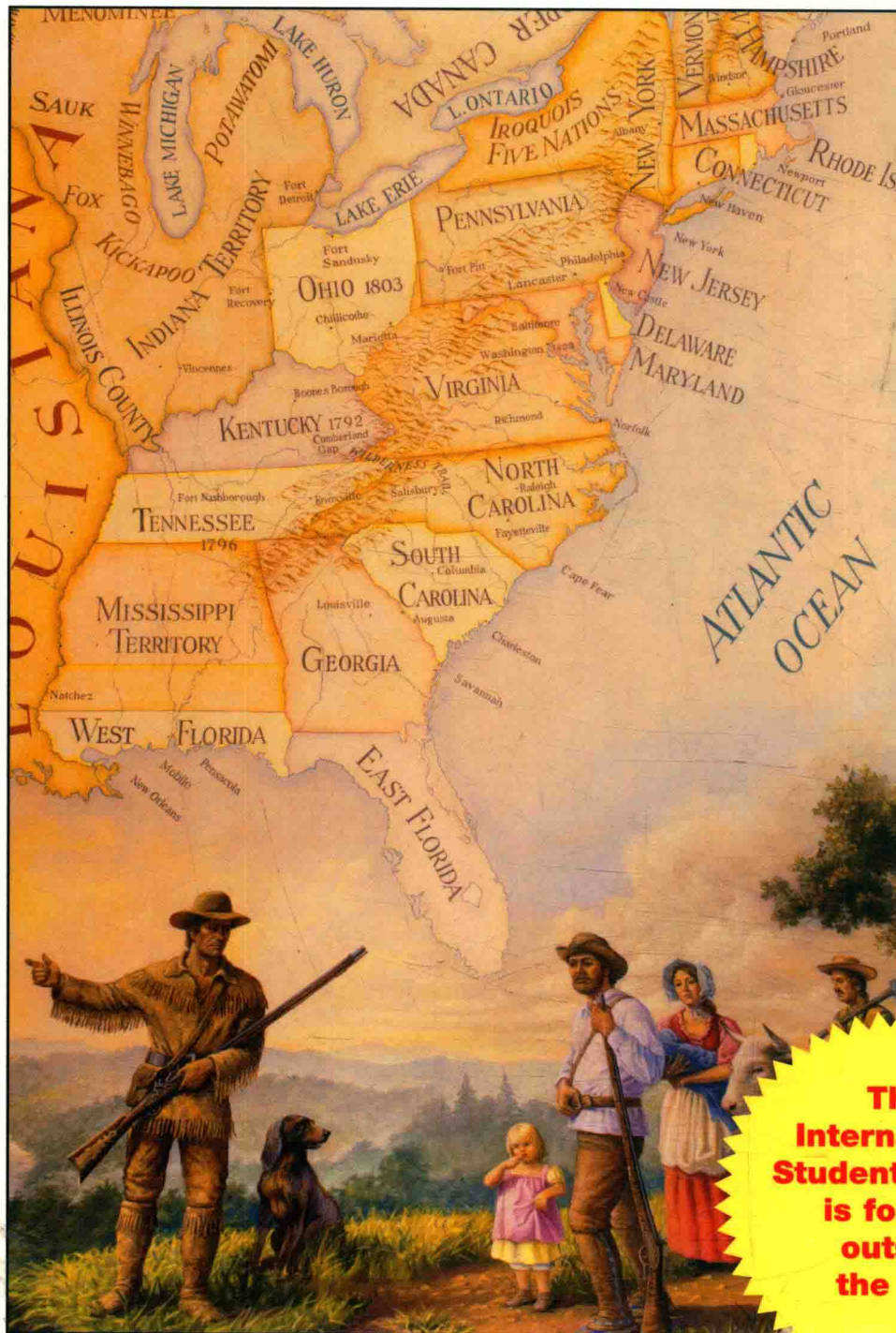


Jerry H. Bentley / Herbert F. Ziegler / Heather E. Streets-Salter

# Traditions & Encounters

A Global Perspective on the Past


Sixth Edition



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# **Traditions & Encounters**

