

TRADITIONS & ENCOUNTERS

A Global Perspective on the Past

JERRY H. BENTLEY | HERB F. ZIEGLER

THIRD EDITION



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PREFACE



Since the early 1990s, journalists, politicians, scholars, and others have frequently resorted to the term *globalization* when commenting on the increasingly tight connections linking the world's lands and peoples. By the late twentieth century, global transportation and communication networks had become more intricate than ever before, and they promoted both economic integration and systematic interaction among peoples throughout the world. Trade goods and electronic currency flowed around the world, while manufacturers restlessly sought new sites to produce consumer goods. Globalization brought tremendous wealth to some, and it facilitated both commercial and cultural exchanges that enriched the lives of many peoples. Alongside opportunities, the era of globalization also brought numerous problems: widespread pollution, global warming, cultural challenges, ethnic tensions, political conflicts, and weapons of mass destruction loomed as potential threats to peoples of all world regions.

Yet even though they are more prominent today than ever before, global interactions and global problems are by no means new features of world history. To the contrary, there is a long historical context for contemporary globalization, and only in light of past experience is it possible to understand the contemporary world.

A GLOBAL PERSPECTIVE ON THE PAST

Our purpose in *Traditions & Encounters* is to offer a global perspective on the past—a vision of history that is meaningful and appropriate for the interdependent world of contemporary times. During an era when peoples from all parts of the earth meet, mingle, interact, and do business with one another, a global perspective has become an essential tool for informed and responsible citizenship. Because global interactions profoundly influence the fortunes of peoples in all lands, it is impossible to understand the contemporary world by approaching it exclusively from the viewpoint of western Europe, the United States, Japan, or any other individual society. It is equally impossible to understand the world's history by viewing it exclusively through the lenses of any particular society's historical experience.

A global perspective on the past calls for analysis that respects the historical experiences of all the world's peoples—not just one or a few—and that examines the roles of all in the making of a world inhabited by all. A global perspective calls also for analysis that goes beyond the study of individual societies to examine their larger regional, continental, hemispheric, and global contexts. A global perspective calls further for exploration of the networks and structures that have promoted interactions between peoples of different societies. A global perspective calls finally for attention to the effects of interactions on the lands, peoples, and societies that have participated in large-scale historical processes. By bringing a global perspective to the study of world history, we seek to offer an understanding of the past that places the contemporary world in meaningful historical context.

On the basis of a superficial inspection, *Traditions & Encounters* might look similar to several other textbooks that survey the world's past. Like other books, for example, *Traditions & Encounters* examines the historical development of societies in Asia, Europe, Africa, the Americas, and Oceania. Yet *Traditions & Encounters* differs from other works in two particularly important ways. First, it relies on a pair of prominent themes to bring a global perspective to the study of world history: it traces the historical development of individual societies in all world regions, and it also focuses attention systematically on interactions between peoples of different societies. Second, it organizes the human past into seven eras that represent distinct and coherent periods of global historical development.

THEMES: TRADITION AND ENCOUNTER

How is it possible to make sense of the entire human past? The study of world history is an exhilarating project that offers unparalleled opportunities to understand oneself and one's own society in relation to the larger world. Given the range of human diversity, however, world history also presents a daunting challenge. Human communities have adopted widely varying forms of political, social, and economic organization, and they have elaborated even more diverse cultural, religious, and philosophical legacies. Given the manifold diversity of human societies, it might seem that masses of unrelated detail threaten to swamp any effort to deal with all the world's history.

In this book we concentrate on two main themes—tradition and encounter—that help to bring order to world history. These two themes bring focus to some of the most important features of human experience on the earth. In combination, they account for much of the historical development of human societies.

The theme of tradition draws attention to the formation, maintenance, and sometimes collapse of individual societies. From their earliest days on earth, human groups have generated distinctive political, social, economic, and cultural traditions that have guided affairs in their own societies. Some of these traditions arose and disappeared relatively quickly, while others influenced human affairs over the centuries and millennia, sometimes down to the present day. Thus one of our principal concerns in this book is to examine the development of the diverse political, social, economic, and cultural traditions that have shaped the lives and experiences of the world's various peoples. Individual chapters explore the traditions that different peoples have relied on to organize and sustain societies in Asia, Europe, Africa, the Americas, and Oceania. Emphasis falls especially on the large, densely populated, complex, city-based societies that have most deeply influenced world affairs for the past six thousand years, but smaller and less powerful societies also receive their share of attention. This third edition of *Traditions & Encounters* draws on recent scholarship to offer updated and enhanced understanding of the world's individual societies.

While elaborating distinctive political, social, economic, and cultural traditions to organize their affairs, the world's peoples have also interacted regularly with one another since the earliest days of human history. The theme of encounter directs attention to communications, interactions, networks, and exchanges that have linked individual societies to their neighbors and others in the larger world. By systematically examining encounters among peoples of different societies, we draw attention to processes of cross-cultural interaction that have been some of the most effective agents of change in all of world history. In the form of mass migrations, campaigns of imperial expansion, long-distance trade, diffusions of food crops, the spread of infectious and contagious diseases, transfers of technological skills, and the spread of religious and

cultural traditions, these interactions have profoundly influenced the experiences of individual societies and the development of the world as a whole. Thus, while presenting a wide-ranging discussion of individual societies and their traditions, this book also devotes considerable attention to the many and varied forms of interaction that have linked the fortunes of peoples from different societies. Many of the book's chapters also examine the large-scale structures of transportation, communication, and exchange that supported interactions among the world's peoples. Just as it updates treatments of individual societies, this third edition of *Traditions & Encounters* also draws on recent scholarship to enhance discussions of encounters and focus attention more clearly than before on processes of cross-cultural interaction.

