

William J. Duiker

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world HISTORY



Eighth Edition

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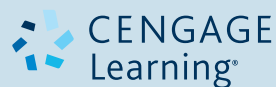
WORLD HISTORY

WILLIAM J. DUIKER

The Pennsylvania State University

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TO YVONNE,
FOR ADDING SPARKLE TO THIS BOOK AND TO MY LIFE
W.J.D.

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TO DIANE,
WHOSE LOVE AND SUPPORT MADE IT ALL POSSIBLE
J.J.S.

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PREFACE

For several million years after primates first appeared on the surface of the earth, human beings lived in small communities, seeking to survive by hunting, fishing, and foraging in a frequently hostile environment. Then suddenly, in the space of a few thousand years, there was an abrupt change of direction as humans in a few widely scattered areas of the globe began to master the art of cultivating food crops. As food production increased, the population in those areas rose correspondingly, and people began to congregate in larger communities. Governments arose to provide protection and other needed services to the local population. Cities appeared and became the focal point of cultural and religious development. Historians refer to this process as the beginnings of civilization.

For generations, historians in Europe and the United States pointed to the rise of such civilizations as marking the origins of the modern world. Courses on Western civilization conventionally began with a chapter or two on the emergence of advanced societies in Egypt and Mesopotamia and then proceeded to ancient Greece and the Roman Empire. From Greece and Rome, the road led directly to the rise of modern civilization in the West.

There is nothing inherently wrong with this approach. Important aspects of our world today can indeed be traced back to these early civilizations, and all human beings the world over owe a considerable debt to their achievements. But all too often this interpretation has been used to imply that the course of civilization has been linear, leading directly from the emergence of agricultural societies in ancient Mesopotamia to the rise of advanced industrial societies in Europe and North America. Until recently, most courses on world history taught in the United States routinely focused almost exclusively on the rise of the West, with only a passing glance at other parts of the world, such as Africa, India, and East Asia. The contributions made by those societies to the culture and technology of our own time were often passed over in silence.

Two major reasons have been advanced to justify this approach. Some people have argued that it is more important that young minds understand the roots of their own heritage than that of peoples elsewhere in the world. In many cases, however, the motivation for this Eurocentric approach has been the belief that since the time of Socrates and Aristotle, Western civilization has been the main driving force in the evolution of human society.

Such an interpretation, however, represents a serious distortion of the process. During most of the course of human history, the most advanced civilizations have been in East Asia or the Middle East, not in the West. A relatively brief period of European dominance culminated with the era of imperialism in the late nineteenth century, when the political, military, and economic power of the advanced nations of the

West spanned the globe. During recent generations, however, that dominance has gradually eroded, partly as a result of changes taking place in Western societies and partly because new centers of development are emerging elsewhere on the globe—notably in Asia, especially with the growing economic strength of China and India.

World history, then, has been a complex process in which many branches of the human community have played an active part, and the dominance of any one area of the world has been a temporary rather than a permanent phenomenon. It will be our purpose in this book to present a balanced picture of this story, with all respect for the richness and diversity of the tapestry of the human experience. Due attention must be paid to the rise of the West, of course, since that has been the most dominant aspect of world history in recent centuries. But the contributions made by other peoples must be given adequate consideration as well, not only in the period prior to 1500, when the major centers of civilization were located in Asia, but also in our own day, where a multipolar picture of development is clearly beginning to emerge.

Anyone who wishes to teach or write about world history must decide whether to present the topic as an integrated whole or as a collection of different cultures. The world that we live in today, of course, is in many respects an interdependent one in terms of economics as well as culture and communications, a reality that is often expressed by the phrase “global village.” The convergence of peoples across the surface of the earth into an integrated world system began in early times and intensified after the rise of capitalism in the early modern era. In recognition of this trend, historians trained in global history, as well as instructors in the growing number of world history courses, have now begun to speak and write of a “global approach” that gives less attention to the study of individual civilizations and focuses instead on the “big picture” or, as the world historian Fernand Braudel termed it, interpreting world history as a river with no banks.

On the whole, this development is to be welcomed as a means of bringing the common elements of the evolution of human society to our attention. But this approach also involves two problems. For the vast majority of their time on earth, human beings have lived in partial or virtually total isolation from each other. Differences in climate, location, and geographic features have created human societies very different from each other in culture and historical experience. Only in relatively recent times (the commonly accepted date has long been the beginning of the age of European exploration at the end of the fifteenth century, but some would now push it back to the era of the Mongol Empire or even earlier) have cultural interchanges begun to create a common “world system,” in which events taking place in one part of the world are rapidly

transmitted throughout the globe, often with momentous consequences. In recent generations, of course, the process of global interdependence has been proceeding even more rapidly. Nevertheless, even now the process is by no means complete, as ethnic and regional differences continue to exist and to shape the course of world history. The tenacity of these differences and sensitivities is reflected not only in the rise of internecine conflicts in such divergent areas as Africa, India, and eastern Europe but also in the emergence in recent years of such regional organizations as the African Union, the Association for the Southeast Asian Nations, and the European Union.

The second problem is a practical one. College students today often are not well informed about the distinctive character of civilizations such as China and India and, without sufficient exposure to the historical evolution of such societies, will assume all too readily that the peoples in these countries have had historical experiences similar to ours and will respond to various stimuli in a similar fashion to those living in western Europe or the United States. If it is a mistake to ignore those forces that link us together, it is equally a mistake to underestimate those factors that continue to divide us and to differentiate us into a world of diverse peoples.

Our response to this challenge has been to adopt a global approach to world history while at the same time attempting to do justice to the distinctive character and development of individual civilizations and regions of the world. The presentation of individual cultures is especially important in Parts I and II, which cover a time when it is generally agreed that the process of global integration was not yet far advanced. Later chapters adopt a more comparative and thematic approach, in deference to the greater number of connections that have been established among the world's peoples since the fifteenth and sixteenth centuries. Part V consists of a series of chapters that center on individual regions of the world while at the same time focusing on common problems related to the Cold War and the rise of global problems such as overproduction and environmental pollution.

We have sought balance in another way as well. Many textbooks tend to simplify the content of history courses by emphasizing an intellectual or political perspective or, most recently, a social perspective, often at the expense of sufficient details in a chronological framework. This approach is confusing to students whose high school social studies programs have often neglected a systematic study of world history. We have attempted to write a well-balanced work in which political, economic, social, religious, intellectual, cultural, and military history are integrated into a chronologically ordered synthesis.

Features of the Text

To enliven the past and let readers see for themselves the materials that historians use to create their pictures of the past, we have included **primary sources** (boxed documents) in each chapter that are keyed to the seven major themes of world history and relate to the surrounding discussion in the text. The documents include examples of the religious, artistic, intellectual, social, economic, and political aspects of life

in different societies and reveal in a vivid fashion what civilization meant to the individual men and women who shaped it by their actions. A question at the end of each box helps to guide students in analyzing the documents. The **Opposing Viewpoints** feature (see full description later in the Preface) provides additional primary source materials.

Each chapter includes a **lengthy introduction and conclusion** to help maintain the continuity of the narrative and to provide a synthesis of important themes. Anecdotes in the chapter introductions dramatically convey the major theme or themes of each chapter. A **timeline** at the end of each chapter enables students to see the major developments of an era at a glance and within cross-cultural categories, while the more **detailed chronologies** interspersed within the narrative reinforce the events discussed in the text.

Updated maps and extensive illustrations serve to deepen the reader's understanding of the text. **Map captions** are designed to enrich students' awareness of the importance of geography to history, and numerous **spot maps** enable students to see at a glance the region or subject being discussed in the text. Map captions also include a question to guide students' reading of the map. To facilitate understanding of cultural movements, illustrations of artistic works discussed in the text are placed near the discussions. **Chapter outlines and focus questions, including Critical Thinking and new Connections to Today questions**, at the beginning of each chapter give students a useful overview and guide them to the main subjects of each chapter. The focus questions are then repeated at the beginning of each major section in the chapter. A **glossary of important terms** (boldfaced in the text when they are introduced and defined) is provided at the back of the book to maximize reader comprehension. A **guide to pronunciation** is now provided in parentheses in the text, following the first mention of a complex name or term.

Comparative Essays, keyed to the seven major themes of world history (see p. xxxi), enable us to draw more concrete comparisons and contrasts across geographic, cultural, and chronological lines. **Comparative Illustrations**, also keyed to the seven major themes, continue to be a feature in each chapter. Both the Comparative Essays and the Comparative Illustrations conclude with focus questions to help students develop their analytical skills. We hope that the Comparative Essays and the Comparative Illustrations will assist instructors who wish to encourage their students to adopt a comparative approach to their understanding of the human experience.

