

T * H * E EARTH AND ITS PEOPLES

A GLOBAL HISTORY



SINCE 1500



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THE EARTH AND ITS PEOPLES:

A GLOBAL HISTORY

Volume II: Since 1500

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**The Earth and Its Peoples:
A Global History**



P R E F A C E

History is not easy. We met in a conference room at Houghton Mifflin: six professional historians seated around a table hammering out our ideas on what a global history textbook at the start of a new millennium should be. Together we brought to the project a high level of knowledge about Africa, the Americas, Asia, Europe, the Middle East. We argued; we made up over dinner; we debated some more.

But there was no short cut. Though not by nature contentious people, we were determined to write the best global history we could. And that necessarily meant testing ideas aloud; considering alternatives put forward by smart, articulate colleagues; and bargaining over what to include and what, with regret, to pass over. We believe the result was worth the sweat.

Our goal was to write a textbook that would not only speak for the past but speak to today's student and today's teacher. By the time a class has completed it, students and instructor alike should have a strong sense that the history of the human species, throughout the globe, follows a particular trajectory: from sparse and disconnected communities reacting creatively to their individual circumstances; through ever more intensive stages of contact, interpenetration, and cultural expansion and amalgamation; to a twenty-first century world situation in which people increasingly visualize a single global community.

This trajectory of human development is not a fixed road map, however. Different parts of the world have moved or paused at different points in time and have followed their own paths. The chronology of the transition from the first domesticated plants and animals to broad territorial empires in the Western Hemisphere, for example, is unconnected with that of the Eastern Hemisphere, just as the industrialization of Western Europe and North America preceded by a century or two industrialization elsewhere. Yet the world all comes together in the late twentieth century, a paradoxical period of global political

and economic forces confronting intensified re-assertions of particular national and cultural identities. As in ages past, however large and encompassing social, cultural, and political systems become, human diversity persists. Those people who speak today of an emerging global community are answered by others who insist on their own distinctive identities.

The keynote of this book is not progress but process: a steady process of change over time, at first differently experienced in various regions of the world but eventually entangling peoples from all parts of the globe. Students should come away from this book with a sense that the problems and promises of their world are rooted in a past in which people of every sort, in every part of the world, confronted problems of a similar character and coped with them as best they could. We believe our efforts will help students see where their world has come from and learn thereby something useful for their own lives.

Central Theme

We have subtitled *The Earth and Its Peoples* "A Global History" because the book explores the common challenges and experiences that unite the human past. Although the dispersal of early humans to every livable environment resulted in myriad economic, social, political, and cultural systems, all societies displayed analogous patterns in meeting their needs and exploiting their environments. Our challenge was to select the particular data and episodes that would best illuminate these global patterns of human experience.

To meet this challenge, we adopted a central theme to serve as the spinal cord of our history. That theme is "technology and environment," the commonplace bases of all human societies at all times and a theme that grants no special favor to any cultural or social group even as it em-

braces subjects of the broadest topical, chronological, and geographical range.

It is vital for students to understand that technology, in the broad sense of experience-based knowledge of the physical world, underlies all human activity. Writing is a technology, but so is oral transmission from generation to generation of lore about medicinal or poisonous plants. The magnetic compass is a navigational technology, but so is the Polynesian mariners' hard-won knowledge of winds, currents, and tides that made possible the settlement of the Pacific islands.

All technological development, moreover, has come about in interaction with environments, both physical and human, and has, in turn, affected those environments. At the most basic level, concern with technology and the environment arises from the reality that all humans must eat. Yet less material cultural attainments are encompassed as well. Quite apart from such facilitating technologies as writing, papermaking, and printing, philosophies and religions have started from and sought to explain real world phenomena. Technological skills like stonecutting, paint mixing, and surveying have enabled creative artists to frame their works in response to specific environments: the indestructible rock paintings and engravings of the Sahara and Kalahari Desert, the Greek temple of Sounion on a high cliff by the sea, the grand mosques of Istanbul atop the city's seven hills, Daoist Chinese landscape painting capturing the mists of the Yangtze River gorges. Cultural achievements of these sorts reflect changing understandings of human relations to one another and to the world they live in. Thus they belong in this book, evidence of the technology and environment theme as a constant in human society and a solid basis for comparing different times, places, and communities.

