WORLD HISTORY FOR US ALL

Big Era Three
Farming and the Emergence of Complex Societies
10,000 – 1000 BCE

LANDSCAPE

Landscape Teaching Unit 3.4
Migrations and Militarism across Afroeurasia
2000-1000 BCE

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World History for Us All
A project of San Diego State University
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Why this unit?

This unit examines what caused large numbers of peoples whose way of life was based on animal herding to migrate into settled regions of Afroeurasia in the second millennium BCE. The unit also investigates what resulted from this epic interaction between pastoral groups and settled agrarian peoples. The interaction of these two groups was a constant theme in world history for several thousand years. Students will examine the relationship between these migrations and the development of several states and empires during the second millennium BCE.

Unit objectives

Upon completing this unit, students will be able to:

1. Compare key differences between the way of life and values of pastoral nomads and settled peoples.
2. Examine the reasons for and consequences of the interactions between these groups.
3. Infer characteristics of kingdoms that developed in the second millennium BCE.
4. Describe the effects of migration and settlement on the development of languages.

Time and materials

This unit is divided into four lessons. Each lesson should take a class day or more, although the actual time will vary depending on classroom circumstances. If time is limited, each lesson may be taught as a stand-alone investigation.

Authors

The principal authors of this teaching unit are Susan Douglass and Jean Johnson.

Susan Douglass is principal researcher and analyst for the Council on Islamic Education in Fountain Valley, California. She has authored numerous teaching units and books on Islam and world history. She joined the World History for Us All development team in 2001.

Jean Johnson taught history at Friends Seminary for twenty years. She also taught in the pre-service program at New York University and has written several texts and numerous teaching units, many which focus on Asia. She also directed an Asia Society teacher training program for middle school teachers. She joined the World History for Us All development team in 2003.

The historical context

The revolutionary second millennium BCE was a period of impressive population growth, agrarian expansion, and city building. Many nomadic groups speaking languages on the Indo-European family migrated from their homelands in Inner Eurasia to settled areas of southern, or "outer" Eurasia. Also, in this period several states and empires rose and fell in both Eurasia and the Mediterranean region. In large part, these kingdoms arose from the interactions between

nomadic and settled peoples. In some cases, invading pastoral nomads settled, mixed with the sedentary peoples, and created new kingdoms. In other cases, resistance to the nomadic threat helped leaders in settled areas solidify their power base and defenses. The kingdoms that appeared in the era included

>the Shang dynasty in China.
>
>small Indo-European-speaking kingdoms in the Indus and Ganges valleys of northern India.
>
>the Akkad, Babylonian, Kassite, and Mitanni kingdoms in Mesopotamia (Iraq).
>
>the Greek Mycenaean city-states in the Aegean Sea basin.
>
>the Hyksos conquest of Middle Kingdom Egypt and the subsequent replacement of the Hyksos by the Egyptian New Kingdom.

Scholars do not know exactly what pushed pastoral nomads from their homelands in the steppe regions of Inner Eurasia. Some possible factors might have been:

>Climate change, resulting in lower rainfall and less vegetation for livestock.
>
>Pressure from other nomadic groups competing for grazing land for their herds.
>
>New technology of warfare, including iron weapons and the chariot.
>
>Refusal of settled peoples to trade goods nomads needed for survival.
>
>The rise of charismatic leaders among the nomads.
>
>Political and military weakness of settled areas.

Scholars do know that the migration and invasion of nomadic groups had differing results depending on the characteristics of their encounters with farming peoples.

>In some cases, the settled peoples repulsed the intruding nomads and forced them to retreat back to the steppes.
>
>In some cases, nomads stayed in settled areas but tried to remain somewhat separate from settled people to maintain their traditional way of life.
>
>In some cases, nomads conquered settled peoples and created their own kingdoms, ruling over farming and urban populations.

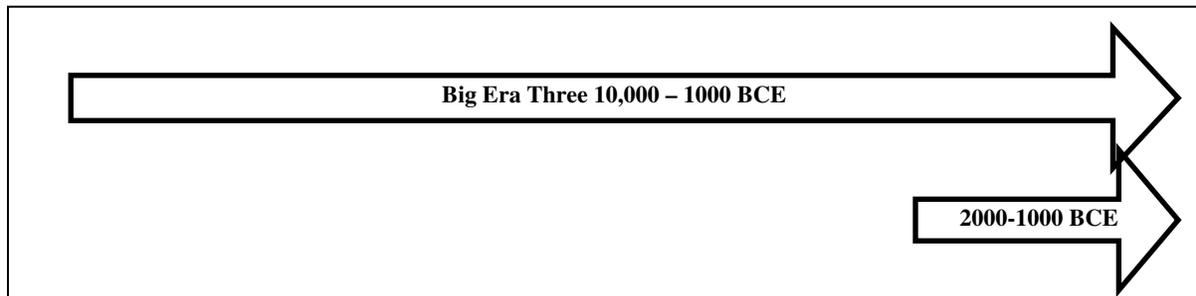Certain similar characteristics can be found in most of the kingdoms of this period:

>Central control of a monarch whose legitimacy came in large part from control of the military.
>
>A fairly rigid social hierarchy, including a military aristocracy at the top and slaves at the bottom.
>
>Priests or other religious authorities enjoying a great deal of power.
>
>Other nomadic groups on the kingdom's border presenting a chronic threat.

This unit in the Big Era time line

Big Era Three 10,000 – 1000 BCE

2000-1000 BCE

Lesson 1
Differences between Settled Farmers and Pastoral Nomads

Activities

Ask students if they have ever worked on a farm. What was it like? Who has ridden horses, lived with cowboys, or worked on a ranch? What are the differences between the two ways of life? Which way of life would they prefer? Why?

Define the terms "pastoral" and "nomad" as words referring to groups who live by herding animals of various types, for example, horses, cattle, goats, sheep, or camels. Students should understand that people who live permanently on farms often engage in pastoral activity, raising sheep in a pasture, for example, or herding dairy cows. "Pastoral nomads," however, do not live in one place. Rather, they move within a large or smaller area in response to seasonally available grazing for their flocks or herds. Discuss the idea that nomads do not wander aimlessly, but usually in circuits across specific territories, adjusting for changes in weather and climate. For example, pastoral nomads may graze their animals in mountain valleys in the summer and flatter lowlands in the winter. Students should take note of derivative words such as "pastoralist," "pastoralism," "nomadic," and "nomadism."

Review the term "steppe" as grassland, which may experience fluctuations in rainfall and vegetation from year to year. A comparison of terms may be helpful. "Prairie," a term used in North America, and "pampa," a word used in Argentina, are general synonyms for "steppe." Students might compare people's dependency on animals in the North American Great Plains and the Eurasian Steppe.

Using a large map that shows the physical geography of Afroeurasia, have students identify (or review) where farming took place and where early cities developed. Then, help students to identify the arid or semi-arid regions that make up the Great Arid Zone, the belt of dry country that stretches from the Sahara Desert of Africa northeastward across the hemisphere to Manchuria north of China. Who lives in parts of the Great Arid Zone? How do they survive? Show students Handout 1.1 (Map of Inner and Outer Eurasia). Correlate the physical geography map with the Inner and Outer Eurasia map, showing what parts of it lie within the Great Arid Zone. (For a map showing the Great Arid Zone, teachers and students may also refer in the Getting Started section of World History for Us All to Teaching Unit 0.2 titled "Big Geography.")

What are the major differences between Settled Farmers and Pastoral Nomads?

Divide students into small buzz groups. Have half of the groups brainstorm the characteristics of early farming communities, such as types of homes, foods, values, and religious beliefs, drawing on previous lessons and readings. Have the remaining groups identify characteristics of pastoral nomadic life. The groups then compare and contrast their lists. The result should include some of the following factors:

SETTLED FARMERS and URBAN DWELLERS	PASTORAL NOMADS
Homes are permanent	Homes are temporary and can be moved
Specialization of occupations (not everyone farms)	Little specialization (most men and women involved in herding)
People identified by occupations and social class	People identified by blood relations: lineages, clans, and tribes
Economic surpluses	Little surplus except livestock
Much food from crops: grains, fruits, and vegetables	Much food from animals: meat and milk products
Reverence for land and water	Reverence for fire, thunder, and sun
Worship of fertility divinities	Worship of powerful male divinities
Social status from wealth in land, social position of parents, military/political power	Social status from herd size, courage, and personal military following
Society organized in centralized states with hereditary ruler at the top	Societies organized in tribes and clans with leaders holding power only as long as they are effective

Have students discuss why they think these differences existed. In what ways might geography or population density have influenced these two ways of life?

What special challenges did life on the steppe likely present? What did pastoral nomads do to compensate for the poor land and sparse rainfall on the steppe? Why were their herds so important? Why did they usually become excellent warriors?