**A Global Perspective  
on the Past**

SIXTH EDITION

# **Traditions & Encounters**

## **A Global Perspective on the Past**

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Education



TRADITIONS & ENCOUNTERS: A GLOBAL PERSPECTIVE ON THE PAST, SIXTH EDITION

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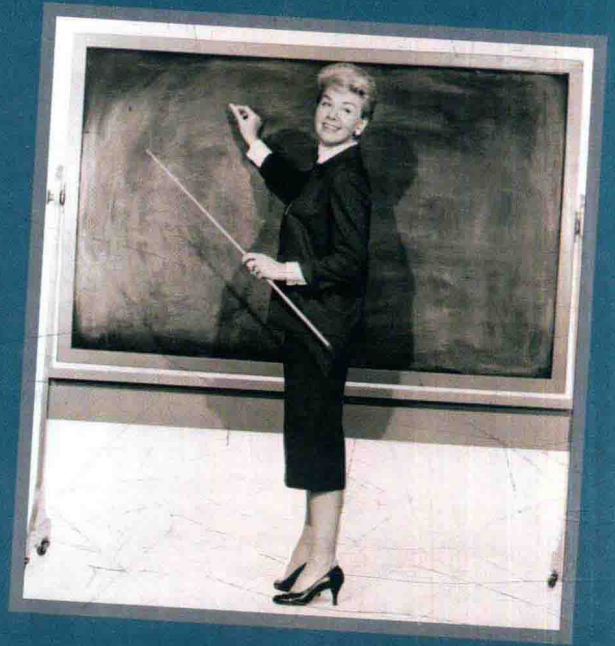
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# The Way You Once Had to Teach History . . .



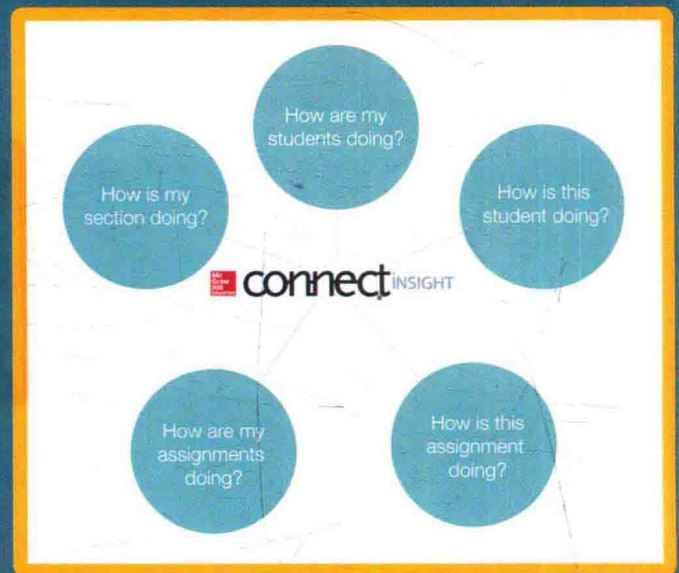
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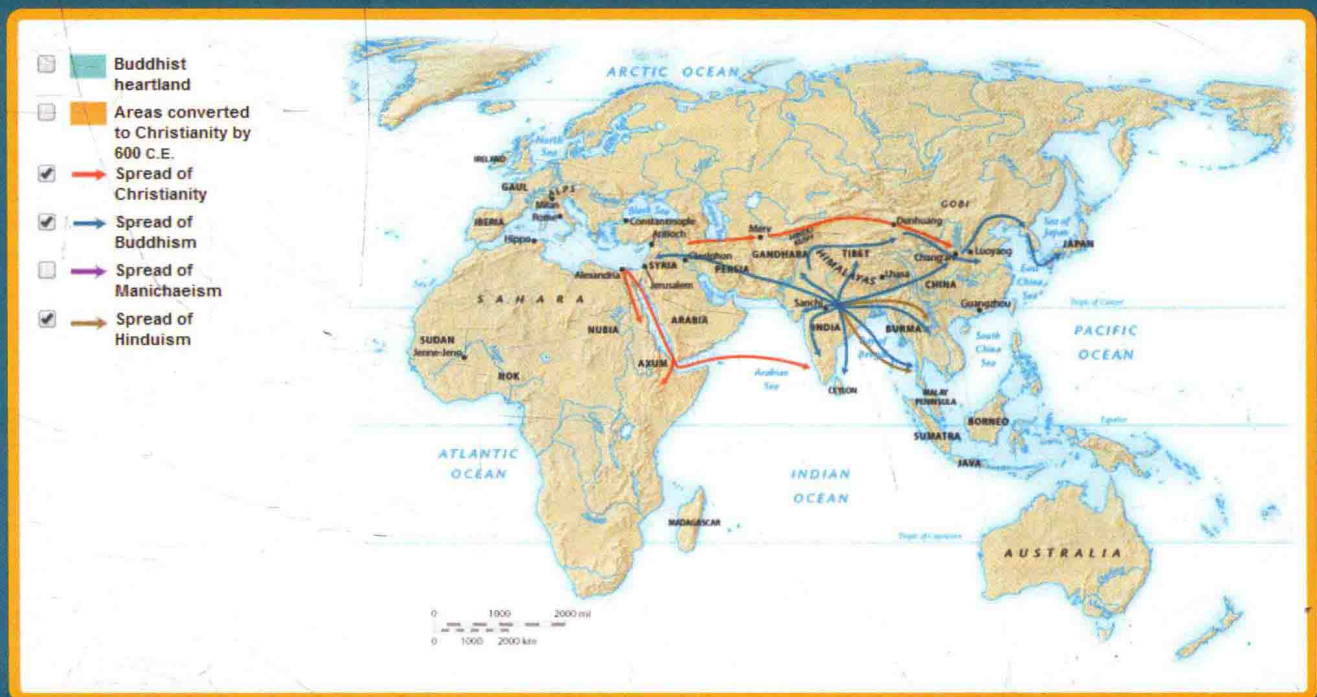
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## Interactive maps give students a hands-on understanding of geography.



