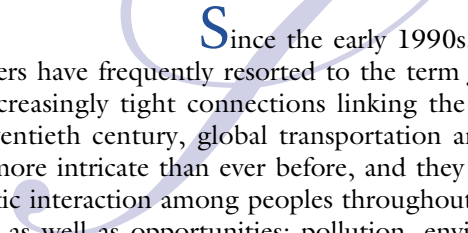


PREFACE



Since the early 1990s, journalists, politicians, scholars, and others have frequently resorted to the term *globalization* when commenting on the increasingly tight connections linking the world's lands and peoples. By the late twentieth century, global transportation and communication networks had become more intricate than ever before, and they supported voluminous trade and systematic interaction among peoples throughout the world. Global links brought problems as well as opportunities: pollution, environmental change, ethnic tensions, political conflicts, and weapons of mass destruction loomed as potential threats to all peoples. Yet even though they are more prominent today than ever before, global interactions and global problems are by no means new features of world history. To the contrary, there is a long historical context for contemporary globalization, and only in the light of past experience is it possible to understand the contemporary world.

A GLOBAL PERSPECTIVE ON THE PAST



Our purpose in *Traditions & Encounters* is to offer a global perspective on the past—a vision of history that is meaningful and appropriate for the interdependent world of contemporary times. During an era when peoples from all parts of the earth meet, mingle, interact, and do business with each other, a global perspective has become an essential tool for informed and responsible citizenship. Because global interactions profoundly influence the fortunes of peoples in all lands, it is impossible to understand the contemporary world by approaching it exclusively from the viewpoint of western Europe, the United States, Japan, or any other individual society. And it is equally impossible to understand the world's history by viewing it through the lenses of any particular society.

A global perspective on the past calls for analysis that respects the historical experiences of all the world's peoples—not just one or a few—and that examines the roles of all in the making of a world inhabited by all. A global perspective calls also for analysis that goes beyond the study of individual societies to examine their larger regional, continental, hemispheric, and global contexts and to explore the structures promoting interactions between peoples of different societies. By bringing this kind of global perspective to world history, we hope to offer an understanding of the past that places the contemporary world in meaningful historical context.

At first glance, *Traditions & Encounters* might look similar to several other books that survey the world's past. Like the others, *Traditions & Encounters* examines the historical development of societies in Asia, Europe, Africa, the Americas, and Oceania. But *Traditions & Encounters* differs from other works in two particularly important ways. First, in addition to charting the development of individual societies, it focuses attention systematically on interactions between peoples of different societies. And second, it organizes the human past into seven eras that represent distinct and coherent periods of global historical development.



THEMES: TRADITION AND ENCOUNTER

How is it possible to make sense of the entire human past? The study of world history is exhilarating, but given the range of human diversity, it also presents a daunting challenge. Human communities have adopted widely varying forms of political, social, and economic organization, and they have elaborated even more diverse cultural, religious, and philosophical legacies. Given the manifold diversity of human societies, it might seem that masses of unrelated detail threaten to swamp any effort to deal with all the world's history.

In this book we concentrate on two main themes—tradition and encounter—that help to bring order to world history. These two themes bring focus to some of the most important features of human experience on the earth. In combination, they account for much of the historical development of human societies.

The theme of tradition draws attention to the formation, maintenance, and sometimes collapse of individual societies. From their earliest days on earth, human groups have generated distinctive political, social, economic, and cultural traditions that have guided affairs in their own societies. Some of these traditions arose and disappeared relatively quickly, while others influenced human affairs over the centuries and millennia, sometimes up to the present day. Thus one of our principal concerns in this book is to examine the development of political, social, economic, and cultural traditions that have shaped the lives and experiences of the world's peoples. Individual chapters explore the traditions that different people relied on to organize and sustain societies in Asia, Europe, Africa, the Americas, and Oceania. Emphasis falls especially on the large, densely populated, complex, city-based societies that have most deeply influenced the course of history for the past six thousand years, but smaller and less powerful societies also receive their share of attention. This second edition of *Traditions & Encounters* draws on recent scholarship to offer enhanced understanding of the world's societies.

