

TRADITIONS & ENCOUNTERS

A Brief Global History

Jerry H. Bentley | Herbert F. Ziegler | Heather E. Streets-Salter

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Fourth Edition

A stylized world map composed of a grid of dots, with the continents of North America, South America, Europe, and Africa clearly visible. The map is rendered in a light gray color against a white background.

TRADITIONS & ENCOUNTERS

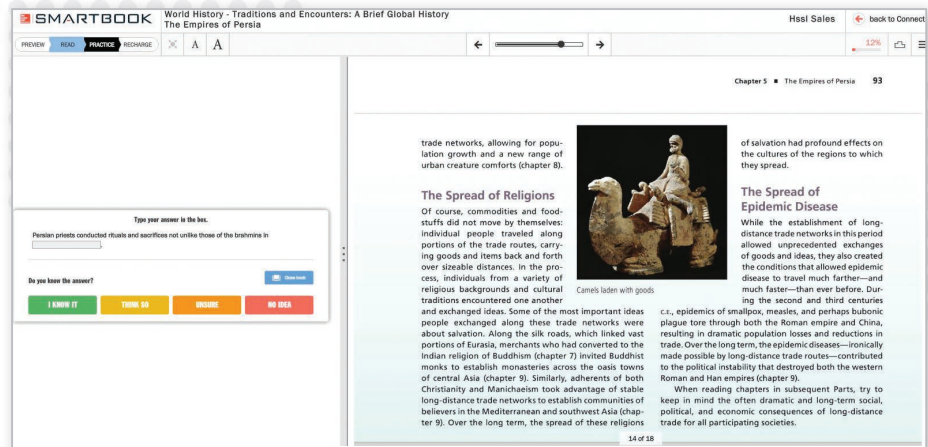
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A BRIEF GLOBAL HISTORY

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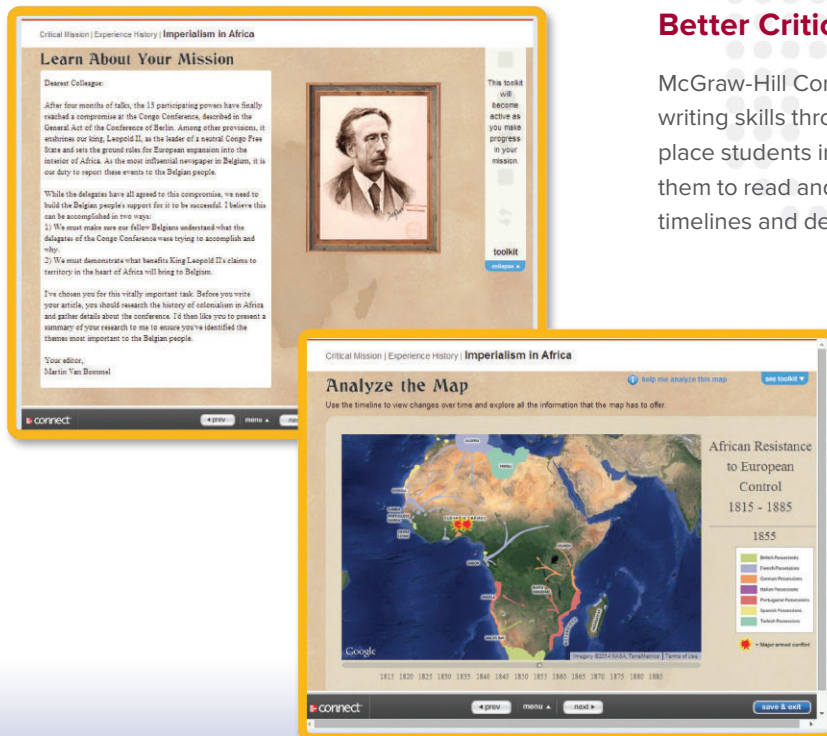