***Traditions & Encounters*** offers 38 interactive maps that support geographical as well as historical thinking. These maps appear in both the e-book and Connect History exercises.

Students click on the boxes in the map legend to see changing boundaries, visualize migration routes, or analyze war battles and election results.

With some interactive maps, students manipulate a slider to help them better understand change over time.

# Traditions & Encounters is a 21st Century Approach to Teaching History

Students study smarter with SmartBook

The screenshot displays the SmartBook interface for a history course. At the top, the title "World History - Traditions and encounters - Bentley & Ziegler, 5e" is visible, along with the chapter title "The Two Worlds of Christendom". The interface includes navigation buttons: PREVIEW, READ, PRACTICE (highlighted), and RECHARGE. A progress bar shows "Items left: 61". The main content area features a map of Europe and North Africa, illustrating the Viking invasions. The map shows the Atlantic Ocean, the Mediterranean Sea, and the Black Sea. Key locations marked include London, Paris, Aachen, Rome, Constantinople, and Alexandria. A legend identifies the Kingdom of Charles the Bald (purple), the Kingdom of Louis the German (orange), the Kingdom of Lothar I (green), Vikings (red arrows), Magyars (yellow arrows), and Muslims (blue arrows). A text box on the map asks: "both coastal and interior regions. What were the political and economic effects of the invasions?". Below the map, a text block discusses the Viking invasions, mentioning their raids on the British Isles, the Garonne River, and the Seine River. The text also mentions the plundering of sites in the Balearic Islands, Sicily, and southern Italy. A sidebar on the left contains a question: "Where did independent regional kingdoms emerge in post-Carolingian Europe? Choose two." Below the question is a "Do you know the answer? (Be honest)" section with four buttons: I KNOW IT, THINK SO, UNSURE, and NO IDEA. The bottom of the interface shows a page number "11 of 24".

