

CHAPTER
2

Section 1

GUIDED READING *City-States in Mesopotamia*

A. Identifying Problems and Solutions As you read about the Sumerians, fill in the chart below to explain how they solved problems they faced.

The Problems		The Solutions
1. With flooding of the rivers unpredictable, how could farmers water their fields during the dry summer months?	→	
2. With no natural barriers, how could villagers protect themselves?	→	
3. With limited natural resources, how could Sumerians get the materials for tools and buildings?	→	
4. How should the Sumerian city-states be ruled?	→	
5. What could be done to please the gods and earn their protection in life?	→	

B. Categorizing Facts and Details List examples of Sumerian culture in the boxes below.

Religion	Literature	Architecture	Inventions

C. Determining Word Meaning On the back of this paper, identify **Hammurabi**, the characteristics of an **empire**, and the process of **cultural diffusion**.

CHAPTER
2**GUIDED READING** *Pyramids on the Nile***Section 2**

A. Determining Main Ideas As you read about ancient Egyptian civilization, fill out the chart below by writing notes to answer the questions.

Government	
1. Why is Narmer a legendary hero in ancient Egyptian history?	
2. How did the role of Egyptian pharaohs differ from the role of Mesopotamian rulers?	
3. Why did the Egyptians build great pyramids for their kings?	

Culture	
4. How did Egyptian religious beliefs compare with those of the Mesopotamians?	
5. What social classes made up Egyptian society?	
6. What were significant achievements of the ancient Egyptians in science and technology?	
7. How did the Egyptian writing system compare with the Mesopotamian system?	

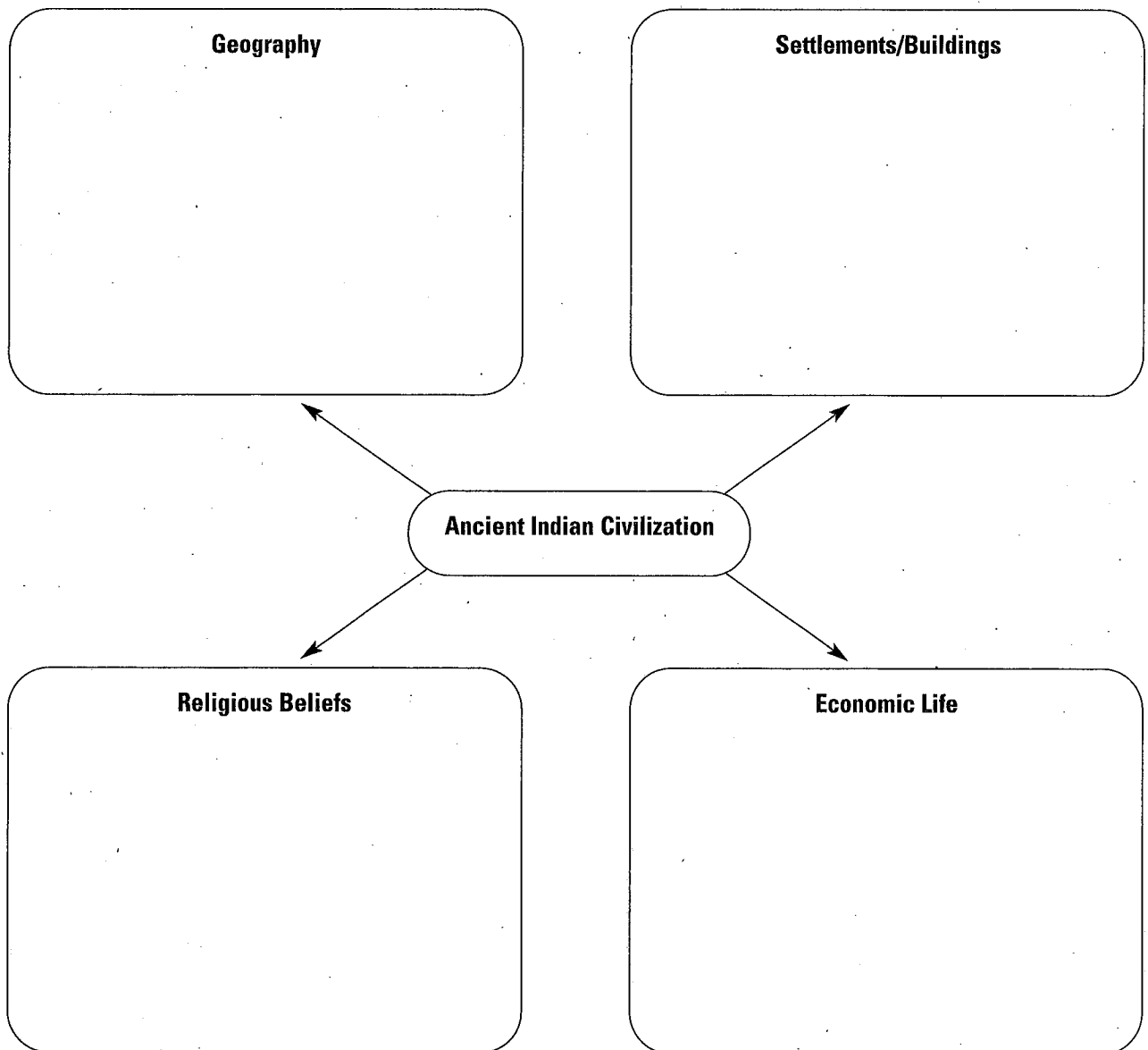
B. Writing Expository Paragraphs On the back of this paper, write a paragraph explaining why ancient Egypt was viewed as the “gift of the Nile.” Use the words **delta** and **cataract** in your writing.

CHAPTER
2

GUIDED READING *Planned Cities on the Indus*

Section 3

A. Determining Main Ideas As you read this section, list the key characteristics of the first Indian civilization in the web diagram below.