The **Film & History** feature, now appearing in many chapters, presents a brief analysis of the plot as well as the historical significance, value, and accuracy of popular films. New features have been added on films such as *Gladiator*, *The Young Victoria*, *Persepolis*, and *The Iron Lady*.

The **Opposing Viewpoints** feature, which has proven popular with reviewers and their students since its introduction in the sixth edition, presents a comparison of two or three primary sources to facilitate student analysis of historical documents. This feature has been expanded and now appears in almost every chapter. Focus questions are included to help students evaluate the documents.

New end-of-chapter elements, first added in the seventh edition, provide study aids for class discussion, individual review, and/or further research. The **Chapter Summary** is illustrated with thumbnail images of chapter illustrations and combined with a **Chapter Timeline**. A **Chapter Review**, which includes **Upon Reflection** essay questions and a list of **Key Terms**, assists students in studying the chapter. **Suggested Readings** (annotated bibliographies) highlight the most recent literature on each period and also give references for some of the older, “classic” works in each field.

New to This Edition

After reexamining the entire book and analyzing the comments and reviews of many colleagues who have found the book to be a useful instrument for introducing their students to world history, we have also made a number of other changes for the eighth edition.

We have continued to strengthen the global framework of the book, but not at the expense of reducing the attention assigned to individual regions of the world. New material has been added to most chapters to help students be aware of similar developments globally, including new comparative sections.

The enthusiastic response to the primary sources (boxed documents) led us to evaluate the content of each document carefully and add new documents throughout the text, including new comparative documents in the **Opposing Viewpoints** feature.

The **Suggested Reading** sections at the end of each chapter have been thoroughly updated and are organized under subheadings to make them more useful. New illustrations were added to every chapter. **Chapter Notes** have now been placed at the end of each chapter.

A new focus question entitled **Connections to Today** has been added at the beginning of each chapter to help students appreciate the relevance of history by asking them to draw connections between the past and the present.

New **historiographical subsections** (often marked by headings in question format), which examine how and why historians differ in their interpretation of specific topics, have also been added. To keep up with the ever-growing body of historical scholarship, new or revised material has been added throughout the book on many topics (see specific notes below).

Chapter-by-Chapter Content Revisions

Chapter 1 New and revised material on religion in Neolithic societies and the role of ritual in ancient Egypt; new **Opposing Viewpoints** features, “The Great Flood: Two Versions,” and “The Governing of Empires: Two Approaches”; new historiographical subsection, “What Were the Causes of Civilization?”

Chapter 2 Two new documents, “In the Beginning” and “A Singular Debate”; new information on early forms of currency in India.

Chapter 3 New opening vignette on Qin dynasty; new document, “The Mandate of Heaven” in ancient China; new information on early writing and currency. Addition of material and document “A Prescription for the Emperor” on Han dynasty (moved from Chapter 5 and revised).

Chapter 4 New and revised material on the following: the role of the phalanx and colonies in the rise of democracy in Greece, helots and women in Sparta, the political system in Sparta, Sophocles, and sports and violence in ancient Greece; new documents, “Sophocles: ‘The Miracle of Man’” and “Relations Between Greeks and Non-Greeks.”

Chapter 5 The section on Han China has been moved back to Chapter 3; new material on the following: Roman children and early Christianity, especially Christian women; new subsection: “The Struggle of the Orders: Social Division in the Roman Republic”; new subsection: “The Nature of Roman Imperialism”; new subsection: “Prosperity in the Early Empire: Trade with China and India,” focusing on the Silk Road and contact between Romans and Chinese; new section, “A Comparison of the Roman and Han Empires”; new document, “The Assassination of Julius Caesar”; new **Opposing Viewpoints** feature, “Women in the Roman and Han Empires”; new **Comparative Illustration**, “Emperors, West and East.”

Chapter 6 Revised opening vignette on the first arrivals in the Americas; new document “Aztec Religion Through Spanish Eyes”; added material on early civilizations in South America.

Chapter 7 New document “The Spread of the Muslim Faith” on the meaning of *jihad* in the Qur’an; new material on Arab science and philosophy, the arrival of the Turks in the Middle East, and early Arab seafaring technology.

Chapter 8 Two new documents “A Chinese View of Africa” and “The Slave Trade in Ancient Africa”; enhanced treatment of West Africa.

Chapter 9 Two new documents, “Chinese Traders in the Philippines” and “The Spread of Buddhism in Southeast Asia”; new historiographical interpretation question, “The Indian Economy: Promise Unfulfilled?”; added information on the Kushan state.

Chapter 10 Two new documents, “Choosing the Best and Brightest” and “Proper Etiquette in Tang Dynasty China”; added material on Chinese cartography and trade relations.

Chapter 11 New document, “A Plea to the New Emperor”; updated information on Korea.

Chapter 12 New material on the *missi dominici*, the role of peasant women, commercial capitalism, and women in medieval cities; new document, “Pollution in a Medieval City”; new **Opposing Viewpoints** feature, “Two Views of Trade and Merchants”; new historiographical subsection, “What Was the Significance of Charlemagne?”

Chapter 13 New section, “Women in the Byzantine Empire”; new material on Italian Renaissance art; new subsection, “Machiavelli and Political Power in the Renaissance”; new **Opposing Viewpoints** feature, “The Renaissance Prince: The Views of Machiavelli and Erasmus.”

Chapter 14 Two new documents, “Dividing up the Spoils of Exploration” and “Idolaters and Heathens in Old Siam”;

revised Opposing Viewpoints feature, “The March of Civilization”; added material on cartography and navigation, and the “maroon” slave communities in the Americas.

Chapter 15 New material on Judith Leyster; new documents, “Queen Elizabeth I: ‘I Have the Heart of a King’” and “The King’s Day Begins”; new historiographical subsection, “Was There a Military Revolution?”

Chapter 16 New historiographical subsection, “The Ottoman Empire: A Civilization in Decline?”; new material on Indian textile industry.

Chapter 17 New Opposing Viewpoints feature, “Some Confucian Commandments”; new document, “A Plea for Women’s Education”; revised opening vignette; revised material on Chinese and Japanese foreign trade; new material on galleon and impact of silver in China; references to Yi Dynasty changed to Choson Dynasty.

Chapter 18 New material on the following: a consumer revolution in the eighteenth century and the finances of the French court; new document, “The State of French Finances.”

Chapter 19 New material on Indian cotton trade and famine and the impact of overpopulation; new document, “The Great Irish Potato Famine.”

Chapter 20 New material on the following: the lower classes and prostitution, mass leisure and mass consumption, Caspar David Friedrich and Romanticism, and Post-Impressionism; new documents, “Prostitution in Victorian London” and “Flaubert and an Image of Bourgeois Marriage.”

Chapter 21 New document, “Tragedy at Caffard Cove”; revised sections on British reforms in India and direct and indirect rule in Africa.

Chapter 22 New Opposing Viewpoints feature, “Practical Learning or Confucian Essence: The Debate over Reform”; two new documents, “The Roots of Rebellion in Qing China” and “Program for Reform in Japan”; revised section on the decline of the Qing Dynasty.

Chapter 23 New material on the following: impact of conflict between the Great Powers during the age of imperialism and French African troops in Europe; new material in and reorganization of section on “The Great Depression”; new subsection, “The Social Impact of Total War”; new focus questions for section on “War and Revolution”; new document, “The Decline of European Civilization.”

Chapter 24 New opening vignette; new document, “The Zionist Case for Palestine”; new Film & History feature, “Lawrence of Arabia (1962)”; revised section on post–World War I Japan.

Chapter 25 New material on the following: Nazi culture and totalitarianism; new Film & History feature: “Triumph of the Will (1934)”; new document, “Heinrich Himmler: ‘We Had the Moral Right’”; new historiographical section, “The Retreat from Democracy: Did Europe Have Totalitarian States?”

Chapter 26 Revised Map 26.1 to include dates for revolts; added material on Cold War, Korea, and Vietnam; new Film & History feature, “Doctor Strangelove (1964).”

Chapter 27 New document “Václav Havel: A Call for a New Politics”; substantially revised material on social and

cultural conditions in eastern Europe; updated and revised coverage of conditions in contemporary China.

Chapter 28 New material on the following: France, Germany, Great Britain, Russia, and Latin America; new material in “Varieties of Religious Life”; new Film & History feature, “The Iron Lady (2011)”; new document, “A Child’s Account of the Shelling of Sarajevo.”

Chapter 29 New opening vignette; two new documents, “The Arab Case for Palestine” and Osama bin Laden’s “I Accuse!”; updated material on conditions in contemporary Africa, and discussion of Arab Spring; new material on Turkey.

Chapter 30 Two new documents, “Japan Renounces War” and “Return to the Motherland”; revised and updated material on all countries; added Film & History feature, “Gandhi (1982)” (moved from Chapter 24).

