

STUDY AND TEACHING GUIDE
FOR
THE HISTORY OF THE
ANCIENT WORLD

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A curriculum guide to accompany

Susan Wise Bauer's

THE HISTORY OF THE ANCIENT WORLD:
FROM THE EARLIEST ACCOUNTS TO THE
FALL OF ROME



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STUDY GUIDE for *The History of the Ancient World*

HOW TO USE THIS STUDY GUIDE

This Study Guide for *The History of the Ancient World: From the Earliest Accounts to the Fall of Rome* is designed to be used by tutors, parents, or teachers working with both individual students and groups.

For each chapter of *The History of the Ancient World*, four sets of exercises are given.

I. Who, What, Where

This section is designed to check the student's grasp of basic information presented in the chapter: prominent characters, important places, and foundational ideas. The student should explain the significance of each person, place or idea in one complete sentence.

II. Comprehension

This section forces the student to express, in his or her own words, the central concepts in each chapter. The student may use two to three complete sentences to answer each question.

III. Critical Thinking

This section requires the student to produce a brief written reflection on the ideas presented in the chapter. Some preliminary exercises are also provided.

IV. Map Work

This section uses a traditional method to improve the student's geography. In his *Complete Course in Geography* (1875), the geographer William Swinton observed:

That form is easiest remembered which the hand is taught to trace. The exercise of the mind, needed to teach the hand to trace a form, impresses that form upon the mind. As the study of maps is a study of form, the manner of studying them should be by map-drawing.

Section IV asks the student to go through a carefully structured set of steps: tracing repeatedly, then copying while looking at the original, and finally, where appropriate, reproducing from memory. The student will be asked to use a black pencil (one that does not erase easily) as well as a regular pencil with an eraser, as well as colored pencils of various kinds. Large amounts of tracing paper are needed!

To avoid unnecessary repetition, not every chapter has a map exercise attached. You should also feel free to pick and choose among the map exercises rather than asking the student to complete every single one. Section IV should always be completed with the text on hand.

Instructors may decide whether or not to allow students to consult the text for the other assignments. Here are three possible ways of using the exercises in Sections I, II, and III.

- 1)** Have students complete Section I while consulting the text, as a guide to careful reading. Use Section II as a quiz, after the student has carefully studied the material. Then, assign Section III as a writing exercise, allowing the student to use the text.
- 2)** Ask students to complete Section I as a pop quiz to test reading comprehension. Assign Section II as a take-home writing assignment, done with text on hand. Every five chapters or so, ask the students to choose one of the Section III topics as a more extended essay project.
- 3)** Allow students to complete Sections I and II while looking at the text. After study, assign Section III as an essay test and ask the student to write without consulting the book.

CHAPTER ONE: THE ORIGIN OF KINGSHIP

The student MAY USE his/her text when answering the questions in sections I and II.

Section I: Who, What, Where

Write a one or two-sentence answer explaining the significance of the items listed below.

11,000 BC – pg. 4, ¶ 2 – Geologists tell us that, around 11,000 BC, ice spread down from the polar caps almost to the Mediterranean Sea. The melting of these ice caps, over the next few thousand years, changed the climate and topography of the Middle East.

Alulim – pg. 3, ¶ 1 - According to the Sumerian king list, Alulim was the first Sumerian king. The Sumerians believed that he had ruled over Eridu for almost 30,000 years.

Dumuzi – pg. 8, ¶ 3 – Dumuzi was the fifth Sumerian king. According to Sumerian legends, he was a shepherd who wooed and married the goddess Inanna.

Eridu - pg. 3, ¶ 1 - Eridu was a walled city in Mesopotamia, which was ruled by the early Sumerian kings, according to Sumerian accounts of history.

alternate answer:

pg. 8, ¶ 1 – Eridu was the Sumerian Eden.

Fertile Crescent – pg. 7, ¶ 3 - The Fertile Crescent, in the Middle East, was where civilization began, when farmers had to cooperate with each other to collect and use scarce water.

Sumerian king list – pg. 3, ¶ 2 - The Sumerian king list is the oldest historical record in the world.

Section II: Comprehension

Write a two or three-sentence answer to each of the following questions.

1. How did the Mesopotamian climate change as the earth warmed and the ice caps melted? What happened in the winter and the summer? What happened to the streams and fields?

A1. – pg. 4, ¶ 4 - The climate grew drier. In the winter, it rained infrequently. In the summer, winds blew across the plain. Each year, the streams overflowed and washed away fields.

2. What types of materials did the Sumerians use to build their homes, and where did the materials come from? What else did they make with the materials? Why were the Sumerians “people of the earth?”

A2. – pg. 4, ¶ 5 to pg. 5, ¶ 1 - Sumerians used mud and reeds from the plains close to the Gulf to build their homes. They also made city walls, pots, and dishes with the mud. The Sumerians were called “people of the earth” because they used the earth to build their cities, homes and goods.

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3. Define the term “Semite-influenced Sumerians.”

A3. - pg. 6, ¶ 2 - The Sumerians used Semitic words that came from people who lived south and west of the Mesopotamian plain. These people travelled up to Mesopotamia from the Arabian peninsula or over from northern Africa. They taught the Sumerians how to farm, and introduced them to the peaceful occupations that go along with farming.

**If the student cannot come up with the answer, ask, “Where did the Semites come from?” In page 6 of the reading, the student finds that “The Semitic words belonged to a people whose homeland was south and west of the Mesopotamian plain. Mountains to the north and east of Mesopotamia discouraged wanderers, but travelling up from the Arabian peninsula, or over from northern Africa, was a much simpler proposition. The Semites did just this, settling in with the Sumerians and lending them words.”*

Then ask the student, “When the Semites moved up to the southern plain, did they interact with the Sumerians?” The text tells us that the Semites settled in with the Sumerians and lent them words; “And more than just words: the Semitic loanwords are almost all names for farming techniques (plow, furrow) and for the peaceful occupations that go along with farming (basketmaker, leatherworker, carpenter). The Semites, not the Sumerians, brought these skills to Mesopotamia.” This passage shows us how the Semites influenced Sumerian life.

4. Explain how Sumerian hunters turned into farmers. In your answer, make sure to include how the changing climate influenced this transition.

A4. – pg. 6, ¶ 4 – The ice sheets retreated and the herds of meat-providing animals moved north and grew thinner. Sumerian hunters gave up the full-time pursuit of meat and instead harvested the wild grains that grew in the warmer plains, moving only when the weather changed. The hunters progressed from harvesting wild grain to planting and tending it.

5. Why did civilization begin in the Fertile Crescent? Explain what had to be done in order for the farmers and the non-farmers to survive, and how this led to the need for a king.

A5. - pg. 7, ¶ 3-4 - Civilization began in the Fertile Crescent because villages needed careful management to survive. Someone had to make sure that farmers worked together to construct canals and reservoirs that would capture floodwaters, and that the limited water supply was divided fairly. In addition, someone had to make sure the farmers sold grain to the non-farmers. A king made sure everyone fulfilled his or her duties.