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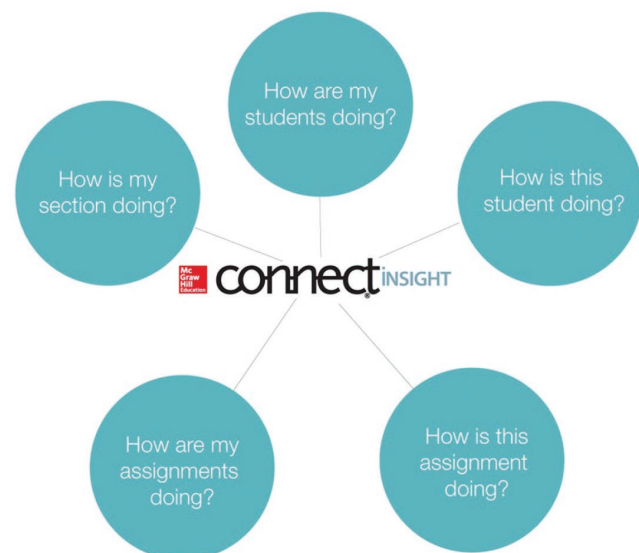


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In Memoriam

Jerry Bentley (1949–2012)

My Encounters and Traditions with Jerry Bentley at the University of Hawai'i

When I arrived in Hawai'i in the summer of 1980 to assume my position as an assistant professor in modern (and largely twentieth-century) European history, Jerry Bentley had already amassed four years of experience in that field at the University of Hawai'i, albeit at the other temporal end of European modernity—the Renaissance and Reformation. Given our mutual areas of academic and teaching interest, we became fast friends and friendly colleagues, and our connections deepened as a result of our encounters both outside and inside the sphere of the Department of History. Our tradition of playing tennis and drinking beer every Friday afternoon morphed into further sociability, and evenings together led to deep conversations over the relative quality of various cognacs—and over the relative merits of the textbooks we assigned to our classes in what was at the time termed the “World Civilizations Program” at the University of Hawai'i.

As junior faculty members in a department tasked with running one of the largest and most comprehensive world history programs extant in the United States at the time, Jerry and I had been assigned to teach multiple sections of History 151 and 152, surveys of world history to and from the year 1500. The intent of these courses, which all students at the University of Hawai'i were required to complete, involved fostering a global perspective on early and modern history that reflected the breadth and diversity not just of world societies but of the students in Hawai'i themselves, whose roots traced largely to Oceania and Asia. In spite of our own intellectual grounding in European history, and in part because Hawai'i's Department of History embraced wide-ranging fields of history from the Pacific Islands to southeast and east Asia, we appreciated this opportunity to globalize our own perspectives. Over the years, indeed decades, Jerry and I continued to teach these courses and continued to be less than satisfied with the available world history textbooks, which remained somewhat mired in Eurocentrism despite their globalized claims and despite the growing acceptance of the notion of globalization that characterized the world as much more economically and culturally integrated.

In conjunction with editors at McGraw-Hill, Jerry Bentley and I embarked on what proved to be a monumental and time-consuming project: the creation of a new and different sort of world history textbook, one that took shape on the assumption that the modern integrated world was not in fact a recent phenomenon but one that had deep and long historical precedents. This approach demanded a fully global history that avoided as much as possible the Eurocentrism of existing texts while avoiding any other form of ethnocentrism. This meant we decided to eschew the value-laden term “civilization” (and the Department of History's world history program has likewise been refashioned), and we determined to integrate the experiences of diverse peoples and societies through the key analytic lenses of traditions and encounters. The first edition of the thus aptly named *Traditions & Encounters: A Global Perspective on the Past* appeared in 2000, and it has since gone through five editions.

The researching, writing, and revising of the textbook has been a rewarding if grueling process; there were fewer and fewer sessions of tennis and beer, and more and more sessions disputing the relative difficulties of our collaborative tasks and responsibilities (I may have felt a bit aggrieved at times because I had the larger role in revisiting time and again the most recent decades of the global past). That said, and that aside, at the time of his death on 15 July 2012, Jerry Bentley and I were contemplating plans for another edition of *Traditions & Encounters*. Having been Jerry Bentley's friend, colleague, and collaborator for more than thirty years, I find it hard to imagine the world—let alone the field of world history—without him. Through our co-authorship of *Traditions & Encounters*, I came to appreciate very much his dedication to fostering global perspectives in history—a dedication that for Jerry Bentley went well beyond our textbook. He exhibited an admirable dedication to expanding the historical understanding of world societies and cultures, and at least part of that legacy lives on through his contributions to *Traditions & Encounters*.

