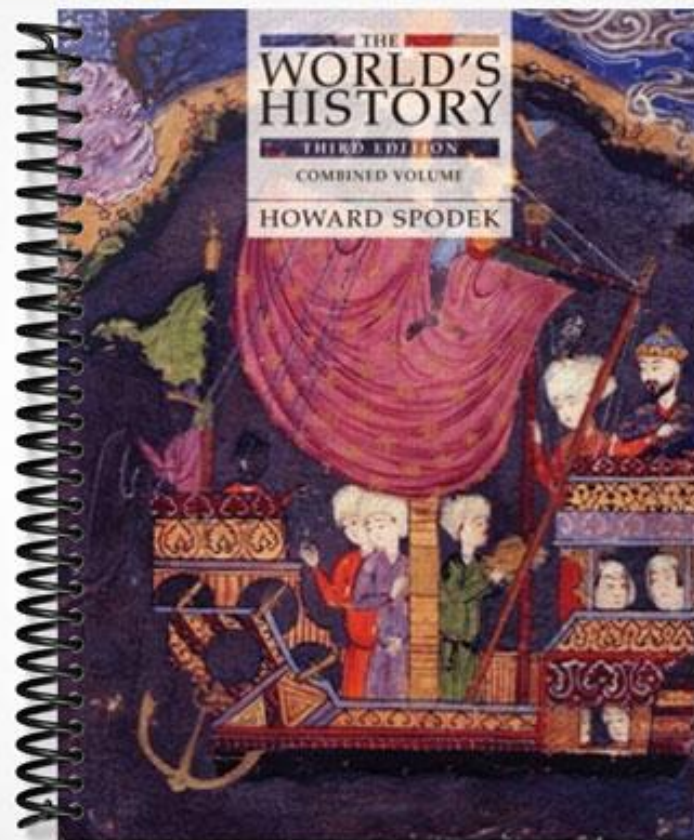


SOLUTIONS MANUAL



PART 2 SETTLING DOWN, 10,000 B.C.E.–1000 C.E.

CHAPTER 2 FROM VILLAGE COMMUNITY TO CITY-STATE, 10,000 B.C.E.–750 B.C.E.

Overview: This chapter marks the beginning of “history” in its generally accepted sense—we begin to have written records in addition to material remains, so we can begin to understand human motivations and worldviews besides the bare physical facts of people’s lives. The theme of this chapter is above all **agriculture**, which made it possible for humans to settle down in villages and eventually in cities. This process of settlement led to sweeping changes in the human condition, as the members of these communities had to learn how to manage scarce resources and avoid killing each other, either accidentally (e.g., by polluting water supplies with their waste) or on purpose as they found other people infringing on their space and property.

It has been common to speak of the shift from a gathering/hunting economy to agriculture as the “**Neolithic Revolution**.” Although our author doesn’t use that term, it can still be useful to drive home the point to students that something important changed (many scholars have turned against the term because it makes a very gradual process sound sudden), although be sure to define the word “revolution”—some students will always assume that it just means “a war.”

But settling down into agricultural villages only tells half the story. Many regions turned to agriculture around the world, but there are only seven “cradles of civilization” where village society went on to independent development of urbanization. This chapter tells the story of the earliest of these cradles of civilization, **Sumer** in southern **Mesopotamia**, tracing how one society organized itself into city-states and what the consequences were. The case of Sumer can be used as a model against which to compare urbanized societies that appear later in the book.

At the heart of this chapter are three fundamental questions:

1. Why did humans settle down to agriculture?
2. Why did they develop cities, rather than stick to small agricultural villages?
3. Why, since for most of history most people have lived in the countryside, do we blow trumpets and make such a big thing of urbanization?

This chapter provides excellent examples to get students to think about the basic issues of “civilization” in the technical sense of a city-based, complex culture—the advantages, the human cost, and the problems that are inherent in any urban society.