B. Drawing Conclusions Explain how the **monsoons** affect the climate and in turn the people of the Indus Valley.

CHAPTER
2**GUIDED READING** *River Dynasties in China***Section 4**

A. Summarizing As you read this section, fill out the chart below by describing key features of ancient China under the Shang Dynasty.

1. Geographic features	2. Environmental challenges	3. Settlements
4. Social classes	5. Role of family	6. Religious beliefs
7. Writing system	8. Technological advances	9. Artistry

B. Writing Expository Paragraphs On the back of this paper, use the terms **Mandate of Heaven** and **feudalism** to describe the form of government set up under the Zhou Dynasty.

CHAPTER
2**BUILDING VOCABULARY*****Early River Valley Civilizations***

A. Matching Match the description in the second column with the term or name in the first column. Write the appropriate letter next to the word.

- | | |
|----------------------------|---|
| ____ 1. cultural diffusion | a. Egyptian writing system in which symbols stood for sounds as well as ideas |
| ____ 2. empire | b. seasonal winds that dominate India's climate |
| ____ 3. polytheism | c. group of peoples, nations, or previously independent states under the control of one ruler |
| ____ 4. theocracy | d. paperlike writing surface that the Egyptians made from reeds |
| ____ 5. hieroglyphics | e. the belief in more than one god |
| ____ 6. papyrus | f. fertile soil that forms a yellowish silt and is deposited when the Huang He overflows |
| ____ 7. monsoon | g. process in which a new idea or a product spreads from one culture to another |
| ____ 8. loess | h. type of government in which rule is based on religious authority |

B. Multiple Choice Circle the letter before the term or name that best completes the sentence.

1. The Babylonian ruler who put together a single, uniform code of laws was (a) Narmer (b) Hammurabi (c) Herodotus.
2. An arc of land in Southwest Asia that provided rich farming land in ancient times is called the (a) Fertile Crescent (b) Harappan civilization (c) Mandate of Heaven.
3. A series of rulers from a single family is a (a) pharaoh (b) dynasty (c) theocracy.
4. The earliest civilization in Asia arose in (a) the Indus Valley (b) the Huang He Valley (c) Mesopotamia.
5. The Indus Valley civilization is also called the (a) Harappan civilization (b) Egyptian civilization (c) Shang dynasty.
6. The Chinese view that royal authority came from the gods is called the (a) dynastic cycle (b) feudalism (c) Mandate of Heaven.

C. Writing Write a paragraph describing how the ancient civilizations of Mesopotamia, Egypt, India, and China were governed using the following terms.

city-state dynasty pharaoh feudalism

CHAPTER
2**Section 2****SKILLBUILDER PRACTICE** *Interpreting Visual Sources*

Paintings, drawings, carved statues, and other visual sources are valuable clues to the past. Rich in detail, they reveal much about the historical period in which they were created. Look at the images on pages 42–43 of your textbook. Examine the different images of work and play in ancient Egypt and read the captions to learn more about the culture of Egypt. Then answer the questions that follow. (See Skillbuilder Handbook)

1. Look at the image of the temple. What types of craftsmen would be needed to complete this building?

What type of organization would be needed to accomplish the building of this temple?

2. What do you think was painted on the walls and columns of the temple?

3. Look at the cosmetic box. What items are sitting on the top of the box? What did they contain?

4. What do you think the design on the side of the cosmetic box represents?

5. Study the senet game boards and the description of the game. What board games does it remind you of? What might a modern player use to determine moves instead of sticks or knuckle bones?

CHAPTER

2

Section 2

GEOGRAPHY APPLICATION: HUMAN-ENVIRONMENT INTERACTION

Egypt and the Nile Delta

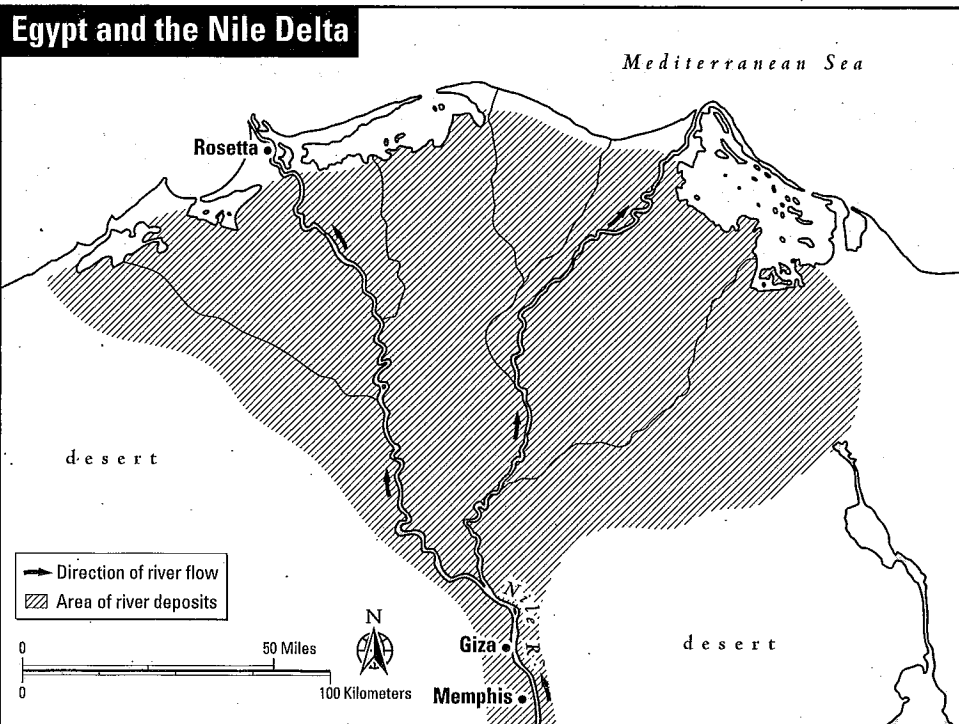
Directions: Read the paragraphs below and study the map carefully. Then answer the questions that follow.

