



## USING THE ENCYCLOPEDIA

**Tables of contents.** Each volume contains a table of contents for the entire *Encyclopedia*. Volume 1 has a single listing of all volumes' contents. Volumes 2 through 6 contain "Contents of This Volume" followed by "Contents of Other Volumes."

**Maps of Europe.** The front of each volume contains a set of maps showing Europe's political divisions at six important stages from 1453 to 1795.

**Alphabetical arrangement.** Entries are arranged in alphabetical order. Biographical articles are generally listed by the subject's last name (with some exceptions, e.g., Leonardo da Vinci).

**Royalty and foreign names.** In most cases, the names of rulers of French, German, and Spanish rulers have been anglicized. Thus, Francis, not François; Charles, not Carlos. Monarchs of the same name are listed first by their country, and then numerically. Thus, Henry VII and Henry VIII of England precede Henry II of France.

**Measurements** appear in the English system according to United States usage, though they are often followed by metric equivalents in parentheses. Following are approximate metric equivalents for the most common units:

	1 foot = 30 centimeters
	1 mile = 1.6 kilometers
	1 acre = 0.4 hectares
1 square mile = 2.6 square kilometers	
	1 pound = 0.45 kilograms
	1 gallon = 3.8 liters

**Cross-references.** At the end of each article is a list of related articles for further study. Readers may also consult the table of contents and the index for titles and keywords of interest.

**Bibliography.** Each article contains a list of sources for further reading, usually divided into Primary Sources and Secondary Sources.

**Systematic outline of contents.** After the last article in volume 6 is an outline that provides a general overview of the conceptual scheme of the *Encyclopedia*, listing the title of each entry.

**Directory of contributors.** Following the systematic outline of contents is a listing, in alphabetical order, of all contributors to the *Encyclopedia*, with affiliation and the titles of his or her article(s).

**Index.** Volume 6 concludes with a comprehensive, alphabetically arranged index covering all articles, as well as prominent figures, geographical names, events, institutions, publications, works of art, and all major concepts that are discussed in volumes 1 through 6.



## PREFACE

Between 1450 and 1789, Europe witnessed some of the most dramatic events of its history. These years included Europeans' first encounter with the Americas, the invention of printing, and the first widespread use of gunpowder in warfare. Ideas about the natural world shifted dramatically, and assumptions about the divine order and the purposes of human life underwent wrenching challenges. The period was marked by political revolutions, and it ended with the great French Revolution of 1789. How people lived and related to one another also changed, more subtly but with momentous consequences. The period included moments of terrible violence, as in the French Wars of Religion and the German Thirty Years' War, but it also must be counted among the most creative in the human record. What Europeans did and thought during those years continues to shape our twenty-first-century world.

*Europe 1450 to 1789: Encyclopedia of the Early Modern World* offers an accessible account of this complicated, crucial phase of European history. Some 450 biographical articles present such leading figures of the period as Peter the Great, Galileo, Rembrandt, Louis XIV, Shakespeare, and Madame de Pompadour, discussing both their lives and the significance of their achievements; other articles summarize the period's wars, revolutions, and other notable events. But this *Encyclopedia* gives as much attention to broad processes as to specific facts. Major articles explore topics like medicine, monarchy, agriculture, the Enlightenment, and the military, and others provide overviews of individual national histories. We have also sought to examine basic mechanisms of early modern life, with articles explicating the workings of business, family, religious practice, and a variety of related topics.

In addressing these questions, the *Encyclopedia* defines Europe broadly, giving extensive attention to Russia, eastern Europe, and the Ottoman Empire, as well as to western Europe. We have sought to make clear the multiplicity of European cultures and social arrangements in these years, the fact that Europe included Muslims, Jews, and Orthodox Christians, as well as Protestants and Catholics. Despite the geographical distances and cultural animosities that set these groups apart from one another, contacts among them were frequent and fruitful. Early modern men and women moved far more often and over greater distances than historians once believed, and they brought with them products, beliefs, and practices.

