

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 promoted both economic integration and systematic interaction among peoples throughout the world. Trade goods and electronic currency flowed around the world while manufacturers restlessly sought new sites to produce consumer goods. Globalization brought tremendous wealth to some, and it facilitated both commercial and cultural exchanges that enriched the lives of many peoples. Alongside opportunities, the era of globalization also brought numerous problems: widespread pollution, global warming, cultural challenges, ethnic tensions, political conflicts, and weapons of mass destruction loomed as potential threats to peoples of all world regions.

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. On the contrary, there is a long historical context for contemporary globalization, and only in 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 one another, 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. It is equally impossible to understand the world's history by viewing it exclusively through the lenses of any particular society's historical experience.

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. A global perspective calls further for exploration of the networks and structures that have promoted interactions between peoples of different societies. A global perspective calls finally for attention to the effects of interactions on the lands, peoples, and societies that have participated in large-scale historical processes. By bringing a global perspective to the study of world history, we seek to offer an understanding of the past that places the contemporary world in meaningful historical context.

On the basis of a superficial inspection, *Traditions & Encounters* might look similar to several other textbooks that survey the world's past. Like other books, for example, *Traditions & Encounters* examines the historical development of societies in Asia, Europe, Africa, the Americas, and Oceania. Yet *Traditions & Encounters* differs from other works in two particularly important ways. First, it relies on a pair of prominent themes to bring a global perspective to the study of world history: it traces the historical development of individual societies in all world regions, and it also focuses attention systematically on interactions between peoples of different societies. 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 an exhilarating project that offers unparalleled opportunities to understand oneself and one's own society in relation to the larger world. Given the range of human diversity, however, world history 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 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, the maintenance, and sometimes also the 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 those traditions arose and disappeared relatively quickly, whereas others influenced human affairs over the centuries and millennia, sometimes down to the present day. Thus one of our principal concerns in this book is to examine the development of the diverse political, social, economic, and cultural traditions that have shaped the lives and experiences of the world's various peoples. Individual chapters explore the traditions that different peoples have 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 world affairs for the past six thousand years, but smaller and less powerful societies also receive their share of attention. This fourth edition of *Traditions & Encounters* draws on recent scholarship to offer updated and enhanced understanding of the world's individual societies.

While elaborating distinctive political, social, economic, and cultural traditions to organize their 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 others in 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, those interactions have profoundly influenced the experiences of individual societies and the development of the world as a whole. Thus, while presenting wide-ranging discussion of individual societies and their traditions, this book also devotes considerable attention to the many and varied forms of interaction that have linked the fortunes of peoples from different societies. Many of the book's chapters also examine the large-scale structures of transportation, communication, and exchange that supported interactions among the world's peoples. Just as it updates treatments of individual societies, this fourth edition of *Traditions & Encounters* also draws on recent scholarship to enhance discussions of encounters and focus attention more clearly than before on processes of cross-cultural interaction.

Organization: Seven Eras of Global History

While relying on the themes of tradition and encounter to bring the diversity of world history into focus, we also seek to bring about improved understanding of the world's development through time 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 experiences of all societies participating in processes of cross-cultural interaction. Thus our seven eras of global history owe their coherence particularly to patterns in the networks of transportation, communication, and exchange that have linked peoples of different societies at different times in the past. Even in ancient times those networks supported interactions that shaped the experiences of peoples from different lands, and with the development of increasingly effective technologies of transportation and communication, interactions have grown more frequent, systematic, and intense over time. By studying 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 situate 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 seek to 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 also to place the contemporary world in relevant historical context.