ORGANIZATION: SEVEN ERAS OF GLOBAL HISTORY

While relying on the themes of tradition and encounter to bring the diversity of world history into focus, we also seek to bring about improved understanding of the world's development through time by organizing it into seven eras of global history. These eras, treated successively in the seven parts of this book, represent coherent epochs that form the larger architecture of world history as we see it. The seven eras do not reflect the particular experience of any single society so much as the common experiences of all societies participating in processes of cross-cultural interaction. Thus our seven eras of global history owe their coherence particularly to patterns in the networks of transportation, communication, and exchange that have linked peoples of different societies at different times in the past. Even in ancient times these networks supported interactions that shaped the experiences of peoples from different lands, and with the development of increasingly effective technologies of transportation and communication, interactions have grown more frequent, systematic, and intense over time. By studying the world's peoples in the framework of the seven eras of global history, we seek to offer meaningful comparisons between different societies and also to highlight the role of cross-cultural interactions in shaping the experiences of individual societies and influencing the development of the world as a whole.

Thus from the beginning to the end of this book we focus on the twin themes of tradition and encounter, which in combination go a long way toward accounting for the historical development of the human species on planet earth, and we situate the experiences of individual societies in their larger regional, continental, hemispheric, and global contexts. By bringing a global perspective to the study of humanity's common historical experience, we seek to offer a vision of the past that is both meaningful and appropriate for the interdependent world of contemporary times. We hope that *Traditions & Encounters* will enable readers to understand the development of human societies through time and also to place the contemporary world in its proper historical context.

CHANGES FOR THE THIRD EDITION

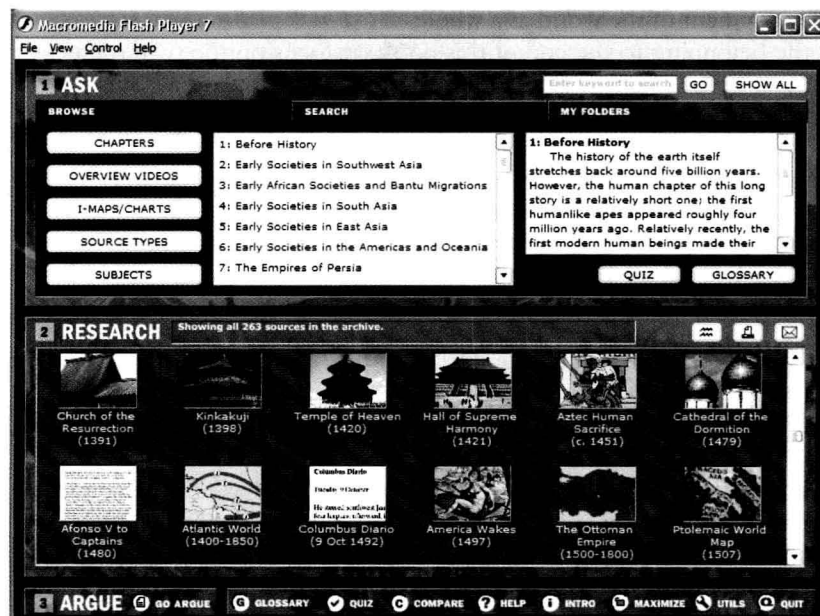
In preparing this third edition of *Traditions & Encounters*, we have paid close attention to recent scholarship that has transformed historians' understanding of the global past—sometimes dramatically so. This effort has resulted in revised, updated, and expanded treatments of societies in all world regions. In addition to reflecting the best recent scholarship, we have also sought to enhance the book's global perspective by

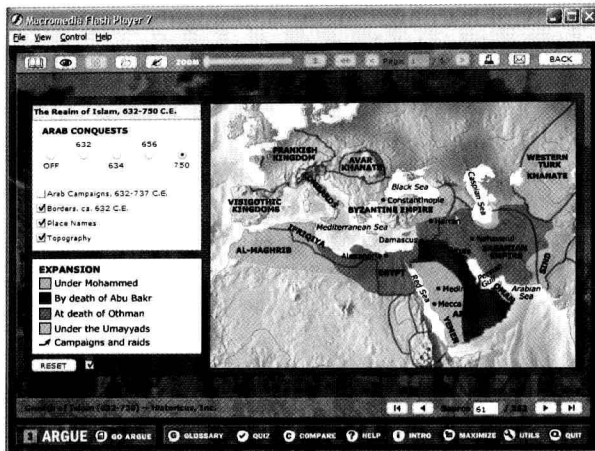
emphasizing historical comparisons and by bringing clearer focus to historical processes that have linked the world's peoples and societies. Thus we have reorganized the treatment of the early modern era (Part V) so as to integrate Russian experience more clearly into both European history and world history. Similarly, we have reorganized the treatment of the twentieth century (Part VII) so as to explain more clearly the roles of developing societies in the modern world. This effort has led us to include a new chapter discussing nationalism and political identities in Asian, African, and Latin American lands (Chapter 36).

Two additional features that are new to this third edition of *Traditions & Encounters* also merit mention. First, we have added questions for reflection at the end of all the excerpts from primary sources in the “Sources from the Past” boxes. Second, we have included a new series of brief essays in “Contexts & Connections” boxes. These essays take a specific issue from an individual chapter as a point of departure, then venture widely through time and space in seeking to understand the larger contexts of particular historical experiences. We hope that both “Sources from the Past” boxes and “Contexts & Connections” essays will promote improved understanding of the world and its development through time.

