

Traditions & Encounters

A Brief Global History



FIFTH EDITION

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A Brief Global History

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TRADITIONS & ENCOUNTERS: A BRIEF GLOBAL HISTORY, FIFTH EDITION

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This book is printed on acid-free paper.

1 2 3 4 5 6 7 8 9 LWI 27 26 25 24 23 22

ISBN 978-1-260-07028-6 (bound edition)

MHID 1-260-07028-X (bound edition)

ISBN 978-1-264-33961-7 (loose-leaf edition)

MHID 1-264-33961-5 (loose-leaf edition)

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Compositor: Aptara, Inc.

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Library of Congress Cataloging-in-Publication Data

Names: Bentley, Jerry H., 1949–2012, author. | Ziegler, Herbert F., 1949– author. | Streets-Salter, Heather, author.

Title: Traditions & encounters : a brief global history Jerry H. Bentley, University of Hawai'i ; Herbert F. Ziegler, University of Hawai'i ; Heather E. Streets-Salter, Northeastern University.

Other titles: Traditions and encounters

Description: Fifth edition. | New York, NY : McGraw Hill Education, [2023] | Includes bibliographical references and index | Contents: v. 1. – v. 2.

Identifiers: LCCN 2022009113 (print) | LCCN 2022009114 (ebook) | ISBN 9781264339532 (v. 1 ; hardcover) | ISBN 9781264339549 (v. 1 ; spiral bound) | ISBN 9781264339556 (v. 2 ; hardcover) | ISBN 9781264339563 (v. 2 ; spiral bound) | ISBN 9781260070286 (hardcover) | ISBN 9781264339617 (spiral bound) | ISBN 9781264339587 (ebook) | ISBN 9781264339525 (ebook other) | ISBN 9781264339587 (v. 1 ; ebook) | ISBN 9781264339525 (v. 1 ; ebook other) | ISBN 9781259283772 (v. 2 ; ebook) | ISBN 9781260112467 (v. 2 ; ebook other)

Subjects: LCSH: World history--Textbooks. | Intercultural communication--History--Textbooks.

Classification: LCC D21 .B46 2023 (print) | LCC D21 (ebook) | DDC 909--dc23/eng/20220328

LC record available at <https://lcn.loc.gov/2022009113>

LC ebook record available at <https://lcn.loc.gov/2022009114>

The Internet addresses listed in the text were accurate at the time of publication. The inclusion of a website does not indicate an endorsement by the authors or McGraw Hill LLC, and McGraw Hill LLC does not guarantee the accuracy of the information presented at these sites.

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Preface

How do the themes of traditions and encounters continue to help make sense of the entire human past in the twenty-first century?

As Jerry Bentley and Herb Zeigler noted in their original Preface to this book, world history is about both diversity and connections. They began this text with a simple goal: to help our students understand the unique histories of the world's rich variety of peoples, while at the same allowing them to see the long histories of connections and interactions that have shaped all human communities for millennia. To do this, the authors wrote a story around the dual themes of traditions and encounters to highlight the many different religions and customs embraced by the world's peoples while exploring the encounters with other cultures that brought about inevitable change.

It is the interaction of these traditions and encounters that continues to provide 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 cultural traditions and the scope of encounters that punctuated every significant event in human history.

This fifth edition of *Traditions & Encounters: A Brief Global History* provides a genuinely global vision of history that is increasingly meaningful in the shrinking world of the twenty-first century. The theme of *traditions* draws attention to the formation, maintenance, and sometimes collapse of so many distinctive, 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. Despite many changes in the way world historians have tried to conceptualize the past and present since the appearance of the first edition of *Traditions & Encounters* decades ago, the twin themes of traditions and encounters remain at the heart of every chapter in the text, no matter how extensive revisions might have been. 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 and engaging stories of the world's peoples to the robust map program, updated primary sources, and critical-thinking features that permeate the text.

Some of the changes authors Heather Streets-Salter and Craig Benjamin have introduced to the brief fifth edition of *Traditions & Encounters* are the following.

We have worked hard to eliminate any gendered or out-of-date language throughout the book, in line with most historical writing being done today.

We decided to eliminate the Part openers and Part closers to help provide a more seamless narrative and to downplay the somewhat compartmentalized and episodic structure that was more common when earlier editions were prepared.

We have changed the old Eyewitness feature to *Zooming in on Traditions* or *Zooming in on Encounters* to further emphasize the key organizational lens of the book. And we have streamlined the opening stories featured in these *Zooming* features to give greater voice to the many individuals from the past they include. We have also separated these stories from a new *Chapter Overview* that helps better prepare readers for the contents of the chapter that follows.

We have changed the titles of a number of chapters to reflect recent thinking within the field and, in some cases, to be more geographically and politically inclusive. For example, chapter 7 is now called *State, Society, and the Quest for Salvation in South Asia* to reflect the reality that ancient South Asia included regions that are now part of the modern nations of India, Pakistan, Sri Lanka, and Bangladesh. Chapter 21 has been renamed to *The Integration of the Americas and Oceania with the Wider World* to emphasize the relations of these regions with the rest of the world. We have also made numerous changes to headers and subheaders throughout, both to reflect new interpretations of how we should “label” various peoples and historical processes and to make the structure of each chapter clearer.

We have replaced and updated a number of sources in the *Sources from the Past* and *Connecting the Sources* features and have selected many new images to better illustrate the text. In chapter 13, the new *Sources from the Past*, *Three Sources on Chinese Trade with Ports and Regions of the Indian Ocean Basin*, provides a more balanced view of trade and exchange in the Indian Ocean basin and southeast Asia during the era. In chapter 28, we added a new *Sources from the Past* by Queen Lili'uokalani. We have added in-line comprehension questions to the sources and updated reflection questions on most sources, maps, and

images to help students practice both their comprehension and their analytical thinking skills.

We have changed the old *Reverberations* feature to *Why It Matters*, both to further enhance the flow of historical processes and also to more clearly emphasize the continuing relevance of each of the themes explored to the global world of today. For example, in chapter 22, we discuss the profound and long-term effects of pandemic disease during the Columbian Exchange and how it permanently altered human populations in the Americas. In chapter 30, we discuss the ways the destruction of World War I shifted popular and intellectual culture in Europe from an optimistic belief in social progress to pessimism about the human condition—a feature of popular culture that has persisted right up to the present.

We have changed the old *Summary* feature to a *Conclusion* and modified the language in each to more succinctly sum up the developments described in the chapter. We have also added new and more relevant secondary sources to the *For Further Reading* section at the end of each chapter.

New to this edition, we have added a feature called *What's Left Out?* to call attention to issues most texts do not usually have space to discuss. Its purpose is to remind students that history is far more complicated and nuanced than any brief narrative can provide. For example, in chapter 7, we explore the little-known role of the Kushan king Kanishka the Great in promoting Mahayana Buddhism and helping facilitate its spread into China, enriching the standard account of its transmission by missionaries. In chapter 24, we give greater context on non-elite women in southwest Asia because most textbooks focus on elite women associated with the imperial harem, while in chapter 32 we help students understand that the rivalries of the Cold War, in fact, originated much earlier in the interwar period.

CHAPTER-BY-CHAPTER CHANGES

The following is a chapter-by-chapter list of topics that are new to this edition or elements that have been substantially revised or updated.

Chapter 1: The Emergence of Complex Societies in Southwest Asia and Encounters with Indo-European-Speaking Peoples

- Changed chapter title to emphasize “complex” societies and bring it in line with subsequent chapter titles.
- Changed text to emphasize key theme of “traditions and encounters.”
- Updated “Zooming in on Traditions” to more clearly explain the significance of the “Epic of Gilgamesh.”
- Reconceptualized discussion of the Paleolithic and Neolithic eras to move away from thinking of these periods as “pre-history” but rather as early human history.

- Replaced “hunting and gathering” with “foraging” as a more accurate description of Paleolithic lifeways.
- Updated dates for the emergence of agriculture in the Americas.
- Added language throughout to reflect long-term influence of achievements of Mesopotamian peoples on subsequent cultures and civilizations.
- Added recent genetic information on the origin of Phoenicians.
- Added a “What’s Left Out?” about the possible place of origin of pastoralism (Dereivka in Ukraine).

Chapter 2: The Emergence of Complex Societies in Africa and the Bantu Migrations

- Changed title to emphasize “complex” societies and bring it in line with other chapter titles.
- Updated information in Bantu Migrations section to reflect recent interpretations.
- Added a “What’s Left Out?” about the recent discovery of a Mitanni palace on the banks of the Tigris; Mitanni fought with the Egyptians during the reign of Tuthmosis III.

Chapter 3: The Emergence of Complex Societies in South and East Asia

- Changed title to emphasize “complex” societies and bring it in line with other chapter titles.
- Changed “India” to “South Asia” throughout to reflect political sensibilities and the reality that ancient South Asia included regions that are now part of the modern nations of India, Pakistan, Sri Lanka, and Bangladesh.
- Changed several section heads and subheads to reflect current interpretations (in particular, replaced Harappan society/civilization with Indus society/civilization).
- Changed “Aryans” to more accurate “Indo-Aryans.”
- Added language that emphasizes the role of the environment in the collapse of the Indus civilization.
- Changed language to reflect recent archaeological discoveries of Xia and Shang dynasty artifacts in east Asia.
- Updated dates throughout to reflect more recent interpretations of early east Asian history.
- Added “What’s Left Out?” on the ambiguity of the tomb of, and oracle bone references to, Lady Fu Hao in the context of gender relations in early Chinese society.

Chapter 4: Early Societies in the Americas and Oceania

- Changed “Mayan” to “Maya” throughout chapter, except when used as an adjective.
- Updated dates throughout to reflect current scholarship (particularly concerning human migration to the Americas).

- Updated discussion of the role of Olmecs (mother or sister culture?) to reflect current thinking.
- Updated discussion of the origins of agriculture in South America, pushing dates of early evidence back several thousand years.
- Updated discussion of Chavin de Huantar culture to reflect recent interpretations (and changed descriptor from “cult” to “culture”).
- Added qualifier to early adoption of agriculture in New Guinea.
- Added “What’s Left Out?” about environmental impact of Polynesian migrations to New Zealand and other Pacific islands.

Chapter 5: The Empires of Persia

- Changed several section heads and subheads to reflect current interpretations (e.g., changed “Sasanid” to “Sasanian” and eliminated all references to “classical era”).
- Modified some maps to reflect geopolitical reality more accurately, such as adding a border between Parthian/Sasanian empires and Roman empire.
- Added language that reflects intentional emphasis on political continuity among Achaemenids, Parthians, and Sasanians to reinforce legitimacy of the founders of these later Persian empires.
- Updated captions to some images in response to reviewers’ suggestions, increasing caption specificity and accuracy.
- Added “What’s Left Out?” on references in Persian sources such as the Avesta and the role of women in the Persian empire, including powerful regents and managers of work groups.

Chapter 6: The Unification of China

- Edited and improved questions in “Connecting the Sources,” emphasizing ambiguity of Ban Zhao’s “Lessons for Women.”
- Added language emphasizing the critical importance of the history of Sima Qian to our understanding of this period of Chinese history.
- Added language to describe the military skills of the Xiongnu more accurately.
- Added “What’s Left Out?” on Cai Lun and the invention of paper in the Later Han dynasty.

Chapter 7: State, Society, and the Quest for Salvation in South Asia

- Changed title from “Indian” to “South Asian”—and changed “India” to “South Asia” throughout—to reflect political sensibilities and reality that ancient South Asia included regions that are now part of the modern nations of India, Pakistan, Sri Lanka, and Bangladesh.

- Added geographical terminology throughout to help students better understand where these ancient states were located in relation to modern nations.
- Updated language about the Kushan empire.
- Added image of double-sided gold coin of Kanishka to show how it can be used as both political and religious evidence.
- Added new, more cautious language about the difficulty of interpreting classics such as the Ramayana and Mahabharata as evidence of attitudes toward women.
- Added a “What’s Left Out?” about the role of Kushan king Kanishka in the spread of Mahayana Buddhism.

Chapter 8: Civilizations of the Mediterranean Basin: The Greeks and Romans

- Changed title to emphasize the role of the environment of the Mediterranean basin in the formation and success of these civilizations.
- Eliminated all references to “classical” throughout to be in line with recent thinking.
- Updated discussion of Alexander of Macedon.
- Changed language to allow for a more nuanced discussion of slavery.
- Updated language in discussion of Mithraism and worship of Isis (e.g., eliminated references to “cults” that might be confusing for students).
- Added a “What’s Left Out?” on recent evidence about the origins and roles of gladiators in the Roman state.

Chapter 9: Cross-Cultural Exchanges on the Silk Roads

- Changed title to eliminate reference to “classical” and eliminated references to “classical” throughout to be in line with recent thinking.
- Added language and heads to emphasize different eras of the Silk Roads (First, Second, etc.).
- Updated information concerning geographical routes and regions of the Silk Roads (and modified maps to reflect this).
- Replaced “India” with “South Asia” throughout.
- Added a “What’s Left Out?” on the origins and significance of the cache of high-value trade goods discovered near Kabul in Afghanistan in the 1930s, the so-called Begram Hoard.

Chapter 10: The Byzantine Empire

- Changed chapter title to place less emphasis on role of religion in the Byzantine empire.
- Updated language relating to slavery.
- Added General Belisarius to discussion of Justinian’s attempts to reconstitute the Roman empire.

- Clarified role of Sasanians, Muslims, and Bulgars in conflicts with Byzantines.
- Added a “What’s Left Out?” on Anna Comnena and the lives of Byzantine women in general.