Ask students where towns and cities are likely to have been established. In what ways did they depend on farming and trade to exist? What various ways of life were possible for people who settled in towns? In what ways were towns vulnerable to attack by pastoral nomads? What measures might townspeople have taken to defend themselves and what role did ruling groups play in their defense? What benefits might both nomadic groups and farmers have gained from the existence of towns and cities? Why and when might nomads have interacted peacefully or conflicted with townspeople?

Ask students if they think fighting and warfare were important in the lives of pastoral nomads. Do they think settled people or nomads would have been more concerned with warfare? Why or why not?

Distribute and have students read and discuss Student Handout 1.2.

Reinforcement: Distribute Student Handout 1.3 and have students analyze the attitude to warfare expressed in this Vedic hymn.
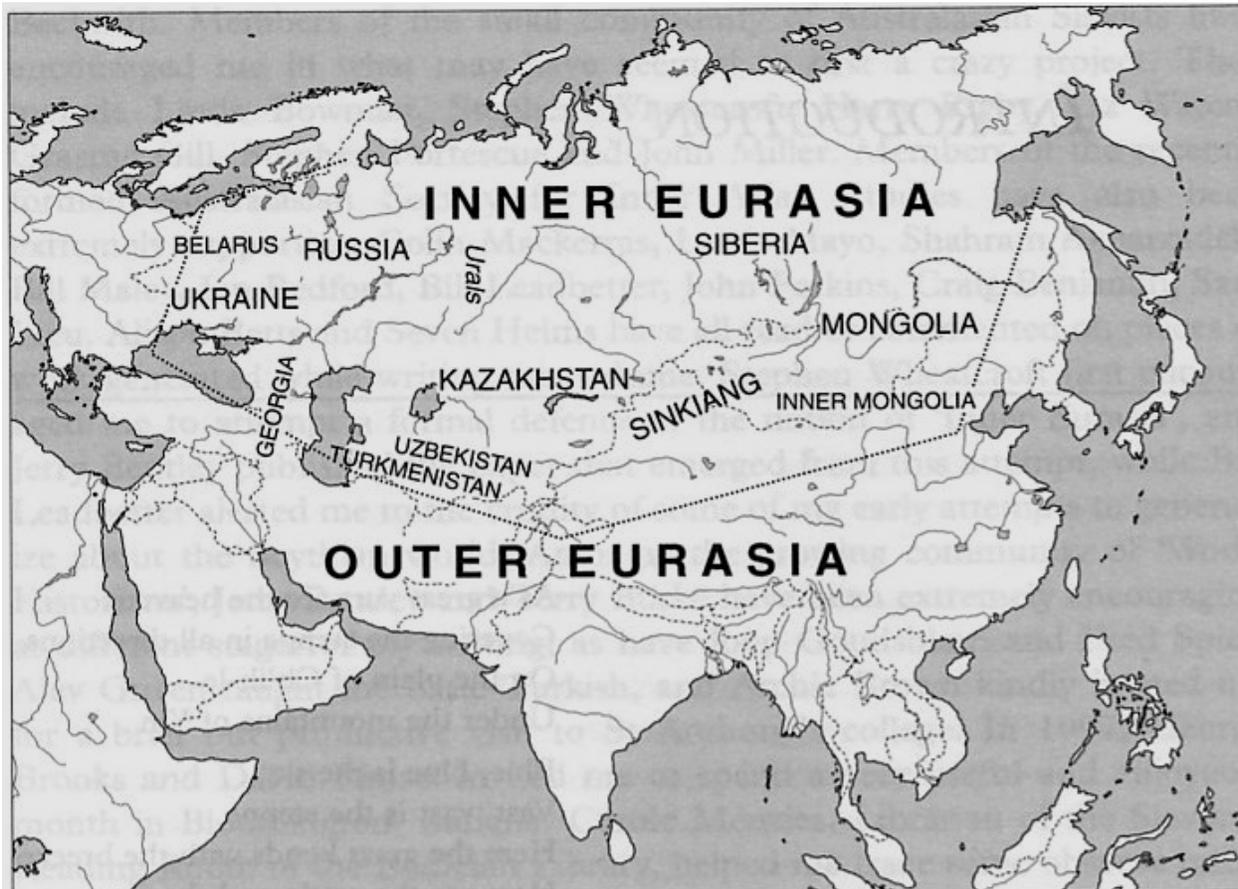
Extension Activities

Use an atlas to locate areas where pastoral nomads live today. Make a chart listing the region, its latitude, names of ethnic/cultural groups, and the kinds of animals herded. To complete the activity, write three to five sentences that describe conclusions reached about the relationship between geography and various ways of life in those regions and around the world.

Questions to Consider: What attitudes might nomads have about settled people? What might settled people think of nomads? Would the settled people want to become nomads? Why or why not? Might nomads want to settle down and farm? Why or why not?

Assessment

1. Summarize the similarities and differences between pastoral nomads and settled farmers.
2. Make a graphic organizer similar to the one above comparing and contrasting settled and nomadic ways of life. Or write a comparative essay on this subject.
3. Write a dialogue or role play a conversation between a pastoral nomad and a farmer.

Lesson 1

Student Handout 1.1—Inner and Outer Eurasia Map

Source: David Christian, *A History of Russia, Central Asia and Mongolia, vol. 1: Inner Eurasia from Prehistory to the Mongol Empire* (Oxford: Blackwell, 1998), p. xvi.

Lesson 1
Student Handout 1.2—Pastoralists' Values

For hundreds of thousands of years humans and their hominid ancestors survived in the Inner Eurasian grasslands by hunting and eating animals that consumed grass. In the grasslands hunting and gathering was a way of life that used the scarce food resources of a region of low rainfall and natural productivity.

Around 4000 BCE, however, horse-riding livestock herders appear on the Eurasian steppes. Men and women learned to use domesticated animals not just for their meat but also for their secondary products of milk, wool, and hides. People also used the traction power of domesticated animals, such as horses and oxen, to pull carts, wagons, or chariots. Eventually, this development transformed transportation and warfare.

Like hunting, pastoralism offered a technological solution to the ecological problems that the harsh environment of Inner Eurasia posed. Its success encouraged population growth, and as populations grew, Inner Eurasian communities faced new challenges. They had to find ways to mobilize scarce resources both to sustain themselves and to defend themselves against rival groups. The relatively flat landscape of Inner Eurasia offered a few natural resistances. Where geography offered no shield, societies had to rely on tactical and fighting skills.

Why were pastoralist societies so warlike? The pastoral way of life favored warrior cultures. Livestock was a less secure resource than agricultural crops. Disease could swiftly destroy a large herd, and rival nomad rustlers might steal an entire herd. Herders had to be vigilant and able to react quickly in a crisis. Controlling large animals also required the physical skills of a rodeo rider and the logistical skill of a cattle driver. This means that they had to have a system of military readiness both to protect their animals and to raid their neighbors. It requires physical strength, endurance, and a great tolerance for hardship. Pastoral societies had to be able to transform themselves easily into armies capable of fighting with skill, spirit, and ferocity. Military resources had to be concentrated in relatively sparse populations. Therefore, training in how to ride and shoot had to begin at an early age.

The pastoral nomadic way of life also encouraged aggression and a willingness to resort to violence, a limited empathy for other peoples' suffering, restrained affections in personal relationships, and great concern for personal courage and status. Pastoral societies instilled these martial values in both women and men.

Lesson 1

Student Handout 1.3—To Arms

Although the Rig Vedas were not written down until around 400 BCE, these hymns and prayers that priests of India recited and passed down orally were probably composed in the second millennium BCE. From them historians can infer a great deal about the life and values of the Indo-European linguistic subgroup known as Indo-Aryan-speakers, which reached India from Inner Eurasia sometime in the second millennium BCE. This Vedic hymn was a benediction that the royal chaplain recited before a military expedition. Each item in the arsenal is described separately and praised.

1. His face is like a thundercloud, when the armored warrior goes into the lap of battles. Conquer with an unwounded body; let the power of the armor keep you safe. [He is calling for protection by the metal and leather armor he wears and by the sacred power of the hymn.]
2. With the bow let us win cows, with the bow let us win the contest and violent battles with the bow. The bow ruins the enemies' pleasure.
3. She [the bow] comes all the way up to your ear like a woman who wishes to say something, embracing her dear friend; humming like a woman, the bowstring stretched tight on the bow carriers you safely across in the battle. . . .
4. These two who go forward like a woman going to an encounter hold the arrow in their lap as a mother holds a son. Let the two bow-tips, working together, pierce our enemies and scatter our foes.
5. Standing in the chariot, the skillful charioteer drives his prize-winning horses forward wherever he wishes to go. Praise the power of the reins: the guides follow the mind that is behind them.
6. Neighing violently, the horses with their showering hoofs outstrip everyone with their chariots. Trampling down the foes with the tips of their hoofs, they destroy their enemies without veering away. . . .
7. Her [the arrow's] robe is an eagle, and her tooth is a deer; bound with cows, she flies as she is sent forward. Let the arrows give us shelter wherever men run together and run separately. [The arrow is robed with eagle feathers, tipped with deer-horn and bound with leather thongs.]
8. Spare us, O weapon flying true to its mark; let our body be stone. . . .
9. He beats them on the back and strikes them on the haunches. O whip the horses, drive forward into battle the horses who sense what is ahead. . . .
10. Whoever would harm us, whether it be one of our own people, or a stranger, or someone from far away, let all the gods ruin him. My inner armor is prayer.