Herbert F. Ziegler
University of Hawai'i at Manoa
1 September 2012

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TRADITIONS & ENCOUNTERS

FOURTH EDITION

A BRIEF GLOBAL HISTORY

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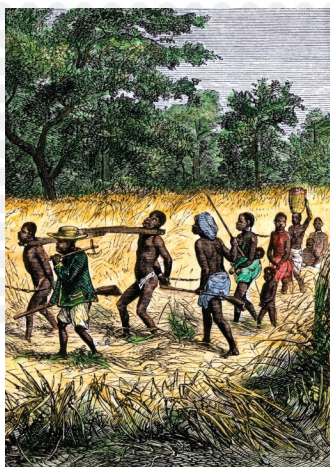
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Preface

How do the themes of traditions and encounters help make sense of the entire human past?

World history is about both diversity and connections.

We began this text with a simple goal: to help our students understand the unique histories of the world's rich variety of peoples while allowing them to see the long histories of connections and interactions that have shaped all human communities for millennia. To do this, we have written a story around the dual themes of traditions and encounters, so that we can highlight the many different religions and customs embraced by the world's peoples while also exploring the encounters with other cultures that brought about inevitable change.

The interaction of these traditions and encounters provides the key to making sense of our past. Human communities furthered themselves not by remaining isolated, but by interacting with others and exploring the benefits and risks of reaching out. The vitality of history—and its interpretation—lies in understanding the nature of individual traditions and the scope of encounters that punctuated every significant event in human history.

Traditions & Encounters: A Brief Global History provides a global vision of history that is increasingly meaningful in a shrinking world. The theme of *traditions* draws attention to the formation, maintenance, and sometimes collapse of individual societies. Because the world's peoples have also interacted regularly with one another since the earliest days of human history, the theme of *encounters* directs attention to communications, interactions, networks, and exchanges that have linked individual societies to their neighbors and others in the larger world.

The themes of traditions and encounters are at the heart of every chapter in the text. They provide a lens through which to interpret the affairs of humankind and the pressures that continue to shape history. All aspects of the text support these themes—from the organization of chapters, engaging stories of the world's peoples, to the robust map program and critical-thinking features.

Organization: Seven Eras of Global History

We discuss 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. Every region of the world is discussed in each of the seven eras. The eras owe their coherence in large part to the networks of transportation, communication, and exchange that have linked peoples of different societies at different times in the past. This structure allows us to make cross-cultural comparisons that help

frame world history for students to put events in a perspective that renders them more understandable.

Highlights of the Fourth Edition

In preparing this fourth edition of *Traditions and Encounters: A Brief Global History*, we have revised and updated the text to stay current with recent world historical scholarship and to stay true to the goals of a brief textbook. Significant modifications to the fourth edition include new material on the ancient peoples of South and Central Asia, revised material on the 16th century Americas, additional material on the Ottoman Empire during World War I, new scholarship on the Communist International, and thoroughly updated material on the 21st century. In addition, the visual art program has been extensively refreshed, and the Sources of the Past feature in each chapter includes a variety of new sources.

Additional significant changes to the fourth edition include the following:

Chapter 1, “The Foundations of Complex Societies”: revised to reflect current scholarship on nomadic peoples as well as the centrality of religion to Sumerian culture.

Chapter 3, “Early Societies in South and East Asia”: revised to reflect current scholarship on early South Asian peoples.

Chapter 18, “Cross-Cultural Interactions”: New “Thinking about Traditions” about comparative cultural revivals in Ming China and Renaissance Europe. New “Thinking about Encounters” box about long-distance travel and cross-cultural exchange.

Chapter 21, “New Worlds: The Americas and Oceania”: Revised sections on “The Conquest of Mexico and Peru” and “Christianity and Native Religions in the Americas.”

Chapter 29, “The Great War: The World in Upheaval”: Revised section on the Ottoman Empire; revised “Eyewitness” section; and updated Map 29.1 of the Great War in Europe and Southwest Asia.

Chapter 30, “An Age of Anxiety”: New section on the Communist International (Comintern); expanded section titled “The Racial State.”

Chapter 34, “A World without Borders”: Updated material on “The Age of Access,” “Economic Inequities and Labor Servitude,” “Global Diseases,” and “War in Afghanistan.” Updated Map 34.1 concerning European Union membership and Map 34.2 concerning global estimates of HIV/AIDs.