While elaborating distinctive political, social, economic, and cultural traditions to organize their own affairs, the world's peoples have also interacted regularly with one another since the earliest days of human history. The theme of encounter directs attention to communications, interactions, networks, and exchanges that have linked individual societies to their neighbors and the larger world. By systematically examining encounters among peoples of different societies, we draw attention to processes of cross-cultural interaction that have been some of the most effective agents of change in all of world history. In the form of mass migrations, campaigns of imperial expansion, long-distance trade, diffusions of food crops, the spread of infectious and contagious diseases, transfers of technological skills, and the spread of religious and cultural traditions, these interactions have profoundly influenced the experiences of individual societies and the development of the world as a whole. Thus, while paying due attention to individual societies and their traditions, chapters of this book also discuss interactions that linked the fortunes of peoples from different societies. Many chapters also examine the large-scale structures of transportation, communication, and exchange that supported interactions among the world's peoples. Just as it expands on the discussion of individual societies, this second edition of *Traditions & Encounters* also seeks to focus attention more clearly on processes of cross-cultural interaction by charting their effects through time and across world regions more explicitly than in the book's first edition.

ORGANIZATION: SEVEN ERAS OF GLOBAL HISTORY



At the same time that we focus on the themes of tradition and encounter, we bring additional clarity to the human past by organizing it into seven eras of global history. These eras, treated successively in the seven parts of this book, represent coherent epochs that form the larger architecture of world history as we see it. The seven eras do not reflect the particular experience of any single society so much as the common experience of societies engaged in cross-cultural interaction. Thus our seven epochs of global history owe their coherence particularly to networks of transportation, communication, and exchange that linked peoples of different societies at different times in the past. Even in ancient times these networks supported interactions that shaped the experiences of peoples from different lands, and with the development of increasingly effective means of transportation and communication, interactions grew more frequent, systematic, and intense. By situating the development of the world's peoples in the framework of the seven eras of global history, we seek to offer meaningful comparisons between different societies and also to highlight the role of cross-cultural interactions in shaping the experiences of individual societies and influencing the development of the world as a whole.

Thus from the beginning to the end of this book we focus on the twin themes of tradition and encounter, which in combination go a long way toward accounting for the historical development of the human species on planet earth, and we place the experiences of individual societies in their larger regional, continental, hemispheric, and global contexts. By bringing a global perspective to the study of humanity's common historical experience, we offer a vision of the past that is both meaningful and appropriate for the interdependent world of contemporary times. We hope that *Traditions & Encounters* will enable readers to understand the development of human societies through time and to place the modern world in its proper historical context.

CHANGES FOR THE SECOND EDITION



In preparing this second edition of *Traditions & Encounters*, we have paid close attention to recent scholarship that has dramatically transformed historians' understanding of the global past. This effort has resulted in expanded treatments of societies in sub-Saharan Africa, India and South Asia, the pre-Columbian Americas, and Oceania. In addition to reflecting the best recent scholarship, we have also sought to enhance the book's global perspective by bringing clearer focus to historical processes that have linked the world's peoples and societies. Thus we have reorganized the treatment of ancient societies. Chapter 2 now places Mesopotamia and other societies of southwest Asia in hemispheric context by emphasizing migrations, including the early Indo-European migrations, and chapter 3 places ancient Egypt in both African and Eurasian contexts by emphasizing the roles of environmental change and cross-cultural interactions that influenced the development of Egypt, sub-Saharan Africa, and the eastern Mediterranean. In addition, part 7, which focuses on global developments during the twentieth century, has undergone significant reorganization in the interests of bringing greater clarity and focus to the major

themes of recent history. A completely revised chapter 38 now explores the global implications of the entire cold war period, and chapter 39 highlights the process of decolonization and developments in the postcolonial world. A new chapter 40 focuses on contemporary global developments, including economic globalization, the AIDS crisis, and international terrorism.



TOOLS FOR THE STUDENT

As we strengthened the substantive content of *Traditions and Encounters*, we also worked to produce a book more accessible and useful for readers. We have revised many of the maps, adding more detail and linking them with a web icon to their interactive counterparts on the Online Learning Center.



