

# To the AP World History Student

**W**elcome to AP World History! *Traditions & Encounters* is one of the most widely-used textbooks for AP World History. Professor Jerry Bentley, one of the two authors, was closely involved in the AP program for many years. He helped design the original AP course, worked on committees to fine-tune the curriculum, and scored the AP World History Exam for ten years in order to gauge how students performed and how his textbook could help them and their teachers. As you work with this book, I think you will see his high regard for the AP course and its students.

Professors Bentley and Zeigler wrote this text for college students. My job, as an AP World History teacher, has been to tailor the textbook to high school AP classes. I've modeled the adaptations on the College Board's Curriculum Framework for the AP World History course and AP Exam, which can be found on the College Board's Web site.

Each chapter opens with **AP Key Concepts** (essential course content knowledge linked to the Curriculum Framework) and **AP Historical Thinking**—directives to help you practice the historical thinking skills that are assessed on the AP Exam. Additionally, each chapter opener provides you with an **AP Chapter Focus** that previews what's in the chapter and tells you what you need to know for the AP Exam.

Turn to the part openers in this book—**AP Focus on Themes**—to find an Introduction for each of the six AP World History Periods (use the colorful tabs along the right edge of each page). I've written these Introductions to help you align the textbook to the themes in the Curriculum Framework.

To help you practice for the AP Exam, every chapter ends with AP Test Practice questions, including multiple-choice and short-answer questions tied to a stimulus, like those you will see on the AP Exam. In addition, the **AP Assessing Themes** questions at the end of each part ask you questions that tie together the set of chapters within a Period.

AP World History is not a date-driven course in which you need to memorize dates for the AP Exam. The only dates you absolutely must know and understand are the dates of each of the six Periods, because those dates form the skeleton of the course. You also have to know geography. Study the map below. These are the regions you must know, and all AP Exam questions will use regional names.

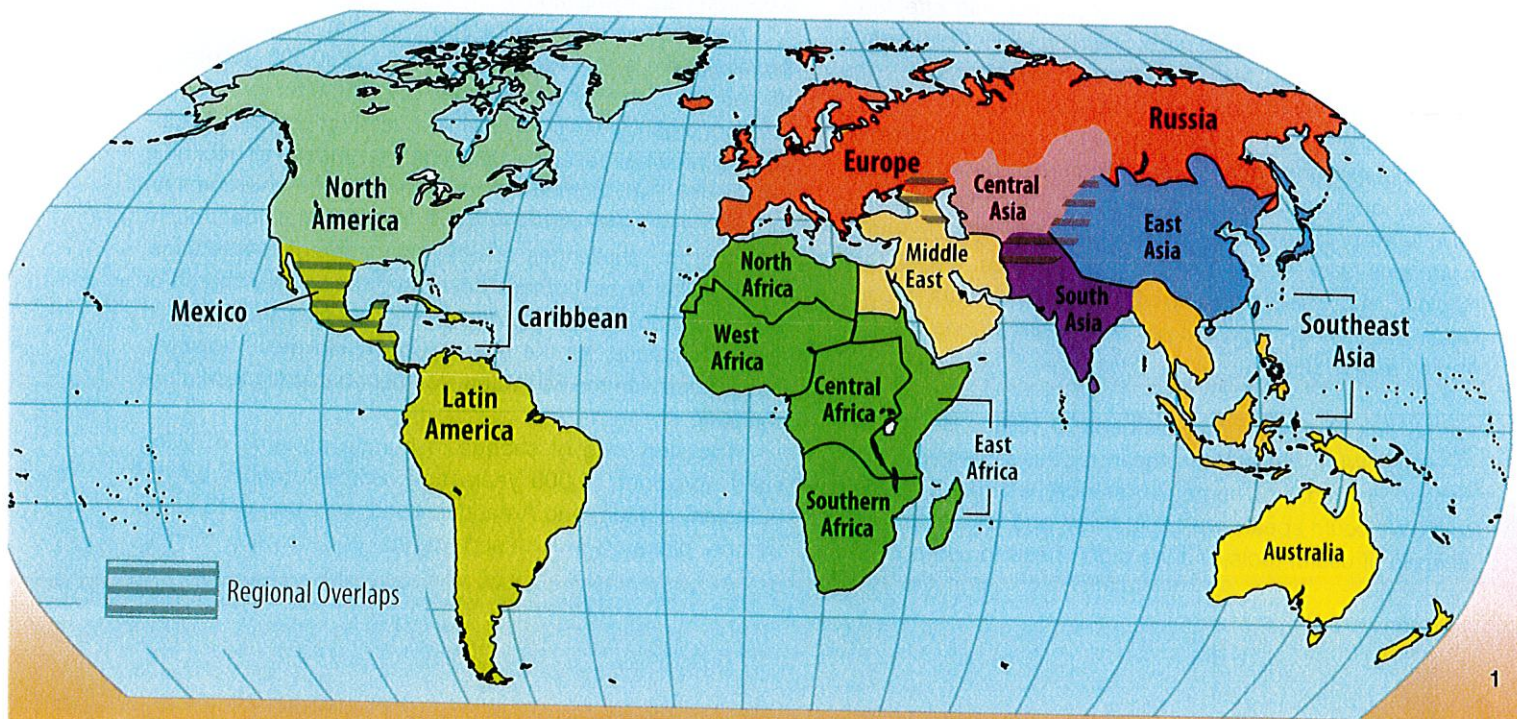
I hope you enjoy this course, start analyzing like historians, and open yourself to all that can be learned through world history.

Sincerely,  
Ane Lintvedt  
McDonogh School  
Owings Mills, Maryland

## McGraw-Hill Education would also like to thank the following contributors to this program:

Paul Philp, John Paul II High School, Plano, Texas (Teacher Manual), Barbara Ozuna, R. L. Paschal High School, Fort Worth, Texas (Chapter and Part test banks), and Wendy Eagan, Walt Whitman High School, Bethesda, Maryland (Chronological and Thematic correlations).

## AP World History: World Regions



# PART

# 1

## THE EARLY COMPLEX SOCIETIES, 3500 TO 500 B.C.E.



### AP FOCUS ON THEMES

- Theme 1: Interaction Between Humans and the Environment
- Theme 2: Development and Interaction of Cultures
- Theme 3: State Building, Expansion, and Conflict
- Theme 4: Creation, Expansion, and Interaction of Economic Systems
- Theme 5: Development and Transformation of Social Structures

There are five themes that form the arteries of the AP World History course. These themes are listed above. Within each theme are Learning Objectives that specify expectations for your performance on the AP World History Exam. For Theme 1, for example, you will learn to “Explain how early humans used tools and technologies to establish communities” and “Analyze the environmental causes and effects of industrialization,” as well as other Learning Objectives. Notice the different-colored text on these Part opener pages—the colors correspond to the Themes they support.