6. Why did the goddess Inanna reject King Dumuzi’s approaches? Use part of “The Wooing of Inanna” in your answer. How were shepherds perceived by Sumerian city dwellers?

A6. – pg. 8, ¶ 3 - Inanna rejects Dumuzi because he is a shepherd. She says, “The shepherd! I will not marry the shepherd! His clothes are coarse; his wool is rough.” Sumerian city dwellers saw shepherds as uncivilized.

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Section III: Critical Thinking

In this chapter we learned that Sumerians developed the first civilization. We also learned that even though all Sumerians needed to work together to survive, “mutual need didn’t produce mutual respect.” As the Sumerian civilization developed, so did inequality among men.

Farmer / Shepherd / King / Basketmaker

A. Order the occupations above from most civilized to least civilized:

King, Basketmaker, Farmer, Shepherd

B. Order the occupations above from most important to least important:

King, Farmer, Shepherd, Basketmaker

alternate answer:

King, Shepherd, Farmer, Basketmaker

C. Write a paragraph explaining how you ordered the occupations in part A. Then, write a paragraph explaining how you ordered the occupations in part B.

** The chapter spends quite a bit of time addressing the roles the king, farmer and shepherd played in early Sumerian society. The challenge for the student is to think about what role the basketmaker played. We know that basketmaking was introduced with farming, thus it is part of civilized society (pg 6, ¶ 2). However, the goods created by the basketmaker were not essential to the survival of the early Sumerian people.*

The king should be first in both lists. He is the most civilized because he makes sure that every person does his job, and the king is the most important because he is a god and the ruler of civilization.

In list A, the basketmaker should follow the king. The basketmaker lives in the city and produces crafts that he sells to the farmers and herdsman, which makes him the most civilized of the working people. The farmer follows the basketmaker because he is settled in the city. The shepherd is the least civilized because he still lives in the fields with the animals.

As long as the student explains the role of the farmer and the shepherd, either can follow the king in order of importance in list B. The farmer produces life-sustaining grain, and the shepherd provides essential meat, fresh milk and wool, all of which are essential for Sumerian survival. The basketmaker is the least important in society because his crafts are not necessary for survival.

CHAPTER TWO: THE EARLIEST STORY

The student MAY USE her text when answering the questions in sections I and II.

Section I: Who, What, Where

Write a one or two-sentence answer explaining the significance of the items listed below.

Akkadian – pg. 11, ¶ 2 - Akkadian is a Semitic language spoken in Mesopotamia. We have the story of Utnapishtim in Akkadian because it was eventually translated into that language.

“Poem of Atrahasis” – pg. 11, ¶ 3 – “Poem of Atrahasis” is the name of the Babylonian flood story. In it, a wise king is warned of a flood, and uses an ark to survive it.

Enlil – pg. 11, ¶ 2 – In the Sumerian flood story, Enlil is the king of the gods, who convinces the other gods to wipe out mankind because humanity’s noise keeps him from sleeping.

Ea – pg. 11, ¶ 2 – In the Sumerian flood story, Ea is a god who has sworn to protect mankind. He warns Utnapishtim that a flood is coming, so that Utnapishtim can escape.

Section II: Comprehension

Write a two or three-sentence answer to each of the following questions.

1. Why is the story of the Great Flood important to historians?

A1. – pg. 11 ¶ 1 - The story of the Great Flood is important to historians because it is the closest thing to a universal story that the human race possesses.

2. Briefly list all the Great Flood stories mentioned in the chapter. List where the story came from, the title (if listed in the text) and write a short summary of each story, making sure to name its key figures. Follow the format of the example provided.

Example:

1. Sumeria, no title. Enlil, the king of the gods, attempts to wipe out mankind, but the god Ea warns the wise man Utnapishtim of Enlil’s plan. Utnapishtim escapes the flood in a boat with his family, a few animals and as many others as he can save.

A2-2. pg. 11, ¶ 3 - Babylon, “The Poem of Atrahasis.” Atrahasis, the wisest king on earth, is warned of the coming flood and builds an ark. Knowing he can only spare a few people, he invites the rest of his subjects to a great banquet, so that they may have one last day of joy before the end. Knowing his people will die, Atrahasis does not enjoy the banquet because he is wracked with guilt.

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A2-3. – pg. 12, ¶ 2 – Genesis, no title. God tells Noah to build an ark that will save him and his family from destruction, while the rest of the earth is swallowed in water.

A2-4. – pg. 14, ¶ 2 – Yang-shao and Longshan, no title. A warleader rips the sky open and water rushes through, covering the whole earth and drowning everyone; the only survivor is a noble queen who takes refuge on a mountaintop along with a small band of warriors.

A2-5. – pg.14, ¶ 2 – India, no title. A fish warns the wise king Manu that an enormous flood is coming, and that he should build a ship and climb into it as soon as the waters begin to rise. Manu alone survives the flood.

A2-6. – pg. 14, ¶ 3 – Mayans, no title. “Four hundred sons” survive the flood by turning into fish. They celebrate their survival by getting drunk, at which point they ascend into heaven and become the Pleiades.

A2-7. – pg. 14, ¶ 3 – Peru, no title. A llama refuses to eat; when its owner asks why, the llama warns him that in five days water will rise and overwhelm the earth. The owner of the llama climbs the highest mountain, survives, and repopulates the earth.

3. In the Akkadian creation story, why is half of the sea-being Tiamat’s body tossed into the heavens?

A3. – pg. 15, ¶ 1 – Half of Tiamat’s body is tossed into the heavens so that death-bringing salt water will not cover the newly dry land.

4. The Akkadian creation story, the Mixtec creation legend, the Indian Satapatha-Brahamana, the Bantu myth, and the beginning of Genesis are all related. What are these stories, and what narrative detail do they have in common?

A4. – pg. 15, ¶ 1-2 – These are creation stories. Each of these stores begins with chaotic waters that must recede so that man can begin his existence on dry land.

5. Describe the lost paradise that is the subject of the very ancient Sumerian poem “Enki and Ninhusag.” Use at least two examples from the poem in your answer.

A5. – pg. 15, ¶ 3 – The lost paradise was a dream city filled with fruit trees and watered by fresh streams uncorrupted by salt. In this place, “the lion does not kill” and “the wolf does not seize the lamb.”

**The following excerpt from the poem “Enki and Ninhusag” is provided in the text on page 15:*

the lion does not kill,

the wolf does not seize the lamb,

the wild dog, devourer of kids, is unknown,

he whose eyes hurt does not say: “My eyes hurt.”

he whose head aches does not say, “My Head Aches.”

Section III: Critical Thinking

Early in Chapter 2, the author writes, “The historian cannot ignore the Great Flood; it is the closest thing to a universal story that the human race possesses” (11). Write a paragraph in response to each of the following questions concerning the flood and its existence.