Similarly, the *Encyclopedia* places European experiences within a context of world history. No events of the period mattered more than those that changed Europe's relations with other regions of the globe. In 1450, Europeans and Americans had no idea of one another's existence, and only intermittent exchanges linked Europe with Asia and Africa. By the late eighteenth century, European imperial regimes dominated the Americas and parts of Asia and Africa, and intense commercial activity bound much of the world together in the first global economy. In eighteenth-century Europe even the poor regularly bought fabrics and tea from Asia and sugar, coffee, and tobacco from the Americas; and they benefited from the forced labor of African slaves, who produced colonial goods cheaply. Partly because Asia, Africa, and the Americas had acquired such importance for the European economy, eighteenth-century European wars included combat in the Caribbean, India, and North America, as well as in Europe itself. The first global economy was accompanied by the world's first experience of global warfare.

Already in the eighteenth century, Europeans debated among themselves the costs and benefits of this globalization. They knew that as they visited other parts of the globe, they brought with them vicious new forms of colonial exploitation and new diseases; in the Americas they caused what may have been the worst population disaster in human history. But the European impact on the rest of the world was not only destructive. For better and for worse, Europe exported its culture as well as its power and microbes, spreading its military techniques, livestock, and churches, and leaving Europe and the rest of the world inextricably entangled. Europeans imported culture as well—hesitantly in the sixteenth century, enthusiastically in the eighteenth. By this time, the varied social arrangements that they encountered elsewhere in the world had become a standing challenge to their assessment of their own civilization and an encouragement to radical social thought. This *Encyclopedia* explores these complex changes in a series of major articles on relations between Europe and other regions of the world. Unavoidably, a history of Europe during these years is also an examination of the “early modern world.”

Only since World War II have historians regularly used the term “early modern” to describe these centuries of European history. They have used this new term in part to replace the more traditional division of the period into Renaissance, Reformation, and Enlightenment, and in part to supplement these older concepts. With these other chronological labels available, it may be asked, why have historians added “early modern” to their vocabulary? One reason is that the term has allowed them to draw attention to unities across these different periods, and to see the slow processes of change that extended from the fifteenth to the eighteenth centuries. More important, however, this change in historians' terminology reflects changes in the subject matter of their researches. Such terms as Renaissance, Reformation, and Enlightenment refer most directly to cultural history, and all three terms imply cultural progress. Both “Renaissance” (meaning literally ‘rebirth’) and “Enlightenment” were coined during the early modern period itself, to express contemporary intellectuals' belief that they had revived European culture after long periods of darkness. In recent years, however, historians have increasingly asked how ordinary Europeans lived and thought. This interest in ordinary people and ordinary doings has led to the development of entirely new fields of study, such as women's history and the history of popular culture, and it has brought new interpretations to long-established fields of inquiry. Military historians have given new attention to the experiences of ordi-

nary soldiers, thus changing our understanding of how battles were won and lost; intellectual historians have explored the career ambitions that moved the great thinkers of the period, and in some cases understanding these social contexts has changed our interpretations of even its loftiest ideas.

These new topics and new approaches to old topics have not fitted well with inherited chronological categories. European women, some historians have argued, simply did not have a Renaissance, excluded as they were from many of the cultural institutions of the age; and their freedoms actually diminished after 1500. Likewise, European peasants—in most regions, 90 percent of the population—were little touched by either Renaissance or Enlightenment. The religious changes brought on by the Reformations *did* affect these ordinary Europeans, but often in ways that surprised and angered religious leaders like Martin Luther. For these and many similar groups, it has proved helpful to view the period through the wide-angle lens of an early modern period, extending from the crises of the late Middle Ages to the French Revolution of 1789. These groups are mainly bystanders in the narratives of cultural renewal suggested by such terms as “Renaissance,” with its focus on intellectuals and artists, but they are central players in a history of the early modern period.