Features that Highlight

CONNECTION

CRITICAL THINKING

CAUSE AND EFFECT

- **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

The Spread of Religious Traditions

One of the defining characteristics of the postclassical era was that the religions of Christianity, Buddhism, Islam, and Hinduism each won large numbers of converts far beyond their regions of origin. As a result, the values and doctrines of each religion profoundly shaped the societies where it won converts. At the same time, individual societies also shaped the contours of each religion, so that Christianity, Buddhism, Islam, and Hinduism were all at least partially made over in the image of the new societies that adopted them. The consequences of these processes—which in most cases occurred gradually as a result of revived trade networks and the work of missionaries—had deep and long-lasting consequences that can still be seen in the religious distribution of the world’s peoples today.

of origin, but continues to thrive in its adopted region of east Asia up to the present. Over the course of the postclassical

deeply influenced by Persian literary traditions, Indian scientific and mathematic traditions, Greek philosophy, and patriarchal traditions from the eastern Mediterranean (chapter 11). When Islam spread to southeast Asia, its expression was modified both by Hindu elements that had already shaped the region as well as by indigenous mystical traditions (chapter 13). Additionally, when Buddhism was adopted on a large scale by Chinese adherents, it was modified in ways that appealed to Chinese Daoist beliefs about spiritual life and in ways that complemented the primacy of the family in

Chinese tradition (chapter 12). As a result of their adoption in lands far from their regions of origin, then, the religions discussed in Part III each took on new forms of expression that remained influential for many centuries, and in some cases to the present day.

These are only a small sampling of the historical reverberations of the spread of religious traditions in the postclassical era. When reading subsequent chapters, try to identify additional short- and long-term consequences that resulted from these momentous processes.



Connecting the Sources

Using Indirect Sources to Reconstruct the Lives of Slaves

In order to write about the past, historians must find and interpret **primary sources**. Primary sources can include material objects, archeological 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 Sometimes historians want to find out about the experiences of groups that may not have had much power in the past, such as women, peasants, or slaves. This can be difficult, however, because such groups frequently did not leave many textual records behind. In the case of slaves who became part of the Atlantic slave trade, it is difficult to find primary sources created by individual slaves themselves, particularly in the seventeenth and eighteenth centuries. Many slaves were not literate in European languages, and even when slaves were literate the documents they created may not have been saved for later inclusion in historical archives. Some slave voices—like Olaudah Equiano’s—have survived from that period, as we see in this chapter. But to understand the varieties of experiences slaves might have had, historians must use many primary sources written by others, including those written by slave traders, slave owners, courts, and governments. Let us consider two such sources as a way of thinking about what indirect sources can and cannot tell us about the experience of slavery in the eighteenth century.

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

Document 1: This advertisement comes from the *New London Summary* (Connecticut) on March 30, 1764.



Run away from me the Molatto named Bilhah Wench; had on a brown Yellow, a blue camble, black silk Bonnet, a la Women, or men Men's Clothing questioned from Any Person who Wench in any have FOUR Dollars Charges paid by Jare.

Document 1

The text reads:

Run away from me the Molatto named Bilhah Wench; had on a brown Yellow, a blue camble, black silk Bonnet, a la Women, or men Men's Clothing questioned from Any Person who Wench in any have FOUR Dollars Charges paid by Jare.

Document 2: This broadside advertisement was posted in Charlestown, South Carolina, in 1769.

CHARLESTOWN, April 27, 1769.

TO BE SOLD, On Wednesday the Tenth Day of May next, A CHOICE CARGO OF Two Hundred & Fifty NEGROES: ARRIVED in the Ship COUNTESS of SUSSEX, THOMAS DAVIES, Master, directly from GAMBIA, by JOHN CHAPMAN, & Co.

“ * THIS is the Puff that had the Small-Pox on Board at the Time of her Arrival the 21st of March last: Every necessary Precaution hath since been taken to cleanse both Ship and Cargo thoroughly, so that those who may be inclined to purchase need not be under the least Apprehension of Danger from Infection. The NEGROES are allowed to be the likeliest Parcel that have been imported this Season. ”

Document 2

The text reads:

CHARLESTOWN, April 27, 1769

TO BE SOLD, On Wednesday the Tenth Day of May next, A CHOICE CARGO OF Two Hundred & Fifty NEGROES:

ARRIVED in the Ship COUNTESS of SUSSEX, THOMAS DAVIES, Master, directly from GAMBIA, by JOHN CHAPMAN, & Co.