Changes for the Fourth Edition

In preparing this fourth edition of *Traditions & Encounters*, we have paid close attention to recent scholarship that has transformed historians' understanding of the global past—sometimes dramatically so. That effort has resulted in revised, updated, and expanded treatments of societies in all world regions. In addition to reflecting the best recent scholarship, we have revised the book's maps so that they communicate the appropriate geographical information and complement the text more clearly. Quite apart

from general updating of information and revision of the maps, almost every chapter of *Traditions & Encounters* reflects some kind of substantive change or revision, which we hope will promote improved understanding of the world and its development through time. Some of the more notable changes and revisions include the following:

- Chapter 1** Revised discussions of human ancestors and early *Homo sapiens*
- Chapter 2** Expanded discussion of Mesopotamian empires and revised discussion of Hebrews, Israelites, and Jews
- Chapter 3** Expanded discussion of gender issues in ancient Egypt
- Chapter 4** Revised discussion of social history in ancient India
- Chapter 9** Revised discussion of Indian science and mathematics and expanded discussion of early Buddhism and its social role
- Chapter 12** Expanded discussion of military threats to the late Roman empire and revised discussion of the early Christian church
- Chapter 14** Revised discussions of Islam’s relationships with Judaism and Christianity and of early Islamic conquests
- Chapter 19** New discussion of relationships between Bantu and forest peoples
- Chapter 20** Expanded discussions of Norman roles in European expansion and the fourth crusade
- Chapter 26** Expanded discussion of African-American cultural traditions
- Chapter 29** Expanded discussions of the political effects of democratic revolutions and Miguel de Hidalgo
- Chapter 31** Expanded discussions of the Mexican-American War and of women in Latin America
- Chapter 34** Revised discussion of Arab nationalism and new discussions of the Armenian massacre and the influenza pandemic of 1918
- Chapter 39** New discussion of women in Latin America and revised discussion of Latin American economic history
- Chapter 40** Revised and expanded discussion of HIV/AIDS, revised discussion of population movements, and new discussion of emerging economies

In addition to introducing revisions that reflect the best recent scholarship, we have revised the entire map program and added several new features to support student learning:

- **Revised Map Program** Fully revised and enhanced maps show more detail and include more topographical information. Maps now include newly written captions that draw attention to the geographical dimensions of historical developments.

- **New Running Pronunciation Guide** Newly added to the fourth edition, this guide appears along the bottom of pages and helps readers with unfamiliar names and terms.
- **New Chapter Opening Design** A fresh design highlights the vignettes that introduce each chapter's themes and illustrates the effects of large-scale historical developments on individual experiences.

Outstanding Features

As in the case of earlier editions, this fourth edition of *Traditions & Encounters* provides a carefully selected range of tools to enhance students' comprehension and interest.

- **Part Openers** Brief part openers explain the rationale behind each major era of human history, and all seven part openers combine to provide a cohesive summary of the seven-era scheme, the larger interpretive framework of the book.
- **Sources from the Past** Appearing in every chapter, these primary source excerpts illustrate fundamental ideas raised in the text and provide individual voices from the human past.
- **Chronology** Each chapter ends with a chronology box that lists the most important dates and events discussed in the chapter.
- **Summary** Clearly written chapter-ending summaries remind students of the highlights in each chapter.
- **For Further Reading** Fully updated in the fourth edition, these annotated lists of references that end each chapter provide readers with a starting point for research assignments or their own study.
- **Strong Visual Appeal** Images are seamlessly integrated into the narrative to enhance and support the stories of history that unfold through the themes of traditions and encounters.

As we strengthened the substantive content of *Traditions & Encounters*, we also worked to produce a book more accessible and useful for readers. **The entire map program has been revised** for clarity, greater detail, and more topographical information. Maps now include detailed captions with questions that encourage critical analysis of the map content.

Topographical treatment of maps aids students' understanding of the geographical impact on the development of societies.



Insets provide a closer look at key areas in the map.

Map 29.3 Latin America in 1830. Note the dates each state won its independence. Since most states became independent in very close succession, what conditions prevented Latin American states from joining together in a federation like that in the United States?

New captions provide students with questions for deeper analysis of the relationship between geographic areas and conditions.

IV AN AGE OF CROSS-CULTURAL INTERACTION, 1000 TO 1500 C.E.

For the half millennium from 1000 to 1500 C.E., different markedly from earlier eras. During classical and postclassical times, large regional societies situated in China, India, southeast Asia, and the Mediterranean basin dominated the eastern hemisphere. Peoples of these lands built extensive networks of trade and communication that spanned the eastern hemisphere and influenced the development of all its societies. From 1000 to 1500 C.E., however, nomadic Turkish and Mongol peoples overran settled societies and established vast transregional empires from China to eastern Europe.