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A. What can a historian learn from ancient stories about the flood? In your answer, explain this passage from the text, “Three cultures, three stories: too much coincidence of detail to be dismissed” (12).

B. What can a historian learn from physical evidence related to the flood? In your answer, explain this passage from the text, “If these American flood stories are related to the Mesopotamian tales, the flood could not have happened in 7000 BC; as the historian John Bright suggests, the shared disaster must have taken place before 10,000 BC, when hunters migrated across the Bering Strait” (14).

C. What conclusion can we come to about the Great Flood?

In response to prompt A, the student should focus on the consistent appearance of the flood in the stories of very different and remote cultures. If the student is having a hard time coming up with an answer, you might prompt her with something like, “If one big flood didn’t happen, but all of these different cultures had stories about a flood, how do you think early cultures felt about floods and water?” This should get the student thinking about how scary large amounts of water were to early civilizations, and that even though there wasn’t a universal flood, the fear of flooding was universal. The passage from the text highlights this same idea, that flood stories were a common theme in early oral traditions. Though a universal flood did not occur, the widespread rise of water levels resulted in flood stories in myriad cultures. Ultimately, the existence of the flood in the oral traditions of so many ancient cultures points us to the precarious relationship between early civilizations and water.

In response to prompt B, the student should focus on the scientific search for proof of a universal flood. Because the flood exists in so many oral traditions, it seems that evidence of a flood should exist. However, we see throughout the chapter that there is no perfect scientific answer as to when a Great Flood occurred. If the student is having a hard time grasping this concept, ask her to find evidence of a universal flood in the chapter. There is no evidence of a universal flood, only theories with evidence that falls short. This realization should help the student explain the quote from the chapter. The passage from the text attempts to set a date for a large-scale, global flood, however the date of this flood is far too early to line up with the dates of the Mesopotamian flood. Asking the student to think about questions one and two together, she should figure that localized floods, which there is evidence of, lead to local flood stories, which eventually turned into the mythic tales of a Great Flood.

The response to prompt C might only be a sentence or two. The most basic conclusion we can come to about the Great Flood is that it exists firmly in the oral traditions of many ancient cultures. There is no scientific evidence that a universal flood occurred, but there is enough evidence to support the theory that water slowly flooded man’s world.

CHAPTER THREE: THE RISE OF ARISTOCRACY

The student MAY USE his text when answering the questions in sections I and II.

Section I: Who, What, Where

Write a one or two-sentence answer explaining the significance of the items listed below.

For questions marked with *, use the map on page 19 to supplement your answer.

2700 BC – pg. 17, ¶ 1 – **2700 is the first date that can be assigned to a Sumerian King.**

alternate answer:

pg. 17, ¶ 1 – 2700 is around the date that Enmebaragesi ruled Kish.

Aristocracy – pg. 20, ¶ 5 – **Aristocracy defines the class of people who are born to rule.**

Etana – pg. 17, ¶ 3 to pg. 18, ¶ 1 and pg. 20, ¶ 6 – **Etana was the thirteenth king of Kish after the Great Flood. Etana’s struggle to produce an heir shows us that kingship had become hereditary.**

Kish – pg. 17, ¶ 1 - **Kish was a Mesopotamian city that became the new center of kingship after the Great Flood.**

*Euphrates (Uruttu) – pg. 18, ¶ 2 & map on pg. 19 – **The Euphrates is a large river that borders Mesopotamia to the west.**

*Tigris (Idiglat) – pg.18, ¶ 2 & map on pg. 19 – **The Tigris is a large river that borders Mesopotamia to the east.**

“The First Dynasty of Kish” – pg. 17, ¶ 1 – **“The First Dynasty of Kish” refers to the series of kings that ruled Kish after the Great Flood.**

Section II: Comprehension

Write a two or three-sentence answer to each of the following questions.

1. Describe the ways that all of these cities were alike: Eridu, Ur, Uruk, Nippur, Adab, Lagash, and Kish.

A1. – pg. 18, ¶ 5-6 – Eridu, Ur, Uruk, Nippur, Adab, Lagash and Kish were walled cities, each circled by suburbs, that jostled each other for power. Each city was protected by a god whose temple drew pilgrims from the surrounding countryside. Each city sent tentacles of power out into the countryside, aspiring to rule more and more land.

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2. Define “streaming-in” (make sure to include a date in your answer).

A2. – pg. 18, ¶ 3 - “Streaming-in” is the name of the phenomenon where large groups of country-dwellers shifted their whole way of life and moved into walled cities. This was a common practice by the year 3200 BC.

3. How is Etana’s entry on the king list different than those of his predecessors? What do we learn about Etana’s reign and legacy from the entry?

A3. – pg. 17, ¶ 3 to pg. 18, ¶ 1 – Most of the kings on the king list are described with a single phrase: a name and a length of reign. Etana’s entry is much longer. We learn that Etana ascended into heaven, made firm all the lands and reigned for 1,560 years. His son, Balih, reigned for 400 years.

4. What is the significance of Atab’s succession by his son and grandson? How does this fundamentally change the way kings come to rule?

A4. – pg. 20, ¶ 3, ¶ 5 – Atab was the first king to have a dynasty; his was the earliest blood succession recorded in history. Because of Atab’s dynasty, kingship becomes hereditary.

5. A later poem helps us understand the terms of Etana’s rule. Summarize the later poem, and explain how it helps us understand the passage related to Etana on the king list.

A5. – pg. 20, ¶ 4-5 – The later poem tells us that Etana could not produce an heir, despite having honored the gods. This helps us understand that Etana “ascended into heaven” in order to have a son.

6. Explain how Mesopotamia shifted from an egalitarian society (a society that believes in the equality of all people) to an aristocracy. Make sure to incorporate what you learned from Chapter 1 into your answer.

A6. – pg. 20, ¶ 1-2 – In Chapter 1 we learned that as Mesopotamians settled down, farmers were considered to be more civilized than shepherds. As people continued to move from the country into the city, this division grew wider. The hierarchy took on a new form about ten generations after the flood, when men claimed the right to rule, for the first time, not by virtue of strength or wisdom, but by the right of blood.

7. Explain the organization of a typical Mesopotamian walled city, and what pilgrims, shepherds and herdsmen did in the city.

A7. – pg. 18, ¶ 6 to pg. 19, ¶ 1 – Each city was protected by a god whose temple drew pilgrims from the surrounding countryside. Shepherds and herdsmen came into the city to bring gifts to the gods, to sell and buy – and to pay the taxes demanded by kings and priests.

8. Why was the city of Kish so powerful around 2500 BC?

A8. – pg. 21, ¶ 1-2 – The city of Kish was between the Euphrates and Tigris rivers. Since most trading was done up and down the rivers, all goods had to pass through Kish. The king of Kish collected a percentage of the trade from the traffic passing by his city, and this made the city rich and powerful.