Lesson 2
Interaction between Pastoral Nomads and Settled Peoples

Activities

Review the "To Consider" questions at the end of Lesson One. Would the settled people want to become nomads? Why or why not? What about the nomads? Might they want to settle down and farm? Why or why not?

Distribute Student Handout 2.1. Use the map to identify linguistically related groups that migrated from the steppes during the second millennium BCE.

Read and discuss Student Handout 2.2.

Consider the historical question, "Why did so many groups of pastoral nomads migrate into or invade settled areas during the second millennium BCE?"

Have students consider possible reasons pastoral nomads would invade settled areas, such as population growth, disease, climatic change, weakness of settled areas, surplus wealth of settled areas, need for goods such as grain, desire for glory, leadership of skilled warriors, and new technology such as the chariot. Some of the major factors might be:

- o Nomads were desperate for food because of overpopulation or because diseases killed many of their herds.
- o Changes in climate resulted in less grass for their herds to eat. Many of their animals have died, but the settled peoples do not want to barter or trade. Related question: Why might settled peoples refuse to trade? (e.g. insufficient surplus, poor economic conditions, unfavorable terms of trade offered)
- o Other nomadic groups were pushing pastoral nomads out of the grazing areas their herds have been using.
- o The development of the chariot or iron weapons gave nomadic people a decisive military advantage over settled farmers.
- o A strong leader among the pastoral nomads wanted to lead his people to get booty and glory.
- o The settled area was weak or under poor leadership, so plundering would be easy.

Discuss why settled peoples sometimes turned the tables and invaded the territories of pastoral nomads. Why would they do that? Why might rulers want to expand their frontiers into the Inner Eurasian steppes?

Read and discuss Student Handout 2.2.

Read and discuss Student Handout 2.3. Explain that because ancient nomadic groups have left behind fewer material artifacts than have city-dwellers, historians have had to rely mainly on relatively sparse archaeological evidence, changes in language, and literary sources like the ones in this handout. Questions:

o Why do you think that one reading depicts settled and nomadic individuals fighting and the other shows them battling but then becoming equals and friends?

o What is the reason for the jealousy between Cain and Abel in the story from Genesis? How are the two ways of life (shepherd and farmer) contrasted? How does this comparison align with the typical views of nomads versus sedentary folk?

o Compare the characters of Gilgamesh and Enkidu in appearance, in personal qualities, and in the way they are seen by the people of the city.

Create and analyze a list of options for nomadic-settled interaction.

Ask students to brainstorm what different kinds of contact and interaction might have occurred between these two groups. Would the interaction usually be peaceful? When would it be violent? If the nomads invaded a settled community, which group do they think would win, and why?

To record the brainstorming results, make a list using F for farmers, P for pastoralists, and F/P for both groups. How might settled people and pastoralists cooperate or trade for each other's benefit? What situations might bring the two groups into conflict? Examples

o F/P mutually trading animal and agricultural products to achieve a nutritionally complete diet.

o F trading manufactured goods to P in return for animals for transport and food.

o P providing animals for the royal courts of settled leaders.

o P acting as guides on trade routes.

o F providing stable sources of luxury goods and prestige to P.

Record various outcomes that might result from interaction between pastoralists and settled peoples. Place these possible outcomes on a scale from "no contact" to "totally integrated." The list might include:
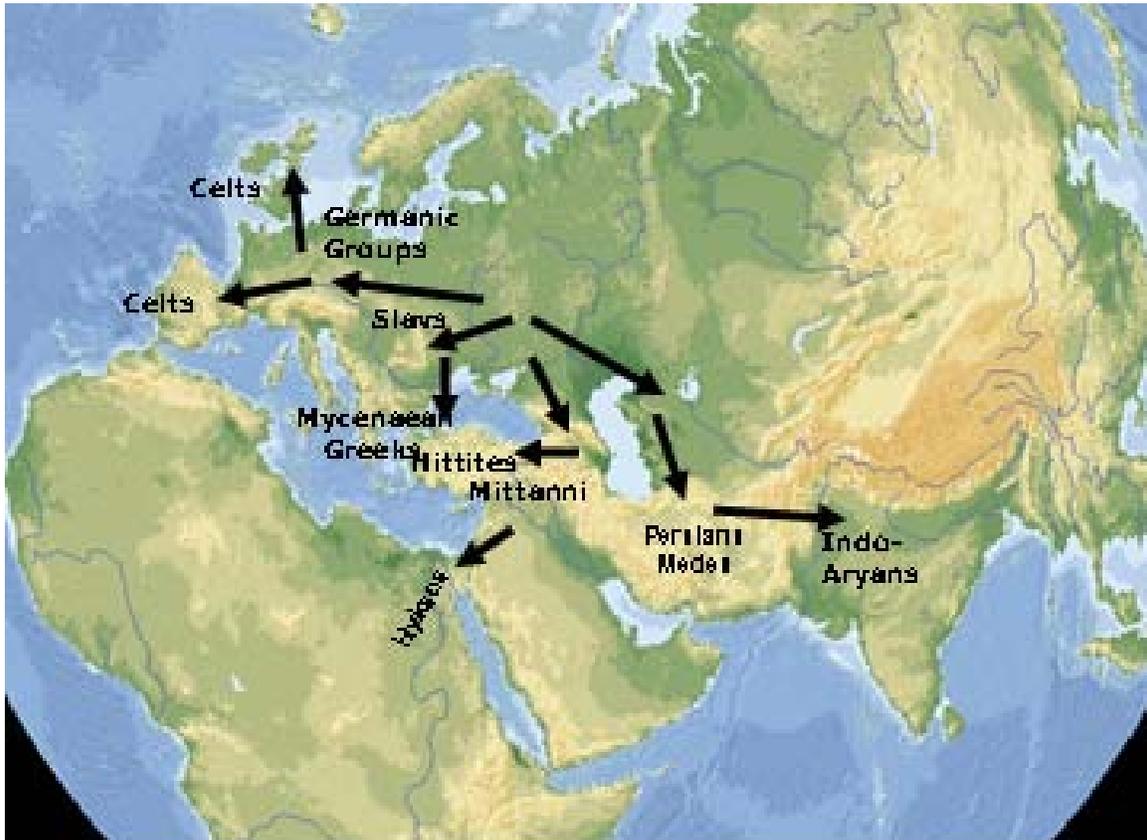
o The two groups have little or nothing to do with one another, few encounters.

o Nomads raid but are repulsed.

o Occasional peaceful exchanges such as barter, marriage, or trade. For example, nomads have livestock and minerals. Settled people have grain, tools, and luxury goods.

o Nomads raid, take what they need and leave.

o Nomads raid, destroy, and return to their homeland.

o Nomads conquer, rule but try to remain separate from farmers and city-dwellers.

o Nomads conquer, settle, and use local people to help govern.

o Nomads conquer, rule, and are eventually thrown out.

o Nomads come into a settled area and are assimilated.

o Nomads conquer, settle, mix, intermarry, and create a new population synthesis.

Have students discuss reasons for the occurrence of these outcomes.

Extension Activity

Have students use their textbooks or other documents to research how pastoral and settled peoples interacted in various areas in the second millennium BCE. For example:

- o Little or no contact. (Perhaps 90 percent of the time this was the case, as the two groups lived in different ecological zones and neither wanted to be like the other.)
- o Nomads raided but were repulsed. (Little or no record of this outcome exists except for the general fear settled people have of nomads, recorded in literature and chronicles.)
- o Occasional peaceful exchanges such as barter, marriage, or trade. Nomads had livestock and minerals. Settled people had grain, cloth, and tools. (This happened unless settled areas refused to interact.)
- o Nomads raided, took what they needed and left. (Often happened.)
- o Nomads raided, destroyed, and left. (Achaeans in Troy, Mycenaeans in Crete)
- o Nomads conquered, ruled, but tried to remain separate from farmers and city-dwellers. (Indo-Aryans in India, Spartans in Greece, Hebrews in Canaan)
- o Nomads conquered, settled, and used local people to help govern. (Turks in Southwest Asia, Mongols in China)
- o Nomads conquered, ruled, and were eventually thrown out. (Hyksos in Egypt.)
- o Nomads conquered, settled, mixed, and established a new synthesis. (Babylonians, Hittites, and Chaldeans in Southwest Asia.)