The interactive maps offer a variety of learning functions. Students can use the maps to view topography, territories, borders, developing trends, and other topics. On a second level, each map provides a multiple-choice quiz that tests students' understanding of the information provided on the map, questions for deeper analysis, and suggestions for projects. Visit the site at www.mhhe.com/bentley2.



Also new to this edition is a glossary of unfamiliar terms, which has been integrated with the pronunciation guide in the back of the text.

GLOSSARY AND PRONUNCIATION GUIDE

. . .

AH a vowel, as in *ah, father*
AI short i sound, as in *fit, bit, mirror*
AO long o sound, as in *now, road, cow*
UH short u sound, as in *up, us, color*
A short a sound, as in *up, father*
EE long e sound, as in *even, meet, money*
IE long i sound, as in *spite, machine*
EH short e sound, as in *egg, here*
AY long a sound, as in *day, stair, here*
EE long i sound, as in *fit, bit, mirror*
OW diphthong sound, as in *now, row, low*
AW diphthong sound, as in *now, row, low*

Note on emphatic syllables in capital letters
 receive the accent. If there is no syllable in capital, then all syllables get equal accents.

Abbasid (ab-BAA-sid) Caliphate of the Umayyads, founded by Abu al-Abbas and reached its peak under Harun al-Rashid.

Abolitionism Abolitionist movement.

Abolitionist Political philosophy that stressed the direct rights theory of kingship; the French king Louis XIV was the classic example.

Abu Bakr (ab-BOO-BAA-ker) also first caliph after the death of Muhammad.

Achamenesid empire (ah-KEE-mee-nee) First great Persian empire (550-330 B.C.), which began under Cyrus and reached its peak under Darius.

Aeschylus (AY-esh-lee) Greek tragedian, author of the *Oresteia*.

Age grades Roman concept in which individuals of roughly the same age carried out common tasks appropriate for that age.

Albans (ah-HID-nee) Latin term for the people of northeastern Italy during the time of the Etruscans.

Almanac (al-MAN-ah) Egyptian pharaoh (c. 1500 B.C.), founder of the New Kingdom.

Almasi (ah-MAS-ee) Indo-European tribe who settled in India after 1500 B.C., their union with indigenous Dravidians formed the base of Hinduism.

perceived to be in an eternal struggle with the malign spirit Angra Mainyu.

Al-Mas'ud (al-MASS-oo-see) Islamic Spain.

Alph (AH-lee) God of the monotheistic religion of Elam.

Ally and **Horatian** class of high chiefs.

Annon-Ra (AH-noon-BAA) Egyptian god, combination of the sun god Ra and the air god Annon.

Angkor (ANG-ee) Southeast Asian Khmer kingdom (802-1432) that was centered around the temple city of Angkor Thom and Angkor Wat.

Anti-Semitism Term coined in late nineteenth century that was associated with a prejudice against Jews and the political, social, and economic actions taken against them.

Animism African ancestor religion, founded by Doro Bezzar, that taught that Lower Congo was a black African man and that he roved for Africa.

Apurimac (ah-PU-ree-mack) South African system of "separation" that was implemented in 1948 and that separated the black majority in a position of political, social, and economic subordination.

Apprenticeship British and French policy in the 1700s that required most of the white European in the face of German aggression by making conversions.

Armenian Early Christian heresy that centered around teaching of Anan (250-350 A.D.) and centered the belief that Jesus was a moral human being and not connected with God, Anan was the first of Council of Niceus.

Artha Hindu concept for the pursuit of economic well being and lower prosperity.

Arthashastra (Ar-tha-sha-stra) Ancient Indian political treatise from the state of Chanakya; Maurya, its authorship was traditionally ascribed to Kautilya, and it served that war was inevitable.

Aryans (AIR-ee-ayn) Indo-European tribes who settled in India after 1500 B.C., their union with indigenous Dravidians formed the base of Hinduism.

Association of Southeast Asian Nations (ASEAN) Regional alliance established in 1967 by Thailand, Malaysia, Singapore, Indonesia, and the Philippines; the alliance was designed to promote economic progress and political stability; it later became a free trade zone.

Aryans (air-ee-ayn) Southeast Asian people who built an empire that reached its height during the eighth and seventh centuries B.C., it was known for a powerful army and a well-structured state.