The first and only adaptive reading experience, SmartBook is changing the way students read and learn.

- As a student engages with SmartBook and its questions test his or her understanding, the reading experience actually adapts to what the student knows or doesn't know.
- SmartBook highlights the content the student is struggling with, so he or she can focus on reviewing that information.
- By focusing on the content needed to close specific knowledge gaps, the student maximizes the efficiency of his or her study time.

# Critical Missions promote critical thinking

*What would your students do if they were a Belgian reporter at the Congo Conference?*

*Or if they were an advisor to Harry Truman, helping him decide whether to drop the atomic bomb?*

The image displays two screenshots of the 'Critical Missions' interactive history tool, which is designed to immerse students in historical events.

The top screenshot shows the 'Learn About Your Mission' page for the 'Imperialism in Africa' mission. It features a letter from King Leopold II, dated 1885, and a portrait of him. The letter discusses the Congo Conference and the Belgian people's support for the mission. The page includes a 'toolkit' button and a 'connect' button.

The bottom screenshot shows the 'Analyze the Map' page for the same mission. It features a map of Africa with color-coded regions representing different European colonial powers. A legend on the right lists the powers: British Possessions (green), French Possessions (blue), German Possessions (orange), Italian Possessions (red), Portuguese Possessions (purple), Spanish Possessions (yellow), and Turkish Possessions (brown). A timeline at the bottom shows the years 1815, 1820, 1825, 1830, 1835, 1840, 1845, 1850, 1855, 1860, 1865, 1870, 1875, 1880, and 1885. The page also includes a 'toolkit' button and a 'connect' button.

Critical Missions make students feel like active participants in history by immersing them in a series of transformative moments from our past.

As advisors to key historical figures, they read and analyze primary sources, interpret maps and timelines, and write recommendations.

As a follow-up activity in each mission, students learn to think like historians by conducting a retrospective analysis from a contemporary perspective.

A World History Program  
That Makes Sense of

# THE ENTIRE HUMAN PAST

Since its first edition, *Traditions & Encounters* has broken new ground. It explored the grand scheme of world history as a product of real-life human beings pursuing their individual and collective interests. It also offered a global perspective on the past by focusing on both the distinctive characteristics of individual societies and the connections that have linked the fortunes of different societies. It has combined a clear chronological framework with the twin themes of **traditions** and **encounters**, which help to make the unwieldy story of world history both more manageable and more engaging. From the beginning, *Traditions & Encounters* offered an inclusive vision of the global past—one that is meaningful and appropriate for the interdependent world of contemporary times.

Given the diversity of human societies, gathering and organizing the sheer mass of information in a meaningful way is a daunting challenge for any world history survey course. The seven-part chronological organization enables students to understand the development of the world through time, while also exploring broader, big-picture thematic issues in world history. Through new and revised chapter-level and part-level features, the hallmark twin themes of traditions and encounters emerge in greater clarity than ever before in this sixth edition.

As a result, students have resources that enable them to move beyond the facts of history and examine the past critically, analyze causes and effects, and recognize similarities and differences across world regions and time periods. By digging deeper into the implications of world history's stories—not just the who, the what, and the where, but also the why and the how—students can make sense of the human past.

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# Preface

## Outstanding Features of

# TRADITIONS & ENCOUNTERS

SIXTH EDITION

**NEW Reverberations** feature helps students draw connections across chapters. Taking a “big picture” topic like the Columbian exchange, industrialization, or technological change, it traces the reverberations of such large-scale processes through different regions and cultures to encourage thinking about cause and effect. The Reverberations feature appears in the first chapter of every part and then reappears as a shorter boxed feature titled “Reverberations of . . .” in each subsequent chapter.

### Reverberations of ●●●●●●●● Urbanization and the Creation of Patriarchy

Recall from chapter 1 that some scholars have attempted to explain the relatively high status of Egyptian and Nubian women by arguing that their societies were less militarized than those of Mesopotamia, and thus not as predisposed to valuing male warriors. Given the evidence of frequent warfare between Egypt and Nubia from the Archaic Period through the Middle Kingdom, do you agree with this theory? Can you think of other reasons why women of the Nile might have had more influence than their counterparts in Mesopotamia?