TOOLS FOR THE STUDENT

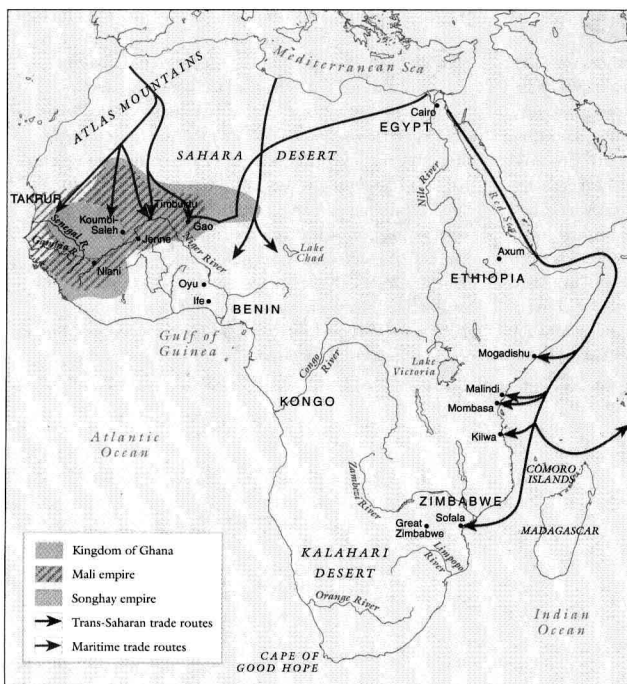
McGraw-Hill's *Primary Source Investigator* (PSI) CD-ROM is bound into each copy of *Traditions & Encounters* text and provides students with instant access to hundreds of world history documents, images, artifacts, audio recordings, and videos. PSI helps students practice the art of “doing history” on a real archive of historical sources. Students follow the three basic steps of *Ask*, *Research*, and *Argue* to examine sources, take notes on them, and then save or print copies of the sources as evidence for their papers or presentations. After researching a particular theme, individual, or time period, students can use PSI's writing guide to walk them through the steps of developing a thesis, organizing their evidence, and supporting their conclusion.





More than just a history or writing tool, the PSI is also a student study tool that contains 43 interactive maps, quiz questions, and an interactive glossary with audio pronunciation guide. The maps and glossary may also be found on the student website www.mhhe.com/bentley3 with additional supporting materials such as part time-lines, chapter summaries, and multiple choice quizzes.

As we strengthened the substantive content of *Traditions & Encounters*, we also worked to produce a book more accessible and useful for readers. The entire map program has been revised for clarity, greater detail, and more topographical information. Any map with a global Online Learning Center (OLC) icon also has an interactive counterpart on the book's website and on the PSI CD.



The interactive maps offer a variety of learning functions. Students can use the maps to view topography, territories, borders, developing trends, and other topics. Visit the site at www.mhhe.com/bentley3.

New to this edition are *Contexts & Connections* essays which appear in about half of the chapters. Each essay highlights historical subjects with interesting links across different geographic regions and eras. Many of these essays utilize objects of material culture as clues to discerning the past or to examining historical issues in detail with a view toward present-day relevance. They were written to capture the imagination, to bring the past closer to the present, and to provide a basis for classroom discussion.

Contexts & Connections

The World's First Coins

When relating the story of Cyrus's victory over King Croesus of Lydia, the Greek historian Herodotus offered a description of Croesus's kingdom. He characterized the Lydians as an exceptionally prosperous people. "So far as we have any knowledge," he reported, "they were the first nation to introduce the use of gold and silver coin, and the first who sold goods by retail." The king himself had a reputation as the wealthiest person in the world—a view reflected in the popular expression that particularly wealthy individuals are "as rich as Croesus." The wealth of the Lydian kingdom arose partly from use of the coins that Herodotus mentioned.

Mesopotamian and Egyptian peoples had long used silver and gold fashioned into rings, rods, and ingots as currency to facilitate exchanges of goods. It was much simpler to purchase goods for a certain quantity of silver than to barter goods directly for one another. Yet silver and gold currencies had their own problems. Careful merchants had to weigh tokens in their scales to make sure they came to the right amount. Even then it was possible for unscrupulous individuals to dilute the silver or gold content of a token by alloying it with some cheaper metal.

Beginning about 640 B.C.E. the kings of Lydia issued the first coins of precisely measured metal bearing guarantees of their value. They minted their early coins from electrum, a rare but naturally occurring alloy of gold and silver found in local rivers. Croesus later minted coins of pure gold and silver. These coins immediately caught the attention of Lydia's trading partners, and officially spon-

sored coins were soon in use throughout the eastern Mediterranean region. (Chinese rulers independently issued bronze coins about the same time.)

The availability of officially minted coins with guaranteed values provided a tremendous boost to trade. The earliest beneficiary was the kingdom of Lydia itself, which drew crowds of foreign merchants to vast markets in the capital at Sardis. There Lydians traded merchandise that they obtained from Mesopotamia, Egypt, and the eastern Mediterranean region, as well as the highly prized perfumes that were the most famous products of Lydian manufacturers. This bustling trade in large, officially sponsored marketplaces is what Herodotus had in mind when he said the Lydians were "the first who sold goods by retail." In later centuries, Greeks, Romans, and others made use of their own minted coins as they built commercial empires throughout the Mediterranean basin.

Coins did not entirely displace other currencies: in various world regions, cattle, cowry shells, cacao beans, and other items functioned as mediums of exchange long after the invention of coins. Even in regions where they were in common use, coins have not always dominated economic exchange: after the invention of printed paper money, and especially after the more recent development of electronic currency, coins increasingly became impractical except for small-scale transactions. Meanwhile, however, for two millennia and more, officially minted coins lubricated trade and facilitated economic transactions throughout much of the world.

