

*This Assignment is expected to take 5-8 hours

Advanced Placement World History Summer Assignment 2018

Welcome to AP World History! Over the course of the year we will engage in a rigorous and sweeping survey of 10,000 years of the history of humankind. You will also learn to synthesize historical information and write four different types of essays in preparation for the AP World History Exam in mid-May, 2019.

The primary purpose of this summer assignment is to help you acquire the base knowledge necessary for instant immersion in the AP World History Curriculum once the 2017-18 academic year begins. There are three sections to the summer assignment. Be sure to read each section carefully and follow the instructions precisely. Therefore, you should review all sections early in the summer and develop a “game plan” with benchmark dates for yourself or follow the suggested pacing guide.

SUGGESTED PACING GUIDE:

Part I- Complete by July 10th

Part 2- Complete by August 7th

Part 3- Complete by September 1st

NOTE: If you do not already have a box of colored pencils, you should purchase a small box for the geography section of the assignment as well as the school year.

If you have any questions, please email me at csepcie@veronaschools.org.

Due: Written components (PARTS 1 and 3) are due Friday 9/7. There will be an assessment on the material within the first two weeks of school.

Worth: 80 points

PART I: Physical Geography, Global Regions, & Early Civilizations

Familiarity with the world and its physical features is an important part of this class.

- A) **Complete the two maps** ("Early Civilizations Map" AND "Regions Map") by following the instructions and labeling all listed civilizations.

NOTE: Some civilizations may overlap

Suggested reference websites:

<http://www.timemaps.com/history>

<http://go.hrw.com/atlas/norm.htm/world.htm>

<http://www.freeman-pedia.com/foundations-to-600-bce/>

Regions Map Section

*Locate and label each item

Continents (label)

1. North America
2. South America
3. Australia
4. Europe
5. Antarctica
6. Asia
7. Africa

AP Regions – (Consult the reference map below to color code using a colored pencil to lightly shade or outline)

North Africa

West Africa

East Africa

Central Africa

Southern Africa

Middle East

East Asia

Oceania

Central Asia

Southeast Asia

South Asia

Latin America (include regions of Mesoamerica and the Caribbean)

Western Europe

Eastern Europe

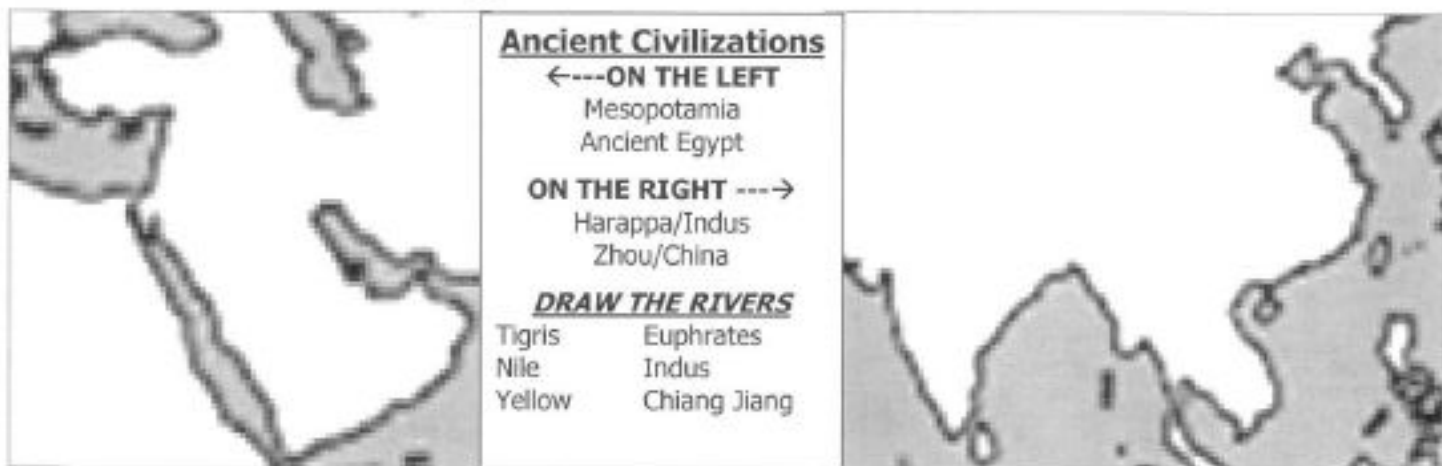
North America

Reference-for Regions Map

AP World History: World Regions — A Closer Look



Early Civilizations



REGIONS MAP



PART 2: Visualization

Watch the links below and take notes on the Historical Themes listed below. Don't focus on the small details but rather the "Big Picture" ideas and progression of societies.

Mankind : The Story of Us All

- *Mankind* Episode 2: Iron Men
 - <https://youtu.be/Q8QEE0EdM4o>

Crash Courses:

- Agricultural Revolution
 - https://youtu.be/Yocja_N5s1I
- The Indus Valley Civilization
 - <https://youtu.be/n7ndRwqJYDM>
- Ancient Mesopotamia
 - https://youtu.be/sohXPx_XZ6Y
- Ancient Egypt
 - <https://youtu.be/Z3Wvw6BivVI>
- The Bronze Age
 - <https://youtu.be/ErOitC7OyHk>

THEMES

1. **Interaction Between Humans and the Environment:** having to do with how the environment shaped human societies and how humans shaped the environment: Including such issues as demography, disease, migration, patterns of settlement, and environmental technology.
2. **Development and Interaction of Cultures:** having to do with religious beliefs, whether organized or traditional, the religious institutions of culture, having to do with art (visual, musical, written) and architecture as well as intellectual movements/philosophy, having to do with the technology used by the society, new inventions.
3. **State-Building, Expansion, and Conflict:** having to do with gaining, seeking, and organizing power, events related to the function of government: making laws, enforcing laws, and interpreting laws.
4. **Creation, Expansion, and Interaction of Economic Systems:** Having to do with how people meet their basic material needs, the production, distribution, and consumption of goods and services including such issues as domestic and international trade, monetary policies and taxation.
5. **Development and Transformation of Social Structures:** Having to do with people in groups, their living together, and relations with one another o Includes such issues as: gender, economic status.

