

Sample Social Studies Learning Plan

Big Idea/ Topic

Bring Me The Body of a Civilization

Connecting Theme/Enduring Understanding:

Culture: The student will understand that the culture of a society is the product of the religion, beliefs, customs, traditions, and government of that society.

Governance: The student will understand that as a society increases in complexity and interacts with other societies, the complexity of the government also increases.

Location: The student will understand that location affects a society's economy, culture, and development.

Technological Innovation: The student will understand that technological innovations have consequences, both intended and unintended, for a society.

Essential Question:

What is the anatomy of a civilization?

Standard Alignment

SSWH1 Analyze the origins, structures, and interactions of societies in the ancient world from 3500 BCE/BC to 500 BCE/BC.

- a. Compare and contrast Mesopotamian and Egyptian societies, include: religion, culture, economics, politics, and technology.

Connection to Literacy Standards for Social Studies and Social Studies Matrices

L9-10RH2: Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.

L9-10RH1: Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

L9-10WHST2: Write informative/explanatory texts, including the narration of historical events, scientific procedures/ experiments, or technical processes.

Map and Globe skills – 4 (compare/contrast categories of natural, cultural, and political features found on maps), **8** (draw conclusions and make generalizations based on information from maps)

Information Processing Skills–1 (compare similarities and differences) , **6** (identify and use primary and secondary sources)

Instructional Design

***This lesson has a flexible timeline and will cross over several days.**

This lesson is intended to reach students in a virtual setting, whether plugged or unplugged. See bottom of lesson for list of unplugged supplies.

Part 1: Use poll everywhere (or similar app) and ask students to type in three characteristics of a civilization. The words should migrate to form a word cloud with larger words representing ideas that multiple students have sent in. Have students think silently about one pattern they notice in the word cloud and one question they have. You could use the breakout room function of zoom (or other conferencing apps) to allow students to discuss in groups or just call on a few students to share out.

***Unplugged variation** – Students respond in their notebooks to the question, what are the characteristics of a civilization?

Part 2: Share the student copy of the Crash Course World History video questions through your learning management system and tell students they will be answering the questions as they watch. Show Crash Course World History #3 https://www.youtube.com/watch?v=sohXPx_XZ6Y . Stop the video at strategic points and lead the discussion using the Crash Course Questions and Sample Answers in the resources of the lesson.

***Unplugged variation** – Student will use the transcript of the video and answer the same questions.

Part 3: Project a blank body outline on the screen. Ask the students, “If this body were to represent the anatomy of the Mesopotamian Civilization, what would each body part represent and why.” This could also lead to a breakout room discussion if you have enough time.

There is not necessarily a right or wrong answer here, you are just trying to get students to think about how to translate the information they learned into a new format. This will also help them to brainstorm ideas that could potentially work for the anatomy of other civilizations.

***Unplugged variation** – Student will write down their answers in their class notebook or using the body outline.

Part 4: The teacher explains the summative task that asks students to use the two readings on Egypt to create the anatomy of Egyptian Civilization. Students can use their own formatting or follow the guidelines on the task sheet, but they must include all the information from the standard. This could be turned into a group project where students could work together during “class time” and/or on their own time... or it could be done individually outside of the virtual class setting.

***Unplugged variation** – Student uses the paper copies to read about Egypt and uses the paper copy of the body outline to work on their anatomy of Egypt summative task.

Student Learning Supports

Ideas for Differentiation:

Our goal is for all students to be actively engaged using speaking, writing, illustrating, reading, and listening. Below are changes to the lesson to help achieve that goal for students who need additional support. Note: Be careful using these lessons for all students. If students are able to complete the activities on their own, it would be best to let them do this independently.

- Consider turning on subtitles and/or provide the transcript of the Crash Course episode to students who might need it, whether they are plugged or unplugged.
- Consider giving students a partially completed body outline to help students get started.
- Consider providing a completely filled out Mesopotamia example to help students understand the summative task.



Opportunities for Extension:

- Have students investigate this GeoHistogram <http://textbooks.wmisd.org/BIWHG.html> to help them contextualize the time period and future content.
- Have students do a Venn diagram comparing and contrasting Mesopotamia and Egypt.

Unplugged Supplies: Lesson checklist, writing utensil, Crash Course Student Questions, Crash Course Transcript, Two Egypt readings, Anatomy of Egypt Directions, Blank Body Outline

Evidence of Student Success

Information for diagnostic, formative, and summative assessments are described within the Instructional Design.