Because courses in world history at American and Canadian colleges and universities follow different chronological divisions, the text is available in both one-volume comprehensive and two-volume versions to fit the needs of instructors. Teaching and learning ancillaries include the following.

Instructor Resources

MindTap™ MindTap for *World History* is a personalized, online digital learning platform providing students with an immersive learning experience that builds critical thinking skills. Through a carefully designed chapter-based learning path, MindTap allows students to easily identify the chapter’s learning objectives, complete reading activities organized into short, manageable blocks, and test their content knowledge with Aplia™ Critical Thinking Activities developed for the most important concepts in each chapter (see Aplia description below).

- *Setting the Scene*: Each chapter of the MindTap begins with a brief video that introduces the chapter’s major themes in a compelling, visual way that encourages students to think critically about the subject matter.
- *Aplia*: The Aplia Critical Thinking assignments will include at least one map-based exercise, one primary source-based exercise, and an exercise summarizing the content and themes of the chapter.
- *Reflection Activity*: Every chapter ends with an assignable, gradable reflection activity, intended as a brief writing assignment to be shared with the class as an online discussion, through which students can apply a theme or idea they’ve just studied.

MindTap also provides a set of web applications known as MindApps to help you create the most engaging course for your students. The MindApps range from ReadSpeaker (which reads the text out loud to students) to Kaltura (allowing you to insert inline video and audio into your curriculum) to ConnectYard (allowing you to create digital “yards” through social media—all without “friending” your students). MindTap for *World History* goes well beyond an eBook, a homework solution/digital supplement, a resource center website, or a Learning Management System. It is truly a

Personal Learning Experience that allows you to synchronize the text reading and engaging assignments. To learn more, ask your Cengage Learning sales representative to demo it for you, or go to www.Cengage.com/MindTap.

Aplia™ Aplia is an online interactive learning solution that improves comprehension and outcomes by increasing student effort and engagement. Founded by a professor to enhance his own courses, Aplia provides automatically graded assignments with detailed, immediate explanations on every question. The interactive assignments have been developed to address the major concepts covered in *World History* and are designed to promote critical thinking and engage students more fully in learning. Question types include questions built around animated maps, primary sources such as newspaper extracts, or imagined scenarios, like engaging in a conversation with a historical figure or finding a diary and being asked to fill in some blanks; more in-depth primary source question sets address a major topic with a number of related primary sources and questions that promote deeper analysis of historical evidence. Many of the questions incorporate images, video clips, or audio clips. Students get immediate feedback on their work (not only what they got right or wrong, but why), and they can choose to see another set of related questions if they want more practice. A searchable eBook is available inside the course as well so that students can easily reference it as they work. Map-reading and writing tutorials are also available to get students off to a good start.

Aplia's simple-to-use course management interface allows instructors to post announcements, upload course materials, host student discussions, e-mail students, and manage the gradebook. A knowledgeable and friendly support team offers assistance and personalized support in customizing assignments to the instructor's course schedule. To learn more and view a demo for this book, visit www.aplia.com.

Instructor Companion Website This website is an all-in-one resource for class preparation, presentation, and testing for instructors. Accessible through Cengage.com/login with your faculty account, you will find an Instructor's Manual, PowerPoint presentations (descriptions below), and test bank files (please see Cognero description).

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Writing for College History, 1e [ISBN: 9780618306039] Prepared by Robert M. Frakes, Clarion University. This brief handbook for survey courses in American history, Western Civilization/European history, and world civilization guides students through the various types of writing assignments they encounter in a history class. Providing examples of

student writing and candid assessments of student work, this text focuses on the rules and conventions of writing for the college history course.

The History Handbook, 2e [ISBN: 9780495906766] Prepared by Carol Berkin of Baruch College, City University of New York, and Betty Anderson of Boston University. This book teaches students both basic and history-specific study skills such as how to read primary sources, research historical topics, and correctly cite sources. Substantially less expensive than comparable skill-building texts, *The History Handbook* also offers tips for Internet research and evaluating online sources.

Doing History: Research and Writing in the Digital Age, 2e [ISBN: 9781133587880] Prepared by Michael J. Galgano, J. Chris Arndt, and Raymond M. Hyser of James Madison University. Whether you’re starting down the path as a history major or simply looking for a straightforward and systematic guide to writing a successful paper, you’ll find this text to be an indispensable handbook to historical research. This text’s “soup to nuts” approach to researching and writing about history addresses every step of the process, from locating your sources and gathering information, to writing clearly and making proper use of various citation styles to avoid plagiarism. You’ll also learn how to make the most of every tool available to you—especially the technology that helps you conduct the process efficiently and effectively.

The Modern Researcher, 6e [ISBN: 9780495318705] Prepared by Jacques Barzun and Henry F. Graff of Columbia University. This classic introduction to the techniques of research and the art of expression is used widely in history courses, but is also appropriate for writing and research methods courses in other departments. Barzun and Graff thoroughly cover every aspect of research, from the selection of a topic through the gathering, analysis, writing, revision, and publication of findings, presenting the process not as a set of rules but through actual cases that put the subtleties of research in a useful context. Part One covers the principles and methods of research; Part Two covers writing, speaking, and getting one’s work published.

Rand McNally Historical Atlas of the World, 2e [ISBN: 9780618841912] This valuable resource features over seventy maps that portray the rich panoply of the world’s history from preliterate times to the present. They show how cultures and civilization were linked and how they interacted. The maps make it clear that history is not static. Rather, it is about change and movement across time. The maps show change by presenting the dynamics of expansion, cooperation, and conflict. This atlas includes maps that display the world from the beginning of civilization; the political development of all major areas of the world; expanded coverage of Africa, Latin America, and the Middle East; the current Islamic world; and the world population change in 1900 and 2000.

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A NOTE TO STUDENTS ABOUT LANGUAGE AND THE DATING OF TIME

One of the most difficult challenges in studying world history is coming to grips with the multitude of names, words, and phrases in unfamiliar languages. Unfortunately, this problem has no easy solution. We have tried to alleviate the difficulty, where possible, by providing an English-language translation of foreign words or phrases, a glossary, and a pronunciation guide. The issue is especially complicated in the case of Chinese because two separate systems are commonly used to transliterate the spoken Chinese language into the Roman alphabet. The Wade-Giles system, invented in the nineteenth century, was the more frequently used until recent years, when the pinyin system was adopted by the People's Republic of China as its own official form of transliteration. We have opted to use the latter, as it appears to be gaining acceptance in the United States.

In our examination of world history, we also need to be aware of the dating of time. In recording the past, historians try to determine the exact time when events occurred. World War II in Europe, for example, began on September 1, 1939, when Adolf Hitler sent German troops into Poland, and ended on May 7, 1945, when Germany surrendered. By using dates, historians can place events in order and try to determine the development of patterns over periods of time.

If someone asked you when you were born, you would reply with a number, such as 1996. In the United States, we would all accept that number without question because it is part of the dating system followed in the Western world (Europe and the Western Hemisphere). In this system, events are dated by counting backward or forward from the birth of Jesus Christ (assumed to be the year 1). An event that took place 400 years before the birth of Christ would most commonly be dated 400 B.C. (before Christ). Dates after the birth of Christ are labeled as A.D. These letters stand for the Latin words *anno Domini*, which mean "in the year of the Lord" (the year since the birth of Christ). Thus, an event that took place 250 years after the birth of Christ is written A.D. 250. It can also be written as 250, just as you would not give your birth year as "A.D. 1996" but simply as "1996."

Many historians now prefer to use the abbreviations B.C.E. ("before the common era") and C.E. ("common era") instead of B.C. and A.D. This is especially true of world historians who prefer to use symbols that are not so Western or Christian oriented. The dates, of course, remain the same. Thus, 1950 B.C.E. and 1950 B.C. refer to the same year, as do A.D. 40 and 40 C.E. In keeping with the current usage by world historians, this book uses the terms B.C.E. and C.E.

Historians also make use of other terms to refer to time. A decade is 10 years, a century is 100 years, and a millennium is 1,000 years. The phrase "fourth century B.C.E." refers to the fourth period of 100 years counting backward from 1, the assumed date of the birth of Christ. Since the first century B.C.E. would be the years 100 B.C.E. to 1 B.C.E., the fourth century B.C.E. would be the years 400 B.C.E. to 301 B.C.E. We could say, then, that an event in 350 B.C.E. took place in the fourth century B.C.E.

The phrase "fourth century C.E." refers to the fourth period of 100 years after the birth of Christ. Since the first period of 100 years would be the years 1 to 100, the fourth period or fourth century would be the years 301 to 400. We could say, then, for example, that an event in 350 took place in the fourth century. Likewise, the first millennium B.C.E. refers to the years 1000 B.C.E. to 1 B.C.E., and the second millennium C.E. refers to the years 1001 to 2000.