GLOSSARY AND PRONUNCIATION KEY

AIH *a* sound, as in *car, father*
III short *i* sound, as in *ju, fit, mirror*
OO long *o* sound, as in *more, and, ever*
UH short *u* sound, as in *up, cut, ruler*
A short *a* sound, as in *any, fat, parent*
EE long *e* sound, as in *even, meet, money*
OH long *o* sound, as in *open, go, town*
EH short *e* sound, as in *ten, off, better*
AY long *a* sound, as in *age, day, play*
EYE long *i* sound, as in *ice, high, here*
OW diphthong *o* sound, as in *cow, now, low*
AW diphthong *a* sound, as in *awful, paw, law*

Note on emphasis: Syllables in capital letters receive the accent. If there is no syllable in capitals, then all syllables get equal accent.

Abbaid (ab BAH-ihd) Cosmopolitan Arabic dialect (750–1250) that replaced the Umayyads, founded by Abu al-Abbas and reached its peak under Harun al-Rashid.
Abolitionism Antislavery movement.
Abolitionist Political philosophy that stressed the divine right theory of kingship; the French king Louis XIV was the classic example.
Abu Bakr (ah BOO BAHK-ahr) First caliph after the death of Muhammad.
Achaemenid empire (ah KEE-muh) First great Persian empire (558–330 B.C.E.), which began under Cyrus and reached its peak under Darius.
Aeschylus (EE-skuh) Greek tragedian, author of the *Oresteia*.
Age grades Rites of passage in which individuals of roughly the same age carried out communal tasks appropriate for that age.
Ahimsa (ah HIMS-uh) Jain term for the principle of nonviolence to other living things or their souls.
Akhmose (AH-moh-seh) Egyptian pharaoh (c. 1500 B.C.E.), founder of the New Kingdom.
Ahora Mazda (ah HOOR-ah MAHZ-dah) Main god of Zoroastrianism who

represented truth and goodness and was perceived to be in an eternal struggle with the malign spirit Angra Mainyu.
Al-Andalus (al ANN-doh) Islamic Spain.
Allah (AH-lah) God of the monotheistic religion of Islam.
Ali's mat Hawaiian class of high chiefs.
Anom-Re (AH-muh RAY) Egyptian god, combination of the sun god Re and the air god Amen.
Angkor (AHN-koh) Southeast Asian Khmer kingdom (809–1432) that was centered around the temple city of Angkor Thom and Angkor Wat.
Anti-Semitism Term coined in late nineteenth century that was associated with a prejudice against Jews and the political, social, and economic actions taken against them.
Antoninian African syncretic religion, founded by Thesbe Bente, that taught that Jesus Christ was a black African man and that heaven was for Africans.
Apurfield (ah PAIR-tervoh) South African system of "separations" that was implemented in 1948 and that maintained the black majority in a position of political, social, and economic subordination.
Appeasement British and French policy in the 1930s that tried to maintain peace in Europe in the face of German aggression by making concessions.
Arctianism Early Christian heresy that centered around teaching of Arius (250–330 C.E.) and contained the belief that Jesus was a mortal human being and not coeternal with God; Arctianism was the focus of Council of Nicea.
Artha Hindu concept for the pursuit of economic well-being and honest prosperity.
Arthashastra (AR-thah-shah) Ancient Indian political treatise from the time of Chandragupta Maurya; its authorship was traditionally ascribed to Kautilya, and it stressed that war was inevitable.

Aryans (AIR-ee-ahs) Indo-European tribes who settled in India after 1500 B.C.E.; their union with indigenous Dravidians formed the basis of Hinduism.
Association of Southeast Asian Nations (ASEAN) Regional organization established in 1967 by Thailand, Malaysia, Singapore, Indonesia, and the Philippines; the organization was designed to promote economic progress and political stability; it later became a free-trade zone.
Asuyatians (ah SEAR-ee-ahs) Southeast Asian people who built an empire that reached its height during the eighth and seventh centuries B.C.E.; it was known for a powerful army and a well-structured state.
Autolabe Navigational instrument for determining latitude.
Aten Monotheistic god of Egyptian pharaoh Akhenaten (c. 1353–1335 B.C.E.); and a very early example of monotheism.
Audencia Spanish courts in Latin America.
Australopithecus (ah-struh-luh PITH-uh kuh) "Southern ape," oldest known ancestor of humans; it lived from around four million down to around one million years ago, and it could walk on hind legs, freeing up hands for use of simple tools.
Autism People who as early as 2000 B.C.E. began to explore and settle islands of the Pacific Ocean basin.
Aztec People that contained the bulk writings of Zoroastrianism.
Atree empire Central American empire constructed by the Mexica and expanded greatly during the fifteenth century during the reign of Itz'atlatl and Montezuma I.
Assam African kingdom centered in Ethiopia that became an early and lasting center of Coptic Christianity.
Balfour Declaration British declaration from 1917 that supported the creation of a Jewish homeland in Palestine.
Bantu (BAN-too) African peoples who originally lived in the area of present-day Nigeria; around 2000 B.C.E., they

We have taken the book's glossary and pronunciation guide one step further by rendering it interactive. A multimedia version of this glossary is available on the book's website www.mhhe.com/bentley3 and on the *Primary Source Investigator* CD-ROM packaged with the book. Students and teachers can now listen to hard-to-pronounce words, and students can switch to the flashcard feature to quiz themselves on important terms. For reminders of these study tools, new PSI and OLC icons appear at the end of each chapter.