Engaging Families

Materials included to support unplugged learners: Lesson checklist, Crash Course Student Questions, Crash Course Transcript, Two Egypt readings, Anatomy of Egypt Directions, Blank Body Outline

Materials not included to support unplugged learners: paper, pens/pencils



Anatomy of a Civilization Lesson Checklist

SSWH1 Analyze the origins, structures, and interactions of societies in the ancient world from 3500 BCE/BC to 500 BCE/BC.

a. Compare and contrast Mesopotamian and Egyptian societies, include: religion, culture, economics, politics, and technology.

Part 1:

- Respond in your class notebook to the question below...
 - What are the characteristics of a civilization?

Part 2:

- Read the transcript of the Crash Course World History Episode on Mesopotamia and answer the questions on the student sheet as you read. Feel free to respond with a mix of text and sketches.
- Look back at your answer to the characteristics of a civilization question in part 1. After learning about Mesopotamia, do you want to change your answer at all? What changes should you make and why?

Part 3:

- Look at the body outline. Thinking about the main characteristics of Mesopotamia, how would you draw the anatomy of Mesopotamian Civilization? What would be the head, feet, arms etc.? Answer these questions in your notebook.

Part 4:

- Read the directions for the anatomy of Egyptian Civilization summative task.
- Read the two readings on Egypt and take any notes you might need to help you complete your anatomy summative task.
- Complete your anatomy of Egypt summative task.



Crash Course Questions and Sample Answers (oerproject.com)

1. **00:58** According to John Green, when and where did cities first start to pop up in this region?

Sample answer: Cities first popped up about 5000 years ago, in Mesopotamia (land between the rivers).

2. **01:36** How was food produced and distributed in this society?

Sample answer: Farmers contributed food to public storehouses. From there food was redistributed to workers who did other work and who all got the same amount.

3. **03:51** What were early cities like Uruk like and how were they ruled?

Sample answer: Cities like Uruk were walled, monumental temples, canals. Priests helped to rule because there was a sense that the gods were random and capricious. There was a lot of slave labor to make irrigation possible. But later palaces emerged as kings developed as military leaders or rich landowners. They took on a quasi-religious rule.

4. **5:08** Why was cuneiform first developed and why is writing important, according to John Green?

Sample answer: Cuneiform was first developed to record economic transactions and trade. Writing is important because it is something that not everyone can do (only elites), so it helped to create a class distinction. Writing gives us access to history. Writing provides employment.

5. **08:07** How were Mesopotamia's first territorial kingdoms ruled, and what was their great weakness?

Sample answer: They had an economic system like private enterprise, in which people paid taxes. Kings, who had once been nomadic rulers, tried to extend their rule beyond cities to rural regions, and to pass on their power to their sons. Their weakness was that they exploited and taxed rural populations, who might therefore see nomadic invaders as liberators.

6. **08:30** What is an empire, according to John Green, and why are they difficult to rule?

Sample answer: Empires are states that are diverse and multi-ethnic. Therefore, they are hard to unify.

7. **11:05** What was one of the core ideas of the Neo-Assyrian worldview, and how did it help lead to the downfall of its empire?

Sample answer: One core idea was that the state had to keep expanding to keep the apocalypse from happening, which meant that once it lost a battle in 612 BCE, the whole state fell apart.

Evaluating and Corroborating

You now know how cities, then states, then empires formed in Mesopotamia. Do you think it would be possible for things to go differently – for states to form without cities, or for a region to never actually form empires? Why or why not?



Crash Course Questions Student Copy (oerproject.com)

1. According to John Green, when and where did cities first start to pop up in this region?
2. How was food produced and distributed in this society?
3. What were early cities like Uruk like and how were they ruled?
4. Why was cuneiform first developed and why is writing important, according to John Green?
5. How were Mesopotamia's first territorial kingdoms ruled, and what was their great weakness?
6. What is an empire, according to John Green, and why are they difficult to rule?
7. What was one of the core ideas of the Neo-Assyrian worldview, and how did it help lead to the downfall of its empire?

Evaluating and Corroborating

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Crash Course World History #3 (Mesopotamia) Transcript

Hi there, I'm John Green. You're watching Crash Course World History, and today we're going to talk about...

[globe] Iraq.

No! you purportedly smart globe. We're going to talk about Mesopotamia! I love Mesopotamia, because it helped create two of my favorite things: writing and taxes. Why do I like taxes? Because before taxes, the only certainty was death.

Past John: Mr. Green, Mr. Green, did you know you're referencing Mark Twain?

