

# HUM 9-2 Unit 1

Early Civilizations Study Guide  
World History I

Test Date: \_\_\_\_\_

## EARLY CIVILIZATIONS STUDY GUIDE (Ch 1.1, 1.3, 2.1, 2.2, 2.3, 2.4 3.4, 4.2, 4.3)

### Terms to Know:

5 Characteristics of a Civilization	Specialization	Artisans
Scribes	Cuneiform	Ziggurat
Barter	Fertile Crescent	Mesopotamia
Tigris & Euphrates		City-States
Dynasty	Cultural Diffusion	Polytheism
<i>Epic of Gilgamesh</i>		
Babylonian Empire	Hammurabi	Hammurabi's Code
Egypt	Nile	Pharaohs
Theocracy	Pyramid	Hieroglyphics
Papyrus	Indus & Ganges	China
Yellow & Yangtze	Oracle Bones	Dynastic Cycle
Primary/Secondary Sources	B.C., A.D., B.C.E., C.E.	Humanities
Monotheism	Mandate of Heaven	Agricultural Revolution
	Kingdom	<i>Zoroaster</i>
Guns, Germs, and Steel	Hunter-Gatherer	
Caste System		
	Bronze Age	
	Babylonian Captivity	

### Key Concepts:

- ❖ Explain the five (5) characteristics of a civilization.
- ❖ Describe the similarities and differences between the four river valley civilizations of Mesopotamia, Egypt, Indus Valley and China.
- ❖ Explain the significance of belief systems and the similarities and differences among the various belief systems of early civilizations.
- ❖ Why are writing systems important characteristics of civilizations? Be sure to support your answer with specific examples from the civilizations discussed in this unit.
- ❖ Explain the evolution of civilizations (later empires) within Mesopotamia and their contributions and advancements.
- ❖ Explain the arguments made by Jared Diamond in *Guns, Germs and Steel*.

NEW

scope and the explanatory power of this book are a revelation.

R. K. T. M. H. S. PUBLISHED

WINNER  
OF THE  
PULITZER  
PRIZE

# THE UNDISCOVERED COUNTRIES

The FATES of HUMAN SOCIETIES

## JAPED DIAMOND

PREFACE TO THE PAPERBACK EDITION

## WHY IS WORLD HISTORY LIKE AN ONION?

**T**HIS BOOK ATTEMPTS TO PROVIDE A SHORT HISTORY OF everybody for the last 13,000 years. The question motivating the book is: Why did history unfold differently on different continents? In case this question immediately makes you shudder at the thought that you are about to read a racist treatise, you aren't; as you will see, the answers to the question don't involve human racial differences at all. The book's emphasis is on the search for ultimate explanations, and on pushing back the chain of historical causation as far as possible.

Most books that set out to recount world history concentrate on histories of literate Eurasian and North African societies. Native societies of other parts of the world—sub-Saharan Africa, the Americas, Island Southeast Asia, Australia, New Guinea, the Pacific Islands—receive only brief treatment, mainly as concerns what happened to them very late in their history, after they were discovered and subjugated by western Europeans. Even within Eurasia, much more space gets devoted to the history of western Eurasia than of China, India, Japan, tropical Southeast Asia, and other eastern Eurasian societies. History before the emergence of writing around 3,000 B.C. also receives brief treatment, although it constitutes 99.9% of the five-million-year history of the human species.

Such narrowly focused accounts of world history suffer from three disadvantages. First, increasing numbers of people today are, quite understandably, interested in other societies besides those of western Eurasia. After all, those "other" societies encompass most of the world's population and the vast majority of the world's ethnic, cultural, and linguistic

groups. Some of them already are, and others are becoming, among the world's most powerful economies and political forces.

