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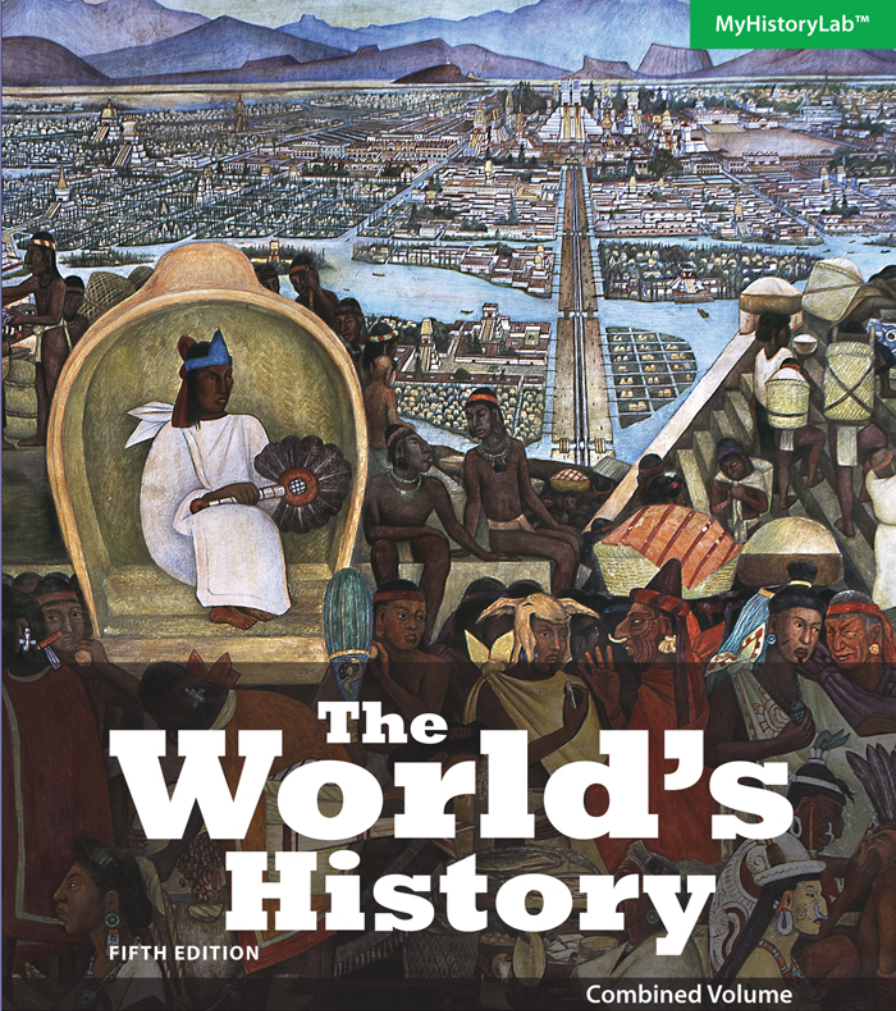

The World's History

FIFTH EDITION

Combined Volume

HOWARD SPODEK

THE WORLD'S HISTORY

COMBINED VOLUME

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HOWARD SPODEK

THE WORLD'S HISTORY

COMBINED VOLUME FIFTH EDITION

PEARSON

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AT A GLANCE

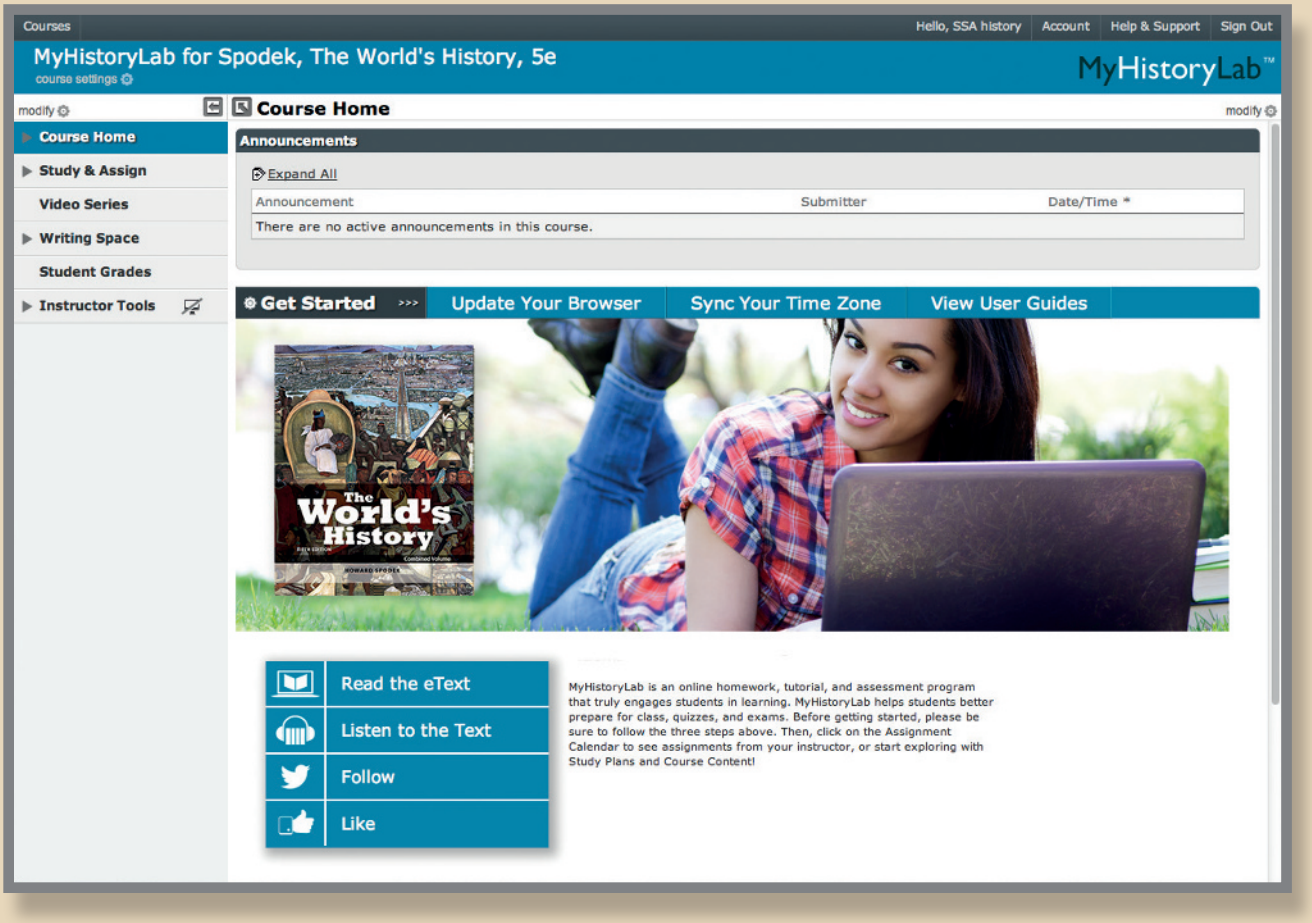
CHARTS

Engage your students *beyond* the classroom . . .

. . . with MyHistoryLab and *THE WORLD'S HISTORY,* Fifth Edition

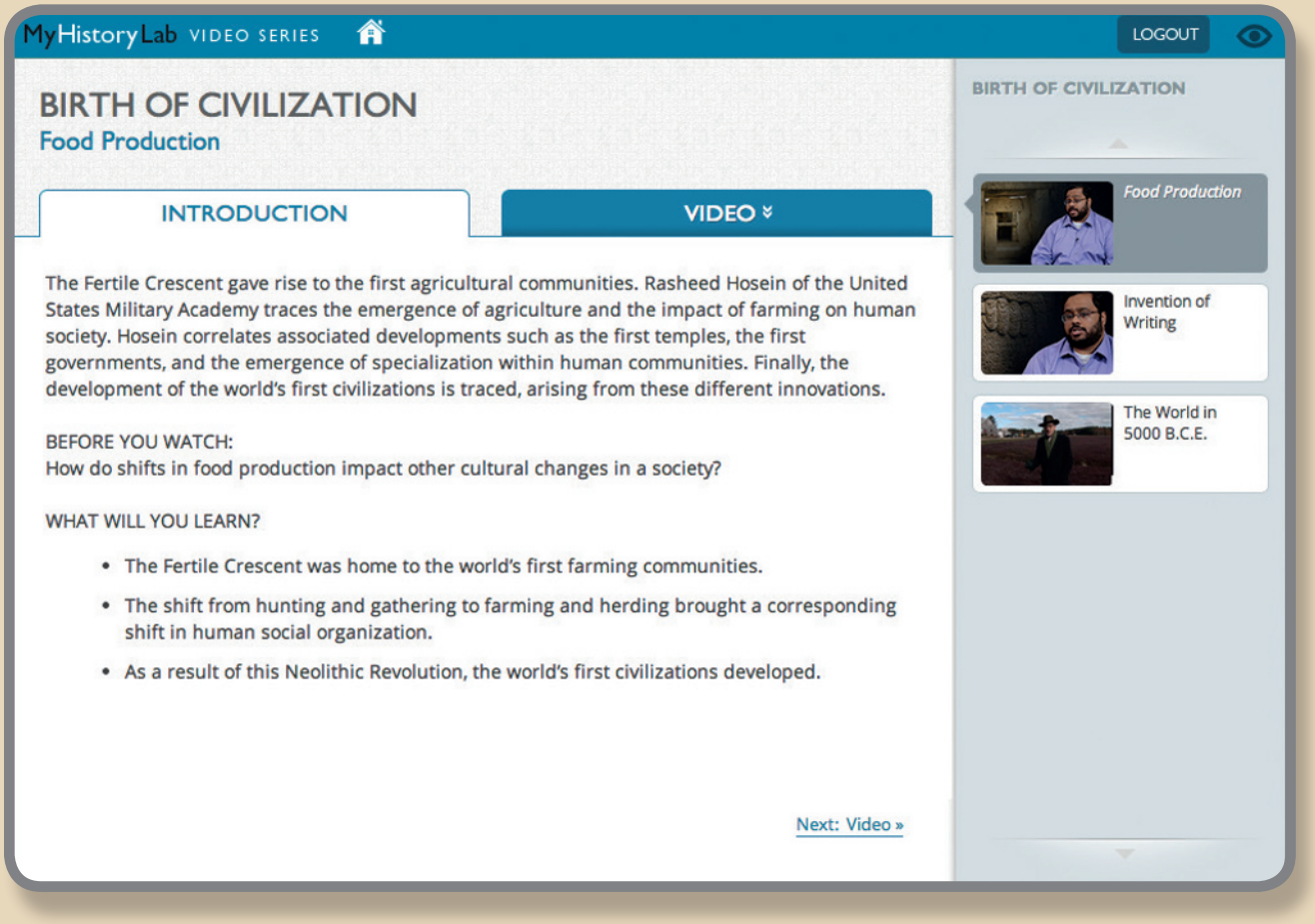
Would your students get more out of their introductory history course if you could engage them with history *beyond* the classroom? Would class discussion go farther if they were reading and writing more, working with primary sources, studying maps, and mastering key topics . . . *before* class meetings begin?

If your answer to these questions is yes, then it's time to consider how MyHistoryLab can help you meet these challenges. MyHistoryLab offers immersive content, tools, and experiences to engage students and help them succeed, enabling you to craft a better learning experience for them in your introductory survey course.