AP World History will focus primarily on societies based in cities and surrounding farmland, called urban-based complex societies or civilizations. You will learn how to compare societies in terms of certain core characteristics: their cities, complex institutions (such as government bureaucracies, armies, and religious hierarchies), multi-layered social structures, record-keeping abilities and technologies, and organized long-distance trading relationships.

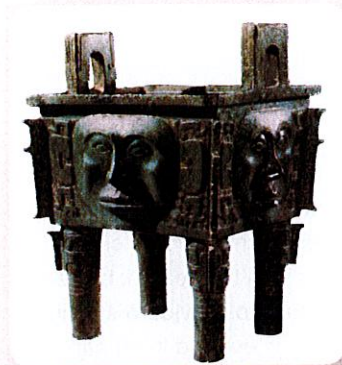
The first chapter in this textbook is called “Before History.” What the authors mean by this is before written history. For most of human existence, we didn’t need to write. We could speak, we could draw, and we could create all sorts of useful tools, but we didn’t need to use a written

script. Someone would remember the information or see the drawing and explain it orally. To understand pre-written history, historians use fossils, cave drawings, and other physical objects (anthropological evidence). In AP World History, you are going to be asked to use many types of evidence to draw conclusions about what people were doing and thinking, how they were living and dying, and where they were going and why.

Archaeological evidence show us that humans (*Homo sapiens*) have existed for approximately 200,000 years. For 95 percent of this time, we hunted and gathered (or foraged) for food, organized in small kinship-based groups, and gradually migrated by foot and boat from East Africa to all habitable continents. Early humans were shaped by the environments in which they lived and over which they had little control. To adapt to the challenges of different geographical settings, including Ice Ages, humans developed tools. They shared or spread technologies and beliefs as they traveled and settled in particular places. As the human population grew, however, interactions with the earth’s environment became much more complex.

The slow rate of change in human patterns of living sped up about 10,000 years ago. Some foragers on the Eurasian, African, and American continents began to settle in one place. Some raised plants and tamed animals

(farmers), some just tamed animals and continued to migrate (pastoralists) while many remained foragers. Farming, or the domestication of plants and animals, ultimately



changed almost every aspect of human life and of the planet on which we live. The advent of farming is called the *Neolithic Revolution* by most historians, who use the date 8000 B.C.E. as a very general beginning point for modern human history.

Farming was (and is) much more work than foraging, but the benefits were potentially huge: surplus food that can be stored in a shed or house for later use. Surplus food means healthier people and therefore larger populations. Some people within these larger populations could leave farming and take up specialized tasks like making storage vessels and tools or being warriors, and trade their services for food. These artisans (skilled workers) settled into small village centers, then small towns, and finally cities by about 3000 B.C.E. Other parts of the larger populations left their homelands and migrated to new areas.

Historians ask a lot of questions about how and why humans migrate, how we adapt to and change the environments in which we live, and what we take with us when we move from place to place. In the original human forager societies, men and women only owned what they could carry and everyone did the same basic tasks. In farming, pastoralist, and urban-based societies, however, humans could own more than what they could carry and had specialized tasks that not everyone could do. **Historians think that these new patterns of life led to the creation of social classes—some**

**people being perceived as more important or more successful than other people—based on land and animal ownership, occupation, gender, and age.**

AP World History will ask you to evaluate to what extent these patterns of complex societies, and especially these patterns of social classes, remain with us today. What has changed over 10,000 years and what has stayed remarkably the same? **Culture often played a significant role in unifying different peoples in these early states through laws, language, literature, religion, myths, and monumental art. New religious beliefs including the Vedic/Hindu religion, Hebrew monotheism and Zoroastrianism appear in these early societies and have significant influences in later periods.**

Most humans were still foragers in this early time period. Urban-based societies were the exception, not the rule, and they were not located very closely to one another. **And yet, there seems to have been some interactions between some of them; for example, between the Mesopotamians and the Indus River Valley peoples. Historians look for evidence of civilizations interacting peacefully through trade and travel, or aggressively through military contacts and conquests. Why? Because merchants, missionaries, and the military spread goods, cultural and religious ideas, and technologies and diseases between cities, and this introduced changes into societies. Look for the trade routes and who travels upon them as you study the civilizations in this era, and don't forget to watch for the pastoralists, who often served as the "truckers" along the trade routes.**

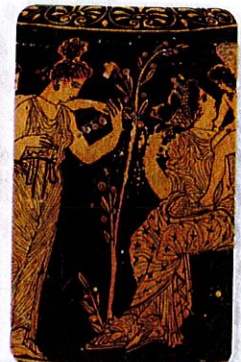
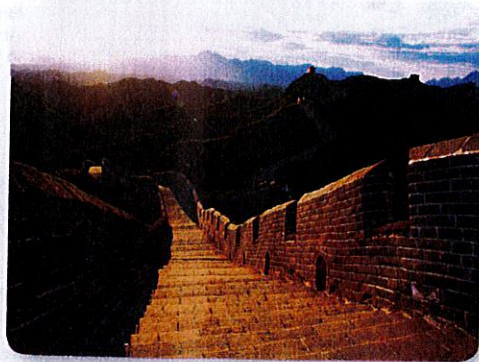
By the date *circa* 600 B.C.E., which ends period 1 in AP World History, all the core and foundational civilizations, sometimes called "river civilizations," have ended. Their patterns of development and interaction—refined independently on four continents—will continue to resonate in later periods in AP World History.

#### **AP** THINKING ABOUT THEMES

1. What were some of the common characteristics of the early complex societies?
2. Why did the early complex societies develop sharp social distinctions between different classes of people?