Chapter 11: The Expansive Realm of Islam

- Updated definitions of various Islamic and Arabic terms (*ibn*, *hadith*, *jihad*, etc.).
- Changed formatting and colors on some maps to aid student understanding.
- Updated spelling of various groups (Sasanians, Seljuqs, etc.).
- Added language to provide a more nuanced discussion of attitudes toward women, including the role of female Sufis.
- Added language throughout to emphasize continuing relevance of the expansion of Islam to the modern world.
- Added a “What’s Left Out?” about why an otherwise obscure and out-of-the way trading town named Mecca became so central to the Islamic faith, as well as the relevance of Ka’ba.

Chapter 12: The Resurgence of Empire in East Asia

- Updated geographical locations throughout (e.g., of Xuanzang’s journey).
- Added language to emphasize continuity of certain Tang and Song social practices into modern Chinese society.
- Added a “What’s Left Out?” on the history and evolution of the role of concubines in early Chinese society.

Chapter 13: India and the Indian Ocean Basin

- Added new phrasing about climatic causes of monsoon winds and added language reminding readers that Indian Ocean basin trade had also flourished back in the First Silk Roads Era.
- Added language emphasizing how religious developments during the first millennium C.E. are still influencing South Asia today.
- Added a new “Sources from the Past” to provide a more balanced view of trade and exchange in the Indian Ocean basin and southeast Asia during the era, including Chinese observations of Nanhai trade, Chinese reports on a wealthy Javanese commercial kingdom, and Marco Polo on the flourishing port of Quanzhou (Zaiton).
- Added a “What’s Left Out?” on Queen Pwa Saw, the power behind the throne in Myanmar in the thirteenth century.

Chapter 14: Nomadic Empires and Eurasian Integration

- Updated the opening story.
- Changed “Turkish” to “Turkic” throughout, to provide a more accurate description of various groups active in the region.

- Changed “nomadic” to “nomadic pastoralists” throughout, to describe lifeway more accurately.
- Updated spelling of various Turkic groups, e.g., Seljuqs.
- Changed “Tamerlane” to “Timur” throughout, the more accurate rendition of his name.
- Added a “What’s Left Out?” about problems of language and translation in Mongol sources.
- Updated information on the controversial legacies of Mongol invasions.

Chapter 15: States and Societies in Sub-Saharan Africa

- Updated and streamlined the opening story based on new information about Sundiata.
- Updated information on kin-based societies to reflect current scholarly understanding.
- Moved the section on Islamic kingdoms and empires, so that it now follows the section on African society and cultural development to improve the flow of the chapter.
- Updated the section on gender to more accurately reflect current scholarship.
- De-emphasized exoticism of African religions throughout.
- Added a “What’s Left Out?” on academic contributions to stereotypes about Africa’s precolonial past.

Chapter 16: Western Europe in the Early Medieval Period

- Changed chapter title to reflect current scholarship.
- Changed several subheads to make them cleaner and improve flow.
- Added discussion about relevance of the term “Medieval.”
- Added dates to distinguish medieval, high medieval, and late medieval.
- Added a “Sources from the Past” on Margery Kempe’s pilgrimage to Jerusalem.
- Added a “What’s Left Out?” on the challenges of finding sources describing day-to-day life for non-elite peoples of Medieval Europe; particularly useful are coroner’s records that demonstrate the dangers of performing many everyday tasks.

Chapter 17: Worlds Apart: The Americas and Oceania

- Updated language throughout regarding enslaved peoples.
- Widened the discussion of Mexica religion and culture.
- Updated and clarified discussion of Florentine codex source on Mexica expectations of boys and girls.
- Made links and connections with previous chapters more explicit.

- Added a “What’s Left Out?” on the problematic nature of surviving sources on Mexica culture and that of their subjects.

Chapter 18: Expanding Horizons of Cross-Cultural Interaction

- Streamlined the opening story about Ibn Battuta.
- Updated spelling throughout (e.g., Bukhara).
- Made links and connections with previous chapters more explicit.
- Updated geographical descriptors (e.g., changed eastern hemisphere to Afro-Eurasia; Ceylon to Sri Lanka).
- Updated language concerning enslaved peoples.
- Revised and updated “Connecting the Sources” on the bubonic plague.
- Updated discussion of Norse abandonment of their North American colony.
- Added a “What’s Left Out?” on the role of eunuchs in the Ming dynasty in China.

Chapter 19: Transoceanic Encounters and Global Connections

- Reversed subsections in the first section, so that Technology of Exploration precedes Motives of Exploration.
- Reversed the sections Trade and Conflict in Early Modern Asia and Ecological Exchanges, so that Ecological Exchanges comes first.
- Added a “What’s Left Out?” on the reasons spices were so coveted in European societies.
- Deepened the context for the “Sources from the Past” about Christopher Columbus.
- Updated section Ecological Exchanges to reflect current scholarship.

Chapter 20: The Transformation of Europe

- Changed title of section Western Christendom to Western European Christendom to be more specific.
- Added a “What’s Left Out?” on the desperate conditions for ordinary Europeans caused by the Thirty Years’ War.

Chapter 21: The Integration of the Americas and Oceania with the Wider World

- Changed title to emphasize the relations of these regions with the rest of the world.
- Changed the subsection Conquest of Mexico and Peru to simply Mexico and Peru to de-emphasize the idea that conquest was inevitable.
- Changed introductory vignette on Doña Marina to complicate her story.
- Emphasized the critical role of epidemic disease in the devastation of the populations of the Americas.

- Emphasized the brutal treatment of Native American peoples by European conquerors and settlers, as well as resistance to such treatment.
- Added a “What’s Left Out?” on the widespread practice of British settlers enslaving Native American peoples in the eastern colonies.
- Streamlined and clarified section Colonial Society in the Americas to reflect current scholarship.
- Added clarity regarding competition among Native American groups in North America.

Chapter 22: Africa and the Atlantic World

- Removed several instances of Eurocentric text.
- Brought the sections on the trans-Saharan slave trade and Atlantic slave trade up to date.
- Updated section on consequences of the Atlantic slave trade in Africa to reflect current scholarship.
- Updated section on the African diaspora to reflect current scholarship.
- Added a “What’s Left Out?” on the ways women experienced slavery differently than men.
- Updated the section on African diaspora cultures to reflect current scholarship.
- Rewrote the Conclusion.

Chapter 23: Tradition and Change in East Asia

- Clarified and updated section on foot binding.
- Added a “What’s Left Out?” on the parallels between Chinese foot binding and the use of corsets in western Europe.
- Rewrote the section Government and Technology to minimize Eurocentrism.
- Eliminated comparisons of Chinese and European merchants to eliminate Eurocentrism.

Chapter 24: Empires in South and Southwest Asia

- Changed title to de-emphasize Islam for a focus on the region.
- Reversed the two subheads in the section Empires in Transition to tell the story more clearly.
- Updated the section Dynastic State to reflect current thinking on succession.
- Reversed subheads Steppe Traditions and Women in Politics in the section Dynastic State.
- Added a new “Sources from the Past” by Emperor Akbar of the Moghul dynasty.
- Added a “What’s Left Out?” on the lives of ordinary Muslim women in the Ottoman empire.
- Added detail to section Food Crops.
- Significantly updated section Economic Difficulties and Military Decline to reflect current scholarship.
- Deleted section Cultural Conservatism because of Eurocentrism and bias.

Chapter 25: Revolutions and National States in the Atlantic World

- Rewrote Chapter Overview to reflect extensive changes in the chapter.
- Changed title of first section to Revolutionary Ideas.
- Added new section Revolutions to cover the American, French, Haitian, and Latin American revolutions.
- Added a new heading called Consequences and Implications of the Revolutions.
- Changed first subhead under the Consequences section to The Emergence of New Ideologies.
- Changed final section to New Nations and Nationalism in Europe.
- De-emphasized the revolutionary potential of ideas and emphasized the importance of war as a factor in instigating the revolutions of this period.
- Rewrote the subhead Tightened British Control of the Colonies to reflect the importance of the experience of war.
- Clarified the reasons behind the start of the American revolution.
- Rewrote the section on why the British lost the American revolution, with an emphasis on the role of the French.
- Clarified that the French philosophes were deeply inspired by the American revolution.
- Updated section Haitian revolution.
- Wrote introduction to new section on the consequences of the revolutions.
- Added a “What’s Left Out?” on women’s participation in the revolutions.
- Rewrote Conclusion.

Chapter 26: The Making of Industrial Society

- Added more on the environmental impact of the Industrial Revolution.
- Updated section on the origins of the industrial revolution to reflect current scholarship.
- Added a new “Sources from the Past” on Ned Ludd.
- Added a “What’s Left Out?” on the introduction of clock time.
- Revised subheads Big Business and Corporations for greater clarity.
- Deleted claim about the strong link between industrialization and the abolition of slavery.
- Updated and clarified subheads New Social Classes and Work and Play.
- Updated subheads on women and gender to reflect current scholarship.
- Updated and rewrote subhead Global Division of Labor and Economic Interdependence to reflect current scholarship.

Chapter 27: The Americas in the Age of Independence

- Added more in-depth indigenous perspectives to chapter content.
- Clarified and streamlined lead-up to the U.S. Civil War.
- Clarified the process of Canada gaining dominion status.
- Updated and streamlined subhead Mexico.
- Rewrote the introduction to American Economic Development.
- Significantly rewrote the section Latin American Investments.
- Added a “What’s Left Out?” on child removal in Australia, Canada, and the United States.
- Updated the section Societies in the United States to reflect recent scholarship.

Chapter 28: The Apex of Global Empire Building

- Changed title to reflect content changes in chapter.
- Wrote a new introductory story on Menelik II of Ethiopia.
- Rewrote the Chapter Overview to reflect content changes in the chapter.
- Changed subhead Political Motives for Imperialism to Geopolitical Motives for Imperialism.
- Substantially rewrote subheads Geopolitical Motives for Imperialism, Economic Motives for Imperialism, and Cultural Justifications for Imperialism.
- Moved subheads within the section Foundations of Empire for better flow.
- Rewrote most of the section on the Indian mutiny.
- Added new “Sources from the Past” by Queen Lili’uokalani.
- Deleted some material on European explorers in Africa and added material on King Leopold’s Congo.
- Changed subhead Ottoman Military Decline to Ottoman Military Difficulties.
- Updated section The Emergence of New Imperial Powers to reflect current scholarship.
- Updated subhead Scientific Racism to reflect current scholarship.
- Added a “What’s Left Out?” on the unintended consequences of colonialism on gender relations.

Chapter 29: The Great War: The World in Upheaval

- Under the section Global War, added sections Battles in Southwest Asia and Africa and Africans in the War.
- Clarified introduction to the section Understandings and Alliances.
- Clarified the establishment of the western front.
- Added a “What’s Left Out?” on the German Committee for Indian Independence.
- Added material on battles in southwest Asia.
- Added material on Africa in the war.

Chapter 30: Anxieties and Experiments in Postwar Europe and the United States

- Changed title to reflect content within chapter.
- Shortened introductory story on Hitler.
- Changed section Probing Cultural Frontiers to New Intellectual Frontiers.
- Significantly rewrote the section on communism in Russia.
- Added a “What’s Left Out?” on the popularity of eugenics in the United States.

Chapter 31: Revolutionaries and Nationalists in the Colonial and Neocolonial World

- Changed title to reflect new content in the chapter.
- Changed section Asian Paths to Autonomy to Paths to Autonomy in East and Southeast Asia.
- Changed subhead China’s Search for Order to China’s Campaigns to End Foreign Domination.
- Changed section Africa under Colonial Domination to Sub-Saharan Africa under Colonial Domination.
- Deleted section Africa and Africans in the Great War.
- Significantly rewrote the material on China and India to reflect current scholarly understandings.
- Updated section on sub-Saharan Africa to reflect current scholarship.
- Added a “What’s Left Out?” on the League Against Imperialism.
- Updated and clarified subhead Neighborly Cultural Exchanges.
- Added a new ending to chapter.

Chapter 32: New Conflagrations: World War II and the Cold War

- Updated subhead on Chinese resistance to Japanese invasion to reflect current scholarship.
- Updated subhead Italian and German Aggression by adding material on Ethiopian invasion.
- Nuanced the philosophy of appeasement.
- Clarified and rewrote the chain of events in the German conquest of western Europe.
- Added to subhead Women’s Roles by adding information about Soviet women.
- Added a “What’s Left Out?” on the long history of anti-communism.
- Added material in the section on the cold war that clarifies the Soviet perspective.
- Updated section Cracks in the Soviet-Chinese Alliance to reflect current scholarship.

Chapter 33: The End of Empire in an Era of Cold War

- Changed title to reflect importance of cold war in decolonization.

- Streamlined introductory story on Gandhi and significantly rewrote the Chapter Overview to reflect new content in the chapter.
- Rewrote introduction to Independence in Asia.
- Rewrote material on partition in India.
- Rewrote section on nationalism in Vietnam.
- Updated section on Palestine to reflect recent scholarship.
- Rewrote section on the Suez Crisis.
- Substantially rewrote the section on French decolonization in North Africa.
- Added material on apartheid in South Africa.
- Streamlined and updated the material on Mao’s China.
- Updated material on postcolonial India to reflect current scholarship.
- Updated material on Islamism and the Iranian revolution.
- Deleted text on African disunity.
- Added “Sources from the Past” on China’s marriage law.
- Added a “What’s Left Out?” on the combination of decolonization and the cold war in Angola.