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

For thousands of years after the emergence of the human species, human beings lived in tiny communities with no permanent home. 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 human beings 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. Human beings 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.

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 soon 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 six 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.

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 own subsistence. This 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 this 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

Effective pedagogical features from the first edition have been retained. Each of the book's seven parts opens with an introduction that outlines the themes running through all the chapters in that part. This information creates a strong framework for understanding the details of individual chapters.

100,000	8,000	3,500	2,000
ASIA SOUTHWEST ASIA Neandertal appearance (100,000) Cro-Magnon appearance (40,000) Beginnings of agriculture (10,000) Neolithic age	Jericho (8000) Çatal Hüyük (7250) Pottery (7000) Copper metallurgy; textile production (6000) Rise of cities (4000)	Cuneiform Bronze metallurgy Migration of Hittites into Anatolia (3000) Phoenicians dominate Mediterranean trade (2500) Mesopotamian unification under Sargon of Akkad (2334) Collapse of Sargon's empire (2100)	Hebrew patriarch Abraham migrates out of Mesopotamia (1800) Early monotheism Hammurabi (1792–1750) Code of Hammurabi Phoenician creation of first alphabet (1500) Rise of Hittites (1400) Iron metallurgy Moses and Ten Commandments (1300)
EAST AND CENTRAL ASIA Arrival of <i>Homo erectus</i> (1.5 million) Arrival of <i>Homo sapiens</i> (200,000)	Domestication of rice (7000) Neolithic villages in Yellow River (Huang He) valley (5000) Yangshao culture (5000–3000) Banpo	Xia dynasty (2200–1766) Erlitou Dikes, dams, flood control projects Metallurgy	Shang dynasty (1766–1122) Ao and Yin Written language Bronze metallurgy Oracle bones Zhou dynasty (1122–256) Mandate of Heaven
SOUTH AND SOUTHEAST ASIA Arrival of <i>Homo erectus</i> (1.5 million) Arrival of <i>Homo sapiens</i> (200,000)	Beginnings of agriculture (7000) Cultivation of cotton (5000)	Neolithic villages (3500) Rise of cities (3000) Trade with Mesopotamia (3000–1750) Harappan society Harappa and Mohenjo-Daro Written language Sophisticated water and sewage system	Decline of Harappan society (2000) Deforestation of Indus valley Mohenjo-Daro and Harappa cease to exist (1700) Collapse of Harappan society (1500) Migration of Aryans (Indo-Europeans) Sanskrit language Caste system Vedas (1300)

Bronze ritual vessel of an elephant buried with departed kin Cultural Relics Publishing House, Beijing

Part opening timelines have been revised and are now available with each book as a mini-poster.

Each chapter opens with a story of individual experiences that draw students into the chapter and illustrate its main themes.

CHAPTER 2

EARLY SOCIETIES IN SOUTHWEST ASIA AND THE INDO-EUROPEAN MIGRATIONS

By far the best-known individual of ancient Mesopotamian society was a man named Gilgamesh. According to historical sources, Gilgamesh was the fifth king of the city of Uruk. He ruled about 2750 B.C.E.—for a period of 126 years, according to one semilegendary source—and he led his community in its conflicts with Kish, a nearby city that was the principal rival of Uruk. Historical sources record very little additional detail about Gilgamesh's life and deeds.

But Gilgamesh was a figure of Mesopotamian mythology and folklore as well as history. He was the subject of numerous poems and legends, and Mesopotamian bards made him the central figure in a cycle of stories known collectively as the *Epic of Gilgamesh*. As a figure of legend, Gilgamesh became the greatest hero figure of ancient Mesopotamia. According to the stories, the gods granted Gilgamesh a perfect body and endowed him with superhuman strength and courage. He was "the man to whom all things were known," a supremely wise individual who "saw mysteries and knew secret things." The legends declare that he constructed the massive city walls of Uruk as well as several of the city's magnificent temples to Mesopotamian deities.

The stories that make up the *Epic of Gilgamesh* recount the adventures of this hero and his cherished friend Enkidu as they sought fame. They killed an evil monster, rescued Uruk from a ravaging bull, and matched wits with the gods. In spite of their heroic deeds, Enkidu offended the gods and fell under a sentence of death. His loss profoundly affected Gilgamesh, who sought for some means to cheat death and gain eternal life. He eventually found a magical plant that had the power to confer immortality, but a serpent stole the plant and carried it away, forcing Gilgamesh to recognize that death is the ultimate fate of all human beings. Thus, while focusing on the activities of Gilgamesh and Enkidu, the stories explored themes of friendship, loyalty, ambition, fear of death, and longing for immortality. In doing so they reflected the interests and concerns of the complex, urban-based society that had recently emerged in Mesopotamia.

Productive agricultural economies supported the development of the world's first complex societies, in which sizable numbers of people lived in cities and extended their political, social, economic, and cultural influence over large regions. The earliest urban societies so far known emerged during the early fourth millennium B.C.E. in southwest Asia, particularly in Mesopotamia.