This new terminology, however, also raises its own new and difficult questions. The late John Hale, a distinguished historian of the Renaissance, once complained that the concept of an early modern period is bland and neutral, lacking the interpretive clarity of such terms as Renaissance and Enlightenment. In fact, ambiguity is built into the phrase. It points both to the elements of modernity that can be seen emerging during these years and to the contemporaneous persistence of medieval values and ways of living; to speak of “early modernity” is to suggest the hesitations and complexities of historical progress. Evaluating these two sides of the period, setting its modernities against its forms of backwardness, has been a central theme of research and one that emerges repeatedly in the articles that follow. With regard to some topics, addressing this question involves comparing different regions of Europe. Historians have spoken of the seventeenth-century Netherlands, for instance, as “the first modern economy,” whereas parts of rural France during the same years had changed little since the Middle Ages. But ambiguity also reigned within individual minds during the early modern period. The sixteenth-century French politician and philosopher Jean Bodin counts among the founders of modern political and economic theory—but he also wrote a tract on the dangers of witchcraft, urging the authorities to take violent measures to stamp out this satanic threat. Making sense of this interplay between medieval and modern ideas remains a central task of early modern studies and is one of the attractions that the period has had for those who study it. Early modern people seem at once very like us and very different from us.

Early modern Europe has attracted an enormous amount of scholarly attention since World War II, completely transforming our understanding of the period. Much of this abundant research has still not been made accessible to nonspecialists, and bridging the gap between researchers and nonspecialist readers is one of the main tasks that we have set for ourselves in bringing together the *Encyclopedia*. Articles have been written with the assumption that many readers will have no background knowledge about the period, and authors have avoided technical language, obscure allusions, and narrow scholarly debates. A chronology of the period opens the book, allowing readers to situate people, cultural achievements,

and events in relation to one another; and a detailed index is designed to make it easy for readers to locate articles on specific topics. Numerous maps offer further guidance, and about five hundred illustrations provide some sense of how the world looked to men and women of the time.

But historical study is as much about interpreting facts as assembling them, and this *Encyclopedia* is meant to be a guide to interpretations as well as a summary of what happened. The articles here supply concise summaries of current scholarly views on the problems they address—appropriately, because many of our authors have played leading roles in creating current scholarly views. Given the importance of interpretation to historical research, readers should not expect bland uniformity of opinion in these articles. Our authors come from many different countries and a variety of academic disciplines. Not surprisingly, they emphasize different aspects of the problems they address, and they bring different interpretations to the same sets of facts. Readers may thus encounter differences of emphasis among the articles here, but they also will receive guidance and encouragement in exploring alternative views through the *Encyclopedia's* system of cross-references. Articles on monarchy, absolutism, divine right, and state and bureaucracy, for instance, present the views of four different authors on topics that overlap, but each article refers readers to the others.

Here then are our hopes for this book: Readers will find in it reliable information about the most important people and events of an important historical era, and they will also find examples of sophisticated historical interpretation, presented in direct, nontechnical language. They will encounter the thoughts of distinguished scholars writing about basic questions, in some cases disagreeing, but together producing a richer, larger description of the period than any single scholar could offer. Ultimately, they will encounter some of the reality of early modern lives—complex, distant, yet also deeply connected to ourselves.

Early modern intellectuals often described themselves as members of a Republic of Letters, an intellectual community that spread across national and confessional boundaries. That community rested mainly on correspondence and books; many of its members never met face to face, yet they viewed themselves as close friends and allies. Editing this *Encyclopedia* has made me aware how fully alive the Republic of Letters remains in today's world. It has been a particular honor to collaborate with the members of the editorial board, distinguished scholars whose work I have long admired and who have put enormous effort into the project. It has been an equal pleasure to work with the authors who have contributed articles, some of them old friends, many more encountered only through their writings or through the recommendation of other scholars. At Scribners Mark LaFlaur, Frank Menchaca, Georgia Maas, Carol Schwartz, Joann Cerrito, Kelly Baiseley, and John Fitzpatrick made the project possible, and made working on it enjoyable as well; and the project also owes a great deal to the contributions of Stephen Wagley, Timothy DeWerff, and Patricia Marino. The dedication acknowledges the intellectual influence of four leading scholars of the period, whose thinking continues to shape the development of early modern studies both in America and in the world at large, and whose kindness has touched many of us in the field.

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BUFFALO, JULY 2003