Present John: I'm not referencing Mark Twain, Me from the Past. I'm referencing Benjamin Franklin, who was probably himself referencing the unfortunately named playwright Christopher Bullock. Listen, you may be smart, kid, but I've been smart longer.

By the way, today's illustration points out that "an eye for an eye" leaves the whole world monocular.

[intro music]

So about 5000 years ago, in the land "meso," or between, the Tigris and Euphrates "potomoi," or rivers, cities started popping up, much like they had in our old friend the Indus River valley. These early Mesopotamian cities engaged in a form of socialism where farmers contributed their crops to public storehouses, out of which workers, like metalworkers, or builders, or male models, or whatever, would be paid uniform wages in grain. So basically...

Past John: Mr. Green, Mr. Green, were there really male models? Can you do Blue Steel?

Present John: Oh, younger version of myself, how I hate you. [John laughs] Oh, the humiliation I suffer for you people. That was my best Blue Steel. That was as close as I can get.

So anyway, if you lived in a city, you could be something other than a shepherd, and thanks to this proto-socialism, you could be reasonably sure you that you'd eat.

Stan! Is there anyway we can get another globe in here? I feel like this shot is inadequately globed. Yes! Much better. You know, you can tell the quality of a historian by the number of his or her globes.

But even though you could give up your flock, a lot of people didn't want to. And one of the legacies of Mesopotamia is the enduring conflict between country and city. You see this explored a lot in some of our greatest art, like *The Beverly Hillbillies*, and *Deliverance*, and the showdown between Enkidu and Gilgamesh in the *Epic of Gilgamesh*.

Gilgamesh is one of the oldest known works of literature, and I'm not going to spoil it for you, there's a link to the poem in the video info. But suffice it to say that in the showdown between country and city, the city wins.

So what were these city-states like? Well let's take a look at one such city-state, Gilgamesh's hometown of Uruk, in the Thought Bubble.

Thought Bubble ([2:20](#))

Uruk was a walled city with an extensive canal system and several monumental temples, called ziggurats. The priests of these temples initially had all the power because they were able to communicate directly with the gods, and that was a useful talent, because Mesopotamian gods were moody and frankly pretty mean. Like according to *Gilgamesh*, they once got mad at us because we were making too much noise while they were trying to sleep, so they decided to destroy all of humanity with a flood.



The Tigris and Euphrates are decent as rivers go, but Mesopotamia is no Indus Valley, with its on-schedule flooding and easy irrigation. A lot of slave labor was needed to make the Tigris and Euphrates useful for irrigation. They are also difficult to navigate and flood unpredictably and violently. Violent, unpredictable, and difficult to navigate; oh, Tigris and Euphrates, how you remind me of my college girlfriend.

So I mean, given that the region tends to yo-yo between devastating flood and horrible drought it follows that one would believe that the gods are kind of random and capricious, and that any priests who might be able to lead rituals that placate those gods would be very useful individuals. But about 1000 years after the first temples, we find in cities like Uruk, a rival structure begins to show up: the palace. The responsibility for the well-being and success of the social order was shifting, from gods to people. A power shift that will see-saw throughout human history until... probably forever, actually.

But in another development we'll see again, these kings, who probably started out as military leaders or really rich landowners, took on a quasi-religious role. How? Often by engaging in "sacred marriage," specifically, skoodilypooping with the high priestess of the city's temple. So the priests were overtaken by kings, who soon declared themselves priests. Thanks, Thought Bubble.

Writing (4:03)

So how do we know that these kings were skoodilypooping with the lady priests? Because they made a skoodilypooping tape and put it on the internet? No! Because there's a written record! Mesopotamia gave us writing, specifically a form of writing called cuneiform, which was initially created not to like, woo lovers or whatever, but to record transactions, like how many bushels of wheat were exchanged for how many goats. I'm not kidding by the way: a lot of cuneiform is about wheat and goats.

I don't think you can overestimate the importance of writing, but let's just make three points here:

First, writing and reading are things that not everyone can do, so they create a class distinction, one that in fact survives to this day. Foraging social orders were relatively egalitarian but the Mesopotamians had slaves and they played this metaphorically resonant sport that was like polo, except instead of riding on horses, you rode on other people. And written language played an important role in widening the gap between classes.

Two, once writing enters the picture, you have actual history instead of just a lot of guesswork and archaeology.

And three, without writing I would not have a job. So I'd like to personally thank Mesopotamia for making it possible for me to work while reclining in my La-Z-Boy.