PART 3: Source Analysis

- A) Read the excerpt from the *The Human Drama*. You do not have to formally answer the questions in the back of the chapter but you might want to use them to help you focus on what is important.

Use the knowledge you gained from parts 2 and 3 to answer the following questions in a cohesive well-written essay.

- ❖ The Agricultural Revolution marked a decisive turning point in human history. What evidence might you offer to support this claim, and how might you argue against it?
- ❖ How did civilizations evolve?

Verona High School AP Course Student Expectations

Dear Student and Parent/Guardian:

You are enrolling in an AP course for the next school year. It is essential that you understand that an AP course is a rigorous, college-level course, equivalent to a course taken during the first year of college. The degree of intellectual maturity, academic readiness, organizational skills, and intrinsic motivation required for success in this course is therefore considerable. There is an intensive homework load for this course which is expected to average 7-10 hours per week of work, excluding class time; you will be expected to complete frequent assignments, readings and projects outside of class, and may be expected to attend evening and/or weekend study sessions. Your commitment to the course may conflict with your commitments to other endeavors such as school-sponsored extracurricular activities (sports, music) as well as other non-school-sponsored activities such as a part-time job or club athletics team.

Taking an AP course is a collaborative effort between the student, parent/guardian, the teacher, and the school. Each party plays an essential role and must make a sincere commitment to meet the demands of that role to ensure success in an AP course. Consequently, it is essential that the student enroll in this AP course because the student is interested in the subject and seeks an academic challenge. Each student should understand the full scope of the expectations to be met in order to succeed in the course.

As an AP student, you are expected to:

1. organize your time and effort successfully to complete each course in which you enroll
2. complete all coursework on time
3. If you are experiencing difficulty, you are expected to:
 - a. notify the teacher and your parent(s)/guardian(s) immediately if you fall behind in class assignments
 - b. ask for extra help, as required
4. minimize your absences from class, and promptly make up any missed work resulting from an absence
5. use Google Classroom to manage your completion of coursework, so that it serves as a shared record of progress for you, your teacher, and your parent(s)/guardian(s)
6. complete the Time Management Worksheet to weigh the whole of your academic and extracurricular commitments, and to ensure that you have assembled a schedule in which you can achieve your academic goals while maintaining a healthy high school experience.

As a parent of an AP student, please:

1. become familiar with your child's AP course requirements and workload
2. support your child's time management efforts to ensure adequate study time in support of class assignments
3. regularly monitor your child's progress and attitude in the course. We encourage parents to use Google Classroom Summary Emails to stay well-informed on your child's progress on assignment completion and to reach out to the teacher if your child encounters excessive struggle or an adverse change in attitude
4. acknowledge that your child is enrolling in a challenging academic course taught at the college level and that, while students are generally encouraged to take AP courses, students who do not yet possess prerequisite skills, motivation, and/or a proper academic orientation may not succeed in the course or may not achieve the same level of grades received in prior Honors or College Prep courses.
5. assist your child in completing the Time Management Worksheet to ensure that your child's schedule is consistent with his/her academic goals and fosters a healthy high school experience.
6. acknowledge that your child is expected to take the AP examination on **May 16, 2019**.

Please sign below to acknowledge your understanding of these expectations and return this form with the completed Time Management Worksheet to the teacher of this course.

AP Course: _____ Teacher: _____

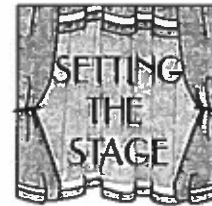
Student Signature: _____ Parent/Guardian Signature: _____

come involved in world history, you will want to join the intriguing debate on the best way to organize information about the past. At the very least we hope that you think about these questions as you study the greatest of all dramas, that of our common history.

From: The Human Drama. World history from the beginning to 0 C.E.,

ACT ONE Jean Elliott Johnson + Donald James Johnson

The Origins of the Human Community: Learning to Cooperate (from earliest times to 3500 B.C.E.)



How did it all begin? How did the universe materialize? Can something come out of nothing? What happens at the end and after? Throughout history people from all over the world have asked similar questions and have expressed their ideas about origins through stories and myths.

Creation: How Did the World Come into Being?

Creation stories reflect the values of the people who tell them, and they shape the values of individuals who learn them. They are a model of what people believe and a model for new generations.

For example, some people tell stories about the world coming into being through the process of birth from a cosmic egg or lotus. In some India and Chinese accounts an undifferentiated oneness "falls apart" into finite forms (suggesting, perhaps, what modern scientists identify as the Big Bang). For some, creation resulted from the actions of a divine force fabricating the cosmos. The Greek goddess Athena emerged from Zeus's head, suggesting inspiration can be a source of creation as well.

Humans, animals, the earth, and stars all come from the same Self (to use the Indian term) and therefore are all originally from the same

Three views of creation:

Procreation
Fabrication
Inspiration



Lajja Gauri, a Hindu lotus goddess



Path fashions the egg of the world upon a potter's wheel



Birth of Athena

substance. Many creation stories establish the relationship between humans and the rest of the natural world. In a Chinese story of creation, humans come from insects in the hair of the original cosmic being called Pan Ku. In several Indian versions, humans and all other aspects of the universe are all part of the same ultimate reality. In the biblical story in Genesis, the Lord is totally other than the world he creates. Humankind was made in the image of God and given dominion over the earth and each thing that creeps upon it.