Chapter 34: Into the Twenty-First Century

- Changed title to make it sound more current.
- Updated all dates and material to bring them in line with the second decade of the twenty-first century.
- Rewrote Chapter Overview to reflect content changes in the chapter.
- Changed title of section The End of the Cold War to The End of the Cold War and the Emergence of a Unipolar World.
- Added subhead The Unipolar Moment.
- Moved the subhead International Organizations to the section on Cross-Cultural Exchanges.
- Renamed the section Global Problems to Urgent Global Issues in the Twenty-First Century.
- Added subheads The Continuing Inequality of Women, Migration, and Global Diseases.
- Deleted final section Crossing Boundaries.
- Added a new introduction to the section End of the Cold War.
- Added new text on the end of the cold war through 2020.
- Clarified information on GATT and WTO.
- Updated section Rise of China.
- Added new material on the EU to Brexit.
- Updated material on OPEC.
- Deleted subhead on Pan-American culture and added material on cultural globalization.
- Deleted subhead on the age of access and added material on the networked world.
- Deleted subheads Prominence of the English Language and Adaptations of Technology.
- Deleted information on population pressure.
- Added material on climate change.

- Added new material on global diseases, specifically the COVID-19 pandemic, to bring content up to the present.
- Updated material on global terrorism.
- Added new material on women's inequality globally.
- Added a new "Sources from the Past" by Malebogo Molefhe.
- Added a "What's Left Out?" on the difficulties of writing the history of the very recent past.
- Added new material on migrants in a global context as well as the recent conflict between Russia and Ukraine.

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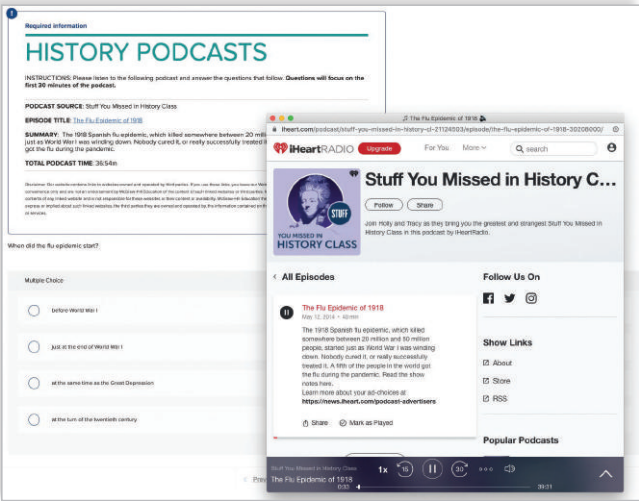
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Traditions & Encounters offers an array of instructor resources for the world history course.

Instructor’s Manual

The Instructor’s Manual provides a wide variety of tools and resources for presenting the course, including learning objectives and ideas for lectures and discussions.

Test Bank

Each question has been tagged for level of difficulty, Bloom’s taxonomy, and topic coverage. Organized by chapter, the questions are designed to test factual, conceptual, and higher-order thinking.

Test Builder

New to this edition and available within Connect, Test Builder is a cloud-based tool that enables instructors to format tests that can be printed and administered within a Learning Management System. Test Builder offers a modern, streamlined interface for easy content configuration that matches course needs, without requiring a download.

- Test Builder enables instructors to
- Access all Test Bank content from a particular title.
 - Easily pinpoint the most relevant content through robust filtering options.
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PowerPoint

The PowerPoint presentations highlight the key points of the chapter and include supporting visuals. New to this edition, all slides are WCAG compliant.

PROCTORIO

Remote Proctoring & Browser-Locking Capabilities

Remote proctoring and browser-locking capabilities, hosted by Proctorio within Connect, provide control of the assessment environment by enabling security options and verifying the identity of the student.

Seamlessly integrated within Connect, these services allow instructors to control the assessment experience by verifying identification, restricting browser activity, and monitoring student actions.

Instant and detailed reporting gives instructors an at-a-glance view of potential academic integrity concerns, thereby avoiding personal bias and supporting evidence-based claims.

About the Authors

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

Herbert F. Ziegler is an associate professor of history at the University of Hawai'i. He has taught world history since 1980; he previously served as director of the world history program at the University of Hawai'i as well as book review editor of the *Journal of World History*. His interest in twentieth-century European social and political history led to the publication of *Nazi Germany's New Aristocracy: The SS Leadership, 1925-1939* (Princeton, 1990) and to his participation in new educational endeavors in the history of the Holocaust, including the development of an upper-division course for undergraduates. He is at present working on a study that explores from a global point of view the demographic trends of the past ten thousand years, along with their concomitant technological, economic, and social developments. His other current research project focuses on the application of complexity theory to a comparative study of societies and their internal dynamics.

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Acknowledgments

Many individuals have contributed to this book, and the authors take pleasure in recording deep thanks for all the comments, criticism, advice, and suggestions that helped improve the work. The editorial, marketing, and production teams at McGraw Hill did an outstanding job of seeing the project through to publication. Special thanks go to Jason Seitz, Stephanie Ventura, and Sandy Wille, who provided crucial support by helping the authors work through difficult issues and solve the innumerable problems of content, style, and organization that arise in any project to produce a history of the world. Many colleagues at the University of Hawai'i at Mānoa, most notably the late Professor Margot A. Henriksen, and elsewhere aided and advised the authors on matters of organization and composition. Finally, we would like to express our appreciation for the advice of the following individuals, who read and commented on the previous edition of *Traditions & Encounters* and helped inform this revision.

Stephanie N. Allen, *Alabama A&M University*
 Milan Andrejevich, *Ivy Tech Community College of Indiana*
 Kevin Brady, *Tidewater Community College*
 Matthew Brent, *Rappahannock Community College*
 Lucas Bruff, *Davidson-Davie Community College*
 Brian Carriere, *Mississippi Gulf Coast Community College*
 William Cavert, *University of Hawai'i-West O'ahu*
 Camille Dantzler, *Middlesex College*
 John Diffley, *Springfield Technical Community College*
 Allen Fromherz, *Georgia State University*
 Jim Frutchey, *Marywood University*
 Wayne Girard, *Middlesex College*
 Ashley Giugliano, *Middlesex College*
 Lanette Gonzalez, *Ivy Tech Community College of Indiana*
 Scott Gurman, *University of Wisconsin-Platteville*
 Aimee Harris-Johnson, *El Paso Community College*
 Caroline Hasenyager, *Virginia State University*
 Elizabeth Horodowich, *New Mexico State University*
 Andrey Ivanov, *University of Wisconsin-Platteville*
 Jason Kennedy, *West Georgia Technical College*
 Marc Lane, *Middlesex College*

Thomas Lansburg, *Middlesex College*
 Rebecca Leber-Gottberg, *Pierce College*
 Mark Lee, *University of Nebraska-Lincoln*
 Darin D. Lenz, *Biola University*
 Mary Lyons-Carmona, *Metropolitan Community College*
 Meredith May, *Kilgore College*
 Kelli Y. Nakamura, *Kapi'olani Community College*
 Kevin Nehil, *Mid Michigan College*
 Sarah Pacelli, *Siena College*
 Chris Powers, *Fort Hays State University*
 Julie Rancilio, *Kapi'olani Community College*
 Martina Saltamacchia, *University of Nebraska at Omaha*
 Charles Sanft, *University of Tennessee, Knoxville*
 Stacey Schneider, *Thomas Nelson Community College*
 Jason Shows, *Mississippi Gulf Coast Community College*
 David Simonelli, *Youngstown State University*
 Benjamin Sorensen, *Cape Fear Community College*
 Martin Spence, *Cornerstone University*
 Shih-chieh (Jay) Su, *Delaware Valley University*
 Lawrence Wallis, *Mercer County Community College*

Special thanks and gratitude to the McGraw Hill Academic Integrity Board of Advisors who were instrumental in providing guidance on chapter content, illustration program, and language and conventions. Our advisors include:

Susan Bragg, *Georgia Southwestern State University*
 Jennifer Epley Sanders, *Texas A & M*
 Eileen Ford, *California State University, Los Angeles*
 Nicholas Fox, *Houston College*
 Rudy Jean-Bart, *Broward Community College*
 Darnell Morehand-Olufade, *University of Bridgeport*
 Sharon Navarro, *University of Texas at San Antonio*
 Jeffrey Ogbar, *University of Connecticut*
 Andrea Oliver, *Tallahassee Community College*
 Birte Pfleger, *California State University, Los Angeles*
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Traditions & Encounters

A Brief Global History

Chapter

1

The Emergence of Complex Societies in Southwest Asia and Encounters with Indo-European-Speaking Peoples

The Transition to Agriculture

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ZOOMING IN ON TRADITIONS

Gilgamesh: The Man and the Myth

By far, the most familiar individual of ancient Mesopotamian society was a man named **Gilgamesh**. According to historical sources, Gilgamesh was the fifth king of the city of Uruk. He ruled about 2750 B.C.E., and he led his community in its conflicts with Kish, a nearby city that was the principal rival of Uruk.

Gilgamesh was a figure of Mesopotamian mythology and folklore as well as history. He was the subject of numerous poems and legends, and Mesopotamian bards made him the central figure in a cycle of stories known collectively as the “Epic of Gilgamesh.” As a figure of legend, Gilgamesh became the greatest hero figure of ancient Mesopotamia. According to the stories, the gods granted Gilgamesh a perfect body and endowed him with superhuman strength and courage. The legends declare that he constructed the massive city walls of Uruk as well as several of the city’s magnificent temples to Mesopotamian deities.



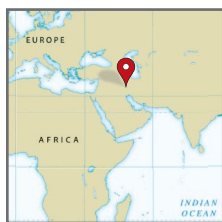
A wall relief from an Assyrian palace of the eighth century B.C.E. depicts a heroic figure thought to be Gilgamesh holding a lion.

Album/Prisma/SuperStock

The stories that make up the “Epic of Gilgamesh” recount the adventures of this hero and his cherished friend Enkidu as they sought fame. They killed an evil monster, rescued Uruk from a ravaging bull, and matched wits with the gods. In spite of their heroic deeds, Enkidu offended the gods and fell under a sentence of death. His loss profoundly affected Gilgamesh, who sought for some means to cheat death and gain eternal life. He eventually found a magical plant that had

the power to confer immortality, but a serpent stole the plant and carried it away, forcing Gilgamesh to recognize that death is the ultimate fate of all human beings. Thus, while focusing on the activities of Gilgamesh and Enkidu, the stories explored themes of friendship, loyalty, ambition, fear of death, and longing for immortality. In doing so they reflected the interests and concerns of the complex, urban-based society that had recently emerged in Mesopotamia.

CHAPTER OVERVIEW



The interests and concerns expressed in the stories about Gilgamesh had their foundation deep in the human past. By the time Mesopotamian society emerged, our own species of human, *Homo sapiens* (“consciously thinking human”) had existed for about two hundred and fifty thousand years. These humans, themselves related to earlier hominids, were already accomplished problem solvers and thinkers long before urban societies developed. In fact, early human communities were responsible for laying the social, economic, and cultural foundations on which their descendants built increasingly complex societies—especially through the domestication of plants and animals and by establishing agricultural economies.

Indeed, productive agricultural economies supported the development of the first known complex societies during the fourth millennium B.C.E. Such societies, in which sizable numbers of people lived in cities and extended their political, social, economic, and cultural influence over large regions, emerged first in southwest Asia, particularly in Mesopotamia. As these complex societies developed and grew, people found that they needed to resolve disputes that inevitably arose as individual and group interests conflicted. In Mesopotamia, settled agricultural peoples in search of order recognized political authorities and built states. The establishment of states in turn encouraged the creation of empires, as some states sought to extend their power by imposing their rule on neighboring lands.

Apart from stimulating the establishment of states, urban society in Mesopotamia also promoted the emergence of social classes, thus giving rise to increasingly complex social and economic structures. Cities fostered specialized labor, and the efficient production of high-quality goods in turn stimulated trade. Furthermore, early Mesopotamia developed distinctive cultural traditions as Mesopotamians invented a system of writing and supported organized religions.

CHRONOLOGY

4 million–1 million years ago	Era of first hominids, <i>Australopithecus</i>
2.5 million–200,000 years ago	Era of <i>Homo habilis</i> and <i>Homo erectus</i>
250,000–200,000 years ago	Early evolution of <i>Homo sapiens</i>
10,000–8000 B.C.E.	Early experimentation with agriculture
4000–3500 B.C.E.	Appearance of cities in southwest Asia
3200–2350 B.C.E.	Era of Sumerian dominance in Mesopotamia
3000 B.C.E.–1000 C.E.	Era of Indo-European migrations
2350–1600 B.C.E.	Era of Babylonian dominance in Mesopotamia
2334–2315 B.C.E.	Reign of Sargon of Akkad
1792–1750 B.C.E.	Reign of Hammurabi
1450–1200 B.C.E.	Era of Hittite dominance in Anatolia
1000–612 B.C.E.	Era of Assyrian dominance in Mesopotamia
1000–970 B.C.E.	Reign of Israelite king David
970–930 B.C.E.	Reign of Israelite king Solomon
722 B.C.E.	Assyrian conquest of the kingdom of Israel
605–562 B.C.E.	Reign of Nebuchadnezzar
600–550 B.C.E.	New Babylonian empire
586 B.C.E.	New Babylonian destruction of the first temple in Judah

Uruk (OO-rook)

Homo sapiens (HOH-moh SAY-pyans)

Mesopotamian and other peoples regularly interacted with one another, which helped further the geographic reach of Mesopotamian society. Some Indo-European peoples also had direct dealings with their Mesopotamian contemporaries, with effects crucial for both Indo-European and Mesopotamian societies. Other Indo-European peoples probably never heard of Mesopotamia, but they employed Mesopotamian inventions, such as wheels and metallurgy, when undertaking extensive migrations that profoundly influenced historical development throughout much of Eurasia from western Europe to the Indian subcontinent and beyond. Even in the earliest days of city life, the world was the site of frequent and intense interaction between peoples of different societies.