Lesson 2

Student Handout 2.1—Map of Some Groups Associated with Spread of Indo-European-Speaking Peoples

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Lesson 2

Student Handout 2.2—Relations between Pastoral Nomads and Settled Farmers

Pastoral nomads are animal-herding people who migrate seasonally in search of grazing land for their livestock. Pastoral nomadic groups became significant on the stage of Afroeurasian history in the second millennium BCE. No fully satisfying explanations for the migrations of Indo-European-speaking pastoral peoples has so far emerged. Increased aridity may have forced pastoral nomads to travel more widely in search of grass. A nomadic lifestyle made it possible to exploit more land, including arid, previously marginal land. Contacts with sedentary societies of Outer Eurasia may have created new opportunities for trade and pillaging. With the rise of chariot warfare in the second millennium BCE, empires such as those of China and Assyria needed horses for their armies. Since they lacked the pasture needed to support large herds, they had to import horses from the steppes. Pastoralists of Inner Eurasia could maintain large herds only if they took up a nomadic lifestyle. If this argument is correct, it suggests the beginning of a symbiotic relationship between Inner and Outer Eurasia. Both now belonged to an embryonic world system.

Pastoral nomads moved with their flocks of sheep, horses, and other livestock through regular annual circuits. Frequent movement was necessary to feed large herds. Nomads depended for subsistence on the meat and milk of their flocks, but they still needed some agricultural products, such as grain. As a result, pastoral nomadic societies did not usually remain fully independent of farming societies. Pastoral nomads usually needed the grains and luxury products of agricultural societies more than farmers needed surplus livestock. This unbalanced relationship helps explain why relations between nomads and settled peoples sometimes became violent, especially along the borderlands between Inner and Outer Eurasia.

Lesson 2
Student Handout 2.3—Cain and Abel, Gilgamesh and Enkidu

Cain and Abel

Now Abel was a keeper of sheep, and Cain a tiller of the ground. In the course of time Cain brought to the Lord an offering of the fruit of the ground and Abel brought of the firstlings of his flock and of their fat portions. And the Lord had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry, and his countenance fell. The Lord said to Cain, "Why are you angry, and why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door; its desire is for you, but you must master it." Cain said to Abel his brother, "Let us go out to the field." And when they were in the field, Cain rose up against his brother Abel, and killed him. Then the Lord said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" And the Lord said, "What have you done? The voice of your brother's blood is crying to me from the ground. And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. When you till the ground, it shall no longer yield to you its strength;

Source: The Bible (Revised Standard Version), Genesis 4. 2-12

Gilgamesh and Enkidu

Gilgamesh was king of Uruk,
A city set between the Tigris
And Euphrates rivers
In ancient Babylonia. . . .
Enkidu was born on the steppe
Where he grew up among the animals. . . .

Gilgamesh was a tyrant to his people. . . .
Sometimes he pushed his people half to death
With working rebuilding Uruk's walls,
And then without an explanation let
The walls go untended and decay. . . .

Enkidu was ignorant of oldness.
He ran with the animals,
Drank at their springs,
Not knowing fear or wisdom.
He freed them from the traps
The hunters set. . . .
[He was] all covered with hair
and yet his hands had the dexterity of men's.

[One day a hunter led Enkidu into Uruk's market square.]
The marketplace filled with people
When they heard he was coming.
People said: He looks like Gilgamesh
But he is shorter and also stronger;
He has the power of the Steppe. . . .

At night when Gilgamesh approached
The market square . . .
Enkidu stood
Blocking his way.
Gilgamesh looked at the stranger
And listened to his people's shouts of praise
For someone other than himself
And lunged at Enkidu.

They fell like wolves
At each other's throats,
Like bulls bellowing,
And horses gasping for breath
That have run all day
Desperate for rest and water, crashing the gate they fell against.
The dry dust billowed in the marketplace
And people shrieked. The dogs raced
In and out between their legs.
A child screamed at their feet
That danced the dance of life
Which hovers close to death.
And quiet suddenly fell on them
When Gilgamesh stood still
Exhausted. He turned to Enkidu, who leaned
Against his shoulder and looked into his eyes
And saw himself in the other, just as Enkidu saw
Himself in Gilgamesh.
In silence of the people they began to laugh
And clutched each other in their breathless exhaustion.

Source: Herbert Mason, *Gilgamesh: A Verse Narrative* (New York: New American Library, 1970), 15-6, 23-5.

Lesson 3

Characteristics of Eurasian Kingdoms in the Second Millennium BCE

Activity

What was life like in the Babylonian kingdom under Hammurabi?

Explain that many kingdoms formed during the second millennium BCE. The Babylonian kingdom ruled over Mesopotamia and the surrounding territory during the eighteenth century BCE. This lesson asks students to infer aspects of the Babylonian kingdom from the law codes compiled during the reign of Hammurabi.

Use Student Handouts 3.1-3.4 as a jigsaw lesson. First divide the class into four "expert" groups and give students in each group the same Student Handout. Have them read their handout and summarize together the major conclusions they can draw about what life was like from the information. Then divide the class into groups of four students, one from each "expert" group. Have them share the information from their expert groups. Then have each of the mixed groups make a poster that illustrates life in the Babylonian kingdom, based on the information they have shared. Finally, have each group share its poster and briefly identify the points they illustrated.

Questions related to Handouts:

> Handout 3.1. What kinds of economic activity went on in the Babylonian kingdom? Which activities seem to be the most important? What efforts were made to ensure that business people were honest? Which occupations or artisans do you think should take out "malpractice insurance?"

> Handout 3.2. Based on the information in these laws, how important was the military? What was done to ensure that men fulfilled their military obligations? What was done to protect the soldiers' rights and property?

> Handout 3.3. What different groups existed in Babylonian society? Who had the most status? Who had the least? What kinds of different treatment did members of different groups receive? How did the punishments differ?

> Handout 3.4. What were some of the risks to women of going into business? What rights for women can you identify from the laws (both those affecting her material needs and those affecting her personal freedoms)? Which of the partners in the marriage more clearly held the right to divorce? How might the law concerning beer-sellers have helped to preserve public order? At what price to the business woman? Identify two other issues you find in the laws about women and marriage and discuss them with the class.

Extension Activity

Give students the following list and have them individually or in small groups research one of the other kingdoms that flourished during the second millennium BCE.

Possible topics students could research on kingdoms:

Connection of the monarchy to Indo-European migrations

Physical borders and ability to defend them.

Source of ruler's legitimacy and symbols of the ruler's authority.

Importance of government buildings, palaces, or religious structures.

Tax base and attitude toward taxation

Importance of trade, economic well-being, and fair distribution of wealth.

The role and importance of government officials and the military.

Means of recruiting soldiers, their status, and motivation to fight.

The roles and status of women of different classes.

Possible Second Millennium Kingdoms to Research

Shang in China

Akkad, Babylonia, Mitanni, Kassite kingdom in Mesopotamia

Hyksos in Egypt

Middle Kingdom and New Kingdom in Egypt

Hittites in Anatolia and Syria

Assyria in upper Mesopotamia

Mycenaeans in the Aegean Sea region

Minoans on Crete

Assessment

Make a poster illustrating the positions, classes, and division of labor in Mesopotamian and Indian society. Your poster should show divisions in status and occupation. It should illustrate what emerging urban society was like.

Lesson 3
Student Handout 3.1—Hammurabi's Code: Economic Activity

53. If man had neglected to strengthen his dike and has not kept his dike strong, and a breach has broken out in his dike, and the waters have flooded the meadow [farmland], the man whose dike broke shall restore the corn he has caused to be lost.

54. If he is not able to restore the corn, he and his goods shall be sold, and the owners of the meadow whose corn the water has carried away shall share the money.

55. If a freeman has opened his irrigation trench for watering and has left it open, and the water has flooded his neighbor's field, he shall pay him an average crop.

60. If a freeman has given his field to plant as an orchard to a gardener, and the gardener has planted the orchard, four years shall he rear the orchard. In the fifth year the owner of the garden and the gardener shall share (it), and the owner of the garden shall cut off his portion first and take it.

104. If a merchant has loaned an agent corn, wool, oil, or any sort of goods, to sell at retail, the agent shall write down the money value, and shall return that the merchant. The agent shall take a sealed receipt for the money that he has given to the merchant.

107. If the merchant has overcharged the agent and the agent has really returned to his merchant whatever his merchant gave him, and if the merchant has disputed what the agent has given him, that agent shall put the merchant on oath before the elders, and the merchant, because he has defrauded the agent, shall pay the agent six fold what he misappropriated.

117. If a free man has been seized for debt, and has given his wife, or his son, or his daughter to work off the debt, the hostage shall labor for three years in the house of the creditor, but in the fourth year he shall be set free.