As people congregated in cities, they needed to find ways to resolve disputes—sometimes between residents within individual settlements, other times between

THE QUEST FOR ORDER
 Mesopotamia: "The Land between the Rivers"
 The Course of Empire
 The Later Mesopotamian Empires
THE FORMATION OF A COMPLEX SOCIETY AND SOPHISTICATED CULTURAL TRADITIONS
 Economic Specialization and Trade
 The Emergence of a Stratified Patriarchal Society
 The Development of Written Cultural Traditions
THE BROADER INFLUENCE OF MESOPOTAMIAN SOCIETY
 Hebrews, Israelites, and Jews
 The Phoenicians
THE INDO-EUROPEAN MIGRATIONS
 Indo-European Origins
 Indo-European Expansion and Its Effects

Sources from the Past

The Wealth and Commerce of Constantinople

The Spanish rabbi Benjamin of Tudela traveled throughout Europe, north Africa, and southwest Asia between 1165 and 1173 C.E. He may have ventured as far as India, and he mentioned both India and China in his travel account. His main purpose was to record the conditions of Jewish communities, but he also described the many lands and about three hundred cities that he visited. His travels took place during an era of political decline for the Byzantine empire, yet he still found Constantinople a flourishing and prosperous city.

The circumference of the city of Constantinople is eighteen miles; half of it is surrounded by the sea, and half by land, and it is situated upon two arms of the sea, one coming from the sea of Russia [the Black Sea], and one from the sea of Sepharad [the Mediterranean].

All sorts of merchants come here from the land of Babylon, from the land of Shinar [Mesopotamia], from Persia, Media [western Iran], and all the sovereignty of the land of Egypt, from the land of Canaan [Palestine], and the empire of Russia, from Hungary, Patzinakia [Ukraine], Khazaria [southern Russia], and the land of Lombardy [northern Italy] and Sepharad [Spain].

Constantinople is a busy city, and merchants come to it from every country by sea or land, and there is none like it in the world except Baghdad, the great city of Islam. In Constantinople is the church of Hagia Sophia, and the seat of the pope of the Greeks, since Greeks do not obey the pope of Rome. There are also many churches as there are days of the year. . . . And in this church [Hagia Sophia] there are pillars of gold and silver, and lamps of silver and gold more than a man can count.

Close to the walls of the palace is also a place of amusement belonging to the emperor, which is called the Hippodrome, and every year on the anniversary of the birth of Jesus the emperor gives a great entertain-

ment there. And in that place men from all the races of the world come before the emperor and empress with jugglery and without jugglery, and they introduce lions, leopards, bears, and wild asses, and they engage them in combat with one another; and the same thing is done with birds. No entertainment like this is to be found in any other land. . . .

From every part of the Byzantine empire tribute is brought here every year, and they fill strongholds with garments of silk, purple, and gold. Like unto these storehouses and this wealth there is nothing in the whole world to be found. It is said that the tribute of the city amounts every year to 20,000 gold pieces, derived both from the rents of shops and markets and from the tribute of merchants who enter by sea or land.

The Greek inhabitants are very rich in gold and precious stones, and they go clothed in garments of silk and gold embroidery, and they ride horses and look like princes. Indeed, the land is very rich in all cloth stuffs and in bread, meat, and wine.

Wealth like that of Constantinople is not to be found in the whole world. Here also are men learned in all the books of the Greeks, and they eat and drink, every man under his vine and his fig-tree.

SOURCE: Benjamin of Tudela. *The Itinerary of Benjamin of Tudela*. Trans. by M. N. Adler. London: H. Frowde, 1907. (Translation slightly modified.)

How is it possible to account for the prosperity that Benjamin of Tudela found in Constantinople?

The Sources from the Past boxes bring the past to life, spotlighting significant primary source documents relevant to the chapter, such as poems, journal accounts, religious writings, and letters. Introductions place the documents in context and explain their significance; new thought provoking questions prompt readers to contextualize and think critically about key issues raised in the document.

Muhammad's
Spiritual
Transformation

Muhammad's time. Although he was not deeply knowledgeable about Judaism or Christianity, Muhammad had a basic understanding of both faiths. He may even have traveled by caravan to Syria, where he would certainly have dealt with Jewish and Christian merchants.

About 610 C.E., as he approached age forty, Muhammad underwent a profound spiritual experience that transformed his life and left a deep mark on world history. His experience left him with the convictions that in all the world there was only one true deity, Allah ("God"), that he ruled the universe, that idolatry and the recognition of other gods amounted to wickedness, and that Allah would soon bring his judgment on the world, rewarding the righteous and punishing the wicked. Muhammad experienced visions, which he understood as messages or revelations from Allah, delivered through the archangel Gabriel (also recognized by Jews and Christians as a special messenger of God), instructing him to explain his faith to others. He did not set out to construct a new religion by combining elements of Arab, Jewish, and Christian beliefs. In light of his cultural context, however, it is not surprising that he shared numerous specific beliefs with Jews and Christians—and indeed also with Zoroastrians, whose views had profoundly influenced the development of both Judaism and Christianity. In any case, in accordance with instructions transmitted to him by Gabriel, Muhammad began to expound his faith to his family and close friends. Gradually, others showed interest in his message, and by about 620 C.E. a zealous and expanding minority of Mecca's citizenry had joined his circle.

The Quran

Muhammad originally presented oral recitations of the revelations he received during his visions. As the Islamic community grew, his followers prepared written texts of his teachings. During the early 650s devout Muslims compiled these written versions of Muhammad's revelations and issued them as the Quran ("recitation"), the holy book of Islam. A work of magnificent poetry, the Quran communicates in powerful and moving terms Muhammad's understanding of Allah and his relation to the world, and it serves as the definitive authority for Islamic religious doctrine and social organization.

Apart from the Quran, several other sources have provided moral and religious guidance for the Islamic community. Most important after the Quran itself are traditions known as *hadith*, which include sayings attributed to Muhammad and accounts of the prophet's deeds. Several collections of *hadith* appeared between the ninth and eleventh century C.E., and Muslim scholars have often taken them as guides for interpretation of the Quran. Regarded as less authoritative than the Quran and the *hadith*, but still important as inspirations for Islamic thought, were early works describing social and legal customs, biographies of Muhammad, and pious commentaries on the Quran.