Aztec (AZ-tek) Mesoamerican civilization that flourished in central Mexico.

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1170

Effective pedagogical features from the first edition have been retained. Each of the book's seven parts opens with an introduction that outlines the themes running through all of the chapters in that part. This information creates a strong framework for understanding the details of individual chapters.

P A R T I



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

. . .

For thousands of years after the emergence of the human species, human beings lived in tiny communities with no permanent home. They formed compact, mobile societies, each consisting of a few dozen people, and they traveled regularly in pursuit of game and edible plants. From the vantage point of the fast-moving present, that long first stage of human experience on the earth might seem slow paced and almost changeless. Yet intelligence set human beings apart from the other members of the animal kingdom and enabled human groups to invent tools and techniques that enhanced their ability to exploit the natural environment. Human beings gradually emerged as the most dynamic species of the animal kingdom, and even in remote prehistoric times they altered the face of the earth to suit their needs.

Yet humans' early exploitation of the earth's resources was only a prologue to the extraordinary developments that followed the introduction of agriculture. About twelve thousand years ago human groups began to experiment with agriculture, and it soon became clear that cultivation provided a larger and more reliable food supply than did foraging. Groups that turned to agricul-

ture experienced rapid population growth, and they settled in permanent communities. The world's first cities, which appeared about six thousand years ago, quickly came to dominate political and economic affairs in their respective regions. Indeed, since the appearance of cities, the earth and its creatures have fallen progressively under the influence of complex societies organized around cities.

The term *complex society* refers to a form of large-scale social organization that emerged in several parts of the ancient world. Early complex societies all depended on robust agricultural economies in which cultivators produced more food than they needed for their own subsistence. This agricultural surplus enabled many individuals to congregate in urban settlements, where they devoted their time and energy to specialized tasks other than food production. Political authorities, government officials, military experts, priests, artisans, craftsmen, and merchants all lived off this surplus agricultural production. Through their organization of political, economic, social, and cultural affairs, complex societies had the capacity to shape the lives of large populations over extensive territories.

2

To help students get their temporal bearings, the part-opening introductions also include timelines. Important events are grouped both by date and by region.

SOUTHWEST ASIA	EAST ASIA	SOUTH ASIA	AFRICA	AMERICAS AND OCEANIA
100,000 B.C.E. Neanderthal appearance (100,000) Cro-Magnon appearance (40,000) Venus figurines Cave paintings at Lascaux and Altamira Beginnings of agriculture (10,000) Neolithic age	100,000 B.C.E. Arrival of <i>Homo sapiens</i> (250,000) (200,000)	100,000 B.C.E. Arrival of <i>Homo sapiens</i> (250,000) (200,000)	100,000 B.C.E. Evolution of <i>Homo sapiens</i> (250,000) Sedentary herding (9000) Human migration to Australia and New Guinea (60,000) Human migration from Siberia to Alaska (13,000) Human migration to South America (12,000)	100,000 B.C.E. Human migration to Australia and New Guinea (60,000) Human migration from Siberia to Alaska (13,000) Human migration to South America (12,000)
8000 B.C.E. Jericho (8000) Catal Huyuk Pottery (7000) Copper metallurgy; textile production (6000) Rise of cities (4000)	8000 B.C.E. Domestication of rice (7000) Neolithic villages in Yellow River (Huang He) valley (5000) Yangshao culture (5000-3000) Raispo	8000 B.C.E. Beginnings of agriculture (7000) Cultivation of cotton (5000)	8000 B.C.E. Sedentary cultivation (7500) Beginnings of agriculture in Nile valley (5000)	8000 B.C.E. Beginnings of agriculture in Mesoamerica (8000) Beginnings of agriculture in Nile valley (5000) Beginnings of maize cultivation in Mesoamerica (4000) Beginnings of agriculture in New Guinea (5000) First journeys of Austroroniains to Bismark and Solomon Islands (4000)
3500 B.C.E. Cuneiform Bronze metallurgy Migration of Hittites into Anatolia (3000) Phoenicians dominate Mediterranean trade (2500) Mesopotamian unification under Sargon of Akkad (2334) Collapse of Sargon's empire (2100)	3500 B.C.E. Xia dynasty (2200-1766) Erlitou Dikes, dams, flood control projects Metallurgy	3500 B.C.E. Neolithic villages (8500) Rise of cities (3000) Trade with Mesopotamia (3000-1750) Harappan Harappan society Harappan and Mehrgarh Written language (2660-2160) Sophisticated water and sewage system	3500 B.C.E. Unification under Menes (3100) Archaic period (3100-2660) Hieroglyphics Egyptians sail into Mediterranean Trade with Mesopotamians and Harappans Old Kingdom (2660-2160) Pyramid of Khufu at Giza Middle Kingdom (2040-1640)	3500 B.C.E. Beginnings of agriculture in South America (3000)