Organization

The Earth and Its Peoples uses eight broad chronological divisions to define its conceptual scheme of global historical development. In **Part I: The Emergence of Human Communities, to 500 B.C.E.**, we examine important patterns of human

communal organization. Early human communities were small, and most parts of the world were populated sparsely, if at all. As they spread worldwide, men and women encountered and responded to enormously diverse environmental conditions. Their responses gave rise to many technologies, from implements for meeting daily needs to the compilation of exhaustive lore about plants, animals, the climate, and the heavens. This lore, in turn, fueled speculations about the origin of the world and humanity, the nature of the gods or forces they felt controlled the world around them, the purpose of life, and the meaning of death. Though scarcity of written sources limits what we know about the world's first societies, the evolution of their technologies tells us much about gender relations, specialization of work activities, and patterns of everyday life—in short, about the growing complexity of human communities.

Part II: The Formation of New Cultural Communities, 1000 B.C.E.–500 C.E., introduces the concept of a “cultural community,” in the sense of a coherent pattern of activities and symbols pertaining to a specific human community. While all communities have distinctive cultures, the advances and conquests of some communities in this period magnified the geographical and historical imprint of their cultures.

In the geographically contiguous African-Eurasian landmass, the cultures that proved to have the most enduring influence traced their roots to the second and first millennia B.C.E. The long-term impact of these cultural communities involved competition with other cultures that did not prove so enduring. This frequently violent competition, culminating in the extensive empires of the Assyrians, Persians, Romans, and Han Chinese, was often marked by technological mixing across contested frontiers. Thus, non-Greek elements in Greek culture (such as the use of an alphabet invented by Phoenicians), the influence of non-Chinese steppe nomads on Chinese culture (as with the introduction of horse-related technologies), and other such examples are used to show how all cultural traditions become amalgams as they grow.

Part III: Growth and Interaction of Cultural Communities, 300 B.C.E.–1200 C.E., deals with

early episodes of technological, social, and cultural exchange and interaction on a continental scale outside the framework of imperial expansion. These are so different from earlier interactions arising from conquest or extension of political boundaries that they constitute a distinct era in world history, an era that set the world on the path of increasing global interaction and interdependence that it has been following ever since.

Exchange along long-distance trade routes and migrations by peoples equipped with advanced technologies played an especially important role in the coming together of the world's peoples. The Silk Road, for example, put China into contact with Mesopotamia and the Mediterranean lands, leading to a stimulating exchange of products and ideas and to the emergence of urban society in central Asia. In Africa, the Bantu migrations spread iron-working and cultivation of yams and other crops throughout most of the sub-Saharan region, while in the Americas a similar diffusion of corn, potatoes, and other domestic plants made possible the sophisticated states of the Mayas, Incas, and Aztecs. And throughout Europe, Asia, and much of Africa the universal religions of Buddhism, Christianity, and Islam gained so many adherents that they became defining elements of entire civilizations.

In **Part IV: Interregional Patterns of Culture and Contact, 1200–1500**, we take a look at the world during three centuries that saw both intensified cultural and commercial contact and increasingly confident self-definition of cultural communities in Europe, Asia, and Africa. The Mongol conquest of a vast empire extending from China to Iran and eastern Europe greatly stimulated trade and interaction while Chinese civilization itself extended its influence. Muslim religious expansion brought new cultural values and societal contacts to India, West Africa, and the Balkans and promoted trading networks around the Indian Ocean and across the Sahara. In the West, strengthened European kingdoms began maritime expansion in the Atlantic, forging direct ties with sub-Saharan Africa and laying the base for expanded global contacts after 1500.

Part V: The Globe Encompassed, 1500–1700, treats a period dominated by the global effects of European expansion and continued economic growth. European ships took over, expanded, and extended the maritime trade of the Indian Ocean, coastal Africa, and the Asian rim of the Pacific Ocean.

This maritime commercial enterprise had its counterpart in European colonial empires in the Americas and a new Atlantic trading system. In Asia, the Middle East, and Africa powerful new states emerged in this period that limited, challenged, or simply ignored the growing European dominance elsewhere. The contrasting capacities and fortunes of land empires and maritime empires, along with the exchange of domestic plants and animals between the hemispheres, underline the technological and environmental dimensions of this first era of complete global interaction.

In **Part VI: Revolutions Reshape the World, 1750–1870**, the word *revolution* is used in three senses: in the political sense of governmental overthrow, as in France and the Americas; in the metaphorical sense of radical transformative change, as in the Industrial Revolution; and in the broadest sense of a profound change in circumstances and world-view, as in the abolitionist movement, which in time completely destroyed an instrument of oppression that had been part of human life for thousands of years. These three senses of the word make it possible to integrate the experiences of a Western Europe intoxicated by the enormous power triggered by industrialization; a Western Hemisphere consumed with a passion for freedom from European domination; and Ottoman, Chinese, and Japanese states that saw their earlier conceptions of the world rapidly dissolve even as they struggled to adapt to the currents of change.