Muhammad's Migration to Medina

Conflict at Mecca

The growing popularity of Muhammad's preaching brought him into conflict with the ruling elites at Mecca. Conflict centered on religious issues. Muhammad's insistence that Allah was the only divine power in the universe struck many polytheistic Arabs as offensive and dangerous as well, since it disparaged long-recognized deities and spirits thought to wield influence over human affairs. The tensions also had a personal dimension. Mecca's ruling elites, who were also the city's wealthiest merchants, took it as a personal affront and a threat to their position when Muhammad denounced greed as moral wickedness that Allah would punish.

Muhammad's attack on idolatry also represented an economic threat to those who owned and profited from the many shrines to deities that attracted merchants

Marginal notes highlight key terms, events, and concepts as they appear within the narrative.

A concise chronological table summarizes the critical events covered in the chapter.

C H R O N O L O G Y	
589–618	Sui dynasty (China)
602–664	Life of Xuanzang
604–618	Reign of Sui Yangdi
618–907	Tang dynasty (China)
627–649	Reign of Tang Taizong
669–935	Silla dynasty (Korea)
710–794	Nara period (Japan)
755–757	An Lushan's rebellion
794–1185	Heian period (Japan)
875–884	Huang Chao's rebellion
960–1279	Song dynasty (China)
960–976	Reign of Song Taizu
1024	First issuance of government-sponsored paper money
1130–1200	Life of Zhu Xi
1185–1333	Kamakura period (Japan)
1336–1573	Muromachi period (Japan)

A paragraph summary at the end of each chapter reinforces the chapter's key points, making student review easier.

The revival of centralized imperial rule in China had profound implications for all of east Asia and indeed for most of the eastern hemisphere. When the Sui and Tang dynasties imposed their authority throughout China, they established a powerful state that guided political affairs throughout east Asia. Tang armies extended Chinese influence to Korea, Vietnam, and central Asia. They did not invade Japan, but the impressive political organization of China prompted the islands' rulers to imitate Tang examples. Moreover, the Sui and Tang dynasties laid a strong political foundation for rapid economic development. Chinese society prospered throughout the postclassical era, partly because of technological and industrial innovation. Tang and Song prosperity touched all of China's neighbors, since it encouraged surging commerce in east Asia. Chinese silk, porcelain, and lacquerware were prized commodities among trading peoples from southeast Asia to east Africa. Chinese inventions such as paper, printing, gunpowder, and the magnetic compass found a place in societies throughout the eastern hemisphere as they diffused across the silk roads and sea lanes. The postclassical era was an age of religious as well as commercial and technological exchanges: Nestorian Christians, Zoroastrians, Manichaeans, and Muslims all maintained communities in Tang China, and Buddhism became the most popular religious faith in all of east Asia. During the postclassical era, Chinese social organization and economic dynamism helped to sustain interactions between the peoples of the eastern hemisphere on an unprecedented scale.

Each chapter concludes with a For Further Reading section that contains a list and brief description of the most important books available about topics discussed in the chapter. This list can help students get started with research projects or follow up on subjects that they find especially interesting.

FOR FURTHER READING

- Kenneth Ch'en. *Buddhism in China: A Historical Survey*. Princeton, 1964. A clear and detailed account by an eminent scholar.
- Hugh R. Clark. *Community, Trade, and Networks: Southern Fujian Province from the Third to the Thirteenth Century*. Cambridge, 1991. Excellent scholarly study exploring the transformation of a region by trade and market forces.
- Peter Duus. *Fudalism in Japan*. 2nd ed. New York, 1976. A brief survey of early Japanese political history, concentrating on the Kamakura and Muromachi periods.
- Patricia Buckley Ebrey. *Chinese Civilization: A Sourcebook*. 2nd ed. New York, 1993. A splendid collection of documents in translation.
- Patricia Buckley Ebrey and Peter N. Gregory, eds. *Religion and Society in T'ang and Sung China*. Honolulu, 1993. Important collection of scholarly essays dealing with the early entry of Buddhism in China.
- Mark Elvin. *The Pattern of the Chinese Past*. Stanford, 1973. A brilliant analysis of Chinese history, concentrating particularly on economic, social, and technological themes.
- Jacques Gernet. *Buddhism in Chinese Society: An Economic History from the Fifth to the Tenth Century*. Trans. by F. Verellen. New York, 1995. An important study emphasizing the economic and social significance of Buddhist monasteries in the Chinese countryside.
- . *Daily Life in China on the Eve of the Mongol Invasion, 1250–1276*. Trans. by H. M. Wright. New York, 1962. Rich portrait of Southern Song China, emphasizing social history.
- Ivan Morris. *The World of the Shining Prince: Court Life in Ancient Japan*. Harmondsworth, 1964. Vividly reconstructs the court life of Heian Japan.
- Joseph Needham. *Science in Traditional China*. Cambridge, Mass., 1981. Essays on the history of Chinese science and technology.
- Edward H. Schafer. *The Golden Pheasant of Samarkand: A Study of T'ang Exotics*. Berkeley, 1963. Deals with relations between China and central Asian lands during the Tang dynasty.
- . *The Vermilion Bird: T'ang Images of the South*. Berkeley, 1967. Evocative study of relations between China and Vietnam during the Tang dynasty.

SUPPLEMENTS

The supplements listed here may accompany *Traditions & Encounters: A Global Perspective on the Past*. Please contact your local McGraw-Hill representative for details concerning policies, prices, and availability, as some restrictions may apply.