Evolution: How Did We Get to Be Human?

Scientists who believe that human beings evolved over many millions of years are called evolutionists. Evolutionists generally do not focus on what came before the Big Bang. They contend that very gradually, over eons, the universe and life as we know it evolved and became more and more complex as time moved on (note the conception of time). They rely on science to demonstrate that humans evolved from earlier forms of life and believe progress actually takes place. Evolved and progressed are important concepts in evolutionists' worldview. However, they disagree among themselves about the exact process of human development, offering varying pictures of what makes us truly human.

Most evolutionists build their theories on the work of Charles Darwin, a nineteenth-century English biologist. In 1859 Darwin published *The Origin of the Species*, in which he explained how all kinds of life had evolved from earlier, simpler forms. Those that could adapt as conditions changed were "more fit" and survived in larger numbers; most of those that did not died out. Darwin called this process "natural selection."

Subsequent scientists observed that certain species changed dramatically, all of a sudden, and they called these changes mutations. The next generation would inherit the mutations, and if they made a species more fit, offspring were more likely to survive. If a mutation was very drastic, a new species had come into being.

Life began with one-celled organisms a billion years ago, evolutionists say. Millions of years passed, and gradually life became more complex. Fishlike marine vertebrates, then great reptiles, and then the first mammals developed. By fifty million years ago, apelike, four-legged primates (the most highly developed mammals) with tails were living in trees, moving through the forest by swinging from branch to branch.

Africa: Birthplace of Human Life

At least four million years ago, some primates began to stand up supporting their weight solely on their two hind legs. Human beings evolved from these bipedal primates, identified as hominids. Between four million and one million years ago, a hominid species called



Lucy and her mate

Australopithecus evolved in Africa. One of the most exciting discoveries of this species occurred in 1974, when anthropologists excavated part of the skeleton of a 3.5 million-year-old woman that they named Lucy. These beings, including Lucy, were short, quite hairy, and had limited intelligence, but they were able to use their free hands to carry things and make simple scraping and chopping tools that helped them survive.

Then about a million years ago, a new species, under the general category of *Homo*, replaced earlier ones. *Homo erectus* (beings walking upright), the most important, had a brain much larger than *Australopithecus*, and they created better tools, including hand axes. *Homo erectus* also knew how to use fire. They probably also could use language and coordinate group activities. *Homo erectus* ventured north, far from their original home in East Africa.

About 250,000 years ago *Homo sapiens* (thinking beings) first appeared. They had still larger brains than *Homo erectus* and communicated with one another and manipulated their environment in new and creative ways. They could conceptualize far better than other species and could communicate these thoughts to others. *Homo sapiens* established larger cooperative communities and could adapt and survive in much more challenging climates.

Gradually our human ancestors migrated out of Africa and into central and western Eurasia. Many areas of land now separated by

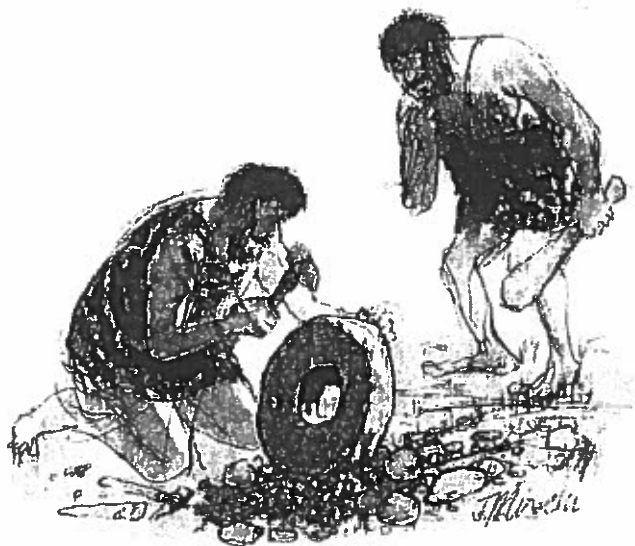
water were once connected. Gibraltar was a landbridge 100,000 years ago, and humans could walk from Africa into southern Europe. Humans, perhaps following herds of large animals, probably walked from Siberia to Alaska, and their descendants gradually moved southward as far as Chile. Still other humans may have traveled by sea to the Indian subcontinent, the islands of Indonesia, Australia, and perhaps even North America.

After about 100,000 years, humans began to endure a series of harsh ice ages caused by glaciers that covered much of the northern latitudes. Relying on their superior intelligence to adapt to very new conditions, they settled most of the globe, including the Western Hemisphere. By 40,000 years ago, *Homo sapiens* had developed fully into human beings who biologically are much the same as the people who now live throughout the world.

What Does It Mean to Be Human?

Calling the earliest humans *Homo sapiens* implies that the ability to think is the most important human characteristic. Closely related to thinking is the ability to create symbols, especially words and a language, and to group things into categories. Language makes it possible for thinking beings to communicate and create culture: the shared meaning and ideas common to a specific group of people. In order to survive, humans must learn the culture from older members of their groups, including their language, religious symbols, and values as well as what it means to be fully human in that particular culture. They learn to control their biological needs, defer instant gratification, and make choices about how they will fulfill their desires. Because humans migrated all around the world and settled in many different environments, the human family quickly became very diverse and created a wide variety of cultures.

One of the cultural differences among people is how they define what it means to be human. What are the most important characteristics of human beings? Are people human because they can make tools and shape the environment? If we stress early humans as toolmakers, we might call them *Homo faber*, beings who make things. Some would argue that weapons were the most important early tool, and only Man the killer was able to survive.



"Looks O.K. But how are you going to hit people with it?"

© The New Yorker Collection 1971 Joseph Mirachi
from cartoonbank.com. All rights reserved.

