

JERRY H. BENTLEY | HERBERT F. ZIEGLER | HEATHER E. STREETS-SALTER

TRADITIONS & ENCOUNTERS

A GLOBAL PERSPECTIVE ON THE PAST

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SIXTH EDITION



Traditions & Encounters

A Global Perspective
on the Past

The Way You Once Had to Teach History . . .



. . . IS NOW HISTORY!

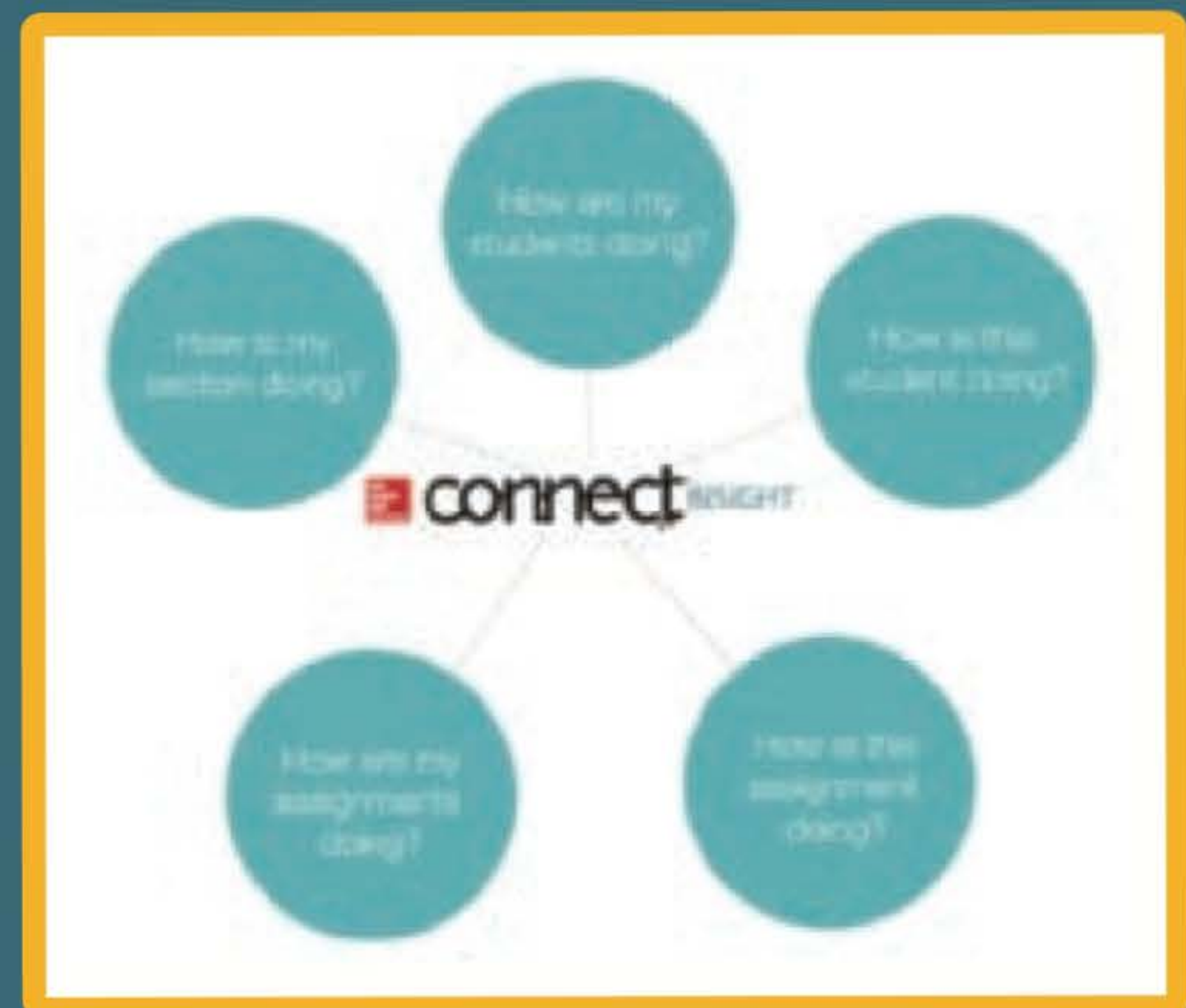
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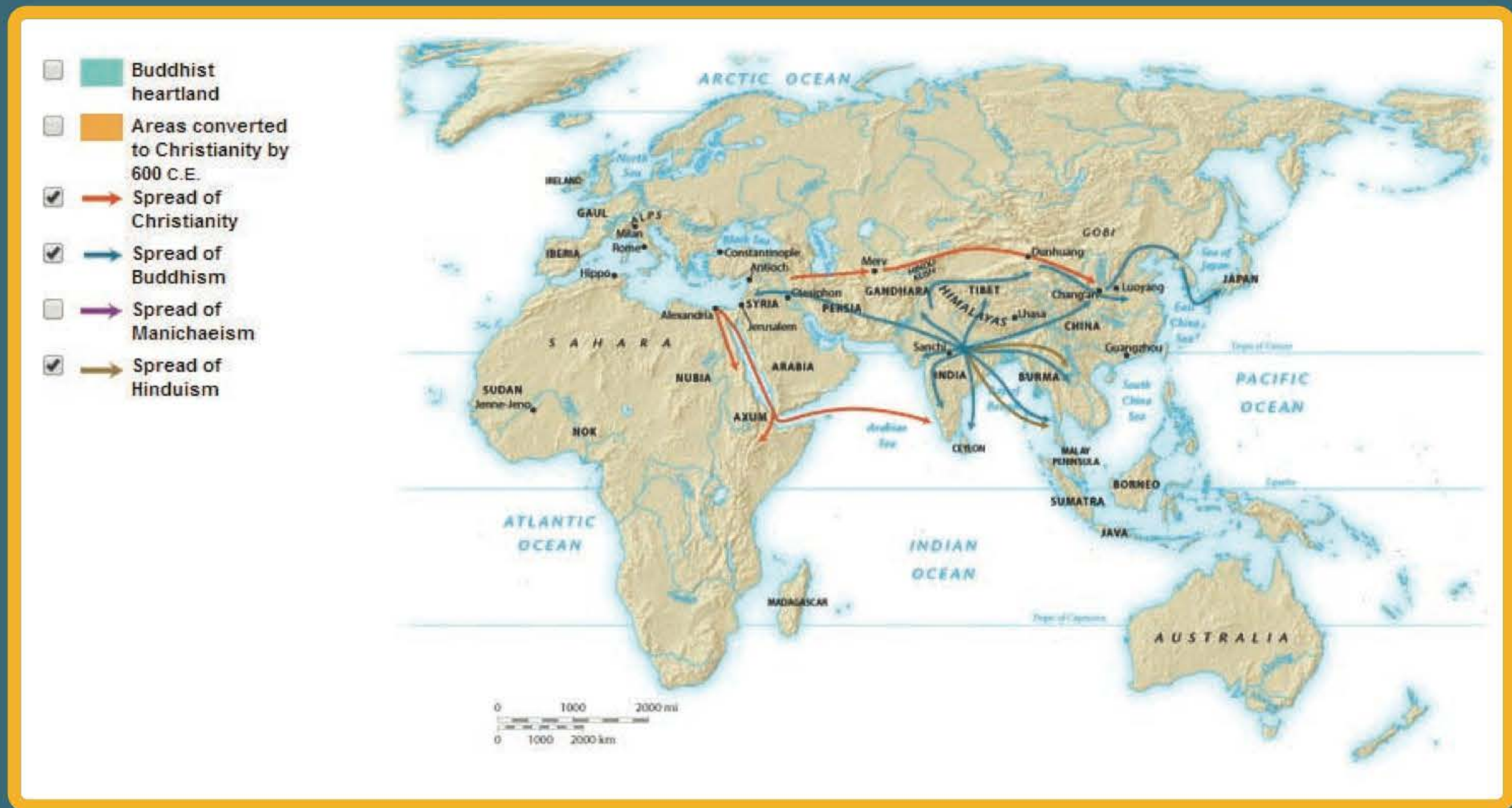
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Interactive maps give students a hands-on understanding of geography.



Traditions & Encounters offers 38 interactive maps that support geographical as well as historical thinking. These maps appear in both the e-book and Connect History exercises.

Students click on the boxes in the map legend to see changing boundaries, visualize migration routes, or analyze war battles and election results.

With some interactive maps, students manipulate a slider to help them better understand change over time.

Traditions & Encounters is a 21st Century Approach to Teaching History

Students study smarter with SmartBook

SMARTBOOK World History - Traditions and encounters - Bentley & Ziegler, 5e
The Two Worlds of Christendom

PREVIEW READ **PRACTICE** RECHARGE

Items left: 61

both coastal and interior regions.
What were the political and economic effects of the invasions?

ATLANTIC OCEAN

BRITAIN London

Paris

Novgorod

Kiev

Black Sea

Constantinople

NORTH AFRICA

Tangier

COBLENZ

SARDINIA

TUNIS

SICILY

CRETE

EYRUPUS

Alexandria

Kingdom of Charles the Bald

Kingdom of Louis the German

Kingdom of Lothar I

Vikings

Magyars

Muslims

Where did independent regional kingdoms emerge in post-Carolingian Europe? Choose two.

Do you know the answer? (Be honest)

I KNOW IT THINK SO UNSURE NO IDEA

referred to a group that raided the British Isles from their home at Vik in southern Norway. Over time, however, the term came to refer more generally to Norse mariners who mounted invasions and plundered settlements from Russia and eastern Europe to Mediterranean lands. With their shallow-draft boats, the Vikings were able to make their way up the many rivers offering access to interior regions of Europe. Vikings coordinated their ships' movements and timed their attacks to take advantage of the tides. Fleets of Viking boats with ferocious dragon heads mounted on their prows could sail up a river, surprise a village or a monastery far from the sea, and spill out crews of warriors who conducted lightning raids on unprepared victims.

The first Viking invaders began to attack unprotected monasteries in the 790s. Learning from experience, Viking forces mounted increasingly daring raids. In 844 C.E., more than 150 Viking ships sailed up the Garonne River in southern France, plundering settlements along the way. Sometimes Viking fleets attacked sizable cities: in 845, some 800 vessels appeared without warning before the city of Hamburg in northern Germany; in 885, a Viking force consisting of at least 700 ships sailed up the Seine River and besieged Paris; and in 994, an armada of about 100 ships sprinted up the Thames River and raided London. Some Vikings bypassed relatively close targets and ventured into the Mediterranean, where they plundered sites in the Balearic Islands, Sicily, and southern Italy. By following the Russian rivers to the Black Sea, where Vikings made their way to Constantinople, which they raided at least three times during the ninth and tenth centuries.

Devolution of Political Authority The Carolingians had no navy, no means to protect vulnerable sites, and no way to predict the movements of Viking raiders. Defense against the Magyars and the Muslims as well as the Vikings rested principally with local forces that could respond rapidly to invasions. Because imperial authorities were unable to defend their territories, the Carolingian empire was the chief casualty of the invasions. After the ninth century, political and military initiative in western Europe increasingly devolved to regional and local authorities.

The devolution of political authority took different forms in different lands. In England and Germany, regional kingdoms emerged and successfully defended territories more compact than the sprawling Carolingian empire. In France, the counts and other Carolingian subordinates usurped royal rights and prerogatives for themselves. The Vikings themselves established settlements in northern France and southern Italy, where they carved out small, independent states. Following a century of internal conflict and external invasion, the emergence of regional kingdoms and local

The first and only adaptive reading experience, SmartBook is changing the way students read and learn.

- As a student engages with SmartBook and its questions test his or her understanding, the reading experience actually adapts to what the student knows or doesn't know.
- SmartBook highlights the content the student is struggling with, so he or she can focus on reviewing that information.
- By focusing on the content needed to close specific knowledge gaps, the student maximizes the efficiency of his or her study time.

Critical Missions promote critical thinking

What would your students do if they were a Belgian reporter at the Congo Conference?

Or if they were an advisor to Harry Truman, helping him decide whether to drop the atomic bomb?

The image displays two screenshots of the 'Critical Missions' educational interface, which is designed to immerse students in historical scenarios.

The top screenshot shows a mission titled "Learn About Your Mission" set in the context of "Imperialism in Africa". It features a letter from an editor, Martin Van Bommel, to a student, asking them to report on the Congo Conference. The letter includes a portrait of King Leopold II and a "toolkit" sidebar that provides additional resources. The interface includes navigation buttons like "prev" and "next" and a "connect" logo.

The bottom screenshot shows a mission titled "Analyze the Map" also set in the context of "Imperialism in Africa". It features a map of Africa with a legend for "African Resistance to European Control 1815 - 1885". The legend includes categories for British, French, German, Italian, Portuguese, Spanish, and Turkish Possessions, as well as a red star icon for "Major armed conflict". The map is interactive, with a timeline at the bottom ranging from 1815 to 1885. The interface includes navigation buttons like "prev", "next", and "save & exit", and a "connect" logo.

Critical Missions make students feel like active participants in history by immersing them in a series of transformative moments from our past.

As advisors to key historical figures, they read and analyze primary sources, interpret maps and timelines, and write recommendations.

As a follow-up activity in each mission, students learn to think like historians by conducting a retrospective analysis from a contemporary perspective.

A World History Program That Makes Sense of

THE ENTIRE HUMAN PAST

Since its first edition, *Traditions & Encounters* has broken new ground. It explored the grand scheme of world history as a product of real-life human beings pursuing their individual and collective interests. It also offered a global perspective on the past by focusing on both the distinctive characteristics of individual societies and the connections that have linked the fortunes of different societies. It has combined a clear chronological framework with the twin themes of *traditions* and *encounters*, which help to make the unwieldy story of world history both more manageable and more engaging. From the beginning, *Traditions & Encounters* offered an inclusive vision of the global past—one that is meaningful and appropriate for the interdependent world of contemporary times.

Given the diversity of human societies, gathering and organizing the sheer mass of information in a meaningful way is a daunting challenge for any world history survey course. The seven-part chronological organization enables students to understand the development of the world through time, while also exploring broader, big-picture thematic issues in world history. Through new and revised chapter-level and part-level features, the hallmark twin themes of traditions and encounters emerge in greater clarity than ever before in this sixth edition.

As a result, students have resources that enable them to move beyond the facts of history and examine the past critically, analyze causes and effects, and recognize similarities and differences across world regions and time periods. By digging deeper into the implications of world history's stories—not just the who, the what, and the where, but also the why and the how—students can make sense of the human past.

SIXTH EDITION

Traditions & Encounters

A Global Perspective on the Past

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Graw
Hill**
Education



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Brief Contents

Maps	xxv
Sources from the Past	xxvi
Connecting the Sources	xxvii
Preface	xxviii
Acknowledgments	xxxv

PART 1

THE EARLY COMPLEX SOCIETIES, 3500 TO 500 B.C.E. 2

- 1 Before History 4
- 2 Early Societies in Southwest Asia and the Indo-European Migrations 26
- 3 Early African Societies and the Bantu Migrations 50
- 4 Early Societies in South Asia 74
- 5 Early Society in Mainland East Asia 90
- 6 Early Societies in the Americas and Oceania 110

PART 2

THE FORMATION OF CLASSICAL SOCIETIES, ca. 500 B.C.E. TO ca. 500 C.E. 132

- 7 The Empires of Persia 134
- 8 The Unification of China 152
- 9 State, Society, and the Quest for Salvation in India 174
- 10 Mediterranean Society: The Greek Phase 194
- 11 Mediterranean Society: The Roman Phase 216
- 12 Cross-Cultural Exchanges on the Silk Roads: During the Late Classical Era 238

PART 3

THE POSTCLASSICAL ERA, 500 TO 1000 C.E. 262

- 13 The Resurgence of Empire in East Asia 264
- 14 The Expansive Realm of Islam 288
- 15 India and the Indian Ocean Basin 312
- 16 The Two Worlds of Christendom 334

PART 4

THE ACCELERATION OF CROSS-CULTURAL INTERACTION, 1000 TO 1500 C.E. 360

- 17 Nomadic Empires and Eurasian Integration 362
- 18 States and Societies of Sub-Saharan Africa 382

- 19 The Increasing Influence of Europe 402
- 20 Worlds Apart: The Americas and Oceania 426
- 21 Expanding Horizons of Cross-Cultural Interaction 446

PART 5

THE ORIGINS OF GLOBAL INTERDEPENDENCE, 1500 TO 1800 476

- 22 Transoceanic Encounters and Global Connections 478
- 23 The Transformation of Europe 506
- 24 New Worlds: The Americas and Oceania 534
- 25 Africa and the Atlantic World 560
- 26 Tradition and Change in East Asia 584
- 27 The Islamic Empires 608

PART 6

AN AGE OF REVOLUTION, INDUSTRY, AND EMPIRE, 1750 TO 1914 632

- 28 Revolutions and National States in the Atlantic World 634
- 29 The Making of Industrial Society 666
- 30 The Americas in the Age of Independence 692
- 31 Societies at Crossroads 720
- 32 The Building of Global Empires 746