Second, even for people specifically interested in the shaping of the modern world, a history limited to developments since the emergence of writing cannot provide deep understanding. It is not the case that societies on the different continents were comparable to each other until 3,000 B.C., whereupon western Eurasian societies suddenly developed writing and began for the first time to pull ahead in other respects as well. Instead, already by 3,000 B.C., there were Eurasian and North African societies not only with incipient writing but also with centralized state governments, cities, widespread use of metal tools and weapons, use of domesticated animals for transport and traction and mechanical power, and reliance on agriculture and domestic animals for food. Throughout most or all parts of other continents, none of those things existed at that time; some but not all of them emerged later in parts of the Native Americas and sub-Saharan Africa, but only over the course of the next five millennia; and none of them emerged in Aboriginal Australia. That should already warn us that the roots of western Eurasian dominance in the modern world lie in the preliterary past before 3,000 B.C. (By western Eurasian dominance, I mean the dominance of western Eurasian societies themselves and of the societies that they spawned on other continents.)

Third, a history focused on western Eurasian societies completely bypasses the obvious big question. Why were those societies the ones that became disproportionately powerful and innovative? The usual answers to that question invoke proximate forces, such as the rise of capitalism, mercantilism, scientific inquiry, technology, and nasty germs that killed peoples of other continents when they came into contact with western Eurasians. But why did all those ingredients of conquest arise in western Eurasia, and arise elsewhere only to a lesser degree or not at all?

All those ingredients are just proximate factors, not ultimate explanations. Why didn't capitalism flourish in Native Mexico, mercantilism in sub-Saharan Africa, scientific inquiry in China, advanced technology in Native North America, and nasty germs in Aboriginal Australia? If one responds by invoking idiosyncratic cultural factors—e.g., scientific inquiry supposedly stifled in China by Confucianism but stimulated in western Eurasia by Greek or Judeo-Christian traditions—then one is continuing to ignore the need for ultimate explanations: why didn't traditions like Confucianism . . . the Judaeo-Christian ethic instead develop in western

Eurasia and China, respectively? In addition, one is ignoring the fact that Confucian China was technologically more advanced than western Eurasia until about A.D. 1400.

It is impossible to understand even just western Eurasian societies themselves, if one focuses on them. The interesting questions concern the distinctions between them and other societies. Answering those questions requires us to understand all those other societies as well, so that western Eurasian societies can be fitted into the broader context.

Some readers may feel that I am going to the opposite extreme from conventional histories, by devoting too little space to western Eurasia at the expense of other parts of the world. I would answer that some other parts of the world are very instructive, because they encompass so many societies and such diverse societies within a small geographical area. Other readers may find themselves agreeing with one reviewer of this book. With mildly critical tongue in cheek, the reviewer wrote that I seem to view world history as an onion, of which the modern world constitutes only the surface, and whose layers are to be peeled back in the search for historical understanding. Yes, world history is indeed such an onion! But that peeling back of the onion's layers is fascinating, challenging—and of overwhelming importance to us today, as we seek to grasp our past's lessons for our future.

J.D.

Name: \_\_\_\_\_

Date: \_\_\_\_\_

**Viewing Guide: Teacher's Answer Key**  
**Guns, Germs, and Steel: Episode 1**

**Directions:** Before viewing the film, read each question below so you know what information and ideas you should be looking for as you watch Episode 1. Record your answers to each question by providing as many facts, details, and examples as possible to answer each question. Be prepared to discuss your answers with the class and to use them as you work on a project.

1. According to Jared Diamond, what are the three major elements that separate the world's "haves" from the "have nots"?
2. Jared Diamond refers to the people of New Guinea as "among the world's most culturally diverse and adaptable people in the world", yet they have much less than modern Americans. Diamond has developed a theory about what has caused these huge discrepancies among different countries, and he says it boils down to geographic luck. Give several examples from the film to support Diamond's theory.
3. For thousands of years, people have been cultivating crops. Describe the process used to domesticate crops and create plants that yielded bigger, tastier harvests.
4. According to Diamond, livestock also plays a significant role in a civilization's ability to become rich and powerful. How did the domestication of animals help people? Give several examples.