Part One: The Edge of History

Section III: Critical Thinking

“The Rise of Aristocracy” ends with this thought, “The difficulty of moving armies up and down the length of the plain may have dissuaded the kings of Kish from actually conquering other cities; or perhaps they simply had, as yet, no thought to imperial leadership of complement the ideas of kingship and aristocracy” (21).

First, look up “empire” and write down its definition. Second, using what you know about “streaming-in,” the beginning of aristocracy, and the power struggle between rising cities in Mesopotamia, write a paragraph explaining how creating empires is the next logical step in our history of the ancient world.

**The student can use a physical or online dictionary to find the definition of “empire.” Empire is defined as a group of nations or peoples ruled over by an emperor, empress or other powerful sovereign or government.*

*Over the course of the past three chapters we have read about the slow development and hierarchical organization of ancient civilizations. First the nomads banded together to create small herding and farming communities, which developed into cities that needed rulers. Thus we see the development of ordered cities controlled by kings. **In Chapter 3 we read about the king of Kish “feather[ing] his own nest by plucking a few feathers from other princes” (21).** The collection of taxes from country-dwellers combined with the exploitation of trade routes in Kish shows us that growing cities wanted more power. Once the land and water surrounding a walled city were conquered, the next logical step for a king would be to conquer other cities, thus building an empire.*

To guide a student to an appropriate answer to this question, first ask, “How did cities develop?” Once he recaps the transition from nomadic life to settled life, ask, “Who ruled the cities?” The student should recall the need for rule over developing cities and the rise of kings to power. Next, ask the student to revisit the relationship of cities in-between the Euphrates and Tigris. Use the bold sentence in the previous paragraph to spark the student’s memory. Finally, ask the student how a king could gain more power if he already had control of the countryside around him and the rivers beside him.

CHAPTER FOUR: THE CREATION OF EMPIRE

The student MAY USE his text when answering the questions in sections I and II.

Section I: Who, What, Where

Write a one or two-sentence answer explaining the significance of the items listed below.

3200 BC – pg. 22, ¶ 2 – 3200 BC is the year the Scorpion King made his effort to conquer the Egyptian world.

alternate answer:

pg. 24, ¶ 2 – 3200 BC marks the year that Egyptian cities saw “streaming-in.”

Dynasteia – pg. 28, ¶ 2 – Dynasteia is a Greek term meaning “power of rule.” Manetho organized the Egyptian rulers since 3100 into groups, beginning a new group each time a new family rose to power, or the kingship changed locations.

Herodotus – pg. 28, ¶ 3 – Herodotus was a Greek historian.

Menes (Narmer) – pg. 26, ¶ 3 to pg. 27, ¶ 1 and pg. 28, ¶ 3 – Menes appears in the Egyptian king lists as the first human king of Egypt. Menes first united Upper Egypt and Lower Egypt.

Palette – pg. 26, ¶ 1 – A palette is a flat piece of stone that served as a canvas.

Turin Canon – pg. 28, ¶ 2 – The Turin Canon is a papyrus that identifies Menes as the first king of Egypt.

alternate answer:

pg. 28, ¶ 2 – The Turin Canon is a papyrus used by Manetho to reconcile different versions of the Egyptian king lists.

Section II: Comprehension

Write a two or three-sentence answer to each of the following questions.

1. What have archaeologists discovered beneath the sands of the Sahara? What do these findings suggest about the climate of the Sahara?

A1. – pg. 22, ¶ 3 – Archaeologists have discovered leaves, trees, and the remains of game animals under the sands of the Sahara. These findings suggest that the Sahara was once grassy and watered.

2. Which way did the Nile River flow? How did this affect the Egyptians’ view of all other rivers?

A2. – pg. 23, ¶ 4 – The Nile flowed from south to north. Egyptians thought that every other river ran backwards.

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3. How did the first Egyptians manage the overflow of water from the Nile?

A3. – pg. 22, ¶ 4 to pg. 23, ¶ 1 – The first Egyptians dug reservoirs to hold the Nile’s flood waters, and built canals to irrigate their fields in the drier months.

4. Why did the Egyptians give their country two different names? In your answer make sure to identify the names of each land, the color associated with each land, and the significance of each color.

A4. – pg. 23, ¶ 5 to pg. 24, ¶ 1 – Egyptians had two different names for their land because the country was comprised of two very different climates. The land where the yearly flood laid down its silt was Kemet, the black land. Beyond the Black Land lay Deshret, the red land. Black was the color of life and resurrection, and red was the color of death, and sun-baked earth.

5. What kingdom were the cities of Nubt and Hierakonpolis a part of? How is the ruler of this kingdom identified?

A5. – pg. 24, ¶ 2 – Nubt and Hierakonpolis were part of the White Kingdom, or Upper Egypt. The king of Upper Egypt was identified by his cylindrical White Crown.

6. How does the construction of the oldest Egyptian king lists vary from the construction of the Sumerian king list?

A6. – pg. 24, ¶ 3 – Unlike the Sumerian king list, which chronicles kings from the beginning of time, the oldest Egyptian king lists do not go all the way back in time, so the names of some of the oldest kings are lost.

7. How do we know that the White King and the Scorpion King are the same person? In your answer, name and describe the object that links the two kings. Make sure to include where the object was found, and what markings on the object tells us that the two kings were the same person.

A7. – pg. 24, ¶ 3 - A macehead unearthed at the temple at Hierakonpolis depicts the White King, wearing the distinctive White Crown, as he celebrates victory over defeated soldiers of the Red Kingdom. To the right of the White King is a hieroglyph that tells us his name: Scorpion.

8. When did the first Egyptian dynasty begin according to Manetho’s revised king list?

A8. – pg. 28, ¶ 3 – According to Manetho, the first dynasty began when the two parts of Egypt were united under the first king of all Egypt.

9. What did Narmer build to celebrate his victory over Lower Egypt? Why did he choose Memphis? What does “Memphis” mean?

A9. – pg. 28, ¶ 3 - Narmer built a brand new capital at Memphis. From Memphis, Narmer could control both the southern valley and the northern delta of Egypt. Memphis means “White Walls.”

Part One: The Edge of History

Section III: Critical Thinking

The student must use her text to answer this question.

Doubleness has deeply influenced the development of Egyptian culture. Find two passages in the text where doubleness appears and write them down, noting where a reader can find the passage by putting the page number after the quote. Then, write a few sentences for each example, explaining what each section means in the context of early Egyptian culture.

In this section, we want to familiarize the student with looking for and citing specific passages in a text. The student should write down the sentences that describe doubleness in Egyptian culture entirely. She should then put the page number that corresponds to the passage after the quoted text. In her explanation of the quote, the student should make sure to write how the quoted passage helps us to understand early Egypt's culture and history.

The following passages are acceptable quotations:

pg. 23, ¶ 5 to pg. 24, ¶ 1-2 – The Egyptians gave their country two different names. The land where the yearly flood laid down its silt was Kemet, the Black Land: black was the color of life and resurrection. But beyond the Black Land lay Deshret, the deathly Red Land. The line between life and death was so distinct that a man could bend over and place his hand in fertile black earth, the other on red, sunbaked desert. Pages 23-24.

