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The history of world civilization. ¹

Vol. 1

The volume is dedicated to the memory of the Russian orientalist I.M. Diakonoff (1914-1999). In the introduction to vol. 1 the author explains his new conception of world history. World history is divided into two parts-primitive society and the history of civilization; only the second of these has a strictly defined development. The history of civilization is divided into 21 periods of 250 years each, beginning from 3050 B.C.E. The author has discovered the historic cycle of 2250 years, which is divided into nine periods of 250 years each; these periods are distributed in the relation 4: 5 (1000: 1250 years), which forms the "antiquity" and "middle Ages" of each cycle. The "retardation law", according to which a civilization begins in the New World 3000 years later than in the Old World, allows a true consideration of the history of pre-columbian civilizations, which were at the level of the ancient oriental civilizations. The four social-economic formations (early class, slave owners', feudal and capitalist) are considered by the author; they are not the cause, but the consequence of the historic development. History develops in the spiritual sphere as well, its true aim is to return humanity to the Absolute.

Then the author gives a brief outline of pre-civilization (in Egypt, Mesopotamia, Mesoamerica and Southern America), which corresponds to the late stone Age.

The first volume is dedicated to the first cycle of history, which is called "archaic" and roughly corresponds to the Bronze Age (in the Old World). The formation is early class (not slave owners').

The first part of this volume is dedicated to early archaic (Early Bronze Age) history. The civilizations of the Old World (Egyptian, Mesopotamian, Elam and Indus valley) are compared with those of Mesoamerica (according to the retardation law). The simultaneous development of the civilizations in each of the periods is considered, with emphasis laid on the progress of world civilization in each period.

The second part of the first volume is dedicated to late archaic (Middle Bronze Age) and postarchaic (Late Bronze Age) history. In the late archaic (fifth and sixth periods of the first cycle) it is still possible to draw a comparison with the New World civilizations (including that of Easter Island). The postarchaic history (7th to 9th periods) is different. This stage of development was not reached by the New World civilizations: because of the European conquest they come immediately to the 3rd cycle (modern history). Here comparison is possible only between the civilizations of the Old World: the "old" civilizations, the "intermediary" (e.g. Hethitic and Ugarit) and the "new" civilizations (Greek, Jewish, Indian

¹ Many thanks to Dr. John Blundell for the correction of this resumé.

and Chinese), which begin their development at this time. In the postarchaic the "old" civilizations (Egypt, Mesopotamia, Elam) are still in the vanguard of historical development, while the "intermediary" disappear at the end of the cycle ("dark Ages").

The history of world civilization.

Vol. 2.Part 1.

The volume is dedicated to the memory of the Russian classical philologist A.I.Zaicev (1926-2000).

The first part of this volume considers "antiquity" (the first part of the second cycle), which includes the 10th –13th periods (800 B. C. E.-200 C. E.) and is valid only for the Old World. It corresponds to the Iron Age, the historical formation is slave ownership. Five main "new" civilizations (Greek, Jewish, Iranian, Indian and Chinese) coexist with the "old" ones (Egyptian, Mesopotamian, Elamic). The development of the new civilizations (main and secondary) and of the old ones is considered in parallel for each period; special attention is given to contacts between the civilizations. In the author's view, the end of antiquity comes as early as the beginning of the 3rd century C.E. because of the crisis of four great Empires, which divide the world - Roman, Parthian, Kushan and Han.

Then follows the first period of medieval history (14th period, 200-450 C.E.), which belongs to part 2 of Vol.2.

Volume 2, part 1. Antiquity.

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Introduction.

In all historical manuals until now „antiquity“ have been understood as the early phase of the civilization, beginning from Egypt and Sumer and ending with the fall of Western Roman Empire. In the Marxist historiography this time was connected with the domination of the slave ownership system. Sometimes (for example in the books for secondary school) it includes even the primitive society, which has no relation to the civilization. We understand antiquity not as first, but as second phase of the civilization development (precisely speaking, the first part of the second cycle). Not all civilizations entered the phase of antiquity. If archaic (oldest) civilizations were developed in the Old and in the New World, the ancient one were only in the territory of the Old World. In ancient civilizations the work of slaves was really used much more, than in archaic ones, the relations of wares and money and trade being much more developed, but speaking about a special “slave ownership formation” in antiquity, one must be cautious, because in many states the state and common sector was still influential. Antiquity is an “Iron Age” (Hesiod), and the progressive civilizations are really already in the archaeological Age of iron, which gives them the possibilities to reform political and cultural life. In the political field the authoritarian regimes, oligarchic and even “democratic” republics appear. In the field of ideology the world religions and philosophical schools appear, the science has got a theoretical base, the culture flourishes. The civilized world has a tendency to the unification, the “world” Empires are developing. Antiquity, especially the late one – is a time of pluralism, different ideological currents fight each other, the economics is mixed, the politicians try to respect the interests of different groups. The famous “axis time” of Karl Jaspers (800-200 BCE) is also in the epoch of antiquity, in which in the conscience of the representatives of new civilizations the true revolt comes, and because of it the theoretical science, world religions and philosophy are developing.

In the antiquity five the most developed civilizations exist – Ancient Greek, Ancient Hebrew, Ancient Persian, Ancient Indian and Ancient Chinese, which have enriched the world with the biggest quantity of philosophical, religious and scientific discoveries, as well as some other new civilizations (Phoenician, Etruscan, Roman etc.). Some old archaic civilizations (Egyptian, Accadian, Elamite) coexist with them and try to adjust to the new conditions, but at the end they give their place to the ancient ones. The most “long living” was the Egyptian civilization, which existed until the beginning of Middle Ages (the last hieroglyphic inscriptions belong to 394 CE, and demotics was used even until 470 CE). May be this long existence of Egypt has created an idea about the “ancient world”, which begins from the foundation of this state (already Diodorus begins his universal history from Egypt). But the antiquity has few in common with the totalitarian archaic, in the political system it is even closer to the primitive society, although it stays much higher in the level of the material

and spiritual culture. Republic even looks like return to the primitive times of elected chieftains.