So why did this writing happen in Mesopotamia? Well, the Fertile Crescent, while it is fertile, is lacking pretty much everything else. In order to get metal for tools or stone for sculpture, or wood for burning, Mesopotamia had to trade. This trading eventually led Mesopotamia to develop the world's first territorial kingdom, which will become very important and will eventually culminate in some extraordinarily inbred Habsburgs.

The city-state period in Mesopotamia ended around 2000 BCE, probably because drought and a shift in the course of rivers led to pastoral nomads coming in and conquering the environmentally weakened cities, and then the nomads settled into cities of their own as nomads almost always will, unless... wait for it... you are the Mongols. [Mongoltag]

These new Mesopotamia city-states were similar to their predecessors in that they had temples and writing and their own self-glorifying stories, but they were different in some important ways:



First, that early proto-socialism was replaced by something that looked a lot like private enterprise, where people could produce as much as they would like as long as they gave a cut, also known as taxes, to the government. We talk a lot of smack about taxes but it turns out they're pretty important to create stable social orders.

Things were also different politically because the dudes that had been the tribal chiefs became like full blown kings who tried to extend their power outside of cities and also tried to pass on their power to their sons. The most famous of these early monarchs is Hammurabi, or as I remember him from my high school history class, The Hammer of Abi. Hammurabi ruled the new kingdom of Babylon from 1792 BCE to 1750 BCE.

Hammurabi's main claim to fame is his famous law code, which established everything from like the wages of ox drivers to the fact that the punishment for taking an eye should be having an eye taken. Hammurabi's law code can be pretty insanely harsh, like if a builder builds a shoddy building, and then the owner's son dies in a collapse, the punishment for that is the execution of the builder's son! The kid's like, "That's not fair! I'm just a kid. What did I do? You should kill my dad."

All of which is to say that Hammurabi's law code gives a new meaning to the phrase "tough on crime". But it did introduce the presumptions of innocence. And in the law code, Hammurabi tried to portray himself in two roles that should sound familiar: shepherd and father. "I am the shepherd who brings peace. My benevolent shade was spread over the city. I held the peoples of Sumer and Akkad safely on my lap."

So again we see the authority for the protection of the social order shifting to men, not gods, which is important, but don't worry. It'll shift back.

Even though territorial kingdoms like Babylon were more powerful than any cities that had come before, and even though Babylon was probably the world's most populous city during Hammurabi's rule, it wasn't actually that powerful. And keeping with the pattern, it was soon taken over the formerly nomadic Cassites.

The thing about territorial kingdoms is they relied on the poorest people to pay taxes and provide labor and serve in the army, all of which made you not like your king very much, so if you saw any nomadic invaders coming by, you might just be like, 'hey, nomadic invaders, come on in, you seem better than the last guy!'

Well, that was the case until the Assyrians came along anyway. The Assyrians have a deserved reputation for being the brutal bullies of Mesopotamia. But the Assyrians did give us an early example of probably the most important and durable form of political organization in world history, and also Star Wars history, the Empire.

The biggest problem with empires is that, by definition, they're diverse and multi-ethnic, which makes them hard to unify. So beginning around 911 BCE, the neo-Assyrian Empire grew from its hometowns of Ashur and Nineveh to include the whole of Mesopotamia, the Eastern coast of the Mediterranean, and even, by 680 BCE, Egypt.

They did this thanks to the most brutal, terrifying, and efficient army the world had ever seen. More adjectives describing my college girlfriend. For one thing, the army was a meritocracy - generals weren't chosen based on who their dads were, they were chosen based on if they were good at general-ing. Stan, is general-ing a word?

[bell dings]

John: It is! Also, they were super mean, like they would deport hundreds of thousands of people to separate them from their history and their families and also moved skilled workers around where they were most needed. Also, the Neo-Assyrians loved to find would-be rebels and lop off their appendages, particularly their noses for some reason. And there was your standard raping and pillaging and torture, all of which was done in the name of Ashur, the great God of the Neo-Assyrians, whose divine regent was the King.

Ashur, through the King, kept the world going, and as long as conquest continued, the world would not end. But if



conquest ever stopped, the world would end and there would be rivers of blood and weeping and gnashing of teeth, you know how apocalypses go. The Assyrians spread this worldview with propaganda, like monumental architecture and readings about how awesome the King was at public festivals, all of which was designed to inspire awe in the Empire's subjects. Oh, that reminds me, it's time for the open letter!

Open Letter ([9:53](#))

An open letter to the word 'awesome'. But first, let's see what's in the secret compartment today. Oh, Stan, is this yellowcake uranium? You never find that in Mesopotamia.