221. If a doctor heal the broken limb of a free man, the patient shall pay five shekels of silver to the doctor. (A mina equals about 500 grams. One mina equaled 60 shekels. A shekel equaled 180 SE. These were all weight measurements, not coins.)

224. If a veterinary surgeon makes a large incision in an ox or asses, and cured 9them), the owner of the ox or ass shall give him one-sixth of a shekel of silver.

229. If a builder builds a house for a free man, and has not made his work strong, and the house has fallen in and killed the owner of the house, then the builder shall be put to death.

230. If it kill the son of the owner of the house, the son of the builder they shall kill.

235. If a shipbuilder has built a ship for a free man, and has not perfected his work, and in that year that ship is sent on a voyage, and it has shown faults, the boat builder that vessel shall take to pieces, and at his own expense make strong, and the strong ship he shall give to the owner.

Lesson 3
Student Handout 3.2—Hammurabi's Code: The Military

26. If an officer or soldier has been sent on a military campaign by the king, and he goes out, but then hires a substitute, and sends him to fight, that officer or soldier shall be put to death, and the person he hired shall take his house.

27. If an officer or soldier on the business of the king is detained, and his field and his garden are given to another, when the officer or soldier returns, his fields will be returned to him.

28. If an officer or soldier is detained on the authority of the king, and his son is able to manage his affairs, his field and garden shall be given to him and he shall manage the affairs of his father.

29. If the son is young, and he cannot manage his father's affairs, one-third of the field and garden shall be given to his mother, and his mother shall bring him up.

31. If he is absent for only one year and has returned, his field and orchard and house shall be given back to him and he shall look after his feudal obligations himself.

32. If a merchant has ransomed either a private soldier or an officer, who was carried off in a campaign of the king and has enabled him to reach his city, if there is sufficient to ransom him in his house, he himself shall ransom himself; if there is not sufficient to ransom him in his house, he shall be ransomed from the estate of the city-god; if there in not sufficient to ransom him in the estate of the city-god, the state shall ransom him, since his own field, orchard and house may not be ceded for his ransom.

33. If either a governor or a magistrate [or sergeant or captain] on the king's business had sent out a hired substitute, that governor or magistrate shall be put to death.

34. If either a governor or magistrate [or sergeant or captain] has taken the property of an officer, or has robbed an officer, on in the decision of a case has robbed an officer, or has taken the gift the king gave the officer, that governor or magistrate shall be out to death.

36. In no case is the field, orchard, or house belonging to an official, constable or a tax-collector to be sold.

Lesson 3
Student Handout 3.3—Hammurabi's Code: Hierarchy and Justice

196. If a patrician has knocked out the eye of a patrician, his own eye shall be knocked out.

197. If he has broken the limb of a patrician, his limb shall be broken.

198. If he ahs knocked out the eye of a plebeian or has broken the limb of a plebeian, he shall pay one mina of silver.

199. If he has knocked out the eye of a plebeian's servant, or broken the limb of a plebeian's servant, he shall pay half his value.

200. If a patrician has knocked out the tooth of a man that is his equal, his took shall be knocked out.

201. If he has knocked out the tooth of a plebeian, he shall pay one-third of a mina of silver.

202. If a man strike the head of a man who is his superior, he shall receive sixty blows of an ox-hide whip in public.

203. If a plebeian strike the head of another plebeian equal to himself, he shall pay one mina of silver.

205. If a slave of a plebeian strike a plebeian, his ear shall be cut off.

209. If a free man strikes a freed woman and she drops that which is in her womb, he shall pay ten shekels for that which was in her womb.

210. But if the woman dies, his daughter shall be put to death.

211. If the woman of a freed class (former slave) loses that which is in her womb by a blow, he shall pay five shekels of silver.

213. If the woman dies, he shall pay half a mina of silver.

215. If a doctor has made a large incision with a bronze lance and cured a free man, or has opened the abscess [in the eye] with the lance, saved the eye of the man, ten shekels of silver he shall take.

216. If it was a freed man, five shekels of silver he takes.

217. If it was the slave of a free man, the master of the slave shall give two shekels of silver to the doctor.

218. If the doctor has made a large incision with a bronze lance, and has caused a free man to die, or opened an abscess with the lance, and has put out the eye, his hands shall be cut off.

219. If the doctor makes a large incision in the slave of a free man and kill him, he shall render slave for slave.

108. If the mistress of a beer shop has not received corn as the price of beer or has demanded silver on an excessive scale, and has made the measure of beer less than the measure of corn, that beer-seller shall be prosecuted and drowned.

Lesson 3
Student Handout 3.4—Hammurabi's Code: Roles and Status of Women

108. If the mistress of a beer shop has not received corn as the price of beer or has demanded silver on an excessive scale, and has made the measure of beer less than the measure of corn, that beer-seller shall be prosecuted and drowned.

109. If the mistress of a beer-shop had allowed outlaws and riotous characters to assemble in her house, and if those riotous characters have not been arrested and hauled to the palace, that beer-seller shall be put to death.

117. If a free man has been seized for debt, and has given his wife, or his son or his daughter to work off the debt, that hostage shall labor for three years in the house of the creditor, but in the fourth year he shall set them free.

127. If a free man has caused the finger to be pointed at another free man's wife, and has not proved his charge, the accuser shall be thrown down before the judges and shall be branded on the forehead.

129. If a patrician's wife be taken in adultery with another, they shall be strangled and cast into the water. If the wife's husband would save his wife, the king can spare his subject.

134. If a patrician has been taken prisoner, and in his house there is no subsistence for his wife, and then his wife has entered into the house of another, that woman has no fault.

135. If a patrician has been taken prisoner, and in his house there is no subsistence for his wife, and then his wife has entered into the house of another and borne children, and later her husband has returned to his city, that woman shall return to her spouse, but the children shall follow the father.

138. If a patrician has divorced his wife, who has borne him children, he shall pay over to her as much money as was given for her bride price and the marriage portion which she brought from her father's house, and so shall divorce her.

139. If there was no bride-price, he shall give her one mina of silver as a price of divorce.

140. If he be a plebeian, he shall give her one-third of a mina of silver.

141. If a patrician's wife, living in her husband's house, has gone out to engage in business thus neglecting her house and humiliating her husband, he shall prosecute her. If here husband has said "I divorce her," she shall go her way; he shall give her nothing as her price of divorce. If her husband has said "I will not divorce her," he may take another woman to wife; his first wife shall live as a slave in her husband's house.

142. If the woman hates her husband and says, "Thou shall not possess me: they shall inquire what is her failing. If she has been careful, and was not at fault and her husband has gone forth and greatly depreciated her, the woman has no blame; she shall take her marriage portion and go to her father's house.

143. If she has not been careful, but has gone forth and his household property has wasted, impoverishing her husband, they shall throw that woman into the waters.

148. If a man marries a wife and a disease has seized her, if he is determined to marry a second wife he shall marry her. He shall not divorce his wife whom the disease has seized. In the home they made together she shall dwell, and he shall maintain her as long as she lives.

Lesson Four
Word Detectives on the Case of the Indo-European Language Family

Activity

Ask students if they know any words in foreign languages that are similar to words in other languages. Make a list of such words and discuss how these similarities might have come about. Ask whether they know about groups of languages that are similar to one another, such as Bantu languages, Romance Languages, and Semitic languages. Ask students to discuss how languages might branch off to form new languages. Discuss differences in British and American English as both have developed over the past few centuries.

Give the class Student Handout 4.1. Read and discuss the way in which linguistics came to be used as a tool for investigating history, and what conclusions have been reached about the origins of some Europeans and Asians through their languages. The teacher may wish to add information about how the theories of Indo-European language and culture have changed over the past century. Use the map attached to Student Handout 4.1 to locate major branches of the language and routes of migration as they are understood today.

Divide the class into groups and give each group Student Handout 4.2 and a world map. Ask them to read the list of languages in the chart. To the best of their ability, the groups should build on the reading in Student Handout 4.1 to locate the geographic area where each language (or most of them) was or is spoken. The rest of the time should be spent examining the word similarities and answering the bulleted questions on Student Handout 4.2. Debrief the groups in class discussion.

The word roots in Student Handout 4.2, which are highlighted in gray, are believed to be the Indo-European roots of common words found in other related languages. The words are selected from a much larger database of similar words among Indo-European languages. Note the similarities, and take notes in response to the following questions:

o   What evidence do you see that the words listed under each root word in gray are similar to those listed below it?
o   Why do you think these words traveled so far and still remained similar?
o   What might these and other similar words tell about the life of the people who spoke these languages and migrated across Eurasia?
o   Find the geographic locations where some of the languages listed were or are spoken.

Using a large classroom or online dictionary, have each group think of five words from English whose etymology (linguistic origins) they can research. Have the group report on each word, its spelling, meaning, and the likely source languages it passed through.