A delta is a flat, triangular-shaped deposit of land found at the mouth of a river that empties into a normally still body of water. Deltas are formed when branches of a river carry soil downstream; the river's flow is slowed at the point of emptying, and soil is allowed to build up. Egypt's Nile River reaches its destination by first splitting into two main branches and then into numerous canals and streams, forming a delta out of an area that was once part of the Mediterranean Sea.

Egypt's famous Nile Delta is notable for more than being just the northern limit of the Nile River. The Delta is extremely fertile and thousands of years ago provided an environment for the formation of one of the world's first civilizations. The Nile Delta has long been considered an agricultural "fantasy"—containing more than one-half of Egypt's farmable land. Today the Delta is like a spider web of nearly 54,000 miles of canals. These

canals provide water for the approximately 15 million Egyptians who live in the Delta's thousands of villages. The people grow everything from food and flowers, to cotton.

However, the Nile Delta region is not without some problems. In contrast to Upper Egypt of the south, with its more durable building stones, little of the Delta's ancient past survives. The Delta's structures were built primarily with mud bricks. As a result, today almost all of its ancient sites have been reduced to mere piles of mud. Also, drainage problems have arisen. Salts are coming to the surface and the Delta's fertility is declining. Pollution from untreated waste is increasing. In addition, the polar ice cap is slowly melting, causing the level of the Mediterranean Sea to rise. This process threatens to some day "drown" the Delta. Concrete dikes are now being built to try to hold back the Mediterranean.



Interpreting Text and Visuals

1. Into what body of water does the Nile River empty? _____
2. In what direction does the Nile River flow? _____
3. The place where a river begins is known as its source. From Memphis, in which direction is the source of the Nile River? _____
4. How is the area of river deposits shown on the map? _____
5. What surrounds the Delta region? _____

6. About how many miles long is the Delta's shoreline with the Mediterranean? _____

About how deep into the desert does the delta extend? _____

7. Describe the importance of the Nile Delta to Egypt. _____

8. What problems does the Nile Delta region face? _____

CHAPTER
2
Section 1

PRIMARY SOURCE Assyrian Letters

The following letters were etched on clay tablets in Akkadian, a language of ancient Mesopotamia. As you read, think about the worries and hopes of everyday life that each letter reflects.

A message from Šilla-Labbum and Elani:

Tell Puzur-Aššur, Amua, and Aššur-šamši:

Thirty years ago you left the city of Assur. You have never made a deposit since, and we have not recovered one shekel of silver from you, but we have never made you feel bad about this. Our tablets have been going to you with caravan after caravan, but no report from you has ever come here. We have addressed claims to your father but we have not been claiming one shekel of your private silver. Please, do come back right away; should you be too busy with your business, deposit the silver for us. (Remember) we have never made you feel bad about this matter but we are now forced to appear, in your eyes, acting as gentlemen should not. Please, do come back right away or deposit the silver for us.

If not, we will send you a notice from the local ruler and the police, and thus put you to shame in the assembly of the merchants. You will also cease to be one of us.

Tell the Lady Zinû:

Iddin-Sin sends the following message:

May the gods Šamaš, Marduk, and Ilabrat keep you forever in good health for my sake.

From year to year, the clothes of the (young) gentlemen here become better, but you let my clothes get worse from year to year. Indeed, you persisted^[P] in making my clothes poorer and more scanty. At a time when in our house wool is used up like bread, you have made me poor clothes. The son of Adad-iddinam, whose father is only an assistant of my father, (has) two new sets of clothes *[break]* while you fuss even about a single set of clothes for me. In spite of the fact that you bore me and his mother only adopted him, his mother loves him, while you, you do not love me!

from A. Leo Oppenheim, trans., *Letters from Mesopotamia*, (Chicago: University of Chicago Press, 1967), 76–77, 84–85.

Discussion Questions

1. **Determining Main Ideas** What is the merchants' complaint in the first letter?
2. **Clarifying** What will the debtors' punishment be if they fail to pay the debt?
3. **Drawing Conclusions** What is the complaint of Iddin-Sin to his mother in the second letter?
4. **Comparing and Contrasting** How would you compare the mood of the two letter writers?
5. **Drawing Conclusions** Based on your reading of these letters, what conclusions can you draw about everyday life in ancient Mesopotamia?

CHAPTER

2

Section 1

PRIMARY SOURCE from *The Code of Hammurabi*

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.

Before 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.

225

If he operate on an ox or a donkey for a severe wound and cause its death, he shall give the owner of the ox or donkey one fourth its value.

229

If a builder build a house for a man and do not make its construction firm, and the house which he has built collapse and cause the death of the owner of the house, that builder shall be put to death.

250

If a bull, when passing through the street, gore a man and bring about his death, this case has no penalty.

I, Hammurabi, who was a perfect king to the downtrodden people entrusted to me by the god Enlil, I who was, by Marduk's order, their shepherd, have never tarried, never rested. I gave the people beautiful places, kept all pressing needs far away, and made their lives easier. With the mighty weapons given me by the gods Zababa and Ishtar, with the wisdom granted me by Ea, with the powers I hold from Marduk, I wiped out enemies on every side, put an end to wars, brought prosperity to our land, allowed men to live in peace and let no one fall upon them or harass them. I was called by the great gods, wherefore I became the good shepherd whose staff is straight. My righteous shadow

has stretched across my city, I have gathered Sumer and Akkade in my arms, that they might thrive under my protection. I shield them in my peace and protect them in my wisdom. That the strong might not oppress the weak, that the widow and orphan might receive their due, here in Babylon . . . have I inscribed my precious words on a memorial stone and erected my statue as King of Justice.

from Robert Francis Harper, *The Code of Hammurabi, King of Babylon* (Chicago: The University of Chicago Press, 1904). Reprinted in Pierre Schwob, ed., *Great Documents of the World: Milestones of Human Thought* (Maidenhead, England: McGraw Hill, 1977).