THE TRANSITION TO AGRICULTURE

Beginning around twelve thousand years ago, humans crossed a critical threshold of immense significance for the species, and the earth more generally, when they began to domesticate plants and animals. That transition to agriculture led to population increases, which enabled human communities to establish themselves in far greater numbers around the world than ever before. Agriculture also led to new forms of social organization, which ultimately resulted in the birth of the world's first urban centers.

The Paleolithic Era

Homo sapiens evolved about two hundred and fifty thousand years ago as part of the **hominid** genus that had first emerged in east Africa perhaps seven million years ago. *Homo sapiens* possessed larger brains and greater intelligence than earlier hominids—a feature that enabled them to adapt to widely varying environmental conditions and to displace earlier hominid species. More than one hundred thousand years ago, communities of *Homo sapiens* began to spread throughout the temperate lands of the eastern hemisphere. Using their intelligence to make warm clothes and shelters, *Homo sapiens* soon established communities in progressively colder regions. Then, between sixty and fifteen thousand years ago, *Homo sapiens* took advantage of land bridges exposed by lowered sea levels and spread to Indonesia, New Guinea, Australia, and, finally, the Americas. Thus by about fifteen thousand years ago, communities of *Homo sapiens* had appeared in almost every habitable region of the world.

For most of human existence—indeed, from the evolution of the first hominids until about twelve thousand years ago—our ancestors foraged for their food. In other words, they hunted wild animals or gathered edible products of naturally growing plants. That reliance on foraging characterized what historians and archaeologists call the **paleolithic era**, or the “old stone age.”

The conditions of foraging economies decisively influenced all dimensions of the human experience during the

paleolithic era. For instance, because of constant mobility in the search for food, a foraging economy virtually prohibits individuals from accumulating private property and basing social distinctions on wealth. In the absence of accumulated wealth, paleolithic foragers probably lived a relatively egalitarian existence. Some scholars believe that this relative social equality also extended to relations between the sexes, because all members of a paleolithic group made important contributions to the survival of the community. Although meat from the hunt (provided by men) was the most highly prized item in the paleolithic diet, plant foods (provided by women) were essential to survival and sustained communities when the hunt did not succeed. Because of the thorough interdependence of the sexes from the viewpoint of food production, paleolithic society probably did not encourage the domination of one sex by the other.

The Neolithic Era

Beginning about twelve thousand years ago, human communities in a variety of locations underwent profound economic, social, and political changes when they began to experiment with the domestication of plants and animals. Scientists refer to this period as the **neolithic era**, or “new stone age,” because of the polished stone tools associated with peoples who relied on cultivation for subsistence.

Neolithic peoples sought to ensure themselves more regular food supplies by encouraging the growth of edible crops and bringing wild animals into dependence on human keepers. Many scholars believe that women most likely began the systematic care of plants. As the principal gatherers in foraging communities, women in neolithic societies probably began to nurture plants instead of simply collecting available foods in the wild. Meanwhile, instead of just stalking game with the intention of killing it for meat, neolithic men began to capture animals and domesticate them by providing for their needs and supervising their breeding. Over a period of decades and centuries, these practices gradually led to the formation of agricultural economies.

The Early Spread of Agriculture The transition to agriculture—including both the cultivation of crops and the domestication of animals—emerged independently in several parts of the world. The earliest evidence of

hominid (HAW-mih-nihd)

paleolithic (pey-lee-oh-LITH-ik)

neolithic (nee-uh-LITH-ik)

agricultural activity discovered so far dates to the era after 9000 B.C.E. in southwest Asia (modern-day Iraq, Syria, and Turkey). Between 9000 and 7000 B.C.E., agriculture also emerged among African peoples inhabiting the southeastern margin of the Sahara desert (modern-day Sudan), and then among the peoples of sub-Saharan west Africa (in the vicinity of modern Nigeria) between 8000 and 6000 B.C.E. In east Asia, residents of the Yangzi River valley began to cultivate crops as early as 6500 B.C.E., and their neighbors to the north in the Yellow River valley did the same after 5500 B.C.E. In southeast Asia the cultivation of crops dates from an indeterminate but very early time, probably 3000 B.C.E. or earlier. In the western hemisphere, inhabitants of Mesoamerica (central Mexico) cultivated plants as early as 4000 B.C.E. while residents of the central Andean region of South America (modern Peru) were probably domesticating potatoes by as early as 5000 B.C.E. It also appears that the Amazon River valley was yet another site of independently invented agriculture.

Once established, agriculture spread rapidly. As a result, foods originally cultivated in only one region also spread widely, as merchants, migrants, or other travelers carried knowledge of these foods to agricultural lands that previously had relied on different crops. However, agriculture did not spread rapidly because it was easier than foraging. On the contrary, agriculture involved long hours of hard physical labor—clearing land, preparing fields, planting seeds, pulling weeds, and harvesting crops—and thus probably required more work than paleolithic foraging. Yet over time, agriculture made possible the production of abundant food supplies, which in turn allowed human populations to grow to unprecedented levels. For example, historians estimate that before agriculture, about 10,000 B.C.E., the earth's human population was about four million. By 500 B.C.E., after agriculture had spread to most world regions, the human population had risen to about one hundred million.

The Development of Social Distinctions Such rapidly increasing populations encouraged neolithic peoples to adopt new forms of social organization. Because they devoted their time to cultivation rather than to foraging, neolithic peoples did not continue the migratory life of their paleolithic predecessors but, rather, settled near their fields in permanent villages. Most people in neolithic villages cultivated crops or kept animals, and many even continued to hunt and forage for wild plants. But a surplus of food enabled some individuals to concentrate their time and talents on enterprises that had nothing to do with the production of food, especially pottery making, metallurgy, and textile production. Moreover, the concentration of people into permanent settlements and the increasing specialization of labor provided the first opportunity for individuals to accumulate considerable wealth. The institutionalization of privately owned landed

property—which occurred at an uncertain date after the introduction of agriculture—enhanced the significance of accumulated wealth. Because land was (and remains) the ultimate source of wealth in any agricultural society, ownership of land carried enormous economic power. When especially successful individuals managed to consolidate wealth in their families' hands and kept it there for several generations, clearly defined social classes emerged.

Çatal Hüyük Within four thousand years of its introduction, agriculture had dramatically transformed the face of the earth. Humans multiplied prodigiously, congregated in densely populated quarters, placed the surrounding lands under cultivation, and domesticated several species of animals. Besides altering the physical appearance of the earth, agriculture transformed the lives of humans. Even a modest neolithic village dwarfed a paleolithic band of a few dozen foragers. In larger villages and towns, with their populations of several thousand people, their specialized labor, and their craft industries, social relationships became more complex than would have been conceivable during paleolithic times.

Excavations carried out at **Çatal Hüyük**, one of the best-known neolithic settlements, have helped confirm that view. Located in south-central Anatolia (modern Turkey), Çatal Hüyük grew from a small village to a bustling town of five thousand inhabitants between its settlement in 7250 B.C.E. and its abandonment in 5400 B.C.E. Archaeological evidence indicates that because the site was close to large obsidian deposits, Çatal Hüyük became a center for production and trade in obsidian tools. The wealth generated from such trade in turn allowed increasing specialization of labor, so that residents eventually manufactured and traded pots, textiles, leather, beads, and jewelry at the site. Gradually, dense populations, specialized labor, and complex social relations such as those that developed at Çatal Hüyük gave rise to an altogether new form of social organization—the city.

THE QUEST FOR ORDER

The earliest known cities grew out of agricultural villages and towns in the valleys of the Tigris and Euphrates rivers in Mesopotamia (modern-day Iraq). During the fourth millennium B.C.E., the human population increased rapidly in the area, which in turn presented inhabitants with the challenge of keeping order in a large-scale society. Over time, by experimentation and adaptation, they created states and governmental machinery that brought political and social order to their territories. Moreover, effective political and military organization enabled them to build regional empires and extend their authority to neighboring peoples.

Çatal Hüyük (chat-l-hoo-yook)



MAP 1.1 Early Mesopotamia, 3000–2000 B.C.E.

Note the locations of Mesopotamian cities in relation to the Tigris and Euphrates rivers.

In what ways did the environment of southwest Asia facilitate the emergence of complex societies in the region?

Mesopotamia: “The Land between the Rivers”

The place-name *Mesopotamia* comes from two Greek words meaning “the land between the rivers.” This was one of four river-valley regions in which ancient civilizations were established. Each shared important geographic features, including dry soils, an environment that was slowly drying and warming following the end of the last ice age, and seasonally flooding rivers that made irrigation agriculture possible. So, although Mesopotamia received little rainfall, the Tigris and Euphrates brought large volumes of fresh water to the region. Early cultivators realized that by tapping these rivers, building reservoirs, and digging canals, they could irrigate fields of barley, wheat, and peas. Small-scale irrigation began in Mesopotamia soon after 6000 B.C.E.

Sumer Artificial irrigation led to increased food supplies, which in turn supported a rapidly increasing human population and attracted migrants from other regions. Human numbers grew especially fast in the land of Sumer

in the southern half of Mesopotamia. By about 5000 B.C.E. the **Sumerians** were constructing elaborate irrigation networks that helped them realize abundant agricultural harvests. By 3000 B.C.E. the population of Sumer approached one hundred thousand—an unprecedented concentration of people in ancient times—and the Sumerians were the dominant people of Mesopotamia.

Semitic Migrants While supporting a growing population, the wealth of Sumer also attracted migrants from other regions. Most of the new arrivals were **Semitic** peoples—so called because they spoke tongues in the Semitic family of languages, including Akkadian, Aramaic, Hebrew, and Phoenician. Semitic peoples were nomadic herders who went to Mesopotamia from the Arabian and Syrian deserts to the south and west. They often intermarried with the Sumerians, and they largely adapted to Sumerian ways.

Sumerian City-States Beginning about 4000 B.C.E., as human numbers increased in southern Mesopotamia, the Sumerians built the world’s first cities. These cities differed markedly from the neolithic villages that preceded them. Unlike the earlier settlements, the Sumerian cities were centers of political and military authority, and their jurisdiction extended into the surrounding regions. Moreover, bustling marketplaces that drew buyers and sellers

Sumerians (soo-MEHR-ee-uhns)

Semitic (suh-MIHT-ihk)



The massive temple of the moon god Nanna-Suen (sometimes known as Sin) dominated the Sumerian city of Ur. Constructing temples of this size required a huge investment of resources and thousands of laborers. As some of the largest human-built structures of the time, what role might such temples have played in the social and religious traditions of the Mesopotamian peoples?

Georg Gerster/Science Source

from near and far turned the cities into economic centers as well. Finally, the cities also served as cultural centers where priests maintained organized religions and scribes developed traditions of writing and formal education. For almost a millennium, from 3200 to 2350 B.C.E., a dozen Sumerian cities—Eridu, Ur, Uruk (the city ruled by King Gilgamesh), Lagash, Nippur, Kish, and others—dominated public affairs in Mesopotamia.

These cities all experienced internal and external pressures that prompted them to establish states—formal governmental institutions that wielded authority throughout their territories. Internally, the cities needed recognized authorities to maintain order and ensure that inhabitants cooperated on community projects. With their expanding populations, the cities also needed to prevent conflicts between urban residents from escalating into serious civic disorder. In addition, because agriculture was crucial to the welfare of urban residents, the cities all became city-states: they not only controlled public life within the city walls but also oversaw affairs in surrounding agricultural regions.

While preserving the peace, recognized authorities were also needed to organize work on projects of value to the entire community. Palaces, temples, and defensive walls dominated all the Sumerian cities. Particularly impressive were the **ziggurats**—distinctive stepped pyramids

that housed temples and altars to the principal local deity. More important, however, were the irrigation systems that supported productive agriculture and urban society. As their population grew, the Sumerians expanded their networks of reservoirs and canals, whose construction and maintenance required untold thousands of laborers and provided precious water for Sumerian crops.

Sumerian Kings As the wealth of Sumerian cities grew, they began to face increasing external problems from raiders outside the cities. The cities responded to that threat by building defensive walls and organizing military forces. Thus the need to recruit, train, equip, maintain, and deploy military forces created another demand for recognized authority. To answer that demand, the earliest Sumerian governments were probably made up of assemblies of prominent men who made decisions on behalf of the whole community. By about 3000 B.C.E., however, most Sumerian cities were ruled by individual kings (known as *lugals*) who claimed absolute authority within their realms. By 2500 B.C.E. city-states ruled by kings dominated public life in Sumer.

Sin (seen)

ziggurats (ZIG-uh-rahts)

The Course of Empire

Conflicts between city-states often led to war between ambitious or aggrieved kings. However, after 2350 B.C.E. a series of conquerors sought to put an end to these constant conflicts by building empires that supervised the affairs of numerous subject cities and peoples.

