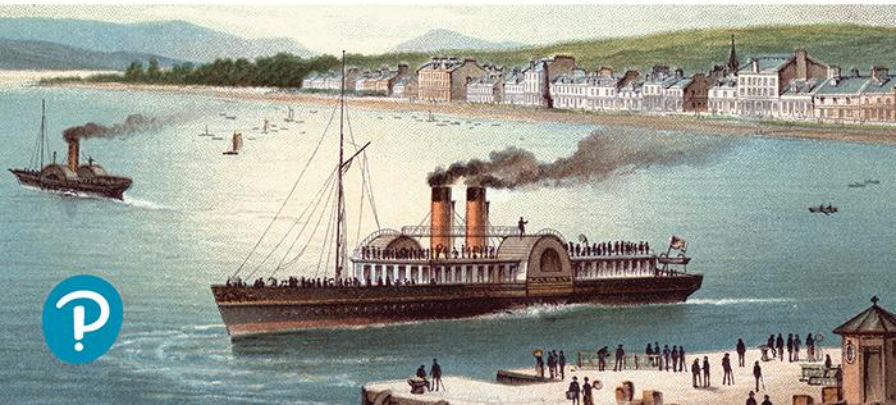
Connections

A WORLD HISTORY

Fourth Edition

EDWARD H. JUDGE • JOHN W. LANGDON



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A World History

Fourth Edition

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Pearson

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Connecting with World History Students: Why We Wrote This Book

We are two professors who love teaching world history. For the past quarter-century, at our middle-sized college, we have team-taught a two-semester world history course that first-year students take to fulfill a college-wide requirement. Our students have very diverse backgrounds and interests. Most take world history only because it is required, and many find it very challenging. Helping them to understand it and infecting them with our enthusiasm for it are our main purposes and passions.

This is an exciting time to be teaching world history. In an age of growing global interconnectedness, an understanding of diverse world cultures and their histories has never been more essential. Indeed, it is increasingly apparent that students who lack this understanding will be poorly prepared to function in modern society or even to comprehend the daily news.

At the same time, the teaching of world history has never seemed more challenging. As the amount of material and its complexity increase, students can get bogged down in details and inundated with information, losing sight of the overall scope and significance of the human experience. Conveying world history to college students in a comprehensible and appealing way, without leaving them confused and overwhelmed, is one of the toughest challenges we face.

To help meet this challenge and better connect with our students, we have written a compact, affordable world history text that is tailored to meet their needs. In developing this text, we pursued several main goals.

First, because students often find it difficult to read and process lengthy, detailed chapters, we sought to write a text that is *concise and engaging*, with short, interesting chapters that focus on major trends and developments.

Second, since students often see history as a bewildering array of details, dates, and events, we chose a unifying theme—connections among world societies—and grouped our chapters to reflect the growth of such connections from regional to global.

Third, having seen many students struggle because they lack a good sense of geography, we included more than 250 maps—far more than most other texts—and provided a number of other features designed to help readers better understand and process the material.

A Concise and Readable Text

Since even the best text does little good if students do not read it, we endeavored above all to produce one that is concise and readable. We addressed ourselves to first-year college students, using a simple, straightforward narrative that tells the compelling story of the peoples and societies that preceded us and how they shaped the world. To avoid drowning our readers in a welter of details, we chose to take an introductory approach rather than an encyclopedic one. With this text, students will become familiar with the most important trends, developments, and issues in world history, and they will gain an appreciation for the vast diversity of human societies and endeavors.

To make our narrative less overwhelming and more accessible to students, we have limited most chapters to about 10,000 words and divided each chapter into short topical sections. By writing concise chapters, we have enabled average students to read them in

an hour or so. By keeping sections short, we have partitioned the narrative into manageable segments so that readers can process material before they move on. By furnishing learning objectives at the start of each chapter and a review section at the end, with focus questions, key terms, and timelines, we have highlighted major issues and themes while keeping in sight the overall trends and developments.

Connections in World History

In our teaching we have found that many students find world history confusing and overwhelming in part because they have no overall framework for understanding it. To help them sort things out, we have focused our text on a central theme of connections among world societies. By stressing this theme, we have sought to maintain a sense of coherence and purpose, and to give our readers a framework that will help them to make sense of history.

Rather than divide our text into ancient, medieval, and modern eras, an arrangement that works for Europe but has limited value elsewhere, we have instead grouped our chapters into two overlapping ages: an Age of Regional Connections, lasting until about 1650 C.E., and an Age of Global Connections, dating from roughly 1500 to the present. Each age is then subdivided into three eras, reflecting the expansion of connections from regional to global levels. This framework, summarized in our Introductory Overview ("Making Sense of World History") and in our table of contents, is designed to give students the "big picture" of world history that they often lack.

Within each era are chapters that provide both regional and global perspectives, stressing not only each culture's distinct features but also its connections with other regions and cultures. Readers thus can readily appreciate both the diversity and the interconnectedness of human societies.

Within each chapter, at the start of each section, are discussion questions that highlight major issues and our connections theme. Readers thus can delve into details while also keeping sight of the overall context.

An Extensive and Consistent Map Program

Many students approach world history with only a rudimentary understanding of world geography, and maps are a crucial tool in understanding world history. Our text contains an abundance of carefully crafted maps, designed within each chapter to build one upon another. With more than 250 maps throughout the book, *Connections* offers one of the most extensive map programs of any world history survey textbook.

We have worked very hard to make the maps clear and to place them where readers can refer to them without turning pages. As much as possible, the maps use colors, fonts, labels, and other markers consistently so that students will find these features familiar from one map to the next. And in the digital version of our text, many of the maps are dynamic and interactive, with features that animate changes over time and enable readers to focus specifically on each major element in turn.

Finally, the map captions are carefully written to clarify the maps, to connect them with surrounding text, and to guide the students' attention to the most important elements in those maps. Each map caption includes a question to help students consider critical issues.

Revel

Revel is an interactive learning environment that deeply engages students and prepares them for class. Media and assessment integrated directly within the authors' narrative help students read, explore interactive content, and practice in one continuous learning path. Thanks to the dynamic reading experience in Revel, students come to class prepared to discuss, apply, and learn from instructors and from each other.

Learn more about Revel

www.pearson.com/revel

Features

We have incorporated in our instructional design a carefully selected set of features, each chosen with this basic guideline in mind: Will it help students to better envision, understand, and process the material they are reading?

Visuals We provide an ample array of photos and other visuals, selected to illustrate developments explicitly discussed in the text. To ensure that students will connect the text with the images, we have placed them next to or below the passages they illustrate.

Pronunciation Guides Since students often struggle to pronounce unfamiliar names and places, we have placed parenthetical pronunciation guides immediately following first use of such names and places in the text.

Videos And Vignettes

- **Vignettes.** Each chapter opens with a vignette designed to capture the reader's interest and introduce the chapter's main themes.
- **Introductory Videos.** In Revel an introductory video also highlights key themes and learning objectives.
- **History 360 Experiences.** Embedded History 360 experiences allow students to learn about history through the exploration of historical sites. Each immersive experience combines 360-degree photographs and videos with sound, images, and text to help bring the past to life.
- **Artifacts as Evidence Videos.** Created in partnership with the British Museum, the Imperial War Museums, the Smithsonian Institution, and the Victoria and Albert Museum, these videos use a wide range of unique artifacts as starting points to explain and illuminate world history.

Primary Sources To acquaint students with primary sources and illuminate materials covered in our narrative, Revel provides a multitude of primary sources, including documents and photos, carefully selected and edited for student understanding, with direct links to the sources placed right after the passages to which they relate.

Chapter Review Sections Each chapter has a comprehensive end-of-chapter review section that incorporates the following features:

- **Conclusion.** This feature, provides a concise overview of the chapter's main themes, highlights key connections, and puts them in historical perspective.
- **Chapter Timeline.** Each chapter contains a comprehensive chronology that lists the key dates and developments, helping students to see at a glance the sequence of important events.
- **Key Terms.** Key terms are highlighted in boldface in the narrative. In print the key terms are listed at the end of each chapter with page references to facilitate review. In Revel, key term definitions pop up in the narrative and are provided at the end of the chapter in interactive flashcards to help students readily review and understand the terms.
- **Ask Yourself.** A set of questions at the end of every chapter encourages further reflection and analysis of topics, issues, and connections considered in the chapter.

Assessments End-of-Section and end-of-chapter graded quizzes help students gauge their mastery of the material before moving onto the next unit.

Integrated Writing Opportunities. Integrated throughout Revel, writing opportunities help students connect chapter content with personal learning. Each chapter offers three varieties of writing prompts: the Journal prompt, eliciting brief topic-specific assignments, addressing subjects at the module level; the Shared Writing prompt, which encourages students to share and respond to each other's posts to high-interest topics in the chapter; and Chapter Essays, which ask students to discuss a major theme of the chapter or across multiple chapters.