In this passage, we learn that the difference in land and climate in Egypt was very distinct. The Black Land was fertile, and Egyptians were able to live off of that land. The Red Land was deadly; no life could survive in its dryness and heat. However different these climates, they both existed within Egypt. Very literally, Egypt was made of two lands.

pg. 24, ¶ 2 – Very early, these southern cities identified themselves not a separate and sovereign, but as part of a kingdom: the White Kingdom (also called “Upper Egypt,” since it lay upstream from the Mediterranean), ruled by a king who wore the cylindrical White Crown. In the north of Egypt (“Lower Egypt”), cities banded together in an alliance called the Red Kingdom; the cities of Heliopolis and Buto grew to prominence. The king of Lower Egypt wore the Red Crown, with a cobra shape curving from its front (the earliest portrayal of the crown dates to around 4000 BC), and was protected by a cobra-goddess who spat venom at the king's enemies. The two kingdoms, White and Red, like the Red and Black Lands, mirrored that basic Egyptian reality: the world is made up of balanced and opposing forces. Page 24.

Egypt was divided into two kingdoms, the White Kingdom in southern, “Upper Egypt” and the Red Kingdom in northern, “Lower Egypt.” The two kingdoms mirrored the essential nature of Egyptian culture – doubleness. Egypt is composed of two lands – the Black Land and the Red Land – and this duality is reflected in the division of Egypt into the White Kingdom and the Red Kingdom.

pg. 24, ¶ 4 – The Scorpion King himself may well have been a native of Hierakonpolis, which was itself a double city. Hierakonpolis was originally two cities divided by the Nile: Nehken on the west bank, was dedicated to the falcon-god, and Nekheb on the east was guarded by the vulture-goddess. Over time, the two separate cities grew into one, watched over by the vulture. Perhaps the Scorpion King, seeing the two halves united, first conceived his plan of drawing White and Red Kingdoms together under one king. Page 24.

Part One: The Edge of History

The Scorpion King was king of the White Kingdom, and conquered the Red Kingdom around 3200 BC. The passage pairs the unification of Nehken and Nekheb into Hierakonpolis as the possible spark for the Scorpion King's military campaign to unite the White and Red Kingdom. The doubleness of Hierakonpolis reinforces the doubleness of all Egyptian life.

pg. 24, ¶ 5 – [The Scorpion King's] victory, which probably took place around 3200 BC, was temporary. Another carving records the reunion of the two kingdoms under another White King, perhaps a hundred years later. Like the Scorpion King macehead, the carving was found at the temple at Hierakonpolis. Done on a palette (a flat piece of stone that served as a "canvas"), the carving shows a king who wears the Red Crown on the front of the palette, and the White Crown on the back. A hieroglyph names the king: Narmer. Pages 24-26.

A note: This passage does not specifically use the word 'double,' however a student may consider the battle for the White/ Red Crown as a continuation of the doubleness related to Upper and Lower Egypt.

Narmer, also known as Menes, was the first human king of Egypt. The unification of the Red and White Kingdoms did not last long under the Scorpion king. Narmer, evidenced by the Narmer Palette, was able to bring the Red Kingdom under the White Kingdom, and Narmer became the first king of all Egypt.

pg. 28, ¶ 5 – For the rest of Egypt's history, the doubleness of its origin was enshrined in its king. He was called the Lord of Two Lands, and his Double Crown was made up of the Red Crown of Lower Egypt set on top of the White Crown of Upper Egypt. The southern vulture and the northern cobra, one crawling on the earth and the other inhabiting the sky, guarded the united kingdom. Two contrary powers had been brought together into a mighty and balanced whole.

The original doubleness of Egyptian life, that of the Red and Black Lands, paralleled the doubleness of Upper and Lower Egypt. The title "Lord of Two Lands" reflects this doubleness. The unification of the two parts of Egypt was so strong that the Egyptian priest Manetho starts his history of Egyptian Dynasties with the first king of all Egypt, Narmer. Narmer created the first empire, and one of the world's longest lived.

The Scorpion King attempted to unite the two lands, and Narmer did so successfully. Narmer's feat created the first empire. Once unified, the Egyptian priest Manetho recorded the First Dynasty of Egypt.

CHAPTER FIVE: THE AGE OF IRON

The student may use his text when answering the questions in sections I and II.

Section I: Who, What, Where

Write a one or two-sentence answer explaining the significance of each item listed below.

3102 BC – pg. 30, ¶ 3 – In 3102 BC, Manu became the first historical king of India.

alternate answer:

pg. 33, ¶ 2 – 3102 BC is the first credible date in India’s history.

pg. 33, ¶ 2 – In 3102 BC, the villages in the Indus valley started to grow into towns.

NOTE TO PARENT:

Though the text tells us that in 3102 BC the seven Rishis became the seven stars of the Big Dipper, this information is secondary to Manu’s kingship and the growth of towns in the Indus valley.

If the student includes information about the Rishis as part of the accepted answers above, full credit should be given. Answering that 3102 BC is important because of the Rishis alone is not acceptable.

Baluchistan – pg. 32, ¶ 2 – Baluchistan is the name of the hilly land just west of the Indus River.

Kali Yuga – pg. 34, ¶ 3 – The Kali Yuga was the Age of Iron, and the age of towns.

Khyber Pass – pg. 30, ¶ 4 – The Khyber Pass is the name for the gap in the northern mountains of India.

Manu – pg. 32, ¶ 6 – Manu is the name-title of each of the six semidivine kings that had reigned in India.

Manu Vaivaswata – pg. 32, ¶ 7-8 to pg. 33, ¶ 1 – With the help of a tiny fish, Manu Vaivaswata survived the great flood and became the first king of historical India.

Vindhya and Satpura – pg. 32, ¶ 3 – The Vindhya and Satpura are the two mountain ranges that separate the north and south of India.

Section II: Comprehension

Write a two or three-sentence answer to each of the following questions.

1. Why do we know so little about the first centuries of India? Why do we look at Indian epics written thousands of years after the first settlements for clues about ancient Indian civilizations?

A1. – pg. 30, ¶ 2-3 – The first people of India did not keep lists of their kings, nor did they carve images of their leaders on stone, and they did not set down their achievements on tablets. Though the epics we look at for clues about early Indian culture are far removed from these first settlements, the epics likely preserve a much older oral tradition.

Part One: The Edge of History

2. Why is the upper end of the Indus River called the Punjab?

A2. – pg. 32, ¶ 2 – The upper end of the Indus River is called the Punjab because it breaks into five branches; Punjab means “Five Rivers.”

3. Why did the people of south India, east India and northwest India live independent of each other?

A3. – pg. 32, ¶ 3 – The people of the south, east and northwest lived independent of each other because they were divided by enormous physical barriers.