The dating of events can also vary from people to people. Most people in the Western world use the Western calendar, also known as the Gregorian calendar after Pope Gregory XIII, who refined it in 1582. The Hebrew calendar uses a different system in which the year 1 is the equivalent of the Western year 3760 B.C.E., once calculated to be the date of the creation of the world, according to the Old Testament. Thus, the Western year 2013 corresponds to the year 5773 on the Jewish calendar. The Islamic calendar begins year 1 on the day Muhammad fled from Mecca, which is the year 622 on the Western calendar.

THEMES FOR UNDERSTANDING WORLD HISTORY

As they pursue their craft, historians often organize their material on the basis of themes that enable them to ask and try to answer basic questions about the past. Such is our intention here. In preparing the eighth edition of this book, we have selected several major themes that we believe are especially important in understanding the course of world history. These themes transcend the boundaries of time and space and have relevance to all cultures since the beginning of the human experience.

In the chapters that follow, we will refer to these themes frequently as we advance from the prehistoric era to the present. Where appropriate, we shall make comparisons across cultural boundaries or across different time periods. To facilitate this process, we have included a Comparative Essay in each chapter that focuses on a particular theme within the specific time period discussed in that section of the book. For example, the Comparative Essays in Chapters 1 and 6 deal with the human impact on the natural environment during the premodern era, while those in Chapters 22 and 30 discuss the issue during the age of imperialism and in the contemporary world. Each Comparative Essay is identified with a particular theme, although it should be noted that many essays deal with several themes at the same time.

We have sought to illustrate these themes through the use of Comparative Illustrations in each chapter. These illustrations are comparative in nature and seek to encourage the reader to think about thematic issues in cross-cultural terms, while not losing sight of the unique characteristics of individual societies. Our seven themes, each divided into two sub-topics, are listed below.



1. Politics and Government The study of politics seeks to answer certain basic questions that historians have about the structure of a society: How were people governed? What was the relationship between the ruler and the ruled? What people or groups of people (the political elites) held political power? What actions did people take to guarantee their security or change their form of government?



2. Art and Ideas We cannot understand a society without looking at its culture, or the common ideas, beliefs, and patterns of behavior that are passed on from one generation to the next. Culture includes both high culture and popular culture. High culture consists of the writings of a society's thinkers and the

works of its artists. A society's popular culture is the world of ideas and experiences of ordinary people. Today, the media have embraced the term *popular culture* to describe the current trends and fashionable styles.



3. Religion and Philosophy Throughout history, people have sought to find a deeper meaning in human life. How have the world's great religions, such as Hinduism, Buddhism, Judaism, Christianity, and Islam, influenced people's lives? How have they spread to create new patterns of culture in other parts of the world?



4. Family and Society The most basic social unit in human society has always been the family. From a study of family and social patterns, we learn about the different social classes that make up a society and their relationships with one another. We also learn about the role of gender in individual societies. What different roles did men and women play in their societies? How and why were those roles different?



5. Science and Technology For thousands of years, people around the world have made scientific discoveries and technological innovations that have changed our world. From the creation of stone tools that made farming easier to advanced computers that guide our airplanes, science and technology have altered how humans have related to their world.



6. Earth and the Environment Throughout history, peoples and societies have been affected by the physical world in which they live. Climatic changes alone have been an important factor in human history. Through their economic activities, peoples and societies, in turn, have also made an impact on their world. Human activities have affected the physical environment and even endangered the very existence of entire societies and species.



7. Interaction and Exchange Many world historians believe that the exchange of ideas and innovations is the driving force behind the evolution of human societies. Knowledge of agriculture, writing and printing, metalworking, and navigational techniques, for example, spread gradually from one part of the world to other regions and eventually changed the face of the entire globe. The process of cultural and technological exchange took place in various ways, including trade, conquest, and the migration of peoples.

The First Civilizations and the Rise of Empires (Prehistory to 500 C.E.)

- 1 EARLY HUMANS AND THE FIRST CIVILIZATIONS
- 2 ANCIENT INDIA
- 3 CHINA IN ANTIQUITY
- 4 THE CIVILIZATION OF THE GREEKS
- 5 THE ROMAN WORLD EMPIRE

FOR HUNDREDS OF THOUSANDS of years, human beings lived in small groups or villages, seeking to survive by hunting, fishing, and foraging in an often hostile environment. Then, in the space of a few thousand years, an abrupt change occurred as people in a few areas of the globe began to master the art of cultivating food crops. As food production increased, the population in these areas grew, and people began to live in larger communities. Cities appeared and became centers of cultural and religious development. Historians refer to these changes as the beginnings of civilization.

How and why did the first civilizations arise? What role did cross-cultural contacts play in their development? What was the nature of the relationship between these permanent settlements and nonagricultural peoples living elsewhere in the world? Finally, what brought about the demise of these early civilizations, and what legacy did they leave for their successors in the region? The first civilizations that emerged in Mesopotamia, Egypt, India, and China in the fourth and third millennia B.C.E. all shared a number of basic characteristics. Perhaps most important was that each developed in a river valley that was able to provide the agricultural resources needed to maintain a large population.

The emergence of these sedentary societies had a major impact on the social organizations, religious beliefs, and ways

of life of the peoples living in them. As population increased and cities sprang up, centralized authority became a necessity. And in the cities, new forms of livelihood arose to satisfy the growing demand for social services and consumer goods. Some people became artisans or merchants, while others became warriors, scholars, or priests. In some cases, the early cities reflected the hierarchical character of the society as a whole, with a central royal palace surrounded by an imposing wall to separate the rulers from the remainder of the urban population.

Although the emergence of the first civilizations led to the formation of cities governed by elites, the vast majority of the population consisted of peasants or slaves working on the lands of the wealthy. In general, rural peoples were less affected by the changes than their urban counterparts. Farmers continued to live in simple mud-and-thatch huts, and many continued to face legal restrictions on their freedom of action and movement. Slavery was common in virtually all ancient societies.

Within these civilizations, the nature of social organization and relationships also began to change. As the concept of private property spread, people were less likely to live in large kinship groups, and the nuclear family became increasingly prevalent. Gender roles came to be differentiated, with men working in the fields or at various specialized occupations and women remaining in the home. Wives were less likely to be viewed as partners than as possessions under the control of their husbands.

These new civilizations were also the sites of significant religious and cultural developments. All of them gave birth to new religions that sought to explain and even influence the forces of nature. Winning the approval of the gods was deemed crucial to a community's success, and a professional class of priests emerged to handle relations with the divine world.



Erich Lessing/Art Resource, NY

Writing was an important development in the evolution of these new civilizations. Eventually, all of them used writing as both a means of communication and an avenue of creative expression.

From the beginnings of the first civilizations around 3000 B.C.E., the trend was toward the creation of larger territorial states with more sophisticated systems of control. This process reached a high point in the first millennium B.C.E. Between 1000 and 500 B.C.E., the Assyrians and Persians amassed empires that encompassed large areas of the Middle East. The conquests of Alexander the Great in the fourth century B.C.E. created an even larger, if short-lived, empire that soon divided into four kingdoms. Later, the western portion of these kingdoms, along with the Mediterranean world and much of western Europe, fell subject to the mighty empire of the Romans. At the same time, much of India became part of the Mauryan Empire. Finally, in the last few centuries B.C.E., the Qin and Han dynasties of China governed a unified Chinese empire.

At first, these new civilizations had relatively little contact with peoples in the surrounding regions. But regional trade had started to take hold in the Middle East, and probably in southern and eastern Asia as well, at a very early date. As the population increased, the volume of trade rose with it, and the new civilizations moved outward to acquire new lands and access needed resources. As they expanded, they began to encounter peoples along the periphery of their empires.

Little evidence has survived to know the nature of these first encounters, but it is likely that the results varied according to time and place. In some cases, the growing civilizations found it relatively easy to absorb isolated communities of

agricultural or food-gathering peoples that they encountered. Such was the case in southern China and southern India. But in other instances, notably among the nomadic or seminomadic peoples in the central and northeastern parts of Asia, the problem was more complicated and often resulted in bitter and extended conflict.

Over a long period of time, contacts between these nomadic or seminomadic peoples and settled civilizations gradually developed. Often the relationship, at least at the outset, was mutually beneficial, as each needed goods produced by the other. Nomadic peoples in Central Asia also served as an important link for goods and ideas transported over long distances between sedentary civilizations as early as 3000 B.C.E. Overland trade throughout southwestern Asia was already well established by the third millennium B.C.E.

Eventually, the relationship between the settled peoples and the nomadic peoples became increasingly tense. Where conflict occurred, the governments of the sedentary civilizations used a variety of techniques to resolve the problem, including negotiations, conquest, or alliance with other pastoral peoples to isolate their primary tormentors.