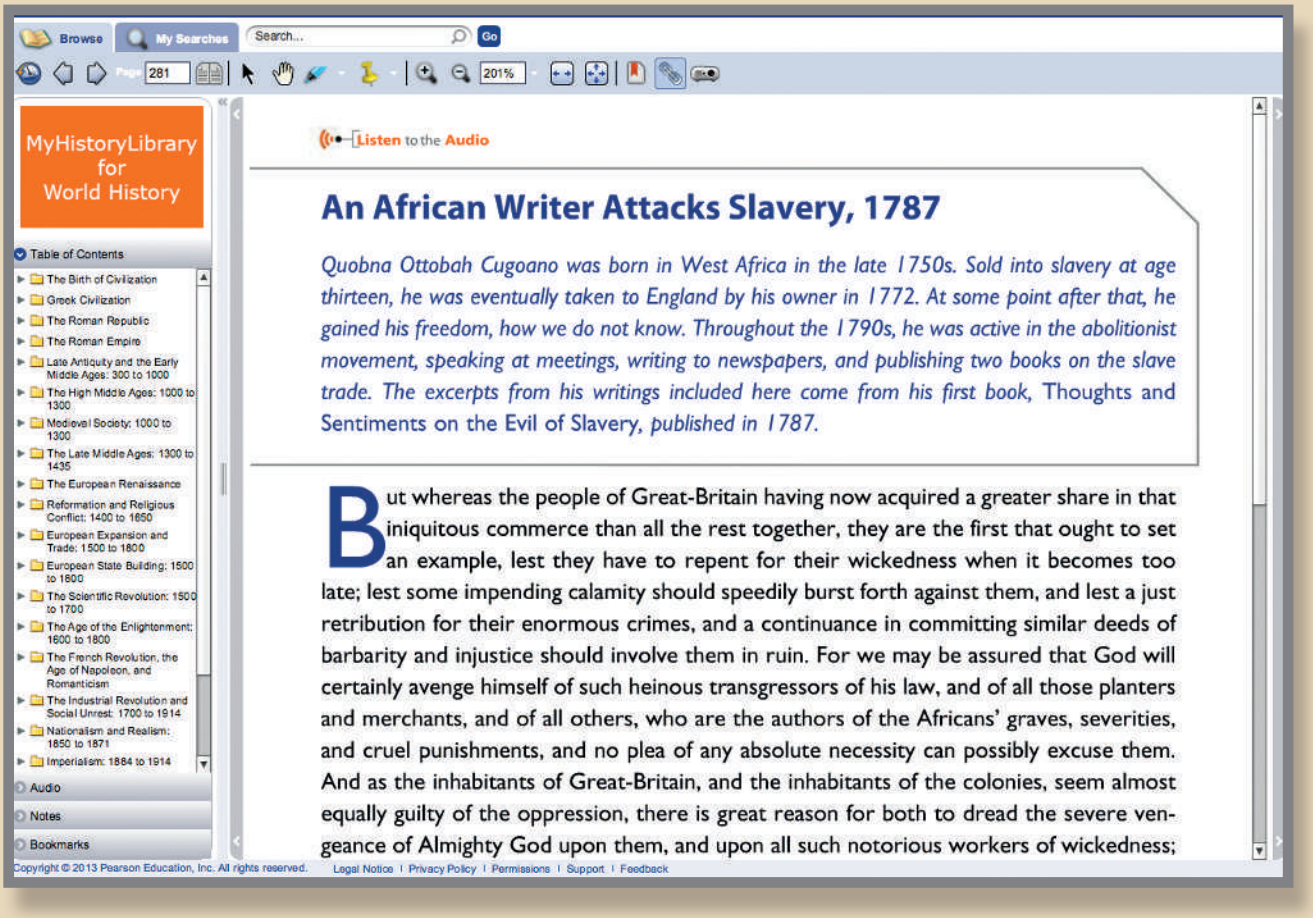
Prepare students on key topics with the MyHistoryLab Video Series

Are your introductory history students ready and eager to contend with a college textbook narrative? If not, help them get up to speed with the new MyHistoryLab Video Series: Key Topics in Western Civilization. Correlated to the chapters of *The World's History*, each video unit reviews key topics of the period, readying students to get the most from the text narrative. These engaging videos feature seasoned historians reviewing the pivotal stories of our past, in a lively format designed to demonstrate the power of historical narrative.



Drive your students into primary sources with the new MyHistoryLibrary

Now your students can read dozens of the most commonly assigned primary-source documents, specially formatted in Pearson's powerful new eText. Students also have the option of listening to each reading in the accompanying Chapter Audio. Either way, students may access the text or the audio with various devices anytime they have access to the Internet.



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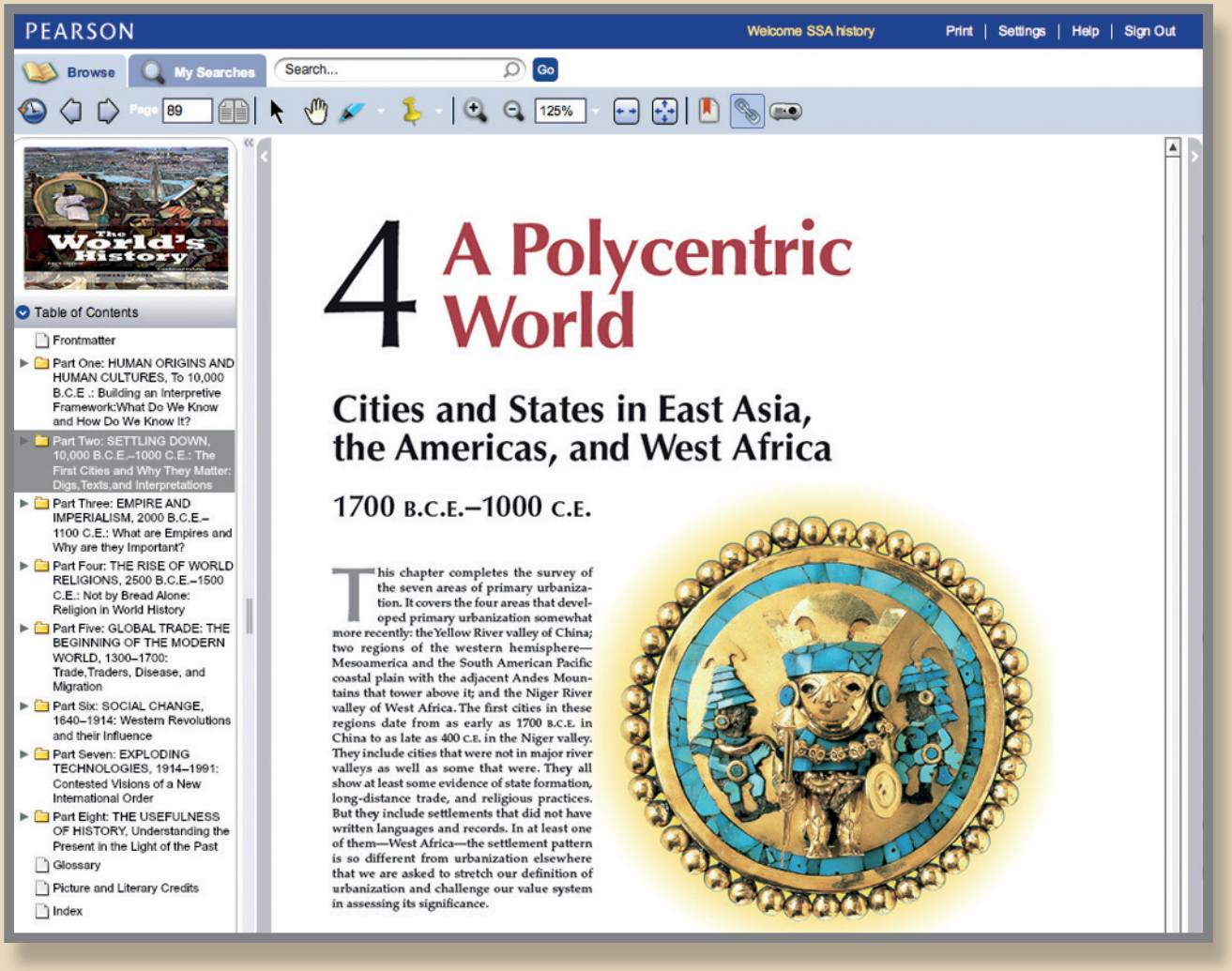
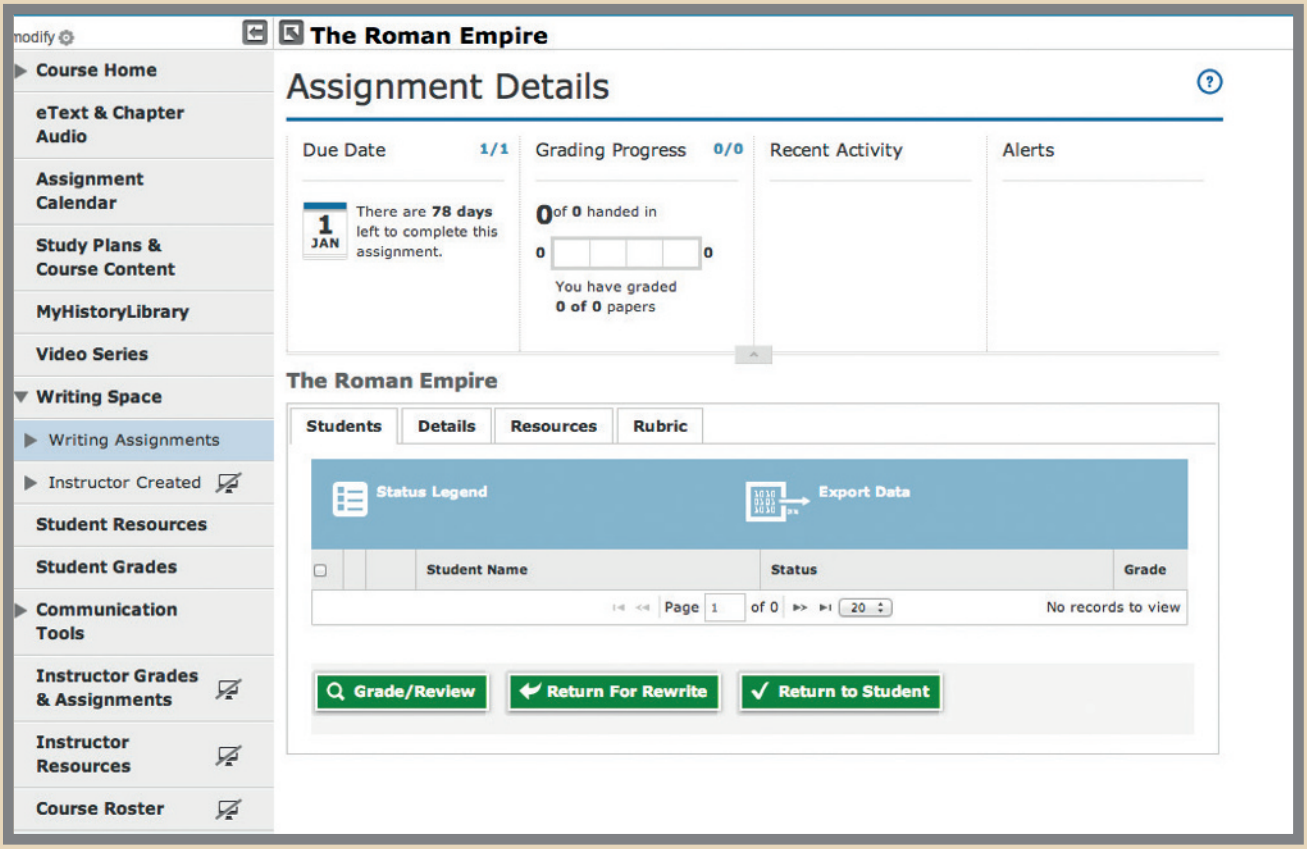


Writing Space

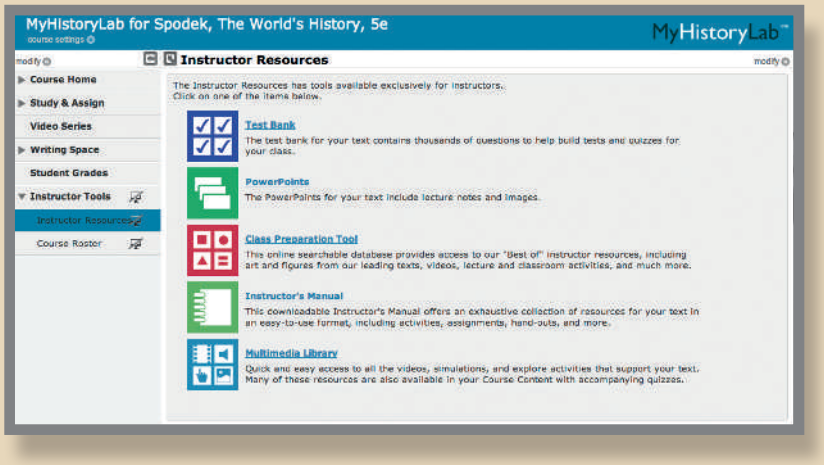
Better writers make great learners—who perform better in their courses. To help you develop and assess concept mastery and critical thinking through writing, we created the Writing Space in MyHistoryLab. It's a single place to create, track, and grade writing assignments, provide writing resources, and exchange meaningful, personalized feedback with students, quickly and easily. Plus, Writing Space includes integrated access to Turnitin, the global leader in plagiarism prevention.



Key Supplements and Customer Support

Annotated Instructor's eText

Contained within MyHistoryLab, the *Annotated Instructor's eText* for your Pearson textbook leverages the powerful Pearson eText platform to make it easier than ever for you to access subject-specific resources for class preparation. The *AI eText* serves as the hub for all instructor resources, with chapter-by-chapter links to PowerPoint slides, content from the Instructor's Manual, and *MyHistoryLab's* ClassPrep engine, which contains a wealth of history content organized for classroom use.



Instructor's Manual

The Instructor's Manual for *The World's History* contains learning objectives, a list of important themes discussed in the chapter, an annotated chapter outline with summaries of each section's content, suggestions for class activities, discussion questions, and suggestions for additional print and online resources for instructors. At the end of each chapter, MyHistoryLab Media Assignments catalog all of the MyHistoryLab resources for the chapter. The Instructor's Manual also contains a MyHistoryLab syllabus and suggestions for integrating MyHistoryLab into your course.

PowerPoint Presentations

Strong PowerPoint presentations make lectures more engaging for students. Correlated to the chapters of *The World's History*, each presentation includes a full lecture outline and a wealth of images, maps, and time lines from the textbook.