PART 7

CONTEMPORARY GLOBAL REALIGNMENTS, 1914 TO THE PRESENT 778

- 33 The Great War: The World in Upheaval 780
- 34 An Age of Anxiety 810
- 35 Nationalism and Political Identities in Asia, Africa, and Latin America 832
- 36 New Conflagrations: World War II and the Cold War 854
- 37 The End of Empire 886
- 38 A World without Borders 910

Glossary	G1
Credits	C1
Index	I1

Contents

Maps xxv
Sources from the Past xxvi
Connecting the Sources xxvii
Preface xxviii
Teaching Resources xxxiii
About the Authors xxxiv
Acknowledgments xxxv

PART 1 THE EARLY COMPLEX SOCIETIES, 3500 TO 500 B.C.E. 2

CHAPTER 1 Before History 4

EYEWITNESS: *Lucy and the Archaeologists* 5

THE EVOLUTION OF *HOMO SAPIENS* 6

Hominids 6
Homo sapiens 7

PALEOLITHIC SOCIETY 10

Economy and Society of Hunting and Gathering Peoples 10
Paleolithic Culture 12

■ **THINKING ABOUT TRADITIONS:** *Intelligence, Language, and the Emergence of Cultural Traditions* 14

THE NEOLITHIC ERA AND THE TRANSITION TO AGRICULTURE 15

The Origins of Agriculture 15

■ **THINKING ABOUT ENCOUNTERS:** *Migrations and the Early Spread of Agriculture* 17

Early Agricultural Society 17

■ **REVERBERATIONS:** *The Role of Urbanization in the Creation of Patriarchy* 20

Neolithic Culture 20
The Origins of Urban Life 22

Chronology 23
Summary 24
Study Terms 24
For Further Reading 24

CHAPTER 2 Early Societies in Southwest Asia and the Indo-European Migrations 26

EYEWITNESS: *Gilgamesh: The Man and the Myth* 27

THE QUEST FOR ORDER 28

Mesopotamia: “The Land between the Rivers” 28
The Course of Empire 30
The Later Mesopotamian Empires 32

■ **SOURCES FROM THE PAST:** *The Flood Story from the Epic of Gilgamesh* 33

■ **THINKING ABOUT TRADITIONS:** *The Invention of Politics* 33

THE FORMATION OF A COMPLEX SOCIETY AND SOPHISTICATED CULTURAL TRADITIONS 35

Economic Specialization and Trade 35
The Emergence of a Stratified Patriarchal Society 36
The Development of Written Cultural Traditions 38

■ **SOURCES FROM THE PAST:** *Hammurabi’s Laws on Family Relationships* 39

THE BROADER INFLUENCE OF MESOPOTAMIAN SOCIETY 40

Hebrews, Israelites, and Jews 40
The Phoenicians 42



THE INDO-EUROPEAN MIGRATIONS 44

- Indo-European Origins 44
- Indo-European Expansion and Its Effects 45

■ **THINKING ABOUT ENCOUNTERS:** *Technological Diffusion and Its Effects* 47

- Chronology* 48
- Summary* 49
- Study Terms* 49
- For Further Reading* 49

CHAPTER 3**Early African Societies and the Bantu Migrations 50**

■ **EYEWITNESS:** *Herodotus and the Making of a Mummy* 51

EARLY AGRICULTURAL SOCIETY IN AFRICA 52

- Climatic Change and the Development of Agriculture in Africa 52
- Egypt and Nubia: “Gifts of the Nile” 53
- The Unification of Egypt 54
- Turmoil and Empire 56

■ **THINKING ABOUT TRADITIONS:** *Environment, Climate, and Agriculture* 57

■ **SOURCES FROM THE PAST:** *Harkhuf’s Expeditions to Nubia* 58

THE FORMATION OF COMPLEX SOCIETIES AND SOPHISTICATED CULTURAL TRADITIONS 59

- The Emergence of Cities and Stratified Societies 59
- Economic Specialization and Trade 61

■ **CONNECTING THE SOURCES:** *Thinking about Non-elites in the Egyptian Past* 62

■ **THINKING ABOUT ENCOUNTERS:** *Interactions between Egypt and Nubia* 66

- Early Writing in the Nile Valley 66
- The Development of Organized Religious Traditions 67

■ **SOURCES FROM THE PAST:** *Hymn to Osiris* 68

BANTU MIGRATIONS AND EARLY AGRICULTURAL SOCIETIES OF SUB-SAHARAN AFRICA 69

- The Dynamics of Bantu Expansion 70
- Early Agricultural Societies of Sub-Saharan Africa 71

- Chronology* 72
- Summary* 73
- Study Terms* 73
- For Further Reading* 73

CHAPTER 4**Early Societies in South Asia 74**

■ **EYEWITNESS:** *Indra, War God of the Aryans* 75

HARAPPAN SOCIETY 76

- Foundations of Harappan Society 76
- Harappan Society and Culture 78

THE INDO-EUROPEAN MIGRATIONS AND EARLY VEDIC INDIA 80

- The Aryans and India 80
- Origins of the Caste System 81
- The Development of Patriarchal Society 82

■ **THINKING ABOUT TRADITIONS:** *Comparing Societies and Understanding Their Differences* 82

■ **SOURCES FROM THE PAST:** *The Rig-Veda on the Hindu God Indra* 83

RELIGION IN THE VEDIC AGE 84

- Aryan Religion 84
- The Blending of Aryan and Dravidian Values 85

■ **SOURCES FROM THE PAST:** *The Mundaka Upanishad on the Nature of Brahman* 86

■ **THINKING ABOUT ENCOUNTERS:** *Cross-Cultural Encounters and Religious Change* 87

- Chronology* 88
- Summary* 89
- Study Terms* 89
- For Further Reading* 89

CHAPTER 5**Early Society in Mainland East Asia 90**

■ **EYEWITNESS:** *King Yu and the Taming of the Yellow River* 91

POLITICAL ORGANIZATION IN EARLY CHINA 92

- Early Agricultural Society and the Xia Dynasty 92
- The Shang Dynasty 93
- The Zhou Dynasty 96

SOCIETY AND FAMILY IN ANCIENT CHINA 98

- The Social Order 98

■ **SOURCES FROM THE PAST:** *Peasants’ Protest* 100

- Family and Patriarchy 101

■ **SOURCES FROM THE PAST:** *Family Solidarity in Ancient China* 102

EARLY CHINESE WRITING AND CULTURAL DEVELOPMENT 102

Oracle Bones and Early Chinese Writing 103

■ THINKING ABOUT TRADITIONS: *Culture and Writing* 103

Thought and Literature in Ancient China 104

ANCIENT CHINA AND THE LARGER WORLD 105

Chinese Cultivators and Nomadic Peoples of Central Asia 105

■ THINKING ABOUT ENCOUNTERS: *Chinese Cultivators and Their Nomadic Neighbors* 106

The Southern Expansion of Chinese Society 107

Chronology 107

Summary 108

Study Terms 108

For Further Reading 108

CHAPTER 6

Early Societies in the Americas and Oceania 110

EYEWITNESS: *Chan Bahlum Spills Blood to Honor the Gods* 111

EARLY SOCIETIES OF MESOAMERICA 112

The Olmecs 113

Heirs of the Olmecs: The Maya 115

Maya Society and Religion 116

SOURCES FROM THE PAST: *The Creation of Humanity According to the Popol Vuh* 118

Heirs of the Olmecs: Teotihuacan 119

■ THINKING ABOUT TRADITIONS: *Agriculture and the Maya Way of Life* 119

EARLY SOCIETIES OF SOUTH AMERICA 121

Early Andean Society and the Chavín Cult 121

Early Andean States: Mochica 122

EARLY SOCIETIES OF OCEANIA 123

Early Societies in Australia and New Guinea 124

The Peopling of the Pacific Islands 125

■ THINKING ABOUT ENCOUNTERS: *Human Migration to the Pacific Islands* 126

Chronology 127

Summary 128

Study Terms 128

For Further Reading 128

STATE OF THE WORLD: *A World with Crops and Herds, Cities and States, Writing and Religion* 130

PART 2

THE FORMATION OF CLASSICAL SOCIETIES, ca. 500 B.C.E. TO ca. 500 C.E. 132

CHAPTER 7

The Empires of Persia 134

EYEWITNESS: *King Croesus and the Tricky Business of Predicting the Future* 135

THE PERSIAN EMPIRES 136

The Achaemenid Empire 136

■ THINKING ABOUT TRADITIONS: *Sinews of the Persian Empire* 139

Decline of the Achaemenid Empire 139

The Seleucid, Parthian, and Sasanid Empires 141

IMPERIAL SOCIETY AND ECONOMY 142

Social Development in Classical Persia 143

Economic Foundations of Classical Persia 145

REVERBERATIONS: *Long-Distance Trade Networks* 146

RELIGIONS OF SALVATION IN CLASSICAL PERSIAN SOCIETY 146

Zarathustra and His Faith 146

Religions of Salvation in a Cosmopolitan Society 148

SOURCES FROM THE PAST: *Zarathustra on Good and Evil* 149

■ THINKING ABOUT ENCOUNTERS: *Religions on the Move* 149

Chronology 150

Summary 151

Study Terms 151

For Further Reading 151

CHAPTER 8

The Unification of China 152

EYEWITNESS: *Sima Qian: Speaking Truth to Power in Han China* 153



IN SEARCH OF POLITICAL AND SOCIAL ORDER 154

Confucianism 154

SOURCES FROM THE PAST: Confucius on Good

Government 156

Daoism 157

Legalism 158

SOURCES FROM THE PAST: Laozi on Living in Harmony with Dao 159**THE UNIFICATION OF CHINA 159**

The Qin Dynasty 160

The Early Han Dynasty 162

THINKING ABOUT TRADITIONS: Confucians and Legalists 164**THINKING ABOUT ENCOUNTERS: Relations between Chinese and Xiongnu 166****FROM ECONOMIC PROSPERITY TO SOCIAL DISORDER 166**

Productivity and Prosperity during the Early Han 166

Economic and Social Difficulties 167

CONNECTING THE SOURCES: Prescriptive Literature and the Lives of Chinese Women during the Han Dynasty 168

The Later Han Dynasty 171

Chronology 172

Summary 173

Study Terms 173

For Further Reading 173

CHAPTER 9**State, Society, and the Quest for Salvation in India 174****EYEWITNESS: Megasthenes: A Greek Perspective on Classical India 175****THE FORTUNES OF EMPIRE IN CLASSICAL INDIA 176**

The Mauryan Dynasty and the Temporary Unification of India 176

The Emergence of Regional Kingdoms and the Revival of Empire 178

ECONOMIC DEVELOPMENT AND SOCIAL DISTINCTIONS 180

Towns and Trade 180

THINKING ABOUT ENCOUNTERS: Routes to Encounters in Classical India 181

Family Life and the Caste System 181

RELIGIONS OF SALVATION IN CLASSICAL INDIA 183

Jainism and the Challenge to the Established Cultural Order 184

Early Buddhism 185

THINKING ABOUT TRADITIONS: Religion and Society in Classical India 186

Mahayana Buddhism 187

The Emergence of Popular Hinduism 188

SOURCES FROM THE PAST: Ashoka Adopts and Promotes Buddhism 189**SOURCES FROM THE PAST: Caste Duties according to the Bhagavad Gita 191**

Chronology 191

Summary 192

Study Terms 192

For Further Reading 192

CHAPTER 10**Mediterranean Society: The Greek Phase 194****EYEWITNESS: Homer: A Poet and the Sea 195****EARLY DEVELOPMENT OF GREEK SOCIETY 196**

Minoan and Mycenaean Societies 196

The World of the Polis 197

GREECE AND THE LARGER WORLD 200

Greek Colonization 200

Conflict with Persia 201

THINKING ABOUT ENCOUNTERS: The Establishment of Greek Colonies: Major Implications for Much of the Mediterranean Basin 202

The Macedonians and the Coming of Empire 202

SOURCES FROM THE PAST: Arrian on the Character of Alexander of Macedon 205

The Hellenistic Empires 205

THE FRUITS OF TRADE: GREEK ECONOMY AND SOCIETY 207

Trade and the Integration of the Mediterranean Basin 207

THINKING ABOUT TRADITIONS: Maintaining Identity in Dispersal 209

Family and Society 209

THE CULTURAL LIFE OF CLASSICAL GREECE 210

Rational Thought and Philosophy 210

SOURCES FROM THE PAST: Socrates' View of Death 211

Popular Religion 212

Hellenistic Philosophy and Religion 213

Chronology 214

Summary 215

Study Terms 215

For Further Reading 215

CHAPTER 11

Mediterranean Society: The Roman Phase 216

EYEWITNESS: *Paul of Tarsus and the Long Arm of Roman Law* 217

FROM KINGDOM TO REPUBLIC 218

- The Etruscans and Rome 218
- The Roman Republic and Its Constitution 219
- The Expansion of the Republic 220

FROM REPUBLIC TO EMPIRE 221

- Imperial Expansion and Domestic Problems 221
- The Foundation of Empire 222
- Continuing Expansion and Integration of the Empire 224

■ **THINKING ABOUT TRADITIONS:** *Empires and Their Roads* 225

■ **SOURCES FROM THE PAST:** *Tacitus on the Abuse of Power in the Early Roman Empire* 226

ECONOMY AND SOCIETY IN THE ROMAN MEDITERRANEAN 226

- Trade and Urbanization 227
- Family and Society in Roman Times 229

THE COSMOPOLITAN MEDITERRANEAN 231

- Greek Philosophy and Religions of Salvation 231

■ **THINKING ABOUT ENCOUNTERS:** *Foreign Gods in the Roman Empire* 233

- Judaism and Early Christianity 233

■ **SOURCES FROM THE PAST:** *Jesus' Moral and Ethical Teachings* 234

- Chronology* 235
- Summary* 236
- Study Terms* 236
- For Further Reading* 236

CHAPTER 12

Cross-Cultural Exchanges on the Silk Roads: During the Late Classical Era 238

EYEWITNESS: *Zhang Qian: An Early Traveler on the Silk Roads* 239

LONG-DISTANCE TRADE AND THE SILK ROADS NETWORK 240

- Trade Networks of the Hellenistic Era 240
- The Silk Roads 241

CULTURAL AND BIOLOGICAL EXCHANGES ALONG THE SILK ROADS 245

- The Spread of Buddhism and Hinduism 245
- The Spread of Christianity 246

The Spread of Manichaeism 248

The Spread of Epidemic Disease 249

■ **THINKING ABOUT ENCOUNTERS:** *The Exchange of Religions along the Silk Roads* 250

■ **SOURCES FROM THE PAST:** *St. Cyprian on Epidemic Disease in the Roman Empire* 250

CHINA AFTER THE HAN DYNASTY 250

- Internal Decay of the Han State 250
- Cultural Change in Post-Han China 252

THE LATE ROMAN EMPIRE 253

- Internal Decay in the Roman Empire 253
- Germanic Invasions and the Collapse of the Western Roman Empire 254
- Cultural Change in the Late Roman Empire 256

■ **THINKING ABOUT TRADITIONS:** *The Evolution of Christianity* 257

Chronology 258

Summary 259

Study Terms 259

For Further Reading 259

STATE OF THE WORLD: *A World with Capitals and Empire, Roads and Sea Lanes, Philosophies and Churches* 260

PART 3

THE POSTCLASSICAL ERA, 500 TO 1000 C.E. 262

CHAPTER 13

The Resurgence of Empire in East Asia 264

EYEWITNESS: *Xuanzang: A Young Monk Hits the Road* 265

THE RESTORATION OF CENTRALIZED IMPERIAL RULE IN CHINA 266

- The Sui Dynasty 266
- The Tang Dynasty 267
- The Song Dynasty 269



SOURCES FROM THE PAST: *The Poet Du Fu on Tang Dynasty Wars* 270

THE ECONOMIC DEVELOPMENT OF TANG AND SONG CHINA 271

Agricultural Development 271
Technological and Industrial Development 274

■ **THINKING ABOUT TRADITIONS:** *Technology and Society* 275

The Emergence of a Market Economy 275

SOURCES FROM THE PAST: *The Arab Merchant Suleiman on Business Practices in Tang China* 277

CULTURAL CHANGE IN TANG AND SONG CHINA 277

The Establishment of Buddhism 277

■ **REVERBERATIONS:** *The Spread of Religious Traditions* 278

Neo-Confucianism 281

■ **THINKING ABOUT ENCOUNTERS:** *Chinese Influence in East and Southeast Asia* 281

DEVELOPMENT OF COMPLEX SOCIETIES IN KOREA, VIETNAM, AND JAPAN 282

Korea and Vietnam 282

Early Japan 283

Medieval Japan 285

Chronology 286

Summary 287

Study Terms 287

For Further Reading 287

CHAPTER 14

The Expansive Realm of Islam 288

■ **EYEWITNESS:** *Season of the Mecca Pilgrimage* 289

A PROPHET AND HIS WORLD 290

Muhammad and His Message 290

Muhammad's Migration to Medina 291

SOURCES FROM THE PAST: *The Quran on Allah and His Expectations of Humankind* 293