A Student-Centered Textbook

For a number of years, we and our colleagues have used our text, with highly encouraging results. Since this educational product is affordable and readily accessible students can easily access it in the classroom or almost anywhere else. Since chapters are concise and engaging, we find that students actually read them before coming to class and thus are better prepared to understand and discuss key issues. Students who completed questionnaires or wrote reviews of our chapters said they found them clear and compelling. By pointing out passages they found dry or confusing, these students also helped make the book more readable. We went to great lengths to create a title that is useful, accessible, and attractive to our students. For they, after all, are the reasons we wrote this book.

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New to This Edition

- History 360 Experiences: Embedded History 360 experiences allow students to learn about history through the exploration of historical sites. Each immersive experience combines 360-degree photographs and videos with sound, images, and text to help bring the past to life.
- Artifacts as Evidence Videos: Created in partnership with the British Museum, the Imperial War Museums, the Smithsonian Institution, and the Victoria and Albert Museum, these videos use a wide range of unique artifacts as starting points to explain and illuminate world history.
- Numerous new photos and images have been added and placed either next to or below the passages they illustrate.
- Chapter-opening videos have been added to each chapter in Revel, each of them stressing key themes and objectives.
- Many new animations and interactive features have been added to the maps in Revel, including "Check Your Understanding," a map quiz that encourages students to recognize the wealth of information maps provide to their understanding of the country and time period.
- Self-paced multiple-choice, matching, and other interactives placed in-line with the narrative throughout the Revel chapters allow students to pause and test their understanding at key points within a section before they move on.
- Chapter 11, which includes pre-Islamic Arabia, has been expanded and updated in light of new evidence and interpretations.
- Chapter 17 on the Ottoman, Safavid, and Mughal Empires has been revised.
- The discussion of African history has been greatly expanded and enhanced throughout. Early African societies have been given greater prominence and covered in greater depth in Chapters 2 and 13, and the treatment of African history since the 1400s has been broadened, updated, and placed in greater global context in Chapters 23, 30, and 37.

- Chapter 34 has a new extensive section on the West and Russia in the post-Cold War era.
- Coverage of West Asia and the modern Middle East has likewise been expanded and updated in Chapters 30 and 38, with enhanced treatment and analysis of recent developments there.
- "Connections in a Globalizing Age," a new epilogue that discusses transnational and global issues facing the world in the twenty-first century, has been added to the Combined Volumes and Volume 2.

Key Supplements and Customer Support

Supplements for Instructors

Pearson is pleased to offer the following resources to qualified adopters of *Connections: A World History*. These supplements are available to instantly download on the Instructor Resource Center (IRC); please visit the IRC at www.pearsonhighered.com/irc to register for access.

INSTRUCTOR'S RESOURCE MANUAL. Available for download at the Instructor's Resource Center, www.pearsonhighered.com/irc, the Instructor's Resource Manual contains resources for each chapter that include learning objectives, detailed outline, summary, discussion questions, a "Connections" section, and list of Revel assets.

TEST BANK. Thoroughly reviewed, revised, and updated, the Fourth Edition Test Bank file contains more than 2,500 multiple-choice, short answer, and essay test questions.

POWERPOINT PRESENTATIONS. PowerPoints contain chapter outlines and full-color images of maps and art. All PowerPoints are accessible.

MYTEST TEST BANK. Available at www.pearsonmytest.com, MyTest is a powerful assessment generation program that helps instructors easily create and print quizzes and exams. Questions and tests can be authored online, allowing instructors ultimate flexibility and the ability to efficiently manage assessments anytime, anywhere! Instructors can easily access existing questions and edit, create, and store using simple drag-and-drop and Word-like controls.

Acknowledgments

In conceiving, composing, and bringing out this book, we are deeply grateful to the many people who helped us along the way. Our senior colleagues Bill Telesca and Fr. Bill Bosch, with whom we first taught world history, shared with us their many decades of experience as teachers and scholars. Other colleagues, including Doug Egerton, Bruce Erickson, Godriver Odhiambo, Holly Rine, Yamin Xu, Bob Zens, Tom Magnarelli, and Joshua Canale, have class-tested our book and provided us with feedback from their students and insights from their expertise in Atlantic World, Latin American, African, Amerind, East Asian, and Islamic history. Yamin Xu has also been particularly helpful with the spelling and pronunciation of East Asian names. Bill Zogby and Stacey McCall at Mohawk Valley Community College, along with Connie Brand and her colleagues at Meridian Community College, have likewise class-tested our book and supplied us with valuable input.

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A Note on Dates and Spellings

In labeling dates, like many other world history teachers, we use the initials B.C.E. (Before the Common Era) and C.E. (Common Era), which correspond respectively to the labels B.C. (Before Christ) and A.D. (*Anno Domini*, "The Year of the Lord"), long used in Western societies. In spelling Chinese names, we use the Pinyin system, internationally adopted in 1979, but we sometimes also give other spellings that were widely used before then. (In Chapters 3 and 35, for example, Chinese Nationalist leader Jiang Jieshi is also identified as Chiang Kaishek.) Our spelling of names and terms from other languages follows standard usage, with alternative versions given where appropriate. (Chapter 17, for example, notes that Central Asian warrior Timur Lenk was also called Tamerlane in Europe.)

About the Authors

Edward H. Judge
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Edward H. Judge and John W. Langdon are professors of history at Le Moyne College, where for decades they team-taught a two-semester world history course for first-year students and courses on modern global history for upper-level students. Ed earned his doctorate at the University of Michigan and spent a year in the USSR as an IREX scholar. John earned his doctorate at Syracuse University's Maxwell School of Public Affairs, where he was a National Defense Fellow. Ed taught at Le Moyne from 1978 through 2018, was the College's Scholar of the Year in 1994, its Teacher of the Year in 1999, and was awarded the J. C. Georg Endowed Professorship in 1997. John has taught at Le Moyne since 1971, directed its Honors Program, was the College's Teacher of the Year in 1989, its Scholar of the Year in 2019, and was awarded the O'Connell Distinguished Teaching professorship in 1996. Each has chaired Le Moyne's Department of History. They have written or edited nine books: four in collaboration with each other, three as individuals, and two in collaboration with other scholars. They love teaching world history, especially to students of diverse backgrounds and interests, and they derive great joy from infecting their students with a passion and enthusiasm for the study of the human past.

Making Sense of World History: An Introductory Overview for Students

The study of world history is exciting, filled with fascinating insights, exploits, ventures, tragedies, and triumphs. But it can also be daunting. Faced with countless details, dates, and events, how can we possibly make sense of it all?

One way is to organize the past around a theme that applies the world over. Our central theme in this book is *connections*: the ways that people and societies interact with each other over time. We focus not only on actions and achievements of people in diverse societies but also on how they learned from, traded with, and conflicted with each other.

To put these connections in global context and illustrate the "big picture," we divide the past into two main *ages* and six overlapping *eras*, reflecting the expansion of connections from regional to global levels, with the six main parts in our table of contents each covering an era. This structure is artificial, imposed by us on the past, but it furnishes a useful framework for making sense of world history.

I. An Age of Regional Connections, to 1650 C.E. (Chapters 1–19)

In our first age, connections were regional, and people survived mainly by finding or raising food. After foraging for food in small nomadic bands for tens of thousands of years, people increasingly took up farming and lived in more permanent settlements, typically villages surrounded by fields on which they grew crops or grazed animals. In regions unsuited for farming, people hunted and/or herded animals, moving periodically to find fresh grazing grounds. In regions where farming supplied surplus food, some people came to live in towns and cities, specializing in such pursuits as governance, warfare, religion, crafting goods, and trading with other regions. As populations grew, some societies formed states, territories run by a central government, often headed by a powerful ruler. Eventually some states conquered others to create large empires, expanding regional and transregional connections.

ERA ONE. EMERGENCE AND EXPANSION OF REGIONAL SOCIETIES, TO 300 C.E. (CHAPTERS 1–8) During this lengthy era, as foraging gave way to farming in some regions, food production and population increased. People formed regional states—groups of villages, towns, and cities ruled by a single government—first in northeastern Africa and West Asia, and later in India, China, the Americas, and elsewhere. States connected and conflicted with each other, eventually creating transregional empires—large expanses with various lands and cultures under a single government—such as those established by Persians, Macedonians and Greeks, Indians, Chinese, and Romans. By the era's end, many regions were also connected by land and sea trade routes and by belief systems such as Buddhism, Hinduism, Zoroastrianism, Confucianism, Daoism, Judaism, and Christianity.