Nomadic peoples toppled several postclassical states, most notably the Song empire in China and the Abbasid realm in southwest Asia. By building empires that transcended the boundaries of postclassical states, however, nomadic Turks and Mongols laid a political foundation for sharply increased trade and communication between peoples of different societies and cultural regions. Indeed, their empires prompted the peoples of the eastern hemisphere to forge closer links than ever before in history. By the mid-fourteenth century, merchants, diplomats, and missionaries traveled frequently between lands as far removed as Italy and China. Increased trade in the Indian Ocean basin also promoted more intense cross-cultural communications. Mari-



time trade built on the political stability, economic expansion, and demographic growth of the postclassical era. By the fourteenth century, matters called at ports throughout the Indian Ocean basin from southeast Asia to India, Ceylon, Arabia, and east Africa, while sea lanes through the South China Sea offered access to ports in the islands of southeast Asia, China, Japan, and Korea. Commercial goods traveled over the Indian Ocean in larger quantities than ever before. From the eleventh century forward, cargoes increasingly consisted of bulky commodities such as timber, coral, steel, building materials, grain, silks, and other foodstuffs. This trade in bulk goods indicated a movement toward economic integration as societies of the Indian Ocean basin concentrated increasingly on cultivating crops or producing goods for export while importing foods or goods that they could not produce very well themselves. Demographic growth, increased agricultural production, and economic expansion helped to underwrite rapid political development in sub-Saharan Africa and western Europe. Powerful regional states and centralized empires emerged in west Africa and central Africa while a series of wealthy city-states dominated the east African coast. In western Europe the decentralized states of the early middle ages evolved into more tightly centralized regional states. Rulers in several of these states were able to organize networks of military retainers and political supporters who strengthened the claims

of central authorities against local challengers. Increasing volumes of trade favored this movement toward centralization in sub-Saharan Africa and western Europe, since taxes levied on trade helped to finance the professional bureaucrats and armed forces that centralized states required.

Although they did not participate in the demographic and economic expansion of the eastern hemisphere, the indigenous peoples of the Americas and Oceania also built larger and more centralized societies from 1000 to 1500 C.E. Centralized empires appeared in Mesoamerica and Ancient South America while agricultural societies emerged in several regions of North America. Even in the absence of large domesticated animals, trade networks linked peoples as far distant as Mexico and the Great Lakes region. Pacific island societies also moved toward tighter political organization. Because they lived on small land bases distributed irregularly throughout a vast ocean, Pacific Islanders had no realistic possibility of building large imperial states. Within their own agricultural and fishing societies, however, they established tightly centralized kingdoms that organized public affairs and sponsored distinctive cultural traditions.

During the fourteenth and fifteenth centuries C.E., much of the eastern hemisphere experienced difficulties not only because of warfare arising from the conquests of nomadic peoples but also because of epidemic bubonic plague and global climatic changes that brought cooler temperatures. In building their transregional empires, nomadic peoples sometimes devastated the lands that they conquered, throwing societies and economies into tur-



moil. While facilitating trade and travel, nomadic empires also made it possible for diseases to spread rapidly over long distances, and during the fourteenth century, epidemic bubonic plague became a hemispheric phenomenon. Monsoonal, cooler weather resulted in lower agricultural yields in many lands, and in some far northern lands, it made agriculture impractical. Together with military destruction and pandemic plague, reduced agricultural production led to political, social, and economic problems throughout much of the eastern hemisphere.

Nevertheless, by the mid-fifteenth century, peoples from China to western Europe were recovering from those difficulties and rebuilding prosperous societies. In their own quest for prosperity, western European peoples swiftly laid the foundations of a new era in world history. While searching for sea routes to Asian markets, European mariners happened upon the continents of North and South America. They soon ventured into the Pacific Ocean, where they found their way to Australia and the Pacific Islands. Their voyages brought the world's various peoples for the first time into permanent and sustained communication with one another, and their interactions triggered a series of consequences that profoundly influenced modern world history. The European voyages that gave rise to this independent and interconnected world took place precisely because of the movement toward increasing interaction in the eastern hemisphere during the centuries following 1000 C.E. The period from 1000 to 1500 C.E. set the stage for the modern era of world history.