The Establishment of Islam in Arabia 294

THE EXPANSION OF ISLAM 295

■ **THINKING ABOUT TRADITIONS:** *The Prophet and the Principles of Islam* 295

The Early Caliphs and the Umayyad Dynasty 295

The Abbasid Dynasty 297

ECONOMY AND SOCIETY OF THE EARLY ISLAMIC WORLD 298

New Crops, Agricultural Experimentation, and Urban Growth 299

The Formation of a Hemispheric Trading Zone 300

■ **THINKING ABOUT ENCOUNTERS:** *Religion and Agriculture* 302

The Changing Status of Women 302

ISLAMIC VALUES AND CULTURAL EXCHANGES 303

The Formation of an Islamic Cultural Tradition 304

Islam and the Cultural Traditions of Persia, India, and Greece 305

■ **CONNECTING THE SOURCES:** *Sufi Mysticism and the Appeal of Islam* 306

Chronology 309

Summary 310

Study Terms 310

For Further Reading 310

CHAPTER 15

India and the Indian Ocean Basin 312

■ **EYEWITNESS:** *Buzurg Sets His Sights on the Seven Seas* 313

ISLAMIC AND HINDU KINGDOMS 314

The Quest for Centralized Imperial Rule 314

The Introduction of Islam to Northern India 315

The Hindu Kingdoms of Southern India 317

PRODUCTION AND TRADE IN THE INDIAN OCEAN BASIN 318

Agriculture in the Monsoon World 319

Trade and the Economic Development of Southern India 319

Cross-Cultural Trade in the Indian

Ocean Basin 320

■ **THINKING ABOUT ENCOUNTERS:** *Geography, Environment, and Trade* 322

Caste and Society 323

SOURCES FROM THE PAST: *Cosmas Indicopleustes on Trade in Southern India* 324

RELIGIOUS DEVELOPMENTS IN SOUTH ASIA 324

The Increasing Popularity of Hinduism 324

Islam and Its Appeal 326

■ **THINKING ABOUT TRADITIONS:** *The Development of Hinduism and Islam* 327

THE INFLUENCE OF INDIAN SOCIETY IN SOUTHEAST ASIA 327

The States of Southeast Asia 327

The Arrival of Islam 330

Chronology 332

Summary 333

Study Terms 333

For Further Reading 333

CHAPTER 16

The Two Worlds of Christendom 334

EYEWITNESS: *Emperor Charlemagne and His Elephant* 335

THE QUEST FOR POLITICAL ORDER 336

- The Early Byzantine Empire 337
- Muslim Conquests and Byzantine Revival 339
- The Rise of the Franks 340
- The End of the Carolingian Empire 342
- The Age of the Vikings 342

ECONOMY AND SOCIETY IN EARLY MEDIEVAL EUROPE 344

- The Two Economies of Early Medieval Europe 345

SOURCES FROM THE PAST: *The Wealth and Commerce of Constantinople* 346

■ **THINKING ABOUT ENCOUNTERS:** *Northern Connections* 347

- Social Development in the Two Worlds of Christendom 348

SOURCES FROM THE PAST: *Pope Gregory the Great on Peasant Taxation on the Papal Estates, ca. 600* 349

THE EVOLUTION OF CHRISTIAN SOCIETIES IN BYZANTIUM AND WESTERN EUROPE 350

- Popes and Patriarchs 351
- Monks and Missionaries 352
- Two Churches 354

■ **THINKING ABOUT TRADITIONS:** *Competing Christianities* 354

Chronology 355

Summary 356

Study Terms 356

For Further Reading 356

STATE OF THE WORLD: *Revived Networks and New Cultural Zones* 358

PART 4

THE ACCELERATION OF CROSS-CULTURAL INTERACTION, 1000 TO 1500 C.E. 360

CHAPTER 17

Nomadic Empires and Eurasian Integration 362

EYEWITNESS: *The Goldsmith of the Mongolian Steppe* 363



TURKISH MIGRATIONS AND IMPERIAL EXPANSION 364

- Economy and Society of Nomadic Pastoralism 364

SOURCES FROM THE PAST: *William of Rubruck on Gender Relations among the Mongols* 366

■ **THINKING ABOUT TRADITIONS:** *Social Organization on the Steppes* 367

- Turkish Empires in Persia, Anatolia, and India 367

THE MONGOL EMPIRES 368

- Chinggis Khan and the Making of the Mongol Empire 368

SOURCES FROM THE PAST: *Marco Polo on Mongol Military Tactics* 371

- The Mongol Empires after Chinggis Khan 371

■ **THINKING ABOUT ENCOUNTERS:** *Cultural Preferences of the Mongols* 374

- The Mongols and Eurasian Integration 375

- Decline of the Mongols in Persia and China 375

REVERBERATIONS: *The Diffusion of Technologies* 376

AFTER THE MONGOLS 378

- Tamerlane and the Timurids 378

- The Foundation of the Ottoman Empire 379

Chronology 380

Summary 381

Study Terms 381

For Further Reading 381

CHAPTER 18

States and Societies of Sub-Saharan Africa 382

EYEWITNESS: *The Lion Prince of Mali* 383

EFFECTS OF EARLY AFRICAN MIGRATIONS 384

- Agriculture and Population Growth 384

- Political Organization 385

ISLAMIC KINGDOMS AND EMPIRES 386

Trans-Saharan Trade and Islamic States in West Africa 386

■ THINKING ABOUT TRADITIONS: Religion and Commerce 390

Indian Ocean Trade and Islamic States in East Africa 390

SOURCES FROM THE PAST: Ibn Battuta on Muslim Society at Mogadishu 392**AFRICAN SOCIETY AND CULTURAL DEVELOPMENT 393**

Social Classes 393

African Religion 396

The Arrival of Christianity and Islam 397

■ THINKING ABOUT ENCOUNTERS: Tensions between Old and New Values 399

Chronology 400

Summary 401

Study Terms 401

For Further Reading 401

CHAPTER 19**The Increasing Influence of Europe 402****EYEWITNESS: From Venice to China and Back 403****REGIONAL STATES OF MEDIEVAL EUROPE 404**

The Late Byzantine Empire 404

The Holy Roman Empire 405

Regional Monarchies in France and England 407

Regional States in Italy and Iberia 408

ECONOMIC GROWTH AND SOCIAL DEVELOPMENT 409

Growth of the Agricultural Economy 410

The Revival of Towns and Trade 411

Social Change 412

SOURCES FROM THE PAST: Privileges Granted in London to the Hanse of Cologne 1157–1194 413**EUROPEAN CHRISTIANITY DURING THE HIGH MIDDLE AGES 416**

Schools, Universities, and Scholastic Theology 416

Popular Religion 417

Reform Movements and Popular Heresies 418

■ THINKING ABOUT TRADITIONS: Prosperity and Its Problems 419**THE MEDIEVAL EXPANSION OF EUROPE 420**

Atlantic and Baltic Colonization 421

The Reconquest of Sicily and Spain 421

The Crusades 422

■ THINKING ABOUT ENCOUNTERS: The Historical Significance of the Crusades 422

Chronology 424

Summary 425

Study Terms 425

For Further Reading 425

CHAPTER 20**Worlds Apart: The Americas and Oceania 426****EYEWITNESS: First Impressions of the Aztec Capital 427****STATES AND EMPIRES IN MESOAMERICA AND NORTH AMERICA 428**

The Toltecs and the Mexica 428

Mexica Society 431

SOURCES FROM THE PAST: Mexica Expectations of Boys and Girls 432

Mexica Religion 433

■ THINKING ABOUT TRADITIONS: The Mexica and Mesoamerican Bloodletting Rituals 433

Peoples and Societies of North America 434

STATES AND EMPIRES IN SOUTH AMERICA 435

The Coming of the Incas 435

Inca Society and Religion 438

THE SOCIETIES OF OCEANIA 439

The Nomadic Foragers of Australia 439

The Development of Pacific Island Societies 441

■ THINKING ABOUT ENCOUNTERS: Maritime Encounters and Their Effects 441**SOURCES FROM THE PAST: Mo'ikeha's Migration from Tahiti to Hawai'i 443**

Chronology 444

Summary 445

Study Terms 445

For Further Reading 445

CHAPTER 21**Expanding Horizons of Cross-Cultural Interaction 446****EYEWITNESS: On the Road with Ibn Battuta 447****LONG-DISTANCE TRADE AND TRAVEL 448**

Patterns of Long-Distance Trade 448

Political and Diplomatic Travel 451

Missionary Campaigns 452

SOURCES FROM THE PAST: *Ibn Battuta on Customs in the Mali Empire* 453

Long-Distance Travel and Cross-Cultural Exchanges 454

SOURCES FROM THE PAST: *John of Montecorvino on His Mission in China* 455

CRISIS AND RECOVERY 456

Bubonic Plague 456

THINKING ABOUT ENCOUNTERS: *Long-Distance Travel and Cross-Cultural Exchanges* 458

Recovery in China: The Ming Dynasty 459

CONNECTING THE SOURCES: *Individual Experiences of the Bubonic Plague* 460

Recovery in Europe: State Building 461

Recovery in Europe: The Renaissance 463

THINKING ABOUT TRADITIONS: *Comparative Cultural Revivals* 465

EXPLORATION AND COLONIZATION 465

The Chinese Reconnaissance of the Indian Ocean Basin 466

European Exploration in the Atlantic and Indian Oceans 468

Chronology 471

Summary 472

Study Terms 472

For Further Reading 472

STATE OF THE WORLD: *A World on the Point of Global Integration* 474

PART 5

THE ORIGINS OF GLOBAL INTERDEPENDENCE, 1500 TO 1800 476

CHAPTER 22

Transoceanic Encounters and Global Connections 478

EYEWITNESS: *Vasco da Gama's Spicy Voyage* 479

THE EXPLORATION OF THE WORLD'S OCEANS 480

Motives for Exploration 480

The Technology of Exploration 482

Voyages of Exploration: from the Mediterranean to the Atlantic 483

Voyages of Exploration: from the Atlantic to the Pacific 486

SOURCES FROM THE PAST: *Christopher Columbus's First Impressions of American Peoples* 488

TRADE AND CONFLICT IN EARLY MODERN ASIA 489

Trading-Post Empires 490

SOURCES FROM THE PAST: *Afonso d'Albuquerque Seizes Hormuz* 492

European Conquests in Southeast Asia 493

THINKING ABOUT ENCOUNTERS: *Trading-Post Empires* 494

Foundations of the Russian Empire in Asia 494

Commercial Rivalries and the Seven Years' War 498

ECOLOGICAL EXCHANGES 499

The Columbian Exchange 499

REVERBERATIONS: *Short-Term and Long-Term Effects of the Columbian Exchange* 500

THINKING ABOUT TRADITIONS: *Local Foodways* 502

The Origins of Global Trade 502

Chronology 504

Summary 505

Study Terms 505

For Further Reading 505

CHAPTER 23

The Transformation of Europe 506

EYEWITNESS: *Martin Luther Challenges the Church* 507

THE FRAGMENTATION OF WESTERN CHRISTENDOM 508

The Protestant Reformation 508

The Catholic Reformation 510

Witch-Hunts and Religious Wars 510

THINKING ABOUT TRADITIONS: *The Creation of New Traditions* 511

THE CONSOLIDATION OF SOVEREIGN STATES 512

The Attempted Revival of Empire 512

The New Monarchs 514

Constitutional States 515

Absolute Monarchies 517

The European States System 519



EARLY CAPITALIST SOCIETY 521

- Population Growth and Urbanization 521
- Early Capitalism and Protoindustrialization 522

THINKING ABOUT ENCOUNTERS: Capitalism and Overseas Expansion 524

- Social Change in Early Modern Europe 525

SOURCES FROM THE PAST: Adam Smith on the Capitalist Market 526**TRANSFORMATIONS IN SCIENTIFIC THINKING 526**

- The Reconception of the Universe 527
- The Scientific Revolution 527

SOURCES FROM THE PAST: Galileo Galilei, Letter to the Grand Duchess Christina 529

- Women and Science 530

Chronology 531

Summary 532

Study Terms 532

For Further Reading 532

CHAPTER 24**New Worlds: The Americas and Oceania 534**

EYEWITNESS: *The Mysterious Identity of Doña Marina* 535

COLLIDING WORLDS 536

- The Spanish Caribbean 536

SOURCES FROM THE PAST: First Impressions of Spanish Forces 538

- The Conquest of Mexico and Peru 539

THINKING ABOUT ENCOUNTERS: Conquest 539

- Iberian Empires in the Americas 541
- Settler Colonies in North America 543

COLONIAL SOCIETY IN THE AMERICAS 545

- Mestizo Society 545
- The Formation of Multicultural Societies 545
- Mining and Agriculture in the Spanish Empire 546
- Sugar and Slavery in Portuguese Brazil 549
- Fur Traders and Settlers in North America 550
- Christianity and Native Religions in the Americas 552

THINKING ABOUT TRADITIONS: Women and Religion 553**EUROPEANS IN THE PACIFIC 553**

- Australia and the Larger World 554
- The Pacific Islands and the Larger World 555

SOURCES FROM THE PAST: Captain James Cook on the Hawaiians 556

Chronology 557

Summary 558

Study Terms 558

For Further Reading 558

CHAPTER 25**Africa and the Atlantic World 560**

EYEWITNESS: *A Slave's Long, Strange Trip Back to Africa* 561

AFRICAN POLITICS AND SOCIETY IN EARLY MODERN TIMES 562

- The States of West Africa and East Africa 562
- The Kingdoms of Central Africa and South Africa 564

THINKING ABOUT ENCOUNTERS: Queen Nzinga 566

- Islam and Christianity in Early Modern Africa 567
- Social Change in Early Modern Africa 568

THE ATLANTIC SLAVE TRADE 569

- Foundations of the Slave Trade 569
- Human Cargoes 571
- The Impact of the Slave Trade in Africa 572

SOURCES FROM THE PAST: Olaudah Equiano on the Middle Passage 573

CONNECTING THE SOURCES: *Using Indirect Sources to Reconstruct the Lives of Slaves* 574

THE AFRICAN DIASPORA 577

- Plantation Societies 577
- The Making of African-American Cultural Traditions 579

THINKING ABOUT TRADITIONS: Creole Culture 580

- The End of the Slave Trade and the Abolition of Slavery 580

SOURCES FROM THE PAST: A Cargo of Black Ivory, 1829 581

Chronology 582

Summary 583

Study Terms 583

For Further Reading 583

CHAPTER 26**Tradition and Change in East Asia 584**

EYEWITNESS: *Matteo Ricci and Chiming Clocks in China* 585

THE QUEST FOR POLITICAL STABILITY 586

- The Ming Dynasty 586
- The Qing Dynasty 588
- The Son of Heaven and the Scholar-Bureaucrats 590

ECONOMIC AND SOCIAL CHANGES 591

- The Patriarchal Family 592

- **THINKING ABOUT TRADITIONS:** *Chinese Women* 592
- Population Growth and Economic Development 593

SOURCES FROM THE PAST: *Qianlong on Chinese Trade with England* 595

- Gentry, Commoners, Soldiers, and Mean People 596

THE CONFUCIAN TRADITION AND NEW CULTURAL INFLUENCES 597

- Neo-Confucianism and Pulp Fiction 597
- The Return of Christianity to China 598

THE UNIFICATION OF JAPAN 599

- The Tokugawa Shogunate 599
- Economic and Social Change 601
- Neo-Confucianism and Floating Worlds 602

■ **THINKING ABOUT ENCOUNTERS:** *Crucifixions in Japan* 604

- Christianity and Dutch Learning 604

SOURCES FROM THE PAST: *Fabian Fucan Rejects Christianity* 605

Chronology 606

Summary 607

Study Terms 607

For Further Reading 607

CHAPTER 27

The Islamic Empires 608

EYEWITNESS: *Shah Jahan's Monument to Love and Allah* 609

FORMATION OF THE ISLAMIC EMPIRES 610

- The Ottoman Empire 610

SOURCES FROM THE PAST: *Ghislain de Busbecq's Concerns about the Ottoman Empire* 612

- The Safavid Empire 613
- The Mughal Empire 614

SOURCES FROM THE PAST: *A Conqueror and His Conquests: Babur on India* 616

IMPERIAL ISLAMIC SOCIETY 616

- The Dynastic State 617
- Agriculture and Trade 618
- Religious Affairs in the Islamic Empires 620

■ **THINKING ABOUT TRADITIONS:** *Religious Diversity* 621

- Cultural Patronage of the Islamic Emperors 621

THE EMPIRES IN TRANSITION 623

- The Deterioration of Imperial Leadership 624
- Economic and Military Decline 625
- Cultural Conservatism 625

■ **THINKING ABOUT ENCOUNTERS:** *Islamic Mapmaking* 626

Chronology 627

Summary 628

Study Terms 628

For Further Reading 628

STATE OF THE WORLD: *Changing Views of the World, Changing Worldviews* 630

PART 6

AN AGE OF REVOLUTION, INDUSTRY, AND EMPIRE, 1750 TO 1914 632

CHAPTER 28

Revolutions and National States in the Atlantic World 634

EYEWITNESS: *Olympe de Gouges Declares the Rights of Women* 635

POPULAR SOVEREIGNTY AND POLITICAL UPHEAVAL 636

- The Enlightenment and Revolutionary Ideas 637
- Popular Sovereignty 638
- The American Revolution 639
- The French Revolution 642