What are the chronological limits of antiquity? The beginnings of it are in 800-550 BCE (our 10th period), the epoch, when the most of civilizations are entering the archaeological iron Age, and the fifth great civilization of antiquity – Ancient Persian – comes into the world scene. First four (Greeks, Israelites, Indians and Chinese) ones appeared on it earlier, in the epoch, which we call “postarchaic” (1550-800 BCE), but not yet played the same part as later in the antiquity. 10th period sees the unrivaled advancement of the Greek civilization and the beginning of the Prophetic activity in the Ancient Hebrew one, in India Upanishades are created, in China – canonical historic and poetic works. It means the abrupt change from the past, therefore this period is the beginning of the new epoch.

More difficult is to determine the end of antiquity. Traditionally it is 476 CE, the fall of Western Roman Empire. Such understanding of this date, which was introduced from the Humanists, cannot be supported now. This event was not really so important for that time, because Western Roman Empire did not have the same significance, as Roman Empire before, which can be proved by the fact, that the Barbarians have taken Rome over already two times in the same century (410 and 455 CE). Besides it it was a medieval totalitarian state with the domination of Christianity, but not old pagan Rome. In the minds of contemporaries (even of the German invaders, who destroyed the Western Roman Empire) the legal successor of the Roman Empire was an Eastern Roman Empire (Byzance).

Closer to the truth were Byzantine chronologists, according to whom the beginning of the new epoch was in the reign of Constantine (first third of the 4th century). It was a revolutionary change in the realm of ideology, the Christianity tried to overcome the old pluralism of thinking (although the fight with it continued all the century). But in political field it was overcome much earlier, in the time of Diocletian, when principat was changed into dominat.

Already an edict of Caracalla (212 CE), according to which all inhabitants of the Roman Empire have got the citizenship practically signified the beginning of new totalitarian epoch. Also in the economic field the 3rd century, which saw the development of the colonat, belongs to the Middle Ages. Therefore as the date of the end of antiquity in Europe 192-193 CE (the end of the “silver Age” of Antonines and the beginning of rule of Sever dynasty), which is not far from the end of our 13th period (200 CE).

In difference to earlier historians, we do not take the events in the history of one country as the chronological limit, but discuss also the events in other four ancient civilizations. For the history of the Ancient Jewish civilization important date is 135, when the revolt of Bar-Kohva was suppressed and instead of Jerusalem the Roman colony Aelia Capitolina was founded. The civilization did not perish, but was changed radically, going into the medieval period.

About 200 the Mishna (a special commentary to Jewish Law, which later became a part of Talmud) was closed to be written. Now the ways of Judaism and Christianity were parted.

227 in Persia the new Sasanid dynasty came to power, which introduced a totalitarian regime, ideologically supported by Zoroastrism. In India about 220 the Kushan Empire was dissolved, in China in the same year the state of the Later Han Dynasty was destroyed and epoch of the feudal dissolution began. So three of the four great Empires of the late antiquity, which exerted the power over the civilized world (Parthian, Kushan and Han) disappeared, and the last remaining (Roman) is entering the epoch of instability and inner reform in the totalitarian spirit.

The important force in Asia and in Europe in this time belongs to the Barbarians, who soon created their states on the frontiers of the civilized world (the Gothic Empire was created already in the 2nd century), and later in its territories. Therefore the beginning of the 3rd century can be designed as the date of the change to the medieval time, which presents a new phase of the civilization in all aspects (ideological, political, economical), 2nd part of 1st second cycle, which has something in common with archaic. The beginning of the 3rd century is the beginning of our 14th period (200-450 CE). It means that antiquity in our understanding comprehends 4 periods (800 BCE – 200 CE), which fully corresponds in the volume of time to the phase of early archaic (3050-2050 BCE in the Old World, 50 BCE – 200 CE in the New world), but makes the first part of the second cycle.

This big epoche of a millennium certainly needs more division into the sub-periods. In Russian academical “История древнего мира” in 3 volumes (1982-1989) the antiquity was divided into the early, developed (the floescence of ancient societies) and late (decay of the ancient societies). Into the period of early antiquity, which lasted until the 6th century BCE, was included all oldest history or archaic in our understanding. Therefore antiquity in our understanding corresponds here to the developed and late antiquity (a part of the late would belong already to the middle Ages).

More simple division was proposed by I.M. Diakonoff in one of his last works (И.М. Дьяконов, Пути истории. М.1994). According to him there were only two phases - early antiquity and Imperial antiquity, which are the 3rd and 4th phases of the world history (the first two being primitive and primitive society). His phase of Imperial antiquity approximately corresponds to our "antiquity".

The first period of antiquity (800-550 BCE), our 10th period, can be called an early antiquity or ancient "archaic". It sees the change to the Iron Age, the progress of culture In the new civilizations begins, but the old archaic ones still try to preserve their place on the political and cultural scene.

To the developed antiquity, according to our understanding, belongs only one period – 11th, or the 2nd period of antiquity (550-300 BCE). In Greece it is a time of victory of

democracy, the florescence of science and culture. In approximately the same time in different civilizations the great philosophers and religious teachers appear – Pythagoras, Buddha, Confucius, Laotse, in Greece a bit later – Plato and Aristotle. The first really “world” Empire of Achaemenids is created, which defeats the archaic civilizations.

To the late antiquity 12nd and 13th periods belong (300 BCE – 200 CE). It is a time of further development of ancient civilizations, the flourishing of different philosophical teaching and their fight with each other, the postclassical period in the literature and art, the time of constitution of the four new world Empires (Roman, Kushan, Han and Parthian, which succeeds the Achaemenids and Seleucids). The civilized world has now a real unity and makes contacts between its different parts, but it is endangered by outer (invasion of barbarians in its limits) and inner (too much use of the slaves’ work, which bring a social tensions and revolts) problems:

In the 2nd century the political and economical system of the late antiquity was strong enough to overcome these dangers, but already in the 3rd its crisis comes, which is also seen in the field of ideology (development of new religions). The beautiful antiquity, which has given enough possibilities for the creative personality, was changed into the totalitarian middle Ages, which were more difficult for him (the said is true for Europe and Near East, in India and China the political processes had much in common, but there was not so radical cultural change). The old gods ascend to heaven, promising to return in some future time...