In the end, these early civilizations collapsed not only as a result of nomadic invasions but also because of their own weaknesses, which made them increasingly vulnerable to attacks along the frontier. Some of their problems were political, and others were related to climatic change or environmental problems.

The fall of the ancient empires did not mark the end of civilization, of course, but rather served as a transition to a new stage of increasing complexity in the evolution of human society. ♦

Early Humans and the First Civilizations



Excavation of Warka showing the ruins of Uruk

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CHAPTER OUTLINE AND FOCUS QUESTIONS

The First Humans

Q How did the Paleolithic and Neolithic Ages differ, and how did the Neolithic Revolution affect the lives of men and women?

The Emergence of Civilization

Q What are the characteristics of civilization, and what are some explanations for why early civilizations emerged?

Civilization in Mesopotamia

Q How are the chief characteristics of civilization evident in ancient Mesopotamia?

Egyptian Civilization: “The Gift of the Nile”

Q What are the basic features of the three major periods of Egyptian history? What elements of continuity are evident in the three periods? What are their major differences?

New Centers of Civilization

Q What was the significance of the Indo-Europeans? How did Judaism differ from the religions of Mesopotamia and Egypt?

The Rise of New Empires

Q What methods and institutions did the Assyrians and Persians use to amass and maintain their respective empires?

CRITICAL THINKING

Q In what ways were the civilizations of Mesopotamia and Egypt alike? In what ways were they different? What accounts for the similarities and differences?

CONNECTIONS TO TODAY

Q What lessons can you learn from the decline and fall of early civilizations in Mesopotamia, Egypt, Assyria, and Persia, and how do those lessons apply to today’s civilizations?

IN 1849, A DARING YOUNG ENGLISHMAN made a hazardous journey into the deserts and swamps of southern Iraq. Braving high winds and temperatures that reached 120 degrees Fahrenheit, William Loftus led a small expedition southward along the banks of the Euphrates River in search of the roots of civilization. As he said, “From our childhood we have been led to regard this place as the cradle of the human race.”

Guided by native Arabs into the southernmost reaches of Iraq, Loftus and his small band of explorers were soon overwhelmed by what they saw. He wrote, “I know of nothing more exciting or impressive than the first sight of one of these great piles, looming in solitary grandeur from the surrounding plains and marshes.” One of these piles, known to the natives as the mound of Warka, contained the ruins of Uruk, one of the first cities in the world and part of the world’s first civilization.

Southern Iraq, known to the ancient Greeks as Mesopotamia, was one of the areas in the world where civilization began. In the fertile valleys of large rivers—the Tigris and Euphrates in Mesopotamia, the Nile in

Egypt, the Indus in India, and the Yellow River in China—intensive agriculture became capable of supporting large groups of people. In these regions, civilization was born. The first civilizations emerged in western Asia (now known as the Middle East) and Egypt, where people developed organized societies and created the ideas and institutions that we associate with civilization.

Before considering the early civilizations of western Asia and Egypt, however, we must briefly examine our prehistory and observe how human beings made the shift from hunting and gathering to agricultural communities and ultimately to cities and civilization. ←

The First Humans

Q FOCUS QUESTION: How did the Paleolithic and Neolithic Ages differ, and how did the Neolithic Revolution affect the lives of men and women?

Historians rely mostly on documents to create their pictures of the past, but no written records exist for the prehistory of humankind. In their absence, the story of early humanity depends on archaeological and, more recently, biological information, which anthropologists and archaeologists use to formulate theories about our early past. Although modern science has given us more precise methods for examining prehistory, much of our understanding of early humans still relies on considerable conjecture.

The earliest humanlike creatures—known as **hominids**—lived in Africa some 3 to 4 million years ago. Called Australopithecines (aw-stray-loh-PITH-uh-synz), or “southern apemen,” by their discoverers, they flourished in eastern and southern Africa and were the first hominids to make simple stone tools. Australopithecines may also have been bipedal—that is, they may have walked upright on two legs, a trait that would have enabled them to move over long distances and make use of their arms and legs for different purposes.

In 1959, Louis and Mary Leakey discovered a new form of hominid in Africa that they labeled *Homo habilis* (“skillful human”). The Leakeys believed that *Homo habilis*, which had a brain almost 50 percent larger than that of the Australopithecines, was the earliest toolmaking hominid. Their larger brains and ability to walk upright allowed these hominids to become more sophisticated in searching for meat, seeds, and nuts for nourishment.

A new phase in early human development occurred around 1.5 million years ago with the emergence of *Homo erectus* (“upright human”). A more advanced human form, *Homo erectus* made use of larger and more varied tools and was the first hominid to leave Africa and move into Europe and Asia.

The Emergence of *Homo sapiens*

Around 250,000 years ago, a crucial stage in human development began with the emergence of *Homo sapiens* (HOH-moh SAY-pee-unz) (“wise human being”). The first anatomically modern

humans, known as *Homo sapiens sapiens* (“wise, wise human being”), appeared in Africa between 200,000 and 150,000 years ago. Recent evidence indicates that they began to spread outside Africa around 70,000 years ago. Map 1.1 shows probable dates for different movements, although many of these are still controversial.

These modern humans, who were our direct ancestors, soon encountered other hominids, such as the Neanderthals, whose remains were first found in the Neander valley in Germany. Neanderthal remains have since been found in both Europe and western Asia and have been dated to between 200,000 and 30,000 B.C.E. Neanderthals relied on a variety of stone tools and were the first early people to bury their dead. By 30,000 B.C.E., *Homo sapiens sapiens* had replaced the Neanderthals, who had largely become extinct.

THE SPREAD OF HUMANS: OUT OF AFRICA OR MULTIREGIONAL? The movements of the first modern humans were rarely sudden or rapid. Groups of people advanced beyond their old hunting grounds at a rate of only 2 to 3 miles per generation. This was enough, however, to populate the world in some tens of thousands of years. Some scholars, who advocate a multiregional theory, have suggested that advanced human creatures may have emerged independently in different parts of the world, rather than in Africa alone. But the latest genetic, archaeological, and climatic evidence strongly supports the out-of-Africa theory as the most likely explanation of human origin. In any case, by 10,000 B.C.E., members of the *Homo sapiens sapiens* species could be found throughout the world. By that time, it was the only human species left. All humans today, be they Europeans, Australian Aborigines, or Africans, belong to the same subspecies of human being.

The Hunter-Gatherers of the Paleolithic Age

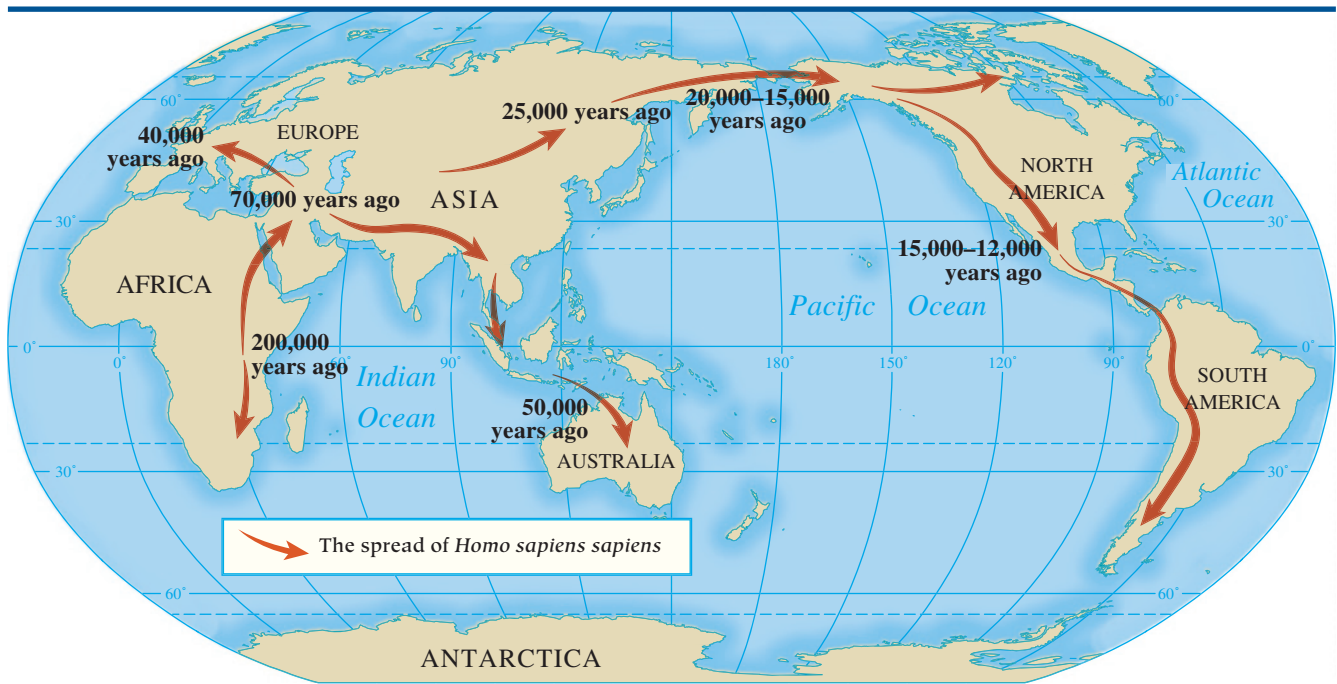
One of the basic distinguishing features of the human species is the ability to make tools. The earliest tools were made of stone, and so this early period of human history (c. 2,500,000–10,000 B.C.E.) has been designated the **Paleolithic Age** (*paleolithic* is Greek for “old stone”).

