many (but not all) of the new governments reinstating the traditional heraldry that was previously cast aside.

Tamgas

A **tamga** or **tamgha** "stamp, seal" (Mongolian: тамга, Turkic:tamga) is an abstract seal or stamp used by Eurasian nomadic peoples and by cultures influenced by them. The tamga was normally the emblem of a particular tribe, clan or family. They were common among the Eurasian nomads throughout Classical Antiquity and the Middle Ages (including Alans, Mongols, Sarmatians, Scythians and Turkic peoples). Similar "tamga-like" symbols were sometimes also adopted by sedentary peoples adjacent to the Pontic-Caspian steppe both in Eastern Europe and Central Asia, such as the East Slavs,

whose ancient royal symbols are sometimes referred to as "tamgas" and have similar appearance.

Unlike European coats of arms, tamgas were not always inherited, and could stand for families or clans (for example, when denoting territory, livestock, or religious items) as well as for specific individuals (such as when used for weapons, or for royal seals). One could also adopt the tamga of one's master or ruler, therefore signifying said master's patronage. Outside of denoting ownership, tamgas also possessed religious significance, and were used as talismans to protect one from curses (it was believed that, as symbols of family, tamgas embodied the power of one's heritage). Tamgas depicted geometric shapes, images of animals, items, or glyphs. As they were usually inscribed using heavy and unwieldy instruments, such as knives or brands, and on different surfaces (meaning that their appearance could vary somewhat), tamgas were always simple and stylised, and needed to be laconic and easily recognisable.

Tughras

Every sultan of the Ottoman Empire had his own monogram, called the tughra, which served as a royal symbol. A coat of arms in the European heraldic sense was created in the late 19th century. Hampton Court requested from Ottoman Empire the coat of arms to be included in their collection. As the coat of arms had not been previously used in Ottoman Empire, it was designed after this request and the final design was adopted by Sultan Abdul Hamid II on April 17, 1882. It included two flags: the flag of the Ottoman Dynasty, which had

a crescent and a star on red base, and the flag of the Islamic Caliph, which had three crescents on a green base.

Modern heraldry

Heraldry flourishes in the modern world; institutions, companies, and private persons continue using coats of arms as their pictorial identification. In the United Kingdom and Ireland, the English Kings of Arms, Scotland's Lord Lyon King of Arms, and the Chief Herald of Ireland continue making grants of arms. There are heraldic authorities in Canada, South Africa, Spain, and Sweden that grant or register coats of arms. In South Africa, the right to armorial bearings is also determined by Roman Dutch law, due to its origins as a 17th-century colony of the Netherlands.

Heraldic societies abound in Africa, Asia, Australasia, the Americas and Europe. Heraldry aficionados participate in the Society for Creative Anachronism, medieval revivals, micronations and other related projects. Modern armigers use heraldry to express ancestral and personal heritage as well as professional, academic, civic, and national pride. Little is left of class identification in modern heraldry, where the emphasis is more than ever on expression of identity.

Heraldry continues to build on its rich tradition in academia, government, guilds and professional associations, religious institutions, and the military. Nations and their subdivisions – provinces, states, counties, cities, etc. – continue to build on the traditions of civic heraldry. The Roman Catholic Church, Anglican churches, and other religious institutions maintain

the traditions of ecclesiastical heraldry for clergy, religious orders, and schools.

Many of these institutions have begun to employ blazons representing modern objects unknown in the medieval world. For example, some heraldic symbols issued by the United States Army Institute of Heraldry incorporate symbols such as guns, airplanes, or locomotives. Some scientific institutions incorporate symbols of modern science such as the atom or particular scientific instruments. The arms of the United Kingdom Atomic Energy Authority uses traditional heraldic symbols to depict the harnessing of atomic power. Locations with strong associations to particular industries may incorporate associated symbols. The coat of arms of Stenungsund Municipality in Sweden incorporates a hydrocarbon molecule, alluding to the historical significance of the petrochemical industry in the region.

Heraldry in countries with heraldic authorities continues to be regulated generally by laws granting rights to arms and recognizing possession of arms as well as protecting against their misuse. Countries without heraldic authorities usually treat coats of arms as creative property in the manner of logos, offering protection under copyright laws. This is the case in Nigeria, where most of the components of its heraldic system are otherwise unregulated.