Each newly designed chapter opener begins with a story of individual experiences that draws readers into the chapter and illustrates its main themes.

18 Nomadic Empires and Eurasian Integration



Turkish Migrations and Imperial Expansion
 Nomadic Economy and Society
 Turkish Empires in Persia, Anatolia, and India
 The Mongol Empire
 Chinggis Khan and the Making of the Mongol Empire
 The Mongol Empire after Chinggis Khan
 The Mongols and Eurasian Integration
 Decline of the Mongols in Persia and China

After the Mongols
 Timurlane the Whitehead
 The Foundation of the Ottoman Empire

Guillaume Boucher was a goldsmith who lived during the early and middle decades of the thirteenth century. At some point, perhaps during the 1230s, he left his native Paris and went to Baghdad, which was then a part of the kingdom of Hungary. There he was captured by Mongol warriors campaigning in Hungary. The Mongols noticed and appreciated Boucher's talent, and when they left Hungary in 1242, they took him along with other skilled captives to their central Asian homeland.

For at least the next fifteen years, Boucher lived at the Mongol capital of Karakorum. Though technically a slave, he enjoyed some prestige. He supervised fifty assistants in a workshop that produced decorative objects of gold and silver for the Mongol court. His most ingenious creation was a spectacular silver fountain in the form of a tree. Four pipes, concealed by the tree's trunk, carried wine and other intoxicating drinks to the top of the tree and then dispensed them into silver bowls from which courtiers and guests filled their cups. Apart from his famous fountain, Boucher also produced statues in gold and silver, built carriages, designed buildings, and even sewed ritual garments for Roman Catholic priests who conducted services for Christians living at Karakorum and sought converts to the Mongol empire.

Boucher was by no means the only European living at the Mongol court. His wife was a woman of French ancestry whom Boucher had met and married in Hungary. The Flemish missionary William of Rubruck visited Karakorum in 1253, and during his sojourn there he encountered a French woman named Paquette who was an attendant to a Mongol princess, an artisan from Russia (Paquette's husband, an unnamed nephew of a French bishop, a Greek soldier, and an Englishman named Basil). Other European visitors to the Mongol court found Germans, Slavs, and Hungarians as well as Chinese, Koreans, Turks, Persians, and Armenians, among others. Many thirteenth-century roads led to Karakorum.

Nomadic peoples had made their influence felt throughout much of Eurasia as early as classical times. The Xiongnu confederation dominated central Asia and posed a formidable threat to the Han dynasty in China from the third to the first century B.C.E. During the second and third centuries C.E., the Huns and other nomadic peoples from central Asia bandaged the migrations that helped bring down the western Roman empire, and later migrations of the White Huns destroyed the Gupta state in India. Turkish peoples seized a large central Asian empire from the sixth through the ninth centuries, and the Uighur Turks even seized the capital cities of the Tang dynasty in the mid-seventh century.

Between the eleventh and fifteenth centuries, nomadic peoples became more prominent than ever before in Eurasian affairs. Turkish peoples migrated to Persia, Anatolia, and India, where they overcame existing authorities and established new states. During the thirteenth

POSSIBLE: A sixteenth-century iron depicting an enthroned Virgin Mary and infant Jesus attended by angels and saints.

Sources from the Past

The Quran on Allah and His Expectations of Humankind

The foundation of the Islamic faith is the understanding of Allah, his nature, and his plan for the world as outlined in the Quran. Through his visions Muhammad came to understand Allah as the one and only god, the creator and sustainer of the world in the manner of the Jews' Yahweh and the Christians' God. Those who rejected Allah and his message would suffer eternal punishment, but those who recognized and obeyed him would receive his mercy and secure his blessings.