MyTest Test Bank

Containing a diverse set of multiple-choice, short-answer, and essay questions, the MyTest test bank supports a variety of assessment strategies. The large pool of multiple choice questions for each chapter includes factual, conceptual, and analytical questions, so that instructors may assess students on basic information as well as critical thinking.

Customer Support

Our dedicated team of local Pearson representatives will work with you not only to choose course materials but also to integrate them into your class and assess their effectiveness. Moreover, live support for MyHistoryLab users, both educators and students, is available 24/7.

Provide choices for your students through a variety of formats and price points

These alternatives to the traditional printed textbook are available for ***THE WORLD'S HISTORY,*** Fifth Edition.

>>> **MyHistoryLab with eTextbook** offers a full digital version of the print book and is readable on iOS and Android tablets. Students can get access to **MyHistoryLab** with the print book or save even more by purchasing on-line access at **www.myhistorylab.com**.

>>> **Books a la Carte** is a convenient, three-hole-punched, loose-leaf version of the traditional text at a discounted price—allowing students to carry only what they need to class. The Books a la Carte edition is also available with **MyHistoryLab** access.

>>> **CourseSmart eTextbooks** offer the same content as the printed text in a convenient online format—with highlighting, online search, and printing capabilities. Learn more at **www.coursesmart.com**. The **CourseSmart eTextbook** is also available with **MyHistoryLab** access.

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PREFACE

Why History?

The professional historian and the student of an introductory course often seem to pass each other on different tracks. For the professional, nothing is more fascinating than history. For the student, particularly one in a compulsory course, the whole enterprise often seems a bore. This introductory text is designed to help the student to understand and share the fascination of the historian. It will also remind professors of their original attraction to history, before they began the specialization that has almost certainly marked their later careers. Furthermore, it encourages student and professor to explore together the history of the world and the significance of this study.

Professional historians love their field for many reasons. History offers perspective and guidance in forming a personal view of human development. It teaches the necessity of seeing many sides of issues. It explores the complexity and interrelationship of events and makes possible the search for patterns and meaning in human life.

Historians love to debate—the challenge of demonstrating that their interpretations of the pattern and significance of events are the most accurate and the most satisfying in their fit between the available data and theory. Historians also love the detective work of the profession, whether it is searching through old archives, uncovering and using new sources of information, or reinterpreting long-ignored sources. In recent years historians have turned, for example, to oral history, old church records, files of photographs, cave paintings, individual census records, and reinterpretation of mythology.

Historical records are not simply lists of events, however. They are the means by which historians develop their interpretation of those events. Because interpretation differs, there is no single historical record, but various narrations of events each told from a different perspective. Therefore the study of history is intimately linked to the study of values, the values of the historical actors, of the historians who have written about them, and of the students engaged in learning about them.

Professional historians consider history to be the king of disciplines. Synthesizing the concepts of fellow social scientists in economics, politics, anthropology, sociology, and geography, historians create a more integrated and comprehensive interpretation of the past. Joining with their colleagues in the humanities, historians delight in hearing and telling exciting stories that recall heroes and villains, the low-born and the high, the wisdom and the folly of days gone by. Increasingly, history also includes the history of science—its discoveries, its methods, and its implications for philosophy, technology, and human life. This fusion of the social sciences, humanities, and natural sciences gives the study of history its range, depth, significance, and pleasure. Training in historical thinking provides an excellent introduction to understanding change and continuity in our own day as well as in the past.

Why World History?

Why specifically world history? Why should we teach and study world history, and what should be the content of such a course?

First, world history is a good place to begin for it is a new field for professor and student alike. Neither its content nor its pedagogy is yet fixed. Many of the existing textbooks on the market still have their origins in the study of Western Europe, with segments added to cover the rest of the world. World history as the study of the interrelationships of all regions of the world, seen from the many perspectives of the different peoples of the earth, is still virgin territory.

Second, for citizens of multicultural, multiethnic nations such as the United States, Canada, South Africa, and India, and of many other countries, such as the United Kingdom, Australia, and most nations of the European Union, which are moving in that direction, a world history course offers the opportunity to gain an appreciation of the national and cultural origins of all their diverse fellow citizens. In this way, the study of world history may help to strengthen the bonds of national citizenship.

Third, as the entire world becomes a single unit for interaction, it becomes an increasingly appropriate subject for historical study. The new reality of global interaction in communication, business, politics, religion, culture, and ecology has helped to generate the new academic subject of world history.

Organization and Approach

The text, like the year-long course, links *chronology*, *themes*, and *geography* in eight units, or Parts, of study. The Parts move progressively along a time line from the emergence of early humans to the present day. Each Part emphasizes a single theme—for example, urbanization or religion or migration—and students learn to use them all to analyze historical events and to develop a grasp of the chronology of human development. The final chapter employs all the themes developed in the first seven Parts and adds an additional one, identity—personal, group, national, and global—as tools for understanding the history of our own times. Geographically, each Part covers the entire globe, although specific topics place greater emphasis on specific regions.

New to the Fifth Edition

Each chapter of the book has been reviewed and revised for this new edition, to accommodate new scholarship and in response to reviewer comments. The final two chapters, dealing with the contemporary world, have been extensively revised.

The pedagogical features have been carefully examined, and a completely new design makes it easy for students to find special features, such as the How Do We Know? boxes. The Turning Point boxes and Part openers have been revised, rewritten, and combined into one for all Parts.

Content Changes

Within each Part, material has been updated, revised, and added. Examples of some of the more notable changes and additions include: Substantial additions to the discussion of the DNA genetic record; additional material on the Aryans and the Indus valley settlers; discussion of recent archaeological discoveries in China; expanded coverage of agricultural villages; new material on Theodora, wife of the emperor Justinian; updated scholarship on the history of the Jewish people; new scholarship on the slave trade to the Americas; consideration of Russian migration to the west coast of the New World, via the Bering Straits and Alaska.

In updating the book to cover the events of contemporary history, we have added new materials to reflect new developments. These include: Breakthroughs in genetically modified crops; new ideas about the morality of using animals, especially chimpanzees, in research; coverage of the world economic collapse of 2008 and the nature of the recovery that began about 2012/13; discussion of the so-called Arab Spring; information on the Naxalite revolts in the tribal (*adivasi*) areas of India; material on globalization; updates in ecological technology and reliance on petrofuels; material on WikiLeaks, Julian Assange, Bradley Manning, and Edward Snowden; the public humanitarian activism of rock stars such as Bono; and the significance of the early influence of Pope Francis I on the Roman Catholic Church.

Chapter-by-Chapter Revisions

Chapter One, on human origins, substantially modifies and adds to the discussion of the DNA genetic record.

Chapter Two expands coverage of agricultural villages. Material has been added on family life, village life, treatment of graves, and the role of women. The discussion of Hammurabi's Code has been enhanced.

Chapter Three clarifies the significance of the New, Middle, and Old Kingdoms with additional information. Material has been added explaining the relationship between the Aryans and the Indus valley settlers.

Chapter Four adds material on recent archaeological discoveries at Huanbei and in the Anyang region of China. Coverage has been added on Eurasian immigrants to the New World and on the peoples in and urbanization of the Andes Mountains. A new excerpt from the *Popol Vuh* has been included.

Chapter Six includes new information on Theodora, wife of Emperor Justinian.

Chapter Ten includes updated scholarship on the history of the Jewish people and material on early Christian attitudes to sexuality, beginning with Jesus' early follower Paul, and leading to the later ban on priests marrying.

Chapter Eleven's section on the Crusades has been expanded and updated to reflect recent scholarship.

Chapter Twelve has been reorganized chronologically and geographically, and now moves from the general introduction to the specifics of trade in the Indian Ocean and Asia, then to Africa, and finally to the Americas. The section on the Mongol Empire has been revised and expanded, and indicates the reasons that many historians now call the Mongol Empire, and its trade routes, the marker of the beginning of the modern world.

Chapter Fourteen adds material on the inflation caused by the trans-Pacific silver trade. A new section discusses the Thirty Years War. Coverage has been added of the St. Bartholomew's Day Massacre and Cardinal Richelieu. Material has been added on the rule and achievements of Catherine the Great. The section on the Ottoman Empire has been expanded, and material has been added on the *millet* system.

Chapter Fifteen adds material on Russian expansion across the Bering Straits and into "Russian America." New scholarship has been included relating to the number of slaves transported to the Americas. New material covers the *janissary* system in the Ottoman Empire.

Chapter Sixteen expands on *Candide* and adds more coverage of the ideas of Adam Smith. Additional material is included on the "American school" of ethnography, as described by Samuel George Morton. The chapter now includes a discussion of the salons of Paris and an excerpt from Rousseau's *Emile*. Historiography of the French Revolution has been expanded with new scholarship.

The **Part Seven opener** and the **Turning Point** are restructured into one, reframing the discussion of the Olympics as a case study of what was happening in international relations at the time.

Chapter Eighteen now includes coverage of the German historian and philosopher Heinrich von Treitschke. The chapter covers the modernization program in Egypt, including *Aida*, the new opera commissioned from Verdi.

Chapter Nineteen has been restructured to show that while Latin America and China did not get involved in World War I, the war and the Great Depression did affect them, and the effects came about because of their decisions not to industrialize effectively.

Chapter Twenty contains an expanded discussion of the Italian preference for fascism over communism. Coverage of the Nuremberg Trials has been expanded, and material has been added on the Tokyo Tribunal.

Chapter Twenty-one has been tightened and reorganized. More has been added to the discussion of the beginning of the ecology movement.

Chapter Twenty-two shows a more comprehensive discussion of the importance of Mohandas Gandhi.

Chapter Twenty-three includes updated material on chimpanzee research, genetically modified plants, and infectious diseases that are transmitted from animals to humans. It includes coverage of China's plan, now being implemented, to move millions of people to cities built by the government for that purpose. Material on migration to cities has been added throughout, along with updated material on urban slums and the UN's Conferences on Human Settlements, Habitats I and II. Coverage of terrorism and world terrorist organizations and actions has been updated, with a section added on Boko Haram in Nigeria. The coverage of Barack Obama's presidency has been expanded, as has the discussion of China's economy and its rise as a superpower. Discussion of world poverty has been updated with new research. The chapter includes coverage of the economic crash of 2008 and the global recession. The Arab Spring is analyzed and information brought up to date. In religion, there are updates on internal tension between secular and religious Israelis; on the Catholic Church and Pope Francis I; and on the significance of evangelical Christianity and of the religions of new immigrants in the United States.

Chapter Twenty-four has been much updated, with new data on population levels, the value of the global economy, the amount of goods shipped globally, and so on. New material covers globalization and the protests against it; social media; poverty and efforts to eradicate it worldwide; and growing income disparity. A new section covers the financial crisis that began in 2008 and the recovery that began in 2013. The chapter includes expanded coverage of nationalist and separatist movements from Ireland to Spain, to Canada, to Belgium, to several African nations. The Arab Spring is discussed for its political ramifications, somewhat distinct from its religious ramifications covered in Chapter Twenty-three. Gender issues, and especially changing family relationships, have gained expanded coverage. Coverage of the Naxalite revolts in India has been added, and that of migration and of refugees has been thoroughly updated with new facts and statistics. Updates to the cultural coverage include the additions of Kiran Ahluwalia and Bono. A new section discusses Bradley Manning, WikiLeaks, and Edward Snowden. Material has been added to update the information on ecological technology and reliance on petrofuels.

Special Features

- Learning Objectives now appear at the beginning of each chapter, and are repeated in question form under the relevant section headings and in tabs down the side of each page as reminders, before being answered at the end of each chapter, to encourage students to consider their own reading of the chapter.

8.1
8.2 What were the philosophies of the Maurya and Gupta empires?
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A Golden Age of Learnin
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Despite its military and cultural achievements, the Gupta dynasty's power began to wane in the late fifth century C.E. The subcontinent was once again politically divided and subject to one wave of invader-rulers after another. These internal divisions and conquests by outsiders—notably the Mughals in the sixteenth century and British in the eighteenth—continued until the modern independence of India and Pakistan in 1947 and of Bangladesh in 1971.

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NAGAS

Huna Invasions End the Age of Empires

8.3 What were the consequences of the Hunas' invasion of India?

In the fifth century, new conquerors came through the passes of the nor
throwing the Gupta Empire and establishing their own headquarters
Afghanistan. These invaders were the Hunas, a branch of the Xiongnu
Mongol tribes that roamed the regions north of the Great Wall of Chi
times invaded. In previous expansions, they had driven other group
into the Roman Empire, as we saw in the chapter "Rome and the
Domino-fashion, these groups pushed one another westward. The
invaded India as a result of this movement in about 84 B.C.E. The Kush

• The Introduction to the book describes the key themes of the text and the methods historians use to practice their craft.

• The introductions to each of the eight Parts now include more specific key references to the chapters that follow.

• **MyHistoryLab** links, to primary sources, videos, images, and maps, appear throughout the chapters.

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was theirs. In the next 20 years they captured the Yucatán and most of Central America, although revolts continued in the region. Cortés became ruler of the Kingdom of New Spain, reorganized in 1535 as the Vice-Royalty of New Spain.