OUTLINE OF KEY POINTS WITH SUGGESTIONS FOR TEACHING:

- I. Humans started settling down in agricultural villages c. 10,000 B.C.E. (pp. 43-45)
 - A. Why?
 1. Not because agriculture is easier than gathering/hunting
 2. Perhaps population pressure and worsening climate
 - B. Chinese myth tells of transition
 - C. Earliest known agricultural villages are in “fertile crescent”

1. Neolithic Era
 - a. New tools for farming, other sedentary tasks
 - b. Trade to get good stone for tools, etc.
 - c. Growing use of pottery and other goods
2. Villages in some parts of world formed without agriculture

Possible Teaching Topics:

1. Bring in some images of megalithic sites, like Stonehenge (England), the passage tomb of Newgrange (Ireland), the temples of Malta, or the Neolithic “village” of Skara Brae (Orkney Islands). Discuss the organization that was needed to create such structures, and use these cases to develop a possible religious explanation to account for why people gathered into population clusters. Two very useful recent syntheses are:

Scarre, Chris. *Exploring Prehistoric Europe*. New York: Oxford University Press, 1998.

Scarre, Chris, ed. *The Seventy Wonders of the Ancient World*. London: Thames and Hudson, 1999.

It can be particularly useful to compare the scale of these megalithic remains to the building projects undertaken by Sumerian cities, such as the ziggurat of Ur (p. 41).

2. Gather some of the anthropological evidence about transition from gatherer/hunter to agricultural societies, and use it to explore what it really meant to make this change. Some points to consider: how settlement would hasten the spread of epidemic disease, how settlement would affect gender roles (especially with the shift from small-scale horticulture to agriculture with the use of large domesticated animals). Two particularly useful books that provide background are:

Rudgley, Richard. *The Lost Civilizations of the Stone Age*. New York: Touchstone, 1999

Barber, Elizabeth Wayland. *Women’s Work: The First 20,000 Years*. New York: Norton, 1994.

3. Bring in a map of the modern Middle East, and make it clear where the “fertile crescent” was in relationship to the modern countries and cities that appear in the news. In this context, it is useful to bring in modern pictures of Iraq, and discuss the problem of why it looks so INFertile today. This is a good place to begin discussion of how humans affect their environment—how even as simple a process as irrigation, if continued over thousands of years, can add so many minerals to the soil that it loses fertility.

4. Get the class to examine the map on p. 46, considering especially the origins of various crops and animals we now take for granted.

II. First Cities (pp. 46-48)

A. Problem of innovation v. diffusion

1. General agreement that urbanization invented in seven places

Mesopotamia

Nile Valley

Indus Valley

Hung He Valley

Niger Valley

Mexico

Andes Mountains

2. Mesopotamia is the oldest (c. 3300 B.C.E.), Niger is newest (c. 400 C.E.)
- B. Cities bring massive change to human life
 1. Alter physical environment
 2. New means of transport
 3. Use of metals
 - a. Era of first cities often called Bronze Age
- C. Human organization
 1. Division into social classes
 2. Specialization
 3. Record keeping
 - a. First full system of writing: Sumer, c. 3300 B.C.E.

Possible Teaching Topics:

1. Develop the difference between a village and a city. Two useful case studies of the process of transition are Çatal Hüyük in Turkey and Jericho in Israel (illustration on p. 48). Both are called “villages” in the text rather than cities. This will need clarification for students. Discuss why the population clusters in Sumer are known as the first cities. What did they have that a place like Çatal Hüyük didn’t have?

2. Students will probably have heard of ancient Mesopotamia and ancient Egypt as the “cradles of civilization,” but not of the other five regions where urbanization originated. Use this as the starting point for a class discussion about the biases of historiography and the usefulness of “world civilization” as opposed to “western civilization”

3. Discuss why cities bring such massive changes to human life. How cities generate the need for trade, why they should lead to division into social classes and specialization, and why they would make the development of metal working more likely.

- III. Sumer overview (pp. 48-49)
 - A. Migration of Sumerians to Mesopotamia c. 4000 B.C.E.
 - B. Challenges of Mesopotamia—floods and need for irrigation
 - C. Age of warring city-states 3300-2350 B.C.E.
 - D. Creation of first empires
 1. Conquests of Sargon of Akkad c. 2350 B.C.E.
 2. Reconquest by Hammurabi 1792-1750 B.C.E.