But we might also ask, "Is the most important quality of being human the ability to communicate and remember the past, or must a person have compassion or want to cooperate with others in order to be called human? Are those who believe in one god or live in a democracy more human than those who believe that no one can own part of the earth? Are people in industrial societies more fully human than farmers and hunter-gatherers? What are the qualities that make up our humanness?"

What Color Is the Human Race?

Everyone now living on the globe developed from those earliest African ancestors who were probably dark skinned. In tropical climates, dark skin helps a person survive because it filters out cancer-producing rays from the sun. But in cooler, darker climates, such as western Eurasia, where exposure to the sun is limited, darker skin is a liability because, for one thing, it inhibits the production of vitamin D. Over the millennia, the skin color of some of these early migrants may have lightened as they adapted to cooler environments, while

others who found homes in warmer climates that were similar to Africa remained dark skinned.

As a result of adaptation to different environments, humans now have a variety of skin colors, but that is only one kind of adaptation. Another is additional protection for the eye in dry climates, or differences in bone structure as a result of diet. In spite of all the physical differences among people around the world, there is only one race: the human race.

In whatever ways the large group of scientists—including physicists, bone and dental specialists, chemists, geologists, biologists, anthropologists, as well as historians—resolve the questions they are asking about earliest times, we can agree that more than 50,000 years ago, thinking beings were living in many parts of the world. They understood time and place and shared food, tools, and ideas with one another. The story of how they survived and the meanings they attached to their efforts to cooperate is the focus of the first act of the human drama.



"Joe, these people say they want flesh-colored hand-art."

© 1971 O'Brien



GATHERING AND HUNTING: HUMANS SHARE RESOURCES

Setting the Stage

Of the 50,000 years that thinking human beings have lived on the earth, recorded history covers only about 5,000, less than one tenth of the total human experience. The earliest surviving writing comes from about 3500 B.C.E., which must be considered current events in the whole span of human experience. Historians used to call the time before people kept written records prehistory, because they had nothing written down to tell them what was happening. That term reflects the historian's traditional bias in favor of written records. Calling that period prehistory could imply that nothing significant happens unless people write it down. In fact, the period known as prehistory may be the most important in the whole human drama because our ancestors who lived at that time developed the basic social features that people continue to use today.

Unfortunately, we know least about this earliest period of history, since we must rely on artifacts, fossils, and half-forgotten memories embedded in myths as our sources. Even though we may make many mistakes in deriving so much from so little evidence, we must try to reconstruct what happened during our earliest history, because it was extremely important.

The timeline some historians suggest for the history of these early times reflects their interest in humans as toolmakers.

Stone Age: 2,000,000 B.C.E. to 3500 B.C.E.

Paleolithic (Old Stone Age): 2,000,000 B.C.E. to 9000 B.C.E.

Mesolithic (Middle Stone Age): 9000 B.C.E. to 6000 B.C.E.

Neolithic (New Stone Age): 6000 B.C.E. to 3500 B.C.E.

Bronze Age: 3500 to 1400 B.C.E.

Iron Age: 1400 B.C.E. to 800 B.C.E.

Who Were the Earliest Humans?

The earliest humans probably evolved in east Africa and migrated over the globe. We assume that they survived and developed because they formed social groups, devised home bases, collected and shared food, and protected and nursed those who were young, old, or sick. Early men and women formed their first social groups while they were gathering and scavenging for food, not hunting it. Putting others' needs before their own, they fed helpless infants and brought both plants and meat back to share with other members of the group. Both men and women probably picked up seeds, nuts, and roots to eat. Both probably scavenged for dead animals; and men hunted only in times of severe droughts, when they were able to kill feeble animals weakened by lack of water or food.

The first "families" may have been groups of women and children in which all the women protected all the children. Girls and boys the same age were like sisters and brothers. The important relationships were most likely mother-child and sister-brother. Adult males may have lived separately in their own groups.

Hunting-gathering groups usually included between twelve and forty people. When they could find lots of food, more infants survived and the numbers increased. But more people put a strain on the food supply, and if they couldn't find enough food, some starved. Sometimes mothers must have practiced infanticide—killing newborn infants—in an effort to keep a balance between their food and the number of people they had to feed. This life cycle continued for tens of thousands of years.

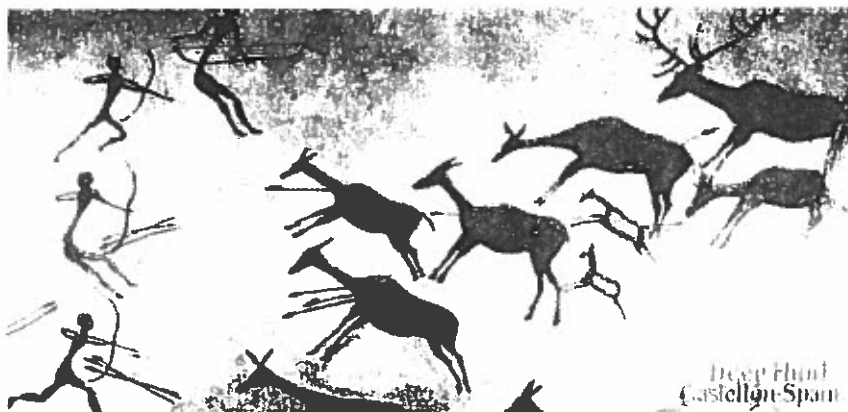
How Did Humans Survive?

Culture, particularly language, helped human beings survive. As women nursed their infants, they experimented with ways to communicate with their babies, and perhaps language developed from these early efforts. The earliest tools were probably used in caring for the children and gathering food. A sling of bark to hold a baby was perhaps the first human invention, and containers for food were also among the earliest tools. Both men and women probably used sticks or pieces of stone to dig up roots. In addition, women had to pound or scrape many plants before humans could digest them, and they may

have invented tools for these purposes as well.