4. Why did the settlers of the Indus valley bake their clay in kilns?

A4. – pg. 34, ¶ 1 – Oven-burned brick is more durable than brick dried in the sun, and less vulnerable to the swirling waters of floods.

5. How do we know the people of the Indus valley participated in trade outside of the valley?

A5. – pg. 34, ¶ 2 – Turquoise and lapis lazuli from the plains north of Mesopotamia were found in the ruins of the richest houses of the Indus settlers.

Section III: Critical Thinking

The people of ancient India have much in common with the early civilizations of Mesopotamia and Egypt. The following passages from the chapter connect in some way to your previous reading. Describe what each passage is about, and then explain how each passage about ancient Indian history relates to either Mesopotamia or Egypt.

In the parent version, each passage is followed by information pulled directly from the text. Use these examples to jog the student’s memory of specifics related to Mesopotamia or Egypt.

“In the Iron Age, the sacred writings warned, leaders would commandeer the goods that belonged to their people, pleading financial need. The strong would take property from the vulnerable, and seize hard-won wealth for themselves. Rich men would abandon their fields and herds and spend their days protecting their money, becoming slaves of their earthly possessions rather than free men who knew how to use the earth” (34).

• *This passage is about the relationship between wealth and power.*

The student may connect this passage to any of the following examples from previous chapters:

• *pg. 18, ¶ 6 – As Sumerian cities grew, tentacles of power were sent out into the countryside, aspiring to rule more and more land. Shepherds and herdsmen came into the city to bring gifts to the gods, to sell and buy – and to pay the taxes demanded by priests and kings.*

• *pg. 21, ¶ 3 – The king of Kish, collecting some percentage from the traffic passing by his city, could feather his own nest by plucking a few feathers from other princes.*

• *pg. 24, ¶ 3 – A macehead depicts a White King celebrating his victory over defeated soldiers of the Red Kingdom.*

• *pg. 25, ¶ 2 – On the back of the Narmer Palette, Narmer, in his role as White King, holds a warrior of the Red Kingdom by the hair. On the front, Narmer – having doffed the White Crown and put on the Red Crown instead – parades in victory past the bodies of decapitated warriors. He has drawn the Red Kingdom under White Kingdom rule at last.*

Part One: The Edge of History

Example of an appropriate answer:

This passage is a warning from the sacred writings of India about the dangerous relationship between wealth and power. As rulers of cities grow stronger and wealthier, they become greedy for more land, money and power. This connects to Mesopotamian culture and the history of the first kings of Kish. The king of Kish collected tribute from merchants passing through on the Euphrates or Tigris, exploiting the location of the city to increase his wealth and power.

“[Manu] was washing his hands one morning when a tiny fish came wriggling up to him, begging for protection from the stronger and larger fish who preyed on the weak, as was ‘the custom of the river.’ Manu had pity and saved the fish. Past danger of being eaten, the fish repaid his kindness by warning him of a coming flood that would sweep away the heavens and the earth. So Manu built a wooden ark and went on board with seven wise sages, known as the Rishis. When the flood subsided, Manu anchored his ship to a far northern mountain, disembarked, and became the first king of historical India” (33).

- *This passage tells us about the Indian flood story.*
- *pg. 11, ¶ 2 – The Sumerians have the story of Ea and Utnapishtim. Ea, a god who has sworn to protect mankind, warns Utnapishtim in a dream of the coming flood, and Utnapishtim is able to escape in a boat with his family and some animals.*

Example of an appropriate answer:

This is the story of the Indian flood. This connects to Mesopotamian culture and the story of Ea and Utnapishtim. Ea, the protector of mankind, warned Utnapishtim of the coming flood. Utnapishtim was able to escape the flood on a boat with his family, friends and animals.

“The earliest houses in the Indus river valley were built on the river plain, perhaps a mile away from the river, well above the line of the flood. Mud bricks would dissolve in river water, and crops would wash away” (32).

- *This passage is about the destructive powers of water.*

The student may connect this passage to any of the following examples from previous chapters:

- *pg. 13, ¶ 1 – In Mesopotamia, flooding from the Black Sea drowned villages on its edge.*
- *pg. 13, ¶ 2 – In Mesopotamia, there was a generalized anxiety about flooding from the braided streams that ran through the land.*
- *pg. 13, ¶ 2 – The slowly increasing Gulf swallowed villages in its rising tide as it crept northwards, reshaping the Sumerian homeland.*
- *pg. 22, ¶ 3 – Every year, when heavy rains poured down on the southern mountains, the gathered waters cascaded down the length of the Nile, northwards toward the Mediterranean, and rushed far out over the surrounding land. The flooding water was so violent that few groups of hunters and gatherers dared to linger.*
- *pg. 22, ¶ 4 – Thanks to decreasing rains, the Nile flood had become more moderate; the refugees found that they could manage the yearly inundation, digging reservoirs to hold the water at flood-time, and canals to irrigate their fields in the drier months. They built settlements on the banks [of the Nile].*

Example of an appropriate answer:

This passage is about the power of water to destroy the early settlements of ancient civilizations. In Egypt, early settlers of the Nile figured out how to manage the flood waters by digging reservoirs and canals.

STUDY GUIDE for The History of the Ancient World

HOW TO USE THIS STUDY GUIDE

This Study Guide for *The History of the Ancient World: From the Earliest Accounts to the Fall of Rome* is designed to be used by tutors, parents, or teachers working with both individual students and groups.

For each chapter of *The History of the Ancient World*, four sets of exercises are given.

I. Who, What, Where

This section is designed to check your grasp of basic information presented in the chapter: prominent characters, important places, and foundational ideas. You should explain the significance of each person, place or idea in **one complete sentence**.

II. Comprehension

This section requires you to express, in your own words, the central concepts in each chapter. You may use two to three complete sentences to answer each question.

III. Critical Thinking

This section requires you to produce a brief written reflection on the ideas presented in the chapter. Some preliminary exercises are also provided.

IV. Map Work

This section uses a traditional method to improve your geography. In his *Complete Course in Geography* (1875), the geographer William Swinton observed:

That form is easiest remembered which the hand is taught to trace. The exercise of the mind, needed to teach the hand to trace a form, impresses that form upon the mind. As the study of maps is a study of form, the manner of studying them should be by map-drawing.

Section IV asks you to go through a carefully structured set of steps: tracing repeatedly, then copying while looking at the original, and finally, where appropriate, reproducing from memory. You will be asked to use a black pencil (one that does not erase easily) as well as a regular pencil with an eraser, as well as colored pencils of various kinds. Large amounts of tracing paper are needed!

CHAPTER ONE: THE ORIGIN OF KINGSHIP

You MAY USE your text when answering the questions in sections I and II.

Section I: Who, What, Where

Write a one or two-sentence answer explaining the significance of the items listed below.

11,000 BC
Alulim
Dumuzi
Eridu
Fertile Crescent
Sumerian king list

Section II: Comprehension

Write a two or three-sentence answer to each of the following questions.