SOUTHWEST ASIA	EAST ASIA	SOUTH ASIA	AFRICA	AMERICAS AND OCEANIA
2000 B.C.E. Hebrew patriarch Abraham migrates out of Mesopotamia (1800) Early monothetism Hammurabi (1792-1750) Code of Hammurabi Phoenician creation of first alphabet (1500) Rise of Hittites (1400) Iron metallurgy Moses and Ten Commandments (1300)	2000 B.C.E. Shang dynasty (1766-1122) Ao and Yin Written language Bronze metallurgy Oracle bones Zhou dynasty (1122-256) Mandate of Heaven	2000 B.C.E. Decline of Harappan society (2000) Deforestation of Indus valley Mohenjo Daro and Harappa cease to exist (1700) Collapse of Harappan society (1500) Migration of Aryans (Indo-Europeans) (1500-1070) Sanskrit language Caste system Vedas (1300)	2000 B.C.E. Early Bantu migrations (2000) Egyptians sail into Red Sea and western Arabian Sea Migration of Hittites into Nile delta Bronze metallurgy Nubian expansion New Kingdom (1550-1070) Tutmosis III (1479-1425) Queen Hatshepsut (1473-1458) Akkensaten (1353-1335) and monothetism worship of Aten	2000 B.C.E. First of South American pottery, temples, pyramids (1800) Austroroniains reach Vanuatu and New Caledonia (1500), Fiji (1300), Tonga and Samoa (1000) Lapita society (1550-1070) Olmec (1200) San Lorenzo (1200-800) Olmec heads Calendar
1000 B.C.E. Phoenician colonies in Mediterranean (1200-800) Hebrew King David (1000-970) Hebrew King Solomon (970-930) Assyrian empire (744-612) Iron weapons	1000 B.C.E. Iron metallurgy (1000) Trade with societies in the Yangtze River (Chang Jiang) valley (1000) Zhou capital, Hao, sacked (771) Zhou classics <i>Book of Songs</i> (600) Period of the Warring States (403-221) Qin unification (221)	1000 B.C.E. Origin of Hinduism <i>Upanishads</i> (800-400) the Yargzi River (Chang Jiang) valley (1000) Nubian kingdom of Kush empers Egypt (750) Kush driven out of Egypt by Assyrians (664)	1000 B.C.E. Nubians spread iron metallurgy throughout sub-Saharan Africa Nubian kingdom of Kush empers Egypt (750) Kush driven out of Egypt by Assyrians (664)	1000 B.C.E. Chavin cult in Andes (1000) Austroroniains reach Tahiti and Marquesas Islands (200), Hawai'i and Easter Island (400 C.E.), New Zealand (700 C.E.) Mehica state in Andes (300-700 C.E.) Teotihuacan Maya (300-900 C.E.) Kaminajirvi and Tikal Mathematics, concept of zero Calendar and writing in Mesoamerica

Each chapter opens with a story of individual experiences that draw students into the chapter and illustrate its main themes.

