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V.V.Rebrik
The history of world civilization.
Volume 1, part 1. Early archaic

To the memory of I.M. Diakonoff (1914-1999)

Preface.

This book was begun to be written 11 years ago, when the author was working in the University of St.-Petersburg (Russia). Because of some grounds he could not read the lectures about ancient history there. But this possibility was given him by the administration of Latvian university in 2000. Then the second Russian version of this book appeared. The author thanks all people, who helped to organize his stay in Riga, especially Prof. Janis Sikstulis, Dr. Iveta Leitane and Ilmars Zvirgzds, the students of the university, who visited his lecture, and his former wife Virginija Dichiute.

He thanks also the administration of North-East Normal university (Changchun), which has given him the second possibility to teach ancient history in 2003-2004, especially Li Yingge, Prof. Wu Yuhong and Dr. Zhang Qian. Then the third (revised English) version appeared.

Because the book is a course of lectures, it has some peculiarities (for example, the absence of footnotes). The author does not try to replace the existing academic histories (like CAH, see the bibliography at the end of each volume), also not to say something totally new about all discussed topic. He sees his task as the explanation of his new concept of history and attempt to prove it on the material of ancient history. He hopes his book will be interesting for the students of philology and history, and for all people, who are interested with the problems of history.

The author also thanks Dr. Dmitry Shilovsky (University of Samara, Russia) for his stimulating ideas, and Dr. Dmitry Bumazhnov and Henry Volokhonsky (both Tuebingen, Germany), who has read the second version of this book and made some comments. For the technical help the author thanks Gabriel Superfin (University of Bremen, Germany) and Dr. Igor Sviatopolk-Chetvertynsky (Moscow).

Introduction

1. Why the new concept of history is needed?

In Russia the change in the teaching of history in the middle school and high schools is needed. The "marxist" (really Stalinist) historical postulates are not more popular in our country. But the experimental manuals of history for the middle schools, abandoning the old concepts, still have many defects, among them there are: 1) Europe centrism of the books. In old manuals for the medieval history there were still some small chapters, dedicated to the Islamic world, India and China. In the new one there is nothing about India and China, and Islamic world is discussed together with Byzantine in the chapter "from the West to the East".

The "Western centrism" like this makes the understanding of the history narrow and has some other negative consequences.

2) The manuals, both old and new ones, have a strange historical (or better anti-historical) aspect, which looks like the turned up pyramid: the most attention is given

to the most recent events, and then in the reversed proportion. So the epoch of primitive people, which lasted 1,5-2 millions years, if not more, had whole five paragraphs in the Soviet manuals of ancient history. The antiquity, which lasted 3,500 years, was studied so long time (1 or 1,5 years), as the Middle Ages, which lasted only 12 (or even 10, according to the modern understanding) centuries.

1st period of the modern time (200 years) was studied so long, as the second one (which lasted only 40 years), the same place was given to the history of 20th century). The situation in the high school is not much better. These periodizations are also old enough. We do not strive to be like the medieval chronists, but the most evident disproportions must be corrected. The year of Ancient Egyptians lasted almost the same time, like the modern one, the historical process takes place in the time and the task of historian is the objective fixation of the events and their explanation, especially that of their causes and significance. Different modern political concepts cannot be mechanically transferred in the antiquity. The concepts of historians like Toynbee, Gumilev etc. are also very schematic and oft are not true to the facts. The author of this book, who is a Classical philologist according to the main education, likes more the Greek and Byzantine historians (Thoukydides, Polybius, Diodorus. Georgios Syncellos etc.), who tried to bring the facts more than own schemes. The scheme is not a goal, but it helps to bring the historical events into some system, not more than that. The historian, as each thinker generally, cannot abandon the schemes at all, but these schemes must not be primary in the relation to events. Therefore we prefer the periodization according to the time, understanding certainly its artificiality (see infra).

Question:

1. Why the new concept of history is needed?

2. The base, axis and the top of the social pyramid.

The history must discuss different aspects of the human life. In this sense the Marxist idea of basis and superstructure was true. It is not possible to depict history only as the change of material conditions of living or only as the change of ideologies. Both existed always. The "basis" and superstructure could be more correctly called the base and top of the social pyramid. The life of society can be compared with the pyramid, in the base of which there are material conditions, the axis, which unites the base and top, are the social norms, laws etc., and the top – spiritual culture (art, science, ideology, religion etc.). The top is not possible without axis and base, but it makes big influence on them. Therefore our history will be complex and traditional in this aspect, beginning from the political history, then the material and spiritual culture will follow.

Question:

1. What is the social pyramid?

3. Why "the history of civilization"? What is civilization?

"Civilization" has some meanings in our understanding. Firstly, this is a special way of life, which is opposed to the "primitive" epoch. It can be characterized by the

presence of cities, states, writing and other features, which differentiate this way of life from the "primitive". In such a way, for us is not a special formation (or even two, as I.M. Diakonoff thinks in his book "Puti istorii", M. 1994), but the special way of life of humankind, opposite to the civilized one. Therefore we divide the human history in two parts: 1) history of "primitive" society and 2) history of civilization.

First one, according to our opinion, should include the period from the appearance of humankind on the Earth not till the begin of civilization, but till the end of 19th century, because almost 5000 years the "primitive" people coexisted with the civilized ones, till the first ones were integrated in the civilization with the end of epoch of colonial conquering. The "primitive" epoch is not worse, than the civilization, it is not really some primitive epoch of the wild men. The "primitive" humankind had its own material culture – basis, axis – social relations and moral norms and the top – spiritual culture, art and religion.

The "primitive" epoch cannot be included in the "history of ancient world", because the first is much more different from the civilization, than the stages of civilization are different from each other. Because this so called "primitive" epoch is really very complex, we leave its description to other scholars. The "primitive" epoch is really a "childhood" of humankind, but in difference to real childhood, it continued much more, then the following stages of history.

The second opposition to the "civilization" is "culture". According to O. Spengler, the civilization is opposite to the culture in the time, the culture is the earlier form of development, the civilization is the loose of face, decline and fall of the culture. The scheme of Spengler does not take into account, that in each historical epoch one can find the phenomena of "culture" and "civilization" in his understanding. In each epoch, on the one side, there are genial creators, on the other side – the "mass culture" exists. For us the civilization – is the way of life of people (ethnos), culture – the way of appearance of civilization. If civilization is the contents, the culture is an outer form. Therefore we cannot accept the understanding of civilization of Spengler and Toynbee.

The idea of Jaspers about three centers of culture -Europe (together with Near East, India and Far East) is also very schematic. Such uniting of some ethnic civilizations into the one is made usually according to the criteria of this or that scholar and does not reflects the real relations of civilization, which are always much more complex. One of the most clear examples - the unlucky definition of "magic" culture by Spengler, where many totally different people of Near and Middle East were included. Therefore we will not now differentiate between the "main" and "secondary" civilizations (although this distinction can be made for some historical epochs, like antiquity), but generally speaking, each people creates its own civilization.

In this connection we explain our understanding of people (ethnos). The conception of ethnos of Soviet scholar L.N.Gumilev, according to whom each ethnos appears in the result of "passionary knock" and exists exactly 1200 years, is very mechanical. But we also cannot accept the naive concept that the ethnos is unchangeable in the course of big amount of time, even of the some thousands years. Ethnos is the complex term; it includes language, genetics, material customs, religions etc. The

abrupt changes in some of its components bring the transition of one ethnos into another. Usually it takes place because of **the begin** of new historical epoch, but it is not determined by it mechanically. The abrupt changes in the language reflect the changes in the ethnos, et vice versa.

From our point of view, there were a number of Greek ethos's - Mycenaean Greek, Old Greek, Middle Greek (Byzantine) and New Greek, a number of Jewish ethnos's (1st -till reforms of Joseah 621 BCE, 2nd -till the destroying of 2nd temple 70 CE, 3rd - in diaspora and 4th -in the modern state of Israel), a number of Egyptian ethnos's (1st - Old and Middle kingdom, 2nd - New kingdom and the late **epoch** till the acception of Christianity, 3rd - Coptic, 4th -Egyptian-Arabic), a number of Chinese ethnos's (Proto-Chinese, Old Chinese, Middle Chinese, New Chinese) etc.

Therefore the distinction of different types of civilizations according to the geographical criterion is inconsistent. But one can differentiate between types of civilizations according to their ideology, especially religion. The ideology influences the world view and thinking of the people, which in its turn is reflected in the works of culture. Therefore our distinction is important not only for religious science (especially in the Middle ages the civilizations are clearly distinguished according to the religion). So we can differentiate between:

1) polytheistic (pagan) civilizations, with division into the lower and upper ones. To the lower ones the Mesoamerican, Egyptian, Ancient Near Eastern, Elamic, Proto-Indian, Creto-Mycenaean, Proto-Chinese (Shang dynasty), Easter island civilization belong. The worship of many deities is often connected here with human offerings, the world beyond the grave is thought as the dark Hades, Sheol etc. (Egypt is an exception, here the concepts about the afterlife is more complicated), where all people come, independently from their moral. These civilizations fight the old shamans and sorcerers of primitive society, create the religious myths about the creation of the world, genesis of gods and man etc.

Among the lower polytheistic civilizations the Egyptian was the most developed because of the teaching about the judgment of Osiris and the complex ideas about the souls and netherworld, but it could not reach the level of the upper polytheistic civilizations (Greek, Roman, Indian, Chinese), which developed the teaching about the Absolute (pantheistic deity) and the reincarnation of the souls, reached the big heights of moral, created the philosophy and religious mysteries (but the common people continued to keep on the old believes, and the human offerings continued till in the late time). From these civilizations the Hindu (Indian) and Buddhist-syncretistic (Far East and Indochina) are now existing.

2) Dualistic civilization is Old Iranian, which is transitional from the polytheism to monotheism. The teaching about two gods (Ahuramazda and Angramaynyu), the struggle of good and evil, the end of the world and the Last judgment are near to the monotheism, but because of the nearing to the people believes, it becomes more polytheistic with the time (the cults of Mithra, Anahita etc.) and is conquered by the consistently monotheistic Islamic. Only remnants of it exist now (mostly in Bombay).

3) Monotheistic civilizations are Jewish, Christian (with later division into the Western -Catholic-Protestant and Eastern- Orthodox and Monophysitic) and Islamic

(with division into Sunnite and Shiite). Here the monotheism has victory, albeit God has many angels, the worship of holy men (except Protestantism) and relics is practiced, **another pagan elements are** also preserved. The remnants of dualism (belief in the devil, paradise and hell) are preserved. The moral responsibility of man before God is preached.

4) Atheistic civilization won in Russia in 1917, after the 2nd World War in Eastern Europe and in the Far East. Here the new moral, the absence of God and afterlife was preached, but in the people the old believed continued to live. After the end of atheistic civilization in Europe the return to the third type takes place, in the East –the gradual return to the upper polytheism.

The appearance of new type of civilization on the base of completely new believes (theosophy, parapsychology, New Age, belief in the aliens etc.) is possible, may be we will see such civilization in the new future (in the USA one can speak already about the syncretism of Christian and New Age civilizations, Europe still did not went so far).

Questions:

1. What is the difference between “primitive” society and civilization?
2. What is the difference between civilization and culture?
3. What is ethnos? Is it unchangeable in the time?
4. What types of civilization according to religion can be differentiated?

4.Problem of formation.

The teaching about the five social-economic formations (primitive, slave owners’, feudal, capitalist and socialist) became the common place in all Soviet historic manuals. It was seen as true Marxist teaching. Firstly we must understand how this teaching was formed, and then try to modify it.

Marx and Engels themselves had not a developed teaching about the formations (or the way of productions) and studied mostly capitalism. Marx mentions primitive, Asian, slave owners’, feudal and capitalist modes of productions. After the 1917 revolution many Russian scholars were not sure, which mode of production was in the ancient, especially Eastern societies. There were three opinions: feudal (according to the theory of famous German historian Meyer, who saw the history as alteration of feudal and capitalist societies), Asian or slave owners’. The last theory was supported by the famous Egyptologist and Sumerologist W.W.Struwe and in the end by Stalin. So now it became the dogma that all ancient societies were slave owners’. In the 60^s the discussion about the Asian mode of production was made anew, but it was not supported by the majority of scholars. Instead of it Diakonoff and other scholars postulated for early antiquity “early class” society, which idea is also supported by the author of this book. Later (1994) Diakonoff went further and tried to divide the world history in the eight phases according to the development of weapons. It looks very new, but if one sees closely, here is the old system of four formations (besides socialism), which one of each is divided into two phases (the last stage of each formation is seen as the new phase). This theory was not accepted by the most

scholars. Certainly, weapon production is not the cause, but the consequence of changes in the production and society generally.

Now we explain our own understanding of formations. As we said earlier, “primitive” formation is really a separate way of existence of humankind, opposite to the civilized one, but not a formation, it lasts much longer, than all formations together. The slave owners’ formation has also many problems. On the one side, the slavery existed in different epochs and countries (Kiev Rus, Arab Khalifat, USA) till 19th century, which were certainly not slave owners’ societies, on the other side – in the “slave owners” epoch the slaves were the main productive force only in the Ancient Greece and Ancient Rome. So one cannot speak about the slave owners’ formation in Ancient Egypt, Mesopotamia, Mesoamerica etc., where the most of population were free peasants, united into communities, and the main exploiter was the state (king) itself. Such system is what we call “early class” society. It lasted all so called “early antiquity” (Bronze age), and in Mesoamerica –till the colonial conquest.

Therefore about slave owners’ formation one can speak only in the so called “developed” and “late” antiquity (iron age), when the slaves were the main productive force, and the ware-money relations were developed a lot and involved whole civilized and part of “barbaric” oikumene (“world” market). This system has really something in common with capitalism (big industry, big cities, developed trade, use of some techniques etc.), but the main productive force here are slaves, not hired workers. So it can be called “proto-capitalism”, as the “early class society” can be called “proto-feudalism”. The idea of Meyer about the alteration of feudalism and capitalism in the course of world history has its strong sides, but certainly one can speak only about spiral, not cyclic development.

Then in Europe some regress and transition to feudalism (in the East feudalism comes earlier and lasts later, till 19th century) takes place. The concept of feudal formation is difficult enough too, because in Asia (except Japan) feudalism is very different from the European, there is for example not fief system there. The relations like feudal existed in all historic epochs. In ancient Egypt, Judea, Iran, China there was a big sector of state peasants, and the regional rulers took power in their hands, which brought the “feudal dissolution” as result. The ideology in the ancient Near East (especially in Egypt) was also very much like feudal: the ideas of the moral responsibility of man before God, the beyond world judgment, strict moral demands to the people. On the other side, the remnants of slave owners’ relations survived the long time in the epoch of feudalism. But still because the main productive force are serfs now (but there are still many free and state-ownership peasants), we can approve the distinction of these formation. It corresponds to some extent to early class society, which can be called then “proto-feudalism”. The capitalist formation is quite clear distinguished from three formers, because it belongs already to the industrial society (in difference to agrarian society, which was earlier), and the main productive force are hired workers. The exploitation has now an economic, not compulsory character, as before. This concept was profoundly elaborated by K. Marx, but already Lenin distinguished the new stage of it –imperialism, because the classical capitalism did not exist already in his epoch (the begin of 20th century).

We do not discuss here the problem of socialism and communism, because these systems were not yet fully built really in any country. Some countries only try to build them, but it needs certainly a lot of time. As the Chinese leader Jiang Zemin said: “We must be aware that China is in the primary stage of socialism and will remain so for a long time to come” (Documents of the 16th National Congress of CPC, Beijing 2002, P. 21). The same can be said about some other countries. Exactly the pretensions of Soviet leaders that they have built socialism in 20 and could build the communism in another 20 years brought to the discreditation of these ideas by the population and helped to restore the “wild capitalism” of 19th century in Eastern Europe and European countries of the former USSR and almost the feudal system in Caucasus and Central Asia. But this change can still be reversed. Some elements of socialism (state property, social security etc.) exist also in the countries of Western Europe.

Some more words about the Asian formation are needed. The scholars, who support it (like Semenov in his *Istorija Vostoka, Moskva 1994*) think that the change of three formations (slave owners’, feudal and capitalist) took place only in the “dynamic” Europe, and the East all five thousand years stagnated in “Asian” system. It is certainly not true, in East was as much development, as in the West till begin of the modern time, where really some stagnation can be seen there, meanwhile Europe made much success in the development. So we do not support this theory of the old (from the 1st millennium BCE) main difference between Europe and the other continents. This difference grew gradually, now there is a tendency to overcome it.

Together with four social-economic systems one can distinguish three modes of existence of the base of social pyramid in the purely economic sphere: 1) the society of natural consumption, living on the cost of gathering, hunting, fishing; 2) the agrarian society, where the agriculture and cattle-breeding play the most important part and 3) industrial, or more correctly industrial-agrarian society, founded upon the industry.

Another postulated systems (“post-industrial”, “information” society etc.) reflect more ideal, than reality. But these “economic formations” cannot be the base of the periodization of history. The society of natural consumption is not fully equivalent to the “primitive” epoch. Some millennia in its end the agrarian society exists already. It continues its existence in the archaic, antiquity and in the middle ages, belonging to the civilization as well. The civilization also cannot be simply connected with the begin of the metal elaboration, which will be discussed later.

As conclusion, we have the system of four formations (early class, slave owners’, feudal and capitalist). The first two can in some aspects can be seen as the predecessors of the last two, which will be shown in this book later.

Questions:

1. How the teaching about the social-economic formations was developed in USSR?
2. Describe the problems of this teaching.
3. What problems has the idea of “Asian” formation?

5. Begin of civilization, its chronology, periodization and the time difference between Old and New World.

When did the civilization begin? The cities, temples etc. existed already in the New Stone age (in the Near East –8-4th millennia BCE, in the Mesoamerica – 5-2nd millennia BCE), but we call this period “pre-civilization” (it will be discussed in paragraph 7). The true civilization begins with the development of state and writing. This was about 31st century BCE in the Ancient Near East and about 1st century BCE in Mesoamerica. Therefore we can postulate a “retardation law”, according to which the Mesoamerican civilizations begin their development 3000 years later, than the Near Eastern ones.

The existing periodization of the history of civilization into “Antiquity”, “Middle Ages”, “Modern time” goes back till Renaissance scholars, who thought that Middle ages was a period of decline, and their own time a period of return to antiquity. Later it was taken over by Soviet scholarship, which understood these divisions as the time of three formations –slave owners’, feudal and capitalist. But as we have seen already, the “antiquity” must be divided in two parts, because there were two formations there. Even for Greek scholars like Herodot or Diodorus was clear that Egypt is much more older than their own country, it is “antiquity of antiquity”. We call this period “archaic”. Middle Ages are also a concept, which works only in the European history. When were Middle Ages in China or in India? These cultures continued to develop without decline in the time, when Western Europe degraded because of German attacks. The “Modern time”, which should begin in Europe already in the 15th (or in 17th century), is also not appropriate for the East (including Russia). Here the “modern time” begins only in 20th century.

Therefore we prefer another classification of history according to chronological periods, 250 years each. We begin from the date 3050 BCE, which corresponds with the begin of civilization in Egypt, and is near to the traditional dates of different people (like 3113 BCE in the calendar of Maya, 3102 BCE as begin of the Kali-yuga by Indians etc.) In the New World 50 BCE corresponds to it (the first written monuments of Maya are dated with 36 and 31 BCE).

Old World	New World
I 3050-2800 BCE	50 BCE – 200 CE
II 2800-2550 BCE	200-450 CE
III 2550-2300 BCE	450-700 CE
IV 2300-2050 BCE	700-950 CE
V 2050-1800 BCE	950-1200 CE
VI 1800-1550 BCE	1200-1450 CE
VII 1550-1300 BCE	1450 CE-till Spanish conquest
VIII 1300-1050 BCE	
IX 1050-800 BCE	
X 800-550 BCE	
XI 550-300 BCE	
XII 300-50 BCE	
XIII 50 BCE-200 CE	

- XIV 200-450 CE
- XV 450-700 CE
- XVI 700-950 CE
- XVII 950-1200 CE
- XVIII 1200-1450 CE
- XIX 1450-1700 CE
- XX 1700-1950 CE
- XXI 1950-till now

This frame corresponds well with the historical events, as it will be shown later in the book. The periods can be united in the cycles, 2250 years each. To the first cycle periods I-IX belong, which we call “archaic” (in the Old World Bronze Age, but in Mesoamerica Stone Age existed still) and subdivide into “early archaic” (periods I-IV) and “late archaic” (periods V-IX). Then the 2nd cycle comes (periods X-XVIII), which can again be subdivided into “antiquity” (periods X-XIII) and “middle ages” (periods XIV-XVIII). The third cycle includes periods XIX-XXI (which could be called first, second and third periods of modern time), but theoretically must have also nine periods and last till 3700 CE (if humankind will not perish in some catastrophe). So our system of cycles and periods brings a lot of correspondences and symmetry in the world history.

Questions:

1. What are the problems of traditional division of history into the “antiquity”, “middle ages” and “new times”? Is it suited for the East?
2. What is “retardation law”?
3. Describe the division of the history of civilization into the cycles and periods.

6. Is civilization inevitable? What are its causes? Is history a progress or a regress?

Many people (like Australian aborigines or Africans) lived even in the 19th century CE in the “primitive” society, only after they had been conquered by more “developed” nations, they changed their way of life. Therefore one cannot tell that the “primitive” society always lawfully changes into the civilization, civilization is not a necessity, but a luxury.

The causes of the civilization origin are unclear. There are different theories about it, but they do not explain much. Let us take, for example, two theories: “challenge” theory and “hydraulic” theory. The first one says that the people had to confront the challenge of the nature and therefore they built civilization. But the most challenge of the nature was in the northern countries, why then civilization developed there much later, than in the subtropical regions? Another one explains well the need to build canals in Mesopotamia or China, but was it necessary in Egypt, where the Nile gives enough water? Or in Mesoamerica, where there are no great rivers at all? So we will not make any further hypotheses to the question of origin of civilization.

Already ancient people thought that the “golden age” (paradise in the Bible, first yuga by Indians) was in the past and history was a continuing regress (five ages of Hesiod, four ages of Indians etc.). Here the traumatic experience of change from “primitive” society to early class society could be remembered. In the Middle Ages in

Europe the Biblical concept of history was dominating, according to which the history has begun, middle point – the appearance of Jesus and the end – last judgment. In 18th century the “progressist” concept of history replaced it, which was later inherited by Marxists.

Certainly, there are some cases of regress in history (“Dark ages” in Greece, Roman empire in 5th century CE, Russia after 1991 etc.), but as we have seen, the development of history is cyclic-progressive. In each new cycle the humankind comes to new achievements and ideas. So, according to our opinion, the development of history is not cyclic and not linearly progressive, but more like spiral.

Questions:

1. Why the existing theories of civilization origin are not suitable?
2. Discuss the problem of progressive or regressive development in the history.

7. Civilization and pre-civilization.

Sources: Archaeology.

We do not see “pre-civilization” as some intermediary stage between the “primitive” epoch and the civilization (so called “epoch of the decay of the primitive communal system”). We call it so to determine some background of the civilization development. We do not see the thorough characteristics of this period as our task, its place is in the history of “primitive” society.

a) «Pre-civilization» in Egypt.

Already in the 13th-12th millennium BCE on the territory of Egypt (Kom-Ombo, a bit to the north from Aswan) the gathering of crops was known, which is testified by many stone grain graters and knives, which were used instead of sickles. The climate in Egypt was then moister, than now. Beginning from the 10th millennium, the ascent of temperature brought to the drying of soils, the lakes and rivers began to dry up, the oases appeared. In Delta the gathering continued to develop (the culture of Helwan). El-kab culture on the south of Egypt has got the features of the agricultural culture in the 6th millennium. The most ancient from the known agricultural settlements in the North Egypt was situated in the Faiyum A, it is dated by the radiocarbon analysis approximately by 3910 (+-110) years BCE. Its inhabitants were occupied with cattle-breeding and agriculture. Here the oldest in Egypt examples of non-painted ceramics were found, they were made by hand, but fired.

In the western part of Delta, in the region of Nile arm Rosetta the settlement of Merimde existed in the end of 5th- middle of 4th millennium BCE. On the last stage the settlement was built by the oval huts from wood and silt, concentrated along the central street. In the tombs the ceramic women figurines, the boat models etc. were found.

In the Upper Egypt the Badari culture existed, where the level of crafts was higher. Before the burning the ceramic was decorated by the simple decoration, the polychrome ceramics appeared. The pictures of weaver and weaving-loom on one vase testify that the technique of weaving was known. The tools from ivory are found too.

The successor of Badarian was the Amratian culture, which was discovered near the Naqada in the Upper Egypt (28 km to the north of Luxor). Its two phases are called Naqada I and II. Here the tools from copper of the warm and cold forging appear. The tools from obsidian testify the high technique of stone elaboration. The ceramics vessels were polished, painted and incrustrated. One of the most common motives of pictures was [hippopotami hunting](#). The custom to paint the human body was propagated. [The relieves](#), some of which look like later hieroglyphs, testify the mastership of the painters.

The successor of the [Amratian culture](#) was the [Gerzean one](#), which was propagated on the whole territory of Egypt. There are different opinions about its dating. Some scholars think it was ended in 29th century BCE, another –in 31-30th centuries. The period lasted about 400 years. In the agriculture the wooden hoe with the stone edge was used. Diorite and basalt were elaborated, the copper melting appeared, the potter's wheel was invented. In the burials the features of property differentiation appear, some of them have the wall paintings; the tombs are built like houses. From [the Merimde culture](#) the figurines of animals are known. One of the most used motives in the ceramics is the picture of boat with the cabin and mast and the symbol of god (probably, Horus). In this epoch the first temples appear (Nekhen, Dendera). The Western Delta has the lovely trade exchange with the Syrian harbors, especially with Byblos, which is testified by the Egyptian craftsmen tools, discovered in many Syrian cities. Probably, there were only two cities in the Delta in this time, namely Sais and Buto.

In the anthropological sphere the population of Egypt was mixed. The skulls not only of Mediterranean white race, but also of Negroid and Caucasoid one, near to Dravidians, were discovered. One can suppose several waves of the settlement of Egypt, beginning from the 5th millennium – the Negroid from the south, the Mediterranean from the north-east and the Caucasoid (?) by the sea way through Bahrain, Arabia, and then through the Eastern desert, where a lot of pictures of boats with cabin and mast were found, which may be belong to the legendary “Horus tribe” (Rohl). Nevertheless, in the culture of 5th-4th millennia BCE there are no abrupt leaps, which could be ascribed to the appearance of the new people.

According to the Egyptian mythology, this was the epoch of rule of [gods and demi-gods](#), who ruled thousands of years. One of the possible dates of introduction of Egyptian calendar (the begin of Sirius (Sothis) cycle of 1460 Julian years = 1461 Egyptian year of 365 days, corresponding to the first appearance of Sirius on the horizon after 70 days of absence) is 4242 BCE, which approximately corresponds to the begin of agriculture in Egypt (which was several millennia later, than in the Ancient Near East). Certainly there are no direct proves that the Egyptian calendar appeared exactly in that epoch, but it is clear that it was introduced earlier, than [the begin](#) of Egyptian state, and the next date of Sothis cycle (2782 BCE) is too late for the introducing of calendar. But it is also possible, that initially the calendar was not connected with Sirius (Sothis) and had only 360 days (12 months, 30 days each).

b) «Pre-civilization» on the Ancient Near East.

After the Late Upper Paleolithic Kebaran culture (19,300 bp), in the 10th-9th millennia there were villages of Epipaleolithic Natufian culture in the Palestine and Syria (the datings here are very much approximate, supported mostly by the radiocarbon analysis, even the millennium sometimes cannot be defined precisely). Besides hunting and fishing, their inhabitants were occupied with gathering, the new tool (harvest knife) was appeared, the stone mortars for the peeling of grain and the baskets for its keeping and drying were discovered. In Kurdistan in the cave of Shanidar and not far from it the objects of the mesolithic village of the 11-9th millennia BCE were found. Possibly, its inhabitants domesticated the sheep for the first time.

In Jericho in the 8th-7th millennia the settlement of pre-ceramic neolith existed, which was surrounded by the stone wall 1.7m thick, the preserved height is till 4m. From the same material the tower 8m high was built. The settlement had not fewer than 2,000 inhabitants and had a square of 2.5ha. The inhabitants of Jericho, probably, gathered the wild wheat and barley, have kept goats, dogs and cats. There was still no clay pottery there, the flint and bone tools were dominant. The clay masks, which were put on the skulls according to the funerary ritual, are preserved. The settlement was destroyed by the people from the north.

About 7,000 BCE the early agricultural settlements appeared. One of them was the culture of Chatal Hüyük of the second part of 7th – first part of 6th millennium in Anatolia. The peasants have grown the 14 kinds of plants, mostly the different kinds of wheat, barley and peas. Possibly, the domestication of the big cattle began already. “The capital” of the valley, where 22 settlements were situated, was the settlement Chatal Hüyük, the ruins of which occupy the territory of 12ha. Its inhabitants made the weapon and tools from the stone and bones, the obsidian was used widely, the inhabitants knew also copper and lead. The small bone spoons, jewelry and even the small obsidian mirrors appear.

Till the 7th millennium in the Mountains of Zagros, on the territory of Kurdistan, the Neolithic culture of the Jarmo type was established. The agriculture and cattle-breeding were the main sources of its existence. Together with the flint and bone tools, scrapers for the elaboration of skins the crooked sickle appears already.

In the 7th millennium the agridulral-cattle-breeding tribes of Zagros Mountains begin to inhabit the frontier regions of the Mesopotamian lowland. As the first the settlements of the shepherd tribes appear (for example, Ali-Kosh in the piedmont of Zagros in the south-western Iran). On the valleys of Tigris tributaries, then in the Upper Mesopotamia through Euphrates the sedentary culture of agriculturers and cattle-breeders of Hassuna (Tell-es-Sawwan and Yarym-tepe) appears. Here the early forms of artificial irrigation began to be used. The base of the economics were the developed cattle-breeding and agriculture.

The highest stage of Hassuna culture was Samarra. The Samarra ceramics is decorated with the “weaven” ornament. The vessels are more different in their forms, along the concentric circles the birds, goats, women are pictured. The tribes of Samarra group went south through Euphrates and Tigris into the Southern Mesopotamia (Abu-Shahrain).

In the Northern Mesopotamia, on the north of Syria and Armenian piedmont in the 5th millennium BCE the Halaf culture appears, in which the pottery and metallurgy were developed a lot. The polychrome ceramics replaces the earlier monochrome one, the vessels in the forms of animals, figurines of animals and women appear. The alike culture is being formed in the Huzestan, on the territory of future Elam. The shepherds and peasant are testified here already from the 7th millennium (Ali-Kosh). In the second part of the 7th millennium they had jewelry from the copper, in the first part of the 6th millennium – the clay pottery, decorated by the paintings.

On the base of the cultures of Abu-Shahrain and Haji-Muhammad (the first part – the middle of the 5th millennium) in the Lower Mesopotamia in the last third of the 5th millennium the Ubaid culture was formed. The centers of its settlements were the monumental temples on the platforms. The temple of Eridu (Abu-Shahrain) VI had the sizes 26.5m x 16m. The inhabitants were occupied with fishing and hunting, planted the far, barley, date palm, kept sheep, goats, pigs, donkeys and the big cattle. The crafts and ceramics were developed too. The early form of potter's wheel is discovered here. In some tombs the clay models of small boats are found. The glyptic (cutting on the stone and other seals) was developed in this epoch. The number of the metal objects is not big.

From the middle of the 4th millennium in the time of Warka culture the painted ceramics was replaced by the smoothly grey and red vessels of the clear forms, made on the potter's wheel. In Elam in this time the agricultural- cattle-breeding culture of Susa A type (the first half of the 4th millennium BCE) appears. Susa is surrounded by the clay wall. The ceramics is covered by the geometric decorations and paintings of the animals. Also here the potter's wheel and the copper tools appear, but the painted vessels disappear.

In the Upper Mesopotamia the culture of "Northern Ubaid" appears, which connects the local Halaf traditions with the Southern, Ubaid ones. In the upper valley of river Habur (Tell Brak) in the end of 4th millennium the big center (50ha square) is grown, where in the end of the 4th-begin of the 4rd millennium the monumental "temple of the holy eye" was built.

The unclear memory about the "Ante-delugean" times of Mesopotamian pre-civilization was preserved not only in the Sumerian legends and the King List, but also in the Bible. 10 Ante-delugean patriarchs of the Bible are corresponding to the 10 Sumerian ante-delugean kings, who ruled in the five cities (Eridu, Bad-Tibira, Sippar, Larak, Shuruppak). The most of those cities existed only from the begin of the 3rd millennium, but Eridu was founded already in the 6th millennium. According to the Sumerian King List, the kings rules many hundreds thousands years, the Bible brings more modest dates. The "creation of the world", which was dated 5508 BCE according to the Greek Bible (the Jewish so called "Masoretic" version gives the date, which is near to 4000 BCE) corresponds to the foundation of the first known Mesopotamia city –Eridu, Adam to its first king Alulim, in the same way Noah corresponds to the Ziusudra (the last king of Shuruppak before the flood). It does not mean that the inhabitants of Mesopotamia in this time were Sumerians or Akkadians,

both settled there possibly later, in the second half – the end of 4th millennium (see about it infra, paragraph 9).

c) «Pre-civilization» in Mesoamerica.

The cultures of gatherers and hunters were discovered in the many regions of Mexico: the cave settlements in the state Tamaulipas (north-east of the country), the cave Osocautli (state Chiapas), the cave settlements from the valley of Tehuacan (state Puebla) etc. All of them appeared approximately in the 7th millennium BCE (which corresponds to the 10th millennium in the Old World, the Helwan and Natufian cultures). The the chain of historic development looks broken (because of the absence of the material), but about 2000 BCE (which corresponds to the 5000 BCE for the Old World, the times of Hassuna and Halaf cultures) the fully formed cultures of the sedentary peasants can be seen. The main agricultural cultures here, in difference to the Old World, were maize, kidney beans, melon, cacao, cotton.

The cultivated maize appeared in Mexico approximately in the 4th millennium in the Tehuacan valley. The kidney beans began to be cultivated in Puebla about 4000 BCE (which corresponds to the 7000 BCE in the Old World, the time of appearance of early agricultural settlements in the Ancient Near East). Their remnants are also found in the cave settlements of the state Tamaulipas (4000-2300 BCE). The beans appear in Tehuacan 3000 BCE, but the cultivated black bean is presented in the neighboring Sajapa already from the 7th millennium BCE.

The first features of the permanent agricultural settlement with half-mud-huts buildings appeared in the Tehuacan valley already in the 3500-2300 BCE. And in 2300-1500 BCE here there were already the typical agricultural villages, consisted from the separate houses.

So called “pre-classical epoch”, which began with the definitive transition to agriculture, is usually divided into three stages:

1. Early – 2000-1000 BCE (which corresponds to the 5000-4000 BCE for the Old World – the Halaf culture and the begin of Ubaid).
2. Middle – 1000-500 BCE (compare 4000-3500 Bce for the Old World – the end of Ubaid, the Amratian culture in Egypt).
3. Late stage – 500-100 BCE (compare 3500-3100 for the Old World – the Gerzean culture in Egypt, the culture of Warka in Mesopotamia).

As in the Near East, here also many clay figurines, simple monochrome ceramics, the obsidian knives etc. were found. On the middle stage the clay figurines in the complicate and high cone caps, the figure vases in the forms of different animals and birds, the vessels of different types appear. In Tlatilco the clay ritual masks with the polychrome painting, the deity in the image of jaguar, the picture of the “winged serpent” Quetzalcoatl (the protector of the culture and knowledge), the figurines of the participants of the ritual ball play and many other things were found.

In Cuicilco the round pyramid from adobes (raw bricks) was built, which height reached 18 m, and diameter 111m. To its flat top, where altar from the flat adobes was situated, one could come by two broad ladders. The settlement had all features of the city and was destroyed because of the eruption of volcano Xitli in the end of the 1st millennium BCE. In Kaminaljuyu the noble man was buried inside the 20m high

pyramid, around him and on the ends of the tomb 4,000 vessels from clay, jade, alabaster and marmor, the masks with jade incrustations, the stone mirrors, hundreds of jade, shell and bone jewelry were situated. So the property differentiation becomes clear from the tombs.

The culture of so called “Olmecs”, which began approximately 1200 BCE, **belong** in my opinion still to the pre-civilization. In 1200-900 BCE the settlement of San-Lorenzo, which was discovered 1966 by M. Coe, existed. It had the square about 1.2 km in the length and less than 1km in the width, situated on the artificial plateau. The population of San-Lorenzo was 1000 till 1200 men. In the city the canalization system from the basalt U-form stones, almost 2km long, existed. One more Olmecan city La-Venta existed in 800-400 BCE on the sand island 55 miles to the east from San-Lorenzo. Its highest edifice was 33 m long “big pyramid”.

According to M. Coe, the typical features of the Olmec culture are: the dominance of the architectural buildings from the clay and earth, the highly developed technique of stone (especially basalt) cutting, the round relief sculpture, the huge heads in the helmets (which oft have Negroid features, therefore make the complicated enough question about the origin of “Olmecs” even more difficult), the deity in the form of man-jaguar, the complicated technique of jade elaboration, the clay hollow figurines of “children” with the white surface, the ceramics of archaic forms (the spheric pots without necks, the cups for drinking etc.) with typical ornaments. But the presence of the cities is not a doubtless feature of civilization (compare Jericho of the 7th millennium, Susa and Uruk of the 4th millennium in the Old World), as well as the building of the huge tombs and temples. The writing by “Olmecs” (probably, the calendar texts) appears only in the end of 1st millennium BCE.

d) «Pre-civilizations» of Southern America and «Inca empire».

In the region of Andes the people appeared about 12,000 years ago. Already in the 7th-6th millennia BCE the agriculture was born in the Andes. The most ancient building in Sierrro-Paloma is dated by 4300 BCE, and the most ancient found temple in Cotox to 2240 BCE. The temple was built from the not elaborated stones, stays on the step platform 8m high, the walls have the niches, in one of which the figure with the crossed hands is preserved. The entrance into the temple was opened by the gates more than 2m high, the main altar, probably, was situated in the niche in the northern side. About 1800 BCE the temple was surrounded by the new walls and the new one was built on its roof.

About 2000 BCE also the agricultural settlements, so called Uaca-Prieta culture, appeared. Its inhabitants cultivated melon, red pepper, cotton, lived in the earth-build huts, made the tools from stone, could elaborate the cotton tissues and decorate them by the pictures of stylized human figures. But they yet did not know the pottery and the tilling of maize and potato. The temples in Chucitanta and in Las-Aldas also are dated by the 2nd millennium BCE.

The first high culture of the Southern America was the Chavin one (ca. 850-200 BCE), the center of which was the place Chavin-da-Uantar. The settlement was probably only the cult center, where only the high priests lived. The main object of the Chavin people worship was the deity, which looked like jaguar.

In Chavin the four-stores temple 13m high is preserved. The building has the form of three steps **pyramids**, inside a number of worship rooms, the system of ventilation mines and 24 subterranean corridors are situated. The number of steles are also situated there, the most famous of them the stele of Raimondi with the picture of “man-jaguar”. The stone gallery in Serro-Sechin, some of which stones are pictured by friezes, is preserved. Approximately from the 9th century BCE Chavin people began to grow maize. In the same time dog and llama were domesticated, Chavinians knew already the pottery work, but from the metals only gold was known to them. The ceramics, alike Chavinian, was found in Tlatilco, from which the conclusion was made that the Chavinians had come from the north, especially while Jaguar never lived in Andes, but was worshipped by “Olmecs” in Mexico very much.

The traditions of Chavinian culture were continued by the Paracas (700 BCE-second part of the 1st millennium BCE). On the semiPeninsula Paracas two grave places of about 700 BCE were discovered. In the subterranean cellars the mummies of the inhabitants were situated, their skulls were **deformed and trepanated**, which testifies the mastership of the doctors of that time. The surgeons closed the holes in the skull bone by the gold plaques, but the tools of work continued to be made from stone and bones. The Paracas ceramics is primitive as well. To the time about 500 BCE one more parallel necropolis belong, which was discovered in 1925. In the graves 429 mummies were found, many of them have the golden pendants, the tissues, which were painted by polychrome ornament – the stylized pictures of birds, animals and monsters, are beautiful.

With Paracas the culture of Nasca (100-50 CE), is connected, which was situated in the valley with the same name and in valley of Ica. From Nasca the perfect glazed potteries preserved, which were made without the potter’s wheel. With Nasca two mysterious buildings are connected. Firstly, so called “estacera”, “building” from the stalks of algarroba (sweet leguminous plant), the center of which is the **rectangle** from 12 rows of stalks, each has 20 “columns”. Secondly, in the valley Pampa-de-Palpa the famous “gallery”, which was made about 400 from the deepening, situated on the straight lines, and closed by the rows of stones, situated parallelly or by spirals. From the observation from the avion in the valley the pictures of animals are seen, the lines go out from one center. It is not clear, Maria Raiche thought that it is a calendar, Erich von Daeniken saw here the ancient “cargo cults”, the riddle is still not solved.

About 400-600 CE on the north of Peru the culture of Mochica appeared. Their inhabitants lived in oases, which appeared in the valley of the rivers, the fruitful valley gave the rich harvest, the maize become rife here two times a year. Mochica, as the people of Mesoamerica, built “pyramids”. The biggest ones were the pyramids of Sun and Moon (next to Trujillo), the length of the Sun pyramid reached 250m, the width was more than 140m. Mochica made rivers 9.8m width and canals, but they did not know the wheel yet. The ceramics of Mochica is rich with plot from the life and work of Indians. Mochica had the highest military leader (quich), whom the rulers of separate communities (alack) were subjugated, the slavery and private property existed there, on one of the pictures on the vessels the weaving factory is pictured.

The most worshipped god by Mochica was Moon-Si, the highest god Ai Alaek – half-man and half-jaguar.

In 3rd-10th centuries the florishment of Tiahuanaco culture takes place. Tiahuanaco is situated 21km to the south of Titicaca lake on the height of almost 4,000m. This name is given by the Incas and signifies “The dead city”. The city was a cult center, the 15m high step pyramid of Acapan, the bright square of Kalasaya, the famous Sun gates, which was cut from the andesitic stone with weight of tens t, and decorated with relief, in centre of which is a human figure, from whose head the sun beams are coming, which ends by the picture of puma head. The gates of puma consist from the stone blocs with weight more than 150 t. Kalasaya was decorated by the huge stone statues; the monolith of Bennett has height more 7 meters. It is not clear, how these blocs were transported into the city, because the stone works were situated approximately in the 6 km from it. Tiahuanaco was a center of specific culture – “Megalithic empire”, which is testified by the findings of similar statues and subterranean galleries in different places of Bolivian Antiplano. Exactly in Tiahuanaco in the 1st century CE the potato began to be cultivated, besides it the Peruan rice and manioca were cultivated. The population of empire had probably spoken the Aymara language.

From the “Chronicle of Montesinos” the names of some Aymara rulers, beginning from the 3rd century CE, are known. The first ruler was Pirua Pacari Manco, the most important were Rupac and Corpa, who introduced the calendar. After the death of Titu Yupanki Pachacuti the residence of ruler was transferred to Pukaritampa. After the dissolution of empire Manco Capac, the founder of Inca dynasty, went to the north, in region of Cuzco, having established there the cult of god-creator Viracocha, who probably was worshipped already in Tiahuanaco. In 11-12th centuries one more confederation of Aymara existed, which was much smaller than size of former “empire” and is known under the Inca name Colyao. Its most important cities were Hatuncolya and Paucacolya. Aymara were conquered by Incas in the 13th century and revolted many times against the conquerors.

One more culture of South America was Chimu. In 12-13th centuries on the Peruan coast of the Pacific Ocean the tens of cities appear, among them the capital of empire Chan-Chan. The city was divided into 10 quarters, which had the equal square and were divided from each other by the 10 km long wall. Between the quarters the fields were situated. In Chan-Chan four pyramids were preserved, one of them – the pyramid of Toledo – served as the tombs of the ruling dynasty. The population of Chan-Chan was more than 60,000 people. The cast friezes, decorating the walls of the houses, with the pictures of men-birds, are preserved. Chimu built the roads with width of 5-8m, about fifty fortresses of Chimu existed, the wall 5 m high and 64 km long protected Chimu from the foreign invasions. Chimu as first began to cast bronze; gold and silver were used by them for the subjects, connected with religious cult. The state of Chimu existed till 1476, the last ruler of Chimu Chimo Capac was defeated in the fight with Inca Yupanci and the land became a part of “Inca empire”.

A number of cultures existed also in the territory of modern Columbia. The most ancient from them is the culture of San-Agustin (1st millennium BCE). From it 300

stone figures, two-heads statues with the heads of man and animal, the pictures of stone salamanders, tadpoles and frogs are preserved. To the 400-600 CE the culture of “tierra dentro” belongs, from which the treasures in the “shaft” tombs are preserved. The walls of vaults were decorated with the black-red painting, in the tombs there were the urns with the geometric ornament. The Kimbaya and Tayrons (800-1100 CE) became the successors of “tirra dentro”, all subjects of the tombs by these people consisted of the gold. The Tayron cities had the square till some quadrate **km**, the houses were built on the high stone terraces, Tayrones also kept the “shaft tombs”, filled with the gold works.

From 1200 CE the culture of Muiscas **begans** to develop. To the moment when Spaniards came Muiscas lived in the nine separate tribe “kingdoms” on the head with “kings”, has grown potato, maize, sweat potato, tomatoes and tobacco, from the animals the dog was domesticated. The craft was developed too, Muiscas had tens of mines to extract the emeralds, besides this, Muiscas extracted the salt. Especially famous they were in the gold elaboration; therefore their country was called by the Spaniards “the country of the golden king” –El-Dorado. Muiscas had even the golden money.

The strongest state of Muiscas was Bogota, the ruler of which called himself “sipa”. In the time of the coronation of the ruler of one of Bogota “princedom” Guatavita the ruler sailed on the draft to the middle of the sea and was throwing the precious thing into it, which has born the famous legend about El-Dorado. Muiscas knew both the human victims and the offerings of gold and emeralds. The priests (shece) ruled the rites. The country of Muiscas was conquered by the three Spanish expeditions (Quesada, Federman and Belalcazar) in the 40^s of 16th century.

The highest in the Southern America level of the political and economical significance was developed in the Inca “empire” (see B.Flornoy, Inca Adventure, Lomdon 1954 with the bibliography of old works, from the new literature see Ю.М. Березкин. Инки. Исторический опыт империи. Л. 1991). This country was called really Tawantinsuyu (“the land of four parts”), only its ruler was called Inca. Besides Inca himself the members of ruling clan – capac ayllu had privileges. Then the name of the ruler was incorrectly transferred to the whole country, and the term “ Inca empire” appeared in the historiography.

The center of the country was city Cuzco with adjacent valley, four provinces were in the country: Collasuyu in the surroundings of river Titicaca – modern Bolivia, center of Chile and a part of Argentine; Cuntinsuyu – to the south-east from Cuzco; Chinchasuyu – the north of Peru and Equador and the last Antisuyu – the east of the country, among it the eastern regions of Andes). This administrative division is ascribed to the 9th Inca – Pachacutec Inca Yupanqui. In the period of florescence the square of the country reached more than 950,000 square km, and the population – **5-7 mln. people**.

The founder of “empire” was, according to the chronicles, Manco Capac, who lived in the end of 11th – 12th century. Then his descendants ruled, the spouse of Inca (titled Mama) was his own sister, the marriages outside the clan were prohibited, therefore the number of Inca’s descendants were limited, to the moment of Spanish conquest it

reached 518 people. His successors were Sinchi Roca, Lloque Yupanqui, Mayta Capac, Capac Yupanqui, Inca Roca, Yahuar Huacac, Viracocha Inca, Pachacutec Inca Yupanqui, Tupac Inca Yupanqui, Huayna Capac, Huascar and Atahualpa, under whom the Spanish conquest took place. Under Spaniards some more Incas ruled, the last of them Tupac Amaru I was defeated in 1572.

The conquests began already under first Incas. 7th Inca – Yahuar Huacac created the permanent army, the 8th – Viracocha Inca completed the subjugation of the tribes, who have spoken the Aymara language. Using the fight between the tribes of Chancas and Quechua, **Incas Incas** united the tribe of Quechua with their empire. Later Quechua became the official language of the empire. 1437 Chancas invaded Tawantinsuyu. Viracocha Inca fled from Cuzco, but the Chancas were defeated under the walls of the city. 1438 Yupanqui, brother of Viracocha, who defeated the Chancas, overthrows the son of Viracocha Urcon and enters the throne as the 9th Inca – Pachacutec Inca Yupanqui. From him some sentences (not unlike those of the Ancient Near East “wisdom books” are preserved. He also made different reforms.

Under 10th Inca – Tupac Inca Yupanqui (1471-1493) Chimu were defeated and the territories on the north and south of Southern America were conquered. The country **stretched** 5,000 km from the north to the south. 11th Inca –Huayna Capac (1493-1527) conquered the tribes of Peruan Montagna and defeated the Chiripuanas. 1527 Huayna Capac died from the plague, his elder son Huascar became the ruler, but his half-brother Atahualpa, who ruled in Quito, proclaimed himself the ruler of the northern part of the country. Atahualpa was victorious in the war, which began, but the country had big losses and 1532 Atahuapla was imprisoned by the small army of Spanish conquistador Francisco Pizarro, and then executed. The country ceased its existence.

What was the structure of the “empire”? The main cell of the state was clan – ayllu, in the epoch of last Incas it was already a territorial community. It had to till the certain square of the fields. One village had a number of ayllu.

A number of villages were united in the district, which was ruled by curaca, who was appointed by Inca. A number of districts made a province, ruled by apu. Each man has got the plot (tupu) from the communal land. The family has got additionally 1 tupu for the boy child, for the girl – ½ tupu. The land was divided into three parts: the incomes from the first part went to the support of the priests, from the second part – to the state and Inca, from the third one – to the peasant. The main cultures were maize, potato, kidney beans, red pepper. The tilling of fields began in August. Inca himself opened the agricultural season on the “field of ruler” in Cuzco by the knock of gold hoe. For the irrigation of fields the complicated system of canals was created. In the cattle-breeding the keeping of llamas was dominating.

The women were occupied with spinning and weaving. The state controlled the storage and delivery of products. In each province there were two granaries – “the divine” for the supply of priests and the “state” one. There was also the compulsory work obligation (mita) for the subjects of Incas to work at the state buildings and in the mines. The people (hatun runa) was divide into the 12 age groups, the people elder than 60 years were almost free from whole obligations. In the “empire” there were also patriarchal slaves (yanacuna), which were 3-5% of the population, under the

Spanish rule their number reached more than 47,000 people. The layer of yanacuna was hereditary, but some of them could occupy the high positions, for example one of the yanacuna was put of Huayna Capa to rule the district of Chachapoyas.

The main ruler of the country was Inca, who was called sapa (the only one) and was seen as the descendant of the divine Sun. Inca – heir of the throne was prepared to his office and had to pass an exam – huaranchikoy. Officially Inca could have only one wife, his sister (titled coya), but he had a lot of concubines, and also the virgins, specially selected on the “beauty competitions”, from the “monastery of the Sun brides”. The body of the dead Inca was balsamed, the mummy was left in the palace, put on the throne, and the golden statue of the late Inca was put near the throne. Therefore the new Inca built the new palace for himself. Also the members of Inca’s clan belonged to the ruling elite; they were called pacayocu (“big ears”).

The capital of the “empire” was Cuzco. The building of the city is ascribed to 10th Inca – Tupac Inca Yupanqui, who called till 20,000 people to build the city through the mita. The city was divided into two parts – the Upper Cuzco and the Lower Cuzco. In the Upper Cuzco the center of the city was situated, there were three palaces of the Incas on the square till the time of coming of the Spaniards. The main sightseeing of Cuzco was the ensemble of temples Coricancha (The Golden courtyard). Its main building was the temple of Sun deity Inti, where the picture of Inti as huge disc from pure gold, decorated by emeralds, was situated. All inventory in the temple was also from gold. Only Inca himself had access to the temple.

To the temple a number of chapels were annexed (to the honor of thunder and thunderstorm, rainbow, Venus and Moon. The chapel of Moon was destined for the Inca’s wife, here there were mummies of **the dead spouses** of Incas, all inventory of these chapels was from silver. The inner court of ensemble was called the Sun field (Intipampa). Here different plants, animals, shepherds, grazing the llamas, the maize field were pictured from gold. 1534 Cuzco had about 200,000 inhabitants.

The highest of the Inca gods was Kon Tiksi Viracocha, he was seen as the creator of the world and other gods. In the different cities of empire there were golden statues of Viracocha. The ancestor of the ruling dynasty was Inti – the golden sun, his spouse was Mama Killa – the goddess of the Moon. The important place belonged to the cults of god Illapa, who was responsible for the weather, especially for the thunder and thunderstorm, the goddesses of the mother-earth and the mother of sea – Mama Pacha and Mama Kochi. The high priest (villac-umu) headed the priests, who fulfilled the rites. The calendar consisted from 365 days and was divided into 12 **months**; it had different festivals – the festival of the mother maize, of the divine sun, of the water, the festival to the honor of the maize riping etc. Incas brought also human offerings (which is testified by the findings of the children mummies in Chile), but in the whole their rites were much more human, than in Mesoamerica.

The fortresses of Incas, among them the legendary fortress Ollantaybo, Sacsahucan, Sence and the famous city Machu-Picchu, which became the last stronghold of Incas after the Spanish conquest, are preserved. The “empire” was crossed by two roads, which led from north to the south, the length of the main one reached 5250 km. The roads were frame by the small stone barrier, the bridges, made from the agave tissues,

hanged over the rivers. On the distances of the day travelling the hotels and the bases of provision – tambo (tampu) were built. Also the state post existed in the empire, the runners – Chascas had their service there. The speed of their race was 400 km in a day.

Instead of writing Incas had the quipu – the strings of different color with the knots, with the help of which one could transfer the message about a number of time, objects, warriors etc. The state language was Quechua, but the members of the ruling dynasty spoke their own language (possibly, Ancient Aymara). Incas had different folklore works and epic songs. 1775 the text of the drama “Ollantay” was written, which goes back to the old epic tradition. The action of the drama takes place in the time of Inca Pachacutec Yupanqui, the general Ollantay fell in love with the daughter of Inca Coylur. In the end the love defeated all the obstacles, the next Inca Tupac Yupanqui solved Ollantay from the prison and appointed his governor. The Spanish chronicles of Garsilaso de la Vega, Pedro Siera de Lesna, Betanas, Cristobal de Molina etc. tell us about the history of Incas.

In the whole the Inca “empire” demonstrate us clearly the transition from “pre-civilization” to civilization. The development of the Indians of the Southern America, which went with the big retardation even in the comparison with Mesoamerica (not mentioning the Old World) still brought them to the creation of the proto-states, and then of the big state. Here was already almost everything, which was necessary for civilization – the hereditary king power, the state religion, the state and communal sectors in the economic, the permanent army. Only writing lacked, but it would possibly appear soon, if the Spanish conquistadors did not disturb the development (according to the legend, it had existed, but was prohibited).

The Inca “empire” looks very much like Ancient Egypt on the eve of the end of 4th millennium BCE. The same **are the unlimited power** of the divine ruler, the Sun worship, the mummifying of the dead ruler, also the social system. In the 19th century these facts were even brought as evidence that both people were heirs of the lost Atlantis. But here we have the typological similarity – Egypt in the end of 4th millennium BCE and Incas in 15-16th centuries were on the very threshold of civilization. In comparison with Mesoamerica, Incas and other Southern American tribes were not worse in many spheres (especially in the metal elaboration and art), but they still not reached the stage of civilization. But in that moment Incas made the conquistadors, who entered already the 1st period of the Modern time (ours XIX period). If there were no conquistadors, it is possible that the development of the Indians of South America would go the same way, as in Mesoamerica, and one more mighty center of civilization would appear.

To conclude our selective overview of the “pre-civilization”, one can note that in this time the transition to the agriculture (so called Neolithic revolution) takes place, the cities exist already, the property differentiation is notable, the complex enough religious cults and ideas are remarkable. But in the whole the society remains traditional enough, the material culture remains on the relatively low level; therefore there are no grounds to think that civilization grows automatically from the “pre-

civilization”. The appearance of the civilization is the result of abrupt “leap”, which destroys the traditional way of life.

Questions:

1. Describe the pre-civilization in Egypt.
2. What were the main pre-civilization cultures in Ancient Near East?
3. Describe the pre-civilization in Mesoamerica.
4. What were the main achievements of pre-Incan cultures in South America?
5. What is known about Inca “empire”?

Early archaic (proto-antiquity).

I period (Old World-3050-2800 BCE, New World-50 BCE-200 CE)

In which order the ancient history must be explained? Traditionally, already from the time of Diodorus (1st century BCE), one began it from Egypt. The same order was in old Soviet manuals of ancient world history for the middle schools. In the newer historic **books** (like those of Diakonoff, Zablocka, Vasilyev) the explanation oft is began from Mesopotamia. One not always says but oft thinks that exactly there “the history begins” (compare the title of the book of S.N.Kramer “Sumer was in the begin”). The rational mind likes to find one origin for all things; therefore already the authors of the Bible were the first “Babylon centrists” and created the story about Babylonian tower (Gen. 11).

We have the opinion that different civilizations appear independently of each other, albeit soon they are subjected to mutual influences. Therefore we prefer the formal “geographical” principle of the explanation of civilization history (from west to the east). In the **beginning** we discuss the history of the Old World civilizations, then – those of the New World, which is also artificial enough. But the advantage of such approach is that in this case each civilization finds its place in the time (on the axis of time) and in the space (in the axis west-east, beginning from Greenwich). In the 3rd millennium BCE the Egyptian was the most western civilization, so we will begin from it.

8. Mythical and real history of Egypt of the Early Kingdom.

Sources: Inscriptions, King Lists, Manetho.

Already Ancient Greek historians (Herodotus, Diodorus) left the descriptions of Egyptian history. They preserved the names of the most famous kings, but besides real facts, there were different mythic histories in their descriptions, and the anachronisms in the sequence of kingships were oft the case. Albeit not fully, the work of the Egyptian priest and historian Manetho (ca. 300 BCE), also written in Greek, was preserved, there the history of Egypt was divided into three volumes (tomoi) and 31 dynasty. Here the names of kings and the number of years of their rule were listed, sometimes short information about them was given.

The excerpts from Manetho were preserved by the Early Christian historians – Sextus Julius Africanus, Barbarus, Eusebius, they have contradictions in the names of kings and the number of years of their rule. Also the “Book of Sothis” was ascribed to Manetho, but it was “corrected” by the Christians. The chronology of Theban kings (Pseudo-Eratosthenes) is preserved too. We think that the list of Africanus is textologically more correct, albeit it is also not always **precise**. The alike list of kings existed already in the time of Herodotus, it is testified by his idea about 341 kings of Egypt, who ruled before Persians, which is near to Manetho in the version of Africanus (343 kings).

The hieroglyphic Egyptian lists of kings and the annual records of their activity (Palermo stone, Turin papyrus, Tables from Saqqara, King List of the New Kingdom etc.) are preserved too, but their use is complicated because each rule had a number of

names in his titlature (till five), therefore the identification of some kings can be very difficult.

According to Manetho, initially seven gods, beginning from Hephaistos (Ptah), then nine demigods, beginning from Horus, ruled. Diodorus ascribed to Isis the invention of agriculture, to Thot – of writing and state system, to Osiris – the conquest of whole world. Possibly, the begin of the “rule of gods” (at Africanus in 6963 BCE), originally was connected with the begin of “Sirius (Sothis) cycle” in 7162, the rule of demigods began in 5900 BCE, and the first dynasty of Menes in 5688 BCE (probably, originally in 5702 BCE – the begin of the new Sothis cycle). In so called “Old Chronicle” the begin of rule of deities is dated with 6710 BCE, which is also near enough to the apokathastasis of 7162 BCE. W.W.Struwe in his reconstruction of the text of Manetho (Манефон и его время. Л. 1927) supported the later date of the next Sirius cycle– 4242 BCE.

Nevertheless, so early begin of the state in Egypt is not supported by the archaeological dates. As it was said earlier, in the 4th millennium Egypt was on the stage of pre-civilization, which can be compared with the rule of “divine dynasties”. Therefore the begin of the 1st dynasty must be removed into the end of 4th – begin of 3rd millennium BCE, especially because the archaeological dates show that the Gerzean culture in Egypt existed in the same time as the later period of Jemdet-Nasr culture in Mesopotamia, it is testified by the motive of interwoven serpents, which can be find both in Egypt and Mesopotamia, the pictures of boats with high stern, the “master of animals” on the knife from Jebel-el-Araq and the seals from Jemdet-Nasr, which were found among the inventory in the tombs of Gerzean culture. It is difficult to say whether it was the invasion of new tribes or the culture diffusion, in any case the remnants of Mesopotamian influence disappear soon in Egypt.

Egyptologists united the dynasties of Manetho into the “kingdoms”: Early Kingdom (1st-2nd dynasties), Old Kingdom (3rd-6th dynasties), the 1st Intermediate period (7-10th dynasties), the Middle Kingdom (11-12th dynasties), the 2nd Intermediate period (13-17th dynasties), the New Kingdom (18-20th dynasties) and the Later epoch (21-31st dynasties). But already on the Palermo stone the names of kings of pre-dynastic period are being mentioned, which were called “zero” dynasty by Petrie, corresponding to the demigods of Manetho, who should have ruled in 5900-5688 BCE.

Egyptian chronology, as generally the chronology of Ancient Near East of 3rd-2nd millennium BCE, brings many debates. The number of real dates (according to the Sirius cycle etc.) is few, the synchronisms play an important part. There are also the reductionist (beginning the Egyptian history about 2850 or 2782 BCE) and hyper-reductionist (Velikovsky, Rohl) approached, which begin even some centuries later. On the other side, the date of radiocarbon analysis, calibrated according to dendrochronology, demand to move the begin of Egyptian and Mesopotamian history in ca. 3400 BCE.

On this background the chronology, which was proposed by the Soviet scholar Ju.Ja. Perepelkin (1902-1982), with the begin of Egyptian history ca. 3000 BCE, looks the most moderate. Further we will follow it (with some exceptions), certainly

understanding the artificiality of all “precise” dates (as minimum plus or minus 10 years). According to his chronology, the II dynasty has an end about 2778 BCE. Therefore to the time of our 1st period the rule of “zero” and the first two dynasties belongs, which are called the Thinite (because, according to Manetho, the legendary king of I dynasty Menes and the II dynasty had their origin from the city of Thinis in the 8th Upper Egyptian nome), it means the whole epoch of so called Early Kingdom. According to Manetho, these dynasties ruled in 5900-5131 BCE (demigods – 5900-5688, I dynasty – 5688-5433, II dynasty – 5433-5131 BCE).