Dear 'Awesome',

I love you. Like most contemporary English speakers, in fact, I probably love you a little too much. The thing about you, 'Awesome,' is that "awesome" is just so awesomely awesome at being awesome, so we lose track of what you really mean, 'Awesome,' you're not just cool, you're terrifying and wonderful. You're knees-buckling, chest-tightening, fearful encounters with something radically other, something that we know could both crush and bless us.

That is awe, and I apologize for having to water you down, but seriously, you're awesome.

Best wishes, John Green

What happened to the Assyrians? ([10:40](#))

So what happened to the Assyrians? Well first, they extended their empire beyond their roads, making administration impossible, but more importantly, when your whole worldview is based on the idea that the apocalypse will come if you ever lose a battle, and then you lose one battle, the whole worldview just blows up. That eventually happened, and in 612 BCE, the city of Nineveh was finally conquered and the Neo-Assyrian empire had come to its end.

But the idea of 'empire' was just getting started. Next week, we'll talk about mummies! Oh, I have to talk about other things, too? Crap, I only want to talk about mummies. Anyway, we'll be talking about...

[Smart Globe] Sudan No, dang it! We'll actually be talking about...b[Smart Globe] Egypt

Thank you, Smart Globe. See you next week.

Outro ([11:23](#))

Today's episode of Crash Course was produced and directed by Stan Muller, our script supervisor is Danica Johnson, the show is written by my high school history teacher, Raoul Meyer, with some help from myself, and our graphics team is Thought Bubble.

Last week's phrase of the week was "better boyfriend"; if you want to take a guess at this week's phrase of the week, you can do so in comments, where you can also suggest new phrases of the week and, if you have any questions about today's show, leave them in comments, and our team of semi-professional quasi-historians will endeavor to answer them.

Thanks for watching, and as we say in my hometown, Don't Forget To Be Awesome.



Document 12

Egypt: Unity, Security, Stability



Figure 1:
http://www.oocities.org/isis_artemis_0/EgyptMap.htm

Geography

The geography of Egypt largely influenced the development of the Egyptian society. Egyptian society centered along the Nile River Delta and is considered to have been an *Oasis in the Desert* surrounded by desert on 3 sides and the Mediterranean Sea to the north, Egyptian culture flourished for almost 3000 years.

Machinery and Tools

Artisans used many tools including carving tools, the bow-drill, the plumb-line, and simple machines. There is still a great deal of speculation as to what technology was used to build the pyramids.

Mathematics and Numerical Base

As early as 2700 BCE, the Egyptians introduced a base 10 numerical system. There was no system of place value, so written numbers could be difficult to write.

Ancient texts illustrate the knowledge of arithmetic, geometry, and algebra.

Value	1	10	100	1,000	10,000	100,000	1,000,000
Hieroglyph		∩	∩∩	∩∩∩	∩∩∩∩	∩∩∩∩∩	∩∩∩∩∩∩
Example: 4,622 would be shown as:							

Figure 2:
http://www.storyofmathematics.com/images2/egyptian_numerals.gif

Agriculture

The Nile had predictable flood cycles. Egyptian society united around control of the Nile – both flood control and irrigation of crops. Large public projects, including building and maintaining irrigation canals, united society and gave rise to a long, stable government largely ruled by the Pharaohs. Ancient Egyptians grew a variety of crops including grains such as wheat and barley, fruit and vegetables. One of the most valuable crops the Egyptians grew was flax, which was used to make linen. Egyptian farmers raised chickens, sheep, goats, cows, and pigs. They domesticated bees and used honey to sweeten their food. An invading power, known as the Hyksos, introduced horses. Egyptians also domesticated pets – dogs, cats, and monkeys.

Art and Architecture

Ancient Egypt is rich with art and architecture. The most famous of which are the pyramids and obelisks. The ancient Egyptians created paintings, sculptures, carving, columns, and jewelry.

Measurement and Time

In order to build large projects including the pyramids and to organize trade, a standard system of weights and measures was necessary. The Book of the Dead, as well as other texts, illustrates the Egyptians weighing objects. The standard unit of measurement was the royal cubit, approximately 52.4 cm. Most



Figure 3: The Egyptian Calendar,
<https://tsuplus.files.wordpress.com/2012/12/egyptian-calendar-4000bc-2100bc>

measurements were based on body parts. They used a standard wooden rod to measure distances. Later in Egyptian society, the measurements were influenced

by other societies including the Persians.



The Egyptian calendar had 365 days organized into 12 30-day months. There were five extra days at the end of the year. Each month was divided into 3 weeks of ten days. The months were grouped into three seasons (flooding, planting, harvesting) based on the rising and falling waters of the Nile.