Technology and environment lie at the core of these developments. With the ascendancy of the Western belief that science and technology could overcome all challenges, environmental or otherwise, technology became not only an instrument of transformation but also an instrument of domination, threatening the integrity and autonomy of cultural traditions in nonindustrial lands. At the same time, other aspects of technology inten-

sified social diversity by accentuating the difference between rich and poor, slave and free, and male and female.

Part VII: Global Dominance and Diversity, 1850–1945, examines the development of a world arena in which people conceived of events on a global scale. Imperialism, world war, international economic connections, and world-encompassing ideological forces, like nationalism and socialism, present the picture of an increasingly interconnected globe. European dominance took on a worldwide dimension, at times seeming to threaten permanent subordination to European values and philosophies while at other times triggering strong political or cultural resistance. The accelerating pace of technological change deepened other sorts of cleavages as well. Economic class divisions, for example, became part of the ideological struggle between socialism and capitalism; and a spreading desire for political participation led to demands by women for voting rights.

For **Part VIII: The Perils and Promises of a Global Community, 1945 to the Present**, we chose a thematic structure in keeping with how many people perceive the past half century. Countries throughout the world experienced more or less similar challenges in the era of Cold War and decolonization that culminated in 1991. In large measure, these challenges derived from global economic, technological, and political forces that limited the options for political and economic development open to the scores of new nations that emerged at the start of this period.

In a world contest for resources, the difference between growth and prosperity or overpopulation and poverty often hinged on technological and environmental factors, such as the development of high-yielding strains of rice and other crops. Yet even as the world faced the prospect of deepening gulfs between its rich and its poor regions, technological development simultaneously brought its peoples into closer contact than ever before. With the dimensions and the values of an increasingly globalized economy and society up for debate, issues such as gender equality, racial justice, human rights, and the demise or revitalization of human cultural diversity remained for the next century to resolve.

Distinctive Features

Learning and teaching aids are especially important in a book that extends its scope to all of human history. The pedagogical framework for *The Earth and Its Peoples* seeks to make the text accessible and memorable by reinforcing its theme and highlighting its subject matter.

To keep the technology and environment theme and the structural linkage between the parts clear, each part begins with an opening essay that sets the following chapters into the broad context of the book as a whole. A unique “geographic locator” map accompanies this opener to help the student visualize the world areas and developments that will be discussed in the part.

“Environment and Technology” boxes in each chapter further emphasize our central theme. Each feature expands on a particular topic in technological history—for example, ship design, camel saddles, coinage, military technology, writing systems, Indian mathematics, Copernican astronomy, the McCormick reaper, and compact disks. Accompanying illustrations enhance student understanding of the far-reaching impact of technological and environmental developments on human experience.

“Voices and Visions” features likewise accompany each chapter. These consist of excerpts from primary written, or occasionally visual, sources. While encouraging close study of historical evidence, they also enhance our narrative by giving clear voice to an array of individual viewpoints and cultural outlooks. Slavery in different periods and places receives attention, for example, as do witchcraft accusations and prosecutions, a Chinese official’s views on the opium trade, a Nigerian woman’s recollection of her childhood at the turn of the twentieth century, and Arthur Ashe’s struggle against AIDS. Questions for analysis designed to stimulate critical interpretation of primary sources close each “Voices and Visions” feature.

Each chapter opens with a thematic introduction intended to engage the reader’s interest while previewing what will follow. Extensive maps and illustrations serve to reinforce and complement, not merely ornament, surrounding

discussion, while numerous charts and timelines help to organize and review major developments. Careful chapter conclusions draw together major topics and themes and link the present chapter to the one that follows. An annotated list of Suggested Reading at the end of each chapter contains a wide range of up-to-date references to help students pursue their interests.

For further assistance, *The Earth and Its Peoples* is issued in three formats to accommodate different academic calendars and approaches to the course. There is a one-volume hardcover version containing all 35 chapters, along with a two-volume paperback edition: Volume I, To 1500 (Chapters 1–16), and Volume II, Since 1500 (Chapters 17–35). For readers at institutions with the quarter system, we offer a three-volume paperback version: Volume A, To 1200 (Chapters 1–12); Volume B, From 1200 to 1870 (Chapters 13–27); and Volume C, Since 1750 (Chapters 23–35).

At the end of each volume, an extensive pronunciation guide shows the reader how to pronounce the many foreign terms and names necessary to a book of this scope.

Supplements

We have assembled with care an array of text supplements to aid students in learning and instructors in teaching. These supplements, including a *Study Guide*, a *Computerized Study Guide*, an *Instructor's Resource Manual*, *Test Items*, *Computerized Test Items*, *Map Transparencies*, and a *Power Presentation Manager*, are tied closely to the text, to provide a tightly integrated program of teaching and learning.