Let us begin from the “zero” dynasty. To it the kings (the title “Pharaoh” – Egyptian for “big house” was used only from 18th dynasty) Horus Scorpion, Horus the Double, Horus the Sheat-fish (or Narmer) belong. The I dynasty can be began possibly only from Horus the Fighter (Aha), who possibly could be identified with the legendary king Menes of the Greek (some other scholars identify already Narmer with Menes). From these kings the palettes with pictures and hieroglyphic, which denote the name of the king, are preserved. Possibly, already these kings had the power both in Upper and Low Egypt and so the traditional idea about Menes as the unifier of the country is not correct. Possibly, the idea about Menes as the first king was born because he was the first king, under whose rule the chronicle began to be written. From the time of I dynasty the wood and bone plates with the name of the year (according to some event) appeared. The oldest of them belong to the **epoch** of Horus the Fighter.

The hieroglyphic inscriptions with the names of the king are preserved already from the “zero” dynasty (see P. Kaplony. Die Inschriften der ägyptischen Frühzeit. Bd. I-III+Supplementbd. Wiesbaden 1963-64). The early hieroglyphics has already the “final” system and has the phonetical readings from the beginning (albeit the hieroglyphic pictures are a bit archaic and the final canon was established only till the IV dynasty), which strangely enough corresponds with the ideas of Egyptians and Greeks that the hieroglyphs were “invented” by the one man (or god) Thoth (Hermes Trismegistos). The Egyptian hieroglyphs present the unique system (which excludes the possibility of their origin from Sumerian pictography), not very easy from the modern point of view, but testifying that the Egyptians had the change from the image thinking to the logical one.

They were named “hieroglyphs” (holy signs) by the Greeks, because the Greeks (like Horapollo) thought that each sign signifies one word and has a symbolic significance. After the decipherment of hieroglyphs in the 19th century it became clear that their system is whether “hieroglyphic” sensu stricto (or ideographic: one sign-one idea), nor purely phonetic one. A bit more than 730 hieroglyphs (according to the list of Gardiner, in the Hellenistic epoch their number grew till some thousands) can be divided in the following groups:

- 1) Phonograms (one, two or three consonant ones), which allow to record the consonants of the word, the two and three consonant signs could be doubled by the one consonant ones. The 25 signs, which were called alphabetical already by Plutarchus (1st –2nd centuries CE) were never used as such by the Egyptians themselves, but they became the base for the Semitic quasi-

alphabetical writing, from which the first true alphabet – the Greek one – appeared. They were also borrowed by Nubians (Meroe) in the 1st millennium BCE and used by them as an alphabet, which caused the idea of Diodorus (3rd book) that the Egyptians borrowed the writing from the Ethiopians, because all Ethiopians can use hieroglyphs.

- 2) Determinatives, which were used for the distinction of the words, which had the same consonants, but different significance (there were a lot of such words, because the vowels were not written). Besides the designation of different semantic fields (gods, people, animals, birds, cities etc.) there were even determinatives for the abstract ideas, which testifies the high level of development of abstract thinking by the Egyptians and their developed feeling of their own language. Already in the I dynasty the signs for numbers till 1 million appear.
- 3) Ideograms, which denoted the pictured objects. Oft one and same hieroglyph could have all three functions.

If the necessity of determinatives is clear to us (they, albeit in the same number, were used in the other systems of writing, like in Sumerian), the on the first view “surplus” doubling of the two and three consonant signs by the one consonant signs and so called “phonetic” determinatives pose a big problem for the modern man (as already for the first decipherers of Egyptian hieroglyphs). But we must remember that for the Egyptians the hieroglyphs had also an esthetic (which brought their replacement for the beauty) and magic (**Thoth** was also a god of magic) functions. Possibly, the one consonant signs were seen as more simple and **prophan**, as the others, because in the Pyramid Texts the ideograms were replaced by phonetic signs for the weakening of their “magic power”. In that case one can suppose that the two and three consonant signs in the doubling writing had the decorative and magic significance and the one consonant signs– the phonetic one. It is not excluded (like Gelb thinks) that originally these signs denoted the consonant plus any other vowel, so they were quasi-syllable signs. The absence of the denotation of vowels caused that the Egyptian phonetics is still not known well. The reconstructions on the base of Coptic, which was some millennia later (already Champollion), cuneiform parallels (Perepelkin) or Afro-Asiatic correspondences (Schenkel) are not always convincing. The Egyptian language belonged to so called Afro-Asian (Semitic-Hamitic) family, inside which it had the most close relation to the Semitic and Berberian languages, with which it was sometimes (by Mercer and other scholars) united into the “Semitic in the wide sense” group of languages.

To the I dynasty the kings Aha (Horus the Fighter), who possibly can be equated with Menes, Djer (Horus the Capturer), Wadji (Horus the Snake), Den or Wedymuw (Horus the Stretcher), Anejib (Horus, whole with the heart), Semerkhet (Horus, friendly with the belly), and Qaa (Hor, high with hand) belong. Already Herodotus ascribed the foundation of Memphis (Men-neferu) to Menes. Memphis remained really the main center of Egypt from this epoch till VIII dynasty. The tombs of kings became more complicated with the time; they had the form of cut pyramid, beginning from the tomb of Horus the Stretcher. The exits of most of them face east – the rising

sun, but the tomb of the last king had the exit to the north – to the non-setting stars of north half of the sky, as in the later Old Kingdom.

On the tombs of the king favorites the lists of the titles of these officials appear. The picture of the Asian prisoner of war on the long bone, possibly, testifies that Egypt had the war with Sinai nomads in this time. In the time of the I dynasty the Heb-sed festival was established, it was a festival of the “renovation of the king”, celebrated after 30 years of his rule.

About the kings of II dynasty there is known much fewer. One of kings (Peribsen) had not the Horus, but the Seth name. Following him, Khasekhemwy (Shining with two scepters) had both Horus and Seth name. In the Low Egypt there was a big revolt in this time, which was suppressed by Khasekhem (Horus, shining with a scepter), about 47 or 48 thousands of insurgents were killed. Manetho tells us that under the second king of the dynasty Keekhos the bulls Apis in Memphis and Mnevis in Heliopolis were proclaimed deities, as well as the he-goat from Mendes. The third king Binophris should have given the women the right to enter the **thron**. The cemetery in Abydos decayed in the time of II dynasty.

Already under Scorpion and Horus the Sheat-fish the pictures were built in the clear belts on the surface, not in disorder, like earlier. By the excavations of the I dynasty a huge number of copper tools was discovered, the gold, alloyed with silver, were also used in the Early Kingdom, but not for producing of tools. But also the flint tools were used and even perfected. The stone was used for the building of tombs; some stone sculptures are preserved too. The pottery was made from the baked clay, from Egyptian faience and from copper. The vessels from stone, especially from **alabaster**, were also broadly used.

It is not clear whether the Egyptians knew already the potter’s wheel. They built mostly from the raw bricks (adobes), already in the end of I dynasty the stone vault was known. The wood was also broadly used in the Early Kingdom. A huge number of **things from ivory** is preserved. So Egyptians lived still in the Chalcolithic (Copper-stone) age.

The inhabitants of Egypt also were occupied with agriculture and cattle-breeding. In the graves the barley and wheat were found. In the writings of the II dynasty the plough with short pole is pictured. There were also signs for hoe, sickle and threshing-floor, surrounded by the walls. Many wood sickles with the put-in pieces of flint were found. The flax cords and linen testify the developed flax culture and weaving. Many wine jars tell about the flourishing situation of vine culture. The date palm was picture on the mace of Horus Scorpion. In the epoch of Early Kingdom almost all kinds of domesticated cattle were known. On the pictures one can see two campaigns of hunters.

The copper ores were on the Sinai, possibly, already to the end of II dynasty the Egyptians had copper mines in Nubia (modern Sudan). The gold mines were in the desert between the Nile and Red Sea. The black wood was imported also from Nubia.

The property difference in the preserved tombs testifies the social stratification already in the time of the I dynasty. From the middle of the I dynasty the papyrus scroll is preserved. On the seals of II dynasty the office of scribe is mentioned several

times. Under II dynasty each two years the “revision” was made. Already under Horus the Sheat-fish Egyptians could operate with the huge numbers. The annual records were made, also about the level of Nile inundation.

The main features of the Egyptian civilization became clear already in this time: the powerful united state (albeit there were revolts of the recalcitrant Low Egypt) under the power of the king, successor of the Upper Egyptian conquerors, who had two crowns – the white one of the Upper Egypt and the red one of the Low Egypt, the king was called nsw bjt “(the lord of) the southern plant “sw” and the bee (i.e. Low Egypt)”. The hieroglyphic writing is already created, the capital (Memphis) is built, the permanent army exists and makes wars with other people. The cults of the most of gods, who were worshipped in the next millennia, are already testified. For a long time Egypt becomes the most civilized land of the antiquity, about which culture the Greeks, who succeeded it, have spoken with the big enthusiasm.

9. Proto-literary period in Sumer.

Sources: Inscriptions, Berossus.

Whether Greeks **nor** other ancient authors do not mention the Sumerian people. In the Bible (Gen. 10) Sennaar is mentioned, which is identified by modern scholars with Sumer. But also the authors of the Bible tell us about Babylonians and Assyrians, not about Sumerians. The remnants of this people were for the first time discovered by de Sarzequis in 1877. 1893 in Nippur J.Hanes found more than 8000 Sumerian tablets, then they were discovered also in other cities of Mesopotamia. 1907 the Sumerian writing was deciphered by Thureau-Dangin, but the reading of the signs and grammar is corrected till our time. The best modern Sumerian grammars are: M.-L. Thomsen. *The Sumerian Language*. Copenhagen 1984, И.Т. Канева. Шумерский язык. СПб 1996, D.O.Edzard, *Sumerian Grammar*, Leiden-Boston 2003.

The deciphered Sumerian language looked unlike any other ancient or modern language. According to its grammatical structure (agglutination, ergative system etc.) it can be compared with Caucasian languages, but it was also compared with the Finnish-Ugrian, Dravidic, Turkic-Mongolian languages and so on. In the material plan (lexicology, grammatical formants) there are also many correspondences with the Caucasian (precisely Kartwelian, i.e. South Caucasian languages), which could have testified their far relation and the existence in the past of Kartwelo-Sumerian family of languages (Tserethely, Rebrik etc.), but this idea was accepted mostly only in Georgia and Russia (which is connected first of all with the unsatisfying elaboration of Sumerian lexicography, not only etymological, but also good modern vocabulary of Sumerian is still absent). It looks still that Sumerian language was close to so called “Nostratic” languages (Illych-Svitych), to which belong also Indoeuropean, Ural-Altaic, Kartwelian, Dravidic and Afro-Asian languages, precisely speaking to the eastern branch of this hyperfamily.

The name of country “Sumer” was given by the Semitic-speaking Akkadians, but it has no etymology in the there and so it is thought that it was borrowed from Sumerian. But in Sumerian it is written with the signs KI.EN.GI. Possibly, this was the initial name of the country, and the word “Sumer” appeared in so called “women language” or in some other Sumerian dialect and was borrowed by Akkadians.

When and where from Sumerians came to Mesopotamia? In the Sumerian language, besides the borrowing from Akkadian, there is also a third layer – the remnants of so called “banana” or “Proto-Tigris” language, from which Sumerians should have taken particularly the terminology, connected with metallurgy. It is clear that before Sumerians there was already developed enough pre-civilization in Mesopotamia (see paragraph 7). The time of their coming can also be dated in different ways, connecting Sumerians with Ubaid or may be already with Uruk culture, but it is clear that the Sumerians appeared in Mesopotamia already in the 4th millennium BCE, some centuries before Akkadians (according to Fronzaroli, the separation of Eastern Semitic Akkadian from Common Semitic language could be dated by 3300 BCE). In the historic period both Sumerians and Akkadians were already sedentary (which can be testified by the Early Dynastic archive from Ur and the later archives) and were invaded by different nomadic tribes in their turn.

Much more complicated is to answer the question about the origin of Sumerians. The Sumerians themselves seen as their homeland the island of bliss Dilmun, which is usually identified with the Bahrain in Persian gulf, but according to the Sumerian myths, it was situated far in the east. The author supposed that both Sumerians and Kartwelians came from the Asia Minor, where already in 7-6 millennia were the developed Neolithic pre-civilizations (see paragraph 7). From there Sumerians went to the south-east and south and slowly reached the Lower Mesopotamia.

Usually one thinks that Sumerians invented the writing, but it cannot be taken for granted, because the short inscriptions on the clay vessels from Vincha (not far from **Belgrad**) are some thousands years earlier, according to the radiocarbon dating (but may be it was not yet a writing, but the signs for divination, as Winn thought), and the earliest pictographic tablets, which belong to the middle of 4th millennium, are found not in Mesopotamia, but on the territory of modern Pakistan and Western Iran, and only later the writing appears in the Western Iran and in Mesopotamia. These writing belonged already to three different civilizations (Sumerian, Elamite and Proto-Indian).

The source for the study of Sumerian history **are** certainly the Sumerian tablets themselves. The history of Babylonian Berossus, which was written in Greek in 3rd century BCE, is not preserved fully, but the fragments about the creation of the world, antediluvian kings and the flood, and about the much later history of Mesopotamia are preserved. Diodorus in his “Historic library” (book 2) tells that there were other cities in Mesopotamia before Babylon, but does know anything about them. The Sumerian King List (ed. by Thorkild Jacobsen, Chicago 1939) is preserved in a number of versions, belongs to the **begin** of 2nd millennium BCE and is certainly tendentious. It divides the history of Sumer into the antediluvian and postdiluvian.

According to it, 8 kings in 5 cities ruled before the flood: initially Alulim – 28800 years and Alalgar 36000 years in Eridu (Berossus calls them Alor at Alapar), then 3 kings rule in Bad-tibira (Enmenluanna – 43200 years, Enmengalanna – 28800 years and Dumuzi 36000 years, according to Berossus – Amelon, Ammenon and Magalar), then in Larak 28800 years Ensipazianna (Daon) ruled, and in Sippar – Enmenduannak (Euedorakhos) 21000 years, the last king was Ubartutu 18600 years (Berossus calls him Otiartes) in Shuruppak. In one of the copies the last king of Shuruppak is

Ziusudra (Xisutrus of Berossus), the hero of the legend about the flood. Berossus (supposedly, already his source) adds one more king between Euedorakhos and Otiartes with the clearly Semitic name Amempsin (the man of the god Sin). The dates of rule of the kings are not the same in the King List and by Berossus, the final sum of years (241200 years in the List and 432 000 by Berossus) also does not coincide, but the most of dates both here and there can be divided into so called “saros”(Sum. ŠAR) – period in 3600 years (60 x 60).

In this list of antediluvian cities and kings the important Sumerian cities (Uruk, Lagash, Kish etc.) are not mentioned, and not all cities, mentioned there, played an important part in the history of Mesopotamia. But, because the postdiluvian kings can be identified with so called Early Dynastic period, which begins approximately in the middle of 28th century, it becomes clear that the “antediluvian” part describes the so called Protoliterary period (also according to Berossus, the writing already existed before the flood), and we divide the numbers of years of the list into 100, we will get 241 years, i.e. approximately the duration of our period of 250 years. The archaeological remnants of the “flood” were found in different cities of Mesopotamia, the “flood” of Ur, the remnants of which were found by Woolley, can be dated by the 4th century (the Uruk period), but the “flood” of Shuruppak (according to the legends, the last antediluvian king Ziusudra ruled exactly in Shuruppak) really took place in the end of Protoliterary period, ca. 2800 BCE.

The Mesopotamian chronologies for 3rd-2nd millennia are unprecise and disputable (like Egyptian ones too), the secure astronomical dates (the eclipse of Ammisaduka etc.) appear only in 2nd millennium. We follow the “middle chronology”, and for 3rd millennium before Sargon – the periodization of I.M.Diakonoff. He dated the Protoliterary period with 3000-2750 BCE, which gives only 50 years difference in comparison with our I period of archaic, and divided it into two sub-periods: 1) 3000-2850 BCE and 2) 2850-2750 BCE.

The name of the period shows already the main achievement of Sumerians in this time: they have invented the writing. The oldest written documents belong to the period ca. 3000 BCE. Supra we had already discussed the question, where Sumerians were the first one, who did it, now we must discuss another one: whether other people (like Egyptians, who had the writing contemporary with them, or the Elamites) borrowed the writing from Sumerians or did they invented it independently? Egyptian and Sumerian systems of writing are very different according to their principles, the coincidences in the forms of some signs are very few, so we can exclude the borrowing of writing from this or that side (albeit the borrowing of the idea of writing cannot be fully excluded because of the contacts between the civilizations, but it was realized in the different way even by the close geographically civilizations).

In the same way the Elamite, Proto-Indian and later Chinese writing could not be borrowed from Sumerians. In difference to the Egyptian system of writing, which appeared in a very short time, the Sumerian one had a long period of establishing and perfection. It begins from pictography, which had about 900-1000 picture signs (A. Falkenstein, Archaische Texte aus Uruk. 1936), then the signs were turned into 90 degrees and slowly have got the “cuneiform” view, and later the Akkadians reduced

their number till 330. Pictography grows into ideography, like in Ancient Egypt, the determinatives appear, the number of which in Sumer was much fewer (about 40). In difference to the Egyptian writing, which had both pure alphabetic, 2 and consonantal and the hieroglyphic signs, but the vowels could not be written, in the Sumerian the word or syllable corresponded to each sign (like in Chinese later), so also the vowels could be written (but not the lonely consonants). The reading was still difficult, because one sign could have different variants of pronunciation (in Egyptian it was much rarer the case), and in the opposite, the words, which had the same phonetics, could be written with different signs according to the significance. Such character of writing gives possibility to read Sumerian texts phonetically better, than the Egyptian ones, but the well-read Sumerian texts are half a millennium younger, than the Egyptian, because the reading of pictography is still difficult, and even in the later time the flexional endings **were** often not written. In difference to Egypt, in Sumer there **is** a huge number of economic texts, which gives the possibility to discuss the social-economic relations.

About 3000 BCE the important changes in the life of Sumerians **take place**. The long magistral canals **appear**, along which the cities grow, as well as well-thought system of field irrigation, the simple plough, possibly, moved by asses, **replaces** the hoe. The canals were also the transport ways. The inhabitants of communities moved from the small villages near to the central temple. In the layers V and IV b of Warka (future Uruk) the remnants of temples are preserved. One of them, probably the temple of Inanna, had size 75 x 29 m. In the layer IV a the remnants of two temples are preserved, which are dated according to radiocarbon method 2815+-85 years. The temples had the households, which were given to them by the community. The households kept the statistics; the most preserved inscriptions are the records of expenditure. Analyzing different signs, one can see that Sumerians sowed barley, emmer (far) and wheat, planted the date palm, had the breeding of big horn cattle, sheep, asses, goats, pigs, dogs, were fishers and hunters for deer, gazelles, wild ox, lion. The pictures of metal tools, furnace, primitive plough, hoes with the wooden handles and other work tools are preserved. Sumerians of that epoch did not know the defence weapon, from the attacking one the stone maces and copper axes, small spears, missile weapons and copper daggers were used. The bow with arrows was used rarely.

The second stage of Protoliterary period (ca. 2850-2750 BCE) is represented by the layers of III and II in Warka. At the same time Jemdet-Nasr and on the north Tell 'Uqair existed, which had a temple on the high terrace with the wall paintings, which depicted the animals and the cult procession. The temples in the settlements of Diyala River (Eshnunna and Tutub) are preserved too. On the place of the temples of layers IV and V in Warka the temple on the platform was built, which was probably dedicated to the sky god An.

In the economic documents the names of smiths, carpenters, stone cutters, builders and other craftsmen as receivers of different givings are oft mentioned. The documents about the giving of land plots are also preserved. One of them tells us that 2/3 of the of the land, it means about 1000 ha, were given to the high priest-ruler,

from the other 1/3 the high priestess got about 122 ha, the prophet – about 64 ha, the main trade mediator – about 103 ha, the main judge – about 95 ha, some other official has got about 100 ha.

Such sizes of the plots, which were certainly tilled by tens or hundreds of workers, certainly testify that the big property differentiation existed in this time. The ruler of city-state was the high priest, who presented the community before the deity and headed the irrigation and cult activity of community for the securing of fertility. All fertile land and water was seen as the property of the community, the land can be given to the temples and to the private persons. In that time the cult union of all communities of Sumer with the center in Nippur, where the temple E-kur of god Enlil was situated, was established. The signs of writing were the same in the whole territory of Sumer, the self-name “black-headed” was the same too.

The changes take place also in the sphere of culture. It is difficult to discuss the religion of that period, but certainly in all cities the worship of the fertility deities existed. The painted monochrome Ubaid ceramics with the white or greenish background, made by hands or on the slowly turning potter’s wheel, is replaced by the unpainted red, grey or yellowish-grey pottery, covered with glass-like glaze (angobe), made on the speedy turning potter’s wheel, the Ubaid vessels in the form of “tea-pot” and “tortoise” were replaced with the cups and vessels with handles. In ceramics some decay can be seen, comparing with the former period, but the florescence of the temple building and the art of glyptic (cutting on the seals) is without doubts; the new methods of plastics and the new principles of picturing appear. A number of temples upon the platforms are preserved from this period, they differ from Ubaid ones by the sizes and by the more complicated planning.

Already in the period of Warka IV the flat and thin bricks (“rimkhens”) appear, in the same time the brick columns and semi-columns are built, which were decorated by mosaics from the stone or clay painted burned cones, put into the raw brick walls. In the layer Warka V the cylinder seals appear which can be divided into four groups. On the seals the cult scenes before the temple, the house animals, the wild beasts, fantastic creatures, women, doing the home work, are pictured; the geometric or flower ornament appears too. Sometimes the big cylinder seal is crowned by the small figure of an animal, such figures appear also separately. On the cult alabaster vessel from Uruk with the size about 1 m three rows are pictured, which depict the cult festival, the naked people with gifts and offering and the moving rams. Other pictures of the men exist too. Possibly, the canon of painting begins to be formed already in that time.

In the whole one can remark that the Sumerian civilization, which appeared in the same time with Egyptian, develops differently from it in many aspects. The irrigation canals are here more important, than in Egypt, which had the nature source of irrigation – the Nile. One centralized state is not yet created, instead of it there is a number of **cities-states**, ruled by the priests. There is no strong army. The created writing is used mostly for economic documents and is being slowly perfected. The Sumerian civilization is more dynamic, than Egyptian one, it is in the process of permanent change and perfection.

Questions:

1. Which sources there are for the early Sumerian history?
2. Describe the Sumerian system of writing.
3. Describe the economic development in this period.
4. Which changes were made in Sumerian culture?
5. Which are the main differences between Egyptian and Sumerian civilizations?

10. Elam in the end of 4th – begin of 3rd millennium BCE.

Sources: Inscriptions.

Elam is the land which was situated in the valleys of rivers Karun and Kerkha, flowing into the dry now lagoon of the Persian gulf eastern of river Tigris, in the modern Iranian province Huzestan (from Old Persian name of Elam “(H)uja”). The Sumerians denoted it with the ideogram NIM ki. Akkadians called it Elamtum, the inhabitants themselves – Hatamti or Hal-tamti. Elam is mentioned in the Bible (Gen. 11) as one of the sons of Sem. When the Bisutun inscription was deciphered, which was made in three languages (Old Persian, Akkadian and New Elamite) it became clear, that the Elamite language is not Semitic at all. It has something in common with Dravidic languages, but it was also compared with other languages (especially with Caucasian), therefore its genealogical classification is disputable. The best modern grammars of Elamite language are : F. Grillot-Susini avec la collaboration de Claude Roche. Éléments de grammaire élamite, Paris 1987. M. Khačikjan, The Elamite Language, Roma 1998.

Elam was situated in the plain, irrigated by rivers and surrounded from all sides by the Mountains and valleys. The main center, situated on the lowland, was Susa on the channel of Shaur, connected the rivers Kerkha and Diz. The center of the mountain territory was Anshan, now Tepe Malyan, 80 km from the modern city Shiraz. The results of excavations show the high level of development of Susiana in the middle of 4th millennium. Susa was situated on the territory of 25 ha. Besides Susa, two more cities were developed, which were the centers of crafts – pottery, weaving, stone cutting. The painted ceramics of that time is beautiful. But at the end of 4th millennium the development of Susiana stopped, Susa came into the decay, the land became deserted, the population concentrated on the territory about 9 ha. The cylinder seals from Choga Mish picture the battle scenes, but also the pictures of peaceful work, among them of the scribe, occur among them. Possibly, in this time one began to use the wooden plough. Elam was in crisis (possibly, because of foreign invasion), but did not finally **decayed**, it only slowed the speed of development.

At that time the Elamite pictographic (or hieroglyphic) writing was invented, which was different from Sumerian and is not deciphered till now. The documents, written in it, occur not only in Susa, but also far from it, almost in whole territory of modern Iran – in Tepe-Sialk, in the center of the upland, near the modern city Kashan, near modern city Hamadan, in Tepe-Yahya on the south-east, to the south of Kerman, near to the modern frontier of Iran and Pakistan. The city Tepe-Yahya according to the radiocarbon method can be dated almost with the middle of 4th millennium BCE. All

preserved documents are of the economic character; among them there is a sign of horse, which can testify the use of it by Elamite people.

One must not overestimate the influence of Sumer upon Elam. The Elamite civilization was independent, created by other people, as old as Sumerian, had the original and may be even elder writing, but later Sumerians went forward, and Akkadians subjugated it to their cultural influence.

Question:

1. What is known about Elam in the 1st period?

11. Proto-Indian civilization.

Sources: Archaeology.

The old cities in the Indus valley (on the territory of modern Pakistan) were excavated 1926 by the English archaeologist J. Marshall and E. Mackay. The most important of them were Harappa and Mohenjo-daro. Later some hundreds of cities were found, also in the neighboring states of India and Afghanistan. According to the radiocarbon method, the temporal limits of civilization are 2900-1300 BCE, according to dendrochnology **the begin** of early Harappan civilization was 3100/3000 BCE (compare the traditional Indian date of begin of Kali-yuga 3102 BCE), the mature period- 2500-2000/1900 BCE, the late period – 1900-1500 BCE. The civilization appeared on the base of local early agricultural cultures of the Indus basin and in the neighboring region of northern Baluchistan (like the Neolithic culture of Mehrgarh, which existed from 6th millennium BCE).

To the modern time several hundreds of cities are excavated. Their typical features are: in the plan they are quadrangle or rectangle with the walls and the buildings from burned bricks, the copper and bronze daggers, knives and other tools, the arrows of triangular forms with the sharp pins are found; the ceramics has standard forms, is made on the potter's wheel, painted black upon red; the works from terracotta (the figurines of men and women, animals, the models of carts, houses, bracelets etc.), vessels, jewelry and the seals with the pictures and inscriptions are found too.

The seals are made from steatite, terracotta, faience and copper, they have mostly a rectangle form, the hepta- and polygonal occur too. Each seal has a "tongue" with the hole for the cord. The alike seals are found also far enough from the Indus valley – in Altyn-depe (Southern Turkmenistan), in the delta of river Mughrab, in Ras-eil-Yunaiz, on the coast of Arabian Peninsula, which testifies about the wide trade relations of the Harappa inhabitants. The Proto-Indian civilization can be identified with Meluhha, which is mentioned in Sumerian and Akkadian texts of the 3rd millennium (later this term had another significance). Possibly, the Harappan trade factories existed in Sumer. One of the trade centers was Lothal (in modern Indian state of Gujarat).

From Meluhha to Sumer the semi-precious stones (chalcedon, cornelian, lazurit), copper, gold and other precious metals, the ebony and mangrove woods, reed, peacocks, cocks, incrustated furniture were exported. The population was occupied with agriculture: the wheat, barley, millet, peas, sesame, mustard, cotton **were** grown, the gardening was developed, the rice was grown in the peripheral regions. The gathering

was preserved too, about which the grains of the wild plants testify. The cattle-breeding, fishing, crafts: spinning, weaving, pottery and jewelry crafts, bone-cutting, metallurgy were developed, the inhabitants used copper and tin.

The biggest cities were Mohenjo-Daro (83ha), Ganweriwals on the now dried up river Ghaggar-Hara (Sarasvati) 81,5ha, and Harappa on the river Ravi (65ha). The cities were surrounded by the walls. Normally their height reached 2-5 m, the breadth – till 7m. All streets were oriented from the east to the west or from the north to the south. The biggest central main roads had the length till 1km and the breadth till 10 m. The main building material was burned and mud brick. The living houses consisted from 5-9m, their maximal square was 355 quadrat meter. The houses had two or more stores. Almost in each house there was a toilet with the shower.

The roofs were flat, surrounded with parapet and with the clay gutters. In the cities there **were canalization** and the wells. Big building are found, which some scholars classify as administrative, “palaces” or “granaries”, but the separate temples are not found (some scholars see some building as “acro-sanctums”, community rural precincts). In Kalibangan (Indian state Rajasthan) so called “citadel” was found, out of which the cult complex (seven fire altars, stretched on the north-south line) was situated. The dock in Lothal was bigger than later Phoenician and Greek docks. The works of craftsmen, especially small jewelry from different semi-precious stones, are very beautiful. On the seals the buffaloes and trees are pictured. The horned deity (proto-Shiva or Agni?) on the throne in the “throne position” of later Yoga (which possibly began to develop already in that time), the goddess with tiger, and other animals are pictured.

The writing appears here about 2400 BCE and consists from 396 hieroglyphic signs; the maximal number of hieroglyphs in one seal is 17. The inscriptions are still not deciphered. B. Hrozny thought that the language of inscriptions was Indo-European, near to Hittite, but his decipherment was fanciful and not accepted by other scholars. In India there are two schools of decipherment: the representatives of the first (like S.R.Rao) think that the language of seals was Early Arian, near to Vedic or Sanskrit, it means that this culture was created by early Arians, the second school reads the inscriptions in Early Dravidic language.

The group of Soviet and Finnish scholars (Knorozov, Parpola etc.) from 1964 studied the inscriptions and came to the conclusion that their structure testifies their Dravidic origin. The methodology of this group was criticized by Rao, who thinks that the inscriptions were made not by hieroglyphs, but by the early alphabetic writing with the determinatives. M.F.Albedil also reads the inscriptions in Dravidic, but supposes they have the calendar character. If the hypotheses about the Dravidic origin of Proto-Indian and Elamite civilizations are true, we can imagine very wide zone of the propagation of Dravidic languages in the 3rd millennium – from Elam to Central India, in the later time Dravids migrated to the south of India, where they live now (except of Brahui people, who live in Pakistan).

The history of the cities is not investigated so well, as the Sumerian or Egyptian, because of the lack of the written sources, therefore we cannot discuss it in each period. The causes of the fall of the cities are unclear too – the unfavorable natural

conditions (like drying up or change or flowing of the rivers), the catastrophe of canalization system with the coming mass epidemic (Maisels) or the invasion of enemies (Arians?). The first cause looks more probable to us, because the decay of the cities took place in the different time. Already in 20-19th centuries the stagnation and decay in Mohenjo-Daro begins, in Harappa and Kalibangan it begins in the 18th century, in Lothala –in 17th. The writing disappears, but the more primitive towns and villages exist till 13th century. After this (1100/1000-500 BCE) the “painted grey wares” culture exist there, which belonged already to the Arians.

Undeciphered writing is a big obstacle for the discussion of the Proto-Indian (Harappan) civilization. But it is without doubt that in the Indus-Sarasvati valley the civilization appeared almost in the same time, like Egyptian, Sumerian and Elamite, and was developed in own way, having made a big trade, among it with Mesopotamia. Such complex society must have had some state system, but we don't exactly which one (we disagree with Maisels, who thinks that it was a “commonwealth, not a state-ordered society”, it is certainly a civilization, not a pre-civilization, according to many criteria). It was a substrate civilization for the later Old Indian civilization, but the degree of its influence upon the later and of the reflection of its realities in the Old Indian mythology is difficult to determine.

Questions:

1. When the cities in Indus valley were excavated?
2. Describe the cities and occupations of their inhabitants.
3. What is known about the Indus writing?
4. What were the possible causes of decay of the cities?

12. Maya and the civilization of Teotihuacan in the 1st period.

Sources: Popol Vuh, Inscriptions, Archaeology.

In the epics of Maya-Quiche “Popol-Vuh” is said that their ancestors came from the other side of the sea (Atlantic Ocean). In the “Genealogy of the lords of Totonicapan” the place, where the Quiche came from, is called Pa-Tulan, Pa-Sivan and, if one believes the legends, it was on the east, on the Babylonian frontier! The epics was recorded 1554, its authors already knew Bible, so it is no wonder that the three people of Quiche were proclaimed there the descendants of 10 Israel tribes, who were deported by the Assyrian king Salmaneser. But it is interesting that the story about the creation of the world and the flood, which is contained in “Popol-Vuh” corresponds in some details not with the Bible, but with the story of Babylonian priest Berossus (ca. 300 BCE), which goes back till Babylonian sacral tradition. The stories about the wanderings of Totonicapan lords can also have some real historic grounds.

According to the linguistic dates, the ancestors of Maya inhabited Chiapas and mountainous Guatemala not later than the middle of the 3rd millennium BCE. On the eve of 3rd and 2nd millennia BCE the early agricultural cultures with the maize agriculture, the developed pottery tradition and the cult of clay women figurines appear. On the end of 2nd millennium BCE Maya from the mountainous and pre-mountainous regions began the broad colonization of the weakly populated regions of Northern Guatemala and Yucatan (northern and central regions of Maya).

The earliest agricultural remnants on this territory belong to the end of the 2nd-begin of the 1st millennium BCE. The clay figurines, picturing the men, have the hook noses and the artificially deformed forehead part of the skull, typical for the appearance of Maya. The mountainous Maya were ahead of the valley Maya. The hieroglyphic writing, the stone sculpture scenes and altars, jade jewelry and mosaic masks, the burials of chieftains in the pyramids of the temples appeared earlier by the mountainous Maya. The big center of the old Maya was Chalchuapa, with the stone temples on the tops of the step pyramids, the broad paved squares and many stone sculptures. It was fully formed in the end of the 1st millennium BCE. The cut steles and altars with hieroglyphic and calendar inscriptions are preserved. Soon the city was destroyed by the volcano eruption.

Another big city of Maya was Kaminaljuyu. It appeared in the 2nd millennium BCE, and reached the most florescence in the last centuries BCE. In this time in Kaminaljuyu the stone steles with the pictures of the rulers and gods and hieroglyphic calendar inscriptions were built. The stele 1 pictures the bare-foot person in the luxurious ritual dress and two burning censers on the sides. On the stele 2 the man in the long coat with the mask of deity on his face is cut. In his left hand he has something like small ritual axe and the “figure” object from the flint. On the stele 10 from black basalt the jaguar with the features of the man is pictures and the hieroglyphic column is situated. Possibly, the Maya hieroglyphics appeared for the first time in Kaminaljuyu or near regions of Pacific coast of Guatemala, Kaminaljuyu was the fully formed city already in 300 BCE.

The pre-Classic culture of the 1st millennium BCE was much more modest than the Classic (1st-9th centuries CE), but the some typical Maya features already appeared there: the monumental stone architecture with the step (false) vault, the cult of cut stone steles with the sculpture pictures and inscriptions, the hieroglyphic writing and calendar, the king graves with the funerary temples over them, the planning of the main architectural complexes around the rectangular courtyards and squares, oriented according to the four directions, the “acropoleis” – citadels.

In the Classic epoch (or a bit earlier) the Maya hieroglyphic writing appeared. The oldest found inscription belongs to the 36 BCE. The Olmec inscriptions of **the beginning** of Classic period are preserved too, among them the jade figurine of priest from Tustla 162 CE. The writing of Maya (only four codices are preserved) was deciphered by the Soviet scholar Ju.V.Knorozov. His deciphering was in the whole accepted in the West, albeit from time to time the new, not so lucky attempts of deciphering appear there (like that of German scholar Arnold, who compared the Maya hieroglyphs with the Chinese characters). According to Knorozov, the Maya writing had two kinds – hieroglyphic and hieratic. The number of signs reached 300, three types of them were used: phonetical (alphabetic and syllabary), ideographic (which denoted the whole words) and the keys (which explained the significance of the words).

50 km to the north-east from Mexico Teotihuacan was situated. It is not clear, which people inhabited this city, but it existed already in the **begin** of the 1st millennium CE. 1-150 CE belong to the period Tzacualli, 150-200 – Miccaotli. The

square of the city was 20-22 square km. The city was cut from the north to the south by the long street – “the road of the dead”. In the northern end of it the pyramid of Moon (height 42 m), built from the raw brick and faced with stone, and the pyramid of Sun – five-stores building with the flat top (height 64,5 m), on which the small temple stood, were situated.

Their building was finished in the period of Miccaotli, in the same time the administrative complex was built. In the southern end of the city the complex of buildings, which was called “citadel”, was situated. Among them the temple of Quetzalcoatl, built ca. 200 CE, is especially important. The façade of the pyramidal base was decorated by the stone sculptures of the “winged serpent” and of butterflies, the symbols of the Tlaloc, god of water and rain. The teeth of all serpent heads are painted with the white color, the eyes of the butterflies have the pupils from the discs of obsidian. The palace ensemble “the palace of Quetzalpapatl” was found too, its façade was decorated by the cut stone columns of quadrate form with the pictures of bird quetzal and the butterflies.

In Teotihuacan the intensive irrigation agriculture (chinampas) appears, the pictures of which are preserved on the frescoes. The terracotta figurines, picturing people and gods, and ceramics, are preserved. The presence of palaces testifies the differentiation of population, and the terracotta figurines of the warriors in the helmets, which look like the head of the eagle – about the presence of the military aristocracy. The ceramics can be divided into the ordinary and of parade-ritual purpose. The remnants of the big furnaces for the burning of ceramics testify its mass production.

In such a way, in Mesoamerica, albeit with 3,000 years retardation, the same processes of the formation of states and transition to civilization, like in the Near East and in the Indus valley, take place. The civilizations of Mesoamerica had the archaic epoch, but on its end they suddenly encounter the much stronger European (Spanish) civilization, which determines the later fate of American people. Strictly speaking, the civilizations of America have only “archaic” and the “modern time”.

Questions:

1. What were the main features of Maya civilization?
2. Describe the civilization of Teotihuacan.
3. What is known about Maya writing?

Results of the 1st period.

In the time of the 1st period all discussed civilizations developed the writing. Its appearance is not automatically explained by the economic needs only, but it begins to be used first of all for the expression of possession and economic counting. It is not used yet for the recording of literary and religious works, existing only in the oral traditions. Therefore the presence of the writing does not help us very much to reconstruct the spiritual culture of that time. The cults are testified by the temples (present everywhere, except India), the clay figurines of deities, the pictures on the ceramics.

Albeit we have no direct testimonies (except of Egypt), one can think that instead of the primitive society cults the new “state” religion appears, supporting the new order, in difference to the representatives of these cults, who are oft in the opposition and strive for the return to the old epoch of “golden age”. The presence of writing testifies the presence of state. The causes of it can be sometimes external (or, like in Egypt – the uniting of the country), but in the whole the state appears because of internal grounds, which are not quite clear to us. Possibly, the strengthening of the military aristocracy and the priestly one, supporting it, which establishes the harder regime, than earlier, is one of its causes.

The state can be one on the big territory (like in Egypt) or the city-state (Sumerians, Maya). In the second case the striving for uniting becomes gradually stronger. Certainly, the necessity of irrigation works helps to establish the state, but it was not a decisive factor. The state is forming in the conditions of the copper age, except Mesoamerica, this exception testifies that the metal elaboration is not a necessary prerequisite for the creation of the state. The state is the power structure first of all, exactly because of its power the aristocracy can compel the common people to build the temples and pyramids.

In the sphere of social system is clear that the majority of population were free communal peasants, they were headed by the nobles, and the priests fulfilled the “ideological mission”. The slaves (Eg. hm “servant”, Sum. urudu “coming down”, Akkadian loan word), who were mostly the prisoners of war, were used first of all as the home servants and were only a few percents of population, so they cannot be classified at that time as the separate class, one also cannot speak about the “establishing of slave ownership system” in that epoch.

The term “early class society” is much better, albeit it uses the notion of “class”, which is not quite correct for that epoch. Therefore we prefer the term “archaic civilizations”, which mostly appear in the copper (bronze) age and decay with its end, but we do not think that “archaic” is the initial period of “antiquity”, like some Soviet scholars (Diakonoff etc.). The “antiquity” in our understanding has its roots in the archaeological iron age and is the quite new stage, comparing with the “archaic”. More than that, “archaic” in some aspects is more like “middle ages”, than like “antiquity”.

The “archaic” civilizations, as many civilizations of the “middle ages”, appear on the base of the “primitive” epoch, the “ancient” ones oft are development of the

“archaic” ones, therefore they look more like the “modern” ones, which are the development of “medieval”. Both “archaic” and “medieval” civilizations had the strong despotic power, in “antiquity”, as in the “modern time”, the “democracy” is possible. “Archaic” had its own “breaking up”, like the middle ages, and even its own “antiquity” and “middle ages”, which we will demonstrate later. Certainly, one cannot refute the serious differences between “archaic” and “middle ages” in the level of development of base, in social relations, ideology, culture etc. Nevertheless, “middle ages” repeat the “archaic” (especially its later period) on the higher level (like spiral), in the same way as the “modern time” repeats “antiquity”. **In the whole the begin of** “archaic” is the abrupt leap, comparing with the earlier epoch, beginning the era of civilization.

Question:

1. Which are the main results of the 1st period?

II period (Old World-2800-2550 BCE, New World-200-450 CE)

13. Egypt in the time of III and IV dynasties (2778-2563 BCE).

Sources: Herodot, Manetho, King lists, Inscriptions.

III-VI dynasties, sometimes also VII-VIII are included into the Old Kingdom. According to Manetho in the version of Africanus, III dynasty ruled in 5131-4917 BCE, and IV-4917-4643 BCE. But the radiocarbon analysis of the material, which was preserved in the pyramids, gives no grounds for such early dating. According to Perepelkin, III dynasty ruled in 2778-2723 BCE, and IV- in 2723-2563 gg. BCE. To III dynasty Nebka, Djoser, Sekhemkhet, Khaba and Huni belong, to the IV-Sneferu, Khufu (Cheops), Redjedef, Khafre (Chephren), Menkaure (Mycerinus) and Shepseskaf belong. The king of IV dynasty are mentioned already by Herodot in connection with pyramids' building, but he puts them falsely in the much later epoch, after Rampsinites (Ramesses), i.e. de facto in the end of New kingdom.

Kings of Old kingdom, especially of IV dynasty, are first of all, associated with pyramids (the Greek world "pyramis" is possibly, taken from New Egyptian p' mr, according to Ernstedt). The first pyramid was built for Djoser in Saqqara. The square of its base was 125 to 115 m, the height - 61 m. The pyramid had steps, which testifies its origin from the old tomb - mastaba, and then it was faced, all 6 steps are preserved. By the building of pyramid the stone drills as well as the copper tools were used. The architector of pyramid was the vizier of Djoser Imhotep. Later it was worshipped as the god of medicine and equated with the Greek Asclepios. Manetho ascribed to him the invention of building from the hewed stones. From the successors of Djoser from the III dynasty the unfinished or destroyed step pyramids are preserved.

The first "true" pyramid was the tomb of the unknown king of the end of III dynasty (possibly, Huni), which was built in Medum (southern of Cairo), and had initially steps too, then it was faced and made a pyramid with height till 90 m. From Sneferu, who opens the new, IV dynasty, two pyramids were preserved, one of which has height of 100, another of 99 m, near modern Dahshur (to the south of Cairo). The first pyramid was "broken", the corner of its going up of its sides is 12,5 degrees few on the low than on the top. The biggest one became the pyramid of Khufu (Cheops) in Giza, which had height more than 146 m, the sides 233 m, the pyramid consisted from, 2,300 thousands cut stones, each of them had middle weight 2,5 t. The stones pass to each other with the astonishing precision, and the facing stones put together so tightly, that one cannot put between them even a needle, a sheet of paper or a hair. The pyramid has the satellites. Then (or under Chephren), probably, the "Sphinx" 20 m high was built, which possibly symbolized the Egyptian state itself.

The pyramid of Khufu's son Redjedef was destroyed later. The second son of Khufu -Khafre (Chephren) built the pyramid 143,5 m high, with the base 215,5 m long. It had a satellite. Around the pyramids the funerary temples and tombs of aristocrats were situated. The pyramid of Menkaure (Mycerinus) was much lower than the preceding one - only 66,4 m, but had three satellites, as the pyramid of Cheops. The last king of IV dynasty Shepseskaf refused to build the pyramid, from

him the rectangular tomb was preserved, so called "mastaba Phiraun". Under the later dynasties (till XIV) the pyramids continue to be built, but none of them was higher, than the pyramid of Khufu.

Already ancient Greeks, who lived 2000 years later than the builders of pyramids, were interested to know, for which purposes they were built. The Greek travelers asked Egyptians, who themselves did not have any plausible information. Still the stories of Greeks, especially of Herodot, are much more rational and plausible, than the allegations of modern "pyramidologists" and "UFOlogists". It is a paradox, but in XIX-XX centuries more myths were born about pyramids, especially about the Great pyramid, than in V century BCE. According to pyramidologists, exactly in the Great pyramid whole knowledge of Egyptians of that time was ciphered. Why then they had to build about 80 another pyramids?

The astronomical interpretations of pyramids are more plausible, because the exits of pyramids were really oriented in the side of non-setting down stars of Northern hemisphere (and only later on the Sun). Bauval **sees** in the situation of pyramids an attempt to construct on the Earth the plan of Orion constellation, Nile should correspond to the Heaven Nile – Milky Way. More risky hypotheses prefer the schema of Sirius and its satellites. Such possibilities cannot be excluded, because Orion (as symbol of Osiris) and Sirius (as symbol of Isis) and the base of calendar played an important part in Ancient Egyptian religion. But the presence of one constructive plan for pyramids, which were built in the time of a number of centuries, does not look possible for us.

Herodot gives more rational interpretation, but his numbers are certainly exaggerated. He writes (History II.124-126) that only the road, through which the stone to the building place was transported, was built 10 years, and then 20 year the pyramid of Cheops was built. The time of the building of pyramid, as well as the time of rule of Cheops himself (50 years, according to Herodot), was certainly exaggerated. On the building of pyramids 100,000 people should work together in the groups, which were changed each three months. The temples should be closed and the offerings stopped. The pyramid was built by ledges, and the stone for facing of pyramids was lifted with the help of special wooden mechanisms.

By the evaluation of this story one must understand that the Egyptian economy could not exist, if the most part of population would work upon the building of pyramids. According to the evaluation of Ju. Zablocka, **not** more the 20% of productive population could be engaged in it. The peasants and a small number of slaves (mostly for the work in stone quarries), as well as some hired qualified workers, could be **envolved** in this work. Certainly, the closing of temples and ceasing of offering is not possible, the special road to transport the stone was also possibly not needed at all. Herodot **pictures** Cheops and his successor Chephren as the impious kings, who were hated by people. But the times of Khufu became in the people's memory some "golden age", about which the folk-tales were composed. In them the magicians are working, who could, for example, to vivify the statue of the god. Cheops himself was worshipped as god in the Middle kingdom and in the 2nd intermediary period. So the story of Herodot is not quite true.

Why pyramids were built? The common opinion is that they were tombs of kings, but all sarcophagi of pyramids are empty. Esotheric tradition said that pyramids were places of initiation and **sarcophagi** were used for this purpose. Maybe in Greek-Roman time something like this could happen, but not in Old and Middle Kingdom, when no secret cults were known. **Typologically** pyramids are certainly closed to kurgans, which were made over the graves of chieftain by different, especially grassland, tribes. Their initial step structure signifies that the pyramid was seen as the “ladder to heaven”, through which the king could go up to the sky and become united with stars or with Sun. The name of Cheops pyramid – horizon of Khufu – is eloquent enough, the Pyramid Texts of V-VI **dynasty also tell** about the ascent of king to the sky. Certainly the robbers could spoil the sarcophagi, but may the king-successors profaned them intentionally to destroy the “name” (rn) of the king, who as god could disturb their activity (the fear of dead is typical for many primitive societies too).

Last but not least, when pyramids were built? It is not a simple question, the difference in dating reaches a couple of hundred years. The radiocarbon analyze of the wood, which was found in the pyramids, gives older dates (3100-2900 BCE), than traditional. It can be explained by the effect of “old wood” or one must move the **begin** of Egyptian history in 3400 BCE, which is not supported by the most scholars. The dating, using the astronomical criteria, gives on the other side, smaller dates (like 2450 for Cheops pyramid, according to Bauval).

What was the development of Egypt in the time of pyramid building? Egyptians already used copper, but not its alloy with tin (bronze). A **big** number of copper tools are preserved. Copper was possibly transported from Sinai. Also near the Second Nile cataract already in the time of IV dynasty the city existed, the inhabitants of which were occupied with mining and smelting of copper. The flint tools are preserved too. The agriculture and cattle-breeding continued too, in this time antelopes and gazelles were domesticated. In the Low Egypt the vineyards and gardens were situated, Upper Egypt was a source for bread. The households of aristocrats, whom the king gave the land, played an important part. The dependent people could be sold and bought in this time, but it does not mean that they were slaves.

Certainly, the big household of king (so called "houses Shnau") and the temple households existed. The trade developed too, under Sneferu the chronicle testifies the coming of 40 ships with cedars from Phoenicia. Egyptians make trade with Eastern Mediterranean, accelerating the development of civilization there. In Byblos (Gubla) Egyptian inscriptions begin in 28th century, and in the second quarter of 3rd millennium Egyptian built there the temple of Hathor, which was equated by them with the Mistress of Byblos (Ba'lat Gubli). Different crafts were developed too.

The state was ruled by the king, whom the high official -vizier helped, who was in the same time the high judge. The wars were made not often, the arms remained on the earlier not very high level, but the frontiers of the country were fortified, and the fortresses were built on its territory).

The number of scribes was big, who developed the writing further. Till IV dynasty the hieroglyphic canon was formed. From hieroglyphics the second kind of the Egyptian writing -hieratic is developing, which was finally formed in the next period.

Initially hieratic is almost the same like hieroglyphics, but with the time it becomes the secondary code system, which corresponds not to the pronunciation, but to hieroglyphics. The women from the noble families could also be state officials; they were allowed to get the education.

Probably, in this time the Egyptian calendar, connected with the Nile inundations, has got its final form. The year was divided in 12 months, 30 days each, and had five additional days on the end of year (gr. Epagomenai), called according to the deities. Three seasons, 4 months each, were differentiated: 'ht "Nile inundation", prt "winter" and šmw "summer". The **begin** of the Nile inundation and of the New Year coincided with the first appearance of Sirius on the horizon after 70 days of absence. But later the New Year had more and more difference with the appearance of Sirius (each four years – one more day difference), therefore the new coincidence came only after 1460 years (1461 Egyptian year), which made a cycle of Sirius. The **begin** of new cycle was 2782 BCE, probably the calendar was formed finally at that time. The Egyptian Sun calendar was long time the best in the ancient world and became the base of so called "Julian" calendar.

In this time the first religious texts appear. Among them - the "Memphis theological treatise", which was composed partly under Djoser, partly in the time of IV and V dynasties. In it the myth is explained, which probably reflects the real historic events – the move of center of the country from south to north. Geb decided the dispute between Hor and Seth for the inheritance of Osiris, he sent Seth to Upper Egypt, and left Low Egypt, where Osiris had died, to Hor. Then Geb changed his decision, and Hor became the only lawful heir, having got the power in whole Egypt. In Memphis Osiris was buried and the capital for his heir, the king of Egypt, was built.

Here also one of Egyptian cosmogonies -that of Helioupolis- is explained. According to it, from the primeval water chaos (Nun) the creator Atum, androgyne deity, appeared, who personified the universe and the emptiness. From his breathing another deities – Shu and Tefnut (air and moisture) appeared, from them Geb and Nut (earth and sky) were generated. Then Shu separated sky and earth. These five deities together with other four – Osiris and Isis, Seth and Nephtis – composed of "the big nine" of Helioupolis deities. Atum then was identified with the Sun god Re. In this time, as the building of pyramids testifies, the ideas about the "double" of the man – ka (the image of the dead, which could be identified with his sculpture) and about the "name" (rn), possibly about the "soul" (ba) and "spirit" (ah), which are testified in the later Pyramid texts, existed. From the proto-literature the autobiographies of officials (Mehen etc.) are remarkable, which are in the same time good historical source.

Therefore, in the second period the strengthening of state continued in Egypt. In the time of IV dynasty the power of the king reached the top, which was reflected in the building of pyramids. The development of culture continued, the establishment of new religious ideas continues, which were preserved till the end of Egyptian civilization. In the economic sphere the growth of private and temple landownership creates **prerequisites** for the weakening of state power, but it will come much later. The canon, which was formed in art and hieroglyphics, makes Egypt the country with the

most achievements in the art. The power of king is not regulated by laws, he is supported by force and religious ideology, proclaiming him a living god.

Questions:

1. Describe the political history of III and IV dynasties.
2. Describe the most important pyramids.
3. Why, how and when pyramids were built?
4. Describe the economic and social development of Egypt in this time.
5. What was new in the Egyptian culture and religion in this time?

14. Sumer and Elam on the I and II stage of Early Dynastic period (2750-2500 BCE).

Sources: Sumerian King List, Inscriptions.

Between Protoliterary and Early Dynastic period some cultural decay can be seen, possibly, exactly in that time the local floods took place, which were remembered **bu** Sumerians as "Flood", and by the authors of the Bible became even the world catastrophe. Therefore the Sumerian "flood" (the archaeological proves of which were found in different cities) corresponds to the transition epoch between the Protoliterary and Early Dynastic periods (ca. 2800-2750 BCE), and the kings, who ruled in Sumer after the "Flood", are (with some exceptions) real kings of Early Dynastic period. Some kings, which are listed in "Sumerian King List", are mythical (like Etana or Dumuzi), other ones have too long time (more than 100 years) of their rule (but still much smaller, than the antediluvian ones). The dynasties, which, according to the list, rule one after another (according to the concept of transition of "kingship" from one city to another), really must have ruled in the same time. Bringing these corrections, one can use the Sumerian King list as the source and get some picture of the political situation of Early Dynastic period. From some kings also short short inscriptions are preserved.

I. M. Diakonoff has divided Early Dynastic period (ED) in three stages. To our second period of archaic two first stages belong: 1) 2750-2615 BCE and 2) 2615-2500 BCE. The temporal limits of stages have only 50 years difference in comparison with the limits of our 2nd period.

Two most important centers of Low Mesopotamia from the **begin** of ED were Kish on the north, Ur and Uruk in turn on the south, who were headed by kings-priests (en). At the **beginning** of I stage of ED Uruk was in decay, but Ur had the epoch of the first elevation, so called period of Archaic Ur. Eridu was almost totally left by the citizens, but continued to be the cult center of god of underground waters - Enki. From the temple archives of Ur the temple household is known, where the personal of some hundreds people worked, among them 35 slaves.

The contemporary of Archaic Ur was I dynasty of Kish, which, according to the King List, was opened by some kings with Semitic names. Then the legendary Etana follows, who should ascend to heaven and corresponds to some extent to the Biblical Henoah. Possibly, the rulers of Kish were first who used the word "lugal" (literarily "big man") to denote their power. Lugal was first of all military **leader**, not a priest. Possibly, the rulers of Kish tried to establish their hegemony over other cities. As the Sumerian kings of I dynasty of Kish the King List names Etana, Balih, Enmennunna,

Melam-Kishi, Barsalnunna, Samug, Tizkar, Ilku', Ilta-sadum (three Semitic names again), En-Menbaragesi and Aka. I.M.Diakonoff thinks that two later kings belonged already to the II ED period.

The contemporary of the I dynasty of Kish was I dynasty of Uruk. The first ruler of Uruk, Meskiaggasher, was, according to the list, the son of Sun god Utu and ruled still in E-anna (sacred precinct with temples). His son Enmerkar should have built the city of Uruk. The legend about the conflict between Enmerkar and the en of Aratta (somewhere between Elam and India) is preserved. Enmerkar demanded the materials for the building of Inanna temple in Uruk, and the en of Aratta - bread. Both priest-chief ask each other the complicated riddles and the writing is invented on the end. The next rulers would have been the shepherd Lugalbanda, than the fisher Dumuzi, after him - the epic hero Gilgamesh (Gilgamesh), the son of the spirit (lil).

Many scholars (like I.M.Diakonoff, V.V.Emelianoff etc.) think that Gilgamesh was a real person, who lived already in the II ED period (nevertheless, the seals with the pictures of Gilgamesh exploits can be dated even earlier), but it is clear that he is fully folklore personage. The "fisher" Dumuzi corresponds to the later Babylonian god Tammuz and certainly also was not a real king. The authors of the list included into it famous folklore personages (like Etana, Dumuzi, Gilgamesh), having put them in the **begin** of history and having supplied them with a big number of years of rule. With other words, we have no probable information about the kings of I ED period.

On the II stage of ED period (2615-2500 BCE) in Kish the I dynasty of Kish continues to rule, in Uruk - the I dynasty of Uruk. From En-Menbaragesi two inscriptions are preserved, they are the first royal inscriptions in the Sumerian history. They are preserved in the valley of Diyala, probably, through this valley En-Menbaragesi made his campaign against Elam, which is testified by the King list. About his son Agga (or Aka) the epic song is preserved, according to which he has enmity with Gilgamesh, ruler of Uruk. Agga demanded that Uruk took part in the irrigation works, organized by Kish. The council of elders of Uruk advised Gilgamesh to surrender, but the people assembly proclaimed Gilgamesh lugal. The siege of Uruk, undertaken by Agga, ended with his defeat.

Certainly, there **are no grounds** to accept seriously this epic story. But it gives some idea about the government of Sumerian cities (possibly, in the later epoch), the en (chieftain-priest) is mentioned here, he becomes lugal (military leader), the council of elders ("senate") and people assembly exist too, which still has a big power. Many legends are preserved about Gilgamesh, later they were united by Akkadians into the epic poem and entered into it. One tells that he made a wall around Uruk and made a campaign against Syria, and to Lebanon with its cedars. The wall of Uruk, 9 km long, was really built on the eve of ED I and ED II.

To him and to his son Ur-Nungal (or Ur-Lugal) the building of the temple Tuma-al (Tummal) in Nippur was ascribed, which was dedicated to the goddess Ninlil. In the epic Gilgamesh is seen as the son of Lugalbanda and the priestess or goddess Ninsun. Generally the Sumerian epic tales are very much like Russian "byliny". Also in Russia the heroic epic was not composed as one work. If one makes analogies, than Gilgamesh corresponds to Vladimir the Red Sun (with his heroes). But wat probable

can be known about real prince Vladimir from "byliny"? If we had not another sources (like chronicles), we certainly could think he is a fictive person. In the relation to Gilgamesh this idea is the most probable. The King list, which included him in the I dynasty of Uruk, is not an argument in this case, because this epic tradition was certainly known and used by its authors.

After I dynasty of Kish the King list brings the dynasty of Elamic city of Awan, which possibly ruled in Mesopotamia too. We do not know the names of the kings, but possibly one of them was Mesilim (Mesalim), from whom some inscriptions are preserved. He had the title "lugal of Kish", the rulers of Adab, Umma and Lagash were subordinated to him, his deity-protector was Ishtaran, the deity of city Der, which was situated on the way from Diyala valley to Awan, possibly the homeland of Mesilim was situated there.

On the south the I dynasty of Uruk continues to rule, to which, besides Gilgamesh, Ur-lugal, Utul-kamma, Laba'shum and Ennundaraanna belong. To the end of rule of this dynasty the archive of Shuruppak belongs. In the documents the military troops are mentioned, which were situated in some cities, Uruk is in the begin of the list, the troop of Uruk has the most number of warriors. The list of deities is preserved, where An (Sky, worshipped in Uruk), Enlil (worshipped in Nippur), Inanna (worshipped in Uruk), Nanna (Moon, the bull with blue beard and big horns, worshipped in Ur), Utu (Sun, worshipped in Larsa and Shuruppak) are mentioned. Lugalbanda and Gilgamesh became gods too. The documents possibly testify the presence of the military union of cities, headed by Uruk.

The archive testifies that the land were **divide** into the community and the temple ones (the temple was called in Sumerian e "house" or e-gal "big house", the Egyptian word pr-“ with the same meaning was used in the Old Kingdom to denote the king palace, and only in the New Kingdom meant the Pharaoh himself, the English "Pharaoh" goes back till this word). One cannot speak about the direct borrowing from this or that side, it looks like general tendencies of thinking, which made difference between palace or temple and other houses, were reflected in the word formation (A.Gardiner, Egyptian Grammar, 1957, P.75). The rulers of cities, which entered into the league, had not the title of "en", but of "ensi" or "ensia(k)", in Akkadian "išš(i)akkum". In Shuruppak ensi has a plot of 23 ha of land. In the documents also the "guruš" (young men) are mentioned, probably all the population, able to work, was included in this category.

The lands of the temple were given to the serving **personal**, they had to pay the tax ("barley of exit") for it. The general number of gurush, according to different documents, was in Shuruppak 6580 and 8970 people, and gurush, who took part in the war - 670-680 people. The full-right men, participants of the people assembly were 1487 in the number, and the slaves – only 49. According to this, the general number of population was may be 20 or 30 thousands. The families, which possessed the communal land, could buy or sell it, a few of such contracts are preserved. The lugal Enhengala, who ruled in Lagash in this time, bought (or sold) **a lot enough amount of land**. The purchaser was a priest Lugalugal. The documents testify about the big possessions of priests and lugals, the peasant having the plots about 6 ha. The

tradesmen (tamkar) are mentioned already from the **begin** of 28th century, but they were more state officials, who brought the needed materials on the order of a palace or a temple.

In this time the Sumerian writing continues to be perfected. The language of 2800-2500 belongs to the archaic period. The texts can be read, but not all grammatic formants are expressed. The signs have still a pictographic character. The Akkadian words can be already met in the texts.

The art continues to develop. In glyptic in the first quarter of III millennium the cylindric seal prevails, the figures are pictured along the axis of cylinder and occupy its whole surface. The animals are staying on the hinder legs, their heads are situated on the same level with them human (isocephalia). The figures are tightly connected, the ornament is a frieze from tightly connected figures of animals and people, who fight each other. The proportions are disturbed, the features of face exaggerated. This frieze was called “the frieze of fighters”. Other plots occur too – the holy feast, the deity, sailing in the boat etc. The art of relief and a jewellery art develops too. The art is more and more subordinated to the ideological principles, the deities and their worshippers are pictured.