View the **Closer Look**: **The Meeting of Cortés and Moctezuma** on **MyHistoryLab**

Read the **Document**: **Excerpt from The Broken Spears, an Indian account of the conquest of Mexico** on **MyHistoryLab**

Read the **Document**: **Anonymous (Aztec): The Midwife Addresses the Woman Who Has Died in Childbirth** on **MyHistoryLab**

In South America, Vasco Nuñez de Balboa found a portage across the Isthmus of Panama in 1513. Now the Spanish could transport their ships from the Atlantic coast overland across the Isthmus and sail south along the Pacific Coast to Peru. Rumors of great stores of gold encouraged these voyages to the Inca Empire. Like the Aztecs, the Inca were divided. In 1525,

• Key Terms are listed at the end of each chapter for easy reference, and collected in the Glossary at the end of the book.

KEY TERMS

blood and iron Bismarck's policy of using warfare against enemies as a means of unifying his new nation. Subsequently the term has been used to designate the policy of any government committed to foreign warfare as a means of internal unification.

pogrom A murderous attack on a group of people—usually based on their ethnicity or religion—that is sanctioned by the government, either officially or unofficially.

• Turning Point essays, some completely new for this edition, illustrate visually the connections between one Part and the next. In some cases, the Turning Points tell their own story as well, notably in the bridge into the twenty-first century that uses the modern Olympic Games to illustrate and introduce many of the issues that are to follow. Turning Point Questions ask students to consider the material that has been presented.

PART SEVEN

TURNING POINT: EXPLODING TECHNOLOGIES

1914–1991

For Death and Life

The twentieth century began with great promise. The political and industrial revolutions of the previous two centuries encouraged Western Europeans to believe that they were mastering the secrets of securing a long, productive, comfortable, and meaningful life for the individual and the community. They believed that they were transmitting these benefits around the globe through their colonial policies, and that their colonial possessions would continue long into the foreseeable future. The Polish poet Wislawa Szymborska (1923–2012) captured this optimism in the opening of her poem "The Century's Decline" of 1986:

American atomic weapons test in the Marshall Islands, northern Pacific, 1950. Soon after World War II other nations besides America undertook to create atomic weapons: Russia, Britain, France, and somewhat later China, India, Pakistan, and North Korea. An international arms race had begun. Many began to believe that the mark of a powerful nation was the possession of nuclear weapons.

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- The How Do We Know? features help the student to understand how historians use evidence, both textual and visual, to interpret the past.

HOW DO WE KNOW?

Evaluating the Legacy of Colonialism

As the colonial era ended, historians divided sharply in assessing the impact of colonial rule. Lefteri Stavrianos, who spent most of his career at the University of California, San Diego, presented a Marxist, primarily economic, critical perspective. Colonial rule created "an unprecedented increase in productivity" in commerce and industry, but no corresponding increase in pay for the workers nor in distribution of wealth to the colony. In many colonies, white settlers and plantation owners seized the best lands. Rural communities were disrupted as

> private property arrangements displaced the former communal ownership and cultivation of land … Land now became a mere possession, food a mere commodity of exchange, neighbor a mere common property owner and labor a mere means of survival. (Stavrianos, p. 9)

As the Industrial Revolution matured into industrial capitalism, exploitation became more severe. The results were unfortunate and long-lasting:

> All these global economic trends combined to produce the present division of the world into the developed West as against the underdeveloped Third World. But underdevelopment did not mean nondevelopment; rather it meant distorted development—development designed to produce only one or two commodities needed by the Western markets rather than overall development to meet local needs. In short, it was the familiar Third World curse of economic growth without economic development. (p. 11)

Theodore Von Laue, on the other hand, who studied Westernization, said very little about economic inequality. Deeply influenced by Judeo-Christian perspectives, he emphasized the cultural upheaval of colonialism and the paradoxical introduction by force of Western values of freedom: "The world revolution of Westernization, in short, carried a double thrust. It was freedom, justice, and peace—the best of the European tradition—on the one hand; on the other hand (and rather unconsciously) raw power to reshape the world in one's own image" (Von Laue, p. 16). The transformation to Western values was not complete, however:

> Underneath the global universals of power and its most visible supporting skills—literacy, science and technology, large-scale organization—the former diversities persist. The traditional cultures, though in mortal peril, linger under the ground floors of life. Rival political ideologies and ambitions clash head on. The world's major religions vie with each other as keenly as ever. Attitudes, values, life-styles from all continents mingle freely in the global marketplace, reducing in the intensified invidious comparison all former absolute truths to questionable hypotheses. (p. 7)

Von Laue looked forward to the day when all people "will be ready to fuse their personal egos with the egos of billions of other human beings, even in intimate matters like procreation and family size" (p. 9). It would appear that the common values on that day would be the Western values of the Enlightenment.

Dipesh Chakrabarty questioned this assumption that Western values would win out. Born in India after independence, trained in Australia and the United States, and later teaching there as well, Chakrabarty argued that the greatest (self-)deception of the colonizers was to project European values as the appropriate goals for the entire world, and to see history moving in that direction: "First in Europe, then elsewhere." He rejected the idea that the rest of the world exists in Europe's "waiting room." He did appreciate European, Enlightenment values, but he did not think they were the only valid ones, nor that they ought to or necessarily would become universal. Chakrabarty did not address economic issues. On cultural transformations brought by colonialism, however, he was not prepared to accept Von Laue's celebration of exclusively Western values, nor to look forward to the day when they alone would triumph.

- Which effects of colonialism do you think were more important, the economic and technological effects, or the cultural effects? Please be specific about the effects you are discussing.
- To the extent that the Cold War from the mid-1940s to the mid-1980s represents in part the values of the West, what values do you think colonized countries learned from the West?
- Do you think it is a good idea that some day the peoples of the world may share a similar set of values? Why or why not? If it is a good idea, then what should those values be? To what extent are they technological values?

- This edition also continues the emphasis on the use of primary sources, for this is the kind of material from which the historical record is argued and fashioned. Most chapters have two or more Source boxes, which have been colored purple in this edition to stand out.

SOURCE

The Journal of Columbus' First Voyage to the Americas

Columbus kept a day-by-day journal of his first voyage. The original has been lost, but fortunately the priest Bartolomé de Las Casas (1474–1566) prepared an abstract, which he used in writing his own *Historia de Las Indias* (1875). Columbus' leading biographer in English, Samuel Eliot Morison, calls the abstract "The most important document in the entire history of American discovery." This account of what Columbus saw and how he related to it is written sometimes in the first person of Columbus, and sometimes in the third person, as the voice of Las Casas. Note especially the overwhelming importance given to religion:

> **Prologue:** Your Highnesses, as Catholic Christians and Princes devoted to the Holy Christian Faith and the propagators thereof, and enemies of the sect of Mahomet and of all idolatries and heresies, resolved to send me, Christopher Columbus, to the said regions of India, to see the said princes and peoples and lands and the disposition of them and of all, and the manner in which may be undertaken their conversion to our Holy Faith, and ordained that I should not go by land (the usual way) to the Orient, but by the route of the Occident, by which no one to this day knows for sure that anyone has gone …
>
> **12 October 1492:** At two hours after midnight appeared the land, at a distance of two leagues … Presently they saw naked people, and the Admiral went ashore in his barge, and [others] followed. The Admiral broke out the royal standard, and the captains [displayed] two banners of the Green Cross, which the Admiral flew on all the vessels as a signal, with an F and a Y, one at one arm of the cross and the other on the other, and over each letter his or her crown … and said that they should bear faith and witness how he before them all was taking, as in fact he took, possession of the said island for the King and Queen …
>
> **15 October:** It was my wish to bypass no island without taking possession, although having taken one you can claim all …
>
> **22 October:** All this night and today I was here, waiting to see if the king here or other people would bring gold or anything substantial, and many of this people came, like the others of the other islands, as naked and as painted, some of them white, others red, others black, and [painted] in many ways … any little thing I gave them, and also our coming, they considered a great wonder, and believed that we had come from the sky …
>
> **1 November:** It is certain that this is the mainland and that I am before Zayto [Zaytun] and Quisay [Hangzhou] [two great port cities of China], 100 leagues more or less distant the one from the other …
>
> **6 November:** If they had access to devout religious persons knowing the language, they would all turn Christian, and so I hope in Our Lord that Your Highnesses will do something about it with much care … And after your days (for we are all mortal) … you will be well received before the eternal Creator …
>
> **12 November:** Yesterday came aboard the ship a dugout with six young men, and five came on board; these I ordered to be detained and I am bringing them. Afterwards I sent to a house which is on the western bank of the river, and they brought seven women, small and large, and three boys. I did this because the [Indian] men would behave better in Spain with women of their country than without them …
>
> **27 November:** Your Highnesses ought not to consent that any foreigner does business or sets foot here, except Christian Catholics, since this was the end and the beginning of the enterprise …
>
> **22 December:** The Indians were so free, and the Spaniards so covetous and overreaching, that it was not enough that for a lace-tip or a little piece of glass and crockery or other things of no value, the Indians should give them what they asked; even without giving anything they [the Spaniards] wanted to get and take all, which the Admiral had always forbidden …
>
> **23 December:** In that hour … more than 1000 persons had come to the ship, and that all brought something that they owned, and that before they come within half a crossbow shot of the ship, they stand up in their canoes with what they brought in their hands, saying "Take! Take!" (cited in Morison, pp. 41–179)

- The Suggested Readings for each chapter have been thoroughly revised, updated, and expanded to reflect current scholarship. Films, videos, and online assets have been added. Each item in the bibliography is annotated to direct students with their reading.

- Each chapter text ends with a discussion of legacies to the future, namely, What Difference Does It Make?

- Each chapter concludes with a Chapter Review, where the reader is given answers to the Learning Objectives, essentially a summary of the most important material covered in each main heading.

THE MEIJI RESTORATION AND INDUSTRIALIZATION IN JAPAN

1853	Commander Perry sails into Edo Bay, ending 250 years' isolation
1854	Treaty of Kanagawa gives United States trading rights with Japan
1860s	Series of "unequal treaties" gives United States, Britain, France, Russia, and Netherlands commercial and territorial privileges
1868	*Daimyo* force Tokugawa shogun to abdicate. Executive power vested with emperor in Meiji restoration
1871	Administration is overhauled; Western-style changes introduced
1872	National education system introduced, providing teaching for 90 percent of children by 1900
1872	First railway opened
1873	Old order changed by removal of privileges of samurai class
1876	Koreans, under threat, agree to open three of their ports to the Japanese and exchange diplomats
1877	Satsuma rebellion represented last great (unsuccessful) challenge of conservative forces
1879	Representative system of local government introduced
1884	Western-style peerage (upper house) created
1885	Cabinet government introduced
1889	Adoption of constitution based on Bismarck's Germany
1889	Number of cotton mills has risen from three (1877) to 83
1894–95	War with China ends in Japanese victory
1895	Japan annexes Taiwan and Pescadores Islands
1902	Britain and Japan sign military pact
1904–05	War with Russia ends in Japanese victory
1910	Japan annexes Korea
1914	Japan joins World War I on side of Allies

AT A GLANCE: THE AGE OF REVOLUTIONS

DATE	EUROPE	NORTH AMERICA	LATIN AMERICA
1640	• Galileo dies; Newton is born (1642) • Civil wars in England (1642–46; 1647–49; 1649–51) • Execution of King Charles I of England (1649) • Hobbes' *Leviathan* (1651) • Restoration of English monarchy (1660) • Royal Society of London founded (1662)		• Portugal takes Brazil from the Dutch (1654)
1670	• The "Glorious Revolution" in England (1688) • The English Bill of Rights (1689) • John Locke's *Second Treatise on Government* (1689) • *Philosophes:* Diderot (1713–84); Voltaire (1694–1778); Rousseau (1712–78); Montesquieu (1689–1755)		
1760	• Tennis Court Oath (June 20, 1789) • French Revolution (1789–99) • "March of the Women" (1789) • "Great Fear" (1789)	• British levy taxes on Americans in the Stamp Act (1765) • American Declaration of Independence (1776); War of Independence (1775–81) • Constitution (1789)	• Revolts against European rule in Peru, Colombia, and Brazil (1780–98) • Tupac Amarú revolt, Peru (1780)
1790	• "Second French Revolution" (1791–99) • "Reign of Terror" (1793–95) • Napoleon seizes power (1799); Emperor (1804) • *Concordat* between Napoleon and Pope Pius VII (1801) • Napoleon issues Civil Code (1804) • Napoleon invades Russia; finally defeated (1812)	• Bill of Rights ratified (1791) • Louisiana Purchase from France (1803)	• Toussaint L'Ouverture leads slave revolt against French in Saint-Domingue (Haiti) (1791) • Haiti proclaims independence (1804) • Joseph Bonaparte, king of Spain (1808) • Bolívar and San Martín lead revolts against Spain (1808–28) • Paraguay declares independence (1810–11)
1820	• Congress of Vienna (1814–15) • Reform Act extends voting franchise in Britain (1832) • Britain abolishes slavery in its empire (1833)	• President Andrew Jackson evicts Cherokee Indian Nation: "Trail of Tears" (1838) • Warfare with Mexico ends in victory for America (1848) • United States abolishes slavery (1863, 1865)	• Mexico wins independence (1821) • Prince Pedro declares Brazil independent (1822)

New Layout and Design

Readers will notice cleaner design of box features. The format has reverted to the original taller page size so that the text and pictures have a little more room to breathe.