Possible Teaching Topics:

1. A useful overview approach to the development of cities in Sumer is that these cities were created by a combination of opportunity and need. On one hand, there was fertile land and adequate water for agriculture. On the other hand, a number of factors made it especially important for people to band together: a) The water problem: the need to build complex works to protect from floods and to irrigate. b) The lack of natural resources. Mesopotamia is poor in mineral wealth (except petroleum, which was largely unknown and unused in ancient times). This encouraged long-distance trade, for goods ranging from tin (for bronze) to precious metals and stones for prestige purposes. c) The need for protection and aggression. The cities were

poor and quarreled over limited resources, so they developed armies. Once one state had an army, other states needed armies and also walls, which needed a large work force to build.

2. It is important to note that warfare did not begin with civilization. Two useful studies that can help develop a lecture on this topic are:

Gabriel, Richard A., and Karen S. Metz. *From Sumer to Rome: The Military Capabilities of Ancient Armies*. Westport, Conn.: Greenwood Press, 1991.

Keeley, Lawrence H. *War Before Civilization*. New York: Oxford University Press, 1996.

IV. Characteristics of city-states (pp. 49–60)

A. Size is bigger than villages

1. Early Mesopotamian cities population = c. 5,000 people
2. Some reached 35,000–40,000

B. Move from oligarchies to kingship

1. By c. 2800 B.C.E. kings became hereditary

C. Important role of religion

1. City as center of religion
2. Ziggurats as home to a god
3. Importance of priests
4. Sacred marriage in New Year's Day ceremonies
5. Religious role of kings highlighted by royal tombs

D. Specialization

1. Art and artisanship
2. Trade

E. Monumental architecture

F. Writing

1. Pictograms to ideograms to cuneiform
2. Use of writing for records and for literature
3. Development of writing in other parts of the world
4. Case of *The Epic of Gilgamesh*
5. Case of the law codes

Possible Teaching Topics:

1. Bring in images of finds from the Royal Tombs of Ur to supplement the images on pp. 50, 53, and 54. Discuss Sir Leonard Woolley's excavation—what he found, how he interpreted the evidence, and how our understanding of the find has changed today. Consider especially the Standard of Ur (see p. 50) for evidence of Sumerian life and culture (it's worth finding an image of the reverse side, which includes an army complete with chariots pulled by war-donkeys). The evidence of the Royal Tombs can be used as a starting point to discuss why cities moved from oligarchic governments to the rule of kings. Compare the lives of common people to the lives of the rulers in this society.

2. Discuss in greater detail the central role that religion played in an ancient Sumerian city. Two excellent studies, the former with a feminist perspective, are:

Frymer-Kensky, Tikva. *In the Wake of the Goddesses*. New York: Macmillan, 1992.

Jacobsen, Thorkild. *The Treasures of Darkness*. New Haven: Yale University Press, 1976.

3. What are the implications of literacy? This would be a fruitful topic either for class discussion or lecture. Consider using some class time to analyze the excerpt from *The Epic of Gilgamesh* (p. 57), discussing such questions as the position of women, the relationship between human and divine, and Gilgamesh's quest for immortality. It is useful to emphasize that, although there may have been a Sumerian king named Gilgamesh, the epic as we have it is a work of fiction. Consider also discussing the excerpts from the "Code of Hammurabi" (p. 59) in class. Some possible questions are: Why are Hammurabi and the god Shamash shown together at the top of the Stele of Hammurabi? Why is the death penalty so common? Why have written laws at all? The Code of Hammurabi is also an excellent topic for a lecture, drawing material from the Code to illuminate life in Mesopotamian cities.

V. How do we know? Modern critiques of early urbanization (p. 60)

Possible Teaching Topics:

1. Discuss the questions supplied on p. 60 of the textbook. Encourage further student discussion on the problems of modern cities and how they compare to ancient examples.

VI. Why should we care about early cities? (pp. 61–62)

- A. Population growth
- B. Economic growth
- C. Organization
- D. Technology and art
- E. How to live together without killing each other

Possible Teaching Topics:

1. If you feel brave, you might care to give your students an overview of Hobbes's theories of the human condition without the rule of law from *Leviathan*: "No arts; no letters; no society; and which is worst of all, continual fear and danger of violent death; and the life of man, solitary, poor, nasty, brutish, and short" and use this as a starting point for discussion.