So in the II period in Sumer the state is being finally formed. The cities-states have enmity with each other and with the neighboring Elam and enter the military leagues. The religious unity of the country with the **centres** of common Sumerian cult is preserved. Like in Egypt, the government is supported not by laws, but by religious (priestly) ideology. The land begins to be divided into the common and temple property, it can be used by private people with the right of buying and selling. The big amount of land is concentrated in the hands of rulers and priests, which is also alike to Egypt, but in Sumer there is not such powerful king power, and therefore there is not a big sector of king land. The number of slaves is not big. The art and writing continue to develop. In difference to Egypt, the canon is not yet formed, but the Sumerian culture continues to influence another people of the Near East.

Questions:

1. Describe the Sumerian history in ED I period.
2. What is known about the Sumerian history in ED II period?
3. What is true in the legends about the “Flood”?

15. Maya and Teotihuacan in 200-450 CE.

Sources: Inscriptions.

In 250 the Classic period, so called Old Kingdom of Maya begins. 250-400 CE make its first stage - Early Classic period. In Teotihuacan 200-450 CE is the period of Tlamixilolpa. The civilization of Teotihuacan influences Maya, in Kaminaljuyu, the center of mountain Maya, the temple buildings from adobes in the Teotihuacan style are built. In the Early Classic time the ritual centers of Maya are formed. Their population consisted mostly from the priests, servants and a small number of slaves and was not more than some thousands; the main centers were Tikal and Uaxactun.

The main mass of the communal peasants lived in the suburbs of the "town" and in the festivals could enter its limits. The ritual centers more and more became the real

cities, in which, probably, the theocracy ruled. The secular ruler - halach uinic- existed too, the **batabs** had the executive and judiciary power. Besides the big priests, their assistants - **chilans**- existed, another group of priests - **macons** and **chacs**-took part in the rites and offerings. Priests and officials gave their offices as inheritance to the nearest relatives on the man line.

Maya existed still in the stone age, but they managed to create a civilization. To the IV century the calendar of Maya was formed, which consisted of a number of systems. Besides the year of 365 days, the year of 260 days existed, each month had 20 days, each day had the own name. The **begin** of the dating was a mythic date of 3113 BCE. The seen with eye planets of Sun system were known to Maya. With their astronomical knowledge Maya remind ancient Egyptians, who also had already in the archaic time the perfect Sun calendar. The Mayas of Early Classic period had beautiful painted ceramics, some vessels were painted by polychrome (till six colors) painting, the religious and mythological scenes were painted, the cylindrical vases (with pictures of the men) were made and situated in the tombs of important rulers. The steles with reliefs are beautiful, famous stele 31 from Tikal (445 CE) has a long inscription in eight columns, which is our principal source of the dynastic history of this city.

Maya used the slash-and-burn agriculture (milpa), the remnants of other, more intensive forms, are remained, like the heightened fields, which were made artificially, in El-Tigre such fields are dated with 229 CE. The social composition of people is difficult to reconstruct, but it is clear that the most part of it was the communal peasants, and the priests and rulers were on the top.

So, in Mesoamerica in the II period also the establishment of civilization in the form of cities-states takes place, which have grown from ritual centers. In difference to the Near Eastern people, Maya remained still in the stone age, but the achievements of their civilization are fully comparable with the Egyptian ones: the calendar appears, the number of the written documents grows. Maya, as Egyptians, became the most cultured people in the region, but they could not create a united state, in the political plane the structure of their country looks more like Sumerian.

Questions:

1. What were the main achievements of Maya in the Early Classic period?
2. Describe the Maya calendar.

Conclusion to the II period.

In the II period the establishment of state continues. In Egypt the state grows stronger up to such extent, that the rulers could afford the building of giant pyramids. In Sumer, Mesoamerica and possibly in India the cities-states exist, the center of which (except India) is a temple. In the social sphere the majority of population is the free communal peasants, the part of communal and temple property is important, in Egypt the king property becomes stronger. Both in Egypt and in Sumer the possessions of nobles grow, which are not their private property. In the economy in Egypt and Sumer the copper age develops, in Mesoamerica the stone **age** continues. Everywhere the

writing exists and is perfected, the achievements of culture are great, the state religion is formed, which declares the new order for holy.

As the common result of the first two periods one can remark: In this time in all discussed civilizations: 1) the state appears and becomes stronger; 2) the corresponding to it religious ideology appears, which, because of the absence of law norms, serves as some regulator of the normal functioning of the state; 3) in the social sphere the big differentiation between the rulers and priests, on the one side, and the communal peasants, on the other side, appears. The number of slaves is not big everywhere;. 4) The economic success is remarkable; 5) the culture makes a huge step forward – the writing appears and is perfected; the temples and pyramids are built. The writing is still used only for business and religious needs, but some **begins** of literature appear too (in Egypt). In this time the foundations of civilizations were laid, which later flourished and influenced other civilizations, having brought the people into the mainstream of civilization on the higher level.

Question:

1. What are the main results of the II period?

III period of early archaic (Old World-2550-2300 BCE, New World-450-700 CE.)

16. Egypt in the time of V-VI dynasties (2563-2263 BCE).

Sources: Manetho, King Lists, Inscriptions, Pyramid Texts.

According to Manetho in the version of Africanus, V dynasty ruled in 4643-4395 gg., and VI in 4395-4192 gg. According to the chronology of Perepelkin, V dynasty rules in 2563-2423 BCE, and VI-in 2423-2263 BCE. To the V dynasty Userkaf, Sahure, Neferirkare, Shepseskare, Haneferre (?), Neferefre, Nyuserre, Menkauhor, Djedkare and Unas, to the VI-Teti, Userkare, Meryre Phiops (Pepi) I, Merenre, Neferkare Phiops (Pepi) II and possibly Merenre II belong. After him the Abydos list and Manetho put the legendary queen Nitokris (Netjerykare), from whom no inscriptions are preserved.

In this time the building of pyramids continues, which ceased in the time of Shepseskaf. The pyramids are built in Saqqara and Abusir. The most of them did not reach even 1/3 of height of Cheops pyramid. The pyramid of Userkaf reached 44,5 m height and had two satellites, the pyramid of Sahure - 49,6 m and had one satellite. The pyramid of Neferirkare was the most high for V-VI dynasties, reached 73,5 m and was unfinished. Also the pyramid of Neferefre was unfinished. The pyramid of Nyuserre reached 50,1 m and had a satellite, the pyramid of Unas - 48 m and had a satellite too. Exactly in this pyramid the first “Pyramid Texts” appear. The name of pyramid of Phiops I “Men-nefer-Piopi” later became the name of the capital city (Greek “Memphis”). The height of Merenre pyramid was about 50 m, the last king of VI dynasty Phiops II built the pyramid 52,1 m high, which had seven satellites. The pyramids of Shepseskaf and Haneferre are not found. Not far from the pyramids the luxurious funerary temples and the temples of Sun (in V dynasty) were built. In the New Year the offers were brought to the Sun, the population could get a part of them as food.

The tombs of nobles continued to be built, from mastabas they become true stone palaces, on the tombs and pyramids painted and relief paintings appear. Generally in the V dynasty the nobility of capital becomes significantly stronger, the offices of chief judge and chief official are appointed from this circle. In this time the Egyptian influence was propagated in the Nubia and on Sinai. Sahure and Nyuserre made wars with Libyans, the pictures of prisoned Libyans are preserved in the funerary temples of these kings. In the temple of Sahure the coming of ships with Canaanians is pictured, under Unas Egyptians had probably some conflict with Canaanian chieftains.

From the first half of VI dynasty the beautiful tombs of capital nobility are preserved, among them the tomb of Mereruka with about 30 rooms. Under VI dynasty the significance of local nobility grows, about which the big number of tombs, cut by local rulers of Upper Egypt, testifies. This strengthening brought in the end of VI dynasty to the dissolving of the country into the half-independent regions. The administrative division of Egypt into "nomoi" also was formed till the end of VI dynasty. Traditionally in the Upper Egypt 22 regions are distinguished, in the Low Egypt 20. The rule of VI dynasty was not very calm, but it was still strong enough and lengthy. According to Manetho, the founder of dynasty Teti was killed by own bodyguards. Under Phiops I the part of his official Uni was great, who could even judge the queen. Phiops II, according to Manetho and Turin List, ruled 94 years, being in his youth the co-regent of Merenre.

The foreign policy of the VI dynasty continues to be the military one. Phiops I had wars with the neighbors at least six times. Uni describes one of the campaigns, which was directed against "them, who are on the sand". Five time the king pacified the revolts of inhabitants of that country. The army consisted of Egyptian militia and Nubian additional troops, the campaign against the northern neighbors of "them, who are on the sand", was made too. Merenre went himself and send the officials to the south. The ruler of the I Upper Egyptian nome Hirhuf pacified one of the Nubian chieftains. The connections to Bylos continued to be developed, on the vessels of the Byblos temple the most of the names of kings are from the VI dynasty. Phiops II pictured the imprisoned Libyans in the funerary temple of his pyramid, which can testify about his campaigns in Libya. The gold was imported from the far land, which was called Punt by the Egyptians and was situated somewhere on the south coast of Red Sea (region of modern Somali).

In the time of V-VI dynasties the changes in Egyptian religion take place. In the time of V dynasty the part of Sun (Re) becomes stronger in the cult, which is reflected in the names of kings, in the orientation of pyramid exits to the east and in the Sun temples near from pyramids. In this time in the funerary inscriptions Osiris is mentioned more and more instead of Anubis, he became later the ruler of the netherworld. From V-VI dynasties the "Pyramid texts" are preserved (edited by Sethe, English translation by Mercer, Russian by Kocejovskij and Chetverukhin). The texts are disappointing a lot both for the historian, who wants to know how pyramids were built, there is no information about it there (Herodot thought naively that in the pyramid of Cheops there is an inscription about the expenses on the food for the

builders, but there is no inscriptions there at all, except the graffiti of builders on the stone blocks, which could also be a fake of 19th century), and for the people, who search for “secret knowledge of Egyptian priests”.

The most of incantations of the "Pyramid texts" are directed to secure to the king the proper place on heaven; the rite of funerary temples is also reflected there. It is clear that the text use the long time priest tradition, albeit they were recorded for the first time only in the end of V dynasty. Three layers can be distinguished in them: 1) the most ancient astral – the king ascends to the stars of the North pole; 2) more later solar – the king travels with Re in his boat and 3) the new one, which is connected with Osiris – the king becomes Osiris.

The texts are much more interesting for the linguist, because the Old Egyptian stage of development of the language is being reflected here fully (or even, as Edel thought, the earlier stage). In the texts the use of determinatives is still not quite formed, the hieroglyphs were often changed in their places because of esthetic grounds, the pictures of men, animals, birds and gods often were oft crossed out, pictured not fully or replaced with phonetic signs because of magical grounds. If the king and noble could hope to stay in the heaven after the death, the common people was not given such a promise by the religion (also not yet a judgment after the death). Probably, like the primitive people, Egyptians thought that their souls are somewhere in the netherworld, where they have a miserable existence, or they are wondering on the earth as ghosts.

Albeit in the Pyramid texts is written that the common people had no place in the netherworld (876, 1726), but this official ideology certainly could not believed by the common people themselves. In the later time the famous magicians were put into the Old Kingdom, certainly the belief in magic existed by the people in that time, but probably the Egyptians of the Old Kingdom opposed their epoch to the “golden age” of rule of gods (which is reflected in the Egyptian and Greek texts) and dreamed to return there, not thinking that their epoch was a magical one.

So the Egyptian civilization in the time of V-VI dynasties continues its development, which superficially looks like the repetition of IV dynasty. Finally the important religious texts are formed, which can also be named literary ones (they are poetry and use, for example, the parallelismus membrorum). The foreign position of Egypt looks firm, the invasive campaigns are made. But the changes in the economic structure, the growth of significance of the households of nobles and temples, the strengthening of the local rulers brings at the end the decline and fall of the Old kingdom.

Questions:

1. Which kings belong to the V and VI dynasty and when they ruled?
2. Describe the pyramids of this time.
3. What was the foreign policy of Egypt in this time?
4. What are the "Pyramid texts" about?

17. Ebla in XXVI-XXIII centuries BCE.

Sources: Inscriptions.

In the excavations of the city Tell Mardikh (50 km to the south of Aleppo) in the 60-s-70-s of XX century, which were made by Italian scholars, one more Near Eastern civilization of the III millennium BCE was found - the Eblaite. Ebla was founded already in the IV millennium BCE, but the times of its independence and florescence were XXVI-XXIII centuries BCE. In Ebla the temple archive with more than 17,000 tablets was found, the most of them are economical texts, but there are also Sumerian-Eblaite vocabularies and religious texts. They were deciphered by the Italian scholar Giovanni Pettinato and are being gradually edited.

Tablets are written with Sumerian signs, but are read in the Eblaite language, the reading of many signs is difficult. The Semites, who belonged to "caliceformed archeologic structure", inhabited Ebla and the surrounding territories. Some scholars think that the Eblaite language was a form of Akkadian, but the most scholars think that it was an independent Semitic language, we agree with the latter. It is certainly difficult to classify it as the Western or Eastern Semitic (because in the III century the difference between them was not big, which also Old Akkadian language testifies), the words, which could be read, can be identified with the Semitic languages of different groups, but more than a half of the words do not find correspondences in other Semitic languages. Still the most scholars think it was a West Semitic language. The writing reflected the phonetics badly, Eblaite, as later Akkadians, did not make difference in writing between the surds and sonants, they have written the closed syllable with the help of two open ones.

The ruler of Ebla was called "en", his wife "maliktum", the rulers of 14 provinces of the state "malikum" (the word with this root later signified the ruler or king in all other Semitic languages). He had a treasurer, advisers and some superintendants "ugula". The name of about 10 kings are known, the last and the most powerful were Ebrum and Ibbi-Sipish (or Zikir). Ebrum, possibly, corresponds, to the Biblical patriarch Eber, would-be ancestor of Abraham (Genesis 10 and 11), which is posited by the Bible also in the correct time (XXIV century BCE), it means that the memory about him was alive long time after his death. The territory of Ebla was divided into two parts: the central, which was directly included in the palace household, and the peripheral, the inhabitants of which should bring provision to the palace. Ebla was an important center of international trade, the documents testify about the connections with North Mesopotamia, the region beyond Tigris and the Northern Sumer, but in the palace the things from more far regions were found: the Badakhshan lazurite from Afghanistan and the fragments of the Egyptian alabaster vessels of II-VI dynasties, among them with inscriptions of Chephren and Phiops (Pepi) I. In the documents the wandering tradesmen (Sum. Lu-kar or bar-an) are oft mentioned.

On the seals from Ebla the pictures of ritual scenes are preserved, probably, the Sun god, like in Egypt, was worshipped; two Eblaite deities later entered the Hurrite pantheon. The descriptions of rite of "sacred marriage" are preserved, the local deities, who do not correspond to the other Semitic ones (like obscure Kura and Barama), were also worshipped. Probably, already in Ebla the cults of Syro-Palestinian deities existed, which were mentioned later in Ugarit and in the Old Testament (like Baal and Ashera). The main god of the pantheon was Dagan (later Dagon). The proto-Semitic

(and possibly even proto-Afroasiatic) god Ilu (El, compare Egyptian wr “great”), “the strong” was eventually still worshipped here (there are many personal names with the ending -Il here), the Akkadians made its name to the general name of “god”, but it was worshipped latter in Ugarit, and Jews identified it with Jahwe (which possibly does not correspond to the Eblaite god Ya) . It is also possible, than the Ebla pantheon corresponded to the Proto-Semitic more than the later Akkadian, which borrowed many deities from the Sumerians.

Ebla was possibly destroyed under its last half-independent ruler Ibbi-Sipish (or Zikir) by Naram-Suen of Akkad in the end of XXIII century BCE. Ebla lost its independence, but did not perish completely. In the XXII century Gudea, the ruler of Lagash, informs that the wood was exported from Urshu in the Mountains of Ebla. In 1900-1600 BCE Ebla was dependent from the neighbor state Iamkhad with the center in Aleppo, but the documents of that time are written already in Akkadian.

There were in Syria of III millennium BCE also some other cities, most famous are Mari and Emar, the square of each reached about 40-60 ha. Many of them were dependant from Ebla and had got a ruler with the title "lugal" from it. Also some states of Palestine and Phoenicia could be dependent from Ebla. The city rulers made marriages with the Eblaite princesses, also the war of Mari and Ebla because of possession of Emar is attested. Ebla has also contacts with Ashur (the first international trade treaty between these two cities is preserved) and Hamazi in Elam. In Alalakh in the begin of the first third of III millennium the temple on the platform appeared, and in the XXVII-XXIV centuries near to the temple the building with columns was built, it was probably the palace of the ruler. To the end of III millennium the palace became bigger, the brick vaults were made in it.

The Eblaite civilization, discovered not very long time and still not very well explored, was the first Semitic civilization on the Near East. According to its geographical situation, it was between Egyptian and Sumerian civilizations, but in difference to Byblos, it was not included in the sphere of Egyptian political influence. In Ebla in the first time in history we see the example of the borrowing of other (Sumerian) writing, used for the own language, for the first time the vocabularies appear there. Later other people of the Near East will follow this example. The Eblaite civilization appears on the territory of Eastern Mediterranean, in the place, where the pre-civilization existed already some millennia (see paragraph 7). But the civilization still appears there a bit later, than the Egyptian and Sumerian and, as all following civilizations of the Eastern Mediterranean, soon become a booty of the stronger neighbors.

Questions:

1. What is known about Eblaite culture and religion?
2. When Ebla ceased to be an independent state?
3. What is its historic significance?

18. Sumer and Elam on the III stage of Early Dynastic period (2500-2315 BCE)

Sources: Inscriptions, King List.

In this time in Mesopotamia and Elam the wars for the hegemony between the cities-states take place. On the north the city of Mari becomes important, which was situated in the valley of middle Euphrates and populated by Semites. Its kings made campaigns against the Sumerian cities of Southern Mesopotamia. In Mari, as in Ebla, from XXVI century BCE the Sumerian signs are used for recording of Semitic words. The seal with the name of Mari king Ilishir (?) was found in Ur, which can testify about the big influence of Mari in Mesopotamia. Then on the north the II dynasty of Kish and the dynasty of Akshak rivalled. According to the names, both dynasties were already Semitic.

The most famous king of II dynasty of Kish was Enbi-Astar (or Enbi-Ištar, about 2400?), and the dynasty of Akshak consisted from Unzi, Undalulu (or Undadibdib), Zuzu (or Urur, about 2400), Puzur-Sumukan (or Puzur-Nirakh), Ishuil and Shu-Suen. On the south the I dynasty of Ur ruled (ca. 2500-2425 BCE). From the inscriptions six representatives of this dynasty are known: Meskalamdu(g), Akalamdu(g), Mesannipada, A'annipada, Meskiagnunna and Elili (or Elulu). In the King List Balulu is added. From Meskiagnunna the inscription is preserved, which had to be read in Eastern Semitic. Mesannipada had the title not only "lugal of Ura", but also "lugal of Kish", pretending in such way on the domination in the north of the country. The son of Elulu En-Shakushanna replaced the capital into Uruk, possibly, because Ur was seized by Eannatumom, the ruler of Lagash. From En-Sakushanna the II dynasty of Uruk begins, after him Lugalkinshedudu and Lugalkisalsi ruled there. The rulers of this dynasty had the title "lugal of the land, en of Sumer (Ki-en-gi)" or "en of Uruk", in this title for the first time "Sumer" is mentioned. En-Shakushanna defeated the II dynasty of Kish and took its king Ebi-Astar as prisoner, from the property of Kish he brought gifts to the temple of Enlil in Nippur. En-Shakushanna also made wars with the city of Agade (Akkad), which is mentioned for the first time in his inscriptions. After the defeat of Kish the dynasty of Hamazi becomes powerful, which was represented by the king Hatanish, and then III and IV dynasty of Kish begins. The III dynasty was founded by Ku(g)-Baba (or Bau), who was possibly the first queen in the history, according to the legend, he was a barmaid. After her Puzur-Suen, Ur-Zababa and five other kings ruled, which are known only from the King List.

Much more is known about I dynasty of Lagash (only from the inscriptions, the King List ignores this city), which was presented by Ur-Nanshe (about 2500), Akurgal, Eannatum (about 2400), Enannatum I, Entemena (ca. 2360-2340), Enannatum II, Enetarzi, Lugaland and Uruinimgina or Urukagina (about 2318-2312). Ur-Nanshe, who was a founder of this dynasty, had the title of "lugal", but his son and grandsons called themselves "ensi". He made a building activity inside the Lagash territory (seven cities entered into the territory of city-state Lagash, Girsu was a capital) and a sea trade. He was not a high priest, the temples of Lagash were governed by priests (sanga).

His grandson Eannatum began the fight with other cities-states. In the time of his rule the conflict between Lagash and Umma, which was ruled by the priest Ush (or Gish), because of the fruitful territory Gueden takes place. Earlier these cities had already a conflict because of the same ground, but it was regulated by the mediation

of ruler of Kish Mesilim. In the battle thousands of warriors should have died, Eannatum won, Umma had to pay tribute, the new ruler of Umma Enakali had to swear to be loyal to Lagash. Eannatum made wars with other cities as well, among them Adamdum in Elam, Uruk and Ur. He defeated Akshak and killed its king Zuzu, possibly, he destroyed Mari. To the honor of the battle with Umma Eannatum built "the stele of vultures", which told about this battle. In the time of Eannatum in the title of the ruler the names of deities appeared for the first time. Eannatum himself was worshipped in Nippur after the death together with Hatanish, the king of Hamazi dynasty. Eannatum continued also the building activity in Lagash.

Enannatum I and his son Entemena (or Enmetena) made another war with Umma, which was ruled by the son of Enakali Urumma. Entemena defeated Urumma and put the priest Il as ruler of Umma (about the relations of Lagash and Umma the so called "cone of Entemena" tells). Under Entemena the high priest of god Ningirsu Dudu has a big influence in Lagash, some documents are signed both by Entemena and Dudu. After the death of Entemena (ca. 2340) and rule of his son Enannatum II, Enetarzi became the ruler of Lagash, he was also a high priest. The uniting of priest and king power, which took place in his and his son Lugalanda time, caused the anger of nobles, and Lugalanda was dethroned (2318 BCE), then Uruinimgina (Urukagina) became the lugal. He made reforms in Lagash, the exact contents of which are still unclear.

The inscriptions of Uruinimgina could be called the oldest laws in the world (but possibly one of them belongs to Entemena). **They testify** the wish to return to the "old good times", when everything was on its place and unlawful taxes were not taken. By the name of god Ningirsu Uruinimgina protects the "orphans and widows from the strong man"(later this motive will be used in the Near Eastern laws and literature till the Old Testament). The debt contracts were abolished, the impossibility of uniting the property of ensi and the temple property was proclaimed. Uruinimgina is also against the selling of communal land. The reforms of Uruinimgina were apparently caused by the political situation and could not give the quick results, and because of the difficult situation on the frontiers of Lagash they have brought almost nothing.

In this time in Umma finally the ruler appeared, who could revenge Lagash - Lugalzagesi, who ruled not only in Umma, but also in Uruk. The rule of Lugalzagesi lasted 25 years and began about 2336 BCE. The father of Lugalzagesi was "ishib" (shaman or priest). , he himself inherited the title of "ishib of goddess Nisaba". It is not clear, how the power in Uruk and Ur came into the hands of Lugalzagesi, but with the time he begins to call himself "lugal of Ur" and "lugal of the land". Then Lugalzagesi apparently reached successes in the struggle with Kish. In the inscription he mentions that Enlil gave him the way from the Lower Sea (Persian Gulf) to the Upper Sea (Mediterranean).

His rule in Sumer, which was nominal in many cities, was pictured by him as the election by all temples of Sumer and by ensis of all lands, and himself - as the chief ishib. In such a way, his "state" looks like some confederation of cities, which remained independent in principle. But Lagash did not seem to enter this confederation. The war with Lagash lasted on the 5th-7th year of Uruinimgina rule. In

the archive from the temple of goddess Baba (Bau) the “Lamentation about Uruinimgina” is preserved, whose author says Uruinimgina was guilty in different crimes and destroying of the temple. The chief temples are absent in this list, so possibly Lugalzagesi did not take Girsu, but have occupied only the northern part of Lagash state. Possibly, the capital of Lagash was transferred in E-Ninmar. Lugalzagesi **could may be take** Lagash in the end, but another powerful force- Semits (Akkadians) – has intruded into the quarrels between Sumerian cities (see paragraph 21).

In this time in Elam the kings of Awan dynasty continue to rule, the names of some of them are known: Peli (ca. 2500), Tata, Ukkutakhash, Khishur, Shushuntarana, Napilkhush, Kukku-siwe-temti.

The Babylon appears in this time too, which had later an important part in the Mesopotamian city. Also city of Ashur exists already and concludes a treaty with Ebla about the conditions of mutual trade. It is the first such treaty known in the history.

From the I dynasty of Ur the king tombs are preserved - the tomb of Meskalamdug, the tomb of priestess of queen Pu-Abi (Shub-Ad) and the tomb of Abarage. Pu-abi was luxuriously buried in the crypt, around the crypt there were tens of corpses of the women of suite, in the corridors –entrance to the crypt skeletons of the warriors in the helmets with spears and the skeletons of oxen were found. In the tombs there were also harps of amusing work, the heads of the bulls were built into their resonators. There were such barbaric graves of the kings together with the members of suite also in Kish. Such custom is typical for the transitory stage to the state and then usually disappears. The concentration of wealth in the hands of the rulers and priests and strengthening of their power shows itself often in such a way, many parallels can be found in the customs of other people.

In the ED III the military technique improves, that is no wonder in the situation of constant wars. The troops of the temples and rulers are created. The troops were divided in the different kinds - charioteers, heavy and light infantry. The kings and nobles went to fight in the chariots; the heavy infantry consisted from the temple personal, the light from the communal militia. On the pictures there were no bow warriors, the heavy infantry was weaponed with spears, instead of a shield they had thick felt cloak with the copper plates, sewed on it, the light infantry had short spears or small copper axes on the long helms. All warriors also had copper knives. The methods of war were barbaric as well, the prisoners were killed, in the taken city all men, included children, were killed, and the women were taken as prisoners and became the concubines.

The archive of the temple household of goddess Baba (Bau) from Lagash testifies that there were still only a few slaves, the land as earlier was divided into the communal and state-temple one, from which the plots could be given. The population also can be divided into the communal peasants and the temple people, which were in different ways dependant from the temple. Also the other people could enter into the power of the temple and become some kind of “clients”.

In the ED III period the pictures of temple with many steps - zikkurat appear in the glyptic and ceramics. The sculpture monuments can be divided in two groups -

northern and southern. For the northern group the prolonged, for the southern - mostly shortened proportions are typical. Mostly these are small figures from alabaster and other soft kinds of stone with size 25-40 cm, which were put into the cult niches in the inner courtyard of the temple. The nose and ears were made bigger, which had a symbolical significance, because eyes and ears were thought as the receptacle of wisdom. Some figurines have inscriptions on the back on the shoulder. In the glyptic in ED III period the "decorative relief style" becomes common.

The writing of this period preserves a pictographic character, the monuments of 2500-2300 BCE are called "Old Sumerian period". These are mostly economic documents and building inscriptions. The study of Old Sumerian language (see the grammars of Deimel and Sollberger) has many difficulties, because many grammatic formants are still not expressed there.

So, in the III period in Mesopotamia difficult and interesting processes take place. In economy the king and temple property becomes stronger, which brings the indignation of communal peasants and causes the reforms of Uruinimkina. In the political sphere the tendency to uniting of the country is clear, it brought wars between different Sumerian states. In the culture the achievements are not to doubt, the kings, priests and nobles were now clearly distinguished in the level of luxury. The achievements in military technique are not followed by the positive moves in morality (as Diakonoff supposes), in the contrary, the rulers, mad from the power, practice the cruel rites of burying of servants and warriors, demonstration it. The traditional for Sumer way of life in the small cities-states begins to collapse, but Semites intrude in the process of their uniting.

Questions:

1. Describe the political history of this period.
2. What were the contents of reforms of Uruinimkina?
3. Describe the activity of Lugalzagesi?
4. Describe the military technique of ED III period.
5. What achievements in the culture were made in this time?

19. Maya and Teotihuacan in 450-700 CE.

Sources: Inscriptions.

400-700 CE is called by Lee Parsons the Middle Classic period of Maya civilization; this corresponds almost exactly to our III period. It is further divided in two phases: 1) 400-550 CE; 2) 550-700.

In this time the system of settlements, the biggest of which was Tikal, was changed. In the centers the population grows, they become real cities. In Tikal the settlements of craftsmen appear, the production of polychrome ceramics and the works from nephrite grows. Certainly, the life of peasants became harder and harder. The agriculture is intensified, the culture of "bread nut" - ramon - develops. Possibly, the peasants shortened the cycle of using of fields, which has given the growth of harvest in the short time, but in the end brought the deterioration of soil.

As in Egypt of III-IV dynasties, the strengthening states of Maya are demonstrating their might by the construction of "pyramids". Really they looked more like Sumerian

zikkurats, because they have steps and the temple on the top. The most of "pyramids" were built in 642-692 CE (which corresponds to the XXIV century BCE to the Old World, when the chief Egyptian pyramids were already built, and zikkurats only appear). "Pyramids" are being built in Palenque, Uxmal, Chichen Itza, Monte-Albano and other cities. Their height was not more than 30 m.

The most famous of them is the "pyramid of winged serpent", built 692 in Chichen Itza. It has 9 steps, in the middle of the sides there are four ladders 91 steps each, on the top there is a temple. The simple counting ($4 \times 91 + 1 = 365$) helps to understand that the system of steps symbolizes the number of days in the solar year. The coincidences in the architecture of Maya "pyramids" and Sumerian zikkurats are interesting, but one must remember that they are separated by 3000 years from each other. Also the Sumerian and Babylonian calendar was lunar, not solar. From the almost contemporary to the Maya "pyramids" architecture one can mention the Hindu temples – "vimanas" and the Buddhist temples in Indochina and Indonesia, which have some common features with them. Some scholars (for example, German scholar Ziehr) supposed that the Maya "pyramids" appeared under Indian influence. But the Indians could not make such far sea voyages in that time. Probably, here we have the facts of independent development of one and the same architectural idea (the temple on the platform), the number of steps of it is growing with the time).

In this time the civilization of Teotihuacan has the most florescence and then decays, 450-600 CE built here the period Xolalpan. In this time the city had 125,000 till 200,000 inhabitants. The trade played an important part in the life of the city, it needed the markets. The trade expansion brought the political one with it. The influence of Teotihuacan was different in different cities and in different time, especially big it was in 400-550 CE. The Teotihuacan influence is recognizable in sculpture, architecture, ceramics, and iconography generally. For example, the stele 31 at Tikal, erected 445 CE, shows the ruler Stormy Sky, who ruled from 426, in Maya costume, but flanked by two shield-bearing warriors in Teotihuacan style. In the sky above the ruler is his predecessor, Curl Nose. Kaminaljuyu was probably in the period of Esperanto subjugated to Teotihuacan. Possibly, this city interested Teotihuacan as the place of production of cacao beans. The progress of Teotihuacan was caused by the special ecological conditions of the valley, its obsidian resources, the lands, good for irrigation and the near position to the trade ways.

The second phase of the Middle Classic (550-700) is described by Parsons is Teotihuacanoid with some weakening of ties to the metropolis and increasing autonomy of Mata cities in art and iconography, terminating in the destruction of Teotihuacan and the cessation of influence in the VIII century. The break in the erection of dating stele **between** 534-593 in the central part of the lowlands was possibly the result of withdrawal of direct contact with Teotihuacan. But after this the Teotihuacan influence was important again, for example even in the north, in Dzibilchactun, where a building in pure "talud-tablero" (a sloping panel with a framed vertical panel above it) style, characteristic for Teotihuacan, was constructed in the area of few inhabitants ca. 600 CE.

Why Teotihuacan was destroyed? The late buildings of the city testify the fire and destructions, the tombs and the secret places with ritual gifts were spoiled, the sculptures broken and mutilated. Possibly, the Northern barbarians are guilty, who destroyed the civilization. Already the Indian historian of XVI century Ixtlimochitl has another version of the fall of the city: The reconstruction of city demanded a lot of efforts of the people and caused the revolt. The religious wars and bad harvest worsened the situation. Possibly, a sudden change of climate (it became dryer) took place and the erosion of soils grew because of their intensive use. The city could encounter the demographic problems because of the growth of population. It is not excluded, that all these factors appeared in almost the same time, which brought the end of the city. The fall of Teotihuacan was a predecessor of the decline of Maya cities, which happened a bit later.

So, also in Mesoamerica in III period the civilization reaches a florescence, the "pyramids" are being built, the sculpture, architecture and ceramics is beautiful, the population of the cities grows, the agriculture is intensified, the trade and craft production grow. But in this florescence there are already the conditions of decay because of the ecological and social problems, and to the end of period Teotihuacan was destroyed, and the Maya cities enter into the epoch of crisis.

Questions:

1. Describe the Maya "pyramids".
2. What was the influence of Teotihuacan on Maya?
3. What were the causes of Teotihuacan fall?

Results of III period.

In III period the florescence of Egypt and Maya civilization continues, the Proto-Indian civilization also enters into the epoch of florescence (about 2400 BCE). Sumerians have some retardation and remain still on the early stage of development (their florescence and decay will come in the IV period). For the epoch of florescence the architecture is typical, in Egypt the pyramids continue to be built, in Sumer the building of zikkurats begins, Maya build "pyramids" too. In Egypt the centralized state power is preserved, but Sumerians and Maya continue to live in the cities-states, still in Sumer the striving for uniting is clear, and also by Maya Teotihuacan could possibly conquer some other cities. For the epoch of florescence the achievements in the crafts, the development of trade, the outer political expansion is typical. In Egypt the vast religious literature appears (the "Pyramid texts"), in other civilizations the writing is used mostly for purposes of business and for king inscriptions.

The propriety belongs to the community and to the temple (still in Egypt there **was the** big king sector, as in Sumer – the ruler's land), the majority of population were communal peasants, the number of slaves is not big. The alarming processes in the social-economic sphere take place: the increase of the possessions of nobles in Egypt, the uniting of temple and ruler's land in Sumer. In Sumer the establishment of law begins, which had to regulate first of all the relation of propriety and taxes. Almost in all civilizations (except Proto-Indian) the coming of decay is being felt, in some (Egypt, Teotihuacan) it comes already in the end of period, in other it will be in

the next, IV period. The trade empire of Ebla has also its florescence in this period, but soon it will be destroyed by Akkadians.

Question:

1. Which are the main results of III period?

IV period of early archaic (Old World-2300-2050 BCE, New World-700-950 CE)

20. Egypt in the time of VII-XI dynasties (2263-2000 BCE)

Sources: Inscriptions, King Lists, Manetho.

According to Manetho in the version of Africanus, VII dynasty, which was built by 70 kings of Memphis, who ruled 70 days (!), is dated 4192 BCE, which is close to the **begin** of the new Sirius cycle in 4242 BCE. One can totally refuse the historicity of this dynasty (or suppose that the monarchy was replaced by a kind of aristocratic republic, which did not last long). W.W. Struwe thought that this dynasty was constructed to celebrate the **begin** of new Sirius cycle. But, according to Perepelkin, the rule of this dynasty should be in 2263 BCE, so it was in no way connected with the **begin** of new Sirius cycle. Possibly, the information of Manetho has still some historic sense: the priest-historian simply stressed the known fact of considerable weakening of king's power to the end of VI dynasty and the strengthening of local rulers (which number had to be 42, not 70). Further, according to Manetho, everything is more or less well: VIII dynasty rules in 4192-4048 BCE, IX-4048-3639 BCE, X-3639-3454 BCE and XI-3454-3411 BCE, here the first volume of Manetho is closed. The modern scholars shorten the time of rule of these dynasties considerably, putting them in the last quarter of the III millennium (in our IV period). According to Perepelkin, VIII dynasty rules in 2263-2220 BCE, IX and X-in 2222-2070 BCE, and XI-in 2160-2000 BCE, so IX, X and XI dynasties coexist with each other. VIII-X dynasties normally are called I Intermediate period, some scholars include VIII dynasty still into the Old Kingdom. XI dynasty is included normally into the Middle Kingdom.

According to Manetho, to the VIII dynasty 27 kings of Memphis, who ruled 146 years, belonged. Modern chronology gives about 40 years of rule to this dynasty. In the time the Memphis kings ruled in fact only Memphite nome. In Delta Asian tribes were settled, in Upper Egypt some nomoi – Abydos, Elephantine, Koptos – were half-independent. The **source** for the study of I Intermediate period **are** the inscriptions of nomarches, who became now de facto independent rulers. The autobiography of Ankhtifi, written in his tomb, situated 30 km to the south of Luxor, tell that he was a general in Nekhen, and then, after the death of his father –“ the great ruler of Nekhen” and subjugated the neighboring Edfu to his power. Ankhtifi tried to supply his subjects with bread, gave them grain as borrowing for sowing, but was not ashamed to robber the neighbors. The inscription testifies the bad situation in Upper Egypt: “When all the South died from hunger and each eat own children, I did not allowed that anybody in my country was hungry”. The rulers of nomoi (“princes”) had their own army and made wars with neighbors. It is no wonder that they tried to unite the country again.

IX and X dynasties were originated from Heracleopolis (Egyptian Heneneswe), which was situated on the north of Upper Egypt. The Heraocleoplite ruler Meryibre, who was called Achthoes by the Greeks, called himself with the title "king of Upper and Low Egypt", besides him, the IX-X dynasties had two more Achthoes and Merykare. Heracleopolis, which was situated on the border of North and South, was far away both from Delta, which was in danger because of Asian and Libyan tribes, and from Thebes and Elephantine. The Heracleoplitan nome was one of the reachest agricultural regions of Egypt. But the rulers of Heracleopolis, who extended their territory from Syene (Aswan) till Memphis, still could not unite the country. The ruler of Middle Egypt, among them of Asyut and Hermopolis, remained independent, as well as Thebes and Delta. Under the power of Thebes all the south from Elephantine till Abydos was united. The Heracleopolitan king Achthoes III tried unsuccessfully to restore the power over Abydos, which belonged to the Theban ruler Inyotef II. In Delta Achthoes III made settlements for the defense from Asian nomads. But the local rulers, as earlier, were de facto independent; therefore in the inscriptions of Achthoes III and his son Merykare the events are dated with the time of nomarchs' rule.

In the time of IX-X dynasty the first "secular" literary works are created, which were purposed not for the mass reading, but for the needs of ruler and the court, they fulfilled in such a way "the social order" and oft had a propagandist character. It is the "Saying of Ipuwer", which describes the chaos and evils in Egypt till the coming of Heraocleopolitan rulers to the power, "The Tale of the Eloquent Peasant" (the time of Achthoes II), "The Instruction of Ptahhotpe", "The Instruction of the King of Heracleopolis to his son Merykare", composed by Achthoes III etc. In the last instruction the responsibility of the rulers is stressed, the advice to keep peace with Thebes and recommendations how to fight the Asiatic tribes are given.

In the "instructions" the "god of wise scribes" (K.Koch) appears, who is called simply "necher" (God), which testifies the growing tendency to monotheism, in any case, between the educated people, probably, because of the lessening of belief in the deified king in the time of chaos. The genre of "instructions" became then one of the most important literary genres both in Egypt and in the whole Ancient Near East, according to Egyptian examples the instructions of the Old Testament were written, especially the "Proverbs of Solomo". (About the Egyptian literature see the still valid book of Max Pieper, *Die Ägyptische Literatur*, Wildparl-Potsdam 1927. The Russian translations of many works see in I.S. Kacnelson, *Faraon Hufu i charodei. Skazki, povesti, pouchenija drevnego Egipta*. Moskva 1958).

In these texts, which were written on the order of nobles, there are incantations against all possible evils, which the late man can expect in the netherworld, as well as incantations, who allow him to get any image and have delight in the society of relatives and friends. The fact of their creating testifies the "democratisation" of religion, not only the king and his court, but the broader circle of the men could now supposedly reach immortality.

The XI dynasty, settled in Thebes, had three Inyotefs and three (or four) Mentuhotpes. Mentuhotpe I subjugated the Upper Egyptian nomoi to himself, he reached the loyalty of their rulers by diplomatic means. Mentuhotpe II (2065-2130)

completed the unification of the country, having subjugated the rulers of Herakleopolis and Asyut. The success of Thebans had a number of causes. They could collect a good army, consisted from the poor Egyptian peasants, Libyans and Nubians. The warriors have got the rewards for their service. The moving covering appeared, from which two warriors could shoot the spears onto the enemies, who were on the walls.

The religious reform also promoted the strengthening of Thebes. Initially in Thebes the god of war Mont was worshipped. Already in the time of the first Inyotefs the cult of Amon was transferred from Hermupolis to Thebes. The Theban Amon had the features of Min of Koptos, Ptah of Memphis and Re of Heliopolis, having become "the lord of the gods". Such syncretistic cult certainly helped to unify the country.

In the time of XI dynasty the successful campaigns into Nubia continued. There the tribes of culture A, which were near to Egyptians, were replaced in the end of Old Kingdom by the tribes of culture C. To strengthen the power of Thebes the kings appointed the Theban nobles as the governors of nomoi, some nomoi were abolished, the most greedy governors lost their positions,

Thebes became also the cult center. To the west from Thebes, in the valley Deir el-Bahri, the necropolis of Mentuhotpe II was built, where the pyramid, tomb and funerary temple were united. Certainly, the Theban rulers could not restore the social-economic structure of the Old Kingdom, the possessions of nobles remained big, as before. In the end of III millennium in the result of some years of bad harvest and hunger, which caused the indignation of the people, XI dynasty was replaced by the XII.

In the time of XI dynasty the tools of work were **perfected**, especially the plough and **other** agricultural tools. The mining of copper and turquoise in the Sinai continues, the trade relations to Byblos, which was the exporter of cedar wood and oil, remain tight. In Byblos the rulers make the inscriptions on the seals and vessels in Egyptian. Egyptian goes to the south of Red Sea to find the fragrant resin. "The Tale about the Eloquent Peasant" testifies the development of inner trade, its hero brought his wares to be sold and was robbed on the way. The private households sold even tissues.

In the whole the IV period was difficult for Egypt. The country lost one leadership and was united only in the end of period. The economic situation was heavy, oft there were hungers. But this did not cause the considerable decline of culture, the literary works continue to be created, the genre of instructions appears, the understandable in the epoch of chaos strengthening of mysticism causes the creation of "Coffin texts", where the strengthening of local rulers and nobles is reflected, the social base of state religion becomes broader. Under XI dynasty Egypt quits the "time of chaos", and the new horizons are opening before the culture.

Questions:

1. What was the political history of the I Intermediate period?
2. Which was the significance of VII dynasty? Did it exist?
3. Describe the changes in religion in this time.
4. Describe the new literary genre of instructions.

5. What was the activity of XI dynasty?

21. Old Akkadian state (2316-2176 BCE) and Elam.

Sources: Inscriptions.

Together with Sumerian another (Akkadian) civilization was developed in Mesopotamia. The separation of Akkadian language from Common Semitic should have been about 3300 BCE (according to Fronzaroli). Possibly, Akkadians settled in Mesopotamia some centuries later, than Sumerians. Already in 26 century BCE they began to use the Sumerian writing to write the Semitic names. The dynasty of Akshak and II dynasty of Kish were, possibly, already Semitic. But the first political and economical florescence of Akkadian civilization came in the time of dynasty of Akkad (2316-2176 BCE), the founder of which was Sargon (Sharrumkin, 2316-2261), and the most famous representatives - Rimush, Manishtushu, Naram-Suen (2236-2200) and Sharkalisharri (2200-2176).

The name of Sargon was surrounded by legends. According to them, her mother was a priestess, who had thrown the son into Euphrates in the reed basket (this motive was later used in the Bible, in the story about the childhood of Moses in the **begin** of the book of Exodus). His home town was, according to the tradition, **Azupiranu upon Euphrates**. The vegetable gardener Akka should have saved Sargon, because of the special protection of goddess Ishtar he became the gardener (date-grower) and the cupbearer of Ur-Zababa, ruler of IV Kish dynasty, and then a king.

Sargon began to rule in Kish in the 2nd year of Uruinimgina and 20th year of Lugalzagesi (2316 BCE). He transferred the capital into the city of Akkad (Agade), almost unknown till that time and still not excavated. Sargon made a military reform: the light infantry became the base of his army; it was evidently recruited as people militia and worked with the loose order. Because of the strong and mobile army, Sargon could conquer whole Mesopotamia and the territories "from Upper till Lower Sea" (from Mediterranean or may be even Black Sea till Persian Gulf). But to accomplish this purpose he had first of all to defeat Lugalzagesi, who worked in the league with other rulers.

Sargon defeated Lugalzagesi, "made him a slave and brought him in Nippur in chains, putting him into the cage to cause the laugh of the crowd". Then Sargon defeated Ur, Umma and Lagash, the walls of all three cities were destroyed. On the 11th year of rule Sargon went upwards Euphrates, through Mari, Yerimutu and Ebla to the Cedar Forest (the Mountains Amanu in Northern Syria) and the Silver Mountains (Taurus in Asia Minor). According to the tradition, in this campaign Sargon **subjugated** the "country of sunset", which should have been somewhere in Asia Minor. Sargon made also campaign against Elam, having conquered Awan, Susa and other cities. The western part of Elam after this campaign became a vassal of Akkadian state, but the local dynasty remained at power, as well as in Kish and Ur, Akkad controlled them through the military garrisons and king's officials. Sargon made some more campaigns; the tradition ascribes to him the destruction of Babylon, which should not have then any significance.

The later chronicles ascribes to Sargon the impiety in relation to the deities. But certainly Sargon understood the significance of religious support of his power. He was supported not only by the cult of Aba, the god of Akkad, and Zababa, the god of Kish, but also by the common Sumerian cult of Enlil, in whose temple in Nippur he built a couple of statues. In this time the common state pantheon is constructed, the goddess of love and fertility Ishtar (Sum. Inanna) and the god of Sun, the father of truth and justice Shamash (Sum. Utu) had there special places. The daughter of Sargon with Sumerian name Enheduanna, the priestess of god Nanna in Ur, has written in Sumerian language the hymn about the ascension of Inanna and the canon of religious hymns to the 42 deities, which were worshipped in 38 cities.

The new style begins to be developed in the art, on reliefs, bas-reliefs, in glyptic the portrait likeness and the efforts to picture the movement appear (see below).

The united state favored the development of trade. Akkad made trade with Asia Minor, Syria, Dilmun (Bahrain), Magan (Eastern Iran) and Meluhha (Indus civilization). The ships from India came directly till harbor of Akkad. In the city the plenty of food, eating and foreign wares came, the representatives of neighbor nations - Western Semites, Elamites, Subarians (Hurrians) came into the city for trade.

Nevertheless, not all were content with the rule of Sargon, who was supported by the comers from the low layers and popular by the people. Especially the old nobles were indignant. The tradition tells about the revolt of elders against Sargon, they besieged him in Akkad, but were defeated, and about the people's revolt, from which he concealed himself in the ditch. Still these revolts could not disturb the long rule of Sargon (56 years, according to the King List), he transferred the power to his son Rimush.

When Rimush entered the throne, Sumer was revolted. The "lugal of Ur and Kaku" subjugated the cities of Shumer to him. The army of Kaku and its allies were defeated in the first campaign of Rimush. From that time the "Lamentation about the fall of Ur" is preserved, which was ascribed to the daughter of Sargon. Rimush destroyed the walls of Umma and other cities. He cruelly destroyed the subjugated cities, killing and making prisoners all men population. On the return way he destroyed the city of Kazallu, having killed more than 12,000 warriors and taking 6,000 prisoners of war. In the time of second campaign Rimush invaded Elam, which was ruled by Khishepatatep I, and destroyed some cities, and then went to the South-East of Mesopotamia, "pacifying" some cities, among them Lagash. Rimush made the third campaign also against Elam, his enemy became the king Warakhshe Apalkamash.

The army of Warakhshe and its allies was defeated, and Rimush has taken a lot of prisoners again. It is clear that such cruel acts had first of all the old aristocracy as the aim and terrify the subjugated people. But the deep social-economic reforms did not take place, the most of prisoners were killed, therefore the number of slaves in the king-temple household remained small. From the inscription in the temple of Enlil in Nippur, which was made by Rimush, we know that he presented 15 kg of gold and 1,8 t of copper from Elamite booty to the temple, but only six men and women slaves.

Rimush was killed by the nobles, who have thrown the stone seals upon him, and his brother Manishtushu entered the throne. The campaigns of Manishtushu were

directed against the Eastern Elamite regions Anshan and Sherikhun and other regions on the shore of Persian Gulf. The building in the temple of goddess Ishtar in Nineveh was ascribed to him. The statue of Manishtushu was dedicated to the Elamite deity Narute by ensi of Susa. The “Obelisk of Manishtushu” testifies that the king bought the communal lands in a number of cities. The selling of land was apparently compulsory for the representatives of the communes, because the king paid a small sum – about 600 kg of barley for 1 ha of the field, the aim of buying was apparently the increase of the king land foundation and the means to keep personal and army.

Manishtushu was also killed (2237 BCE), and the grandson of Sargon Naram-Suen (Naram-Sin, 2236-2200 BCE) entered the throne. There were legends about the rule of Naram-Suen, which were reflected in the historical-didactic poems in Sumerian, Akkadian and Hittite languages. In the later Omina for the liver divination and the astrological texts Naram-Sin appears as the "bad ruler", in opposition to the “good” Sargon. In the **begin** of Naram-Suen rule the new revolt, headed by the ruler of Kish, began. In the time of Sargon and his successors the IV dynasty of Kish ruled there, which accepted the supremacy of Akkad. The King List tells that after Ur-Zababa five kings ruled 66 years (2316-2251 BCE). The last king ceased to rule under Rimush or Manishtushu. Under Naram-Suen Iphur-Kish was proclaimed a king in Kish, the revolt was supported by nine cities. Naram-Suen defeated the insurgents, having imprisoned three kings. In Syria Naram-Suen destroyed cities Armanum and Ebla, but with Elam (with the king of II dynasty of Awan Khita) he had to conclude a treaty as equal. This second (after Ebla-Ashur) known international treaty is written in Old Elamite, but with Akkadian cuneiform, which testifies about the growth of influence of Akkadian culture upon Elam. But Naram-Suen could not preserve control upon some cities of Elam: the governor from Akkad ruled in Susa, the king of Warakhshe was imprisoned and put in chains by Naram-Suen. Both Akkad and Elam confronted in that time the dangerous enemies – the mountain people. Naram-Suen makes a campaign against Lullubeans, in the end of his rule Gutians invaded the country, he possibly was killed in the fight with them.

Naram-Suen tried to strengthen his power with the administrative and ideological means. He appointed his sons as governors, his daughters were priestesses in Ur and Mari, he and his sons built a lot of temples. Naram-Suen ceased to be content with the old titles “king of the land” and “king of the many (or of Kish)” and accepted the new title “king of the four directions of the world”. More than that, he proclaimed himself a god, having accepted the title “god of Akkad”, and began to put the determinative “god” before his name. Also the priest title were included in his titlature, he was the priest of the main deities Anum, Enlil (Ellil) and Ea (Haya), Astar and Anunit. He has given to his son the name Binkalisharri (“son of all kings”), and to his grandson – Sharkalisharri (“king of all kings”). But the legends tell that he **desacrated** and destroyed the temple of Ellil, possibly he had a conflict with the priests of this temple.

After the death of Naram-Suen the chieftain of Gutians Enridavizir reaches Sippar, which was situated in the neighborhood of Akkad. Sharkalisharri could restore the power of Akkad in the Low Mesopotamia, he made some campaigns: repels the Elamite attack on Akshak, imprisons the chieftain of Gutians Sarlag, fights the

Western Semitic (Amorite) tribes. The situation of Sharkalisharri was apparently much more modest than that of Naram-Suen, therefore he was content with the title “the king of Akkad”. Under Sharkalisharri the building in the Enlil temple in Nippur and Sippar was made, the temples of Anunit and Aba were made in Babylon, who appeared in the documents for the first time.

After the death of Sharkalisharri (2176 BCE) the fighting between four throne pretenders began. After three years the state was restored by Dudu. The last king Shu-Durul ceased to rule about 2137 BCE. But these kings were already under the supremacy of Gutians.

The important changes take place in the culture in the Old Akkadian period. Akkadians reform the writing, **lessening** the number of signs till 330 (comparably, Mayas had about 300, the Proto-Indian writing about 400 signs). The writing of that time was the most beautiful of all types of cuneiform. Its main characteristics are regularity of forms, attention to the details and the beautiful view. But one must notice that the lessening of number of signs brought to the complication of the system, because now each sign has got a lot of significances. The phonetics of language could be expressed only approximately by the writing (surds and sonants were not differentiated, the length of vowel not noted). But the written documents, which are **preserved, testified** the perfection of Old Akkadian language, which was used in the chancelleries of dynasty instead of Sumerian. The clear system of flexions existed already then, in the later time of existing of Akkadian the destruction of this system came, which brought to the Aramaisation in the end.

Akkadians, according to the language, appear more rational, than Sumerians, the language reflects the clarity of their thinking. They remain "the most rational" people of Ancient Near East till the appearance of West Semits (Ugarit people, Phoenicians, Arameans, Jews) on the stage, who created the quasi-alphabet writing. But certainly their thinking was not only rational. The signs of cuneiforms, reach with imagination, albeit already not pictorial, like in Sumer, testify the big share of the right hemisphere thinking. Akkadians are “rational”, compared with Egyptians and Sumerians. We would risk to suppose even the “coefficient of rationality” (certainly, schematic), according to the relation of the signs of writing. Then Akkadian were about 2,2 times more “rational” than Egyptians (330/730) and three times more “rational” than Sumerians of the time of creation of writing (330/1000). Their thinking can be compared with that of Maya (330/300), which possibly explains the interesting coincidences in the culture (interest to the astronomy and calendars, the building of zikkurats-pyramids etc.). About the language and writing of Old Akkadian period see Gelb, I. J. *Old Akkadian Writing and Grammar*, Chicago 1961.

In the art of Akkad dynasty the idea of deifying of the king reflects, the idealized statue of king's head from Nineveh is preserved, the king is usually identified with Sargon. On the stele of Naram-Suen the deified king makes the campaign as the head of his army, he is bigger than the companions; the signs of his divinity are Sun and Moon upon his head, which has horns. The favorite motive of the glyptic is the mighty hero, who fights the lion. But from the pictures there is clear that the king was never worshipped here so much, as in Egypt (compare, for example, with the palette

of Narmer, where the huge king murders the enemies). In the Akkad time the inscription, situated in the center of composition, becomes an important part of the seals.

The composition prefers the heraldic symmetry. The pictures are a bit static, but they are very precise (so called "realism of Akkad period"). The "frieze of warriors" is changed too, the pictures of gods and heroes of people legends appear there. Possibly, the interest to the individual person is reflected now in the art (we don't discuss here the question if the "person" in the modern understanding of the word was in the antiquity), which is understandable in the time of reforms and the ascent of the people from the low layers. The seals are mostly propriety of the new administration, promoted under Sargon.

The most of inscriptions of this epoch are in two languages (Sumerian and Akkadian)-they are economic texts or inform about the victories of the kings (see Frayne, D.R. Sargonean and Gutian Inscriptions. Toronto 1995). The Old Akkadian incantation from Kish can be called the literary masterpiece (Gelb I. J. Sargonic Texts in the Ashmolean Museum, Oxford. Chicago 1970 N. 8), it is connected with the love magic and can be possibly seen as predecessor of Biblical "Song of the Songs".

It is difficult to overvalue the significance of Old Akkadian period for the Akkadian civilization, who had the first epoch of florescence. Exactly then its significant peculiarities were founded, which were preserved in the next two millennia. The Mesopotamia was united for the first time, and this event gave the impetus to the development not only of Akkadian, but also of Sumerian culture, which entered soon in the epoch of its florescence, but could not already fight with the more able to live Akkadian. The changes in the social sphere were in the strengthening of significance of the comers from the low layers, in the economic the changes are not big, the number of slaves is not big. New elements were established in the culture, they safely survived the next epoch of "Sumerian renaissance" and influenced it. The typical feature of new civilization, its militarism, has both good and bad consequences and brings its decay (in the middle of our IV period), but the inner power of ethnos is able to revive again.

Questions:

1. Describe the rule of Sargon.
2. Describe the policy of the next kings.
3. What were the main events of Naram-Suen rule?
4. Describe the changes in culture and religion in this time.
5. What was the significance of Old Akkadian period?

22. Florescence and fall of Sumerian civilization (XXII-XXI centuries BCE). Elam in the second half of IV period.

Sources: King List, Inscriptions.

After the death of Sharkalisharri in Mesopotamia the struggle for power between four pretenders began, which was won by the Gutian chieftain Elulumesh. If one believes to the "King List", in the country there were 21 kings in 91 years. The same text informs that "the horde of Gutium had no king", and the "**Weidner chronicle**" that

Gutians “did not know how to be ruled by laws and divine institutions”. Possibly, these “kings” were the chieftains of the tribes, elected for the determined period. From Gutian rulers the Akkadian inscriptions are preserved (see Frayne), where they call themselves “the kings of Gutium, the kings of four world directions”. Apparently, the Gutians only collected tribute, and Mesopotamia was ruled by the officials from Akkadians and Sumerians. In that time (XXII century BCE) in Mesopotamia a number of different states and leagues of the tribes co-existed. The situation can typologically be compared with “Tatar-Mongol yoke” in Old Rus.

In Elam Kutik-Inshushinak I ruled, who also called himself "the king of four world directions". From him the inscriptions were preserved, which had been made both in Elamite pictography and in the Akkadian cuneiform. This is the last known to us case of use of Elamite pictography, later the Elamites write in Akkadian cuneiform, but preserve their language, differences in culture and religion. From the cuneiform texts we know that Kutik-Inshushinak occupied about 60 localities and cities, among them Khukhnuri and the land of Gutians, and the king of Simashki “embraced his feet”. But the definite defeat of Gutians was still not close.

In this time the Hurrian inscription of king or priest from Urkish Tishara, written in Akkadian cuneiform, and the Akkadian inscription of king of Urkish and Nawar Arizhena. In the language the Hurrians were close to the later inhabitants of Urartu. Some scholars (like Diakonoff and Starostin) think that these languages were related to the North-West Caucasian (Nakh-Dagestan) languages. The Akkadian Anubanini calls himself “the king of the country of Lullubeans”. Ashur was destroyed in that time by Gutians or Hurrians. On the south the IV dynasty of Uruk ruled, which had five kings.

The state of Lagash had de facto independence in that time, the II dynasty of Lagash ruled there (ca. 2136-2104 BCE). The state of Lagash had in this time the square about 1600 kv. km. It had three big centers - capital Girsu, Lagash, Nina-Siraran and 131 small towns. The first important ruler of it was Ur-Baba, who united the Ur-Uruk state with Lagash, his daughter was priestess in Ur. His successor became the husband of his another daughter Gudea, the son of priestess of goddess Gatumdug, who ruled at least 16 let and died about 2123 (or 2117) BCE. The power of Gudea stretched from Nippura on the north till Ur and Eridu on the south. Possibly, also the western part of Elam was subjugated to him, Gudea made campaigns against Elam and Anshan. But in the same time Gudea himself paid **tribute** to the Gutian king Puzur-Suen (2130-2124), at the court of Gudea there was a Gutian representative-sukkal. The trade contacts of Lagash stretched in this time till Mari, states of Syria, Magana (eastern Iran) and Meluhha (Hindustan). In the time of Gudea rule the considerable public works were made, the most important of which was building of E-Ninnu, the temple of Ningirsu in the city of Girsu. In this temple Gudea tried to concentrate the cults of all deities, worshipped in Sumer. In the inscription on the “Cylinder of Gudea” there is told that the god Ningirsu appeared to Gudea in the dream and ordered to him to build the temple, habing giving him the plan. The masterpiece of Sumerian literature, “The Dream of Gudea”, possibly was a prototype for the visions of Old Testament, where God or angels appear in the dreams many times (to the building of the temple

compare the last chapters of the Jesekiel book). Gudea also ordered to increase the norms of offerings. Many sculptural portraits of Gudea, his wife and son, made from diorite, are preserved. The statues of Gudea were made both in old, Sumerian, and in new, Akkadian, type, which could give proportions correctly. In the glyptic the ritual scenes dominate again, and in the sculpture of the return to the art of ED II and ED III takes place.

After Gudea in Lagash about four years his son Ur-Ningirsu ruled, then the grandson of Gudea Pirigme (or Ugme). After this one more son-in-law of Ur-Baba Urgan possessed Lagash, he was replaced by the nephew of Ur-Baba Nammakhani. Gutians in that time conquered the most of Mesopotamian cities again: from Umma the inscriptions to the honor of the Gutian kings Iarlaganda (2123-2117? BCE) and Si'um (2116-2110 BCE) are preserved. The power in the country belonged to Gutian marionettes - Akkadian Nabi-Enlil and Sumerian Ur-Ninazu. Ur and Uruk, where Gudea and his son had ruled, **came** under the Gutian power. II dynasty Lagash by the absence of energetic rulers, like Gudea, clearly faced its own end.

In that time the outstanding personality appeared in Uruk. Utu-khegal, who represented the V dynasty of Uruk, headed the fight against Gutians. In the chronicle is written, that he was a dryer of fish. After he had **become** the king, he collected an army, supported by Uruk and Kulab. Utu-khegal called Gutians "the biting mountain serpent, the raper of the gods, which causes the inimity and discord in the country". The revolt began in the time when the power was changed by Gutians: Tirigan could rule only 40 days, according to the tradition. The army of Gutians was headed by the mentioned over Nabi-Enlil and Ur-Ninazu, the ruler of Lagash Nammakhani was also on their side. The army of Utu-khegal had a victory, Tirigan fled into the village Dubrum and was extradited to the winners by its inhabitants. The late tradition explains the defeat of Tirigan by the monn eclipse. The computations show that such eclipse was 2109 BCE, which gives possibility to date the battle. Utu-khegal accepted the title "king of four world directions", but Lagash remained unsubjected. Having being a king 7,5 years. Utukhengal was drown by the inspection of building of a dam.