Maps and Illustrations

To aid the student, extensive, clear, and informative charts and maps represent information graphically and geographically. A wide range of illustrations, most in color, supplements the written word. For the fifth edition we have added more than 50 new illustrations.

Acknowledgments for the Fifth Edition

Each edition, each evolution of the text, brings new, indispensable colleagues who make the enterprise what it continues to become. This revision began once again at Laurence King Publishing in London, under the guidance of Kara Hattersley-Smith, and then Melissa Danny and, under her supervision, the illustrators, designers, proofreaders, and other personnel who have added their suggestions, based on a wealth of experience, and kept the project on track. Freelance editor Margaret Manos of New York and New Hampshire once again read the text—old and new—with great sensitivity and worked wonders in reorganizing, clarifying, streamlining, and improving readability. She sifted through the many external reviews and focused their key comments and criticisms into improving the revision process. She frequently sharpened perspectives, especially on issues of feminism and European and American history. In some important cases she helped to select artwork that added insight and aesthetics to the arguments of the book. At Pearson, Billy Grieco exercised overarching supervision of the entire project.

Kara Hattersley-Smith, Editorial Manager, assures me that this transoceanic venture has proceeded smoothly, aided by Melissa Danny, Senior Editor, Nick Newton, Designer, and Peter Kent, Picture Researcher. Without them, there would be no fifth edition, and I am grateful for their patient and firm guidance and wise diplomacy.

I have also benefitted immensely from the kindness of the many students (especially my own students at Temple University), colleagues, and teachers who have used this book and taken time to share with me their advice and suggestions. A surprising number of high-school teachers and students, who use this book as their text for AP World History, have written to me over the years with interesting questions that have kept me on my toes, and suggestions that have benefitted the text. I thank them all and hope that they will see the effects of their good counsel in this edition.

One element that has not changed in this new edition is the mental image I keep before me of my own children—albeit at a younger age, since by now their knowledge in so many fields far surpasses my own—and of my students. I write for them.

Grateful acknowledgments are also extended to the following reviewers of the fifth edition: Raymond Hylton, Virginia Union University; Robert Haug, University of Cincinnati; Cynthia Stephan, South Florida Bible College; Bruce Strouble, Bainbridge College; Walter Roberts, University of North Texas; James Brodman, University of Central Arkansas; Robert Hendershot, Grand Rapids Community College; Adrianna Lozano, Purdue University; Michele Louro, Salem State University; Maxim Matusevich, Seton Hall University; Jared Krebsbach, University of Memphis; Joseph Sramek, Southern Illinois University; Eleanor Aronstein, Marist College; Mark Tauger, West Virginia University; Faith Childress, Rockhurst University; Dandan Chen, Wells College.

About the Author

Howard Spodek received his B.A. degree from Columbia University (1963), majoring in history and specializing in Columbia's newly designed program in Asian Studies. He received his M.A. (1966) and Ph.D. (1972) from the University of Chicago, majoring in history and specializing in India. His first trip to India was on a Fulbright Fellowship, 1964–66, and he has spent a total of some twelve years studying and teaching in India. He has also traveled widely throughout the United States, Latin America, Asia, Africa, and Europe. He has been a faculty member at Temple University since 1972, appointed Full Professor in 1984. He was awarded Temple's Great Teacher designation in 1993.

Spodek's work in world history began in 1988 when he became Academic Director of a comprehensive, innovative program working with teachers in the School District of Philadelphia to improve their knowledge base in world history and facilitate a rewriting of the world-history program in the schools. Immediately following this program, he became principal investigator of a program that brought college professors and high-school teachers together to reconsider, revise, and, in many cases, initiate the teaching of world history in several of the colleges and universities in the Philadelphia metropolitan area. Those projects led directly to the writing of the first edition of the current text (1997).

Howard Spodek has published extensively on urbanization in India, including *Urban-Rural Integration in Regional Development* (1976); *Urban Form and Meaning in South-East Asia* (editor, with Doris Srinivasan, 1993); *Ahmedabad: Shock City of Twentieth-Century India* (2011); and a wide array of articles, including analyses of working women's organizations. In addition, he wrote and produced the documentary film *Ahmedabad* (1983), and was the executive producer and subject specialist for the documentary film *The Urban World: A Case Study of Slum Relocation in Ahmedabad, India* (2013). He organized and served on the three-person team that translated the six-volume *Autobiography of Indulal Yagnik* from Gujarati to English (2011). He has written on his experiences with world-history faculty at the college and high-school levels in articles in *The History Teacher* (1992, 1995). He has received funding for his research, writing, teaching, and film from Fulbright, the National Endowment for the Humanities, the National Science Foundation, the American Institute of Indian Studies, the Smithsonian Institution, and the World Bank.

Howard Spodek

INTRODUCTION: The World Through Historians' Eyes

Themes and Turning Points

Most readers of this textbook have probably not taken many courses in history. Few are (thus far) planning to major in history, much less become professional historians. A lot therefore rides on this single text. It must present a general introduction to world history that interests, engages, and even fascinates the reader through its subject matter, its narrative, and its analysis. It must open the eyes, minds, and hearts of students who come to this course believing that history is only about the past, and mostly a matter of learning names, dates, and places. It must introduce them to the methods and "habits of mind" of the historian. It must demonstrate how knowledge of the contents and methods of world history—and of this book in particular—will broaden their horizons and also have practical usefulness.

"Usefulness" is a word not always associated with the study of history. Indeed, in everyday conversation, the phrase "that's history" means that an event is no longer significant. It may once have been important, but it is not now. From that point of view, "history" is a record of people and events that are dead and gone. For the historian, however, the opposite is true. The past has made us who we are, and continues to influence who we are becoming. In this sense, the past is not dead, just as people whom we have known personally and who have influenced our lives are not "dead," even though they may no longer be with us. This text will highlight ways in which the past continues to have a profound effect on the present and future. It will help us to understand who we have become.

History does not provide specific answers to today's problems, but it does provide examples and case studies that help us to improve our thinking. Generals study past wars to understand how modern battles may be fought; economists study past periods of growth and recession to understand how we can encourage the former and avoid the latter. Understanding the ways in which families and relationships have functioned in the past helps us find ways to make our own families and relationships more satisfying today.

World history gives us the largest possible canvas on which to carry out these studies. We cannot, however, study everything that ever happened. We must choose what to include and what to exclude. We must choose strategies that maximize our ability to understand our lives today in the context of the whole range of human experience.

In this text we choose two fundamental organizing principles as our framework for the study and teaching of world history. First, we choose a series of eight chronological turning points, each of which changed the patterns of human life. Second, we explain the importance of each of these changes in terms of the new themes they introduced into human experience. These two elements—chronological turning points and interpretive themes—go together.

This text is organized around eight turning points and themes. Others might also have been chosen, but these turning points represent some of the most important transformations in human life. The thematic analysis of these turning points encourages students to grapple with the origins and continuing presence of eight of the most significant themes in life: the biological and cultural qualities that make humans the special creatures we are; the settlements we create and live in; the political power we assemble and sometimes oppose; the religious systems through which many individuals and communities find meaning; the movement of trade and people that has linked the peoples of the world ever more closely, sometimes in cooperation, sometimes in competition, and sometimes in conflict; the political, industrial, and social revolutions, especially of the seventeenth through the twentieth

Learning about silkworms, from a book on the silk industry. Gouache on paper. Chinese school, nineteenth century. This painting suggests some of the concerns of modern world history that have previously received less attention: non-Western regions presented in their own right, and not only in their relationship to the West; daily activities and ordinary people; the human conditions of production and trade; the activities of women. Also, the use of art and illustration is a powerful tool in our becoming acquainted with the peoples of the world throughout time.

centuries, the era we now call "modern"; the technological developments that continue to reshape our world; and the quest for personal and group identity, so prevalent in our own times.

Because real life does not fit neatly into exact chronological periods, there will be significant overlap among the turning points. Readers may argue that the themes are also not limited to single chronological periods. For example, political regimes, religious systems, and economic organizations appear at all times in history. This argument is, of course, correct: "Everything is related to everything else," and in reality each chronological period will include several themes. We have chosen, however, to highlight particular themes in particular historical periods so that students will understand these themes more thoroughly and learn to employ them as tools of analysis in forming their own understanding of our world.

Chronological Turning Points and Part Themes

PART ONE Turning Point: Human Origins

To 10,000 B.C.E.

The emergence of the first humans. Biological and early cultural evolution.

THEME: Historians and anthropologists search for and interpret fossils, DNA biological materials, and artifacts to determine what is human about humans.

PART TWO Turning Point: Settlement Patterns

10,000 B.C.E.–1000 C.E.

Creating settlements, first agricultural villages and then cities.

THEME: Settlements—villages, towns, and cities—are created to meet community needs and, in the process, create new communities and new needs.

PART THREE Turning Point: From City-states to Empires

2000 B.C.E.–1100 C.E.

Creating empires, from Sargon of Assyria through Alexander the Great, Republican and Imperial Rome, Qin and Han China, and India of the Mauryas and Guptas.

THEME: Imperial political power is generated, expanded, consolidated, and resisted.

PART FOUR Turning Point: Creating World Religions

2500 B.C.E.–1500 C.E.

Creating global religions: Judaism, Christianity, Islam, Hinduism, and Buddhism.

THEME: Spiritual feelings are mobilized into powerful religious systems, some of which attain global scope.

PART FIVE Turning Point: Trade

1300–1700

The global movement of goods and people bridges the seas and links the continents.

THEME: The flow of goods and people is channeled into global networks, creating new knowledge, inspiring new outlooks, and challenging existing political and economic structures.

PART SIX Turning Point: Revolution

1640–1914

Revolutions: political, industrial, and social.

THEME: Vast, abrupt changes in political and economic systems create new social values and institutions, transforming the lives of individuals, families, and communities.

PART SEVEN Turning Point: Exploding Technologies

1914–1991

Technological change and its human control.

THEME: New technological systems, both simple and complex, are instituted that improve—and threaten—human life.

PART EIGHT Turning Point: From Past to Present to Future

1979–

The application of historical themes to an understanding of contemporary events.

THEME: A brief review of the seven themes developed until now, and an exploration of their applicability to the understanding of our own times, the last 30 to 40 years. Includes a final consideration of ways in which individuals and groups form their own identities in the space between past and future.

Global Scope

The scope of this text, and of each turning point and theme within it, is global. Often the method is comparative, especially in early times, as we compare early cities, early empires, and early global religions across regions of the world. For more recent times, the method is more interactive. For example, the study of the Industrial Revolution in Europe includes its funding—in part—from the wealth that poured into Europe from its New World conquests of people, land, gold, and silver, and from African slave labor; its global extensions in the form of imperialism in Asia, Africa, Australia, and Latin America; and the interaction of colonizers and colonized in response to the new opportunities and challenges.

Social Science Methods, Comparative History, and the Study of Values

Comparative History and the Methods of the Social Sciences

The global, interactive, and comparative format of this text provides also an introduction to social science methodology. The methods of the social sciences are embedded in the structure of the book. Because each part is built on relationships among different regions of the world, the reader will become accustomed to posing hypotheses based on general principles and to testing them against comparative data from around the world.

This method of moving back and forth between general theory and specific case study, testing the degree to which the general theory and the specific data fit each other, is at the heart of the social sciences. For example, in Part Two we will explore the general characteristics of cities, and then examine how well these generalizations hold up through case studies of various cities around the world. In Part Three we will seek general theories of the rise and fall of early empires based on comparisons of China, Rome, and India. In Part Four we will search for commonalities among religious systems through a survey of five world religions. In Part Eight we begin with an analysis of new issues of political and cultural identity and then examine their significance in a series of brief case studies in different regions of the world. These comparisons enable us more clearly to think about and understand the workings of cities, empires, and religions not only of the past, but also of our own time and place.

Multiple Perspectives

The text highlights the importance of multiple perspectives in studying and interpreting history. The answers we get—the narrative histories we write—are based on the questions we ask. Each Part suggests a variety of questions that can be asked about the historical event that is being studied and a variety of interpretations that can emerge in the process of answering them. Often there is more than one "correct" way of understanding change over time and its significance. Different questions will trigger very different research and very different answers. For example, in Part Five we ask about the stages and processes by which Western commercial power began to surpass that of Asia. This question presupposes the fact that at earlier times Asian power had been superior, and raises the additional questions of why it declined and why European power advanced. In Part Six we ask how the Industrial Revolution affected and changed relationships between men and women; this question will yield different research and a different narrative from questions about, for example, women's contributions to industrialization, which is a useful question, but a different one.

Through the systematic study of the past in this thematic, comparative framework, students will gain tools for understanding and making their own place in the world. They will not only learn how the peoples of the world have gotten to where we are, but also consider the possibility of setting out in new directions for new goals.