Sargon of Akkad The first of these conquerors was **Sargon of Akkad**. A talented administrator and brilliant warrior, Sargon (reigned 2334–2284 B.C.E.) began his career as a minister to the king of Kish. About 2334 B.C.E. he organized a coup against the king, recruited an army, and went on the offensive against the Sumerian city-states. He conquered the cities one by one, destroyed their defensive walls, and placed them under his own governors and administrators. Sargon financed his empire by seizing con-

trol of trade routes and taxing the goods that traveled along them, which allowed him to transform his capital at Akkad into the wealthiest and most powerful city in the world. At the high point of his reign, his empire embraced all of Mesopotamia, and his armies had ventured as far afield as the Mediterranean and the Black Sea.

By about 2150 B.C.E. Sargon's empire had collapsed in the midst of rebellion from within and invasion from outsiders. Yet the memory of his deeds, recorded in legends and histories as well as in his own works of propaganda, inspired later conquerors to follow his example. Most prominent of these later conquerors was the Babylonian Hammurabi (reigned 1792–1750 B.C.E.), who styled himself “king of the four quarters of the world.” Hammurabi improved on Sargon's administrative techniques by relying on centralized bureaucratic rule and regular taxation rather than on suppression and plunder.



MAP 1.2 Mesopotamian empires, 1800–600 B.C.E.

Mesopotamian empires facilitated interactions between peoples from different societies.

How did the environment of the region influence the types of interactions that occurred between different societies during the second and first millennia B.C.E.?

Law in Hammurabi's Babylon By these means Hammurabi developed a more efficient and predictable government than his predecessors and spread its costs more evenly over the population. Hammurabi also sought to maintain his empire by providing it with a code of law, which became the most extensive and complete Mesopotamian law code up to that point. In the prologue to his laws, Hammurabi proclaimed that the gods had chosen him “to promote the welfare of the people, . . . to cause justice to prevail in the land, to destroy the wicked and evil, [so] that the strong might not oppress the weak, to rise like the sun over the people, and to light up the land (as cited in Harper, 1904).” Hammurabi's laws established high standards of behavior and stern punishments for violators. They prescribed death penalties for murder, theft, fraud, false accusations, sheltering of runaway enslaved people, failure to obey royal orders, adultery, and incest. Civil laws regulated prices, wages, commercial dealings, marital relationships, and the conditions of slavery.

The code relied heavily on the principle that offenders should suffer punishments resembling their violations. However, the code did not treat all social classes equally and demanded lesser punishments for those of higher classes who committed crimes against those of lower classes. In addition, local judges did not always follow the prescriptions of **Hammurabi's code**: indeed, they frequently relied on their own judgment when deciding cases that came before them. Nevertheless, Hammurabi's laws established a set of common standards that lent some degree of cultural unity to the far-flung Babylonian empire.

Eventually, the wealth of the Babylonian empire attracted invaders. Foremost among them were the **Hittites**, who had built a powerful empire in Anatolia (modern-day Turkey). By about 1595 B.C.E. the Babylonian empire had crumbled before Hittite assaults. For several centuries after the fall of Babylon, southwest Asia was a land of considerable turmoil as regional states competed for power and position while migrants and invaders struggled to establish footholds for themselves in Mesopotamia and neighboring regions.

The Assyrian Empire Imperial rule returned to Mesopotamia with the **Assyrians**, a people from northern Mesopotamia who had built a compact state in the Tigris River valley during the nineteenth century B.C.E. Taking advantage of their location on trade routes running both north-south and east-west, the Assyrians built flourishing cities at Assur and Nineveh. They built a powerful and intimidating army by organizing their forces into standardized units and placing them under the command of professional officers chosen on the basis of merit and skill. They supplemented infantry with cavalry forces and light, swift, horse-drawn chariots, which they borrowed from the Hittites. These chariots were devastating instruments of war that allowed archers to attack their enemies from rapidly moving platforms.

Many states jockeyed for power following the collapse of the Babylonian empire, but after about 1300 B.C.E. the Assyrians gradually extended their authority to much of southwest Asia. At its high point, during the eighth and seventh centuries B.C.E., the Assyrian empire embraced not only Mesopotamia but also Syria, Palestine, much of Anatolia, and most of Egypt.

Like most other Mesopotamian peoples, the Assyrians relied on the administrative techniques pioneered by their Babylonian predecessors, and they followed laws much like those enshrined in the code of Hammurabi. They also preserved a great deal of Mesopotamian literature in huge libraries maintained at their large and lavish courts. Yet Assyrian domination was extremely unpopular and proved impossible to maintain. In 612 B.C.E. a combination of internal unrest and external assault brought the empire down.

The New Babylonian Empire For half a century, from 600 to 550 B.C.E., Babylon once again dominated Mesopotamia during the New Babylonian empire, sometimes called the Chaldean empire. King **Nebuchadnezzar** (reigned 605–562 B.C.E.) lavished wealth and resources on his capital city. Babylon occupied some 850 hectares (more than 2,100 acres), and the city's defensive walls were reportedly so thick that a four-horse chariot could turn around on top of them. Within the walls there were enormous palaces and 1,179 temples, some of them faced with gold and decorated with thousands of statues. When one of the king's wives longed for flowering shrubs from her mountain homeland, Nebuchadnezzar had them planted in terraces above the city walls, and the hanging gardens of Babylon have symbolized the city's luxuriousness ever since.

By this time, however, peoples beyond Mesopotamia had acquired advanced weapons and were experimenting with techniques of administering large territories. As a result, in the mid-sixth century B.C.E. Mesopotamians largely lost control of their affairs, and foreign conquerors absorbed them into their own empires.

THE FORMATION OF SOPHISTICATED SOCIAL AND CULTURAL TRADITIONS

With the emergence of cities and the congregation of dense populations in urban spaces, specialized labor proliferated. The Mesopotamian economy became increasingly diverse, and trade linked the region with distant peoples. Clearly defined social classes emerged, as small groups of people concentrated wealth and power in their

Hammurabi (hahm-uh-RAH-bee)

Assyrians (uh-SEER-ee-uhns)

Nebuchadnezzar (neb-uh-kud-NEZ-er)

own hands, and Mesopotamia developed into a patriarchal society that vested authority largely in adult males. Mesopotamians also allocated some of their resources to individuals who worked to develop sophisticated cultural traditions, including the invention of writing, which enabled them to record information for future retrieval. Indeed, writing soon became a foundation for education, science, literature, and religious reflection.

Economic Specialization and Trade

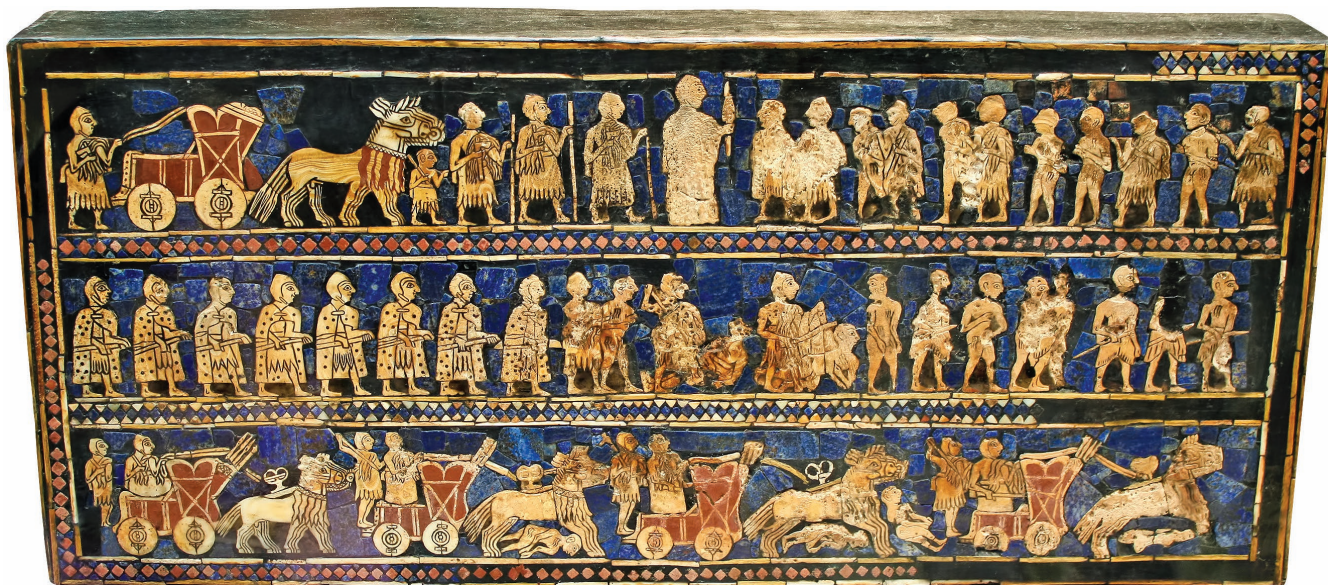
When large numbers of people began to congregate in cities and work at tasks other than agriculture, they vastly expanded the stock of human skills. Craftsmen refined techniques inherited from earlier generations and experimented with new ways of doing things. Pottery making, textile manufacture, woodworking, leather production, brick making, stonecutting, and masonry all became distinct occupations in the world's earliest cities.

Bronze Metallurgy Metallurgical innovations ranked among the most important developments that came about because of specialized labor. Sometime in the mid-fourth millennium B.C.E. experimentation with copper metallurgy led to the invention of bronze when Mesopotamian metalworkers learned to alloy copper with tin. Unlike pure copper, bronze is both hard and strong, and it quickly became the preferred metal for military weaponry as craftsmen turned out swords, spears, axes, shields, and armor made of the recently invented metal. And although bronze was expensive, over a long period Mesopotamian farmers also began to use bronze knives

and bronze-tipped plows instead of tools made of bone, wood, stone, or obsidian.

Iron Metallurgy After about 1000 B.C.E. Mesopotamian craftsmen began to manufacture effective tools and weapons with iron as well as bronze. Whereas early experimentation with iron metallurgy resulted in products that were too brittle for heavy-duty uses, by about 1300 B.C.E. craftsmen from Hittite society in Anatolia (discussed later in this chapter) developed techniques of forging exceptionally strong iron tools and weapons. As knowledge of those techniques spread, Assyrian conquerors made particularly effective use of them by forging iron weapons to build their empire. Iron also had the advantage of being less expensive than bronze, which quickly made it the metal of choice for weapons and tools.

The Wheel Other craftsmen focused on devising efficient means of transportation based on wheeled vehicles and sailing ships, both of which facilitated long-distance trade. The wheel appears to have been invented as early as the fifth millennium B.C.E. as an aid to pottery manufacturing, but there is widespread evidence of the use of wheeled carts for transportation by the mid-third millennium. Wheeled carts and wagons enabled people to haul heavy loads of bulk goods over much longer distances than human porters or draft animals could manage. The wheel rapidly diffused from Sumer to neighboring lands, and within a few centuries it had become a standard means of overland transportation.



Depictions of onager-drawn carts and chariots on the Sumerian "battle standard of Ur" (dated to ca. 2500 B.C.E.).
Kamira/Shutterstock

Shipbuilding Sumerians also experimented with technologies of maritime transportation. By 3500 B.C.E. they had built watercraft that allowed them to venture into the Persian Gulf and beyond. By 2300 B.C.E. they were trading regularly with merchants of Harappan society in the Indus River valley of northern regions of the Indian subcontinent (discussed in chapter 3), which they reached by sailing through the Persian Gulf and the Arabian Sea. Until about 1750 B.C.E. Sumerian merchants shipped woolen textiles, leather goods, sesame oil, and jewelry to South Asia in exchange for copper, ivory, pearls, and semiprecious stones. During the time of the Babylonian empire, Mesopotamians

traded extensively with peoples in all directions: they imported silver from Anatolia, cedarwood from Lebanon, copper from Arabia, gold from Egypt, tin from Persia, lapis lazuli from Afghanistan, and carnelian from Gujarat.

Trade Networks Archaeological excavations have shed bright light on one Mesopotamian trade network in particular. During the early second millennium B.C.E. Assyrian merchants traveled regularly by donkey caravan some 1,600 kilometers (1,000 miles) from their home of Assur in northern Mesopotamia to Kanesh (modern Kültepe) in Anatolia. Surviving correspondence shows that during the

Why It Matters

The Role of Urbanization in the Creation of Patriarchy

Have you ever wondered about the point of studying history? Does studying the past seem like a recitation of events and people that are irrelevant to the present day? In this feature, we hope to convince you that knowledge of the past can matter very much in terms of how we understand the present. We highlight some events or processes so momentous that they produced social, political, economic, or environmental changes that lasted for centuries, even millennia, and that were felt in places thousands of miles from their points of origin. Understanding these consequences helps us understand that history is not just strings of names, dates, and events. Instead, it is a series of stories that show us why the world is the way it is: it shows us why history *matters*.

For example, have you ever thought about why **patriarchy**—the legal, social, and economic domination of men over women—has been the most common form of social organization around the world for thousands of years? Until very recently, most people argued that this is because women are inherently less able to work, govern, or control their own bodies than men. However, historians and other scholars have used evidence to argue that patriarchy has a historical, not a biological, cause.

They have argued, in fact, that patriarchy arose when the earliest societies began to urbanize. In each case where we see early urbanization, we also see a decline in the status of women over time and the establishment of patriarchal social structures that institutionalized the domination of men over women. But why? What is the connection between urbanization and patriarchy?