## PART

## 2

THE FORMATION OF CLASSICAL SOCIETIES,  
ca. 500 B.C.E. TO ca. 500 C.E.
**AP** FOCUS ON  
THEMES

- Theme 1:** Interaction Between Humans and the Environment  
**Theme 2:** Development and Interaction of Cultures  
**Theme 3:** State Building, Expansion, and Conflict  
**Theme 4:** Creation, Expansion, and Interaction of Economic Systems  
**Theme 5:** Development and Transformation of Social Structures

**P**eriod 2 of the AP World History curriculum dates from ca. 600 B.C.E. to ca. 600 C.E., and is often called the “classical” era by historians—meaning that something from this period of time became a long-established pattern or tradition extending beyond ca. 600 C.E. Recall that historians often differ in how they classify chronological time periods and dates. In these next chapters, you will read about types of governments, cultural traditions, religions, economic systems, and social structures that developed out of the foundations era (Period 1) to become the patterns of human life for the next two millennia. Period 2 ends ca. 600 C.E. when all these classical empires have collapsed; however, many of their traditions endure.

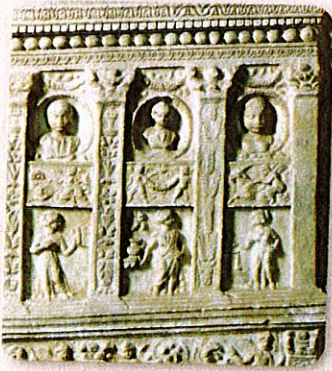
As populations grew and urban-based societies increased, there were many more opportunities for humans of different regions to come in contact with one another. New technologies of travel, massive road networks, and desires for both trade and conquest made these interactions more common—and when two or more cultures came in contact with one another, their two cultures often combined to create new and vibrant cultural combinations, or cultural syntheses.

The classical era is a time of massive empire-building. The simplest definition of an empire is that it is assembled by conquest, it is large, and it is multi-ethnic. There were small empires in the foundations era (the Babylonian Empire), but the classical empires were huge. Sheer size presented

equally-huge problems: how to build a government structure to manage an empire; how to acquire and pay for large militaries to conquer and maintain the empire; how to communicate with lands far away from the capitol, and how to maintain peace and prosperity within a multi-ethnic population. As you move through this period, take notes on the similarities and differences of how imperial states organized their governments and enforced their authority—that is, whether it enforced through laws, bureaucracies (people who work for the government), militaries, and whether they used religious ideas to bolster their political authority. Another point of comparison is how these empires accommodated their multi-ethnic populations: did they try to dilute the ethnic groups by moving them around, or did they offer them some sort of citizenship or legal tolerance?

Conquest was one way to get to know another culture; another was trade. A major theme of the classical era (Period 2) is the emergence of trade and communications networks with peoples in other regions. These are called either transregional or interregional networks (the terms mean the same thing). We saw smaller versions of these trade routes earlier, but now they are expanded and intensified. There were massive systems of paved or government-maintained roads in all the classical empires, including the Maya and probably the Moche. These routes could be both land- and water-based (maritime).

You need to know where and why specific trade routes existed, who traveled along them, and with whom they did business. **Whenever trade routes appear in World History, watch for the four M's: merchants, militaries, missionaries,**



**and migrants. Trade routes allow the transport of much more than just merchandise across regions.** Interregional trade is an enormously important theme in AP World History, and you will be asked about it over and over again on the AP exam.

Pay particular attention when nomadic/pastoralist peoples are mentioned. They often functioned as the “truckers” of the trade routes and were important links in commercial networks—they also occasionally invaded the empires. Watch also for unintended consequences of movement along the trade routes. **Diseases hitchhiked with the travelers and their goods, and periodically wreaked havoc.** Epidemics, or even pandemics, broke out in most of the major empires in the later dates of this period and contributed to the destruction of the Han Chinese, Roman, and Gupta empires.

Many of the social structures that began in the first urban-based societies continue in the classical era. Imperial societies were all patriarchal (controlled by men, believing that men were superior to women) and hierarchical (ordered like a ladder, from top to bottom). These social structures solidified in classical empires and became “traditional” in later periods. Governments and religions supported these divisions. If you lived in a classical imperial society, you were identified with a specific social class, and you knew perfectly well who was above you and who was below you on the social scale. Classical civilizations divided their societies into groups of landowners, unskilled workers, artisans (skilled craftsmen), merchants, military and government bureaucrats, and slaves (unfree labor) of some sort. The order of significant classes, however, could vary. In Han China, for example, merchants were not considered middle class; and in Mauryan and Gupta India, the priestly class ranked higher than rulers and warriors. As you read about each classical society, be sure you understand how their social structure was organized; how religions

reinforced these social structures; if there was something unique about a particular society’s way of organizing its people into classes; and the responsibilities of, and taxes owed, by each social class. And take particular note of the conflict between the classes—it was often the conflicts that were partially responsible for toppling these empires.

In the foundations era, we saw societies develop religions and belief systems to explain the natural world around them: animism, shamanism, polytheism, ancestor worship (veneration), and the early phases of what developed into Hinduism and Judaism. Judaism and Hinduism continued to mature so that by the end of the classical era believers had common sets of practices, scriptures, and beliefs. Historians say that the religions were “codified.” Along with older belief systems, new belief systems emerged that remain significant today: **Buddhism, Confucianism, Daoism, and Christianity.** In AP World History, we see these abiding religions and beliefs begin to develop, and we wait until the postclassical era (the early part of AP World History Period 3) to see them spread beyond the boundaries of their homelands by the four M’s on the trade routes.

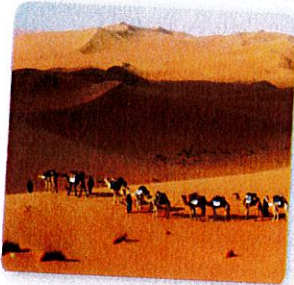
Each of the classical societies or civilizations developed distinct, unique, cultural traditions that endured long past the demise of the empire. The buildings in Washington, D.C., for example, reflect the influence of Greco-Roman architecture, and the hopes of being just as great as that culture. **A society’s art, architecture, drama, and sculpture tell historians a great deal about a society’s values, beliefs, interests, and technological abilities.** These cultural “documents” sometimes give us a glimpse into the human side of a long-dead society: its sense of humor, for example, or its standards of beauty. These cultural documents also provide examples when historians look for evidence of one society learning and adopting information or styles from another society. We watch merchants bring their religious ideas to new places along their trade routes, and then the local people often integrating their old beliefs with new ones, a process called syncretism (blending). Historians find evidence of this syncretism in buildings and artwork as well as written works. The AP exam may use a photograph or a quotation from a classical empire to ask you questions about the values of the empire itself, or about cultural syncretism evident in a particular work of art.