1. How did the Mesopotamian climate change as the earth warmed and the ice caps melted? What happened in the winter and the summer? What happened to the streams and fields?
2. What types of materials did the Sumerians use to build their homes, and where did the materials come from? What else did they make with the materials? Why were the Sumerians “people of the earth?”
3. Define the term “Semite-influenced Sumerians.”
4. Explain how Sumerian hunters turned into farmers. In your answer, make sure to include how the changing climate influenced this transition.
5. Why did civilization begin in the Fertile Crescent? Explain what had to be done in order for the farmers and the non-farmers to survive, and how this led to the need for a king.
6. Why did the goddess Inanna reject King Dumuzi’s approaches? Use part of “The Wooing of Inanna” in your answer. How were shepherds perceived by Sumerian city dwellers?

Part One: The Edge of History

Section III: Critical Thinking

You may NOT use your text to answer this question.

In this chapter we learned that Sumerians developed the first civilization. We also learned that even though all Sumerians needed to work together to survive, “mutual need didn’t produce mutual respect.” As the Sumerian civilization developed, so did inequality among men.

Farmer / Shepherd / King / Basketmaker

- A. Order the occupations above from most civilized to least civilized:
- B. Order the occupations above from most important to least important:
- C. Write a paragraph explaining how you ordered the occupations in part A. Then, write a paragraph explaining how you ordered the occupations in part B.

Section IV: Map Exercise: The Persian Gulf

1. Using a black pencil, trace the rectangular outline of the frame for Map 1.1: Very Ancient Mesopotamia.
2. Using a blue pencil, trace the Persian Gulf. Repeat until the contours are familiar.
3. Trace the rectangular outline of the frame in black. Remove your tracing paper from the original. Using a regular pencil with an eraser, draw the Persian Gulf within the map frame while looking at Map 1.1. Be sure to look at the distance between the lines on the map and the lines of the framework as a guide. Erase and redraw as necessary.
4. When you are pleased with your Persian Gulf, lay your map over the original. Erase and redraw any lines which are more than 1/4 inch off the original.
5. Trace the modern course of the Tigris and Euphrates rivers in blue.
6. With a contrasting color, lightly trace the 6000 B.C. coastline of the Persian Gulf and the possible waterways at the time of Alulim.

CHAPTER TWO: THE EARLIEST STORY

You MAY USE your text when answering the questions in sections I and II.

Section I: Who, What, Where

Write a one or two-sentence answer explaining the significance of the items listed below.

Akkadian
“Poem of Atrahasis”
Enlil
Ea

Section II: Comprehension

Write a two or three-sentence answer to each of the following questions.

1. Why is the story of the Great Flood important to historians?
2. Briefly list all the Great Flood stories mentioned in the chapter. List where the story came from, the title (if listed in the text) and write a short summary of each story, making sure to name its key figures. Follow the format of the example provided.

Example:

Sumeria, no title. Enlil, the king of the gods, attempts to wipe out mankind, but the god Ea warns the wise man Utnapishtim of Enlil’s plan. Utnapishtim escapes the flood in a boat with his family, a few animals and as many others as he can save.

3. In the Akkadian creation story, why is half of the sea-being Tiamat’s body tossed into the heavens?
4. The Akkadian creation story, the Mixtec creation legend, the Indian Satapatha-Brahamana, the Bantu myth, and the beginning of Genesis are all related. What are these stories, and what narrative detail do they have in common?
5. Describe the lost paradise that is the subject of the very ancient Sumerian poem “Enki and Ninhusag.” Use at least two examples from the poem in your answer.

Part One: The Edge of History

Section III: Critical Thinking

You may NOT use your text to answer this question.

Early in Chapter 2, the author writes, “The historian cannot ignore the Great Flood; it is the closest thing to a universal story that the human race possesses” (11). Write a paragraph in response to each of the following questions concerning the flood and its existence.

- A. What can a historian learn from ancient stories about the flood? In your answer, explain this passage from the text, “Three cultures, three stories: too much coincidence of detail to be dismissed” (12).

- B. What can a historian learn from physical evidence related to the flood? In your answer, explain this passage from the text, “If these American flood stories are related to the Mesopotamian tales, the flood could not have happened in 7000 BC; as the historian John Bright suggests, the shared disaster must have taken place before 10,000 BC, when hunters migrated across the Bering Strait” (14).

- C. What conclusion can we come to about the Great Flood?

CHAPTER THREE: THE RISE OF ARISTOCRACY

You MAY USE your text when answering the questions in sections I and II.

Section I: Who, What, Where

*Write a one or two-sentence answer explaining the significance of each item listed below. For questions marked with *, use the map on page 19 to supplement your answer.*

2700 BC
Aristocracy
Etana
Kish
*Euphrates (Uruttu)
*Tigris (Idiglat)
“The First Dynasty of Kish”

Section II: Comprehension

Write a two or three-sentence answer to each of the following questions.

1. Describe the ways that all of these cities were alike: Eridu, Ur, Uruk, Nippur, Adab, Lagash, and Kish.
2. Define “streaming-in” (make sure to include a date in your answer).
3. How is Etana’s entry on the king list different from those of his predecessors? What do we learn about Etana’s reign and legacy from the entry?
4. What is the significance of Atab’s succession by his son and grandson? How does this fundamentally change the way kings come to rule?
5. A later poem helps us understand the terms of Etana’s rule. Summarize the later poem, and explain how it helps us understand the passage related to Etana on the king list.
6. Explain how Mesopotamia shifted from an egalitarian society (a society that believes in the equality of all people) to an aristocracy. Make sure to incorporate what you learned from Chapter 1 into your answer.
7. Explain the organization of a typical Mesopotamian walled city, and what pilgrims, shepherds and herdsman did in the city.
8. Why was the city of Kish so powerful around 2500 BC?

Part One: The Edge of History

Section III: Critical Thinking

You may NOT use your text to answer this question.

“The Rise of Aristocracy” ends with this thought, “The difficulty of moving armies up and down the length of the plain may have dissuaded the kings of Kish from actually conquering other cities; or perhaps they simply had, as yet, no thought of imperial leadership to complement the ideas of kingship and aristocracy” (21).

First, look up “empire” and write down its definition. Second, using what you know about “streaming-in,” the beginning of aristocracy, and the power struggle between rising cities in Mesopotamia, write a paragraph explaining how creating empires is the next logical step in our history of the ancient world.

Section IV: Map Exercise: The Tigris and Euphrates

1. Using a black pencil, trace the rectangular outline of the frame for Map 3.1: Early Cities of Sumer.
2. Using a blue pencil, trace the Persian Gulf and the courses of the Tigris and Euphrates Rivers, including all tributaries. Repeat until the contours are familiar.
3. Trace the rectangular outline of the frame in black. Remove your tracing paper from the original. Using a regular pencil with an eraser, draw the Persian Gulf, the Tigris, and the Euphrates within the map frame while looking at Map 3.1. Be sure to look at the distance between the lines on the map and the lines of the framework as a guide. Erase and redraw as necessary.
4. When you are pleased with your map, lay it over the original. Erase and redraw any lines which are more than 1/4 inch off the original. Trace over your pencil lines in blue.
5. Remove your map. Without looking at the book, label the Tigris, the Euphrates, and the Persian Gulf.
6. Look back at Map 3.1 and study carefully the location of the cities of Kish and Ur. When you are familiar with them, close the book. Using your regular pencil, mark and label Kish and Ur on your own map. Check your map against the original. If you are more than 1/8 inch off, erase and re-mark the cities while looking at the original.