At first, the meat people ate came from animals that had died or other animals had killed. Men probably concentrated on finding dead animals. As they learned to communicate and cooperate and/or as game became scarcer, men most likely traveled farther to hunt and spent a lot of time hunting, even though the meat they brought back probably accounted for very little of the diet.

Gradually men and women performed different roles, especially when men traveled long distances to hunt. They developed ways to transport animals they had scavenged and later created weapons for catching and killing live animals. Women concentrated on gathering nearby roots, plants, nuts, and grains, caring for children and the elderly, and maintaining the home base.



Cave painting of a deer hunt

Our early ancestors began to use fire, an extremely important technological advance, about 50,000 years ago. Lightning or spontaneous combustion provided this important source of protection and warmth long before early humans could produce it themselves, and early people may have considered fire a sacred gift from the gods. Since they could not produce fire, they must have carefully preserved and guarded fires they found. As men wandered off to scavenge and later hunt for meat, women must have guarded the hearth and kept the valuable fire burning. (Millennia later, women were still guarding the

sacred flame in temples. Perhaps the eternal flame burning at President John Kennedy's grave is a continuation of the early reverence for fire.)

Fire gave warmth, and it could keep large animals away as well as drive them out of caves. Fire allowed women to cook food, softening it for toothless elders or small children. Women figured out how to use fire to preserve foods and make some otherwise poisonous plants safe and edible.

The ill and old found a safe haven at the home base. When human bands were constantly on the move, a sprained ankle or fever could prove fatal. Once bands established home bases, they could better care for one another, and, judging from the number of very ancient healing goddesses, perhaps women created the first medicines from herbs and plants. Women probably also devised ways to ease childbirth and determined which plants were effective laxatives (rhubarb) or heart stimulants (digitalis).

Art Suggests a Sacred Dimension to Life

Figurines and wall paintings in cave sanctuaries and burial sites that have survived reveal that after about 30,000 B.C.E. some groups were beginning to draw, paint, and sculpt. The first artists must have invested a great deal of time and energy creating images in caves, and the cooperation required to support their efforts suggest early gathering-hunting communities not only shared food and cared for the young but also cooperated in the performance of ceremonies that strengthened the community.

Pictures of animals and a few human figures cover the walls of many ceremonial caves. Many of the caves went deep into the interior of the earth and could be reached only through narrow passageways. Perhaps the passages represented the channel through which a child enters the world. If so, the caves may have represented the womb of the earth goddess, and the humans and animals pictured in them were the creatures to which the goddess was going to give birth. This would suggest that people were practicing sympathetic magic. They would draw or act out an event in hopes that what they represented would actually take place. By drawing animals emerging from these caves, perhaps they were attempting to help the earth produce game.



A Goddess?

Archaeologists have unearthed countless small female figures at many ancient sites throughout the world. The so-called Venus of Willendorf, a four-inch-tall limestone carving made about 20,000 B.C.E., came from western Eurasia. She is quite fat and has no feet or facial features. Although archaeologists call her Venus, that is obviously not what early people called her. We can wonder whether she represented the goddess and whether her shape symbolized fertility. Her lack of feet may symbolize that she rose from the earth or perhaps it simply made it easier to prop her up. Might her hairstyle suggest that the

people who made her came from Africa? These and other questions intrigue scholars.

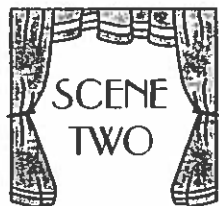
Ancient ceremonies may have celebrated the cycle of life and death. Worship of the goddess and symbols of transformation associated with her could have helped people face death by suggesting a transformation back to life. Many very old drawings found in north-west Eurasia show snakes and butterflies, both symbols of the goddess and transformation. (Think of a caterpillar becoming a butterfly or a snake shedding its skin.) The earth might also have symbolized the womb and tomb of the world, inexhaustibly pouring forth new life, as new plants arose from "dead" seeds. Giant trees that shed their leaves in the fall and produced new ones in the spring also may have seemed to hold the secret of life and death.

Early humans must have been fascinated with women's ability to give birth and the fact that their menstrual cycles reflect those of the moon. Before people realized how and why women became pregnant, men may have looked at women with awe and dread as well as reverence. Many must have marveled that women could bleed but not die and wondered how they created life within their bodies.

The Middle Stone Age

Around 10,000 B.C.E. the gathering-hunting way of life started to change, and for several thousand years, at least in western Eurasia, people produced fewer artifacts of any kind and almost no art and or figurines that suggest worship activities. Archaeologists call this period of transition from about 9000 to 6000 B.C.E. the Mesolithic, or Middle Stone, Age. Pottery is an important artifact from this era. It first appears around 6500 B.C.E. It may have developed from woven containers in which people not only stored food but also tried to cook it. They may have coated branches with mud in order to keep them from burning. When they realized the mud hardened, they had invented pottery.

Learning to communicate, to use fire, to cooperate and care for one another enabled early humans to survive. The evidence of pottery suggests people were producing a surplus and needed places to store it. But how did they start to produce a surplus? What new ways to get food did people discover? What did they do with the surplus? These questions and the new possibilities they suggest are central to the next scene in the human drama.



REVOLUTIONARY CHANGES BROUGHT BY AGRICULTURE

Setting the Stage

For tens of thousands of years, generation after generation, humans had been gathering roots and plants to eat and scavenging and hunting for game. Imagine what happened once they realized what made plants grow and how to control the birth of babies and young animals. People in several areas across Afro-Eurasia began to settle down and raise food or follow a pastoral way of life centered on herding.