Assessing Values

This form of analysis will also introduce a study of values. In order to understand the choices made by people in the past, we must attempt to understand the values that informed their thinking and actions. These values may be similar to, or quite different from, our own. In order to understand the interpretation introduced by later historians, we must understand the historians' values as well. These, too, may be similar to, or different from, our own. Historians usually had personal perspectives from which they viewed the past, and these perspectives influenced their interpretation. Finally, in order for student-readers to form their own understanding of the past, and to make it more useful in their own lives, they must also see how their own values influence their evaluation of past events.

For most of the past century, social scientists spoke of creating "value-free" disciplines. Today, most scholars believe that this is impossible. We cannot be "value-free." On the contrary, we must attempt to understand the values that have inspired historical actors, previous historians, and ourselves. Coming to an understanding of the values of others—historical actors and the historians who have studied them—will help readers to recognize and formulate their own values, a central part of a liberal arts education.

History and Identity

History is among the most passionate and bitterly contentious of disciplines because most people and groups locate a large part of their identity in their history. Americans may take pride in their nationality, for example, for having created a representative, constitutional democracy that has endured for more than 200 years (see Part Six). Yet they may be saddened, shamed, or perhaps incensed by the existence of 250 years of slavery followed by inequality in race relations continuing to the present (see Part Five). Christians may take pride in 2,000 years of missions of compassion toward the poor and downtrodden, yet they may be saddened, shamed, or even incensed by an almost equally long record of religious warfare and of persecution of those whose beliefs differed from their own (see Part Four).

As various ethnic, religious, class, and gender groups represent themselves in public political life, they seek not only to understand the history that has made them what they are, but also to persuade others to understand that history in the same way, to create a new consciousness.

Feminist historians, for example, find in their reading of history that patriarchy, a system of male-created and male-dominated institutions, has subordinated women. From available data and their interpretation of them, they attempt to weave a persuasive argument that will win over others to their position.

Some will not be persuaded. They may not even agree that women have been subordinated to men, but argue that both genders have shared in a great deal of suffering (and joy) throughout history (see Parts One and Seven). The historical debates over the origins and evolution of gender relationships evoke strong emotions because people's self-image, the image of their group, and others' perceptions of them are all at stake. And the stakes can be high.

Control of Historical Records

From earliest times, control over historical records and their interpretation has been fundamental to control over people's thoughts. The first emperor of China, Qin Shi Huangdi (r. 221–210 B.C.E.)—the man who built the concept of a united China, an idea that has lasted until today—attempted to destroy all knowledge of the past:

> He then abolished the ways of ancient sage kings and put to the torch the writings of the Hundred Schools in an attempt to keep the people in ignorance. He demolished the walls of major cities and put to death men of fame and talent. (de Bary, I: 229)

So wrote Jia Yi (201–168? B.C.E.), poet and statesman of the succeeding Han dynasty. Qin Shi Huangdi wished that only his interpretation of China's past, and his place in it, be preserved. Later intellectuals condemned his actions—but the lost records were irretrievable (see Part Three).

In similar fashion, the first great historian of the Christian Church, Eusebius of Caesarea (*c.* 260–339), in his accounts of the early Christians in the Roman Empire, chose carefully to include elements that he considered of "profit" to his mission, and to exclude those that were not:

> It is not for us to describe their miserable vicissitudes [in persecution] … just as it is not a part of our task to leave on record their faction-fights and their unnatural conduct towards each other, prior to the persecution. That is why we have decided to say no more about them than suffices for us to justify God's Judgment … We shall rather set forth in our whole narrative only what may be of profit, first, to our own times, and then to later times. (MacMullen, p. 6)

Historical Revision

The interpretation of events may become highly contested and be revised even after several centuries have passed. Colonial governments seeking to control subject peoples sometimes argued that the conquered people were so backward that they benefitted from the conquest. Later historians, with more distance and more detachment, were often less kind to the colonizers. Some 1,900 years ago, the historian Tacitus was writing bitterly of the ancient Romans in their conquest of England: "Robbery, butchery, rapine, the liars call Empire; they create a desolation and call it peace." (*Agricola*, p. 30)

In our own era, the many nations that have won their freedom from colonialism display similar resentment against their foreign rulers, and set out to revise the historical record in keeping with their newly won political freedom. Jawaharlal Nehru, the first prime minister of independent India (1947–64), wrote in 1944 from the prison cell in which he had been incarcerated for his leadership of his country's independence movement:

> British accounts of India's history, more especially of what is called the British period, are bitterly resented. History is almost always written by the victors and conquerors and gives their viewpoint; or, at any rate, the victors' version is given prominence and holds the field. (Nehru, p. 289)

Philip Curtin, historian of Africa and of slavery, elaborates an equally critical view of European colonial accounts of Africa's history:

> African history was seriously neglected until the 1950s … The colonial period in Africa left an intellectual legacy to be overcome, just as it had in other parts of the world. … The colonial imprint on historical knowledge emerged in the nineteenth and early twentieth centuries as a false perspective, a Eurocentric view of world history created at a time of European domination … Even where Europeans never ruled, European knowledge was often accepted as modern knowledge, including aspects of the Eurocentric historiography. (Curtin, p. 54)

Instead, Curtin continues, a proper historiography must

> … show the African past from an African point of view … For Africans, to know about the past of their own societies is a form of self-knowledge crucial to a sense of identity in a diverse and rapidly changing world. A recovery of African history has been an important part of African development over recent decades. (p. 54)

Religious and ethnic groups, too, may seek to control historical records. In 1542, the Roman Catholic Church established an Index of Prohibited Books to ban writings it considered heretical. (The Spanish Inquisition, ironically, stored away many records that later scholars used to recreate its history and the history of those whom it persecuted.) More recently, despite all the evidence of the Holocaust, the murder of six million Jews by the Nazi government of Germany during World War II, a few people have claimed that the murders never took place. They deny the existence

Indians giving Hernán Cortés a headband, from Diego Duran's Historia de las Indias, 1547. Bent on conquest and plunder, the bearded Spaniard Cortés arrived on the Atlantic coast of Mexico in 1519. His forces sacked the ancient city of Tenochtitlán, decimated the Aztec people, and imprisoned their chief, Moctezuma II, before proclaiming the Aztec Empire "New Spain." By stark contrast, this bland Spanish watercolor shows local tribesmen respectfully paying homage to the invader as if he were a god; in ignoring the brutality exercised in the colonization of South America, the artist is, in effect, "rewriting" history. (Biblioteca National, Madrid)

of such racial and religious hatred and its consequences, and ignore deep-seated problems in the relationships between majority and minority populations.

The significance of the voyages of Columbus was once celebrated uncritically in the United States in tribute both to "the Admiral of the Ocean Sea" himself and to the courage and enterprise of the European explorers and early settlers who brought their civilizations to the Americas. In South America, however, where Native American Indians are more numerous and people of European ancestry often form a smaller proportion of the population, the celebrations have been far more ambivalent, muted, and meditative.

In 1992, on the 500th anniversary of Columbus' first voyage to the Americas, altogether new and more sobering elements entered the commemoration ceremonies, even in the United States. The negative consequences of Columbus' voyages, previously ignored, were now recalled and emphasized: the death of up to 90 percent of the Native American Indian population in the century after the arrival of Europeans; the Atlantic slave trade, initiated by trade in Indian slaves; and the exploitation of the natural resources of a continent until then little touched by humans. The ecological consequences, which are only now beginning to receive more attention, were not all negative, however. They included the fruitful exchange of natural products between the hemispheres. Horses, wheat, and sheep were introduced to the Americas; potatoes, tomatoes, and corn to Afro-Eurasia. Unfortunately, the spread of syphilis was another consequence of the exchange; scholars disagree on who transmitted this disease to whom (see Part Five).

Thugs sometimes gain control of national histories. George Orwell's satirical novel *Animal Farm* (published in 1945) presented an allegory in which pigs come to rule a farm. Among their many acts of domination, the pigs seize control of the historical records of the farm animals' failed experiment in equality, and impose their own official interpretation, which justifies their own rule. The rewriting of history and suppression of alternative records by the Communist Party of the former Soviet Union between 1917 and 1989 reveals the bitter truth underlying Orwell's satire (see Part Seven).

Although the American experience is much different, in the United States, too, records have been suppressed. Scholars are still trying to use the Freedom of Information Act to pry open sealed diplomatic archives. (Most official

Lenin addressing troops in Sverdlov Square, Moscow, May 5, 1920. The leaders of the Russian communist revolution crudely refashioned the historical record to suit the wishes of the winners. After Lenin's death in 1924, his second-in-command Leon Trotsky (pictured sitting on the podium in the top picture) lost to Joseph Stalin the bitter power struggle that ensued. Not only was Trotsky banished from the Soviet Union, but also his appearance was expunged from the official archives (see doctored picture, bottom).

archives everywhere have 20-, 30-, or 40-year rules governing the waiting period before certain sensitive records are opened to the public. These rules are designed to protect living people and contemporary policies from excessive scrutiny.)

What Do We Know? How Do We Know It? What Difference Does It Make?

So, historical records are not simply lists of events. They are the means by which individuals and groups develop their interpretation of these events. All people develop their own interpretation of past events; historians do it professionally. Because interpretation differs, there is no single historical record, but various narrations of events, each told from a different perspective. Therefore the study of history is intimately linked to the study of values.

To construct their interpretation, historians examine the values—the motives, wishes, desires, visions—of people of the past. In interpreting those values, historians must confront and engage their own values, comparing and contrasting them with those of people in the past. For example, they ask how various people viewed slavery, or child labor, or education, or art and music in societies of the past. In the back of their minds they compare and contrast those older values with values held by various people today, and especially with their own personal values. They ask: How and why have values changed—or remained the same—over the passage of time? Why, and in what ways, do my values compare with values of the past? By learning to pose such questions, students will be better equipped to discover and create their own place in the continuing movement of human history. This text, therefore, consistently addresses three fundamental questions:

What Do We Know?
How Do We Know It?
What Difference Does It Make?

Even when historians agree on which events are most significant, they may differ in evaluating why those events are significant. One historian's interpretation of events may be diametrically opposed to another's. For example, virtually all historians agree that part of the significance of World War II lies in its new policies and technology of destruction: nuclear weapons in battle and genocide behind the lines. In terms of interpretation, pessimists might stress the continuing menace of this legacy of terror, while optimists might argue that the very violence of the war and the Holocaust triggered a search for limits on nuclear arms and greater tolerance for minorities. With each success in nuclear arms limitation and in toleration, the optimists seem more persuasive; with each spread of nuclear weapons and each outbreak of genocide, the pessimists seem to prevail.

The study of history is thus an interpretation of significance as well as an investigation of facts. The significance of events is determined by their consequences. Sometimes we do not know what the consequences are; or the consequences may not have run their course; or we may differ in our assessment of the consequences. This play between past events and their current consequences is what the historian E.H. Carr had in mind in his famous description of history as "an unending dialogue between the present and the past" (Carr, p. 30).

Tools

The study of history requires many tools, and this text includes most of the principal ones:

- Primary sources are accounts that were produced at the time an event occurred. Those who produced them were eyewitnesses with direct knowledge of what happened. The core of historical study is an encounter with primary materials, usually documents, but including other artifacts—for example, letters, diaries, newspaper accounts, photographs, and artwork. Every chapter in this text includes representative primary materials.
- Secondary sources are interpretations of past events by later historians who re-examine the primary sources either from new perspectives, or with the addition of primary sources that had been lost or overlooked.
- Images, a strong feature of this book, complement the written text, offering non-verbal "texts" of the time. These are often central pieces of evidence. For example, in Chapter Nine we illustrate the influence of Hinduism and Buddhism in Southeast Asia through the temple architecture of the region.
- Maps place events in space and in geographical relationship to one another.
- Chronological time lines situate events in time and sequence.
- Brief charts supply summaries as well as contextual information on such topics as religion, science, and trade.

Suggested Readings

Basic, Comprehensive, Introductory Materials

Carr, E.H. *What Is History?* (Harmondsworth, Middlesex: Penguin Books, 1964). A classic introduction to the study of history and historiography from the point of view of a master.

Budd, Adam, ed. *The Modern Historiography Reader: Western Sources* (New York: Routledge, 2009). Presents 55 essays from about 1700 to the present, discussing major forms of historical inquiry and writing.

Cannadine, David, ed. *What is History Now?* (New York: Palgrave Macmillan, 2002). Revisits the question asked by Carr and presents nine different answers, each by a master of some form of history today: social, political, religious, cultural, etc.

Tosh, John. *The Pursuit of History: Aims, Methods, and New Directions in the Study of Modern History* (London: Longman, 4th ed., 2006). Excellent, comprehensive introduction to the study of history, with discussions of many different kinds of historical study, their methods and purposes.

——, ed. *Historians on History: Readings* (Harlow, England: Pearson, 2nd ed., 2009). Excellent selection of brief extracts from major historians who have given new direction to the field, mostly practicing in the last half-century.

For World History specifically, see the three volumes edited for the American Historical Association

Adas, Michael. *Agricultural and Pastoral Societies in Ancient and Classical History* (Philadelphia, PA: Temple University Press, 2001).