Activity Options

1. **Developing Historical Perspective** With a small group, role-play Mesopotamians who live in the Babylonian Empire. Take turns acting as criminals who break specific laws in Hammurabi's Code, scribes who record the legal proceedings, and judges who sentence the criminals according to the code.
2. **Comparing and Contrasting** Invite a local attorney to speak to the class about today's judicial system. Discuss ways in which laws and penalties for breaking the law in the United States are similar and different to laws and penalties in the Babylonian Empire.

CHAPTER

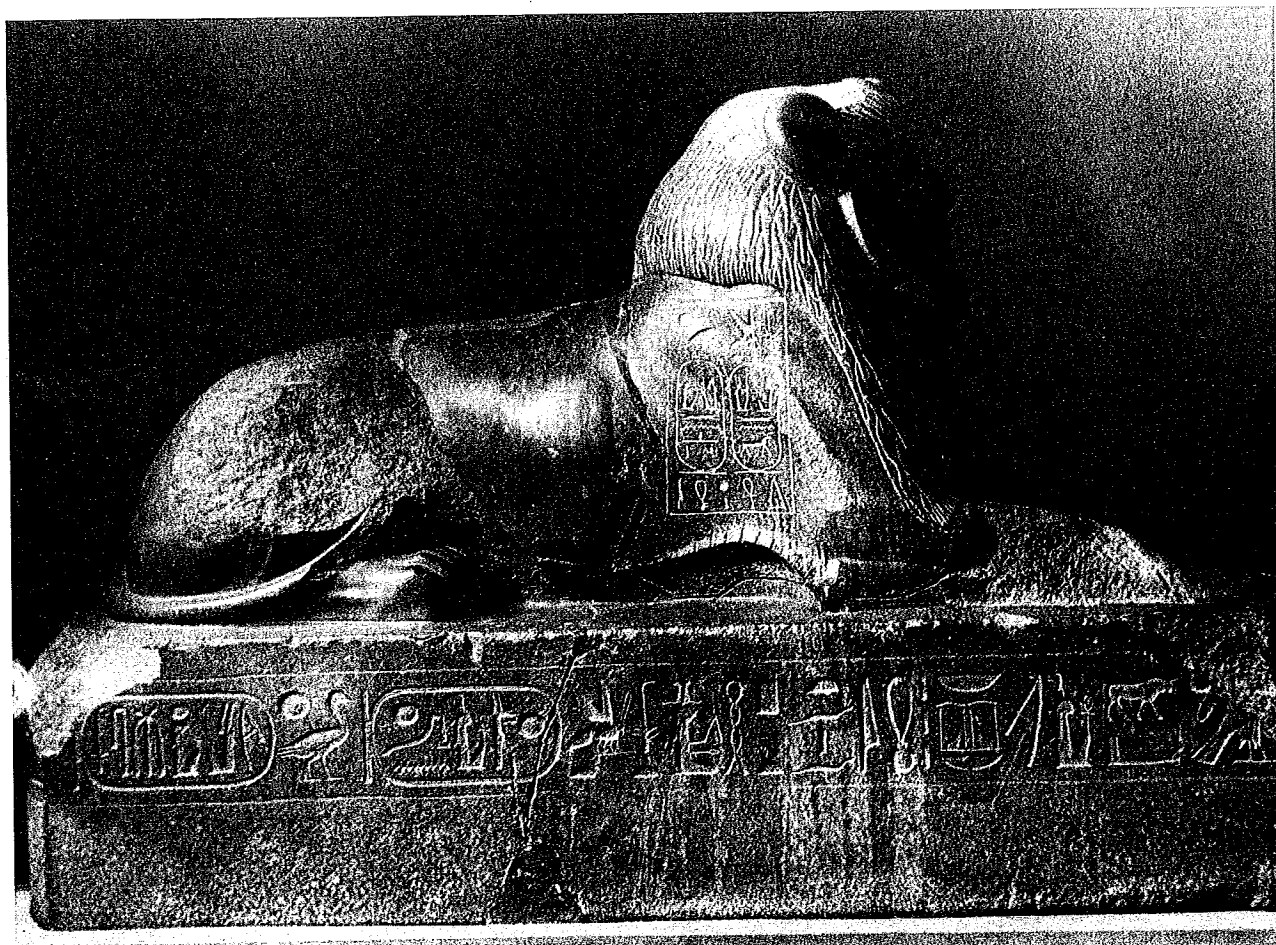
2

Section 2

PRIMARY SOURCE

Sphinx of Amenemhet III

Shown below, this statue of a sphinx—a mythological creature having the body of a lion and the head of a man, ram, or hawk—is made of black granite. It represents Amenemhet III, a pharaoh who ruled in the Twelfth Dynasty of the Middle Kingdom. What does this statue tell you about Egyptian culture?



Bildarchiv Foto Marburg.

Discussion Questions

1. **Categorizing** Imagine that you are a museum tour guide. What are some of this statue's distinguishing features that you might point out to a tour group? List at least three specific characteristics and share your list with classmates.
2. **Making Inferences** What can you learn about Egyptian culture from studying this statue?
3. **Comparing and Contrasting** Compare the Sphinx of Amenemhet III to a statue honoring an important person in today's society. How are these monuments similar? How are they different?

CHAPTER

2

Section 1

LITERATURE SELECTION Ancient Proverbs

Proverbs are wise sayings that express a basic truth. Archaeologists have discovered and translated thousands of proverbs from Mesopotamia, including those that follow. What do these proverbs reveal about Mesopotamian values and attitudes?