#### AP THINKING ABOUT THEMES

1. *What were some of the features common to most of the classical societies?*
2. *In what ways do the legacies of the classical societies continue to influence the world’s peoples?*

# STATE OF THE WORLD

## A World with Capitals and Empires, Roads and Sea Lanes, Philosophies and Churches



**F**ollowing the adoption of agriculture, the early complex societies demonstrated the remarkable potential of the human species. Building on foundations laid by the early complex societies, the classical societies scaled the size of human communities and the range of human influence up to dimensions that their ancestors could hardly have imagined. They inherited forms of social organization and techniques of statecraft from the early complex societies, but they made adjustments that enabled them to extend their reach far beyond individual regions to distant lands and peoples. The Achaemenid, Han, and Roman empires, for example, all borrowed forms of social organization from their predecessors, but all of them also dwarfed their forerunners and built impressive capital cities from which they supervised sprawling empires and held enormous territories together for centuries at a time.

The classical societies grew to such large geographic proportions that they all found it necessary to devote resources to the construction of roads and the discovery of reliable routes over the neighboring seas. Although expensive to build and maintain, transportation and communications networks served the rulers of classical societies as links between their capitals and the distant reaches of their empires. Roads and sea lanes functioned as the nerves of the classical societies.

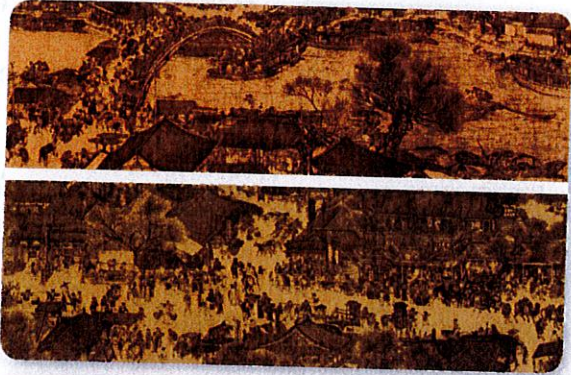
Transportation and communications networks were not captives of individual societies. They eventually pointed beyond the boundaries of individual societies and offered access to a larger world. Rulers originally built roads to facilitate communications between their capitals and their provinces—and, if necessary, to send their armed forces to put down rebellions or ensure implementation of their policies. It is possible, however, that merchants made better use of the magnificent road systems of classical societies than did the rulers themselves. Merchants tied regions of the classical societies together by linking producers and consumers. Moreover, they put the classical societies in communication with one another by jumping their frontiers and creating trading relationships across much of the eastern hemisphere.

Merchants and their trade goods shared the roads and the sea lanes with other travelers, including agricultural crops, domesticated animals, and disease pathogens. Some of their more prominent traveling companions, though, were missionaries spreading the word about their beliefs. Building on traditions of writing and reflection inherited from their forerunners, the classical societies all generated cultural and religious traditions whose influences resonate more than two thousand years later. Confucianism, Buddhism, Greek science, rational philosophy, and Christianity have all changed dramatically since the time of their founders, none of whom would recognize their modern-day descendants. Nevertheless, their cultural and religious traditions have profoundly shaped the course of world history.

Rulers of the classical empires built the roads and sponsored exploration of the sea lanes, but merchants and missionaries were equal partners in the construction of the classical era of world history.

## PART

## 3

THE POSTCLASSICAL ERA,  
500 TO 1000 C.E.
**AP** FOCUS ON  
THEMES

**Theme 1:** Interaction Between Humans and the Environment

**Theme 2:** Development and Interaction of Cultures

**Theme 3:** State Building, Expansion, and Conflict

**Theme 4:** Creation, Expansion, and interaction of Economic Systems

**Theme 5:** Development and Transformation of Social Structures

The period ca. 600 to ca. 1450 is often called the “postclassical” era because the themes from the classical era are continued and amplified. The classical empires in Eurasia and the Americas collapsed by ca. 600 C.E. Some were replaced by improved versions of the old classical empires. Many postclassical imperial governments were reassembled along almost the same lines as the classical empires—with social structures, written languages, art forms, and religions remaining relatively the same. These “new-and-improved” postclassical empires came with new technologies, new forms of taxation and other governmental powers, tweaks to religious institutions, and much more trade and contact with other empires and regions.

In some places, brand new types of states formed. City-states flourished in the Mediterranean region, on the east coast of Africa, in Mesoamerica, and in southeast Asia. People on the Arabian peninsula launched massive wars of conquest, creating an Arab-speaking, predominantly Muslim world (called *dar al-Islam*) that stretched from the Iberian peninsula to western China—entire areas ruled, for a while, by a caliph. The Mongols (central Asian pastoralists) controlled much of Eurasia for a time, ruled by interrelated khans. Nothing so grand replaced the fallen empires of western Rome and Gupta India. Peoples settled on small kingdoms or principalities

rather than an empire. You will need to know the locations and other specifics of how these states were ruled, as well as the relationships the states had with one another.

Classical trade routes intensify in the postclassical period. Although people in Afro-Eurasia and the Americas remained separate from each other in this period, within each hemisphere many more people and much more merchandise moved along the old, and some new, trade routes. Know the specifics of who and what was moving along these routes, and why, and study the maps. What were the new agricultural and transportation technologies and products? Who were the wealthy consumers with tastes for luxury good? The innovative merchants and trade organizations? Which governments sponsored commercial policies (minting coins and paper money, for example) and advantageous infrastructure projects, like roads and canals? Scrutinize the roles the invaders—peoples like the Vikings, the Mongols, the Arabs, the Turkic peoples, the European Crusaders, the Mexica/Aztec—played in shaping world history.

It might be useful to think of a spider’s web when you evaluate the effects of massively increasing trade, which are both far-reaching and interconnected. For example, powerful new trading cities were created in which foreign merchants set up communities; therefore, a cross-fertilization of artistic, religious, linguistic, and cultural traditions occurred between

newcomers and inhabitants. Technology and science spread to new lands, creating powerful changes. Mongol conquests through *dar al-Islam* spread gunpowder weapons from China,



and from there into western European militaries. Indian, Persian, Arab and Greek science, math, and technologies from universities and libraries within *dar al-Islam* slowly trickled into western Europe via merchants and scholars and formed the backbone of the Renaissance. Foods, diseases, and animals were transported by merchants from their places of origins to new lands, altering agriculture and often dramatically affecting birth and death rates.