2. Put together a slide show of Mesopotamian material culture, with time for students to discuss each image in terms of what life was like in ancient Mesopotamia.

KEY TERMS:

agricultural village
fertile crescent
Neolithic (NEE-o-lith-ick)
Mesopotamia
Sumer (SOO-mer)
Sargon of Akkad (SAHR-gone), (AH-kahd)
Akkadian empire (uh-KAY-dee-uhn)
city-state
Gilgamesh (GILL-gah-mesh)
ziggurat (ZIG-gu-rat)
Ur

pictograms
cuneiform (kyoo-NEE-uh-form)
ideograms
Code of Hammurabi (hahm-ur-AB-ee)

QUESTIONS FOR DISCUSSION OR ESSAYS:

1. Why should humans have settled down in agricultural villages? What are the advantages and disadvantages of sedentary life, either with or without agriculture? What is the role of religion in drawing people together into larger communities, and are there comparable modern cases?
2. Why did some regions of the world develop cities, but not others? Using a topographical map, work out which regions would have been in need of scarce resources, where it was possible to travel for trade, where there was a regular water supply for crops.
3. What are the new problems that humans had to face when they started living in large urban groupings (5,000 people or more)? What are the problems of modern cities (discussion should bring out matters like theft, murder, getting food, sanitation, and disease control)? Are they the same as the problems of ancient cities?
4. Would it be better to be ruled by an oligarchy or a king? Why?
5. Why can specialization develop better in a city than in a village or among gatherers/hunters?
6. A classic study of Sumer is Samuel Kramer's *History Begins at Sumer*. Why might it be fair to say that "history" starts here? What *is* history, anyway?
7. Our word "civilization" comes from the Latin word for "city" (*civis*). What is the difference between the sort of "civilization" that is unique to cities and the culture that all human groups have?
8. What is the "fertile crescent"? What did it have going for it that made it the earliest "cradle of civilization"?
9. What is an empire? Why did the first Mesopotamian empires form?
10. What are the essential differences between the people described in this chapter and those included in Chapter One?

RESOURCES FOR CLASSROOM USE AND LECTURE PREPARATION

Maps in Prentice Hall World Atlas

The Advent of Agriculture (p. 18)
World: 5000–2500 B.C.E. (p. 20)
The Fertile Crescent (p. 25)
Urban Centers and Trade Routes (p. 26)

Websites

Ancient Sumer History: <http://ancientneareast.tripod.com/Sumer.html>

A website that provides a good overview of Sumerian history, with many links to more detailed articles.

Ancient World Web: http://www.julen.net/ancient/Language_and_Literature

This website gives a great deal of information about early language studies, including examples of cuneiform writing as well as writing samples from other ancient cultures.

Diotima: Women and Gender in the Ancient World: <http://stoa.org/diotima>

This useful website has information on women and gender issues in the ancient world, including many links to related websites.

Internet Resources on Mesopotamia: <http://www.wsu.edu:8080/~dee/MESINRES.HTM>

Includes links to primary sources, art, and historiography.

Videos

The Agricultural Revolution: 1985. [video: 26 minutes, color]

This film examines the rise of agriculture and the development of village communities.

Additional Primary Sources

World History Documents CD-ROM

1.1 Lugal Sulgi: Role Model for Mesopotamian Royalty

1.2 The Nippur Murder Trial and the “Silent Wife”

1.4 *The Epic of Gilgamesh*

Dalley, Stephanie, trans. *Myths from Mesopotamia* (Oxford University Press, 1998) 368 pp.

This is a collection of all the most important early Mesopotamian myths and legends, including *The Epic of Gilgamesh*, the myth of creation, and the tale of the flood.

*Sandars, N.K., trans. *The Epic of Gilgamesh* (Penguin, 1972) 128 pp.

The oldest surviving epic.

Sandars, N.K., trans. *Poems of Heaven and Hell from Ancient Mesopotamia* (Penguin, 1971) 175 pp.

This very readable collection includes short works, such as “A Prayer to the Gods of the Night,” and two larger texts: “The Babylonian Creation” and “Inanna’s Journey to Hell.”

(*available at discounted price when purchased with textbook from Prentice Hall.)