Some scholars argue that the transition to intensive agriculture that was necessary to feed the growing populations of early cities led to practices that emphasized women's roles as producers of children, who could provide the workforce necessary for such large-scale agriculture, and increasingly consigned them to duties around the home. Other scholars argue that because early city-states became increasingly militarized and competitive, women were unable to play a role as soldiers because they were more often confined to the home through pregnancy and child rearing. Still other scholars argue that as power and wealth were increasingly concentrated in the hands of a small class of

elites in early cities, the desire to keep such power and wealth within particular families led to increased anxieties about ensuring the lineage of all family members. Since it was impossible (until recently) for men to ensure that they were actually the father of their own children, they sought to ensure it by controlling women's movements, morality, and access to other men through the assumption of political control, the codification of laws, the practice of veiling, and the seclusion of women.

Of course, patriarchal attitudes and structures did not develop overnight in these ancient city-states, and some form of gender stratification must already have been developing in farming villages well before the first cities appeared. But by roughly 1000 B.C.E. patriarchal practices were enshrined in custom and law and had effectively become an important way of life for urbanized peoples in Mesopotamia, Egypt, the Indus Valley, and east Asia. Later, as urban areas appeared in the Americas, patriarchal attitudes also became entrenched there.

So now when you think about the debate over women's rights in the present, you will also know that these debates occur in a historical context that goes back millennia—to the creation of the first cities. Early urbanization, therefore, wasn't just a series of irrelevant events that happened a long time ago. Rather, it had long-lasting and profound effects on the development of power relations between men and women for thousands of years. In other words, it *mattered*, both then and now.

forty-five years from 1810 to 1765 B.C.E., merchants transported at least eighty tons of tin and one hundred thousand textiles from Assur and returned from Kanesh with no less than ten tons of silver. The correspondence also shows that the merchants and their families operated a well-organized business. Merchants' wives and children manufactured textiles in Assur and sent them to their menfolk who lived in trading colonies at Kanesh. The merchants responded with orders for textiles in the styles desired at Kanesh.

The Emergence of a Stratified Patriarchal Society

With their increasingly specialized labor and long-distance trade, cities provided many more opportunities for the accumulation of wealth than ever before. As a result, social distinctions in Mesopotamia became much more sharply defined than those in neolithic villages.

Social Classes In early Mesopotamia the ruling classes originally consisted of kings and nobles who were elected to their positions because of their valor and success as warriors. However, royal status soon became hereditary as kings arranged for their sons to succeed them. Most nobles were members of royal families and other close supporters of the kings and thus controlled significant wealth and power. Members of the ruling class displayed their high status through large-scale construction projects and by lavishly decorating their capital cities.

Temple Communities Closely allied with the ruling elites were priests and priestesses, many of whom were younger relatives of the rulers. The principal role of the priestly elites was to intervene with the gods to ensure good fortune for their communities. In exchange for those services, priests and priestesses lived in temple communities and received offerings of food, drink, and clothing from city inhabitants. Temples also generated income from the vast tracts of land they owned and large workshops they maintained. Because of their wealth, temples provided comfortable livings for their inhabitants and served the needs of the larger community. For instance, temples functioned as banks where individuals could store wealth, and they helped underwrite trading ventures to distant lands. They also helped those in need by taking in orphans, supplying grain in times of famine, and providing ransoms for community members captured in battle.

Apart from the ruling and priestly elites, Mesopotamian society included less privileged classes of free commoners, dependent clients, and enslaved people. Free commoners mostly worked as peasant cultivators in the countryside on land owned by their families, although some also worked in the cities as builders, craftsmen, or professionals. Dependent clients possessed no property and usually worked as agricultural laborers on estates owned by others. Free commoners and dependent clients all paid taxes—usually in the form of surplus agricultural production—which supported the ruling classes, military



The Royal Standard of Ur, produced about 2700 B.C.E., depicts diners at an elaborate banquet with musicians (top rank) as well as common folk who brought fish, goats, sheep, cattle, and agricultural produce for the affair. What do the depictions of these people and their animals tell us about social life in Sumerian cities?

CM Dixon/agefotostock

forces, and temple communities. In addition, free commoners and dependent clients were subject to conscription by ruling authorities to provide labor services for large-scale construction projects such as roads, city walls, irrigation systems, temples, and public buildings.

Enslaved People Enslaved people came from three main sources: prisoners of war, convicted criminals, and heavily indebted individuals who sold themselves into slavery to satisfy their obligations. Some enslaved people worked as agricultural laborers on the estates of nobles or temple communities, but most were domestic servants in wealthy households. Many slave owners granted enslaved people their freedom, often with a financial bequest, after several years of good service.

In addition to recognizing differences of rank, wealth, and social status, Mesopotamians built a patriarchal society that vested authority over public and private affairs in adult men. Men made most of the important decisions within households and dominated public life as well. In effect, men ruled as kings, and decisions about policies and public affairs rested almost entirely in their hands.

Gender Roles Hammurabi's laws throw considerable light on sex and gender relations in ancient Mesopotamia. The laws recognized men as heads of their households and entrusted all major family decisions to their judgment. Men even had the power to sell their wives and children into slavery to satisfy their debts. In the interests of protecting the reputations of husbands and the legitimacy of offspring, the laws prescribed death by drowning as the punishment for adulterous wives, as well as for their partners, while permitting men to engage in consensual sexual relations with concubines, enslaved people, or prostitutes without penalty.

In spite of their subordinate legal status, women made their influence felt in Mesopotamian society. At ruling courts women sometimes advised kings and their governments. A few women wielded great power as high priestesses who managed the enormous estates belonging to their temples. Others obtained a formal education and worked as scribes—literate individuals who prepared administrative and legal documents for governments and private parties. Women also pursued careers as midwives, shopkeepers, brewers, bakers, tavern keepers, and textile manufacturers.

During the second millennium B.C.E., however, Mesopotamian men progressively tightened their control over the social and sexual behavior of women. To protect family fortunes and guarantee the legitimacy of heirs, Mesopotamians insisted on the virginity of brides at marriage, and they forbade casual socializing between married women and men outside their family. By 1500 B.C.E. and probably even earlier, married women in Mesopotamian cities had begun to wear veils when they ventured beyond their own

households in order to discourage the attention of men from other families. This concern to control women's social and sexual behavior spread throughout much of southwest Asia and the Mediterranean basin, where it reinforced patriarchal social structures.

The Development of Written Cultural Traditions

The world's earliest known writing came from Mesopotamia. Sumerians invented a system of writing about the middle of the fourth millennium B.C.E. to keep track of commercial transactions and tax collections. They first experimented with pictographs representing animals, agricultural products, and trade items that figured prominently in tax and commercial transactions. By 3100 B.C.E. conventional signs representing specific words had spread throughout Mesopotamia.

A writing system that depends on pictures is useful for purposes such as keeping records, but it is a cumbersome way to communicate abstract ideas. Beginning about 2900 B.C.E. the Sumerians developed a more flexible system of writing that used graphic symbols to represent sounds, syllables, and ideas as well as physical objects. By combining pictographs and other symbols, the Sumerians created a powerful writing system.

Cuneiform Writing When writing, a Sumerian scribe used a stylus fashioned from a reed to impress symbols on wet clay. Because the stylus left lines and wedge-shaped marks, Sumerian writing is known as **cuneiform**, a term that comes from two Latin words meaning "wedge-shaped." When dried in the sun or baked in an oven, the clay hardened and preserved a permanent record of the scribe's message. Babylonians, Assyrians, and other peoples later adapted the Sumerians' script to their own languages, and the tradition of cuneiform writing continued for more than three thousand years.

Though originally invented for purposes of keeping records, writing clearly had potential that went far beyond the purely practical matter of storing information. Mesopotamians relied on writing to communicate complex ideas about the world, the gods, human beings, and their relationships with one another. Indeed, writing made possible the emergence of a distinctive cultural tradition that shaped Mesopotamian values for almost three millennia.

Astronomy and Mathematics Literacy led to a rapid expansion of knowledge. Mesopotamian scholars devoted themselves to the study of astronomy and mathematics—both important sciences for agricultural societies. Knowledge of astronomy helped them prepare accurate calendars, which in turn enabled them to chart the rhythms of the seasons and determine the appropriate times for planting and harvesting crops. They used their mathematical skills

SOURCES FROM THE PAST

The Flood Story from the “Epic of Gilgamesh”

The “Epic of Gilgamesh” is the oldest surviving epic poem in history, dating from about 2500 B.C.E. As part of his adventures, Gilgamesh seeks the secret of immortality from a wise man named Ut-napishtim. During the visit, Ut-napishtim tells him how the god Ea alerted him to a plot by the gods to destroy humankind by a massive flood. Here, Ut-napishtim recounts the story to Gilgamesh.

In its circuit (the boat measured) 14 measures
I placed its roof on it (and) I enclosed it
I rode in it, for the sixth time;
I (rode in it) for the seventh time into the restless deep.
Its planks the waters within it admitted,
I saw breaks and holes.
Three measures of bitumen I poured over the outside,
Three measures of bitumen I poured over the inside.
The men carrying its baskets . . . fixed an altar;
I unclosed the altar for an offering.
The material of the ship (was) completed;
Reeds I spread above and below.
All I possessed I collected it, all I possessed I collected of silver,
All I possessed I collected of gold,
All I possessed I collected of the seed of life, the whole.
I caused to go up into the ship, all my male and female servants,
The beasts of the field, the animals of the field,
And the sons of the army all of them, I caused to go up.
A flood Shamas made, and he spoke saying in the night,
‘I will cause it to rain from heaven heavily;
Enter to the midst of the ship, and shut thy door.’
A flood he raised, and he spoke saying in the night,
‘I will cause it to rain from heaven heavily.’
In the day that I celebrated his festival, the day that he had
appointed; fear I had.
I entered to the midst of the ship, and shut my door . . .
The raging of a storm in the morning arose,
From the horizon of heaven extending and wide . . .
The bright earth to a waste was turned;
The surface of the earth (was) swept.
It destroyed all life, from the face of the earth.
The strong tempest over the people, reached to heaven.
Brother saw not his brother, it did not spare the people . . .
Six days and nights passed, the wind tempest and storm overwhelmed.
On the seventh day in its course, was calmed the storm, and all the
tempest which had destroyed like an earthquake, quieted.
The sea he caused to dry, and the wind and tempest ended.
I was carried through the sea.
The doer of evil, and the whole of mankind who turned to sin, like reeds
their corpses floated.
I opened the window and the light broke in, over my refuge it passed . . .
On the seventh day . . . I sent forth a dove, and it left.

What sort of cargo does Ut-napishtim load into his boat?

Why is he building a boat?

The dove went and searched and a resting place it did not find, and it returned.
 I sent forth a swallow, and it left.
 The swallow went and searched and a resting place it did not find, and it returned.
 I sent forth a raven, and it left.
 The raven went, and the corpses on the waters it saw,
 And it did eat, it swam, and wandered away, and did not return.
 I sent the animals forth to the four winds;
 I poured out a libation;
 I built an altar on the peak of the mountain.

What happens on the seventh day of the flood?

For Further Reflection

- What is similar and what is different between the flood account included in the story of Gilgamesh and the account of Noah and the flood in the Old Testament?
- How might we account for these similarities and differences?
- What does this tell us about the influence of Mesopotamian cultures on the ideas and cultures of subsequent regional states and peoples?

Source: Thomas Sanders et al. *Encounters in World History: Sources and Themes from the Global Past*, vol. I. New York: McGraw Hill, 2006, 40–41.

to survey agricultural lands and allocate them to the proper owners or tenants. Some Mesopotamian conventions persist to the present day: Mesopotamian scientists divided the year into twelve months, for example, and divided the hour into sixty minutes, each composed of sixty seconds.

The “Epic of Gilgamesh” Mesopotamians also used writing to communicate abstract ideas, investigate intellectual and religious problems, and reflect on human beings and their place in the world. Best known of the reflective literature from Mesopotamia is the “Epic of Gilgamesh,” completed after 2000 B.C.E. In recounting the experiences of Gilgamesh and Enkidu, the epic explored themes of friendship, relations between humans and the gods, and especially the meaning of life and the inevitability of death. The stories of Gilgamesh and Enkidu resonated so widely that for some two thousand years—from the time of the Sumerian city-states to the fall of the Assyrian empire—they were the principal vehicles for Mesopotamian reflections on moral issues.

THE BROADER INFLUENCE OF MESOPOTAMIAN SOCIETY

While building cities and regional states, Mesopotamians deeply influenced the development and experiences of peoples living far beyond their own lands. Often their wealth and power attracted the attention of neighboring peoples. Sometimes Mesopotamians projected their

power to foreign lands and imposed their ways by force. Occasionally migrants left Mesopotamia and carried their inherited traditions to new lands. Mesopotamian influence did not completely transform other peoples and turn them into carbon copies of Mesopotamians. On the contrary, other peoples adopted Mesopotamian ways selectively and adapted them to their own needs and interests. Yet the broader impact of Mesopotamian society shows that, even in early times, complex agricultural societies organized around cities had strong potential to influence the development of distant human communities.

Hebrews, Israelites, and Jews

The best-known cases of early Mesopotamian influence involved **Hebrews**, **Israelites**, and **Jews**, who preserved memories of their historical experiences in an extensive collection of sacred writings. Hebrews were speakers of the ancient Hebrew language. Israelites formed a branch of Hebrews who settled in Palestine (modern-day Israel) after 1200 B.C.E. Jews descended from southern Israelites who inhabited the kingdom of Judah. For more than two thousand years, Hebrews, Israelites, and Jews interacted constantly with Mesopotamians and other peoples as well, with profound consequences for the development of their own societies.