ERA TWO. TRANSREGIONAL CONFLICTS AND RELIGIOUS CONNECTIONS, 200–1200 C.E. (CHAPTERS 9–14) During this thousand-year era, connections among diverse regions were often created by expansive religions offering hope of salvation, and by states that espoused and spread these religions. Christianity, originating in Palestine in the first century C.E., spread across West Asia, Europe, and North Africa until

challenged by Islam, a new faith that soon linked much of Africa and Eurasia religiously, culturally, and commercially. Buddhism, after taking hold in India by the first century C.E., divided into branches and spread through much of Asia until challenged by resurgent Hinduism and Confucianism.

ERA THREE. CROSS-CULTURAL CONFLICTS AND COMMERCIAL CONNECTIONS, 1000–1650 (CHAPTERS 15–19) Our third era was marked by the formation of vast new political and commercial empires. Some were land based, created by Central Eurasian Turks and Mongols and by Aztecs and Inca in the Americas. Others were sea based, forged by Portuguese and Spanish sailors and soldiers. Their conquests brought mass devastation but also fostered new connections among distant and diverse cultures, laying foundations for the emergence of a global economy.

II. An Age of Global Connections, 1500–Present (Chapters 20–38)

Our second age has been marked by the growth of global connections and commerce. Instead of raising their own food, people increasingly worked in commercial pursuits, selling goods and services for money to buy food and goods. More and more people came to live in urban areas, engaged in enterprises using technologies to provide goods and services, and connected by global networks supplying resources, products, fuels, and information. Conflicts, too, became global, as nations vied for resources and markets as well as for lands and beliefs, and revolutionary ideals fueled upheavals the world over.

ERA FOUR. THE SHIFT FROM REGIONAL TO GLOBAL CONNECTIONS, 1500–1800 (CHAPTERS 20–25) In this era, wealth and power shifted from East to West. Seeking direct commercial access to India, China, and Indonesia, Europeans wrested Indian Ocean trade from the Muslims (who connected much of Eurasia and Africa) and also developed American colonies sustained by an Atlantic slave trade. As global commerce expanded, Western nations such as Spain, France, and Britain grew to rival in power and wealth the Chinese and Islamic empires. Russia, too, became a world power, expanding to the east, west, and south to create a Eurasian empire.

ERA FIVE. REVOLUTION, INDUSTRY, IDEOLOGY, AND EMPIRE, 1750–1914 (CHAPTERS 26–30) During our fifth era, revolutionary forces reshaped the West and eventually much of the world. Political revolutions in North America, Europe, and Latin America spread ideas of liberty and equality. An industrial revolution, beginning in Britain, spread across Europe and North America, radically altering societies. These upheavals bred new ideologies, including liberalism, socialism, and nationalism, fueling new revolts. As European nations industrialized, they forged new connections through imperialism, using new weapons and technologies to dominate Africa and Asia. Africans and Asians, their cultures threatened by Western domination, began adapting the new ideas and technologies to fit their own cultures and needs.

ERA SIX. GLOBAL UPHEAVALS AND GLOBAL INTEGRATION, 1900–PRESENT (CHAPTERS 31–38) By the twentieth century, Western nations had connected much of the world under their economic and political sway, while competing among themselves for resources and power. Their competition spawned two world wars, destroying much of Europe and millions of people, followed by a long cold war, dividing Europe and encompassing the globe. Africans and Asians, capitalizing on these conflicts while selectively adapting Western ways, freed themselves from Western domination and sought to modernize their economies. By the twenty-first century, the world was divided politically into numerous nations but connected commercially by an increasingly integrated global economy.

Ask Yourself

1. Why and how did humans transition from foraging to farming and organize themselves into settlements and states?
2. What roles did empires, religions, commerce, and technologies play in expanding connections among cultures?
3. What were the advantages and disadvantages of increased connections among cultures? Why and how were such connections often accompanied by conflict, exploitation, and suffering?
4. Why and how did societies transition from economies based on subsistence farming to economies based on commerce and technology? What impacts did these transitions have on the lives of ordinary people?
5. Why is it important for modern people to learn and understand world history?

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Chapter 1

The Emergence of Human Societies, to 3000 B.C.E.[1]

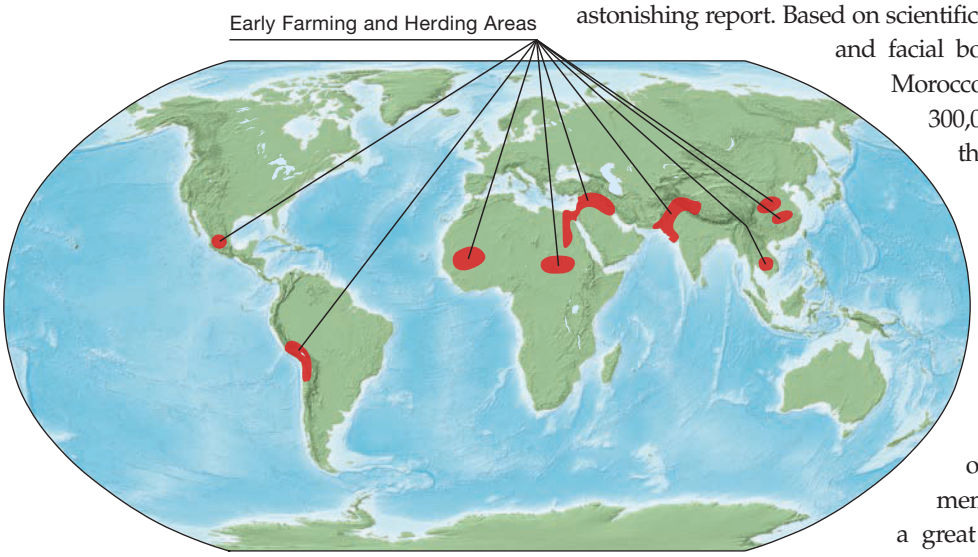
EARLY HUMAN CAVE ART Fossils and cultural artifacts, such as these dramatic paintings on cave walls in southern France, provide us with insights into the lives and societies of early humans.

Fine Art Images/Heritage Image Partnership Ltd/Alamy Stock Photo

Contents and Focus Questions

[1]In labeling dates in world history, we use the initials B.C.E. (Before the Common Era) and C.E. (Common Era), which correspond to the labels B.C. (Before Christ) and A.D. (*Anno Domini*, "The Year of the Lord"), long used in Western societies. Years are counted backward from 1 B.C.E. and forward from 1 C.E.

Map 1.0 EARLY FARMING AND HERDING



Between 9000 B.C.E and 3000 B.C.E., human societies in various parts of the world developed farming and herding.

Introduction

In June 2017, a team of scientists who study ancient fossils published an astonishing report. Based on scientific analysis, they concluded that skulls and facial bones discovered earlier at a site in Morocco in northwest Africa were at least 300,000 years old, and that they were the remains of humans like ourselves. If so, this could revolutionize our understanding of human origins. It could mean that our species, which scientists call ***Homo sapiens*** (*HŌ-mō SĀ-pē-enz*—a term that means "wise human"), has been around for at least 100,000 years longer than previously thought, and that some early members of our species may have lived a great distance from the region in East Africa where humans were generally thought to have emerged about 200,000 years ago.

These findings and their implications help to illustrate both the allures and the challenges of studying the distant past. However long humans have existed, they have left behind written records only for about 5000 years. The preceding ages, encompassing all human existence before the emergence of writing, are often called the prehistoric era, despite the probability that people who lived back then kept track of their history by passing on oral accounts. Since these early people left no surviving written records, however, modern scholars must rely mainly on discovery and analysis of fossils and artifacts, augmented by enlightened speculation that is subject to scholarly debate. And indeed, some other scientists have called into question the claim that the skulls and facial bones discovered in Morocco are from members of our human species, asserting instead they may be the remains of another species of **hominin** (*HAH-mih-nin*)—a term that scientists apply not just to modern humans but also to numerous related species that existed long ago but are now extinct.

Despite such disputes and discrepancies, however, the general outlines of our ancestry are relatively clear. Hominins first emerged in Africa at least 5 million years ago, and for millions of years most likely survived by eating wild plants. Over many generations, they learned to communicate by spoken language, form small nomadic groups for cooperation and protection, fashion stone tools, hunt wild animals, and use fire, passing on their knowledge and skills to their young. In their quest for food, some hominin groups migrated from Africa to parts of Eurasia. Over time, most early hominin species died out, but one branch of the hominin tribe survived, evolving within the past half million years into modern humans like ourselves.

Equipped with greater intelligence and communication skills than their hominin forerunners, humans formed larger communities, devised better tools and weapons, learned to hunt more effectively, and occasionally fought with other groups vying for food. Some communities, seeking new food sources, migrated to Australia and the Americas. After many thousand years of foraging for food, some figured out how to raise their own by growing crops and domesticating certain animals. Farming and herding eventually enabled the emergence of still larger communities, such as cities and states, which established commercial, cultural, and political connections, inaugurating the historical era.