Extension Activity

Analyze the process of linguistic dissemination. As a class, or for individual homework assignments, students may think of three words from contemporary language that they think have passed or will pass into other languages. Or, think of words that have recently passed into English from other languages. For each word, they should write down the spelling and meaning, as well as a sentence or two explaining why they think this word has passed or will pass into other languages. How might the word have been learned by speakers of other languages (i.e. Internet, TV, radio, song, technical usage?)

Lesson 4

Student Handout 4.1—Word Detectives: The Indo-European Language Puzzle

Archeologists study artifacts buried in the earth to learn the stories of peoples whose histories are not recorded in writing. Historical linguistics is the scientific study of language as a tool for looking into the human past. Linguists use words like archeologists use artifacts. By comparing words that are similar in various languages, they construct theories about the migration, original homeland, and ways of life of early people.

Linguistics developed during the nineteenth and twentieth centuries in Europe. In 1786, an Englishman studying Sanskrit in India discovered words and grammar in that language that were remarkably similar to those of European languages.

During the past 200 years, a theory developed that there is an Indo-European superfamily of languages, which must be based on an original "proto-language" spoken by a group of people whose descendants migrated far and wide in Eurasia. Today, nearly half of the world's population speaks an Indo-European language. Among the Indo-European languages are English, French, German, Italian, Russian, Spanish, and Persian, as well as Armenian, Hindi, and Bengali.

Acting as word detectives, linguists have attempted to reconstruct the vocabulary and structure of the Indo-European proto-language they believe existed. They developed theories about how sounds of certain letters are dropped, added, or changed to form new languages. In this way they have tried to trace the branching of the many Indo-European languages in the family and find evidence of the place of its homeland and the migration routes along which the languages spread.

Today, most linguists believe that the protolanguage originated more than 6,000 years ago in western Asia, somewhere north of the Black and Caspian seas. They associate the people who spoke this language with horse herding on the steppes. Many historical linguists believe that the proto-Indo-European language began to branch off through migrations no later than 6000 years ago and perhaps earlier. As more evidence comes in, the pieces of the linguistic puzzle may fit together in surprising new ways.

Around the turn of the third to the second millennium BCE, the story slipped into written history. Some Indo-European migrants originating much earlier from the north moved into Anatolia. They established the Hittite kingdom around 1400 BCE. The Hittite language was one of the first Indo-European languages to be written down. Linguist Bedrich Hrozny was able to decipher Hittite inscriptions that were written in cuneiform on tablets found in Anatolia. Other inscriptions using related languages were also found in the region.

The early distribution of several Indo-European language groups
third millennium to first millennium BCE

Lesson 4
Student Handout 4.2—Indo-European Word Roots and Branches

*bhrátér- = a brother	*es- = to be	*ma'te'r- = a mother	*newo- = new, fresh
Greek *phratér* (a brother), *phrátór* (a member of the brotherhood), *phratria* (a community)		Greek *me'te'r* (a mother), Doric *ma'te'r*, New Greek *metera*	
Latin *frater* (a brother), Oscan *fratrúm* (a brother; acc.sg.), Umbrian *fratrom* (a brother; acc. sg.), *frater* (brothers; nom. pl); French *frère* (a brother), Romanian *frate*, Megleno-Romanian *frati*, Istroromanian *frote*	Latin *sum* (I am), *es* < *ess* (thou art), *est* (is), Oscan *ezum* (to be), *som* (I am)	Latin *mater* (a mother), Osc *maatrei's* abl.sg., Umbr *matrer* abl. sg.; Italian *madre*, Catalan *mare*, Spanish *madre*, Provencal *maire,* French *mere*, Brazilian *mae,* Portuguese *mai*	Latin *novus* < *nevos* (new) Aromanian *nawe*, French *nouveau*, Spanish *nuevo*, Sardinian *novu, nou*, Occitan *nouveu*, Catalan *nou*, Italian *nuovo*, Rhaeto-Romance *nouv*, Romanian *nou*, Portuguese *novo*,
Common Celtic *bratér*, > Gaulish *Bratronius* (personal name), Old Irish *brathir*, Irish *bráthair*, Scottish Gaelic *bràthir*, Welsh *brawd*, pl. *brodyr*, Cornish *broder*, pl. *bredereth*, Breton *breur, breuzr*, pl. *breudeur*	Common Celtic *esmi* (I am); > Gaulish *emmi* (I am), *esti* (is)	Common Celtic *ma'te'r*, > Gaulish *matir* (mother), Irish *ma'thair* (mother), Scottish *ma'thair*, Old Irish *ma'thir*, Welsh *modryb* (dame, aunt), Old Breton *motrep* (aunt), Breton *moedreb* (aunt)	Common Celtic *novio-*, Gaulish *novios* (new), Old Irish *naue*, Irish Gaelic *nua*, Scottish Gaelic *nuadh*, Manx *noa*, Breton *nevez*, Welsh *newydd*
Sanskrit *bhrátár-* (a brother), *bhrátra-* (brotherhood)	Sanskrit & Vedic *asmi* (I am), *asti* (is); Khowar *asum* (I am)	Sanskrit *ma'ta'* (a mother)	Sanskrit *navas* (new) Hittite *newa* (new, fresh)
Lydian *brafr-* (a member of the community)	Common Anatolian *es-* (is), > Palaic *ash-* (to		Waziri *newai*, Bengali *notun, noea*, Singhalese *nava*, Nepali *naya*, Hindi *neya*, Khaskura

Armenian *el'bair* (a brother), gen. *el'baur* Tocharian A *pracar*, B *procer* (a brother) Albanian *vla* (a brother) ?; Venetic *vhraterei* dat. 'to a brother'	Avestan *ahmi* (I am), *asti* (is) Armenian *em* (I am) < **esmi* Albanian *jam* (I am) < **esmi*	Armenian *mair* (a mother), gen. *maur* Tocharic *ma'car* (a mother) Albanian *motre''* (a sister	Thracian *neos* (new) Armenian *nor* (new) Tocharian A *n'u* (new)
Germanic **bróder* (a brother), > Gothic *bróþar* (a brother), Old English *bróþor*, Old High German *bruoder*, Old Norse *broþir*, German *Bruder*, Dutch *broer*, Scots *brither*	Common Germanic **is-* (to be), > Old English *eom* (I am), *ist* (is), Gothic & Old High German *ist,* Old Frisian *is,* Old Norse *ert*, German *ist* (is), Dutch *is,* Danish & Norwegian *er*	Common Germanic **mo'the'r*, Old High German *muoter*, Old Icelandic *modher*, Old English *mo'dor*, Norse *mo'thir*, Old Low German *mo'der*, Old Frisian *mo'ther*, Old Saxon *mo'dire* (aunt), Middle High German *mu''eder* , Swedish *mor, modor*, German *Mutter*, Icelandic *mooir*, Norwegian *mor*, Danish *moder*, Faroese *modir*, Dutch & Afrikaans *moeder*	Common Germanic **niow-*, **nioj-* (new) > Gothic *niujis* (new), Old High German *niuwi*, Old English *néowe, níwe* (new, recent, not used), Old Swedish *niwi*, Old Frankish *nie;* German *neu*, English *new*, Swedish & Danish & Norwegian *ny*, Africaans *nuwe,* Dutch *nieuw*, Frisian *nij*, Faroese *nyggjur*, Icelandic *nyr*,
Common Baltic **brat-* (a brother), > Lithuanian *brolis*, Zhemaitian *bro'tis*, Latvian *bralis*, Old Prussian *brati, brote* (brother, brothers), Sudovian *bra'te'*	Common Baltic **esmi* (I am), > Old Lithuanian *esmi* (I am), *esti* (is), Lithuanian *esu* (I am), *esi* (thou art), Prussian *asmai* (I am), Latvian *esmu* (I am), *esi* (thou art), Sudovian *esmai* (I am), *est* (is)	Common Baltic **mo'te'* > Lithuanian *mote., motina* (a woman), Latvian *mate* (a woman), Old Prussian *mu'ti* (a mother), *pomatre* (a step-mother), Sudovian *ma'te'* (a mother)	Common Baltic **nawo-* (new) > Lithuanian *naujas* (new), Latvian *naujš* (in a hurry), Prussian *nauns* (new), Sudovian *naunas, naujas*
Common Slavic **bratii* (a brother), > Russian *brat*, Old Church Slavonic *bratru*, Czech & Upper Sorbian *bratr*,	Common Slavic **esmi* (I am), > Ukrainian *est'* (is), Belorussian *josc'*, Serbo-	Common Slavic **mati* (a mother), Ukrainian & Bulgarian & Serbo-Croatian & Slovene & Czech *mati*, Slovak & Russian	Common Slavic **novii* (new) > Ukrainian *novij*, Bulgarian & Serbo-Croatian & Macedonian