Questions:

1. What are the chronological limits and periods of antiquity?
2. What are the main civilizations of antiquity?

X. First period of antiquity, early antiquity (800-550 BCE).

1. Tartessus state in the 8-6 c. BCE.

Sources: the Bible, Stesichorus, Ephorus, Pausanias, Festus Avienus.

On the south of Pyrenean peninsula the contacts with Phoenicians were established already in the 2nd millennium BCE. At the end of the 2nd millennium here exists so called “south-western culture”, whose representatives may be were related to the Basques and had contacts to the North-East Europe. At the beginning of the 1st millennium the tribes came from the north, which spoke Indoeuropean (Celtic) language, brought new ceramics and new methods of metallurgy and metal work. As result of mixture between the aborigines and newcomers Tartessian ethnos was created. The contacts to Phoenicians accelerated the development of the state.

In the second half of the 8th century the Tartessian state (sem. Tarshish) was established in the South of State (in the modern province Huelva). The population was divided into the military aristocracy and the “plebeians”, who were mine workers, artisans and peasants. The slaves existed also. The residence of aristocracy was a city, which ruled the village regions, populated by “plebeians”. In the art the geometrical style (like in contemporary Greece) was dominating, one can see it in the funerary steles (In Tartessus both inhumation and cremation were practiced, the funerary tumulus existed, this mixed funerary rite speaks for the contacts with both Halstatt Europe and Phoenicia). The state was ruled by the king, he controlled not only Tartessian, but also subdued tribes, in the territory of which the “military bases” of Tartessians were situated. They knew the mining and working at copper, silver, tin and lead, the valley of the river Betis (modern Guadalquivir) was used in the agriculture.

Phoenicians opened the Near East market for the Tartessians (the state is several times mentioned in the Bible as connected with the Phoenician Tyre), the inhabitants of Tartessus has overtaken the oriental way of ore and metal working, from the Phoenicians the potter’s wheel, the building technique, the olive culture and making of the olive oil were taken. The writing was also given to the Tartessian by the Phoenicians, but it was changed according to the language, the religious rites were also influenced by the Phoenicians. Therefore the Tartessus civilization is often called “orientalizing”, but the oriental influences were important in the first place between the aristocracy and artisans, who worked for it. There were also enough original things in the culture, for example two original types of pottery, original military chariots, the Tartessian graves are also different from the Phoenician ones. At the eve of the 7th and 6th centuries BCE the Greeks established contacts with Tartessus, the Greek colonies appear in Southern Spain, but the Greek influence in culture was not important. Later Tartessus took part in the political fighting in the Western Mediterranean region, under the military force of Carthaginians the state was destroyed in the beginning of

the 5 century BCE.

Some earlier scholars have seen in Tartessus state the origin of the Atlantis of Plato, but except taking place on the Atlantis shore, it has nothing in common with the legendary isle. Tartessus is an interesting example of genesis of a new civilization (partly under the outer influence), but it could not develop. In the opposite case the history of Europe could have another development.

Questions:

1. What are the original features of Tartessian culture?
2. What part the Phoenicians played in the development of Tartessus? Was it a Phoenician colony?

2. Etruscans in the 8-6 c. BCE.

Sources: Etruscan inscriptions, Herodotus, Hellanicus of Lesbos, Dionysius of Halicarnassus, Cicero.

The first mention of the Etruscan people (trsh) is in the Egyptian inscriptions of the end of 13th – beginning of the 12th century, which tell us about the invasion of the „Sea people“. In the 12th century Etruscans possibly were a part of the Sea People, which invaded Egypt, but in the 8th century they lived already on the north-west of the Middle Italy, in the region, which was later named Toscana. In this region there are fruitful soils, many rivers, the biggest of which is Arno, the ores of copper and iron, the forest, good for building, the access to the sea, therefore the Etruria was a very comfortable region for human life.

The native name of the people was „Raseni“, the Greeks named them „Tyrrenoi (Tyrsenoi)“, and Romans „Tusci“ (here is the origin of the name “Toscana”) or “Etrusci”. Already ancient historians argued about the origin of Etruscans. Herodotus thought they came from Asia Minor, more exactly from Lydia, which can be agreed also with the Egyptian inscriptions. Hellanicus of Lesbos (5 century BCE) thought their ancestors are Pelasgians, and Dionysus of Halicarnassus (end of the 1 century BCE) – that they are the aborigines of Italy. It can be that the “historical” Etruscans were the result of mixture of the newcomers from Asia Minor with the native Italians.

We have enough monuments from the Etruscans: the remnants of the cities, necropolis, weapon, ceramics, frescoes, statues, more than 10 thousands inscriptions, dated 7 – 1 c. BCE, some excerpts from the Etruscan linen book (the mummy of Zagreb). Etruscans influenced the Roman culture, they are often mentioned by ancient authors, Emperor Claudius (41-54 CE) has even written the grammar of the Etruscan language, which alas is lost. The Etruscan alphabet was close to the Phoenician and Greek, it was written often from the right to the left, sometimes in boustrophedon.

About the genealogical classification of the Etruscan language there are different opinions,

some scholars think it is not an Indoeuropean language, another – Indoeuropean, close to the Hittite-Luwian languages. The most texts are short, Etruscan-Phoenician bilingual, which was found 1964 in Pyrgae and is dedicated to Astarta, also does not give us much information. The main works about the Etruscan language, which give the grammar and an interpretation of the inscriptions, are: M. Cristofani. *Introduzione allo studio dell'etrusco*. 1991. M. Pittau. *La lingua etrusca. Grammatica e Lessico*. 1997. A.J. Pfiffig. *Die Etruskische Sprache*. 1969. F. Woudhuizen. *The Language of the Etruscans*, in: *The Language of the Sea Peoples*. 1992, P.154-237. The main work of Etruscans was agriculture, from Etruria they settled on the north up to the Alps, in the south – up to the Neapolitan gulf. Etruscans made irrigational and meliorative systems both like open channels and underground drainage. The most famous of them was Cloaca Romana, which was built in Rome in the 6th century in the time of rule of Etruscan king Tarquinius Priscus (the Ancient). It is the underground channel of stone to bring to Tiber the water from the marshes between the hills, on which Rome was situated.