1.1 Our Earliest Ancestors

What do we know about prehistoric hominins, and how do we know it?

Early hominin tools.

Eddie Gerald/Alamy Stock Photo

Since no historical records survive from before 5000 years ago, most of what we know of the prehistoric era is based on the work of archeologists and anthropologists, who study early hominins through fossils, cultural artifacts, and genetic comparisons with other animals. Using such sources, scholars surmise that humans are descended from hominins who lived in eastern Central Africa millions of years ago (and hence that we all have African ancestry). By modern standards, early hominins were small, only 3 or 4 feet tall, with brains that were smaller and less complex than ours. But hominins had larger brains than other animals, and voice boxes that could make more complex sounds, enabling them to better communicate what they learned with each other and their offspring. And hominins walked on two feet rather than four, enabling them to use their arms and hands for creative purposes, such as fashioning and using tools and weapons.

About 2 million years ago, as hominins grew in dexterity and brainpower, some began to chip and shape pieces of stone into rough-hewn tools. Modern researchers have characterized this activity—the first indication of conscious cultural behavior—as the onset of the Old Stone Age or **Paleolithic (***pā-lē-ō-LITH-ik***) period**, the earliest and longest stage of cultural development, lasting from approximately 2,000,000 B.C.E. until about 10,000 B.C.E. During this extended period, hominins vastly improved their social and communicative skills, learned to hunt in groups that pursued prey from one region to another, and migrated to diverse regions, including northern Africa and parts of Eurasia. In the process they developed diverse ways of life.

1.1.1 Hominins and Cultural Adaptation

What is cultural adaptation, and why was it important in hominin development?

Beginning in the Paleolithic period, hominins diverged from other animals in a significant way. Rather than adjusting to their environment mainly through biological evolution, as most other organisms did, hominins also developed through **cultural adaptation**, using their intellectual and social skills to adjust to their surroundings and improve their chances for survival. Organized into small kinship groups that traveled from place to place, they developed new techniques that they shared with each other and their young, thus transmitting their knowledge and skills to future generations.

With their growing intellectual capacities, hominins increasingly found better ways to adapt to their environment. From long and sometimes bitter experience, for example, they learned which plants were digestible, which could be harmful or lethal, and which had certain medicinal or intoxicative properties. In time some hominins learned how to hunt with crude stone axes, which they used to hurl at their prey and then to strip away the hides for clothing and the meat for food. Later, they learned to use fire for cooking meats and plants to make them more digestible, for warding off wild animals, and for providing nighttime warmth and light.

Furthermore, as their memory and speech improved, hominins transmitted their discoveries to each other and their offspring. A hominin woman who learned to build a fire, for example, could share this knowledge with the rest of her group and also teach it to her children. A hominin band returning from the hunt could sit around the fire, cook their meat, share their experiences, and pass on wisdom and practices from earlier generations. One result was that hominins could build upon their knowledge from one generation to the next and thus adapt more quickly than other animals. Another result was that separate societies eventually developed their own **cultures**: unique combinations of customs, beliefs, and practices—including languages, arts, rituals, institutions, and technologies—that distinguished societies from each other.

1.1.2 Foraging, Family, and Gender

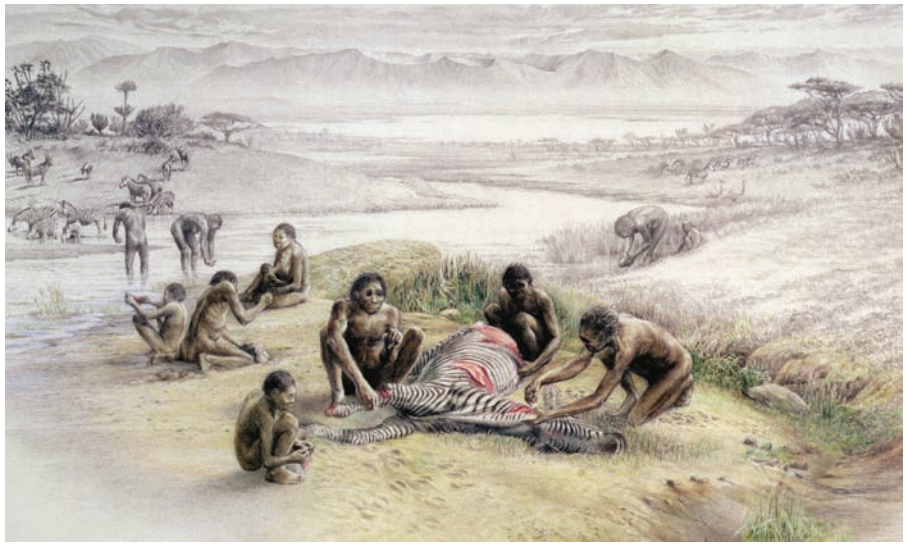
How might gender roles have developed in early hominin groups?

Early hominins apparently were scavengers, living in small nomadic groups that survived mainly by gathering wild nuts and berries, feeding occasionally on carcasses of dead animals, and then moving on after exhausting the area's readily accessible food resources. As they learned to hunt, they increased their consumption of meat but also killed or drove away their prey, so they still moved periodically to find new sources of game. Since these groups survived by searching and scouring for food, they are often called **foragers**—those who subsist by gathering wild plant foods and hunting wild animals.

Having no written records of early **foraging societies**, modern scholars study them by examining archeological remains, comparing what they learn with the practices of the few foraging cultures that still exist today in Siberia, South Africa, Australia, and the Americas. These sources suggest that Paleolithic peoples traveled in foraging bands, mobile communities of perhaps 30 to 60 people connected by kinship. While large enough to provide their members with sustenance and protection, groups of this size, unencumbered by material possessions, were small enough to easily pack up and relocate to find new food sources and adjust to changing seasons. As members of the same **kinship group**—an extended family comprising grandparents, parents, siblings, aunts, uncles, cousins, and other relatives—they were also connected by familial obligations and affections.

Compared with many other large mammals, which grow to maturity within a few years, human children remain physically immature, and thus dependent on older caregivers, for a dozen years or more. They therefore require a high level of protection, nurturing, and supervision, usually provided by their parents and other relatives. Furthermore, unlike many other animals, adult humans frequently form an enduring emotional bond with a specific sexual companion. These traits help explain why human parents often stay together to care for their children, and why the central institution of most human societies has been what we call the family.

Family concerns may also help explain why our ancestors probably developed **gender roles**. Evidence suggests that in foraging societies men usually did the hunting and fighting, while women were more likely to gather plant food, tend the campsite, and care for the young. This division of labor was not rigid: women at times helped with the hunting or defense, while men at times assisted in tending the hearth and



Depiction of hominin foragers.

Impression of a camp occupied by Homo habilis (pencil on paper), English School, (20th century)/Private Collection/Bridgeman Images

taking care of the children. Nor did the gender roles imply that women were valued less than men. On the contrary, since a group's survival depended on women to bear children, and since gathering plant food supplied a more reliable source of nutrition than hunting wild game, the functions of the women may have been considered more important than those of the men. A community, after all, could endure the loss of several adult males, but women and children were essential to its long-term survival. Since the men thus were more expendable, it made sense for them to perform the dangerous duties of hunting wild animals and defending the camp against predators and outsiders, and for women to handle the safer yet more essential tasks of minding the campfire, foraging for plant food, and nurturing the young.

Since the foraging band was relatively small and its members were mostly related, its structure was probably simple. Some members might have greater influence due to intellect, experience, or personality, but there was no real need for government officials or class divisions such as those that later arose in larger, more diverse societies.

The absence of rank in foraging bands did not mean everyone was equal, but rather that the adults in the group could collaborate in making decisions, securing the campsite, procuring food, raising the young, and moving to new places. Societies whose members cooperated—supporting one another, sharing the burdens, and passing on their knowledge to their young—tended to be stable and enduring. Some were also able, when the need arose, to migrate substantial distances to ensure their survival or improve their way of life.

1.1.3 Ice Age Migrations and *Homo Sapiens*

How did the Great Ice Age influence hominin migrations?

The Paleolithic period corresponded roughly with what geologists call the Pleistocene (*PLī-stuh-sēn*) epoch, also called the **Great Ice Age**, an immense stretch of time (roughly 2,000,000 B.C.E. to 10,000 B.C.E.) marked by frigid glacial stages when enormous ice masses called glaciers spread across much of the globe (Map 1.1). These prolonged

Map 1.1 THE GREAT ICE AGE, 2,000,000–10,000 B.C.E.

