Chapter 1 Study Guide

1. What was the first hominid species to use fire in a controlled fashion?
Homo erectus (Original: p. 13; With Sources: p. 13)

2. Where did Homo sapiens first emerge?
In the grasslands of Eastern and Southern Africa (Original: p. 12; With Sources: p. 12)

3. How were settlements in Africa planned?
Settlements were planned around the seasonal movement of game and fish. (Original: p. 13; With Sources: p. 13)

4. To where did humans migrate after they left Africa?
First to the Middle East and from there westward into Europe about 40,000 years ago and eastward into Asia (Original: p. 16; With Sources: p. 16)

5. What occurred as European peoples moved southward into warmer regions?
They altered their hunting habits, focusing on reindeer and horses, and developed new technologies such as spear throwers and perhaps the bow and arrow, as well as many different kinds of stone tools. They also left a record of their world in hundreds of cave paintings, depicting reindeer, bulls, horses, and other animals. Images of human beings, impressions of human hands, and various abstract designs, perhaps an early form of writing, often accompanied the cave paintings. (Original: p. 16; With Sources: p. 16)

6. What new technologies and artifacts emerged in Central Europe, Ukraine, and Russia?
- bone needles
- multi-layered clothing
- weaving
- nets
- storage pits
- baskets
- tusks of mammoths (Original: p. 17; With Sources: p. 17)

7. Describe Dreamtime and what it represents.
Aborigines developed an elaborate and complex outlook on the world known as Dreamtime. Dreamtime is expressed in endless stories, in extended ceremonies, and in the evocative rock art of the continent’s peoples. Dreamtime recounts the beginning of things; how ancestral beings crisscrossed the land, creating rivers, hills, rocks, and waterholes; how various peoples came to inhabit the land; and how they relate to animals and to one another. In this view of the world, everything in the natural order was a vibration, an echo, a footprint of these ancient happenings, which link the current inhabitants intimately to particular places and to timeless events in the past. (Original: p. 17; With Sources: p. 17)

8. What was the route of migration into North America?
From Eastern Siberia, by land across the Bering Strait or by sea down the west coast of North America (Original: p. 18; With Sources: p. 18)
9. What does the wide distribution of Clovis technology suggest?
It suggests a regional pattern of cultural diffusion and at least indirect communication over a large area. (Original: p. 18; With Sources: p. 18)

10. How did Austronesian migrations differ from other early patterns of human movement?
- They occurred quite recently, beginning only about 3,500 years ago.
- They were waterborne migrations, making use of oceangoing canoes and remarkable navigational skills.
- They happened very quickly, over the course of 2,500 years, and over a huge area of the planet.
- Unlike other migrations, they were undertaken by people with an agricultural technology who carried both domesticate plants and animals in their canoes. (Original: p. 19; With Sources: p. 19)

11. In what ways did a gathering and hunting economy shape other aspects of Paleolithic societies?
- Because hunting and gathering didn’t allow for the accumulation of much surplus, Paleolithic societies were highly egalitarian, lacking the inequalities of wealth and power found in later agricultural and urban life.
- Paleolithic societies also lacked specialists, with most people possessing the same set of skills, although male and female tasks often differed sharply.
- Relationships between women and men were usually far more equal than in later societies. This was in part the result of gathering women bringing in more of the food consumed by the family than hunting men. (Original: pp. 20-21; With Sources: p. 20-21)

12. Why did Paleolithic societies have more leisure time?
Gathering and hunting people frequently worked fewer hours to meet their material needs than did people in agricultural or industrial societies and so had more leisure time. It wasn’t because they had so much, but because they wanted or needed so little. (Original: p. 21; With Sources: p. 21)

13. In what way did Paleolithic people alter the natural environment?
They deliberately set fires to encourage the growth of particular plants. (Original: p. 22; With Sources: p. 22)