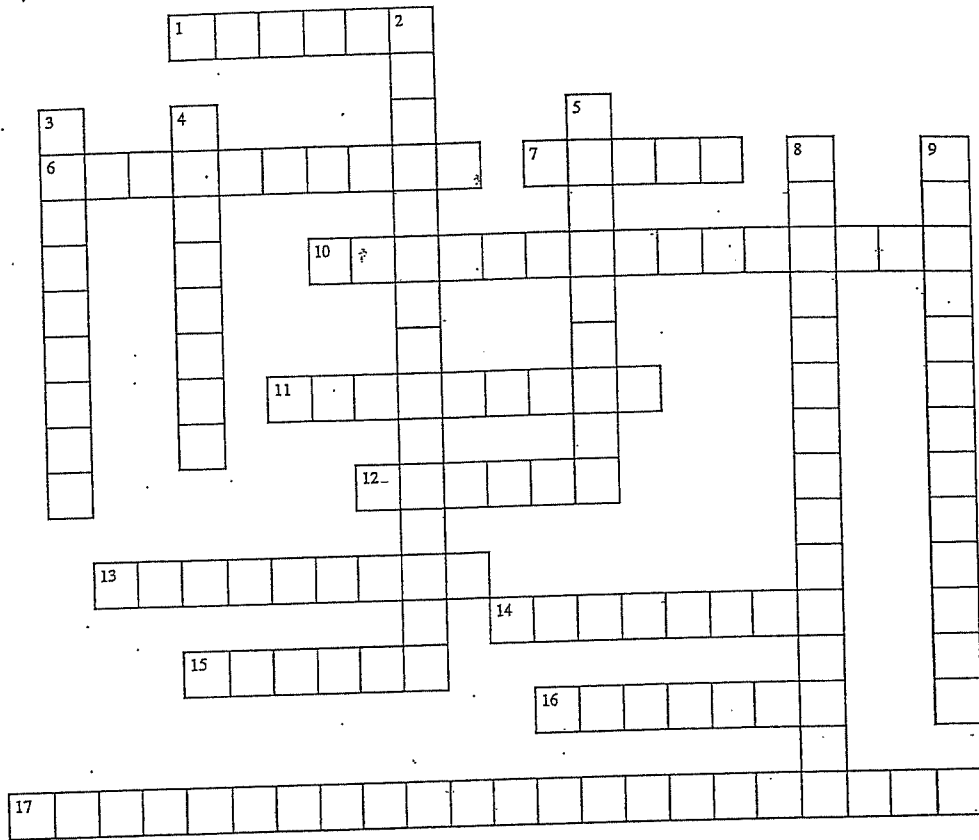
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**Viewing Guide: Teacher's Answer Key**  
**Guns, Germs, and Steel: Episode 1**

5. List the animals that can be domesticated and where they can be found.
  
  
  
  
  
6. Looking at the list of animals and locations from question 5, discuss how Diamond's theory about geographic luck applies here.
  
  
  
  
  
7. How did the movement of the early civilizations of the Fertile Crescent (Middle East) further support Diamond's idea that geography played a key role in the success of a civilization?
  
  
  
  
  
8. Do you agree with Jared Diamond when he says of a civilization's ability to gain power, wealth, and strength, "...what's far more important is the hand that people have been dealt, the raw materials they've had at their disposal." Why or why not?

# MESOPOTAMIA CROSSWORD



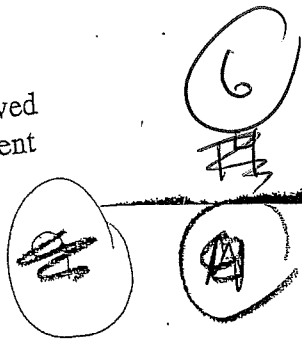
### ACROSS

- 1 One of two Mesopotamia rivers providing the region with fertile soil and a means of trade.
- 6 A method of watering an area by digging ditches, channels, etc.
- 7 The first ancient civilization in southern Mesopotamia.
- 10 Set of 282 laws declared by Babylonian ruler. They were chiseled into a black pillar for all people to see.
- 11 An independent city and its surrounding areas.
- 12 People who wander from place to place, with no permanent home.
- 13 Early form of wedged pictographs

### DOWN

- 2 Something written after a historical event by people who did not witness the event (books, paintings, articles, encyclopedias, etc).
- 3 A system of ranks.
- 4 Pyramid-temple built by the Sumerians.
- 5 One of two Mesopotamia rivers providing the region with fertile soil and a means of trade.
- 8 A nickname of Mesopotamia referring to the uniquely-shaped area of rich soil and plentiful harvests.
- 9 Something written or created by a person who witnessed a historical event (letters, diaries, photos, speeches, videos, etc).