The power in Mesopotamia came to Ur-Nammu, who was from 2112 or 2111 BCE the governor of Ur. Ur-Nammu proclaimed himself "the king of Sumer and Akkad". Despite the words of the King List that "Uruk was smitten with weapons", one can think that the power over Uruk could be transferred to Ur-Nammu in the peaceful way, possibly, he was a relative of Utu-Khegal. But he defeated the Nammakhani of Lagash, even the names of Nammakhani and his close relatives were erased from the monuments, and in the first variant of "King List", which possibly was composed in the time of Ur-Nammu or his son Shulgi, Lagash was already excluded from the cities of Sumer, where the "kingship" remained. The harbor for the trade with Magan and Meluhha was transferred from Lagash to Uruk. In Lagash the governor of Ur-Nammu, and in Uruk his son ruled. Ur-Nammu, who **ruled** 18 years (2112-2094), **opens** the III dynasty of Ur, under which the first and last florescence of Sumer took place.

After Ur-Nammu his son Shulgi (2093-2046 BCE), then the sons of the last Amar-Zuen (in Akkadian Bur-Sin I, 2045-2037 BCE) i Shu-Suen (Shu-Sin, 2036-2028 BCE) ruled. Albeit the half of preserved cuneiform tablets (ca. 100, 000) belongs to

the III dynasty of Ur, it is not known much about the political history of that time. The most of tablets are dedicated to the economy, the king inscriptions tell mostly about the temple building. But the kings still made military campaigns against Elam (2060 BCE), Ashur, Lullubeans. Ebla, Urshu and Mari were subjugated by Ur, the influence of the state stretched till Byblos. The cattle and slaves were deported in the campaigns, Shu-Suen brought into Mesopotamia the caravan of asses, which were loaded with gold, the same ruler, having occupied Simanum, which was situated on the northern frontier of the state, deported the local inhabitants and settled them as the state slaves in the surrounding of Nippur. With Elam Ur tried to make relations better not only with the military means, but also by marriage treaties. The king Markhashi (Warakhshe) made marriage with the daughter of Shulgi 2076 BCE, the ensi of Anshan married another daughter of the same king (2063 BCE). But the kings of Ur could not reach the full subjugation of Elam, in which the II dynasty of Simashki began to rule in this time. Under Shu-Suen in 2033 the wall about 200 km long was built, “which made Didanu far”. The wall had as its aim the defence against the Western Semitic (Amorite) tribes, among them there were Didanu.

The last king of III dynasty of Ur was Ibbi-Suen (Ibbi-Sin, 2027-2003 BCE). In his time Amorites (Sum. lu-martu) continued to go south, occupying the cities of Mesopotamia one after another. At the court of Ibbi-Suen there were a lot of Amorites, they also headed the army. 2025 Naplanum occupied the city of Larsa, having founded the Amorite Larsa dynasty. In the sixth year of his rule Ibbi-Suen tried to fortify the wall of Nippur and Ur, but Nippur was taken by Amorites already in the next year. From the sixth year the ensis of the country ceased to send to Ur the monthly offerings. In the same year 2022 the Akkadian from Mari, general Ishbi-Erra, who was sent to buy the grain, made Isin to his capital. From 2021 BCE Ishbi-Erra began to call himself “lugal”, and from 2017 accepted the title “king of four world directions”, having founded the I dynasty of Isin. Under the power of Ibbi-Suen only the southern part of the country remained, but he had another dangerous enemy on the east – the Elamites. Ibbi-Suen made a number of campaigns against the cities of Elam and Anshan, which initially had some success.

But 2004-2003 BCE the army of Elam, headed by Khutran-temti, the king of Simashki, supported by the people of "su" (possibly, Hurrians) occupied Ur under the silent consent of Amorite rulers. Ur was destroyed, and Ibbi-Suen brought in Anshan in the chains. The Elamite garrison stood some years in the city, and from 1996 BCE Ur went under the power of Ishbi-Erra. The “Lamentation about the fall of Ur”, the “Lamentation about Ibbi-Suen” (the Sumerian lamentations, which were copied and studied in Babylonia, could serve as the prototype of Biblical “Lamentation of Jeremy”) and the correspondence of Ibbi Suen with Ishbi-Erra and other ensis tell about the tragic events of this time. The last one was possibly falsified to explain why Ishbi-Erra did not take any measures to defend Ur and to stress the bad organisational abilities of Ibbi-Suen.

Possibly, exactly in that time the legendary patriarch Abraham and his father Terah left Ur, saving themselves from the calamities of the war time, and went to Harran (Genesis 11,31). The Bible does not bring the causes of this migration, but they were

certainly not religious (according to the later tradition, Terah worshipped the idols), in difference to the later migration of Abraham to Canaan (Genesis 12). Already in the Old Akkadian period many Western Semitic names are testified, which look very much like the Old Testament ones, and sometimes have even the same form (like Ismail). Maybe the descendants of king Ebrum (Biblical Eber) after the fall of Ebla under Naram-Suen settled in Southern Mesopotamia. They could be even the priests in Nippur (Sum. Nibru can be read also as İbru). The religious reform of Abraham and his transition to monotheism (the revival of the Proto-Semitic cult of Ilu) could be caused by the strengthening of cult of Moon god Sin under the later kings of III dynasty of Ur (compare their names) and by the decay of the cult of local deities in the time of Amorite invasion.

In the economy in the time of Ur III dynasty the uniting of king and temple property takes place. The male workers (gurush) and the female workers (ĝeme) worked in the state household, they got the food rations from the king storehouses. The huge number of officials kept the economic records, fixing the expenditures and keeping the list of labor forces. Besides gurush, in the state household were used the hired workers (gurush-hunga, lu-hunga) for seasonal works and the slaves (urudu). The state had not only land, but also the factories of artisans in its property. The personal **household** of communal peasants **continues** to exist, byt selling and buying of fields was prohibited. Many communal peasanat were bankrupt and even sold their own children into slavery. The number of privat-owned slaves, who took part in the patriarchal household, increased a lot. The selling of slaves into another country was prohibited. Slaves could have a family, testify in the law case and even argue against his turning into the slave. The trade with other country, among them with Indus civilization, continues, the system of weights and measures was unified, silver was used as common equivalent, his unit was sickle (about 8,7 g), 60 sickles made 1 mina (about 0,5 kg).

From the time of III dynasty of Ur the first known law codex is preserved, which is usually called “the laws of Ur-Nammu”, despite the fact that N.S.Kramer has found the prologue to these laws, written in the time of Shulgi, in the collection of Istanbul museum. So the last redaction and edition of laws must belong to the time of Shulgi. In the prologue Ur-Nammu says that he expelled the cheaters and blackmailers, cured about the orphans, widows and poor people. Besides it, he approved the just system of weights and measures. The information about the struggle with Lagash is contained too. The collection consisted of 30-35 paragraphs, the most part of which is not preserved. The preserved articles are dedicated to the family law (the husband must pay for the divorce 1 mina of silver if it is the first marriage and ½ mina if it the second one, the spouse was punished with death for the adultery), the relations between slaves and masters (for the raping of the women slave her master had to pay 5 sickles), the false testimony was fined, for the damages, which were made in the fight, the guilty had to pay too (for the break of bones – 1 mina of silver, for the cut foot – 10 sickles), some articles were dedicated to the agrar questions (if the foreign field was flooded the compensation of 3 gur of barley (about 900 l) was given for the 0,3 ha of field). The laws testify the developed law conscience of Sumerians, they are

even more human than the later Akkadian “Laws of Hammurabi”, middle Assyrian or Old Testament laws) and apparently reflect the long development of the law.

Certainly, the creation of the state, where Sumerians played an important part again, caused the florescence of culture. But the Sumerian culture of that period was already influenced by the Akkadian art. Therefore one cannot see the culture of that period only as “Sumerian revival”. From the time of III dynasty of Ur the sculpture, relief and glyptic are preserved, the three-storey zikkurat of Ur-Nammu with the temple on the top is well preserved, apparently it was made according to the earlier examples. The small figurines of Ur-Nammu are beautiful, the masterpiece of Sumerian art is the small women head (possibly, the picture of goddess Ningal). The idea of worshipping of god or deified king is dominating in the relief and glyptic.

In the religion the syncretism of Sumerian and Akkadian deities becomes stronger (Bel-Enlil, then Marduk, Ishtar-Inanna, the storm god Adad-Ishkur, the Sun god Shamash-Utu, Ea (Haya)-Enki, Anum-An, Nergal-Ne-unu-gal). The people are seen as the servants of gods, who were created by them to work and to bring offerings. In this time the canonic picture of the world was built - the earth thought to float in the Ocean, over which 3 or 7 heavens are situated. Under the earth the big mountain is situated, inside it there is a netherworld, which consists of seven circles, is ruled by the goddess Ereshkigal and her husband Nergal, and guarded by the guardian Neti. The deads go there after their death and remain there forever. In the same time the teaching about “kingship”, which passed from one city into another, fixed in the “King List”, is created. The offerings were dedicated to the kings and their statues, the hymns in the honor of Ur kings are preserved, 18 hymns were dedicated only to Shu-Suen, in the cult poem the travelling of Ur-Nammu into the netherworld was described, the mausoleums were made over the dead kings.

The Sumerian language of the **epoch** of Akkadian dynasty (2300-2200 BCE) is seen as the transitional period, the number of the Sumerian sources of that time is not big. The Sumerian language of 2200-2000 BCE is called the New Sumerian period (see Falkenstein, A., *Grammatik der Sprache Gudeas von Lagaš*, I-II, Roma 1949-1950), it is the most “classical”, which clearly written flexions. Besides the economic texts, a lot of literary works were preserved (Russian translation and commentary see in V. K. Afanas'eva, *Ot nachala nachal. Antologiya shumerskoj poezii*, SPb 1997). Many of them certainly existed in the oral tradition long before their fixation, but before the threat of extinguition of people and its language they were recorded. About 150 literary works and “catalogues”, which were studied by heart in the schools, were preserved (in Sumer the centers of culture were schools – e-duba, where the literary works and the scientific texts were studied and re-written). Among them there are religious hymns, which were mostly dedicated to Enlil and preserved mostly in the Nippur canon, and the tale about the descent of Inanna into the netherworld, which was, possibly, the element of “mystery” in the Sumerian temples. There was apparently not a special cosmogonic poem, but some places in different works testify that Enki and Enlil were demiourgoi and creators of the humankind. The love songs, which reflected the rite of “sacred marriage” of king and queen, had also the ritual

significance. The main hero of these songs was Shu-Suen (compare the “Song of the songs”, and the part of king Solomo in it).

The unified epics still did not appear by the Sumerians, but the separate epic songs existed, like the Russian byliny. The main heroes of the heroic songs were Gilgamesh, En-Merkar and Lugalbanda. The Sumerian proverbs and lamentations are preserved, which concerned both private persons (the lamentation of Ludingira, who mourned the father Nanna and the wife Nawirtum) and the whole cities and countries (the lamentation about the destruction of Lagash by Lugalzagesi), the lamentation about the fall of Ur, about the fall of Sumer and Akkad, about the death of Ibhi-Suen etc.). The "women dialect" (Sum. eme-sal) is used broadly in the lamentation and songs, the goddesses and the women speak it. The king inscriptions cannot still be called a literature; they are dedicated mostly to the building and foreign policy of the kings (the mentioned over “Dream of Gudea” is some exception).

In the whole there is an impression that the Sumerian culture was not at the end, moreover, in the time of III dynasty of Ur it was still in the process of establishment. But the fall of the Sumerian civilization happened not only because of the outer causes - the intrusion of Elamites and Amorites, but also because of the strengthened Akkadisation of the population. But Akkadian civilization preserved the Sumerian heritage and developed it, and Sumerian language became the first “sacred language” in the history of humankind.

Questions:

1. Describe the activity of Gudea.
2. Describe the political history of Ur III dynasty.
3. What was the development of culture in this period?

23. The fall of Old Kingdom of Maya (VIII-X centuries CE).

Sources: Inscriptions.

700-800 CE is called "Late Classic", 800-900 CE "Terminal Classic" periods. In the VIII centuries the features of crisis are still not seen in the cities of Maya. In that time even the "congress", dedicated to the astronomical and calendar problems, took place. In the middle of VIII century the "long counting", which dominated in the calendar inscriptions in the V-VII centuries, is replaced by the "short counting". But to the end of VIII- begin of IX century the cities came into decay, the new building ceased, the number of population decreased, the squares and temples were covered with forest.

In Tikal in the period of Imxi (700-830 CE) the utmost florescence is seen, the population of the city with the suburbs reached 50,000 inhabitants, five temples, a number of pyramids and the tens of palace complexes were built. In the next period of Esnab (830-900 CE) the population was only 10% from the former, every building and production of ceramics ceased.

The last calendar date in Tikal is 868, in Vaxaktun- 889, other cities were left even earlier (Chichen-Itza in 692, Copan, where the pyramids were built even in VIII century, in 801. Till 900 CE temples, **pyramids** and cities were left by the inhabitants, the country became deserted.

There were different hypotheses to explain the sudden fall of Maya cities: the wars between the coalitions of Maya cities (Grube and Martin), the religious grounds, the invasion of the northern tribes, the peasant revolt, which expelled the nobles and priests (D. M. Pendergast), the worsening of ecologic situation, the abrupt demographic increase, bad harvest and hunger, which came because of deterioration of the soils or the combination of these factors (possibly, the agricultural activity of Maya could cause different ecological problems, and as result of the deterioration of harvest the people revolts could begin). All this looks like the situation with the desertion of cities in the Indus valley. Nevertheless, the civilization of Maya did not cease to exist, the Maya go to the north of Yucatan and in the 10th century came under the control of Toltecs. There was no degeneration and weakening of the creative forces of the civilization.

In this time the Maya-Putun, who spoke the language Chontal and were occupied with sea and river trade, invaded the territories of Western and Southern Maya. The main products of their export were cacao-beans, cotton, salt, volcanic stone and ceramics. The center of Maya civilization in the IX-X centuries moved on the north of Yucatan Peninsula. Here the settlements Uxmal, Kabah Sayil, Labna and Xlampak appeared. The cities had an original architecture with the typical stone facades of complicated style. The ceramics, which became more standard in comparison with the early one, was exported into the far regions of Yucatan. The decay of these settlements was connected with the invasion of Toltecs, who established their control over all plain regions of Yucatan in the X century and restored Chichen-Itza (in 987). The further fate of Maya will be discussed in the 2nd part of 1st volume.

Other Indian tribes also enter into the epoch of civilization in this time. Among them there are Totonacs, the main cities of whom were Sempoala, Tahin and Halaps,

and Mixtecs. In Sempoala two pyramids and the temple of skulls were built. In Tahin the seven-storey pyramid with niches was situated, decorated with the relief pictures of serpents. On the one side of pyramid the ladder was built, which had 364 steps. The plastic **picture** of laughing human or children **face** were typical for Totonacs. The codices of Mixtecs tell that the begin of their history was in 692. A number of pictographic codices is preserved from the Mixtecs, which civilization flourished in the later epoch, they tell about their religion and bring the chronicles of history, beginning from 692. In 838 the dynasty of Tlatongo begins to rule by Mixtecs. Also Sapotecs created the writing, initially it was influenced by Olmecs, and then developed independently. More than 100 Sapotec hieroglyphs are known, the most part of which is still not deciphered. The main center of Sapotecs was Monte-Alban.

In the whole, the important changes take place in Mesoamerica in IV period: the cities of Old Kingdom of Maya were deserted, the new tribes invade, but the ethnos of maya does not cease to exist. Some cities on the north could stay and were preserved till the later time. The cities of Maya, as the Sumerian ones, fall in the epoch of florescence, but like Egyptians, Maya could survive the “dark age”.

Questions:

1. Which were the causes of fall of Maya cities in this period?
2. Describe the Maya culture in this time.
3. What were the achievements of other Indian tribes?

The results of IV period.

The IV period can be called the period of florescence and fall. Akkadian, Sumerian, Proto-Indian civilizations **reach** the phase of florescence. In the first half of corresponding period the florescence of the Old Kingdom of Maya continues as well. The epoch of florescence has as its features the appearance of monumental architectural works (zikkurats, pyramids of Maya, the cities in the Indus valley), outstanding monuments of sculpture, glyptic (exactly in this time the famous Indus seals were made), in the literature (in Egypt and Mesopotamia) and even in the law (the laws of Ur-Nammu). In Mesopotamia the striving for centralisation becomes stronger, which causes the creation of first empires (Akkadian state, Ur III dynasty). Possibly, the like processes **took** place by Maya too. In the social sphere the strengthening of the state is clear (both in Mesopotamia and Mesoamerica), which mobilizes the population to build the public buildings.

The florescence does not last long and soon enough is replaced by the decay, the outer cause of which were the invaders (Gutians, Amorites and Elamites in Mesopotamia, Maya-Putuns in Mesoamerica etc.), the inner cause being the weakening of power of states, which were founded on the force. The proto-Indian and Elamite civilizations did not decay, the last one has the foreign political successes, but loses some original features, among them the hieroglyphic writing, having come under Akkadian influence. In this period in Egypt the decay of state takes place (the florescence was in the earlier, III period), caused again with the inner grounds, first of all by the weakening of central power. To the end of period the crisis was **overcome**, and Egypt enters into the epoch of Middle Kingdom – the postclassic period.

Vol.1. Part 2. Late Archaic.

V period. I period of late archaic (Old World-2050-1800 BCE, New World-950-1200 CE)

24. Minoan civilization in the end of III-begin of II millennium BCE.

Sources: Archaeology, Homer, Myths.

The ancient Greek myths tell us about the island of Crete, also Homer mentions it. According to Homer, in the city of Cnossos king Minos ruled, who every nine years communicated with Zeus ("Odyssey"). In "Ilias" it is said that in the time of Trojan War the grandson of Minos Idomeneus headed 80 ships and the troops, which were collected from different Cretan cities. One thought that Zeus was born in Crete, then he had three sons from the stolen Phoenician Europe – Minos, Sarpedon and Radamanthes, which were educated by the Cretan ruler Asterios. Minos had the victory in the struggle for power in Crete (the name Minos sounds very much like the name of the first Egyptian king Menes (Mina)). Minos should have established his domination over the islands of the Egean Sea and the continental part of Greece. The creation of the first Cretan laws was ascribed to Minos and Radamanthes. Under Minos Daidalos should have worked on Crete, who has built the Labyrinthos in the city of Cnossos (Greeks ascribed the building of Labyrinthos also to the Egyptian king Sesostris). The bull Minotaurus lived in the labyrinthos, to whom the human offerings from the subjugated cities of Greece (among them Athens and Megara) were brought.

Theseus, the son of Athenian king, killed Minotaurus and with the help of Ariadna, the Minos' daughter, came out from the Labyrinthos. Minos should have **die**, bathing in the bathroom in Sicilian city of Camica. His elder sone Catreios succeeded him on Crete, he was killed by the will of fate by his one **son** Atemenos, then the second son of Minos Deucalion and Idomeneus, the son of Deucalion, ruled. Under Deucalion the big flood should have been (according to the Marmor Parium, in 1528/7, see later about the possible causes of this "flood"). The Greek myths reflect the time of the highest might of Crete (16-15th centuries BCE), when it really played an important part in the Eastern Mediterranean (so called Cretan "thalassokratia").

Crete is also mentioned in the Egyptian, Akkadian and Ugarit texts. In the cuneiform texts and in the Bible the island is called Kaphtor, Egyptians called it Kaphtaru, and its inhabitants – Keftiu. In Mari the Cretan swords were precious, in Egypt in the treasure of the Amenophis II time the Cretan silver vessels were found.

The excavations on Crete, which were made in the end of XIX century by the Italian archaeologists, and then by the Englishmen Arthur Evans, discovered the greatness of the Cretan civilization to the world, it was called Minoan by Evans and oft associated with the legendary Atlantis. Evans developed the chronology of Minoan civilization, the development of which was divided by him in three periods: Early Minoan (about 2800-2000 BCE), Middle Minoan (2000-1600 BCE) and Late Minoan (about 1600-1100 BCE). He discovered three types of writing, which were called "Cretan hieroglyphics", "Linear writing A" and "Linear writing B". On the discus of Phaistos, found 1909, one more type of writing was used, which characters looked like

hieroglyphic, but the number of signs (only 46) says that it could be the syllabic writing. The signs were made in the typographic way. It is dated by 16-15th centuries BCE and possibly was a list of offerings, given each day to the palace or temple. There are 30 units in one side and 31 on the other side which looks like calendar. The discus caused many fantastic decipherments, but because of the absence of parallels (only the axe from Enkomi has some similar signs) is still undeciphered.

The transition from the stone age to the bronze age came on Crete in the first centuries of 3rd millennium BCE. The Minoan culture had clear naval character, its establishment was connected with the development of trade and sea voyages. Already in the 26-25th centuries the Cretan seamen visited Libya, Egypt and Cyprus.

In the Early Minoan period the settlements in three main regions of the island (Eastern, Central and Southern) appear. Many of them are situated not far from the sea side. In the houses, which looked really like "labyrinthes", there is now a bigger number of the rectangular rooms, some buildings had two or three stores, the houses were built on the firm stone foundations, their walls, made from raw bricks, were established by the wood logs, plastered and covered with the color coating. In the tombs of that time there are one and two lazor axes, the trigonal and prolonged daggers, the vessels from the different kinds of stone, the ceramics (already 2200 BCE the toppler's wheel was introduced in Crete), golden and other jewelry. There **is a lot of seals**, where oft the ships and sea plots are pictured. Already from the first part of 3rd millennium the pictographic pictures of people, animals and different unanimated subjects can be seen on the seals. In the end of 3rd millennium the Cretan hieroglyphics is developing on the base of pictography, and later the Linear A writing on its base. One cannot fully exclude the using of Egyptian experience by the Cretans, who created their own writing (there are also some Egyptian motives in pottery and glyptic, for example the lotus flower), but in the whole it was original.

In the **begin** of Middle Minoan period on Crete the transition to the civilization takes place, the state appears. In Cnossos, Phaistos and another cities the monumental so called "Old palaces" were built, which had a lot of rooms for offices, living and economic needs. The palace of Cnossos had the square of more than 1,5 ha. In the architecture the **separatly** staying columns appear, the monumental painting has a big development, the art of frescoes is being born, the toppler's wheel appears, which causes the florescence of ceramic production, unseen before, especially famous are the painted vessels of "camares" type. Probably, there were different states in Crete in this time, the island was not yet united. The tablets of Linear A, which belong to this period, testify that the Cretans used the most perfect system of writing for that time, consisted from 70-80 syllabic **sugns** and more than 100 determinatives. This writing was much more convenient than the Egyptian or Akkadian, because the sounds corresponded to the written characters in only one way.

Czechoslovakian scholar B. Hrozný tried to read the Linear A writing in the **Indoeuropean** language, near to Hittite, but his decipherment was not accepted. The tablets of the Linear A writing were possible to read only after the decipherment of Linear B writing, which appeared on its base, by M. Ventris in 1952. Already 1956 Fürümark found the phonetic significance of syllabogramms of Linear A, having used

the similar forms of the characters of A and B writings. 50-60 of signs of Linear A and about 25 signs of hieroglyphic writing could be read in such a way. Only the economic documents, the inventory and the name lists were written in Linear A writing. The term “ku-ro” with the significance “result” looks like Semitic word with the same significance, but in the whole we don’t know exactly which language was spoken by the Cretans. There are some scholars who think it was Semitic, close to the Old Phoenician or Ugaritic (Gordon, Best and Voudhuizen etc.), another think that it was Indoeuropean, near to the Hittite-Luwian or to Etruscan, the third group – that it was not related to any known language. It is also possible that in Crete there were different people, who used the same system of writing.

It is clear that all syllables of it were open, which **allowed to** create the system of syllabic writing. The small enough number of tablets and their short content does not **allow characterizing** Minoan language more precisely. Possibly, some of Greek words (like "tyrant", "satyr", labyrinthos") and some suffixes go back till it.

The Minoan civilization, situated on the island, which was not fortified by the protective buildings, was probably peaceful enough. On the frescoes there are no pictures of war glorification or the victories of the ruler (like in Egypt or Mesopotamia), the most of pictures have probably a ritual character, the dancing, games with bull etc. were pictured. The main danger for the civilization were not foreign invaders, but the earthquakes and the volcano eruptions, which many times destroyed the palaces and cities.

It is difficult to discuss the Cretan religion, because the Greek sources are almost 2,000 years later than the described epoch. One can be sure that there were the bull (Greek Minotaurus), mother-earth and the double axe (labris) cults. **The women goddess**, which was worshipped, possibly was identical with the Semitic goddess Asherah, because it is called a-sa-sa-ra-me in the tablets. The human offerings, especially from the prisoners of war (like by the people of Mesoamerica) are not excluded, the myth about Minotaurus can possibly testify them. On the early stages the Cretan religion could influence the Greek and could be connected with the religion of Asia Minor people. One cannot also exclude the influence of Cretan civilization on the later civilization of city of Ugarit in Syria.

In the whole the Cretan civilization looks like an original example of the island civilization, which was occupied by the sea trade and developed independently from the Egyptian and Mesopotamian civilizations. Certainly, there was here some influence of these civilizations, but the Cretans went their own way, invented an original syllabic writing, created the original architecture and probably had the religion, which was very different from Egyptian and Sumero-Akkadian. One still cannot tell that the Cretan civilization was the “first European”, as it is being often made, because there was not the opposition of Europe and Asia in that time, and by their social structure the Cretan cities were probably not different from the Near Eastern civilizations. The difference between Europe and other world, which became clear after the colonial conquests of 16th century CE, certainly not existed in 3rd-2nd millennia BCE. In that time only the opposition between civilization, which had already many forms, and the surrounding it sea of “primitive” people was clear.

Among the civilizations of that time the Cretan one had an important place, we will discuss later if it was a prototype of Plato's Atlantis.

Questions:

1. What the Greek myths and Homer tell about Crete?
2. What can be added by the archaeological evidence?
3. What systems of writing were used in Crete?
4. What were the peculiarities of the Cretan civilization?

25. Egypt in the time of the rule of XII dynasty (2000-1785 BCE).

Sources: Manetho, Inscriptions.

To the XII dynasty eight rulers belong: kings Amenemhet I, Senusert I, Amenemhet II, Senusert II, Senusert III, Amenemhet III and the queen Nefrusebek. According to Manetho, they ruled in 3411-3251 BCE, the modern chronology puts them in 2000-1785 BCE. Amenemhet I (1991-1962 BCE) was apparently a vizier of the last king of XI dynasty Mentuhotep II. The "Prophecy of Neferti", which was written in the time of XII dynasty, but was ascribed to the priest Neferti, who lived in the time of Snofru (it is one of the first examples of the pseudo-epigraphic prophecy, which was a predecessor of the **apocryphic** Old Testament apocalypses), calls Amenemhet the saviour, who saved Egypt from the fall, telling about different evils, which had fallen on the country in the time of Pharaoh's predecessors. The propaganda character of this work is clear, but probably the last years of XI dynasty rule were really crisis ones. Amenemhet I replaced the capital to the north, having founded the city Itj-towy ("which has taken both countries") on the territory of Memphitic nome. The movement of the capital into the Lower Egypt, near to Syrian frontier, possibly had the restoration of influence in Syria as its goal.

For the post-classical epoch the striving to imitate classic examples is typical. For the XII dynasty, especially for its beginning, the "classics" was the period of IV dynasty, so it is no wonder that the building of pyramids is renewed under Amenemhet I. The pyramids were built in Lisht, Dashur, Illahun, Hawar and Mazgun, the highest from them were the pyramids of Senusert I (61m) and Senusert III (77,7m). All pyramids, excluded the pyramid of Senusert I, were built from raw bricks and faced by limestone. Near the pyramids there were till 10 satellites, the funerary temples and the tombs of nobles. Under Amenemhet I the cities are developing, who became the centers of crafts and exchange trade. In this time the special layer of officials, which consisted of very rich men, is built. Amenemhet I abolished the inheritance of the offices, the appointment to the service became dependant from the own abilities. In the "Teaching of Amenemhet I to his son Senusert I" there is an advice not to believe to any of surrounding people: "Exactly that man who has eaten my bread, now fights against me, he, to whom I have given my hand, has made a terror from it" (later there are the alike motives in the Biblical Psalms of David). According to Amenemhet, in difference to the earlier teachings, the society must serve to the state and king, but not the king to his subjects. Amenemhet made military campaigns in Nubia and Palestine. He appointed his son Senusert I his co-regent in the 20th year of his rule.

In the end of his rule Amenemhet was possibly killed by conspirators in his own bed-room. Senusert I entered the throne and executed the revolted. The events of this time are reflected in the "Story of Sinuhet", the court official, who took part in the Libyan campaign together with Senusert I and fled after the death of Amenemhet I in Syria and Palestine, possibly, afraid of punishment. Sinuhet lived many years in Asia and returned home being old. Possibly, the "Tale about shipwrecked" is also connected with these events, the wanderer there is saved from the anger of the king, having come to the island, where the serpent lives. In the end the wanderer returns home.

Senusert I made wars with Nubians and shepherd tribes of Palestine. 1954 BCE he came to Nubia and conquered it till the second cataract. Egypt secured to itself the control over the Nubian gold mines, along the Nile on the Nubian territory the fortresses were built, the most important of them was Buhen opposite the Wadi-Halfa.

Probably, exactly in this time in Palestine, and then in Egypt the small tribe of Abraham appeared, who left Ur in the time of its taking over by the Elamites, and then, after some tens years of live in Harran, went into the "promised land". According to the Bible dating (Ex. 12,40) the time, when Jews remained in the Egyptian yoke, was 430 years. Septuagint (the Greek translation of the 3rd century BCE) gives an important addition "and in the land of Canaan". If we take 1530 BCE as the date of Exodus (the proving of it see later) and accept the reading of Septuagint as the most ancient, one can put the date of Abraham coming into Canaan approximately as 1960 BCE. Trying to rescue from the hunger, Abraham went to Egypt, according to the Bible. The pictures of Semitic nomads, who went to Egypt through Sinai, occur exactly in the time of Middle Kingdom. Abraham should have met the Pharaoh himself (Gen. 12). If this meeting is not a myth, this Pharaoh could be Senusert I.

Under the first kings of the XII dynasty the regional rulers preserved some autonomy, even under Senusert I one regional ruler had the double counting of years - according to the years of his own rule and of the king's rule. Under Senusert II (1897-1878) the administrative reform was made, in the result of which the provincial power came into the hands of the king's envoys, who lived in the cities. The city governor became the head of the city, the rural regions were ruled by "the college of village region". Gradually the nomarchs lost their power, and the independence of nomoi became a fiction.

From the time of Amenemhet III (1843-1787) the rock tombs of nobles ceased to be built, the number of the sculpture portraits decreases and the art quality of the steles becomes lower. Religion has also the political tasks: the cult of Amon, who was identified with Re, has now the Importance for whole Egypt, and Thebes become the main religious center of the country. The importance of the Osiris cult grows as well. He became the common Egyptian god of the netherworld and dead, in Abydos the festivals to his honor began.

Under Senusert II the canal, which connected the Nile with the Karun river, was built. In the result the huge water reservoir was built, which contained the superflual waters of the Nile and has given the possibility to exploit anew the lands in Fayum

oasis. The king's land were divided into two types – the possessions, which were in the own property of king and the members of his family and the state property. Now the funerary cult of the members of king family was made only on the cost of the lands, which belonged to the king. This division was preserved till the end of Egyptian state.

Later (in the Greek-Roman world) Senusert III (1878-1843) and Amenemhet III were very famous. Senusert III (Sesostris, Sesoosis), according to Herodotus and Diodorus, should have conquered almost whole world and put his steles everywhere on the conquered territories. Greek authors combined the remembrances about real Senusert III with the figures of the Pharaohs- conquerors of the New Kingdom (Thutmosis III, Ramses II) into one legendary figure of Sesostris. Really Senusert III made campaigns both in the south and in the north-east in Palestine, where he came till Sechem. But with the Nubian city Kush, which is first mentioned under Senusert I, Senusert III concluded a peace treaty (in 1863 BCE). The Egyptian trade factory Kerma was founded under Senusert III to the south of the third cataract. The fortresses were also built on the island Semna and Kumna. Senusert III was even worshipped as the god-protector by the tribes of Kerma culture (begin of the 18th century BCE).

Amenemhet III (Greek Merides), besides pyramids, built also "Labyrinthos" - huge stone building with the thousands of rooms. The building was not preserved till our time, by the Greek and Roman travellers made the exulted remembrances about it. Possibly, it was the funerary temple of the king. Greek authors ascribed to Merides also the building of two pyramids on the lake, which should be almost 100 m high and have the same deepness under the water. After Amenemhet III Amenemhet IV and the queen Nefrusebek ruled not a long time, after that 12th dunasty was replaced by the 13th, when the decay begins anew.

In the time of 12th dynasty there is a progress in the economy. The bronze tools appear, but the most tools are made as before from the copper and stone. The blades of the axes are now bigger and firmer connected with the axe base. In glass work the objects without the core appear (in the time of Old Kingdom the glass cover was put around the non-glass core). In the cattle breeding the new kind of sheep with the hooked hornes appear, in the Egyptian fortress in Sudan the sceleton of horse was found, the pictures of cock appear. Egyptians mined amethysts and gold in Nubia, the trade connections with Byblos continuously become stronger. The trade with Crete developes as well: In Egypt the Cretan vessels are used, on Crete – the Egyptian tools.

In the social system the changes were not big. The main labor force **were** the "servants of king". To this category the peasants, the craftsmen and even the dancers belonged. The "king's servants" worked on the inherited speciality, some of them each year was taken into the army. "The king's servants" should also do the "king's works" to the state use –the building and irrigation works, to work in the mine and quarries. The situation of craftsmen became probably better, because many steles of them with the inscriptions and pictures and even the sculptures with inscriptions are preserved. Possibly, they, especially the stone cutters, were united on the professional base, having built something like medieval "guilds".

The trade exchange was developed enough, the measure of price were grain, clothes, rarely copper, and very rarely silver or gold. The number of slaves grew a bit, but it was still not big, the foreigners mostly became the slaves, they are oft called “Syrians”. The nobles were proud if they could buy even one slave. The “houses”, i.e. communities of the big families with the father-patriarch on the top, which included also servants and slaves, become important phenomenon. The heads of these “houses” are called “small” (nds), who very especially oft mentioned in the earlier epoch of the I Transitory period, and in the Middle Kingdom became the heroes of the literary works (“Tale about the shipwrecked”, “Tales of papyrus Westkar” etc.).

In the military works the army of bodyguards, who were subordinated to the king personally, appears.

In the art initially there is a progress; in the epoch of Middle Kingdom especially the wall painting has a big development. The tombs painting initially imitate the art of the Old Kingdom (the tomb of Antefoker wife), then the search for the own style begins. For the first time it appears in the graves of Middle Egyptian nomarchs, and then in the statues of Senusert III and Amenemhet III, which were more realistic than those of the Old Kingdom. The achievements of the craftsmen of that epoch are also great. In the time of Middle Kingdom new features appear in the architecture: pylons, huge statues besides the building, the funerary temple is made bigger, comparing with the pyramid etc. In the sculpture and painting the realistic tendencies become stronger (see Всеобщая история искусств. Т.1. Искусство древнего мира. под общей ред. Чегодаева Л.Д. Искусство, М. 1956. Разд. Искусство Древнего Египта).

Some of literary works of this epoch were mentioned already. The “Teaching of Akhthoes, son of Duaf” is also interesting, where the profession of scribe is glorified and the unlucky fate of representatives of other professions is described. The hymns, dedicated to Senusert III, written by the method of parallelismus membrorum, are preserved. The language of this epoch (Middle Egyptian) later became the holy language and was seen as a literary one. The Middle Egyptian stood much near to the Old Egyptian than to the New Egyptian, which followed it, in which different analytical constructions and the article appeared. Despite this tradition, we think this epoch was not Classic, but post-Classic, because the following it period was that of decay and barbarization (corresponding to the Early Middle Ages), and in that period the post-Classic works are seen already as the unreachable Classics (Middle Ages, for example, have seen Bible and Early Christian authors as classics, but not Plato and Xenophon), Something like this, according to our opinion, was happened in the Late Egypt.

In the Middle Kingdom the first variant of the famous “Book of the Dead” (really called “Coming into the day”) appears, which consisted from 150 incantations, the goal of which was to help to the soul of the dead to overcome different problems in the netherworld. With the end of 12th dynasty the medicine papyrus of Illahun is dated, which was dedicated to gynaecology. Also many letters are preserved from this time (the oldest found letters belong to the 6th dynasty, but the most of them belong to the period of 11th-12th dynasties). Under Senusert III the official monuments with the historic texts appear, they were built by him at Semna on the 2nd cataract.

In the whole in the epoch of 12th dynasty Egypt is in progress. It looks as if the country tries to return to the time of 4-6th dynasties, but the return to the times of Old Kingdom is already impossible. The changes take place in religion (the cults of Amon-Re and Osiris become stronger), in the language, the big amount of literary works appears, in the social structure, the significance of the regional rulers becomes weaker, also the world, surrounding Egyptians, changes (see next paragraphs), which is reflected in the foreign policy, becoming more active. 12th dynasty tries to return to classics, but instead of it creates the post-classic culture, which differs from it a lot and soon meets the serious challenges.

Questions:

1. Describe the political history of 12th dynasty.
2. Which changes in the material culture took place then?
3. Which were the main literary works of this period?
4. What was the social system of this time?

26. Old Assyrian state and its surroundings in 20-19 centuries BCE.

Sources: King Lists, Inscriptions.

The city-state Ashur, which later became the center of Assyrian state, was situated on the Lower Tigris, on its west shore. In the Greek historic tradition the legendary list of Assyrian kings existed, which began from Bel, who should have ruled in 2284-2229 BCE, then Nin and Semiramis followed, about whom the Greek historian told different tales, using the works of Ctesios of Cnidos. In the **beginning** of 1st millennium BCE the Assyrian king list were composed, in which the rulers of Assyria were listed from the times of “seventeen kings, who ruled in the tents”. The second last king of them was Ushpia (Aushpia), the last – Apiashal.

The information of the list can be proved by the real building inscriptions of the *ishshiakkums* (sum. Ensi), which were preserved in the temple of god Ashur and in other buildings. Later the building of the temple was ascribed to Ushpia, and the building of the walls of Ashur was ascribed to Kikkia, who ruled as second king after the “inhabitants of the tents”. In the 3rd millennium these territories were inhabited by the Eastern Semites, in the end of the century the Western Semitic nomadic tribes – Didanu, and then Haneans appeared there, they were called Amurru (Amoreans) by the Akkadians. The oldest inscription of Ashur belongs to the time of rule of the king of Ur III dynasty Amar-Zuen (2045-2037 BCE). It was made by the Ashur governor Zarikum and dedicated to the goddess Belat-Ekallim (“the mistress of the temple”).

After the fall of Ur III dynasty in Ashur the dynasty begins to rule, which was founded, probably, in the beginning of 20 century BCE by Puzur-Ashur I. After him Shallim-ahhe, Ilushuma, Erishum I (1940-1901 BCE) and Ikunum ruled. Then in Ashur own Sargon I appeared, after him Puzur-Ashur II, Naram-Sin and Erishum II ruled, who was overthrown by the Amorean chieftain Shamshi-Adad I (1813-1781), who created a big state. This period is called Old Assyrian (20th- begin of 18th century BCE).

Ishshiakkum headed the temple and irrigation building and the temple **household** in the city, his office was inherited, the administrative and judge power in the city was

headed by ukulum, who was elected by the city council. In the most of cases the offices of ishshiakkum and ukullum were in the same hands in Ashur, but the inscriptions were composed not only from the ruler's name, but also from the name of the city (alum), it means from the city council. The years (limmu) in Ashur had the names of the city treasurers (eponyms). Possibly, the introduction of limmu was made in the time of Erishum I.

Ashur was in that time an important center of international trade, the trade ways from Mesopotamia through Ashur went to Syria and Eastern Asia Minor, to the ores of copper, silver and lead. From the Mesopotamia mostly the textiles were imported, the general equivalent was silver, later gold, the small payings were made by copper and tin. The trade communities (karum) were created, the most famous of them was Kanish in Asia Minor (see infra). The inscription of Ilushum testifies that he liberated from the inner taxes the wares, which were delivered to Ashur from Ur and Nippur and other cities. The same was made by Erishum I. Possibly, Sargon I of Ashur protected the tradesmen in the Asia Minor, albet the poem, which was preserved in the list of 14th century BCE, ascribed this campaign to Sargon of Akade, in whose time in Asia Minor there were whether Akkadian tradesmen, no trade factories.

1925 B. Hrozny excavated the Old Assyrian archive not far from Kül-Tepe. About 15,000 clay tablets contain the texts of Kanish trade organization. The trade settlement (Akk. Karum "harbor") was situated in the 200 m from the city itself and was surrounded by the fortress wall. The ruler (rubaum) or woman ruler (rubatum) headed the city community (alum). The "big" one (rabiutum) headed different crafts: smiths, weavers, bronze casting, storages, horse stables etc. The tradesmen of karum paid the taxes to the inhabitants of the city and were protected by it. In the northern part of karum the Assyrians and Amoreans lived, the southern one was inhabited by the local people – Anatolians (Luwians, Hattians, Hurrians).

The houses were built mostly from wood, had two or four stores. There was also a school here that is testified by the school tablets. Here two fragments from the inscription of Erishum I, the ruler of Ashur, were found. It looks like only the Assyrian tradesmen were under the jurisdiction of Ashur, but not the city of Kanish, which preserved independence. From the texts of Kanish 11 such trade settlements are known, besides them 11 settlements of the lower rank (wabartum) existed, the settlements were situated in Northern Mesopotamia and in Asia Minor. In the whole about 120 cities and settlements in Anatolia took part in the trade. Karum was governed by the council, which consisted of about 50 tradesmen, one of them was treasurer-eponym (limmu). The important trade center was also Urshu in Syria, in this city also the temple of Ashur was situated. Kanish was the main point of transit in the copper trade, here the big caravans of yoked donkeys were completed.

The Eastern Anatolia in this time was inhabited by Hattians, whose center Hattusha, which also had karum, was destroyed about 1800 BCE. To the north of Hattians the tribes of Kaska lived, to the south there were already proto-Luwians, in the valley of Upper Euphrates the Hurrian tribes lived. On the Upper Euphrates the state of Mari existed, from which the archive of the end of 19th –begin of 18th century BCE was preserved, and in Syria – the state of Yamkhad with the Amorean dynasty

and center in Haleb (Aleppo), under power of this state whole valley of Orontes as well as Ebla were subjugated.

Mari and Yamkhad became the main rivals of the king of Ashur Shamshi-Adad I (1813-1781 BCE), who founded new, Hanean dunasty and created a big “empire”. Haneans were West Semitic nomadic tribes, who lived in the region of Terqa on Euphrates (where earlier Gutians lived). And in the region of Habur. The father of Shamshi-Adad Ilah-kabkabuhu, the ruler of Terqa was defeated and his land became a part of Mari state under its king Yagidlim. Ilah-kabkabuhu himself fled to Babylon, where also his son Shamshi-Adad studied. Firstly, about 1810 BCE Shamshi-Adad defeated the Mari king Iakhdunlim and put his younder son Yasmakh-Adad on the throne of Mari. The son of Yakhdunlim Zimrilim could take refuge in Yamkhad. The kings of Karkemish and Qatna in Syria entered into the league with Shamshi-Adad, because they had fear before the too big strengthening of Yamkhad.

On Tigris Shamshi-Adad has taken Ekallatum, and then Ashur, having expelled Erishum II. In Ekallatum Shamshi Adad put his elder son Ishme-Dagan, who became the co-regent of the king. Shamshi-Adad himself had two residences: Shubat-Enlil (the dwelling of Enlil), which was built by him, and Ashur. In Ashur he made the temple building and had a title “ishshiakkum of Ashur”, but then he has got the title “the king of many, put by Enlil”. He divided Upper Mesopotamia into not fewer than 14 military districts on the head with administrators, who were appointed and replaced by the king. In such a way, the communal self-government was in fact made to nothing.

The army of Shamshi-Adad consisted from the selected unites, the guards from the euniches of the temple of goddess Ishtar. From Shamshi-Adad the prolific correspondence was preserved, he taught his son Iasmakh-Adad, who ruled in the difficult conditions, on the border with inimical tribes and states. The correspondence was made already on the Middle Assyrian dialect of Akkadian language, which was close to the Old Babylonian. Shamshi-Adad introduced also the Middle Euphratian form of cuneiform, which replaced the Old Assyrian writing. But he could not replace the Old Assyrian language. The campaigns of Shamshi-Adad became the main motive of Old Assyrian heroic style, which preserved the heroic style of the art of Akkade dynasty. The Old Assyrian dialect preserved some features, which were typical for Old Akkadian, and Old Akkadian cuneiform was used far from the limits of Ashur.

In 18-17th centuries in Northern Syria the main kingdoms were Halep (Aleppo) and Karkemish, which had Hittites as their enemies. The Hurrian states exist and become more and **more stronger**, till the begin of 17th century they conquered the cities Urshu, Hashshu and Hahha. In Asgur after the death of Shamshi-Adad I his son Iddin-Dagan I (1781-1741), who was supposedly defeated by Hammurapi. After Ishme-Dagan the king lists bring ten kings, who ruled about 50 years. After them Adasi rules about 1700 BCE. After him in the end of 17th – end of of 15th century the kings ruled, who are known mostly only from the king lists: Belu-bani, Libaia, Sharma-Adad I, Iptar-Sin, Bazaia, Lullaia, Kidin-Ninua (1633-1620), Sharma-Adad II, Erishum III, Shamshi-Adad II, Ishme-Dagan II, Shamshi-Adad III, Ashur-Nirari I, Puzur-Ashur III. Tha lat one concluded the treaty with the Kassite king Burna-Buriash I. The ruler

of Ashur had the title Ishshiakku and was the high priest (shangu). Ashur itself was surrounded by Hurrians from all sides and did not play an important part in the international relations.

In the whole the situation in Northern Mesopotamia and Syria in that time was characterized by the rivalry of three states: Yamkhad, Mari and Ashur, in Asia Minor the settlements of Hattians and other peoples had still existed, which were later conquered by Hittites. The trade factories played the important part, the most important of them was Kanish. In the sphere of culture this territory was behind the Lower Mesopotamia. The state of Shamshi-Adad was not firm and was destroyed after the death of energetic ruler.

Questions:

1. Describe the city of Ashur in this time.
2. Describe the trade factory of Kanish.
3. What was the politics of Shamshi-Adad?

27. Lower Mesopotamia in the time of rule of 1st Isin dynasty (2017-1794) and Larsa dynasty (2025-1763).

Sources: King List, Inscriptions.

In 2017 BCE Ishbi-Erra, the Akkadian from Mari, took the king titlature and introduced own date formulas. In Larsa in this time already Naplanum ruled, in Eshnunna – Ituriya and his son Ilshu-iliya, who proclaimed himself the “king of the land of Warium”.

From Ishbi-Erra the 1st dynasty of Isin, that had the hegemony over Southern Mesopotamia in 20th century BCE, begins. In the hands of Ishbi-Erra and his successors there were two main trade centers – Nippur and Ur (from 1996 BCE), the possession of Nippur gave to Ishbi-Erra the possibility of ideological approvement of his power, the king was seen as a deity as earlier. Sumerian remained the official language in the schools, temples and chancelries, but probably, nobody already has spoken it, therefore the inscriptions of this period, which is called Late Sumerian, have many mistakes, in lexis and grammar the influence of Akkadian language can be seen. The rulers of 1st Isin dynasty use the methods of rule of kings of Ur III dynasty, especially copying Shu-Suen. As in Egypt, the post-classic state tries to imitate the state of Classic period. In the craft factories the Ur economic system is preserved (as it is testified by the archive of the king Tanning factories of the time of Ishbi-Erra and his son Shu-ilishu). Instead of the rations, probably, the officials became now the land plots from the king land, the exploitation of guruhes was also over,

The development of literature and art continus, the hymns to the kings are being composed, in e-dubba (school) of Nippur the Sumerian prayers, hymns, proverbs, epic writings, the lists of cuneiform signs and terminology, mathematical tasks are rescribed and brought into the order, the “Lamentation about the fall of Ur” and the “Lamentation about Ibbi-Suen” were composed and rescribed, as well as the letters of Ibbi-Suen to Ishbi-Erra and other ensis, to the pantheon the goddess of Isin Nin-Insina was added, which became a form of the Sumerian goddess of healing Gula, the

Middle Euphratic god Dagan has also got a big significance. Many officials have got the names, which included the name of Ishbi-Erra. In the art the traditions of Ur III dynasty were mostly followed, but there was not already the strict reglementation of the plots.

After Ishbi-Erra (2017-1985) his successors Sgu-Ilishu (1984-1975), Iddin-Dagan (1974-1954), Ishme-Dagan (1953-1935) and Lipit-Ishtar (1935-1924) ruled. This time was a period of the relative florescence and strengthening of the state, the Ur was rebuilt, the Amoreans were driven back into the graasland, the fortresses were built, the campaigns against Elam and Subarians were made. Shu-Ilishu temporarily could subjugate the valley of Diyala, where the descendants of Il-shuiliya ruled, and reached the return of the statue of Ur god Nanna from Elam. The kingdom continued to be called the “kingdom of Sumer and Akkad”, but did not reach the earlier frontiers at all, whole Upper Mesopotamia, as well as Lagash, Umma And neighboring cities remaining independent. Also the independent state was in in Der, on Elamite frontier, its rulers Nidnisha and Anummutabbil are known, the last one made campaign against Elam and, possibly, occupied Susa.

Iddin-Dagan conquered Der, he put there as the governor the thron successor Ishme-Dagan, then Eshnunna, which was under power of Der, became independent again under the governor Utsuravassu. Ishme-Dagan made a reform, having liberated the inhabitants of Nippur from the tithe and from military service, having replaced it by the temple service. He possibly hoped to have help from the Amorean mercenaries, but already Ishme-Dagam was defeated by Amoreans at Kish. In the time of 1st Isin dynasty the relations with Egypt are developing too: in the Egyptian town of Tod in the treasure of the time of Amenemhet II the cylindric lazurit seals were found, which belong to the 1st dynasty of Isin.

In 20th century the dominating factor in the economics became the non-monopolized trade. The archives of tradesmen from Ur from the end of 21st- middle of 19th century are preserved; they made the trade mostly with Dilmun, from Magan the copper was imported, from India – the ivory and lazurite. The tradesmen had to pay a tithe to the temple of Ninegal in Ur. Through Sippar the way of Ashur tradesmen, who made trade with tin, was gone, the relation of gold to silver was 1:5,5, from Syria the wood, stone, wine and purple were imported, Iran exported stone and wood. From Mesopotamia the works of art and agriculatural products were exported. The craft factories are being made, mostly of the weavers, where the women slaves worked, the private landownership grows, albeit the half of population still worked in the king households. The private land plots can be leased, the part of the slave work grows, in the households till 20 slaves could work.

The slaves had an own family, the small land plot and a number of sheep, in such a way they were more like medieval serfs. The slave could be bought for 10-20 sicles, in the laws of Lipit-Ishtar the price of slave was 25 sicles. Besides slaves, the hired men worked in the households, the treaty was of concluded with them, the act of hirind were regulated by the law. The free communal men oft went bankrupt, many their letters are preserved, which were addressed to the king or to the rich men with the ask of help. The citizens, trying to save from the debt slavery, left their places and

became the vagabonds “hapiru”, who sometimes had some fortunal income, but oft were robbers. As the archive of Mari testifies, the groups of “hapiru” could have till 2,000 people. In this time the stories about “unguilty sufferer” appear, which became the prototype of **the Biblical book of Hiob**.

Under Lipit-Ishtar the laws were composed, which consisted from introduction and 43 entries. In the introduction it was said that An and Enlil have given to the goddess Nin-Insina the power over Sumer and Akkad and put it in the hands of Lipit-Ishtar. Lipit-Ishtar, as his predecessors, pretends that he established the “justice”, liberated the people of Sumer and Akkad, who became slaves, he establishes the norm of public works for a family as 70 men-days in a year (for mushkenums – 48 men-days), the burglary is punished with death, the covering of the fled slave in the time of one month by the paying of one slave for one slave or of 25 sicles of silver. A part of laws regulates the family law. The father could give his daughter to marriage or make her a priestess. A number of kinds of priestesses existed, a part of them must be **chasty**. If the wife was frigid, the husband could “make heritage” from the prostitute, but the children of master and slave woman were not heirs like the law children, they could become the freedmen (compare the history of Abraham and Hagar in the Bible, Genesis 16 and 21). For the divorce the husband had to pay to his wife “the silver of divorce”. The false testifier had the same punishment as the accused one, if his testimony would be true. In the conclusion the curses to the destroyer of the stele with the text of laws were written.

Together with the 1st dynasty of Isin in Larsa the Amorean dynasty of Larsa ruled, which was founded by Naplanum ca. 2025 BCE. His successors- Emissum (2004-1977), Samium (1976-1942) and Zabaia (1941-1933) did not leave any testimonies and are known only from king lists. They were possibly more the leaders of nomads, then city rulers, and probably accepted the power of Isin. The situation was changed under Gungunum (1932-1906 rr.), who initially was a governor of Lipit-Ishtar. Gungunum used own datin formulas, already 1925 BCE had own building activity in Ur, made campains against Bashimi and Ansham in Elam 1931 and 1929 BCE. The daughter of Ishme-Dagan, high priestess of Ur En-Anatuma already dedicated the inscriptions "for the life of Gungunum". When Ur-Ninurta came to power in Isin (1923-1896 rr.), Gungunum has taken a title “the king of Sumer and Akkad”. Ur-Ninurta called himself “son of Ishkur” (god of thunder and storm), but in reality his power stretched not further than Nippur. He liberated the king’s and temple workers of Nippur from the debts and shortages of paying of “gun” tax. 1915 BCE Gungunum devastated Malgium on Tigris and renewed the trade with India through Dilmun. The armies of his son Abisare (1905-1895 BCE) 1898 defeated the army of Ur-Ninurta, and the frontier of Larsa came close to Nippur. After the deaths of Ur-Ninurta and Abisare the anarchy began, then in Isin Bur-Suen II (1895-1874), and in Larsa Sumuel (1894-1866) came to power. Bur-Suen II could for the short time occupy Larsa, but in this time the nomadic tribes became active on the north.

Sutian-Amorean tribes inhabited the upper flow of Tigris and Euphrates. Amoreans took the military service in the armies of Mesopotamia, the name “leader of the western people (amurru)” became the official title of general. In the **begin** of 19th

century leaders of Sutilian-Amorean tribes occupied almost all cities in Upper and Lower Mesopotamia: Mari, Sippar, Kish, Shuruppak, Uruk etc. In Isin and Eshnunna only the Akkadian states continued to exist. The most of the new states were small and fought continuously with each other. The most powerful of them became Babylon, where 1894 BCE the Amorean Sumuabum from the tribe Iahrurum has taken the power.

In the time of rule of Sumuabum (1894-1881) and Sumulael (1880-1845 BCE) the wars with the neighboring states of Kazallu, Kish, Sippar etc. took place. Sumulael expelled his rivals from Kish and Sippar, he made his son Sabium the governor of the last city. Sumulael made new canals and abolished debts. Under his son Sabium (1844-1831) Babylon was as strong as other kingdoms of Mesopotamia. His successors Apil-Sin (1830-1813) and Sin-muballit (1812-1793) strengthened the frontiers of the state. In the Greek tradition the first post-deluvian king of Chaldeans (Babylonians) was called Euehios (Nebrod), who should have ruled in 2724-2718 BCE.

Isin suffered a lot when Amoreans occupied Mesopotamia, the significance of the state became lower and was supported mostly because the holy Nippur was on the territory of Isin. In Isin in this time Bur-Suen II (1895-1874), who reduced the work obligation for the king's people till 48 days in a year, Lipit-Enlil (1873-1869) and Erra-imitti (1868-1861) ruled. In 1860 in the New Year festival, when the king was, according to the custom, replaced by the gardener Enlil-bani, Erra-imitti died suddenly. Enlil-bani (1860-1831), having become a king, abolished the debts according to "gun" tax to the inhabitants of Nippur and made the construction and restitution of the temple. Kings, who ruled later – Zambia (1836-1834), Iter-pisha (1833-1831), Ur-dukuga (1830-1828) made nothing special, Sin-Magir (1827-1817) conquered Kazallu and made building in Aktan. He is the last king, who is mentioned in "Sumerian king list", which last redaction probably was written under the last king of Isin dynasty Damiq-ilishu (1816-1794), who has lost initially Nippur, which was taken by the king of Larsa Rim-Sin, and then the capital, which was occupied by Sin-muballit, later both the capital, reconquered from Babylon, and whole kingdom became the possession of Larsa.

Larsa was not so much destroyed by the Amorean invasion. Sumuel (1894-1866) conquered city of Pi-naratim at the Persian Gulf, occupied Nippur, and made his daughter a priestess in Ur. He as the first accepted the deification at life. Under the next king Nur-Adad (1865-1850) the catastrophic flood of Euphrates and Tigris took place, but Larsa could manage its consequences. In Larsa the brick king palace was built, in Ur – some temple buildings and household rooms at the temples. To the honor of Nur-Adad the priests of Nippur made the first liturgic hymn in the history of Larsa. In that time the independent state in Uruk was created with Sinkashid on the head, which had the developed temple building, the sources being very cheap.

In Larsa Sin-iddinam (1849-1843) made successful wars with Babylon and Eshunna and reconquered Nippur again. Under his successors Sin-eribam (1842-1841) and Sin-iqisham (1820-1836) Larsa came into crisis: Sin-iqisham occupied Kazallu, but has lost Nippur, he fought the resistance in South and in Elam. After the

death of Sin-iqisham in Larsa initially Silli-Adad ruled (1835-1834), then the army of Kazallu occupied Larsa. The Elamite man according to his genealogy and the chief of Amutbala tribe Kudurmabug defeated Kazallu in the league with Sabium, king of Babylon, and has taken the power in Ur and Larsa. Only Uruk remained independent. Kudurmabug put his young son Warad-Sin as the king of Larsa (1834-1823 BCE), and his daughter En-Anedu was made a priestess in Ur, 1823 BCE Warad-Sin died, but Kudurmabug did not want to be a king again, he put his second son Rim-Sin I (1822-1763 BCE) on the throne. Kudurmabug died 1819 BCE.

Rim-Sin I was an outstanding ruler, in the time of his childhood Isin became active again, and Damiq-ilishu conquered Nippur. After he grew, Rim-Sin began the military campaigns, 1809 BCE he occupied Pi-naratim at the Persian Gulf, 1808 he defeated the coalition of kings of Uruk, Isin, Babylon and Rapiqum. 1803 or 1802 BCE Rim-Sin conquered Kisura, Uruk and Der. 1801 BCE Rim-Sin was deified, being still alive, and 1794 or 1793 BCE he defeated Isin. Rim-Sin I ruled till 1753 BCE and was defeated by the Babylonian king Hammurabi, after this Larsa lost its independence.

The independent state existed also in Eshnunna. Not long before the time of Gungunum from Larsa Bilalama, son of Kirikiri created the independent state in Eshnunna. Eshnunna had a league with Elam, then it was a part of Der. Its last kings, of the middle of 19th – middle of 18th century BCE, were deified in their life time. In 19th-18th century the laws of Eshnunna were created, which were written already in Akkadian. In the laws the prices of wares and the cost of labor force is noticed (the worker could be hired for 1 sicle of silver in the month, for this price 225 l of barley could be bought), the seller had to indicate the origin of the solded thing, in other case he could be accused of the robbery. The laws protected the rights of mushkenum (half-free people, see lower), somebody who has broken the house of mushkenum in the night had to be killed, if in the day time – he had to pay 10 sicles of silver, the slaves had to have the “slave sign”, chains and the neck lace. If somebody wanted to live with slave woman, it was punished by 40 sicles, the son of slave woman, even from the free father, was seen as slave. For the damage the money compensation was made, for the robbery in great amount, probably, the death penalty. In the whole, the society of Eshnunna looks like the world of ware-money relations with big enough amount of slaves. Eshnunna lasted not long time and was defeated by Hammurabi.

In the time of Amorean dynasties the number of private households increases, therefore also the number of private slaves increases, and their situation becomes worse. But even now there were no slaves in manu households, the slavery remains patriarchal mostly. The home community continues to exist, the hired labor gets the mass character, the price of the slave (25-30 sicles of silver) was equal to the 2-4 years salary of the hired worker. The productivity of labor and the harvest became lower with the time, the soil more and more salty, the peasants got bankrupt and became the debtors of the usurers. Only temple households continued to flourish, but also here there were some changes: the temple offices became the subject of selling and buying, the temple officials had the salary both with land plots, with silver, and with natural products. The temples were usurers too. The king households decreased

in the sizes, the different taxes began to play the main part in the incomes. Instead of “gurushes” “nashi-biltim” (bringing the income) appear, who paid with the works of art, cattle or bread, and even had slaves or hired men. The “mushkenum” (falling down”) appear too, who asked the protection of king or temple and had a land plot for their service. In difference to them the **citizens-proprietors** were called the “sons of the city” (mar-alim) or “people” (awilum).

In ideology the changes take place: the local cults of Shamash in Sippar and Larsa, Marduk in Babylon, Numushda in Kazallu. Nin-Insina in Isin, Sin in Ur became propagated. Also the god of Nippur Enlil (Akk. Ellil) and the god of Amoreans-Sutians El (Akk. Il-Amurrim) were worshipped, the last was identified with the god of storm – Sumerian Ishkur and Akkadian Adad. The population of Mesopotamia speaks in that time already Akkadian, but Sumerian is being still taught in schools, the works of Sumerian literature are rewritten, the Sumerian-Akkadian glossaries and the manuals of terminology appear. Even the lower layers of population could write and read. The Akkadian works (like the Eastern Semitic version of “Gilgamesh epics”) began to be recorded. The knowledge of Sumerian became the sign of high education level, in the second part of 20th century BCE the new Akkadian orthography was introduced. **Amoreans**, who were not more than 5 % of populations, became Akkadians quickly. The language of this period has the name of Old Babylonian, with the time it became classical. In the whole Southern Mesopotamia preserved more Sumerian in the culture than the Northern one.

V period appeared transitory and heavy enough both for the Northern and for the Southern Mesopotamia. The rivalry of different states did not cease, the invasion of **Amoreans** brought the creation of new power centers, among which Babylon became important, on the North Ashur became important even earlier, mostly as trade center. There were also changes in economics – the part of the private property becomes stronger, the number of slaves increases, the trade grows, but the harvests of the land decrease. Also in the culture there is not very favorable time, mostly the old Sumerian works are rewritten and there is an imitation of old examples in the art. Akkadian civilization is developing in its both variants, reflected also in the dialect division, and in political fight – the Northern one (Assyrian) and the Southern one – Babylonian. The first preserved more Old Akkadian features, the second became the keeper of Sumerian **inheritage**. But both of them were created by one ethnos, which appeared in the result of the mixture of Sumerians, Akkadians, Amoreans and other peoples. The unity of ethnos in the condition of division of the country oft brought the attempts of uniting, which caused the wars between cities-states and oft change of the states-hegemons.