14. What does the presence of Venus figurines across Europe suggest?
Some scholars believe that Paleolithic religious thought had a strongly feminine dimension, embodied in a Great Goddess and concerned with the regeneration and renewal of life. It seems likely that many gathering and hunting peoples developed a cyclical view of time that drew on the changing phases of the moon and on the cycles of female fertility—birth, menstruation, pregnancy, new birth, and death. (Original: p. 22; With Sources: p. 22)

15. Why did some Paleolithic peoples abandon earlier, more nomadic ways and begin to live more settled lives?
Climatic warming allowed many plants and animals, upon which humans relied, to flourish. The increased food stocks allowed some groups of humans to settle down and live in more permanent settlements. (Original: pp. 23-24; With Sources: p. 23-24)
16. According to Richard Lee, what were the most prominent features of the various aspects of San life?

**Technology**—The Ju/'hoansi have about 28 tools for gathering, hunting, and preparing food. The most important implements include an all-purpose digging stick, a large leather garment used for carrying things, a blanket, a knife, a spear, a bow and arrow tipped with potent poison, woven ropes, and nets.

**Diet/Food**—They consume about 2,355 calories on average every day, about 30% from meat and 70% from vegetables.

**Work**—An average workweek involved about seventeen hours of labor in getting food and another twenty-five hours in housework and making and fixing tools, with the total work divided equally between men and women. (Original: p. 26; With Sources: p. 26)

17. What is the idea behind the system of unequal gift exchange?
The exchanging of gifts need not be equivalent in value. This system of exchange had more to do with establishing social relations than with the accumulating of goods. It is an economic system that aimed at leveling wealth, not accumulating it, and that defined success in terms of possessing friends or people with obligations to oneself, rather than possessing goods. (Original: p. 27; With Sources: p. 27)

18. What transformation in technology occurred among the Chumash and what did it bring to them?
They created a planked canoe—an oceangoing vessel some twenty to thirty feet long and with a cargo capacity of two tons. It brought immense prestige, wealth, and power to those who built and owned these vessels, injecting a new element of inequality into Chumash society. (Original: p. 29; With Sources: p. 29)

19. In what ways, and why, did Chumash culture differ from that of the San?
- The San were a semi-nomadic hunting and gathering society; the Chumash are more representative of the peoples who settled in permanent villages and constructed more complex gathering and hunting societies.
- The Chumash experienced remarkable technological innovation that led to the creation of a planked oceangoing vessel, while the San maintained only Stone-Age technologies.
- Greater social inequality in the Chumash than in the San
- Canoes stimulated trade on a scale unseen in San society.
- Material life of the Chumash was much more elaborate than the San, perhaps because of the Chumash technological innovations
- The Chumash developed a market economy and the private ownership of many goods, whereas the San system of exchange was more about the establishment of relationships than the accumulation of goods. (Original: pp. 30-31; With Sources: p. 30-31)

20. Why was the Brotherhood of the Tomol Guild so important?
This elite craft guild monopolized canoe production and held the tools, knowledge, and sacred medicine associated with these boats. The tomol stimulated a blossoming of trade along the coast and between the coast and the islands as plant food, animal products, tools, and beads now moved regularly among Chumash communities. The boats also made possible deep-sea fishing, with swordfish, central to Chumash religious practice, being the most highly prized and prestigious catch. (Original: pp. 29-30; With Sources: pp. 29-30)
Explain the significance of each of the following:

Hadza—A people of northern Tanzania, almost the last surviving Paleolithic society

“insulting the meat”—A San cultural practice meant to deflate pride that involved negative comments about the meat brought in by a hunter and the expectation that a successful hunter would disparage his own kill

Jomon culture—A settled Paleolithic culture of prehistoric Japan, characterized by seaside villages and the creation of some of the world’s earliest pottery

megafaunal extinction—Dying out of a number of large animal species, including the mammoth and several species of horses and camels, that occurred around 11,000-10,000 years ago at the end of the Ice Age. The extinction may have been caused by excessive hunting or by the changing climate of the era.

n/um—Among the San, a spiritual potency that becomes activated during “curing dances” and protects humans from the malevolent forces of gods or ancestral spirits.