SOURCES FROM THE PAST: *Declaration of the Rights of Man and the Citizen* 644

- The Reign of Napoleon 646

THE INFLUENCE OF REVOLUTION 647

- The Haitian Revolution 647
- Wars of Independence in Latin America 649
- The Emergence of Ideologies: Conservatism and Liberalism 653
- Testing the Limits of Revolutionary Ideals: Slavery 653

■ **THINKING ABOUT TRADITIONS:** *Revolution and Slavery* 654

- Testing the Limits of Revolutionary Ideals: Women's Rights 654



SOURCES FROM THE PAST: Declaration of the Rights of Woman and the Female Citizen 656

THE CONSOLIDATION OF NATIONAL STATES IN EUROPE 656

Nations and Nationalism 657

■ **THINKING ABOUT ENCOUNTERS:** *Nationalism on the March* 658

The Emergence of National Communities 658

■ **REVERBERATIONS:** *The Birth of Nationalism* 660

The Unifications of Italy and Germany 660

Chronology 664

Summary 665

Study Terms 665

For Further Reading 665

CHAPTER 29

The Making of Industrial Society 666

■ **EYEWITNESS:** *Betty Harris, a Woman Chained in the Coal Pits* 667

PATTERNS OF INDUSTRIALIZATION 668

Foundations of Industrialization 668

The Factory System 671

The Early Spread of Industrialization 672

■ **SOURCES FROM THE PAST:** *Testimony for the Factory Act of 1833: Working Conditions in England* 673

Industrial Capitalism 674

INDUSTRIAL SOCIETY 677

Industrial Demographics 677

Urbanization and Migration 679

Industry and Society 680

■ **THINKING ABOUT TRADITIONS:** *Family and Factory* 682

The Socialist Challenge 683

■ **SOURCES FROM THE PAST:** *Marx and Engels on Bourgeoisie and Proletarians* 686

Global Effects of Industrialization 687

■ **THINKING ABOUT ENCOUNTERS:** *Class Struggle* 687

Chronology 690

Summary 691

Study Terms 691

For Further Reading 691

CHAPTER 30

The Americas in the Age of Independence 692

■ **EYEWITNESS:** *Fatt Hing Chin Searches for Gold from China to California* 693

THE BUILDING OF AMERICAN STATES 694

The United States: Westward Expansion and Civil War 694

■ **THINKING ABOUT TRADITIONS:** *Vanishing Ways of Life* 695

The Canadian Dominion: Independence without War 699

Latin America: Fragmentation and Political Experimentation 701

AMERICAN ECONOMIC DEVELOPMENT 705

Migration to the Americas 705

■ **THINKING ABOUT ENCOUNTERS:** *Mass Migration* 706

Economic Expansion in the United States 706

Canadian Prosperity 708

Latin American Investments 709

AMERICAN CULTURAL AND SOCIAL DIVERSITY 710

Societies in the United States 711

Canadian Cultural Contrasts 713

■ **SOURCES FROM THE PAST:** *The Meaning of Freedom for an Ex-Slave* 714

Ethnicity, Identity, and Gender in Latin America 715

Chronology 717

Summary 718

Study Terms 718

For Further Reading 718

CHAPTER 31

Societies at Crossroads 720

■ **EYEWITNESS:** *“Heavenly King” Hong Xiuquan, Empress Dowager Cixi, and Qing Reform* 721

THE OTTOMAN EMPIRE IN DECLINE 722

The Nature of Decline 723

Reform and Reorganization 725

■ **THINKING ABOUT TRADITIONS:** *Reforming Traditions* 725

The Young Turk Era 726

THE RUSSIAN EMPIRE UNDER PRESSURE 727

Military Defeat and Social Reform 727

Industrialization 729

Repression and Revolution 730

THE CHINESE EMPIRE UNDER SIEGE 732

The Opium War and the Unequal Treaties 732

SOURCES FROM THE PAST: *Banning Opium in China* 734

- The Taiping Rebellion 736
- Reform Frustrated 737

THE TRANSFORMATION OF JAPAN 739

- From Tokugawa to Meiji 739
- Meiji Reforms 740

■ **THINKING ABOUT ENCOUNTERS:** *Opening Doors* 741

- Chronology* 743
- Summary* 744
- Study Terms* 744
- For Further Reading* 744

CHAPTER 32

The Building of Global Empires 746

EYEWITNESS: *Cecil John Rhodes Discovers Imperial Diamonds Are Forever* 747

FOUNDATIONS OF EMPIRE 748

- Motives of Imperialism 748

■ **THINKING ABOUT TRADITIONS:** *New Imperialism?* 750

- Tools of Empire 750
- Imperial Medical Technologies 750

SOURCES FROM THE PAST: *Rudyard Kipling on the White Man's Burden* 752

EUROPEAN IMPERIALISM 753

- The British Empire in India 753
- Imperialism in Central Asia and Southeast Asia 755
- The Scramble for Africa 757
- European Imperialism in the Pacific 760

■ **THINKING ABOUT ENCOUNTERS:** *Forays into the Pacific* 760

SOURCES FROM THE PAST: *The Royal Niger Company Mass-Produces Imperial Control in Africa* 761

THE EMERGENCE OF NEW IMPERIAL POWERS 763

- U.S. Imperialism in Latin America and the Pacific 763
- Imperial Japan 764

LEGACIES OF IMPERIALISM 765

- Empire and Economy 765
- Labor Migrations 766
- Empire and Society 768
- Nationalism and Anticolonial Movements 769

CONNECTING THE SOURCES: *Thinking about Colonized Peoples' Responses to Colonization* 770

Chronology 773

Summary 774

Study Terms 774

For Further Reading 774

STATE OF THE WORLD: *The World Turned Upside Down* 776

PART 7

CONTEMPORARY GLOBAL REALIGNMENTS, 1914 TO THE PRESENT 778

CHAPTER 33

The Great War: The World in Upheaval 780

EYEWITNESS: *A Bloodied Archduke and a Bloody War* 781

THE DRIFT TOWARD WAR 782

- Nationalist Aspirations 782
- National Rivalries 783
- Understandings and Alliances 784

GLOBAL WAR 785

- The Guns of August 786
- Mutual Butchery 786

■ **THINKING ABOUT TRADITIONS:** *Heroic War?* 787

REVERBERATIONS: *The Destructive Potential of Industrial Technologies* 790

- Total War: The Home Front 791

SOURCES FROM THE PAST: *Dulce et Decorum Est* 793

- Conflict in East Asia and the Pacific 794
- Battles in Africa and Southwest Asia 794

■ **THINKING ABOUT ENCOUNTERS:** *From Civil War to Total War* 795

THE END OF THE WAR 796

- Revolution in Russia 796



U.S. Intervention and Collapse of the Central Powers 798
After the War 800

SOURCES FROM THE PAST: *Memorandum of the General Syrian Congress* 805

Challenges to European Preeminence 805

Chronology 807

Summary 808

Study Terms 808

For Further Reading 808

CHAPTER 34

An Age of Anxiety 810

EYEWITNESS: *The Birth of a Monster* 811

PROBING CULTURAL FRONTIERS 813

Postwar Pessimism 813

New Visions in Physics, Psychology, and Art 814

GLOBAL DEPRESSION 816

The Great Depression 816

Despair and Government Action 819

Economic Experimentation 819

SOURCES FROM THE PAST: *Franklin Delano Roosevelt: Nothing to Fear* 820

THINKING ABOUT ENCOUNTERS: *Poverty, People, and the State* 820

CHALLENGES TO THE LIBERAL ORDER 821

Communism in Russia 821

The Fascist Alternative 823

SOURCES FROM THE PAST: *Goals and Achievements of the First Five-Year Plan* 824

THINKING ABOUT TRADITIONS: *Challenges to the Liberal Order* 825

Italian Fascism 825

German National Socialism 826

Chronology 829

Summary 830

Study Terms 830

For Further Reading 830

CHAPTER 35

Nationalism and Political Identities in Asia, Africa, and Latin America 832

EYEWITNESS: *Shanfei Becomes a New and Revolutionary Young Woman in China* 833

ASIAN PATHS TO AUTONOMY 834

India's Quest for Home Rule 834

China's Search for Order 836

THINKING ABOUT TRADITIONS: *Chinese Revolutions* 836

SOURCES FROM THE PAST: *Mohandas Gandhi, Hind Swaraj (Indian Home Rule)* 837

Imperial and Imperialist Japan 839

AFRICA UNDER COLONIAL DOMINATION 840

Africa and the Great War 841

THINKING ABOUT ENCOUNTERS: *Colonial Legacies of the Great War* 841

The Colonial Economy 842

African Nationalism 843

SOURCES FROM THE PAST: *Africa for Africans* 844

LATIN AMERICAN STRUGGLES WITH NEOCOLONIALISM 845

The Impact of the Great War and the Great Depression 846

The Evolution of Economic Imperialism 847

Conflicts with a "Good Neighbor" 848

Chronology 852

Summary 853

Study Terms 853

For Further Reading 853

CHAPTER 36

New Conflagrations: World War II and the Cold War 854

EYEWITNESS: *Victor Tolley Finds Tea and Sympathy in Nagasaki* 855

ORIGINS OF WORLD WAR II 856

Japan's War in China 856

Italian and German Aggression 858

TOTAL WAR: THE WORLD UNDER FIRE 860

Blitzkrieg: Germany Conquers Europe 860

The German Invasion of the Soviet Union 861

Battles in Asia and the Pacific 862

Defeat of the Axis Powers 864

LIFE DURING WARTIME 867

Occupation, Collaboration, and Resistance 867

The Holocaust 869

Women and the War 871

CONNECTING THE SOURCES: *Exploring Perspective and Neutrality in the Historical Interpretation of WWII* 872

SOURCES FROM THE PAST: *"We Will Never Speak about It in Public"* 874

■ **THINKING ABOUT TRADITIONS:** *The “Home” Front* 875

THE COLD WAR 875

Origins of the Cold War 875

The Globalization of the Cold War 878

■ **THINKING ABOUT ENCOUNTERS:** *Cold War in Cuba* 881

Dissent, Intervention, and Rapprochement 882

Chronology 883

Summary 884

Study Terms 884

For Further Reading 884

CHAPTER 37

The End of Empire 886

EYEWITNESS: *Mohandas Gandhi’s Saintry Last Words* 887

INDEPENDENCE IN ASIA 889

India’s Partitioned Independence 889

■ **THINKING ABOUT TRADITIONS:** *Independence and Nonviolence* 890

Nationalist Struggles in Vietnam 890

Arab National States and the Problem of Palestine 892

DECOLONIZATION IN AFRICA 894

Forcing the French out of North Africa 895

Black African Nationalism and Independence 896

Freedom and Conflict in Sub-Saharan Africa 897

SOURCES FROM THE PAST: *Kwame Nkrumah on African Unity* 898

AFTER INDEPENDENCE: LONG-TERM STRUGGLES IN THE POSTCOLONIAL ERA 900

Communism and Democracy in Asia 900

Islamic Resurgence in Southwest Asia and North Africa 903

■ **THINKING ABOUT ENCOUNTERS:** *Islamism and the World* 903

SOURCES FROM THE PAST: *Carter’s Appeal to the Ayatollah* 904

Colonial Legacies in Sub-Saharan Africa 905

Politics and Economics in Latin America 906

Chronology 908

Summary 909

Study Terms 909

For Further Reading 909

CHAPTER 38

A World without Borders 910

EYEWITNESS: *Kristina Matschat and a Falling Wall* 911

THE END OF THE COLD WAR 912

Revolutions in Eastern and Central Europe 913

The Collapse of the Soviet Union 914

THE GLOBAL ECONOMY 916

Economic Globalization 916

Economic Growth in Asia 917

Trading Blocs 919

CROSS-CULTURAL EXCHANGES AND GLOBAL COMMUNICATIONS 920

SOURCES FROM THE PAST: *The Debate over Cultural Globalization* 921

Consumption and Cultural Interaction 922

■ **THINKING ABOUT ENCOUNTERS:** *Coca-Cola and MTV* 922

The Age of Access 923

GLOBAL PROBLEMS 924

Population Pressures and Climate Change 924

Economic Inequities and Labor Servitude 927

Global Diseases 928

Global Terrorism 929

Coping with Global Problems: International Organizations 932

CROSSING BOUNDARIES 934

Women’s Traditions and Feminist Challenges 934

SOURCES FROM THE PAST: *China’s Marriage Law, 1949* 936

■ **THINKING ABOUT TRADITIONS:** *Female Freedom and Subjugation* 936

Migration 938

Chronology 941

Summary 942

Study Terms 942

For Further Reading 942

STATE OF THE WORLD: A World Destroyed / A World Reborn 944

Glossary G1

Credits C1

Index I1

Maps

- MAP 1.1** Global migrations of *Homo erectus* and *Homo sapiens* 8
- MAP 1.2** Origins and early spread of agriculture 18
- MAP 2.1** Early Mesopotamia, 3000–2000 B.C.E. 29
- MAP 2.2** Mesopotamian empires, 1800–600 B.C.E. 32
- MAP 2.3** Israel and Phoenicia, 1500–600 B.C.E. 41
- MAP 2.4** Indo-European migrations, 3000–1000 B.C.E. 46
- MAP 3.1** The Nile valley, 3000–2000 B.C.E. 53
- MAP 3.2** Imperial Egypt, 1400 B.C.E. 57
- MAP 3.3** Bantu migrations, 2000 B.C.E.–1000 C.E. 70
- MAP 4.1** Harappan society and its neighbors, ca. 2000 B.C.E. 77
- MAP 5.1** The Xia, Shang, and Zhou dynasties, 2200–256 B.C.E. 94
- MAP 5.2** China during the Period of the Warring States, 403–221 B.C.E. 99
- MAP 6.1** Early Mesoamerican societies, 1200 B.C.E.–1100 C.E. 113
- MAP 6.2** Early societies of Andean South America, 1000 B.C.E.–700 C.E. 122
- MAP 6.3** Early societies of Oceania, 1500 B.C.E.–700 C.E. 126
- MAP 7.1** The Achaemenid and Seleucid empires, 558–330 B.C.E. and 323–83 B.C.E. 137
- MAP 7.2** The Parthian and Sasanid empires, 247 B.C.E.–651 C.E. 143
- MAP 8.1** China under the Qin dynasty, 221–207 B.C.E. 160
- MAP 8.2** East Asia and central Asia at the time of Han Wudi, ca. 87 B.C.E. 165
- MAP 9.1** The Mauryan and Gupta empires, 321 B.C.E.–550 C.E. 177
- MAP 10.1** Classical Greece, 800–350 B.C.E. 198
- MAP 10.2** Classical Greece and the Mediterranean basin, 800–500 B.C.E. 201
- MAP 10.3** Alexander’s empire, ca. 323 B.C.E. 204
- MAP 10.4** The Hellenistic empires, ca. 275 B.C.E. 206
- MAP 11.1** Expansion of the Roman republic to 146 B.C.E. 221
- MAP 11.2** The Roman empire, ca. 117 C.E. 225
- MAP 12.1** The Silk Roads, 200 B.C.E.–300 C.E. 243
- MAP 12.2** The spread of Buddhism, Hinduism, and Christianity, 200 B.C.E.–400 C.E. 247
- MAP 12.3** China after the Han dynasty, 220 C.E. 251
- MAP 12.4** Germanic invasions and the collapse of the western Roman empire, 450–476 C.E. 254
- MAP 13.1** The Sui and Tang dynasties, 589–907 C.E. 267
- MAP 13.2** The Song dynasty, 960–1279 C.E. 271
- MAP 13.3** Borderlands of postclassical China: Korea, Vietnam, and Japan 283
- MAP 14.1** The expansion of Islam, 632–733 C.E. 296
- MAP 15.1** Major states of postclassical India, 600–1600 C.E. 315
- MAP 15.2** The trading world of the Indian Ocean basin, 600–1600 C.E. 321
- MAP 15.3** Early states of southeast Asia: Funan and Srivijaya, 100–1025 C.E. 328
- MAP 15.4** Later states of southeast Asia: Angkor, Singosari, and Majapahit, 889–1520 C.E. 329
- MAP 16.1** Successor states to the Roman empire, ca. 600 C.E. 337
- MAP 16.2** The Carolingian empire, 814 C.E. 342
- MAP 16.3** The dissolution of the Carolingian empire (843 C.E.) and the invasions of early medieval Europe in the ninth and tenth centuries 344
- MAP 17.1** Turkish empires and their neighbors, ca. 1210 C.E. 369
- MAP 17.2** The Mongol empires, ca. 1300 C.E. 372
- MAP 17.3** Tamerlane’s empire, ca. 1405 C.E. 379
- MAP 18.1** Kingdoms, empires, and city-states of sub-Saharan Africa, 800–1500 C.E. 388
- MAP 19.1** The regional states of medieval Europe, 1000–1300 C.E. 405
- MAP 19.2** Major trade routes of medieval Europe 414
- MAP 19.3** The medieval expansion of Europe, 1000–1250 C.E. 420
- MAP 20.1** The Toltec and Aztec empires, 950–1520 C.E. 429
- MAP 20.2** The Inca empire, 1471–1532 C.E. 436
- MAP 20.3** The societies of Oceania 440
- MAP 21.1** Travels of Marco Polo and Ibn Battuta 450
- MAP 21.2** Chinese and European voyages of exploration, 1405–1498 468
- MAP 22.1** Wind and current patterns in the world’s oceans 484
- MAP 22.2** European exploration in the Atlantic Ocean, 1486–1498 486
- MAP 22.3** Pacific voyages of Magellan and Cook, 1519–1780 490
- MAP 22.4** European trading posts in Africa and Asia, about 1700 493
- MAP 22.5** Russian expansion, 1462–1795 497
- MAP 23.1** Sixteenth-century Europe 513
- MAP 23.2** Europe after the Peace of Westphalia, 1648 520
- MAP 24.1** European empires and colonies in the Americas, about 1700 542
- MAP 24.2** Manila galleon route and the lands of Oceania, 1500–1800 554
- MAP 25.1** African states, 1500–1650 564
- MAP 25.2** The Atlantic slave trade, 1500–1800 570
- MAP 26.1** Ming China, 1368–1644 587
- MAP 26.2** The Qing empire, 1644–1911 589
- MAP 26.3** Tokugawa Japan, 1600–1867 600
- MAP 27.1** The Islamic empires, 1500–1800 611
- MAP 28.1** The American revolution, 1781 642
- MAP 28.2** Napoleon’s empire in 1812 648
- MAP 28.3** Latin America in 1830 651
- MAP 28.4** The unification of Italy and Germany 662
- MAP 29.1** Industrial Europe, ca. 1850 675