——. *Islamic and European Expansion: The Forging of a Global Order* (Philadelphia, PA: Temple University Press, 1993).

——. *Essays on Twentieth Century History* (Philadelphia, PA: Temple University Press, 2010).

More Specialized Materials

Bennett, Judith M. "Medieval Women, Modern Women: Across the Great Divide," in David Aers, ed., *Culture and History, 1350–1600: Essays on English Communities, Identities, and Writing* (New York: Harvester Wheatsheaf, 1992), pp. 147–75. Discusses continuity, in contrast to change, in women's history.

Curtin, Philip D. "Recent Trends in African Historiography and Their Contribution to History in General," in Joseph Ki-Zerbo, ed., *General History of Africa, Vol. I: Methodology and African Pre-History* (Berkeley: University of California Press, 1981), pp. 54–71. An excellent introduction to this fine series commissioned by the United Nations.

Dunn, Ross. *The New World History: A Teacher's Companion* (Boston, MA: Bedford/St. Martin's, 2000). Excellent selections both on what the new world history ought to be, and what it is as major historians write it.

de Bary, William Theodore, et al., comps. *Sources of Chinese Tradition*, 2 vols. (New York: Columbia University Press, 2nd ed., 1999, 2000). The anthology of materials on the subject.

Lerner, Gerda. *The Creation of Patriarchy* (New York: Oxford University Press, 1986). A controversial study of patriarchy in ancient Mesopotamia by a distinguished historian of the United States. Lerner retooled to study this fundamental feminist question.

MacMullen, Ramsay. *Christianizing the Roman Empire (A.D. 100–400)* (New Haven, CT: Yale University Press, 1984). Excellent analysis of the factors leading to Christianity's success in the Roman Empire. Gives a major role to government support.

Manning, Patrick. *Navigating World History: Historians Create a Global Past* (New York: Palgrave Macmillan, 2003). A major historian presents a magisterial, somewhat dense survey of the field.

Nehru, Jawaharlal. *Glimpses of World History* (New York: Penguin, 2004). A history of the world, written in jail during the struggle for freedom by the man who became India's first prime minister.

Orwell, George. *Animal Farm* (New York: Harcourt, Brace, 1946). A classic satire on government by thugs; aimed at the USSR.

Tacitus, Cornelius. *Tacitus' Agricola, Germany, and Dialogue on Orators*, trans. Herbert W. Benario (Norman: University of Oklahoma Press, 1991). One of ancient Rome's great historians who understood the cruelty underlying the power of empire.

THE WORLD'S HISTORY

FIFTH EDITION

PART ONE

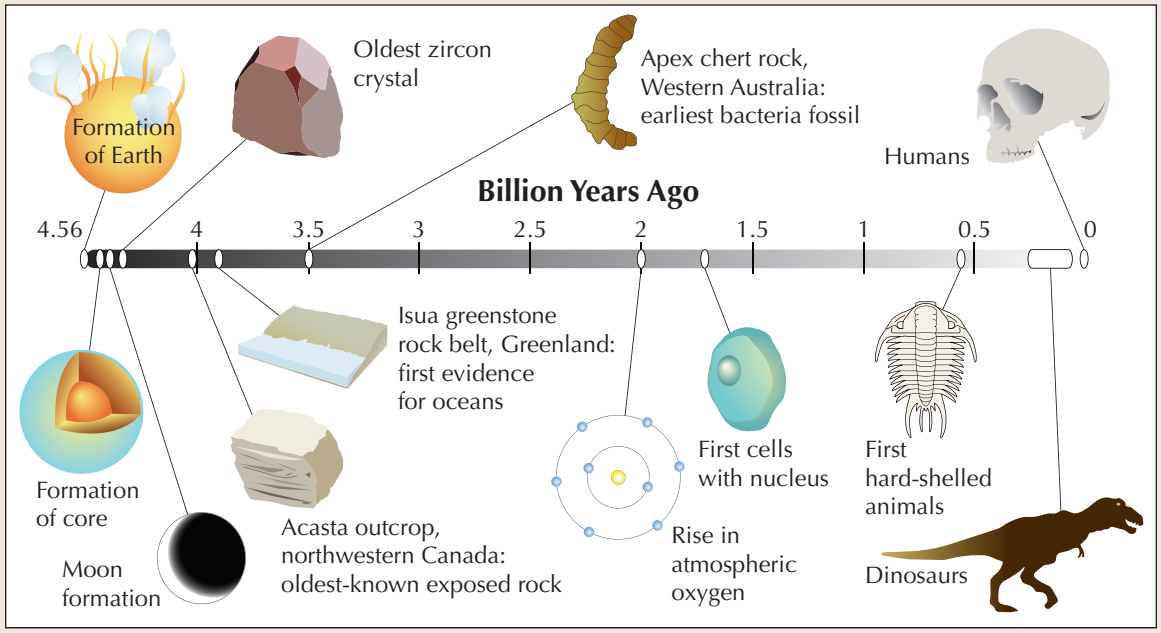
TURNING POINT: HUMAN ORIGINS

To 10,000 B.C.E.

Humankind Begins

Historians ask some very big questions. Of course, the stereotype of the historian as a person who searches in dusty archives for tiny, concrete bits of data is often correct. Detail and accuracy are important. Beneath this search for details, however, lie profound questions of fundamental importance. In this chapter we address some of the biggest questions of all: Where did humans come from? How did our collective life on earth begin? How are we similar to other living species, and how are we unique?

When and where should we begin our search? This is one of the hottest questions in the study of world history today. It was not always so. (For non-historians it may be surprising, but historical questions are not settled once and for all.) Until the mid-nineteenth century, stories, often in the form of religious traditions, provided the answers to our questions about human origins and the meaning and purpose of human life. Then a reevaluation of religious and narrative traditions invited a search for alternative explanations.



The timeline of Earth. Scientists now believe that the universe came into existence about 13.7 billion years ago, the earth about 4.5 billion years ago, cellular life forms about 1.7 billion years ago, and humans—*Homo sapiens*—only about 100,000 years ago.

Nevertheless, until perhaps fifty years ago, most historians would have begun their accounts of world history with Mesopotamia and Egypt, the first civilizations which created writing and written records, a little more than 5000 years ago. For these historians, "history" requires writing, for only with writing can we determine people's ideas and motives. Only with writing can we discover how we humans have understood our world. The study of the past without written records – through archaeology, for example – is "prehistory," less important and less valuable than the real thing.

At another extreme, in the last two decades, some historians have begun to speak of "big history"; these historians begin their accounts with the creation of the universe, perhaps 14 billion years ago, and continue on with the formation of the planet Earth, about 4.5 billion years ago, and the emergence of the first single-celled life forms, about 3.7 billion years ago. This perspective usually begins with the study of science and of the basic chemical, physical, and biological building blocks of the universe. Since modern humans appear very late in the history of the universe, only about 100,000 years ago, in these accounts, humans appear correspondingly late. Modern times may occupy only a very small proportion of these accounts.

We choose a middle path. We are concerned with human life, so we begin our account with the evolution of the first modern humans from their origins as primates, about 100,000 years ago, much later than the creation of the universe as a whole, but much earlier than the first writing. We ask: "What does it mean to be human?" This profound question leads us to the study of human creativity. Humans are what humans do. We travel and migrate, often out of sheer curiosity as well as to find food and shelter. As we shall see, by about 15,000 B.C.E., humans had traveled, mostly over land, and established themselves on all the continents of the earth except Antarctica. We also create and invent tools. Our account in this chapter begins with the simplest stone tools dating back millions of years and continues up to the invention of pottery and of sedentary farming some 10,000 years ago. Finally, we humans also express our feelings and ideas in art, music, dance, ritual, and literature. In this chapter we examine early evidence of this creativity in the forms of sculptures and cave paintings from 20,000 years ago.

For time periods more recent than 20,000 years ago, we usually adopt the notation "B.C.E." (Before the Common Era) and "C.E." (Common Era). These designations correspond exactly to the more familiar "B.C." (Before Christ) and "A.D." (Anno Domini, "in the year of our Lord"), but remove the specific reference to a single religion. For dates more than 20,000 years ago, "B.P." (Before the Present) is sometimes used.

A skeleton from Herculaneum, Italy, 2001. An archaeologist excavates the skeleton of an inhabitant from the Roman city of Herculaneum, which was buried by the eruption of Mount Vesuvius in 79 C.E.

1 The Dry Bones Speak

To 10,000 B.C.E.

The study of the earliest development of humans advances very quickly and often in sudden leaps forward. Because we know so little to begin with, each new discovery has a profound impact. Before Darwin, the entire religious and mythological literature of the Judeo-Christian-Islamic world assumed that humans had been created directly by God about 6,000 years ago. (Hindu and Buddhist mythology had a much deeper time frame, but little interest in exploring the distant past as history.) Darwin's theories, and a continuing array of fossil finds which supports them, propose a vastly longer time frame and a different interpretive framework for understanding human origins and early development. The discovery in 1953 of the structure of the DNA molecule, and our subsequent understanding of its role in determining the nature of each species and each individual, have further enriched our understanding of the evolution of humans. Discoveries of human cultural achievements beginning 35,000 years ago—sophisticated toolkits, cave paintings and small sculptures, long-distance migrations by land and sea—have added to our appreciation of the accomplishments of our ancestors, and of the people who study them so assiduously.

A skeleton from Herculaneum, Italy, 2001. An archaeologist excavates the skeleton of an inhabitant from Herculaneum.

LEARNING OBJECTIVES

1.1	1.2	1.3
Understand how myths explain creation.	Describe the evolution of human beings.	Discuss the cultural creations of early humans.

Listen on MyHistoryLab

Human Origins in Myth and History

1.1 How do myths explain the origins of human beings on the earth?

How do myths explain the origins of human beings on the earth?
1.1
1.2
1.3

Where did we come from? How did humans come to inhabit the earth? These questions are difficult to answer because the earliest human beings left no written records or obvious oral traditions. For more than a century, we have sought the answer to these questions in the earth, in the records of the fossils that archaeologists and **paleoanthropologists** have discovered and interpreted. But before the diggers came with their interpretations, human societies from many parts of the world developed stories based on popular beliefs to explain our origins. Passed from generation to generation as folk wisdom, these stories give meaning to human existence. They not only tell how humans came to inhabit the earth, they also suggest why. Some of these stories, especially those that have been incorporated into religious texts such as the Bible, still inspire the imaginations and govern the behavior of hundreds of millions of people around the world.

Early Myths

As professional history developed, many historians dismissed these stories as **myths**, imaginative constructions that cannot be verified with the kinds of records historians usually use. However, myth and history share a common purpose—trying to explain how the world came to be as it is. Many historians and anthropologists now accept myths as important aids in understanding how different societies have interpreted the origins of the human world. Myths often contain important truths, and they can

KEY TERMS

paleoanthropology The study of the earliest humans and their environments.

myth An interpretive story of the past that cannot be verified historically but may have a deep moral message.

AT A GLANCE: EARLY HUMANS AND THEIR ANCESTORS

YEARS AGO	PERIOD	HOMINID EVOLUTION	MATERIAL CULTURE
6.5 million		• Toumai	
5 million	• Pliocene	• Fragments found in northern Kenya; possibly *Australopithecus*	
4.5 million		• *Ardipithecus ramidus*	
3.75 million	• Pleistocene	• *Australopithecus* genus, including Lucy (East and southern Africa) • *Homo habilis* (eastern and southern Africa) • *Homo erectus* (Africa) • *Homo erectus* thought to have moved from Africa into Eurasia	• Tools • Stone artifacts • Use of fire
500,000		• *Homo sapiens* (archaic form) • Remains of Beijing Man (*Sinanthropus*) found at Zhoukoudian	
130,000–80,000		• *Homo sapiens* (Africa and western Asia)	• Stone artifacts
100,000–33,000		• Neanderthals (Europe and western Asia)	
40,000	• Aurignacian		• Tools include long blades • First passage from Siberia to Alaska
30,000	• Gravettian	• Human remains of the Upper Paleolithic type, *Homo sapiens sapiens* (remains from 25,000) found in China	• Venus figures (25,000–12,000)
20,000	• Solutrean		• Chauvet cave, France (18,000)
17,000	• Magdalenian		• Lascaux cave paintings (*c.* 15,000) • Altamira cave paintings (*c.* 13,550)

1.1 1.2 1.3 How do myths explain the origins of human beings on the earth?

have powerful effects on people's values and behavior. Shared myths give cohesion to social relationships and provide people with a sense of shared community.

For thousands of years, various creation stories have presented people with explanations of their place in the world and of their relationship to the gods, to the rest of creation, and to one another. The narratives have similarities, but also significant differences. Some portray humans as the exalted crown of creation, others as reconfigured parasites; some depict humans as partners with the gods, others as their servants; some suggest the equality of all humans, others stress a variety of **caste**, race, and gender hierarchies. To some degree, surely, people transmit the stories as quaint tales told for enjoyment only, but they also provide guidance on how people should understand and live their lives.