trance dance—In San culture, a nightlong ritual held to activate a human being’s inner potency (n/um) to counteract the evil influences of gods and ancestors. The practice was apparently common to the Khoisan people of whom the Ju/'honsai are a surviving remnant.
Chapter 2 Study Guide

1. What were the revolutionary transformations brought about by the Neolithic or Agricultural Revolution?
The revolutionary transformations were growing populations, settled villages, animal-borne diseases, horse-drawn chariot warfare, cities, states, empires, civilizations, writing, literature, and much more. (Original: p. 36; With Sources: p. 50)

2. What was the importance of “intensification” in the Neolithic Age?
It meant getting more for less, in this case more food resources—far more—from a much smaller area of land than was possible with a gathering and hunting technology. More food meant more people. Growing populations in turn required an even greater need for the intensive exploitation of the environment. It was the continuing human effort to subdue the earth. (Original: p. 37; With Sources: p. 51)

3. What accounts for the emergence of agriculture after countless millennia of human life without it?
The warmer, wetter, and more stable conditions, particularly in the tropical and temperate regions of the earth, also permitted the flourishing of more wild plants, especially cereal grasses, which were ancestors of many domesticated crops. The knowledge and technology necessary for agriculture were part of a longer process of more intense human exploitation of the earth. Using such technologies, and benefiting from the global warming at the end of the last Ice Age, gathering and hunting peoples in various places were able to settle down and establish more permanent villages, abandoning their nomadic ways. The disappearance of many large mammals, growing populations, newly settled ways of life, and fluctuations in the process of global warming—all of these represented pressures or incentives to increase food production and to minimize the risks of life in a new era. (Original: pp. 37-38; With Sources: pp. 51-52)

4. What were the indications that the transition to a fully agricultural and domesticated new way of life took place quickly in the Fertile Crescent region?
There were large increases in the size of settlements which showed the use of sun-dried mud bricks; monumental architecture; displays of cattle skulls; more elaborate human burials; and more sophisticated tools, such as polished axes and sickles. Environmental deterioration in ecologically fragile regions was indicated. Numerous settlements in the Jordan River valley and Palestine were abandoned as growing populations of people and goats stripped the area of trees and ground cover, leading to soil erosion and food shortages, which required their human inhabitants to move. (Original: p. 40; With Sources: p. 54)

5. Why did animal domestication precede the domestication of plants in Africa? (present day Sudan)
Between 10,000 and 5,000 years ago, the Sahara Desert effectively did not exist. During that time, the region received more rainfall than currently; it had extensive grassland vegetation for grazing animals; and it was relatively hospitable to human life. Thus, cattle and donkeys were domesticated in the region before the domestication of plants. (Original: p. 41; With Sources: p.55)

6. While sorghum was the first grain to be tamed in Eastern Africa, what plants were important crops in West Africa?
Important crops were yams, oil palm trees, okra, and the kola nut. (Original: p. 41; With Sources: p. 55)
7. Why did the peoples of America lack sources of protein, manure, and power to pull carts? There was an absence of animals that could be domesticated. Of the fourteen major species of large mammals that have been brought under human control, only one, the llama/alpaca, existed in the Western Hemisphere. Without goats, sheep, pigs, cattle, or horses, the peoples of the Americas lacked these sources that were widely available to societies in the Afro-Eurasian world. (Original: p. 41; With Sources: p. 55)

8. In what ways did agriculture spread? Agriculture spread in two ways; through diffusion and through colonization. Diffusion refers to the gradual spread of the techniques of agriculture, and perhaps of the plants themselves, but without the extensive movement of agricultural peoples. Colonization refers to the migration of agricultural peoples as growing populations and pressures to expand pushed them outward. Often this meant conquest, absorption, or displacement of earlier hunters and gatherers. (Original: p. 42; With Sources: p. 56)