Lower Sorbian **brats'**, Polish & Slovene & Belorussian & Ukrainian **brat**	Croatian **jesam** (I am), **jest** (is), Slovene **je** (is), Bulgarian **sum** (I am), **je** (is), Czech **jsem** (I am), **jest** (is), Slovak **som** (I am), Polish **jesm** (I am), **jest** (is), Sorbian **je** (is), Russian **jest'** (is)	**mat'**, Belorussian & Polish & Upper Sorbian **mac'**, Lower Sorbian **mas'** (a mother)	& Slovene **nov**, Czech & Slovak **novy**, Polish & Sorbian **nowy**, Belorussian & Russian **novy**

*ekwo- = a horse	*dó- = to give, to take, exchange	*wíro- = a man, a husband, a human
Greek *hippos* (horse) - an example of how **kw > p* in Greek	Greek *didómi* (I give) New Greek *dido* (I give)	Greek *herós* a hero), *aristos* the best) are thought sometimes to have derived from the same stem, as Indo-European **w* disappeares in Greek. The first word is more probable.
Latin *equus* (horse)	Latin *dare* (to give), *dó* (I give), *dedi* (I gave); *donum* (a gift, a talent), Oscan *deded* (he gave), *didest* (he will give), *donom* (a gift), Umbrian *dirsa-* (I give), Pelignan *dida-* (I give); > Daco-Romanian *da* (to give), Megleno-Romanian *dare*, Istroromanian *dou* (I give), Spanish *dar*, Catalan *donar*, Italian *dare*, Ladin *der*, Romanian *a da*, French *donner*, Aromanian *dau*, Sardinian *dare*, Portuguese *dar*, Occitan *douna*	Latin *vír* (a man, a husband), *virtus* (virtue), Umbrian *viru, veiru* (acc.pl.; men) French *viril, virtu*, Portuguese *varao* (a man)-?
Common Celtic **ekwos* (horse) > Gaulish *epos, eqos*, Goidelic **ehwah*, Ogham Irish *eqa*, Old Irish *ech*, Irish and Scottish Gaelic *each*, Welsh & Cornish *ebol* (a colt), Breton *ebeul* (a colt)	Common Celtic **dó-* (to give); > Old Irish *dobiur, tabur* (to give), *tabraim* (I give thou), Irish & Scottish Gaelic *tabhair* (give!), Irish *dán* (fate, destiny), Welsh *dawn* (a gift, talent)	Common Celtic **viro-, *vero-* (a man) > Gaulish *uiro-* (a man), Old Irish *fer*, Irish and Scottish Gaelic *fear*, Manx Gaelic *fer*, Old Welsh *gur*, Welsh *gwr*, Cornish *gur*, Breton *gour*
Sanskrit *açva-* (horse), Mitanni Aryan *asvasanni* (a stableman)	Sanskrit *dá-* (to give), *dadáti* (he gives); Gypsy *dav* (to give), Lahnda *dewen*, Nepali *dinu*, Kashmiri *dyunu*, Singhalese *denawa*, Khaskura *dinu*,	Sanskrit *víra* (a man), Gujarati *wer* (a man, a husband) Sanskrit *veera* (a hero), Bengali, Hindi *veera*

	Punjabi & Hindi & Urdu *dena*, Bengali *deoa*, Marathi *dene*	
Tocharic A *yuk* (a horse), B *yakwe*	Armenian *tam* (I will give), *dal, tal* (to give), *turkh* (a gift)	
Thracian *esb, esvas* (a donkey, a horse), Phrygian *es'* (a donkey)	Venetic *doto* 'given'; Albanian *dhashë* (gave)	
Common Germanic **ihwaz* > Gothic *aihwa-* (horse), Old English *eoh*, Old Norse *jo'r*, Old Saxon *ehu-*, Old High German *eha-*	Lithuanian *duoti* (to give), *duodu* (I give), Old Prussian *dátweí* (to give, to let), *padátan* (given), Sudovian *dátun* (to give), *dais* (give!), Latvian *dot* (to give)	Common Germanic **vero-* (a man, a warrior) > Gothic *wair*, Old High German, Old English, Old Swedish and Old Frankish *wer*, Old Norse *verr* English *world* (from **wer-ald* "man's age, lifetime"), German *Werwolf* ("man-wolf"), *Welt* (world), Dutch *wereld* (world), Frisian *wræld*
Old Baltic **as'u-*, probably > Lithuanian *as'va* (a mare), Old Prussian *aswinan* (mare's milk)	Common Slavic **dati* (to give), **damï* (I give, I will give); > Ukrainian & Old Church Slavonic & Slovene & Czech & Serbian *dati* (to give), Bulgarian & Macedonian *dam* (I give), Belorussian *dats'* (to give), Polish & Upper Sorbian *dac'*, Lower Sorbian *das'*, Russian *dat'* (to give), *davat'* (to give many times), *daju* (I give), *dam* (I will give)	Common Baltic **víro-* (a man) Lithuanian *vyras*, Latvian *virs, virietis*, Old Prussian *wîjrs*, Sudovian *víras*

*patér- = a father	*nokw-, *nekw- = night, darkness	*reg'- = to rule, to lead straight, to put right
Greek *patér* (a father), New Greek *pater, pateras*	Greek *nukṣ* (a night)	Greek *réks* (a king) - a Middle Greek word borrowed from Latin in the Medieval epoch
Latin *pater* (a father), Oscan *patír*, Umbrian *patre* abl.sg., Marrucinian *patres* gen.sg.; Italian *padre*, Spanish *padre*, French *pere,* Occitan *paire*, Catalan *pare*, Portuguese *pai*	Latin *nox* (a night), genitive *noctis*	Latin *regere* (to rule), *rex* (a king, a leader), *rectus* (right, correct), Oscan *regaturei'* (dat. sg., a leader, a guider)
Common Celtic *atér*, > Gaulish *Ateronius* (a personal name), Irish *athair* (father), Scottish *athair*, Old Irish *ater*, Welsh *gwal-adr,* Breton *ual-art*	Common Celtic *nokti-* (night) > Old Irish *nochd*, Welsh *henoeth,* Cornish *neihur,* Breton *neyzor, nos*, Irish *anocht* (tonight), Scottish *nochd* (tonight)	Common Celtic *réks,* gen. *régos* (a king) > Old Irish *rí* (a king), Scottish Gaelic *righ*; indirect Irish *-righ* (right) Gaulish *-rix* (a king), pl. *-riges* - known from personal names including *Vircingetorix*; Welsh *rhi* (a king) - here *r* is lenited, Breton *reizh* (right, correct), Cornish *ruy* (a king), Middle Breton *roe*
Sanskrit *pitá, pitar-* (a father) Punjabi *pyo*, Hindi & Gujarati *pita*	Hittite *neku-* (to get dark), *nekuz* (evening) - absense of suffix *-t-* shows the original IE root Vedic *nak-* (night), Sanskrit *nakti-* (night), *naktam* (at night)	Sanskrit *ráj-, rat.* (a king, a leader)
Avestan *pitá-* (a father) Pashto *plar*, Lahnda *pyu*, Baluchi *phith, pith*, Ossetic *fyd*, Tadjik *padar*, Persian *pedar*		Avestan *raé* (wealth, wealthy), *raya* (rich person) - a supposed word; *rástar* (a leader) Persian *rahst* (right, correct)

Armenian **hair** (a father), gen. **haur** Tocharian **pácar** (father)	Albanian **naté** (night)	Thracian **rhesus, resos, rézos** (a personal name meaning "king")
Lithuanian **patinas** (a male animal), Old Prussian **Seme-patis** (a deity; "father of earth"?, as **zeme** means 'ground, earth')	Old Baltic ***nakti-** (night) > Old Prussian **naktin** (acc. sg. night), Lithuanian **naktis** (night), Latvian **nakts** Common Slavic ***noktï** 'night' Belarussian **noch**, Bulgarian **noshch**, Serbo-Croatian and Slovenian **noc'**, Chekh Slovak Polish and Sorbian **noc**, Polabian **nu''c**, Russian **noch'**, Ukrainian **nich**	
Common Germanic ***fadir, *fadhó**, > Old High German **fater**, Old Icelandic **fadhir**, Old English **faeder** German **Vater,** Swedish **far, fader**, Frisian **faer**, Faroese **fadir**, Danish **fader**, Norwegian **far**, Icelandic **faoir**,	Common Germanic ***nahtiz** (night) > Gothic **nahts** (night), Old Saxon **neht**, Old English **niht, neaht**, Old Norse **natt**, Old Frankish & Old Swedish **nacht**, Old High German **n**	Common Germanic ***reik-, *rik-** (to rule) > Gothic **reiks** (a leader), Old English **ríce** (a kingdom), also **-ríc** (a king), **ríce** (rich, powerful); Old High German **riche** (kingdom), Old Norse & Old Swedish **ríki** (kingdom), Old Frankish **ri'ke**;

List of words adapted from *Proto-Indo-European Roots*: *An Etymological Database of Indo-European Roots*, a project of the Indo-European Roots Database by Christopher Gwinn. http://www.geocities.com/indoeurop/project/phonetics/waw.html#1.