The Etruscans fortified the sides of the hills by the stone walls to prevent the landslides. The Roman historian says that Etruscans collected Romans by force for the building of the cloaca, maybe they do so also with the conquered people of other regions. Etruscans grew wheat, emmer, barley, linen, vine. The land was tilled by the plough, which was ruled by a pair of oxen, but also with hoe and shovel. They made breeding of cows, sheep, pigs, but the horse was a sacred animal and was used only for military purposes.

In Etruria there were enough ores, in the branches of Apennines there were copper, silver, zinc, iron, the big ores of the late being on the isle Ilva (Elba), the tin was imported from Britain. The iron metallurgy was known in Etruria from the 7th century BCE. The ore was worked not only on the surface, but also in the mines. The metal was smelted in the small furnaces: some of the well-preserved furnaces with the remnants of ore and charcoal were found in the suburbs of Populonia, Volaterrae and Vetulonia, which were the most important metallurgical centers of Etruria. The percentage of metal production from the ore was low. The metal wares were used for the weapon and exported. A part of the wares and the metals (bronze cauldrons and adornments, tin, silver, gold) were imported. Each Etrurian city before Roman conquest in the 3rd century BCE minted its own coin.

The cities were surrounded by the mighty walls from the big stone blocks, the streets at the beginning were not straight, but corresponded to the curves of the coast line of the rivers and lakes, then under Greek influence the straight planning was introduced, the streets were oriented according to the four cardinal points. In the center of the city the acropolis with the temples and altars was situated, the main streets were up to 15 meters wide, there was aqueduct and canalization. It was said that the Etruscans had built in Rome on the Capitoline hill the temples of Jupiter, Juno and Minerva. The necropolises were close to the cities. The graves had three main types: the pits, the chambers with the burial mounds and the cut in the rock. The

rich graves consisted of several rooms, which had wall paintings and statues.

Many cities had access to the sea, the city Spisa was connected with the sea with a channel 3 km long and 30 m bright. Etruscan ships were perfect enough, they used both oars and sail, in the underwater part of the military ships there was a metal ram, which was called rostrum by the Romans. The material for the ship-building were the pine forests of Etruria, Corsica and Latium. The Etruscan fleet gave them the possibility to challenge Carthaginians and Greeks on the sea, they were not only traders, but also pirates.

The main subjects of the export were ready wares from metal and ceramics, textile, wine. The Etruscan ceramics had a high level, it was close in style to the Greek one, but also the original style (“bucchero”) was developed, which features were the imitation of the form of the metallic pottery, the black glancing color and bas-relief ornaments. The wool clothes of Etruscans were exported, also their linen culture was famous, it was even written on the linen, later this custom was taken by the Romans. Each city had own economical specialization: Populonia – the metal mining and working, Clusium – agriculture, Caere – art and trade.

Etruria was a federation of the 12 independent cities-states, to some of which could belong a harbour (city Caere had a harbour Pyrgae, Tarquiniae – harbour Gravisca). Apart from the most ancient federation of twelve cities, there were two new ones – in the Northern and Middle Italy. In the 6th century BCE the Etruscan kings ruled Rome, the last of them – Tarquinius Superbus was expelled in 509 BCE. The chiefs of the Etruscan cities-states were kings – lucumones, whose power was lifelong, but not hereditary (like by the Greek basileus).

In the 6 century BCE the monarchies were changed into the oligarchic republics. The heads of the Etruscan cities summoned each spring in the main Etruscan temple in Volsiniae, at that time the popular games and markets were made. But unity of the cities-states was a rare case, the decisions of these summits being not obligatory. The main enemies of the Etruscans were Greek colonists, in the fighting of whom Etruscans had to unite with Carthaginians.

In the social sphere the leading part belonged to the military and priestly aristocracy, the luxurious burials of whom are testing for their richness. There were also free peasants and artisans, the ancient authors mention also the depending peasants –penesti, and the slaves. Etruscans had a barbaric custom of ritual killing of the slaves in the form of the death fighting between them and the animals. Later (in the 3 century BCE) the Roman has taken this custom from them, so the gladiator fights were originated. The local population, conquered by Etruscans, had the position much alike the Spartan helotes.

The main gods of the Etruscans were Tin, Uni and Menrva. Tin was a sky god, later equated with Zeus and Jupiter. Uni and Menrva correspond to the Roman Juno and Minerva, which was equated with Athena. The head of the gods was Vertumnus (Voltumnus, Voltumnus). Etruscans imagined different good and evil spirits. The medieval pictures of Devil go down to the Etruscan image of the demon Tuchulcha. The centers of the cults were

temples, on the burial feasts the prisoners (deadly fighting each other) were giving as the victims to the gods. The souls of the dead were believed to stay in the dark underground kingdom, the god of which was Aita (Greek Hades). The priests-haruspices told fortunes on the inner organs of the animals, mostly on the liver. The parts of the liver were believed to correspond to different gods and heavenly luminaries. Also the unusual natural appearances (lightnings, births of the cripples) were believed to influence the future, Auguri told fortune by the flight of the birds. Such mantic systems originated in Babylonia and possibly were taken from there by the Etruscans (may be in the time of their stay in Asia Minor). About Etruscan religion see A.J. Pfiffig, *Religio Etrusca*. 1975.

In the 8-6 centuries BCE the Etruscan civilization were flourishing, after that it decayed in the fight with the neighboring people- the Greeks of Italy, the Celts, and then the Romans. The Etruscan civilization was very much influenced by the culture of Greeks and other people, but it was an original civilization, which influenced firstly Romans, and than the barbarian northern people. It is possible, for example, that the German Runic writing goes down tto the Etruscan alphabet.

Questions:

1. What was the origin of Etruscans?
2. Why the Etruscan language is still badly known?
3. What was the Etruscan religion?
4. What influence was exercised by Etruscans on the early Rome?