THIS is the Vessel that had the Small-Pox on Board at the Time of her Arrival the 21st of March last: Every necessary Precaution hath since been taken to cleanse both Ship and Cargo thoroughly, so that those who may be inclined to purchase need not be under the least Apprehension of Danger from Infection.

The NEGROES are allowed to be the likeliest Parcel that have been imported this Season.

Questions

- What can these advertisements definitively tell you about their respective situations? What **facts** can be gleaned from these brief sources?
- In Document 1, what might this advertisement imply about the experience of slavery from Bilhah's point of view? For example, does it imply that Bilhah was unhappy with her status as a slave, or is it simply impossible to know?
- Also in Document 1, what might this advertisement imply about Bilhah's treatment prior to her departure? Are there any clues that indicate how she lived under Jared Eliot's care?
- In Document 2, what kinds of information can you glean about the possible experience of the captive slaves held aboard the Countess of Sussex? For example, what might it have been like to cross the Atlantic with smallpox aboard?
- Taking both documents together, what kinds of contextual information would you need in order to understand these advertisements more fully? For example, would your conclusions about the meaning of Document 1 change if you knew that hundreds of slaves ran away every year or, alternatively, if Bilhah was a rare exception? Would your conclusions regarding Document 2 be different if you knew that the Countess of Sussex was one of many slave ships to arrive in port at Charlestown in 1769, or if you knew such a landing was a rare occurrence? What further information would you need in order to use these documents to interpret the experience of North American slaves in the eighteenth century?
- Sources such as these make up the building blocks on which historians base their interpretations of the past. In most cases, however, historians discover that they must use a variety of primary and secondary sources in order to make accurate interpretations.

- **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.

Features that Highlight

CONNECTION CRITICAL THINKING CAUSE AND EFFECT

THE BIG PICTURE

PART 4

AN AGE OF CROSS-CULTURAL INTERACTION, 1000 TO 1500 C.E.

CHAPTER 14
Nomadic Empires and Eurasian Integration

CHAPTER 15
States and Societies of Sub-Saharan Africa



CHAPTER 16
Christian Western Europe during the Middle Ages

CHAPTER 17
Worlds Apart: The Americas and Oceania

CHAPTER 18
Cross-Cultural Interactions

Effects of Nomadic Invasions
Nomadic peoples toppled several postclassical states, most notably the Song empire in China and the Abbasid Caliphate in the Middle East. By building empires that transcended the boundaries of postclassical states, however, nomadic Turks and Mongols laid a foundation for sharply increased trade and communication between peoples of different societies and cultural regions.

A thirteenth-century painting from an illustrated Persian history text depicts Mongol mounted warriors pursuing their fleeing enemies. Note the superb discipline and coordination of the Mongols, who used their superior military skills and organization to regularly defeat armies from a wide range of cultures and states.



■ **Part Openers.** Outlining the themes that run through each part, the seven newly designed Part Openers create a strong framework for understanding the details of individual chapters. NEW critical thinking questions direct students' attention to the central issues raised in each part.

Economic Integration in the Indian Ocean Basin
Increased trade in the Indian Ocean basin also promoted more intense cross-cultural communications. Maritime trade built on the political stability, economic expansion, and demographic growth of the postclassical era. This trade indicated a movement toward economic integration as societies of the Indian Ocean basin concentrated increasingly on cultivating crops or producing goods for export while importing foods or goods that they could not produce very well themselves.

Integration of Peripheral Regions
Demographic growth, economic expansion, and increased trade were not limited to the Indian Ocean basin, China, and southwest Asia in this period. Indeed, the intensification of trade across much of Eurasia also brought relatively isolated areas like sub-Saharan Africa and western Europe into sustained cross-cultural relationships with far distant places. These relationships brought increased prosperity to both regions, which in turn encouraged political centralization and the consolidation of state power.

Centralization in the Americas and Oceania
The indigenous peoples of the Americas and Oceania also built larger and more centralized societies from 1000 to 1500 C.E., with centralized empires appearing in Mesoamerica and Andean South America and agricultural societies emerging in several regions of North America. Although Pacific islanders had limited resources with which to build empires, within their own agricultural and fishing societies they established tightly centralized kingdoms.

Turmoil in the Eastern Hemisphere
During the fourteenth and fifteenth centuries C.E., much of the eastern hemisphere experienced difficulties not only

because of warfare arising from the conquests of nomadic peoples but also because of epidemic bubonic plague and global climatic changes that brought cooler temperatures. Together, these problems led to political, social, and economic turmoil throughout much of the eastern hemisphere.