Questions:

1. Describe the history of Isin dynasty.
2. Describe the history of Larsa dynasty.
3. Who were the first kings of Babylon?
4. What was the development of culture in that time?

28. Mesoamerica in 950-1200 CE.

Sources: excavations.

After the decline of the Maya cities of classical period on the southern valleys the progress of the Maya centers on the north – in Yucatan Peninsula begins. Maya enter the post-classical period, which lasted till the Spanish conquest (900-1519). The Early Postclassic period is usually dated by 950-1250 CE. In this time the **complication of economics** takes place, Maya-Putuns are mostly occupied with the sea and river trade.

In this time in Mesoamerica Toltecs invade the successors of Teotihuacan. Having a league with Putuns, they establish control over the valley regions of Yucatan, the economic, politic and cultural center of the region becomes the Chichen-Itza, which was conquered by Toltecs in 897.

The legendary main city of Toltecs was Tollan (Tula), It could be founded in 720 or 856 CE. Toltecs left the earlier motherland, which was called Tlapallan, and found the place for a new capital. Its remains were excavated in the 1940s in the Mexican state Idalgo. Tula was **much more little** than Teotihuacan, but it was the important center. The source of florescence for Tula were the obsidian ores, which were not far, in the city there were also workshops to prepare the obsidian tools. Tula was both trade and military center.

In the city different military symbols are found: friezes from the skulls, the warrior with weapon and shields, the eagles who peck the hearts and jaguars, coming near to the prey. Possibly, Toltecs had two military orders: the order of jaguars and the order of eagles. The first ruler of Tollan was Chalchiutlanetzin. He was followed by Nacoxoc, Mitl-Tlacomiuia, the woman ruler of Xicinetzin and Ixtacaltzin. The most famous ruler, about whom the legends were told, was Se Acatl Topiltzin Cetzalcoatl, who entered the thron in 925 CE. Cetzalcoatl was later thought as the son of sky god and of earth goddess, he was worshipped as “winged serpent”. He became a reformer pf the calendar, made new alloys of the precious metals, and assisted the florescence of arts. But because of the clashes with the non-Toltecan part of population – Nonovalcas Topiltzin was expelled and went to the east, possibly in Olmecan. It was in 947. In the myths Tezcatlipoca was an enemy of Cetzalcoatl, Toltecs, then Aztecs and other tribes of Mesoamerica waited for the return of Cetzalcoatl (in the Maya language – Cuculcan), which helped to the Spanish conquistadors to conquer the Aztec city Tenochtitlan.

After the expulsion of Cetzalcoatl in Tula new “serpent” dynasty came to power, it is called so because the names of the almost all rulers ended with the title “serpent”. Dynasty was made by Matlalochochitl, Mitlacoatzin, Tlilcoatzin and Secoatl-Huemac (who was born about 1098 CE).Huemc married the foreign woman, which brought the protests, in the results of which he had to commit suicide. In the country epidemy and hunger began, and Toltecs left Tula (in 1168 or 1186). Possibly, city was destroyed by the invading nomads.

In the epoch of florescence there was a temple in Tula, which was dedicated to the Morning Star. The six-storey pyramid 43x43 m in the foundation was decorated by the pictures of winged serpent and eagle. The entrance into the temple was decorated by two stone columns, which had the heads of winged serpents. The vaults of the temple were supported by 5 m statues of rulers or warriors. In Tula the statues of the

Toltec god of rain and thunder Chac-Mool were found. The Toltec significance dominated not only on the shore of Mexican gulf, but also in the Western and North-Western Mexico. In this time the metals – copper, gold and silver – began to be used in Mesoamerica. Possibly, the metallurgy was brought from Panama, Equador and Peru initially to Western Mexico, and then to Mesoamerica. Probably, the 52 years calendar cycle, which later was propagated in Mesoamerica, goes back till Toltecs. To many of their rulers 52 year time of rule was ascribed.

The center of Maya civilization became in that time Mayapan, where Mayapan league was organized (987-1185). In 1007 the dynasty of Xiu founds Uxmal, The Putun traders control the sea trade in this time. In 1194 Hunac Ceel from the dynasty of Mayapan rulers Cocoms conqueres Chichen-Itza, where till that time the pyramids to the honor of Cetzalcoatl-Cuculcan were built. Mayapan, which had the fortified walls, in difference to other cities, became the main city of Yucatan. In this time the florescence of Mixtecs continues, the most famous ruler of them was “8th deer” (1011-1063). Between 1050 and 1100 on the north of Totonac territory the military Huaztecs appear, who were near to Maya according to the language.

In the whole this period can be called “Toltecan”. The Toltec empire became the bridge between Teotihuacan and Aztecs, Aztec appreciated Toltecs very much, the word “Toltec” in Aztecan language signified “artist, architect, builder”. From Aztecs the legens and chronicles, which describe the works of Toltecs, are preserved, possibly, Aztecs used the experience of Toltec expansion. V period was transitory in the Mesoamerica: from Teotihuacan to Atztecs, from the “Old Kingdom” of Maya to the new florescence in the time of Mayapan domination.

Question:

1. Describe the history of Mesoamerica in this time.

Results of V period.

V period (the first period of late archaic) was transitory for the most civilizations. Only Egypt reached the utmost florescence in the time of Middle Kingdom (12th dynasty). In Mesopotamia and Mesoamerica the struggle between different centers of power takes place, In India the decay of the cities begins. New people become to enter into the orbit of civilization – the civilization on Crete appears, in Asia Minor the different cities with the trade centers (karum) appear. In the economics new tendencies grow, the trade becomes broader, Crete and Mesoamerica enter the metal age, the private property and the number of slaves increases. In the culture there is a striving to imitate the classic examples (the building of pyramids in Egypt, zikkurats in Mesopotamia, “pyramids” of Maya, the copying of old Sumerian monuments in Mesopotamia), but it is combined with the search for new methods. There are also important changes in religion (the new cults of Amon-Re in Egypt, of the local Semitic gods in Mesopotamia, of Cetzalcoatl in Mesoamerica).

The language itself is being changed too, but it is alike enough to the language of classic epoch (the Middle Egyptian, compared with the Old Egyptian, Old Assyrian and Old Babylonian, compared with Old Akkadian, the language of “New Kingdom” of Maya, compared with the language of “Old Kingdom”). In the politics the

tendencies to unity are strong, they were realised in Egypt, but brought the struggle in Crete, Mesopotamia and Mesoamerica. The nomadic people make problems for civilization, they invade the civilized territories in Mesopotamia and Mesoamerica. The tendencies of V period become their development in the next, VI period.

Question:

1. What were the main results of V period?

VI period. II period of late archaic (Old World-1800-1550 BCE, New World-1200 CE - till Spanish conquest).

29. Minoan civilization in 1800-1400 BCE.

Sources: Archaeology.

In 18-17th centuries Crete survived a number of earthquakes (1700, 1660 and 1600 BCE). In the results on the ruins of Old palaces much more magnificent New palaces were built. The country strives for unity, in the begin of Late Minoan period (1580-1450 BCE) one state with the center in Cnossos is being formed, the remembrances about which are preserved in the Greek myths about Minos, who ruled, according to Greek historical tradition, approximately in 16-15th centuries BCE. On the island the net of roads appears, which were guarded by the guardian posts. In the storage rooms of Cnossos palace the alimentary stores and craft works are stored, which were collected as taxes from the population of the island. The big number of officials existed, who recorded these incomes.

The tablets of Linear A writing, probably, have the alike economic records. In the economy there is a progress: wheat, millet, barley, lentil and peas are being grown, the vine and olives, spicy cultures, line and saffron are being cultivated, the gardenery and kitchen gardenery, the cattle breeding of cows and sheep is being developed, not earlier than the middle of 16th century BCE the horse appears, the fishing, hunting and bee-keeping continue. The Cretan fleet dominates in the Eastern Mediterranean, probably, it collected the taxes from the islands of Egean sea. The works of Cretan craftsmen appear from the Pyrenaeen Peninsula till Mesopotamia. The Egyptian text of the time of Tuthmosis III (1504-1450 BCE) tells that the inhabitants of Crete brought presents to the Pharaoh. Cretans were seen as the good healers, in the Egyptian papyrus of that epoch the Cretan incantation is preserved, which was recorded by Egyptian hieroglyphs.

Minoan civilization has got a heavy damage because of the explosion of volcano on island Santorin (Thera), which was situated to 110 km to the north from Crete. This explosion earlier was dated by 1450 BCE, the new radiocarbon datings bring the earlier dates – 1530 (the date of so called Deucalion flood) or even 1619 BCE. To the favour of the first dating the so called “Storm stele” of Pharaoh Amosis testifies, where probably the consequences of the explosion for Egypt are mentioned (see later, paragraph 39). The explosion wave, the clouds of ashes etc, destroyed the cities and villages of Crete, the fleet was destroyed too. The land, covered with ashes, became the desert, the destroying of pasturages and the poisoning of the grass cover brought the mass fall of cattle. Possibly, exactly this catastrophe was reflected in the story of

Plato about Atlantis (dialogues “Timaios” and “Critios”). Certainly, the story of Plato is a literary work, which was written with political goals, but it could reflect the real facts. As Plato tells, there were 9,000 years from the fall of Atlantis, which made war with Egypt and Greece, till the time of Solon (6 century BCE). If one divides this figure into ten, one can get a date about 1,500 BCE, which is near to the date of explosion, one more argument is that in 16-15th centuries, in difference to the 10th millennium BCE, both Egypt.

In 15th century Crete became the prey of Achaean Greeks, about 1400 BCE the Cnossos palace was destroyed again, then the period of decay came on the island, which was aggravated by the invasion of Dorians. The Cretan civilization ceased to exist, but it influenced the Mycenaean Greece, the Cyprus (where long time the Cyprus syllabic writing was used, which was made on the example of Cretan) and on other islands of Aegean sea, also possibly on the civilization of Syrian city Ugarit and on Phoenicians. The island was later inhabited by Greeks, but the native inhabitants of Crete (Eteocretans) continued to exist till **much more later** times.

The Cretan art is beautiful. The walls of the palaces were covered by frescoes, the most ancient fresco of the Cnossos palace (“the Collector of saffron”) belongs to the 18-17th centuries. There are no military scenes of frescoes, the most of pictures are of ritual and “sportive” character. In the end of 15th century the painting decays. On the vessels the pictures of plants, fishes, sea animals appear. In 15th century also in ceramics the schematization begins. So called “palace style” is being formed – the picture is being made into ornament. The pictures on the Cretan seals are beautiful as well. The houses had canalization, bathrooms, two or three stores with the flat roof.

In the whole the Cretan civilization was a unique archaic civilization, which made a big influence on the neighboring territories on the shores of Aegean Sea. The nature factors and the invasions of Mycenaean Greeks caused the fall of this civilization, but exactly Greeks became its successors and recorded the memory about it in their myths and historical stories. Some of Greek cults were probably born in Crete. Maybe even “Odyssey” contains the tales about the sailings of the Cretan seamen and it is the remnant of non-preserved Cretan epics. Crete was the western end of civilization of the begin-middle of 2nd millennium BCE (The Middle Bronze Age) and preserved its typical features, albeit the Cretan culture was different from the Ancient Near Eastern.

Question:

1. Describe the development of Crete in this period.

30. Egypt in the time of Second Intermediate period (1785-1550 BCE),

Sources: King Lists, Manetho, Josephus Flavius, Inscriptions.

The history of this time is known from Manetho and few inscriptions, but different versions of Manetho give us the different number of years of rule of 12-17th dynasties. At Africanus it numbers 1725 years, at Barbarus – 1327 years, at Eusebios – 1450 years. The rule of 13th dynasty, according to Africanus, continued from 3251 till 2798 BCE, of 14th from 2798 till 2614 (the **begin** of dynasty is near to the corresponding cycle of Sothis 2782 BCE), 15th – 2614-2330 BCE, 16th – 2330-1812 BCE and 17th –

1812-1661 BCE. But the second intermediate period certainly could not continue so long, it was about 200 years long only. The second intermediate period can be divided into three stages.

1) 1786-1715 BCE-the rule of 13th dynasty, with residence in Itj-towy. In the Turin king list a lot of names of the rulers of 13th dynasty are listed, probably, they were changed quickly enough, in difference to this list, Manetho thinks that only six kings built this dynasty. In the time of 13th dynasty Egypt continued to retain power over Nubia, the country was united and retained influence in Byblos, in Palestine and in Syria. The most famous rulers of 13th dynasty were Sebekhotep III and Sebekhotep IV (1744-1720 BCE). The last one under the name of Henefres (Khaneferre) is mentioned by the Jewish historian of the 3rd century BCE Pseudo-Artabanus in the connection with the story of Moses. Possibly, the real tradition takes place here, which is connected not so much with Moses, but with Joseph and Jacob. In the Hellenistic epoch some Egyptian historians (for example, Haeremo, 1st century BCE) make Joseph the contemporary of Moses. Septuagint brings the coming of Jacob and his tribe to Egypt 215 years before Exodus, so approximately 1745 BCE. Therefore the tribe of Jacob came to Egypt a bit earlier than the invasion of Hyksos took place. From this time the “Curse texts” are preserved, in which not only foreigners, but also Egyptians are mentioned, which testifies the contradictions in the country. The taxes grow in the country, the situation of the city dwellers deteriorates.

1715 BCE the part of Delta became independent from Egyptian state, the 14th dynasty began to rule there, which opens the 2nd stage (1715-1650 BCE). According to Manetho, 76 rulers were in this dynasty. In the time of this dynasty the last pyramid – that of Hinder 37,4 m high, which had a satellite, was built. The most part of Nubia was conquered by the rulers of Kush, and the nomadic tribes began to invade Delta. Gradually Egypt had fewer and fewer forces to beat their attacks. 1650 their chieftain Salitis occupied Itj-Towy. Manetho and Josephus Flavius call the invaders Hyksos, which can go back till Egyptian "ḥk3w h3šwt“, it means “the rulers of (foreign) countries”. Josephus Flavius thought that the Hyksos were Semites and even the ancestors of Israelites, which is probably not true. As each horde (compare Huns, Tatar-Mongolians etc.), this could be made also from different tribes, among them Hittites and Hurrians. The kings of Hyksos have taken the Egyptian titles, began to call themselves “the sons of Re” and worship Egyptian gods, but their main god was Seth, who was identified with the local deities (among them probably with Syrian Baal).

From 1650 till 1550 BCE the third stage begins, in the time of which three centers of power become strong: the “great Hyksos” (15th dynasty), the “small Hyksos” (16th dynasty) and the Theban kingdom (17th dynasty), which remained independent. According to Manetho in the version of Africanus, 6 kings formed the 15th dynasty, 32 kings the 16th dynasty and 43 kings the 17th dynasty. Avaris in the Eastern part of the Delta became the capital of Hyksos. The most famous Hyksos rulers were Khyam and Apophis I and II, who managed even to subjugate Thebes. On Crete and in Anatolia the scarabaeans and other objects with the name of Khyam were found, which testifies the connections of Egypt with these places. In the time of Apophis (I or II)

the “Tales of Westkar papyrus” were composed, the new texts like the mathematical papyrus Rind, appeared. In the literature of this time its contradictions and evils were reflected. “The talk of a frustrated with his soul”, “ The talk of Khaheperrasenb with his heart”, “ The Instruction of Ipuwer” tell about the disorder in the land and the domination of foreigners. In the whole the domination of Hyksos did not cause the decay of Egyptian culture, but later Egyptians saw this time as the period of decay, and Hyksos as the atheists. Probably, the Biblical story of Joseph also took place in the time of Hyksos, Josephus Flavius identified the Hyksos with Jews, the later Arabic historians (Al-Mas/udi) with the Biblical Amalekitans.

The Theban dynasty, which preserved independence, made an army from negroid migrants and strengthened the order in own possessions. Already under the rule Tao Seqenenre II the clashes between Hyksos and Thebans took place, about which the later tale testifies, possibly the king died in the war with Hyksos. The last king of 17th dynasty Kamose decided to conquer the Hyksos and Nubians. The actions of Kamose were successful and were continued by his younger brother Amosis (1550-1525 BCE), who founded the 18th dynasty. He finished the struggle with Hyksos. About 1540 BCE the Avaris was destroyed, then Amosis occupied the fortress Sharukhen in the south of Palestine and deprived Hyksos of their support base. About other events of Amosis time see lower, paragraph 39.

In the whole the VI period (so called 2nd intermediate) as well as IV (1st intermediate) was difficult for Egypt. The Old kingdom was destroyed because of separatism of some rulers, but the Middle kingdom was conquered by foreigners. In the result of Hyksos invasion Egypt became the new country, albeit reached independence at the end. Also the ethnos became in fact another one, it was reflected in the transition from Middle Egyptian language to New Egyptian, which presented totally new system with reach analytic constructions, articles, big changes in the lexics. The Egyptian civilization did not fall, but it was changed a lot.

Questions:

1. Describe the political history of 2nd Intermediate period.
2. What was the significance of this period for Egyptian history?

31. Old Hittite Kingdom and neighboring territories in 1800-1500 BCE.

Sources: Inscriptions.

Hittites are mentioned as in the Bible (Abraham buys the cave from Hittites, which then became the place of family tomb, Gene. 23), as in the Egyptian and Assyrian inscriptions. In the **beginning** of 19th century the city Boğazköy was excavated in the Asia Minor, on its place in the antiquity the city of Khatti (Khattusha) was situated. The cuneiform Hittite writing was deciphered 1915 by B. Hrozný, the Hittite language is the most ancient recorded Indoeuropean language. The Hittites themselves called their language “nesili” from the Hittite name of Kanish – Nesa. Two **other** languages of Asia Minor (Palaiian and Luwian) were related to Hittite, the inscriptions in them were preserved in Boğazköy archive. The hieroglyphic inscriptions, which earlier were ascribed to Hittites, were written in a dialect of Luwian language, the most of them belong to the 13th-8th centuries BCE, The hieroglyphs were deciphered in the 40^s

and 50-s of the 20h century. In the Hittite the influence of substrat Khattian (possibly, North-West Caucasian) and another Near Eastern languages was reflected, because it does not corresponds to the reconstructed Indo-European language.

Hittites appear in Asia Minor, probably, in the **begin** of 2nd millennium and suborder Hattians and other native people, but then the dominating language of Hittite kingdom becomes Luwian, on its dialects the different people of Asia Minor (Karians, Lycians, Kilikians) spoke even much later – in the time of Roman empire. Luwians were the most part of the Hittite army.

Asia Minor was reach with different sources – copper, lead, silver, wood. Already in the 2nd millennium BCE the iron was mined in Asia Minor. The copper was replaced by bronze, from which the agricultural and craft tools, weapon and vessels were made. The tin ininitially came from Afghanistan through Ashur, from the end of 2nd millennium BCE from Spain through the mediumship of Phoenicians. The hoe agriculture and cattle-breeding developed, from the begin of 2nd millennium the horse-breeding and the use of light war chaiots is testified, The incomers- Hittites and Luwians mixed quickly enough with the local population, the settlements- fortresses with the homes from raw brick began to appear.

Khattis and Hurrites had already different city-states. The first known Hittite rulers were Pithanas and his son Anittas (about 1800 BCE). They are known from the later inscription, which was ascribed to Anittas and from the documents of karums of Kanish and Alishar. Pithanas was a king of Kushshar and has taken the king of Nesa as prisoner, having made the capital there. Anittas, who was already the king of Nesa, take the king of Tsalpa Khuzziyas (this city was not far from the southern coast of the Black Sea), returned from there the statue of Nesite deity, then occupied and destroyed Hattusa, having prohibited to reconstruct it. Anittas defeated the king of Purushanda, who was seen as a “big ruler of Asia Minor”, and he has given to him the throne and the iron king rod. Anittas had also the troops of 40 chariots and 1,400 infantry. Pithanas and Anittas managed to make the big enough state in Asia Minor, Hattusa, Alishar and Kanish (layer 1 b) were destroyed about 1800 BCE. The creation of states of Anittas, Shamshi-Adad and then Hammurabi brought the ceasing of trade in Asia Minor in the former form. Pithanas and Anittas were seen by Hittites as the great old kings together with Sargon and Naram-Suen. Albeit Anittas cursed all, who dears to rebuilt Hattusa (possibly, the local Khatti people were ment), till the middle of 17th century the city was restored and became the capital of Old Hittite state. The names of kings, who ruled between Anittas and the founder of Hittite dynasty Labarnas from Kushshar, are not knoen to us. But also about Labarnas is not known much, possibly he and Khattusilis I is one person.

About Hattusilis the information in later Hittite texts is preserved. Also his own inscription in Akkadian and Hittite languages is preserved, that is the **begin** of genre of king annals, which later was developed by Hittites, Urartians and Assyrians. The Hittite annals have more rational character than the inscriptions of other Near Eastern kings; they reflect more the personal merits of king and fewer the divine forces. The campaigns of Hattusilis were directed against the kingdom of Artsava in Asia Minor, which included in it Wilusa (possibly, the name is identical with Ilion, i.e. Troy) and in

Northern Syria, cities Alalakh, Urshu and some other cities were occupied and destroyed. The rams were used by the taking of them. In the time of Artsava campaign in the Asia Minor the enemies from Mitanni invaded the Asia Minor, and all states of the Peninsula, except Hattusa, came on their side, but Hattusilis could have a victory. In Syria Hattusilis has taken the silver sculptures and other craft works. In the testament of Hattusilis, which was written in Akkadian and Old Hittite, his direct successors did not get power, he proclaimed Mursilis, who was probably his grandson, as his successor.

The Hittite king had a triple power: the administrative, military and religious. Already Anittas as the first in the Near East has taken the title “the great king”, but the power of king was restricted by “pankus”. Initially the assembly of men, who could to bear weapon, then the council of elders, relatives of king and his administrators **was** called so. Pankus had to approve the successor of the throne, therefore Hattusilis in his testament speaks to Mursilis and Pankus. Till the middle of 2nd millennium BCE pankus has lost its role and their functions became the cult and law ones.

Mursilis I revenged to Haleb (Aleppo), which his father could not conquer, and destroyed the Hurrian cities. His best military success was the destruction of Babylon 1595 (see lower paragraph 32). Mursilis was killed in the result of military plot of Zidantas and Khantilis, the son-in-law of Mursilis.

After Mursilis the Old Hittite kingdom was ruled by Khantilis, Zidantas, Ammunas, Khuzziyas and Telepinus (about 1500 BCE). Under Khantilis Hurrians invade the Asia Minor, the king's wife Kharapsilis and her children were taken into the Syrian city Shuksiya, where she died. In this time the tribes of Kaska cut the Hittites from the Black Sea, Hittites have also lost some cities. Under Ammunas Hittites lost more regions, among them Artsava. In 16th century also the independent Luwian-Hurrian state Kizzuwadna with the capital in Kummanna existed, which concluded the treaties with Alalakh and Hittites. The kings of Kizzuwadna used already the Luwian hieroglyphic writing on their seals (the oldest seal belongs to 19-18th centuries). Then under Telepinus the alike seals began to be used by Hittites.

Telepinus made campaigns against Hashsha and Lawazzantiya, but he became famous because of his law activity. With his law Telepinus regulated the order of throne succession, as the first heir the eldest son of king was seen, if he died – **other sons** and if there were no sons – the husband of his eldest daughter. It was prohibited to the king to put to death somebody of the members of king clan, in the case of crime king or members of his clan had to answer before the court of pankus, but only the guilty himself was punished, not the members of his clan. The law of Telepinus had to be approved by pankus. To the time of Telepinus also the code of Hittite laws belongs, that was preserved in the copy of 13th century. From the laws we know about the system of Hittite society: the land was divided into the “king's land” and the communal foundation. A part of state foundation was given to the funeral temples of the king, another was given to king's officials, generals, craftsmen etc. for the service.

The king's land was tilled by “king's slaves”, who may be had the same status like the later Spartan helotes. The number of true slaves from the prisoners of war and debtors was not big; the prisoners (hippares) were settled in the communal settlements

on the land (twikkanz), which are mentioned in the acts and law suites. The inhabitants of Hattusa and the mercenaries made a military service. King presented a part of land to the officials; priestesses etc., the acts of presenting are remained. The slaves and “helotes” could marry the woman of non-slave status, their daughters – to marry non-slave. In the case of divorce men or women slaves had right to keep one child. For the making of damage slave payed the lower fine than non-slave.

The sex relations of father and son with the same woman slave or harlot or the relation of the free man with the slave woman (mother and daughter) were allowed. The community was headed by the council (kule), all the members of community were responsible for the crime made (HL III §4). The economical unities were houses (pir), which had an economical foundation (iwaru). The bridegroom had to pay to father-in-law the money for his bride, having taking her in his “house”, when the husband died, the wife had to enter the levirate marriage with his brother or father. The abduction of wife was also possible (HL I §28). The Hittite practice influenced the Middle Assyrian; also Tamar in the Biblical book of Genesis (ch. 38) enters the levirate marriage.

Each community had to deliver the ready-for-fight people, who were called “ the people of king”. The Hittite state consisted from the states and regions, which were subordinated to king personally, and from semi-independent local kingdoms, which concluded the treaties with the king and gave him the swears of loyalty. The death penalty appears rarely enough, for the murder of tamkar the compensation of 90 sicles had to be payed, for the murder of a slave – 20 sicles. The laws differentiate between the premeditated and unwary murder, in the last case the compensation is twice fewer. The self-judgment and blood revenge are allowed. The actions against the power, sourcery and sex crimes are punished with death penalty; some laws are against the bestiality. The prices sometimes are given not in the silver, but in the sheep (1 sheep costs 1 sicle of silver).

In the Hittite religion the unification of Hattian and Hurrian deities with Indo-European takes place, the main gods were the deity of thunder and the goddess of sun Wurusemu. Then the Mesopotamian deities Anu, Antu, Enlil and Ninlil, Ea etc, were borrowed. The deities were pictured anthropomorph and zoomorph, different festivals were dedicated to them, the animals and prisoners of war were offered. The black magic was prohibited, the free man was punished for sourcery with the fine of 1 mina, the slave was killed. The different mythological texts, known from Boğazköy archive, which existed already in the Old Hittite times, are preserved. The annals of Hittite kings have also great significance.

The figurines of the gods and goddesses of Old Hittite time, which look like small plastics of Aegean world, are preserved. The seals are original; they are round and have the cuneiform inscription on the canvas. The ceramics of Old Hittite period continues to develop the traditions of Kanish, the painted ceramics disappears, but the number of forms of smooth ceramics grows. The development of “non-pictured” and “pictured” ceramics is developing, the works with a big amount of details appear, which reflect the influence of the north of Low Mesopotamia.

In the architecture Hittite as the first used “cyclopic masonry”, the separately staying column with the stone base, which was pictured as lions or sphinxes was typical (the Hittite sphinx had, in difference to the Egyptian, the woman face, which influenced the Greek image of sphinx). The portal sculpture of monumental character was a predecessor of Assyrian plastics.

We include Hittites in the number of people of “first wave of barbarians”, which invaded the Near Eastern civilizations in the end of 3rd – first half of the 2nd millennium BCE. Also Achaeans, who created the Mycenaean culture, possibly, Hurrians and later people – Hyksos, Mitannians, Cassites - belong there. Hittite creates their civilization, using the experience of other people, but in this civilization there are a lot of new features. Hittites themselves (as Mycenaean Greeks) can be typologically compared with German “barbarians” of early middle ages, who gradually study elder culture, and the period, which begins, - with the 3-7th centuries CE in the Western Europe, for example, the different “barbarian” kingdoms appear, which borrow Latin and Roman laws (as Hittite borrow Akkadian and Mesopotamian laws), but also add to them their usual law (German or Hittite).

Hittites, being the first known Indoeuropean people, are especially interesting for Indoeuropeistics and for religious studies, possibly, in their religion some old Indoeuropean ideas are reflected (but they were certainly mixed with the Hattian and Near Eastern ones). The question about the possible connection of Hittites and Proto-Slavs is interesting, some Hittite motives and deities look like Baltic-Slavonic (for example, the god Pirwas is related to Slavonic Perun and Lituianian Perkunas). But one must be cautious in discussion of all these questions, because the time distance between Hittites and Proto-Slavs must be very big. Some Hittite symbols (among them the two-headed eagle and sphinx) lived further in different traditions (especially in Greece, Western Europe and Russia) and are preserved till our time. Hittites (together with Western Semites) could be the transitory link between Mesopotamia and Greece and help to Greeks to know the high culture of Mesopotamia. But in the history of civilization Hittites (as well as Hyksos, Mitannians, Cassites and Mycenaean Greeks) signify the transitory period between archaic and antiquity, which saw the decay of the archaic and the gradual development of new, ancient civilizations.

Questions:

1. Describe the political history of Hittites in this time.
2. What were the main contents of Hittite laws?
3. How Hittite culture and religion looked like?

32. I dynasty of Babylon from Hammurabi till Kassite conquest (1792-1595 BCE).

Sources: Inscriptions, King Lists.

When Hammurabi came to power in Babylon (1792 BCE) the state included a bit more than 10 cities, which were situated in the radius of 80 km around Babylon. Larsa under the power of Rim-Sin and the state of Shamsi-Adad remained the strong rivals. Apparently, initially Hammurabi had a league with Shamsi-Adad, and after his death tried to keep the friendly relations with the ruler of Mari Zimri-Lim. In the fight

against Larsa, Eshnunna and Elam Hammurabi tried to get support from Mari and Yamkhad. But in the first half of his rule he could not get victory over his rivals.

Hammurabi began his rule from the establishment of “justice”, it means the abolishment of debts. The first five years were dedicated to the temple building. On the sixth year (1787) he begins the struggle with Larsa. Initially the military actions were successful for Hammurabi, Isin and Uruk were taken, but the war became too long and crossed the territory of Babylon. Hammurabi had to make a peace treaty with Larsa. 1783 he devastated Malgium, 1782 annexed Rapiqum. In the same year 1783 he made a league with Shamshi-Adad. For the time military campaigns ceased.

Hammurabi was occupied with canal building (9th, 19th and 23rd years of rule), in 1768 he made the administrative and court reforms. The temples were subordinated to the king, the priests began to call themselves not “the slaves of god”, but “the slaves of king”, king began himself to appoint the priests and temple administrators. Hammurabi had the main adviser Awil-Ninurta, to whom he could give the power for the time in the emergency case. The country was divided into districts, ruled by responsible officials, in the big cities the king judges were situated, who acted in accordance with the laws and decrees of the king, but the communal courts were preserved too, which used the usual law. The acts of temple courts came almost fully in the competence of king courts, they could only bring to swear or to the water ordeal. Under Hammurabi the taxes were regulated, the private trade was abolished, so that all tamkars became the king officials, the sale of land was prohibited as well, the cities have got some privileges.

In the second half of his rule Hammurabi begins the military actions again. 1764 he defeated again (under the support of Mari) the army of Eshnunna, Malgium and Rapiqum and the mountain tribes, who were their allies. Now he could proclaim his country “ the kingdom of Sumer and Akkad”. On the next year he made campaign against Rim-Sin I and occupied Nippur, then besieged Larsa. 1762 Larsa came under the power of Hammurabi, he inherited from Rim-Sin the title “father of Amoreans”. 1762-1761 the clashes with Eshnunna take place, the city Mankisum on Tigris was occupied, Malgium was taken and to the end Hammurabi subjugated his former ally Zimri-Lim. After two years Hammurabi ordered to destroy the walls of Malgium and Mari, and Zimri-Lim was probably executed. After this Hammurabi make wars with Ashur and Nineveh, with Sutians and mountain peoples, 1756 he defeated and subjugated Eshnunna. In such a way, under the power of Hammurabi the most part of Southern and Central Mesopotamia was united. Hammurabi died 1750, having given the power to his son Samsuiluna.

In the end of Hammurabi rule his famous laws appear. In the prologue it is said that Anu and Enlil have given the power over the world to Babylonian god Marduk. As in the earlier laws, the goal of the laws is seen as the establishment of justice and the defence of weak from the prosecutions. Then the text of 282 articles follows, which are dedicated to the questions of criminal, civil and processual law. The laws are not the full codex of different norms; they have a casuistic character, having discussed only the difficult cases.

According to the laws, the society consisted from three layers: awilum (free peasant), mushkenum (the king's man) and wardum (slave). Awilum could have a part of communal land, to mushkenum the king's land was given for his service, it cannot be inherited. Mushkenum had the lower social position, than awilum, but his possession was guarded more strictly. The women priestesses and the widows could also be the law subjects. The slaves have kept some law rights. The slave of mushkenum or temple could marry the free woman (§276), their children were seen as free. But for the disagreement with the slave situation or the insult of the free man by action, the slave was punished by the cutting of ear (§205, 282), this punishment could only be decided by the court, the punishment of slave without court decision was not allowed.

Babylonians could not be made slaves forever, if the slave, who was bought in another country, appeared to be Babylonian, he must be made free. The temples and palaces were also the law subjects, the temples made usury in the name of god. A part of articles is dedicated to the warriors, the "assistants" could help them in the agricultural works, but hiring of the other man instead of himself in the military campaign was punished by death and by the tradition of the plot to the hired. The king's officials and the craftsmen of middle category has got the plots of 9-12 ha, the warriors – 12 ha, tamkars, priestesses-naditum, administrators and big craftsmen – masters from 12 till 75 ha. The head of the family could have in his disposition the plot of communal land from 1 till 60-80 ha. The selling of the service plots was prohibited, but the lease was propagated broadly. The laws prohibited the too high percents by credits (the maximum of 33% from bread and 20% from silver was established in §89), but probably it was not really kept strictly. The free man, who became the slave for debts or was sold into slavery, had to be liberated after three years (§117).

The family law was also regulated, the marriage was lawful if the marriage treaty was concluded (§128). Officially the marriage was monogamous, but the husband could live with woman slave (compare the story of Abraham, Sarra and Hagar in the Biblical book of Gen. 16). In the criminal sphere the death penalty was given almost for all crimes, which was harder than earlier laws, the retributeion according to the principle "eye for eye and tooth for tooth" was used broadly (compare the Biblical laws of Mose). The ordals were also used – the accused was thrown into the water or had to swear by gods.

In the laws some social layers are not mentioned, among them "hapiru" – the asocial groups of robbers. Also so called "monasteries" (gagum) are not mentioned, where the noble women lived. The "monasteries" existed in many cities – Kish, Nippur, Dilbat, Babylon, Terqa, Sippar, the most famous was gagum in Sippar, which was dedicated to Shamash. In the time of Hammurabi not fewer than 140 naditum lived there (see Ilse Seibert, Woman in Ancient Near East, Leipzig 1974). Also karum, which existed in Sippar, is not reflected in the laws, the cities are mentioned rarely.

The laws of Hammurabi, as well as his all activity, aimed to strengthen the state power and to restrict the private initiative, defending to some extent the free

population of the country. But such system could not last long; therefore it decays gradually after his death (1750 BCE).

After Hammurabi in Babylon his son Samsuiluna ruled (1749-1712). Initially he, as his father, made the "establishment of justice", and then was occupied with canal building. In that time the order was still retained in the country, but already in 1742-1741 the tribe of Kassites (Akk. Kashshu) invaded into the country. The Kassites, in difference to preceding tribes, were horse-breeders. Samsuiluna could fight them back, but Kassites restored the Khanean kingdom with the center in Terqa. Initially the Akkadian-Amorean dynasty ruled there, but already in the middle of 17th century the Kassite Kashtiliash was on the head of the kingdom. Traditionally Gandash was seen as the founder of this dynasty, but the inscription with his name is probably a fake. In the same time on the south the revolt with Rim-Sin II as a leader began against Samsuiluna, 1740 Samsuiluna suppressed the revolt, having destroyed the wall of Ur and Uruk, but Rim-Sin II retained Uruk, Larsa and Kesh. Ur joined the revolt again, but Samsuiluna had victory one time more. After this destruction the cities of Southern Mesopotamia decayed and almost lost the population, but Samsuiluna had the final victory only in 1737, when Rim-Sin was killed. The devastation of Ur and Larsa **brought** the ceasement of school (e-duba) activity and the decay of culture. Further Samsuiluna firmed the walls and made some military campaigns.

The far south still managed to separate itself, and 1722 the I Sealand dynasty came to power there, headed by Ilima-ilu (or Ilima-an). After Ilima-ilu ceased Nippur, the school there was also decayed. As result the number of literate people became lower and the number of documents became smaller. The I Sealand dynasty ruled in the south till the middle of 15th century. After Ilima-ilu Itti-ili-nibi, Damiq-ilishu I, Ishkibal, Sushshi, Gulkishar (about 1594), Peshgaldaramash, Adarakamma, Ekurduanna (or Akurulanna), Melamkurkurra and Ea-gamil (about 1460) ruled. The kings of this dynasty (besides the three first ones) had the Sumerian names as the last in Mesopotamian history. From this dynasty very few inscriptions and cuneiform texts are remained, which testifies the decline of city life and of ware-money economics.

After Samsuiluna Abieshu' (1711-1684 BCE) and Ammiditana (1683-1647 BCE) ruled. These kings continue the traditions of Samsuiluna: edit "decrees about the justice", build canals and fortresses, made wars with Kassites and Sealand. Ammişaduqa (1646-1626) edited three times orders about the "restoration of justice". In his time in Upper Mesopotamia not only Khanean kingdom, but also Khanigalbat, or Mitanni, with Arian dynasty existed. The kings put more and more own statues in the temples, in the time of Ammişaduqa each third year was called according to the building of king's statue. On the 8th year of his rule the observations of heliacal rising of Venus were made. On this date the chronologies of Mesopotamia of the 3rd-middle of the 2nd millennium are based, in our book we mostly follow the "middle chronology" of Smith-Swidorsky-Struwe.

The last ruler from the descendants of Hammurabi was Samsuditana (1625-1595). In 1595 BCE the Hittite king Mursilis I, supported by the Kassites of Khanean kingdom, came till Babylon and destroyed it. The statue of Marduk was taken from

Babylon to Khana. But Mursilis could not use the fruits of his victory, because in Babylon the Kassite dynasty was established.

The Old Babylonian period was a time of culture florescence. From the begin of 2nd millennium in Mesopotamia the production of bronze begins, for this purpose the tin from the mine in Hilmend river in South-Eastern Afghanistan is used. From the bronze the razors, the ploughshares were made, the warriors and horses have got an armour. In the same time, probably, the weaving-loom was perfectionated.

In this time the Old Babylonian language is dominating, which became classical later. The cuneiform of Hammurabi time is still pleasant aesthetically and looks more like Old Akkadian, than the later Middle and New Assyrian. In the first half of 2nd millennium the education in e-duba is developing. The Sumerian-Akkadian vocabularies (general and terminological) were made, the scribes studied them by heart. Not only boys, but also girls studied in the schools, the later became priestesses. The study texts – proverbs, dialogues, poems and other literary works, which came into the Nippur canon, were rewritten.

The works in Akkadian initially did not enter the canon. After the destruction and closing of e-duba in the middle of 2nd millennium the scholarship and literacy became the prerogative of some families, the Sumerian texts were not so popular as earlier, and the new works were written in Akkadian. In e-duba also the mathematics in Akkadian language was taught, which was dedicated to the practical needs mostly. The planimetric and stereometric tasks were solved; the sexagesimal system of counting allowed to make different tables, for example of quadrats, cubes and roots. The Babylonians had a moon-sun calendar, already under Hammurabi the additional 13th month was added from time to time. The big part of canon were the omina, prayers and incantations, the big number of Babylonian omina are preserved, oft they were made according to the intestines of animals. The priest-sourceres (ashipu) and healers (asu) were occupied with medicine.

The literature in Akkadian appears as well. The first version of “Gilgamesh epos”, which is being called Old Babylonian, goes back till the time of Isin and Larsa fynasty, possibly, even to the time of Sargon of Akkad. In difference to Sumerians, Akkadians made the whole epos with the complicated plot and even with the philosophical ideas about the death and immortality. The epos was literally elaborated and well composed. To the **begin** of 2nd millennium BCE the fragment of epos about the Kish hero Etana belongs, who should come to heaven on the eagle. To the 17th century the first version of “Atra-Hasis epos” belongs, where the stories about the war of gods And flood are told. The writing of hymns to gods continues, on the base of Sumerian version the Akkadian variant of “Descent of Ishtar into the underworld” is created. To the time of Hammurabi ruled the love and war songs belong. The hymns to the kings are preserved too, but till the end of Old Babylonian period they were already not used. In the palace architecture there is almost no progress in comparison with the Sumerian epoch, the monumental statue of goddess Ishtar from Mari is preserved, which is near in its style to the sculptures of Gudea. The different terracotta figurines, some bronze and stone head sculptures, made in Old Akkadian traditions, were preserved. With the time relieves become more and more standard and rough.

The wall paintings from Mari are preserved, which pictured the gods and goddesses. As earlier, there are many cylindrical seals, the favorite material for **they became** the black haematite. In the time of Larsa and Babylon the thematic of seals varies more, the seals themselves become more individual.

In the whole the rule of Hammurabi and his successors was a good epoch for Akkadian civilization, which is testified by the achievements in scholarship, art and by the law code. In the time of Hammurabi the Babylonian state was on the top of political influence. But this situation did not last long. The inner political events and the Kassite invasion accelerated the fall of Old Babylonian state, which brought the decay of culture and closing of the schools. The North (Ashur) remained the periphery of civilization, which had a frontier with different “Barbarian” tribes and states.

Questions:

1. What was the inner and outer politics of Hammurabi?
2. What is the main content of his laws?
3. Discuss the time of his successors.
4. What were the main achievements in the culture in this period?

33. Elam in Old Babylonian period.

Sources: Inscriptions.

Till the end of 21st century BCE Elam was united again. Under Shu-Suen Kirnamme founded the dynasty from the city of Simashka, where 12 kings entered, among them Enpi-Luhhan, Hutrantemt (about 2000 BCE), Kindattu, Indattu-Inshushinak, Tanruhurer, Indattu II, Indattu-napir, Indattu-tempt (about 1930 BCE). Ur was destroyed probably by Hutrantemt. From the kings of Simashka dynasty the inscriptions in Akkadian and Sumerian language are preserved, for example, the Akkadian inscription of Indattu-Inshushinak I. The Akkadian written sources from Susa are dated also with the later time – till 17th century, but only the educated layer of city population was influenced by Akkadisation. In Susa there was also e-duba at the example of Mesopotamian schools, the remnants of Akkadian school texts are remained. Elamite words are often put into the Akkadian texts. Possibly, the dynasty of Simashka was destroyed by the king of Larsa Gungunum (1932-1906 BCE), who some time ruled in Elam and Susa.

After him in Elam the new dynasty, which was founded by Epart (ca. 1900 BCE), ruled. In the country there were three rulers: 1) sukkal “the ambassador” of Susa; 2) sukkal of Elam and Simashka and 3) sukkal mah “the great ambassador”. All of them had their origin from one house and were the descendants of the daughter of founder of dynasty. The highest official was a sukkal-mah. To the first time this title is testified by the founder of dynasty Shilhaha. Usually after the death of sukkal-mah the sukkal of Elam and Simashka entered his throne, and the sukkal of Susa could become the king of Elam and Simashka. Sometimes one person had two offices, most of all of sukkal-mah and the “king” of Susa. After Shilhaha in Elam Kuk-Shirwash (?), Shirktuh I (1800-1772) and Simutwartash ruled. Hammurabi conquered Elam in 1764 BCE. In that time Siwepalarhuhpak or Kutuchulush I ruled there.

After the Kassite invasion and the revolt of Rim-Sin II Elam becomes independent again, Kuter-Nahhunte I (about 1740-1720 BCE) and his successors ruled there, which order and number is unclear. I.M. Diakonoff brought the following sequence of sukkal-mahs of Elam after Kuter-Nahhunte I: Lila-ir-tash (About 1700 BCE), Tempti-Agum I, Tan-Uli, Tempti-khalki, Kuk-nashur (the contemporary of Ammişaduka), Kuter-Shilkhakha I, Tempti-raptash, Kutuchulush III, Tata, Attamerra-khalki, Pala-shishan, Kuk-Kirwash, Kuk-Nahhunte (?) and Kuter-Nahhunte II. The dynasty of sukkal-mahs was made an end by Kassites after their conquest of Babylon in the second half of 16th century BCE.

In the economics of Elam some archaic features were preserved, compared with Mesopotamia. In Susa the territorial agricultural community functioned, the regularly redistributeions of communal land were made, the communal self-government system functioned, the agricultural cell was the family community – “house”, it could grow and become the “brotherhood” (Akk. Ahhutum). The community was patriarchal, but it had no right of the first-born, the power came to everybody of the sons according to the choice of father or mother. The ware-money relations were weaker developed, than in Mesopotamia, the loans were made by silver or by natural products, the hypothec loan was dominating (the thing was still used by debtor). The temples and rich land-owners were the creditors.

The state sector existed as well, but the proper household of king had not a big significance. The temple households existed too, one month in Elamite calendar was called “ the month of tilling of god’s fields”, probably, in this month the population made the duties in favour of a temple. A part of the land from the state foundation was given for service to the use of high state officials. The eldest “imminity letter” belongs to the sukkal Tempt-Akun I under sukkal-mah Lila-Irtash, these letters were made for money. The Alike custom of giving to the officials of the big plots of land with cedeing to them the king’s incomes and duties was propagated in the 17th century BCE also in other countries, in Sealand under Gulkishar, in Hittite kingdom, then in Kassite Babylonia and Syria. It looks like the feudal system of fiefs, but it is no wonder because the coming epoch was typologically related to the early middle ages with the “Barbarian” states and feudal dissolution.

The highest god in Elamite religion was Humban, or Great god, with him the serpent cult was connected. The cult of rising sun – Nahhunte – played an important part, a part of Babylonian gods came into the Elamite pantheon, In Elam the belief in the judgment over the dead was propagated, it should be made by two gods (Ishnikarapak and Lakamar). In the tombs the plates with Akkadian prayers, which were directed to the personal god of the dead and to the gods-judges, were found. A number of Elamite figurines of deities from terracotta and bronze, the ritual stone vessels from Susa, the seals are preserved. In Elam the old art tradition were preserved better, than in Babylon.

In the whole the Elamite civilization makes an impression of archaic one, which is close to Sumerian. The development is slow here, the community is preserved, the ware-money relations are not developed so much. Elam was many times the rival of Sumerians, now too he has an enmity with Mesopotamia. In the culture the Akkadian

influence grows, but the Elamites remain another ethnos with different religious traditions and language. The florescence of Elamite civilization will come later.

Questions:

1. Describe the political history of Elam in this time.
2. What was the main cultural achievement of Elamites?

34. Mesoamerica from 1200 CE till Spanish conquest.

Sources: Inscriptions, Codices, Diego de Landa, Bernardino de Saahun.

After the fall of Chichen-Itza (1194) the political hegemony went to Mayapan. In this time the influence of Putun traders, who controlled the sea trade, had a top. The big harbors were Xucalango and Tabasco, Nito in Guatemala and Naco in Honduras. The island Cosumel became the important intermediary point on the routes of far trade. The objects of trade were cacao-beans, salt, cotton, honey and the hard stones, among them an obsidian.

In this time the influence of pries elite decreases, the trader class becomes more and more powerful. The building of temples and of the luxurious graves was stopped. The badly made building with the thick layers of plaster and badly made stone masonry appear. The ceramics and the works of mass production become simpler.

To the 12-14th centuries the Hieroglyphic Maya codices, which were deciphered by the Russian scholar Knorozov, belong (see Кнорозов Ю. В. Письменность индейцев майя. М.-Л. 1963 and his Иероглифические рукописи майя. Л. 1975). The manuscripts are written in the language, which is different enough from the Maya language of concistador time. The pictures are supported by short inscriptions. Knorozov thought that the manuscripts are a “manual” of Maya priests about the offerings to the deities. Other opinions exist as well.

In the priod of decay the production development did not cease, but in 1441 Mayapan was destroyed in the result of revolt, and the country was broken into small peaces. The first Spanish conquistadors appeared here already in the 1511 CE, but the final conquest of Yucatan took place in 1527-1546 CE, some tribes continue their fight even till 19th century.

In the valley of Mexico the state of Toltecs is falling from the invasion of northern Barbarians – Chichimecs, after the fall of Tula-Tollan the fugitive Toltecs settled in the southern part of Mexico valley in the cities of Colhuacan and Xico, Colhuacan became later the important cultural center. The tribe of Chichimecs, which was headed by Xolotl, was settled 1244 in the region of Tenayuca, the tribe of Otomi in Xaltocan in 1250, the Tepanecs conquered 1230 the city of Azcapotzalco, which was founded already in the 1st millennium CE, and made it to the capital of their state. In the valley of Mexico a number of small cities-states was developed, which struggled constantly for the hegemony in the region.

In the middle of 13th century new “Barbarians” Aztecs appear in the valley. Their name comes from the legendary motherland of Aztlan (“The place of cranes” or “the place of herons”). The precise place of Aztlan is not clear till now, but possibly, it was situated to the north-west from the Mxico valley. The Aztecs called themselves Mexics from the word “Meztli” (Moon) (another ethymologies exist as well).

The history of Aztecs can be divided into 3 main stages: 1) the stage of wondering, which was ended in 1325 or 1345 with the foundation of Tenochtitlan; 2) the stage of strengthening and the collection of powers, the Aztecs being in this time under the control of neighbor powers (from 1325/1345 till 1428); 3) the stage of independence, expansion and conquests (1428-1519).

It is not known much about the first stage: the Aztecs came from Aztlan in the begin of 12th century (or even earlier, in 1068), their wonderings lasted about 200 years. In that time Aztecs knew the agriculture, they could build the stone buildings, had the dress from tissues, they knew the ritual ball play and the 52-years cycle calendar. The migration came under the “supervision” of the tribe god of Aztecs – the god of war Witzilpochtli.

His statue was taken on the shoulders by four priests-chieftants (the parallels with the “ark of revelation” of Biblical god of Yahwe, which was carried on the poles in the time of Israelite wondering in desert, are interesting, see Exodus 37-40).

From Aztlan Aztecs came to Chicomoztoc (“seven caves”), then to Iloattepek (“the serpent mountain”) and 1143 celebrated the end of 52 years cycle, then they lived in the region of Tula-Tollan 20 years. From 1250 till 1298 Aztecs were vassals of Tepanecs. Then they served to the rulers of Culhuacan, but 1323 they were expelled from its territory, because they offered to the gods the daughter of Culhuacan ruler. Aztecs fled into the swamps and cane groves in the western end of the Tezcoco River.

On the two low swampy islands in 1325 or 1345 the Tenochtitlan (“the place of collection of cactus fruits”) was founded. Tenochtitlan became the fortress, besides it there were here ideal conditions for chinampa agriculture and for the transporting through the canals and the sea of Tezcoco. On the north in 1338 Tlatelolcs founded the city of Tlatelolco, which 1473 was occupied by the rulers of Tenochtitlan. Aztecs strived to become the allies of the strongest partner. 1367 they became the mercenaries of the Tepanec kingdom of Ascapotzalco, which was ruled by Tescosomoc. The first true ruler of Aztecs was Akanapichtli (1376-1396). With their help Tepanecs conquered some districts of the Mexico valley, then 1428 Aztecs with the help of the armies of Tezcoco and Wemotzinco defeated Tepanecs and destroyed their capital.

The ally of Aztecs later became the Tepanec city of Tlacopan (Tacuba). The third member of the league was a city of Tezcoco, which was ruled by the poet and philosopher Nesawalcoyotl (1418-1472). The Aztec empire mostly was created in the time of Ahuizotl (1486-1502). In the **begin** of 16th century more than 38 separate regions and state had to pay tribute to the “league of the three”, but they remained autonomus in the inner administration. In some strategic points the Aztec garrisons were installed, the officials (calpixce) controlled the payment of tribute.

The economics of Tenochtitlan was founded on the production of intensive agriculture (chinampas “the floating gardens”), crafts and trade, as well as on the military booty and the tribute from subjugated regions. The double character of economy was signified also in the “main temple” of capital, on the top of which the tempels of the god of water and rain Tlaloc and of the war god Huitzilpochtli stood. In the some places from the chinampa plots till seven harvests in the year were

collected, 1 ha of land secured the subsistence of 10 till 18 people in a year, also till 18,000 t of food products were brought to Tenochtitlan in a year. There were many trade centers, the most important market was situated on the island Tlatelco.

In the political sphere each city-state (there were about 50 of them) was ruled by tlatoani (“orator”), he commanded the troops, was a chief judge and led the main religious rites. The king’s power was given from brother to brother. The main ruler and his four advisers were elected by the electors from the layer of high aristocracy. All five were close relatives and the next monarch was elected from the remained four. The king had the army from professional soldiers (their number till the moment of conquista was 150,000 people), the communal militia and the knight “military orders” – the “order of eagle” and the “order of jaguar”. The main task of warriors was to cease the most possible number of prisoners of war to bring them as offering to the deities. In each city or big settlement the main judge, who was appointed by tlatoani, existed, under his headship there was the court of three people, but also the communal courts, elected by the population, existed. The bribery, theft, the changing of frontiers of land plots were punished by death.

The capital of Aztecs Tenochtitlan to the moment of conquista had the population of 100-120,000 people. It was divided into four quarters, which were separated by the streets, oriented upon the four directions – Cuhepopan, Noyetlan, Aztacalco and Teopan. In the center of the city the holy plot with the “main temple” and the palace of tlatoani was situated, each of the four quarters also had the temple complex. The Spanish plan of Tenochtitlan of 16th century is preserved, where one district was pictured. The capital consisted from the three concentric zones – the central, with the ritual and public buildings and the houses of aristocracy, the middle one with the living houses and chinampas, and the peripheral, with not so regular building plan. 1521 the city was destroyed by Spaniards, on its place the Mexico was built.

In the social sphere, as the monk Bernardino de Saahun, who has written the “General history of acts in the New Spain”, Aztecs had four layers: 1) aristocrats, who had the land in the private property and held the administrative offices; 2) the normal citizens, who were divided into territorial clans – calpulli, which had the common propriety on the land, They studied the military science and the agriculture, a part of them became the members of craftsmen and tradesmen “guilds”. 3) the “serves”, who lived in the suburb of the city and tilled the land plots of aristocracy and 4) the slaves from the prisoners of war and bought people, out of the empire frontiers the slave markets were situated in Tlatelolco and Azcapotzalco. Certainly the Aztec society was not a feudal one (as Saahun naively thought), it was the early class society with the domination of free peasants, as the Ancient Near East societies. Outside of the social ladder there were the tradesmen – pochteca, who inherited their office and had an own protector Yacatecuchtli.

Aztecs had the developed system of education; both the common peasants and the nobles were studied at schools. The calendar system of Aztecs is interesting: the sun year of 365 days was divided into 18 months 20 days each, and five additional days were seen as “unlucky” (In Egypt in the contrary in these days the festivals of main gods were made). Each day of month had its own name and was connected with some

deity. In the “holy calendar” the year consisted from 260 days and was divided into 13 months 20 days each. The year according to the period of Venus revolution (584 days), probably, existed too. In the end of the 52 years cycle Aztecs prepared themselves to the “end of the world”, expecting the world catastrophe. Then the celebration of New Year took place.

The Aztecan pictographic codices were preserved, the pictography was borrowed by the Mixtecs. Aztecs had a poetry, prose, dramaturgic things and didactic treatises. The common language of Mexica tribes was Nahuatl; in the collection of Saahun the teens of Aztec words are preserved. Toltecs and Mixtecs influenced the Aztec art, some architectural works and many gold decorations were preserved, which were smelt and exported by conquistadors. From Mixtecs Aztecs took over the art of gold chase. The important Aztecan art was the decorative embroidery, applications and diadems, they did not know the topper’s wheel, but made the beautiful pottery.

The Aztec religion was very bloody; the human offerings were made to the deities in huge number, because the blood was seen as the “food of gods”. The prisoners of war were mainly offered, rarely the women and children. The main gods were Huitzilopochtli, Ketzalcoatl and Tazcatlipoca. Besides them, the different gods of harvest, fertility, rain etc. were worshipped, first of all Tlatoc. The god-creator Ometecuchtli and his wife should have lived on the 13th heaven and did not intrude into the people affairs.

Parallely with Aztecs the development of cultures of Mixtecs, Zapotecs and other Indian people continued. But the development of Mesoamerican civilization was broken by the conquistadors, who descended 1519 on the shore of Mexican gulf. The ruler of Aztecs Montezuma II (1502-1520) could not understand the situation; he thought that Cortez and his people were the returning god Ketzalcoatl and his suite.

Besides it, the conquered by Aztecs not long ago Indian tribes made revolts and came on the side of Spaniards. The Spaniards had more perfect weapon and horses, which amused the Aztecs by their sizes and speed. Do not forget, that Spaniards were already in the Modern time (our 19th period), but Aztecs represented the civilization of the late archaic. As result Mesoamerica were conquered by Spanish people and old civilizations were destroyed. The last ruler of Aztecs Cuahutemoc was executed in 1525, but some Indian tribes continued the fight against Spaniards also after the conquista.

In the whole in Mesoamerica of this time, as in the Ancient Near East of 2nd millennium BCE, one can see both old civilizations, decaying more and more (like Maya), and the “Barbarian” civilizations of transitory period (Aztecs and other tribes). The last ones used already the achievements of their predecessors, but are still not fully civilized, which can be seen by their bloody human offerings. Further the development of theses civilizations could be expected, but the coming of conquistadors, destroying the old civilization, compelled the Indians to make a “leap” through the “antiquity” and “middle ages” (which they did not have) in the 16th century – the begin of modern time.

Questions:

1. Describe the post-classical Maya civilization.

2. Describe the civilization of Aztecs.
3. Why the Spanish conquistadors could conquer Mesoamerica so quickly?

35. The civilization of Easter island.

Sources: Lists of rulers, archaeology.

The Easter island was discovered by the Netherland admiral Jacob von Roggeven on the 5th of April 1722 in the day of Easter and therefore called so. The inhabitants of an **insland** called it Te-Pito-o-te-Henua (“the center and omphalos of the earth”). The language of modern inhabitants of the island belongs to the Polynesian, which enters the Austronesian Family of languages. But it is possible that even in 18th century the island was inhabited by some other people, from whose language the numerals, recorded by Aguera, are preserved. The legends tell that the first inhabitants of island come together with Hotu Matua. According to the opinion of majority of scholars, Hotu Matua came to the island in 12-14th centuries. But according to the dates of radiocarbon analysis, the people lived on the island already in 4th century CE (386 CE), so 1,000 years before Hotu Matua. In the lists of rulers – descendants of Hotu Matua there are 20 till 69 generations. Then one more wave of migrants comes – the “long-eared” (hanau-eepe), who had the light hair and skin (according to Norwegian scholar Thor Heyerdal).

The history of island can be divided into three periods. In the first one (from 5th till 12th centuries CE) the rectangular stone platforms “ahu” were made and the statues were cut, interesting is the finding of statue of sitting man with small sharp beard, which reminds the statue from Tiahuanaco, The huge statues were built in the 2nd period – from 1100 till 1680 and were put on “ahu”. To the end of the period whole the island was circled by platforms with statues 1,5 m till 22 m high., which faced the temple, and had the sea behind them. The third period began from the killing of “long-eared” by “short-eared” (hanau-momoko) Polynesians, who were on the lower stage of development, and finished in 1862, when the pirates invaded the island and the last statue fall.

1870 the missionary Rassel had found on the island the wooden tablets (“speaking wood”, kohau-rongo-rongo), where there were hieroglyphic inscriptions. The signs go in the order of reversed boustrophedon. 14 tablets are preserved. Even in the beginning of 20th century there were the people on the island, who pretended to know how to read them, now this knowledge is certainly lost, and the attempts to decipher this writing (by Hrozny, Knorozov etc.) are still not successful. (The description of some of them see in the book “Тайны древних письмен. Проблемы дешифровки” (ред. И.М.Дьяконова), Москва 1976, С.531-568). The age of tablets is about 500 years. The signs are sometimes akin to the Proto-Indian writing, which appeared 3,000 years earlier.

The art of the island (the wooden figurines moai-kawa-kawa, which pictured the spirits aku-aku, the figurines of bird-men, the cave pictures (petroglyphes), picturing real and fantastic animals), is interesting. The main god on the island was Makemake, symbolized by the face with big eye. He was thought as the creator of Earth and sea,

the planets, stars, life and humans. The chieftain- tangatamanu (bird-man) was seen as the earthen incorporation of the god.

The civilization of the Easter island was the last according to the time of origin archaic civilization, which was preserved almost till 20th century. Many things are unclear there, even the origin of its people, but in the whole it corresponds to other archaic civilizations (the huge buildings, the hieroglyphic writing, the state religion). See about it Ф.П.Кренделев, А.М.Кондратов, Безмолвные стражи тайн. Загадки острова Пасхи. Новосибирск, 2 изд. 1990.

Question:

1. What is known about the civilization of Easter island?

The results of VI period.

In the 6th period (1800-1550 BCE Old World, 1200-1550 CE New World)

The old civilizations have serious problems. Some of them are falling (Minoan, Proto-Indian, the civilizations of Aztecs and Maya), Egypt is under the foreign domination of Hyksos, but the civilization survives, having transformed considerably and coming into the epoch of New Kingdom. 6th period was the most favorable for the Akkadian civilization, exactly speaking for its southern (Babylonian) part. Exactly in this time the progress of centralised Old Babylonian state takes place, the laws of Hammurabi are being created, and in the economy, despite the opposite strivings of the state, the ware-money relations and the private property grew more and more stronger. The Babylonian culture continues to develop, definitely accepting the Akkadian language. But the Babylonian state is falling under the invasion of “Barbarians” – Kassites. Also the northern part of Akkadian civilization – Ashur is falling, also mostly because of invasion of “Barbarians”. In Elam the archaic order is preserved, it remains still in the early stage of development of its civilization. The cause of the fall of civilizations is mostly military invasions, sometimes ecological problems (Proto-Indian civilization). As in the corresponding period of early middle ages (450-700 CE) the “Barbarian” states become stronger, one of them is the Hittite one, they learn at the experience of the more civilized neighbors.

Question:

1. What are the main results of the VI period?

The results of late archaic.

The period of late archaic (which includes our V-VI periods) can be called the post-classical. The time of the first florescence is away, but it looks like many civilizations flourish again (the Middle Kingdom in Egypt, the Old Assyrian and Old Babylonian states, the New Kingdom of Maya). In many aspects (literature, culture, laws etc.) the late archaic is even more progressive than the early one, for the antiquity it is often the subject for imitation. But certainly it cannot fully repeat the early archaic, and the imitation of old examples is often connected with the new experience.