3. Rome in the period of the Kings (753-510 гг. до н.э.).

Sources: Titus Livius, Dionysius of Halicarnassos, Velleius Paternulus, Cicero, Strabo, Plutarchus, Vergil, Ovide, inscriptions.

The ancient history of Rome is discussed by the Greek and Roman historians of the late time (not earlier than 1c. BCE) – Titus Livius, Dionysius of Halicarnassos, Velleius Paternulus, some material about it can be found by Cicero, Strabo, Plutarchus, Vergil, Ovide etc. Some historic sources, e.g. annals, were not preserved, but they are cited by the latter authors.

According to the tradition, the most ancient kings of Latium in the 2nd mill. BCE were Janus, Saturn, Picus, Faunus and Latinus. In the time of Janus the people were still hunters, Saturn built the city on the mount Saturnia, which was later named Capitole. The Age of Saturn was pictured in the Roman tradition as the time of common welfare. After the Troian war, in the time of Latin, Aeneus, son of Anchises, came from Troia to Latium.

Latin has given him his daughter Lavinia as wife, honoring her he founded the city Lavinium, and both people, aborigins and newcomers, were united under the name of Latines. The son of Aeneus Ascanius Julus built in Latium a new city – Alba Longa, which was governed by the kings of the family Silvii. The fourteenth king of this dynasty Numitor was overthrown by his brother Amulius. The grandsons of Numitor (the songs of his daughter Rea

Sylvia and Mars) were twins Romulus and Remus. Amulius ordered to throw them into the Tiber, but the children were wonderfully rescued and were fed by the she-wolf, and then educated by the shepherd Faustulus. After they had grown, the brothers killed Amulius and founded the new city of Rome (lat. Roma, etr. Ruma). Then they came into the conflict with each other, the younger (Remus) was killed, and the elder (Romulus) became a first Roman king. Varro on the 1st c. BCE proposed 21 April 753 as the day of Rome's foundation.

In the reality Latium, which was situated at the west of Middle Italy, on the left bank of Tiber, was inhabited from the Paleolithic times. In the epoch of the Bronze Age the Apennine culture existed here. Ceramics, which was made by hands from the row clay, - pottery with handles, having upper something like horns, and cauldron-like cups, are preserved from it. The Apennine folk buried, but not burned the dead. All Southern Italy in that time was under the influence of the Achaeans, in the Middle Italy the fragments of the Mycenaean type of ceramics were found.

The Iron Age begins here in the 9th century BCE. About 30 settlements of Latins with the center in Alba Nova appeared. The first settlement on the place of Rome emerged in the 10th century on the Palatine hill, it was inhabited by the Latins, which came from Alba Longa and burned the dead. A bit later, in the 9th century the neighboring hills were inhabited by the Sabines, who buried their dead in the graves. The native people – Liguro-Siculs were the lower strata of the population. In the 8th or 7th century the Latin and Sabine societies were united, in the 7th century the Etruscans also entered into this union.

The volcanic soil of Latium was fruitful and ready for agriculture, wheat and barley, peas and beans, vine, kitchen-garden cultures and linen could grow here. In the end of 2nd mill. BCE the arable agriculture began. Cattle breeding was also significant, big and small horned cattle, pigs, horses and asses were cultured. Even the Latin word for money (pecunia) has the origin from the word "cattle" (pecus). The old kinds of artisanship were pottery and weavery, many bronze small shovels, razors, fibulas, weapons are found.

The Roman people (populus) consisted from many clans (gentes), at the beginning there were 100 of them, and after Roman-Sabine unification (synoikismos) –200. The clan consisted from the patriarchal families (familia), which became the land in the possession from the clan and were headed by the father (pater familias). The clans were united in 30 curias and three tribes, which were according to the tradition introduced by Romulus. Curias ("the union of men") consisted from the grown men.

Curiae has given the land property to the Roman clans, a part of the lands stayed in a common use of each curia, at the first place as a sacred territory. The infantry was ordered by the curias, the Roman met to meeting – comitiae curiatae. There were three tribes – Titii (Sabines), Ramni (Latins) and Luceri (Etruscans). They served as basis for the collecting of the cavalry. The members of all clans were patricians, i.e. the descendants of the fathers, who

entered into the tribes and curias. The patricians took part in the comitias, the eldest from the heads of families making the council of the eldest – the senate. In Rome there were also clients and patriarchal slaves. Sometimes the human victims were practiced, although they were officially abolished by the second king Numa Pompilius. Soon the territorial communes (pagi) also appeared.

The first semi-legendary king of Roma Romulus ruled, according to the tradition, in 753-717. In his time there was a Roman-Sabine synoikismos, Rome made wars with Acron, king of Cenina, with Latin and Sabine cities – Fidenae, Crustumium, Antemna and Cameria. Romulus defeated these cities, their lands were given to Rome, in Fidenae and Cameria the Roman colonists were settled. Then Rome defeated the Etruscan city of Veii, the inhabitants of which had to give the region of Septempagi and the saltworks in the mouth of Tiber to Rome. The expanded Roman land possessions (Ager Romanus) were divided between 30 curias, the norm of the land for one head of the family being the plot of 2 juger (0,5 ha). The heads of the clans got more – till 25 juger. Romulus has established the king's court and the force of bodyguards (celer), which consisted of 300 men. It brought revolt, and Romulus was killed by the eldest of the clans.

The power was taken by the senate, the interregnum lasted one year. The Sabine from the city Curia Numa Pompilius was elected as a king, he ruled 717 until 673. He dissolved the guard of celers, did not make wars, established the collegia of artisans and priests and the market days – nundinae. Collegium from five priests – pontifices (“the builders of bridges” between men and gods) was responsible for the calendar, which initially had only 200 days and equaled to the agricultural season. They also were responsible for the Tiber bridge. Numa has built on the Forum the all-Roman temple of the hearth and fire goddess Vesta (7 c. BCE), in his time Romulus was deified as the Sabinian god Quirinus, the limits of the Roman territory and celebrations in the honor of Terminus (god of the limits) were established. It is possible that also the private property on land was established then.