Proverbs from Mesopotamia

Translated by Robert H. Pfeiffer

1. Deal not badly with a matter, then no sorrow will fall into your heart.
2. Do no evil, then you will not clutch a lasting sorrow.
3. Do you strike the face of a walking ox with a strap?
4. The life of the day before yesterday is that of any day.
5. If the shoot is not right it will not produce the stalk, nor create seed.
6. Will ripe grain grow? How do we know? Will dried grain grow? How do we know?
7. Very soon he will be dead; (so he says), "Let me eat up (all I have)!" Soon he will be well; (so he says), "Let me economize!"
8. You go and take the field of the enemy; the enemy comes and takes your field.

Proverbs from Sumer

Translated by Edmund I. Gordon

1. A perverse child—his mother should never have given birth to him; his (personal) god should never have fashioned him!
2. The fox had a stick with him: "Whom shall I hit?" He carried a legal document with him: "What can I challenge?"
3. As long as he is alive, he is his friend; on the day of (his) death, he is his greatest adversary!
4. He could not bring about an agreement; the women were all talking to one another!
5. Into an open mouth, a fly will enter!
6. The horse, after he had thrown off his rider, said: "If my burden is always to be this, I shall become weak!"
7. The dog understands "Take it!" He does not understand "Put it down!"

from James B. Pritchard, ed., *The Ancient Near East, Vol. I* (Princeton, New Jersey: Princeton University Press, 1958), 244–245.

Discussion Questions

1. **Forming and Supporting Opinions** Which is your favorite proverb? Explain your answer.
2. **Making Inferences** What values are expressed by the first two proverbs?
3. **Drawing Conclusions** Do you think that these proverbs create a flattering portrait of Mesopotamian life? Why or why not?

CHAPTER

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Section 1

LITERATURE SELECTION *from The Epic of Gilgamesh*

Archaeologists excavated 12 cuneiform tablets containing the story of Gilgamesh, a cruel and powerful king in ancient Sumer. One of the world's oldest epics, this poem centers around Gilgamesh's heroic yet fruitless quest to achieve immortality. In this excerpt from Tablet XI, Per-napishtim, a man who was granted immortality because he saved humankind from a great flood, explains to Gilgamesh how he prepared for the deluge brought about by angry gods. As you read, think about the steps Per-napishtim takes in order to survive the flood.

All that was necessary I collected together.
On the fifth day I drew its design;
In its middle part its sides were ten gar high;
Ten gar also was the extent of its deck;
I added a front-roof to it and closed it in.
I built it in six stories,
thus making seven floors in all;
The interior of each I divided again into nine partitions.
Beaks for water within I cut out.
I selected a pole and added all that was necessary.
Three (variant, five) shar of pitch I smeared on its outside;
three shar of asphalt I used for the inside (so as to make it water-tight). . . .
The ship sank into water two thirds of its height.
With all that I possessed I filled it;
with all the silver I had I filled it;
with all the gold I had I filled it;
with living creatures of every kind I filled it.
Then I embarked also all my family and my relatives,
cattle of the field, beasts of the field, and the uprighteous people—all them I embarked.
A time had Shamash appointed, (namely):
'When the rulers of darkness send at eventide a destructive rain,
then enter into the ship and shut its door.'
This very sign came to pass, and
The rulers of darkness sent a destructive rain at eventide.
I saw the approach of the storm,
and I was afraid to witness the storm;
I entered the ship and shut the door.
I intrusted the guidance of the ship to Purur-bel, the boatman,
the great house, and the contents thereof.
As soon as early dawn appeared,
there rose up from the horizon a black cloud,
within which the weather god (Adad) thundered,
and Nabu and the king of the gods (Marduk) went before.
The destroyers passed across mountain and dale (literally, country).
Dibbara, the great, tore loose the anchor-cable (?).
There went Ninib and he caused the banks to overflow;
the Anunnaki lifted on high (their) torches,
and with the brightness thereof they illuminated the universe.
The storm brought on by Adad swept even up to the heavens,

and all light was turned into darkness. . . .
 Six days and nights
 The wind blew; and storm and tempest overwhelmed the country.
 When the seventh day drew nigh the tempest, the storm, the battle
 which they had waged like a great host began to moderate.
 The sea quieted down; hurricane and storm ceased.
 I looked out upon the sea and raised loud my voice,
 But all mankind had turned back into clay.
 Like the surrounding field had become the bed of the rivers.
 I opened the air-hole and light fell upon my cheek.
 Dumfounded I sank backward, and sat weeping,
 while over my cheek flowed the tears.
 I looked in every direction, and behold, all was sea.
 Now, after twelve (days?) there rose (out of the water) a strip of land.
 To Mount Nisir the ship drifted.
 On Mount Nisir the boat stuck fast and it did not slip away.
 The first day, the second day, Mount Nisir held the ship fast, and did not let it slip away.
 The third day, the fourth day, Mount Nisir held the ship fast, and did not let it slip away.
 The fifth day, the sixth day, Mount Nisir held the ship fast, and did not let it slip away.
 When the seventh day drew nigh
 I sent out a dove, and let her go.
 The dove flew hither and thither,
 but as there was no resting-place for her, she returned.
 Then I sent out a swallow, and let her go.
 The swallow flew hither and thither,
 but as there was no resting-place for her she also returned.
 Then I sent out a raven, and let her go.
 The raven flew away and saw the abatement of the waters.
 She settled down to feed, went away, and returned no more.
 Then I let everything go out unto the four winds, and I offered a sacrifice.
 I poured out a libation upon the peak of the mountain.
 I placed the censers seven and seven,
 and poured into them calamus, cedar-wood, and sweet-incense.
 The gods smelt the savour;
 yea, the gods smelt the sweet savour;
 the gods gathered like flies around the sacrificer.

from Rossiter Johnson, ed., *Assyrian and Babylonian Literature* (New York: D. Appleton and Company, 1901), 351–357. Reprinted in Peter N. Stearns, ed., *Documents in World History, Vol. I* (New York: HarperCollins Publishers, 1988), 13–15.