In the Great Ice Age, or Pleistocene epoch (2,000,000–10,000 B.C.E.), ice covered much of the earth's land surface during prolonged glacial stages, commonly called ice ages. Notice that the areas in green, which are now under water, were exposed as dry land as sea levels dropped during the last ice age. How might this development have aided human migrations?

"ice ages," each lasting tens of thousands of years, alternated with shorter intervals of relative warmth. Although tropical regions did not experience glaciers, their climates fluctuated considerably, bringing major changes in vegetation and animal life.

Induced perhaps by growing populations or environmental changes that threatened their food supply, many mammals migrated during the Pleistocene epoch to new habitats. Among these mammals were foraging hominin bands, some of which left Africa and traveled to Asia, possibly following herds of wild animals, by about 1.8 million years ago. Much later, by about 800,000 years ago, other hominin groups made their way to Europe. These hominin migrants used their cultural skills to adapt to their new surroundings, employing local materials such as wood, bamboo, and rock to make shelters, hatchets, and hunting axes.

Then, by perhaps 200,000 to 300,000 years ago, as hominin development and migrations continued, there emerged a new species now called *Homo sapiens*—a Latin term used to designate the species that includes all modern people and distinguishes us from other types of hominins that no longer exist.

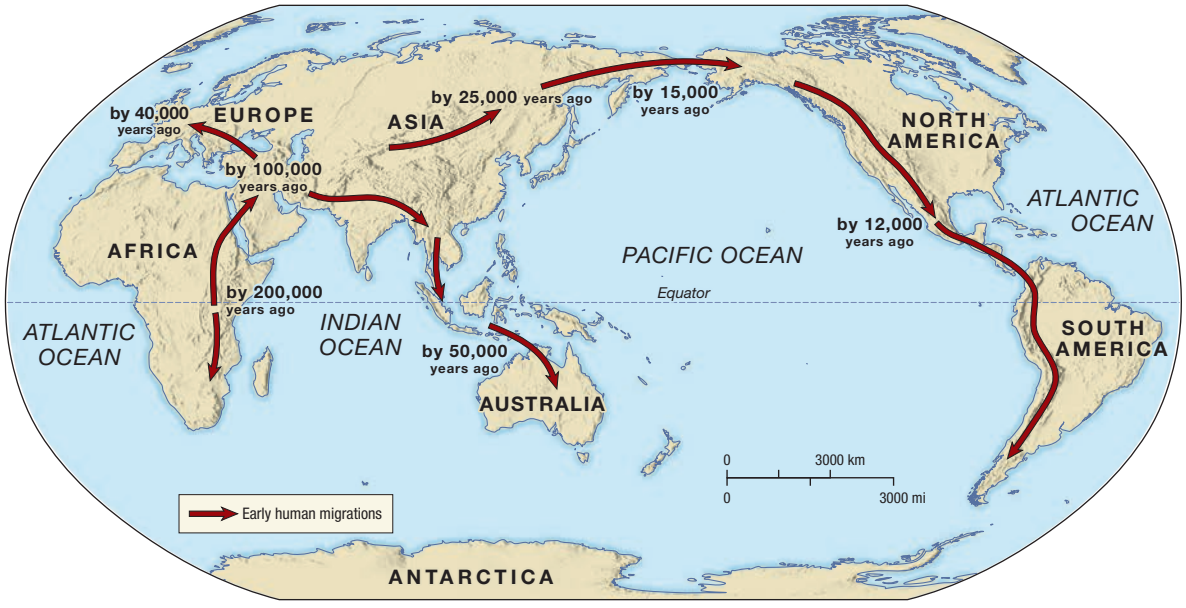
The complex processes by which our species developed, and the reasons why it prevailed while other hominins died out, are not fully understood. Humans, it is clear, have larger skulls, housing larger brains, than earlier hominin species. But so did the people modern scholars call **Neanderthals**, a group of large-brained hominins whose remains were first discovered in 1856 in Germany's Neander Valley, who existed from roughly 200,000 to 30,000 years ago.

Skulls of a *Homo sapiens* (on left) and a Neanderthal (on right).

(left) DnDavis/Shutterstock; (right) Kolvenbach/Alamy Stock Photo

Even the basic outlines of what happened have been subject to dispute. Some experts, for example, formerly asserted that distinct groups of *Homo sapiens* developed independently in separate parts of Africa and Eurasia, evolving from earlier hominins already there. But most experts now think *Homo sapiens* first appeared only in Africa, migrating later to Eurasia and thence to the rest of the world (Map 1.2). Along the

Map 1.2 HUMANS INHABIT THE CONTINENTS, 200,000–10,000 B.C.E.



Although prehuman hominins migrated from Africa to Asia more than a million years ago, many scholars now think that human beings (*Homo sapiens*) first emerged in Africa at least 200,000 years ago or more. Note that more than 100,000 years ago humans began to migrate out of Africa, and that by about 12,000 years ago (10,000 B.C.E.)—and perhaps much earlier—they inhabited all of the continents except Antarctica. What factors prompted early humans to move to distant places?

way, according to genetic evidence, some may have mated with Neanderthals, so many modern humans may well have a little Neanderthal ancestry.

In any case, *Homo sapiens* eventually developed greater intellectual and linguistic skills than other hominins and thus could more effectively reason, communicate, and cooperate. Early humans thereby developed more effective tools and weapons, including needles and fishhooks carved from antlers and tusks, and spears to hurl at large animals from a safe distance. Using sturdy plant fibers, humans also fashioned ropes and lines that were tied to hooks and harpoons, used to make nets and traps, and eventually strung onto bows from which to shoot arrows at prey.

Prehistoric hunting and fishing.

De Agostini Picture Library/De Agostini/ Getty Images

These innovations helped early humans hunt more effectively, and thus acquire warmer clothes and larger amounts of meat, fish, and fowl. Modern scholars speculate that, with access to more and better food, people could live longer and support more children. Increasing population probably brought growing competition for food, inducing some groups to migrate to new regions searching for new food sources. As their hunting skills improved, human societies spread across Africa and Eurasia, depleting the numbers of bears, deer, and lions and destroying the herds of fur-covered mammoths that once roamed Eurasia.

In their search for sustenance, some societies migrated even farther. By 50,000 B.C.E., according to archeological evidence, people made their way to Australia, a trip that took them over land and water across islands from Southeast Asia. Others apparently migrated from northeast Asia to the Americas during the last ice age (which ended about 12,000 years ago), when the huge glaciers absorbed so much water that sea levels dropped hundreds of feet, exposing a broad land bridge that connected Siberia with Alaska (Map 1.1). From Alaska, the migrants spread throughout the Americas, where they found pristine lands still teeming with mammoths, bears, and deer. By the end of the Paleolithic period, in almost every region of the globe fit for human habitation, there were human societies.

Depiction of early mammoth hunters.

Neanderthal killing a Mammoth, 2004 (w/c on paper), Wood, Rob (b. 1946)/Private Collection/Wood Ronasaville Harlin, Inc.

1.1.4 Physical and Cultural Diversity

How would you compare and contrast the significance of physical diversity and cultural diversity?

As humans moved to various lands and latitudes, their bodies adjusted to differing climates and conditions. Over time this adaptation apparently produced some modest physical differences. People who lived in northern regions, for example, eventually developed lighter skin, which was better able to produce nutrients from the scarcer sunlight, and sometimes hairier bodies to protect them from the cold. Those in hotter regions typically had darker pigmentation, which could better protect them from the sun's harmful rays.

Despite such outward differences, however, all humans belong to the same species (*Homo sapiens*) and can readily mate and produce healthy offspring with those of different skin color and other features. Thus, the concept of **race**, which divides human beings into categories based on external characteristics, relies on relatively insignificant distinctions. Indeed, in mapping the human genome, modern scientists have found that genetic variability among humans is remarkably small, providing no scientific basis for racial categorization.

Far more important than physical diversity has been **cultural diversity**, resulting from the variety of ways in which separate human societies have adapted to their separate conditions. In a number of ingenious ways, people have adjusted their habits and lifestyles to take advantage of the terrain, vegetation, climate, and wildlife of the regions they inhabit.

Even in Paleolithic times, differences emerged among cultures in various parts of the world. People who lived on warm prairies, including Africa's great grasslands, wore lightweight clothes made from skins and fibers and dwelt in easily assembled structures made of grasses or skins. Those in colder regions, such as northern Eurasia and North America, needing more protection from the elements, wore rugged hides and furs and resided in warmer, sturdier shelters. Where terrain was rocky or mountainous, people lived in stone structures and caves; where it was wooded, they built lodgings from branches, boughs, and bones. Those who lived near lakes or rivers teeming with fish, having little need to travel far for food, built durable dwellings made of wood and stone.