In the name of Allah, most benevolent,
ever-merciful.
All praise be to Allah,
Lord of all the worlds,
Most beneficent, ever-merciful,
King of the Day of Judgement.
You alone we worship, and to You
alone turn for help.
Guide us (O Lord) to the path that is straight,
The path of those You have blessed,
Not of those who have earned Your anger,
nor those who have gone astray. . . .
Verily men and women who have come to
submission,
men and women who are believers,
men and women who are devout,
truthful men and women,
men and women with endurance,
men and women who are modest,
men and women who give alms,
men and women who observe fasting,
men and women who guard their private parts,
and those men and women who remember God
a great deal,
for them God has forgiveness and a great reward.
No believing men and women have any choice in
a matter
after God and His Apostle [i.e., Muhammad]
have decided it.
Whoever disobeys God and His Apostle
has clearly lost the way and gone astray. . . .
O you who believe, remember God a great deal,
And sing His praises morning and evening.

It is He who sends His blessings on you,
as (do) His angels, that He may lead you out
of darkness into light,
for He is benevolent to the believers. . . .
I call to witness
the early hours of the morning,
And the night when dark and still,
Your Lord has neither left you,
nor despises you.
What is to come is better for you
than what has gone before;
For your Lord will certainly give you,
and you will be content.
Did He not find you an orphan
and take care of you?
Did He not find you poor
and enrich you?
So do not oppress the orphan,
And do not drive
the beggar away,
And keep recounting the favours of your
Lord. . . .
Say: "He is God
the one the most unique,
God the immanently indispensable.
He has begotten no one,
and is begotten of none.
There is no one comparable to Him."

FOR FURTHER REFLECTION

Compare the Quran's teachings on the relationship between Allah and human beings with the views of Zoroastrians, Jews, and Christians discussed in earlier chapters.

SOURCE: *Al-Qur'an: A Contemporary Translation*. Trans. by Ahmed Ali. Princeton: Princeton University Press, 1984, pp.11, 358, 359, 340, 559.

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; new thought provoking questions prompt readers to contextualize and think critically about key issues raised in the document.

Muhammad's faith and his personal leadership decisively shaped the values and the development of the Islamic community. The foundation of the Islamic faith as elaborated by Muhammad consists of obligations known as the Five Pillars of Islam: (1) Muslims must acknowledge Allah as the only god and Muhammad as his prophet. (2) They must pray to Allah daily while facing Mecca. (3) They must observe a fast during the daylight hours of the month of Ramadan. (4) They must contribute alms for the relief of the weak and poor. (5) Finally, in honor of Muhammad's visits to Mecca in 629 and 632, those who are physically and financially able must undertake the hajj and make at least one pilgrimage to Mecca. During the centuries since its appearance, Islam has generated many schools and sects, each with its own particular legal, social, and doctrinal features. The Five Pillars of Islam, however, constitute a simple but powerful framework that has bound the *umma* as a whole into a cohesive community of faith.

Some Muslims, though by no means all, have taken *jihad* as an additional obligation for the faithful. The term *jihad* literally means "struggle," and Muslims have understood its imperatives in various ways. In one sense, *jihad* imposes spiritual and moral obligations on Muslims by requiring them to combat vice and evil. In another sense, *jihad* calls on Muslims to struggle against ignorance and unbelief by spreading the word of Islam and seeking converts to the faith. In some circumstances, *jihad* also involves physical struggle, obliging Muslims to take up the sword and wage war against unbelievers who threaten Islam.

Beyond the general obligations prescribed by the Five Pillars, Islamic holy law, known as the *sharia*, emerged during the centuries after Muhammad and offered detailed guidance on proper behavior in almost every aspect of life. Elaborated by jurists and legal scholars, the *sharia* drew its inspiration especially from the Quran and the early historical accounts of Muhammad's life and teachings. It offered precise guidance

*The Five Pillars
of Islam*

Jihad

*Islamic Law:
The Sharia*

shari'a (shah-REE-ah)

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

A running pronunciation guide appears along the bottom of pages to help readers with unfamiliar words and phrases.