Research Options

1. **Comparing and Contrasting** Compare Per-napishtim's account of the flood with the Biblical account of the flood in Genesis. How are the two accounts similar? How are they different?
2. **Creating Oral Presentations** Find out more about epics like this one. What are some of the characteristics of an epic? In what other cultures around the world are epics found? Share your findings and a list of epic titles with classmates.

CHAPTER

2

HISTORYMAKERS

Hammurabi

Conquering King and Giver of Justice

Section 1

"The great gods have called me, and I am indeed the good shepherd who brings peace. . . . I have carried in my bosom the people of Sumer and Akkad. Thanks to my good fortune they have prospered. I have not ceased to administer them in peace. By my wisdom I have harbored them."—Hammurabi's Code

King Hammurabi of Babylon stands alone among rulers of his day as both a dispenser of justice and a conqueror. He united much of Mesopotamia under the rule of Babylon and also created a famous code of laws.

Hammurabi became king in 1792 B.C. At the time Babylon controlled only a small area—lands within about 50 miles of the city. Babylon was just one among many city-states. Hammurabi was determined to expand his power and build an empire in Mesopotamia. Most of his military efforts aimed at winning control of the Tigris and Euphrates rivers, which brought water to his people's crops.

The king began by forming an alliance with the king of Larsa, to the south. Together they defeated a group called the Elamites. After conquering two cities to the south, Hammurabi moved north and east. Two decades later, he turned on his former ally and conquered Larsa. This brought the cities of ancient Sumer into his rule. Then he turned north again and defeated Marsi and Assyria.

The empire did not last long after his death in 1750 B.C., but his work had a major impact on the region. Before Hammurabi, the center of Mesopotamian culture had been Sumer. After his rule, Babylon became the core of that culture.

Hammurabi's other great achievement was his code of laws, which was discovered in the early 1900s by a team of archaeologists at work on the ancient site of Susa, in modern Iran. They uncovered an eight-foot-high pillar of stone, or stele. The black stone was polished bright and engraved with ancient cuneiform writing. The stele included an image as well—a portrait of King Hammurabi receiving the code from Marduk, a principal god of Babylon.

The writing on the stele is divided into three parts. The first part describes Hammurabi's conquests. The last offers the king's thoughts on justice. Most of the writing, though, is Hammurabi's Code. It is divided into 282 articles, each of which addresses a particular action. Each article states a particular event first, then gives a legal judgment to

fit the event. The first article shows the pattern: "If a man has brought an accusation of murder against another man, without providing proof: the accuser shall be put to death."

Jean Bottéro, who studies ancient Babylon, believes that the code is a record of Hammurabi's actions as a judge. Its purpose, he says, is to guide future kings in their own decisions. In the last part of the code, Hammurabi talks to those kings who will follow him. He tells them to "heed the words that I have written on this stele: that the monument may explain to [you] the way and the behavior to follow."

The code reveals much about the people of ancient Babylon. The articles are grouped into several sections, each of which deals with a common concern. The first five all have to do with lying and the next 20 with theft. Remaining topics include farm labor (25 articles), trade (24), and money and debts (15). The two largest sections cover wives and family (67) and the work of various professions (61). Hammurabi's Code does call for some harsh penalties—including the famous "eye for an eye." However, that penalty only applied when a person destroyed the eye of an aristocrat. If the victim was a common person or a slave, the penalty was only a fine. The code also reflects the fact that the society was led by men. Fathers dominated families and had complete control over their children until the children married. Much of the code, though, was less harsh than earlier laws. At the end of the text, the king declared his desire to "prevent the powerful from oppressing the weak [and] . . . give my land fair decisions."

Questions

- Determining Main Ideas** What were Hammurabi's two achievements?
- Making Inferences** Was Hammurabi concerned about public opinion? Explain your answer.
- Forming and Supporting Opinions** Would you say that Hammurabi was a just king? Why or why not?

CHAPTER

2

Section 2

HISTORYMAKERS

Tutankhamen

The Boy King

"At first I could see nothing . . . but presently, as my eyes grew accustomed to the light, details of the room within emerged slowly from the mist, strange animals, statues, and gold—everywhere the glint of gold."—Howard Carter, recalling the discovery of Tutankhamen's tomb

Thrust into the mantle of power at the age of nine or ten, Tutankhamen reigned as pharaoh, or king, of Egypt for only ten years, before dying at the young age of 18. His most important action was to restore ancient Egyptian religion. He was seldom remembered except by scholars who specialized in Egyptian history—until November 26, 1922. That day, archaeologist Howard Carter and George Herbert, a British nobleman, uncovered the tomb of this boy king and found such vast riches that he became the most famous pharaoh of all.

Tutankhamen came to the throne in a difficult time in Egyptian history. His father had tried to radically change the land's religion. He moved the capital of the kingdom away from Memphis. He abandoned the sacred city of Thebes. He declared that the god Aten was the only god of Egypt, replacing all others. The pharaoh had even changed his own name to Akhenaten to honor the new god.

The changes plunged Egypt into chaos. The pharaoh paid little heed to running his kingdom, and the people suffered. Later, after his death, he was angrily called the "criminal of Akhetaten," the name of his new capital city.

Akhenaten died after 17 years of rule. Soon afterward, a new name appeared on the scene: Tutankhaten, the son of Akhenaten. He became king of a land in turmoil.

Records show that under the young king, Egypt launched attacks on Nubia to the south and on Asia to the east. However, the boy ruler probably did not lead these military actions. Two older figures—an official named Ay and the general Horemheb—may have guided the country during the young pharaoh's reign. Both ruled Egypt after his death.

The young king's main accomplishment was not military but religious. He put an end to his father's experiment with the new religion of Aten. He moved the religious center of the kingdom back to Thebes and restored worship of the ancient gods. Tutankhaten also worked to restore the temples

and other sacred buildings that had fallen to decay. He even changed his name to Tutankhamen to show his reverence for the old gods. Tradition and order returned to Egyptian society. Soon after, however, the boy king died.