This dramatic breakthrough in human understanding probably began around 8000 B.C.E. in the hills of western Asia near the Zagros Mountains. Historians call these discoveries the start of the Agricultural Revolution because knowledge of agriculture and breeding animals resulted in numerous dramatic changes in how humans live. This knowledge also changed how men and women thought of themselves and their environment, and, as a result, they created new symbols and adopted new attitudes toward the land, animals, and one another.

Women were probably the first to realize that plants grew from seeds. While men were hunting, women foraged for food near their home bases, paying close attention to details of the landscape. Some must have noticed that plants they had gathered appeared at the same place the next year. Perhaps they wondered if there were any relationship between seeds they had dropped and new plants. Eventually someone must have experimented with putting seeds into the ground. Soon they realized they could control which plants grew. Gradually people discovered how to select hardier strains of grain and save the best seeds for planting. They also may have determined that ashes from fires helped make crops grow.

The other great breakthrough, learning how to breed animals, was closely related to domesticating animals, a process that spanned ten thousand years. Men probably domesticated reindeer and dogs first, then cows, sheep, pigs, and goats. These animals provided meat and

milk, and their skins could be used as clothing. Early humans used dogs to control other animals and for protection and experimented with using larger animals to carry loads.

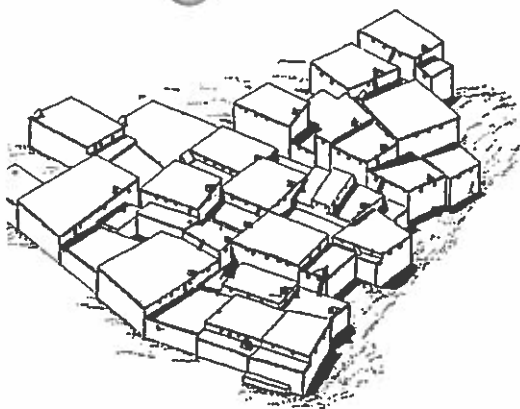
Perhaps men first figured out how animals bred. Communities must have tried to keep live animals around for food and sacrifices. Men, watching over the animals, eventually must have realized what happened when animals mated. From that discovery they learned how to control the breeding of animals. (It is intriguing to speculate what happened to the status of women when men and women realized the role men play in procreation.)

Species	Domesticated (year BP)	Area
Reindeer	14 000	Northern Europe/Germany
Dog	11 500	Northern Iran
Goat	9 000	Middle East/Jordan
Sheep	8 000	Northern Iran/Jordan
Cattle	7 000	Europe
Donkey	5 500	Nile Valley
Buffalo	5 000	? India
Pig	5 000	Mesopotamia
Horse	5 000	Turkestan
Cat	5 000	Nile Valley
Silkworm	5 000	China
Bee	5 000	Nile Valley
Fowl	4 500	Indus Valley/East Asia
Elephant	4 500	Indus Valley
Onager	4 000	Mesopotamia
Camel	4 000	South Arabia

Earliest radio-carbon dates in BP (before the present) for domesticated animals.

People Settle Down and Farm

People who farm have to stay in one place, so the agricultural way of life transformed some nomadic and seminomadic gatherers and hunters into settled farmers. Men and women began to clear forests and plant crops. People stayed put at least until the soil became exhausted, so they started to build sturdier, more permanent homes out of wood, where it was available, or bricks made of dried mud and eventually bricks fired in ovens. Women had the primary responsibility for constructing shelters for nomadic groups, and they probably also helped build permanent homes. Catal Huyuk, a 32-acre village settlement in Anatolia (present-day Turkey), is one of the best preserved early agricultural settlements.



Catal Huyuk

Early farming communities were probably largely a woman's world. Men were responsible for looking after the animals and tending the herds and often hunted far away from their settlements. Women added farming to their other tasks, working in the fields with each other.

These early commu-

nities may have been both matrilineal (determining descent through the mother) and matrilocal (in which a married couple lives with the wife's family). In a matrilocal community the oldest women and their families owned the property. Children probably lost their carefree life as agriculture developed. Instead of just being responsible for finding food for themselves, they had to work on the land and learn to help grow food to feed others.

Surplus and Specialization

For many centuries these farming communities probably practiced subsistence farming, producing just enough for their own immediate needs. Almost everyone must have been involved in either raising food or tending animals. Gradually people developed better tools, including hoes to loosen the soil and make holes or furrows into which they could drop seeds. As people became experienced farmers, some communities began to produce a surplus and the population increased.

Surplus food led to specialization, another radical change from gathering and hunting times. Specialization means people perform particular jobs or roles in the community and requires cooperation. Individuals who do nonagricultural work need food, while farmers need the services of others, such as the blacksmith or priestess. Men probably specialized more than women, becoming millers, brewers, and traders, while women performed the numerous jobs associated

with the family and land.

Women's activities revolved around three areas: the hearth, where they cooked and cared for small infants; the courtyard, the area in the middle of a home that was open to the sky where women carried out activities such as sewing, weaving, making baskets, pottery, jewelry, and cosmetics, teaching young boys and girls, and organizing social activities; and the field, where they gathered food, cleared, planted, cultivated, and harvested crops, found fuel for hearth fires, and collected building materials. Added to these functions were the full-time jobs of childbearing and raising the young. Women also had a special place in developing the musical tradition, singing together as they worked. Singing not only built a sense of solidarity but was also a way to pass on knowledge and wisdom to the young. Women also sang songs during public rituals and entertainment events, organized singing groups, and served as wailers at funerals.

Who Has the Most Prestige?

As greater specialization developed, so did social stratification, which involves ranking or classifying people according to status or prestige. There are several criteria by which people may be ranked. Perhaps, at first, people associated with the gods and goddesses had the most prestige. Priests or priestesses who knew how to please the divinities usually had a great deal of ritual or divine power. In hunting-gathering societies, as we have seen, a woman's ability to give birth resulted in a great deal of status. Women probably served the goddess, and some scholars suggest that the role of priestess was the only specialized work that women in these communities performed. If women were responsible for many of the religious ceremonies, men would have respected them even more.