In the late archaic some new civilizations (Minoan, Hittite, Aztec) appear. The most of them do not survive the end of late archaic (only the Hittite one is an exception). The new civilizations of the late archaic use the experience of predecessors, changing it a lot, and are themselves the predecessors of the ancient civilizations). The most of civilizations are in the period of Middle Bronze age (besides the Mesoamerican, which still live in the Stone age). In the political sphere the striving for the creation of possible biggest state, which unites the whole region, is seen (Egypt of the Middle Kingdom, the Babylonia of Hammurabi, the Aztec state). In Mesopotamia one has already pretension to rule the whole civilized world. In the social-economic sphere (besides the southern Mesopotamia) the old tendencies are mostly preserved (the state and communal sector of economics under the small number of slaves). In the whole the late archaic (as each late epoch) is rich with the culture achievements, which are not always original, but the foreign political problems often bring the sudden fall or decay of the culture.

Question:

1. What are the main results of late archaic?

Post-archaic (1550-800 BCE)

VII period. I period of post-archaic (1550-1300 BCE)

36. Mycenaean civilization in 16-14 centuries BCE.

Sources: Archaeology, Greek King lists.

According to the Greek historic tradition, Aigyalos began to rule in Sycion (Peloponnes) as the first among the Greek kings in 2261 BCE, then in Argos Inakhos began to rule in 1818 BCE, the first king of Athens Kekrops should have rule in 1555-1505 BCE. There are two radiocarbon dates of the possible coming of Greeks into the Balcan Peninsula – 2200 BCE and 1900 BCE. The first is near to the **begin** of Aigyalos rule, the second – to that of Inakhos. In this time the destructions in the Balkan Peninsula and in Asia Minor are remarkable, where the city of Troy II was destroyed. The Greeks possibly came to Balkan Peninsula through Epyros from the north, the place of Indoeuropean homeland, which exact place is still disputable. Possibly, that the Greeks were not the first Indoeuropeans, who came to Balkans, and they have as predecessors so called Indoeuropean substrat (or so called Paleo-Balkan people – Thracians, Phrygians etc., a part of them later settled into Asia Minor).

From Paleo-Balkan languages the traces in the onomastics of a penisula are preserved. But the must more influence of the young civilization was made by the Cretan culture. About 1500 BCE the Greeks occupied the central part of Crete with the city of Cnossos, and then becomed firm in Cyprus. In 14-13th centuries already under Greek power the economics of Crete begins to restore, Mallia, Kommos, Hania-Kastelli become the important centers, the contacts with Egypts are established again. In the same time the settlements of Greeks appear also on the western shore of Asia Minor – in Milet, near Halicarnassos and Colophone. In the Hittite documents the state “Ahhiyawa” is mentioned, that was situated in the western part of Asia Minor – near Halicarnassos and Kolophone.

In the Greece itself the centers of civilization were Mycenae, Tiryns, Pylos, Athenes, Thebae, Orchomenae, Iolk. Here the palaces with the mighty “cyclopic walls” from the limestone pieces, who reached the weight of 12 t, were built. In Mycenae the “shaft graves” of the second half of 17th – 16th century BCE were found. The first graves (“Circle A”) were excavated already by H. Schliemann in 1876. In the graves many objects from gold, silver, ivory, the vessels from mountain crystal and the amber beads were found. The rulers of Mycenae were militant people; it can be testified by the plenty of weapon in the graves and the pictures of war and hunting scenes, which were not at all pictured in Crete.

The “shaft graves” were with the time replaced by “tholoses” (cupola graves), one of their examples is the “Atreus grave” in Mycenae. Also the “Nestor palace” in Pylos (middle of the 13th century BCE) is well preserved. In the center of palace there was the rectangular hall – megaron, with big round fireplace, its smoke went through the hole in the ceiling, and with four wooden columns. The walls of megaron were painted by frescoes, near it there were two long corridors. In the palace there were bathrooms, water-pipe and canalisation.

In Pylos and Mycenae, as well as in Cnossos, that was occupied by the Greeks, the temple archieves were found, which were written in “Linear B” writing. The most

ancient are the archives in Cnossos (begin of 15th century). The Linear B palaeographically is the development of Linear A writing. The tablets were deciphered 1952 by M. Ventris and John Chadwick, it appeared that their language is Greek (see their book “Documents in Mycenaean Greek, Cambridge 1956), that was near enough to the later Arcado-Cypriote-Pamphylian dialect. The language of the tablets is now studied well enough (see А.А.Молчанов, В.П.Нерознак, С.Я.Шарыпкин. Памятники древнейшей греческой письменности. Введение в микенологию. М. 1988), his vocabularies are made (see the same book and В.П.Казанскене, Н.Н.Казанский. Предметно-понятийный словарь греческого языка. Крито-микенский период. Л. 1986). The writing corresponds to the language bad enough, some consonants were not reflected in the writing, among them the final s, all syllables were open, the sonant and lurd consonants were marked in the same way. Therefore by the reading not only transliteration is given, but also the pronunciation of Old Greek words is reconstructed, like for example a-to-ro-qo-*antroquos. All the documents were business-like, mostly it is the lists (of slaves, warriors, of the sacrificial gifts etc.). No literary text is being found, probably, the epical songs existed then only in the oral tradition. But the tablets are of the great interest for the historian, who tries to reconstruct the economic and social relations of the epoch. The slave labour was used broadly enough; the women slaves are listed according to their professions, their children are named. The groups of slaves-helotes could consist of more then 100 people. Also the “god’s slaves” are being mentioned, who leased the land by the community and by the private people. This word is alike the same term in Ancient gypt. The private household was secondary and depended from the state sector. The work of craftsmen played an important part; they have got a food from the place treasure for their work. Among the craftsmen there were also the free communal peasants, who worked for the palace as the temporary duty.

On the head of the state wanax (“ruler”) stood, he had the land plot (temenos), that was three times more than the plots of other officials. The general of the highest rank was lawagetes; also the council of elders – geronsia – existed. The scribes, officials, craftsmen and priest were subordinated to the palace household. The territory of Pylos was divided into 16 tax districts, headed with the governors – koreteres. To koreteres the lower officials were subordinated, who ruled the separate settlements, their name was guasileis. The palace sent the inspectors into the differents districts. The same system existed also in the other cities. Some cities of Mycenaean epoch made wars with each other, Mycenae and Tiryns were rivals, between 1350 and 1250 BCE Thebes were destroyed, which was reflected in the later legend about the campaign of seven kings of Argos against Thebes.

In the religious sphere together with the old ideas, which was taken from Crete And were common for all people of Eastern Mediterranean (for example, the worship of the Great mother of gods), the cult of Olympic deities appears. The names of most of them appear already in the tablets of Mycenaean time (Zeus – Di-wo, whose spouse was called Diwia, and then Hera, Poseidon, Hermes, Hephaistos, Ares, Paian (the epitheton of Apollo), Dionysos etc.), the elaborated cult in the temples existed. Also craftsman Daidalos, the hero of later Greek myths, was worshipped as the god. The

shield in the form of “8” was the symbol of war deities. In the later Greek tradition the life of Orpheus and the foundation of the temple in Delphae is being also dated by the 2nd millennium BCE.

In the culture the Cretan influence can be seen, but the Mycenaean works have another spirit. They are more monumental and great, the topics in the wall painting are also different – the hunting, the parade processions on the chariots, the war preparations are being painted after. In the architecture quite another type of the palace planning is being established – with the megaron in the middle, the fortresses are surrounded with the mighty “cyclopic walls”, also the graves are of another type – the cupola and shaft tombs are made, which were already mentioned earlier.

In 14-13th centuries in the ceramics the vessels of the simple forms were made, there were there the conditionally pictured figures of animals, birds, warriors, chariots etc. From the 14th century the conditional and schematic figures of goddesses with the raised hands are being made in the plastics. In the Mycenaean world the jewelry art flourished as well, the testimonies of it are the incrustated short swords of 16-15th centuries from Mycenae, the ritual vessels from stone and gold with the incrustation of ivory and semi-precious stones. In the ornaments the “running spiral” (meandres) is oft used, which was possibly inherited from the North Balkan tribes of the Neolithic epoch, the swastika is used too. The Mycenaean wall painting is beautiful.

The “Achaean” civilization was the first stage of Ancient Greek civilization. On the scene of history the Greek appear as the Barbarians, who received the traditions of the more cultures people, first of all of Crete. But in the 2nd millennium there is still no big difference between Greece and Near East, it will appear only in 1st millennium BCE. Greece of Mycenae was certainly a special land, but it was a part of one Mediterranean-Near Eastern culture area, and even not the most developed part of it. But in this time already the Greek language, the Greek Olympic religion and, probably, epic songs exist (the Greek tradition placed Homer also in the 2nd millennium BCE). The Greek civilization, that was created by the “Barbarians of first wave” – Achaeans, has given its fruits in the 1st millennium BCE. The fate of Hittites, Indoeuropeans, who created their civilization in the Near East even earlier, was another one.

Question:

1. Describe the main achievements of Mycenaean civilization.

37. New Hittite Kingdom from 1500 till 1300 BCE.

Sources: Inscriptions.

The period between Old Hittite and New Hittite kingdom is very much unclear. Some scholars accept the period of Middle Hittite kingdom, another ones put between Telepinus and New Hittite kingdom only one king Telepinus – Alluwamnas. Some clarity begins from the restorer of the Hattusa might – Tuthalijas I (or II), who ruled in the 15th century BCE. From him the new dynasty begins, which had its origin from the Hurrian-Luwian Kizzuwadna and the Hurrian and Luwian influence on the Hittites becomes stronger. The heirs of Tuthalijas I (or II) were Hattusilis II,

Tuthalijas II (III), Arnuwandas I, Suppiluliumas I, Arnuwandas II and Mursilis II. These kings ruled in Hattusa from 15th till the end of 13th century BCE.

In 15th century the tribes of Kaska invade the Hittites, the country is in decay, but slowly a part of the cities was reconquered, some chieftains or elders of Kaska swore to Hittites. Inside the country, probably, the significance of king property becomes stronger; this is being testified by the gift inscription of the time of Arnuwandas I and his wife and sister Asmu-Nikkal. "The temple women slave" Nuwatalli got the fields, big cattle, horses, sheep and she-goats as the gift. The land plots were given as award for the service to the officials and warriors (as in Mesopotamia), but the plot was not hereditary, it was confiscated also when the crime was made. In that time, possibly, the military reform was made, the permanent troops were created, which were settled in the frontier regions to secure the frontiers. Under Hattusilis II Kizzuwadna was temporarily occupied, and then it came to the state of Mitanni, in the same time Haleb in Syria was separated. In the begin of rule of Tuthalijas II (II) about 1400 BCE the country of Hatti was surrounded by the enemies from all sides. Tuthalijas made wars with Kaskas and Hayasa, but did not reach big results.

The revival of the Hittite state came under his son, Suppiluliumas I (1380-1346 BCE). He made war with Mitanni, and in the first campaign was driven back by the troops of the Mitannian king Tushratta. Then Suppiluliumas makes a treaty with the king of Hayasa Hukkanas, whom he has given his daughter as a wife. Hukkanas swore and obliged to give the military help to Hitties. In the same time the treaty with Artadama II of Mitanni was concluded and the campaign against Syria was made. Suppiluliumas defeated Kaska, having built the fortification walls around Hattusa and the fortresses on the northern border.

Then Suppiluliumas began the war with Mitanni, having made an attack on its capital Washshukkanne and on Carkhemish. He concluded a treaty with Nikm-Addu II, king of Ugarit, and had diplomatic relations with Egypt. Sunassuras, the king of Kizzuwadna, became a vassal of Hittite king. In Khaleb and Carkhemish Suppiluliumas made his sons Telepinus and Piyassilis to the kings. Tushratta, the king of Mitanni, fled, and then he was killed. Then Suppiluliumas made Artadana II the king of Mitanni, having executed 1200 supporters of Tushratta. Then he made the king of Mitanni the son of Tushratta Shattiwasa, and in Mitanni the war between Shattiwasa and the son of Artadama Shuttarna III began, who was supported by Assyrians. The land of Amqa in the sphere of Egyptian influence (between Lebanon and Anti-Lebanon) was also robbed by the Hittites. The Hittite prince had a chance to be the Egyptian pharaoh, the husband of Tutankhamon widow, but he was killed on the way, and the war between Hittites and Egypt began. But in the army of Hittites the epidemy of plague began, from which Suppiluliumas possibly died.

His heir was his son Arnuwandas II, who died soon after he had come on the throne. Then Mursilis II (1345-1315) ruled, who suppressed some revolts on the north-west and east of Anatolia. Syria was no quiet too, the local rulers tried to liberate from Hittite hegemony. Mursilis put to trial the wife of Suppiluliumas Mal-Nikal, the daughter of Babylonian king Burna-Buriash II, having accused her in the

sorcery and in the embezzlement of the property of Suppiluliumas. Mursilis II had wars with Pihhunasa, king of the land of Tipiya, and with Annayas, the king of Azza-Hayasa. This country was included into the Hittite state, but it could not be retained for long. In the whole the power of Hittites was not firm; it was threatened by Kaska, Egypt and Assyrian state, as before.

In the religion in New Hittite period the Luwian god Santas, the gods of thunder Tarhuntas and Tattas and other Hurrian (and through their mediation – the Sumerian-Akkadia gods) appear. The Hittite deities become to be identified with the Hurrian ones. The veneration of king becomes stronger, the “stone houses” – the funerary temples of the kings – began to be build. The “annals” of Suppiluliumas I and Mursilis II – are preserved. The changes in the ceramics production take place. The forms of ceramics with figures of animals and birds become **dryer**; the ornament becomes more graphic and ornamental one. The alike processes can be seen in the bronze plastics, the figures of the male deities become more detailed, the hands and caps were casted separately and firmed to the figure on the sprigs. The Hittite art influenced the later art of Assyria and Urartu.

In 15-14th centuries the Hittite state continues to exist and even, having restored its forces, has some victories over the enemies and becomes one of the main forces of the Ancient Near East. But it is not firm and soon will be destroyed.

Questions:

1. What was the political history of Hittites in this time?
2. Describe the war of Hittites with Mitanni.
3. What were the main achievement of Hittites in the art?

38. Mitanni and Arrapkha (Hurrian civilization) in 16-14 centuries BCE.

Sources: Inscriptions.

The tribes of Hurrians (literarily “eastern or north-eastern”), whose language was related to the later Urartian and possibly to the modern north-east Caucasian languages, are probably mentioned in the Sumerian texts of 3rd millennium BCE under the name of Subartu (people). The inscriptions of the Hurrian rulers of the last quarter of 3rd millennium BCE – Tishadad, endu (king or priest) of Urkesh, Arishen, the king of Urkesh, Hawal and Nawar as well as the seal of Arishen, king of Karakhar – are preserved. The migration of Hurrians in the Near East went with the waves; the first of each can be dated with the middle of 3rd millennium BCE. Till 16th century BCE Hurrian occupied the region of Gasur, having renamed it in Arrapkhe, in 18-14th centuries they settled Alalakh in Syria, till the middle of 2nd millennium BCE the Hurrian population grew in Ugarit considerably.

He state of Hanigalbat (Mitanni or Maittani) is mentioned already in the end of 17th century in connection with the campaign of his rulers against the Hittite king Hattusilis I. The most of its population were Hurrians, but the kings had Indo-Iranian (or possibly, Dard-Kaphirian) names and worshipped the Arian deities – Mitra, Varuna, Indra, Nasatyas. These names and Indo-Iranian words, among them the terminology for horse-breeding, were already Hurritized. Possibly, the Hurrian Mitannians met the Indo-Iranians between 1750 and 1650 BCE, after they came to the

Iranian plane, and then moved to the Near East. The chariots and the wheel with the spokes (which was possibly invented by Hittites) were used by Mitannians broadly. The territory of the state was situated in the regions, which were rich in copper, lead and tin, and were situated near the important trade way. The capital of the state was city Washukkanne in the Upper Mesopotamia, which is not excavated till now.

The first known king was Shuttarna I, the son of Kirta (the end of 16th century BCE). After him Parattarna ruled, who established the hegemony of Mitanni in the Northern Syria and in Basin of Orontes River, he supported the king Idrimi on the throne of Alalakh (15th century BCE). The most powerful king was Saussattar, or Saussadattar, who occupied and spoiled Ashur. He put there his governor-sukkallu. Arrapkha, Alalakh and a part of Asia Minor were vassals of Mitanni. The state itself was a federation of autonomous cities-states under the hegemony of Mitannian kings. Mitanni became even the rival of Egypt, in Egyptian inscriptions it is mentioned as Nahraina (Two-rivers-land).

King Artatama I made a treaty with the pharaoh Tuthmosis IV (end of 15th century), Artatama has given his daughter into the harem of pharaoh. Then the main rival of Mitanni became New Hittite kingdom, Egypt became the ally of Mitanni, the correspondence of Mitannian king Tushratta with an Egyptian pharaoh is preserved. After the forced death of Tushratta about 1360 BCE Mitanni was destroyed by the Hittite king Suppiluliumas I, the Hittites intruded into the fight between Shuttarna, son of Tushratta and Artatama II, and then Shattiwasa, son of Tushratta, whom they put on the throne. Mitanni lost the most of territories and was finally conquered by Assyrians till the middle of 13th century BCE.

The northern neighbor of Mitanni was the state Alzi, one more Hurrian state Kizzuwadna existed from the 16th century BCE in south-western part of Asia Minor and in the 14th century came under Hittite rule.

Enough documents are preserved from the Hurrian state Arrapkha. The archive of the king's residence Al-ilani, "the city of gods" (Arrapkha, near modern Kirkuk), goes back till 15-14th centuries, the archive in Nuza (former Gasur, now Irgan-tepe) is also excavated, the archives of Tell-el-Fahhara are still not published. Initially archives were written by Akkadian scribes, then they were Hurritized, therefore the Akkadian language was influenced by Hurrian substratum. In the archives two unusual phenomena are mentioned – "tower" (dimtu) and adoption. With the first word the home community, headed by erwi (ewri) was signified, which possessed the land. The communities built the settlement (alu), headed by the town council and the governor – hazannu, alu built the districts, headed by halzuhli. The archive of one of halzuhli (Tehib-Tilla) is preserved. From him more than 200 acts of transmission of real estate in the way of pseudo-adoption (the debtor "adopted" the creditor, making his share to the property of the last) are preserved. In the whole in Arrapkha the state sector of economy was dominated too and the number of slaves was not big. Arrapkha was conquered in the middle of 14th century BCE, the remnants of destructions testify the violent fall.

About the Hurrian culture one can make an opinion from the Hurrian religious texts from Babylonia, Mari, Ugarit and from the Hittite texts, which were translated from

Hurrian, and also from the documents of Hurrian states of Arrapkha and Alalakh. The most ancient Hurrian inscriptions of Tishara of Urkesh belong to the end of 3rd millennium BCE. The texts were written by Akkadian cuneiform, but in the Hurrian language. Also the Hurrian texts, written by quasi-alphabetic Ugaritic cuneiform, are preserved. Writing in the Akkadian cuneiform, Hurrians (in difference to Hittites) did not use the heterograms, the writing was purely syllabic. In the Hurrian language, that was near to North-East Caucasian ones, there were some agglutinative cases, among them the ergative one.

In difference to Sumerian, the chain of suffixes, which expressed the tense and mood, was added to the verb. From the literary works the version of Gilgamesh epics, incantations, cult-love song are preserved. In the famous song about Ullikummi, which is preserved in the Hittite translation, the history of deities' generations is being explained: Anu was overthrown by Kumarwe, and the last one was overthrown by Teshub. The mythos is being accompanied by different fallic episodes. Further it was borrowed and elaborated by the Greeks, which is being testified by the "Theogony" of Hesiod (the mythos about Uranos, Kronos and Zeus, Eros probably corresponds to Ullikummi).

The top god of Hurrians was Teshub, the god of thunder, his wife was Hebat. In Kizzuwadna also the sister of Teshub – Shawushka- was worshipped. The Akkadian and some Indo-European deities were worshipped too. In each district there were special women priests – "women-kings" (enda), who made the rite of sacred marriage. Hurrians made also the human victims.

The Hurrian art had a lot of original phenomena. The forms and decoration of the Hurrian ceramics are original, but it is close to the painted ceramics of island Crete. The Hurrian regions were the center of horse breeding and chariote crafts; this is testified by the treatise of horse breeding.

Hurrian civilization was one more transitory "Barbarian" civilization that used the achievements of the predecessors and existed not so long time. But its cultural influence was significant, The Hurrian influence in religion and art was seen in Assyria, Ugarit, by Hittites, in Transcaucasia, even by the Greeks and possibly, in India.

Questions:

1. What is known about the political history of Mitanni?
2. What was the cultural influence of Hurrite states?

39. Egypt in the time of rule of 18th dynasty (1550-1314 BCE).

Sources: Inscriptions, Tales, Manetho.

In the 1st period of post-archaic the development of old civilizations – Egyptian, Akkadian, Elamite – continues, which try to restore the former positions in the changing world. The Egyptians of the time of New Kingdom (18th- 20th dynasty) could do it to some extent. Beginning from the 18th dynasty, the chronology of Manetho is not very different from the modern one. According to Manetho in the Africanus version, the 18th dynasty rules in 1661-1398 BCE, the modern chronology puts it into 1550-1314 BCE, which covers all our 7th period. The last king of 17th

dynasty Kamose began the war against Hyksoses, which was successfully finished by his brother Amosis, who founded the 18th dynasty.

After the siege and some battles on the dry land and on the water he has taken the Hyksos fortress Auaris. Egypt was united again under the power of local dynasty, originated from Thebes. Following the enemies, Amosis has taken the fortress Sharukhen on the south of Palestine. Then he went to Nubia and occupied it till the 2nd Nile carattract. The fortress Bukhan was here the support of Egypt, which was occupied already by Kamose. So Egypt returned to the frontiers of 12th dynasty. Amosis I established the office of “king’s son”, who ruled Nubia. Then he pacified the inner enemies, who revolted both in Upper and in Middle Egypt. He confiscated the property of Upper Egyptian rulers. The capital of the state became Thebes (Uaset), the Theban god Amon, who was identified with Re, came on the first plan. The king was seen as the son of Amon-Re, as well as of the sister and wife of his predecessor, who had the rank of “divine spouse”. The grandmother of Amosis Tetisheru was seen as the beginner of the clan. She was worshipped in Memphis and Abydos. Then different inscriptions were dedicated to the spouse of Amosis Nephretari. The common rule of the king and his son was restored, probably, the co-regent of Amosis in the last 10 years of his rule was his son Amenophis I (Manetho gives 20 years of his rule, but only 10 years are documented by the inscriptions).

Exactly in the 18th dynasty the word *pr ʿ3* (per-o) “big house” began to be used in the relation to the kings, from which the word “pharaoh” came. But under Amosis Amon was still not so important as the ancient Sun god Re and even not as the Moon god Yah. The tombs, as earlier, were made in the sacred city of the Middle kingdom Abydos, the clothes, writing, art monuments were still very close to the Middle kingdom. From Amosis so called “Tempest stele” (ca. 1530 BCE) is being preserved. There the evils, which came unto Egypt – darkness, mighty rain, tempest, flood – are being described. The king had personally to lead the reconstruction of the temples and even of the destroyed pyramids. Here the consequences of the volcano eruption in Santorini (Thera) are described, which could be felt even in Egypt (there are the archaeological testimonies for it – the finding of volcano ashes and pumice-stone in the Delta). On the other side, the description of Amosis looks very much like the Biblical story of “Egyptian plagues”, which is brought in the book of Exodus.

Did really the Exodus of Israelites from Egypt take place in this time? Manetho brings two stories about Exodus. According to the first, it took place under Amosis (who is being called Tethmosis by Manetho), according to the second under Amenophis. The stories have no contradiction, if we consider that Amenophis I was a co-regent of Amosis and his successor. The fortresses, which were built in the Delta in the epoch of Amosis, could be associated in the Bible with the later cities Per-Ramesses and Pithom (Ex. 1), Manetho also mentions the fortress in the Delta. Manetho tells that the leader of Exodus was an Egyptian priest from Heliopolis Osarseph or Moses (both names have a good Egyptian etymology). According to Joseph Flavius, Moses made war in Nubia (Ethiopia), being a general of the king. The number of Exodus participants, according to Manetho, was fewer, than it is said in the

Bible (80,000 people), the other tribes should have participated there, who were expelled from Egypt as the allies of Hyksoses. The story of Manetho certainly has a historical ground, despite his anti-Jewish allegations.

After the death of Amosis his son Amenophis I ruled (about 1525-1515 BCE). He defeated the state of Kush in Nubia, having destroyed its capital Kerma. He also had war with Libyans. After the liberation fight in Egypt the big and ready for fight army was formed, which used the battle horses and chariotes. Both under Amosis and under Amenophis I the big buildings were not made – there were no sources for it in the treasury. Also pyramids ceased to be build, instead of them the pyramid-like superstructures over the rock-cut tomb were built.

The successor of Amenophis I became Tuthmosis I (1515-1504), who married his sister – the queen Amosis, In the begin of his rule he suppressed the revolt in Nubia, having occupied the territory between the third and fourth cataracts. At the third cataracts the Egyptian fortress was founded, the “king’s son” became the governor of Nubia. In Nubia the cult of Amon was propagated, whose center became the city of Napata. Then Tuthmosis I went to the north, the Canaanian and Hurrian cities of Palestine and Syria did not make resistance to him. Having come till Euphrates, he met the army of Mitannian king. In the battle Egyptians had the victory, Tuthmosis has taken a lot of prisoners, on the Euphrates shore he made an inscription, which limited the northern boundary of his territory.

Tuthmosis I created the great Egyptian state – from the 4th cataract till the middle Euphrates. The military booty and the tribute had given to him the possibility to begin the temple building. The Karnak temple in Thebes becomes the center of Amon cult. The pharaohs began to be buried in the kings’ valley to the west of Thebes. Memphis was revived too, it became the sea port and the residence of the elder prince as the second capital of the state.

The heirs of Tuthmosis I, his two sons from the queen Amosis Uajmes and Amenmes, died earlier than the father. The co-regent of Tuthmosis I was his son from the main queen Mutnofret Tuthmosis II (1512-1504), whom Tuthmosis I overlived as well. Tuthmosis II suppressed the new revolt in Nubia, having exterminated all revolted men, the horses and the cattle of the revolted became the booty of the victor. Tuthmosis II made campaign against the Palestine nomads. He introduced the new administrative division, having appointed two veziers in the Upper and Lower Egypt, who had residences in Thebes and Memphis.

On the 9th year of his rule Tuthmosis II died, probably, from illness, his official heir became Tuthmosis III (1504-1450), the son of Tuthmosis II from the concubine Isis, but the real ruler was the wife of Tuthmosis II, the daughter of Tuthmosis I and of the king Amosis Hatshepsut (1504-1482).

Hatshepsut openly proclaimed herself the pharaoh, having tried to convince the surrounding people that he had close relations to Amon. Under her the war expedition into Nubia was made, and into Punt (Somali) the peaceful expedition was sent through the Red Sea. The rulers of Punt tried to accept the sovereignty of Egypt over them and brought the donations. On the south the monument of the queen was built, and the

brought reaches were dedicated to Amon. In the time of Hatshepsut the big temple in Karnak to the honor of Heb-Sed festival was made.

Not far from there the tomb of high priest, architect and the provisory ruler of Hatshepsut Senenmut, who was unfavoured for the time, was situated. There are the rock tombs of the other officials of the time, painted by the rock painting. In these tombs the appearances of the gods appear which earlier was allowed only in the king's tombs.

Hatshepsut proclaimed the princess Nephthys the heir of the throne, but Thutmose III could take the power in his hands after the death of Hatshepsut in 1482 BCE. First of all he tried to destroy the memory about the queen, her names and pictures, and dismissed her officials. The main content of the foreign policy of Thutmose III were military campaigns into the Palestine-Syria, which were made almost each year. In the beginning of his rule Hurrians conquered all the Palestine, among this the Canaanite states. The center of Canaanite opposition to Egypt became the Qadesh upon Orontes. About 1480 BCE the first campaign against Palestine began. The troops of Thutmose III had occupied Gaza and Yaphtha, and then. Having passed the pass in the Karmel Mountains, have defeated the coalition of 330 (if one believes the inscription) of Syrian-Palestinian rulers in the Megiddo valley.

The ruler of Qadesh could flee, **other rulers** were subjugated to Egypt and returned into their territories. Their sons became the Egyptian hostages. In whole Palestine, till Lebanon Mountains, the Egyptian garrisons were put. After some next campaigns Thutmose III subjugated to himself the Phoenician cities, then about 1470 he went into Syria, defeated the king of Mitanni and went till Carchemish, on the return way "having punished" the revolted Qadesh. Syria and Palestine was divided into three provinces – Canaan, Ube and Amurru, but there were revolts there up and to, which were possibly organized by Mitannian. The kings of Babylon, Assyria and Hittites brought the gifts to Thutmose III. Thutmose III used the booty for the building of the temples; he made the temple in Karnak to the memorial of victories of Amon and his son Thutmose III. The victories of Thutmose III were celebrated in the chronicles, poems, later the tale was told about the taking over of Yaffa. Already under Thutmose III the military aristocracy, generated from the officers of foreign Libyan and Nubian military units, became the support of the central power. In the same time the break between the king and the priestly aristocracy began.

Thutmose III died 1450 BCE. His successor became his son Amenophis II (1450-1425). He brought the troops from Syria, and in that time the king of Mitanni Sauseradattar conquered all the Northern Syria. The annals of Amenophis II tell about his three campaigns against Syria, he cruelly punished the revolted rulers and spoiled the cities and villages there. The big number of the prisoners was deported; to the time of second campaign it reached 90,000. Amenophis II could shoot from the bow well, but he was a bad builder. His buildings were worse as the earlier and as the later ones. Despite the generally successful campaigns, Egypt has lost its influence in Katna, Nua and Tunib. In the social hierarchy the people, personally connected with the pharaoh, his old friends and so on began to be promoted.

After Amenophis II his son Tuthmosis IV ruled in 1425-1417 BCE. In his time the piece treaty with Mitanni was made, the king Artatama has given his daughter as the wife of the pharaoh. Tuthmosis IV did not build a much, but he took care about the former monument, he freed the Great sphinx from the sands, which should have predicted his kingship before the coming to the throne and asked for help. He brought to the end the building of the obelisk of the Tuthmosis III in Karnak temple. In the end of his rule he suppressed the revolt in Nubia.

The successor of Tuthmosis IV became Amenophis III (1417-1379), whose rule was peaceful. He suppressed the revolt in the south, but did not made campaigns against Palestine and Syria, having follow the treaty with Mitanni. In this time in Lebanon the new state of Amurru appeared, which was formally the vassal of Egypt. Amenophis III had the harem from the daughters of Near Eastern rulers, but he did not give his own daughters to them to marriage. He used the big quality of gold, which came to him, for the building and for the gift to neighbor rulers. The main building was made in Karnak, on the south of Thebes the Luxor temple was built, with two rows of stone columns 16 m high. The sculptures of Amenophis III, which were later called by Greeks “colosses of Memnon”, built before his funerary temple, reached 21 m. Amenophis III favoured the worship of himself and his wife Tiy, which was especially developed in Nubia. To the honor of “thirty years of rule” the palace of the pharaoh – “the house of jubilation “ – was built.

Amenophis III used in the government the people of low origin, many of them came from Memphis and other northern cities. Also his wife Tiy was not noble. He put as the high priest his namesake, the military scribe from Atribis Amenophis, son of Hapi, who was a talented sculptor. He made the sculpture of the old pharaoh, sitting in the “pose of the scribe”. Even funerary temple was made in the honor of the Hapi son. The rule of Amenophis III was a “stagnation”. Like the later rulers of the alike time (in Russia Alexey Mikhailovich, Nikolay I or Brezhnev), he liked hunting and promoted the own cult. After such epoch usually the reformer (in Russia Peter I, Alexander II or Gorbachev) appears, in Egypt it was Amenophis IV (1379-1362).

In the veins of Amenophis IV there was quite a few of Egyptian blood. Already his father was Asian almost a half (because of the often marriages of Pharaohs with the Asiatic princesses). According to the pictures, Amenophis IV was ill, he was certainly a psychically ill man, who had a maniacal-depressive psychosis and hated his country, his people, its religion and culture. In the history of Russia we have some reformers like he (Ivan IV, Peter I, Lenin etc.). They are often destroying the old, but could not build something new, they strived to change the life in the country in the new way, don't respect its cultural and religious traditions, they like he neighbor countries, which look for them as progressive. Often this activity is being accompanied by the transfer of the capital (into Alexander sloboda by Ivan IV, into St.-Petersburg under Peter I, into Moscow under Lenin), that could be ordered to be specially built for this purpose by the foolish autocratic king.

In his activity such a king is being supported by the special military order (oprichniks, guards, ChK), prosecutes the priests in this or that way, who were the support of the old regime (the killing of Russian metropolite by Ivan IV, the

liquidation of patriarchy by Peter I, the anri-religious fight under Lenin). Such maniacal “reformer” is not very clever, he often himself does not understand, what he wants to build, so he brings the huge damage and few use (in Russia only the activity of Peter I is a some exception).

Amenophis IV belong fully to this “reformer” paradigme. He is being supported by the “new people”, by the nobles of the Lower Egypt, by the union with the army, fighting with the old priests of Amon. We don’t believe that the religious refom was his true aim, but we cannot exclude that he had liked the Sun in some special way, therefore he introduced this cult. Possibly, some Asiatic cults influenced him (the parallels between Aton-Adonia and even between Aton and Adonai were already seen by some scholars), nevertheless, the cult of Aton as the god of the Sun disc existed bfore Amenophis IV.

In the 4th year of Amenophis rule the Sun (still Re, but already Aton) was proclaimed a Pharaoh. The iconographic image of the Sun was changed; it became to be pictured as the circle with many beams, going below, with the human hands on the ends. In this time or earlier the building of the new temple in the capital has begun. If the Sun is being pictured in another way, why the Pharaoh cannot be pictured anewm, especially why he is now not the pharaoh at all? The changes in the art began, initially it strived for the realistic picture of pharaoh, but it was not flattering to him, in difference to his beautiful wife Nefertiti, later it became almost the caricature. The going from the canons of the beuatiful, the degradation of the art takes place, which we encounter also in other revolutionary epochs, especially in the 20th century. But the number of badly made life scenes, picturing the movement, increases.

In the **beginning** of the 6th year of his rule Amenophis IV decide to found the new capital- Akhet-Aton (the horizon of Athon), modern El-Amarna. Destroying the very name of the god Amon, who symbolized the maximal success of Egypt on the world scene, he renamen himself into Ekhnaton (“useful to the Aton”). Ekhnaton is writing the big and small hymns to Aton, having as an example the hymns to Aton-Re, and slowly building the capital. The big hymn to Aton is interesting in two relations. Firstly, with its parallels to 104th psalm (the description of the coming of the night and of quitness of whole living beings). To the second, among all countries, created by Aton, Egypt suddenly appears on the last place, after the foreign countries Syria and Nubia. This contradicts to the ideas of the Egyptians themselves, who thought that their country is the only land were the gods live, which made impossible its comparison with any other country, but it is quite logical for Ekhnaton, who hated his own country.

On the 9th or 10th year of his rule the prosecution of the name of god Amon, his spouse Mut and the goddess Nekhbet begins, in the writing the sign of the ram’s head, which was earlier the symbol of Amon, is being abolished. In the old inscriptions the name of Amon was erased. More than that, the words “god” and “goddess” were abolishd. But the cult of Aton, who was worshipped also earlier, under Amenophis III, could not fully replace the old gods and become popular by the people. The temple of Aton were built in Akhetaton, Memphis, Helioupolis, Nubia, in the Elephantine, in Thebais, in the Middle Egypt and Delta. But even in the capital the

people continued to worship Thot and Sobek, and in the its suburbs the vine jars were found, decorated with the emblems oif Ptah, Hor and even of Amon.

On the 12th year of rule the mania of Ekhnaton becomes stronger, his wife Nefertiti, beautiful and clever, becomes unfavoured, the word “god” is not being used at all, even in the compound words, instead of it the word “governor” is used. The determinative after the names of deities is not more used in the writing. Even Sun is not god more. From “monotheism” Ekhnaton comes to “atheism”. The war was declared to the old deities, their temples and priests ceased to have the state support, the king became angry also upon his former officials – Parennefer, who lead the building of “House of the Sun” in the former capital, and on the king’s scribe and general Mai.

It is no wonder that the outer politica position of Egypt grew worse. In the result of successes of Hittites the vassals of Egypt, rulers of Ugarit, Amurru and Kadesh came on their side. The big archive from Amarna is being preserved, where the Palestinian rulers tell their problems to Ekhnaton and complain about the invasions of “hapiru”. The Babylonian king Burna-Buriash familiarly calls Ekhnaton his brother and demands to protect his tradesmen in Palestine. On the 10th year of rule Ekhnaton ordered to all Egyptian vassals to bring tributee into Akhetaton, but this action was purely symbolical and had not the real success.

The foolish actions of Ekhnaton brought a lot of damage to Egypt, having weakend its outer positions and the traditional way of life. Especially significant was that he worsened the situation of the priests, having taken the control about the temple economy into his hands. The new traditions in the art also influenced the later epoch. In the inscriptions the language of the people, later called New Egyptian, begins to be used, which had no article and many analytic verbal forms.

On the 17th year of rule Ekhnaton died. His successor became his son-in-law Semnekhkare, who had still the name of Aton in his titulature (Nefernefruaton) and called himself the favourit of the late Ekhnaton. But soon he restored the worship of Amon. Then the king abolishd the old names and began to call himself Semnekhkare, but he continued to rule in the old capital, the Sun continued also to be pictured as Aton.

After Semnekhkare Tutankhaton ruled (1361-1352), who became the king 10 years old. Under him the strong opposition, which tried to restore the Amon cult, was built, headed by the palace official Ay. On the 2nd or 2rd year of his rule Tutankhaton changed his name into Tutankhamon, then the court came to Memphice, and Thebes were officially restored as the capital. The cult of Aton was not prohibited, his worship continued also after Tutankhamon, in the art the Amarna style continued to develop. Tutankhamon died young, about 18 years old (possibly, from illness) and was buried in Thebes, the reach furniture of the pharaoh’s grave was excavated by Carter in 1922 and helps to understand the art of that time.

After the death of Tutankhamon his wife Nebkheprure decided to marry the Hittite prince, having invited him to enter the Egyptian throne, but he was killed on the way. The war between Hittites and Egypt began, but the war actions were ceased because of the epidemy. Ay, who was married on the nurse of Nefertiti Teye, became the

pharaoh. He had the important position under Ekhnaton and was a vezier under Tutankhamon. It is not known much about his reign, it lasted four years.

The successor of Ay became Horemheb – the representative of the regional nobles, promoted under Tutankhamon. Under him the memory about Ekhnaton and his successors till Ay was destroyed, and the years of their rule were included into the reign of Horemheb himself (in the same way the English king Charles II in the time of Restauration of the 17th century did, who included in his reign the whole epoch of revolution). He transferred the king's residence to Memphis, made the military, court and temple reforms.

Horemheb punished severarily the bribers between the general, officials and lawyers, the temple household was headed by the new priests, who were appointed by the pharaoh. Horemheb was supported by the new aristocracy, which consisted mostly from the foreigners, who served in the Egyptian army. Again some military campaigns gainst Syria were made, Qatna, Qadesh, Pella, Ugarit, Hittites and Arzawa were defeated. With the Hittites, probably, the peace treaty was concluded. The new campaign was made also into Nubia, many prisoners of war were captured, and the rulers of Punt brought gifts to the pharaoh. Old cults were restored, but Amon continued to be worshipped.

Egypt recovered afte the “reforms” of Ekhnaton, but many things could not already be restored. The well-regulated system of the state government was destroyed, new aristocracy spoke the New Egyptian language, which became noe literary, the “realistic tendencies” continued to be shown in the art, the part of Near Eastern possessions was lost. It was now another country, the times of the maximal florescence were over.

In the economics in the time of 18th dynasty there were many successes. Egypt entered into the Bronze Age, but the copper still continued to be used, the iron was precious and the stone tools were used as earlier. Some inventions appeared in different crafts and in the agriculture, among them the pouring with the “crane” (shaduf). The art of embalming became perfect. The chariotes were ofter used, the horse-breeding developed. The big quality of precious stones, cattle and grain were delivered as the tribute, the trade developed too. There were also the achievements in the science, especially in the atronomy, the water clock appeared, some medicine papyri are preserved, the papyrus of Ebers (20 m long) has the most contence of them. The crafts has got more specialization.

The army was divided into two parts: the infantry (including the ships) and the chariots. A part of the army stood in the north, a part in the south. The military division consisted from 200 warriors. The common people were taken into the army, in the time of Tuthmosis III each tenth man was taken into the army, even from the temple people. The arms became stronger.

In the social sphre the number of slaves increases, mostly on the cost of prisoners of war. Even shepherds had now the prisoners. There were still enough partiarchal prisoners, but they were used also in the temples, in the weaving factories, and in the building. A part of slaves worked on the land of the temple and of the king. The free peasants, who had the cattle and the slaves, but worked on the king's and temple land,

continued to exist too. The possessions of the nobles and temples were big, but they cannot be compared with the possessions of the pharaoh.

Together with the cult of Amon, coming from Thebes, who was seen as a creator, the hidden deity and the protector of the poor. The cult of Ptah was developed in Memphis. The canonical text of so called "Book of the dead" (Egyptian *pṛt m hrw* "Coming into the day") was formed. The judgment of Osiris in the underworld becomes now obligatory also for the kings. A number of hymns to the deities is being made, among them there are hymns, written by Akhnaton. The actions of pharaohs are being described on the victory steles, and the campaigns of Tutmosis III are pictured even in the tale about the taking over of Yaffa.

The achievements in the art of the time of 18th dynasty are great, this is testified by the temple in Karnak and Luxor. The paintings and the reliefs, especially in the Amarna period, become more realistic. The incrustations are developed, the beautiful tissues are being made, the "garden" thematics becomes popular.

In the first period of post-archaic Egypt reached the maximal outer florescence. New civilizations still could not overcome it in the sphere of culture and have a political victory. But it is typical that the main rivals of Egypt on the Near East became not the old civilizations, but the new ones – Mitanni and Hittites. Egypt is still great, the tendencies for its further development are not exhausted, the economic progress takes place, and in the religion the cult of Amon-Re is being formed. But the "reforms" of Akhnaton destroy the old well-regulated system and bring the deterioration of the outer political positions. Egypt enters in the new epoch, even the language becomes other. The pharaohs begin to rule with the help of foreign nobles, which with the time will bring the domination of the foreign dynasties in Egypt. But despite some unfavorable phenomena, Egypt of the end of 7th period remains the most developed land in the culture.

Questions:

1. Describe the activity of Kamose and Amosis.
2. Describe the rule of other pharaohs till Amenophis III.
3. Describe the reforms of Amenophis IV.
4. What were their results?
5. Describe the development of culture in this period.

40. Assyria in 1550-1300 BCE.

Sources: Inscriptions, Chronicles.

Nineveh, Arbailu and Karana to the west from Tigris came into the future Ashur state. Possibly, they were ruled in that time by the Mitannian kings, but only about Saussadattar, the son of Parsadattar (middle of 15th century BCE) is known that he conquered Ashur and brought from there the gates, with which he decorated the palace in the capital Washukkanne. The autonomy was probably left to Ashur, the eponymes-limmu- were continued to be elected there, but the Mitannian sukkallu was in the city. Then Ashur probably came under the Cassite control. Beginning from the middle of 15th century in Ashur the new dynasty, founded by Asur-rabi I, rules, the

most famous kings of which were Ashur-Nirari I (1426-1420 BCE) and Eriba-Adad II (about 1392-1366 BCE).

From this time the business archives of Ashur are preserved, among them the debt actions and the selling and buying of the land have an important place. Ashur, as earlier, was a mediator in the trade and the exported tin. The city was ruled by ishshakku, whose power was hereditary. Besides him, the office of ukuklu (uklu) existed, who was a chairman in the council and responsible for the land partition. The city council was now more and more formed from the people, who were close to the king. The council of elders with the hazannu on the head ruled the communities. The center of the big family community was the fortified farmstead (dunnu). The member of the territorial community and of the "house" (bitu) could sell his plot. Not the silver, but the lead was used by the trade actions. Many treaties about the borrowing are preserved; it looks like the usurers concentrated a big number of lands in their hands. The military obligation (ilku) was as earlier done by the community peasants; the time of the mercenary troops did not come yet. The land foundation of the palace was not big; it was tilled by the dependent people (hupshu), who corresponded to mushkenu.

In the outer politics the positions of Ashur became temporarily stronger as the positions of Mitanni weakened. Under Ashur-bel-nisheshu (1419-1411 BCE) the wall of the "New city" in Ashur was restored, that was built already in the middle of the 16th century by Puzur-Ashur I. Under him the the frontier treaty with the Cassite Karaindash I was renewed. The nephew of the king Ashur-nadin-ahhe II (1402-1393 BCE) had the diplomatic relations with Egypt. His successor Eriba-Adad I begins to call himself the king and takes the title "put by Enlil". Under him the credit deals were often. His son Ashuru-ballit I (1365-1330 BCE) had the title "the king of the country Assyria" and exchanged the gifts with the Egyptian Pharaoh. Under him the territory of Mitanni was divided between Hittites, Assyrians and the Hurian kingdom of Alzi.

In the whole he has taken from Arrapkhe the important region of Kabira and made the military union with Babylonia. One of the sons of Burna-Buriash II married the daughter of Ashuru-ballit Muballitat-Sherua, and in Ashur the special temple, dedicated to Marduk, was built. In Babylonia some time the Karaindash II, son of the daughter of Ashuru-ballit, ruled, and then his other marionette Kurigalzu II (133-1312 BCE). But under Enlil-nerari (1329-1320 BCE) Kurigalzu II one or two times entered Assyria, then the peaceful period in the relations of Assyria and Babylonia began. The successor of Enlil-nirari Arik-denili (1319-1308 BCE) became to be mentioned in the inscriptions as "the strong king, the king of Assyria", and ceased to mention the city council. He made campaigns against the Mitanni, Zagros Mountains, against the nomadic Akhlamaeans and Sutiens, but was defeated by the Kassite king Nazi-Maruttash. The first Assyrian Annals are preserved from him, which were composed according to Hittite example.

In this time probably the Middle Assyrian laws began to be formed, which were recorded later. In the art the development of the old traditions, going back till the Old Akkadian period, continues. The language enters into the Middle Assyrian stage,

which is being characterized by the loss of Middle Assyrian and some other features, which testified about the destruction of the classical language. The Assyrian language is under the big influence of the Babylonian.

In the whole Ashur and his suburbs, which were on the northern periphery of the Akkadian civilization, in the neighborhood of the “Barbarian” states, had a retardation in the comparison with Babylon. But gradually it is liberated from the outer dependence, and the core of the future Assyrian empire begins to form.

Question:

1. What is the political history of Assyria in this time?

41. Babylonia under the Cassite power in 1595-1300 BCE.

Sources: Inscriptions, King Lists.

In 1595 BCE Babylon comes under the Cassite power. The using of the chariotes by Cassites had the big significance and helped to them to make victory over the Akkadian and Amorean army. For the Cassites the use of chariotes was prestigious: the king, his family, his priests and officials could use the chariotes. The founder of Cassite dynasty was Gandash (about 1742 BCE), and the first known Cassite king of Babylon was Agum II (1595-1571 BCE). In its inscriptions Sumer was not mentioned, it looks like the Sealand dynasty continued, that consisted of Gulkishar (about 1594), Peshgaldaramash, Adara-kalama, Akurulanna, Melam-kurkurra and Eagamil (about 1460). From the time of the Cassite rule no “dating formulas” are being preserved, so we know almost nothing about their outer policy. The successor of Agum II Burna-Buriash I about 1510 BCE concluded the treaty with Ashur. About his son Kashtiliash II (or III) there is nothing known. But the brother of Kashtiliash Ulam-Buriash (about 1450 BCE) conquered the Sealand and united the Lower Mesopotamia. The successor of Ulam-Buriash Agum III suppressed the revolt in the Sealand, the temple of the god Ea was destroyed. After Agum III Karaindash I (about 1415 BCE) ruled, who possibly met Tuthmosis III on the Euphrates and brought him the presents. He again had the treaty with the Assyrian king Asur-bel-nisheshu. Karaindash built the temple in Uruk with the relief figures of the deities. Kadashman-Harbe I, who ruled after him, “described the Suteans” (Amoreans), it means he expelled them from the country.

Kurigalzu I (about 1400 BCE) has built the new capital - Dur-Kurigalzu – with the palace and many temples. He made himself in the live time, supported by the Cassite deities Shumalia and Shukamuna, In his time Babylon, together with Sippar and Nippur, became an autonomous city. His son, Kadashman-Enlil I, is being known by his letters to Amenophis III, where he scorns the pharaoh that the last did not want to send him the Egyptian princess. From his son Burna-Buriash II (1363-1335) the letters to Amenophis III, Ekhantun and Tutankhamon are preserved, from the time of his rule the business and economic documents appear again. The son of Burna-Buriash was married on the daughter of Assyrian king Ashuru-ballit I. Despite the protests of Burna-Buriash, Ashurballit I had the relations to the Egyptian Pharaoh. After the death of Burna-Buriash the grandson of Ashuru-ballit Karaindash (Karaindash II), and then Kurigalzu II (1333-1312), the son of Burna-Buriash II, became the kings.

About 1330 Kurigalzu invaded Assyria, but was defeated by the king Enlil-nirari and concluded the peace treaty. His campaign to Elam was successful, he occupied Susa, Barakhse and Elam and left there some statues and inscriptions, but after the death of Kurigalzu II in Elam the mighty state appeared again.

The most important phenomenon in the economic life of the land were gifts to the famous state officials of the land plots and the people, who worked on them. The lands were tax-free and became the hereditary possessions of the officials; to denote their frontiers the measure stone – kudurru – with the king's decrees was put. Under Cassites the documents of king's and temple households disappear, because they have whether possibilities no people to keep the big bureaucracy household. The economic base of the country were the palace property and the tribute, taken every year. There were not many prisoners, and the main source of imprisonment was the debt. In 17-16th centuries the economic decline took place, till 15th century the enlivenment of the economic life began. The international trade declined, the free and independent landowners got bankrupt, fled into the forests, joining the "hapiru" groups.

The changes had place too in the administrative system, the country was now divide into the regions or provinces, the city was headed by hazannu, the shatammu headed the temple households.

The language in this period enters into the "Middle Babylonian" period, for which the destruction of the old phonetical and grammatical system is typical, the development of the school continues, which became the work of hereditary scribe families and changed into Akkadian. At the Enlil temple in Nippur the hospital for the men and women singers of the temples was opened, the literary works were created. Babylonia remain the leading land of the Near East in the realm of culture.

In the whole the Cassite period was the time of the slow decline of Babylonia on the background of the strengthening of Babylonia and other countries of Near East. But in the sphere of culture the perfecting continued, especially in the development of culture. In the economy there was also a decline, but it was overcome till the end of the period. In the social sphere the number of slaves from the debtors is growing. Babylonia remains the important force in the Near East, but its greatness is already over.

Questions:

1. What are the main political events of Babylonia in this time?
2. What are the main achievements in the culture?

Conclusion to the 7th period.

7th period (1st period of post-archaic) is still looks very much like the previous one. Egypt still remains the most civilized country, it comes even on the top of political power, but the Egypt of the epoch of New Kingdom with the state cult of Amon-Re is already quite another country, compared with the Egypt of Old Kingdom. It can be better compared with the Byzantine of the corresponding period of middle ages (700-950 CE), that proudly thought itself to be the heir of the Roman Empire. Akkadian and Elamite civilizations continue to develop; the Minoan is falling after the epoch of

the biggest florescence. The cilizations in America (old of Maya and new of Aztecs) are also falling under the pressure of conquistadors.

In this time the “Barbarians of the first wave” play an important part, who create the intermediary civilizations (the Mycenaean Greeks, the Hittites, Hurrians, Cassites and the appearing Indoarians). This is the sign of the new epoch, the transitory civilizations can be compared typologically with the German kingdoms and the first Slavonic states in Europe, the Arbic khalifat, the states of nomads (Avars, Khazars, Turks) in Asia in early middle ages. In the economic sphere, especialy in Egypt, there is progress – the Late Bronze age begins, new inventions appear, among them the battle chariots, which soon become the necessary weapon of each army. In the social sphere the number of slaves is being growing, in Babylonia on the cost of debtors, in Egypt on the cost of prisoners of war. The sphere of ware-money relations expands, New civilizations, albeit they are dangerous for the old ones in political sphere, cannot match with them in the cultural one or overcome them. The florescence of new civilizations will not come soon.

Question:

1. What are the main results of 7th period?

VIII period. II period of post-archaic (1300-1050 BCE)

42. The fall of Mycenaean civilization.

Sources: Inscriptions, Archaeology.

To the eve of 14th and 13th century the Mycenaean civilization came in the florescence situation, also the state of Akhkhiyawa continued to exist. To the middle of 13th century the famous "Atraios grave" in Mycenae belongs (see paragraph 35). In this time or a bit later the famous "Trojan war" – the campaign of Greeks against Troy – took place. Agamemnon was seen as the legendary leader of the Greek army. Troy should be destroyed after the 10 years of besiege (this number of years is being certainly exaggerated). The traditional date of besieging and taking over of Troy (1194-1184 BCE) is being confirmed by the archaeological findings (the destruction of Troy VII a). Possibly, as the Russian scholar Klein thinks, there were two cities – Troy and Ilion, from them only one city (Ilion) was destroyed.

But the period of the defence from the new "Barbarians" replaced the period of outer success of Achaeans. In the last decennials of the 13th century in Mycenae, Tiryns, Athens and other cities the old fortifications were replaced and the new ones were built. The "cyclopic wall" on the Isthmos, that connected the Middle Greece with the Peloponnesos, was built. In the Pylos fresco the battle between the Achaeans and Barbarians, closed in the animal skins, is being pictured. The Barbarian tribes, which lived on the north of Balcanian Peninsula, among which there were Dorian Greeks, as well as Thracians and Illyrians, went to the south. The weapon of Dorian Greeks was not worse than that of Mycenaean ones, besides it the Mycenaean cities, where the place sector was dominating, were not firm. Therefore Achaeans were defeated, and Dorians settled in Peloponnesos. Some Mycenaean states continued to exist till the end of 12th century BCE, in Athens the acropolis was also left in 12th century and long time remained unsettled. A part of Greeks emigrated in Asia Minor, having made settlements on the islands of Aegean Sea.

Greece in fact returned back, to the condition of begin of 2nd millennium BCE. The "dark ages" came, but the memory about the glorious Mycenaean epoch was preserved in the epic works, therefore the Greeks thought that Homer lived indirectly after Trojan war. The descendants of Achaeans continued to exist, the language did not extinguish, albeit the writing was forgotten. The religion survived too, but to the cults of new gods the old ones were added, which were brought by Achaeans. The fall of the first Greek civilization was not definite and unreversed, the florescence of a new civilization was ahead, that was more great than the old one and the civilizations of the Near East.

Questions:

1. What were the causes of fall of Mycenaean civilization?
2. What was its historic influence?

43. Fall of New Hittite **kingdom**.

Sources: Inscriptions

Under Muwatallis and his successors the Hittite kingdom was on the top of might. He replaced his residence from Hattusa into Tattassa. The treaty of Muwatallis with Alaxandus, the adopted son of Kukkunis, the king of Wilusa (Ilion?), is preserved. In Syria Muwatallis renewed the treaty with Talmi-Sharruma of Khaleb. The most important event of the time of Muwatallis rule was the battle at Kinza (Qadesh) with Ramesses II, the Hittite army consisted from 3500 chariots and 35,000 of infantry, all their allies and vassals took part in the battle. Ramesses II was near to death in this battle, but probably had the victory at the end. Despite this, Hittites preserved their positions in Syria, Amurru came under Hittite power again.

After Muwatallis the throne came to his son from the concubine Mursilis III (Urhi-Teshshub). The brother of Muwatallis, Hattusilis III (1289-1265), who reconquered the holy city of Nerik from Kaska, made revolt and besieged Urhi-Teshshub in the city of Samuha. Mursilis III surrendered, and Hattusilis exiled him to Syria, but Urhi-Teshshub fled to Egypt, where he died. Under Hattusilis III the Hurrian influence becomes strong at the court, he married Hurrian Pudo-Heba, the daughter of priest from Kizzuwadna, herself the priestess of Hebat (corresponds to Ishtar). Pudo-Heba was literary, from her some votes are preserved, among them the vote to the goddess Lilwanis. At the contrary, by the common people the Luwian influence becomes stronger. Hattusilis III made a peace treaty with Ramesses II (about 1270 BCE), after 13 years the Hittite princess was sent into the harem of Ramesses, and then one more with the herds of horses and cattle.

The next king was Tuthaliyas III (or IV), who ruled about 1250 BCE. He tried to keep the friendly relations with Egypt and with Assyria, that became stronger in this time, but in the treaty with the king of Amurru it is prohibited to this country to have trade with Assyria and to give passage through its territory to Assyrian traders. Probably, Tuthaliyas expected the war with Assyria. Tuthaliyas took over the title of Assyrian king – “the king of many” and, probably, concluded a treaty with Pahuwa. In his time the west of Asia Minor was separated from Hittites, the Hittites made campaigns against Assuwa and other countries of Asia Minor, but in this time the Kaska tribes from the north invaded. Under Tuthaliyas the reliefs of the rock temple Yazylykay, near Hattusa, were made, where there were pictures of Hurrian gods and Luwian hieroglyphical inscriptions.

The successor and son of Tuthaliyas Arnuwandas ruled not long and died without children: his brother Suppiluliumas II came on the throne. He was supported by the king of Karkhemish Talmi-Teshshub, but some frontier regions separated again. The invasion of “Sea people” became stronger, the main damage to Hattusa (about 1200 BCE) was made by the tribes of “Old Frygian” archaeological culture. The devastations were as big as in Greece: the old city walls disappeared, no document is preserved from the following 400 years. In Syria, from Karkhemish till Hamath, new, so called Late Hittite states, began to be originated. Between the Mountains of Kashshari and Taurus Tabal was situated, to the east of it, on the territories, occupied by Kaska, the state of Merida was created, on the frontier of Anatolia and Syria one of

the “sea people” created the state of Que. These and other states existed till 8th century (till they were conquered by Assyrians), from them a lot of inscriptions in Luwian hieroglyphics is preserved.

The culture of Hittites of the last period was under the considerable Hurrian influence, the Hittite gods were identified with the Hurrian ones. Through the Hurrian mediation the borrowing from Mesopotamian pantheon were made. From the literary texts the “Autobiography of Hattusilis” is preserved, in the archive of Bogazköy the tales about the fight of the thunder god with the serpent Illuyankas, about the lost deity (Telepinus or thunder god), about the moon, fallen from the sky and other are found. The Luwian hieroglyphics is being propagated, as mentioned over, the inscriptions in Yazylykay temple are made with it. The number of signs reached 350, the writing was deciphered by B.Hrozný in 1933.

The compositions of reliefs are simple and clear, the big figures and subjects were put here together with each other. The heads of all persons are pictured on the same level (isokephalia). The canon of pictures was near to the natural. The Yazylykay temple was really a system of the temples. Probably, also the cult of holy places, among them rocks, where reliefs were cut, existed.

Hittite civilization, in difference to the Greek one, did not survive the attacks of “Sea people” and was not re-born again. But it influenced the art of neighboring countries – Assyria and Urartu, and the memory about Hittites was fixed also in the Bible. Some Hittite symbols (like two-headed eagle) were preserved till now. The Hittite language is the ancient recorded Indo-European language, the created by them civilization was the oldest Indo-European civilization, what makes its study very important.

Questions:

1. Describe the political history of Hittite New Kingdom.
2. What achievements in the art and literature were made there?
3. What is the significance of Hittite civilization?

44. Ugarit in 14-13 centuries BCE.

Sources: Cuneiform texts.

On the place of Ugarit (Ras-Shamra), which was situated on the Syrian coast of the Mediterranean Sea, the people lived many thousands of years, and already in the 3rd millennium BCE the city-state existed. But the archives are being preserved from the 14-13th centuries. They are written both in Akkadian cuneiform and in the invented by the citizens of the city the first in the history cuneiform quasi-alphabet (initially 30, then 22 characters). The texts are written in the Ugaritic language, which belongs to the north-western Semitic languages, and related to the Old Hebrew and Aramaic (about the language Сегерт Ст., Угаритский язык, М. 1965. Josef Tropper, Ugaritische Grammatik, Münster 2000, drs. Ugaritisch Münster 2002), and in Hurrian language. The scribes knew too Akkadian, Hittite and Sumerian.

The city was excavated in 1929, soon the writing was deciphered. The business, law and literary-religious texts are being preserved. In the city (Akk. alu, Ugar. Kartu) there was a trade organisation – karum (Ugar. Mahhazu), that had an independent

status. The city was ruled by the kings, but also the council of the city administration existed, as well as sakin (the governor of the city), who corresponded to the Akkadian “shakin mati”. Instead of the army the militia existed in the city. In the social sphere the population consisted from the members of community (“sons of Ugarit”), the slaves of the king” (or “people of the king”), who served to the king, the “slaves of slaves of the king” and the bought private slaves. The big part of population fled and become the hapiru, what about the letter of Hattusilis III to the Ugaritic king Niqmepa testifies. The communities paid the taxes into the treasury and fulfilled the obligations, which were distributed according to the “houses”.

There is not much known about the political history. Archives are beginning from the kingship of Niqmaddu II, who concluded the treaty about mutual help with Suppiluliumas. According to the treaty, Niqmaddu has got 15 new villages. The most part of acts about the immovable objects are the acquisitions of the king’s brother Nuriyanu, who had got the lands as gift from his brother, also bought and exchanged them. Under Niqmaddu II the sun eclipse possibly took part, about which the reminiscence in one of the tablets is being preserved (the tablet is not without philological difficulties, possibly only sunset is being mentioned).

After Niqmaddu Ar-Khalbu ruled, then Niqmepa, another son of Niqmaddu, who was militarily supported by Mursilis II. Mursilis has given to Ugarit 18 more villages in the possession, but has taken from it some cities, among them the temple center of Ugarit – Shukshine (Tell-Sukas). To defend it from Khaleb Niqmepa settled on the frontier the big enough group of hapiru, the influence of Ugarit declined in this time, Carchamish became stronger, but the Ugarit trade profits did not become fewer.

The heir of Niqmepa was Ammistamru, under whom the inner problems began. He exiled his two sons for their crime into Alasia (Cyprus), having deprived them from the inheritance right. Then he married again the daughter of Amurru king, but left her. Former wife intrigued against him, but the conspiracy was discovered, and it was put on trial before the Carchemish king Ini-Teshub and Hittite king Tuthaliyas. The trial proclaimed the queen guilty and allowed Ammistamru to make with her that, what he wants. His son Udri-Sharruma was initially proclaimed the heir, but he did not rule. Ibiranu became the successor of Ammistamru. In his time Hittites sent the official (kardabbu) Talmi-Teshub to inspect the warriors and chariotes of Ugarit.