Linking Afro-Eurasia and the Americas
Nevertheless, by the mid-fifteenth century, peoples from China to western Europe were recovering from those difficulties and rebuilding prosperous societies. In their own quest for prosperity, western European peoples unwittingly laid the foundations of a new era in world history. While searching for sea routes to Asian markets, European mariners happened on the continents of North and South America. Their voyages brought the world's various peoples for the first time into permanent and sustained communication, and their interactions triggered a series of consequences that profoundly influenced modern world history. Yet it is important to remember that the European voyages that gave rise to this interdependent and interconnected world occurred precisely because Europeans were seeking to become more involved in the vibrant trade networks that characterized much of the eastern hemisphere in the half-millennium after 1000 C.E.

1. What were some of the positive and negative effects of the nomadic invasions that occurred after 1000 C.E.?

2. What might have been some of the long-term effects of European mariners linking Afro-Eurasia with the Americas?



■ **“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 ENCOUNTERS

The Persistence of Interactions

Although all of the early complex societies in the Americas and Oceania engaged in long-distance trade with neighboring societies, it seems clear that such interactions were more difficult to sustain over the long term than they were in the complex societies of Africa and Eurasia. *What factors contributed to these difficulties? What might the existence of such interactions—despite such difficulties—tell us about early complex societies more generally?*

BRINGING IT ALL TOGETHER

PART 5 THE ORIGINS OF GLOBAL INTERDEPENDENCE, 1500–1800

When European mariners made contact with the peoples of the Americas in the late fifteenth century, they initiated a process of interaction and exchange that had profound consequences for the whole world. Indeed, by 1800 few of the world's peoples remained untouched by the transformations wrought by early modern global exchanges in material items such as trade goods, plants, animals, people, and technologies as well as intangible items such as ideas and microbes.

Yet the impact of these exchanges was not uniform around the world. For the Europeans who established trade routes across the earth's oceans, who settled the Americas, and who founded trading posts in both Africa and Asia, the early modern era was one of unprecedented territorial expansion, population increase, and growing political and economic influence in the wider world.

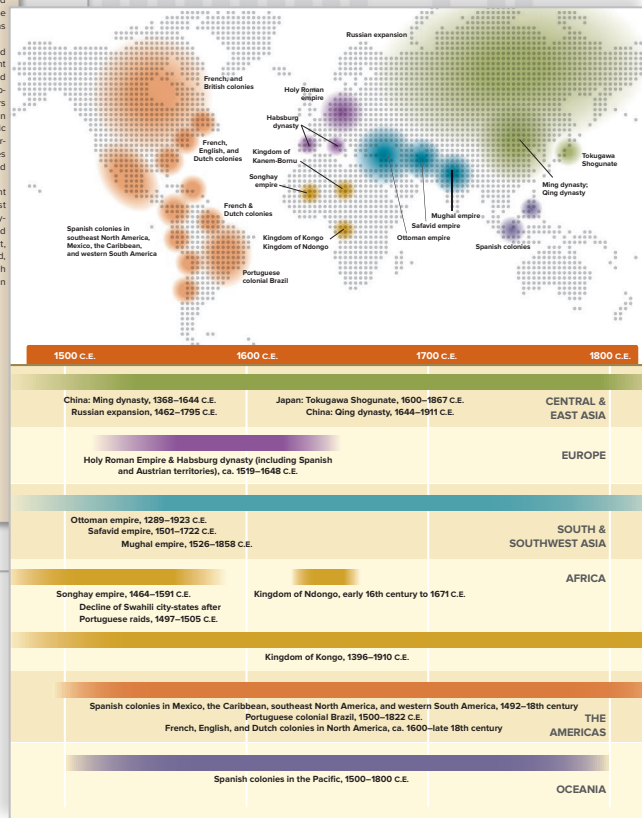
For the peoples of the Americas, however, the establishment of global networks of exchange was nothing short of catastrophic. European diseases such as smallpox and influenza decimated indigenous communities, killing as much as 90 percent of the population. European conquerors then took advantage of weakened populations to claim, conquer, and settle huge tracts of valuable land for their own uses, relegating indigenous peoples to marginal lands or to providing labor for the conquerors. These same

global networks of exchange also wreaked havoc on west African communities. Indeed, the labor shortages caused by population loss in the Americas led Europeans to force millions of Africans into crossing the Atlantic to serve as slaves on European plantations.