In construction, Egyptian builders used the plumb-line, standards rules of measurement, built with right angles, and the mason's square.

Metallurgy

Egyptians mined copper and traded for gold and silver – or mined it from conquered lands. The first alloy, bronze, was used for weapons, tools, vessels, and jewelry. Lack of significant wood resources to fire forges, the Ancient Egyptians did not produce iron in any great quantity.

Transportation

Egyptians were master boat and ship builders due to their reliance on the Nile. Many boats were constructed from the reeds found along the Nile. They produced the wheeled-chariot and wagons following their introduction by the invading Hyksos.

Textiles and Writing Systems

Egyptian farmers grew flax, which was made into linen. Papyrus reeds grew plentifully along the Nile. The reeds were worked into Papyrus sheets used for writing. The Egyptian writing system was hieroglyphics. Almost every word was represented by an image. The written language had signs that represented sounds, as well.

Sources:

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<https://www.khanacademy.org/partner-content/crash-course1/crash-course-world-history/what-happens-when-you-stay-put/v/crash-course-world-history-04>

http://www.oocities.org/isis_artemis_0/EgyptMap.htm

<http://www.storyofmathematics.com/story.html>



Ancient Agrarian Societies: Nubia and Ancient Egypt (oerproject.com)

By Bridgette Byrd O'Connor

The Nile River Valley is home to one of the most ancient societies. Best known for pyramids and mummies, communities in this area, such as Egypt and Nubia, were founded long before the first pyramid.

Most early agrarian (farming) societies developed along river valleys. These valleys provided access to fresh water for humans and animals. They also possessed fertile soil for planting and a water source for both the irrigation of crops and for trade. Early humans had lived in Africa for hundreds of thousands of years as foragers. So why would humans begin to shift from foraging to farming? One reason, especially in this section of Africa, was the impact of climate change. As this area became dryer, fewer resources were available. The regions with the most resources at this time were found along river valleys. The Nile River is the longest river in the world and this stretch of land provided the necessities required to sustain life.

Foraging and pastoral communities lived in this area for centuries before people began planting grains. In fact, the shift from foraging to farming was probably a slow process here. Some communities settled closer to the river and farmed more than those on the outskirts of the river valley. People who stayed in rural areas probably practiced a mix of small-plot farming, foraging, herding, and hunting. Interactions between these communities were common. They also likely shared certain cultural practices such as similar beliefs and languages.

...

Ancient Egypt – Predynastic, Protodynastic, and Early Dynastic Periods (c. 6000- 2700 BCE)

We usually think of pyramids and mummies when we think of Ancient Egyptian culture. The pyramids are huge structures that housed the dead and have been preserved for millennia. But Egyptian history began long before the pyramids were built. It began long before the reign of King Tut and Cleopatra, and even the mummification process.

Ancient Egyptian history is usually divided into kingdoms. These kingdoms included the Old, Middle, and New Kingdoms. There were also periods of transition in between each of these kingdoms. The rulers of Egypt began as kings in the early periods but after the unification of Egypt around 3100 BCE, Egypt's rulers became pharaohs.

The early history of Egypt covers the transition to agriculture and the foundation of societies governed by kings. There are still things we do not know about this ancient history. After more than a century of excavations (digs to search for ancient artifacts) in Egypt, we might expect to have more detail. But many of these early sites lie under the current water level and have proven difficult areas in which to dig. We do know that early agrarian communities existed along the Nile River Valley. These communities were located north of the first cataract (Upper Egypt) and the Nile Delta (Lower Egypt). Like many other areas, the shift from foraging to farming was a gradual one. In Egypt, it appears that the domestication of animals came before the founding of complex farming societies. Some evidence also suggests that certain crops grown in Egypt were first farmed around the Fertile Crescent (Mesopotamia). This process took about 2000-2500 years and may have been helped by climate change. As a result, a drying period occurred, which pushed people closer to the resources of the Nile.



Similar to Nubia, Egypt appears to have been connected to other areas of Southwest Asia. We know this from artifacts found in burial sites from these foreign areas. Lower Egypt had fertile soil and access to networks of trade and interaction with the Mediterranean and Southwest Asian. As a result, this section of Egypt grew in the number of settlements, population, and power. The government attempted to encourage more settlements in Lower Egypt by offering tax benefits and reduced labor requirements to people who moved there.