- MAP 30.1** Westward expansion of the United States during the nineteenth century 696
- MAP 30.2** The Dominion of Canada in the nineteenth century 700
- MAP 30.3** Latin America in the late nineteenth century 702
- MAP 31.1** Territorial losses of the Ottoman empire, 1800–1923 724
- MAP 31.2** The Russian empire, 1801–1914 728
- MAP 31.3** East Asia in the nineteenth century 735
- MAP 32.1** Imperialism in Asia, ca. 1914 755
- MAP 32.2** Imperialism in Africa, ca. 1914 759
- MAP 32.3** Imperialism in Oceania, ca. 1914 762
- MAP 32.4** Imperialism and migration during the nineteenth and early twentieth centuries 767
- MAP 33.1** The Great War in Europe and southwest Asia, 1914–1918 788
- MAP 33.2** Territorial changes in Europe after the Great War 804
- MAP 33.3** Territorial changes in southwest Asia after the Great War 806
- MAP 35.1** The struggle for control in China, 1927–1936 838
- MAP 35.2** The United States in Latin America, 1895–1941 849
- MAP 36.1** High tide of Axis expansion in Europe and north Africa, 1942–1943 865
- MAP 36.2** World War II in Asia and the Pacific 866
- MAP 36.3** The Holocaust in Europe, 1933–1945 871
- MAP 36.4** Occupied Germany, 1945–1949 876
- MAP 37.1** Decolonization in Asia 891
- MAP 37.2** The Arab-Israeli conflict, 1949–1982 893
- MAP 37.3** Decolonization in Africa 896
- MAP 38.1** The collapse of the Soviet Union and European communist regimes, 1991 915
- MAP 38.2** European Union membership, 2014 919
- MAP 38.3** Global estimates of HIV/AIDS 929

Sources from the Past

Chapter 2

- The Flood Story from the *Epic of Gilgamesh* 33
Hammurabi's Laws on Family Relationships 39

Chapter 3

- Harkhuf's Expeditions to Nubia 58
Hymn to Osiris 68

Chapter 4

- The *Rig-Veda* on the Hindu God Indra 83
The *Mundaka Upanishad* on the Nature of Brahman 86

Chapter 5

- Peasants' Protest 100
Family Solidarity in Ancient China 102

Chapter 6

- The Creation of Humanity According to the Popul Vuh 118

Chapter 7

- Zarathustra on Good and Evil 149

Chapter 8

- Confucius on Good Government 156
Laozi on Living in Harmony with *Dao* 159

Chapter 9

- Ashoka Adopts and Promotes Buddhism 189
Caste Duties according to the *Bhagavad Gita* 191

Chapter 10

- Arrian on the Character of Alexander of Macedon 205
Socrates' View of Death 211

Chapter 11

- Tacitus on the Abuse of Power in the Early Roman Empire 226
Jesus' Moral and Ethical Teachings 234

Chapter 12

- St. Cyprian on Epidemic Disease in the Roman Empire 250

Chapter 13

- The Poet Du Fu on Tang Dynasty Wars 270
The Arab Merchant Suleiman on Business Practices in Tang China 277

Chapter 14

- The Quran on Allah and His Expectations of Humankind 293

Chapter 15

- Cosmas Indicopleustes on Trade in Southern India 324

Chapter 16

- The Wealth and Commerce of Constantinople 346
Pope Gregory the Great on Peasant Taxation on the Papal Estates, ca. 600 349

Chapter 17

- William of Rubruck on Gender Relations among the Mongols 366
Marco Polo on Mongol Military Tactics 371

Chapter 18

- Ibn Battuta on Muslim Society at Mogadishu 392

Chapter 19

- Privileges Granted in London to the Hanse of Cologne 1157–1194 413

Chapter 20

- Mexica Expectations of Boys and Girls 432
Mo'ikeha's Migration from Tahiti to Hawai'i 443

Chapter 21

- Ibn Battuta on Customs in the Mali Empire 453
John of Montecorvino on His Mission in China 455

Chapter 22

- Christopher Columbus's First Impressions of American Peoples 488
 Afonso D'Albuquerque Seizes Hormuz 492

Chapter 23

- Adam Smith on the Capitalist Market 526
 Galileo Galilei, Letter to the Grand Duchess Christina 529

Chapter 24

- First Impressions of Spanish Forces 538
 Captain James Cook on the Hawaiians 556

Chapter 25

- Olaudah Equiano on the Middle Passage 573
 A Cargo of Black Ivory, 1829 581

Chapter 26

- Qianlong on Chinese Trade with England 595
 Fabian Fucan Rejects Christianity 605

Chapter 27

- Ghislain de Busbecq's Concerns about the Ottoman Empire 612
 A Conqueror and His Conquests: Babur on India 616

Chapter 28

- Declaration of the Rights of Man and the Citizen* 644
Declaration of the Rights of Woman and the Female Citizen 656

Chapter 29

- Testimony for the Factory Act of 1833: Working Conditions in England 673
 Marx and Engels on Bourgeoisie and Proletarians 686

Chapter 30

- The Meaning of Freedom for an Ex-Slave 714

Chapter 31

- Banning Opium in China 734

Chapter 32

- Rudyard Kipling on the White Man's Burden 752
 The Royal Niger Company Mass-Produces Imperial Control in Africa 761

Chapter 33

- Dulce et Decorum Est 793
 Memorandum of the General Syrian Congress 805

Chapter 34

- Franklin Delano Roosevelt: Nothing to Fear 820
 Goals and Achievements of the First Five-Year Plan 824

Chapter 35

- Mohandas Gandhi, *Hind Swaraj* (Indian Home Rule) 837
 Africa for Africans 844

Chapter 36

- "We Will Never Speak about It in Public" 874

Chapter 37

- Kwame Nkrumah on African Unity 898
 Carter's Appeal to the Ayatollah 904

Chapter 38

- The Debate over Cultural Globalization 921
 China's Marriage Law, 1949 936

Connecting the Sources

Chapter 3

- Document 1: Stela (inscribed stone) from the tomb of a man named Mentuhotep, from the 11th dynasty (2133–1991 B.C.E.). 62
 Document 2: Declaration freeing slaves, from the 20th dynasty (1185–1070 B.C.E.). 63

Chapter 8

- Document 1: Selection from the *Analects* of Confucius, "On Women and Servants." 168
 Document 2: Excerpt from Ban Zhao's *Lessons for Women*, written in about 80 C.E. 168

Chapter 14

- Document 1: Poem attributed to Rabi'a al-'Adawiyya. 306
 Document 2: Selection from *Alchemy of Happiness* by Abu Hamid al-Ghazali. Early 12th century. 306

Chapter 21

- Document 1: *Metrica*, by Francesco Petrarca (1304–1374) 460
 Document 2: "Essay on the Report of the Pestilence," 1348, by Ibn al-Wardi (ca. 1290–1349). 460

Chapter 25

- Document 1: Runaway slave. Advertisement comes from the *New London Summary* (Connecticut) on March 30, 1764. 574
 Document 2: Broadside advertisement posted in Charlestown, South Carolina, in 1769. 575

Chapter 32

- Document 1: Resolution produced in 1842 by Chinese citizens at a large public meeting in the city of Canton (Guangzhou). 770
 Document 2: Letter written in 1858 by Moshweshewe I, founder of Basutoland and chief of the Basuto people in South Africa. 770

Chapter 36

- Document 1: Letter from a Javanese farmer forced into wartime labor by the Japanese during WWII. 872
 Document 2: Account of dropping of the first U.S. atomic bomb at Hiroshima by Yamaoka Michiko, age fifteen. 873

Preface

Outstanding Features of

TRADITIONS & ENCOUNTERS

SIXTH EDITION

NEW Reverberations feature helps students draw connections across chapters. Taking a “big picture” topic like the Columbian exchange, industrialization, or technological change, it traces the reverberations of such large-scale processes through different regions and cultures to encourage thinking about cause and effect. The Reverberations feature appears in the first chapter of every part and then reappears as a shorter boxed feature titled “Reverberations of . . .” in each subsequent chapter.

Reverberations of Urbanization and the Creation of Patriarchy

Recall from chapter 1 that some scholars have attempted to explain the relatively high status of Egyptian and Nubian women by arguing that their societies were less militarized than those of Mesopotamia, and thus not as predisposed to valuing male warriors. Given the evidence of frequent warfare between Egypt and Nubia from the Archaic Period through the Middle Kingdom, do you agree with this theory? Can you think of other reasons why women of the Nile might have had more influence than their counterparts in Mesopotamia?

Connecting the Sources

Thinking about non-elites in the ancient Egyptian past

In order to write about the past, historians must find and interpret **primary sources**. Primary sources can include material objects, archaeological evidence, oral traditions, texts (including official documents, letters, accounts, newspapers), or images. They provide the evidence on which historical narratives rest. This exercise highlights some of the challenges of interpreting original primary sources by asking you to consider the kinds of contextual information you might need in order to interpret such documents accurately, and by asking you to consider what individual documents can and cannot tell you.

The problem Writing about the ancient past poses multiple problems for historians. Among these is the problem of *preservation*, since many potential sources for historical documentation simply have not survived over thousands of years. For textual sources there is also the problem of *language and script*, since ancient societies used languages and forms of writing very different from our own. In addition, even when sources have been preserved and historians are able to decipher ancient texts, there is the problem of *selectivity*—meaning that the sources most likely to have been preserved were those generated by elites.

Fortunately for historians, ancient Egyptian peoples left many textual, material, and archaeological sources behind. The arid climate helped to preserve many textual sources written on papyrus, while the use of stone allowed many monuments to withstand thousands of years of exposure to the elements. Despite the abundance of primary sources, however, much less is known about the lives of everyday Egyptians than is known about Egyptian monarchs, nobles, political elites, and religious authorities. Historians know that most Egyptians were farmers, but few surviving sources tell their story from their own perspective. In

the following two documents, which were generated centuries apart, think about what historians can and cannot infer about the lives of non-elites in ancient Egypt.

The documents Read the documents below, and consider carefully the questions that follow.

Document 1: *Stela (inscribed stone) from the tomb of a man named Mentuhotep, from the 11th Dynasty (2133–1991 B.C.E.). Mentuhotep is depicted to the left, with his parents and his son. To the right are Mentuhotep's other children and his servants.*

- (1) *O ye who live and are upon the earth and who shall pass by this tomb, who love life and hate death, say ye: "May Osiris, head of the Westerners [people of the underworld], glorify Mentuhotpe."*
- (2) *Now I was first among my contemporaries, the foreman of my gang [man of the people], one who discovered the statement about which he had been asked, and answered (it) appropriately.*
- (3) *cool(-headed), one who obtained bread in its (due) season, one whose (own) counsel replaced for him a mother at home.*



Document 1: Stela from the tomb of Mentuhotep.

NEW Connecting the Sources feature asks students to compare and contrast two documents or images and think critically about the different ways the given information can be interpreted. This feature occurs once per part, supplementing the **Sources from the Past** feature in every chapter.

“Thinking About” Questions Two critical-thinking questions in each chapter—one on “traditions” and one on “encounters”—promote classroom discussion and reinforce the themes of the text.

Thinking about TRADITIONS

Intelligence, Language, and the Emergence of Cultural Traditions

High intelligence and sophisticated language enabled *Homo sapiens* to devise clever ways of exploiting natural resources and passing knowledge along to their descendants. Later generations did not have to reinvent methods of providing for themselves to enable about

Thinking about ENCOUNTERS

Migrations and the Early Spread of Agriculture

Ever since *Homo erectus* left Africa almost two million years ago and established communities in the Eurasian continent, humans have been migratory creatures, quick to search for opportunities in lands beyond the horizon. Whenever humans moved to new lands, they carried their technologies with them and introduced new ways of exploiting natural resources. In what ways did early human migrations help explain the early spread of agriculture?

Sources from the Past features showcase a significant primary source document of the period, such as a poem, journal account, religious writing, or letter. Thought-provoking questions prompt readers to analyze key issues raised in the document.

Sources from the Past

The Creation of Humanity According to the Popol Vuh

The Popol Vuh, a Maya creation myth, describes how, after several failed attempts, the Maya gods finally created humans out of maize and water. The maize, along with many other delicious foods, including chocolate, was revealed to the gods by two animals and two birds. Human flesh was made from the maize, and water became the blood of humanity. The following excerpt from the myth concludes by naming the first four humans, describing them as “our first mothers and fathers.” The version of the work that survives today dates from the mid-sixteenth century, but it reflects beliefs of a much earlier era.

THIS, then, is the beginning of the conception of humanity, when that which would become the flesh of mankind was sought. Then spoke they who are called She Who Has Borne Children and He Who Has Begotten Sons, the Framer and the Shaper, Sovereign and Quetzal Serpent:

“The dawn approaches, and our work is not successfully completed. A provider and a sustainer have yet to appear—a child of light, a son of light. Humanity has yet to appear to populate the face of the earth,” they said.

Thus they gathered together and joined their thoughts in the darkness, in the night. They searched and they sifted. Here they thought and they pondered. Their thoughts came forth bright and clear. They discovered and established that which would become the flesh of humanity. This took place just a little before the appearance of the sun, moon, and stars above the heads of the Framer and the Shaper.

It was from within the places called Paxil and Cayala that the yellow ears of ripe maize and the white ears of ripe maize came.

THESE were the names of the animals that obtained their food—fox and coyote, parakeet and raven. Four, then, were the animals that revealed to them the yellow ears of maize and the white ears of maize. They came from Paxil and pointed out the path to get there.

Thus was found the food that would become the flesh of the newly framed and shaped people. Water was their blood. It became the blood of humanity. The ears of maize entered into

their flesh by means of She Who Has Borne Children and He Who Has Begotten Sons.

Thus they rejoiced over the discovery of that excellent mountain that was filled with delicious things, crowded with yellow ears of maize and white ears of maize. It was crowded as well with pataxte and chocolate, with countless zapotes and anonas, with jocotes and nances, with matasanos and honey. From within the places called Paxil and Cayala came the sweetest foods in the citadel. All the small foods and great foods were there, along with the small and great cultivated fields. The path was thus revealed by the animals.

The yellow ears of maize and the white ears of maize were then ground fine with nine grindings by Xmucane. Food entered their flesh, along with water to give them strength. Thus was created the fatness of their arms. The yellowness of humanity came to be when they were made by they who are called She Who Has Borne Children and He Who Has Begotten Sons, by Sovereign and Quetzal Serpent.

Thus their frame and shape were given expression by our first Mother and our first Father. Their flesh was merely yellow ears of maize and white ears of maize. Mere food were the legs and arms of humanity, of our first fathers. And so there were four who were made, and mere food was their flesh.

These are the names of the first people who were framed and shaped: the first person was Balam Quitze, the second was Balam Acab, the third was Mahucutah, and the fourth was Iqui Balam. These, then, were the names of our first mothers and fathers.

For Further Reflection


- To what extent does this account of human creation reflect the influences on Maya society of both agriculture and the untamed natural world?

Source: Allen J. Christenson, trans. *Popol Vuh. Sacred Book of the Quiché Maya People*, pp. 180–184.

Revised Part Openers Seven brief part openers—newly designed for this edition—explain the coherence of each major era in human history by introducing the themes that run through all the chapters in each part. Taken together, the seven part openers provide a brief, highly analytical summary of the book’s seven-era periodization of the global past.

PART 2

THE FORMATION OF CLASSICAL SOCIETIES, ca. 500 B.C.E. TO ca. 500 C.E.