### Connecting the Sources

#### Thinking about non-elites in the ancient Egyptian past

In order to write about the past, historians must find and interpret **primary sources**. Primary sources can include material objects, archaeological evidence, oral traditions, texts (including official documents, letters, accounts, newspapers), or images. They provide the evidence on which historical narratives rest. This exercise highlights some of the challenges of interpreting original primary sources by asking you to consider the kinds of contextual information you might need in order to interpret such documents accurately, and by asking you to consider what individual documents can and cannot tell you.

**The problem** Writing about the ancient past poses multiple problems for historians. Among these is the problem of preservation, since many potential sources for historical documentation simply have not survived over thousands of years. For textual sources there is also the problem of language and script, since ancient societies used languages and forms of writing very different from our own. In addition, even when sources have been preserved and historians are able to decipher ancient texts, there is the problem of selectivity—meaning that the sources most likely to have been preserved were those generated by elites.

Fortunately for historians, ancient Egyptian peoples left many textual, material, and archaeological sources behind. The arid climate helped to preserve many textual sources written on papyrus, while the use of stone allowed many monuments to withstand thousands of years of exposure to the elements. Despite the abundance of primary sources, however, much less is known about the lives of everyday Egyptians than is known about Egyptian monarchs, nobles, political elites, and religious authorities. Historians know that most Egyptians were farmers, but few surviving sources tell their story from their own perspective. In

the following two documents, which were generated centuries apart, think about what historians can and cannot infer about the lives of non-elites in ancient Egypt.

**The documents** Read the documents below, and consider carefully the questions that follow.

**Document 1:** Stela (inscribed stone) from the tomb of a man named Mentuhotep, from the 11th Dynasty (2133–1991 *a.c.e.*). Mentuhotep is depicted to the left, with his parents and his son. To the right are Mentuhotep's other children and his servants.

- (1) *O ye who live and are upon the earth and who shall pass by this tomb, who love life and hate death, say ye: "May Osiris, head of the Westerners [people of the underworld], glorify Mentuhotpe."*
- (2) *Now I was first among my contemporaries, the foreman of my gang [man of the people], one who discovered the statement about which he had been asked, and answered (it) appropriately.*
- (3) *cool(-headed), one who obtained bread in its (due) season, one whose (own) counsel replaced for him a mother at home,*



Document 1: Stela from the tomb of Mentuhotep.

**NEW Connecting the Sources** feature asks students to compare and contrast two documents or images and think critically about the different ways the given information can be interpreted. This feature occurs once per part, supplementing the Sources from the Past feature in every chapter.

**“Thinking About” Questions** Two critical-thinking questions in each chapter—one on “traditions” and one on “encounters”—promote classroom discussion and reinforce the themes of the text.

## Thinking about TRADITIONS

### Intelligence, Language, and the Emergence of Cultural Traditions

High intelligence and sophisticated language enabled *Homo sapiens* to devise clever ways of exploiting natural resources and passing knowledge along to their descendants. Later generations did not have to reinvent methods of providing for themselves to enable them to think about

## Thinking about ENCOUNTERS

### Migrations and the Early Spread of Agriculture

Ever since *Homo erectus* left Africa almost two million years ago and established communities in the Eurasian continent, humans have been migratory creatures, quick to search for opportunities in lands beyond the horizon. Whenever humans moved to new lands, they carried their technologies with them and introduced new ways of exploiting natural resources. In what ways did early human migrations help explain the early spread of agriculture?

**Sources from the Past** features showcase a significant primary source document of the period, such as a poem, journal account, religious writing, or letter. Thought-provoking questions prompt readers to analyze key issues raised in the document.