CHAPTER FOUR: THE CREATION OF EMPIRE

You MAY USE your text when answering the questions in sections I and II.

Section I: Who, What, Where

Write a one or two-sentence answer explaining the significance of each item listed below.

3200 BC
Dynasteia
Herodotus
Menes (Narmer)
Palette
Turin Canon

Section II: Comprehension

Write a two or three-sentence answer to each of the following questions.

1. What have archaeologists discovered beneath the sands of the Sahara? What do these findings suggest about the climate of the Sahara?
2. Which way did the Nile River flow? How did this affect the Egyptians' view of all other rivers?
3. How did the first Egyptians manage the overflow of water from the Nile?
4. Why did the Egyptians give their country two different names? In your answer make sure to identify the names of each land, the color associated with each land, and the significance of each color.
5. What kingdom were the cities of Nubt and Hierakonpolis a part of? How is the ruler of this kingdom identified?
6. How does the construction of the oldest Egyptian king lists vary from the construction of the Sumerian king list?
7. How do we know that the White King and the Scorpion King are the same person? In your answer, name and describe the object that links the two kings. Make sure to include where the object was found, and what markings on the object tell us that the two kings were the same person.
8. When did the first Egyptian dynasty begin according to Manetho's revised king list?

Part One: The Edge of History

9. What did Narmer build to celebrate his victory over Lower Egypt? Why did he choose Memphis? What does “Memphis” mean?

Section III: Critical Thinking

You MUST USE your text to answer this question.

Doubleness has deeply influenced the development of Egyptian culture. Find two passages in the text where doubleness appears and write them down, noting where a reader can find the passage by putting the page number after the quote. Then, write a few sentences for each example, explaining what each section means in the context of early Egyptian culture.

Section IV: Map Exercise: The Nile River

1. Using a black pencil, trace the rectangular outline of the frame for Map 4.1: Upper and Lower Egypt.
2. Using a blue pencil, trace the Red Sea, the Nile River, and the Mediterranean Sea. Keep the orientation of the original map (with the south at the top). Repeat until the contours are familiar.
3. Trace the rectangular outline of the frame in black. Remove your tracing paper from the original. Using a regular pencil with an eraser, draw the Red Sea, the Nile River, and the Mediterranean Sea within the map frame while looking at Map 4.1. Be sure to look at the distance between the lines on the map and the lines of the framework as a guide. Erase and redraw as necessary.
4. When you are pleased with your map, lay it over the original. Erase and redraw any lines which are more than 1/4 inch off the original. Trace over your pencil lines in blue.
5. Remove your map. Without looking at the book, label the Nile, the Mediterranean Sea, and the Red Sea.
6. Look back at Map 4.1 and study carefully the location of the city of Memphis and the kingdoms of Upper Egypt and Lower Egypt. When you are familiar with them, close the book. Using your regular pencil, mark and label Memphis, Upper Egypt, and Lower Egypt on your own map. Check your map against the original. If the city or the labels are more than 1/8 inch off, erase and re-mark while looking at the original.

CHAPTER FIVE: THE AGE OF IRON

You MAY USE your text when answering the questions in sections I and II.

Section I: Who, What, Where

Write a one or two-sentence answer explaining the significance of each item listed below.

3102 BC
Baluchistan
Kali Yuga
Khyber Pass
Manu
Manu Vaivaswata
Vindhya and Satpura

Section II: Comprehension

Write a two or three-sentence answer to each of the following questions.

1. Why do we know so little about the first centuries of India? Why do we look at Indian epics written thousands of years after the first settlements for clues about ancient Indian civilizations?
2. Why is the upper end of the Indus River called the Punjab?
3. Why did the people of south India, east India and northwest India live independent of each other?
4. Why did the settlers of the Indus valley bake their clay in kilns?
5. How do we know the people of the Indus valley participated in trade outside of the valley?

Part One: The Edge of History

Section III: Critical Thinking

You may NOT use your text to answer this question.

The people of ancient India have much in common with the early civilizations of Mesopotamia and Egypt. The following passages from the chapter connect in some way to your previous reading. Describe what each passage is about, and then explain how each passage about ancient Indian history relates to either Mesopotamia or Egypt.

“In the Iron Age, the sacred writings warned, leaders would commandeer the goods that belonged to their people, pleading financial need. The strong would take property from the vulnerable, and seize hard-won wealth for themselves. Rich men would abandon their fields and herds and spend their days protecting their money, becoming slaves of their earthly possessions rather than free men who knew how to use the earth” (34).

“[Manu] was washing his hands one morning when a tiny fish came wriggling up to him, begging for protection from the stronger and larger fish who preyed on the weak, as was ‘the custom of the river.’ Manu had pity and saved the fish. Past danger of being eaten, the fish repaid his kindness by warning him of a coming flood that would sweep away the heavens and the earth. So Manu built a wooden ark and went on board with seven wise sages, known as the Rishis. When the flood subsided, Manu anchored his ship to a far northern mountain, disembarked, and became the first king of historical India” (33).

“The earliest houses in the Indus River valley were built on the river plain, perhaps a mile away from the river, well above the line of the flood. Mud bricks would dissolve in river water, and crops would wash away” (32).

Part One: The Edge of History

Section IV: Map Exercise: India

1. Using a black pencil, trace the rectangular outline of the frame for Map 5.1: India.
2. Using a black pencil, trace the coastline of India, the island to the south (Sri Lanka), and the northern mountain ranges (you do not need to trace the Vindhya and Satpura ranges). Repeat until the contours are familiar. (You may draw simple peaks to represent the mountains; you do not need to shade them as the mapmaker does.)
3. Trace the rectangular outline of the frame in black. Remove your tracing paper from the original. Using a regular pencil with an eraser, draw the coastline of India, the southern island, and the northern mountain ranges while looking at Map 5.1. Erase and redraw as necessary.
4. When you are pleased with your map, lay it over the original. Erase and redraw any lines which are more than 1/4 inch off the original
5. Trace the courses of the Indus and Ganga rivers in blue. Remove your map from the original.
6. Look back at Map 5.1 and study carefully the location of the Ganga and Indus River, the Himalaya mountain range, and the Khyber Pass. When you are familiar with them, close the book. Using your regular pencil, label the Ganga, the Indus, the Himalaya, and the Khyber Pass. Check your map against the original. If your labels are misplaced, erase and re-mark while looking at the original.