For hundreds of thousands of years, humans relied on gathering and hunting for their daily food. Paleolithic peoples had a close relationship with the world around them, and over a period of time, they came to know which plants to eat and which animals to hunt. They did not know how to grow crops or raise animals, however. They gathered wild nuts, berries, fruits, and a variety of wild grains and green plants. Around the



CHRONOLOGY The First Humans

Australopithecines	Flourished c. 3–4 million years ago
<i>Homo habilis</i>	Flourished c. 1–4 million years ago
<i>Homo erectus</i>	Flourished c. 100,000–1.5 million years ago
Neanderthals	Flourished c. 200,000–30,000 B.C.E.
<i>Homo sapiens sapiens</i>	Emerged c. 200,000 B.C.E.



MAP 1.1 The Spread of *Homo sapiens sapiens*. *Homo sapiens sapiens* spread from Africa beginning about 70,000 years ago. Living and traveling in small groups, these anatomically modern humans were hunter-gatherers. © 2016 Cengage Learning

Q Given that some diffusion of humans occurred during ice ages, how would such climate change affect humans and their movements, especially from Asia to Australia and Asia to North America?

world, they captured and consumed various animals, including buffalo, horses, bison, wild goats, reindeer, and fish.

The gathering of wild plants and the hunting of animals no doubt led to certain patterns of living. Archaeologists and anthropologists have speculated that Paleolithic people lived in small bands of twenty to thirty individuals. They were nomadic, moving from place to place to follow animal migrations and vegetation cycles. Hunting depended on careful observation of animal behavior patterns and required a group effort for success. Over the years, tools became more refined and more useful. The invention of the spear and later the bow and arrow made hunting considerably easier. Harpoons and fishhooks made of bone increased the catch of fish.

Both men and women were responsible for finding food—the chief work of Paleolithic people. Since women bore and raised the children, they generally stayed close to the camps, but they played an important role in acquiring food by gathering berries, nuts, and grains. Men hunted for wild animals, an activity that often took them far from camp. Because both men and women played important roles in providing for the band's survival, many scientists believe that a rough equality existed between men and women. Indeed, some speculate that both men and women made the decisions that governed the activities of the Paleolithic band.

Some groups of Paleolithic peoples found shelter in caves, but over time, they also created new types of shelter. Perhaps the most common was a simple structure of wood poles or sticks covered with animal hides. Where wood was scarce, Paleolithic hunter-gatherers might use the bones of

mammoths for the framework and cover it with animal hides. The systematic use of fire, which archaeologists believe began around 500,000 years ago, made it possible for the caves and human-made structures to have a source of light and heat. Fire also enabled early humans to cook their food, making it taste better, last longer, and in the case of some plants, such as wild grains, easier to chew and digest.

The making of tools and the use of fire—two important technological innovations of Paleolithic peoples—remind us how crucial the ability to adapt was to human survival. Changing physical conditions during periodic ice ages posed a considerable threat to human existence. Paleolithic peoples used their technological innovations to change their physical environment. By working together, they found a way to survive. And by passing on their common practices, skills, and material products to their children, they ensured that later generations, too, could survive in a harsh environment.

But Paleolithic peoples did more than just survive. The cave paintings of large animals found in southwestern France and northern Spain bear witness to the cultural activity of Paleolithic peoples. A cave discovered in southern France in 1994—known as the Chauvet (shoh-VAY) cave after the leader of the expedition that found it—contains more than three hundred paintings of lions, oxen, owls, bears, and other animals. Most of these are animals that Paleolithic people did not hunt, which suggests to some scholars that the paintings were made for religious or even decorative purposes. The discoverers were overwhelmed by what they saw: “There was a moment of ecstasy.... They overflowed with joy and



Paleolithic Cave Painting: The Chauvet Cave. Cave paintings of large animals reveal the cultural creativity of Paleolithic peoples. This scene is part of a mural in a large underground chamber at Vallon-Pont-d'Arc, France, discovered in December 1994. It dates from around 30,000–28,000 B.C.E. and depicts aurochs (long-horned wild oxen), horses, and rhinoceroses. To make their paintings, Paleolithic artists used stone lamps that burned animal fat to illuminate the cave walls and mixed powdered minerals with animal fat to create red, yellow, and black pigments. Some artists even made brushes out of animal hairs with which to apply the paints.

emotion in their turn.... These were moments of indescribable madness.”¹

The Neolithic Revolution, c. 10,000–4000 B.C.E.

The end of the last ice age around 10,000 B.C.E. was followed by what is called the **Neolithic Revolution**, a significant change in living patterns that occurred in the New Stone Age (*neolithic* is Greek for “new stone”). The name “New Stone Age” is misleading, however. Although Neolithic peoples made a new type of polished stone axes, this was not the most significant change they introduced.

AN AGRICULTURAL REVOLUTION The biggest change was the shift from gathering plants and hunting animals for sustenance (food gathering) to producing food by systematic agriculture (food production; see Map 1.2). The planting of grains and vegetables provided a regular supply of food, while the domestication of animals, such as sheep, goats, cattle, and pigs, added a steady source of meat, milk, and fibers such as wool for clothing. Larger animals could also be used as beasts of burden. The growing of crops and the taming of food-producing animals created a new relationship between humans and nature. Historians like to speak of this as an agricultural revolution. Revolutionary change is dramatic and requires great effort, but the ability to acquire food on a regular basis gave humans greater control over their environment. It enabled them to give

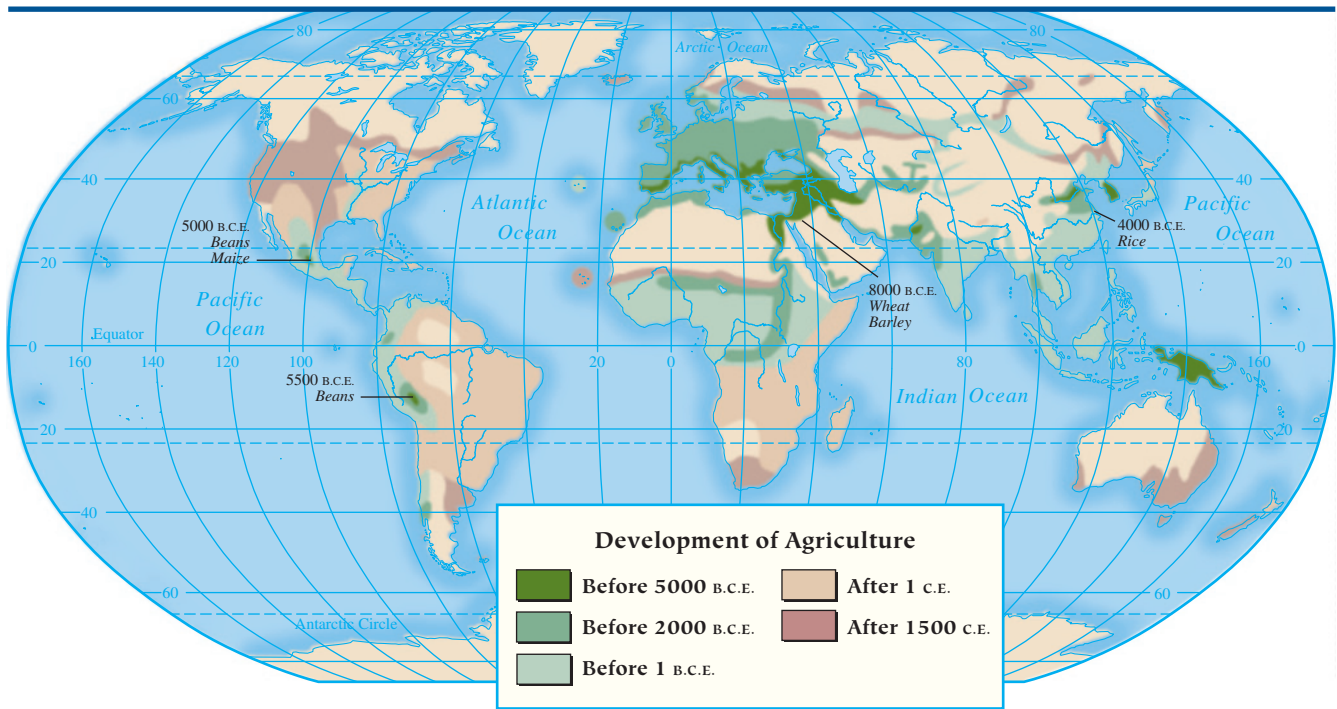
up their nomadic ways of life and begin to live in settled communities. The increase in food supplies also led to a noticeable expansion of the population.