## Sources from the Past

### The Creation of Humanity According to the Popol Vuh

*The Popol Vuh, a Maya creation myth, describes how, after several failed attempts, the Maya gods finally created humans out of maize and water. The maize, along with many other delicious foods, including chocolate, was revealed to the gods by two animals and two birds. Human flesh was made from the maize, and water became the blood of humanity. The following excerpt from the myth concludes by naming the first four humans, describing them as “our first mothers and fathers.” The version of the work that survives today dates from the mid-sixteenth century, but it reflects beliefs of a much earlier era.*

THIS, then, is the beginning of the conception of humanity, when that which would become the flesh of mankind was sought. Then spoke they who are called She Who Has Borne Children and He Who Has Begotten Sons, the Framer and the Shaper, Sovereign and Quetzal Serpent:

“The dawn approaches, and our work is not successfully completed. A provider and a sustainer have yet to appear—a child of light, a son of light. Humanity has yet to appear to populate the face of the earth,” they said.

Thus they gathered together and joined their thoughts in the darkness, in the night. They searched and they sifted. Here they thought and they pondered. Their thoughts came forth bright and clear. They discovered and established that which would become the flesh of humanity. This took place just a little before the appearance of the sun, moon, and stars above the heads of the Framer and the Shaper.

It was from within the places called Paxil and Cayala that the yellow ears of ripe maize and the white ears of ripe maize came.

THESE were the names of the animals that obtained their food—fox and coyote, parakeet and raven. Four, then, were the animals that revealed to them the yellow ears of maize and the white ears of maize. They came from Paxil and pointed out the path to get there.

Thus was found the food that would become the flesh of the newly framed and shaped people. Water was their blood. It became the blood of humanity. The ears of maize entered into

their flesh by means of She Who Has Borne Children and He Who Has Begotten Sons.

Thus they rejoiced over the discovery of that excellent mountain that was filled with delicious things, crowded with yellow ears of maize and white ears of maize. It was crowded as well with pataxte and chocolate, with countless zapotes and anonas, with jocotes and nances, with matasanos and honey. From within the places called Paxil and Cayala came the sweetest foods in the citadel. All the small foods and great foods were there, along with the small and great cultivated fields. The path was thus revealed by the animals.

The yellow ears of maize and the white ears of maize were then ground fine with nine grindings by Xmucane. Food entered their flesh, along with water to give them strength. Thus was created the fatness of their arms. The yellowness of humanity came to be when they were made by they who are called She Who Has Borne Children and He Who Has Begotten Sons, by Sovereign and Quetzal Serpent.

Thus their frame and shape were given expression by our first Mother and our first Father. Their flesh was merely yellow ears of maize and white ears of maize. Mere food were the legs and arms of humanity, of our first fathers. And so there were four who were made, and mere food was their flesh.

These are the names of the first people who were framed and shaped: the first person was Balam Quitze, the second was Balam Acab, the third was Mahucutah, and the fourth was Iqui Balam. These, then, were the names of our first mothers and fathers.

### For Further Reflection


- To what extent does this account of human creation reflect the influences on Maya society of both agriculture and the untamed natural world?

Source: Allen J. Christenson, trans. *Popol Vuh. Sacred Book of the Quiché Maya People*, pp. 180–184.

**Revised Part Openers** Seven brief part openers—newly designed for this edition—explain the coherence of each major era in human history by introducing the themes that run through all the chapters in each part. Taken together, the seven part openers provide a brief, highly analytical summary of the book's seven-era periodization of the global past.

## PART 2

### THE FORMATION OF CLASSICAL SOCIETIES, ca. 500 B.C.E. TO ca. 500 C.E.



**Shortly after Homo sapiens turned to agriculture, human communities began to experiment with new methods of social organization. In several cases the experimentation encouraged the development of complex societies that integrated the lives and livelihoods of peoples over large regions. These early complex societies launched human history on a trajectory that it continues to follow today. States, social classes, technological innovation, specialization of labor, trade, and sophisticated cultural traditions rank among the most important legacies of these societies.**

Toward the end of the first millennium B.C.E., several early societies achieved particularly high degrees of internal organization, extended their authority over extremely large regions, and elaborated especially influential cultural traditions. The most prominent of these societies developed in Persia, China, India, and the Mediterranean basin. Because their legacies have endured so long and have influenced the ways that literally billions of people have led their lives, historians often refer to them as classical societies.