Shortly after *Homo sapiens* turned to agriculture, human communities began to experiment with new methods of social organization. In several cases the experimentation encouraged the development of complex societies that integrated the lives and livelihoods of peoples over large regions. These early complex societies launched human history on a trajectory that it continues to follow today. States, social classes, technological innovation, specialization of labor, trade, and sophisticated cultural traditions rank among the most important legacies of these societies.


Toward the end of the first millennium B.C.E., several early societies achieved particularly high degrees of internal organization, extended their authority over extremely large regions, and elaborated especially influential cultural traditions. The most prominent of these societies developed in Persia, China, India, and the Mediterranean basin. Because their legacies have endured so long and have influenced the ways that literally billions of people have led their lives, historians often refer to them as classical societies.

Differences between Classical Societies
The classical societies of Persia, China, India, and the Mediterranean basin differed from one another in many ways. They raised different food crops, constructed buildings out of different materials, lived by different legal and moral codes, and recognized different gods. Classical China and India depended on the cultivation of rice, millet, and wheat, whereas in Persia and the Mediterranean wheat was the staple food crop. In China, packed earth and wood served as the principal construction material even for large public buildings; in Persia, wood was the most common building material; and in India and the Mediterranean, architects designed buildings of brick and stone. The classical societies differed even more strikingly when it came to beliefs and values. They generated a wide variety of ideas about the organization of family and society, the understanding of what constituted proper public and private behavior, the nature of the gods or other powers thought to influence human affairs, and proper relationships among human beings, the natural world, and the gods.

Common Challenges in the Classical Societies
Despite those differences, these societies faced several common problems. They all confronted the challenge, for example, of administering vast territories without advanced technologies of transportation and communication. Rulers built centralized imperial states on a scale much larger than their predecessors in earlier societies. They constructed elaborate systems of bureaucracy and experimented with administrative organization in an effort to secure influence for central governments and extend imperial authority to the far reaches of their realms. To encourage

“State of the World” Part Closers Each of the seven parts now ends with a “State of the World” essay, which reassesses the global themes that emerged in the preceding chapters. Each “State of the World” essay is accompanied by a global map and timeline, which offer students a big-picture snapshot of the world that is both textual and visual.

A World with Capitals and Empires, Roads and Sea Lanes, Philosophies and Churches



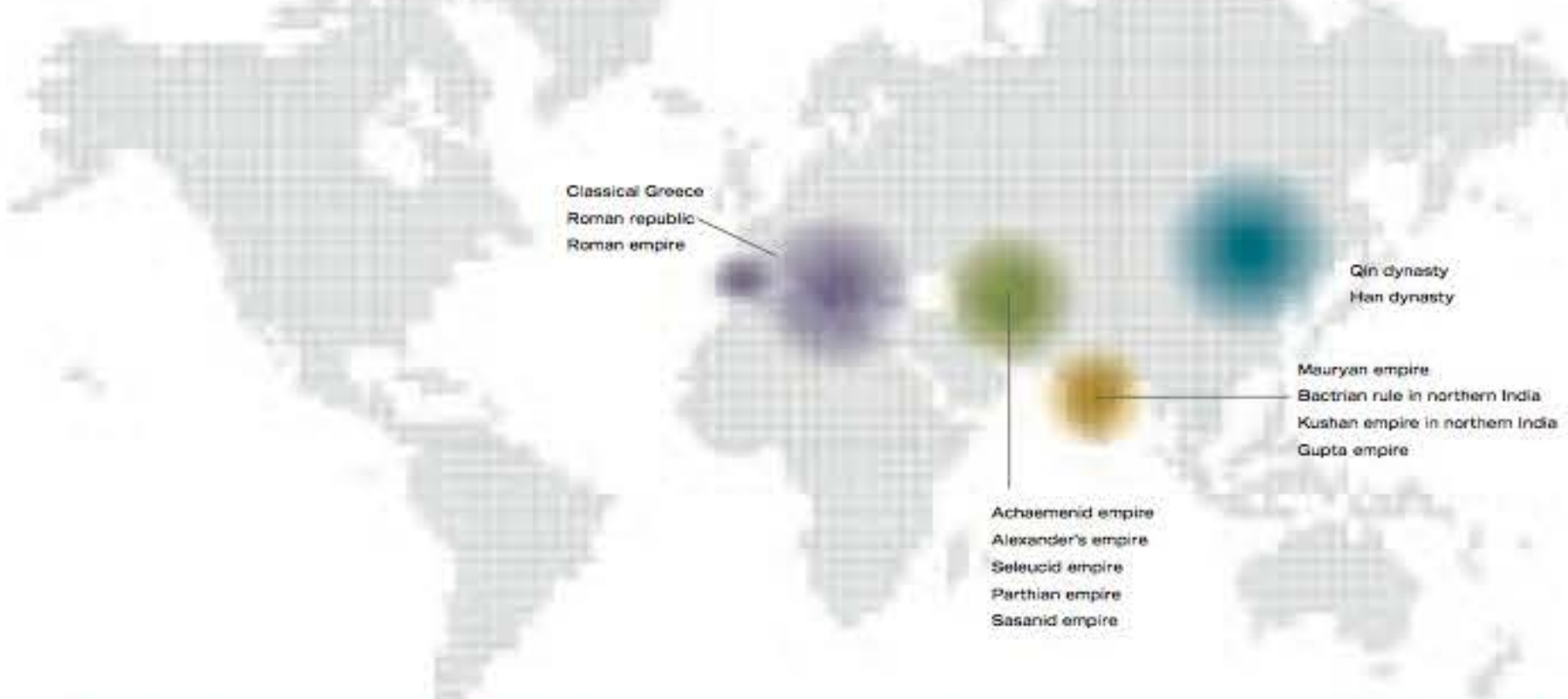
Following the adoption of agriculture, the early complex societies demonstrated the remarkable potential of the human species. Building on foundations laid by the early complex societies, the classical societies scaled the size of human communities and the range of human influence up to dimensions that their ancestors could hardly have imagined. They inherited forms of social organization and techniques of statecraft from the early complex societies, but they made adjustments that enabled them to extend their reach far beyond individual regions to distant lands and peoples. The Achaemenid, Han, and Roman empires, for example, all borrowed forms of social organization from their predecessors, but all of them also dwarfed their forerunners and built impressive capital cities from which they supervised sprawling empires and held enormous territories together for centuries at a time.

The classical societies grew to such large geographic proportions that they all found it necessary to devote resources to the construction of roads and the discovery of reliable routes over the neighboring seas. Although expensive to build and maintain, transportation and communications networks served the rulers of classical societies as links between their capitals and the distant reaches of their empires. Roads and sea lanes functioned as the nerves of the classical societies.

Transportation and communications networks were not captives of individual societies. They eventually pointed beyond the boundaries of individual societies and offered access to a larger world. Rulers originally built roads to facilitate communications between their capitals and their provinces—and, if necessary, to send their armed forces to put down rebellions or ensure implementation of their policies. It is possible, however, that merchants made better use of the magnificent road systems of classical societies than did the rulers themselves. Merchants tied regions of the classical societies together by linking producers and consumers. Moreover, they put the classical societies in communication with one another by jumping their frontiers and creating trading relationships across much of the eastern hemisphere.

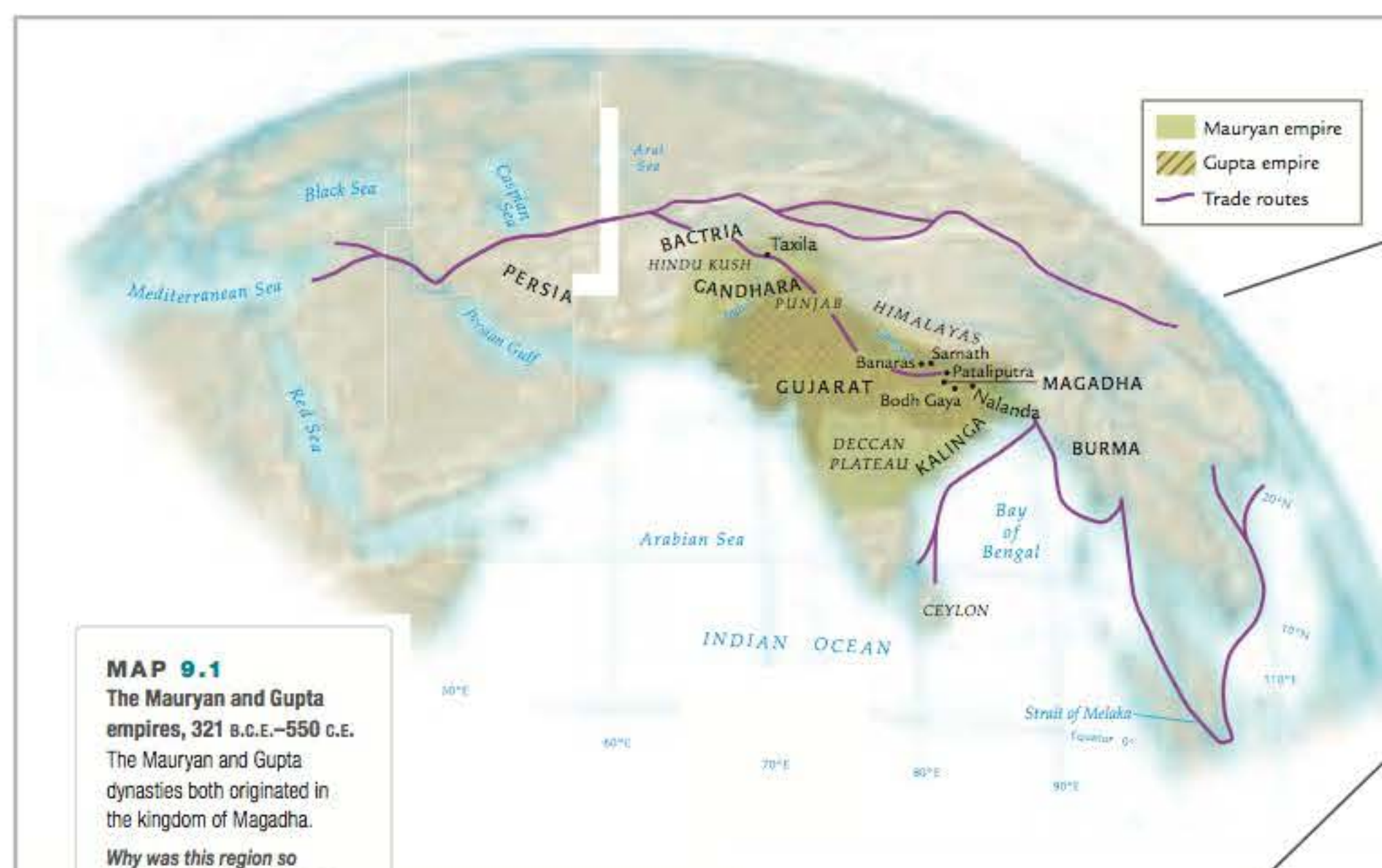
Merchants and their trade goods shared the roads and the sea lanes with other travelers, including agricultural crops, domesticated animals, and disease pathogens. Some of their more prominent traveling companions, though, were missionaries spreading the word about their beliefs. Building on traditions of writing and reflection inherited from their forerunners, the classical societies all generated cultural and religious traditions whose influences resonate more than two thousand years later. Confucianism, Buddhism, Greek science, rational philosophy, and Christianity have all changed dramatically since the time of their founders, none of whom would recognize their modern-day descendants. Nevertheless, their cultural and religious traditions have profoundly shaped the course of world history.

Rulers of the classical empires built the roads and sponsored exploration of the sea lanes, but merchants and missionaries were equal partners in the construction of the classical era of world history.



1000 B.C.E.	500 B.C.E.	0	500 C.E.	1000 C.E.
Alexander's empire, ca. 336–323 B.C.E.				
SOUTHWEST ASIA				
Achaemenid empire, 558–330 B.C.E.		Parthian empire, 247 B.C.E.–224 C.E.		Sasanid empire, 224–651 C.E.
Seleucid empire, 323–83 B.C.E.				
MEDITERRANEAN				
Classical Greece, 800–350 B.C.E.				
Roman republic, 509 B.C.E.–1st century C.E.				
Roman empire, 1st century–476 C.E.				
ASIA				
Mauryan empire, India, 321–185 B.C.E.		Kushan empire in northern India, 1–300 C.E.		
Bactrian rule in northern India, 182 B.C.E.–1 C.E.			Gupta empire, India, 320–550 C.E.	
Qin dynasty, China, 221–207 B.C.E.				
Han dynasty, China,				

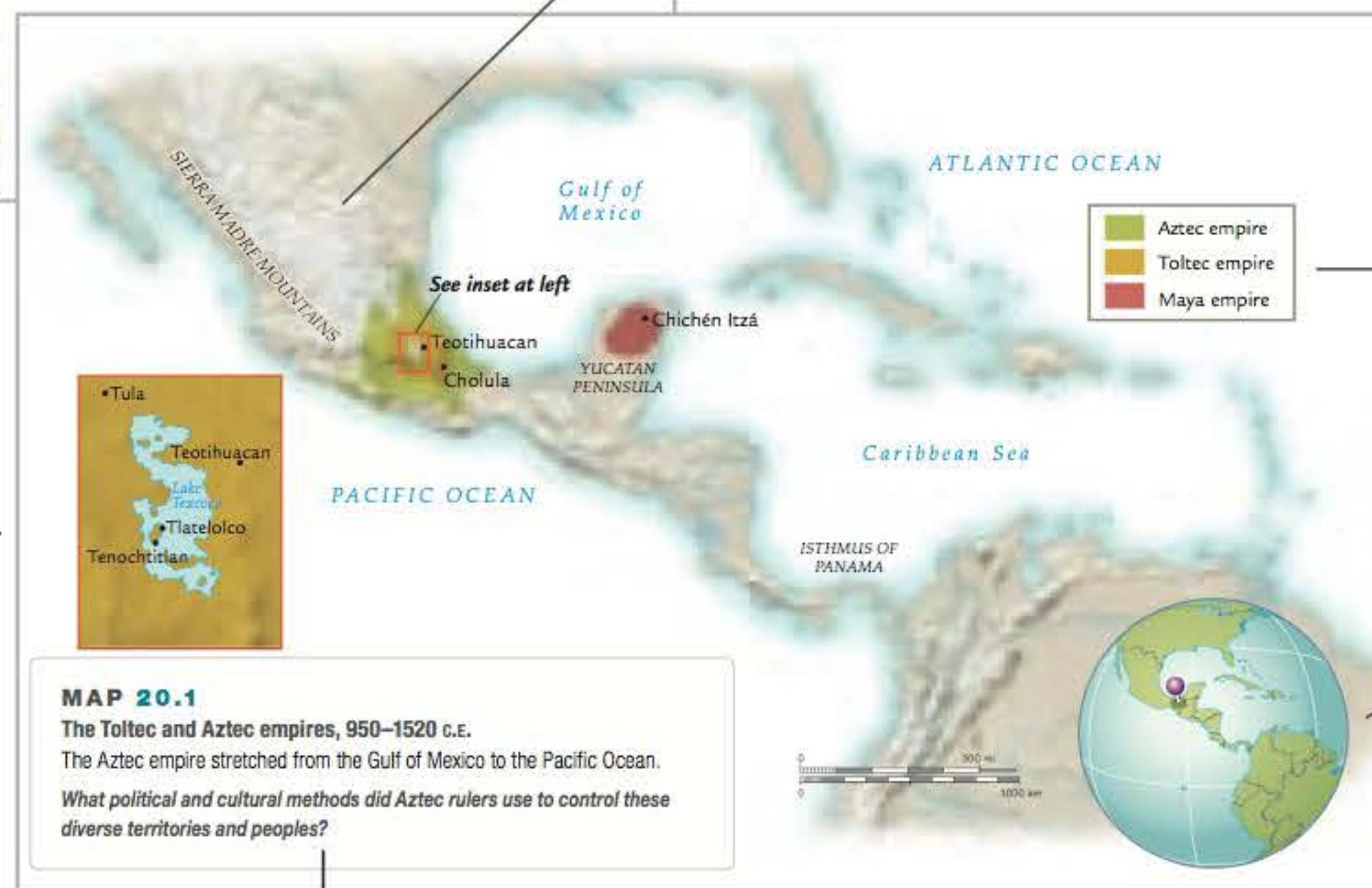
Revised Map Program Brighter colors and more contrast in the revised maps promote clarity, highlight topographical information, and enhance digital display.



MAP 9.1
The Mauryan and Gupta empires, 321 B.C.E.–550 C.E. The Mauryan and Gupta dynasties both originated in the kingdom of Magadha. Why was this region so important in ancient India? What advantages did it offer for purposes of trade and communication with other regions?

overseeing trade and agriculture, collecting taxes, maintaining order, conducting foreign relations, and waging war. Kautilya also advised Chandragupta to

- Global maps display geographical information using a “view-from-space” perspective, depicting larger regions in broader and clearer context.
- Clear representation of topographical features strengthens students’ understanding of the geographical contexts of world history.