Merchants, missionaries, migrants, and military conquerors (the four Ms) spread religions and languages from their 'homelands' to new places where they were synthesized and reinterpreted by the people in the visited or conquered lands. For example, the new language of Swahili was a blend between east African Bantu and Arabic created over centuries because of close trade connections. There are many examples of cultural synthesis in the postclassical period, and AP students are frequently asked to explain the how, why, and significance of these syncretic processes. Wonderfully written architectural, literary, and artistic documents illustrate this blending and are important to AP World History, so watch for them in photographs and text.

It should be clear by now that you need to focus on the reasons for and consequences of increasing trade, contact, and wealth. It's also important not to forget the people. As you go through these postclassical chapters, make note of what sort of people functioned in which roles: Who were the merchants, the workers, the bankers, the soldiers and sailors, the slaves? Where did these people and their work "fit" into society? How was one's position on the social ladder determined? How did women fare in these postclassical

societies? What was considered "women's work," and how much influence did women of different classes or castes have on "men's work"? Did newly-introduced religious beliefs improve or suppress the influence of women in a society? And always keep an eye on the pastoralist peoples—the Mongols, the Bantu, the Arabs, and Berbers: they are still big players in wars and trade.

More written documents have survived from the postclassical era than from earlier periods, and those highlighted in AP World History tend to be travelers' writings. Why? Because travelers in foreign lands commented on the people and their social practices, telling us how much or how little intercultural knowledge and understanding existed.

Another significant pattern highlighted in this period—and critical to your understanding of AP World History and its themes—is the continuing importance of cities and their enormous growth. Why did they rise and fall? Did religious leaders in a region locate themselves in cities, and, if so, why? Who ruled the cities, and were the cities important because they were political centers (capitals), or commercial or religious centers? Who lived in the cities, and where did they come from? Were the cities centers of learning and the arts? You will have to be able to explain the religious, commercial (trade), governmental, and cultural functions of at least two major cities in this period.

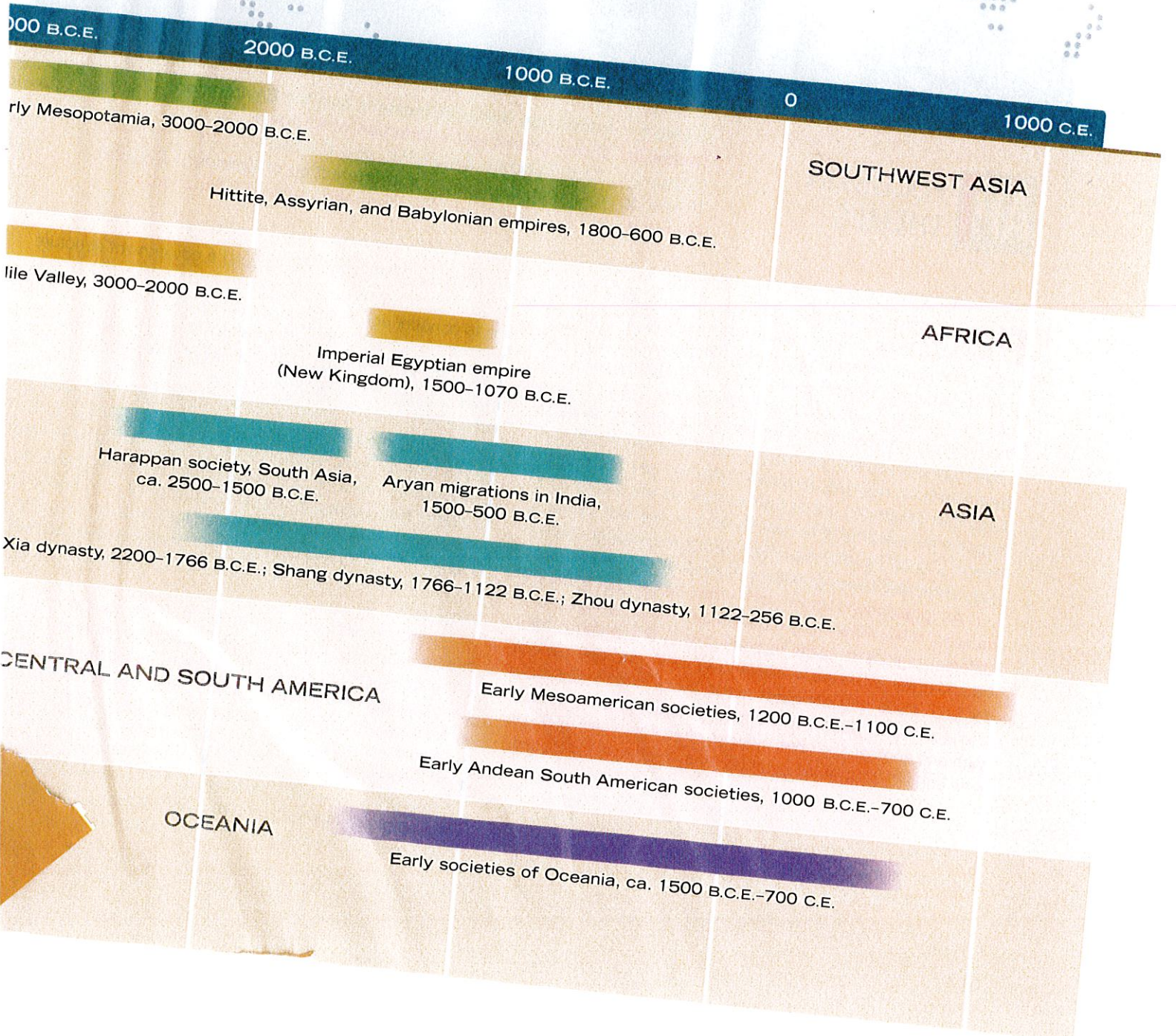
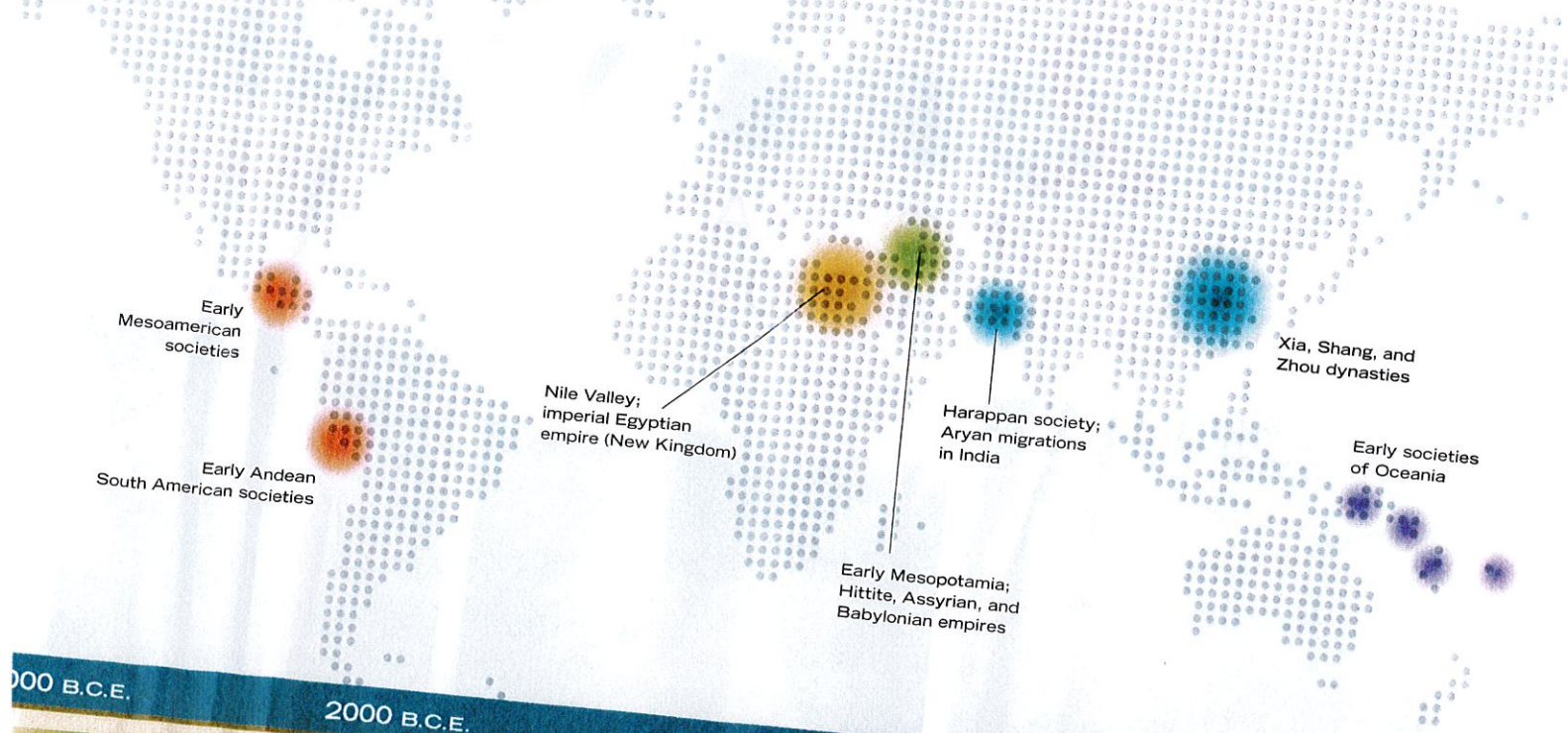
The postclassical era of AP World History sees the growth of existing structures and the introduction of some new historical players on the scene. People in the western and eastern hemispheres didn't know of each other's existence. This period sets the stage for eastern hemisphere peoples—mostly merchants and governments—to develop the science, technologies, and funding to support more intensive maritime explorations that will lead to the Columbian voyages. This is a good time for you and your AP teacher to review the historical thinking skill "Patterns of Continuity and Change over Time," because the changes and continuities from Period 3 to Period 4 are extensive.