Ugarit leaves Hittites, begin to orientate onto Egypt and Alasia, in which the Ugaritic colony existed. The son of Ibiranu Niqmaddu III calls the king of Alasia his “father”. Niqmaddu III was tightly connected with the priests, probably, in his time the mythological Ugaritic texts were recorded. The last king of Ugarit was ‘Ammurapi (the end of 13-begin of 12th century BCE), who had a letter exchange with Talmi-Teshub, who became now the king of Carchemish). Hittite king used the Ugaritic fleet as his own, and when the “Sea people” invaded, the city was almost unprotected. But the fall of the city came as the result of earthquake, only after it was spoiled by the enemies and was never rebuilt. The Ugaritic cuneiform alphabetic writing ceased to be used, from 12th to 9th centuries there are no writing records from Syria, then the inscriptions in new, Phoenician writing appear (the eldest records of it belong to 13-12th century).

His quasi-alphabetic writing was a big invention of the Ugaritic people (it is being called so, because the vowels were signified by the semi-vowels or not at all). The form of the signs is the same like in Akkadian cuneiform, but their significance is totally different). The recorded alphabet is preserved too, the order of its letters looks alike Phoenician (the names of some letters were also recorded by the Akkadian syllabic cuneiform). Possibly, these cuneiform characters were adaptation of the Phoenician cuneiform ones, which are not preserved from that time. The presence of such writing testifies the rational, left brain sphere mentality of the Ugaritic people, close to the modern one, in difference to the earlier civilizations.

The Ugaritic literature was rich, it reflected mostly religious myths and epic tells. (See И.Ш. Шифман, Угаритский эпос, М. 1994. О Ба'лу. Угаритские поэтические произведения. М. 1999). In Ugarit, as in the whole Syria-Palestine of that time, the main god Ilu was worshipped (it was the common Semitic name for god generally, possibly related to Egyptian wr "great", which was in Coptic read as "wēl"), who had the goddess Ilatu or Baalatu as his spouse, sometimes also the warrior goddess Anatu or Asiratu (Ashera), and was identified with the bull. Also hero Aliyanu-Ba'lu (Baal) was worshipped. His wife was Astarta, initially the spouse of the fertility god Astar, which later replaced Ashera, identified with it, who was herself a fertility goddess and protected the seamen. Asiratu was seen as the mother of the gods. In Ugarit Ashera and Astarta are still two different goddesses, the symbol of Ashera was a tree, then a ritual pole (About Ashera in Ugarit and Old Testament see: S. A. Wiggins. A Reassessment on "Asherah", 1993 (AOAT 235). Paolo Merlo, La dea Ašera, Mursia 1998). In difference to other Semitic people, the Sun in Ugarit was goddess Shapshu, the god of Moon was Yarihu, the god of the sea was Yammu, the god of thunderstorm and rain was (H)addu. The bestiality was often the case. The foreign gods were worshipped too, Addu was identified with Teshub, Anat - with Shawushka, the Hurritian goddess Nikkal (Sumerian Nin-gal, the spouse of the Moon god Nanna) was also worshipped in Ugarit. The protector of craftsmen was Kusharwa-Husas, the god-master, who was identified with the Egyptian Ptah. In the Ugaritic myths, like later by Homer, the gods were often shown alike the earthly humankind with their weakness (the drunken Ilu etc.). Some scholars see here the crisis of polytheism, which is certainly exaggerated.

Besides religious-mythological works, the epic ones existed too like the epos about the ancient kings Kartu (Keret) and Aqhat, whose son was Danilu. The lyrical marriage song and the religious poem together (compare "The Song of Songs", ascribed to Solomo) is a poem about the marriage of Nikkal with the Moon god Yarihu. In Ugarit the fragment of Ugaritic-Hurrian-Akkadian-Sumerian glossary, which testified the school tradition. Some sculptures, which picture the deities, and relief with the picture of Ba'lu are preserved.

The very interesting culture of Ugarit gives an idea about the religion of the North-West Semitic people of 2nd millennium BCE and their epos, which was later destroyed and preserved only in some reminiscences in the books of the Bible. The Ugaritic texts help to understand the origin of many places of Old Testament, some features and epitheta of Ba'lu were later applied in the Old Testament to Jahwe. The

preserved tablets testify the civilization of new type, using already the quasi-alphabetic writing. If the Ugaritic civilization was not destroyed in the result of the calamity, it would certainly create more treasures of literature and art. As its successor the Phoenician and as the more distant one -the Old Hebrew civilization – can be seen.

In the social sphere here there is still the typical for archaic and post-archaic predominance of the free communal peasants and the "people of the king", but the trade is developed a lot, in the political sphere Ugarit is in the zone of Hittite influence. But the cultural significance of Ugarit is much more, than its political significance. In this plane the Ugarit civilization can be compared only with the Akkadian one, but the first one was already the civilization of the new type, the predecessor of the ancient civilizations, which existed not a long time, as well as its neighbors – Hittites, Hurrians and Mycenaean Greeks. Another was a fate of another North-Western civilization, that was born in this time – the Old Hebrew one (see §45).

Questions:

1. Describe the political history of Ugarit.
2. What was the system of quasi-alphabetic writing?
3. What literary works were preserved from Ugarit?
4. What is the significance of short-living Ugaritic civilization?

45. Egypt in the epoch of rule of 19-20th dynasties (1314-1085 BCE).

Sources: Inscriptions, King Lists, Manetho.

According to Manetho in Africanus version, 19th dynasty ruled in 1398-1189 BCE, and 20th-in 1189-1054 rr. The modern chronology gives correspondingly 1319 (or 1314)-1200 and 1200-1085 BCE. The founder of 19th dynasty was Paramesses, the general from the Eastern Delta, who was appointed by Horemheb as the successor of the throne. About 1319 BCE he came to power under the name of Ramesses I, but ruled not long (not more than two years). Under his rule the decoration in the hypostyle hall before the Amon temple in Karnak was begun. In fact his son Sethi ruled the country, who became after the death of Ramesses the pharaoh Sethi I (about 1317-1304 BCE). The name has certainly connection with the cult of Seth, who earlier was associated with Hyksoses, what apparently did not disturb Sethi, who even made a festival of the introduction of the celebration of Seth by the Hyksoses.

The times of the undivided domination of Amon-Re were over. In the **begin** of his rule Sethi made a campaign against Syria-Palestine. In this time the Hittite kingdom of Mursilis III were weakened a lot, from it some dependent states were separated. Besides it, it was in the Egyptian interests to defend the population of Palestine from the nomadic tribes, which were invading from the East. The first campaign of Sethi was successful; he came till Qadesh and restored there the Egyptian influence. His actions in Palestine were also successful; he defeated the revolted cities Ienoam, Hamath and Bet-Shan. According to the inscription, he also occupied Tyre. On the western frontier Sethi had a war with Libyans. The aim of inner politics of Sethi was the restoration of ancient monuments; the names of Amon and Mut were cut again.

In Abydos the cult of Osiris was restored, Sethi made there his temple with a cenotaph (the empty tomb).

The successor of Sethi I became his son and heir Ramesses II (1304-1238), who ruled very long time. The Greek historians also knew him under the name of Rampsinides. In the beginning of his rule Ramesses suppressed the revolt in Nubia, had a conflict with the Libyan tribes and sherdani (possibly, later Sardinians) from the “Sea people”, the imprisoned sherdani became a part of Egyptian army. Already on the second year of his rule he established the first “victory stele” to the south of Byblos, the king of Amurru went on the Egyptian side. In the 5th year he made a campaign against Hittites, which ended by the famous battle under Qadesh (about 1300 BCE), described by different Egyptian sources, glorifying Ramesses II, among them the “Poem of Pentawer”. The opponent of Ramesses was Hittite king Muwatallis (see earlier, paragraph 43), and in the reality the battle was not won by any side. Pharaoh lost the influence in Amurru and made some more campaigns, one of them in the 8th year of his rule. But Ramesses could not even restore the frontiers of the time of Sethi I. Finally, in the 21st year of his rule the peace treaty with the Hittite king Hattusilis III was concluded. Pharaoh made a league with Hittites, married the elder daughter of the Hittite king, and river Orontes was made a frontier.

Already on the first year of his rule Ramesses proclaimed himself to the high priest of Amon, and then he appointed the priest of Onuris Nebunenef as his successor. On the East of Delta the king’s residence Per-Ramesses (“the house of Ramesses”) was built, the memory about the building of which was preserved in the Bible (Ex. 1). Under his rule the building of Karnak temple was finished, the temple in Luxor was broadened, the vestibule with pylon was built to it. In the Western Thebes the temple of Ramesses II (Ramesseum) was built, in which a colossus was positioned. Ramesses II also built the temple in Abydos, and in Nubia (modern Abu Simbel) the huge rock temple with the giant statues of the pharaoh was cut. Pharaoh was deified, about 50 sculpture pictures of Ramesses II are being preserved, in which he is presented as equal to gods. The cult of Pharaoh was especially developed in the frontier regions – in Nubia and in Eastern Delta. In the social sphere the “orphans” – people of the loe origin- continue to be promoted to high positions.

Ramesses had a lot of sons and grandsons; he overlived a part of them. After him Merneptah ruled (about 1238-1209?), whose name (“the beloved of Ptah”) signifies his connection to Memphis – the center of Ptah worship, already Sethi I had the same name. Under his rule Egypt confronted the invasion of the “Sea people”, in the same the Lower Egypt was invaded by the Libyans, headed by Maraya, son of Didi. In the 5th year of his rule they were defeated, revolted Palestine was pacified too, in the famous “Stele of Merneptah” Israel is mentioned for the first time (but with the determinative “people”, not “country”, so they were not quite settled in this time). The victory was ascribed to the protection of Ptah. A part of the prisoners of war was settled by Merneptah in the Western Delta together with the defeated Libyans. In Memphis the beautiful palace of Merneptah was excavated.

After Merneptah his son Sethi II ruled about six years, after him Amenmesses, under whom the Amon cult was promoted on the first place. After Amenmesses

Saptah (possibly, his son) ruled, under him the new “reform” was being prepared, the name of Saptah was written over the erased name of Amenmesses, Saptah has taken the name of “Ekhen-Re”), which reminded the name “Ekhenaton”. In this time the enmity between Thebes, which were the place of nobility and priests, and Memphis, where the army from the “orphans” was concentrated, becomes stronger. According to the Greek historiography, under Saptah (Greek name Fuoris or Polybos) Troya was taken, which corresponds to historic facts (about 1200 BCE), The last ruler of 19th dynasty was the widow of Sethi II Tawesert, and the period of anarchy began.

The Big Harris papyrus (of the time of Ramesses IV) describes the events of that time. The anarchy began in the country, then Syrian Beya (this name was earlier read as Irsu) ruled, “who compelled the whole land to pay tribute to him”. The connection of this case with the history of Joseph or Moses, as some scholars think, is not probable, they lived much earlier. Then the order was restored, and Sethnakhte came upon the throne, who founded the 20th dynasty. Manetho begins his third volume with this dynasty, but he does not give the names of the kings, only their number (12) and the number of years of their rule (according to the version of Africanus, 135). In the book of Sothis, which was ascribed to Manetho, but created already in the Christian times, the kings of 20th dynasty (some Ramesses) ruled before the 17th one, in the end of 3rd millennium BCE. The first Pharaoh of the dynasty Sethnakhte destroyed the memory about Saptah and the queen Tawesert, called himself again Meriamon (“the beloved of Amon”) and Merireamon (“the beloved of Re-Amon”). The dynasty came from Thebes, which is Also testified by Manetho. Under 20th dynasty the Syrians, who were possibly involved in revolts, disappear from the troops. The number of the Egyptian warriors becomes also fewer.

The successor of Sethnakhte Ramesses III (1198-1166) refused to take into the army every tenth temple worker (as earlier), the army became mercenary and consisted from Libyans, which with the time brought to the rule of Libyan dynasties. The “love to the orphans” ceases, it looks like the low-class people officials were defeated in the fight for power, and it came to the old nobility. But the rivalry between north and south did not cease, Libyans took the place of “orphans”, which was even more dangerous for the country. Ramesses III confronted the new attack of the “Sea people”. The battle at Arpad ended with the victory of Egyptians, and the naval forces of the invaders were destroyed at the Syrian coast. The last great victory of the Egyptian army in the 8th year of Ramesses III rule was pictured on the reliefs in Medinet-Abu.

In the 5th year of his rule Ramesses III defeated the invading Libyans, one more Libyan tribe was defeated in the 11th year of his rule. Ramesses III made the last successful aggressive wars, he made the campaigns against Edom, in the kingdom of Amurru and in the former possessions of Hittites, which were already destroyed at that time. In the Palestine Ramesses III made some colonies of the prisoners of war. Besides the funerary temple in the Medinet-Abu, Ramesses built the temples in different regions of Egypt, in Nubia and Syria-Palestine. The funerary temple has got the most part of king’s gift, in difference to the main temple of Amon in Karnak. In the same time there was a deficit of bread in the state granary, and the hungry workers

began to revolt. The most serious revolts were in the 29th year of rule of Ramesses III. The workers of king's graveyard occupied the funerary temples and demanded to give them a food. After a number of such actions their demands were fulfilled.

Ramesses III, the last great pharaoh of the New Kingdom, became the victim of the revolt on the 32nd year of his rule. The insurgents wanted to bring the prince Pentawer, the son of one of the wives of Ramesses III, onto the throne, but they were taken and given to the court, and Ramesses IV, a son of Ramesses III, has taken the throne. In this time the stealing from the treasury becomes stronger, the immense riches are being gifted to the temples. The priests become the layer, total independent and out of control, already Ramesses III prohibited to the officials the entering into the inner rooms of the temple. Ramesses IV ruled six years, Ramesses V about four years, Ramesses VI about the seven years, Ramesses VII about one year, Ramesses VIII about seven years, Ramesses IX about 19 years, Ramesses X about three years and Ramesses XI about 27 years. From the time of Ramesses IX, the robbings of the king's and private graves become common, which testifies the common decline of morality. On the other side the plots on the tombs testify the general improvement of religiosity, which was supported by the strong observement of the ritual. The temple building was made now mostly in the Khonsu temple in Karnak.

Thebes become more and more independent under the power of high priests of Amon, who changed themselves much rarer, than the Egyptian pharaohs. The high priest Amenophis even had the war with the Pharaoh on the 12th year of rule of Ramesses XI. The order was restored by the governor of Kush Pinhasi. In the 19th year of the rule of Ramesses XI the power in Thebaid came to the high priest Herihor, who earlier had been a general and the governor of Kush. He also had the position of vezier (chati), concentrating also in his hands the control over the state apparatus. After he had accepted the king's titlature, he used the name "personal servant of Re", but not the throne name in the honor of Re.

The power of Herihor was propagated in the Upper Egypt and in Nubia, in the Delta the 21th dynasty with the center in Tanis, whose founder was the high priest of Amon in Tanis Smendes (Nesubanebded), began to rule. The country was divided anew into two kingdoms – the northern one and the southern one. After the rule of Ramesses VI the Egyptian control over Syria and Palestine was lost, Byblos has got an independence. The Nubia was lost in the Africa, now the power of the pharaohs was prostrated only till the first cataract. The literary work of the time of Herihor "the Voyage of Wenamun into Byblos" is being preserved. Herihor sent Wenamun to Phoenicia to bring the wood for the Amon boat. But he does not demand a wood, he tries to buy it, which has many difficulties. Whether Palestine nor Cyprus have no Egyptian powers more, the life of the traveller is being endangered. Egypt has now only the cultural influence. The epoch of New Kingdom is to the end.

In the culture, especially in the epoch of 19th dynasty, the flourishment continues. The New Egyptian language is being establishing finally, which used more analytical verbal formes and the article, the literature is being made on it, the "Tale about two brothers" is one of the best examples of it, some elements of it will enter later into the Biblical story of Joseph (the untrue wife of the elder brother and the chasty elder one).

In the end the justice has a victory and the younger brother becomes a pharaoh. The hero of the tale "The doomed prince" tries to marry the princess of Naherima (Mitanni) and is victorious in the fight of pretenders, hopping till the window of the tower. The tale "Truth and untruth", reflecting the long court processes, is also interesting. In the "Tale about the taking of Yaffa city" the exploit of the general of Tuthmosis III is being glorified, in the "Conflict of the Thebes Ruler Seknenre with the ruler of the countries Apopi" the religious fight is being reflected: Apopi worships Seth, and Seknenre – Amon-Re.

The tale "The high priest and the ghost" is being dedicated to the questions of funerary cult. The "Story about the taking of Qadesh" is accusing the warriors in the cowardness, only Amon helped to Ramesses to win. It looks like some tales are being written by the priests and have an ideological context, another ones go back till the folklore plots. The love poems are also preserved. The "Teaching of Amenemope" (11th century) become the ground of some of the chapters of the Solomo Proverbs.

The development of architecture is being developed, the buildings reach the huge sizes (the temples in Karnak, Ramesseum etc.). The columns in the middle passages of hypostyles appear, which look like the opened flowers of papyrus, in the back passages they look like the bunches of un-ripe stems. Over the door of pylon the winged sun disc is being often pictured (the same picture we see on the tomb steles). The sculptures of Per-Ramesses have a tendency to the archaization, and Memphitic monuments try to idealize the pictured things. In Thebes there were different tendencies, the painting of the tombs of Theban necropolis are interesting, the remnants of the realistic art are being remained there. In the papyruses of 19th-20th dynasty the pictures of animals are often presented, maybe they are testifying that something like Aesop's fables existed in Egypt. With the weakening of the state and the General crisis the temple building is being ceased, the tomb painting become standard, the art level of the monuments becomes lower.

In the whole in the 2nd period of post-archaic Egypt slowly is entering into the crisis. In the 13th – begin of 12th century Ramesses II, Merneptah and Ramesses III still firmly enough could oppose the attacks of the enemies and make the foreign campaigns. The main opponents of Egypt were initially Hittites, and then the "Sea people" and Libyans. In the inner life the fight between the old aristocracy and the newcomers from the "orphans", as well as between the military leaders and the priests takes place. The army becomes a mercenary one, it is more and more often collected from the foreign troops, mostly from the Libyans, who has got the settlements in Delta, which with the time will bring the coming of Libyan dynasty to the power. The country loses the control over the Near Eastern possession (in Syria and Palestine). In the art there is initially the florescence, then also it is being decaying. The rich literature in the New Egyptian language is being created, which possibly influenced the later Biblical one. The third and utmost florescence of Egypt is being ended by the decay, which sometimes is being seen as the Third intermediate period. But the forces of civilization are not at all exhausted, it continues its being, albeit the political influence of Egypt is already lost.

Questions:

1. Describe the political history of 19th dynasty.
2. Describe the rule of Ramesses III.
3. What was the further political history of 20th dynasty?
4. What was the cultural development in this time?
5. What was the main significance of this period for Egyptian history?

46. Phoenicia and Palestine till the coming of Jews. The period of Judges.

Sources: Inscriptions, Bible.

Palestine and Phoenicia was inhabited from the most ancient times, there earlier (already in the 8th millennium BCE) the transition to the agriculture took place (see §7b). The early agricultural cultures existed, then the development becomes slower, but in the 3rd millennium BCE also here the cities-states appear, one of the first was Byblos, oriented onto the Egypt.

The center of Northern Palestine was Hatsor (about 50 ha), another settlements appeared in Jerikho (which existed already in the 7th millennium BCE, but the decayed, Magiddo, Lakish, 'Ay. There were temples and the rich houses in the cities, the silver vessels and the polished ceramics about the middle of 3rd millennium BCE is being preserved. In the end of 3rd millennium BCE the temple of "mistress of the Byblos" is being destroyed, possibly at that time the ancestors of later Phoenicians are being coming there. On the Sinai in the begin of 2nd millennium BCE the writing appears, so called "proto-Sinaitic" one, which is not deciphered till now and possibly is going back till the Egyptian characters. Albright thought that the inscriptions can be dated with 1550-1450 BCE and were made by Semites, who worked on the Sinai mines. He read them as alphabetic ones, having understood their language as a kind of Semitic koine (common language, see W.F. Albright. The Proto-Sinaitic Inscriptions and their decipherment. Cambridge 1969). Then the proto-Byblos syllabic writing appeared, that is also not deciphered, but possibly influenced the creators of Phoenician alphabet. The cities of Palestine (Canaan) and Phoenicia were in the 2nd millennium in the sphere of Egyptian influence, but in the north in Syria the state Yamkhad with the capital in Haleb (Aleppo) becomes stronger, that was Amoraeen according to the population, but Akkadian according to the culture. Under Hyksos rule the florescence of Palestinian cities takes places, which possibly accept the supreme rule of Hyksoses king in Auaris, but fought each other. The Akkadian influence was also strong in the Palestine, in Hatsor the clay model of the lever for divination was found, in Magiddo – the fragment of tablet with a part of Akkadian epics about Gilgamesh. In the architecture and art the Egyptian and Mesopotamian influence is being seen, the terracottas with the pictures of deities, mostly nuded goddesses are being preserved.

When did in Palestine the ancient Hebrews (Israelites) appeared? Their appearance cannot take place later than 1234 or 1233 BCE, the time when Israel was mentioned in the stele of Merneptah ("Israel is destroyed, and its seed exists no more"). According to the victorious tome of the stele, Merneptah could not be the Biblical Pharaoh of Exodus, who should have sunken in the Red Sea. So Exodus could have taken place even hundreds of years before the first mention of the Israelite people.

According to the Bible, Abraham and his ancestors already were nomads in Palestine, then they settled in Egypt and left it with Moses. The time of living of Israelites in the land of Canaan and in Egypt is according to Septuagint 430 years.

After the 40 years of wandering in the desert, in which time Moses died, under the leadership of Joshua bin Nun they should have conquered the "promised land". The Semitic tribes really were nomads in Palestine and Transjordan in the 2nd millennium BCE, and they even transgressed into Egypt (which is testified by Egyptian paintings). The name "Ismailum" and other Western Semitic names, which remind the Biblical ones, appear already in the Old Akkadian and Eblaite ("Eblaitic") inscriptions, they were probably typical enough for their time. As it was already said before, (§22), Abraham can be placed in 21-20 centuries, and Joseph - into the Second Intermediate period (§30). "The Storm Stele of Amosis" (see §39) reminds the story of the "Egyptian places" (Exodus). There is a historic tradition (beginning from Manetho or earlier, because he could have used the unknown to us earlier sources), which dates the Exodus with the epoch of Amonis or his co-regent Amenophis I. In this time Exodus could really take place, because Palestine, having liberated from Hyksos power, was not yet taken over by Egyptians.

About the leader of Exodus Moses (about 1610-about 1520 BCE) there is not known many probable facts from the Bible. About his birth the same legend is being told as about the birth of Sargon of Akkad, then he appears as the great magician, the victor over other magicians (the figure, known from Egyptian tales) and as the prophet and law giver. There are a few historical features in his image.

The name *ms*, *msj* "the born" was really used in Egypt, but after this word is being used as the second component of names of the Pharaohs of 17-20th dynasties (Kamose, Amosis, Tuthmosis, Ramesses – "born by Ka, Yah, Toth, Re"). More probable is the description of Moses by Manetho, preserved in the excerpts, which were cited by Joseph Flavius "Against Apion" (see W.G.Waddell. Manetho with an English Translation, Cambridge, London 1964). According to him, the real name of Moses was Osarseph (it means *wsir-s3-f* - "Osiris is his protection"), he was the priest in Heliopolis and made a reform of cult, and then created the new religion. The number of Exodus members, according to Manetho, was more than 80,000 people (according to the Bible more than 600,000 men, excluding the women and children). Moses became the prophet of the new god Jahwe (the Being one), who appeared to him near the Khoreb mountain, and then has given His law (Tora) on the Sinai. By Jahwe one can find the features of different Egyptian (the creator Ptah, Osiris, who had the epitheton " *wnn*" - the Existent -, the gods of Moon Yahu and Thot, - the celebration of New Moon and of the Spring Fool Moon- Easter), and Canaanite (especially Ilu, Ba'lu and the storm god Hadad) deities, some Jewish rites (circumcision, the food restrictions, especially on the pig food) had the parallels in the parallels of the Egyptian priests. But Jahwe is not a variant of Amon-Re or Baal, but the new deity, very different from them. For that time the idea is typical (it is also reflected in the Bible), that every people is being protected by the some god, who heads the pantheon (Marduk of the Babylonians, Ashur of the Assyrians, Amon-Re of

the Egyptians). It is not a monotheism, but so called monolatry (or henotheism), because the existence of other deities is not being refused at all.

Therefore because of the constitution of the new people the corresponding deity had to appear, who "revealed himself" to Moses. As the Bible critics shows, the most part of Tora is of the late age and is being created in the time of Babylonian exile and after it, Decalogos and some laws, joining it, possibly written with the proto-Sinaitic writing, could go back till Moses,

The duration of Exodus was certainly not 40 years, in the Bible only 1st, 2nd, 3rd and 40th year of Exodus are being described, possibly it lasted not more than four years (Hellenistic historians have only seven days). About the problems, connected with the presence of Israelites in Egypt, and the route of Exodus see James K. Hoffmeier, *Israel in Egypt. The Evidence for the Authenticity of the Exodus Tradition*, Oxford 1997. Possibly, the Israelites went a surrounding way, because on the road, which went through the sea coast, there were still the remnants of Hyksos, who were expelled from Egypt (who were identified by the Bible and by the later Arabic historians with Amalecites).

Moses should have die on the way; his successor became Jeshua bin Nun, who according the tradition, was leading the invasion into Canaan and conquered it. The Bible does not tell the number of years of his rule, but according to Joseph Flavius, he ruled 25 years (ca. 1520-1495 BCE). The invasion was made from the Transjordanian grass-lands, probably, in the some stages. According to the book of Jeshua, whole the Palestine was occupied by the Jews and all people, living there, were exterminated, but the information of the book of Judges denies this, according to which the inhabitants of Canaan continued to "bring into the sin" the Israelites, who has taken over the cult of local gods. May be only a part of Palestine was conquered, some cities were destroyed (Hatsor, Jericho, 'Ay, Debir), some cities (like Gabaon) entered the treaty with the conquerors, but Jerusalem, Gezer, Beth-Shean, Taanakh and other cities remained independent.

The remains of destructions ca. 1500 BCE are really exist, but their attribution is being contradictory, because soon Syria and Palestine were conquered by Thutmose III. The conquerors brought the cult of Yahwe with them, who was seen as a protector of warriors (Tsevaot), but then they have taken over the cults of the local Canaanite deities, who looked like Syrian, known from Ugarit (El, Ba'lu, Asherah, Astarte etc.). Yahwe was identified with the El, father of gods, and Asherah became his spouse. In their turn Canaanites became to worship Yahwe as a bull. The language difference between Israelites and Canaanites was not big; the Hebrew language is being called "Canaanite" in the Bible. The conquerors settled on the mountain, the valleys were in the hand of Canaanites, who counter-attacked from time to time.

The book of Judges (Shofetim) describes the further events. This book, that was composed already in the time of the Babylonian exile, has not historical, but the ideological tasks: its task was to show that all the evils of Israel were the cause of its retreat and of the worship of other deities. Therefore God punished Israel, having given him into the hands of the conquerors. The most judges ruled 40 years; the general period of their rule was about 500 years. The institution of like rulers (who

looked like Roman consuls) was known also to Canaanites; in Carthage the elected officials had also the name of Shufets.

The judges were not kings (Jahwe Himself was seen as a king), they were elected by the people (probably, for the 40 years) and looked possibly like the first 17 Assyrian kings, "who lived in the tents". One cannot wonder that these judges were not mentioned in the contemporary cuneiform documents, because their significance as the leaders of semi-nomadic tribes was insignificant enough (compared with such centres of civilization like Tyre, Sidon or Ugarit) to be mentioned. The number of Israelitic tribes could not be 12 in that time, it is testified by the ancient memorial of Israelitic poetry, included in the book of Judges – the song of Debora (13th century), where only 10 tribes are being mentioned.

All tribes were united by the cult of Jahwe, who should have live "in the testament box" in the tent in Siloh (Shiloh), this cult was made by Levites. Possibly already there the name of Jahwe was prohibited; it was replaced by the names of Adonai (Lord) or Elohim (gods, pluralis majestatis). Jahwe made a treaty (berit) with a people, whose sign was for example the circumcision, known already from Egypt. The Canaanite gods were also worshipped, what the remnants of idols of goddess-mother and teraphim, mentioned in the Bible, the cult of copper snake, supposedly made by Moses himself, and the casted pictures of Cherubim on the top of the "testament box" signify. The tribes slowly became the settled ones and mixed with the Canaanites.

In the archeological plan one can determine the period of late Bronze age (15-13th centuries) and early Iron age (12-11th centuries BCE). In the first period Canaan was under Egyptian power, in the second the Philistines played an important part. In the Bible the Egyptian dominance is being never mentioned because of the ideological grounds (the Pharaoh had to be defeated once and for ever by the mighty hand of Yahwe). Instead of it it is said that after the rule of Joshua bin Nun the Mesopotamian king Hursag-galzu (Kushan-Rishatim) rules eight years (1495-1487). Who could be meant there? In the begin of the 15th century Kashtiliash II (from the Kassite dynasty) ruled in the Babylonia, about whom there is no other information. But also the state Mitanni (which is called in the Egyptian inscriptions as nhrn- Nahraina) can be understood here under "Mesopotamia", because the kings of Mesopotamia had really in the end of 16th – begin of 15th century the hegemony in Syria. The first judge, according to the Bible, was Gideon (1487-1447 BCE), who should have liberated Palestine from the yoke of "Mesopotamia".

In this time Palestine was really liberated from the Mitannian rule by the Pharaoh Thutmose III (1482-1450), who made the conquering campaigns into Palestine and Syria, conquered this lands and divided them into three provinces (Canaan, Ube and Amurru). The Egyptian governor lived in Gaza, the fortresses were controlled by Egyptian garrisons, but other cities only paid the tribute. Some rulers preserved their autonomy, among them Gideon could be. After him, according to the Bible, the Moabite king Eglon ruled (1447-1429). In this time Amenophis II (1450-1425) brought his army out of Syria, because of it the king of Mitanni Saussadattar conquered whole the Northern Syria. The next judges were Aod (1429-1389) and

Samegar (1389-1349). The story about the victory of Samegar over the Philistians (Judges 3,31) is an anachronism, because there were not yet in the Palestine. But the country was really liberated from Mitannian influence, because Tuthmosis IV (1425-1417) had a peace treaty with the Mitanni king Artatama and married his daughter. Palestine belonged to the Egyptians, from the time of next Pharaohs Amenophis III (1417-1379) and Amenophis IV (1379-1362) the big cuneiform archive from Amarna was preserved, that was written partly in Akkadian, partly in Canaanian language. In the correspondence the Canaanian princes (among them the king of Jerusalem Abdu-Hepa, he was possibly recorded in the Bible under the name of Abdon, the name of Hurrian goddess Hebat being omitted), they complained about the gangs of Hapiru (among whom the Israelites could be too), who destroyed their cities. In the same time the “shasu Yahu” (the beduins of Yahu) are being mentioned. This all signifies that in the 14th century Israelites did not still go to the settled life, and the big cities were in the hands of Canaanians. Certainly, Amenophis IV could not help the Palestinian-Phoenician cities, because he was too much occupied with his “reforms”.

Then the Bible mentions the 20-year rule of Canaan king Yabben (1349-1329). In this time the Hittite influence becomes stronger, the war between Hittite king Suppiluliumas I and Egyptians took place because after the death of Tutankhamun (ca. 1352) His widow invited the Egyptian prince into Egypt, but he was murdered on the way. The war had a bad end for Hittites, there was an epidemic in their camp, from which Suppiluliumas himself died (ca. 1346). After the Canaanians Deborah ruled (1329-1289 BCE), whose song is, according to Diakonoff, a masterpiece of the Old Hebrew poetry of 13th century, and the language was very archaic. According to the Bible, after Deborah, the Midianites ruled (1289-1282), then the hero Gideon (Jerubaal) (1282-1242) and his son Abimelech (1242-1239), who proclaimed himself to the king. In this time the great Egyptian pharaoh Ramesses II ruled (1304-1238), who fought Hittites at Qadesh (about 1300) and later concluded a peace treaty with the Hittite king Hattusilis III (ca. 1284), according to whom Syria and Palestine remained the Egyptian possession. The next judge was Thola (1239-1216), who ruled in the time of Merneptah (ca. 1238-1209?) He was possibly a member of the coalition of the “Sea people”, who were defeated by Merneptah. Ca. 1233 BCE Merneptah made a new campaign against Palestine, In the list of defeated countries and cities (the stela of Merneptah) Israel is being mentioned (“Israel is being destroyed, and its seed does not exist any more” – it was a typical exaggeration for the Egyptian propaganda). It was the first written record about Israel (with the determinative “people”, not “country” or city”), which then probably did not occupy the whole Palestine, because together with it Canaan, Ascalon, Gezer and Yenoham are being mentioned. The Bible certainly does not mention Merneptah and his campaigns.

In this time Phoenicians had trade with Mycenae and possibly imported the Spanish tin. In the same time they discovered the method to purify the wool with the purple, from what the name of the country Canaan (Ki-na-nu) and the Greek name of Phoenicians themselves appeared, which means “reddish” or “the painting into the red color”.

The successor of Thola was Yaer (1216-1194), after whom the period of Philistine and Ammonitane rule begins (1194-1176). This Bible indication is being well connected with the historical facts, because in the begin of the rule of Ramesses III (1198-1166) ca. 1190 BCE Egypt sustained the attack of the Sea people, among them also the prst- Philistians were, who have given their name to the Palestine. They were defeated in the naval battle near the Egyptian coast, and Palestine remained nominally Egyptian. Then the Philistians made a league of occupied cities of Gaza, Ashkelon, Akkaron, Gath and Ashdod on the Saron lowland. They brought the Late Mycenaean ceramics and the tecnics of iron elaboration with them. Possibly they can be compared with the Pelasgians – the pre-Greek population of the Aegean bassin and of Balcans (possibly of Indoeuropean origin). Soon the the Philistians were canaanized and came to the Semitic language. Israelites paiied the tribute to the Philistians, who possessed the chariotes and the iron weapon, they have monopolized the production of iron tools.

According to the Bible, in this time the judges Yephtah (1176-1170), Esebon (1170-1163), Elon (1163-1153) and Abdon (1153-1145) ruled, in whose name the anachronistic remembrance about the Abdu-Hepa of Jerusalem was possibly preserved.

Then 40 years Philistians rule again (1145-1105), in their time the semi-mythical hero Samson rules too. Further Information is being contained in the 1st book of Samuel (4,18), where it is being said that Ili was a judge for forty years (1125-1085 BCE). Exactly in that time (about 1085 BCE) the 20th dynasty in Egypt came to the end, the revolts began in the country and it has lost finally the control over Palestine, The next judge was Samuel, who ruled at the end together with his sons Joel and Abiah(1 Samuel 8,2). The last judges – Ili and Samuel were the high priests in the same time. The Bible records some decline of Jahwe religion in this epoch. According to the Bible, exactly Samuel had confirmed the first king Saul “according to the with of the people”, but he also notified the Israelites about the fateful consequences of such a step, then he anointed also the second king David. We can only guess how really the king’s power was established in Israel, but certainly the need of protection from the Philistians, who about 1050 BCE have stolen the box of testament from Shiloh, and from the Arameans, who settled near the city of Ube (Damaskus), was one of the causes of its development.

Joseph Flavius (Judaean antiquities VI 14,6) writes, that Saul ruled 18 years under Samuel and 22 years after Samuel (ca. 1028-1006 or 1034-1012 BCE), in such a way his anointing took place about 1046 or 1052 BCE. Therefore the rule of judges took place about 450 years (this figure is being also given in the Acts of Apostols 13,20). So Israel came from the pre-civilization till civilization exactly in the end of the 2nd period of post-archaic that is being discussed by us.

The language of Israel of that time was certainly different from the later Old Hebrew, it preserved still the cases and had three vowels, not five (see the reconstructions of I.M. Diakonoff in “Языки древней Передней Азии”, М. 1967). The Israelite culture was lower than the culture of surrounding people, but the

civilization, created by them, was of principally other type, because it was founded upon the cult of one god Jahwe (who still had long time to fight the local Canaanean deities). In this time (or even earlier), the legends about world creation, the stories about patriarches, the epic stories about Exode, Joshua bin Nun and the Judges are being created, which present the heroic epics and can to some extent be compared with the later Russian epic songs “byliny” (especially the story of Samson (“Sun”), compare the history of Vladimir the Red Sun), also the preserved song of Debora is epic. Certainly the cult and ritual tradition, which was preserved and developed by Levites, existed too, later it was recorded in the Tora and ascribed to Moses (to whom some of its elements can really go back), as well as the law, that was preserved in the oral tradition.

Israelites and Philistines were one more wave of “Barbarian” people (together with the “Sea people” and Dorians, as well as Arians), who destroyed the old civilizations. In difference to Philistians, who assimilated quickly, the Israelites managed to create their state and brought the huge contributeion to the world culture, because of their belief into the one God Yahwe.

Questions:

1. What was the political history of Palestine in this time?
2. When did Israelites come to Palestine?
3. What was the culture of this time?

47. Assyria in 1300-1050 BCE.

Sources: Inscriptions, King Lists.

After Arik-den-ili the king Adad-nirari ruled in Assyria (1307-1275). He as first after Shamash-Adad I has taken the title of “king of the many” and possibly was elected to the office of **eponymous** treasurer (limmu). He was the true creator of the Middle Assyrian state, having defeated the Cassite king Nazimaruttash and made the successful campaigns against Mitanni, in the first of which the king of Mitanni Shattuara I was imprisoned, in the second the king Wasashattu was defeated, and the whole country together with the capital was united to Assyria. The frontiers of Assyria reached the big curve of Euphrates and the city of Carchemish, because of which Adad-Nirari I has got the possibility to control the trade ways, which came through the Northern Mesopotamia. The region of Arrapkhe also came under his power. The poem was created to the honor of Adad-Nirari, who sang about his revenge for the defeats of his predecessors.

But the conquestment of Mitanni was not firm, and so it had to be repeated by the son of Adad-Nirari Shalmaneser I (1274-1245 BCE). His army consisted from the warriors, wqho had the plots, the militia and the king people without the plots. Mitannians were lead by Shattuara II, supported by the Hittite troops of Hattusilis III and by the Aramean tribes. Shalmaneser has broken the encircling of the enemies and defeated them, having united Mitanni with Assyria finally. He imprisoned and made blind 14,400 warriors. Then he went to the north, into the country of Uruatri (Urartians), having defeated them in three battles. The city of Arinna in the regfion of Mutsru was destroyed, the second campaign against the mountain people came near to

the end of the rule of Shalmaneser I. The mountainous people had to pay a heavy tribute, the hostages and cattle were taken.

The control over the mountainous regions, which were rich with the ore, especially with the iron ore, made the outer political positions of Assyria better. From the Shalmaneser I in the king inscriptions the striving to terrify the enemy with his cruelties appears, the campaigns are being ascribed to the wish of god Ashur. The deportations of the native inhabitants with the aim to destroy their communal connections begin also in his time. Most of all the qualified craftsmen and their students were deported. The number of the slaves – prisoners of war – was yet not big. At that time also the administrative system of Assyria was created – the regions were governed by the “region administrators”, the villages and cities by the “elders”.

The rule of Shalmaneser's successor Tukulti-Ninurta I (1244-1208 BCE) was the time of the greatest victories of Assyria. He invaded the territory of Hittite kingdom (under Tutkhaliyas III or IV) and brought 28,800 Hittite warriors into Assyria, conquered 43 “kings” of the mountainous people of Nairi, deported 30,000 inhabitants from the Yauri Mountains, having settled them in Ashur. The most significant event of his rule was the conquest of Babylonia, the Babylonian king Kashtiliash (1231-1223) was defeated, Babylon was occupied, its walls were destroyed, the statue of Marduk was taken into Ashur. Tukulti-Ninurta received the title “the king of Karduniyash, the king of Sumer and Akkad, of Sippar and Babylon” and even “the king of Telmun and Melaha” (i.e. of Bahrain and India). He has built on the opposite shore of Tigris the new capital –Kar-Tukulti-Ninurta. To the first time the king's karum (trade harbor) appeared which testified the wish of Tukulti-Ninurta to take over the trade ways from the near Ashur. The Ekhmaton's example was infectious (albeit also Kurigalzu I has built the new capital in Babylonia, see §40), but Assyria was not Egypt: Tukulti-Ninurta was proclaimed crazy, lost his power and was killed, his residence was not more settled.

In the same time the Elamite ruler Kiten-Hutran came into the frontier zone, went till Babylon and expelled the Assyrian governor from there, therefore the Cassite dynasty returned to Babylon. In Assyria the fight between two groups – of the priests and of the military bureaucrats – began, the last one tried to be reached by the military way. The country decayed, the kings from Ashur-nadin-apal, the son of Tukulti-Ninurta (1207-1204) till Ninurta-apal-Ekur (1192-1180) were dependant from the Cassite kings of Babylon. Ashur-dan I (1179-1134) renewed the military fight against Babylon, having moved the frontier in his favour. But his son Ninurta-tukulti-Ashur (ca. 1134) had friendly relations with Babylonia and returned to Babylon the statue of Marduk, that was taken by Tukulti-Ninurta. To his time the economic archive from Ashur belongs, which testifies that Assyria continued to control the whole Upper Mesopotamia.

The brother and successor of Ninurta-tukulti-Ashur Mutakkil-Nusku ruled not long and was possibly dethroned. His son Ashur-resh-ishi (1133-1116) began the campaigns against the nomads in Euphrates and the mountainous people of Armenian Taurus and Zagros; he had also to fight against the campaigns of Babylonian kings

Ninurta-nadin-shumi and Nebuchadnezzar I, who brought the statue of Adad from the Syrian Ekallatum.

Then Tiglath-pileser I (Tukulti-apal-esharra) ruled (1115-1077 BCE). Initially he had the war with the tribes of Eastern Mushka (who were possibly the ancestors of Armenians). Five kings of Mushka had occupied the region of Kadmukhe, Tiglath-pileser defeated them, 6,000 of Mushka were surrendered and “made to the people of Assyria”, so they were settled on the king’s land. The campaigns against the mountainous people were made, then the region of Kadmuke revolted, and Assyrians had to pacify it. In the next campaign “23 kings of the lands and 60 kings of Nairi” were defeated. Tiglath-pileser possibly came to the Black Sea in the region of modern city of Batum (Georgia).

The campaigns against the Urartu people and two campaigns against Babylonia were made too, but they were not very successful, albeit in the time of the second campaign Dur-Kurigalzu, Sippar and Babylon were occupied, the king’s palace in Babylon was burned, but then Assyrians had to retreat till Ekallatum. The main enemies of Tiglath-pileser were Arameans, the West Semitic nomadic tribes, who were firstly mentioned as “ahlamu” in the 14th century BCE. Tiglath-pileser made 28 campaigns against the Arameans, but finally they were not defeated and settled on the Middle Euphrates, having broken the Assyrian communication lines and making difficult the Assyrian access to Syria. But under Tiglath-pileser the country of Amurru and the Late Hittite states in Syria were subordinated to Assyria, Bylos, Sidon and Arvad brought tribute to it.

The last important Middle Assyrian king was Ashur-bel-kala (1074-1057), the son of Tiglath-pileser I, who once more made a war with the inhabitants of Uruatri and had a treaty with Babylon against Chaldeans-Sutians, the daughter of Babylonian king Adad-apla-iddina (1069-1048) became the wife of Ashur-bel-kala. Under the rule of his successors -Eriba-Adad II (1056-1055), Shamshi-Adad IV (1054-1051), Ashurnasirpal I (1050-1032), Shalmaneser II (1031-1020) and Ashur-nirari IV (1019-1014)- the country came into decay, the Arameans expelled the Assyrians in the frontiers of Assyria proper, the temple building and the inscriptions ceased. Assyria was encircled by three Aramean tribes and states, the most important of whom was Bit-Bahiani with the main city of Guzana, that was created by Tamaites.

To the 12th – begin of 11th century the lists of Middle Assyrian laws belong, their originals belonged still till the 16-14th centuries. They are much worse according to their level to the laws of Hammurabi. The Middle Assyrian laws look like the attempt to imitate the Laws of Hammurabi, but the author did not understand their inner structure. The laws reflect the archaic social relations, there were re-partitions of the land in the family, the community property was distributed between the groups of village community peasants. The public punishments were used broadly, the main of them was the beating of strikes and the compulsory works for the king. The home slavery was practiced a lot. The patriarchal relations were strongly conserved in the family, only the man – head of family – had the full rights. The wife could not dispose with the family property and in the case of divorce the husband had the right not to give her anything. If the wife was untrue, she was usually punished by death. The

procedure of the completing of marriage is being described in the laws. The free women had to cover their face with the veil on the street, to the slave women and to the whores it was prohibited. The Cutting of the nose and ears was oft used to the women, the laws were generally cruel, often 50 or 100 strikes were ordered. What was the same like death penalty. The ordeal with the water and swear was often ordered.

In the art and literature the Hurrian and Babylonian influence is being feeled. The language is still on the Middle Assyrian stage, The Assyrian scribes had a special kind of writing, but they had taken over the Babylonian literary canon, in which they had brought small changes (so in “Enuma Elish” Asghut became the main hero instead of Marduk), the Assyrian king’s annals, written on the clay prismes and cylindres, were also a specific literary genre.

In the art glyptic has got the big degree of perfection, in the architecture the clear planning is characteristing, the formes of zikkurates become the vertical (possibly, under the influence of Hittite and Hurrian architecture). The lower floor of the Assyrian zikkurates is much lower then then the upper ones. Sometimes they are doubled (like in the rtemple of Anu and Adad in Ashur). In the reliefes both Hittite-Hurrian and the Babylonian-Elamite one are being reflected. The proportions of the figures are a bit primitive, but the figures look still realistic. Also the altar could be painted on the surface of the altar.

In the whole Assyria is still strong enough and reaches the short outer florescence, but it lasted not long, being founded only upon the military force. As in Egypt, there were the attempts of “reforms” in Assyria (like under Tukulti-Ninurta I), which had no success. Assyrians Also had to confront the “Barbarians of the second wave” – the Mushkas and Arameans, the last ones brought the country to decay. In the culture it is still the northern periphery of Akkadian civilization, whose core was Babylon.

Questions:

1. What was the political history of Assyria in this time?
2. What were its cultural achievements?

48. Babylonia in 1300-1050 BCE.

Sources: Inscriptions, King Lists.

In the second period of post-archaic the Cassite dynaty continues to rule in Babylon. The successor of Kurigalzu II Nazimaruttash (1311-1286) made the campaign into the region of Namru in the Diyala valley that brought the response campaign of Adad-nirari I and the defeat of Cassites.

The new peace treaty between Assyria and Babylonia was concluded, that had the power also under the next king Kodashman-Turgu (1285-1268). After his death Kadshman-Enlil II (1267-1253), Kudur-Enlil (1252-1243) and Shagarakti-Shuriash (1243-1231) ruled, who made almost nothing. Under their successor Kashtiliash IV the Elamites invaded into Babylonia, then Tukulti-Ninurta I, who imprisoned the Kashtiliash himself and destroyed the walls of Babylon. Tukulti-Ninurta ruled seven years in Babylonia (1223-1216), then Enlil-nadin-shumi ruled there, who was overthrown by the Elamite king Kiten-Hutran, then Kodashman-Kharbe II, Adad-

shuma-iddina and then the son of Kashtiliash Adad-shuma-iddin (1206-1177). 1192 he put his governor Ninurta-apal-ekur on the Assyrian throne. The next Assyrian kings also were dependant from Babylonia. The last Cassite kings were Meli-mahu (1186-1172) and Marduk-apla-iddin I (1171-1158), as well as Zababa-shuma-iddin (1158). Initially the Assyrian king Ashur-dan I invaded into Babylonia (1179-1134), And then the campaign of Elamite ruler Shutruk-Nahhunte began. Dur-Kurigalzu, Upi, Sippar and Kish were occupied, there was a robbery in the Mesopotamian cities. Even the statues of gods and the old monuments were taken. Shutruk-Nahhunte appointed his son Kuter-Nahhunte to be a governor of Babylonia. But the revolt, headed by Enlil-nadin-ahi, began in Babylonia, he was defeated in three years, imprisoned and taken into Elam, the new statue of Maruk was also taken there.

After the death of Kuter-Nahhunte in the Lower Mesopotamy the second dynasty of Isin ruled. His founder was Marduk-kabit-ahheshu (ca. 1150), Itti-Marduk-balati (till 1133), Ninurta-nadin-shumi (1132-1127), Nabu-kudurri-utsur I (1126-1105), Enlil-nadin-apli (1104-1101), Marduk-nadin-ahhe (1100-1083), Marduk-shapik-zeri (1082-1070), Adad-apla-iddina (1069-1048), Marduk-ahhe-eriba (1047), Marduk-zer (1046-1036) and Nabu-shumu-libur (1034-1027). Under these kings the state activity was restored, Nabu-kudurri-utsur I defeated Assyria, having brought the Adad statue from the Ekallatum; he also defeated the Elamites, having brought the statue of Marduk from there. But soon the Assyrian conquest of Tiglath-pileser I began (about 1080 BCE), and then the mass invasion of Suteans (probably, Arameans or their southern group – Chaldeans) about 1045 BCE. They destroyed Dur-Kurigalzu, Der, Uruk, Nippur and Ur, and their leader Adad-apla-iddin occupied the Babylonian throne. The Babylonian civilization was preserved only in the big cities. In the Sea land the Cassite Second dynasty of the Sea land continued to rule some time (1024-1004 BCE).

In the economics the king's household has got the secondary importance, the state officials were supported from the taxes from the population. But the king's presents to the officials and temples were big. The gold began to be the common equivalent (the relation to silver being 9 to 1), but the real paying were made in the bread, cattle etc. The sizes of slave ownership became bigger; the main source of slavery was debt.

In the religion the cult of Sippar Sun god Shamash, who was the god of predictions and oracles, and his bride and wife Aya have the main place, the Cassite scholars were identified with the Akkadian (Harbe with Enlil, Shikhu with Marduk, Kamulla with Ea, Hutha with Adad, Sakh with Shamash). The cults of Enlil and his son Ninurta had especially official character. Marduk and his son Nabu had a special favour as the the gods of city dwellers. A lot of literary works appears (like the epics about the god of plague Erra, "The Babylonian theodicy", "The unguilty sufferer", the anthems, the cosmogonic poem "Enuma elish", "The Going of Ishtar into the hell" etc.). The literature was created on the so called "Young Babylonian" literary language that was constructed on the base of Middle Babylonian, but tried to preserve the classic Old Babylonian norms. The development of art continues, in the glyptic there are new seals, the diamond drill is being developed.

On the whole the Akkadian civilization comes into decay. Its northern (Assyrian) periphery appears as more dynamic, but the Babylonian part was more important for the development of culture. The West Semitic tribes (Arameans-Ahlamu, Chaldeans), who gradually conquered Mesopotamia, were especially dangerous. From time to time the outstanding personalities like Tukulti-Ninurta I or Nabu-kudurru-utsur I appear on the Assyrian and Babylonian thrones, but their activity is oft restricted by the military acts. The often wars between Assyria and Babylonia also weaken the civilization. In the language the old norm is being destroyed. In the culture (besides literature) there is decay too. In the social sphere the number of slaves increases, the private property grows, the ware and money relations are being developing. The Akkadian civilization cannot already propose something totally new, the strivings of its rulers are to create the “international” empire.

Questions:

1. Describe the political history of Babylonia in that time.
2. What were its main cultural achievements and their significance?

49. Elam in 1300-1050 BCE.

Sources: Inscriptions.

After 1330 BCE in Elam the new dynasty begins to rule (the kings of Anshan and Susa), when the utmost florescence of Elam begins. The first kings were Shikhalki (or Khurpatila), Pakhir-Ishshan, Attar-kittakh, Khumban-numena, Untash-Napirisha and Unpatar-Napirisha (about 1235 BCE). Under Shalmaneser I Elamites were liberated from the Babylonian rule. Kiten-khutran (1235-1210?) invaded the Elamite-Babylonian frontier territory, came till Babylon and expelled from there the governor of Assyrian king Tukulti-Ninurta I. Tukulti had several wars with Elamite king. Then in Elam Khallutush-Inshushinak I (1205-1185?) and Shutruk-Nahhunte II (1185-1155?) ruled, the last one invaded Babylonia and spoiled the Mesopotamian cities. His son Kuter-Nahhunte (1155-1150?) was appointed as the governor of Babylonia, he suppressed the revolt of Enlil-nadin-ahi of Babylon. 1150-1120 BCE in Elam the brother of Kuter-nahhunte Shilkhak-Inshushinak ruled, who invaded Arrapkhe and Assyrian territory. Ashur-dan I could repell this campaign. In Elam a lot of temples were built in this time. The zikkurat of 12th century in Dur-Untash (Choga-Zambil is being preserved). About 1120-1110 Khutelutush-Inshushinak, after him Shilkhana-hamru-Lakamar (about 1110) ruled. These kings were the last kings from the dynasty of Ikekhalki. 1110 r. Nabu-kudurru-utsur I (1124-1103), king of the II dynasty of Isin, destroyed Elamite state.

The short outer florescence of Elam was not supported by the big florescence of culture. No literary works in Elamite are preserved, the kings inscriptions are made by the Old Elamite language in Akkadian cuneiform. The old traditions were preserved in the art. Some statues (among them the golden statue of the king from Susa and the golden head, which resembles the Greek art), reliefs, beautiful seals and the bronze axe, incrustated by gold and silver, of the prince Untash-napirisha from Dur-Untash (about 1250 BCE) are preserved.

On the whole the florescence of Elam came with a big retardation (we remember that the florescence of Egyptian and Sumerian civilizations took place in the 3rd-4th periods of archaic) and was reflected mostly in the outer political successes. Elamite art testifies the big mastership, but in the whole Elam was under the level of Babylonia. The important changes in the social sphere also did not take place. As every Near Eastern empire, the Elamite state of Ikehalki dynasty lives not long and is defeated by the stronger neighbor. But Elamite ethnos continues its existence many hundreds of years. Elamite civilization still remains archaic and has a retardation from the more developed civilizations.

Questions:

1. Describe the political history of Elam in the time of Ikehalki dynasty.
2. What were the achievements of Elamite culture.
3. Why Elam was defeated?

50. Chinese civilization in 14-11 centuries BCE.

Sources: Archaeology, Inscriptions, "Bamboo annals", Sima Qian.

The center of the agriculture Neolith in China appeared in the end of 5th millennium BCE in the basin of Yellow river (the culture of Yangshao). In the North China there was a center of the **begin** of tilling of grain cultures (like millet), in the Southern – of the rice culture and gardenry. In 4th-3rd millennia one more agricultural complexes are built in China. The culture of Yangshao had the painting ceramics, the half-sedentary agriculture (the main culture was millet) and the domestication of some animals (pig, she-goat, ewe, dog, fowl and big horn cattle). The culture of Longshan (end of the 3rd – begin of the 2nd millennium) finishes the Stone age. For this culture the grey and thick-wall black polished ceramics is typical. The big fortified settlements are already built; they were surrounded by the walls from the pressed earth (till 6 m high and 10-14 m thick). In this time the technique of divination in the shoulder bones of rams, cows, pigs was already existing. The part of cattle-breeding was more than before; the separation of crafts from agriculture was beginning.

In the middle of the 2nd millennium China enters the Bronze age, soon after it the writing and state appear. But the sources about the ancient history of China – "Bamboo annals", the history of Sima Qian etc. tell about the initial rule of five legendary emperors, almost from the begin of 3rd millennium BCE.

Fu Xi (2852-2737) should have invented the writing, fishing and the putting of traps, Sheng Nun (2737-2697) -the agriculture and trade. Huang Di (the Yellow Emperor) should have ruled from 2697 to 2357 BCE, Yao from 2357 till 2255 BCE, Shun from 2255 till 2205 BCE. Shun should have the throne to Yu, in whose time the flood (because of the overflow of rivers) should have taken place. Yu was seen as the founder of Xia dynasty, that should have ruled about 450 years (2205-1766), till its last representative Jie (1818-1766) was defeated by the founder of Shang (Yin) dynasty Tang. But the Shang sources don't mention the Xia dynasty, in its supposed time China was still in the Eneolithic period, so it is improbable that this dynasty existed at all. But may be further archaeological excavation will clear this question.

The tradition about the Shang dynasty (1766-1122 BCE) is more probable, but its begin was some centuries later. In the Yellow River basin in Anyang there was in the Early Bronze culture Shang. Its people had already the chariotes and the bronze weapon, as well as the hieroglyphic writing, more than 100,000 on the shoulder bones of animals on the tortoise tests are preserved. About 2,000 inscriptions discuss human offerings. The bones or tortoise tests were used for divination, the question and answer was scratched, the date and sometimes the remark whether these oracles were fulfilled, were put. The hieroglyphs have still the pictographic character, their number was about 4,500, from them some 1,700 have been deciphered.

The ruler of the city of Shang had the title of “wang”, he also was a high priest. In the city the casting factories and the ovens, the poor underground-dwellings and the big buildings were found. The tombs are different according to the inventory; there were big underground tombs, which look like the cut pyramids, full with precious things. In the tombs the hundreds of skeletons of the murdered people were found, the slaves with cut heads, chariotes with the horses and drivers were also buried there.

The agricultural tools still remained **neolithic** (the storage with 3,500 stone sickles was found, but the agriculture separated already from the craft. Sorghum, barley, different kinds of wheat, millet were tilled, there was almost no artificial irrigation. The cattle breeding played an important part, the offering of cattle reached 300-400 animals. On the bronze ritual vessels and the armour the animal ornamental motives and the plot compositions are dominating. The bronze vessels were made in the form of tiger, elephant, rhinoceros, buffalo, owl. The big factories of different crafts (coppers, bone and stone cutting, ceramics, wood workers and others) existed, but the most important production was the bronze casting, the city quarter of Shang metallurgists with the remnants of houses and the graveyard, ritual vessels reached the weight of 875 kg. The word “Shang” means trade, possibly, Shang people were mediators by the exchange, the cowrie shells were used instead of money.

Shang people constantly made the military campaigns, the country was the most powerful under Wu Ding, the biggest of the military expeditions (13,000 men) was headed by his wife Fu Hao. The prisoners-men were offered to the spirits of ancestors, wangs of Earth, Mountains and rivers, the women became slaves and had to keep the household. The city of Shang headed the military league, united some communities, from them it took tribute. The main enemies of Shang people were initially the tribes of Qiang in the east, then Ren Fang in the basin of Huai river and at the end Zhou. The weapon was bows, the axes, daggers, spears, armour, helmets, the chariotes could be used by three people.

The Shang people lived in big family territorial communities. The household of wang was tilled by the whole population in turn. The field works were headed by wang himself, were made in the time, determined by the oracle. Besides the communal peasants, the personal of the unfree workers under the leadership of overseers worked in the household of wang. The works were made by stone tools. The tilling of earth was made by wooden tools and many hundreds and thousands people had to take part in it. The power of wang was restricted by the council, he had also

high officials. The power was inherited from brother to brother or from the uncle to the nephew.

In this time apparently the calendar with 60 years cycle already existed, his invention was ascribed to the legendary emperor Huang Di. In religion, besides the worshipping of the spirits of rivers and Mountains, the cults of ancestors and of fertility goddesses were developed. Shang Di was seen as the first ancestor, each district had own main deity – fangdi. Shamans played an important part, this is testified by the attributes – drums, masks with four eyes, horns, the bird (especially swallow) was seen as the mediator between the world of living and the world of dead, a "dark bird" was also seen as the ancestor by the Shang people.

The tradition date of the fall of Shang dynasty is 1122 BCE, but it was probably in the last tens of years of 11th century. Initially Zhou people accepted the power of Shang, the ruler of Zhou had the title "a ruler of the west". Then they created the coalition of regions (according to the tradition, 800 tribes), who defeated Shang. First ruler of the west was Ji Li, who was killed according to the order of Zhou wang at his court, his work was continued by his son Chang (Wen-wang). His son Ji Fa defeated Shang people in the battle Muye in 1027 BCE and proclaimed himself the new ruler Wu wang.

Generally, in the epoch of Shang (Yin) China resembled another archaic civilizations, especially the Mesoamerican. The same are the early state, the communal and king's property, the mass human offerings, the hieroglyphical writing, the state religion. But later China will go in the different way and will become one of the five great civilizations of antiquity.

Questions:

1. Describe the Chinese Neolith.
2. What is known about Shang dynasty?
3. When it was fallen and how?

Results of the 8th period.

In the 8th period (the 2nd period of post-archaic) the old civilizations still remain the "first violine". The cultural superiority of Egypt is of no doubt; it preserves in 13th century also its political influence. In Assyria and Babylonia from time to time the important rulers appear, who make aggressive campaigns; in Babylonia the literary works are created. Elam has the outer political florescence for the first time, but it has a big retardation, compared with other archaic civilizations. The Ugaritic civilization is interesting, it is the first "rational" civilization, which used the quasi-alphabetic writing for all needs, among them to record the literary works. In Palestine the Old Israelite civilization is being formed, united by the belief in one god Jahwe (Jahu-wa).

One more center of civilization is being formed in China (Shang-Yin), it also looks like the most ancient civilization and falls under the attacks of own "Barbarians" (Zhou). The important frontier for old and new civilizations is the end of 13th – begin of 12th century BCE – the invasion of "Barbarians of the second wave" (Dorians, "Sea people", among them Philistians, Israelites, Ahlamu (Arameans), Chaldaeans). Some civilizations perish (Mycenaean, Ugaritic, Hittites), Another ones are damaged a lot.

In the end of period the old civilization enter the epoch of decay, and the new ones are being only formed.

The “dark ages” of different time continuation, depending from the region, begin. This period can be compared typologically with the period of developed middle ages (950-1200 CE), the Troyan war as fight between Europe and Asia (so already Herodotus) can be compared with the Crusade campaigns, the “Barbarians of the second wave” – with the Turks (Seljuks and Osmans) and Mongolians, whose invasion brought also sometimes full perishment, sometimes great damage for the medieval civilizations. In the social-economic sphere there are not many changes, but in the whole the significance of slave work and of the private property grows, the money-ware relations are developing. In the art one follows old traditions.

Question:

1. What are the main results of 8th period?

IX period. III period of post-archaic (1050-800 BCE)

51. "Dark ages" in Greece (11-9 century BCE).

Sources: Archaeology, Homer.