The *Study Guide*, authored by Michele G. Scott James of MiraCosta College, contains learning objectives, chapter outlines (with space for students' notes on particular sections), key-term identifications, multiple-choice questions, short-answer and essay questions, and map exercises. Included too are distinctive "comparison charts," to help students organize the range of information about different cultures and events discussed in each chapter. The *Study Guide* is published in two volumes, to correspond to Volumes I and II of the text: Volume I contains Chapters 1–16 and Volume II Chapters 17–35.

The *Study Guide* is also available in a computerized version for use with IBM PC and compatible computers. This *Computerized Study Guide* contains text references for all questions and rejoinders to each multiple-choice question that explain why the student's response is or is not correct.

The *Instructor's Resource Manual*, prepared by Rosanne J. Marek, Ball State University, provides useful teaching strategies for the global history course and tips for getting the most out of the text. Each chapter contains instructional objectives, a detailed chapter outline, discussion questions, individual learning activities, and audio-visual resources.

Each chapter of the *Test Items*, written by John Cashman of Boston College, offers 20 to 25 key-term identifications, 5 to 10 essay questions with answer guidelines, 35 to 40 multiple-choice questions, and 3 to 5 history and geography exercises. We also provide a computerized version of the *Test Items*, to enable instructors to alter, replace, or add questions. Each entry in the *Computerized Test Items* is numbered according to the printed test items to ease the creation of customized tests. The computerized test item file is available for use with both IBM PC and compatibles and Macintosh computers.

In addition, a set of *Transparencies* of all the maps in the text is available on adoption.

We are also pleased to offer the *Power Presentation Manager*, a software tool that enables teachers to prepare visual aids for lectures electronically, using both textual and visual material. Instructors can customize their lectures by incorporating their own material onto the PPM and combining it with the electronic resources provided, including adaptable chapter outlines as well as tables, illustrations, and maps from the text.

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Where necessary for clarity, dates are followed by the letters C.E. or B.C.E. C.E. stands for “Common Era” and is equivalent to A.D. (*Anno Domini*, Latin for “in the year of the Lord”). B.C.E. stands for “Before the Common Era” and means the same as B.C. (“Before Christ”). In keeping with their goal of approaching world history without special concentration on one culture or another, the authors chose these neutral abbreviations as appropriate to their enterprise. Because many readers will be more familiar with English than with metric measurements, however, units of measure are generally given in the English system, with metric equivalents following in parentheses.

In general, Chinese has been romanized according to the *pinyin* method. Exceptions include proper names well established in English (e.g., Canton, Chiang Kai-shek) and a few English words borrowed from Chinese (e.g., kowtow). Spellings of Arabic, Ottoman Turkish, Persian, Mongolian, Manchu, Japanese, and Korean names and terms avoid special diacritical marks for letters that are pronounced only slightly differently in English. An apostrophe is used to indicate when two Chinese syllables are pronounced separately (e.g., Chang’an).

For words transliterated from languages that use the Arabic script—Arabic, Ottoman Turkish, Persian, Urdu—the apostrophe indicated separately pronounced syllables may represent either of two special consonants, the *hamza* or the *ain*. Because most English speakers do not hear distinction between these two, they have not been distinguished in transliteration, and they are not indicated when they occur at the beginning or

end of a word. As with Chinese, some words and commonly used placenames from these languages are given familiar English spellings (e.g., Quran instead of Qur’an, Cairo instead of al-Qahira). Arabic romanization has normally been used for terms relating to Islam, even where the context justifies slightly different Turkish or Persian forms, again for ease of comprehension.

There is lively scholarly debate on how best to render Amerindian words in English letters. Nahuatl and Yacatec Maya words and placenames are given in familiar, conventional forms that some linguists now challenge. Thus terms like Tenochtitlán and Chichén Itzá contain accented vowels, contrary to some scholarly recommendations. Similarly, like most North American historians, we have not followed recent proposals for a new system of transliterating Aymara and Quechua words from the Andean region. Thus we retain Inca instead of Inka and *quipu* instead of *khipu*.

To help clarify placenames that have changed over time, the modern form of the name is often put in parentheses after the form appropriate to the period of history under discussion. Thus, Annam, an ancestor state of Vietnam, is referred to as such where appropriate historically, with its relationship to modern Vietnam noted in parentheses. In some cases, consideration of the reader has demanded careful anachronisms (e.g., “Inner China” and “Outer China” in discussion of the early history of territories that only much later became part of empires based in China, and eventually of China itself). Anachronisms of this sort are explained in the text.

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