CHAPTER 2

EARLY SOCIETIES IN SOUTHWEST ASIA AND THE INDO-EUROPEAN MIGRATIONS

• • •

THE QUEST FOR ORDER • THE FORMATION OF A COMPLEX SOCIETY AND SOPHISTICATED CULTURAL TRADITIONS • THE BROADER INFLUENCE OF MESOPOTAMIAN SOCIETY • THE INDO-EUROPEAN MIGRATIONS

By far the best known individual of ancient Mesopotamian society was a man named Gilgamesh. According to historical sources, Gilgamesh was the fifth king of the city of Uruk. He ruled about 2700 B.C.E.—for a period of 126 years, according to one semilegendary source—and he led his community in its conflicts with Kish, a nearby city that was the principal rival of Uruk. Historical sources record very little additional detail about Gilgamesh's life and deeds.

But Gilgamesh was a figure of Mesopotamian mythology and folklore as well as history. He was the subject of numerous poems and legends, and Mesopotamian bards made him the central figure in a cycle of stories known collectively as the *Epic of Gilgamesh*. As a figure of legend, Gilgamesh became the greatest hero figure of ancient Mesopotamia. According to the stories, the gods granted Gilgamesh a perfect body and endowed him with superhuman strength and courage. He was “the man to whom all things were known,” a supremely wise individual who “saw mysteries and knew secret things.” The legends declare that he constructed the massive city walls of Uruk as well as several of the city's magnificent temples to Mesopotamian deities.

The stories that make up the *Epic of Gilgamesh* recount the adventures of this hero and his cherished friend Enkidu as they sought fame. They killed an evil monster, rescued Uruk from a ravaging bull, and marched wits with the gods. In spite of their heroic deeds, Enkidu offended the gods and fell under a sentence of death. His loss profoundly affected Gilgamesh, who sought for some means to cheat death and gain eternal life. He eventually found a magical plant that had the power to confer

The Sources from the Past boxes bring the past to life, spotlighting significant primary source documents relevant to the chapter, such as poems, journal accounts, religious writings, and letters. Introductions place the documents in context and explain their significance.

SOURCES FROM THE PAST

THE WEALTH AND COMMERCE OF CONSTANTINOPLE

The Spanish rabbi Benjamin of Tudela traveled throughout Europe, north Africa, and southwest Asia between 1165 and 1173 c.e. He may have ventured as far as India, and he mentioned both India and China in his travel account. His main purpose was to record the conditions of Jewish communities, but he also described the many lands and about three hundred cities that he visited. His travels took place during an era of political decline for the Byzantine empire, yet he still found Constantinople a flourishing and prosperous city.

The circumference of the city of Constantinople is eighteen miles, half of it is surrounded by the sea, and half by land, and it is situated upon two arms of the sea, one coming from the sea of Russia [the Black Sea], and one from the sea of Sephard [the Mediterranean].

All sorts of merchants come here from the land of Babylon, from the land of Shinar [Mesopotamia], from Persia, Media [western Iran], and all the sovereignty of the land of Egypt, from the land of Canaan [Palestine], and the empire of Russia, from Hungary, Patzinka [Ukraine], Khazaria [southern Russia], and the land of Lombardy [northern Italy] and Sephard [Spain].

Constantinople is a busy city, and merchants come to it from every country by sea or land, and there is none like it in the world except Baghdad, the great city of Islam. In Constantinople is the church of Hagia Sophia, and the seat of the pope of the Greeks, since Greeks do not obey the pope of Rome. There are also in many churches as there are days of the year. . . . And in this church [Hagia Sophia] there are pillars of gold and silver, and lamps of silver and gold more than a man can count.

Close to the walls of the palace is also a place of amusement belonging to the emperor, which is called the Hippodrome, and every year on the anniversary of the birth of Jesus the emperor gives a great entertainment there. And in that place men from all the races of the world come before the emperor and empress with jugglery and without jugglery, and they introduce lions, leopards, bears, and wild asses, and they engage them in combat with one another, and the same thing is done with birds. No entertainment like this is to be found in any other land. . . .

From every part of the Byzantine empire tribute is brought here every year, and they fill strongholds with garments of silk, purple, and gold. Like unto these storehouses and this wealth there is nothing in the whole world to be found. It is said that the tribute of the city amounts every year to 20,000 gold pieces, derived both from the rents of shops and markets and from the tribute of merchants who enter by sea or land.

The Greek inhabitants are very rich in gold and precious stones, and they go clothed in garments of silk and gold embroidery, and they ride horses and look like princes. Indeed, the land is very rich in all cloth stuffs and in bread, meat, and wine.