Another kings were also elected according to existing custom. In the time of Tullus Hostilius (673-641), Latin king, the collegium of priests-*feciales* was established. Tullius made war against Alba Longa, as result of which Alba Longa was conquered by Romans. The victory of Rome resulted in the resistance of the coalition of Etruscan Veii and Fidenats, after it was defeated, the Romans executed the Alban leader Mettius Fufetius, devastated Alba Longa and settled all inhabitants of it in Rome. The king made one more successful war against the Sabines, but at the end, according to the tradition, was killed by the lightning, punished for his cruelty.

The fourth king was Ancus Marcius (641-616), the grandson of Numa. He has a physical defect of the arm or leg, therefore he was called Ancus (crooked, curved). He made some wars, for example with the Southern Latin city of Politorium, which was destroyed, Ficana,

Medullia, Fidenae, Sabines and Volsci, founded Ostia in the mouth of Tiber, conquered the saltworks. Ancus fortified the city, the hills Aventine and Palatine were now a part of Rome, on the right river of Tiber, between Caelium and Aventine was made a ditch of quirites, on the hill of Capitole the prison was built. He deported the inhabitants of Politorium, Tellenae, Ficana and Medullia into Rome, the archaeological excavations prove that in the 7 century BCE these cities became empty, but only Politorians were included into the tribe. The number of the patricians was now closed, another deported people began to add to the number of plebeians. Romans called themselves quirites (possibly, from curiti – the members of curias). Ancus Martius also finished the establishment of the collegium of fetiales.

In that time the Etruscans grew stronger, a part of them settles in Rome as artisans and builders. The Tuscan street existed, which became a trade and artisan artery of the capital. Beginning from the fifth king, in Rome the Etruscan dynasty ruled, the first representant of which was Lucius Tarquinius Priscus (Lucumon, half-Etruscan, half-Greek), born in the city of Tarquinii. He became the tutor of the children of Ancus Martius, and then was elected as king and ruled from 616 to 579 BCE.

He included 100 new „fathers“ in senate, a part of them were Etruscans. The general number of clans was now 300. He tried to introduce new centurias of equites, but was resisted, as tradition says it, by augur Attus Navius. But the number of centurias was doubled. He allowed to senators and equites to make boxes in the time of horse and fighting competitions. Forum was dried with the help of channels, which brought the extra water to Tiber, and paved by cobblestones. Between Palatine and Aventine the square was made, where later the Circus Maximus was grown, in which each year Roman, or Great games were made, with the competitions of charioteers and fisticuffs. On the Capitole the place for the building of the Jupiter temple was prepared, the city fortifications began to be built. Tarquinius made also the outer wars, as result of two Sabine wars the city of Collatia and all Sabine territory, surrounding Rome, were occupied.

Tarquinius was killed, the kingship was taked by Mastarna, a co-fighter of the head of the Etruscan corpse Caelius Vibenna (or Caeles Vibenna), who revolted against Tarquinius. Mastarna became king under the name of Servius Tullius and ruled from 579 till 535 BCE. The name Servius (from “servus” slave) testified that he was a son of the slave. Servius was elected neither by senate nor by comitias, i.e. he usurped the power. He continued the old outer policy, making successful wars with Veii and other Etruscan cities. According to the tradition, he divided the Roman into 6 property classes, copying the a bit earlier reforms of Solon in Athenes. The classes initially depended on the land property, later on the number of the money – asses (which were initially from the copper, lat. aes).

To the first class the citizens belonged, who had income in 100 000 asses, to the fifth – 1100. The paupers, who had only children (proles), were included into the class of

proletarians. The army was also completed according to the property census. The first class had to prepare 98 centurias (among them 80 with the heavy weapon), the number of the centurias of equites were doubled till 12, the lower classes prepared a fewer number of light-weaponed centurias. The proletarians were also included in one centuria. On the base of centurias a new power organ was created – comitiae centuriatae, in which each centuria had one voice. But all was in reality decided by the first class, who had 98 centurias from 192.

Rome was divided into for territorial tribes (instead of earlier three kinship tribes), the surrounding territory into 16, and then into 17 tribes. The city was surrounded by the mighty defence wall. On the Forum Boarium (cattle market) the temple of the goddess Mater Matuta was built, on the Aventine – the temple of Diana, who was worshipped by the union of Latin cities. According to the tradition, Servius divided the common lands between the poors against the will of the fathers of senate. As result of his reforms the old system was abolished, now the property position plays the main part, the rich plebeians were also included into the army, the state itself is more and more supported by military force. But the difference between patricians and plebeians was still big enough, the rights of the plebeians being restricted. Servius tries to be liked by the people, the tradition credits to him the introduction of the liberated slaves in the number of Romans and acception of the feast of Saturnalia, where both slaves and masters could take part.

The last king of Rome was Tarquinius Superbus (535-510 BCE), who was son (or grandson) of the Tarquinius Priscus. He married the elder daughter of Servius Tullius, and then his second daughter Tullia. At the end Servius Tullius was killed, and Tarquinius became king. He like Romulus ruled, supported by the bodyguards, expelled and killed the aristocrats, made law suits against them, taking their property to himself or giving it to his supporters, he enriched himself also at the cost of common land. Romans made wars against Volsci, against Latin city Gabii, in the Southern Latium they have taken the cities Signia and Circei, where they sent the colonists. The king made peace with Aequi and resumed talks with Etruscan, gave his daughter as wife to the Tusculan Mamilius, from the position of force arranged relations with Latin cities.

The trade relations with Carthage were established, may be a treaty was made. On the Capitole the Jupiter temple was built, the old sanctuaries were destroyed. The building was made by Etruscan masters. At that time Circus maximus was built, the network of channels was expanded, Cloaca maxima (underground canalization tube) was created, for the building of each plebeians and slaves were collected. The poor people have got bread from the stories. The activity of Tarquinius evoked the displeasure of the Patricians, in 510 he was expelled from Rome, the city became republic with two annually elected consules.