9. Describe the development of agricultural societies in the southern half of the African continent beginning around 3,000 B.C.E.
Beginning from what is now southern Nigeria or Cameroon, Bantu-speaking people moved east and south over the next millennia, taking with them their agricultural, cattle- raising, and later, ironworking skills, as well as their languages. The Bantus generally absorbed, killed, or drove away the indigenous Paleolithic peoples or exposed them to animal-borne diseases to which they had no immunities. (Original: p. 46; With Sources: p. 60)

10. Where was agriculture sometimes resisted? Why?
Resistance to agriculture occurred in areas that were unsuitable to farming or in regions of particular natural abundance where the population did not need to farm intensively. It also helped to not be in the direct line of an advancing, more powerful agricultural people. Many hunters and gatherers knew of the farming practices of their nearby neighbors but chose to resist them, preferring the freer life of their Paleolithic ancestors. (Original: p. 46; With Sources: p. 60)

11. What was the impact on the environment from farmers and herders?
They altered the natural ecosystem by removing the natural groundcover for their fields, by making use of irrigation, and by grazing their now domesticated animals. In parts of the Middle East within a thousand years after the beginning of settled agricultural life, some villages were abandoned when soil erosion and deforestation led to declining crop yields, which could no longer support growing populations. (Original: p. 48; With Sources: p. 62)

12. Describe the 3 different kinds of societies that emerged out of the Agricultural Revolution. Who were they? How were they organized?
Pastoral Societies: These were in regions where farming was difficult or impossible. The people came to depend on their animals, such as sheep, goats, cattle, horses, camels, or reindeer. These people, known as herders, pastoralists, or nomads, emerged in Central Asia, the Arabian Peninsula, the Sahara, and in parts of eastern and southern Africa. What they had in common was mobility, for they moved seasonally as they followed the changing patterns of vegetation necessary as pasture for their animals. Although organized primarily in kinship-based clans or tribes, these nomads periodically created powerful military confederations, which played a major role in the history of Eurasia for thousands of years.
Agricultural Village Societies: These were settled village-based farmers. Such societies retained much of the equality and freedom of hunting and gathering communities, as they continued to do without kings, chiefs, bureaucrats, or aristocracies. These societies organized themselves in terms of kinship groups or lineages, which incorporated large numbers of people well beyond the immediate or extended family. Such people traced their descent through either the male or the female line to some common ancestor, real or mythical. This system provided the framework within which many people could make
and enforce rules, maintain order, and settle disputes without going to war. Despite their democratic qualities and the absence of a central authority, village-based lineage societies developed modest social and economic inequalities. Elders could exploit junior members of their village and sought to control women’s reproductive powers, which were essential for the growth of the lineage.

Chiefdoms: In this kind of an agricultural society, chiefdoms were inherited positions of power and privilege which introduced a more distinct element of inequality. Since chiefs could seldom use force to compel the obedience of their subjects, they relied on their generosity of gift giving, their ritual status, or their personal charisma to persuade their followers. Chiefs usually derived from a senior lineage, tracing their descent to the first son of an ancestor. With both religious and secular functions, chiefs led important rituals and ceremonies, organized the community for warfare, directed its economic life, and sought to resolve internal conflicts. They collected tribute from commoners in the form of food, manufactured goods, and raw materials. These items in turn were redistributed to warriors, craftsmen, religious specialists, and other subordinates, while the chief kept enough to maintain his position.

(Original: pp. 48-52; With Sources: pp. 62-66)

**Explain the significance of each of the following:**

*Domestication*—the taming and the changing of nature for the benefit of humankind (Original: p. 36; With Sources: p. 50)

*Animal husbandry*—raising animals as a distinct form of food-producing economy (Original: p. 49; With Sources: p. 63)
Chapter 3 Study Guide

1. How were the new civilizations different from the earlier agricultural villages, pastoral societies, and chiefdoms?
   New civilizations encompassed far larger populations. In these cities, people were organized and controlled by powerful states whose leaders could use force to compel obedience. Profound differences in economic function, skill, wealth, and status sharply divided the people of civilizations, making them far less equal, and subject to much greater oppression, than had been the case in the earlier societies. (Original: p. 56; With Sources: p. 86)

