PANORAMA
A WORLD HISTORY
Volume 1: to 1500

ROSS E. DUNN
LAURA J. MITCHELL

Panorama

A World History

Volume 1: to 1500

The way we once learned history . . .

. . . IS NOW HISTORY

Just as a panoramic image provides a broad view, *Panorama* provides a ground-breaking, broad view of the world's history by reaching across regional boundaries and highlighting large-scale, global patterns. *Panorama*'s easily understood chronology, coupled with its innovative, proven digital tools, ensures that learners are always moving forward as they study change and continuity across time, assess knowledge gaps, and mold critical thinking skills. The result is improved course performance through greater understanding of our world's past, its large-scale global trends, and its impact on and relevance to 21st-century students.

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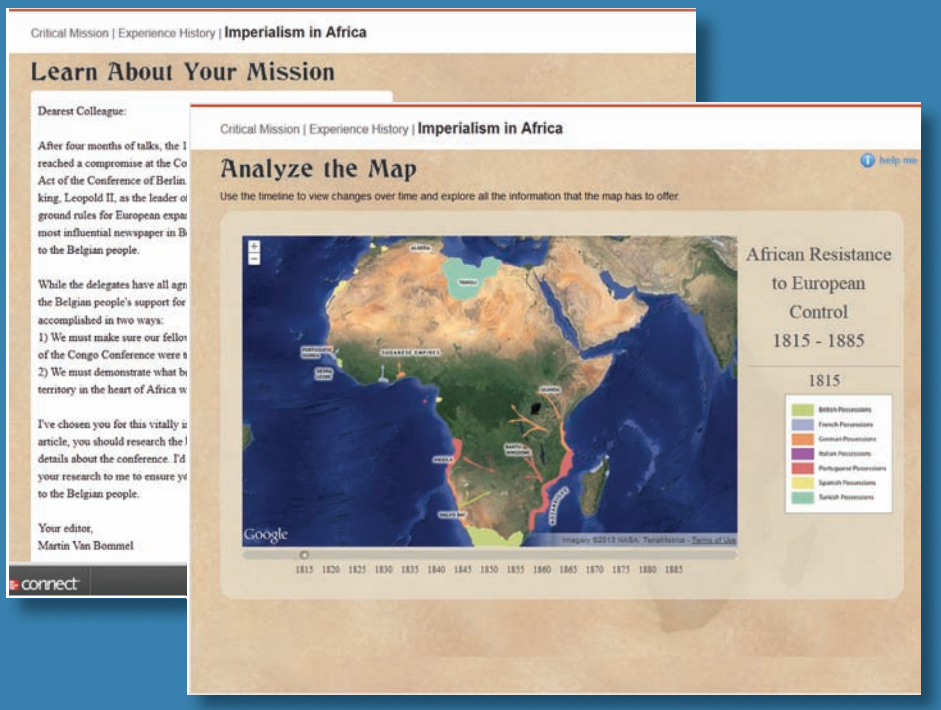

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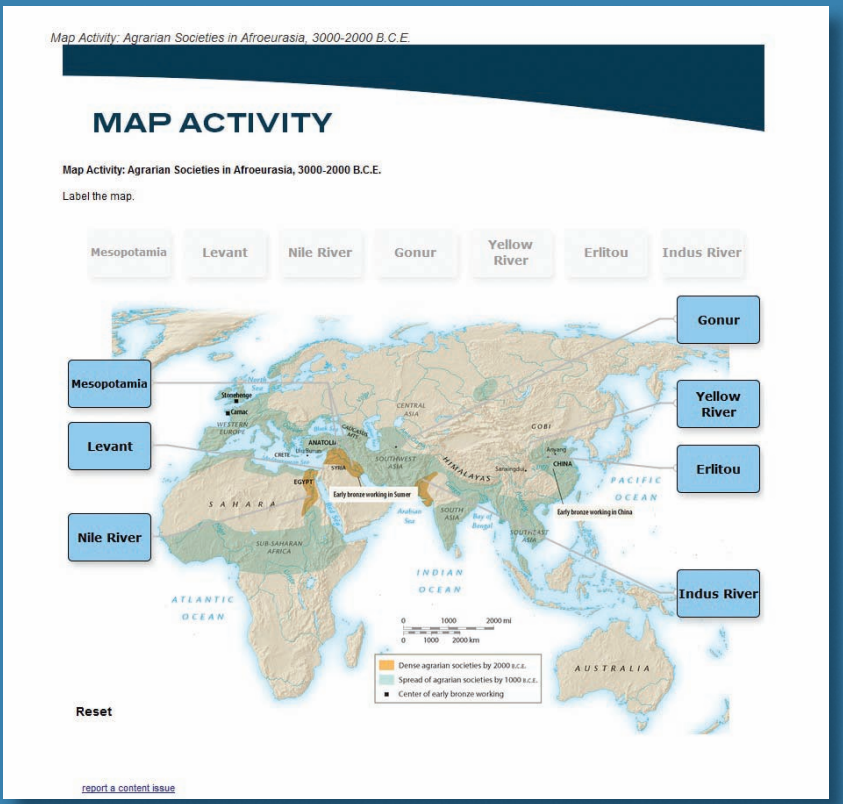

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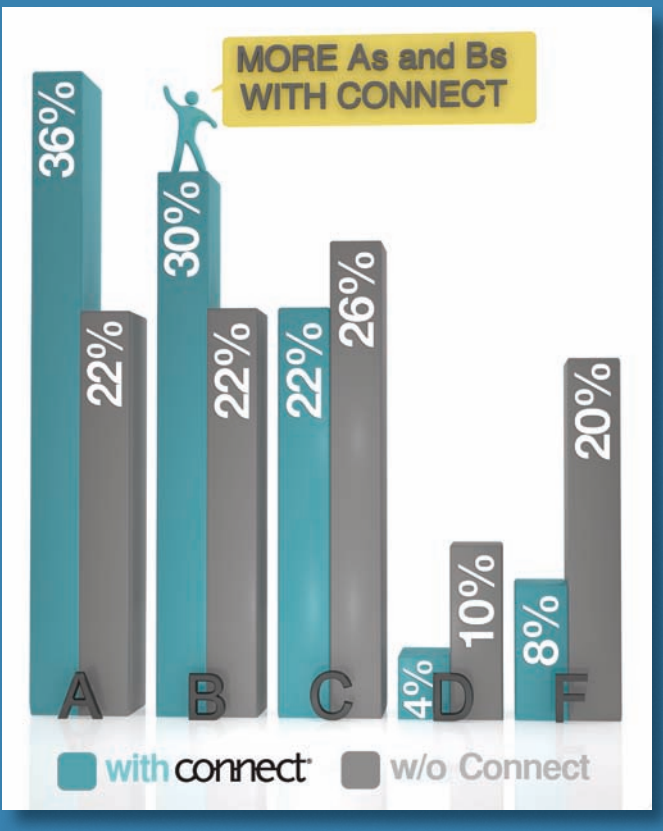

Praise for *Panorama*

"Finally, a world history text that puts human history on world time! Focused on humankind as a whole and its interactions over time, *Panorama* provides a conceptually organized and integrative approach to the human past."

Edmund Burke III, University of California, Santa Cruz

"*Panorama* demonstrates the promise of the 'new world history,' as revealed in the authors' skillful integration of far-reaching global connections with careful attention to the lives of individuals in specific places. Their discussion of peoples who are often found at the periphery of world history, such as Africans, is certain to push world historians and their students to diversify their historical perspectives."

Richard Warner, Wabash College

"This is an excellent text. Dunn and Mitchell's categories of analysis, global research, and their years of experience teaching world history are brilliantly displayed. For those of us who have been in the trenches teaching world history, we finally have a masterful global textbook by world history scholars who have extensive experience teaching such courses."

-Elaine Carey, St. John's University

"I think I've finally found a world history book that is truly 'world' in an intelligent and useful way. It's readable, its coverage is very good, and it has a clear analytical framework. I particularly like its environmental perspective."

-Phyllis Jestice, College of Charleston

"What makes *Panorama* unique is a truly comparative framework that is global in scope within successive eras. It lays a solid foundation for the development of individual societies in the Americas and the Pacific and the cooperative and competitive cultures of Afroeurasia before contact is established in the late 15th century. Then *Panorama* unfolds a gradual and impressive analysis of human interaction across the globe since that pivotal event."

-Ryan Thompson, Cleveland State Community College

"Students want to understand the order of events, but so often world history begins to look like stacked timelines. *Panorama's* format helps to bring global issues and broad themes together in a manageable, chronological way. It also prompts students to think of other examples that they may already be aware of. "

-Erika Briesacher, Worcester State University

"This is a compelling text that makes me eager to teach World History as soon as possible! *Panorama* introduces issues of climate and geography to the human story in a truly profound and innovative way."

-Brian Black, Pennsylvania State University, Altoona

Panorama

A World History

Volume 1: to 1500

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Mc Graw Hill Education

PANORAMA: A WORLD HISTORY

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Ross Dunn is Professor Emeritus of History at San Diego State University, where he taught African, Islamic, and world history. In his early career he specialized in North African history, publishing *Resistance in the Desert: Moroccan Responses to French Imperialism, 1881–1912* (1977). Teaching world history inspired him to write *The Adventures of Ibn Battuta, a Muslim Traveler of the Fourteenth Century* (1987). This book is in its third edition. A leadership role in the project to write national standards for world history led to publication, with Gary B. Nash and Charlotte Crabtree, of *History on Trial: Culture Wars and the Teaching of the Past* (1997). In 2000 he edited the essay collection *The New World History: A Teacher's Companion.* He is an associate director of the National Center for History in the Schools at UCLA. In 2012 he received the annual Pioneers of World History award from the World History Association. He was the first elected president of that organization.

Laura J. Mitchell

Laura J. Mitchell is Associate Professor at the University of California, Irvine, where she teaches African and world history. She strives to make sense of early-modern societies in a digital age and to make history accessible to diverse audiences. Her research on colonial southern Africa has been supported by grants from Fulbright, the American Council of Learned Societies, the National Endowment for the Humanities, the UC Office of the President, and the Mellon Foundation. She has collaborated with a wide range of scholars and history educators, serving as president of the Forum on European Expansion and Global Interaction, as a member of the World History Association Executive Council, and as a co-chair of the AP World History Curriculum Assessment and Development Committee. Her book *Belongings: Property, Family and Identity in Colonial South Africa* (2009) won the American Historical Association's Gutenberg-e Prize.

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An Interview with the Authors of *Panorama: A World History*

Ross Dunn and Laura Mitchell discuss how they came to write *Panorama* and how they believe it contributes to the study of the human past.

Q: Tell us about the unique approach you have taken in *Panorama.*

A: In *Panorama,* we have created a unified narrative of world history, assuming that the primary subject we are investigating is humankind as a whole, and the primary setting of the narrative is the globe. We have organized the chapters chronologically, by consecutive historical periods—never repeating a period from different regional or thematic angles. Our aim is to advance the mission of conceptualizing the human experience in ways that are more holistic and integrated. To do this, we have had to select the very broad developments that define particular historical periods and that we think readers ought to understand.

Q: Why did you choose this approach?

A: We wanted to contribute to the important work of making the history of humankind intelligible, to write a unified narrative that is clear and coherent and that gives readers a sturdy framework for thinking about the global past. We believe we can begin to understand big and rapid changes in the world today only if we have a mental scaffolding of ideas and words for thinking, talking, and writing about the world as a whole. Similarly, we can begin to grasp how the world got to be the way it is only if we have world-scale narratives that help us connect the histories of particular groups—nations, civilizations, religions, corporations—to patterns of change in human society writ large.

Q: How do you balance large historical generalizations with knowledge about particular peoples, places, and events?

A: We know from experience that if the presentation is too broad, abstract, or theoretical, students may have a hard time grasping the generalizations. But if the writing is too loaded with historical details (all of which may be significant at some level), then the big pictures of change tend to get lost in thickets of information about particular societies, individuals, conquests, wars, philosophies, artistic movements, and so on.

Like all writers of world history, we have made choices to leave out a great deal of perfectly useful and interesting knowledge. Only by doing this are we able to keep our sights on the panoramic view and on the unified narrative. We have also, however, aimed to write in concrete, descriptive language, recognizing that history is fundamentally about human beings, individually or in groups, thinking, working, fighting, and creating.

Q: How are you able to combine the telling of "large-scale" history with in-depth, "small-scale" knowledge of people and events?

A: In every chapter, we shift between larger- and smaller-scale narratives, but we aim consistently to relate developments at relatively small scales to those at much larger scales. We cannot understand the Industrial Revolution as the world event it was by studying just one English factory town, but historians might write about such a town as an example of how large-scale changes played out on a local level and affected people's lives.

Q: Does *Panorama* have a central theme?

A: Yes, it does. This theme is the growing complexity of human society from the early era of stone toolmaking to today. Looking over the very long term of history, we see a nearly continuous though by no means inevitable trend toward greater complexity in the relations of human groups with one another and with the earthly environment. This movement from lesser to greater complexity has been manifested across the ages in several nearly continuous trends of growth, even though the rates and dimensions of change in these areas have been uneven:

- Global population (more people and more groups interacting with one another)
- Human use of the planet's energy supply to produce food and other goods
- Human intervention to alter the natural and physical environment
- The intricacy and sophistication of technology and science
- The density and speed of systems of communication and transport

- The density of human networks of interchange, including movement of people, goods, and ideas
- The size of governments and their capacity to manage and control people
- The technical capabilities of weaponry to kill people and destroy property
- The size and elaborateness of systems of belief, including religions, ethical structures, and philosophies

Throughout the book, we pose the same question in different ways: How and why did the world move relentlessly toward greater cultural complexity, despite breaks and unevenness in that trend, for example, short-term drops in global population, periods of economic contraction, or the disappearance of particular languages and local religions?

Q: How did you decide on the topics for each chapter?

A: In aiming to write a unified narrative of history, we followed the basic principle of bringing to the fore historical developments that had (and may still have) an impact on relatively large numbers of people, that is, developments of large scale. We let these big developments generally determine the chronological frame of each chapter, and we investigate them in whatever geographical context seems appropriate for clear discussion of their importance. If most chapters focus in part on developments in a region, it is because a development of large-scale significance happened or started there in that particular period. For example, we devote a primary chapter section to developments in China under the Song dynasties of the eleventh and twelfth centuries because China in those centuries generated exuberant economic innovation and growth, a phenomenon that had effects all across the Eastern Hemisphere.

Q: What is distinctive about *Panorama*'s periodization of the past?

A: As a unified narrative, *Panorama* proposes a plan for dividing the past into specific chunks of time, with the beginnings and endings of those chunks determined by the important historical developments that occurred within them. Our periodization plan is a single chronology, or timeline moving from the remote to the recent past. One way that *Panorama*'s periodization differs from the majority of world history books is its greater attention to very early human history, that is, to the long paleolithic era that preceded the coming of agriculture. The whole paleolithic era (old stone age), which started perhaps 2.5 million years ago, constitutes about 99.6 percent of the history of humankind and its near biological ancestors. Attention to early history encourages readers to think about how and why humans made radical changes in the way they lived—taking up farming, building cities, creating mechanized industries, populating the world with billions—when they got along without doing these things for hundreds of thousands of years.

Q: You refer to your narrative as "unified"; can you elaborate?

A: One element of our approach to a unified narrative is to conceive of Africa, Asia, and Europe together as a single land mass, a sort of "supercontinent" within which humans interacted, or at least had the physical possibility of interacting, since paleolithic times. As discussed in our Introduction, we refer to this supercontinent as Afroeurasia. For periods of world history up to 1500 C.E., we conceive of the world as divided into four primary geographical regions: Afroeurasia (where the great majority of human beings have always lived—about 86 percent today), the Americas (North and South together), Australia, and Oceania (the Island Pacific). Within these regions, human groups interacted with one another, though with greater or lesser intensity and from different chronological starting points. On the other hand, people did not interact, at least not in any sustained way, between one of these regions and another because wide expanses of ocean and to some extent contrasting climatic conditions prevented or discouraged it. For periods up to 1500 C.E., therefore, we explore developments in these regions in different chapters or sections of chapters, even though we also introduce points of historical comparison between one region and another. Starting in the late fifteenth century, the four regions began to throw out lines of communication to one another, though not all at once. The Great World Convergence, as we call it, began when sea captains established regular transport routes between Afroeurasia and the Americas. For periods after 1500, we treat the entire world as a single zone within which human interrelations became increasingly complex and large-scale developments occurred. From that chronological point to the present, all the chapters are global in scope.

Q: How does *Panorama* cover the significance of individuals—both men and women—in the course of human history?

A: *Panorama* endeavors to take full account of the historical fact that men and women share the planet. Even though much of the narrative is not explicitly gender specific, it aims to be "gender sensitive." This has meant repeatedly asking ourselves as we move from topic to topic how both men and women, whether aristocrats, city workers, peasants, or forager-hunters, acted as agents of change.

In every chapter of this book, the cast of characters is necessarily very large. We aim, however, to remind readers of the importance of individuals as agents of change by introducing a chapter feature titled "Individuals Matter." It presents a biographical sketch of an individual whose life in some way illuminates the period the chapter addresses. In most cases, this individual is a person of public

importance, for example, Empress Wu of the Chinese Tang dynasty, or Diego Rivera, the twentieth-century Mexican artist. In a few chapters, however, the individual is an "ordinary" woman or man whose life or deeds illustrate some aspect of the period—for example, Ötzi, the ascribed name of a neolithic traveler in the Alps, or Olga Lisikova, a Russian combat pilot in World War II.

Q: Does *Panorama* incorporate primary sources?

A: Yes. A feature titled "Weighing the Evidence" appears in every chapter—and in the accompanying Connect History program—offering students an opportunity to critically examine a piece of historical evidence relating to the chapter content. The selection is usually a written document (for example, a nineteenth-century Moroccan diplomat's description of France), though in a few chapters a visual artifact (for example, an image of a giant stone head from ancient Mexico) is included. In some chapters, we present two pieces of evidence to compare with each other. "Weighing the Evidence" includes questions that prompt readers to analyze, interpret, and discuss the selection. This feature reminds readers that the *Panorama* narrative rests on the work of thousands of professional historians and other scholars who have examined, authenticated, and interpreted written documents, works of art, fossilized bones, and numerous other kinds of primary evidence.

Q: Is there a theme to your chapter-opening vignettes?

A: Yes. A key element of the trend toward greater complexity in world history has been the development of systems of communication that have allowed humans to move from one place to another and to create networks for exchanging ideas and things in increasingly complicated ways and at faster and faster speeds. To highlight this aspect of human complexity, we open each chapter with a brief story or vignette that has to do with some kind of communication, transport, or movement pertinent to the historical period under study. The subjects of these stories range widely from camel caravans to the profession of telephone operator.

Q: Is *Panorama* available as an e-book?

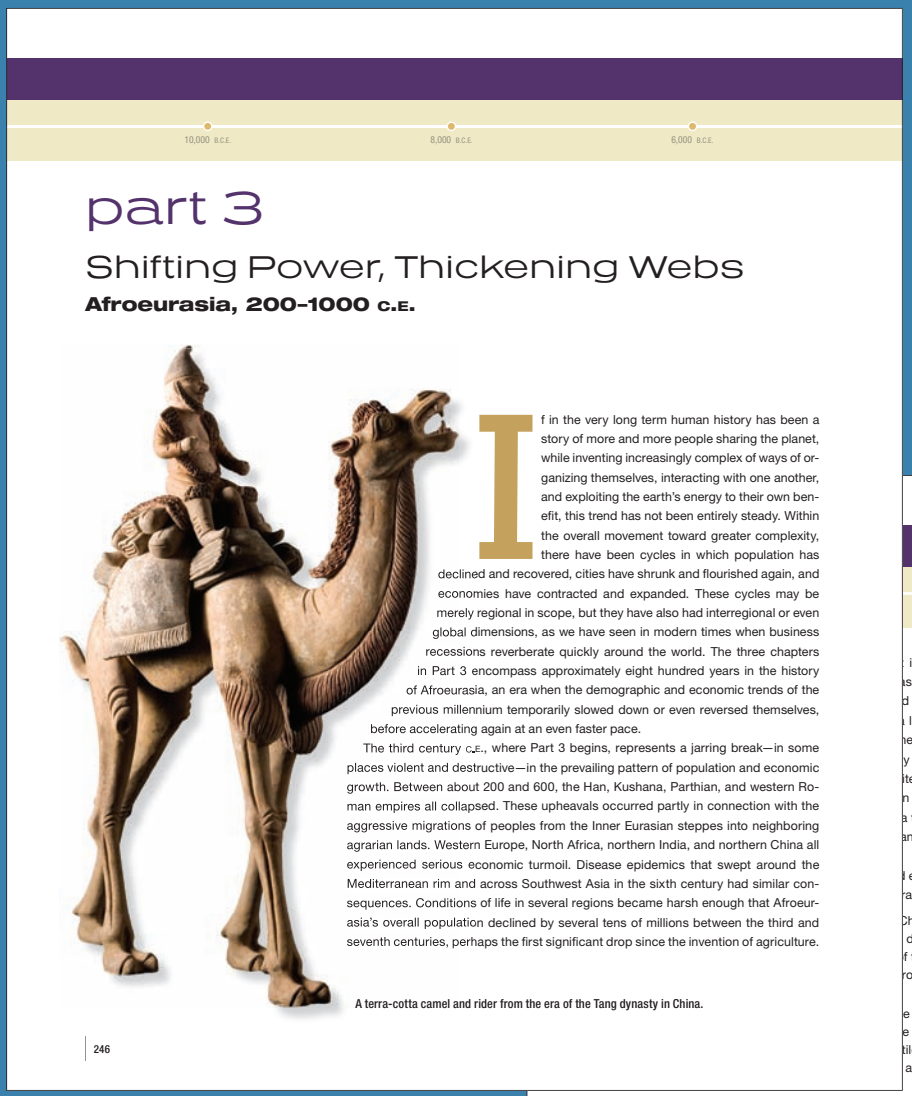
A: Even better—it is available as a SmartBook, which means not only that students can read it online, but they can quiz themselves after every section. The SmartBook then adapts to their response, highlighting areas in the narrative that they need to study more.

Q: Are any other digital resources available?

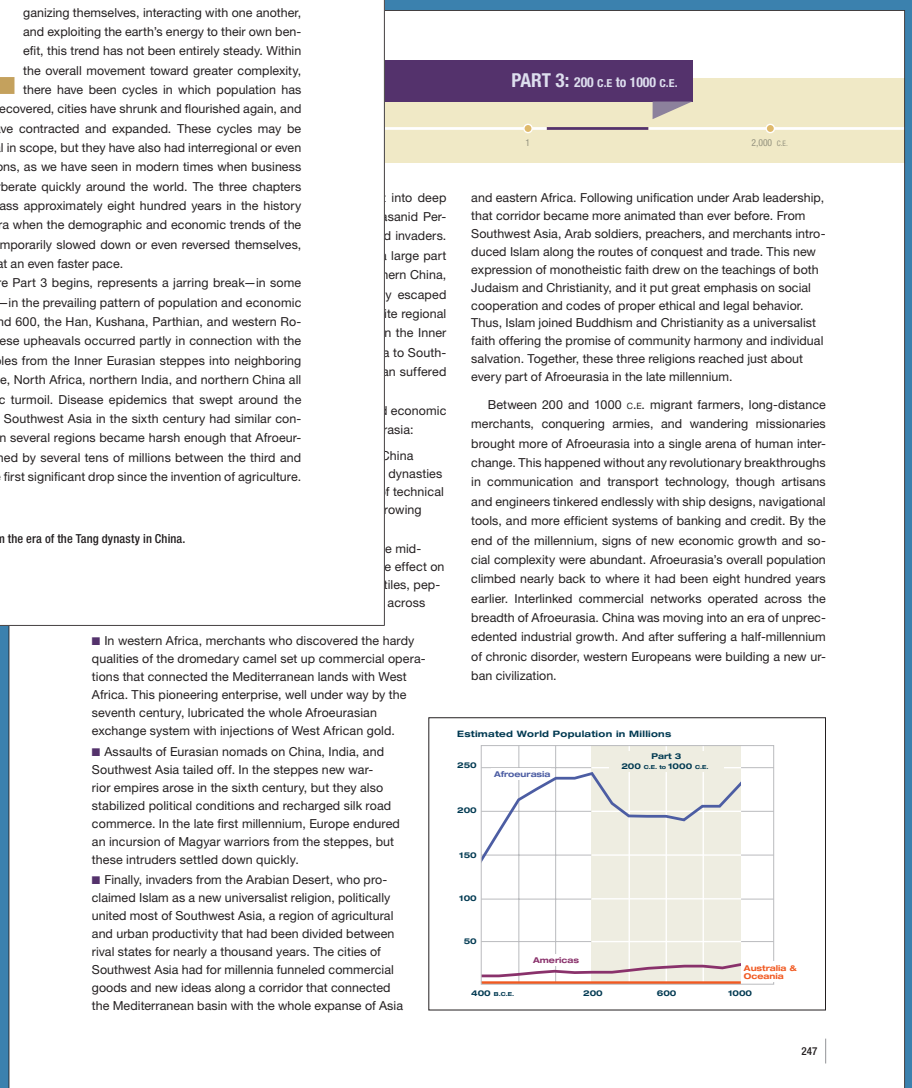
A: Absolutely. The Connect History program offers activities with *Panorama*'s maps, primary sources, key concepts and terms, as well as auto-gradable test items and essay questions.

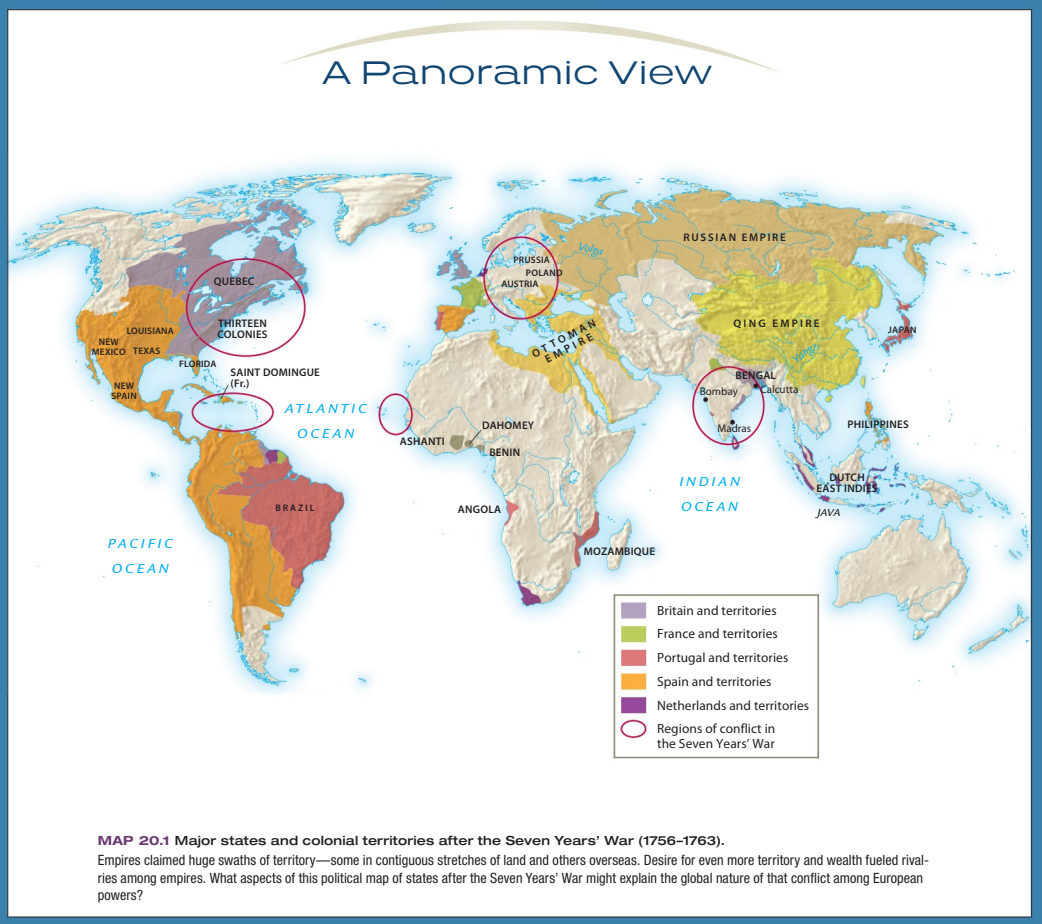
Panorama: A New View of World History

Panorama presents the big picture: a unified chronological narrative of world history that gives students a valuable framework for thinking about the global past.



Panorama's seven parts correspond to seven eras of global history. Within each part, chapters are organized chronologically by consecutive historical periods, never repeating a period from different regional or thematic angles. This organization gives students the mental scaffolding needed to think about the world as a whole. Each part-opening spread previews the major trends of the global era and includes both a time-band placing that period in the larger context of world history and a graph illustrating the era's population growth.

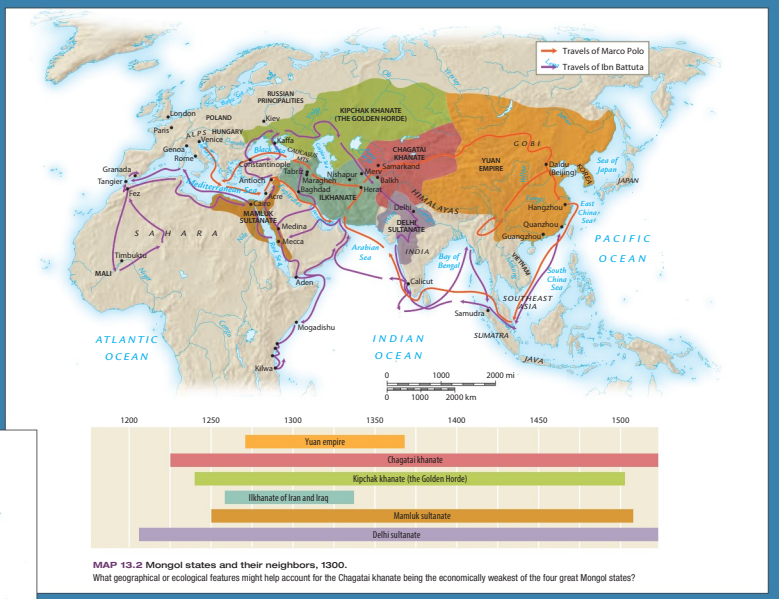




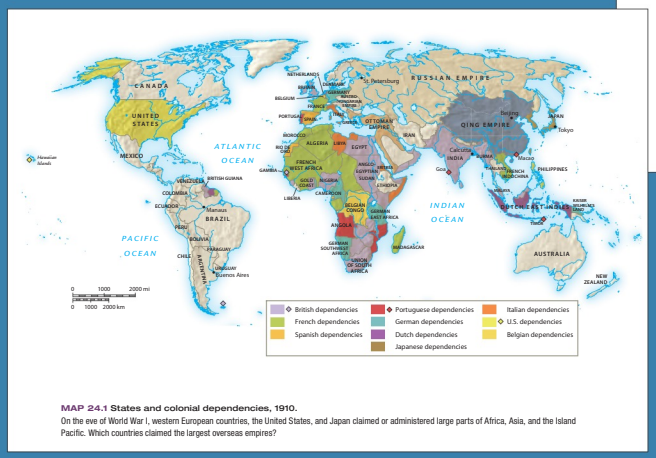
MAP 20.1 Major states and colonial territories after the Seven Years' War (1756–1763).
Empires claimed huge swaths of territory—some in contiguous stretches of land and others overseas. Desire for even more territory and wealth fueled rivalries among empires. What aspects of this political map of states after the Seven Years' War might explain the global nature of that conflict among European powers?

Panorama's maps are designed for optimal classroom projection as well as pedagogical clarity (see Map List, pp. xxvii–xxviii). Maps titled "A Panoramic View" at the beginning of each chapter provide a big-picture overview for the narrative. Within each chapter, additional maps zoom into the regional or local level or provide other views. Questions for each map engage students in thinking about geography and history.

Connect History, an online learning tool, offers 28 interactive maps that actively engage students, supporting geographical as well as historical thinking. These dynamic maps allow students to selectively focus on elements of the map. For example, they can examine the spread of specific crops one at a time, then reconstruct the full global process of agricultural diffusion. Other interactive maps enable students to analyze periodization, comparing changing political boundaries or the spread of technology over time.



MAP 13.2 Mongol states and their neighbors, 1300.
What geographical or ecological features might help account for the Chagatai khanate being the economically weakest of the four great Mongol states?



MAP 24.1 States and colonial dependencies, 1910.
On the eve of World War I, western European countries, the United States, and Japan claimed or administered large parts of Africa, Asia, and the Island Pacific. Which countries claimed the largest overseas empires?

Each chapter offers students the opportunity to examine historical evidence through a **Weighing the Evidence** selection. The primary sources in these boxed features include public and private documents, visual sources, and material artifacts; sometimes two sources are presented for comparison. A headnote puts the source in context, and a series of questions after the source challenges students to think deeply and analytically about its significance.

Weighing THE EVIDENCE

Frantz Fanon on the Shortcomings of the National Bourgeoisie

One of the most influential texts to emerge from colonial independence movements is Frantz Fanon's The Wretched of the Earth. *Fanon (1925–1961) came from a middle-class family on the French Caribbean island of Martinique. During World War II he went to North Africa to join the Free French resistance against the Germans. He was wounded in battle and awarded the* Croix de Guerre. *After the war he studied medicine and psychiatry in France. There, he became starkly aware of the limits of social assimilation. Though he had grown up in a thoroughly French environment and fought for the country, whites never viewed him as an equal. His interest in the psychological effects of colonialism resulted in his first book,* Black Skin, White Masks *(1952).*

In 1953 Fanon accepted a position at an Algerian psychiatric hospital and gave support to FLN revolutionaries. He became acutely aware, through experiences of his patients, of the violent foundations of French colonial rule. In 1956 the French government expelled him from Algeria. He then moved to Tunisia where he continued his work on behalf of Algerian independence.

Suffering from terminal leukemia, Fanon wrote The Wretched of the Earth *in 1961. The book attracted notoriety for its apparent approval of violence as a means to end colonial rule. Fanon recognized, however, that both perpetrators and victims of violence can never escape its psychological effects. In subsequent essays he explained that revolutionary violence must be short lived, or it will destroy all whom it touches.*

In the excerpt below, he discusses how the nation (here referring to a body of people with shared political goals) must negotiate the transition from colonialism to independence. Within a general Marxist framework of class struggle, Fanon argues that the indigenous colonial bourgeoisie are ill equipped to lead the nation because they have identified with the values of their capitalist colonial oppressors and lost touch with the masses.

The national middle class which takes over power at the end of the colonial regime is an under-developed middle class. It has practically no economic power, and in any case it is in no way commensurate with the bourgeoisie of the mother country which it hopes to replace. . . .

Seen through its eyes, its mission has nothing to do with transforming the nation; it consists, prosaically, of being the transmission line between the nation and a capitalism, rampant though camouflaged, which today puts on the masque of neocolonialism. The national bourgeoisie will be quite content with the role of the Western bourgeoisie's business agent, and it will play its part without any complexes in a most dignified manner. But this same lucrative role, this cheap-jack's function, this meanness of outlook and this absence of all ambition symbolize the incapability of the national middle class to fulfill its historic role of bourgeoisie. Here, the dynamic, pioneer aspect, the characteristics of the inventor and of the discoverer of new worlds which are found in all national bourgeoisies are lamentably absent. In the colonial countries, the spirit of indulgence is dominant at the core of the bourgeoisie; and this is because the national bourgeoisie identifies itself with the Western bourgeoisie, from whom it has learnt its lessons. It follows the Western bourgeoisie along its path of negation and decadence without ever having emulated it in its first stages of exploration and invention, stages which are an acquisition of that Western bourgeoisie whatever the circumstances. . . . The national bourgeoisie will be greatly helped on its way towards decadence by the Western bourgeoisies, who come to it as tourists avid for the exotic, for big-game hunting and for casinos. . . . Because it is bereft of ideas, because it lives to itself and cuts itself off from the people, undermined by its hereditary incapacity to think in terms of all the problems of the nation as seen from the point of view of the whole of that nation, the national middle class will have nothing better to do than to take on the role of manager for Western enterprise, and it will in practice set up its country as the brothel of Europe. . . .

If you really wish your country to avoid regression, or at best halts and uncertainties, a rapid step must be taken from national consciousness to political and social consciousness. . . . The battle-line against hunger, against ignorance, against poverty and against unawareness ought to be ever present in the muscles and the intelligences of men and women. . . . There must be an economic program; there must also be a doctrine concerning the division of wealth and social relations. . . . It is only when men and women are included on a vast scale in enlightened and fruitful work that form and body are given to that consciousness. . . . The living expression of the nation is the moving consciousness of the whole of the people; it is the coherent, enlightened action of men and women. . . . No leader, however valuable he may b
popular will; and the nationa
itself about international pres
dignity to all citizens.

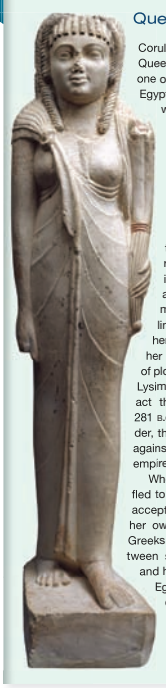
Source: Frantz Fanon, *The Wretched of*
(New York: Grove Press, 1965), 149, 1

Thinking Critically

Why, in Fanon's view, does the national middle class feel a stronger relationship to the coloni
its own country? What do you think Fanon means by saying that the middle class will turn its
Europe"? What do you think he means by the term "neocolonialism"? What problems must a
ensure its viability? From this selection, what can you infer about Fanon's views of those tak
dent countries? In what ways, if any, does the selection reveal the influence of Marxism on F

Individuals MATTER

Queen Arsinoe II: Ruler of Ptolemaic Egypt



Arsinoe II strikes a characteristically Egyptian pose, but she sports a Greek hairstyle.

Coruler, high priestess, and goddess, Queen Arsinoe II (316–270 B.C.E.) was one of the most powerful royal women in Egypt's long dynastic history. Her father was the Macedonian general Ptolemy I, who founded the Ptolemaic dynasty following the death of Alexander the Great. About 300 B.C.E., when Arsinoe was fifteen or sixteen years old, her father arranged her marriage, an entirely political transaction, to Lysimachus, the sixty-one-year-old king who ruled territory on either side of the Bosporus Strait. The couple had three sons in rapid succession, but Agathocles, a child from Lysimachus's previous marriage, stood ahead of them in the line of royal succession. To improve her sons' political positions, as well as her own, Arsinoe accused Agathocles of plotting to kill his father. Consequently, Lysimachus ordered him executed, a vile act that triggered violent uprisings. In 281 B.C.E., less than a year after the murder, the elderly Lysimachus died in battle against Seleucus, ruler of the Seleucid empire of Persia.

When she lost her husband, Arsinoe fled to Macedonia. Once there, she soon accepted a second marriage, this time to her own half-brother Ptolemy Keraunos. Greeks generally regarded marriage between siblings as indecent, but Arsinoe and her new spouse took their cue from Egypt, where such royal unions were customary. Ptolemy Keraunos had seized part of the dead Lysimachus's territories, and he assured Arsinoe that he would place her sons back in the line of succession as his adopted heirs. He deceived her, however, and fearing these sons as potential threats to his power, murdered the two younger boys, while the eldest escaped. Arsinoe fled once again, this time back to Egypt and the protection of her full brother Ptolemy II (r. 282–246 B.C.E.), who was by this time Egypt's king.

Arsinoe lost no time getting back on her feet and maneuvering for power. She persuaded Ptolemy II that his wife was plotting against him and deserved to be sent into exile. Ptolemy not only complied but also made Arsinoe his new queen. The evidence from surviving texts and images demonstrates convincingly that, although she lived only for another five or six years, she enjoyed equality with her husband-brother as coruler and may have governed more energetically than he did. Historians think she may have helped design the strategy that led to Egypt's victory in a war against the Seleucids for control of territory in Syria. She may also have supervised a major expansion of the Egyptian navy. She appears with her brother on some coins of the period but alone on others, implying her commanding status.

In the years leading to her death in 270 B.C.E. at about the age of forty-five, Arsinoe became not only priestess of her own cult, a typical practice among Egyptian rulers, but also a goddess, worshiped warmly during her own lifetime and for a long time after. A grand shrine was dedicated to her in Alexandria, and towns were named after her in Greece.

Historians, both ancient and modern, have often represented Arsinoe as conniving and power hungry, though these qualities were hardly rare among monarchs of the Hellenistic centuries. She doubtless exercised great political influence during her brief reign, and she offered a model for ambitious Ptolemaic queens that followed her. For example, Cleopatra VII (r. 51–30 B.C.E.), the last of the Ptolemaic rulers, adopted Arsinoe's crown as her own.

Thinking Critically

What political advantages might Arsinoe have gained by encouraging her subjects to worship her as a deity while she shared the throne with her brother?

families that lived there adopted an elegant part-Greek, part-Egyptian lifestyle. The city also attracted a large, multiethnic merchant population that made money supplying luxuries to the ruling class. The Hellenistic elite liked to think of the city as a kind of outpost of the Greek Aegean, not really *in* Egypt but merely *next to* it. Actually, native Egyptians made up the great majority of the population.

Public life in Hellenistic cities was as patriarchal, that is, as dominated by males, as it generally was in urban societies throughout Afroeurasia. We have some evidence, however, that in the bustling, impersonal climate of the larger cities, upper-class women had somewhat wider scope to pursue private interests than they had in fifth-century B.C.E. Athens, where a tight guard of male relatives kept them close

Individuals Matter spotlights women and men—some public figures, others "ordinary" people—whose life or deeds capture an aspect of the period. These biographies remind readers of the importance of individuals as agents of change in world history.

Focus questions at the beginning of each major section help students focus their reading.

Key terms are defined in the margins as well as in the glossary. They are also listed with other study terms at the end of each chapter.

The Coming of Farmers: A Peculiar Event

FOCUS Why did humans in several parts of the world take up farming, given that our species had survived without it for 200,000 years?

The activity we call farming refers specifically to the technical process of *producing* food in a systematic way by planting, tending, and harvesting edible plants and by grazing domesticated animals on pasture. These new methods allowed humans to capture and consume much more of the sun's energy, the source of all plant life, than in earlier times. But coaxing food energy and surplus wealth from the soil involved more than tools and techniques. Woven into the activity are social habits, moral rules, and supernatural beliefs. Until the start of the industrial age barely more than 200 years ago, all complex societies were **agrarian societies,** based on farming as the primary way of life. And like the earlier colonization of the world, farming emerged as a consequence of human beings making countless everyday decisions century after century, though no one at the time could see where these experiments might be taking our species.

agrarian society A society in which agriculture, including both crop production and animal breeding, is the foundation of both subsistence and surplus wealth.

Change over Time

1582	Confucian scholars encounter Catholic Christian missionaries in China.
1632	Galileo Galilei offers proof of heliocentric theory of planetary motion.
1639	Russian explorers advancing across Siberia reach the Pacific.
1642–1660	The English Civil War involves temporary abolition of monarchy.
1643–1715	Louis XIV rules France, promoting absolutist principles.
1644	The Qing dynasty comes to power in China, replacing the Ming dynasty.
1648	The Peace of Westphalia proposes principles to guide international relations in Europe.
1652	Khoisan peoples of South Africa encounter Dutch East India Company (VOC) colonizers.
1654–1722	The Kangxi emperor expands China's land frontiers.
1675–1676	Native Americans unsuccessfully rebel against settlers in Massachusetts Bay Colony.
1682–1725	Peter the Great transforms Russia into a major European power.
1687	Isaac Newton publishes *The Principia,* detailing laws of gravity and motion.
1688	The Glorious Revolution in Britain limits the monarchy's power.
1689	China and Russia settle land frontier disputes with the Treaty of Nerchinsk.
1690	John Locke publishes *Two Treatises of Government,* criticizing absolutist government.
1690s	The Austrian Habsburg empire drives Ottoman forces out of Hungary.
1701–1714	The War of the Spanish Succession drains economies of western European states, especially France.
1713–1740	Frederick William I consolidates power in Prussia.
1792	Mary Wollstonecraft publishes *A Vindication of the Rights of Woman,* arguing for equal education for women.
Early 1800s	The Spanish American empire reaches its greatest territorial extent.

Change over Time chronologies help students review each chapter's significant events.

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List of Maps

Acknowledgments

We undertook to write *Panorama* out of a conviction that we must construct holistic, integrated, earth-scale accounts of the past because they will surely help us understand how the world came to be the staggeringly complex place it is today. Such accounts may also help us imagine alternative futures for ourselves as the species that now dominates the earth but that nonetheless faces profound ecological, economic, and social challenges.

Writing a unitary history of humankind has required us to enter an enormous storehouse of historical and social scientific knowledge that other men and women have been filling over many years. We have explored this vast treasury for ideas—sorting, selecting, analyzing, and synthesizing them. A large team of reviewers, editors, designers, cartographers, educational technologists, professional colleagues, and family members have joined us in our mission to transform masses of knowledge into the twenty-eight chapters of *Panorama: A World History.* We offer warm thanks to the numerous instructors, listed separately, who critically and insightfully reviewed, and sometimes reviewed again, the draft chapters.

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those MRG workshops enabled an assistant professor hired to address just one region of the world to embrace an ever-widening intellectual horizon. A New Directions Fellowship from the Mellon Foundation supported a year devoted to developing new skills working with visual sources, which profoundly shaped my subsequent teaching and research. The many graduate students engaged in world history at UCI have been central to my own development as a scholar and teacher. These pages reflect many robust conversations with them within and beyond the seminar room in Krieger Hall. My engagement with the Advanced Placement program in world history provided another community of exceptional interlocutors. I am grateful for each of these intellectual strands.

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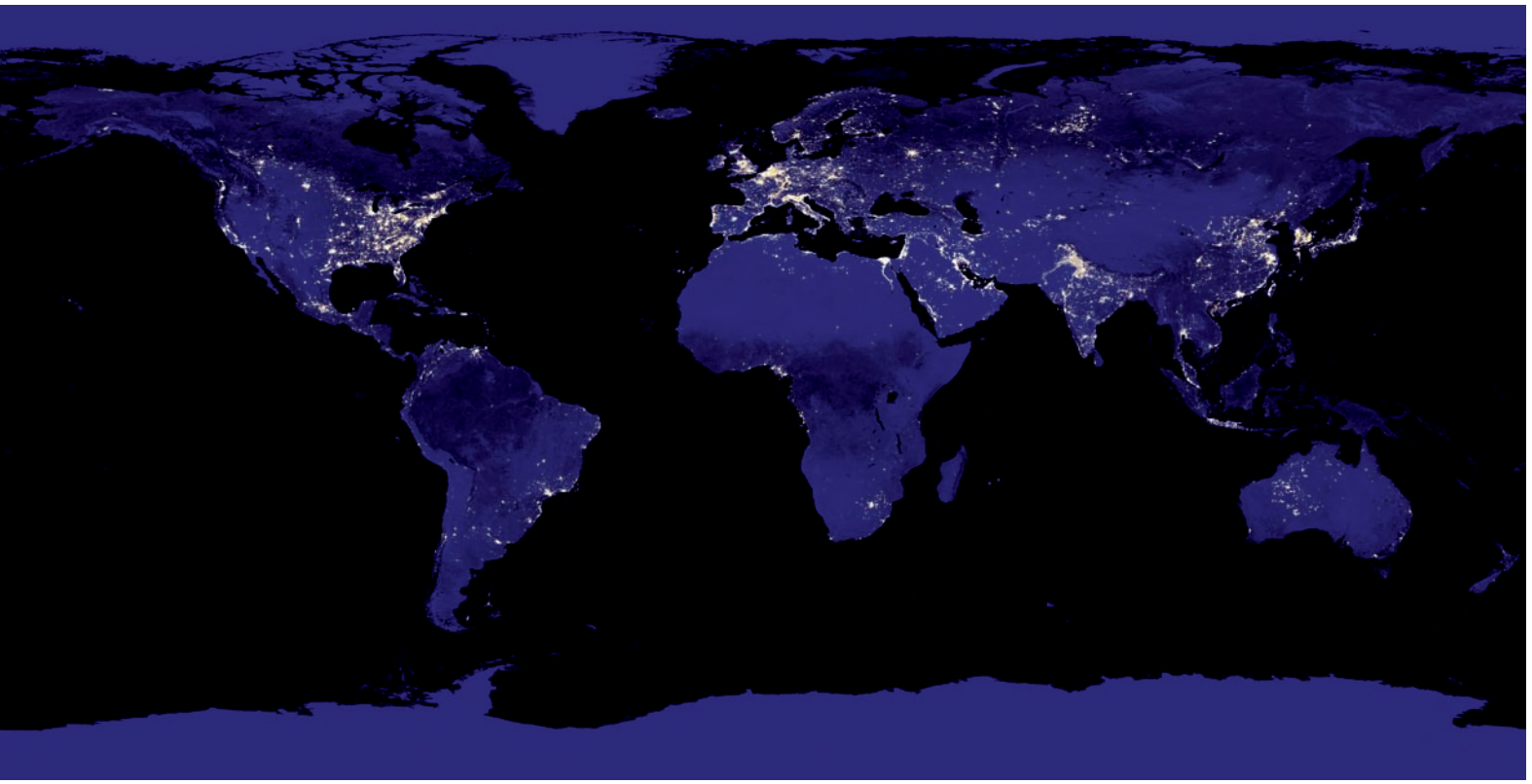
Panorama

A World History

Introduction

The Earth: World History's Theater



A composite satellite view of the earth at night.

Most of us spend our typical days (when not staring at cell phones or computer screens) in the company of friends, family, or work and school associates. But we are also connected, often unconsciously, to numerous other networks of human relationships that affect the course of daily life. Some of these "communities" may be fleeting (passengers sharing an airplane flying at 30,000 feet), and some may be very large (all members of the Greek Orthodox Church). No individual anywhere in the world is truly isolated from global relationships, not hunters in the Amazon rainforest, not peasants in high Himalayan valleys.

The global nature of change is not simply a matter of one event there (war in the Middle East) affecting some condition of life here (a rise in the price of

gas). Nor is it just that products or ideas spread quickly from one place to another. The most striking feature of global interaction is that a significant development occurring in one place is likely to set off a complex chain reaction, disrupting and rearranging numerous relationships over an extensive area. A surge of change in one network of relationships, international trade for example, easily sparks changes in other networks, such as diplomatic negotiations or the migration of workers from one country to another.

As individuals we carry on our daily routines right in the midst of this tumultuous restructuring. We are shielded to some extent from its more jarring effects by our cultural and social bonds, some of them new, some long tested. Even so, all aspects of life are subject to disturbance and revision. The "cultures" that we like to think of as solid and enduring are themselves undergoing ceaseless change.

For how long have peoples of the world been interconnected? Since the Industrial Revolution? Since World War II? A better question might be: How far back in time would we have to go to find a world divided into a collection of separate, self-contained societies, each moving through time along its own track, and unresponsive to wider regional developments? The answer is that we could cast back hundreds of thousands of years and still not find a world of completely atomized societies. Indeed, the earliest history of humankind is a story of long-distance migrations of hunting and foraging bands to all the world's land masses, a process that involved interaction between one group and another and therefore at least small disruptions and surprises wherever such contact occurred. In a sweeping way, then, the history of humanity from remote times is a tale of how groups of men and women connected with one another and how those interactions affected and complicated the lives people lived in different parts of the earth. This challenges us to rethink humanity's history in a more holistic, interconnected way, history that is not only the stories of different nations, civilizations, and regions but also a single story of the species and its development on the spherical earth over the past few million years. Indeed, the history of humankind and the planet are inextricably connected.

We may find it easier to think about human history on a large scale and over the very long term if at the outset we have some familiarity with the planet's geographical "personality," that is, its major land masses, oceans, and large topographical and climatological features. If we consider the whole sphere as the primary "place" where history has unfolded, and keep that context in mind as we investigate the past, we may better grasp the location of particular places and peoples in relation to one another. We may also better equip ourselves to make historical connections between one place or group of people and another, to compare historical developments in different places, and to understand large-scale developments that cut across the conventional borders between states, cultural groups, or civilizations.

Chapter Outline

The Big Land Masses: The Main Stage of History

Most of us think of the earth's surface as the two-dimensional space where ground meets sky. In fact the human drama has unfolded on a stage that has depth as well as length and width. This is the **biosphere,** the zone that shelters all life-forms, including human beings. The biosphere may be visualized as constituting three layers, each one making up part of the whole. On top, as it were, is the atmosphere. About 78 percent of this layer of gasses is nitrogen and about 21 percent oxygen, the substance humans and other higher life-forms need to survive. Second is the hydrosphere, the watery realm, about 97 percent of which is the oceans. Third is the lithosphere, that is, the solid earth, or outer crust of sand, soil, rock, and fossilized organic matter that we recognize as coal, oil, and natural gas. Humans depend for survival on the stability of the biosphere and live in relationship to its sun-powered cycles—photosynthesis, wind, and the evaporation and condensation of water. Our species has a genetic relationship to all living organisms, sharing, for example, a significant portion of our genes with the banana. In short, the arena of history is not just Asia, England, or the Aztec empire, but the "green skin" that envelops the earth.

biosphere The zone of the earth that can support life.

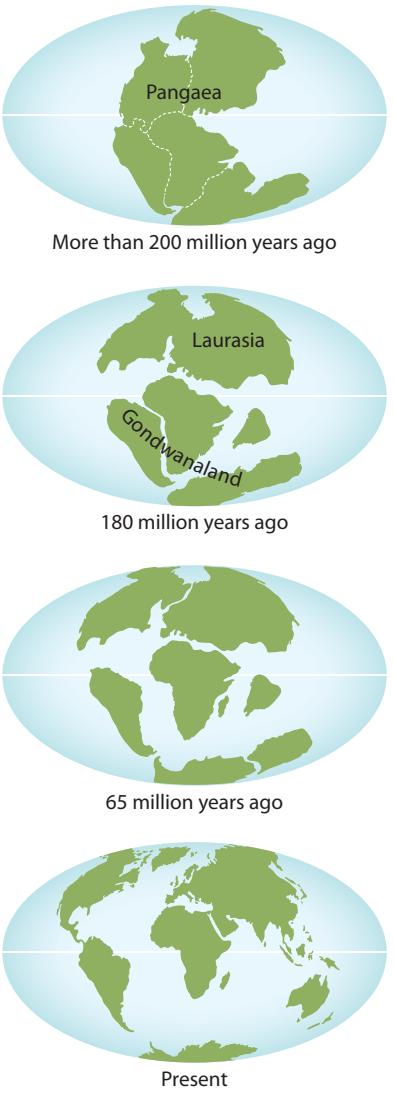
For thousands of years, humans have known how to move across water, which covers about 71 percent of the planet, in various types of boats. Recently, we have mastered air travel and even ventured beyond the atmosphere into space. Nevertheless, our history has played itself out mostly on the surface of the lithosphere, the rocky earth, which we see on the globe as chunks of land, some enormous and some small.

Moving Land Masses

The science of tectonics tells us that the lithosphere is an interlocking puzzle board of sections, or plates. Heat and turbulence in the softer part of the earth's mantle below the lithosphere cause these plates to move. Sometimes they drift apart, sometimes they converge. The seams between the **tectonic plates,** which for the most part lie along the floors of the oceans, are places of volcanic activity and earthquakes. The movement of the plates relative to each other changes the shape and position of the land masses. This phenomenon happens of course in geological time, at the rate of not more than a few centimeters a year.

tectonic plates Irregular blocks of solid rock that make up the earth's lithosphere and that constantly shift and change shape.

About 200 million years ago, one giant land mass, the continent geologists call Pangaea, dominated the earth. Over the succeeding tens of millions of years, it slowly broke into segments along several lines of seismic upheaval. First it split into two supercontinents, then into several. India, once part of the continent called Gondwanaland, broke off to glide relentlessly northward. It rammed into Eurasia about 30 million years ago, the collision buckling the earth to form the Himalaya Mountains. Because the process of continental drift continues, the land mass configuration that has endured for the past 20 million years or so is only temporary. Africa is heading toward Europe, eventually to close off the Strait of Gibraltar and transform the Mediterranean into an inland sea. Coastal California, part of the Northern Pacific Plate, pushes northward and, to the possible satisfaction of some New Yorkers, might someday separate itself from the rest of North America.



Changes in the earth's plate structure. The land masses that humans inhabit sit atop tectonic plates that are continually in motion. Satellite imagery can accurately detect the tiny distances that continents move in a year's time. On the scale of hundreds of millions of years, patterns of continental drift have affected the ways living species have evolved.

Seven Continents, or Only Five?

Schoolbooks still teach that there are seven primary land masses, or continents: Africa, Antarctica, Asia, Australia, Europe, North America, and South America. In our view this convention needs rethinking. If we accept even a loose physical definition of a continent as a distinct land mass surrounded, or nearly so, by water, Europe and Asia do not separately qualify. No significant waterway or other partition divides the eastern side of Europe from the western side of Asia. Rather, the two places constitute, and have constituted for millions of years, a single great land mass. A little more than a century ago, scholars named this land mass Eurasia. Since then, many have recognized that the standard physical definition of a continent properly applies to it. Logically, then, Europe is a long peninsula at the far western end of Eurasia, that is, a *subcontinent* roughly comparable to South Asia (Bangladesh, India, and Pakistan), a peninsula that juts south.

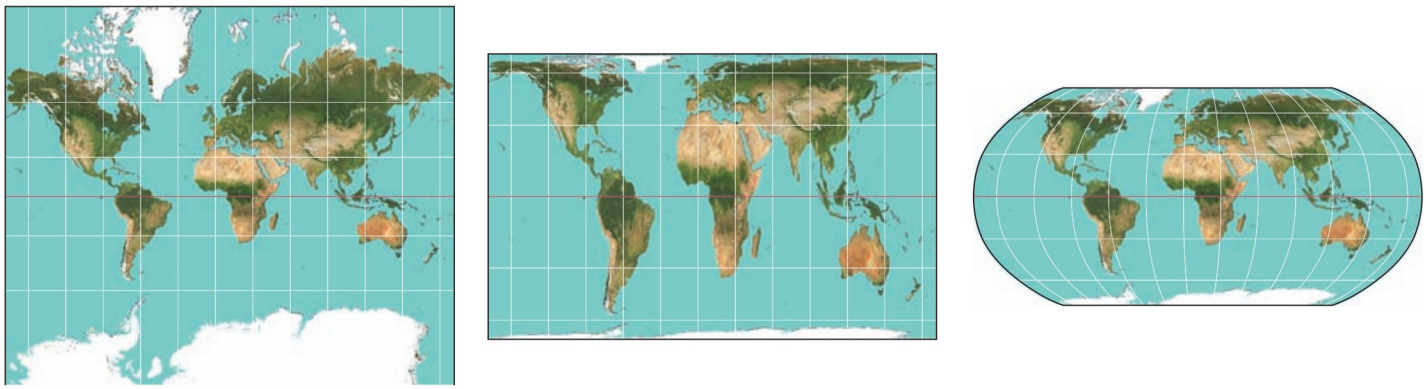
The precept that Europe is a continent goes back to the ancient Greeks, whose world centered on the Aegean Sea in the eastern Mediterranean basin. They conceived the planet as made up of three parts: Europe was the territory generally north and west of the Aegean Sea (including the Republic of Greece today), Asia was all land to the east and southeast, and Africa (called Libya) lay south and southwest.

In the Middle Ages, European scholars perpetuated the Greeks' three-part scheme, though recognizing that these territories were much larger than the Greeks had known them to be. Europeans came to identify their region with "Christendom," the land where most Christians lived, and they defined Asia and Africa as the continents inhabited mainly by people who were *not* Christians. Therefore, religion, not an ocean or a sea, separated Europe from Asia. This was one way to define what continents were, but this definition was based predominantly on *cultural,* not *physical* distinctions.

But where exactly did Europe leave off and Asia start? In the eighteenth century, a Swedish military officer who traveled to Siberia proposed the Ural Mountains of Russia as a suitable continental boundary.[1] Debates over the proper dividing line continued, but gradually European scholars came to accept the Urals as a "natural" partition, even though those round-topped mountains rise no higher than about six thousand feet and have no compelling significance as a topographical, cultural, or historical boundary. The same may be said of the Bosporus and Dardanelles, the two straits that connect the Mediterranean with the Black Sea and that have served conveniently to demarcate Europe from Asia. But those straits have hardly ever impeded the flow of history, and today one can drive from "Europe" to "Asia" on either of two bridges across the Bosporus. Yet despite the obvious artificiality of the markers, the doctrine of European continent-hood has persisted. European nations came to dominate much of the world militarily and economically in the later nineteenth century. To them, the idea of Europe as a primary world region seemed more natural than ever.

One standard map of the world has reinforced this idea. In 1569, Gerardus Mercator, a Flemish cartographer, devised a flat projection of the world as an aid to sea captains: A straight line drawn between any two points on the map represents a constant true compass bearing. The Mercator map of the world, which until recently served as the standard

An ancient Greek map of the world. Hecateus of Miletus, a Greek scholar of the fifth century B.C.E., conceived of this circular map of the world. Why do you think Hecateus located the Mediterranean Sea at the center of the map?



MAP I.1 From left to right: Mercator, Gall-Peters, and Robinson map projections.

The sixteenth-century Mercator world map, which severely distorts the relative size of land masses, was used in school rooms for centuries. In 1973, Arno Peters published an equal area map of the world. It represents the relative size of land areas accurately but distorts their shapes. The Robinson projection, devised in the 1960s, attempts to strike a balance between size and shape distortions. Peters aimed deliberately to correct what he regarded as the Eurocentric bias of the Mercator projection. How do you think the Gall-Peters map accomplishes that aim?

projection, makes Europe look much bigger than it actually is relative to regions that lie farther south. This is because this projection severely distorts the size of land masses toward the poles, so that territories at far northern or far southern **latitudes** appear much larger than they actually are relative to lands nearer the equator. Consequently, Europe, from the southern end of Greece to the northern tip of Norway, looks much bigger relative to South America, Africa, or the Indian subcontinent, for example, than it really is on the round globe.

latitude The imaginary east–west lines that circle the earth and that indicate distance in degrees north and south of the equator, which has the value of 0 degrees.

Mercator maps also sometimes situate Europe in the center of the flat map relative to all four of its edges. That configuration requires pushing the equator to the lower third of the map, which falsely compresses the size of lands in the Southern Hemisphere relative to Europe and the rest of the Northern Hemisphere. Looming as large and conspicuous as it does on this projection, Europe appears as though it might deserve membership in the club of continents.

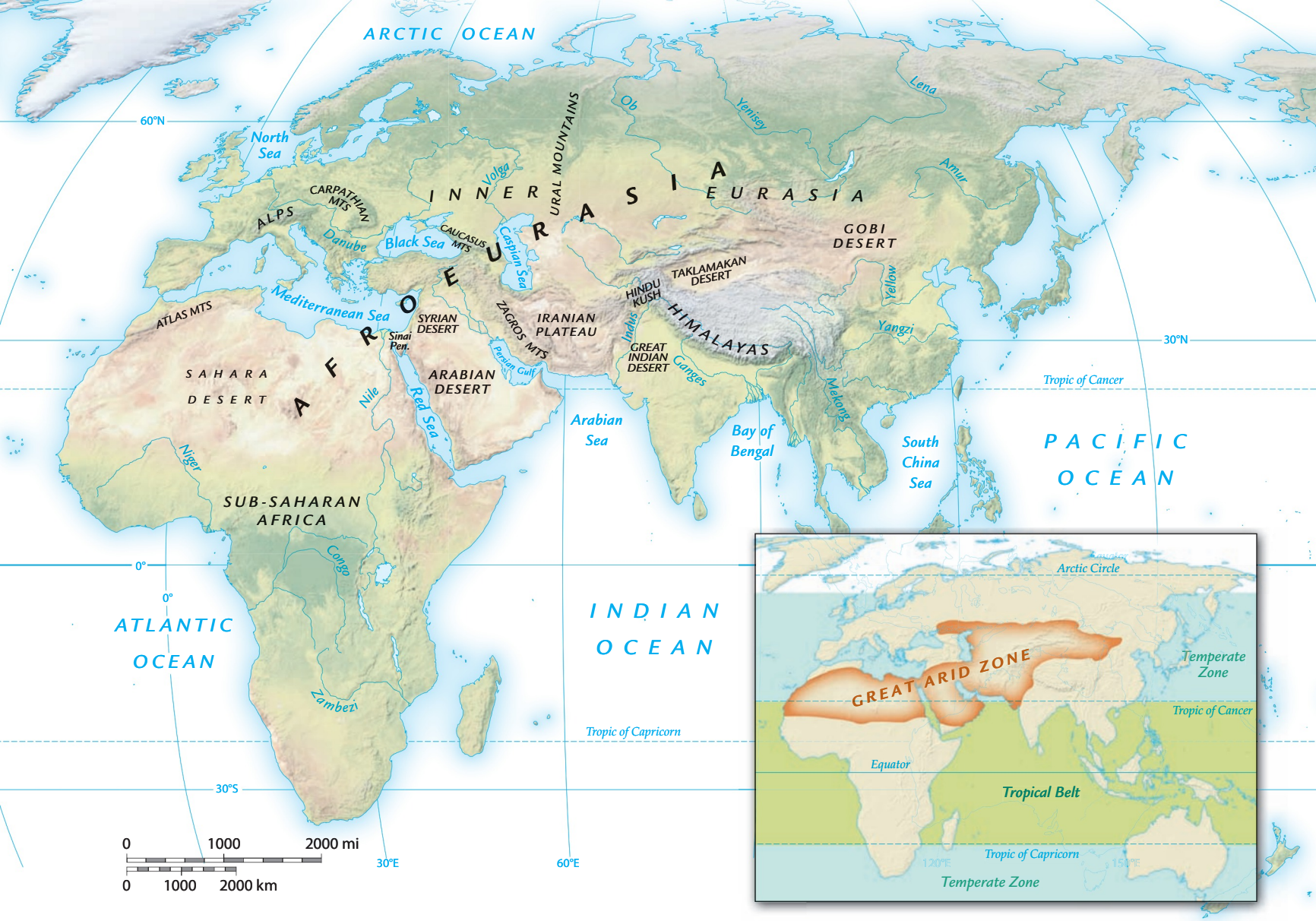
All flat map projections distort size, shape, distance, or direction in *some* way because the surface of the earth is not flat but curved. Accuracy of all these elements requires a globe, an object impossible to reproduce on a book page. Since the eighteenth century, cartographers have been publishing various equal area maps that rectified Mercator's size perversions. Projections in wide use today, such as Robinson maps, make agreeable compromises between shape and volume of land areas, though they may still somewhat exaggerate size near the poles (see Map I.1).

Afroeurasia

Accepting the idea of Europe as an integral part of geophysical Eurasia, students of global history should find it easier to conceive visually of that entire land mass from the North Atlantic to the North Pacific as a continuous stretch of territory within which humans have lived, migrated, fought, and traded for many thousands of years. But what about Africa? Because it is separated from Eurasia only by the Mediterranean and the Red Seas, it qualifies as a continent by the conventional definition, though barely. Africa also rests on one of the large sections of the lithosphere known as the African Plate. Is it possible, nevertheless, to conceive of Eurasia and Africa together as constituting *one* continent? Look at Map I.2. Cover up the Mediterranean Sea with the thumb of your left hand and place the index finger of your right hand over the Red Sea. Notice that with those two seas covered, it is not hard to see Eurasia and Africa together as a single land mass, and one much bigger than Eurasia alone. Compared to the Atlantic or the Pacific Ocean, the Mediterranean and the Red Seas are merely "lakes." Humans have been shuttling routinely back and forth across them for thousands of years. And it is worth noting that one can *walk* from Africa to Eurasia by crossing the Sinai Peninsula and one of the bridges that spans the Suez Canal.

Because of regular interaction among peoples living around the rims of the Mediterranean and the Red Seas, historical developments in Africa, Asia, and Europe have been intertwined far more intensely than the conventional continental divisions would encourage us to think. In other words, an integrated approach to world history demands that we visualize not only Eurasia as a whole but Africa and Eurasia together (plus adjacent islands or island groups like Japan, the Philippines, and Britain) as a *single space* within which important historical developments have taken place from very early times.

In fact, ancient scholars had no trouble imagining Africa, Asia, and Europe together as constituting a larger interconnected whole. The Romans called it the *Orbis Terrarum,* or "the circle of the world." However, the three-continents scheme, a product of human invention to start with, has become so standardized in schoolbooks as the "right" way to



MAP I.2 Major physical and climatic features of Afroeurasia.

What physical features work to connect Afroeurasia as a single geographical unit? Which features support an understanding of this landmass as three continents?

see the world that modern geographers have never settled on a label for all of Africa and Eurasia together. In the sixteenth century the term "Old World" appeared in European languages to distinguish the land masses of the Eastern Hemisphere from the "New World," that is, the Americas. These terms, however, are vulnerable to criticism because the Americas were only "new" to the Europeans who first visited them, not to the people who had been living there for thousands of years. In this book we adopt the single word **Afroeurasia** to express the continuum of lands comprising Africa and Eurasia. It will serve as a convenient geographical tool for discussing large-scale historical developments that cut across the conventionally defined continental boundaries.

Afroeurasia The land masses of Africa and Eurasia, together with adjacent islands, as a single spatial entity.

Afroeurasia takes up nearly 60 percent of the surface of the earth that is not water. This land mass is not only the biggest one on the planet, it is also where the human species first evolved (as far as we know), and it has historically been home to most of the humans who have ever lived. Today, about 86 percent of the globe's population inhabits Afroeurasia. To understand the patterns of migration, settlement, exchange, and conquest that unfolded on this land mass, it helps to know its broad physical and climatological features.

The Great Arid Zone

A large part of the Afroeurasian land mass is a belt of dry or semidry country that extends all the way from the Atlantic coast of Africa in a generally northeasterly direction to the northern interior of China. This enormous tract, which we refer to as the **Great Arid Zone,** comprises a chain of

Great Arid Zone The belt of arid and semiarid land that extends across Afroeurasia from the Sahara Desert in the west to the Gobi Desert in the east. It has been home to both pastoral nomadic communities and to farming societies where sufficient water is available.

The Great Arid Zone. Climate in the long band of dry country that stretches across Afroeurasia ranges from extreme year-round aridity to semiarid conditions in which winter rains nourish spring grasses. Dromedaries, or one-humped camels, shown here (left) ambling across the western Arabian Desert, are in several respects biologically better suited to harsh environments than are horses, which for several thousand years have thrived on the grassy steppes of northeastern China.

interconnected deserts, mountains, and semiarid steppes. A steppe may be defined as flat or rolling grassland, equivalent to what Americans call "prairie" and Argentineans call "pampas." The main climatic characteristic of the Great Arid Zone is low annual rainfall, which may range from an average of less than five inches in the bleakest of deserts to twenty inches or so in better watered steppes.

The Sahara Desert, the largest area of intense aridity in the world, constitutes the western end of the Great Arid Zone. The Arabian and the Syrian Deserts, climatological extensions of the Sahara, connect on the east to the Iranian Plateau. A spur of dry country extends eastward from Iran across southern Pakistan to form the Great Indian Desert. North and northeast of Iran lie the steppes that cover a significant part of the huge interior region we call **Inner Eurasia.** Rainfall on the grasslands of western Inner Eurasia, that is, the lands roughly north of the Black Sea, is relatively abundant, as much as twenty inches a year. But further east, Inner Eurasia becomes progressively arid. The Gobi Desert, which overlaps China and Mongolia, marks the eastern end of high aridity, though much of northern China is semiarid.

Inner Eurasia The interior land mass of Eurasia, whose dominant features are flat or rolling regions of grassy steppe or forest, interrupted by deserts and highland areas.

Old Hollywood stereotypes represent the Great Arid Zone as a hellish sea of sand frequented only by camel nomads and French Foreign Legionnaires. Some sections of the belt are indeed infernal and uninhabited, but the movie image is way off the mark. Densely settled farming populations have inhabited dry lands for thousands of years. In fact, the earliest farming societies arose in the Great Arid Zone or on the margins of it. Aridity does not necessarily mean infertility as long as water for crops and pasture is available from rivers or underground sources. The Tigris-Euphrates, Nile, Indus, and Yellow (Huang He) Rivers, which nourished the earliest civilizations, all flow through parts of the Great Arid Zone. Indeed, oases supporting farmers and even great cities have sprung up wherever aquifers (areas under the earth's surface containing significant amounts of water) could be tapped by springs, wells, or underground channels. Moreover, the zone includes highland regions as well as grassy plains. Rainfall and runoff in mountain valleys have nourished farmers from very ancient times.

Where farmers could not make a living in the Great Arid Zone, people found another way to survive. Beginning between four thousand and five thousand years ago, small communities adapted to low precipitation by raising domesticated animals. These stock breeders developed a specialized economy based on herds of sheep, horses, goats, cattle, or camels that could be exploited for meat, milk, blood, hide, and bone. The earliest pastoralists, that is, people whose living depends on pasture, inhabited the semiarid grassy steppes of Inner Eurasia. Stock raisers also adapted long ago to the Sahara, the Arabian Desert, and the Iranian Plateau, in places where seasonal rains and strategically placed wells could keep herds alive. Because herding communities required extensive grazing land, their population densities had to remain low compared to farming societies. Nevertheless, pastoral peoples—hardy, mobile, and often militant—have, as we will see, played a role in world history out of all proportion to their sheer numbers.

The Tropical Belt

South of the Great Arid Zone a broad belt of tropical or subtropical territory runs across Afroeurasia, straddling the equator. In basic geographical terms, the "tropics" is the region bounded by two latitudinal lines: the Tropic of Cancer on the north and the Tropic of Capricorn on the south. The sun shines from directly overhead at least once a year in all areas between these lines. In the west of Afroeurasia lie the humid grassy or wooded savannas and the equatorial rainforests of Africa south of the Sahara. To the east are

the woodlands and tropical forests of southern India, the Ganges River plain, Southeast Asia, and southern China. In contrast to the Great Arid Zone, the wet tropics have a short annual dry season and rainfall as high as 430 inches a year. Both plant and animal life are luxuriant and vastly diverse. The earliest human societies made their living hunting and foraging on tropical, sometimes wooded grasslands in eastern Africa. Farming and herding peoples settled the tropical zone of both Africa and Eurasia starting about the second millennium B.C.E., though encountering great ecological challenges owing to nutrient-poor soils and a range of tropical diseases.

The Northern Latitudes of Temperate Climate

Running along the northern tier of the Afroeurasian land mass from the Atlantic to the Pacific is the wide band of temperate climate that was once covered in boreal and deciduous forests. Westerly winds, encircling the earth, blow across northern Eurasia year-round. They create alternating conditions of warm and cold, wet and dry weather, as polar air masses compete for dominance with warm, tropical air. Streaming across the North Atlantic, the westerlies bring high rainfall, mostly in winter, to ocean-facing Europe. But deeper into Eurasia, and especially east of the Ural Mountains, the climate is much drier and winters much colder. From late in the first millennium C.E., the immense hardwood forests of Europe dwindled gradually before the axe and the plow, though east of the Urals and on across Siberia, the taiga, or coniferous forestlands, remained sparsely settled right into modern times.

Sandwiched between the northern forest belt and the Great Arid Zone at the western end of Eurasia is the basin of the Mediterranean Sea, the largest of the "internal" seas of Afroeurasia. Mild, rainy winters and hot summers of almost complete drought characterize the mountains and plains of the Mediterranean basin. Open woodlands once covered much of this temperate region, but in ancient times farmers converted plains and hillsides into wheat fields, olive orchards, and vineyards.

Afroeurasia's Mountain Spine

The regularity of the broad east-to-west climatic zones of Afroeurasia is broken partially by the string of mountains that extends across the land mass. Map I.2 (inset) highlights the mountain chain, which begins in the west with the Atlas Mountains of North Africa and extends eastward to the highlands of southwestern China. Afroeurasia's mountains, where they are high and rugged enough, have frustrated communication between peoples living on either side of their ridges. The Himalaya and Kunlun ranges, for example, were formidable barriers to direct overland communication between China and India. The towering Alps also made travel difficult between the Mediterranean and the forested lands to the north. Indeed, the Alpine wall explains in some measure the cultural differences that characterized the development of the southern and northern parts of Christian Europe.

A high pass in the Himalaya Mountains. Merchants have carried goods across high Himalayan passes since ancient times. Only in 1986, however, was a route marked out for trekkers across the 19,500-foot Gondogoro Pass in northern Pakistan.

By contrast, Afroeurasia's highland valleys became home to foraging and hunting bands early in human history, later to farmers and herders. The highlands were explored and settled, and ancient trekkers mapped out trails over summer passes. Gaps in even the most foreboding of ranges became channels of slow but regular communication that linked distant peoples in trade. Nomads migrating with their herds and flocks, not to mention great armies of horsemen hell-bent on conquest, also crossed high passes of the Atlas, Carpathians, Zagros, or Hindu Kush at different times in history, appearing suddenly out of the hills and plunging down on unsuspecting villagers in the plain below.

The Eleven Seas

A chain of seas also links the extremities of Afroeurasia. Map I.3 identifies the sequence of seas, beginning with the