- 14 Skilled craftsmen developed by the Sumerians.
- 15 A person who can read and write.
- 16 The entire way of life of a people.
- 17 The development of farming that allowed nomadic peoples to settle into permanent villages and cities.



CHAPTER  
**2**

PRIMARY SOURCE *from The Code of Hammurabi*

Section 1

More than 3,500 years ago, Hammurabi, king of the Babylonian Empire, ordered scribes to chisel a code of 282 laws onto a tall column of black stone. The column also featured an introduction explaining the intent of the code and a summary of Hammurabi's kingly deeds. As you read these laws from the code, think about how Mesopotamians defined crimes and how criminals were punished.

**B**efore this portrait let every man who has a legal dispute come forward, read this text, and heed its precious words. The stone tablet will enlighten him in his trouble, and thus may he find justice and breathe easier in his heart, speaking these words: "Hammurabi is a king who cares for his people like a loving father."

**1**  
If a man bring an accusation against a man, and charge him with a capital crime, but cannot prove it, he, the accuser, shall be put to death.

**48**  
If a man owe a debt and Adad inundate his field and carry away the produce, or, through lack of water, grain have not grown in the field, in that year he shall not make any return of grain to the creditor, he shall alter his contract-tablet and he shall not pay the interest for that entire year.

**53**  
If a man neglect to strengthen his dike, and do not strengthen it, and a break be made in his dike and the water carry away the farm-land, the man in whose dike the break has been made shall restore the grain which he has damaged.

**54**  
If he be not able to restore the grain, they shall sell him and his goods, and the farmers whose grain the water has carried away shall share the results of the sale.

**113**  
If a man hold a debt of grain or money against a man, and if he take grain without the consent of the owner from the heap or the granary, they shall call that man to account for taking grain without the consent of the owner from the heap or the granary, and he shall return as much grain as he took, and he shall forfeit all that he has lent, whatever it be.

**148**  
If a man take a wife and she become afflicted with disease, and if he set his face to take another, he may. His wife, who is afflicted with disease, he shall not put away. She shall remain in the house which he has built and he shall maintain her as long as she lives.

**149**  
If that woman do not elect to remain in her husband's house, he shall make good to her the dowry which she brought from her father's house and she may go.

**153**  
If a woman bring about the death of her husband for the sake of another man, they shall impale her.

**195**  
If a son strike his father, they shall cut off his fingers.

**196**  
If a man destroy the eye of another man, they shall destroy his eye.

**197**  
If one break a man's bone, they shall break his bone.

**200**  
If a man knock out a tooth of a man of his own rank, they shall knock out his tooth.

**216**  
If he be a freeman, he (the physician) shall receive five shekels.

**218**  
If a physician operate on a man for a severe wound with a bronze lancet (surgical knife) and cause the man's death, or open an abscess (in the eye) of a man with a bronze lancet and destroy the man's eye, they shall cut off his fingers.

*[Handwritten marks: a circled number 7, a scribble, and a signature]*

Name:  
Humanities

Date:  
Period:

The Code of Hammurabi

1. What should be the main purpose of laws: to promote good behavior or to punish bad behavior? Why?
2. Do all communities need a system of laws to guide them? Why?
3. How does Code #1 differ from principles of law used today in the United States?
4. What do you think the value was in making the punishments for the crimes known to all?
5. Based on the following Code, create a present-day example:  
*If a man has stolen an ox, a sheep, a pig, or a boat that belonged to a temple or palace, he shall repay thirty times its cost. If it belonged to a private citizen, he shall repay ten times. If the thief cannot pay, he shall be put to death.*
6. Based on the previous code, why might the punishments for the crimes be based on social class?
7. Which code is the most shocking to you and why?

TS (8)



## RIVER VALLEY CIVILIZATIONS IN-CLASS GROUP PRESENTATION (50 POINTS)

### Procedure:

You and your group will be assigned one of the five characteristics of a civilization to determine how it was demonstrated in the ancient river valley civilizations of Mesopotamia (2-1 pg.29) Egypt (2-2, pg. 35) Indus (2-3, pg. 45), and China (2-4, pg. 50). You will make a group presentation/lesson to give to the class.