Communities have to decide who will control the surplus and how they will divide it. Those who own the surplus are wealthier, so they often have greater status. Wealth in products such as food, animals, or jewelry serves as an important status marker. Possessing rare items not available locally would also add to an individual's status.

Land ownership is an important source of wealth, and people who control large areas of fertile land often have a great deal of status. Families and groups began owning sections of land, so how land became important. Individuals or families wanted to pass the land

down to their sons. To do this, men had to know who their sons were, and this may help explain why men began to keep tighter control over their wives. This notion of individual ownership of plots of land likely led to both patriarchal families (controlled by men) and lower status for women when men owned the land.

Political power is another source of status. Someone or some group has to ensure individuals do not hurt each other and that the community is safe from outside attack. As communities became bigger and people were no longer members of the same family or clan, they had to follow rules to prevent fighting among themselves, settling disagreements peacefully. Those who made the rules had a great deal of power. They could decide what to do with the surplus, how much people had to give to support the community, and who had to fight and when. Men who enforced those rules and supervised the collection, storage, and distribution of food also had a great deal of power.

Gradually and relatively peacefully powerful men who could enforce the rules and protect the goods assumed the responsibility for the community's well-being. No pictures from Neolithic times depict battle scenes, soldiers fighting, or heroic conquerors. Men are pictured spearing animals, but no pictures depict military weapons or fortifications. Art historians also have had difficulty finding any images of rulers.

After the first agricultural breakthrough in western Asia, farming began to be carried on in many different parts of the world. As people supported themselves by farming, their populations increased. Some villages supported the development of the first cities, and some grew into cities themselves. But before we turn to examine how cities developed, we must consider herding, the other way of life that started during this revolutionary period in the human drama.

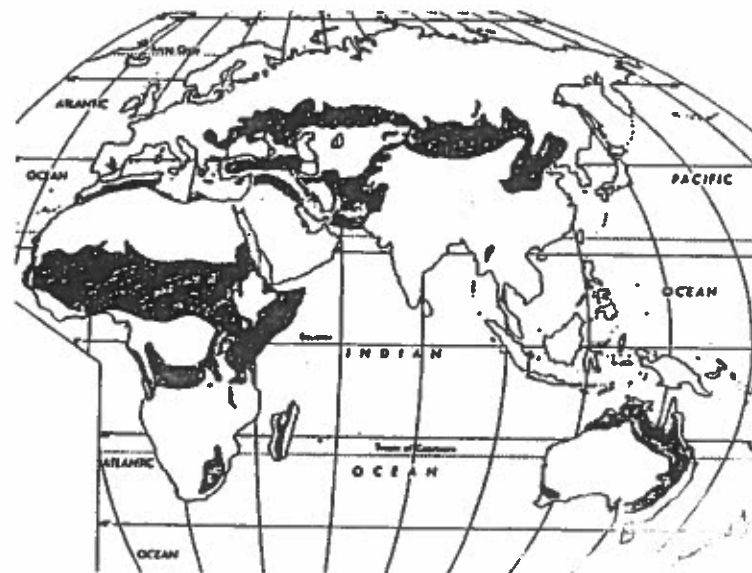


PASTORIALISM: AN ALTERNATIVE LIFESTYLE

Setting the Stage

Oh give me a home where the buffalo roam,
Where the deer and the antelope play,
Where seldom is heard, a discouraging word,
And the skies are not cloudy all day.

That's the cowboy song about "Home on the Range." His way of life began as part of the Agricultural Revolution. While many people were settling down and forming farming communities and villages, knowledge of how to breed animals enabled some to live by raising animals. Their way of life is called pastoralism. Pastoralists depend on their animals for survival, and they must find grassland so their animals can graze.



Steppes

Pastoralists lead a seminomadic life, maintaining home bases and periodically taking their herds to new grazing land. Their herding lifestyle is not a stage on the way to becoming farmers. It is a highly complicated way of life that has existed alongside agricultural communities from the time of the Agricultural Revolution to the present. Most pastoralists also hunt to supplement their diet, and, where geography permits, some do a little farming as well.

Geography largely defines where pastoralists can live. In areas such as Arabia and the steppes of Eurasia, rainfall is too sparse and the soil generally too poor to support agriculture. A tall feathery grass grows in the spring and summer months on the steppes, on which herds of sheep, goats, and cattle can graze. Inner Asia, the most extensive steppe, includes areas of the former Soviet Union plus Mongolia and parts of western China.

Indo-European and Semitic Pastoralists Depend on Their Herds and Flocks

Pastoralists in central and western Eurasia were called Indo-Europeans, and those in Arabia were known as Semites. Both Indo-Europeans and Semites had to figure out ways to survive on the scarce food these harsh environments provided. Early pastoralists struggled against wild animals, the threat of disease, hostile groups competing for the same pasturelands, and natural disasters, as well as challenging climates and little food.

Whether Semites or Indo-Europeans, herders' lives revolved around their animals, which were their source of food, clothing, shelter, transportation, wealth, and status. Pastoralists were almost like parasites living off their animals. Sheep and cattle, then horses, and eventually camels, provided meat and milk, which they fermented. ("Cattle" refers to cows, bulls, and oxen but is often used to indicate all domesticated herded or farm animals.) Women sewed animal skins into clothes. Sheep were used for their wool and their hides served as covers for shelters, and dogs provided protection and controlled other animals, but early pastoralists did not know how to harness cattle and horses to pull heavy loads or for transportation without choking them. Pastoralists also exchanged animals for other goods they needed.