Wealth like that of Constantinople is not to be found in the whole world. Here also men learned in all the books of the Greeks, and they eat and drink, every man under his vine and his fig tree.

SOURCE: Benjamin of Tudela, *The Itinerary of Benjamin of Tudela*. Trans. by M.N. Adler. London: H. Frowde, 1907. (Translation slightly modified.)

Marginal notes highlight key terms, events, and concepts as they appear within the narrative.

878 PART VI AN AGE OF REVOLUTION, INDUSTRY, AND EMPIRE, 1750 TO 1914

Originally colonized by trappers and settlers from both Britain and France, the colony of New France passed into the British empire after the British victory in the Seven Years' War (1756–1763). Until the late eighteenth century, however, French Canadians outnumbered British Canadians, so imperial officials made large concessions to their subjects of French descent in order to forestall unnecessary strife. Officials recognized the Roman Catholic church and permitted continued observance of French civil law in Quebec and other areas of French Canadian settlement, which they governed through appointed councils staffed by local elites. British Canadians, by contrast, were Protestants who lived mostly in Ontario, followed British law, and governed themselves through elected representatives. After 1781 large numbers of British loyalists fled the newly formed United States to the south and sought refuge in Canada, thus greatly enlarging the size of the English-speaking community there.

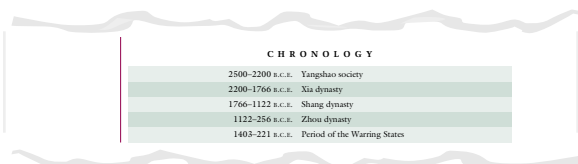
The War of 1812 Ethnic divisions and political differences could easily have splintered Canada, but the War of 1812 stimulated a sense of unity against an external threat. The United States declared war on Britain in retaliation for encroachments on U.S. rights during the Napoleonic wars, and the British colony of Canada formed one of the front lines of the conflict. U.S. military leaders assumed that they could easily invade and conquer Canada to pressure their foes. Despite the greater resources of the United States, however, Canadian forces repelled U.S. incursions. Their victories promoted a sense of Canadian pride, and anti-U.S. sentiments became a means for covering over differences among French Canadians and British Canadians.

After the War of 1812, Canada experienced an era of rapid growth. Expanded business opportunities drew English-speaking migrants, who swelled the population. This influx threatened the identity of Quebec, and discontent in Canada reached a critical point in the 1830s. The British imperial governors of Canada did not want a repeat of the American revolution, so between 1840 and 1867 they defused tensions by expanding home rule in Canada and permitting the provinces to govern their own internal affairs. Inspiring this imperial move toward Canadian autonomy was the Durham Report, issued in 1839 by John George Lambton (1782–1840), the first earl of Durham and the recent governor-general and lord high commissioner of Canada. He advocated a good deal of self-government for a united Canada, and his report became a model for British imperial policy and colonial self-rule in other states, including Australia and New Zealand.

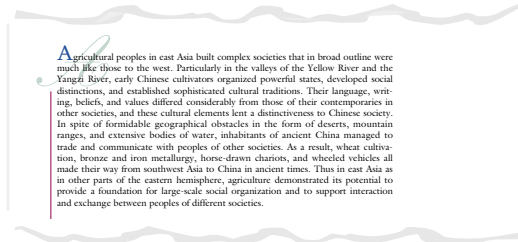
Dominion Westward expansion of the United States and the American Civil War pushed Canada toward political autonomy. Fear of U.S. expansion helped stifle internal conflicts among Canadians and prompted Britain to grant independence to Canada. The British North America Act of 1867 joined Quebec, Ontario, Nova Scotia, and New Brunswick and recognized them as the Dominion of Canada. Other provinces joined the Dominion later. Each province had its own seat of government, provincial legislature, and lieutenant governor representing the British crown. The act created a federal government headed by a governor-general who acted as the British representative. An elected House of Commons and appointed Senate rounded out the framework of governance. Provincial legislatures reserved certain political matters for themselves, whereas others fell within the purview of the federal government. Without waging war, the Dominion of Canada had won control over all Canadian internal affairs, and Britain retained jurisdiction over foreign affairs until 1931.