The Roman religion was much more rational than Greek or Etruscan one, even the abstract notions and natural events (sowing and harvest, fear etc.) had their own gods, who were

called numina, they could be of both sexes. The important part was played by the mother goddesses – Mater Matuta, Bona Dea, Juno etc. With the time the pantheon was formed, under the influence of Etruscans Jupiter, Juno and Minerva became the main gods. The vivid religious mythology (like in Greece) did not exist in Rome. The writing appears in Rome about 600 BCE (Fibula Praenestina) and has the origin from Western Greek one through Etruscan as intermediary, the alphabet had in the beginning only 21 letter. The Ancient Latin language was related to other Italian languages (like Oscan and Umbrian) and had Celtic languages as more further relatives, but it had many differences to the later Classical Latin.

The artisanship was also developing, in the time of Romulus the collegia of artisans were created, the technics of artisanship was perfected in the 8-6th centuries, in the 6th century the Etruscan ceramics “bucchero” appears. The houses were primitive, the walls were made from the willow branches, covered by the clay plaster. Only in the 6th century BCE Rome became a real city with defence walls, temples and houses on the stone foundation.

As conclusion can be said that Roman civilization in the beginning of the development has no brilliant culture, it stays under the big Greek and Etruscan influence. Etruscan influence is visible in the religion, even the signs of the highest power (fascii, curule’s chair, triumph) were taken over by the Etruscans. The Roman state has not yet a big territory; the conquerings are slow and are resisted by more strong neighbors. The inner reforms are made, the republic is established. Later Rome will become a force, which will unite Mediterranean, but at this time nobody could guess it. Romans are really the first true Europeans, they are totally rational, even in the religion. If Greeks, actively opposing themselves to Asia (and before them Minoans and possibly Egyptians) can be called prae- or proto-Europeans, then to the Romans the traditions of the European state system and the way of life could be traced back. But Rome (except the period of the late antiquity) is not a great creative civilization, but civilization- “grave-digger”, which slowly occupies all Mediterranean like the cancer cell.

Questions:

1. What was the political history of Rome in the time of the kings?
2. Which cultures influenced the Roman culture?
3. What significance the reforms of Servius Tullius had?

4. Greece in the 8th - middle of the 6 c. BCE (archaic). Greek colonies.

Sources: Homer, Hesiod, Solon, Tirtaeus, Herodot, Thucydides, Diodorus, Inscriptions.

In the 8-6th centuries (in the period, which is often called „archaic“ by the historians of Greece, which is really not true, because before it there was almost a millennium of historical development) in Greece the abrupt progress takes place in economics and culture. Greece belongs now to the most developed civilizations of the antiquity. What did cause this progress or so called “Greek wonder”? First of all we must notice that in that time one can see the

progress also in other ancient civilizations, “Iron Age” begins to bring fruits, the intermediary epoch of “Dark Ages” is over. Greeks create their civilization practically anew, but not on the bare soil and not in the desert. The Mycenaean religious and cultural traditions were not fully destroyed in the time of “dark Ages”, the people’s spirit was not broken, therefore the “archaic” period could be better called “Renaissance”, after which the further rapid brilliant development followed.

On the other side, the Greeks studied by the neighboring civilizations, old and new ones. Egyptians and Babylonians influenced them in arithmetic and geometry (which were only practical sciences in the East, but became theoretical by the Greeks, but also in sculpture and architecture, the minting of money was taken from the Lydians, the quasi-alphabet, on the base of which the Greeks made the first true alphabet – by the Phoenicians (possibly through intermediacy of the Phrygians), they have given the Greeks also the secret of preparing of glass from the sand and the way of making the purple dye from the shells of the sea mollusks. Greeks became the successors of the Phoenicians in the sea trade and colonization. All borrowings were overworked creatively and theoretically understood by the Greeks, the knowledges were brought into a clear system. Although the Greeks were much more rational, than the most Oriental people, the imagination still played a big part in their thinking (may be even more than by some Orientals, the Phoenicians and even Akkadians sometimes look more rational), which brought the creation of the richest mythology and literature. Already Roman mentioned this speciality of Greeks (*Graecia mendax*, lying Greece). That, what seemed to be a lie to the too much rational Romans, in reality was simply a rich fantasy. The combination, unique in history, of the “theoretic” type of mind and of the rich imagination was the inner cause of the flourishing of Greek culture.

First of all the changes in economics must be noticed. Glaucus of Chios (8th century) discovered the way of iron soldering, the masters from Samos discovered a new more perfect forms of metal casting. The iron and copper ore were now found in the Greece itself, the instruments of artisans were perfected. The ship types were also better now, the military ships (*pentekonteres* with 50 oarsmen) were created with one or two rows of the oarsmen, the deck and room for the soldiers, and ram, covered with copper. The trade ships were built with big rounded prows, stern and a volumable hold. At the end of the 8 century in Corinth the first trieres with teams of 200 oarsmen were built.

The roads and water-pipes are built, the quality of ceramics improves, the agriculture tools are perfected. The grain is made small by rotating grind-stone, the plough has already an iron ploughshare. From the 6th century the change from grain cultures to vine and olive takes place. To the end of the period the profession of smith and caster, potter and master painter, decorating the ceramics, are differentiated. In the workshops of the artisans the work of the slaves begins to be used. In the Greece of the “archaic” period the artisanship separates fully

from the agriculture. The agriculture begins to work for the market.

The change to the ware and money economics bring the beginning of the money current. The minting of coins was borrowed by the Lydians in the first part of the 7th century. Initially in Greece the small metal bars of copper (later iron) were use as an exchange equivalent, named oboles (“spikes”). 6 oboles made 1 drachma (“handful”). Now the coins were named so. Already in the 7th century there were two money standards in Greece – Aeginian and Euboean. The last one was common not only in Euboea, but in Corinth, in Athens (at the beginning of the 6th century) and in many West Greek colonies. The unity of weight was talent, which was borrowed from the Near East. The Euboean talent was equal to the Phoenician one (qikkar) and had a weight about 26 kg, Aeginian one – 37 kg. The talent was divided into 6000 drachmes (the drachmes were usually minted from silver, the oboles – from copper or bronze).