For the Instructor

- **The Instructor's Resource CD-ROM (or IRCD)** contains several instructor tools in one location. For lecture preparation, teachers will find an Instructor's Manual and PowerPoint samples by chapter with over 100 images, maps, graphs, and tables. For quizzes and tests, the IRCD also contains a Test Bank and Computerized Test Bank.
- **The Instructor's Manual and Test Bank** have both been heavily revised for clarity and consistency. The Instructor's Manual was prepared by Rose Mary Sheldon and Timothy Dowling at the Virginia Military Institute. The Test Bank was prepared by Eric Osborne and Douglas Harmon at the Virginia Military Institute.
- **A Computerized Test Bank** is available on the Instructor's Resource CD-ROM in Brownstone Diploma for Windows and Macintosh. This version of the Test Bank allows instructors to customize each test to suit any course syllabus.
- **A Set of Overhead Transparencies** is available to adopters of the book. It contains over 120 maps, charts, and illustrations, organized by chapter.
- **The Online Learning Center for Instructors** at www.mhhe.com/bentley3. At the homepage for the text-specific website, instructors will find a series of online tools to meet a wide range of classroom needs. The Instructor's Manual, PowerPoint presentations, and blank maps can be downloaded by instructors, but are password-protected to prevent tampering. Instructors can create web-based homework assignments or classroom activities by linking to the student's side of the Online Learning Center. Instructors can also create an interactive course syllabus using McGraw-Hill's PageOut (www.mhhe.com/pageout).
- **PageOut** at www.mhhe.com/pageout. On the PageOut website, instructors can create their own course websites. PageOut requires no prior knowledge of HTML, no long hours of coding, and no design skills on the instructor's part. Simply plug the course information into a template and click on one of sixteen designs. The process takes no time at all and leaves instructors with a professionally designed website. Powerful features include an interactive course syllabus that lets instructors post content and links, an online gradebook, lecture notes, bookmarks, and even a discussion board where instructors and students can discuss course-related topics.
- **Videos** on topics in world history is available through the Films for the Humanities and Sciences collection. Contact your local McGraw-Hill sales representative for further information.
- **Readers.** McGraw-Hill offers a number of readers that complement this text. Visit our online catalogue at www.mhhe.com.
- **Advanced Placement Instructor's Manual.** Written by Ane Lintvedt, Bard Keeler, and Joan Arno, the Instructor's Manual for Advanced Placement teachers contains lecture topics, teaching strategies, group activities, world history skills, and habits of mind specifically tailored around the six themes. Visit the book website at www.mhhe.com/bentley3 for more information.
- **Classroom Performance System (CPS).** The Classroom Performance System brings ultimate interactivity to *Traditions & Encounters*. CPS is a wireless response

system that gives you immediate feedback from every student in the class. With CPS you can ask subjective and objective questions during your lecture, prompting every student to respond with their individual, wireless response pad, and providing you with instant results. A complete CPS Tutorial is at www.einstruction.com.

For the Student

- **The Online Learning Center for Students** at www.mhhe.com/bentley3 provides students with a wide range of tools for students to use in testing their knowledge of the book. It includes chapter overviews, more new interactive maps, multiple choice and essay quizzes, matching and identification games, as well as primary source indexes for further research. This new edition also contains a new feature based on the book's "Contexts & Connections" box, an interactive timeline, and an interactive glossary with an audio pronunciation guide.
- Each chapter of the **Student Study Guide with Map Exercises** includes a synopsis of the chapter, an outline, student quizzes, map identification exercises, primary source documents, and other resources to help students master the material covered in the text. New to this edition of the study guide are matching and sequencing exercises and group activities.
- **Map Workbooks** test students' knowledge of the geography relevant to each chapter. Exercises require students to fill in important items on a blank map or to answer questions by interpreting a completed map.
- **History and the Internet: A Guide** is a brief guide that explores the many ways that the World Wide Web facilitates the study of history. It also includes a history of the Internet, instructions for searching and navigating the Web, a glossary of Web jargon, and lists of significant websites in history.
- **PowerWeb: World History**, an online supplement, is a collection of readings delivered electronically, along with other tools for conducting research in history. In addition, student study tools, web research tips and exercises, and free access to the global content provider Factiva are included. A card with a password for accessing PowerWeb has been packaged free with the textbook.
- Two **After the Fact Interactive** units are available for use with *Traditions & Encounters*: "After the Fact Interactive: Tracing the Silk Roads" for volume 1, and "After the Fact Interactive: Envisioning the Atlantic World" for volume 2. These rich, visually appealing modules on CD-ROM allow students to be apprentice historians, examining a variety of multimedia primary source materials and constructing arguments based on their research.

A BRIEF NOTE ON USAGE



This book qualifies dates as B.C.E. (“Before the Common Era”) or C.E. (“Common Era”). In practice, B.C.E. refers to the same epoch as B.C. (“Before Christ”), and C.E. refers to the same epoch as A.D. (*Anno Domini*, a Latin term meaning “in the year of the Lord”). As historical study becomes a global, multicultural enterprise, however, scholars increasingly prefer terminology that does not apply the standards of one society to all the others. Thus reference in this book to B.C.E. and C.E. reflects emerging scholarly convention concerning the qualification of historical dates.

Measurements of length and distance appear here according to the metric system, followed by their English-system equivalents in parentheses.

The book transliterates Chinese names and terms into English according to the *pinyin* system, which has largely displaced the more cumbersome Wade-Giles system. Transliteration of names and terms from other languages follows contemporary scholarly conventions.

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