One of the earliest known stories is the *Enuma Elish* epic of the people of Akkad in Mesopotamia. This account probably dates back to almost 2000 B.C.E. It tells of wars among the gods. Tiamat mates with Apsu and gives birth to younger gods. Later the parents seek to kill off this new generation of their children-gods. To save the god-children, the god Ea slays Apsu while Ea's son Marduk rallies the younger gods, and kills and dismembers Tiamat and her new husband, Kingu. From the blood of Kingu, Marduk creates humans (and all of earth's creatures), on condition that they are to be his servants. Written at a time when the competitive city-states of Mesopotamia were constantly at war, this myth elevated the importance of Babylon, the city that Marduk chooses as his capital; affirmed the authority of its powerful priests and rulers; and assigned purpose and direction to human life.

KEY TERM

caste A hierarchical ordering of people into groups, fixed from birth, based on their inherited ritual status and determining whom they may marry and with whom they may eat.

Shiva Nataraja, or Dancing Shiva. Bronze from the Chola Dynasty, southern India, thirteenth century. The cosmic dance of the Hindu Lord Shiva brings about destruction, crushing evil underfoot, and prepares the way for rebirth in the cycle of existence. The bronze sculptures of the Cholas, and the architecture of their temples, are striking in their beauty and power. (Museum of Fine Arts, Houston)

India, vast and diverse, has many different stories about the origin of humans. Two of the most widespread and powerful illustrate two principal dimensions of the thought and practice of Hindu religious traditions. The ancient epic *Rigveda*, which dates from about 1000 B.C.E., emphasizes the mystical, unknowable qualities of life and its origins:

> Who verily knows and who can here declare it, whence it was born and whence comes this creation?
>
> The Gods are later than this world's production. Who knows then whence it first came into being?
>
> He, the first origin of this creation, whether he formed it all or did not form it, whose eye controls this world in highest heaven, he verily knows it or perhaps he knows not.

In contrast to this reverent but puzzled view of creation, another of the most famous hymns of the *Rigveda*, the Purusha-sakta, describes the creation of the world by the gods' sacrifice and dismemberment of a giant man, Purusha:

> His mouth became the Brahmin; his arms were made into the Warrior, his thighs the People, and from his feet the Servants were born.
>
> The moon was born from his mind; from his eye the sun was born. Indra and Agni came from his mouth, and from his vital breath the Wind was born. (Ch. 10; v. 129)

In this account, humans are part of nature, subject to the laws of the universe, but they are not born equal among themselves. Several groups are created with different qualities and in different castes. This myth of creation supports the hierarchical organization of India's historic caste system.

How do myths explain the origins of human beings on the earth?

1.1 1.2 1.3

Perhaps the most widely known creation story is told in the Book of Genesis in the Hebrew Bible. Beginning from nothing, in five days God created heaven and earth; created light and separated it from darkness; created water and separated it from dry land; and created flora, birds, and fishes, and the sun, moon, and stars. God began the sixth day by creating larger land animals and reptiles, and then humans "in his own image."

The Book of Genesis assigns humans a unique and privileged place as the final crown and master of creation. Humans are specially created in God's own image, with dominion over all other living creatures. When the creation of humans is complete and their exalted position in nature is specified, God proclaims the whole process and product of creation as "good." Here humans hold an exalted position within, but also above, the rest of creation.

Until the late eighteenth century, these kinds of story were the only accounts we had of the origins of humans. No other explanations seemed necessary. In any case, no one expected to find actual physical evidence for the processes by which humans came to exist.

The Evolutionary Explanation

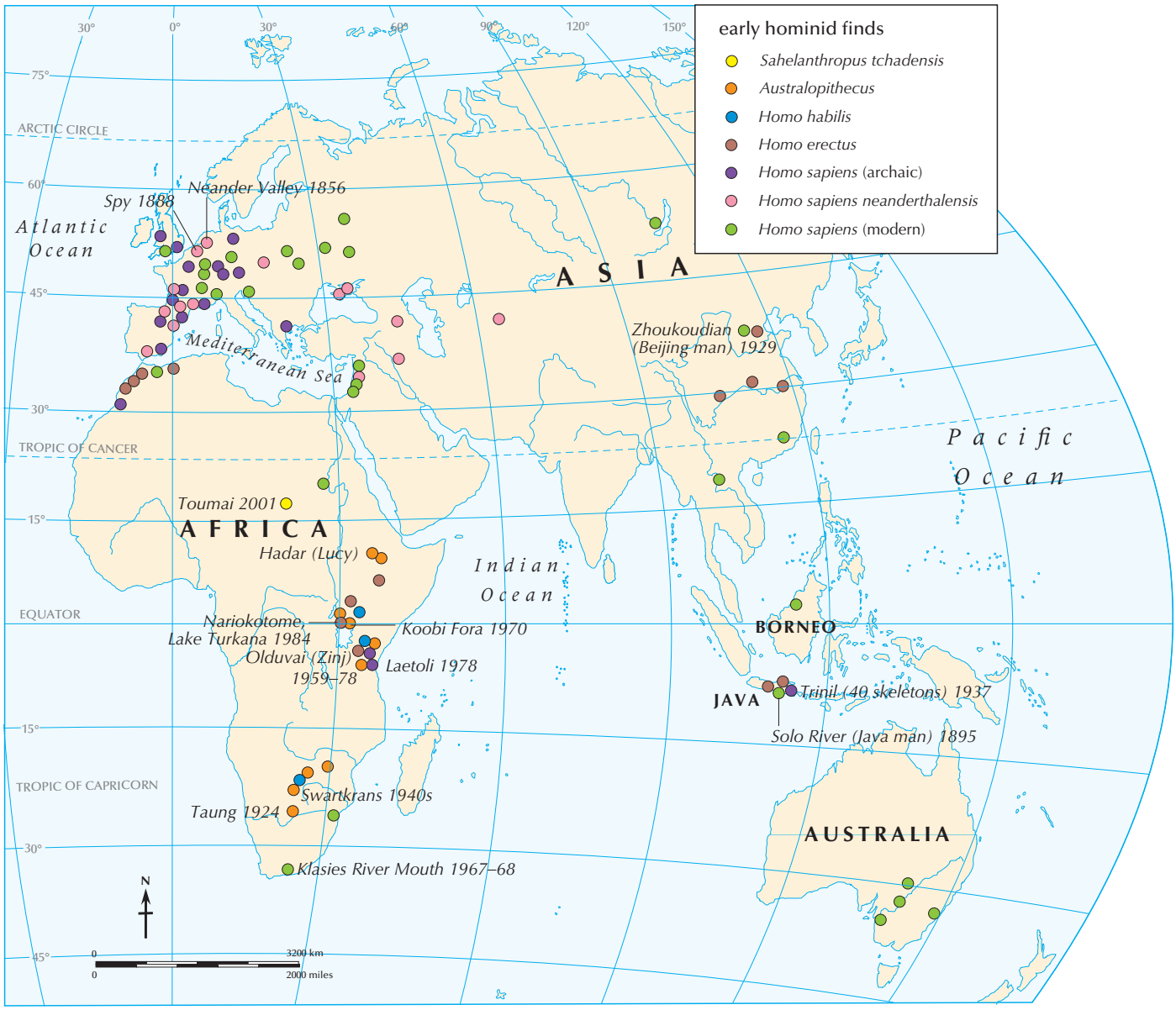
During the eighteenth century, some philosophers and natural scientists in Europe, who were most familiar with the creation story told in the Bible, began to challenge its belief in the individual, special creation of each life form. They saw so many similarities among different species that they could not believe that each had been created separately, although they could not demonstrate the processes through which these similarities and differences had developed. They saw some creatures change forms during their life cycle, such as the metamorphosis of the caterpillar into the moth, or the tadpole into the frog, but they could not establish the processes by which one species metamorphosed into another. They also knew the processes of breeding by which farmers encouraged the development of particular strains in farm animals and plants, but they lacked the conception of a time frame of millions of years that would allow for the natural evolution of a new species from an existing one.

Challenging the authority of the biblical account required a new method of inquiry, a new system for organizing knowledge. By the mid-eighteenth century, a new intellectual environment had begun to emerge. Scientific method called for the direct observation of nature, the recording and analysis of observation, and the discussion and debate of findings throughout an international community of scholars. It rejected the authority of religious texts that asserted truths without presenting substantiating evidence.

Charles Darwin (1809–82) and Alfred Russel Wallace (1823–1913), separately, formulated the modern theory of the biological evolution of species. They saw the mounting evidence of biological similarities among related species; they understood that these similar species were, in fact, related to one another, not separate creations; and they allowed a time frame adequate for major transformations of species to take place. They then went on to demonstrate the method by which small differences within a species were transmitted from generation to generation, increasing the differentiation until new forms were produced.

Both Darwin and Wallace reached their conclusions as a result of extensive travel overseas. Darwin carried out his observations on a scientific voyage around the world in 1831–36 aboard the British warship *Beagle*, and especially during his stay in the Galapagos Islands off the equatorial west coast of South America. Wallace traveled for many years in the islands of Southeast Asia. In 1855 he published a paper suggesting a common ancestor for primates and man. In 1858 Wallace and Darwin published a joint paper on the basic concepts of evolution.

In the isolated Galapagos Islands, Darwin had found various kinds of finches, all of which were similar to each other except in their beaks. He rejected the idea that



Human ancestors. Fossil remains of the earliest direct human ancestors, *Australopithecus* and *Homo habilis*, dating from one million to five million years ago, have been found only in tropical Africa. The unique soil and climatic conditions there have preserved the fossils. *Homo erectus* remains, from 1.5 million years ago, are the earliest to be found outside Africa. They, along with *Homo sapiens*, have been found throughout Eurasia.

1.1 How do myths explain the origins of human beings on the earth?
1.2
1.3

each kind of finch had been separately created. Rather, he argued, there must have been an ancestor common to them all throughout the islands. Because each island offered slightly different food sources, different beaks were better suited to different islands. The different ecological niches on each separate island to which the birds had immigrated had evoked slightly different evolutionary development. From a single, common ancestor, new species had evolved over time on the different islands.

Darwin compared natural selection to the selection process practiced by humans in breeding animals. Farmers know that specific traits among their animals can be exaggerated through breeding. Horses, for example, can be bred either for speed or for power by selecting those horses in which the desired trait appears. In nature the act of selection occurs spontaneously, if more slowly, as plants and animals with traits

that are more appropriate to an environment survive and reproduce while others do not.

In 1859 Darwin published his findings and conclusions in *On the Origin of Species by Means of Natural Selection*, a book that challenged humankind's conception of life on earth and of our place in the universe. Darwin explained that the pressure for each organism to compete, survive, and reproduce created a kind of natural selection. The population of each species increased until its ecological niche was filled to capacity. In the face of this population pressure, the species that were better adapted to the niche survived; the rest were crowded out and tended toward extinction. Small differences always appeared within a species: some members were taller, some shorter; some more brightly colored, others less radiant; some with more flexible hands and feet, others less manipulable. Those members with differences that aided survival in any given ecological setting tended to live on and to transmit their differences to their descendants. Others died out. Darwin called this process "natural selection" or "survival of the fittest."

"That Troubles Our Monkey Again." Cartoon of Charles Darwin from *Fun*, November 16, 1872. As scientists and theologians struggled to come to terms with the implications of evolutionary theory, popular reaction was often hostile and derisive. In this cartoon from a contemporary British weekly, Darwin is caricatured as an ape checking the pulse of a woman—or, as the cartoonist ironically refers to her, a "female descendant of marine ascidian" (a tiny invertebrate).

The New Challenges. Darwin's argument challenged two prevailing stories of creation, especially the biblical views. First, the process of natural selection had no goal beyond survival and reproduction. Unlike many existing creation myths, especially biblical stories, evolutionary theory postulated no **teleology**, no ethical or moral goals and purposes of life. Second, the theory of natural selection described the evolution of ever more "fit" organisms, better adapted to their environment, evolving from existing ones. The special, separate creation of each species was not necessary.

For Darwin, the process of natural selection of more complex, better adapted forms also explained the evolution of humans from simpler, less well-adapted organisms. Perhaps this was "the Creator's" method. Darwin concluded *On the Origin of Species*:

> Thus, from the war of nature, from famine and death, the most exalted object which we are capable of conceiving, namely, the production of the higher animals, directly follows. There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being, evolved.

How do myths explain the origins of human beings on the earth?

1.1 1.2 1.3

Note, however, that the words "by the Creator" did not appear in the first edition. Darwin added them later, perhaps in response to criticisms raised by more conventional Christian religious thinkers, who continued to find the biblical story a credible explanation for the origins of human beings.

Within a decade, Darwin's ideas had won over the scientific community. In 1871, in *The Descent of Man*, Darwin extended his argument to the evolution of humans, concluding explicitly that "man is descended from some lowly organized form." Humans are a part of the order of primates, most closely related to great apes and chimpanzees.

The search now began for evidence of the "missing link" between humans and apes, for some creature, living or extinct, that stood at an intermediate point in the

KEY TERM

teleology The philosophical study of final causes or purposes. Teleology refers especially to any system that interprets nature or the universe as having design or purpose. It has been used to provide evidence for the existence of God.