As the government became more powerful, contact between communities grew. However, some rural communities were relatively self-sufficient. They had contact with others on a more local scale than those who lived near the main centers of society along the Nile. As connections between these cultures grew along the Nile, shared beliefs and places for rituals became more common. An example of these shared spiritual places was the city of Abydos. This city housed the dead (necropolis) of Nubia and Naqada. Later Abydos was also chosen as the burial place for Egyptian royalty.

The final group of kings of the Protodynastic period (the period before the unification of Egypt and the start of the Old Kingdom) was known as the Scorpion kings. These kings preceded King Narmer, who is thought to be the monarch that unified Lower and Upper Egypt under one ruler. According to later historical sources (c. 1900 BCE), Menes was said to have been the king who united Egypt. However, after archaeologists discovered the Narmer Palette, information changed. This palette depicts the year and name of King Narmer and shows this king conquering both lands to unite them as one. Some archaeologists have proposed that Narmer and Menes might have been the same person. Others have speculated that Menes was a later king also known as Hor-Aha. Regardless, the unification of Egypt marks a significant point in Egyptian history. This is when kings began consolidating power and the region grew into an ancient superpower.

Unification of Egypt

The early kings of Egypt maintained a dual role as both god and king. In much the same way, Egyptian society was seen as a society of opposing forces. Egyptians incorporated this concept of duality in all aspects of their lives. This included the land, the rulers, the notion of life and afterlife, and the complimentary nature of men and women. This idea of harmony between male and female helped elevate Egyptian women to a status unknown in other ancient agrarian societies. As in Nubia, women held important roles in religious rituals and agricultural production. Egyptian women also received equal pay for equal work and owned their own businesses and land. This was not true in most areas of the world at this time. In fact, most industrialized areas of the world today still have not achieved equal pay for equal work.



Anatomy of Egyptian Civilization

Directions- Use the blank body outline to create visual illustration of the major ideas that make up the anatomy of Egyptian Civilization. You can use the outlined ideas below or create your own format, but make sure you discuss everything mentioned in the standard and be creative!

SSWH1 Analyze the origins, structures, and interactions of societies in the ancient world from 3500 BCE/BC to 500 BCE/BC.

a. Compare and contrast Mesopotamian and Egyptian societies, include: religion, culture, economics, politics, and technology.

Possible Format

Head- Government

Feet- Food Supply/Trading practices

Hands- Technological innovations

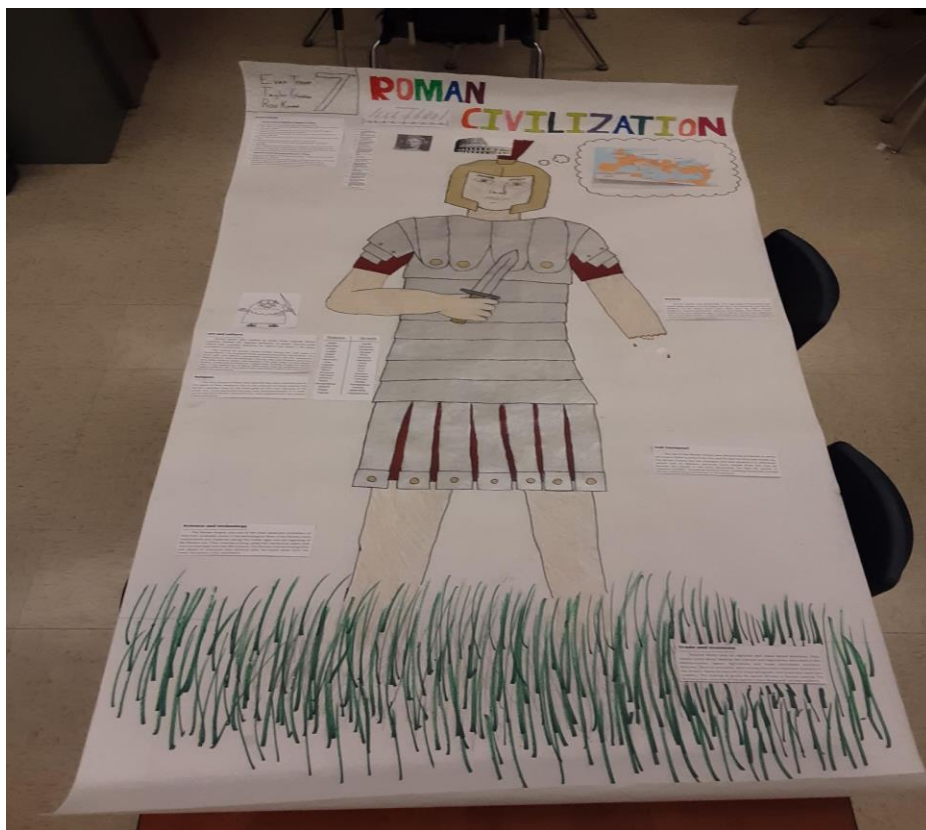
Legs- Specialization of Labor (different types of jobs)

Torso- Cultural advancements (Art, Achievements, Religions, Language, Etc.)