Pastoralists living in inner Asia herded horses, cattle, sheep and

goats. Semites in Arabia mainly herded sheep. The number of animals a man had, particularly horses, not the land where they grazed, determined his status in the community. Nomads developed a deep affection for and intimate knowledge of their animals. Herders and their animals were inseparable. Hebrew herders claimed they could recognize their sheep and their sheep could recognize them.

Challenges of the Pastoralist Way of Life

Life for these early herders was difficult and dangerous, and they became skilled fighters. They fought other pastoralists for new grazing land and to keep the land on which their herds already grazed. They also raided each other's herds. The land, by and large, provided no natural defenses such as trees, hills, or mountains. Pastoralists became adept at both defensive and offensive fighting techniques and developed innovative military strategies and technologies.

Both men and women must have shared some of the qualities we still associate with masculinity, such as aggression and physical strength. They had to be ready to fight at a minute's notice, and they endured many hardships.

Hunting was important, particularly for Indo-European pastoralists. Animals they hunted provided extra food, so herders did not have



Nomad life

to kill off as many from their own stock. Hunting was good training for fighting as it involved tracking, marksmanship, and skilled shooting. In addition, pastoralists often treated the hunt as sport.

Young boys received strict training. A boy had to learn how to train dogs and falcons as well as the habits of animals and birds. He had to understand the unwritten science of animal breeding, be able to orient himself in the endless spaces of the great steppe by day or night using the stars, the sun, and landmarks, and know by sight not only his own cattle, but those of his neighbor. He would have to cut up the carcasses of domestic and wild animals, determine the area required to feed one animal in a 24-hour period, and calculate how long he could live at a chosen encampment. He had to know what to do in times of drought, heavy rainfall, or unforeseen epidemics; know what vegetation the cattle, sheep, and goats liked at different times of the year; and be able to plan migrations so that the animals would get the necessary food and mineral supplements. He had to identify signs of disease and possible herbs and other remedies; be able to treat wounds, including an animal's broken bones; forecast changes in the weather, floods and drought by the behavior of the animals; and recognize and read both animal and human tracks.

While men were responsible for herding, hunting, and fighting, women maintained the home bases. They hauled water and collected and dried dung (manure) for fuel, made cheese and other milk products, and sewed clothes, rugs, cushions, and coverings for their homes. Women took care of children and old people as well as small animals at the home base when men drove the animals to pasture. Except for times of war or extremes of weather, pastoral men probably had an easier life and more leisure time than women.

Between 8000 B.C.E. and 6000 B.C.E., settled agriculturist and pastoralist ways of life developed in many areas of Eurasia. Their interaction, to which we now turn, is one of the main themes of the human drama.



ACT ONE – ORIGINS OF THE HUMAN COMMUNITY: LEARNING TO COOPERATE (FROM EARLY TIMES TO 3500 B.C.E.)

Setting the Stage

1. Compare how the world came to be in any two creation stories.
2. What is the relationship between people and the rest of the natural world in creation stories?
3. What does "survival of the fittest" mean? How did mutations make early primates "more fit"?
4. How many races are there? What evidence do you have for your answer?
5. If there is only one race, why is there so much variation around the world in people's skin color and appearance?
6. Do you believe in progress? If so, what do you mean by progress and what evidence can you offer to show that it exists?
7. How do you explain the origin of the world and how people came to be?

SCENE ONE

Gathering and Hunting: Humans Share the Resources

1. What is meant by Prehistory? What other name could you suggest for this period in the past?
2. Explain the differences between scavenging, gathering, and hunting for food. Why did early humans change from one way of getting food to another?
3. Why was learning to speak so important to early humans? Try to be around others and go without speaking for fifteen minutes. Explain your experience.
4. In what ways did early humans get and use fire?
5. What are the possible meanings of the cave paintings that early humans made? What do goddess figurines and drawings suggest about what early humans believed?
6. What did the tree represent to early humans? Why?
7. Why might early human males have looked on women with both awe and dread?

SCENE TWO

Revolutionary Changes Brought by Agriculture

1. What was the Agricultural Revolution? Why is it called a revolution?

you agree? Why or why not?

2. Explain the roles of men and women in the early agricultural communities.
3. What kinds of geography would have been good for farming? What aspects of the land and climate would make farming difficult?
4. What does specialization mean? Why must there be surplus food before there can be specialization? Why did men have more specialized roles than women had?
5. What does social stratification mean? Who probably had the most prestige in the early agricultural communities? Who has the most prestige in your community? What groups have the most prestige in the United States? What groups do you think should have the most respect? Why?
6. Why do you think early farming communities may have been relatively peaceful?

SCENE THREE

Pastoralism: An Alternate Lifestyle

1. What is the relationship between geography and the pastoral way of life? How do pastoralists take advantage of steppe lands? Why don't pastoralists farm? Why are pastoralists semi-nomadic?
2. What are the differences between Indo-European and Semitic pastoralists?
3. Explain at least five ways pastoralists make use of their animals.
4. What are the major differences between the way you live and the way pastoralists live? Which do you think is more exciting? Why do many of us romanticize the life of people on the move, such as cowboys, businessmen who travel, those who freely wander, etc.?

Summing up

1. Make a chart that compares the lifestyle and beliefs of pastoralists and agriculturists. Include things such as daily life, jobs, homes, food, who is respected, and beliefs.
2. How did gatherers, farmers, and pastoralists adapt to different geographic environments?
3. Construct a conversation between a woman living in a scavenging-gathering community with a woman living in a farming community. What might they discover was the same about their lives? What was different?
4. If you were a woman living at the time of the Agricultural Revolution, would you rather be a farmer or a pastoralist? If you were a man living at the time of the Agricultural Revolution, would you rather be a farmer or a pastoralist? Explain your answers.
5. Evaluate this statement using at least three examples from this act: "Early humans survived because they cooperated."