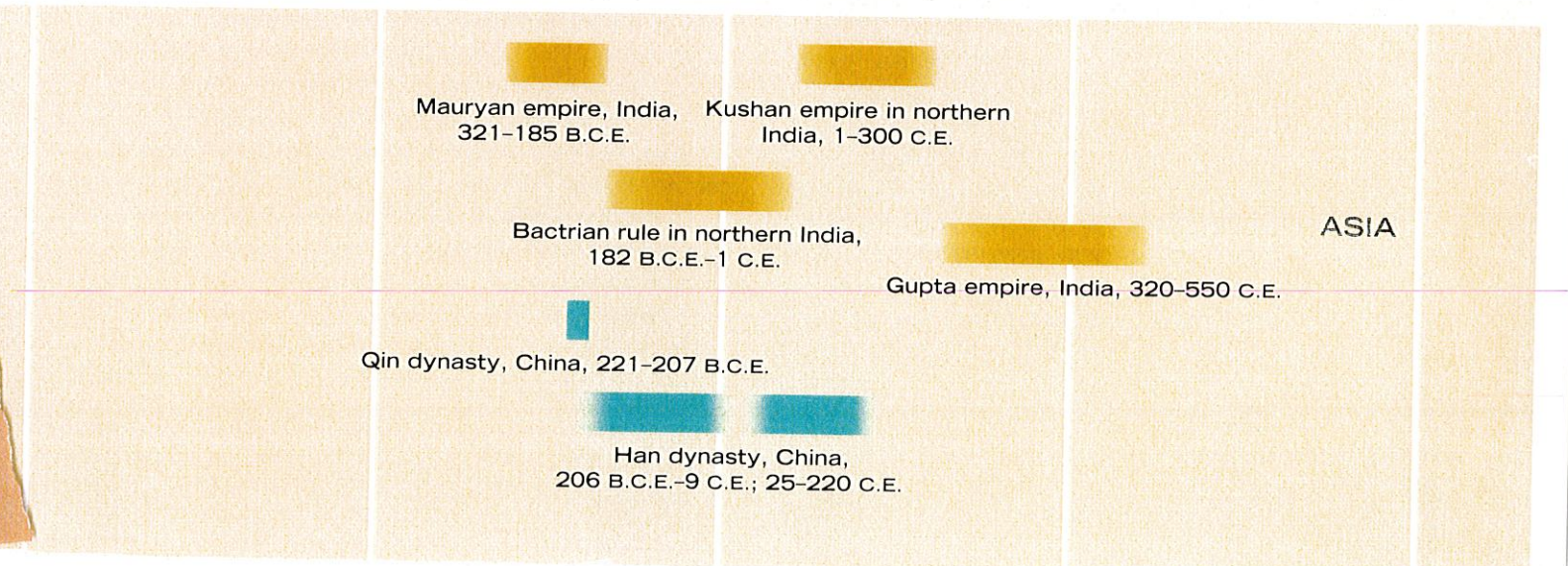
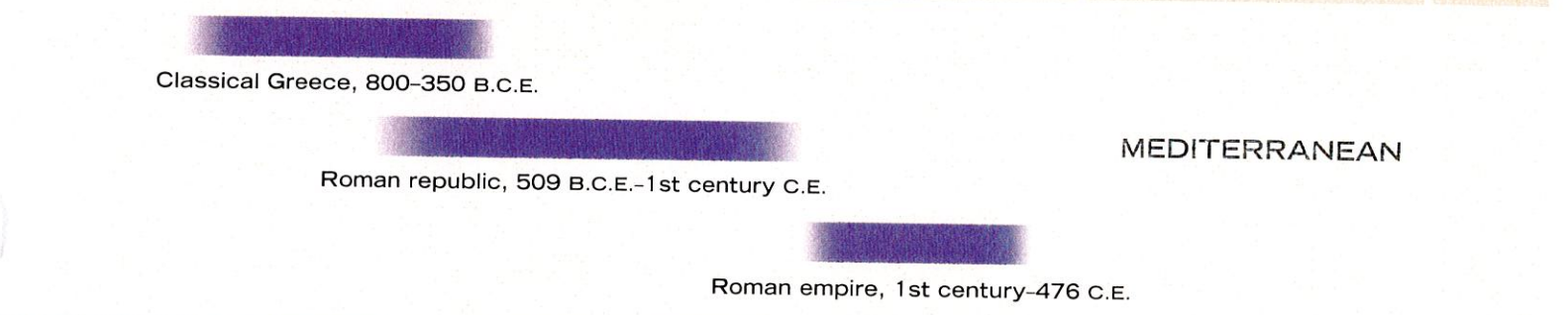
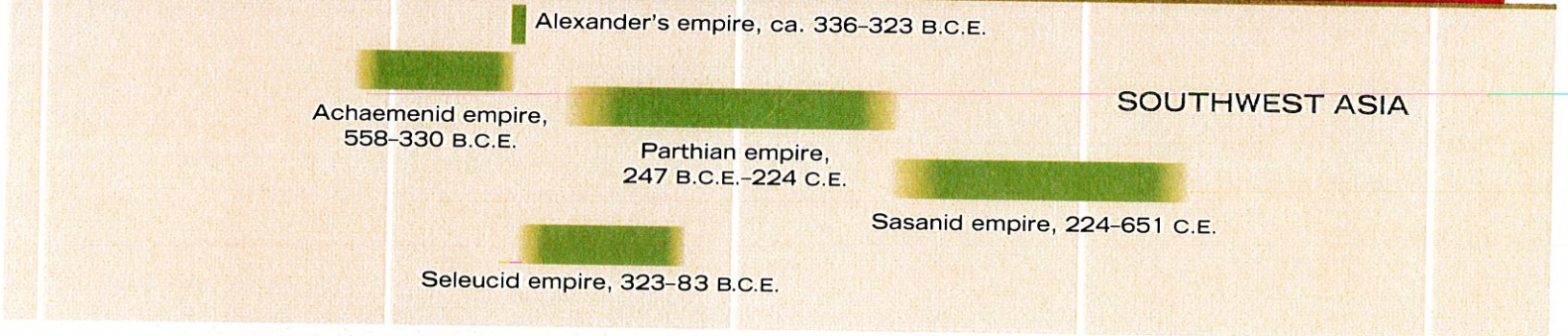
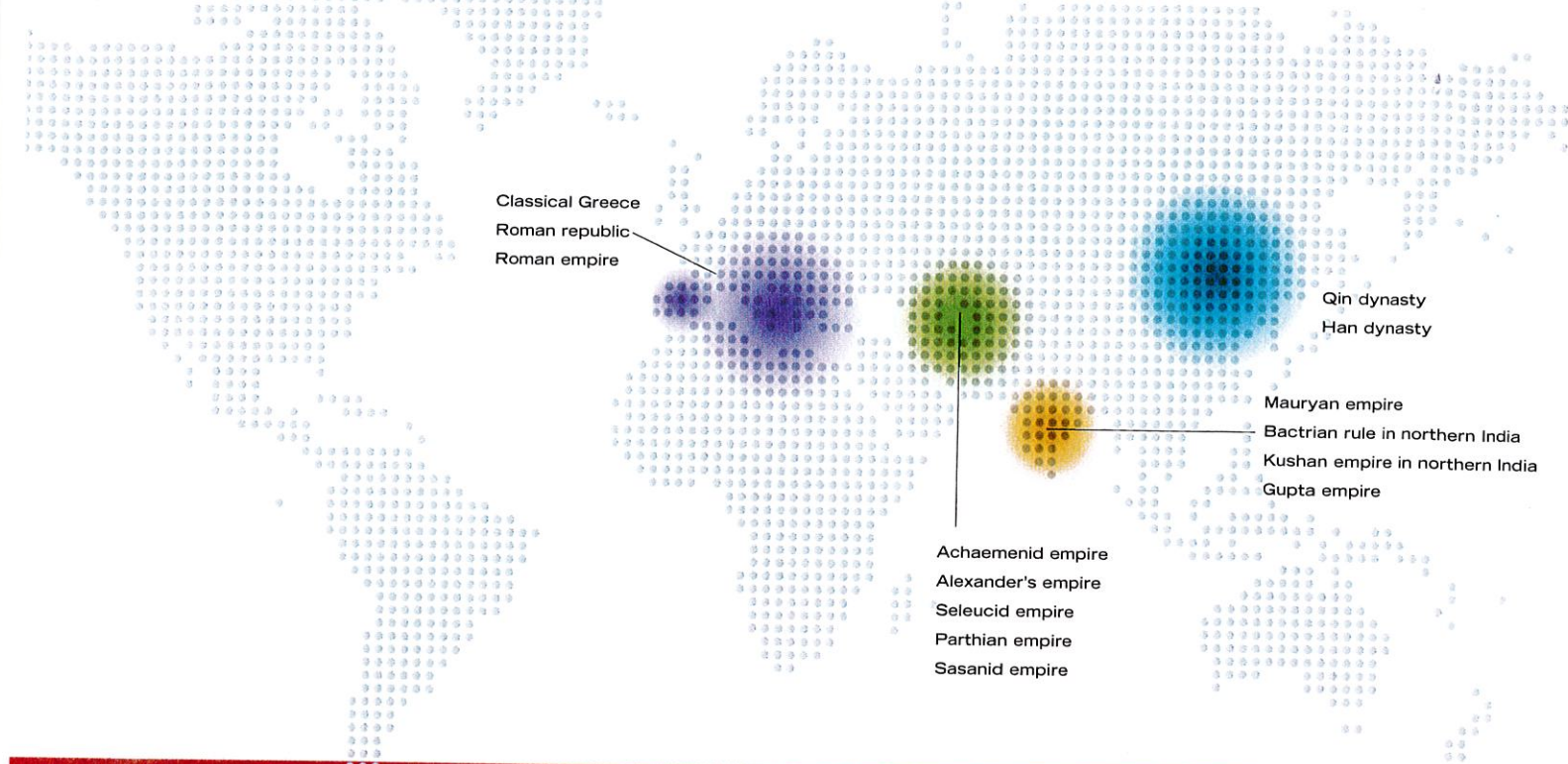
#### AP THINKING ABOUT THEMES