Though Tutankhamen had an important impact on Egypt, his reign was obscure to most people until Carter and Herbert brought his tomb to light. The rulers of ancient Egypt built elaborate tombs to house their bodies after death. Some were pyramids of stone. Others were cut into rock in the famous Valley of the Kings. These tombs were filled with gold, jewels, and other treasures for the pharaoh to enjoy in the afterlife. Over the years, however, robbers entered these burial places and took most objects of value. Archaeologists had long hoped to find a tomb that was intact.

Carter and Herbert's find provided that chance. The entrance to Tutankhamen's tomb had been covered over by workers who built a later tomb. As a result, his burial place had lain forgotten—and full of dazzling riches—for thousands of years. One spectacular treasure was the death mask of the king, a beautiful piece of solid gold. And the tomb revealed a wealth of other objects: "beads, boxes, stools, chariots, bows, arrows, shoes, gloves, underwear, food . . . and much more besides." Today many of these objects are displayed in museums. They give not just archaeologists, but all people, an opportunity to observe the glory of ancient Egypt.

Questions

1. **Recognizing Effects** How had Akhenaten's rule affected Egypt?
2. **Drawing Conclusions** Why was it significant that Tutankhamen changed his name?
3. **Making Inferences** Not all the objects in Tutankhamen's tomb were made of gold or jewels. Why might archaeologists want to study shoes, boxes, or food?

CHAPTER
2**Section 4****CONNECTIONS ACROSS TIME AND CULTURES*****River Civilizations in the Ancient World*****THEMATIC CONNECTION:****INTERACTION WITH ENVIRONMENT**

As you have read in Chapters 1 and 2, human societies formed civilizations in fertile river valleys. People in Mesopotamia, Egypt, South Asia, and China depended on rivers to maintain their lives. These widely separated river civilizations all faced similar challenges. Compare the river systems in various civilizations by answering the questions below.

1. Accurately predicting the yearly floods was one of the challenges civilizations faced.

What other problems were caused by the yearly floods?

2. Describe several solutions early civilizations devised to meet the challenge of growing crops during times of drought and to determine ownership of flooded fields.
- _____

3. Irrigation canals had to be constantly tended because they could fill up with silt.

A report on Mesopotamia stated, "Stoppage of canals by silt depopulated villages and cities more effectively than the slaughter of people by an invading army."

What do you think this statement means? _____

4. Irrigation canals would often fill up with silt during times of war.

Why do you think this would happen? _____

5. How did the environment of the Indus Valley river civilization differ from that of Mesopotamia and Egypt? What was the effect of this environmental difference?
- _____

6. What lessons do you think modern-day farm societies can learn from the experiences of the ancient river civilizations? _____
- _____

CHAPTER

2

Section 3

SCIENCE & TECHNOLOGY

Early Water Engineering

In addition to developing water systems for plumbing, ancient peoples also designed ways to control water to improve agriculture. In the dry regions of the Middle East, effective irrigation techniques for farming were a crucial element in the survival and growth of cities.

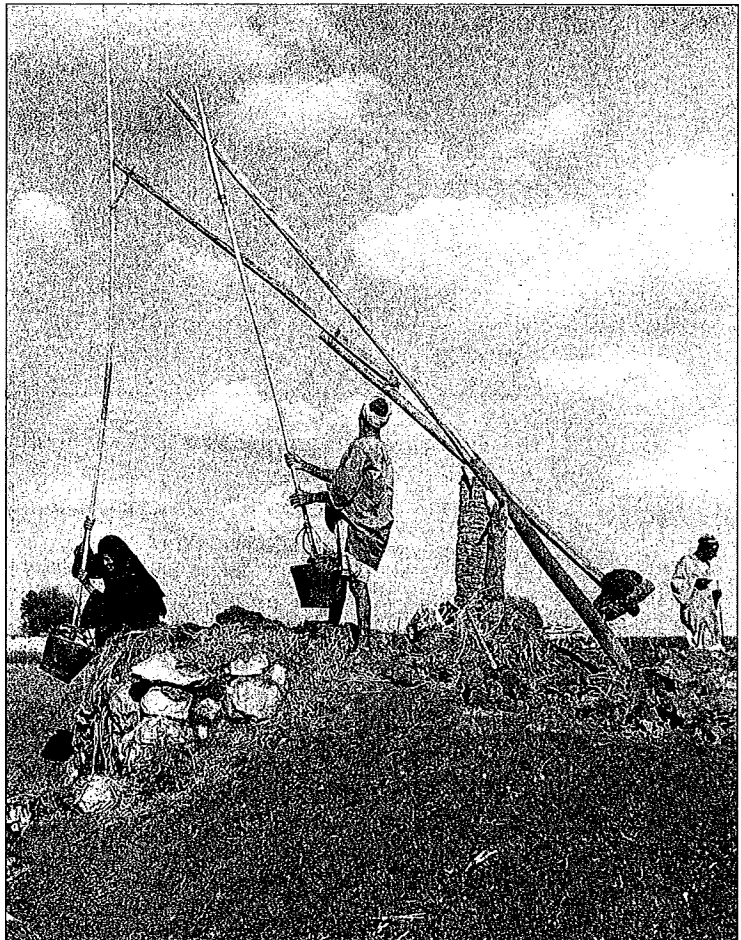
Around 6000 B.C., people settling in Mesopotamia initially attempted to bring water to farmland by digging small ditches leading away from springs. However, the Sumerians were the first civilization to conduct large-scale irrigation in an organized fashion. About 3000 B.C., water from both the Tigris and Euphrates rivers was delivered by a systematically developed network of dams, reservoirs, and canals.