The Early Hebrews The earliest Hebrews were pastoral nomads who inhabited lands between Mesopotamia and Egypt during the second millennium B.C.E. As

Mesopotamia prospered, some of the Hebrews settled in the region's cities. According to the Hebrew scriptures (the Old Testament of the Christian Bible), the Hebrew patriarch Abraham came from the Sumerian city of Ur, but he migrated to northern Mesopotamia about 1850 B.C.E. Abraham's descendants continued to recognize many of the deities, values, and customs common to Mesopotamian peoples. Hebrew law, for example, borrowed heavily from Hammurabi's code. The Hebrews also told the story of a devastating flood that had destroyed all early human society, which was a variation on similar flood stories related from the earliest days of Sumerian society. One early version of the story made its way into the "Epic of Gilgamesh." The Hebrews altered the story and adapted it to their own interests and purposes, but their familiarity with the flood story shows that they participated fully in the larger society of Mesopotamia.

Migrations and Settlement in Palestine According to their scriptures, some Hebrews migrated from Palestine to Egypt during the eighteenth century B.C.E. About 1300 B.C.E., however, this branch of the Hebrews departed under the leadership of Moses and returned to Palestine. Organized into a loose federation of twelve tribes, those Hebrews, known as the Israelites, fought bitterly with other inhabitants of Palestine and carved out a territory for themselves. Eventually the Israelites abandoned their inherited tribal structure in favor of a Mesopotamian-style monarchy that brought all their twelve tribes under unified rule. During the reigns of King David (1000–970 B.C.E.) and King Solomon (970–930 B.C.E.), Israelites dominated the territory between Syria and the Sinai peninsula. They built an elaborate and cosmopolitan capital city at Jerusalem and entered into diplomatic and commercial relations with Mesopotamians, Egyptians, and Arabian peoples. Like other peoples of southwest Asia, the Israelites made use of iron technology to strengthen their military forces and produce tough agricultural implements.

Moses and Monotheism After the time of Moses, however, the religious beliefs of the Israelites developed along increasingly distinctive lines. Whereas the early Hebrews had recognized many of the same gods as their Mesopotamian neighbors, Moses embraced **monotheism**: he taught that there was only one god, known as **Yahweh**, who was a supremely powerful deity, the creator and sustainer of the world. Yahweh expected his followers to worship him alone, and he demanded that they observe high moral and ethical standards. In the Ten Commandments, a set of religious and ethical principles that Moses announced

to the Israelites, Yahweh warned his followers against destructive and antisocial behavior such as lying, theft, adultery, and murder. Between about 1000 and 400 B.C.E. the Israelites' religious leaders compiled their teachings in a set of holy scriptures known as the Torah (Hebrew for "doctrine" or "teaching"), which laid down Yahweh's laws and outlined his role in creating the world and guiding human affairs. The Torah taught that Yahweh would reward those who obeyed his will and punish those who did not.

Assyrian and Babylonian Conquests The Israelites placed increasing emphasis on devotion to Yahweh as they experienced a series of political and military setbacks. Following King Solomon's reign, tribal tensions led to the division of the community into the large kingdom of Israel in the north and the smaller kingdom of Judah in the land known as Judea to the south. In 722 B.C.E. Assyrian forces conquered the northern kingdom and deported many of its inhabitants to other regions, causing many of the deported to lose their identity as Israelites. In 586 B.C.E. the New Babylonian empire toppled the kingdom of Judah and destroyed Jerusalem, forcing many residents into exile. Unlike their cousins to the north, however, most of these Israelites maintained their religious identity, and many of the deportees eventually returned to Judea, where they became known as Jews.

Ironically, perhaps, the Israelites' devotion to Yahweh intensified during this era of turmoil. Between the ninth and sixth centuries B.C.E., a series of prophets urged the Israelites to rededicate themselves to their faith and obey Yahweh's commandments. Failure to do so, they warned, would be punished by Yahweh in the form of conquest by foreigners. Many Israelites took the Assyrian and Babylonian conquests as proof that the prophets accurately represented Yahweh's mind and will.

The exiles who returned to Judea after the Babylonian conquest did not abandon hope for a state of their own, and even organized several small Jewish states as tributaries to the larger empires that dominated the area. But the returnees also built a distinctive religious community based on their conviction that they had a special relationship with Yahweh. This conviction enabled the Jews to maintain a strong sense of identity as a people distinct from others, even as they participated fully in the development of a larger complex society in southwest Asia. Over the longer term, Jewish monotheism, scriptures, and moral concerns also profoundly influenced the development of Christianity and Islam.

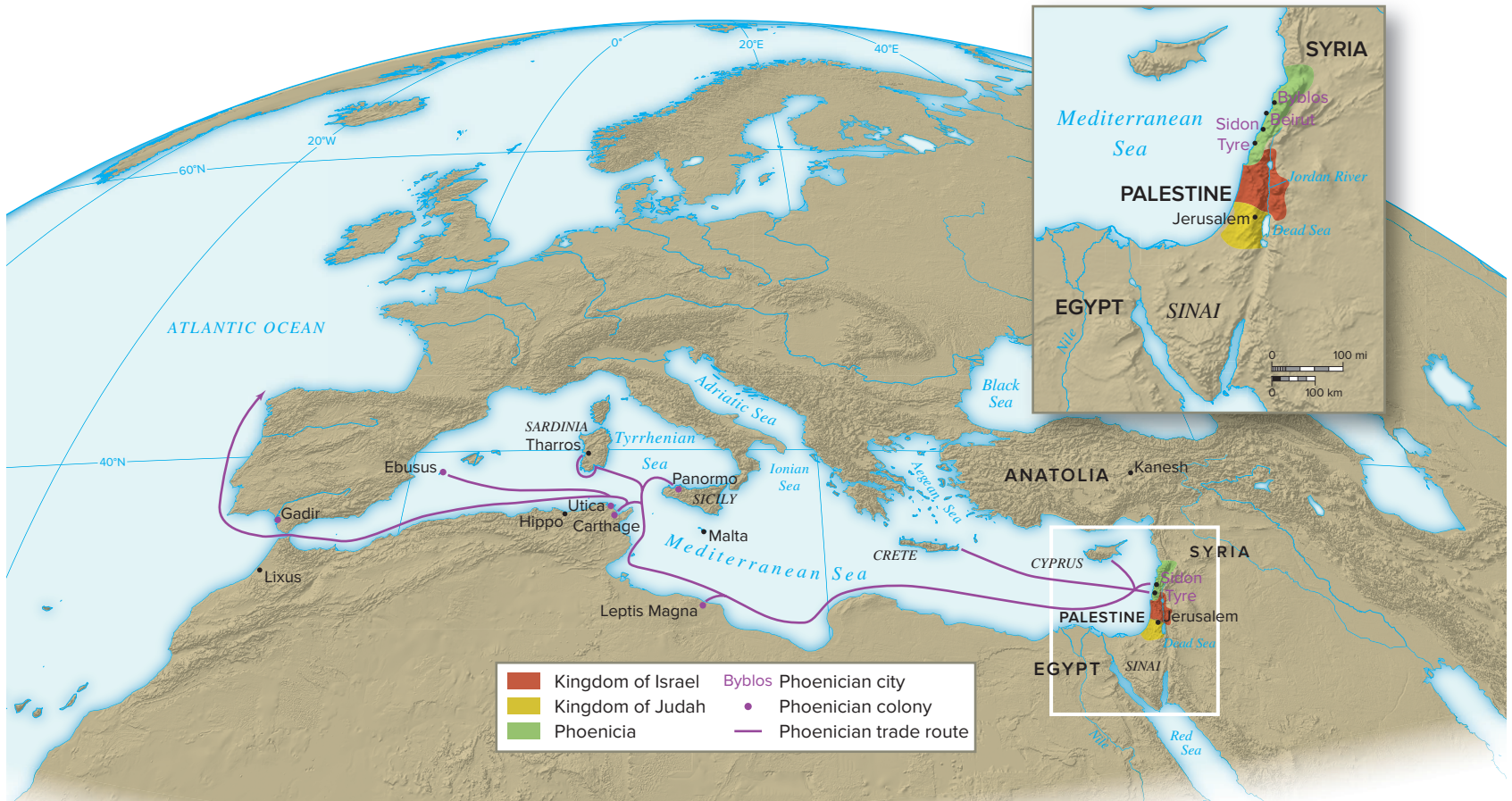
The Phoenicians

Phoenician Trade Networks North of the Israelites' kingdom in Palestine, the Phoenicians occupied a narrow coastal plain between the Mediterranean Sea and the Lebanon Mountains. They spoke a Semitic language,

monotheism (mah-noh-THÉE-iz'm)

Yahweh (YAH-way)

Phoenicians (fi-NEE-shins)



MAP 1.3 Israel and Phoenicia, 1500–600 B.C.E.

Note the location of Israel and Phoenicia with respect to Mesopotamia, Egypt, and the Mediterranean Sea.

How might the geographic location of Israel and Phoenicia have influenced their commercial relations with regional neighbors?

referring to themselves as Canaanites and their land as Canaan. (The term *Phoenician* comes from early Greek references.) Sometime after 3000 B.C.E. the Phoenicians established a series of city-states ruled by local kings, the most important of which were Tyre, Sidon, Beirut, and Byblos. Though not a numerous or militarily powerful people, the Phoenicians influenced societies throughout the Mediterranean basin because of their trade and communication networks. Their meager lands did not permit development of a large agricultural society, so after about 2500 B.C.E. the Phoenicians turned increasingly to industry and trade. Although the Phoenicians traded overland, they were also excellent sailors, and they built the best ships of their times. Between 1200 and 800 B.C.E. they dominated Mediterranean trade. They established commercial colonies in Rhodes, Cyprus, Sicily, Sardinia, Spain, and north Africa. They sailed far and wide in search of raw materials, which took them well beyond the Mediterranean: Phoenician merchant ships visited the Canary Islands, coastal ports in Portugal and France, and

even the distant British Isles, and adventurous Phoenician mariners made exploratory voyages to the Azores Islands and down the west coast of Africa as far as the Gulf of Guinea.

Alphabetic Writing Like the Hebrews, the Phoenicians largely adapted Mesopotamian cultural traditions to their own needs. Their gods, for example, were mostly adapted from Mesopotamian gods. The Phoenicians also creatively adapted the Mesopotamian practice of writing by experimenting with simpler alternatives to cuneiform. By 1500 B.C.E. Phoenician scribes had devised an early alphabetic script consisting of twenty-two symbols representing consonants (the Phoenician alphabet had no symbols for vowels). Learning twenty-two letters and building words with them was much easier than memorizing the hundreds of symbols employed in cuneiform. Because alphabetic writing required much less investment in education than did cuneiform writing, more people were able to become literate than ever before.

Alphabetic writing spread widely as the Phoenicians traveled and traded throughout the Mediterranean basin. About the ninth century B.C.E., for example, Greeks modified the Phoenician alphabet and added symbols representing vowels. Romans later adapted the Greek alphabet to their own language and passed it along to their cultural heirs in Europe. In later centuries alphabetic writing spread to central Asia, South Asia, southeast Asia, and ultimately throughout most of the world.

THE INDO-EUROPEAN MIGRATIONS

After 3000 B.C.E. Mesopotamia was a prosperous, productive region where peoples from many different communities mixed and mingled. But Mesopotamia was only one region in a much larger world of interaction and exchange. Mesopotamians and their neighbors all dealt frequently with peoples from regions far beyond southwest Asia. Among the most influential of these peoples in the third and second millennia B.C.E. were those who spoke various Indo-European languages. Their migrations throughout much of Eurasia profoundly influenced historical development in both southwest Asia and the larger world.

Indo-European Origins

Indo-European Languages During the eighteenth and nineteenth centuries, linguists noticed that many languages of Europe, southwest Asia, and South Asia featured remarkable similarities in vocabulary and grammatical structure. Ancient languages displaying these similarities included Sanskrit (the sacred language of ancient South Asia), Old Persian, Greek, and Latin. Because of the geographic regions where these tongues are found, scholars refer to them as Indo-European languages. Major subgroups of the Indo-European family of languages include Indo-Iranian, Greek, Balto-Slavic, Germanic, Italic, and

Celtic. English belongs to the Germanic subgroup of the Indo-European family of languages.

After noticing linguistic similarities, scholars sought a way to explain the close relationship between the Indo-European languages. The only persuasive explanation for the high degree of linguistic coincidence was that speakers of Indo-European languages were all descendants of ancestors who spoke a common tongue and migrated from their original homeland. As migrants established separate communities and lost touch with one another, their languages evolved along different lines, adding new words, pronunciations, and spellings but retaining the basic grammatical structure of their original speech.

The Indo-European Homeland The original homeland of Indo-European speakers was probably the steppe region of modern-day Ukraine and southern Russia, where the earliest of them built a society between about 4500 and 2500 B.C.E. A central feature of Indo-European society was the domestication of wild horses from the Eurasian steppe about 4000 B.C.E. Horses were initially used for food and soon thereafter for riding as well. When Sumerian knowledge of bronze metallurgy spread to the Indo-European homeland about 3000 B.C.E., Indo-European speakers devised ways to hitch horses to carts, wagons, and chariots. The possession of domesticated horses vastly magnified the power of the Indo-Europeans. Horses enabled them to develop transportation technologies that were much faster and more efficient than other alternatives. Furthermore, because of their strength and speed, horses provided Indo-European speakers with a tremendous military advantage over peoples they encountered. It is perhaps significant that many groups of Indo-European speakers considered themselves superior to other peoples: the terms Aryan, Iran, and Eire (the official name of the modern Republic of Ireland) all derive from the Indo-European word *aryo*, meaning “nobleman” or “lord.”