As European mariners ventured into the Indian and Atlantic Ocean basins, they unwittingly inaugurated a new era in world history. For millennia, peoples of different societies had traded, communicated, and interacted. As technologies of transportation improved, they dealt with peoples at increasingly greater distances. By 1500 the Indian Ocean served as a highway linking peoples from China to east Africa, and overland traffic kept the silk roads busy from China to the Mediterranean Sea. Trade goods, diplomatic missions, religious faiths, technological skills, agricultural crops, and disease pathogens all moved readily over the sea lanes and the silk roads, and they profoundly influenced the development of societies throughout the eastern hemisphere. In the western hemisphere, trading networks linked lands as distant as Mexico and the Great Lakes region while Pacific islanders regularly traveled and traded between island groups.

Never before, however, had peoples of the eastern hemisphere, the western hemisphere, and Oceania dealt with one another on a regular and systematic basis. The voyages of European mariners during the fifteenth and following centuries initiated a long-term process—one that continues in the present day—that brought all regions and peoples of planet earth into permanent and sustained interaction. The formation and re-configuration of global networks of power, communication, and exchange that followed from those interactions rank among the most prominent themes of modern world history.

A paragraph summary at the end of each chapter reinforces the chapter’s key points.

CHRONOLOGY

1214	Creation of a Mongol artillery unit
1253–1324	Life of Marco Polo
1287–1288	Rabban Sauma’s embassy to Europe
1291–1328	John of Montecorvino’s mission to China
1304–1369	Life of Ibn Battuta
1304–1374	Life of Francesco Petrarca
1330s	First outbreaks of bubonic plague in China
1337–1453	Hundred Years’ War
1347	Arrival of bubonic plague in the Mediterranean basin
1368–1644	Ming dynasty
1405–1433	Zheng He’s expeditions in the Indian Ocean
1466–1536	Life of Desiderius Erasmus of Rotterdam
1488	Bartolomeu Dias’s voyage around Africa
1492	Christopher Columbus’s first voyage to the western hemisphere
1497–1498	Vasco da Gama’s voyage to India

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

FOR FURTHER READING

Janet L. Abu-Lughod. *Before European Hegemony: The World System, A.D. 1250–1350*. New York, 1989. An important study of long-distance trade networks during the Mongol era.

Jerry H. Bentley. *Humanists and Holy Writ: New Testament Scholarship in the Renaissance*. Princeton, 1983. Examines Renaissance humanists’ efforts to prepare accurate texts, translations, and commentaries on the New Testament.

———. *Old World Encounters: Cross-Cultural Contacts and Exchanges in Pre-Modern Times*. New York, 1993. Studies cultural and religious exchanges in the eastern hemisphere before 1500 C.E.

Jerry Brotton. *The Renaissance Bazaar: From the Silk Road to Michelangelo*. Oxford, 2002. A provocative and well-illustrated study arguing that encounters in the larger world deeply influenced Renaissance cultural development in Europe.

Kenneth Chase. *Firearms: A Global History to 1700*. Cambridge, 2003. Offers a fresh interpretation of the invention and early diffusion of gunpowder weapons.

Felipe Fernández-Armesto. *Before Columbus: Exploration and Colonisation from the Mediterranean to the Atlantic, 1229–1492*. London, 1987. Scholarly survey of early European ventures in the Atlantic Ocean.

Robert S. Gottfried. *The Black Death: Natural and Human Disaster in Medieval Europe*. New York, 1983. The best general study of bubonic plague and its effects in Europe.

Margaret L. King. *Women of the Renaissance*. Chicago, 1991. A lively and imaginative discussion of women’s roles and experiences in Renaissance Europe.

John Larner. *Marco Polo and the Discovery of the World*. New Haven, 1999. Excellent study of Marco Polo and his significance, based on a thorough review of both textual evidence and recent scholarship.

Louise L. Levathes. *When China Ruled the Seas: The Treasure Fleet of the Dragon Throne, 1405–1433*. New York, 1994. Excellent popular account of Zheng He’s voyages.

Lauro Martines. *Power and Imagination: City States in Renais-*

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 readers get started with research projects or follow up on subjects that they find especially interesting.