The shift from hunting and gathering to food producing was not as sudden as was once believed, however. The **Mesolithic Age** (“Middle Stone Age,” c. 10,000–7000 B.C.E.) saw a gradual transition from a food-gathering and hunting economy to a food-producing one and witnessed a gradual domestication of animals as well. Likewise, the movement toward the use of plants and their seeds as an important source of nourishment was not sudden. Moreover, throughout the Neolithic period, hunting and gathering as well as nomadic herding remained ways of life for many people around the world.

Systematic agriculture developed independently in different areas of the world between 8000 and 5000 B.C.E. Inhabitants of the Middle East began cultivating wheat and barley and domesticating pigs, cattle, goats, and sheep by 8000 B.C.E. From the Middle East, farming spread into southeastern Europe and, by 4000 B.C.E., was well established in central Europe and the coastal regions of the Mediterranean. The cultivation of wheat and barley also spread from western Asia into the Nile Valley of Egypt by 6000 B.C.E. and soon moved up the Nile to other areas of Africa, especially Ethiopia. In the woodlands and tropical forests of West Africa, a separate agricultural system emerged, based on the cultivation of tubers or root crops such as

yams. The cultivation of wheat and barley also moved eastward into the highlands of northwestern and central India between 7000 and 5000 B.C.E. By 5000 B.C.E., rice was being cultivated in southeastern Asia, and from there it spread into southern China. In northern China, the cultivation of millet and the domestication of pigs and dogs seem well established by 6000 B.C.E. In the Western Hemisphere, Mesoamericans (inhabitants of present-day Mexico and Central America) domesticated beans, squash, and maize (corn) as well as dogs and fowl between 7000 and 5000 B.C.E. (see the Comparative Essay “From Hunter-Gatherers and Herders to Farmers” on p. 7).

NEOLITHIC FARMING VILLAGES The growing of crops on a regular basis gave rise to more permanent settlements, which historians refer to as Neolithic farming villages or towns. Although Neolithic villages appeared in Europe, India, Egypt, China, and Mesoamerica, the oldest and most extensive ones were located in the Middle East. Jericho, in Canaan near the Dead Sea, was in existence by 8000 B.C.E. and covered several acres by 7000 B.C.E. It had a wall several feet thick that enclosed houses made of sun-dried mudbricks. Çatal Hüyük (chaht-ul hoo-YOOK), located in modern Turkey, was an even larger community. Its walls enclosed 32 acres, and its population probably reached six thousand inhabitants during its high point from 6700 to 5700 B.C.E. People lived in simple mudbrick houses that were built so close to one another that there were few streets. To get to their homes, people would walk along the rooftops and enter the house through a hole in the roof.



MAP 1.2 The Development of Agriculture. Agriculture first began between 8000 and 5000 B.C.E. in four different parts of the world. It allowed the establishment of permanent settlements where crops could be grown and domesticated animals that produced meat and milk could be easily tended. © 2016 Cengage Learning

Q What geographic and human factors might explain relationships between latitude and the beginning of agriculture?

Archaeologists have discovered twelve cultivated products in Çatal Hüyük, including fruits, nuts, and three kinds of wheat. People grew their own food and stored it in storerooms in their homes. Domesticated animals, especially cattle, yielded meat, milk, and hides. Food surpluses also made it possible for people to engage in activities other than farming. Some people became artisans and made weapons and jewelry that were traded with neighboring peoples.

Religious shrines housing figures of gods and goddesses have been found at Çatal Hüyük, as have a number of female statuettes. Molded with noticeably large breasts and buttocks, these “earth mothers” perhaps symbolically represented the fertility of both “our mother” earth and human mothers. The shrines and the statues point to the important role of religious practices in the lives of these Neolithic peoples.

CONSEQUENCES OF THE NEOLITHIC REVOLUTION The Neolithic agricultural revolution had far-reaching consequences. Once people settled in villages or towns, they built houses for protection and other structures for the storage of goods. As organized communities stored food and accumulated material goods, they began to engage in trade. In the Middle East, for example, the new communities exchanged such objects as shells, flint, and semiprecious stones. People also began to specialize in certain crafts, and a division of labor developed. Pottery was made from clay and baked in fire to make it hard. The pots were used for cooking and to store grains. Woven baskets were also used for storage. Stone

tools became refined as flint blades were used to make sickles and hoes for use in the fields. Obsidian—a volcanic glass that was easily flaked—was also used to create very sharp tools. In the course of the Neolithic Age, many of the food plants still in use today began to be cultivated. Moreover, vegetable fibers from such plants as flax and cotton were used to make thread that was woven into cloth.

The change to systematic agriculture in the Neolithic Age also had consequences for the relationship between men and women. Men assumed the primary responsibility for working in the fields and herding animals, jobs that kept them away from the home. Women remained behind, grinding grain into flour, caring for the children, weaving cloth, making cheese from milk, and performing other household tasks that required considerable labor. In time, as work outside the home was increasingly perceived as more important than work done in the home, men came to play the more dominant role in human society, which gave rise to the practice of **patriarchy** (PAY-tree-ark-ee), or a society dominated by men, a basic pattern that has persisted to our own times.

Other patterns set in the Neolithic Age also proved to be enduring elements of human history. Fixed dwellings, domesticated animals, regular farming, a division of labor, men holding power—all of these are part of the human story. For all of our scientific and technological progress, human survival still depends on the growing and storing of food, an accomplishment of people in the Neolithic Age. The Neolithic Revolution was truly a turning point in human history.

From Hunter-Gatherers and Herders to Farmers



About ten thousand years ago, human beings began to practice the cultivation of crops and the domestication of animals. The exact time and place that crops were first cultivated successfully is uncertain. The first farmers undoubtedly used simple techniques and still relied primarily on other forms of food production, such as hunting, foraging, and pastoralism (herding). The real breakthrough came when farmers began to cultivate crops along the floodplains of river systems. The advantage was that crops grown in such areas were not as dependent on rainfall and therefore produced a more reliable harvest. An additional benefit was that the sediment carried by the river waters deposited nutrients in the soil, enabling the farmer to cultivate a single plot of land for many years without moving to a new location. Thus, the first truly sedentary societies were born.

The spread of river valley agriculture in various parts of Asia and Africa was the decisive factor in the rise of the first civilizations. The increase in food production in these regions led to a significant growth in population, while efforts to control the flow of water to maximize the irrigation of cultivated areas and to protect the local inhabitants from hostile forces outside the community provoked the first steps toward cooperative activities on a large scale.



Erich Lessing/Art Resource, NY

The need to oversee the entire process brought about the emergence of an elite that was eventually transformed into a government.

We shall investigate this process in the next several chapters as we explore the rise of civilizations in the Mediterranean, the Middle East, South Asia, China, and the Americas. We shall also raise a number of important questions: Why did human communities in some areas that had the capacity to support agriculture not take the leap to farming? Why did other groups that had managed to master the cultivation of crops not take the next step and create large and advanced societies? Finally, what happened to the existing communities of hunter-gatherers who were overrun or driven out as the agricultural revolution spread throughout the world?

Over the years, a number of possible explanations, some of them biological, others cultural or environmental, have been advanced to answer such questions. According to Jared Diamond, in *Guns, Germs, and Steel: The Fates of Human Societies*, the ultimate causes of such differences lie not within the character or cultural values of the resident population but in the nature of the local climate and topography. These influence the degree to which local crops and animals can be put to human use and then be transmitted to adjoining regions.

In Mesopotamia, for example, the widespread availability of edible crops, such as wheat and barley, helped promote the transition to agriculture in the region. At the same time, the absence of land barriers between Mesopotamia and its neighbors to the east and west facilitated the rapid spread of agricultural techniques and crops to climatically similar regions in the Indus River valley and Egypt.

Q What role did the development of agriculture play in the emergence of civilization?

Women's Work. This rock painting from a cave in modern-day Algeria, dating from around the fourth millennium B.C.E., shows women harvesting grain.