Arms- Social hierarchy

Thought Bubble- A famous quote from the civilization that sums it up.

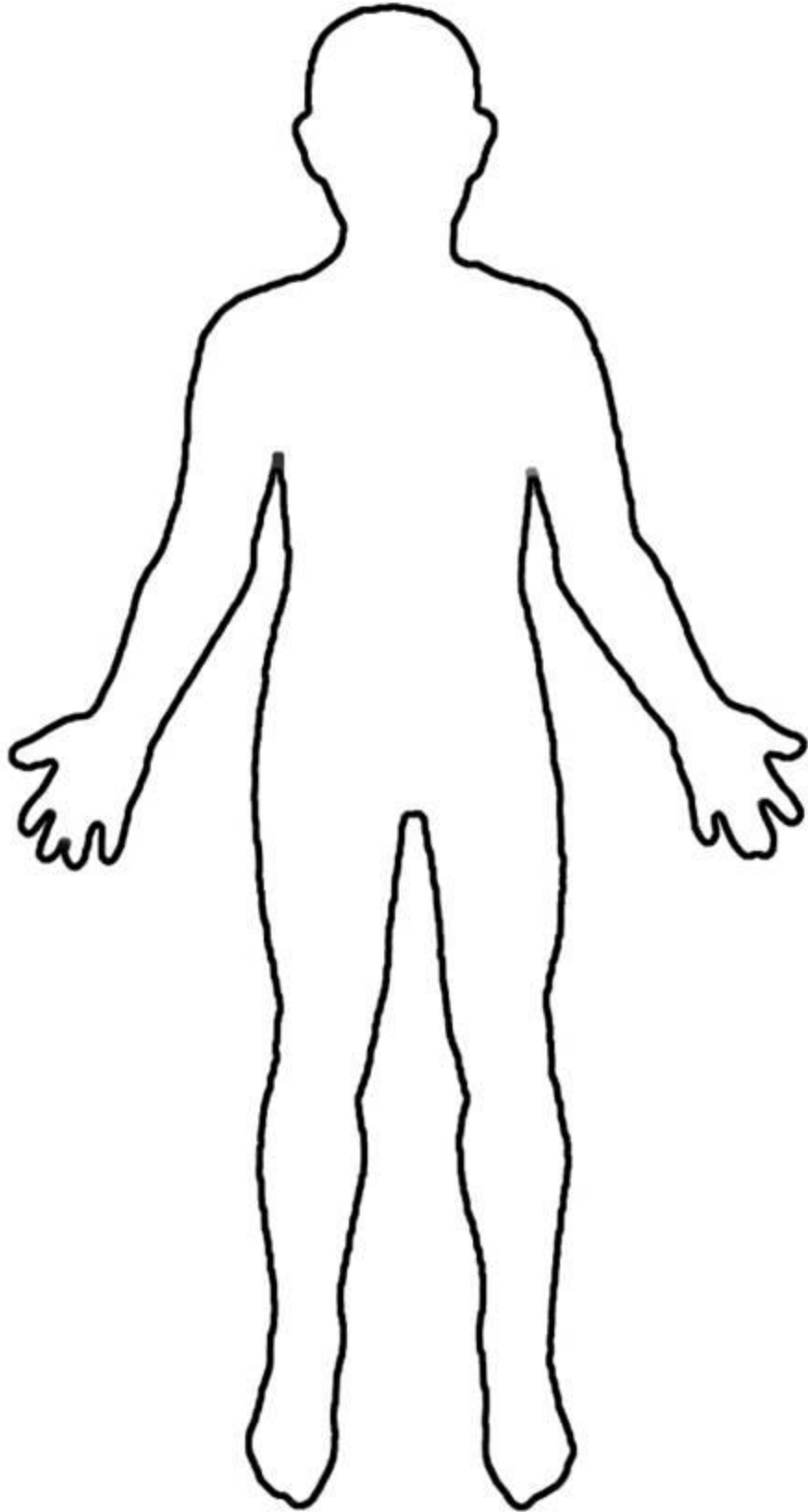
(Roman example below)



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