John A. Macdonald (1815–1891) became the first prime minister of Canada, and he moved to incorporate all of British North America into the Dominion. He negotiated the purchase of the huge Northwest Territories from the Hudson Bay Company in 1869, and he persuaded Manitoba, British Columbia, and Prince Ed-

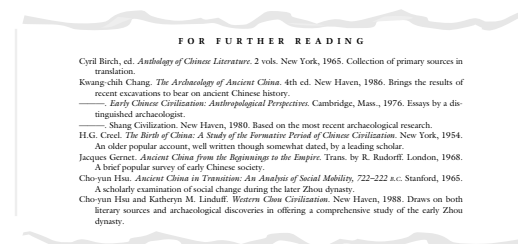
A concise chronological table summarizes the critical events covered in the chapter.



A paragraph summary at the end of each chapter reinforces the chapter's key points, making student review easier.



Each chapter concludes with a For Further Reading section that contains a list and brief description of the most important books available about topics discussed in the chapter. This list can help students get started with research projects or follow up on subjects that they find especially interesting.



SUPPLEMENTS

The supplements listed here may accompany *Traditions and Encounters: A Global Perspective on the Past*. Please contact your local McGraw-Hill representative for details concerning policies, prices, and availability, as some restrictions may apply.

For the Instructor

The **Instructor's Manual/Test Bank** offers a variety of resources for instructors, including issues for classroom discussion, lecture strategies, and suggestions for additional resources. The test bank has been revised to include five possible answers for each multiple-choice question. Essay and critical analysis questions are also provided for instructors to use in constructing exams.

A **Computerized Test Bank** for both the PC and the Mac is available on CD-ROM.

A set of 120 full-color **Overhead Transparencies** includes maps, charts, and other illustrations, organized by chapter.

The **Instructor's Resource CD-ROM** offers materials for classroom presentation, including PowerPoint slides and an electronic image gallery. It also includes an electronic version of the Instructor's Manual and Test Bank.

In the **Instructor Center** of the text-specific **Online Learning Center** (www.mhhe.com/bentley2), instructors can find a variety of resources, including an online version of the Instructor's Manual, downloadable PowerPoint presentations, and an Internet Guide.

A wide range of **Videos** on topics in world history is available through the Films for the Humanities and Sciences collection. Contact your local McGraw-Hill sales representative for further information.

For the Student

Each chapter of the **Student Study Guide with Map Exercises** includes a synopsis of the chapter, an outline, student quizzes, map identification exercises, primary source documents, and other resources to help students master the material covered in the text. New to this edition of the study guide are matching and sequencing exercises and group activities.

Map Workbooks test students' knowledge of the geography relevant to each chapter. Exercises require students to fill in important items on a blank map or to answer questions by interpreting a completed map.

History and the Internet: A Guide is a brief guide that explores the many ways that the World Wide Web facilitates the study of history. It also includes a history of the Internet, instructions for searching and navigating the Web, a glossary of Web jargon, and lists of significant Websites in history.

Created by Magellan Geographix, a leader in quality map products, the **World Map Atlas** is a full-color collection of historical maps. It is a perfect accompaniment for students who need or want extra help with geography.

The **Student Center** of the text-specific **Online Learning Center** (www.mhhe.com/bentley2) provides a range of tools for students to use to test their knowledge of the textbook, including learning objectives, multiple-choice quizzes with feedback, critical thinking questions, and interactive maps.

PowerWeb: World History, an online supplement, is a collection of readings delivered electronically, along with other tools for conducting research in history. In addition, student study tools, web research tips and exercises, and free access to the Northern Lights search engine are included. A card with a password for accessing PowerWeb has been packaged free with the textbook.

Two **After the Fact Interactive** units are available for use with *Traditions & Encounters*: “After the Fact Interactive: Tracing the Silk Roads” for volume 1, and “After the Fact Interactive: Envisioning the Atlantic World” for volume 2. These rich, visually appealing modules on CD-ROM allow students to be apprentice historians, examining a variety of multimedia primary source materials and constructing arguments based on their research.