Between 4000 and 3000 B.C.E., significant technical developments began to transform the Neolithic towns. The invention of writing enabled records to be kept, and the use of metals marked a new level of human control over the environment and its resources. Already before 4000 B.C.E., artisans had discovered that metal-bearing rocks could be heated to liquefy the metal, which could then be cast in molds to produce tools and weapons that were more useful than stone instruments. Although copper was the first metal to be used

for producing tools, after 4000 B.C.E., metalworkers in western Asia discovered that a combination of copper and tin produced bronze, a much harder and more durable metal than copper. Its widespread use has led historians to call the period from around 3000 to 1200 B.C.E. the Bronze Age; thereafter, bronze was increasingly replaced by iron.

At first, Neolithic settlements were hardly more than villages. But as their inhabitants mastered the art of farming, more complex human societies gradually emerged. As wealth

increased, these societies sought to protect it from being plundered by outsiders and so began to develop armies and to build walled cities. By the beginning of the Bronze Age, the concentration of larger numbers of people in river valleys was leading to a whole new pattern for human life.

The Emergence of Civilization



FOCUS QUESTION: What are the characteristics of civilization, and what are some explanations for why early civilizations emerged?

As we have seen, early human beings formed small groups that developed a simple culture that enabled them to survive. As human societies grew and developed greater complexity, civilization came into being. A **civilization** is a complex culture in which large numbers of people share a variety of common elements. Historians have identified a number of basic characteristics of civilization, including the following:

1. *An urban focus.* Cities became the centers for political, economic, social, cultural, and religious development. The cities that emerged were much larger than the Neolithic towns that preceded them.
2. *New political and military structures.* An organized government bureaucracy arose to meet the administrative demands of the growing population, and armies were organized to gain land and power and for defense.
3. *A new social structure based on economic power.* While kings and an upper class of priests, political leaders, and warriors dominated, there also existed large groups of free common people (farmers, artisans, craftspeople) and, at the very bottom of the social hierarchy, a class of slaves.
4. *The development of more complexity in a material sense.* Surpluses of agricultural crops freed some people to work in occupations other than farming. Demand among ruling elites for luxury items encouraged the creation of new products. And as urban populations exported finished goods in exchange for raw materials from neighboring populations, organized trade grew substantially.
5. *A distinct religious structure.* The gods were deemed crucial to the community's success, and a professional priestly class, serving as stewards of the gods' property, regulated relations with the gods.



Statue from Ain Ghazal. This life-size statue made of plaster, sand, and crushed chalk was discovered in 1984 at Ain Ghazal, an archaeological site near Amman, Jordan. Dating from around 6500 B.C.E., it is among the oldest known statues of the human figure. Although it appears lifelike, its features are too generic to be a portrait of a particular individual. The purpose of this sculpture and the reason for its creation may never be known.

Erich Lessing/Art Resource, NY

6. *The development of writing.* Kings, priests, merchants, and artisans used writing to keep records.
7. *New forms of significant artistic and intellectual activity.* For example, monumental architectural structures, usually religious, occupied a prominent place in urban environments.

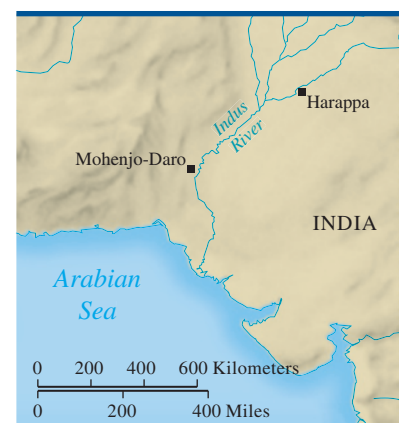
Early Civilizations Around the World

The first civilizations that developed in Mesopotamia and Egypt will be examined in detail in this chapter. But civilizations also developed independently in other parts of the world. Between 3000 and 1500 B.C.E., the valleys of the Indus

River in India supported a flourishing civilization that extended hundreds of miles from the Himalayas to the coast of the Arabian Sea (see Chapter 2). Two major cities—Harappa and Mohenjo-Daro—were at the heart of this advanced civilization, which flourished for hundreds of years. As in the city-states that arose in Mesopotamia and along the Nile, the Harappan economy was based primarily on farming, but Harappan civilization also carried on extensive trade with Mesopotamia. Textiles and food were imported from the Mesopotamian city-states in exchange for copper, lumber, precious stones, cotton, and various types of luxury goods.

Another river valley civilization emerged along the Yellow River in northern China about four thousand years ago (see Chapter 3). Under the Shang dynasty of kings, which ruled from 1570 to 1045 B.C.E., this civilization contained impressive cities with huge city walls, royal palaces, and large royal tombs. A system of irrigation enabled early Chinese civilization to maintain a prosperous farming society ruled by an aristocratic class whose major concern was war.

Scholars have long believed that civilization emerged only in four areas—the fertile river valleys of the Tigris and Euphrates, the



Harappa and Mohenjo-Daro

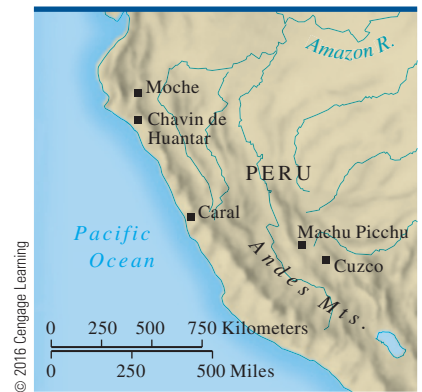
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The Yellow River, China



Central Asian Civilization



Caral, Peru

Nile, the Indus, and the Yellow River—that is, in Southwest Asia, Egypt, India, and China. Recently, however, archaeologists have discovered other early civilizations. One of these flourished in Central Asia (in what are now the republics of Turkmenistan and Uzbekistan) around four thousand years ago. People in this civilization built mudbrick buildings, raised sheep and goats, had bronze tools, used a system of irrigation to grow wheat and barley, and developed a writing system.

Another early civilization was discovered in the Supe River valley of Peru. At the center of this civilization was the city of Caral, which flourished around 2600 B.C.E. It contained buildings for officials, apartment buildings, and grand residences, all built of stone. The inhabitants of Caral also developed a system of irrigation by diverting a river more than a mile upstream into their fields. This Peruvian culture reached its height during the first millennium B.C.E. (see Chapter 6).

What Were the Causes of Civilization?

Why civilizations developed remains difficult to explain. Since civilizations developed independently in different parts of the world, can general causes be identified that would tell us why all of these civilizations emerged? A number of possible explanations have been suggested. One theory maintains that challenges forced human beings to make efforts that resulted in the rise of civilization. Some scholars have argued that material forces, such as the accumulation of food surpluses, made possible the specialization of labor and development of large communities with bureaucratic organization. But some areas were not naturally conducive to agriculture. Abundant food could be produced only through a massive human effort

to manage the water, an undertaking that required organization and bureaucratic control and led to civilized cities. Other historians have argued that nonmaterial forces, primarily religious, provided the sense of unity and purpose that made such organized activities possible. Finally, some scholars doubt that we will ever discover the actual causes of early civilization.

Civilization in Mesopotamia




FOCUS QUESTION: How are the chief characteristics of civilization evident in ancient Mesopotamia?

The Greeks called the valley between the Tigris and Euphrates Rivers Mesopotamia (mess-uh-puh-TAY-mee-uh), the land “between the rivers.” The region receives little rain, but the soil of the plain of southern Mesopotamia was enlarged and enriched over the years by layers of silt deposited by the two rivers. In late spring, the Tigris and Euphrates overflow their banks and deposit their fertile silt, but since this flooding depends on the melting of snows in the upland mountains where the rivers begin, it is irregular and sometimes catastrophic. In such circumstances, farming could be accomplished only with human intervention in the form of irrigation and drainage ditches. A complex system was required to control the flow of the rivers and produce the crops. Large-scale irrigation made possible the expansion of agriculture in this region, and the abundant food provided the material base for the emergence of civilization in Mesopotamia.

The City-States of Ancient Mesopotamia

The creators of the first Mesopotamian civilization were the Sumerians (soo-MER-ee-unz or soo-MEER-ee-unz), a people whose origins remain unclear. By 3000 B.C.E., they had established a number of independent cities in southern Mesopotamia, including Eridu, Ur, Uruk, Umma, and Lagash (see Map 1.3). As the cities expanded, they came to exercise political and economic control over the surrounding countryside, forming city-states, which were the basic units of Sumerian civilization.

 CHRONOLOGY	The Birth of Early Civilizations
Egypt	c. 3100 B.C.E.
Mesopotamia	c. 3000 B.C.E.
India	c. 3000 B.C.E.
Peru	c. 2600 B.C.E.
China	c. 2000 B.C.E.
Central Asia	c. 2000 B.C.E.