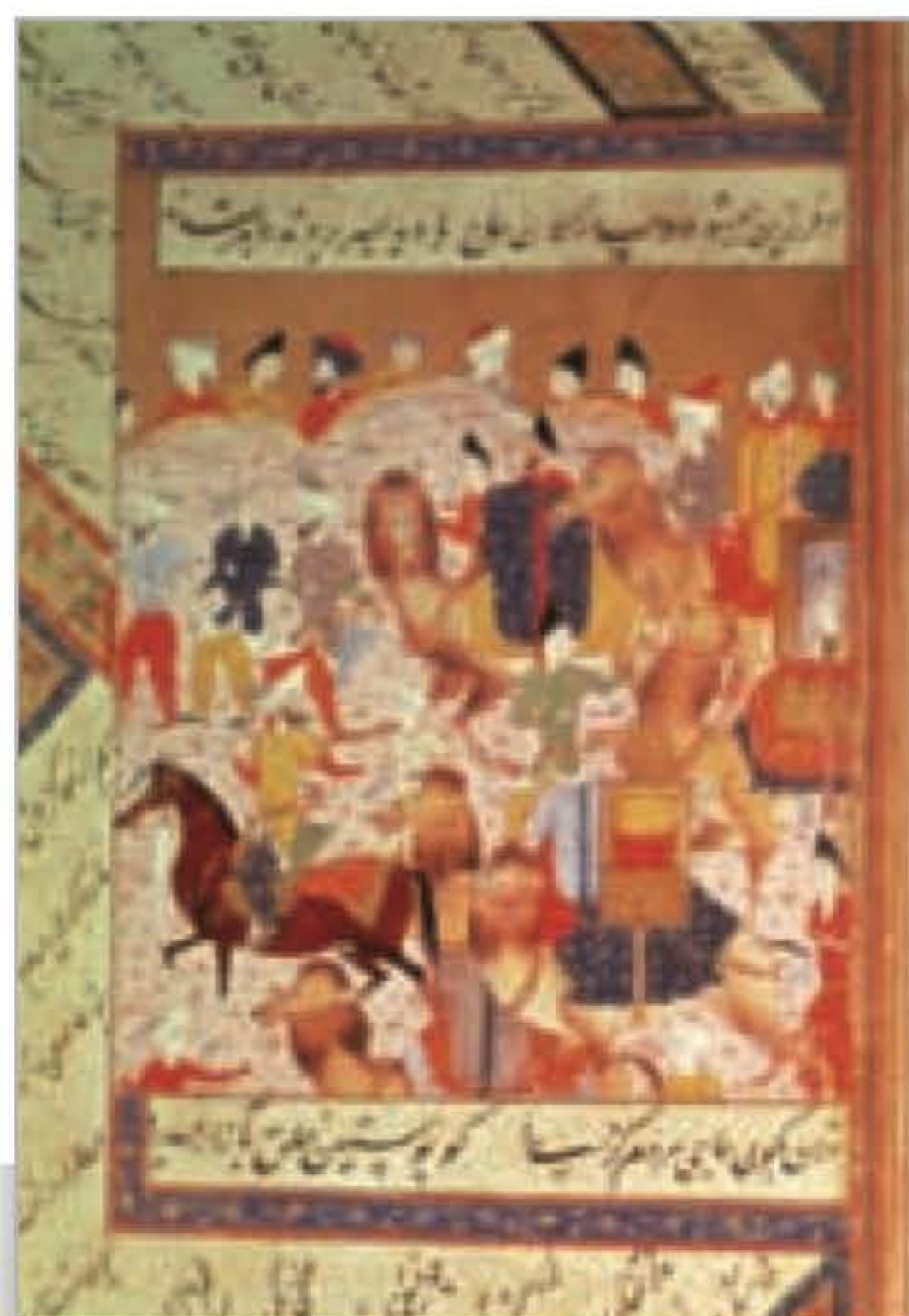


MAP 20.1
The Toltec and Aztec empires, 950–1520 C.E. The Aztec empire stretched from the Gulf of Mexico to the Pacific Ocean. What political and cultural methods did Aztec rulers use to control these diverse territories and peoples?

- Insets provide additional detail for especially important areas.

- Distinct colors make for clear and precise geographical representations.
- Regional maps include globe locator icons to help students understand world regions in the larger context.

- Captions include highlighted salient points of the maps, followed by critical-thinking questions that prompt students to link the book’s narrative to geographic information presented in the book.



A watercolor painting from sixteenth-century Iran depicts a caravan of pilgrims traveling to Mecca while making the hajj. In what ways did the hajj facilitate social and business relationships?

Integrated Illustrations Program Images that personalize the past by depicting everyday individuals at work and play are well integrated with the larger narrative, enhancing and supporting the themes of traditions and encounters.

- Critical-thinking questions enable students to analyze illustrations in the historical and cultural context discussed in the text.

Highlights of the Sixth Edition

Reverberations This new feature appears once in every part and uses information from multiple chapters to discuss an overarching topic, such as technological change, the Columbian exchange, or industrialization, to help students think about cause and effect over the long term. The Reverberations feature appears in the first chapter of every part, and then reappears as a smaller boxed feature in the subsequent chapters, reminding students to consider how the “reverberations” relate to the specific material they are now reading.

Connecting the Sources This new feature helps students recognize that historiography is based on scholars’ interpretation of historical information. It focuses on two documents or images and asks students to think critically about the different ways the given information can be interpreted. This feature occurs once per part.

Pronunciation guides have been expanded and moved to the bottom of the page for easy reference.

The **image program** and suggested readings have been updated in every chapter.

- Chapter 1** Revised to reflect recent research on interbreeding between *Homo sapiens* and Neandertals. Updated text to reflect current scholarship on nomadic peoples.
- Chapter 2** Revised discussion on the centrality of religion to Sumerian culture.
- Chapter 4** Updated scholarship on Harappan and Dravidian peoples.
- Chapter 5** Revised discussion of the role of nomads in spreading technologies from western Eurasia to China. Updated coverage of the place of the Xia in Chinese history.
- Chapter 8** Revised material on Han Wudi.
- Chapter 9** Updated material on Kushan Empire to reflect current scholarship. Revised discussion of geography of Gandhara.
- Chapters 13 and 14** Switched the order of the chapters to align better with chronological organization.
- Chapter 15** Updated material on Mahmud of Ghazni.
- Chapter 16** Impact of the Vikings amplified. Discussion of feudalism refined.
- Chapter 17** Discussion of the Fall of Constantinople amplified.
- Chapter 18** Revised discussion of African peoples’ response to imported religions.
- Chapter 19** Clarified timeline of First and Third Crusades.
- Chapter 23** Revised discussion of the Protestant Reformation. Updated section on Witches and Gender.
- Chapter 24** Revised sections on the conquest of Mexico and Peru, colonial society in the Americas, and Christianity and native religions in the Americas.
- Chapter 28** Integrated the Enlightenment narrative into coverage of revolutions.
- Chapter 31** Discussion of the Emancipation of the serfs updated to reflect current scholarship.
- Chapter 32** Revised material on tools of empire.
- Chapter 33** Sections on submarine warfare and Ottoman empire revised to reflect current scholarship.

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Jerry H. Bentley was professor of history at the University of Hawai`i and editor of the *Journal of World History*. His research on the religious, moral, and political writings of the Renaissance led to the publication of *Humanists and Holy Writ: New Testament Scholarship in the Renaissance* (Princeton, 1983) and *Politics and Culture in Renaissance Naples* (Princeton, 1987). More recently, his research was concentrated on global history and particularly on processes of cross-cultural interaction. His book *Old World Encounters: Cross-Cultural Contacts and Exchanges in Pre-Modern Times* (New York, 1993) examines processes of cultural exchange and religious conversion before the modern era, and his pamphlet *Shapes of World History in Twentieth-Century Scholarship* (1996) discusses the historiography of world history. His most recent publication is *The Oxford Handbook of World History* (Oxford, 2011), and he served as a member of the editorial team preparing the forthcoming *Cambridge History of the World*. Jerry Bentley passed away in July 2012, although his legacy lives on through his significant contributions to the study of world history. The World History Association recently named an annual prize in his honor for outstanding publications in the field.

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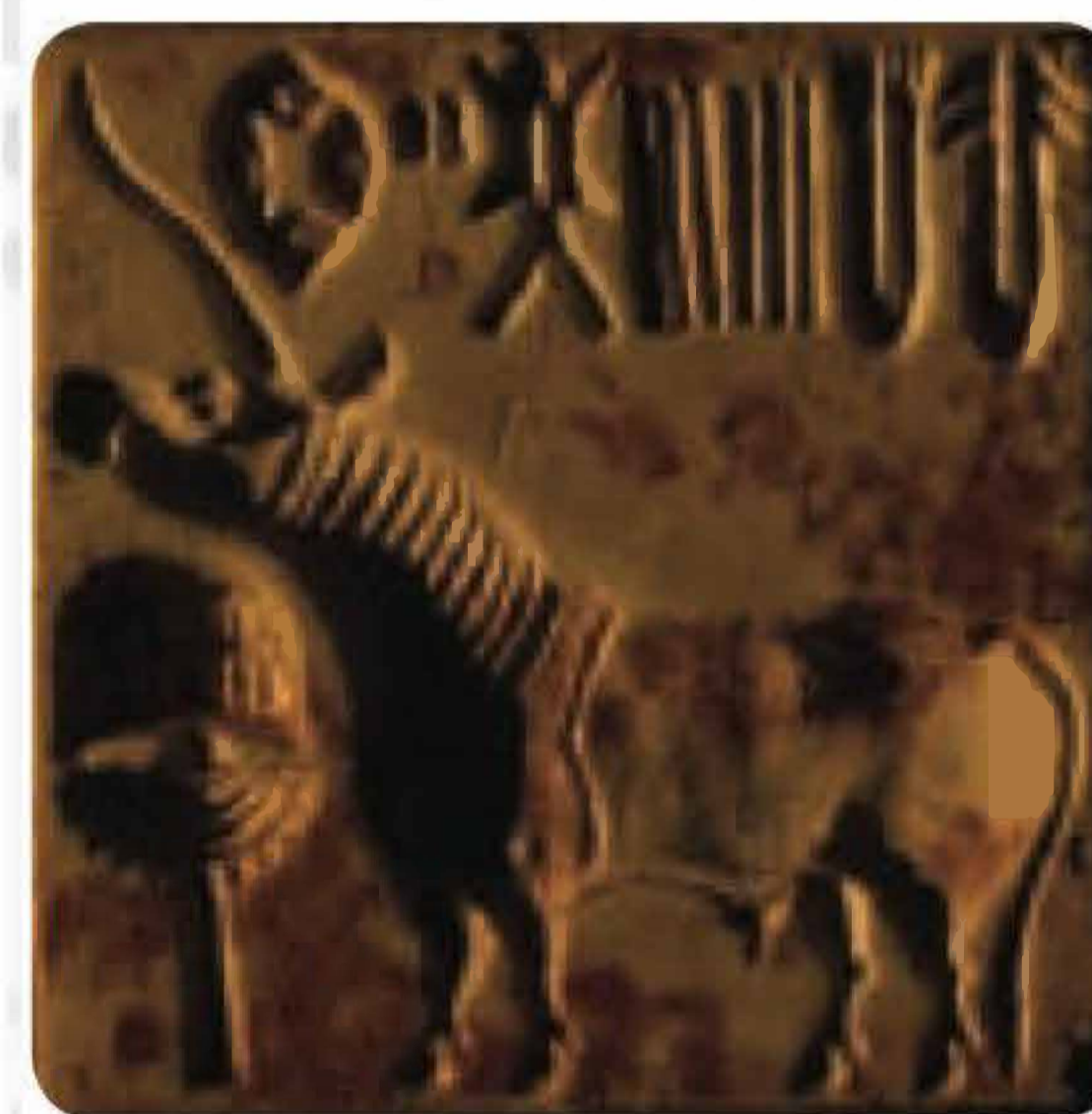
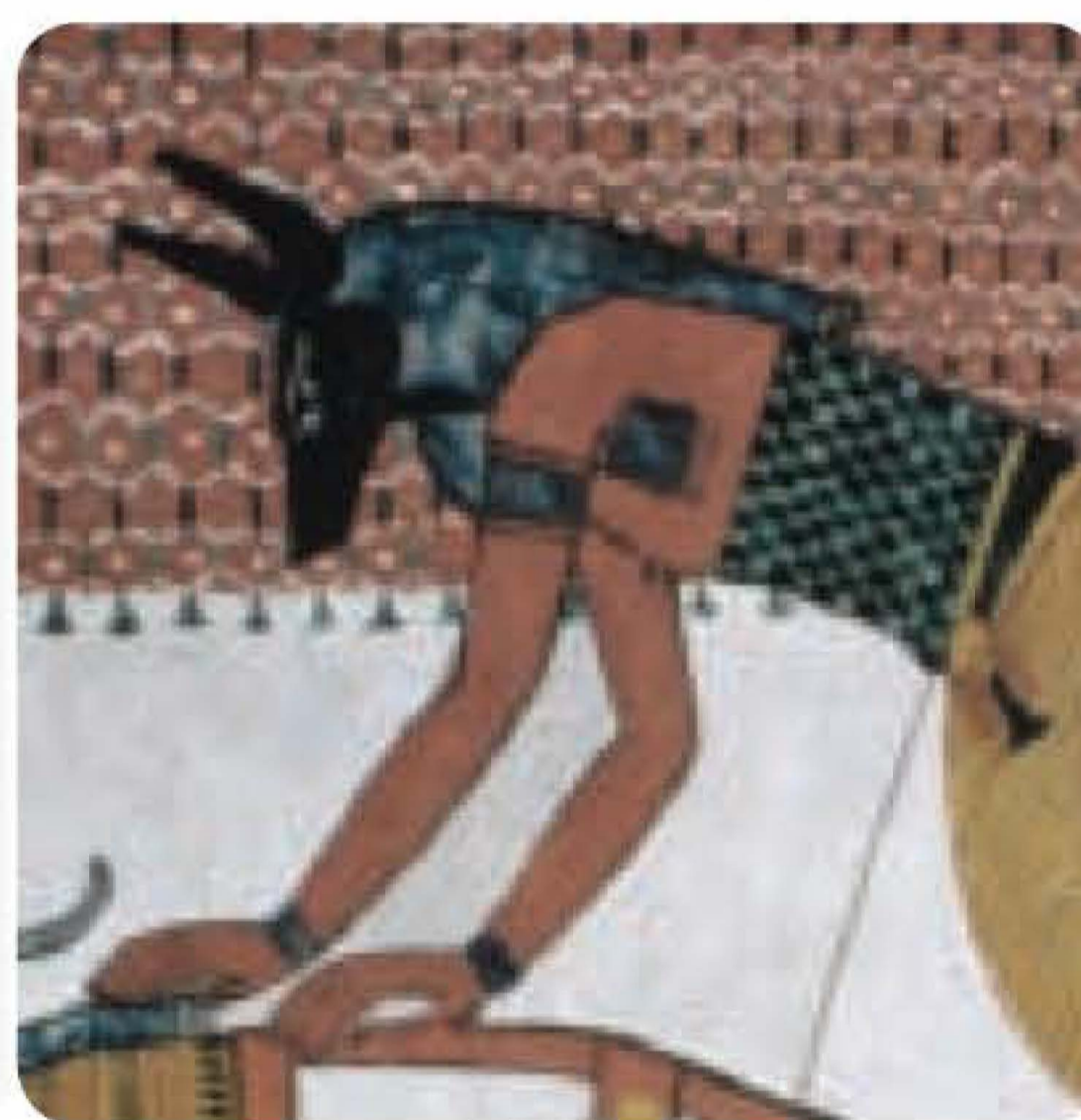
Traditions & Encounters

**A Global Perspective
on the Past**

PART

1

THE EARLY COMPLEX SOCIETIES, 3500 TO 500 B.C.E.



For thousands of years after the emergence of the human species, humans lived in tiny seminomadic communities. They formed compact, mobile societies, each consisting of a few dozen people, and they traveled regularly in pursuit of game and edible plants. From the vantage point of the fast-moving present, that long first stage of human experience on the earth might seem slow paced and almost changeless. Yet intelligence set humans apart from the other members of the animal kingdom and enabled human groups to invent tools and techniques that enhanced their ability to exploit the natural environment. Humans gradually emerged as the most dynamic species of the animal kingdom, and even in remote prehistoric times they altered the face of the earth to suit their needs.

The Development of Agriculture

Yet humans' early exploitation of the earth's resources was only a prologue to the extraordinary developments that followed the introduction of agriculture. About twelve thousand years ago human groups began to experiment with agriculture, and it eventually became clear that cultivation provided a larger and more reliable food supply than did foraging. Groups that turned to agriculture experienced rapid population growth, and they settled in permanent communities. The world's first cities, which appeared about five thousand years ago, quickly came

to dominate political and economic affairs in their respective regions. Indeed, since the appearance of cities, the earth and its creatures have fallen progressively under the influence of complex societies organized around cities and states.

Complex Societies

The term *complex society* refers to a form of large-scale social organization that emerged in several parts of the ancient world. Early complex societies all depended on robust agricultural economies in which cultivators produced more food than they needed for their subsistence. That agricultural surplus enabled many individuals to congregate in urban settlements, where they devoted their time and energy to specialized tasks other than food production. Political authorities, government officials, military experts, priests, artisans, craftsmen, and merchants all lived off that surplus agricultural production. Through their organization of political, economic, social, and cultural affairs, complex societies had the capacity to shape the lives of large populations over extensive territories.