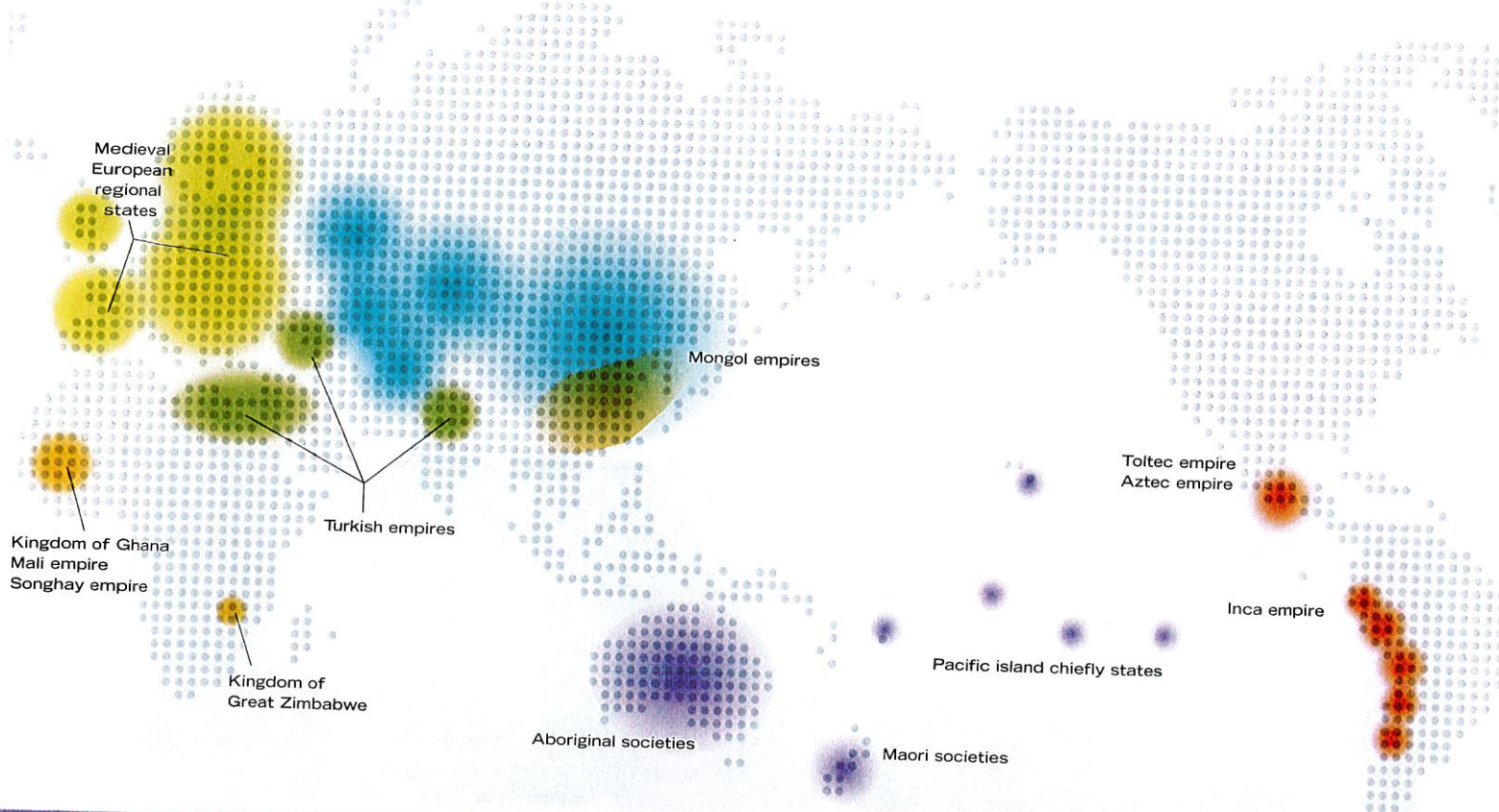
1. What factors contributed to the spread of religious traditions outside their regions of origin in this period?
2. In which specific ways have the legacies of the postclassical era survived to present day?
3. Cite some examples of syncretism that you see in the region, or area, where you live.