Rock with etched symbols from South Africa.

ANNA ZIEMINSKI/AFP/Getty Images

These early distinctions gradually developed into different ways of life, with societies diverging not only in clothing and shelter, but also in customs, institutions, languages, and beliefs. Consequently, the great diversity among humans has not been physical but cultural. The study of world history thus focuses mainly on the development of diverse cultures, their similarities and differences, and on the connections and conflicts among them.

1.1.5 Paleolithic Cultural and Spiritual Perspectives

In what ways did Paleolithic peoples express their ideas about life and death?

As Paleolithic peoples pondered their world and thought about life and death, they developed new forms of expression. Paintings, carvings, and burial sites surviving from the Stone Age display the arts and rituals of early peoples, doubtless seeking to understand and influence the forces shaping their lives. In southern Africa, for example, researchers have found rocks adorned with geometric symbols, suggesting that more than 100,000 years ago humans may have used symbols to express ideas.

Early human cave art.

Fine Art Images/Heritage Image Partnership Ltd/Alamy Stock Photo

Other discoveries, on inner walls of caves in Africa, Australia, Europe, and South America, include illustrations dating from between 40,000 and 10,000 years ago. Using charred sticks, brushes made of ferns, furs, or feathers, and natural pigments from the soil mixed with animal fats, prehistoric artists created life-sized paintings of large animals in motion. Dramatic images of horses, reindeer, bulls, and buffaloes, many of them galloping or gamboling, leave little doubt that the artists who drew them were creative and contemplative people who could communicate and conceptualize. Perhaps they were simply decorating

their caves by portraying scenes from their world. Or perhaps, as some scholars suggest, they were engaged in magic or religious rituals that sought to capture or command the spirits of the animals portrayed, hoping thus to ensure the success of the hunt.

Other artwork from this era includes sketches of humans adorned with paints and animal hides, discovered on cave walls in southern France, and little statues of women with enlarged breasts and reproductive organs, found throughout Central Europe. The former may depict people engaged in community rituals or celebrations. The latter, labeled Venus figurines, possibly played a role in ancient fertility rites. These and other artifacts suggest that early humans believed in spiritual forces and sought to influence them, employing arts and rituals in efforts to make hunting, gathering, and procreation more fruitful.

Burial practices provide further insights into Paleolithic outlooks. Archeological evidence suggests that people have buried their dead for at least 100,000 years. At many prehistoric grave sites, found in central and Southwest Asia and Central Europe, human remains are accompanied by tools, clothing, and other ornaments. The burial of such objects with the deceased might simply show respect for the dead. Or, more intriguingly, it might indicate that early humans believed in some form of life after death and were equipping departed loved ones for an eternal journey.

Venus figurine.

World History Archive/Alamy Stock Photo

1.1.6 Intercultural Connections

What types of connections developed among early human societies during the Paleolithic period?

Although separate societies created distinctive cultures, they typically did not develop in isolation from each other. At various times and places, in moving about or expanding their domains, some human groups came into contact with others. Scholars believe most foraging groups developed contacts with neighboring societies, thus creating intercultural connections.

Reconstruction of prehistoric gravesite.

Album/Alamy Stock Photo

At times these connections were no doubt practical, based on agreements to divide or share lands and other resources. At times the links may have been familial, marked by intermarriage between members of separate communities, forming family ties and mutual interests that bound the communities together. At times connections involved exchanges of goods and information, sometimes over vast areas: in southwest Australia, for example, researchers have found prehistoric artifacts produced in that continent's northwest regions, several thousand miles away. These early connections foreshadowed more elaborate arrangements, including formal trade and diplomatic relations, which emerged later as societies grew larger.

Connections at times also resulted in conflicts, especially when sharing or trading arrangements failed to meet the needs of all involved. If hunting depleted a region's wild game, for example, groups that had earlier shared hunting grounds might clash, compelling the losers to move elsewhere, where they might forge connections or conflict with other groups. With resources scarce and survival at stake, human societies had to protect their habitats and hunting grounds against outside intrusions, or else move to a new region if the outsiders proved stronger. People thus often feared outsiders as potentially dangerous foes.

Because the Paleolithic period covered most of the duration of human existence, behavior patterns evolving in that era influenced later societies. Hence, throughout history humans have identified with their own cultures, connected with societies having similar interests, united with others facing common threats, and struggled for resources such as land and food against competing societies. Connections among cultures have thus been central to the human experience.

1.2 The Origins and Impact of Agriculture

What were the causes, developments, and impacts of the Neolithic Agricultural Revolution?

By the end of the last ice age, about 10,000 B.C.E., people in some regions, prompted perhaps by environmental changes, were turning from nomadic foraging toward a more settled life. Especially in West Asia, as the warming climate expanded the area covered by grasses and grains, people developed new techniques to gather and process them for food. They made sickles out of flint stone to cut grain, grinding stones to pulverize the kernels, and wooden-hafted axes that could be used for constructing more permanent settlements.

Wooden-hafted ax dating from the Neolithic period.

Marco Albonico/MARKA/Alamy Stock Photo

Archeologists who first found evidence of such tools dating from this era labeled it the New Stone Age, or **Neolithic (*nē-ō-LITH-ik*) period**. But something far more important was happening than the use of new stone tools. People were beginning to grow their own food.

In the Neolithic period, lasting roughly from 10,000 to 3000 B.C.E., people not only developed better tools but also domesticated plants and animals, cultivated crops, herded livestock, and established permanent settlements. This transition from foraging to farming, one of history's most momentous developments, has been called the **Neolithic Agricultural Revolution**. Although it took several thousand years, when compared with the many millennia of foraging that preceded it, and when measured by its immense long-range impact, agriculture's onset was revolutionary indeed.

1.2.1 The Origins of Farming and Herding

How did farming and herding develop in West Asia?

Based on archeological evidence, including the remains of early farm settlements and tools, scholars have surmised that farming first began in West Asia, between 9000 and 8000 B.C.E., in a crescent-shaped region (sometimes called the "Fertile Crescent") that today encompasses Israel, Syria, and Iraq (Map 1.3). Although experts disagree about specific dates and events, they have provided a general outline of what probably took place.

Scholars believe that by 10,000 B.C.E., as the last ice age ended, a warming climate and melting glaciers had left much of this region—today mostly desert—covered with forests and grasslands. Over the next few millennia, some people there began subsisting mainly by harvesting wild wheat and barley grains that grew in abundance in the grasslands. No longer having to move about in search of wild game and plant food, these people often settled in a single place for many years. Unlike nomads, whose need to move precluded having too many children and possessions, the West Asian settlers had little need to limit their families or belongings. With less need to move and more food to feed their offspring, these settlers could sustain larger families, build more permanent shelters, and accumulate a wider variety of tools, clothes, and other belongings. Their numbers thus began to grow as their mobility declined.

Eventually, however, as the region's population increased, and perhaps as drier weather reduced the abundance of wild wheat and barley, the supply of wild plant food was no longer sufficient to feed all the inhabitants. Some no doubt responded to this challenge by resuming their nomadic ways. But others, encumbered by large families and numerous possessions, opted instead to stay put.

Those who stayed put, in order to survive, found ways to produce more food. They learned to enhance the yield of wild grains by pulling out the weeds that grew among

Map 1.3 AGRICULTURE EMERGES IN WEST ASIA, 9000–8000 B.C.E.

Scholars believe that humans first developed agriculture between 9000 and 8000 B.C.E. in a region of West Asia sometimes called the "Fertile Crescent." Observe that this region, extending from the Mediterranean Sea to the Zagros Mountains, included the valleys of the Tigris and Euphrates rivers. What factors may have aided the rise of farming and herding in this region?

them. They discovered that if they took seeds from productive plants and sprinkled them in bare spots elsewhere, new plants would eventually grow there. In time some people found they could save the seeds and sow them the next year, enabling them to plant and raise their own crops. These first farmers were probably women, as they were the usual plant food gatherers. Although they could scarcely have foreseen the immense long-term impact of their efforts, the resourceful people who first developed farming rank among history's most influential innovators.

West Asian hunters developed an equally momentous food production process. They discovered that certain game animals, such as wild sheep and goats, could be captured and kept alive in captivity rather than killed in the hunt. At first this practice merely provided a useful standby food source: by keeping a few live animals, a family or community could kill them and eat their meat when other food ran out. Eventually, however, people learned that sheep and goats—as well as cattle, pigs, and horses—would mate and reproduce in captivity. These animals thus were domesticable: they could be bred and adapted by people to meet human needs. People could raise their own herds and produce their own meat.