This time is being oft called "Homeric period", because the poems of Homers are almost only source of information about it. Greek historians put Homer immediately after Trojan war, in 12th century BCE, now the opinion is dominating, that he lived in 8th century BCE, so after the time, describe by him. Homer has a mixture of different historical epochs, in his poems both the phaenomena of the 2nd millennium (like the bronze swords, chariotes, Mycenaean and Cretan cities) and of the "dark ages" (iron weapon, the burning of the dead, Phoenician traders etc.) are mentioned. Such mixture of epoch is not rare in the epics (compare French "Roland epics" etc.). But because of the absence of the written sources (the Linear B writing disappears in the 12th century, and the alphabetic one appears only in the 8th century) we must take the information from Homer, analyzing his works critically.

Archaeological evidence testifies about the simplification of material culture. Greeks did not build now the stone houses and fortresses, only the foundations of houses were preserved, which were made from the unburned brick or from wood, the roof was from reed or from thatch. The tombs are poor, the inventory is some clay jars, iron sword or knife, the tops of the spears or arrows (by men) or not expensive adornments (by women). In the decorations of vessels the geometric style, consisting from circles, trigones, rombuses and quadrates, is dominating. But regress was not in all spheres. In 11th century Greece enters into the Iron Age, iron was casted in the Greece itself, it is testified by the findings of slags.

In Greece of that time basileis ("kings") ruled, who were **more the tribe chieftains**, they had also the functions of the priests, the people had to give them "gifts". They had the storages of metal, the number of slaves was not big (till 50 women slaves, if one beliefs to Homer), this slavery was patriarchal, "kings" themselves made a physical work. The slaves were mostly women, so by Odysseus 12 women slaves grind the grain, the men slaves are shepherds. Greeks lived in communities (demos), there were craftsmen –demiourgoi, who oft changed place of living, searching for the orders, but generally community supports itself (natural economics). Now Greeks rarely make trade, but the piracy becomes stronger. The robbery was not seen as bad, this is also testified by Thoucydides (1st book). Greeks made the sea voyages rarely, the true tradesmen in this time were Phoenicians. The famous sea voyage of Argonautai to Colchis for the golden vleys, probably, took place later, approximately in the 8th century.

The center of the community was polis, who had already the walls, but it was still not a real city, because the main mass of his population were the peasants and cattle-breeders. Poleis fight each other, robbing and killing the neighbors or making them to slaves. For example, the robbing of cattle can be the cause of war. In the life of community the tribe unities – philai and phratriai- play an important part, the people militia is being built according to them, the people make assemblies. The clans fight each other, the blood revenge was also practiced. The family was patriarchal and monogamous (but the head of familu could have concubines), The property was

inherited by relatives. The land belonged to the whole community, from time to time it was redistributed, each communal peasant had a right to get the plot (kleros). But already in that time there were people with many plots and without any plot, the last became the hired workers – thetai.

On the top of social ladder there were aristocrats – “the best” or “the good” ones, who brought their origin back to gods. The noble people were also the richest, had the communal fields, the cattle herds, the storages of metals. Every noble family had the a number of clients from the peasants, who had not enough land, they were materially obliged to the aristocrat.

In the necessary case he could make even the whole military troops from them. Only rich man could buy the whole complement of weapon, to have a horse for fighting, to become the good athletic preparation. The common people went to fight in the simple thick felt armours with the light shields, bows and short spears in hands. The promakhoi (the noble warriors, who were fighting ahead) oft decided the battle. The nobility was dominating also in the people assemblies; common people could express there its opinion with the shouts or the noise of arms. Sometimes the people assemblies were not collected for many years (according to Homer, in Itaka 20 years after Odysseus went). The nobility decided everything, first of all the basileis, who made a council, in the case of war one of the basileis became the leader of army. The position of basileus (as well as of the Israelite “judge”) was not inherited, some other noble man could take his position.

In the religion kthonic (from the Greek khthon – earth) cults are dominating, the different monstrous deities (like one-eye cyclops, giants with hundred arms, titans, the snake Typhon with hundred heads, Sphinx, the Chimaera with three heads) are being worshipped. In the language the main dialect groups (Ionian-Attic, Aeolian, Dorian and Arcado-Cypriot) are being formed. Some of them go back till the language of Mycenaean epoch (the southern sub-group), some till the language of Dorian invaders (northern sub-group). Probably, the epic tradition continued to develop, it replaced the historical one and preserved the memory about the Mycenaean time.

On the whole the Greece returns again to the period of pre-civilization, almost on the higher level, having entered into the iron age. The decay was also in the cultural and religious spheres. But the Greek ethnos did not cease its existence, and with the time it will make the better achievements than in the past.

Questions:

1. Describe the development of Greece in the “dark ages”.
2. What was the social structure in this time?

52. Egypt in the time of rule of 21st-22nd dynasties (ca. 1070-712 BCE).

Sources: King Lists, Manetho, Inscriptions.

According to Manetho in the Africanus version, 21 Tanith dynasty rules in 1054-924 BCE, the modern chronology puts it into 1070-946 BCE. It is built by seven kings: Nesbanebded or Smenides (1070-1044), Amenemnisu (1044-1040), Psibhenne or Psusennes I (1040-992), Amenemope (994-985), Osokhor (985-979), Siamun (979-

960) and Psibhenne or Psusennes II (960-946). One of the last kings of this dynasty has given his daughter into the harem of Israelite king Solomo, what was never made before by Egyptian kings.

In Thebes in that time the special dynasty of the high priests of Amon rules, which consisted from: Pinudjem I (1070-1055), Masahert (1055-1047), Jedhosefankh (1047-1046), Menkheperre (1046-993), Neshanebde (993-991), Pinudjem II (991-970) and Psibhenne (970-946). This dynasty is not mentioned by Manetho, but it being mentioned in the book of Sothis, which is ascribed to him. The decrees from the name of Amon are edited, the state affairs are decided on the base of Amon oracles. The flow of Libyans becomes stronger in this time, the libyan mercenaries occupy the important military and priest positions. Under Psusennes II the clan of Libyan immigrants becomes stronger, which representatives gradually occupied whole temple positions in Helioupolis, and then the throne.

Pharaoh Shoshenq I (Sesonkosis of Manetho, Susakim of the Bible, Shushinku according to the reading of Perepelkin¹) was the first ruler of XXII (Libyan) dynasty. According to Manetho, he ruled 22 года, in the inscriptions 21 year is testified. Usually his rule is dated 945-924 BCE. Who was probably the father-in-law of Solomo. McArthur² thinks that the father-in-law of Solomo was the second last ruler of the XXIst dynasty Siamun. But one can agree with Perepelkin, that «the friend and the father-in-law of Solomo, who took and gave as the marriage present such town as Gezer (about the taking and burning of Gezer (Gazer) by the Egyptian Pharaoh is told in 1 Kings 9,16) could not be a weak representant of XXI dynasty. The most probable is that it was Shushinku (Shoshenq)”. As the rule the Egyptian Pharaohs did not give their daughter to marry to the Asian rulers, albeit they themselves married their daughters. But Sheshonq was Libyan according to his origin and therefore could change this practice. From the Bible is known that Hadad Idumean married the sister of the wife of Pharaoh the queen Tahpenes, from whom he had the son Genubath (1 Kings, 11,19-20). Septuagint (1 Kings, 12,24e)³ tells that Jeroboam married the daughter of Pharaoh Susakim Ano, from whom he had the son Abija. It looks like that Sheshonk, having married his daughters with the Asiatic rulers, persecuted first of all the political goals and did not think such marriages were humiliation of of the Pharaoh's dignity.

The Bible also tells about the campaign of Shoshenq (Susakim) to Jerusalem (1 Kings, 14,25-26; 2 Chr. 12,2-9). In the last is written that Susakim had 1200 chariots and 60,000 equestrians, and in his army there were Egyptians, Libyans, Suckiim and Ethiopians. Susakim had taken the treasures of the temple and king's palace, among them the gold shields, made by

¹ Ю.Я. Перепелкин, История Древнего Египта, «Летний сад»-«Нева», 2000, С.388-389, далее: Перепелкин...

² Учебная Библия с комментариями Джона Мак-Артура, Славянское Евангельское общество, 2005, С.474

³ Septuaginta, ed. Alfred Rahlfs, Deutsche Bibelgesellschaft Stuttgart, 1979, Vol. I, P. 662)

Solomo. The campaign is dated by the Bible with the 5th year of rule of the Judean king Rehoboam, the son of Solomo and Naamah the Ammonite (i.e. 926 BCE). It was approximately the 20nd year of Shoshenq's rule. This campaign is seen by the Bible as the punishment for the sins of Rehoboam and Judea, about it the prophet Shemaiah (according to 2 Chr. 12,5) speaks who together with Iddo the seer (according to 2 Chr. 12,15) described the deeds of Rehoboam. To the luck the inscription of Shoshenq himself (on the southern side of the Amun temple in Thebes) is preserved, which describes his campaign and pictures the Pharaoh and the Palestinian prisoners, which made in the style of the depictions of Tutmoses III and Ramesses II. In the list of the town, which were taken by the king, Rabbit, Taanak (Phaanakh), Shunem (Sunem), Hapharnaim, Mahanaim, Gibeon (Gabaon), Bet-Horon (Beth-Horon), Reheb, Aialom and Megiddo are listed. Let us notice that Jerusalem is omitted in the list (may be because the city could pay money) and the name of Rehoboam is not mentioned. Besides it, Pharaoh does not mention about the presence of two kingdoms (Judea and Jerusalem) in the Palestine, but his campaign was aimed not only against Judea, but against Israel, in the list of the taken towns the Israel towns Beth-Oron (the tribe of Ephraim), Sunem (the tribe of Issakhar), Phanakh and Megiddo (the tribe of Manasseh). How can one explain it? To our opinion the campaign can be dated 5 years earlier, ca. 931 BCE, approximately in the last year of the Solomo's rule, when the state still was united. Probably, Rehobeam was co-ruler of his father in the last years of his life (Solomo was then probably about 65-70 years). Such practice was not rare by the Egyptian Pharaohs, by whom Solomo could borrow it. Then the quick dissolution of the Solomo's kingdom after his death as the consequence of Egyptian invasion becomes understandable. The aim of the Shoshenq's campaign was not only robbery but also the support of his son-in-law Jeroboam as the marionette ruler of Israel in the time as Judea was left to Rehoboam. But in the couple of years Shoshenq I died, and under his week successors Osorkon I and Takeloth Egypt "dissolved into many semiindependant princedoms, headed by the Libyan rulers under the faint overlordship of Libyan Pharaoh"⁴ and Jeroboam became to rule completely independently (but the cultural influence Egypt continued to be felt in Israel and in Judaea). In such a way, the time of the Shoshenq I is dated by us ca. 950-929 BCE. Because the beginning of the XXIst dynasty is dated differently by different scholars (from 1075 till 1050 BCE), its end also can be dated some years later. Then the first kings of Judaea ruled in in the next years: Rehoboam -935-918, Abija-918-915, Asa-915-874 and Jehoshaphat-874-849.

The founder of 22nd, Libyan dynasty became Shoshenq I (946-913 BCE). According to Manetho, the 22nd dynasty from Bubastis ruled in 924-804 BCE, according to modern chronology, in 946-712 BCE. 10 kings entered into it: Shoshenq, Osorkon I, Shoshenq II (the co-ruler of Osorkon I), Takeloth I (904-890), Osorqon II

⁴ Перепелкин...С.391

(890-860), Takeloth II (860-835), Shoshenq III (835-783), Pimay (783-773), Shoshenq V (773-735) and Osorkon IV (735-712). The most famous ruler of this dynasty was Shoshenq I himself (Susakim of the Bible). He united the country and made the campaign against Palestine, having occupied some cities in Israel and robbed the Jerusalem. He made the city of Bubastis in the Delta to his capital, in the Karnak temple “the the court of Bubastides” and the big pylon was built. Shoshenq has built a fortress near Fayum, he suppressed the revolt in the oases, but the successes of Shoshenq were not continuous. Under his successors the power of 22nd dynasty was not propagated in whole the country. In Delta many independent Libyan princes ruled, on the south the priences of Amon ruled, among them more and more the Libyan princes’ sons appear.

Egypt tries to oppose to the strengthening of Assyria. Osorkon II tried to make connections with Israel and supported the coalition of the Syrian-Palestinian kinglets, who made a war against the Assyrian king Shalmaneser. In the Assyrian inscriptions 1,000 Musri (Egyptians) are being mentioned, who fought against Assyrians in the time of Qarqar battle in 854. Under Takeloth II the revolts took place in the country, it is dissolved and has the local rulers, albeit nominally the 23, Libyan dynasty is ruling (according to Manetho, only four kings make it-Petubastis, Osorthon, Psammus and Zet, who ruled from 804 till 715 BC., the modern chronology has more than 5 kings, putting them in 828-720 BCE) and contemporary with it the last kings of the 22nd dynasty, beginning from Shoshenq III. Osorkon II in the inscription on the statue has a wish that the high priests of Amon and Re, the great chieftans of Ma (Libyans) and the priests Hershefi were subordinated to him.

In this time the development of economics continues. The trade becomes more propagated; in the documents of 21st dynasty the selling of slaves, land plots, grain and fragrances is fixed. The slaves become more expensive, because there are no aggressive wars. The land was concentrated by the temples, priests, high officials and the tradesmen. The temples become the main usurers in grain and in silver (under the huge percents). The inner order in the country becomes weaker. From the 21st dynasty a new type of plow is employed, Egypt exports the horses, the iron tools are rare and expensive, the bronze ones are mostly used, the sickles have as earlier the stone blades.

In the art the following to the old examples begins, the big number of the standard steles is being preserved. The encyclopedian vocabulary of the scribe Amenemipet is being preserved in some of the copies. In religion the animal cult becomes stronger, particularly of the bull Apis in Memphis.

In the whole, Egypt is in decay, the state power does not control whole the land. The old culture is being preserved, despite the land is being ruled by the Libyans. It looks like the land exists by inertia, because of the preserving of the old religious and cult traditions by the priests. It can not still adapt itself in the changing world, because it is supported by the old inventory.

Questions:

1. Describe the political development of Egypt in this time.
2. What were the developments in economics and culture?

53. Palestine and Syria in 11-9 BCE.

Sources: Bible, Inscriptions.

In the end of 11th century BCE the old Israelites enter the epoch of civilization. According to the tradition, the first king of Israel state was Saul (about 1034-1012 BCE). The main sources, which tell about this time, are the books of the Bible – the kings of Samuel, Kings and Chronicles (Paraleipomenon). They have also the ideological sub-text, the kings are being appreciated according to their “testament with Yahwe”, but these books have much more historically probable events than the Pentateuch or the book of Judges and in the whole, despite the contradictions, they can be a secure source. According to the 1st book of Samuel, Saul was from the tribe of Benjamin and “was anointed to be the king” by the last judge and high priest Samuel. (ca. 1052 BCE, according to Joseph Flavius), according to the wish of the people, that wanted to have a king. Samuel himself did not like the king's power and made a beautiful speech about its problems (1st Samuel, 12). Saul made victory over Ammonitans and Philistines; he was also an ecstatic prophet. He was psychically ill, it was seen in the last years of his life. He liked shamanism and spiritism, albeit he murdered whole sorcerers and witches in Israel, but before the deciding battle with Philistines he asked the woman exorcist, having decided to ask the council with the dead Samuel (1st Samuel, 28).

If initially Samuel wanted to have the ruler, who would obey to him (according to Joseph Flavius, Samuel ruled 18 years under Samuel), but later it became clear that it will not be. Samuel had an independent policy and successfully enough fought the outer enemies – Philistines, Moabites, Arameans, Amalecites, he conquered some Canaan cities to Israel. Saul collected the big enough army that, according to the tradition, had neither swords nor spears because the smiths were absent.

The actions of Saul, who pretended to be also the high priest, brought the indignation of the priests. Samuel anointed David (Elhanan) from the tribe of Judah as the second king. Bible is idealizing David, having ascribed to him the victory over the Philistine giant Goliath, the creation of many psalms, the special piety and the personal morality. But it cannot conceal that David ruled in fact the mercenary troops, who fought for the neighbor kings and even for the Israelite enemies Philistines. The campaigns of David were very cruel; he spared neither men nor women (1st Samuel 27). He was also not very moral, that is being testified by his love story with the wife of Uriah, and with Abigail, the wife of Nabal (1st Samuel 25). The conflict of David and Saul destroyed the forces of the country, but some officials of Saul and even his son Jonathan were on the Saul's side.

About 1012 BCE Saul died in the battle with Philistines (his son Jonathan also died there, and his other son Ishbaal was proclaimed as his successor). David was proclaimed as a king in the south, in Hebron, having ruled the tribe of Judah. Some time the military fight took place, than Ishbaal was murdered, having ruled only two years, according to the 1st book of Samuel (ca. 1012-1010). Then David was proclaimed the king of whole Israel, ruled seven years and six months in Hebron, then

33 years in Jerusalem, that was taken by him by the tribe of Jebuseans and proclaimed a capital.

David is the main hero of the 1st and 2nd Samuel and the **begin** of the 1st Kings' book. He really made a lot for the strengthening of the country: a regular army, strengthened by mercenaries, collected gifted generals, who helped to finally defeat the Philistians. David made also the foreign campaigns, which were very cruel, in the result Transjordan (Edom, Moab and Moab) were subjugated by him. David made the state apparatus inside the country, in which the scribes, judges, tax and tribute collectors had the main part. The Bible pictures David as a pious man, who likes the cult of Jahwe. He composes himself and sings the psalms and is dancing ecstatically before the box of testament. Under David, apparently, the census of people was made, that should have brought the anger of Yahwe.

In the end of life David confronted the inner revolts, one of the them was the conspiracy of his son Abessalom (David had 10 wives and many concubines, and certainly many sons), who had been, as David many years ago ago, anointed as the king in Hebron. David had even temporarily to leave his own capital, saving from the attack of his own son, but in the end the revolt was suppressed. The general tendency of the northern tribes to separate from the southern ones and to create the own state can be seen, it brought the new revolts. The people's life in the time of David was difficult (2nd Samuel, 21,1). The foreign enemies become stronger, the Arameans create the state Aram (Syria) with the center in Damaskus, the Phoenician cities Tyre, Sidon and Byblos become stronger.

The successor of David became his son from Beersheba Solomo (970-931), who suppressed the revolt of Adoniah. The politics of Solomo was peaceful; he tried to have good relations with the neighbors – Hiram, king of Tyre, Edom, Egypt. The Egyptian princess, who married Solomo (a rare case!), brought him the city of Gezer. The crafts and trade were developing. Solomo brought into Palestine the craftsmen metallurgists from Tyre and the wood workers from Byblos, the copper mines were developed by him. Solomo had relations with the country of Ophir (may be, in Southern Arabia or even in India), from Tyre he has got the building materials and the horses from Cilicia. The grain and oil was exported from Palestine to Phoenicia.

In the time of Solomo the building activity becomes stronger, the fortifications are made in Hatsor, Megiddo, Gezer, the capital is being fortified, now it has the walls, the first temple of Jahwe is being built, which became the cult center for whole land, and the palace of Solomo, "the House of Lebanon cedar". The Bible (The 1st book of Kings) has a contradictory relation to Solomo, in the last years of his life he should worship some other deities, besides Jahwe, especially Astarte, under the influence of many foreign women (he should have 700 wives and 300 concubines). But in this epoch really the worship of Canaanite and Syrian deities was made.

Solomo became the symbol of wisdom, many proverbs, later apocryphes and the magic were ascribed to him. "The proverbs of Solomo" were collected in the 8th century BCE, but they could be written earlier. They look very much like the Egyptian (especially like the "Wisdom of Amenemope"). May be some esoteric society of "wise people", who studied Egyptian and Babylonian traditions and "occult

sciences”, existed in the time of Solomo. The “hohma” (wisdom” was the important ideas to them. The Jewish esoteric tradition, that was later called “kabbala”, can go back till this society. The religious tolerance of Solomo could be the sequence of his philosophical ideas and his belief in some transcendental Being.

The period of the outer florescence of Israel was not firm. Syria became stronger, inside of the country there were more and more contradictions between north and south. After the death of Solomo the country was divided into two states – the southern one Judaea, that included the tribes of Judah and Benjamin, with the capital in Jerusalem, and the northern one Israel, that united ten other tribes, with the capital in Tirzsa, then in Samaria (Shomron). In Judaea the son of Solomo Rehoboam, in Israel the revolter Jeroboam I ruled, who was supported by the Egyptian Pharaoh Shoseng (Susakim). 928 BCE Shoseng invaded Palestine, made some victories over the Israelite army, has taken and robbed Jerusalem. The fight of many years between the Judaea, where the dynasty of the heirs of David, true to the “covenant with Jahwe”, Israel, where some dynasties were changed and oft the kings –usurpers came on the throne, and the neighboring Syria (Aram) with the capital in Damaskus, as well as with Moab, begins.

The most famous king of Israel in the 9th century BCE was Omri, who made a war against Moab, and then was defeated by it (he is being also mentioned in the inscription of Moabite king Meshi) and built the new capital Samaria. In Judaea the cults of “Foreign” gods” were propagating. The hundreds of prophets appear in Israel on the both sides (Jahwe and Baal). The most famous prophets of Jahwe of the 9th century were Elijah and his successor Elisha.

The prophets were not only fighting for the establishment of Jahwe cult, but took place in the political fight and even in the international relations. But they did not write the books as the later prophets. Still two redactions of the Genesis –Jahwist and Elohist, which go back till approximately the Solomo time, were created.

In the culture the Egyptian influence is clear, the temple of Solomo is being also built according to the muster of Egyptian temples. The quasi-alphabet writing was taken by Phoenicians, there is a lot of inscriptions of 10th-9th centuries in the paleo-Hebrew writing, that was near to Phoenician. Two inscriptions from trade center Kuntillet-Ajrud (Samaria), dedicated to “Jahwe and His Ashera” are interesting.

In the 9th century BCE Syria (Aram) becomes stronger, especially in the time of Benhadad (880-841). In Samaria the trade colonies of Damaskus were made. 854-853 BCE Syria and Israel repel the aggression of the Assyrian king Shalmaneser III, after three years he was defeated in Syria again and had the victory only in 841 BCE, but Syria remained independent.

In this time the first inscriptions in Aramaic appear (in the dialect of Ya’udi, where the cases were still preserved), made by the same Phoenician writing. The Aramaic language, which belonged to the North-West Semitic group, becomes more and more popular in the Ancient Near East.

On the whole, in the Palestine and Syria new civilizations are being developing. The Israelite one had a short outer florescence in the 10th century BCE, the Syrian one in the 9th – under Benhadad I. The new states are in the crossroads of the trade and

military ways, between much stronger states, therefore their florescence can have only short time. The kingdom of Solomo was divided into two two parts, in Syria some small states were organized. In the culture there are some new features, the quasi-alphabetic writing begins to be used. The establishment and strengthening of Yahwe cult begins in Israel and Judaea, that confronts the old **Canaanean-Syrian** cults.

Questions:

1. What were the main political achievements of Israel in the time of David and Solomo?
2. What were its cultural achievements?

54. Phoenicia in 11-9 centuries BCE.

Sources: Bible, Joseph Flavius, Philo of Byblos, Inscriptions.

Phoenicia suffered too from the invasion of "Sea people". Sidon was destroyed, its inhabitants fled into Tyre. Therefore Tyre became a successor of Sidon (that was restored soon) and of destroyed Ugarit. The migration of Sidonians into Tyre made it stronger, but also created the demographic problems, which could be resolved if some part of population made a sea voyage. In the period of decay of Egypt and Assyria Phoenicia became stronger, The Tyre-Sidonian state was created. The common Phoenician temple of Astarte have been to Sidon, Tyre was the main trade center. Besides the king, the council of elders existed in the Phoenician cities. The list of the Tyre kings in the Greek translation in the explanation of Joseph Flavius is being preserved.

The king of Tyre Hiram I (969-936 BCE) makes campaign against Cyprus and founds there the colony Qart-Hadasht (a New City). According to the Bible, he exported a wood to Solomo for the building of Jahwe temple. Phoenicians were also famous in painting, ivory cutting and crafts generally. Under Hiram I also the campaign against country of Utica in Africa and the big expedition into the country of Ophir (together with Solomo, its place is unclear) were made. Tyre is becoming the big trade center; its territory becomes bigger because the earth was brought in the eastern part of the city, where the new trade quarter, market and assembly place was built. Tyre, situated on the island, became the strong sea fortress.

In the 9th century the social and political fight became acute in the city, the revolt of peasants and slaves took place, the fight for the throne became stronger. The Itobaal took the power, to whom the foundation of Botrys in Phoenicia and Avza in Libya was ascribed. Tyre in that time possessed the whole Phoenician shore with the main trade cities: Berit, Byblos and Sidon. Despite the development of ware and money relations, mostly the foreigners became slaves, the debt slavery was prohibited.

The Phoenician colonization, caused particularly by the inner causes, is being continuing. Already in the 16th century it took not only Cyprus and a part of the southern shore of Asia Minor, but the whole region of Aegean Sea. In the second half of the 12nd – first half of the 11th century Phoenicians went from Rodos to Phasos, to Sicilia, the northern part of Africa and then through the African shore to the Southern Spain. Phasos with its gold and Spain, rich in silver, were the main goals of founding of colonies. On the way to them Phoenicians founded the intermediary

colonies, like Utica in Northern Africa. Ca. 1100 BCE Phoenicians had founded after Gibraltar (The columns of Melkart) the city of Gadir (“fortress”), that Romans called later Gades (modern Kadis)

Tyrians founded Lix on the north-west of Africa. The main goal of Phoenicians were the precious metals. For them they have given meat, tissues, small sea ware, and other cheap things. Sometimes (like in Phasos) Phoenicians exploited the mines themselves. The foundation of the cities was preceded by the foundation of the temples, which were the symbol of social protection and the organisers of production. The true cities like Gadir and Utica were also created.

The second etap of colonisation was in 9th-7th centuries. His aim was to have the big amount of metals. Phoenicians founded colonies on the south of Cyprus and in Cilicia. Sardinia, that was attractive by its strategic position, the mineral richness and the fruitfulness of soil, came now into the sphere of Phoenician colonisation. In the 9th-7th century on the southern and western shores of Sardinia some Phoenician cities (Nora, Sulh, Bitia, Tarros) appeared.

The aim of colonisation was also the aquirement of lands, in the colonies the crafts, agriculture and fishing are propagated, the number of cities grows. Phoenicians enter into the trade contacts with the local population, which bring the mutual culture influence. The onlt metropolis was Tyre, in Kitia on Cyprus there was the governor of Tyrian king, and the attempt of Utica not to pay tribute brought the punishing expedition from Tyre. But Carthage (Qart-Hadasht), that was founded by the fugitives of Tyrian aristocracy, headed by the sister of king Elissa (Roman Didona?) in 9th century (about 814 BCE), became immediately independent.

Already in the 13th century in Phoenicia the quasi-alphabetic system of writing appeared, the forms of its letters possibly appeared under the influence of Egyptian hieroglyphs and the signs of Proto-Sinaitic and Proto-Byblos writings.

Quasi-alphabeth appeared in the milieu, where first of all the writing for taking of trade operations (like in Ugarit) was needed, and the mentality became totally left-spherian. The Phoenician alphabet consisted of 22 signs, which signified the consonant plus any vowel. Later the semi-consonants signified the long vowels; it was close to the proper alphabeth. The order of Phoenician signs remembers the Ugaritic one, but the names were made by the Phoenicians themselves according to the acroponic prinicple (aleph – a bull, beth – a house, daleth – a door etc.).

The Phoenician religion looked like the Ugaritic and the Old Canaanit one. The main god of Tyre was Melkart, who was seen as the protector of colonization. The Phoenician mythology was preserved in the last Greek version of Philo of Byblos (1st century CE), that, according to his words, came back till the work of the wise Sankhuniaton, who should have live in the time of Trojan war (but his name looks more like Egyptian than Phoenician and signifies” Aton made me alive”). In this work the old Phoenician and the later Hellenistic ideas were mixed. The fragments of the Greek translations of Phoenician cosmologies were also preserved by Damaskios (the one of Moschus was more ancient, the one by Eudemos was already elaborated by Greecs). It is possible, that these cosmogonies, according to them there were initially Chaos and Ruah (Spirit), from him the world (Ulom), and from him Hutsor (the order

cosmos, that looked like the egg), influenced Hesiod and Greek nature philosophers (see the collection "Финикийская мифология", ред. Ю.С. Довженко, СПб 1999, that includes the earlier works of В.А.Турев and I.Sh. Shifman).

The Phoenician language was North-Western Semitic and was near to the Old Hebrew

(see И.Ш.Шифман, Финикийский язык, М. 1963). A lot of inscriptions of mostly business character are being preserved.

In the whole, Phoenicia as the heir of the fallen Ugarit, was specified mostly on the foreign trade. The merits of Phoenicians were the invention of alphabet, till which in fact come back almost all modern alphabets, and the mighty colonization, that expanded the frontiers of the world, known to the civilized people of that time. The florescence of Phoenician state was not long, but the Greeks became its successors, who continued the the cultural decisions of Phoenicians and their colonization trade politics, but the Phoenician cities themselves have still continued to remain the important trade and craft centers.

Questions:

1. What was the political history of Phoenicia in this period?
2. What was the system of Phoenician alphabet?
3. What was the cultural influence of Phoenicia?

55. Akkadian civilization in 11-9 centuries BCE.

Sources: Inscriptions, King Lists.

Under the successors of the Assyrian king Adad-apla-Iddina -Eriba-Adad II (1056-1055), Shamshi-Adad IV (1054-1051), Ashurnatsirpal I (1050-1032), Shalmaneser II (1031-1020) and Asur-Nirari IV (1019-1014 BCE) the country decayed, Assyria was surrounded by the inimical Aramean tribes and states. Arameans crossed Tigris on the eve of the 11th and 10th centuries BCE and threatened Assyria not only from the west, but also from the East. Assyria lost its agricultural base and the sources of ore. It only preserved its army, therefore, having recovered from the crisis, it tries to make an empire to secure the flow of the ores and agricultural products into the country by the way of robberings or contributeions.

The first stage of the establishment was the rule of Ashur-dan II (934-912), Adad-nirari II (911-891) and Tukulti-Ninurta II (890-884). Ashur-dan II made the first after the long pause campaign to the east and north-east against the nomadic tribes, the influence of Assyria in the Northern Mesopotamia was restored again. Adad-nirari II subjugated the territory of the former state Mitanni (so called "country Hanigalbat") to Assyria, the Aramaic states, existing there, were made to Assyrian provinces. On the way Adad-Nirari destroyed some Babylonian cities, having made a profitable peace treaty with Babylon, what is recorded in the "Synchronistic history". Adad-nirari also made campaign in the "lands of Nairi" against the Hurrians, but despite the victories of Assyrians, they could not conquer these people. Tukulti-ninurta II repeated the way of Adad-nirari II and confirmed his conquerings.

To the second stage the activity of Ashurnasirpal II (884-858), Shalmaneser III (858-824) and Shamshi-Adad V (824-811) belongs. In this time the army and state

administration was organized. In the first seven years of his rule Ashurnasirpal II **restaured** the frontiers of the time of Tiglat-pileser I. He was brutal with the population of the conquered countries, in his time many reliefs were cut, which pictured the victories of Assyrian weapon and were aimed to terrify the neighbors and conquered people. The enemies of the Assyrian kings were in this time the North Syrian and Southern Syrian leagues of cities-states. Ashurnasirpal conquered Carchemish and came till the Orontes valley, the Aman mountains and the Phoenician states, which brought the rich tribute to him. He made a new division of the Assyria and conquered countries into the provinces, built the new capital Calah, where the remnants of his luxurious palace are preserved.

The economic base of the king's power were two kinds of tribute: 1) contribution, that was paid one time by the countries, which were situated on the way of Assyrian army or by the neighboring states, which were not the Assyrian provinces. This kind of tribute was called "friendly gifts". 2) annual tribute, that was ordered as the punishment for non-obedience. The lack of workers caused the deportations, the big deportation of 881-879 was, possibly, connected with the building of Calah. The destructions, robberings, deportations made the conquered territories into desert.

Shalmaneser II, the son of Asurnasirpal II, made too a campaign to the Mediterranean sea 858, but he could not conquer Syria, albeit Carchemish was subjugated again. Also his campaign in the country Nairi had no success. 854-853 Shalmaneser II made the new campaign in Syria; his enemies were the king of Aram Benhadad, the North Syrian league and the king of Israel Ahab. In this time the Arabian tribes, who were also the enemies of Assyrians, are meant for the first time, also the Egyptian troops fought against them. The battle at Qarqar, where 70,000 warriors from each side took part, ended by the defeat of Assyria. After three years his new campaign had no success as well.

841, after the dissolution of Syrian-Palestine coalition, Shalmaneser III had victory, the hegemony of Assyria in Syria and Phoenicia was confirmed again, the control over the important trade way from Euphrates to the coast of Mediterranean sea was established. The Assyrian nobility flourished, but than the revolt, headed by the province governors, began. The five years revolt (827-822) paralyzed the political activity of Assyria. The aid of Babylonian king helped to Shamshi-Adad V to defeat the revolters. He made the reorganisation of officials' apparatus and some military expeditions into Babylonia (816-814). The Chaldean states of Babylonia had to pay tribute; the nomadic tribes of the lower Tygris were subjugated. But he had no forces to conquer Syria, therefore the Syrian states ceased to pay tribute.

The economics of the country becomes stronger, the camels were domesticated (that is testified by the pictures on the reliefs), the gardenry is developing.

From the 9th century the iron is broadly used (together with copper). As earlier, Assyria remains the place where the trade ways are bein crossed. In the culture there is nothing radically new, the reliefs of high art quality are used in the propaganda goals, glorifying the king and the victories of Assyrian army. The language enters into the New Assyrian stage, where the case endings begin mix wth each other, from the 9th century the Aramaic language begin to be used more and more.

Babylonia is also long time in the crisis, the Chaldean tribes have settled there, only the old temple centers (Borsippa, Kuta, Babylon) preserved independence.

The revival of Babylonia takes place only under Nabu-shuma-ukin I (899-88) and Nabu-apla-iddina (888-855). Nabu-apla-iddina has driven the Sutiens on the other side of Euphrates. Under him the building activity takes place, the temples in Babylon, Borsippa, Sippar and Uruk, to which he presented the big land plots, are being renovated. The cities became the communities of citizens and temples, not subordinated to the king administration. In this time Arameisation becomes stronger; in the first part of 9th century Aramaic language was broadly propagated in Babylonia. Nabu-apla-iddina came till Sea land, the stronghold of the Chaldean dynasty. But the strengthening of Assyria caused that Babylonia lost an access not only to the Persian gulf, but also to Syria. 851-850 the pro-Assyrian Marduk-zakir-Shumi I entered the Babylonian throne. Babylonia remains the important center of culture; the language enters into the New Babylonian stage and already differs a lot from the New Assyrian.

There is no information about Elam from this period; the country certainly was in decay.

In the whole, the Akkadian civilization also tries to accommodate itself to the demands of the Iron age, but it was in decay because of the invasion of Aramaic and Chaldean tribes. Assyria begins to build the “world empire”, founded on the power of arms. Its economics also exists mostly because of contributeions and tributes. Babylonia is also in decay, only the old cultural traditions are preserved. There are changes in the economics, iron is being used broadly, but generally Akkadian civilization is not more a leading in the cultural relation, younger cultures, studying the “Babylonian wisdom”, become its heirs. The civilization is close to the fall.

Questions:

1. Describe the political history of this time.
2. What was the development of Babylonia in this period?

56. India in 13-9 centuries BCE.

Sources: Archaeology, Rigveda.

In the second part of of 2nd millennium BCE Indoarians, who spoke the Indo-European language, related to Iranian and Dardo-Kafiric (so called “Vedic”) invaded India. They belonged to the “second Barbarian wave”). To that time thhe Proto-Indian cities already ceased to exist, probably, because of ecological problems, but some settlements existed till 13th century and they are mentioned in Rigveda as the 90 cities of the black-skinned daśa people, conquered by Indra.

Where did Indoarians come from? Кuz’mina (see Кузьмина Е.Е. Откуда пришли индоарии. М. 1994) thinks that the place, inhabited by them initially, was the territory of Andronow culture (Central Asia, Kazakhstan and Southern Siberia). This place is not equal to the Indo-European motherland, which was probably in the steppes of Southern Russia, so the ancestors of Indoarians must have moved to the big distance, after they separated from the Indo-European community.

On the other side, one cannot exclude that the remnants of Mitannian aristocracy (as we remember, in Mitanni the Indoarian deities were already worshipped, see §37),

who were defeated by Assyrians in the 13th century, could go east and, heading the league of different tribes, invade India. This hypothesis can, for example, explain the correspondence between Mesopotamian and Indian mythologies (see *infra*). Indo-arians had invaded India from the north through modern Turkmenistan and Azerbaijan, and then moved from north-west to south-east – from the modern Punjab and Rajasthan through the rivers Jumna and Ganges. The culture of “grey painted ceramics” is associated with them. Finally the Ganges valley was colonized in the middle of 1st century BCE, in the described by us period there were no cities at all.

In India of that time there was no writing (the old Proto-Indian one was not more used, and the new one, on the Aramaic base, appeared only in 6th century BCE), so the only source is the literary-religious texts. The first among them are Vedas (“knowledge”), who were transferred in oral tradition and preserved the peculiarities of the most ancient (Vedic) language, which was different from the later (Sanskrit) and very much alike Avestian (especially the language of Gathas of Zaratushtira, see later). In difference to Hittite, Vedic (and Avestian) preserved the proto-Indo-European nominal and verbal systems, the influence of substrat (first of all, Dravidian languages) is remarkable mostly in the lexicological sphere).

The eldest Veda was Rigveda (ca. 1200 BCE), besides it, Samaveda and Yajurveda were created, the latest one was Atharvaveda that initially did not belong to canon. The Vedas include mostly the hymns to different deities of Hindu pantheon and the descriptions of rituals; in the last according to the time of writing 10th mandala (the collection of hymns) there are hymns, dialogues, philosophical hymns (among them, meditations about the creation of the world) and the complicated ritual hymns. Atharvaveda has a collection of different incantations of white and black magic. Vedas give us the information not only about the religious ideas of Indo-arians, but also about their social life. Because the roots have many significances, the understanding of Vedas is complicated and gives the possibility for different interpretations, among them symbolical ones. Therefore a lot of commentaries to them appeared from the moment of their writing till the modern time. Vedas remain the sacred writing also for modern Hinduists.

Gradually also the heroic epos is created, that with the time builds two huge epic poems (Mahabharata and Ramayana). Ramayana reflects the early stage of Arian invasion; its legendary leader was Rama. Mahabharata reflects the wars between Arians themselves, who are symbolized there by the Sun and Moon dynasties, i.e. the begin of 1st millennium BCE. In this time the semi-legendary Krishna should have lived, who further (like Rama) was seen as incarnation of god Vishnu. According to Indian chronology, the numbers of which go back till Babylonia and are used already in the Sumerian “King List”, the Iron Age (Kali-yuga) begins already in 3102 BCE and will continue 432,000 years (the same time, according to Berossus, the Mesopotamian kings ruled till the flood). Really the begin of the Iron age was 2,000 years later, because the iron appeared in Southern India (Misor) in 12-11th centuries BCE, and in the Eastern India (Western Bengal) in the begin of the 1st century BCE. The iron metallurgy, probably, appeared in India independantly and was not brought by Arians. Before the Iron age there were more pleasant yugas, which also had the

huge amount of years. The most blessed was the first age (Krita-yuga), then in Treta- and Dvapara-yugas the morality of the people sank and the Kali-yuga began.

Later the period of four yugas (kalpa) was seen as the day of god Brahma (4,320,000 years), who lives, according to the tradition, 100 cosmic years, what corresponds to 311 trillions of the earthly ones. This idea appeared much later and has the notion about the reincarnation, that was possibly, not known yet by the Aryans. Another variant of the same mythos was preserved by Hesiod, who added to the golden, silver, copper and iron age the age of heroes (between the copper and the iron one). I think that the idea of 4 ages reflects the proto-Indo-European ideas, but the symbolics of metals of Hesiod, as well as the dates of duration of kalpas, were taken from Babylon (see, for example, the descriptions of four kingdoms, correlated with the metals, in the Bible book of Daniel (2nd century BCE final redaction), where the Babylonian and Persian ideas were reflected. The “Golden age” was also the period of Proto-Indo-European community, the next ones – the time of its dissolution and migration.

In Vedas there is an information about the social structure of Aryans (“the nobles”). The land was already in the private property and use of the full-right community members, later the land was presented to the kings, but there is no information about selling and buying of the land. The slavery existed already, the slave (dasa) meant initially “enemy, foreigner, barbarian”, the first slaves were the prisoners of war and the peaceful population of the conquered tribes. Rigveda says that till 100 slaves were in the possession of one person. But in the whole the community was strong and united by the clan links. It consisted from the groups of big families, whose heads had the power over women, children and the members of family. The society was divided into the layers – varnas (“colors”), the membership in which were inherited. The marriages between the members of different varnas were not lawful.

According to the tradition, varnas appeared from the different parts of the first man (Puruśa): the priests (brahmanas) from the mouth, the warriors (kṣatriyas) from the hands, the free communal peasants (vaiśyas), who made agriculture, cattle-breeding and trade from the thighs. These three varnas were seen as “twice born”, they had an initiation rite, when the cord was put on around the neck. Only “twice born” could be the householders. From the feet of Puruśa the śūdras should have appear, who had no right to take part in the offerings, to study Vedas and to have an independent household. Mostly they were servants or were occupied with the heavy and scorned professions. Further the 3rd and 4th varnas became closer, already to the end of 1st millennium BCE the two upper varnas were opposite to the two lower ones.

Initially Aryans were cattle-breeders, which is supported by the linguistic dates (the tribe leader was called “gopati” the owner of the cows, the wrestling (gauśiti) literally means “the thirst of acquiring of cows”). Further they go to the agriculture in the Ganges valley. The main tool of tilling was plough that was taken by oxen. The artificial irrigation through channels was used. From the grain cultures barley, wheat, millet, beans were known. Rice became more and more propagated, the cotton was tilled, from the oil cultures linen and sesame were tilled. The Indo-Aryans brought into India the horse-breeding that was established in the North-East of the country. The

main part in the cattle-breeding was played by cows, but also buffaloes, sheep, she-goats, donkeys and camels were known.

In the Indian religion of that time there are many features, which remember the other religions of the end of antiquity and of the begin of archaic. But there are also interesting peculiarities, the universe is being divided not into the upper, middle (earthen) and lower world, but into sky, earth and the intermediate air space (like by Sumerians and Babylonians, who symbolized them by the gods Anu, Enki and Enlil). The gods Surya (the Sun god), Uśas (the goddess of dawn), Varuna (the god of waters and of the world order) live in the sky, the offering fire Agni belongs to the earthen sphere (but it has also the sky (lightning) and even the water variants), as well as the holy drink Soma, that should give the immortality (it certainly had a hallucinogen effect and, possibly, was made from the Ephedra pachyclada, hemp, or earlier from the fly-agaric, as some scholars think) and corresponded to the Persian drink Haoma, the use of which was condemned by Zaratustra.

To the air sphere the wind god Vayu, the rain god Parjanya (whose name is related to the Slavonic god of thunder Perun and the Baltic god Perkun(a)s), the god of thunderstorm Rudra (Śiva), the god of lightning, thunder and other natural calamities Indra. He was seen as the main god in this epoch, who defeated the monster Vritra, that personified the dark forces and the chaos (compare the battle of Marduk with Tiamat in Babylonian mythology). Indra used also the magical power (maya) in his battles. Indra (like Zeus or Ba'lu) is not very moral, he is a glutton, lascivious, a cheater and perfidious. The number of the main deities (devas) was 33, but the whole number of the deities came till 3339. Gods (devas) fought demones (asuras), who were, probably, more ancient deities (like Greek titans).

In the description of the fight of devas with asuras, possibly, there is a recollection of the fight of Mitannians with Assyrians, who were personified by the god Ashur. In Iran the akin word "Ahura" was used in the relation to the highest god Mazda. The god of death Yama, etymologically corresponding to the Iranian first man Yima, was a ruler of the underworld. The dead went to him, but there were also already the ideas about the ascension of the dead to heaven, in the world of gods. The worship of ancestors (pitri) played an important part; the offerings were brought to them. In this time the idea of reincarnation of the souls is being not testified, also the idea of karma (fate as the responsibility for the human deeds) was not yet present.

"Rita" (order) was the important idea, it corresponded to the Avestian "arta", was seen as the first ground of the world and its order. The features of "rita" were the movement of luminaries and generally the light part of the day or the summer part of the year, to keep "rita" the offerings are being made, which were supervised by Varuna. "An-rita" (chaos, darkness, dark part of the day or winter part of the year) was opposite to "rita". The origin of the world was seen in different ways, the idea of the world egg was common, but at the end of Rigveda

(X. 129) there is a sceptical philosophical story, according to which in the begin there was "something one" (tad ekam), from it the contradictions appeared, than it had the will (tapas), from it the desire (kama), that is being called the seed of thought (buddhi). These ideas were later elaborated in the Indian philosophy and got another

meaning, therefore one can speak about the pre-philosophy already in Rigveda. The offerings were made by the private persons and by the brahmanas, brahmanas were already the keepers of prayer tradition, but there were still no permanent temples. The man, to whose benefit the rite was made, had also the expenses for it. Certainly, the religion of conquered people influenced the conquerors too, probably, the practice (but not the theory) of Yoga goes back till the natives.

In the whole, this period looks very much “Homeric period” in Greece and is being oft called “Vedic period”. Indoarians come to the territory, that was already settled by Dravidian and other (Munda etc.) tribes and was once a center of the important civilization, but they in fact begin everything anew. In difference to Dorian Greeks, their predecessors were not the related tribes, but totally other people, who made the substrate influence on them. Therefore we speak about one Greek, but about two Indian (Proto-Indian and Indoarian) civilizations. Already in the time of pre-civilization Indoarian create a lot of religious hymns, which were later collected into samhitas (collections), as well as the heroic songs, which later made two epic poems. They are still not very different from the works of other people, but later the special interest of Indians to the religious and philosophical problems and very small interest to the own history became noticeable. In the material culture, comparing with Proto-Indian civilization, the period of decay continues, but India enters into the Iron age and the Ganges valley is being occupied. So, one more of the five great civilizations of antiquity – Indian – is being born.

Questions:

1. Where Indoarians came from? How they invaded India?
2. What were their religious ideas?

57. China in the period of Western Zhou (1027-771 BCE).

Sources: Shu Jin, Shi Jin, Inscriptions on the bronze and ritual vessels.

The last king of Shang dynasty Di Xin committed suicide. After Wu-wang conquered the Shang state (on the 11th year of his rule, i.e. ca. 1027 BCE, but the traditional date is 1122 BCE) the Shang people were deported into one of the residences of Zhou rulers (Zheng Zhou), where there were still eight armies, they were used as the workers in the king's household. A part of land was governed by the earlier rulers and chieftains, but they were controlled by the inspectors of Zhou wang. The tradition ascribes to Wu-wang the creation of huge empire, but its size was certainly not so big. It was already not the confederation of the cities-states, like earlier, but a real state in the limits of low and middle Yellow river. The Zhou cult of the ancestor Hou-ji (ruler-millet) became the state one, the new cult of the highest heaven god and of the son of god (Tien-ji) appeared, who should have rule according to the “will of heaven”.

Wu-wang died soon after the victory over “city of Shang”, under his heir Cheng-wang Zhou-gong was initially the regent, he made the deportation, mentioned below. In his time a part of administration, six armies and wang (king) himself continued to stay in the old capital Junzhou, in the west of the country, therefore the period was named Western Zhou. All the territory of Zhou was divided into 71 districts, the most of them were given to the relatives of rulers and of the Zhou-gong (Duke of Zhou).

The ruler of the district had the exclusive right of domination of the whole governed territory and of its population. There are a lot of investiture inscriptions on the bronze vessels. The troops of the Zhou soldiers (“the people of wang”) were also put on the new place of living. The district rulers should swear to be loyal to wang, the special officials inspected the rulers. When a new king came to the throne, the investiture acts were renewed, from the middle of the 9th century the presented plots were inherited. The country was ruled by vezier and the college of three people – the agriculture, war and public works ministers. Under Cheng-wang the fight of the brothers of Wu-wang for the throne made damage to the country. But Cheng-wang could keep the power, having murdered all the brothers of his father.

To Mu-wang (10 century BCE)

The tradition ascribes the first in China criminal code. King himself made the judgment in the most important cases, but one could avoid punishment, even the capital one, having payed.

The complex households of king and temples, governed by special officials, took place. The people, who were sentenced to slavery for crimes or the prisoners of war, worked there. The generals (shi) possessed them. As earlier, the community, built from patriarchal families, played an important part. The community lands were divided into the state and private ones. In the community there were systematical redistributeions of land, but the private households appear, which were not included into community. There the people, whose situation was near to the slaves’ one, worked. The slave trade appears too, one inscription of the 10th-9th century BCE tells about the exchange of five slaves for one horse and a skein of silk. But in this time the mass offerings of slaves from the prisoners of war cease, only two till four slaves were buried with their master.

From the 12th century in economics the iron tools were already used, but as earlier the bronze was mostly used. The square of the tilled land grows, the swamps were dried, the significance of the cattle-breeding became lower, it is testified by the fact, that the characters, related to cattle-breeding, disappeared from the vocabularies. Many towns-fortresses appeared, the perimeter of their walls was not more that 700-800 m, they were built near the rivers.

In the religion the cult of Heaven (tien) is being established, that was identified with the highest deity of the Shang time Shang Di. The Heaven punished the bad deeds and awarded the good ones. The idea about “de” appears, that was seen initially as the magical power of the king, and then had the cosmic and moral significance. According to the creators of the new conception of legitimacy of power, the immoral behaviour brought the fall of Xia and Shang dynasties. The people (min) became the herald of the will of Heaven. But the earlier cults (of ancestors, the spirits of nature etc.) are preserved, the new ones (local, family, individual) appear. The essence of the rite (li) has now a new significance; it is seen more and more as symbolic action. The divination is still propagated broadly, it will cause the creation of the divinatory book “Yi Jin” (the book of changes), that described 64 hexagrammes; the aim of the divination becomes the knowledge of the common connection of things and the symbols of action.

The rule of state was separated from the religious rite. Already in the state of Shang the records about the acts of Shang kings existed, at the Zhou court they were much bigger, this brought to the composition of the book “Shu Jin”, the old myths has got another significance, their heroes were “Euhemerized” (long before Euhemerus, 4th century BCE) and became the ancient kings, officials and scholars. From the 8th century this ideology had the crisis together with the state itself, the testimonies of this could be found in the book “Shi Jin”. The difference between the rule by moral and ethic means – the way of wang (wang dao) and the rule from the position of force – the way of hegemon (ba dao)- appears. The science and art are developing; in “Shi Jin” the geographical description of the Chinese state, divided into 9 regions, appears. The new cosmogonic theories appear, according to them from the initial and formless “Dao” two contrarities (Yang and Yin) appear, and then five elements – earth, water, fire, metall and wood (mentioned already in “Shu Jin”). The crafts works, especially the vessels of Zhou epoch, which reach huge sizes, are beautiful.

From the **begin** of the 9th century the king’s power began to decay, and the plots became stronger. The ruler of one of the plots, that became hereditary, E-hou, made revolt in the middle of 9th century BCE against Li-wang. The revolt was suppressed, but Li-wang was soon dethroned. In the time of 14 years the throne was in the hands of two regents (gong) then Xuan-wang, the son of Li-wang, became the king (827-781 BCE) He tried to introduce the new system of tax collection, tried to make census for the tax-paying population, in his time the character “ge” for the tax began to be used. But his reforms were confronted by the surrounding and were too late. The wars of Xuan are described in the songs, in one of them the invasion of Xiongnu into Zhou and their taking of capital in 822 BCE is being described, but Xiongnu were defeated in the end. Xuan fought also the barbarian tribe Xiuey, which lived to the south-east of Zhou. The king with his six armies had a victory and has taken a lot of prisoners. Xuan-wang created new plots – Zhen and Sheng.

His son and successor You-wang positioned his concubine on the higher place than the lawful wife, the daughter of the Sheng ruler, which brought the indignation of the father-in-law, who invaded together with the barbarian tribes in the capital Junzhou and overthrown You-wang. The son of You-wang Ping-wang (770-720) moved his residence into the eastern capital Luoyi 770 BCE, so the period of Western Zhou ended. The lands of the elder capital he has given to one of the allies, who created the new plot Qin. The state was dissolved into the in fact independent districts.

In the whole, the period of Western Zhou is the big step ahead in comparison to the earlier one. In the country one state and new ideology, that proclaims the superiority of Heaven and the rule of kings as the will of Heaven is being formed, the idea of moral responsibility for deeds appears. In the economics the use of iron tools becomes broader, in the social sphere the number of slaves becomes greater, the private ownership grows, but the community still has an important part. The system of plots allows strengthening the state, but then brings to its weakening and decay.

The important literary works are being created, that later came into “Shi Jin”, as well as the divination book “Yi Jin”, the traditions of historiography, that were reflected in “Shu Jin” continue, the crafts are developing, the proto-philosophy

begins, Already in this time China looked more like feudal than like the slave ownership society, its further history (till begin of 20th century) was the development of the social, political and cultural traditions, which appeared in Zhou time. The idea of the moral responsibility of ruler before Heaven, the beginnings of philosophical terminology, the rationalistic historiography appeared in China before the epoch of “axis time” (800-200 BCE), that was postulated by Yaspers, in the very begin of the Iron age. The Chinese civilization became one of the five great world civilizations, developing on the distance from the other centers of civilization.

Questions:

1. What was the political development of China in the time of Western Zhou?
2. What was its social and cultural development?

The results of the 9th period.

The 9th period (the third period of post-archaic) is the period of “dark ages”, the most difficult for the culture from all periods of ancient history. The new people are still not civilized a lot, the old civilizations are in the crisis. In Greece it is the “dark time”, in India the “Vedic period”, in Egypt and Babylon there is decay. On this background the progress of Phoenicia, especially in the outer trade and colonization, the political florescence of Ancient Israel state (10th century), which soon dissolves into Israel and Kudaea, and the establishment of the new state ideology in China, which says that all people, even the ruler, have a moral responsibility before Heaven, is remarkable. In India Vedas are created, which become the background of religion and culture, in China – “I Jin, Shu Jin” and “Shi Jin”. The new civilizations for the first time are ahead of the old ones in the cultural sphere. In this time almost all the civilizations of antiquity, except of Old Iranian – The Greek, Hebrew, Indian and Chinese – exist.

In the economy both in the old and in the new civilizations the iron is used more and more, the “Iron age begins”, that is also reflected in the art. The sizes of the slave ownership grow; its source is as earlier the conquering campaigns. The trade and the private land ownership grows. The achievements of the 9th period will bring the abrupt progress of new civilizations in the 10th period, but already now it became clear which civilizations have the future. The striving for the creation of empires becomes stronger, the first of them were the New Assyrian and the the Chinese of the Western Zhou epoch, but the empires are not firm and dissolve very quickly, on the place of the old conquerers the new ones are coming. Initially the ideology of the new epoch begins to form in China; the beginnins of prae-philosophy can be seen also in India.

All this will develop further, bringing the appearing of the religious and philosophical systems. In the other civilizations everythings remains the same in the ideological sphere, and sometimes (in Greece and Egypt) even the regress can be seen, but it is a temporary phaenomenon. The period can be typologically compared with the last period of middle ages (1200-1450), when in Europe the medieval ideology and feudal system come to decay, the capitalist relations (which typologically correspond to the slaveoners’ ones) are developing, in the culture the new, so called “Renaissance” ideas are developed, the scholastic philosophy is being formed, and Asia is being devastated by the invasors (Mongolians, Turks), which

causes the decay or fall of the medieval civilizations (Byzantine, the states-successors of Arab Khaliphah, India, China).

Question: 1. What were the main results of 9th period?

The results of post-archaic.

The period of post-archaic, which is postulated by us (1550-800 BCE) includes the archaeological Late Bronze and Early Iron ages. It can be united with the earlier epoch and included into the most ancient history. But in this period the new civilizations already play the important part, to the end of post-archaic already four from five main civilizations of the antiquity are existing (except the Old Iranian).

But the old civilizations are still strong enough, and Egypt reaches even its greatest outer political and the considerable culture florescence. Elam comes into the short epoch of the florescence, Akkadian civilization still preserves the considerable resources, what is seen in the outer successes, and in the inner activity, and in the culture, but in the whole it is the period of decay, comparing with the late archaic. The “intermediary civilizations” play the important part in this time, which were created by the Barbarians of the first wave (Hittites, Hurrians, Mitannians, to some extent also Mycenaean Greeks and the Shang (Yin) civilizations in China, which also could be seen as the first phase of development of new civilizations).

To them formally also the Ugaritic civilizations belongs that really is a new, rational, civilization. The success in material production is considerable, in the social-economic sphere the importance of new relations grows (the strengthening of slavery, private property, trade etc.). The new achievements in the art appear. In the last period of post-archaic the “Barbarians of the second wave” destroy the intermediary and make the great damage to the old civilizations, with them the proper antiquity – Iron age – begins.

Question:

1. What are the main results of post-archaic?

The results of archaic.

If we discuss the archaic civilizations, which were propagated on the territory both of Old and of New World, and even in Polynesia (so all continents, except of Australia), one can find a lot of common features. They were created mostly in the conditions of archaeological Bronze age (in Mesoamerica they were began still in the stone age, but near 1000 CE it comes into the Bronze Age, also Egypt lived initially in the copper-stone age), In the economic sphere there are two main sectors: the state-temple and the community ones. In some epochs the splitting and the “feudalisation” because of the givings of state lands for the service are possible, the private property on the land has not a big part, sometimes the selling of land is being even prosecuted.

In the political sphere both centralized states and the small “nomoi” are existing, but the striving for uniting and creation of regional empires grows (for example, in Mesopotamia and Mesoamerica). The international contacts have mostly the trade character, but the first international treaties appear (in Mesopotamia, between Egyptians and Hittites etc.). The situation of a man is being determined by his place in

the social hierarchy, but not by the sizes of his property. The majority of population is the free communal peasants, who are being oft mobilized into the public works. There are few slaves, the slavery is patriarchal or even looks like the serfdom, the prisoners of war are mostly becoming the slaves, the selling of own people into the slavery is prohibited almost always.

The developed crafts and trade exist, but oft there are made by the state, not by the businessmen. In Mesopotamia the developed enough system of law is being created, in other countries the religion is a regulator of public life, to make holy the state orders, especially the power of the king, who is oft declared “divine”.

Except the state religion, the old communal cults continue to exist, which makes the picture of religion very differentiated. In the archaic the scribe and the priest have the places of the scholar and of the philosopher. The developed enough system of education exists, the literary works begin to be written, but after the writing is being used for business needs. There is still no philosophy, but the priests create complicated enough theological concepts, explicated in the mythological form. The mentality of the people is different even from the following epoch, it was more imaginary, which was reflected in the predomination of hieroglyphical writing, where the main problem was the reading itself, and the signs oft had the picture character. The natural sciences are on the empirical level, there are still no attempts of their theoretical evaluation. In the art the different canons are being made.

The archaic (very ancient) civilizations have a lot in common, and this was seen already many years ago, even the word “early antiquity” was coined for the characteristics of the Bronze age epoch (see the works of I.M.Diakonoff and others), but we think that archaic was an epoch, that was different from the antiquity proper, and see it as the most ancient history. The epoch of “antiquity” has its traditions in the medieval Byzantine historiography, that understood under it all the “pagan” from the flood till the acceptance of Christianity by Constantine and till the fall of Western Roman Empire. Now these criteria are already obsolete. It would be much more fruitful to hear the Greek and Roman sources themselves, who accepted the greater antiquity and the qualitative difference of the ancient Near Eastern civilizations from their own. The archaic (ancient history) is the “antiquity in the second degree”), it is the antiquity for the antiquity itself.

We tried to demonstrate the stages of development of archaic civilizations – the progress, florescence and decay, and their different historic fates. How many civilizations there were in the epoch of archaic? We can differentiate between Egyptian, Syrian, that was different enough from Mesopotamia, albeit was influenced by it, the representatives of it were especially Ebla and Ugarit, the Akkadian and Sumerian, the Asia Minor (Hittite) one, the Minoan, the Elamite and Proto-Indian, who possibly had something in common in the time of pre-civilization. In the epoch of post-archaic the Micenean, Phoenician, Israelite, Hurrian, Indo-European and Old Chinese civilizations can be added. One cannot speak about the one “Near Eastern civilization”, because the languages and cultures of the people there were different enough.

In Mesoamerica the civilizations of Maya and Aztecs can be differentiated, as well as the intermediary civilizations (Zapotecs, Mixtecs, Toltecs). Another people stood on the level, that was very near to civilization, but still belonged to precivilization (Olmecs, Incas). The island of Easter was also the separate civilization, which possibly presented the side but the most developed link of South American precivilization, that had no time to develop into civilization in the continent itself. The civilizations can be divided into the properly archaic and of the “barbarians of first wave” (Hittites, Hurrians, Aztecs etc.), which used the experience of their more ancient predecessors. But both of them did not survive the periods of archaic long. Only the strongest civilizations, which had the mightiest political, economic and spiritual potential (Egyptian, Akkadian and conservative Elamite) could stay. The causes of the fall of civilizations are mostly the invasions of enemies, but some of them possibly had fallen because of ecological grounds (Maya, Protoindian).

The civilized world of archaic did not have a big territory and was surrounded by the “Barbarians” from all sides. It was not an idyllic epoch at all, the states had wars with each other all the time and the Barbarians invaded, oft there was a bad harvest and hunger. The transition from precivilization to civilization was difficult, the life of people under civilization was oft more hard, than before it, and this was reflected in the legends about the beautiful “golden age” of primitive time, which were created already there (the antediluvian kings of Sumer, the divine dynasties in Egypt etc.).

In the archaic epoch the heresies are not born and the free thinking is very rare (only the heretic ruler like Akhenaten is possible). The archaic civilizations are alike the bees or ants families, where each member of social structure clearly understands and fulfills his duties. From this time very few names of creators are preserved (only these, who had the high social position, like vezir Imhotep or Amenhotep, the son of Hapi), the main heroes of archaic are the rulers. The cultural values are being made by the work of masses and serve to the glorification of the ruler.

But the development of economics and the eternal striving of man to the liberty brought the re-evaluation of the principles of rule even in the late archaic and post-archaic, and the antiquity gave already more possibilities for the development of individuality. But in some civilizations the creative personality had still no possibilities till the very end of antiquity, when the regress movement began. But this is already the topic of the next book.

Question:

1. What were the main results of archaic?

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