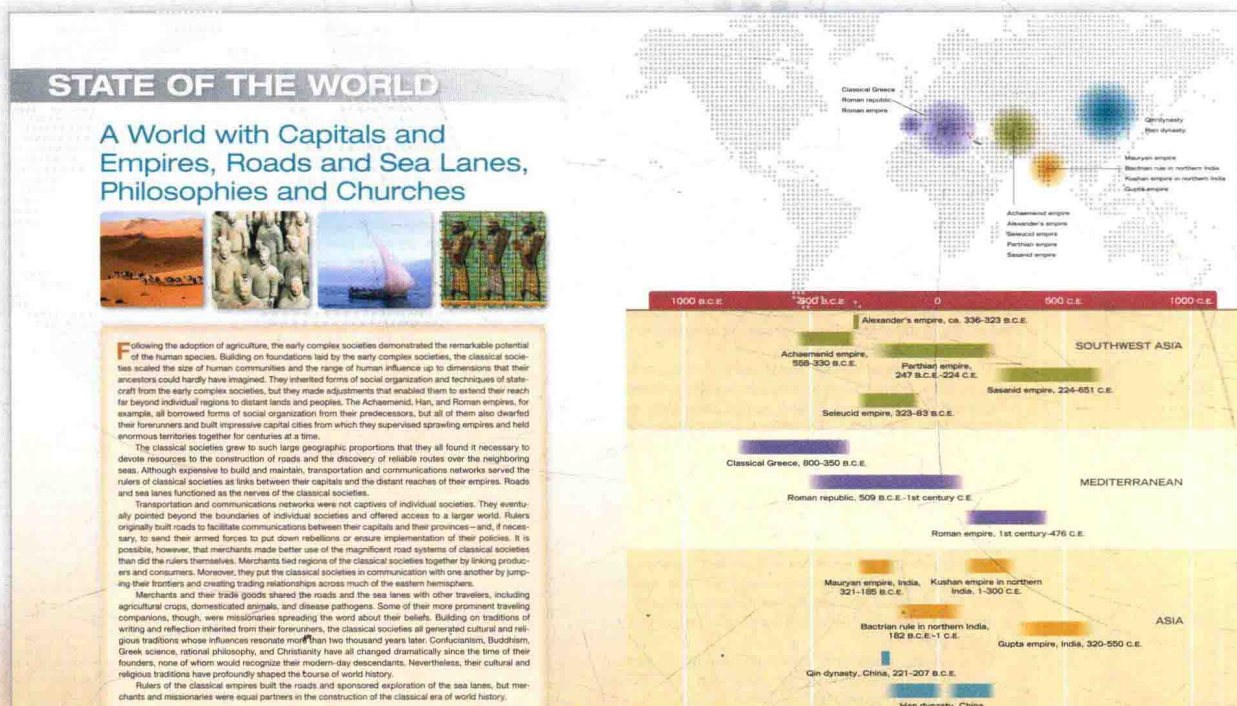
**Differences between Classical Societies**

The classical societies of Persia, China, India, and the Mediterranean basin differed from one another in many ways. They raised different food crops, constructed buildings out of different materials, lived by different legal and moral codes, and recognized different gods. Classical China and India depended on the cultivation of rice, millet, and wheat, whereas in Persia and the Mediterranean wheat was the staple food crop. In China, packed earth and wood served as the principal construction material even for large public buildings; in India, wood was the most common building material; and in Persia and the Mediterranean, architects designed buildings of brick and stone. The classical societies differed even more strikingly when it came to beliefs and values. They generated a wide variety of ideas about the organization of family and society, the understanding of what constituted proper public and private behavior, the nature of the gods or other powers thought to influence human affairs, and proper relationships among human beings, the natural world, and the gods.