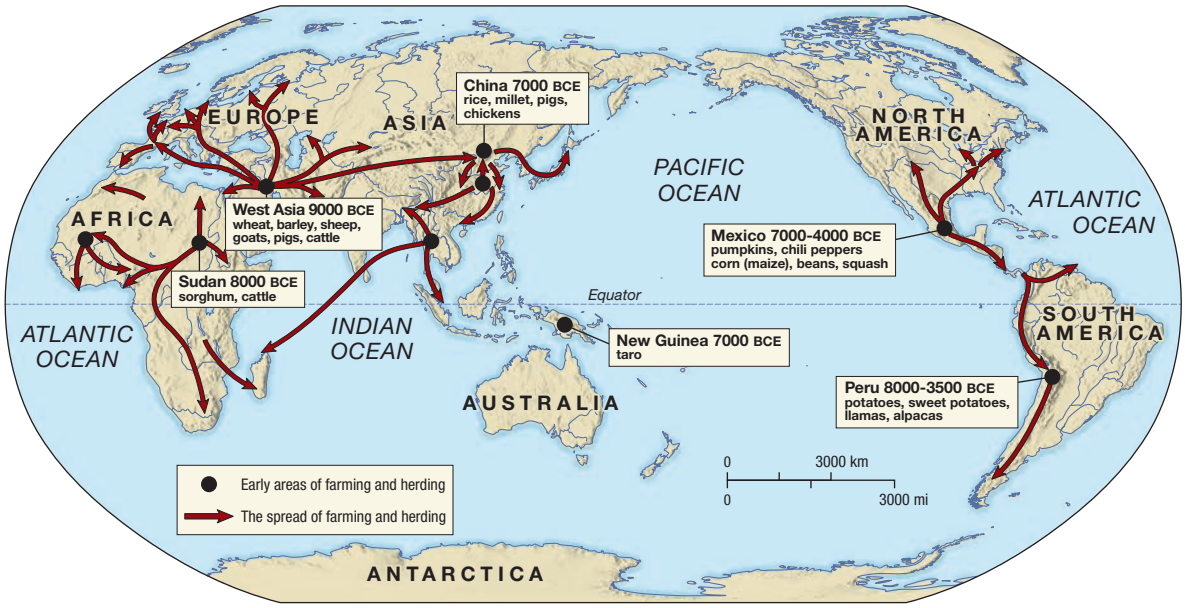
Eventually other uses were found for domesticable animals. Their fleeces and hides, for example, were used to make blankets and clothes. Their manure served to fertilize the soil and prolong its productivity. The milk of cows, mares, and ewes supplied an ongoing food source, readily available without killing the creature that provided it. In time people also used large animals to pull plows and carts, imparting enormous advantages for farming, transport, and travel.

1.2.2 Agricultural Innovation and Expansion

How did agriculture expand and evolve through connections between cultures?

Although West Asians were probably the first ones to develop agriculture, they were not the only ones. In places far from West Asia, adapting to their own environments, inhabitants developed different forms of farming and herding, using plants and animals native to their locales (Map 1.4). In the north-central African region called the

Map 1.4 AGRICULTURE DEVELOPS AND SPREADS, 9000 B.C.E.–1000 C.E.



Over thousands of years, through human ingenuity and connections among cultures, agriculture developed and spread from its early areas of origin to other regions, as shown by the arrows on this map. The large dots show early areas of plant and animal domestication; the boxes indicate early food crops, domesticated animals, and estimated dates. What factors contributed to agriculture's development? Why did people raise different plants and animals in different parts of the world?

Sudan, where grasslands then covered much of what is now the Sahara desert, people herded cattle and cultivated sorghum (a starchy grain), perhaps as early as 8000 B.C.E. In China's great river valleys, settlers grew millet and rice and raised pigs by about 7000 B.C.E. By this time, too, in New Guinea, people probably grew taro, a starchy root crop, on swamplands drained by digging ditches to channel away the water.

Farming and herding also spread through connections among cultures. By 7000 B.C.E., for example, agriculture had begun in ancient India's Indus Valley, and by 6000 B.C.E. it had started in Europe and Egypt's Nile Valley. The proximity of these areas to West Asia, and the fact that people there grew plants (such as wheat and barley) and animals (such as sheep and goats) domesticated in West Asia, suggests that agriculture probably spread there through intercultural connections. In exchanging goods and ideas, early societies also most likely exchanged knowledge about farming and herding.

But farmers and herders in these new areas were by no means mere borrowers. They cultivated native food crops (such as oats in Europe and figs in Egypt), domesticated local animals (such as different types of cattle in the Nile and Indus valleys), and eventually grew fibers (such as flax in Europe and cotton in Egypt and India) that could be woven into lightweight linens and clothes. But grains such as wheat and barley continued to predominate, especially as people learned to grind them into flour, bake the flour into bread, and brew the barley into a beverage like what we now call beer.

In the Western Hemisphere, where people had no connections with Africa or Eurasia, they developed different crops. In what is now southern Mexico, archeologists have found indications of farming as early as 7000 B.C.E. and evidence that, by 4000 B.C.E., farmers there grew corn, beans, and squash, cultivation of which later spread through much of North America. By 3500 B.C.E., and perhaps much earlier, people in what is now Peru grew potatoes and sweet potatoes (Map 1.4). In the Americas, however, since human hunters had earlier killed off most large domesticable animals, livestock herding was virtually unknown—except in Peru where people raised llamas and alpacas.

The spread of farming was also interwoven with population growth. As farmers and herders produced more food, the size of their societies grew, leading them to cultivate additional lands and clear away forests for farming. After all, only a small percentage of the plants in a forest were edible, while almost everything grown in a grain field could be used for human or animal consumption. An acre of crops fed far more people than an acre of woods.

Clearing of forest for farming.

Martin Shields/Alamy Stock Photo

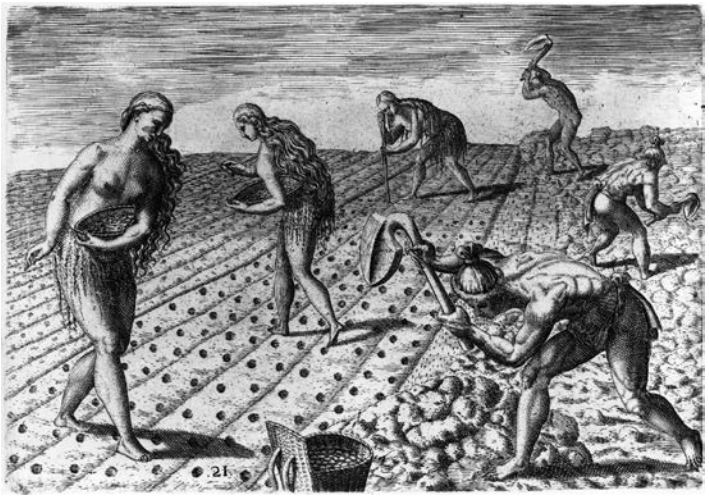
Therefore, to increase the land available for farming, people cut and burned down forests. In the process they learned that burned-over forests were extremely fertile, as ashes from the burned vegetation served as superb fertilizer. After several years of nourishing crops, however, the soil was exhausted of nutrients and produced less food. So Neolithic farmers simply moved to other regions, cut and burned more forests, and repeated the process. This "slash-and-burn" practice, which ravaged the habitats of wild game and plants and thus undermined local foragers, enabled farmers to expand their food supplies and spread agriculture to additional places.

1.2.3 Foragers, Hunter-Farmers, and Pastoral Nomads

Which factors tended to promote settled agriculture, and which tended to maintain nomadic foraging behavior?

Not all humans took up agriculture. Since raising crops and herds typically required more time and harder work than foraging, and often left people at the mercy of the weather and dependent on a few food sources, societies were unlikely to turn to farming unless compelled to do so by population growth and/or diminished food supply. Even then, they could do so only where climate and terrain made farming feasible, where local plants and animals were suitable for domestication, and where people had developed tools and techniques for planting, harvesting, breeding, pasturing, and storing. The transition from foraging to farming thus was a long, uneven process lasting thousands of years. Clearly farming and herding were not for everyone.

Some groups never farmed and continued to live as hunters and gatherers in small mobile foraging bands. In the far northern regions of Eurasia and North America, for example, where it was too cold to grow crops, people sustained themselves largely by hunting and fishing. In the arid plains and deserts of Australia, Africa, and central North America, where there was insufficient water for farming, foraging supported relatively sparse populations.



Women and men doing farm work in the Americas.

Library of Congress Prints and Photographs Division [LC-DIG-ppmsca-02937a]

Other groups adopted farming but not herding, especially in the Americas, where there were few large domesticable animals. In eastern and southwestern North America, for instance, even after societies took up farming, hunting and fishing continued to play a key role, providing meat and fish to supplement crops of corn, beans, and squash. In many such societies women did most of the farming, since the men were often away hunting.