This Unit and the Three Essential Questions

HUMANS & the ENVIRONMENT	Pastoral nomadism has always been a way of life of a minority of the human population. Today, that minority relative to the world's total population is much smaller than it was even 200 years ago. How do you think changes in the world's natural and social environment might have affected pastoral nomadism as a way of life in the past two centuries?
HUMANS & other HUMANS	Drawing on historical information, create a conversation between a pastoral nomad woman and a man from a farming village about what is expected of women and men in each of their societies. *Bring History Alive: A Sourcebook for Teaching World History* (Los Angeles: NCHS, 1996), 78
HUMANS & IDEAS	English is an Indo-European language that has been spoken for hardly more than 1,000 years. In the year 1000 CE, the only people who spoke it (or an early version of it) lived on the island of Britain. Today, English is the third most widely spoken language in the world (after Chinese and Spanish). How and why did English become so important?

This unit and the seven Key Themes

This unit emphasizes:

Key Theme 1: The Weight of Numbers
Key Theme 3: Uses and Abuses of Power
Key Theme 5: Finding Identity

This Unit and the Standards in Historical Thinking

Historical Thinking Standard 1: Chronological Thinking

The student is able to (C) establish temporal order in constructing historical narratives of their own: working forward from some beginning through its development, to some end or outcome; working backward from some issue, problem, or event to explain its origins and its development over time.

Historical Thinking Standard 2: Historical Comprehension

The student is able to (H) utilize visual, mathematical, and quantitative data presented in charts, tables, pie and bar graphs, flow charts, Venn diagrams, and other graphic organizers to clarify, illustrate, or elaborate upon information presented in the historical narrative.

Historical Thinking Standard 3: Historical Analysis and Interpretation

The student is able to (A) compare and contrast differing sets of ideas, values, personalities, behaviors, and institutions by identifying likenesses and differences.

Historical Thinking Standard 4: Historical Research Capabilities

The student is able to (A) formulate historical questions from encounters with historical documents, eyewitness accounts, letters, diaries, artifacts, photos, historical sites, art, architecture, and other records from the past.

Historical Thinking Standard 5: Historical Issues-Analysis and Decision-Making

The student is able to (E) formulate a position or course of action on an issue by identifying the nature of the problem, analyzing the underlying factors contributing to the problem, and choosing a plausible solution from a choice of carefully evaluated options.

Resources

Instructional resources for teachers

Christian, David. *A History of Russia, Central Asia and Mongolia*. Vol. 1: *Inner Eurasia from Prehistory to the Mongol Empire*. Oxford: Blackwell, 1998.

Christian, David. "Inner Eurasia as a Unit in World History." *Journal of World History*, 5.2 (1994): 173-211.

Drews, Robert. *The End of the Bronze Age: Changes in Warfare and the Catastrophe ca. 1200 B.C.* Princeton, NJ: Princeton UP, 1993.

Frye, Richard N. *The Heritage of Central Asia: From Antiquity to the Turkish Expansion* Princeton, NJ: Markus Wiener, 1996.

Gamkrelidze, Thomas V. and V. V. Ivanov. "The Early History of Indo-European Languages." *Scientific American*, Mar. 1990, 110.

Kramer, Samuel Noah. *Sumerian Mythology: A Study of Spiritual and Literary Achievement in the Third Millennium B.C.* University of Pennsylvania Press, 1998.

Kuhrt, Amélie. *The Ancient Near East, c. 3000-330 BC*. 2 vols. London: Routledge, 1995.

Mallory, J.P. *In Search of the Indo-Europeans: Language, Archaeology and Myth* London: Thames & Hudson, 1989.

Mason, Herbert Mason. *Gilgamesh: A Verse Narrative*. New York: New American Library, 1970.

Instructional resources for students

"Ancient Celts." *Calliope: Exploring World History*, 12.3 (Nov. 2001). Entire issue.

"The Babylonians." *Calliope: Exploring World History*, 11.3 (Nov. 2000). Entire issue.

The Code of Hammurabi: Law of Mesopotamia. Los Angeles: National Center for History in the Schools, UCLA. A document-based teaching unit for grades 9-12.

The Origins of Greek Civilization: From the Bronze Age to the Polis, 2500 BCE – 600 BCE.. Los Angeles: National Center for History in the Schools, UCLA. A document-based teaching unit for grades 5-12.

Correlations to National and State Standards and to Textbooks

National Standards for World History

Era 2: Early Civilizations and the Emergence of Pastoral Peoples, 4000-1000 BCE. 2B: The student understands how centers of Agrarian society arose in the third and second millennia BCE. 3A: The student understands how population movements from western and Central Asia affected peoples of India, Southwest Asia, and the Mediterranean region. 3B: The Student understands the social and cultural effects that militarization and the emergence of new kingdoms had on peoples of Southwest Asia and Egypt in the second millennium BCE. Standard 4: The student understands major trends in Eurasia and Africa from 4000 to 1000 BCE.

California: History-Social Science Content Standards

Grade Six. 6.4.1: Discuss the connections between geography and the development of city-states in the region of the Aegean Sea, including patterns of trade and commerce among Greek city-states and within the wider Mediterranean region. 6.5.1: Discuss the significance of the Aryan invasions. 6.6.1: Locate and describe the origins of Chinese civilization in the Huang-He Valley during the Shang Dynasty

New York State Learning Standards for Social Studies

Unit One: Ancient World – Civilizations and Religion (4000 BC – 500 AD). C. Classical Civilizations.

Virginia Standards of Learning

World History and Geography to 1500 AD. Era 1: Origins and Early Civilizations, Prehistory to 1000 B.C. WHI.3. The student will demonstrate knowledge of ancient river valley civilizations, including Egypt, Mesopotamia the Indus River Valley, and China and the civilizations of the Hebrews, Phoenicians, and Kush, by b) describing the development of social, political, and economic patterns, including slavery. WHI.4. The student will demonstrate knowledge of the civilizations of Persia, India, and China in terms of chronology, geography, social structures, government, economy, religion, and contributions to later civilizations by b) describing India, with emphasis on the Aryan migrations and the caste system.

World history textbooks

A Message of Ancient Days (Houghton Mifflin). Chapter 6: Mesopotamia, Lesson 4: New Empires; Chapter 8: Ancient India, Lesson 2: Arrival of the Aryans, Lesson 3: Beginnings of Buddhism; Chapter 9: Ancient China, Lesson 1: China's Early History.

Ancient World: Adventures in Time and Place (Macmillan/McGraw-Hill). Chapters 5-7: Ancient Mesopotamia, Ancient India, Ancient China.

World History: Connections to Today (Prentice Hall). Chapter 2: First Civilizations: Africa and Asia, 3200 B.C.–500 B.C.; Chapter 3: Early Civilizations in India and China (2500 B.C.–256 B.C.

World History: Patterns of Interaction (McDougal Littell). Chapter 3: People and Ideas on the Move, Section 1: Indo-European Migrations.

World History: The Human Experience (Glencoe McGraw-Hill). Chapter 2: Early Civilizations; Chapter 3: Kingdoms and Empires in the Middle East.

Conceptual links to other teaching units

Landscape Teaching Units 3.1 - 3.4 all discussed developments in Afroeurasia from 10,000 to 1000 BCE. Teaching Unit 3.5, the next one in sequence, takes students to the Americas. The Atlantic and Pacific Oceans separate Afroeurasia from the Americas, or what we also call the Western Hemisphere. We know, however, that these vast bodies of water did not prevent early contact between the two regions. Historians are generally agreed that human beings first reached the Americas by crossing to them from Eurasia, perhaps across the ancient land bridge that is today the Bering Strait, which separates Siberia from Alaska. More recently, scholars have argued that small groups of migrants may have traveled in boats from Eurasia to the Americas by making their way along the coasts that rim the northern end of the Pacific.

In either case, peoples of Afroeurasia and the Americas lost sustained contact with one another after about 12,000 BCE. This meant that societies in the Americas developed without either borrowing ideas and technology from peoples of Afroeurasia or giving them anything in return.

Peoples of these two parts of the world really did live separate lives. The population of the Americas continued to grow after 12,000 BCE, however, just as it did in Afroeurasia. Likewise, farming emerged in both hemispheres. Societies emerged in the Americas that were in many ways different from but in some ways similar to those of Afroeurasia.

Landscape Teaching Unit 3.5 focuses on development of the earliest complex societies in the Americas: the Olmec civilization in Mesoamerica (Mexico) and the Chavin civilization in Andean South America. This unit, following on the previous four, invites students and teachers to think about similarities and differences in the emergence of complex societies in Afroeurasia and the Americas.