The new global exchanges of the early modern period also affected east, south, and southwest Asia in important but less dramatic ways. In China, American silver fueled the economy, while American food crops contributed to population growth. In the Islamic empires, European traders gained significant footholds in port cities, while American crops including tobacco became firmly enmeshed in Islamic culture. Yet—unlike the Americas, which had been overwhelmed by Europeans as a result of disease—the states of east, south, and southwest Asia remained strong and powerful in the early modern period.

Nevertheless, by 1800 the world was a different place than it had been in 1500. Contact and conquest in the Americas had created fundamentally new, hybrid societies that blended indigenous, European, and African populations. Moreover, while states in east, south, and southwest Asia remained powerful in this period, Europeans—via their role in connecting the world through trade—had become more prominent in world affairs than ever before.

■ **Part Closers.** A “Bringing It All Together” essay concludes each part. A timeline and a map help students assimilate material from all chapters and apply the broader theme of traditions and encounters.



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

MAP 16.3

Medieval expansion of Europe, 1000–1250 C.E. Observe the paths taken by the European crusaders and invaders.

What does the distance of these paths tell you about the military and organizational capabilities, strategies, and aims of Europeans in the high middle ages?



■ **Map Program.** Brightly colored, high-contrast maps promote clarity, highlight topographical information, and enhance digital display. Critical-thinking questions draw attention to the geographical dimensions of historical developments.

Primary Source Documents

- | | | | | | |
|------------|---|-----|------------|--|-----|
| Chapter 1 | The Flood Story from the <i>Epic of Gilgamesh</i> | 17 | Chapter 18 | Ibn Battuta on Customs in the Mali Empire* | 329 |
| Chapter 2 | Harkhuf's Expeditions to Nubia | 32 | Chapter 19 | Christopher Columbus's First Impressions of American Peoples | 357 |
| Chapter 3 | Peasants' Protest* | 56 | Chapter 20 | Adam Smith on the Capitalist Market* | 386 |
| Chapter 4 | The <i>Popol Vuh</i> on the Creation of Human Beings | 70 | Chapter 21 | First Impressions of Spanish Forces | 397 |
| Chapter 5 | Zarathustra on Good and Evil | 97 | Chapter 22 | Olaudah Equiano on the Middle Passage* | 418 |
| Chapter 6 | Confucius on Good Government | 104 | Chapter 23 | Fabian Fucan <i>Deus Destroyed</i> * | 445 |
| Chapter 7 | Ashoka Adopts Buddhism* | 131 | Chapter 24 | A Conqueror and His Conquests: Babur on India* | 454 |
| Chapter 8 | Socrates' View on Death* | 145 | Chapter 25 | Declaration of the Rights of Man and the Citizen | 476 |
| Chapter 9 | St. Cyprian on Epidemic Disease in the Roman Empire | 167 | Chapter 26 | Marx and Engels on Bourgeoisie and Proletarians* | 505 |
| Chapter 10 | The Wealth and Commerce of Constantinople | 189 | Chapter 27 | The Meaning of Freedom for an Ex-Slave | 528 |
| Chapter 11 | The Quran on Allah and His Expectations of Humankind | 203 | Chapter 28 | The Royal Niger Company Mass-Produces Imperial Control in Africa | 545 |
| Chapter 12 | The Arab Merchant Suleiman on Business Practices in Tang China | 226 | Chapter 29 | Memorandum of the General Syrian Congress* | 577 |
| Chapter 13 | Cosmas Indicopleustes on Trade in Southern India | 241 | Chapter 30 | M.N. Roy: The Awakening of the East* | 590 |
| Chapter 14 | William of Rubruck on Gender Relations among the Mongols* | 257 | Chapter 31 | Africa for Africans* | 606 |
| Chapter 15 | Ibn Battuta on Muslim Society at Mogadishu | 285 | Chapter 32 | "We Will Never Speak about It in Public" | 624 |
| Chapter 16 | Privileges Granted in London to the Hanse of Cologne 1157–1194* | 298 | Chapter 33 | National Security Council Paper Number 68 | 639 |
| Chapter 17 | Mexica Expectations of Boys and Girls* | 314 | Chapter 34 | The Debate Over Cultural Globalization* | 663 |

*Items marked with an asterisk are new to this edition.