During the centuries from 3500 to 500 B.C.E., complex societies arose independently in several widely scattered regions of the world, including Mesopotamia, Egypt, northern India, China, Mesoamerica, and the central Andean region of South America. Most complex societies sprang from small

agricultural communities situated either in river valleys or near sources of water that cultivators could tap to irrigate their crops. All established political authorities, built states with formal governmental institutions, collected surplus agricultural production in the form of taxes or tribute, and distributed it to those who worked at tasks other than agriculture. Complex societies traded enthusiastically with peoples who had access to scarce resources, and, in an effort to ensure stability



and economic productivity in neighboring regions, they often sought to extend their authority to surrounding territories.

Social Distinctions in Complex Societies

Complex societies generated much more wealth than did hunting and gathering groups or small agricultural communities. Because of their high levels of organization, they also were able to preserve wealth and pass it along to their heirs. Some individuals and families accumulated great personal wealth, which enhanced their social status. When bequeathed to heirs and held within particular families, this accumulated wealth became the foundation for social distinctions. The early complex societies developed different kinds of social distinctions, but all recognized several classes of people, including ruling elites, common people, and slaves. Some societies also recognized distinct classes of aristocrats, priests, merchants, artisans, free peasants, and semifree peasants.

All complex societies required cultivators and individuals of lower classes to support the more privileged members of society by paying taxes or tribute (often in the form of surplus agricultural production) and also by providing labor and military service. Cultivators often worked not only their lands but also those belonging to the privileged classes. Individuals from the lower classes made up the bulk of their societies' armies and contributed the labor for large construction projects such

as city walls, irrigation and water control systems, roads, temples, palaces, pyramids, and royal tombs.

The Development of Cultural Traditions

The early complex societies also created sophisticated cultural traditions. Most of them either invented or borrowed a system of writing that made it possible to record information and store it for later use. They first used writing to keep political, administrative, and business records, but they soon expanded on those utilitarian applications and used writing to construct traditions of literature, learning, and reflection.

Cultural traditions took different forms in different complex societies. Some societies devoted resources to organized religions that sought to mediate between human communities and the gods, whereas others left religious observances largely in the hands of individual family groups. All of them paid close attention to the heavens, however, since they needed to gear their agricultural labors to the changing seasons.

All the complex societies organized systems of formal education that introduced intellectual elites to skills such as writing and astronomical observation deemed necessary for their societies' survival. In many cases reflective individuals also produced works that explored the nature of humanity and the relationships among humans, the world, and the gods. Some of those works inspired religious and philosophical traditions for two millennia or more.

Complex society was not the only form of social organization that early human groups constructed, but it was an unusually important and influential type of society. Complex societies produced much more wealth and harnessed human resources on a much larger scale than did bands of hunting and gathering peoples, small agricultural communities, or nomadic pastoralist groups that herded domesticated animals. As a result, complex societies deployed their power, pursued their interests, and promoted their values over much larger regions than did smaller societies. Indeed, most of the world's peoples have led their lives under the influence of complex societies.

1. *What were some of the common characteristics of the early complex societies?*
2. *Why did the early complex societies develop sharp social distinctions between different classes of people?*

Before History

chapter 1



Reconstruction of the female Australopithecine hominid "Lucy", made from the bones discovered by archaeologists in the Omo Valley in 1974.

The Evolution of *Homo sapiens*

Hominids

Homo sapiens

Paleolithic Society

Economy and Society of Hunting and Gathering Peoples

Paleolithic Culture

The Neolithic Era and the Transition to Agriculture

The Origins of Agriculture

Early Agricultural Society

Neolithic Culture

The Origins of Urban Life



EYEWITNESS:

Lucy and the Archaeologists

Throughout the evening of 30 November 1974, a tape player in an Ethiopian desert blared the Beatles' song "Lucy in the Sky with Diamonds" at top volume. The site was an archaeological camp at Hadar, a remote spot about 320 kilometers (200 miles) northeast of Addis Ababa. The music helped fuel a spirited celebration: earlier in the day, archaeologists had discovered the skeleton of a female hominid who died 3.2 million years ago. Scholars refer to this skeleton as AL 288-1, but the female herself has become by far the world's best-known prehistoric individual under the name Lucy.

At the time of her death, from unknown causes, Lucy was age twenty-five to thirty. She stood just over 1 meter (about 3.5 feet) tall and probably weighed about 25 kilograms (55 pounds). After she died, sand and mud covered Lucy's body, hardened gradually into rock, and entombed her remains. By 1974, however, rain waters had eroded the rock and exposed Lucy's fossilized skeleton. The archaeological team working at Hadar eventually found 40 percent of Lucy's bones, which together form one of the most complete and best-preserved skeletons of any early human ancestor. Later searches at Hadar turned up bones belonging to perhaps as many as sixty-five additional individuals, although no other collection of bones from Hadar rivals Lucy's skeleton for completeness.

Analysis of Lucy's skeleton and other bones found at Hadar demonstrates that the earliest ancestors of modern humans walked upright on two feet. Erect walking is crucial for humans because it frees their arms and hands for other tasks. Lucy and her contemporaries did not possess large or well-developed brains—Lucy's skull was about the size of a small grapefruit—but unlike the neighboring apes, which used their forelimbs for locomotion, Lucy and her companions could carry objects with their arms and manipulate tools with their dexterous hands. Those abilities enabled Lucy and her companions to survive better than many other species. As the brains of our hominid ancestors grew larger and more sophisticated—a process that occurred over a period of several million years—humans learned to take even better advantage of their arms and hands and established flourishing communities throughout the world.

According to geologists the earth came into being about 4.5 billion years ago. The first living organisms made their appearance hundreds of millions of years later. In their wake came increasingly complex creatures such as fish, birds, reptiles, and mammals. About forty million years ago, short, hairy, monkeylike animals began to populate tropical regions of the world. Humanlike cousins to these animals began to appear only four or five million years ago, and our species, *Homo sapiens*, about two hundred thousand years ago.

Even the most sketchy review of the earth's natural history clearly shows that human society has not developed in a vacuum. The earliest humans inhabited a world already well stocked with flora and fauna, a world shaped for countless eons by natural rhythms that governed the behavior of all the earth's creatures. Humans made a place for themselves in this world, and over time they demonstrated remarkable ingenuity in devising ways to take advantage of the earth's resources. Indeed, it has become clear in recent years that the human animal has exploited the natural environment so thoroughly that the earth has undergone irreversible changes.

A discussion of such early times might seem peripheral to a book that deals with the history of human societies, their origins, development, and interactions. In conventional terminology, *prehistory* refers to the period before writing, and *history* refers to the era after the invention of writing enabled human communities to record and store information. It is certainly true that the availability of written documents enhances the ability of scholars to understand past ages, but recent research by archaeologists and evolutionary biologists has brightly illuminated the physical and social development of early humans. It is now clear that long before the invention of writing, humans made a place for their species in the natural world and laid the social, economic, and cultural foundations on which their successors built increasingly complex societies.

THE EVOLUTION OF *HOMO SAPIENS*

During the past century or so, archaeologists, evolutionary biologists, and other scholars have vastly increased the understanding of human origins and the lives our distant ancestors led. Their work has done much to clarify the relationship between humans and other animal species. On one hand, researchers have shown that humans share some remarkable similarities with the large apes. This point is true not only of external features, such as physical form, but also of the basic elements of genetic makeup and body chemistry—DNA, chromosomal patterns, life-sustaining proteins, and blood types. In the case of some of these elements, scientists have been able to observe a difference of only 1.6 percent between the DNA of humans and that of chimpanzees. Biologists therefore place humans in the order of primates, along with monkeys, chimpanzees, gorillas, and the various other large apes.

Yet humans clearly stand out as the most distinctive of the primate species. Small differences in genetic makeup and body chemistry have led to enormous differences in levels of intelligence and ability to exercise control over the natural world. Humans developed an extraordinarily high order of intelligence, which enabled them to devise tools, technologies, language skills, and other means of communication and cooperation. Whereas other animal species adapted physically and genetically to their natural environment, or made small changes to it, humans drastically altered the natural environment to suit their needs and desires—a process that began in

remote prehistory and continues in the present day. Over the long term, too, intelligence endowed humans with immense potential for social and cultural development.

Hominids

A series of spectacular discoveries in east Africa has thrown valuable light on the evolution of the human species. In Tanzania, Kenya, Ethiopia, and other places, archaeologists have unearthed bones and tools of human ancestors going back about five million years. The Olduvai Gorge in Tanzania and Hadar in Ethiopia have yielded especially rich remains of individuals like the famous Lucy. These individuals probably represented several different species belonging to the genus *Australopithecus* (“the southern ape”), which flourished in east Africa during the long period from about four million to one million years ago.

Australopithecus In spite of its name, *Australopithecus* was not an ape but, rather, a hominid—a creature belonging to the family **Hominidae**, which includes human and humanlike species. Evolutionary biologists recognize *Australopithecus* as a genus standing alongside *Homo* (the genus in which biologists place modern humans) in the family of hominids. Compared with our species, *Homo sapiens*, Lucy and other australopithecines would seem short, hairy, and limited in intelligence. They stood something over 1 meter (3 feet) tall, weighed 25 to 55 kilograms (55 to 121 pounds), and had a brain size of about 500 cubic centimeters. (The brain size of modern humans averages about 1,400 cc.)

Compared with other ape and animal species, however, australopithecines were sophisticated creatures. They walked upright on two legs, which enabled them to use their arms

Australopithecus (ah-strah-loh-PITH-uh-kuhs)

Hominidae (HAW-mih-nihd-ee)

independently for other tasks. They had well-developed hands with opposable thumbs, which enabled them to grasp tools and perform intricate operations. They almost certainly had some ability to communicate verbally, although analysis of their skulls suggests that the portion of the brain responsible for speech was not very large or well developed.

The intelligence of australopithecines was sufficient to allow them to plan complex ventures. They often traveled deliberately—over distances of 15 kilometers (9.3 miles) and more—to obtain the particular kinds of stone that they needed to fashion tools. Chemical analyses show that the stone from which australopithecines made tools was often available only at sites distant from the camps where archaeologists discovered the finished tools. Those tools included choppers, scrapers, and other implements for food preparation. With the aid of their tools and intelligence, australopithecines established themselves securely throughout most of eastern and southern Africa.

Homo erectus By about one million years ago, australopithecines had disappeared as new species of hominids possessing greater intelligence evolved and displaced their predecessors. The new species belonged to the genus *Homo* and thus represented creatures considerably different from the australopithecines. Most important of them was ***Homo erectus***—“upright-walking human”—who flourished from about two million to two hundred thousand years ago. *Homo erectus* possessed a larger brain than the australopithecines—the average capacity was about 1,000 cc—and fashioned more sophisticated tools as well. To the australopithecine choppers and scrapers, *Homo erectus* added cleavers and hand axes, which not only were useful in food preparation but also provided protection against predators. *Homo erectus* also learned how to start and tend fires, which furnished the species with a means to cook food, a defense against large animals, and a source of artificial heat.

Even more important than tools and fire were intelligence and the ability to communicate complex ideas. *Homo erectus* individuals did not have the physiological means to enunciate the many sounds that are essential for sophisticated language, but they were able to devise plans, convey their intentions, and coordinate their activities. Archaeologists have found many sites that served as camps where *Homo erectus* groups congregated



Fossilized footprints preserved near Olduvai Gorge in modern Tanzania show that hominids walked upright some 3.5 million years ago. These prints are striking evidence that australopithecines were bipedal.

and collected food. They came together at these sites, bringing meat from small animals that they hunted as well as the plants and nuts that they gathered. They probably also scavenged the meat of large animals that had fallen prey to lions and other predators. The large quantities of food remains that archaeologists have excavated at these sites indicate that *Homo erectus* individuals had the ability to organize their activities and communicate plans for obtaining and distributing food.

Migrations of *Homo erectus*

With effective tools, fire, intelligence, and communication abilities, *Homo erectus* gained increasing control over the natural environment and introduced the human species into widely scattered regions. Whereas australopithecines had not ventured beyond eastern and southern Africa, *Homo erectus* migrated to north Africa and the Eurasian landmass. Almost two million years ago, *Homo erectus* groups moved to southwest Asia and beyond to Europe, south Asia, east Asia, and southeast Asia. By two hundred thousand years ago, they had established themselves

throughout the temperate zones of the eastern hemisphere, where archaeologists have unearthed many specimens of their bones and tools.

Homo sapiens

Like *Australopithecus*, though, *Homo erectus* faded with the arrival of more intelligent and successful human species. ***Homo sapiens*** (“consciously thinking human”) evolved about two hundred thousand years ago and has skillfully adapted to the natural environment ever since. Early *Homo sapiens* already possessed a large brain—one approaching the size of modern human brains. More important than the size of the brain, though, is its structure: the modern human brain is especially well developed in the frontal regions, where conscious, reflective thought takes place. This physical feature provided *Homo sapiens* with an enormous advantage. Although not endowed with great strength and not equipped with natural means of attack and defense—claws, beaks, fangs, shells, venom, and the like—*Homo sapiens* possessed a remarkable intelligence that provided a powerful edge in the contest for survival. It enabled individuals to understand the structure of the world around them, to organize more efficient methods of





MAP 1.1

Global migrations of *Homo erectus* and *Homo sapiens*.

On the basis of the sites indicated, compare the extent of *Homo erectus* and *Homo sapiens* migrations out of Africa.

How can you explain the wider range of *Homo sapiens* migrations?

exploiting natural resources, and to communicate and cooperate on increasingly complex tasks.

Language Furthermore, between about one hundred thousand and fifty thousand years ago, *Homo sapiens* evolved a combination of physiological traits that was unique among animal species—a throat with vocal cords and a separate mouth cavity with a tongue, which enabled them to enunciate hundreds of distinct sounds. Over time, *Homo sapiens* articulated

those sounds into spoken languages that were endlessly flexible and that enabled individuals to communicate messages that were far more complex, more detailed, and more precise than those of *Homo erectus* and other human species. High intelligence and flexible language made for a powerful combination that enhanced the ability of *Homo sapiens* to thrive in the world.

Migrations of *Homo sapiens* Intelligence and language enabled *Homo sapiens* to adapt to widely varying environmental



conditions and to establish the species securely throughout the world. Beginning about one hundred thousand years ago, communities of *Homo sapiens* spread throughout the eastern hemisphere and populated the temperate lands of Africa, Europe, and Asia, where they encountered *Homo erectus* groups that had inhabited those regions for several hundred thousand years. *Homo sapiens* soon moved beyond the temperate zones, though, and established communities in progressively colder regions—migrations that were possible because their intelligence allowed *Homo sapiens* to fashion

warm clothes from animal skins and to build effective shelters against the cold.

Between sixty thousand and fifteen thousand years ago, *Homo sapiens* extended the range of human population even further. The most recent ice age cooled the earth's temperature during that period, resulting in the concentration of water in massive glaciers, the lowering of the world's sea levels, and the exposure of land bridges that linked Asia with regions of the world previously uninhabited by humans. Small bands of individuals crossed those bridges and established communities in the islands of Indonesia and New Guinea, and some of them went farther to cross the temporarily narrow straits of water separating southeast Asia from Australia.

The Peopling of the World *Homo sapiens* arrived in Australia about sixty thousand years ago, perhaps even earlier. Somewhat later, beginning as early perhaps as twenty-five thousand years ago, other groups took advantage of land bridges linking Siberia with Alaska and established human communities in North America. From there they migrated throughout the western hemisphere. By about fifteen thousand years ago, communities of *Homo sapiens* had appeared in almost every habitable region of the world.

This peopling of the world was a remarkable accomplishment. No other animal or plant species has autonomously made its way to all habitable parts of the world. Some species, such as rats and roaches, have tagged along with humans and established themselves in distant homes. Other animals and plants—dogs and horses, for example, and wheat and potatoes—have found their way to new lands because humans intentionally transported them. Only *Homo sapiens*, however, has been able to make a home independently in all parts of the world.

The Natural Environment Their intellectual abilities enabled members of the *Homo sapiens* species to recognize problems and possibilities in their environment and then to take action that favored their survival. At sites of early settlements, archaeologists have discovered increasingly sophisticated tools that reflect *Homo sapiens*' progressive control over the environment. In addition to the choppers, scrapers, axes, and other tools that earlier species possessed, *Homo sapiens* used knives, spears, and bows and arrows. Individuals made dwellings for themselves in caves and in hutlike shelters fabricated from wood, bones, and animal skins. In cold regions *Homo sapiens* warmed themselves with fire and cloaked themselves in the skins of animals. Mounds of ashes discovered at their campsites show that in especially cold regions, they kept fires burning continuously during the winter months. *Homo sapiens* used superior intelligence, sophisticated tools, and language to exploit the natural world more efficiently than any other species the earth had seen.

Indeed, intelligent, tool-bearing humans competed so successfully in the natural world that they brought tremendous pressure to bear on other species. As the population of