2. Where and when did the first civilizations emerge?
   - Sumer in Mesopotamia, by 3,000 B.C.E.
   - Egypt in the Nile River Valley, by 3,000 B.C.E.
   - Norte Chico along the coast of central Peru, by 3,000 B.C.E.
   - Indus Valley civilization in the Indus and Saraswati River valleys of present day Pakistan, by 2,000 B.C.E.
   - China, by 2,200 B.C.E.
   - The Olmec along the coast of the Gulf of Mexico near present day Veracruz in southern Mexico, around 1,200 B.C.E. (Original: p. 56-60; With Sources: pp. 86-91)

3. What was unique about each of the initial six civilizations?
   - Sumer—world’s earliest written language; city-states; temples
   - Egypt—pharaohs and pyramids; a unified territorial state unlike Sumer
   - Norte Chico—cities were smaller than those of Mesopotamia; monumental architecture in the form of earthen platform mounds; quipu for recordkeeping/accounting purposes; self-contained civilization
   - Indus Valley—elaborately planned cities; standardized weights and measures; architectural styles, even the size of bricks; irrigated agriculture provided the economic foundation for the civilization; written language; little indication of a political hierarchy or centralized state
   - China—Shang and Zhou dynasties; lavish tombs for their rulers; ruler known as “Son of Heaven” who served as an intermediary between haven and earth and ruled by the Mandate of Heavan; early form of written Chinese on oracle bones
   - Olmecs—cities rose from a series of competing chiefdoms and become ceremonial centers filled with elaborately decorated temples, alters, pyramids, and tombs of rulers; colossal basalt heads weighing twenty tons or more; mound building; artistic styles; urban planning; a game played with a rubber ball; ritual sacrifice; and bloodletting by rulers. (Original: p. 56-61; With Sources: pp. 86-91)

4. What explanations are given for the rise of civilizations?
   - They all had their roots in the Agricultural Revolution. Some civilizations emerged from earlier and competing chiefdoms, in which some social ranking and economic specialization had already developed. Some scholars have emphasized the need to organize large-scale irrigation projects as a stimulus for the earliest civilizations, but archeologists have found that the more complex water control systems appeared long after states and civilizations had already been established. Some scholars say that powerful states were useful in protecting the privileges of favored groups, and warfare and trade have also figured in the explanations. (Original: pp. 61-62; With Sources: pp. 91-92)
5. How does Robert Carneiro approach the question of the rise of civilizations?
   - He argued that a growing density of population produced a crowded and competitive society that was a motivation for change, especially in areas where rich agricultural land was limited, either by geography or by powerful competing societies.
   - Such settings provided incentives for innovations, such as irrigation or plows that could produce more food, because opportunities for territorial expansion were not readily available.
   - Environments with dense populations led to intense competition among rival groups, which led to repeated warfare.
   - Because losers couldn’t easily flee to new lands, they were absorbed into the winner’s society as a lower class.
   - The successful leader of the winning side emerged as an elite with an enlarged base of land, a class of subordinated workers, and a powerful state at their disposal—in short, a civilization.
   (Original: p. 62; With Sources: p. 92)

6. What was the role of cities in the early civilizations?
   - political and administrative centers
   - centers of culture including art, architecture, literature, ritual, and ceremony
   - marketplaces for both local and long-distance exchange
   - centers of manufacturing activity
   (Original: p. 63; With Sources: p. 94)

7. In what ways was social inequality expressed in early civilizations?
   - wealth
   - avoidance of physical labor by the elite
   - clothing
   - houses
   - manner of burial
   - class-specific treatment in legal codes
   (Original: pp. 64-65; With Sources: pp. 94-95)

8. In the rival Mesopotamian cities, what was the role of female and male slaves?
   Female slaves were put to work in large-scale semi-industrial weaving enterprises, while males helped to maintain irrigation canals and construct ziggurats. Other male and female slaves worked as domestic servants in the households of their owners.
   (Original: p. 65; With Sources: p. 95)