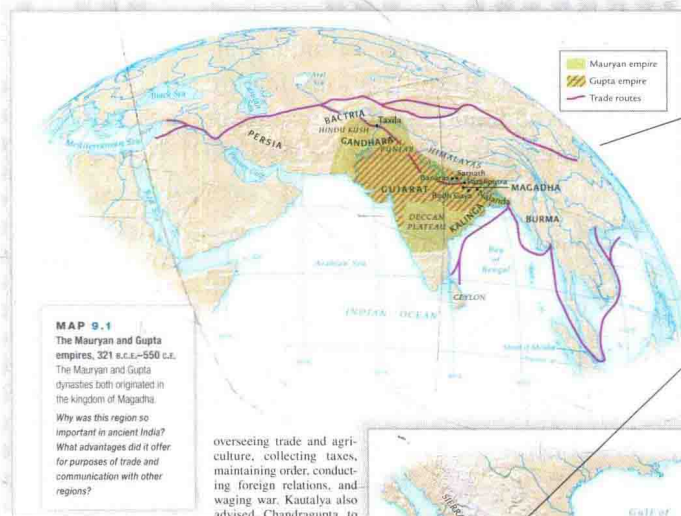
**Common Challenges in the Classical Societies**

Despite those differences, these societies faced several common problems. They all confronted the challenge, for example, of administering vast territories without advanced technologies of transportation and communication. Rulers built centralized imperial states on a scale much larger than their predecessors in earlier societies. They constructed elaborate systems of bureaucracy and experimented with administrative organization in an effort to secure influence for central governments and extend imperial authority to the far reaches of their realms. To encourage

**“State of the World” Part Closers** Each of the seven parts now ends with a “State of the World” essay, which reassesses the global themes that emerged in the preceding chapters. Each “State of the World” essay is accompanied by a global map and timeline, which offer students a big-picture snapshot of the world that is both textual and visual.



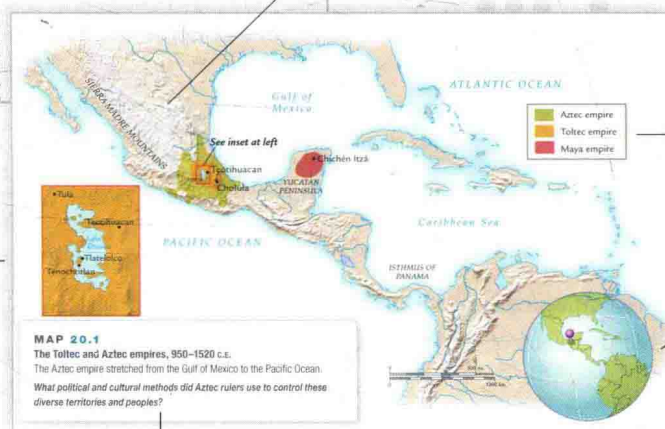
**Revised Map Program** Brighter colors and more contrast in the revised maps promote clarity, highlight topographical information, and enhance digital display.



■ Global maps display geographical information using a “view-from-space” perspective, depicting larger regions in broader and clearer context.

■ Clear representation of topographical features strengthens students’ understanding of the geographical contexts of world history.

■ Insets provide additional detail for especially important areas.



■ Distinct colors make for clear and precise geographical representations.

■ Regional maps include globe locator icons to help students understand world regions in the larger context.

■ Captions include highlighted salient points of the maps, followed by critical-thinking questions that prompt students to link the book’s narrative to geographic information presented in the book.



A watercolor painting from sixteenth-century Iran depicts a caravan of pilgrims traveling to Mecca while making the hajj. In what ways did the hajj facilitate social and business relationships?

**Integrated Illustrations Program** Images that personalize the past by depicting everyday individuals at work and play are well integrated with the larger narrative, enhancing and supporting the themes of traditions and encounters.

■ Critical-thinking questions enable students to analyze illustrations in the historical and cultural context discussed in the text.