Turkish empires & their neighbors, 1000–1500 C.E.; Saljuq Turks, Abbasid & Byzantine empires, Sultanates of Delhi and Rum

**SOUTHWEST ASIA & EURASIA**

Mongol empires, late 12th century–mid-14th century C.E.; Khanate of Chaghatai (central Asia); Khanate of the Golden Horde (Russia); Khanate of the Great Khan (China); Ilkhanate of Persia

**ASIA**

Tamerlane empire, mid-14th century–1405 C.E.

Ming dynasty in China, late 14th century

Kingdom of Ghana (11th–13th century C.E.); Swahili cities (11th–15th century C.E.); Mali empire (13th–15th century C.E.); Kingdom of Great Zimbabwe, 13th century–mid-15th century C.E.; Songhay empire (late 15th–late 16th century C.E.)

**AFRICA**

Medieval European regional states, 1000–1500 C.E.: Holy Roman empire, France, England, Castile, Italian states, Hungary, Byzantine empire & other states

**MEDIEVAL EUROPE**

Toltec empire at its height, 950–1150 C.E.

**THE AMERICAS**

Aztec empire, ca. mid-14th century–1520 C.E.; Inca empire, 1471–1532 C.E.

Aboriginal societies of Australia & the Maori of New Zealand: from 1st century B.C.E. to 18th-century European settlements

**OCEANIA**

Pacific island (Samoa, Tonga, Society Islands) population growth (11th century C.E.) leads to emergence of Pacific island chiefly states (13th century C.E.)