9. Describe slavery in all of the First Civilizations.
   Slaves—derived from prisoners of war, criminals, and debtors—were available for sale; for work in the fields, mines, homes, and shops of their owner; or on occasion for sacrifice. From the days of the earliest civilizations until the nineteenth century, the practice of “people owning people” has been an enduring feature of state-based societies everywhere.
   (Original: p. 65; With Sources: p. 95)

10. Compare the practice of slavery in ancient times from region to region.
    - Egypt and the Indus Valley civilizations initially had far fewer slaves than did Mesopotamia, which was highly militarized.
    - Later, the Greeks of Athens and the Romans employed slaves far more extensively than did the Chinese or Indians.
    - Furthermore, most ancient slavery differed from the type of slavery practiced in the Americas during recent centuries: in the early civilizations, slaves were not a primary agricultural labor force, many children of slaves could become free people, and slavery was not associated primarily with “blackness” or with Africa.
    (Original: pp. 65-66; With Sources: 95-96)
11. In what ways have historians tried to explain the origins of patriarchy?

- Unlike earlier farming practices that relied on a hoe or digging stick, plow-based agriculture meant heavier work, which men were better able to perform.
- The growing population of civilization meant that women were more often pregnant and even more deeply involved in child care than before.
- The declining position of women was connected more generally to the growth of social complexity in civilization as economic, religious, and political “specialists” became more prominent.
- Because men were less important in the household they may have been more available to assume the powerful and prestigious specialist roles.
- Women have long been identified with nature, for they are intimately involved in the fundamental natural process of reproduction.
- Large-scale military conflict with professionally led armies was a feature of almost all of the First Civilizations, and female prisoners of war often were the first slaves. With military service largely restricted to men, its growing prominence in the affairs of civilizations served to enhance the power and prestige of a male warrior class. Perhaps private property and commerce also enhanced male power. Without sharp restrictions on women’s sexual activity, how could a father be certain that family property would be inherited by his offspring?
- In addition, the buying and selling associated with commerce was soon applied to male rights over women, as female slaves, concubines, and wives were exchanged among men. (Original: pp. 66-67; With Sources: pp. 96-97)

12. How did Mesopotamia and Egyptian patriarchy differ from each other?

- **Mesopotamia:** By 2,000 B.C.E, various written laws codified and sought to enforce a patriarchal family life that offered women a measure of paternalistic protection while insisting on their submission to the unquestioned authority of men. Central to these laws was the regulation of female sexuality. Women in Mesopotamia were sometimes divided into two sharply distinguished categories. Respectable women, those under the protection and sexual control of one man, were required to be veiled when outside the home, whereas non-respectable women, such as slaves and prostitutes, were forbidden to do so and were subject to severe punishment if they presumed to cover their heads. The powerful goddesses of early times were gradually relegated to the home and hearth and were replaced by dominant male deities, who now were credited with the power of creation and fertility and viewed as the patrons of wisdom and learning.

- **Egypt:** Egypt, while clearly patriarchal, afforded its women grater opportunities than did most other First Civilizations. Women were recognized as legal equals to men, able to own property and slaves, to administer and sell land, to make their own wills, to sign their own marriage contracts, and to initiate divorce. Royal women occasionally exercised significant political power, acting as regents for their young sons or more rarely as queens in their own right. Married women in Egypt were not veiled as in Mesopotamia. Statues and paintings often showed men and women in affectionate poses and as equal partners. (Original: pp. 67-68; With Sources: pp. 97-98)
13. What were the sources of state authority in the First Civilizations?
- Citizens recognized that the complexity of life in cities or densely populated territories required some authority to coordinate and regulate the community enterprises, such as irrigation and defense.
- State authorities frequently used forced to compel obedience.
- Authority was often associated with divine sanction.
- Writing and accounting helped state authority by defining elite status, conveying prestige on the literate, providing a means to disseminate propaganda, strengthening the state by making accurate record keeping possible, and giving added weight to orders, regulations, and laws.
- Perception of state authority and power was seen through its grand architecture, impressive rituals, and lavish lifestyles of the elite. (Original: pp. 69-72; With Sources: pp. 99-103)