Early Sumerian irrigation consisted of farmers simply carrying water from a river to their plots. As farmers increased the size and number of their fields, they cut narrow slots in the natural dams that had formed along the banks of these rivers. This allowed farmers to divert water to their tracts of land. Farmers also collected water in small reservoirs that they had built. They then lifted it from these pools into shallow irrigation ditches with the shaduf, a bailing bucket mounted on a long counter-weighted pole. The shaduf is still used today in many parts of the Middle East.

Increased watering allowed more land to be cultivated, and irrigation ditches soon covered the fields near the main rivers. Later, organized gangs of workers dug long canals to channel water to fields several miles from the rivers.

Soon, nearly every piece of farmland had a canal or waterway along one side of it. Whole-field watering was accomplished by opening the wall of a canal and flooding the field. Irrigating in this manner was important for both growing food and enabling the Sumerian plowmen to work the soil. In addition to nourishing the crops, the water helped soften the ground that had been baked hard by the intense sun and heat in the region.

The first *Farmer's Almanac* was written in Sumer and gave farmers specific guidance as to the timing, size, and number of crop waterings throughout the year. This advanced system of crop



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The person on the far left fills the bucket on the shaduf with water. That person then swings the weighted pole around to fill the irrigation ditches.

irrigation helped the Sumerians produce a significant surplus of food, which supported the growth of cities in Mesopotamia.

Questions

Recognizing Facts and Details

1. What were the various methods that Sumerian farmers used to water their fields?

2. What is a shaduf?

3. **Drawing Conclusions** Why was it important to always have a canal or waterway next to a field?

CHAPTER
2**Section 1****RETEACHING ACTIVITY** *City-States in Mesopotamia***Determining Main Ideas**

Choose the word that most accurately completes each sentence below. Write that word in the blank provided.

Fertile Crescent

Sargon

flooding

culture

Persia

Hammurabi

dynasty

Nile

cuneiform

Euphrates

Egypt

polytheism

Sumer

civilization

Gilgamesh

empire

drought

cultural diffusion

Tigris

Mesopotamia

1. The arc of land that falls between the Persian Gulf and the Mediterranean Sea in Southwest Asia is called _____.
2. That region also became known as _____, which means "land between the rivers" in Greek.
3. The two rivers that frame this arc of land are the _____ and the _____.
4. _____ and _____ were environmental problems common to this region.
5. One of the first city-states in Mesopotamia was _____.
6. Advanced cities, specialized workers, complex institutions, record keeping, and improved technology are all characteristics of a _____.
7. A series of rulers from a single family is called a _____.
8. _____ is the process in which a new idea or a product spreads from one culture to another.
9. The Sumerians believed in more than one god, a belief known as _____.
10. An _____ brings together several peoples, nations, or previously independent states under the control of one ruler.
11. The Sumerians developed a system of writing known as _____.
12. _____'s code of laws for the Babylonian Empire is his most enduring legacy.

CHAPTER
2
Section 2**RETEACHING ACTIVITY** *Pyramids on the Nile***Summarizing**

Complete the chart below by listing the impact of each geographical characteristic of Egypt shown.

GEOGRAPHICAL CHARACTERISTICS OF EGYPT	IMPACT
Nile River: Benefits	1.
Nile River: Problems	2.
Vast deserts on either side of the Nile River: Benefits	3.
Vast deserts on either side of the Nile River: Problems	4.

Determining Main Ideas

Write your answers in the blanks provided.

5. Ruled Egypt as god-kings: _____
6. The type of government in which rule is based on religious authority: _____
7. Building in which Egyptian rulers were buried: _____
8. Process by which rulers' bodies were preserved: _____
9. Egyptian writing system: _____
10. Used by Egyptians as a writing surface: _____

CHAPTER
2**Section 3****RETEACHING ACTIVITY** *Planned Cities on the Indus****Determining Main Ideas***

The following questions deal with early Indus Valley civilizations. Answer them in the space provided.

1. What term do geographers use to refer to the landmass that includes India, Pakistan, and Bangladesh?

2. What geographic barriers separate India from the rest of the continent? _____

3. What seasonal winds dominate India's climate? _____

4. What environmental challenges do these winds provide? _____

5. What is another term for Indus Valley civilization? How did it get that name? _____

6. What are some examples of the sophisticated city planning of the Indus Valley people?

7. Why has it been impossible for linguists to decipher the Harappan language? _____

8. List three characteristics of Harappan culture. _____

9. What items did Harappans trade with peoples in the region? _____

10. What is the probable cause of the end of Indus Valley culture? _____

CHAPTER
2**RETEACHING ACTIVITY** *River Dynasties in China***Section 4****Reading Comprehension**

Find the name or term in the second column that best matches the description in the first column. (Note: for question 1, more than one letter will be used.) Then write the letter(s) of your answer in the blank.

- | | |
|--|----------------------|
| _____ 1. The two major river systems in China that flow from the west to the Pacific Ocean | A. North China Plain |
| _____ 2. The yellowish fertile soil deposited along riverbanks | B. Middle Kingdom |
| _____ 3. China's heartland, the center of its civilization | C. pictographs |
| _____ 4. Name used for the <i>Homo erectus</i> skeleton found in northern China near Beijing | D. Peking man |
| _____ 5. The first Chinese dynasty to leave written records | E. Han Dynasty |
| _____ 6. The name the Chinese used to describe their own country as the center of the civilized world | F. dynastic cycle |
| _____ 7. Animal remnants and tortoise shells used to submit questions to the gods | G. oracle bones |
| _____ 8. Basis for Chinese system of writing | H. Huang He |
| _____ 9. Divine approval for a Chinese ruler | I. feudalism |
| _____ 10. The pattern of rise, decline, and replacement of ruling families in China | J. Shang Dynasty |
| _____ 11. A political system in which nobles, or lords, are granted the use of lands that legally belong to the king | K. Chang Jiang |
| _____ 12. Dynasty that brought improvements in technology and trade to China beginning around 1027 B.C. | L. Mandate of Heaven |
| | M. Zhou |
| | N. loess |