TABLE 1.1 Similarities in Vocabulary Indicating Close Relationships between Select Indo-European Languages

English	German	Spanish	Greek	Latin	Sanskrit
father	vater	padre	pater	pater	pitar
one	ein	uno	hen	unus	ekam
fire	feuer	fuego	pyr	ignis	agnis
field	feld	campo	agros	ager	ajras
sun	sone	sol	helios	sol	surya
king	könig	rey	basileus	rex	raja
god	gott	dios	theos	deus	devas

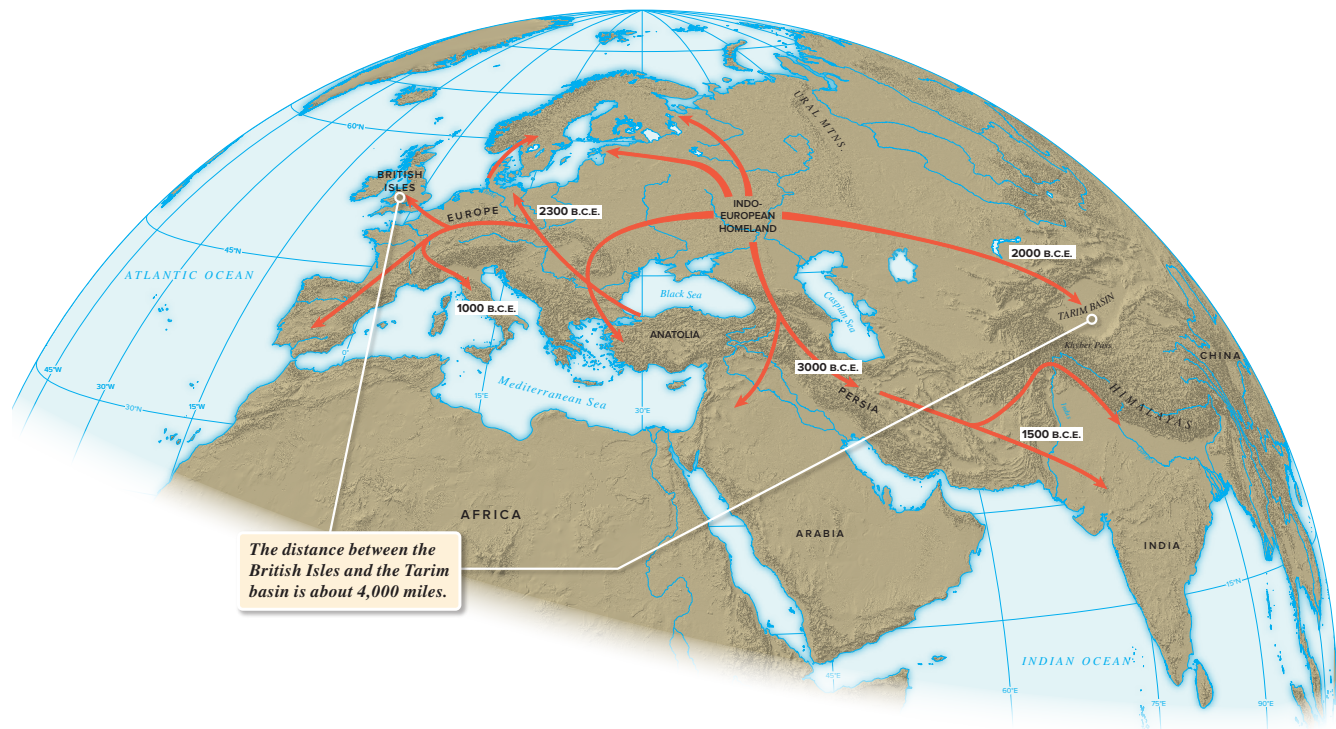
NORTHWEST SEMITIC			GREEK		ETRUSCAN	LATIN	
EARLY PHOENICIAN	EARLY HEBREW	PHOENICIAN	EARLY	CLASSICAL	EARLY	EARLY	CLASSICAL
K	𐤀	𐤊	Α	Α	𐌀	A	A
𐤎	𐤅	𐤍	Β	Β	𐌁		B
𐤏	𐤆	𐤎	Γ	Γ	𐌂		C
𐤐	𐤇	𐤏	Δ	Δ	𐌃	𐌄	D

Phoenician, Greek, Hebrew, and Roman letters.

Indo-European Expansion and Its Effects

The Nature of Indo-European Migration Horses also provided Indo-European speakers with a means of expanding far beyond their original homeland. As they flourished in southern Russia, Indo-European speakers experienced a population explosion, which prompted some of them to move into the sparsely inhabited eastern

steppe or even beyond the grasslands altogether. The earliest Indo-European migrations began about 3000 B.C.E. and continued until about 1000 B.C.E. Like early movements of other peoples, these were not mass migrations so much as gradual and incremental processes that resulted in the spread of Indo-European languages and ethnic communities as small groups of people established settlements in new lands, which then became foundations for further expansion.



MAP 1.4 Indo-European migrations, 3000–1000 B.C.E.

Consider the vast distances over which Indo-European migrants established communities.

What technological and ecological advantages made it possible for Indo-European speakers to spread so widely across Eurasia?

The Hittites The most influential Indo-European migrants in ancient times were the Hittites. About 1900 B.C.E. the Hittites migrated to the central plain of Anatolia, where they imposed their language and rule on the region's inhabitants. During the seventeenth and sixteenth centuries B.C.E. they built a powerful kingdom and established close relations with Mesopotamian peoples. They traded with Babylonians and Assyrians, adapted cuneiform writing to their Indo-European language, and accepted many Mesopotamian deities into their own pantheon. In 1595 B.C.E. the Hittites toppled the mighty Babylonian empire of Mesopotamia, and for several centuries thereafter they were the dominant power in southwest Asia. Between 1450 and 1200 B.C.E. their authority extended to eastern Anatolia, northern Mesopotamia, and Syria down to Phoenicia. After 1200 B.C.E. the unified Hittite state dissolved, but a Hittite identity survived, along with the Hittite language, throughout the era of the Assyrian empire and beyond.

War Chariots The Hittites were responsible for two technological innovations—the construction of light, horse-drawn **war chariots**, and the refinement of iron metallurgy—that greatly strengthened their own society and influenced other peoples throughout much of the ancient world. The Hittites' speedy chariots were crucial in their campaign to establish a state in Anatolia. Following the Hittites' example, Mesopotamians soon added chariot teams to their own armies, and Assyrians made especially effective use of chariots in building their empire. Indeed,

chariot warfare was so effective—and its techniques spread so widely—that charioteers became the elite strike forces in armies throughout much of the ancient world from Rome to China.

Iron Metallurgy After about 1300 B.C.E. the Hittites also refined the technology of iron metallurgy, which enabled them to produce effective weapons cheaply and in large quantities. Hittite methods of iron production diffused rapidly and eventually spread throughout all of Eurasia. (Peoples of sub-Saharan Africa and probably China independently invented iron metallurgy.) Hittites were not the original inventors either of horse-drawn chariots or of iron metallurgy: in both cases they built on Mesopotamian precedents. But in both cases they clearly improved on existing technologies and introduced innovations that other peoples readily adopted.

Indo-European Migrations to the West, East, and South While the Hittites were building a state in Anatolia, other Indo-European speakers migrated from the steppe to different regions. Some went east into central Asia, venturing as far as the Tarim basin (now western China) by 2000 B.C.E. Meanwhile, other Indo-European migrants moved west. One wave of migration took Indo-European speakers into Greece after 2200 B.C.E., with their descendants moving into central Italy by 1000 B.C.E. Another migratory wave established an Indo-European presence farther to the west. By 2300 B.C.E.



A stone carving from about 1200 B.C.E. depicts a Hittite chariot with spoked wheels during a lion hunt. A horse pulls the chariot bearing one driver and one archer.

Archiv Gerstenberg/ullstein bild/Getty Images

some Indo-European speakers had made their way from southern Russia into central Europe (modern Germany and Austria), by 1200 B.C.E. to western Europe (modern France), and shortly thereafter to the British Isles, the Baltic region, and the Iberian peninsula. Yet another, later wave of migrations established an Indo-European presence in Iran and South Asia. About 1500 B.C.E. the Medes and the Persians migrated into the Iranian plateau, and the people sometimes called Indo-Aryans

began filtering into northern regions of the Indian subcontinent. As in earlier migrations, Indo-European migrants borrowed from, influenced, and mixed with the settled peoples they discovered and in so doing shaped future historical developments in each area.

Aryans (AYR-ee-uhns)

What's Left Out?

Although we know a great deal about the impact of Indo-European languages, as well as about the various migrations of Indo-European-speaking peoples across the steppe, there is a lot we do not know about the origins of the lifeway pursued by the original Indo-Europeans: pastoral nomadism. It looks as though pastoralism first emerged as a viable lifeway around five thousand years ago when some human communities learned that it was possible to survive and even live well by using the “secondary products” of domesticated animals such as sheep, cattle, goats, camels, and horses. One site where this may have first occurred is at Dereikva in Ukraine, where archaeologists have discovered early horse-riding technologies, suggesting that farmers became increasingly dependent on domesticated herds of horses. Although the origins of pastoral nomadism remain obscure, there is no doubt that the mobility of groups such as the original Indo-Europeans, and their interactions with virtually every complex state and agrarian civilization across Eurasia over thousands of years, was crucial to the way history unfolded within that enormous world zone.

Source: C. Benjamin, *Empires of Ancient Eurasia. The First Silk Roads Era 100 B.C.E.–250 C.E.*, Cambridge: Cambridge University Press, 2018, chapter 1.

CONCLUSION

Building on neolithic foundations, Mesopotamian peoples constructed societies much more complex, powerful, and influential than those of their predecessors. Through their city-states, kingdoms, and regional empires, Mesopotamians created formal institutions of government that extended the authority of ruling elites to all corners of their states, and they occasionally mobilized forces that projected their power to distant lands. They generated several distinct social classes. Specialized labor fueled productive economies and encouraged the establishment of long-distance trade networks. They devised systems of writing, which enabled them to develop sophisticated cultural traditions. They deeply influenced other peoples, such as the Hebrews and the Phoenicians, throughout southwest Asia and the eastern Mediterranean basin. They had frequent dealings also with Indo-European peoples. Although Indo-European society emerged far to the north of Mesopotamia, speakers of Indo-European languages migrated widely and established societies throughout much of Eurasia. Sometimes they drew inspiration from Mesopotamian

practices, and sometimes they developed their own practices, which influenced Mesopotamians and others. Thus, already in remote antiquity, the various peoples of the world profoundly influenced one another through cross-cultural interaction and exchange.

STUDY TERMS

- Assyrians (9)

Çatal Hüyük (5)

cuneiform (13)

Gilgamesh (2)

Hammurabi's code (9)

Hebrews (15)

Hittites (9)

hominid (4)

Homo sapiens (3)

Israelites (15)

Jews (15)

Mesopotamia (6)
- monotheism (16)

Nebuchadnezzar (9)

neolithic era (4)

paleolithic era (4)

patriarchy (11)

Sargon of Akkad (8)

Semitic (6)

Sumerians (6)

war chariot (20)

Yahweh (16)

ziggurats (7)

FOR FURTHER READING

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Marc van de Mieroop. *A History of the Ancient Near East, ca. 3000–323 B.C.* Oxford, 2004. A concise and readable history of ancient Mesopotamia and neighboring societies.

Chapter

2

The Emergence of Complex Societies in Africa and the Bantu Migrations

Early Agrarian Societies in Africa

The Emergence of Agriculture in Africa
 Egypt and Nubia: “Gifts of the Nile”
 The Unification of Egypt
 Turmoil and Empire

The Formation of Complex Societies and Sophisticated Cultural Traditions

The Emergence of Cities and Stratified Societies
 Economic Specialization and Trade

Early Writing in the Nile Valley

The Development of Organized Religious Traditions

Bantu Migrations and Early Agricultural Societies of Sub-Saharan Africa

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

ZOOMING IN ON TRADITIONS

Herodotus and the Making of a Mummy

For almost three thousand years, Egyptian embalmers preserved the bodies of deceased individuals through a process of mummification. Egyptian records rarely mention the techniques of mummification, but the Greek historian Herodotus probably traveled in Egypt about 450 B.C.E. and briefly explained the craft. The embalmer first used a metal hook to draw the brain of the deceased out through a nostril, then removed the internal organs through an incision made alongside the abdomen, washed them in palm wine, and sealed them with preservatives in stone vessels. Next, the embalmer washed the body, filled it with spices and aromatics, and covered it for about two months with natron, a naturally occurring salt substance. When the natron had extracted all moisture from the body, the embalmer cleansed it again and wrapped it with strips of fine linen covered with resin. Adorned with jewelry, the preserved body then went into a coffin bearing a painting or a sculpted likeness of the deceased.

Careful preservation of the body was only a part of the funerary ritual for prominent Egyptians. Ruling elites, wealthy



Anubis, the jackal-headed Egyptian god of mummification, prepares the mummy of a deceased worker for burial. This painting comes from the wall of a tomb built about the thirteenth century B.C.E.

Werner Forman Archive/E. Strouhal/Heritage Image Partnership Ltd/
 Alamy Stock Photo

individuals, and sometimes common people as well laid their deceased to rest in expensive tombs equipped with