14. Compare and Contrast Mesopotamian and Egyptian civilizations. (Original: pp. 73-78; With Sources: pp. 103-108)

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<th>Mesopotamia</th>
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<td><strong>Political:</strong></td>
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<td>Sumer was organized in a dozen or more separate and independent city-states. Each city was ruled by a king, who claimed to represent the city’s patron deity and who controlled the affairs of the walled city and surrounding rural area. Nevertheless, frequent warfare among these Sumerian city-states caused people living in rural areas to flee to the walled cities for protection. With no overarching authority, rivalry over land and water often led to violent conflict.</td>
<td>Egyptian civilization, by contrast, began with the merger of several earlier states or chiefdoms into a unified territory that stretched some 1,000 miles along the Nile. Egypt maintained that unity and independence, though with occasional interruptions. Cities in Egypt were far less important than in Mesopotamia, although political capitals, market centers, and major burial sites gave it an urban presence as well. The focus of the Egyptian states resided in the pharaoh, believed to be a god in human form, he alone ensured the daily rising of the sun and the annual flooding of the Nile. All of the country’s many officials served at his pleasure; the law of the land was simply the pharaoh’s edict; the access to the afterlife lay in proximity to him and burial in or near his towering pyramids.</td>
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<td><strong>Environment:</strong></td>
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| An open environment without serious obstacles to travel made Mesopotamia more vulnerable to invasion than the much more protected space of Egypt. | Egypt was surrounded by deserts, mountains, seas, and cataracts which made it less vulnerable to invasions. Yearly, predictable flooding of the Nile river helped to }
Flooding of the Tigris and Euphrates Rivers helped to provide alluvial soil for productive agriculture. However, flooding of the rivers was unpredictable.

Irrigation involved a complex and artificial network of canals and dikes.

In Sumer, deforestation and soil erosion decreased crop yields by some 65% between 2400 and 1700 B.C.E. Contributing to this disaster was the increasing salinization of the soil, a long-term outcome of intensive irrigation. As a result, wheat was replaced by barley, which is far more tolerant of salty conditions.

Ecological deterioration clearly weakened Sumerian city-states, facilitated their conquest by foreigners, and shifted the center of Mesopotamian civilization permanently to the north.

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<td>Mesopotamians viewed humankind as caught in an inherently disorderly world, subject to the whims of capricious and quarreling gods, and facing death without much hope of a life beyond. In the Epic of Gilgamesh, death is described as a journey from which there is no turning back with no hope of light or sustenance. Perhaps it was their environment that gave them this bleak outlook on life and death.</td>
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<td>By contrast, elite literate culture in Egypt, produced a rather more cheerful and hopeful outlook on the world, perhaps because of its more predictable, stable, and beneficent environment. The rebirth of the sun every day and of the river every year seemed to assure Egyptians that life would prevail over death.</td>
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Egyptian irrigation was less intrusive by simply regulating the natural flow of the Nile. This avoided the problem of salty soils, allowing agriculture to emphasize wheat production.

On occasion their were extended periods of low floods between 2250 and 1950 B.C.E. which led to sharply reduced agricultural output, large-scale starvation, the loss of livestock, and social upheaval and political disruption.

Egypt’s ability to work with its more favorable environment enabled a degree of stability and continuity that proved impossible in Sumer.
15. In what ways were Mesopotamian and Egyptian civilizations shaped by their interactions with near and distant neighbors?