Circle the characteristic to which you are assigned:

1. Complex Institutions
2. Advanced Cities
3. Advanced Technology
4. Record Keeping
5. Specialized Workers

Day One: Create a complete chart. Make sure you have the information for your whole group and start mapping and planning your slides.

Day Two: Create the Slide Show Using Google Docs

### Your presentation should include:

- At least five (5) slides in total
  - o 1 title slide
  - o 1 slide for each civilization
  - o 1 concluding slide drawing at least one connection per civilization to Mesopotamia (Ch 2-1)
- At least two (2) visuals per civilization

### Your presentation should:

- Be well-organized and easy to follow
- Show a complete understanding of your topic
- Involve the participation of each member of your group
- Allow you to answer questions from the class

Everyone in your group will receive the same 50 point quiz grade

Name \_\_\_\_\_

~~13~~ 9

Teammates \_\_\_\_\_

## RIVER VALLEY CIVILIZATIONS PRESENTATION (50 POINTS)

	<b>4: Very Good-Excellent</b>	<b>3: Satisfactory-Good</b>	<b>2: Needs Improvement</b>	<b>1: Not meeting set standards</b>
<b>Information</b>	<ul style="list-style-type: none"> <li>• Topic is fully developed in depth</li> <li>• Provides thorough explanation of how the characteristic was demonstrated in all of the civilizations</li> </ul>	<ul style="list-style-type: none"> <li>• Topic is well developed</li> <li>• Provides a solid explanation of how the characteristic was demonstrated in all of the civilizations</li> </ul>	<ul style="list-style-type: none"> <li>• Topic is vaguely developed</li> <li>• Provides a general explanation of how the characteristic was demonstrated in all of the civilizations</li> </ul>	<ul style="list-style-type: none"> <li>• Topic is not adequately developed</li> <li>• Fails to provide an adequate explanation of how the characteristic was demonstrated in all of the civilizations</li> </ul>
<b>Understanding</b>	<ul style="list-style-type: none"> <li>• Displays a complete understanding of the topic &amp; its context</li> <li>• Expertly fields audience questions</li> </ul>	<ul style="list-style-type: none"> <li>• Displays a solid understanding of topic &amp; its context</li> <li>• Fields audience questions with clear responses</li> </ul>	<ul style="list-style-type: none"> <li>• Displays a general understanding of the topic and/or missing context</li> <li>• Fields audience questions with a basic knowledge and/or confusion</li> </ul>	<ul style="list-style-type: none"> <li>• Displays lack of understanding of the topic &amp; its context</li> <li>• Fails to adequately field audience questions</li> </ul>
<b>Presentation</b>	<ul style="list-style-type: none"> <li>• Extremely well-organized and easy to follow</li> <li>• Contains at least six (6) visuals that enhance the understanding of the information in your text</li> </ul>	<ul style="list-style-type: none"> <li>• Organized and easy to follow</li> <li>• Contains at least six (6) visuals that enhance the understanding of the information in your text</li> </ul>	<ul style="list-style-type: none"> <li>• Lacks organization and is somewhat difficult to follow</li> <li>• Contains six (6) visuals but the connections may be unclear/irrelevant</li> </ul>	<ul style="list-style-type: none"> <li>• Lacks organization and is difficult to follow</li> <li>• Does not contain six (6) visuals</li> </ul>
<b>Teamwork &amp; Delivery</b>	<ul style="list-style-type: none"> <li>• Team collaborates efficiently &amp; effectively</li> <li>• All group members equally and fully participate</li> <li>• Presenters speak clearly and audibly</li> </ul>	<ul style="list-style-type: none"> <li>• Team collaborates effectively</li> <li>• All group members equally participate</li> <li>• Presenters are generally clear and audible</li> </ul>	<ul style="list-style-type: none"> <li>• Team is generally on task</li> <li>• All group members participate</li> <li>• Presenters are sometimes difficult to hear or understand</li> </ul>	<ul style="list-style-type: none"> <li>• Class time was not used effectively</li> <li>• Not all group members participate</li> <li>• Presenters have difficulty communicating effectively</li> </ul>

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