Still other societies embraced herding but not farming, especially in Central Asia, where the arid climate and sparse vegetation were suitable for grazing animals

but not growing crops. Mobile herders such as these are called **pastoral nomads**: people who raise livestock for subsistence and move occasionally with their herds in search of fresh grazing grounds.

Always looking for new pasturelands, without which they could not endure, pastoral nomads occasionally came into contact with farming societies. Sometimes the two groups clashed, battling for use of lands both considered vital. But sometimes they traded, exchanging the herders' hides and fleeces for the farmers' grains and flour. Ranging across the open expanses between settled societies, the nomads created connections, conveying goods (such as carpets, cloth, and jewels) and techniques (such as horse breeding and metalworking) to distant and disparate cultures.

For many millennia, pastoral nomads coexisted uneasily with settled agricultural societies. Equipped by their harsh, itinerant existence with ruggedness and mobility, the nomads frequently prevailed in combat. In the long run, however, since agriculture could support far more people than nomadic herding or foraging, settled societies eventually gained huge advantages in population, weapons, possessions, and power—enabling them to defeat, attract, or displace almost all nomadic peoples. The future belonged mainly to societies based on farming.

1.2.4 Agricultural Society: Village, Family, and Land

What were the principal features of early agricultural societies?

Over time, the lives of farmers increasingly diverged from those of nomadic peoples. Although both farmers and pastoral nomads centered their societies on families and divided their duties by gender, many differences developed between them.

One key difference was permanence of place. Unlike nomads, who moved from place to place, farmers typically settled in one location. Almost everywhere they dwelt in **farming villages**, small settlements of homes in a compact cluster, surrounded by lands on which the villagers raised food. Village homes were mostly simple structures, fashioned from local materials such as earth, thatch, wood, or stone, and grouped together to facilitate socialization and defense. The lands around the village served as farm fields and sometimes also pasturelands for grazing livestock. A typical farming village was a permanent settlement, where people and their families often lived for generations.

Another key contrast was size. Agricultural communities frequently grew much larger than nomadic groups, whose numbers were limited by the need for mobility. A typical farming village, sustained by steady food supply and stabilized by permanence of place, might include a few hundred people, and sometimes substantially more. Furthermore, as neighboring villages formed connections with each other, creating networks based on mutual protection and support, agricultural societies grew even larger.

The growing size of these societies, and the need to parcel out farmlands among families, required a higher degree of structure than normal among nomads. Possession of land, scarcely a concern for nomads, became essential in many agricultural societies, where people's livelihood depended largely on the land. As families grew, they often sought to maintain and expand their access to lands and to pass them on to their offspring. Thus, as village families intermarried with each other and with families from other villages, it became increasingly important to keep track of who was descended from whom in order to determine who would control which lands.

Family relationships in farming communities therefore were more structured than the informal kinship ties existing in nomadic societies. Marriages between farming families were typically arranged by the parents of the bride and groom, and often sealed by a transfer of assets, such as land or livestock, between the two families. Marriages

between members of different agricultural societies, moreover, frequently were also alliances, designed to create closer connections and strengthen mutual support.

Farmers also diverged from nomads in terms of gender roles and status. In foraging bands, the role of women was crucial, since they supplied the plant food on which the group relied and often had to manage the group while the men were off hunting. Among pastoral nomads, where women were frequently responsible for tending, breeding, birthing, and milking the livestock, their role was also essential. In many farm communities, however, the men produced most of the food, laboring daily in the fields while women often stayed in the village. Their roles, which typically involved raising children, maintaining the household, and helping in the fields when needed, came to be considered subordinate to those of men.

Family sizes further affected gender roles. In nomadic societies, where mobility was essential, large families could be a burden, so parents frequently kept families small, freeing women to assume many duties besides child-raising. In agricultural societies, however, where many hands were needed to help work the fields at sowing and harvest times, large families were considered desirable. Expected to bear, nurse, and raise many children, farming village women had limited ability to get involved in affairs outside the household.

Gender roles and status nonetheless varied among agricultural societies. In the Americas, for example, in farming villages where there was no livestock to provide meats and hides, the men often hunted while women did most of the farming. In such societies, since women were the primary food producers and men were often absent on the hunt, women sometimes played a key role in managing village affairs. And even in Eurasia and Africa, capable women with strong personalities often played a prominent role in running their families and villages. While many agricultural societies were **patriarchal** (*PĀ-trē-ARK-ul*), dominated by men as heads of households and community leaders, others were **matriarchal** (*MĀ-trē-ARK-ul*), run by women serving similar roles.

1.2.5 The Impact of Agriculture

How did settled agriculture affect human societies?

Initially, agriculture's impact was not always advantageous. Early farmers and herders typically had to work much harder than gatherers and hunters. Farmers had to clear land, till soil, sow seeds, tend fields, pull weeds, and shield crops from insects, animals, and birds. They also had to harvest, process, and preserve what they grew, while often also tending livestock and protecting it from predators. Furthermore, judging from excavations of early farming villages, Neolithic farmers appear to have been smaller, and probably less healthy, than nomadic foragers. From living in close contact with cattle and pigs, farmers acquired new illnesses, forerunners of deadly scourges such as smallpox and influenza. By settling continuously in one place, they accumulated garbage and waste, which fouled their water and attracted disease-bearing insects and rodents. And, unlike small nomadic groups whose mobility furnished access to varied plant and animal foods, settled farm societies typically relied on a few basic crops, leaving them vulnerable to disasters such as floods, droughts, crop failures, insect infestations, and famines.

But societies based on agriculture had a crucial advantage: they could produce surplus food. In good years the farmers could grow more than they consumed, and then store the surplus to meet future needs, initially in pits but later in bins and silos raised to protect against flooding.

Production of surplus food had immense implications. It provided agricultural societies with a backup food supply, helping to ensure their survival, even during deadly droughts and famines. It enabled farming families to support more children,

allowing their communities to grow into settlements of hundreds or thousands of people, and contributing to an overall increase in human population. And it freed some people in settlements based on farming from the need to provide their own food, allowing them to specialize in other pursuits—including arts, crafts, commerce, religion, warfare, and governance. Agriculture thereby supported and sustained the development of large regional complex societies, which would increasingly dominate human history.

1.3 The Emergence of Complex Societies

Where, how, and why did the earliest complex societies emerge?

Toward the end of the Neolithic period, beginning in West Asia and North Africa, several factors combined to produce **complex societies**—large, organized, stable communities in which farm surpluses enabled many people to specialize in occupations other than farming. These societies included towns and cities, sizable permanent settlements supported by surplus food from surrounding farms. To manage their substantial populations, they typically formed governments, engaged in trade, organized religions, and extended control over surrounding lands, eventually creating very large and populous regional societies. The rest of this chapter discusses general features of these societies; the chapters that follow then examine their development as each was shaped by internal and external connections.

1.3.1 Towns, Cities, Occupations, and Religion

How did specialized occupations emerge in early towns and cities?

By 7000 B.C.E., as food supplies increased, some West Asian settlements were starting to grow quite large. Jericho (*JER-ih-kō*) in Palestine and Çatal Hüyük (*chah-TAHL hoo-YOOK*) in what is now Turkey, for example, developed into **towns**—large settlements, home to several thousand people, that served not only as residential centers but also as trading hubs. Jericho, an active trading center, had many huts made of mud-dried brick surrounded by a stone defensive wall. Çatal Hüyük, an even larger trading hub, had numerous mud-brick homes, shrines to various gods and goddesses, and marketplaces for exchanging foods and goods.

By the fourth millennium B.C.E., near the Tigris (*TĪ-gris*) and Euphrates (*yoo-FRĀ-tēz*) rivers in West Asia and the Nile in northeast Africa, some towns were growing into **cities**—very large, complex, densely populated settlements in which many people engaged in occupations other than farming. These early cities, housing upward of 10,000 people and sometimes substantially more, also featured sizable buildings, bustling marketplaces, and extensive fortifications.

Although towns and cities depended on farming, their most influential inhabitants were those who did not farm. With their food supplied by farmers, these people could specialize in other occupations. Some, for example, were artisans who specialized in tool making, basket weaving, pottery, and carpentry, as shown by remnants of their handiwork at archeological sites such as Ur (*OOR*) and Uruk (*OO-rook*) in West Asia and Naqada (*nah-KAH-dah*) in Northeast Africa. Others apparently were merchants, who exchanged goods in the urban marketplaces unearthed at such sites. Still others may have been artists and sculptors, as suggested by excavations of shrines and temples embellished with wall paintings and statues of goddesses and gods.

These excavations also reflect the emergence of organized religion. Early peoples, as we have seen, probably engaged in rituals, summoning spirits to help secure food and ensure fertility. As societies grew more complex, the rituals grew more elaborate: