

**PLEASE READ CAREFULLY!**  
**YOU HAVE A SUMMER ASSIGNMENT, NOT A BOOK TO READ.**

Dear Students,

Welcome to World History AP - Modern (WHAM - We are going to **smash** this AP class!). This course requires work ethic and attention in order for you to achieve success. All WHAM students are required to take the AP Exam. Passing the WHAM exam is accepted by many universities for college credit, so you have, in essence, signed up for a college class! I will teach it as such. If you want a class with an easy A, this might not be the choice for you. I am not trying to scare you off, but please be aware of my expectations. This will be an awesome class!

Your summer assignment is really just preparation to get our minds thinking about history. You will probably not need to start it until the first week of August. You will notice that we are skipping the evolutionary theory part of this book (AP doesn't delve into that anyway).

When you arrive at school in August, expect to review for this first WHAM unit and quickly move on to the core content of the class. Summer assignments are expected to be turned in on the first day of class. Late assignments will receive a deduction each day until they are turned in.

Finally, you have had geography class; now put what you have learned to use by observing the world around you this summer. Listen to the news, discuss a world event with your parents, think about the historical and geographical aspects of each place you travel through.

Enjoy your summer! I am looking forward to thinking and learning about the history of mankind with you! Feel free to contact me at any time throughout the summer!

“The earth is the LORD'S, and all it contains; the world, and those who dwell in it.” Ps 24:1 NASB

# World History AP - Modern Summer Assignment

## Part 1 – Vocabulary

AP World History  
Mrs. Ramsey

Name \_\_\_\_\_

### Vocabulary Terms - Summer Assignment

*We will have a test over these terms the second week of class. They are words that are not actually “World History” terms; rather, they are words **that history students should already know** when they walk into a college classroom. You need a ‘working understanding’ of these words in the context of WHAM.*

*Define these words in your own words or copied from a dictionary by hand – no one learns from copy and paste. You might want to include examples, or how the word might be used in this class as this is the way you will be tested. These do not need to be in full sentences. **The first one is done for you.***

artifact - an object made by a human being, usually of historical interest. Historians use artifacts to determine what life was like and what events took place in the past. ex - Ancient tools, stuff from tombs, and even buildings are artifacts.

social class - \_\_\_\_\_

\_\_\_\_\_

coercion - \_\_\_\_\_

\_\_\_\_\_

diffusion - \_\_\_\_\_

\_\_\_\_\_

egalitarianism - \_\_\_\_\_

\_\_\_\_\_

elite - \_\_\_\_\_

\_\_\_\_\_

gender - \_\_\_\_\_

\_\_\_\_\_

kinship - \_\_\_\_\_

\_\_\_\_\_

patriarchy - \_\_\_\_\_

\_\_\_\_\_

social hierarchy/stratification - \_\_\_\_\_

\_\_\_\_\_

city-state - \_\_\_\_\_

\_\_\_\_\_

theocracy - \_\_\_\_\_

\_\_\_\_\_

transregional - \_\_\_\_\_

\_\_\_\_\_

demography - \_\_\_\_\_

\_\_\_\_\_

animism - \_\_\_\_\_

\_\_\_\_\_

codify - \_\_\_\_\_

\_\_\_\_\_

monotheism - \_\_\_\_\_

\_\_\_\_\_

polytheism - \_\_\_\_\_

\_\_\_\_\_

domestication - \_\_\_\_\_

\_\_\_\_\_

forced labor system - \_\_\_\_\_

\_\_\_\_\_

nomadic - \_\_\_\_\_

\_\_\_\_\_

pastoral - \_\_\_\_\_

\_\_\_\_\_

job specialization - \_\_\_\_\_

\_\_\_\_\_

primary source - \_\_\_\_\_

\_\_\_\_\_

secondary source - \_\_\_\_\_

\_\_\_\_\_



## Part 2 – Chapter 1 in *Ways of the World*

In WHAM, it is very important for you to learn to read your textbook. It follows the AP guidelines closely and is a very well-written college textbook. As such, it can be difficult, so we'll use this Reading Guide to draw out the important information for Chapter 1. Please read all of the text, look at maps and captions, check out the charts, etc., to get the full benefits of the book.

AP World History is less about memorizing people, places and events, and more about processes and connections. Keep this in mind as you read.

For your summer assignment, you will complete the Reading Guide which can be found below. Be as thorough as possible for full credit.

You will find a copy of the .pdf of the book where you found this document – on the Academic Advisor's summer assignment page.

If you have difficulty retrieving the .pdf, please contact me!

## Chapter 1 - Summer Assignment

**Learn to 'engage' with the textbook to discover all it has to offer. Be sure to look at the margin questions and the AP Exam Tip boxes. They are very helpful. The graphs, maps and images are also very helpful – look at them!**

**PLEASE, get out of the middle school habit of hunting for answers. READ the textbook as you complete this! The page number after some questions is how far to read before answering that question (or set) where applicable.**

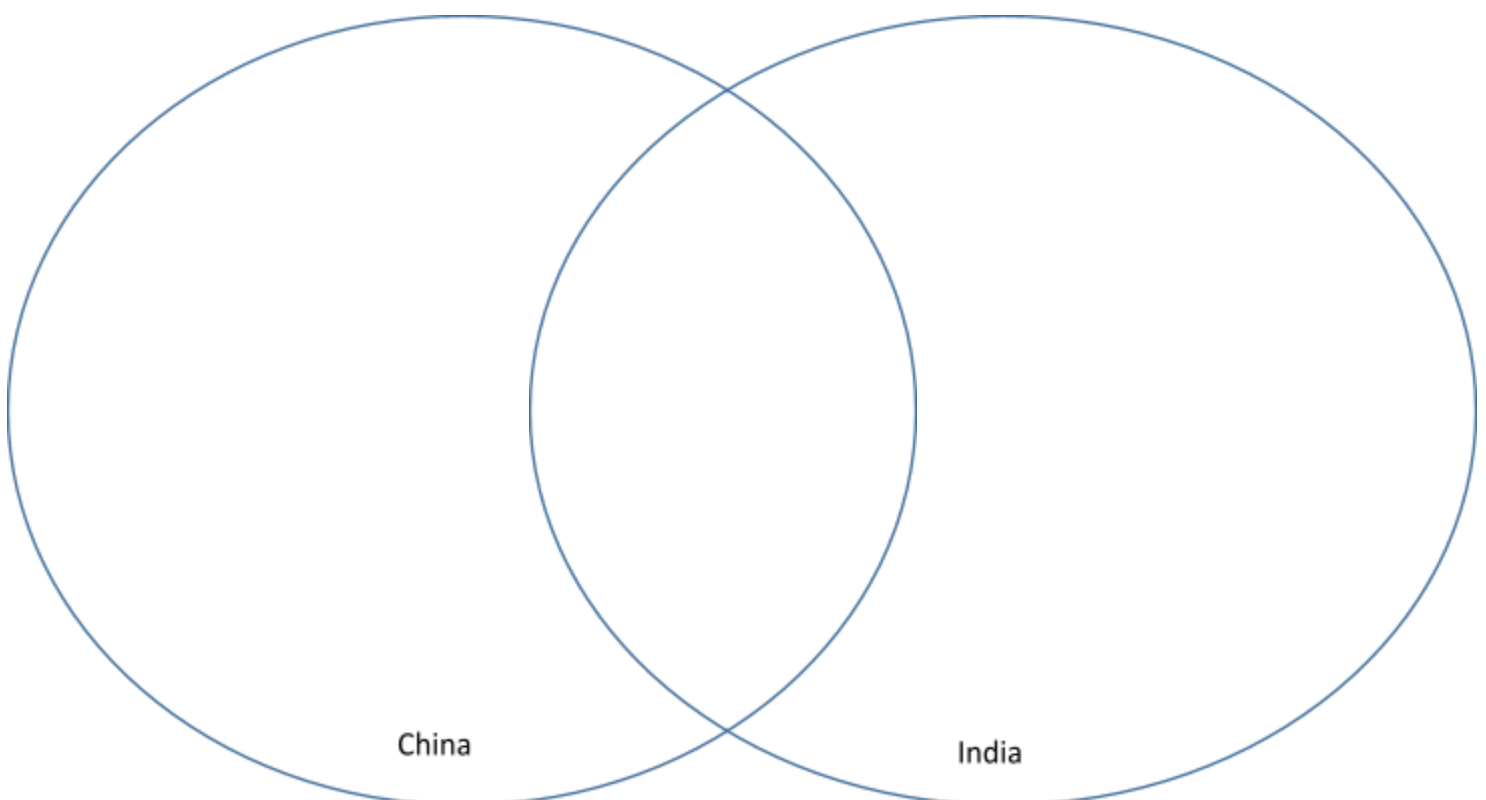
1. Begin by looking at the list of topics on the left side of p. 7. What are the 'big ideas' of this chapter?
2. Why do you think it's important to learn about these early topics in world history even though our course starts in 1200 AD?
3. Read the introduction on pp. 7 & 8. How does your answer above connect to what is said in the paragraph that starts on p. 7 and ends on p. 8?
4. Though the timeline does not match the biblical record, what does the book say in its discussion of Paleolithic people that validates (backs up) what the Bible says about the intelligence of Adam and Eve? 8
5. Describe how the Neolithic Revolution transformed human life. 10
6. Describe the 2 types of relationship between nomadic and farming societies.
7. What are some characteristics of chiefdoms (what did chiefs do)? How do you think chiefdoms represent the beginning of what we call today *government* or *politics*?
8. Name 2 societies that the book uses as examples of chiefdoms. Where were they located? 12

9. "Civilization" is the next step in world history when cities formed and were supported by the farming of the surrounding countryside – all governed by the state. Who usually led these states (more than just one person here!)? 13

10. Complete this chart after reading pp. 16 – 17. Do not just write one thing per blank, Read the entire passage.

Impressive aspects of early civilizations	
Negative aspects of early civilizations	
Location of earliest river valley civilizations	
Environmental impacts of early civilizations	

11. Complete the Venn diagram, comparing the social structure early China and early India. 16 – 19.



12. Other than India and China, what other civilizations are named in pages 16 – 20?

**Pages 20 – 38 cover the main civilizations that shape history culturally. As you read each section, fill out the corresponding chart, keeping in mind that we are laying the groundwork for where we begin our class in 1200 AD. Note: There is a helpful chart on p. 9!**

13. South Asia and the influence of Hinduism and Buddhism – pp. 21 – 26.

Hinduism	
Founder	none
Approximate date of origin	
Seeks converts? y/n	
Main deity	
Religious leadership	
Sacred text	
Essential practice/goal of religion	Include important italicized vocabulary
Impact of belief on social order	

Buddhism	
Founder & 'story'	
Approximate date of origin	
Seeks converts? y/n	
Main deity	
Connection to Hinduism	
Essential practice/goal of religion	Include important italicized vocabulary
Impact of belief of social order (contrast with Hinduism)	
Describe Theravada Buddhism	
Describe Mahayana Buddhism	
Describe Tibetan Buddhism	

14. Both Hinduism and Buddhism originated in India, but Buddhism is largely non-existent in India today. What drove Buddhism out of India?

15. Identify the bhakti movement and explain why it was appealing to people in India. 26

16. China and the traditions of Confucianism and Daoism. pp. 26 – 30.

Confucianism	
Founder & 'story'	
Approximate date of origin	
Dynasty that adopted it	
Main deity	None – philosophy only
Main text	
Essential practice/goal of philosophy	Include important italicized vocabulary
Impact of belief on social order	
Other areas/regions of influence	

Daoism	
Founder & 'story'	
Approximate date of origin	
Main deity	None – philosophy only
Main text	
Essential practice/goal of philosophy	Include important italicized vocabulary
Impact of belief on social order	

17. The Middle East and the origins of Judaism and Christianity pp. 30 – 33

Before you begin this chart, what 3 religions are called the “Abrahamic faiths”? Why?

Judaism	
Seeks converts? y/n	One must be born Jewish
Approximate date of origin	
Main deity	
Main text	
Concept of God	

Christianity	
Founder & ‘story’	
Approximate date of origin	
Seeks converts? y/n	
Connection to Judaism	
Main text	
Essential practice/goal of philosophy	Include important italicized vocabulary
Describe Christianity’s spread	
Location of Christianity’s spread in the first 6 centuries	

Note that by the year 600, Christianity had grown from Iraq to Spain, but it was very divided in its leadership.

### 18. The Middle East and Islam pp. 33 - 38

Islam	
Founder & 'story'	
Approximate date of origin	
Seeks converts? y/n	
Connection to Judaism and Christianity	
Essential practice/goal of philosophy	Include important italicized vocabulary
Importance of <i>umma</i>	
Explain the Shia/Sunni divide	
Describe Islam's spread	
Describe the <i>ulama</i>	
Importance of Sufis (read through p. 38)	



19. Now, let's make some connections because that is what this course is really about. NOTE: "Belief systems" includes all of the religions and philosophies discussed in this chapter.

In what way were the Buddha, Jesus, and Muhammad similar?

In what ways were they different?

What connections can you see between belief systems and social order (who is important, who is powerful, what gender dominates, who does the labor, etc.) in this chapter? Use one of the belief systems as evidence of your answer.

What connections can you see between belief systems and political systems in this chapter? Use one of the belief systems as evidence of your answer.

20. The final section asks you to think about how growing empires created connections among the world's people and about how those connections diffused culture. Identify and describe one example of a cultural element that spread in this time.

21. Finally, commercial exchange is discussed as the 3 "roads" of trade developed between 200 – 1200 AD. Briefly describe each of the roads: 39

Silk Roads:

Sea Roads:

Sand Roads:

Now the stage is set for us to begin our AP World – Modern course at 1200 AD.

# Ways of the World

A Brief Global History with Sources

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**FOR THE AP® WORLD HISTORY MODERN COURSE**

# PART 1

## Diversity and Interaction in the World of 1200–1450



**Chapter 1** Before 1200: Patterns in World History

**Chapter 2** Varieties of Civilizations: Eurasia and the Americas, 1200–1450

**Chapter 3** Connections and Interactions, 1200–1450

**Chapter 4** The Mongol Moment and the Re-Making of Eurasia, 1200–1450

### THE BIG PICTURE

## 1200: Jumping into the Stream of World History

Like all storytellers, historians have to decide where to begin their accounts. In recounting the history of the United States, for example, should the story begin with the American Revolution, with the coming of Europeans and Africans to North America, or with the much earlier arrival of the first people to occupy the land? Such choices matter.

So it is in world history. Starting the AP® World History Modern course around 1200 raises important historical questions. What significance does 1200 have in the story of humankind as a whole? Clearly, it is different from, say, 1492, when the voyages

PHOTOS: left, Facsimile detail from Book IV of Florentine Codex, "General History of the Things of New Spain"/Museo del Templo Mayor, Mexico City, Mexico/De Agostini Picture Library/Bridgeman Images; center, Martha Avery/Getty Images; right, Moghul court painting, ca.1596/Pictures from History/Bridgeman Images

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of Columbus began an enduring interaction between the Eastern and Western hemispheres, a process that had a global impact. By contrast, no single event marks 1200 as a year of global significance. Nonetheless, the centuries between 1200 and 1450 mark important changes in many parts of the world. New and larger states or empires emerged in Asia (the Mongol Empire), in Africa (the Kingdom of Mali), in the Americas (the Inca Empire), and in Europe (France and England). New or revived patterns of international commerce linked distant lands and peoples across oceans, deserts, and continents. Established cultural or religious traditions, Islam for example, were spreading to new regions and were being transformed in the process.

Other questions arise in defining this AP® course as “modern” world history. What distinguishes the “modern” era from all that preceded it? Some have linked it to the Industrial Revolution of the nineteenth century, while others have dated it to the creation of a linked Atlantic world following European colonization of the Americas and the transatlantic slave system. But some historians have found sprouts of modernity even earlier. Song dynasty China (960–1279), for example, witnessed substantial population increase, urbanization, technological innovation, all of which have been widely regarded as features of “modern” life.

More practical questions confront students, teachers, and textbook writers alike: since history is a seamless flow of events and processes, how can we simply jump into this ongoing stream of the human story in 1200? Certainly, topics introduced in the 1200–1450 time

period will need to refer back to prior threads of historical development. Thus the chapters of Part 1 will frequently provide some context or background from well before 1200. These chapters will help situate developments in the centuries that followed and will hopefully allow you to enter more comfortably into the continuing currents of world history after 1200.

In this version of *Ways of the World*, the four chapters of Part 1 deal with this starting point of 1200 in various ways. The first chapter identifies some of the major patterns of world history prior to 1200. Then Chapter 2 examines the major civilizations of Eurasia and the Americas as they appeared during the centuries between 1200 and 1450. These two chapters focus on diversity, on the various kinds of human communities that had become established by 1450.

But world history often focuses less on what happened within particular societies or civilizations and more on the interactions, encounters, and connections that linked the various peoples of the world. Those linkages were frequently very important motors of change in the human story and are the main focus of Chapters 3 and 4. And so, Chapter 3 turns the historical spotlight on the connections that derived from commerce or trade among distant peoples. Chapter 4 continues the theme of connections and encounters in an exploration of the Mongol Empire, which brought the peoples of Eurasia into closer contact with one another than ever before. Thus the immense diversity of the human world in the centuries following 1200 did not prevent slowly growing networks of interaction across much of Afro-Eurasia and to a lesser extent in the Americas.

# Landmarks in World History (Before 1450)

200 B.C.E.

1 C.E.

200 C.E.

400

600

## ASIA

800–400 B.C.E. Upanishads compiled in India

6th–5th centuries B.C.E. Lives of Confucius, Laozi, Buddha

Bhakti forms of Hinduism emerge in India

ca. 600 C.E.

206 B.C.E.–220 C.E.  
Confucianism established in China

By 120  
Emergence of Zen Buddhism in Japan

## MIDDLE EAST/ISLAMIC WORLD

4 B.C.E.–29 C.E. Life of Jesus

570–632 C.E.  
Life of Muhammad

Mid- to late seventh century:  
Sunni/Shia division emerges

## EUROPE/CHRISTENDOM

4th century C.E.  
Christianity becomes state religion in Armenia, Axum, and Roman Empire

5th–7th centuries  
Christianity introduced to Nubia and China

500–1200  
Spread of Christianity in Europe

527–565  
Justinian rules Byzantine Empire

## AFRICA

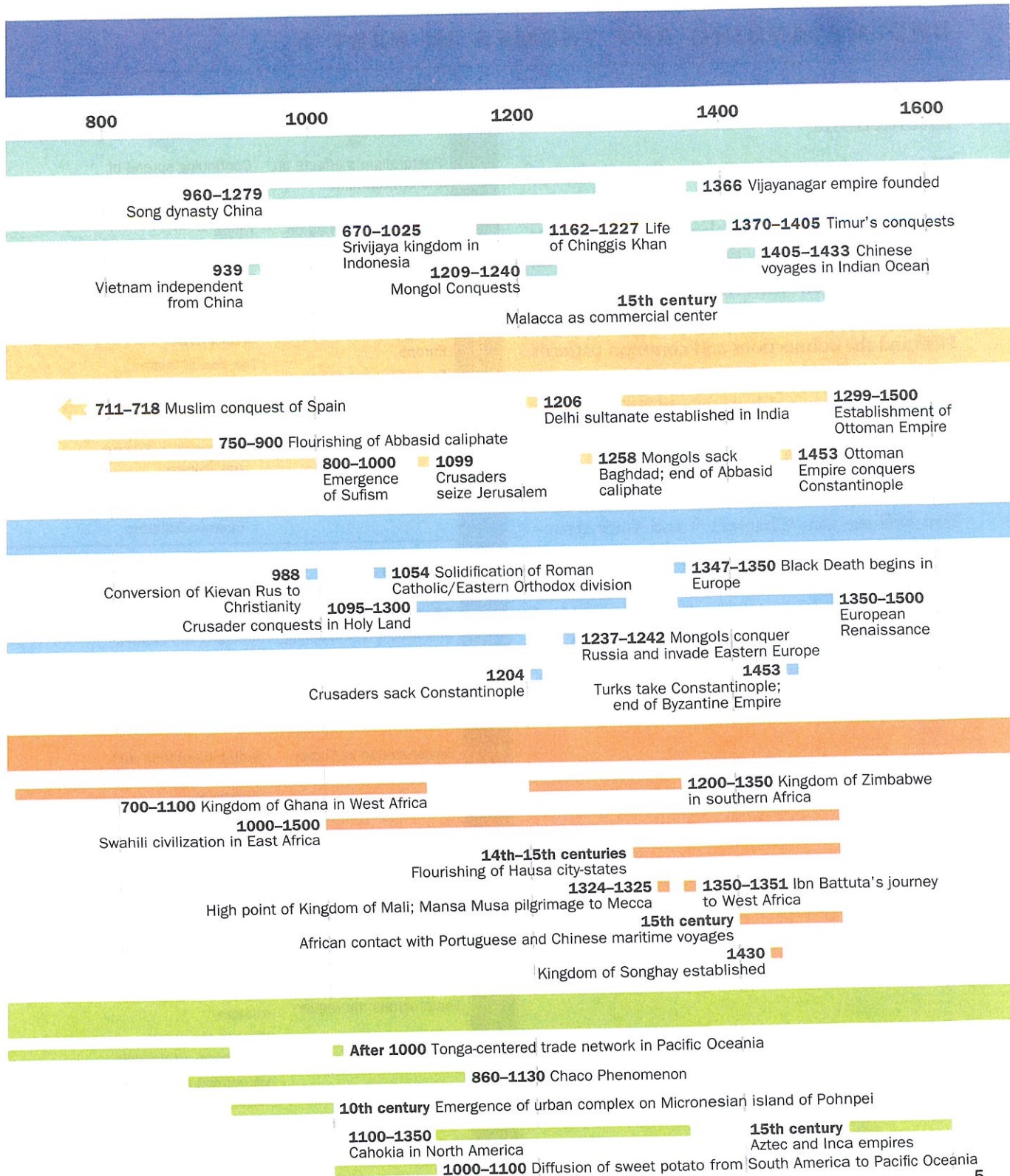
By 600 C.E.  
Trans-Saharan trade established

## THE AMERICAS/PACIFIC OCEANIA

250–900  
Maya civilization

550–650 C.E.  
Decline and collapse of Teotihuacán





# UNDERSTANDING AP® THEMES IN PART 1

## Regional and Interregional Interactions

This period encompasses the first period of the AP® World History Modern course (ca. 1200 C.E. to 1450 C.E.). It also briefly covers the years leading up to it. Here we will focus on both the different histories of various civilizations and societies during the period of 1200 to 1450 and the connections and common patterns that linked them to one another. Chapters 1 and 2 examine Chinese, Islamic, and Christian civilizations in a regional and comparative manner, with an eye on their engagement in larger patterns of Afro-Eurasian historical development. You will see that Chapters 3 and 4 are structured thematically, with Chapter 3 exploring the cross-cultural interactions borne of long-distance trade and Chapter 4 probing the world of pastoralism with a particular focus on the Mongols and their encounters with major Eurasian civilizations.

	ENVIRONMENT	CULTURES
ca. 600–800	<p>Pastoralism's effects on the environment</p> <p>Long-distance commerce, such as on the Silk Roads, creates exchanges of plants and animals</p> <p>Feudal crop systems change environments in Europe</p> <p>Environmental consequences of interactions between China and northern pastoralists</p>	<p>Continuing spread of Buddhism in Asia</p> <p>Buddhism persecuted in China</p> <p>Continued Indian cultural influences in Southeast Asia</p> <p>Rise of Neo-Confucianism in East Asia</p> <p>The rise of Islam</p> <p>Christianity</p> <ul style="list-style-type: none"> <li>Contraction in Asia and Africa</li> <li>Expansion in Europe and Russia</li> <li>Conflicts between Roman Catholic and Eastern Orthodox</li> </ul>
ca. 800–1000	<p>Continued Arab agricultural revolution</p> <p>Effects of dense Maya population, and resulting collapse</p>	<p>Monumental architecture in Maya region</p> <p>Islamic "golden age" through 14th century</p>
ca. 1000–1200	<p>Deforestation in Europe as civilizations spread</p>	<p>Synthesis of faith and reason in European Christianity</p> <p>Crusades in Southwest Asia bring cultural exchanges</p> <p>Hindu Angkor Wat complex built in Southeast Asia</p>
ca. 1200–1450	<p>Increased trade connections in Afro-Eurasia lead to Black Death across the region</p>	<p>Religious-inspired architecture in Western Europe</p> <p>Rise of Zen Buddhism in Japan</p> <p>Effects of cultural exchanges w/Mongols</p> <p>Perceptions of Mongols in conquered regions</p> <p>Ibn Battuta and Marco Polo</p>



GOVERNANCE	ECONOMIES	SOCIAL STRUCTURES	TECHNOLOGY
<p>The development of Southeast Asian states and the Byzantine state</p> <p>The development of Swahili city-states in East Africa</p> <p>The development of West African empires</p> <p>State building in Korea, Vietnam, and Japan</p> <p>Rise and fragmentation of Islamic empires (through ca. 1450)</p> <p>Rise of Kievan Rus</p>	<p>Silk Road trading networks continue</p> <p>Indian Ocean trading networks continue</p> <p>Trans-Saharan trading networks continue</p> <p>Commercial networks in the Americas expand</p> <p>China's economy strengthens during the Song</p> <p>Dar al-Islam's exchange network (continues through ca. 1450)</p> <p>Decline of European cities as trade centers</p>	<p>Continuation of previous gender roles in pastoral societies</p> <p>Slavery in West African civilizations</p> <p>Continuity and change in gender roles in Song China</p> <p>Continued patriarchy in Korea, Vietnam, and Japan</p> <p>Social status of men and women in early Islam</p> <p>Women's roles in Christianity</p> <p>Continued caste system in South Asia</p>	<p>Chinese <i>junks</i>, Indian/Arab <i>dhow</i>s used in Indian Ocean trade</p> <p>Arab "agricultural revolution" introduces new crops to Central and Southwest Asia</p> <p>Chinese technological innovations: paper money, woodblock printing</p>
<p>Rise of Song dynasty in China</p> <p>Charlemagne's European empire</p> <p>Development of Malay Srivijaya kingdom</p> <p>Decline of Maya civilization</p> <p>Peak of Abbasid caliphate</p>	<p>Song China has world's strongest economy</p> <p>Luxury goods out of China move along Silk Roads, Indian Ocean network</p> <p>Swahili trading communities</p>	<p>Foot binding as a sign of status in Song China</p>	<p>Muslim travelers introduce Chinese papermaking into the Middle East</p> <p>Introduction of three-field system of crop rotation and wheeled plow in Western Europe</p>
<p>European states sponsor Crusades to Southwest Asia</p> <p>Rise and decline of nomadic Jin in northern China</p>	<p>Crusades spark new trade routes between Europe and Southwest Asia</p>	<p>Feudalism reshapes social systems in Europe and Japan</p> <p>Trans-Saharan slave systems</p>	<p>Indian, Arab, Chinese technologies begin to arrive in Europe, including "Arabic" numbering system</p>
<p>The Mongol conquests: comparing China, Persia, and Russia</p> <p>Delhi sultanate in South Asia</p> <p>15th-century states: Chinese, European, Islamic world</p> <p>Aztec and Inca empires rise and flourish</p>	<p>Mongol Empire as a Eurasian economic network</p> <p>Mansa Musa's pilgrimage to Mecca affects economies</p> <p>Rise of European cities along trade routes to Southwest Asia</p> <p><i>Pochteca</i> merchants in the Americas</p>	<p>Changing social roles in medieval European cities</p> <p>Black Death reorients societies across Afro-Eurasia</p>	<p>Beginnings of <i>chinampas</i> system in Mexico</p> <p>Asian astrolabe, compass, and lateen sail influence European maritime technology</p> <p>Mongols introduce gunpowder and printing along the Silk Roads</p> <p>China sends Zheng He on voyages</p>





**Muslim Pilgrims on the Way to Mecca** The most enduring legacies of ancient civilizations lay in their religious or cultural traditions. Islam is among the most recent of those traditions. The pilgrimage to Mecca, known as the *hajj*, has long been a central religious ritual in the Muslim world. It also

reflects the cosmopolitan character of Islam, as pilgrims from all over the vast Islamic realm assemble in the city where the faith was born. This painting, dating to 1237, shows a group of joyful pilgrims, led by a band, on their way to Mecca.

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## CHAPTER

# 1

# Before 1200: Patterns in World History

### From the Paleolithic Era to the Age of Agriculture

#### Civilizations

- Defining Civilizations
- Civilizations and the Environment
- Comparing Civilizations

#### Civilizations and Cultural Traditions

- South Asian Cultural Traditions:
  - Hinduism
- South Asian Cultural Traditions:
  - Buddhism
- Chinese Cultural Traditions:
  - Confucianism
- Chinese Cultural Traditions:
  - Daoism
- Middle Eastern Cultural Traditions:
  - Judaism and Christianity
- Middle Eastern Cultural Traditions:
  - Islam

#### Interactions and Encounters

#### Reflections: Religion and Historians

In September of 2009, Kong Dejun returned to China from her home in Great Britain. The occasion was a birthday celebration for her ancient ancestor Kong Fuzi, or Confucius, born 2,560 years earlier. Together with some 10,000 other people—descendants, scholars, government officials, and foreign representatives—Kong Dejun attended ceremonies at the Confucian Temple in Qufu, the hometown of China's famous sage. "I was touched to see my ancestor being revered by people from different countries and nations," she said.<sup>1</sup> What made this celebration remarkable was that it took place in a country still ruled by the Communist Party, which had long devoted enormous efforts to discrediting Confucius and his teachings. In the communist outlook, Confucianism was associated with class inequality, patriarchy, feudalism, superstition, and all things old and backward. But the country's ancient teacher and philosopher had apparently outlasted modern communism, for now the Communist Party has claimed Confucius as a national treasure and has established over 300 Confucian Institutes to study his writings. He appears in TV shows and movies, and many anxious parents offer prayers at Confucian temples when their children are taking the national college entrance exams. Buddhism and Daoism (DOW-i'zm) have also experienced something of a revival in China, as thousands of temples, destroyed during the heyday of communism, have been repaired and reopened. Christianity too has grown rapidly since the 1970s. ■

### « AP® Analyzing Evidence

What clues does this image provide about the Islamic practice of pilgrimage?

Here are reminders, in a Chinese context, of the continuing appeal of cultural traditions forged long

ago. Those ancient traditions and the civilizations in which they were born provide a link between the world of 1200–1450 and all that came before it. This chapter seeks to ease us into the stream of world history after 1200 by looking briefly at several major turning points in the human story that preceded it. These include the breakthrough to agriculture, the rise of those distinctive societies called civilizations, the making of the major cultural or religious traditions that accompanied those civilizations, and the broad patterns of interaction among the peoples of the ancient world.

## From the Paleolithic Era to the Age of Agriculture

*Homo sapiens*, human beings essentially similar to ourselves, emerged around 300,000 years ago, almost certainly in Africa. Then somewhere between 100,000 and 60,000 years ago, our species began its long journey out of Africa and into Eurasia, Australia, the Americas, and much later the islands of the Pacific. The last phase of that epic journey came to an end around 1200, when the first humans occupied what is now New Zealand. By then, every major landmass, except Antarctica, had acquired a human presence.

With the exception of those who settled the islands of Pacific Oceania, all of this grand process had been undertaken by people practicing a gathering and hunting way of life and assisted only by stone tools. Thus human history begins with what scholars call the **Paleolithic era** or the Old Stone Age, which represents over 95 percent of the time that humans have occupied the planet. During these many centuries and millennia, humankind sustained itself by foraging: gathering wild foods, scavenging dead animals, hunting live animals, and fishing.

In their long journeys across the earth, Paleolithic people created a multitude of separate and distinct societies, each with its own history, culture, language, identity, stories, and rituals. Their societies were small, organized as bands of perhaps twenty-five to fifty people in which all relationships were intensely personal and normally understood in terms of kinship. Such small-scale societies were seasonally mobile or nomadic, moving frequently and in regular patterns to exploit the resources of wild plants and animals on which they depended. These societies were also highly egalitarian, lacking the many inequalities of class and gender that emerged later with agriculture and urban life. Life expectancy was low, probably less than thirty-five years on average, and population growth was very slow. But cultural creativity was much in evidence, reflected in numerous technological innovations, in sophisticated oral traditions such as the Dreamtime stories of the Aboriginal peoples of Australia, and in cave paintings and sculptures found in many places around the world.

What followed was the most fundamental transformation in all of human history, known to us as the Agricultural Revolution, sometimes called the Neolithic or New Stone Age Revolution. Between 12,000 and 4,000 years ago, this momentous process unfolded separately in Asia, Africa, and the Americas alike. It meant

### AP<sup>®</sup> Causation

In what ways did a gathering and hunting economy shape other aspects of Paleolithic societies?



# Landmarks for Chapter 1

600 B.C.E.    300 B.C.E.    1 C.E.    300 C.E.    600 C.E.    900 C.E.    1200 C.E.    1500 C.E.

## THE EAST ASIAN WORLD: CONFUCIANISM AND DAOISM

6th–5th centuries B.C.E. Life of Confucius

6th–3rd centuries B.C.E. Lives of Laozi and Zhuangzi

ca. 206 B.C.E.–220 C.E.

Han dynasty establishes Confucianism as official state ideology

111 B.C.E.–939 C.E.

Confucianism takes root in Vietnam under Chinese rule

4th–11th centuries C.E.  
Confucianism takes root in Korea

7th century C.E.

Shotoku establishes Confucianism in Japan

960–1279 C.E.

Neo-Confucianism flourishes in Song dynasty China

## THE SOUTH ASIAN WORLD: HINDUISM AND BUDDHISM

800–400 B.C.E. Hindu Upanishads compiled

ca. 566–486 B.C.E. Life of Buddha

100–300 C.E. Mahayana Buddhism emerges

100–800 C.E.

Buddhism established in China

300 C.E. Bhagavad Gita compiled in final form

600–1200 C.E.

Buddhism and Hinduism take root in Southeast Asia

600–1300 C.E.

Bhakti movement takes shape in India

1000 C.E.

Buddhism largely disappears within India

12th century C.E.

Emergence of Zen Buddhism in Japan

## THE MIDDLE EASTERN WORLD

9th–6th centuries B.C.E. Jewish prophets (Isaiah, Amos, Jeremiah)

ca. 4 B.C.E.–29 C.E. Life of Jesus

ca. 6–67 C.E. Life of Saint Paul

4th century C.E.

Christianity established as state religion in Roman Empire, Armenia, and Axum

570–632 C.E. Life of Muhammad

7th century C.E.

Emergence of Sunni/Shia split in Islam

750–900 C.E.

Islam established in Persia

800–1000 C.E.

Beginnings of Sufi Islam

1054 C.E.

Deepening divide between Roman Catholic and Eastern Orthodox Christianity

### Contemporary Gathering and Hunting Peoples: The San of Southern Africa

A very small number of gathering and hunting peoples have maintained their ancient way of life into the twenty-first century. Here two young men from the Jul'hoan !Kung San of southern Africa set a trap for small animals in 2009. (robertharding/Alamy)

#### AP® Analyzing Evidence

How does this image provide evidence for the gender roles that might have existed in Paleolithic societies?



#### AP® Continuity and Change

Why did some Paleolithic peoples abandon earlier, more nomadic ways and begin to live a more settled life?

#### AP® Causation

What was it about the Agricultural Revolution that made possible these new forms of human society?

the deliberate cultivation of particular plants as well as the taming and breeding of particular animals. Thus a whole new way of life gradually replaced the earlier practices of gathering and hunting in most parts of the world, so that by the early twenty-first century only miniscule groups of people followed that ancient way of living. Although it took place over centuries and millennia, the coming of agriculture represented a genuinely revolutionary transformation of human life all across the planet and provided the foundation for almost everything that followed: growing populations, settled villages, animal-borne diseases, an explosion of technological innovation, horse-drawn chariot warfare, cities, states, empires, civilizations, writing, literature, and much more (see Snapshot: Continental Populations in World History, 400 B.C.E.–2017, page 11).

The resources generated by the Agricultural Revolution opened up vast new possibilities for the construction of human societies, but they led to no single or common outcome. Rather, several distinct kinds of societies emerged early on in the age of agriculture, all of which have endured into modern times.

In areas where farming was difficult or impossible—arctic tundra, certain grasslands, and deserts—some people came to depend far more extensively on their domesticated animals, such as sheep, goats, cattle, horses, camels, or reindeer. Those animals could turn grass or waste products into meat, fiber, hides, and milk; they were useful for transport and warfare; and they could walk to market. People who depended on such animals—known as herders, nomads, or **pastoral societies**—emerged most prominently in Central Asia, the Arabian Peninsula, the Sahara, and parts of eastern and southern Africa. What they had in common was



## SNAPSHOT Continental Populations in World History: 400 B.C.E.–2017

Human numbers matter! This chart shows population variations among the major continental land masses and their changes over long periods of time. (Note: Population figures for such early times are merely estimates and are often controversial among scholars. Percentages do not always total 100 percent due to rounding.)

	Eurasia	Africa	North America	Central/South America	Australia/Oceania	Total World
Area (in square miles and as percentage of world total)						
	21,049,000 (41%)	11,608,000 (22%)	9,365,000 (18%)	6,880,000 (13%)	2,968,000 (6%)	51,870,000
Population (in millions and as percentage of world total)						
400 B.C.E.	127 (83%)	17 (11%)	1 (0.7%)	7 (5%)	1 (0.7%)	153
10 C.E.	213 (85%)	26 (10%)	2 (0.8%)	10 (4%)	1 (0.4%)	252
200 C.E.	215 (84%)	30 (12%)	2 (0.8%)	9 (4%)	1 (0.4%)	257
600 C.E.	167 (80%)	24 (12%)	2 (1%)	14 (7%)	1 (0.5%)	208
1000 C.E.	195 (77%)	39 (15%)	2 (0.8%)	16 (6%)	1 (0.4%)	253
1500	329 (69%)	113 (24%)	4.5 (0.9%)	53 (11%)	3 (0.6%)	477
1750	646 (83%)	104 (13%)	3 (0.4%)	15 (1.9%)	3 (0.4%)	771
2017	5,246 (69.5%)	1,256 (16.6%)	361 (4.8%)	646 (8.6%)	40 (0.5%)	7,549

Source: Population figures through 1750 are taken from Paul Adams et al., *Experiencing World History* (New York: New York University Press, 2000), 334; 2017 figures derive from "World Population by Region," *Worldometers*, <http://www.worldometers.info/world-population/#region>. Accessed December 8, 2017.

### AP® Continuity and Change

How does this chart show continuities over time in the distribution of population across the world?

### AP® EXAM TIP

Be able to define and describe the processes of demographic change throughout world history.

mobility, for they moved seasonally as they followed the changing patterns of the vegetation that their animals needed to eat. Except for a few small pockets of the Andes where domesticated llamas and alpacas made pastoral life possible, no such societies emerged in the Americas because most animals able to be domesticated simply did not exist in the Western Hemisphere.

The relationship between nomadic herders and their farming neighbors has been one of the enduring themes of Afro-Eurasian history. Frequently, it was a relationship of conflict, as pastoral peoples, unable to produce their own agricultural products, were attracted to the wealth and sophistication of agrarian societies and sought access to their richer grazing lands as well as their food crops and manufactured products. But not all was conflict between pastoral and farming peoples. The more

### AP® Causation

What impact did animal husbandry have on agricultural societies?

**AP® Comparison**

How did the various kinds of societies that emerged out of the Agricultural Revolution differ from one another?

peaceful exchange of technologies, ideas, products, and people between pastoral and agricultural societies also enriched and changed both sides. In the thirteenth century, this kind of relationship between pastoral and agricultural societies found a dramatic expression in the making of the Mongol Empire, described in Chapter 4.

Another kind of society to emerge from the Agricultural Revolution was that of permanently settled farming villages. They retained much of the social and gender equality of gathering and hunting communities, as they continued to do without kings, chiefs, bureaucrats, or aristocracies. Many village-based agricultural societies flourished well into the modern era in Eurasia, Africa, and the Americas, usually organizing themselves in terms of kinship groups or lineages, which incorporated large numbers of people well beyond the immediate or extended family. Given the frequent oppressiveness of organized political power in human history, agricultural village societies represent an intriguing alternative to the states, kingdoms, and empires so often highlighted in the historical record. They pioneered the human settlement of vast areas; adapted to a variety of environments; maintained a substantial degree of social and gender equality; created numerous cultural, artistic, and religious traditions; and interacted continuously with their neighbors.

In some places, agricultural village societies came to be organized politically as **chiefdoms**, in which inherited positions of power and privilege introduced a more distinct element of inequality, but unlike later kings, chiefs or “big men” could seldom use force to compel the obedience of their subjects. Instead, chiefs relied on their generosity or gift giving, their ritual status, or their personal charisma to persuade their followers. Chiefdoms emerged in all parts of the world, and the more recent ones have been much studied by anthropologists. For example, chiefdoms flourished everywhere in the Pacific islands, which had been colonized by agricultural Polynesian peoples. Chiefs usually derived from a senior lineage, tracing their descent to the first son of an imagined ancestor. With both religious and secular functions, chiefs led important rituals and ceremonies, organized the community for warfare, directed its economic life, and sought to resolve internal conflicts. They collected tribute from commoners in the form of food, manufactured goods, and raw materials. These items in turn were redistributed to warriors, craftsmen, religious specialists, and other subordinates, while chiefs kept enough to maintain their prestigious positions and imposing lifestyle. In North America as well, a remarkable series of chiefdoms emerged in the eastern woodlands, where an extensive array of large earthen mounds testifies to the organizational capacity of these early societies. The largest of these chiefdoms, known as Cahokia near modern St. Louis, flourished around 1200 C.E.

**AP® Causation**

What was revolutionary about the Agricultural Revolution?

## Civilizations

Far and away the most significant outcome of the Agricultural Revolution was the emergence of those distinctive and more complex societies that we know as civilizations. The earliest civilizations emerged in Mesopotamia (what is now Iraq),



in Egypt, and along the central coast of Peru between 3500 to 3000 B.C.E. At the time, these First Civilizations were small islands of innovation in a sea of people living in much older ways. But over the next 4,000 years, this way of living spread globally, taking hold all across the planet—in India and China; in Western, Central, and Southeast Asia; in various parts of Europe; in the highlands of Ethiopia, along the East African coast, and in the West African interior; in Mesoamerica; and in the Andes Mountains. Over the many centuries of the agricultural era, particular civilizations rose, expanded, changed, and sometimes collapsed and disappeared. But as a style of human life, civilization persisted and became a global phenomenon. By 1200, a considerable majority of humankind lived in one or another of these civilizations (see Map 1.1).

## Defining Civilizations

As historians use the term, “civilization” refers to societies based in cities and governed by states. They were the product of the age of agriculture, for only a highly productive agricultural economy could support a society in which substantial numbers of people did not produce their own food. Thus civilizations marked an enormous change from the small bands of Paleolithic peoples or the villages of farming communities.

Although most people in the First Civilizations remained in rural areas, sizable cities were a central feature. Those cities served as political and administrative capitals; they functioned as cultural hubs, generating works of art, architecture, literature, ritual, and ceremony; they acted as marketplaces for both local and long-distance trade; and they housed major manufacturing enterprises. In the ancient Mesopotamian poem called the *Epic of Gilgamesh*, dating to about 2000 B.C.E., the author describes the city of Uruk:

Come then . . . to ramparted Uruk, / Where fellows are resplendent in holiday clothing, / Where every day is set for celebration, / Where harps and drums are played. And the harlots too, they are fairest of form, / Rich in beauty, full of delights, / Even the great gods are kept from sleeping at night.<sup>2</sup>

Civilizations also generated states, governing structures organized around particular cities or territories that were usually headed by kings, who employed a variety of ranked officials and could use force to compel obedience. The ancient Hebrew prophet Samuel described to his people the “way of the king”:

He will take your sons and make them serve with his chariots and horses. . . . He will take your daughters to be perfumers and cooks and bakers. He will take the best of your fields and vineyards and olive groves. . . . Your male and female servants and the best of your cattle and donkeys he will take for his own use. He will take a tenth of your flocks, and you yourselves will become his slaves.<sup>3</sup>

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### AP® Contextualization

Why might the Eastern Hemisphere have a larger number of the First Civilizations than the Western Hemisphere?

### AP® EXAM TIP

Knowledge of maps throughout world history is critical. Be sure you know how to read maps and understand what they convey.

### AP® Causation

What developments led to the rise of the First Civilizations?

### AP® Contextualization

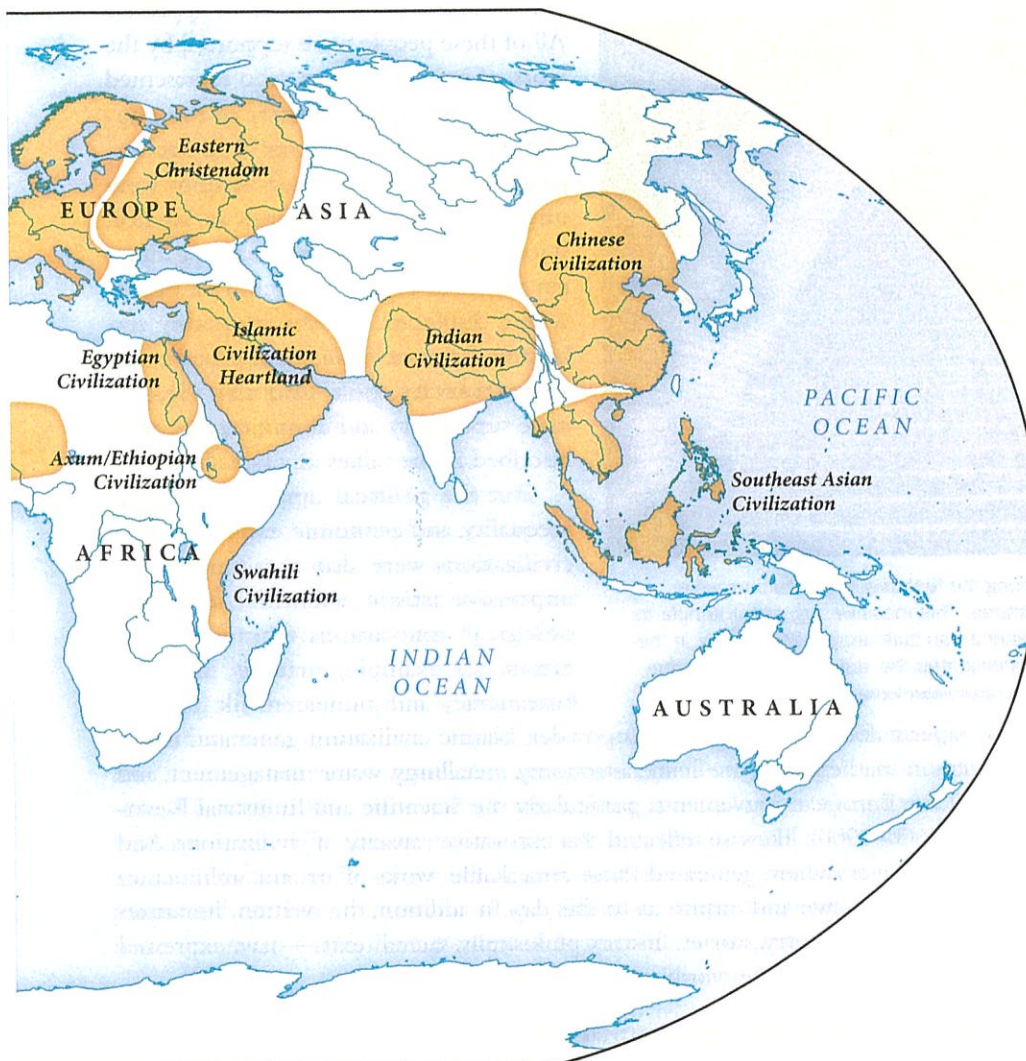
What was the role of cities in the early civilizations?



**Map 1.1 Major World Civilizations, 500–1450**

In the thousand years or so before 1450, growing numbers of people lived in civilizations, while many others continued to dwell in hunting and gathering societies, agricultural village communities, or pastoral societies. This map shows the location of the major civilizations of that era.

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**A Mesopotamian Ziggurat** Among the features of civilizations were monumental architectural structures. This massive ziggurat or temple to the Mesopotamian moon god Nanna was built around 2100 B.C.E. in the city of Ur. The solitary figure standing atop the staircase illustrates the size of this huge building. (© Richard Ashworth/Robert Harding)

#### AP® Contextualization

In what way was this ziggurat a means of reinforcing the government's legitimacy?

#### AP® EXAM TIP

Societies' expectations for what men and women are supposed to do or be (that is, "gender roles") are an important theme throughout the course.

Civilizations also developed an altogether new degree of occupational specialization as scholars, merchants, priests, officials, scribes, soldiers, servants, entertainers, and artisans of all kinds appeared. All of these people were supported by the work of peasant farmers, who represented the overwhelming majority of the population in all civilizations. And accompanying this novel division of labor were unprecedented inequalities in wealth, status, and power, as the more egalitarian values of earlier cultures were everywhere displaced. Gender inequality too became far more explicit and pronounced as **patriarchy** took hold and ideas of male superiority and dominance became inscribed in the values of all civilizations.

But the political oppression, social inequality, and economic exploitation of civilizations were also accompanied by impressive artistic, scientific, and technological innovations. Chinese civilization, for example, virtually invented bureaucracy and pioneered silk produc-

tion, papermaking, printing, and gunpowder. Islamic civilization generated major advances in mathematics, medicine, astronomy, metallurgy, water management, and more. Later European movements, particularly the Scientific and Industrial Revolutions (1600–1900), likewise reflected this innovative capacity of civilizations. And civilizations everywhere generated those remarkable works of art and architecture that continue to awe and inspire us to this day. In addition, the written literatures of civilizations—poetry, stories, history, philosophy, sacred texts—have expressed distinctive outlooks on the world.

### Civilizations and the Environment

Like all human communities, civilizations have been shaped by the environment in which they developed. It is no accident that many of the early civilizations, such as Mesopotamia, Egypt, Peru, India, and China, grew up in river valleys that offered rich possibilities for productive agriculture. The mountainous terrain of Greece favored the development of rival city-states rather than a single unified empire. The narrow bottleneck of Panama, largely covered by dense rain forests, inhibited contact between the civilizations of Mesoamerica and those of the Andes. And oceans long separated the Afro-Eurasian world from that of the Western Hemisphere.

Civilizations also left an imprint on their environment. The larger populations and intensive agriculture of civilizations had a far more substantial impact on the landscape than Paleolithic, pastoral, or agricultural village societies. By 2000 B.C.E. the rigorous irrigation that supported farming in southern Mesopotamia generated soils that turned white as salt accumulated. As a result, wheat was largely replaced by barley, which is far more tolerant of salty conditions. In many places the growth of civilizations was accompanied by extensive deforestation and soil erosion. Plato declared that the area around Athens had become “a mere relic of the original country. . . . All the rich soil has melted away, leaving a country of skin and bone.”<sup>4</sup> As Chinese civilization expanded southward toward the Yangzi River valley after 200 C.E., that movement of people, accompanied by their intensive agriculture, set in motion a vast environmental transformation marked by the destruction of the old-growth forests that once covered much of the country and the retreat of the elephants that had inhabited those lands. Around 800 C.E., the Chinese official and writer Liu Zongyuan lamented the devastation that followed:

A tumbled confusion of lumber as flames on the hillside crackle  
Not even the last remaining shrubs are safeguarded from destruction  
Where once mountain torrents leapt—nothing but rutted gullies.<sup>5</sup>

Something similar was happening in Europe as its civilization was expanding in the several centuries after 1000. Everywhere trees were felled at tremendous rates to clear agricultural land and to use as fuel or building material. By 1300, the forest cover of Europe had been reduced to about 20 percent of the land area. Far from lamenting this situation, one German abbot declared: “I believe that the forest . . . covers the land to no purpose and hold this to be an unbearable harm.”<sup>6</sup>

As agricultural civilizations spread, farmers everywhere stamped the landscape with a human imprint as they drained swamps, leveled forests, terraced hillsides, and constructed cities, roads, irrigation ditches, and canals. Maya civilization in southern Mexico, for example, has been described as an “almost totally engineered landscape” that supported a flourishing agriculture and a very rapidly increasing and dense population by 750 C.E.<sup>7</sup> But that very success also undermined Maya civilization and contributed to its collapse by 900 C.E. Rapid population growth pushed total Maya numbers to perhaps 5 million or more and soon outstripped available resources, resulting in deforestation and the erosion of hillsides. Under such conditions, climate change in the form of prolonged droughts in the 800s may well have placed an unbearable strain on Maya society. It was not the first case, and would not be the last, in which the demographic and economic pressures from civilizations undermined the ecological foundation on which those civilizations rested.

## Comparing Civilizations

While civilizations shared a number of common features, they also differed from one another in many other ways. The earliest civilizations were geographically quite limited, while many later civilizations—such as the Chinese, Persian, and

### AP® EXAM TIP

The relationship between humans and the environment is a key theme throughout the course.



**AP** Comparison

In what respects did the various civilizations of the pre-1200 world differ from one another? What common features did they share?

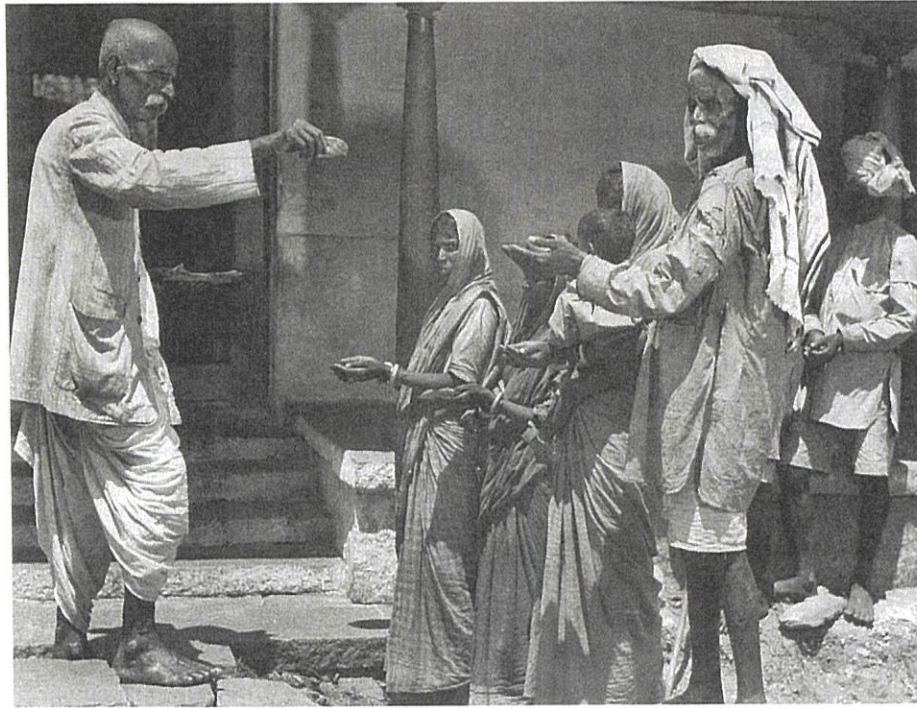
Roman—extended over far larger regions and found political expression in empires that incorporated many culturally different peoples. The Arab Empire that accompanied the rise of Islam in the several centuries after the death of Muhammad in 632 C.E. encompassed much of North Africa, the Middle East, and parts of Spain and western India. Large-scale empires in West Africa, such as Mali and Songhay, as well as the huge Inca Empire in South America, also offered an imperial setting for their civilizations. But other civilizations, such as the Greek in Europe, the Maya in Mesoamerica, and the Swahili in East Africa, organized themselves in highly competitive city-states that made unified empires difficult to achieve.

Civilizations differed as well in how their societies were structured and stratified. Consider the difference between China and India. China gave the highest ranking to an elite bureaucracy of government officials, drawn largely from the landlord class and selected by their performance on a set of examinations. They were supported by a vast mass of peasant farmers who were required to pay taxes to the government and rent to their landlords. Although honored as the hardworking and productive backbone of the country by their social superiors, Chinese peasants were oppressed and exploited, as they were everywhere, and periodically erupted in large-scale rebellions.

India's social organization shared certain broad features with that of China. In both civilizations, birth determined social status for most people; little social mobility was available for the vast majority; sharp distinctions and great inequalities characterized social life; and religious or cultural traditions defined these inequalities as natural, eternal, and ordained by the gods. But India's social system was distinctive. It gave priority to religious status and ritual purity, for the priestly caste known as Brahmins held the highest rank, whereas China elevated political officials to the most prominent of elite positions. The caste system divided Indian society into vast numbers of distinct social groups based on occupation and perceived ritual purity; China had fewer, but broader, categories of society—scholar-gentry, landlords, peasants, and merchants. Finally, India's caste society defined social groups far more rigidly than in China, forbidding members of different castes to marry or eat together. This meant even less opportunity for social mobility than in China, where the examination system offered a route to social promotion to a few among the common people.

At the bottom of the social hierarchy in all civilizations were slaves, or owned people, often debtors or prisoners of war, with few if any rights in the larger society. But the extent of slavery varied considerably. Persian, Chinese, Indian, and West African civilizations certainly practiced slavery, but it was not central to their societies. In Greek and Roman civilizations, however, it was. The Athens of Socrates, Plato, and Aristotle was home to some 60,000 slaves, about one-third of the total population. On an even larger scale, slavery was a defining element of Roman society. The Italian heartland of the Roman Empire contained some 2 to 3 million slaves, representing 33 to 40 percent of the population.

Patriarchy, or male dominance, was common to the social life of all civilizations, but it too varied from place to place and changed over time. Generally, patriarchies



**Caste in India** This 1947 photograph from *Life* magazine illustrates the “purity and pollution” thinking that has long been central to the ideology of caste. It shows a high-caste landowner carefully dropping wages wrapped in a leaf into the outstretched hands of his low-caste workers. By avoiding direct physical contact with them, he escapes ritual pollution. (Margaret Bourke-White/The LIFE Picture Collection/Getty Images)

### AP<sup>®</sup> Analyzing Evidence

How does this image show the distinctions created between castes?

were lighter and less restrictive for women in the early years of a civilization’s development and during times of upheaval when established patterns of life were disrupted. Chinese patriarchy, for example, loosened somewhat, especially for elite women, when parts of northern China were ruled by pastoral and nomadic peoples, whose women were far less restricted than those of China itself. Even within the small world of ancient Greek city-states, the patriarchy of Athens was far more confining for women than in Sparta, where women competed in sports with men, could divorce with ease, and owned substantial landed estates. Furthermore, elite women both enjoyed privileges and suffered the restrictions of seclusion in the home to a much greater extent than their lower-class counterparts, whose economic circumstances required them to operate in the larger social arena.

Finally, civilizations differed in the range and extent of their influence. Roman civilization dominated the Mediterranean basin for much of the millennium between 500 B.C.E. and 500 C.E. (see Map 1.2), while Chinese civilization has directly shaped the cultural history of much of eastern Asia and indirectly influenced economic life all across Eurasia for much longer. Between roughly 650 and 1450, Islamic civilization represented the most expansive, influential, and pervasive presence throughout the entire Afro-Eurasian world (see Map 2.2 in Chapter 2).





### AP® Causation

Based on Map 1.2, what were problems associated with maintaining the Roman Empire?

### Map 1.2 The Roman Empire

At its height in the second century c.e., the Roman Empire incorporated the entire Mediterranean basin, including the less developed region of Western Europe, the heartland of Greek civilization, and the ancient civilizations of Egypt and Mesopotamia.

Other civilizations had a much more limited range in the premodern era. The civilization of Axum was largely limited to what is now Ethiopia and Eritrea, and Swahili civilization was restricted to the coastal region of eastern Africa. Maya civilization, flourishing between 250 and 900, was a phenomenon of Central America. As a new Western European civilization crystalized after 1000 c.e., it too was a regional civilization with nothing like the reach of Chinese or Islamic civilizations. In the five centuries after 1450, however, Western Europe followed in the tradition of these more expansive civilizations, as it achieved genuinely global power and approached world domination by 1900.



## Civilizations and Cultural Traditions

Civilizations also differed in their cultural or religious traditions. These traditions provided a common identity for millions of individuals and for entire civilizations, even as divisions within them generated great social conflicts. Traditions also made the inequalities of civilizations legitimate, providing moral support for established elites and oppressive states. But religion was a doubled-edged sword, for it sometimes stimulated movements that challenged those in power. And religion enabled millions of ordinary people to endure their sufferings, shaping the meanings that they attached to the world they inhabited and providing moral guidance for living a good life or making a good society.

By 1200, the major cultural traditions of the Afro-Eurasian world had been long established. Hinduism and Buddhism; Confucianism and Daoism; Judaism, Christianity, and Islam—all of them had taken shape in the millennium between 600 B.C.E. and 700 C.E. Since they will recur often in the chapters that follow, some attention to their origins and development is appropriate.

### South Asian Cultural Traditions: Hinduism

Few cultures were as fundamentally religious as that of India, where sages and philosophers embraced the Divine and all things spiritual with enthusiasm and generated elaborate philosophical visions about the nature of ultimate reality. **Hinduism**, the oldest, largest, and most prominent religious tradition in India, had no historical founder, unlike Islam, Christianity, and another later Indian tradition, Buddhism. Instead it grew up over many centuries as an integral part of Indian civilization. Although it later spread into Southeast Asia, Hinduism was not a missionary religion seeking converts, but was, like Judaism, associated with a particular people and territory.

In fact, “Hinduism” was never a single tradition at all, and the term itself derived from outsiders—Greeks, Muslims, and later the British—who sought to reduce the infinite variety of Indian cultural patterns into a recognizable system. From the inside, however, Hinduism dissolved into a vast diversity of gods, spirits, beliefs, practices, rituals, and philosophies. This endlessly variegated Hinduism served to incorporate into Indian civilization the many diverse peoples who migrated into or invaded the South Asian peninsula over many centuries.

At one level, this emerging Hindu religious tradition was wildly polytheistic, embracing a vast diversity of gods and goddesses, each of whom had various consorts and appeared in a variety of forms. A priestly caste known as Brahmins presided over the sacrifices, offerings, and rituals that these deities required. But at another more philosophical level, Indian thinkers argued for a more unified understanding of reality. This point of view found expression in the **Upanishads** (oo-PAHN-ee-shahds), a collection of sacred texts composed by largely anonymous thinkers between 800 and 400 B.C.E. These texts elaborated the idea of

#### AP® EXAM TIP

Know the basic teachings of the major Eurasian belief systems, such as reincarnation in Hinduism.

#### AP® EXAM TIP

Keep in mind the social and political effects of India's caste system, as it will continue to be important later on in the course.

#### AP® Continuity and Change

In what ways did the religious tradition of South Asia change over the centuries?

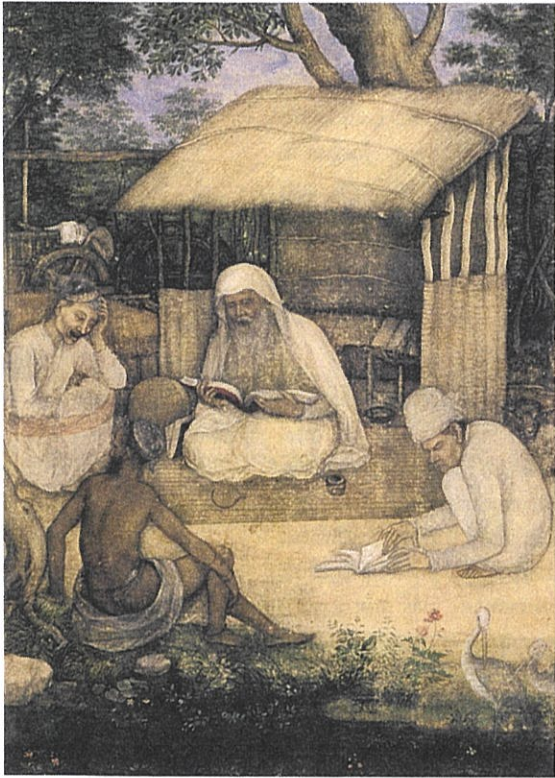


Brahman, the World Soul, the final and ultimate reality. Beyond the multiplicity of material objects and individual persons and beyond even the various gods themselves lay this primal unitary energy or divine reality infusing all things. This alone was real; the immense diversity of existence that human beings perceived with their senses was but an illusion. One contemporary Hindu monk summarized the essence of the Hindu outlook by saying, “there is no multiplicity.”

The fundamental assertion of this philosophical Hinduism was that the individual human soul, or *atman*, was in fact a part of Brahman. The chief goal of humankind then lay in the effort to achieve union with Brahman, putting an end to our illusory perception of a separate existence. This was *moksha* (MOHK-shuh), or liberation, compared sometimes to a bubble in a glass of water breaking through the surface and becoming one with the surrounding atmosphere.

Achieving this exalted state was held to involve many lifetimes, and the notion of *samsara*, or rebirth or reincarnation, became a central feature of Hindu thinking. Human souls migrated from body to body over many lifetimes, depending on the actions of individuals. This was the law of *karma*. Pure actions, appropriate to one’s station in life, resulted in rebirth in a higher social position or caste. Thus the caste system of distinct and ranked groups, each with its own duties, became a register of spiritual progress.

Various paths to this final release, appropriate to people of different temperaments, were spelled out in Hindu teachings. Some might achieve *moksha* through knowledge or study; others by doing their ordinary work without regard to consequences; still others through passionate devotion to some deity or through extended meditation practice. Such ideas became widely known throughout India—carried by Brahmin priests and wandering ascetics or holy men, who had withdrawn from ordinary life to pursue their spiritual development.



**Hindu Ascetics** Hinduism called for men in the final stage of life to leave ordinary ways of living and withdraw into the forests to seek spiritual liberation, or *moksha*. Here, in an illustration from an early-thirteenth-century Indian manuscript, a holy man explores a text with three disciples in a secluded rural setting. (Musée des Arts Asiatiques-Guimet, Paris, France/© RMN-Grand Palais/Art Resource, NY)

### AP<sup>®</sup> Analyzing Evidence

What evidence can you find in this image to support the importance of asceticism in Hindu religious practices?

## South Asian Cultural Traditions: Buddhism

About the same time as philosophical Hinduism was emerging, another movement took shape in South Asia that soon became a distinct and separate religious tradition—Buddhism. Unlike Hinduism, this new faith had a historical founder, **Siddhartha Gautama** (ca. 566–ca. 486 B.C.E.), a prince from a small kingdom in north India or southern Nepal. According to Buddhist tradition, the prince had



enjoyed a sheltered and delightful youth until he encountered human suffering in the form of an old man, a sick person, and a corpse. Shattered by these revelations of aging, illness, and death, Siddhartha determined to find the cause of such sufferings and a remedy for them. And so, at the age of twenty-nine, the young prince left his luxurious life as well as his wife and child, shed his royal jewels, cut off his hair, and set off on a quest for enlightenment that ended with an indescribable experience of spiritual realization. Now he was the Buddha, the man who had awakened. For the next forty years, he taught what he had learned, setting in motion the cultural tradition of Buddhism.

To the Buddha, suffering or sorrow—experiencing life as imperfect, impermanent, and unsatisfactory—was the central and universal feature of human life. This kind of suffering derived from desire or craving for individual fulfillment, from attachment to that which inevitably changes, particularly to the notion of a core self or ego that is uniquely and solidly “me.” He spelled out a cure for this “dis-ease” in his famous “eightfold path,” which emphasized a modest and moral lifestyle, mental concentration practices, including meditation, and wisdom or understanding of reality as it is. Those who followed the Buddhist path most fully could expect to achieve enlightenment, or *nirvana*, an almost indescribable state in which individual identity would be “extinguished” along with all greed, hatred, and delusion. With the pain of unnecessary suffering finally ended, the enlightened person would experience an overwhelming serenity, even in the midst of difficulty, as well as an immense loving-kindness, or compassion, for all beings. It was a simple message, elaborated endlessly and in various forms by those who followed the Buddha.

Much of the Buddha’s teaching reflected the Hindu traditions from which it sprang. The idea that ordinary life is an illusion, the concepts of karma and rebirth, the goal of overcoming the incessant demands of the ego, the practice of meditation, the hope for final release from the cycle of rebirth—all of these Hindu elements found their way into Buddhist teaching. In this respect, Buddhism was a simplified and more accessible version of Hinduism.

Other elements of Buddhist teaching, however, sharply challenged prevailing Hindu thinking. Rejecting the religious authority of the Brahmins, the Buddha ridiculed their rituals and sacrifices as irrelevant to the hard work of dealing with one’s suffering. Nor was he much interested in abstract speculation about the creation of the world or the existence of God, for such questions, he declared, “are not useful in the quest for holiness; they do not lead to peace and to the direct knowledge of *nirvana*.” Individuals had to take responsibility for their own spiritual development with no help from human authorities or supernatural beings. It was a path of intense self-effort, based on personal experience. The Buddha also challenged the inequalities of a Hindu-based caste system, arguing that neither caste position nor gender was a barrier to enlightenment. At least in principle, the possibility of “awakening” was available to all.

As Buddhism spread across the trade routes of Central Asia to China, Japan, and Southeast Asia, differences in understanding soon emerged. An early version of the

#### AP<sup>®</sup> Comparison

To what extent were Buddhist teachings similar to Hindu beliefs?

#### AP<sup>®</sup> EXAM TIP

You should know the basic differences and similarities between Hinduism and Buddhism.

#### AP<sup>®</sup> Comparison

What is the difference between the Theravada and Mahayana expressions of Buddhism?





**The Buddha's Enlightenment** Dating from the late eighth century in Korea, this monumental and beautifully proportioned sculpture portrays the Buddha at the moment of his enlightenment, symbolized by his right hand touching the earth. Seated on a lotus pedestal, this image of the Buddha also shows the *ushnisha*, the round oval at the top of his head, which represents his spiritual attainment, and the dot in the center of his forehead indicating wisdom. (Copyright © Cultural Heritage Administration of Korea, Courtesy of the Academy of Korean Studies, South Korea)

#### AP® Argument Development

How does this visual representation of the Buddha differ from the description of the prince in the beginning of this section?

#### AP® EXAM TIP

Be able to give examples of factors that attract people to belief systems.

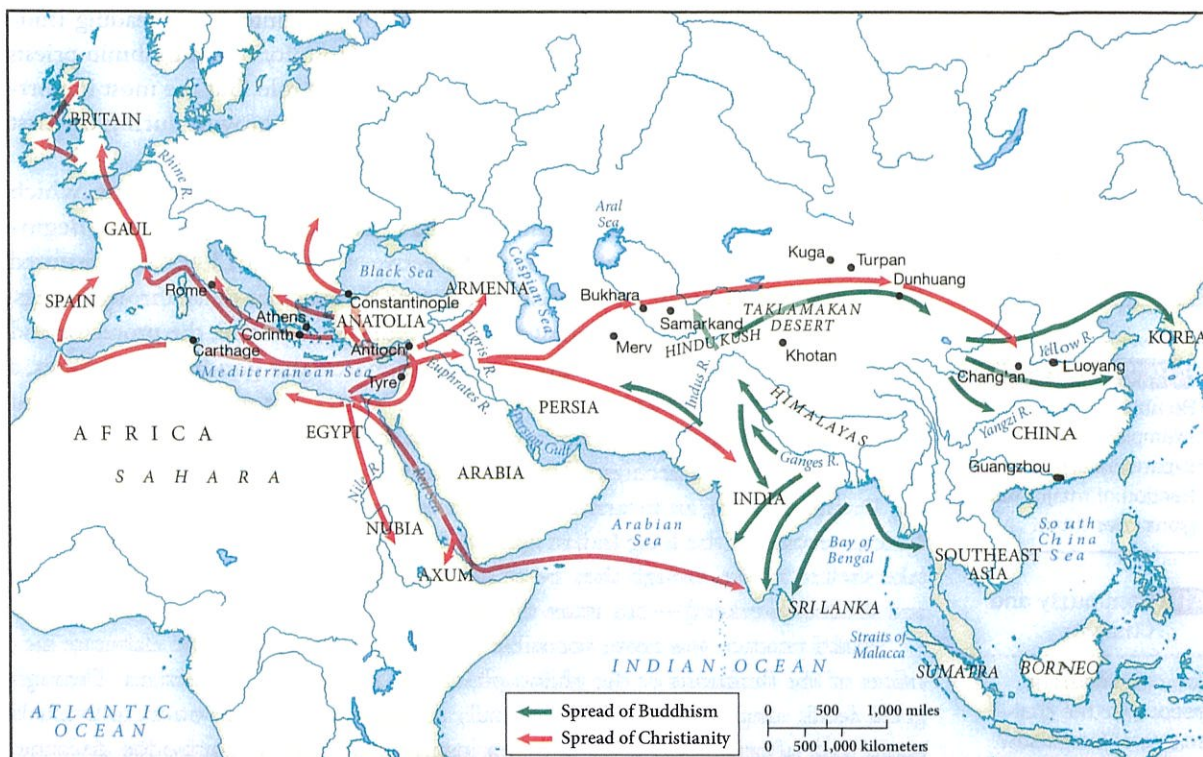
new religion, known as **Theravada Buddhism** (Teaching of the Elders), portrayed the Buddha as an immensely wise teacher and model, but certainly not divine. The gods, though never completely denied, played little role in assisting believers in achieving enlightenment. But as the message of the Buddha gained a mass following and spread across much of Asia, some of its early features—rigorous and time-consuming meditation practice, a focus on monks and nuns withdrawn from ordinary life, the absence of accessible supernatural figures able to provide help and comfort—proved difficult for many converts. And so the religion adapted. A new form of the faith, **Mahayana Buddhism**, developed in the early centuries of the Common Era and offered greater accessibility, a spiritual path available to a much wider range of people beyond the monks and ascetics, who were the core group in early Buddhism.

In most expressions of Mahayana Buddhism, enlightenment (or becoming a Buddha) was available to everyone; it was possible within the context of ordinary life, rather than a monastery; and it might occur within a single lifetime rather than over the course of many lives. While Buddhism had originally put a premium on spiritual wisdom or insight, Mahayana expressions of the faith emphasized compassion—the ability to feel the sorrows of other people as if they were one's own. This compassionate religious ideal found expression in the notion of bodhisattvas, fully enlightened beings who postponed their own final liberation in order to assist a suffering humanity. They were spiritual beings on their way to

“Buddhahood.” Furthermore, the historical Buddha himself became something of a god, and both earlier and future Buddhas were available to offer help. Elaborate descriptions and artistic representations of these supernatural beings, together with various levels of Heavens and Hells, transformed Buddhism into a popular religion of salvation. Furthermore, religious merit, leading to salvation, might now be earned by acts of piety and devotion, such as contributing to the support of a monastery, and that merit might be transferred to others. In many forms and variations, Mahayana Buddhism took root in Central Asia, China, Japan, Korea, Southeast Asia, and elsewhere. Buddhism thus became the first major tradition to spread widely outside its homeland (see Map 1.3).

In Tibet, a distinctive form of Buddhism began to take shape during the seventh century C.E. This Tibetan Buddhism gave special authority to learned teachers, known as Lamas, and emphasized an awareness of and preparation for death.





### MAPPING HISTORY

#### Map 1.3 The Spread of Early Buddhism and Christianity

In the five centuries after the birth of Jesus, Christianity found converts from Spain to Northeast Africa, the Middle East, Central Asia, and India. In the Roman Empire, Axum, and Armenia, the new religion enjoyed state support as well. Subsequently, Christianity took root solidly in Europe and after 1000 c.e. in Russia. Meanwhile, Buddhism was spreading from its South Asian homeland to various parts of Asia, even as it was weakening in India itself.

**READING THE MAP:** From its start on the eastern shore of the Mediterranean Sea, in which direction did Christianity spread the farthest?

**MAKING CONNECTIONS:** Based on this map, what differences might you notice between the spread of Buddhism and Christianity?

#### AP<sup>®</sup> Causation

How does this map suggest the political, economic, and geographic factors that might account for the relatively rapid spread of Christianity?

#### AP<sup>®</sup> Comparison

How did the evolution of cultural traditions in India and China differ from one another?

Its many spiritual practices included multiple prostrations, elaborate visualizations, complex meditations, ceremonies associated with numerous heavenly beings both peaceful and violent, and the frequent use of art and music. Incorporating various elements from native Tibetan traditions and from Hinduism, Tibetan Buddhism was expressed in a set of distinctive texts compiled during the fourteenth century. A section of these texts became famous in the West as *The Tibetan Book of the Dead*, which vividly describes the various stages of transition from life to death to rebirth.

But by 1200 Buddhism had largely disappeared in India, the land of its birth, even as it was expanding in other parts of Asia. Its decline in India owed something

**AP® EXAM TIP**

Major belief systems often divided and subdivided across time and place.

One example is the development of Theravada and Mahayana Buddhism.

**AP® EXAM TIP**

Be able to provide examples of the expansion and contraction of major religions over time.

**AP® Continuity and Change**

How did Hinduism respond to the challenges of Buddhism?

to the mounting wealth of monasteries as the economic interests of leading Buddhist figures separated them from ordinary people. Hostility of the Brahmin priests and competition from Islam after 1000 C.E. also played a role. But the most important reason for the waning of Buddhism in India was the growth during the first millennium C.E. of a new kind of popular Hinduism.

That path took shape in what is known as the *bhakti movement*, which involved devotion to one or another of India's many gods and goddesses. Beginning in south India and moving northward between 600 and 1300 C.E., it featured the intense adoration of and identification with a particular deity through songs, prayers, and rituals. By far the most popular deities were Vishnu, the protector and preserver of creation who was associated with mercy and goodness, and Shiva, a god representing the Divine in its destructive aspect, but many others also had their followers. This form of Hindu expression sometimes pushed against the rigid caste and gender hierarchies of Indian society by inviting all to an adoration of the Divine. Krishna, an incarnation of Vishnu as portrayed in the Bhagavad Gita, a famous section of the long Indian epic *Mahabharata*, had declared that “those who take shelter in Me, though they be of lower birth—women, vaishyas [merchants] and shudras [workers]—can attain the supreme destination.”

Bhakti practice was more accessible to ordinary people than the elaborate sacrifices of the Brahmins or the philosophical speculations of intellectuals. Through good deeds, simple living, and emotionally fulfilling rituals of devotion, individuals could find salvation without a complex institutional structure, orthodox doctrine, or prescribed meditation practices. Bhakti spirituality also had a rich poetic tradition, which flourished especially in the centuries after 1200. One ninth-century poet illustrated the intense emotional impact of bhakti devotion:

He [God] grabbed me lest I go astray//Wax before an unspent fire, mind melted, body trembled.//I bowed, I wept, danced, and cried aloud//I sang, and I praised him. . . .//I left shame behind, took as an ornament the mockery of local folk.<sup>8</sup>

This proliferation of gods and goddesses, and of their bhakti cults, occasioned very little friction or serious religious conflict. “Hinduism,” writes a leading scholar, “is essentially tolerant, and would rather assimilate than rigidly exclude.”<sup>9</sup> This capacity for assimilation extended to an already declining Buddhism, which for many people had become yet another cult worshipping yet another god. The Buddha in fact was incorporated into the Hindu pantheon as the ninth incarnation of Vishnu.

## Chinese Cultural Traditions: Confucianism

At the far eastern end of the Eurasian continent, Chinese civilization gave birth to two major cultural traditions that have persisted into the modern era, Confucianism and Daoism. Compared to Hindu, Christian, and Islamic traditions, these