- Egyptian agriculture drew upon wheat and barley, which reached Egypt from Mesopotamia, as well as gourds, watermelons, domesticated donkeys, and cattle, which derived from Sudan.
- Some scholars argue that Egypt’s steep pyramids and its system of writing were stimulated by Mesopotamian models.
- The practice of divine kingship seems to have derived from the central or eastern Sudan.
- Indo-Europeans—Hittites—and pastoralists—Hyksos— influenced both Egypt and Mesopotamia (Babylonia) by bringing with them the domesticated horse, wheeled carts, and chariot technology, which were introduced into their own military forces.
- The Egyptians absorbed foreign innovations, such as the horse-drawn chariot; new kinds of armor, bows, daggers, and swords; improved methods of spinning and weaving; new musical instruments; and olive and pomegranate trees. After expelling the Hyksos, the Egyptians went on to create their own empire, both in Nubia and in the eastern Mediterranean regions of Syria and Palestine.
- The Babylonian and Egyptian Empires were also bound together by marriage alliances as part of an international political system. (Original: pp. 79-81; With Sources: pp. 108-112)

16. What are the reservations some scholars have with the term “civilization?”

The first is its implication of superiority. In popular usage, “civilization” suggests refined behavior, a “higher” form of society, something positive. The opposite of “civilized”—barbarian, savage, or “uncivilized”—is normally understood as an insult implying inferiority, and that of course, is precisely how the inhabitants of many civilizations have viewed those outside their own societies. A second reservation about using the term derives from its implication of solidity—the idea that civilizations represent distinct and widely shared identities with clear boundaries that mark them off from other such units. At best, members of an educated upper class who shared a common literary tradition may have felt themselves part of some more inclusive civilizations, but that left out most of the population. Moreover, unlike, modern nations, none of the earlier civilizations had definite borders. The line between civilizations and other kinds of societies is not always clear. (Original: pp. 83-84; With Sources: pp. 112-113)

**Explain the significance of each of the following:**

*Quipu*—a series of knotted cords, used for accounting and perhaps as a form of writing in Norte Chico civilization (Original: p. 57; With Sources: p. 87)

*Oracle bones*—In Chinese civilization, animal bones were heated and the cracks then interpreted as prophecies. The prophecies were written on the bone and provide our earliest written sources for ancient China. (Original: p. 60; With Sources: p. 90)

*Mandate of Heaven*—the ideological foundation of Chinese emperors, this was a belief that a ruler held authority by command of divine force as long as he ruled morally and benevolently (Original: p. 60; With Sources: p. 90)

*Harappa/Mohenjo Daro*—Both were major cities of the Indus River Valley civilization that flourished around 2,000 B.C.E (Original: p. 63; With Sources: 93)

*Code of Hammurabi*—A series of laws publicized, at the order of King Hammurabi of Babylonia, that proclaim the king’s commitment to social order (Original: p. 65 and 72; With Sources: p. 95 and 102)
Cuneiform—wedged-shape writing in the form of symbols incised into clay tablets; used in Mesopotamia from around 3,100 B.C.E. to the beginning of the Common Era (Original: p. 71; With Sources: p. 101)

Hieroglyphs—Ancient Egyptian writing system; literally, “sacred carvings”—so named because the Greeks saw them prominently displayed in Egyptian temples (Original: p. 71; With Sources: p. 101)

Epic of Gilgamesh—the most famous existing literary work from ancient Mesopotamia, it tells the story of one man’s quest for immortality (Original: p. 74; With Sources: p. 104)

Osiris—Egyptian god of the dead (Original: p. 79; With Sources: p. 108)

Hebrews—a smaller early civilization whose development of a monotheistic faith that provided the foundation of modern Judaism, Christianity, and Islam assured them a significant place in world history (Original: p. 80; With Sources: p. 109)

Phoenicians—A civilization in the area of present-day Lebanon, creators of the first alphabetic writing system (Original: p. 80; With Sources: p. 109)

Nubia—a civilization to the south of Egypt in the Nile Valley, noted for the development of an alphabetic writing system and a major ironworking industry by 500 B.C.E. (Original: p. 80 and 81; With Sources: p. 111 and 112)

Hittites—an Indo-European civilization established in Anatolia in the 18th century B.C.E. (Original: p. 81; With Sources: p. 111)

Hyksos—a pastoral group of unknown ethnicity that invaded Egypt and ruled in the north from 1650-1535 B.C.E. Their dominance was based on their use of horses, chariots, and bronze technology. (Original: p. 81; With Sources: p. 112)