The money accelerated the process of the property diversification in the commune, the land can now be saled or bought, which is testified by Hesiod (8 c. BCE). The usury developes, the percent was high (about 18 percent in a year), but still lower, then in the Near East. The usury brought the debt slavery. The selfpawning becames common, the debtor gives as pawn his children, wife, and later himself. If he cannot pay debt and percents, he becomes a debt slave. Another source of slavery was buying the slaves in the colonies by the local kings. The number of slaves becames much more than earlier. They appear not only in the houses of the aristocracy, but also by rich peasants and artisans. The slaves take part in the building and mining.

As earlier, the Greeks lived in the cities (polis). Polis is now surrounded by the villages (comai) and grows into a city-state with a surrounding region. The system of cities-states was not quite new and original, it exists already by the Sumerians and Mayas (typologically more ancient). But the Greek political system begins ro be different from the Oriental one. The center of the city is agora (a market place), where the people’s meeting take place. Next to agora the police institutions – the building of the city council (buleuterion), of the court (dikasterion) etc. are situated.

The temple certainly played an important part in a polis, each polis had the special patron between the gods, Athens – Athena Pallas, Argos – Hera, Corinth – Aphrodite, Delphi – Apollo. But in the whole in comparison to East the Greeks of this time were more laicist, the gods did not played in their life the same part like in East, the politics was also decided not in the temple. The Greek began regularly sport competitions, some of them becames Panhellenic. According to the tradition, 776 BCE the Olympic Games began, each four years the athletes from all Greek world and the spectators were summoned to them, and the victors were awarded almost with the king’s honors. The polis ideology is formed and the idea appears, that the gods attentively follow all the deeds of men, the Righteousness (Dike) is considered

the daughter of Zeus.

The collection of laws appear, which authors were supposedly Drakon, Zaleuk, Harondas etc., according to the tradition, the laws go back to Crete. The blood revenging disappears, the corpse of the killed enemy is not more mutilated, but is given back to his relatives to bury it. The seized Hellenes are not made into the slaves, but are returned at home for money. The cities conclude treaties with each other, which warrant the security of their citizens and the immunity of their property in a foreign territory, the measures are taken to root out the sea piracy and brigands on the mainland.

But the Greek polis was not an idyllic democratic state. Because of the rapid development of the class differentiation the majority of the population lived here much worse than in so called "oriental despoties", and only small number had a welfare. In comparison to the East here there were much more slaves in the percents to the whole populations, the migrants from other cities (metoikoi) had no civil rights. The cities were plagued by the political fights, the peasants in the surrounding regions went bankrupt and fill the rows of the farm laborer (thetes). At the beginning the cities were ruled by the "kings" (basileus), which were supported by the aristocracy of the tribe. Then the fight between the bankrupting aristocracy and new rich men begins. The power initially was taken by the councils of the tribe aristocracy, then so called "democratic" movement begins under the slogans "new dividing of the lands" and "abolishing of the debts", "equality of all the citizens before the law" (isonomia) and "giving the power to the people" (democracy). The peasant make revolts, taking the property of the rich men and of the aristocracy, pulling out the debt poles, which were situated on the land of the debtors, burning the debt books.

As the intermediate political system the tyranny was developed in many polises. The tyrants try to win the people's favor, execute and expel the aristocrats, make some populist measures. In difference to basileuses, tyrants are not elected by the people's assembly, they are usurpers and their power is not always hereditary. Tyrants make oft an active foreign policy, embellish the cities with new buildings, invite to his courts the famous musicians, poets, painters, The period of the tyrantic rule was normally not long, but it takes especially long time in Sicyon – the rule of Orthagoridae (670-510 BCE), on the second place the Cypselidae of Corinth are (657-583 BCE). Cypselus (657-628) after having taken the power expelled the aristocrats, confiscated their lands and distributed them between the most poor citizens. His son and successor Periander (627-585) made a big colonialist state from the shores of the Ionian sea until the shores of Adriatic. He changed the agricultural cult of Dionysos into a state one, the new harbors and common buildings were built in Corinth. In the time of the tyrant Polycrates (second part of the 6 c.) Samos submitted some island states of the Aegean sea, the Samos fleet was a master in the Greek seas, the tunnel water-pipe more than 1,3 km long, the earthen pier in the sea and the spacious temple were built. The activity

of the Athenian tyrant Peisistratos will be discussed later. The tyranny as the intermediary form of the political system did not last long, in the Balkan Greece the last dynasties of the tyrants were abolished on the end of the 6th century, in the Asia Minor and in the Graecia Magna (Southern Italy) the tyrants could stay longer.

A lot of polises made concurrence to each other in the archaic epoch. According to the language the Greeks were divided into the four main dialect groups, which had big enough differences with each other – Aeolian, Dorian, Arcado-Cypriot and Ionian-Attic. In the further time the special part was played by Athens and Sparta, these polises existed already in the 8-6th centuries and presented the different ways of the development – more conservative (Sparta) and more radical (Athens).

The Spartan state originated as the result of the conquering of the Laconia by the intruding Dorians. Spartans like Romans had no brilliant culture, but try to make outer conquests. The Sparta itself appeared in the 9th century in the result of the coalition of two societies – Dorian and Achaean, therefore the king of these two dynasties were ruling contemporary in it. Then Spartans conquered Cynuria on the East and Messenia on the West. Two Messenian wars took part in the 8-7th centuries and were finished by the full submission of Messenia and the enslavement of the population. All the land was divided into 9000 plots (kleroi) and given to the full citizens of Sparta- spartiates. The territory of the plot had to be unchanged and could not be given into **another hands**, presented or devised by the will.

The slaves-helots from the number of the submitted population of Laconia and Messenia belonged to the whole state, but had to pay the quit-rent to the owner of the kleros, whose serfs they were, and to his family. The owner of the kleros could not claim the rent more than usual, he could not sell or kill the helotes. Time from the time the state itself organized the mass killing of the helots – kryptias. The second group of the dependent population was built by perioikoi (“living around”), the inhabitants of the small towns, surrounding Sparta, who were personally free but were deprived of the political rights. Their occupations were artisanship and trade, which in Sparta was shameful for the citizen, and had to make military service.

The full citizens were Spartiates, but their life was also not easy. The establishment of the Spartan political system was ascribed to legendary Lycurgus, but really this system was possibly established on the eve of the 7th and 6th century BCE. The Spartan education was hard, the newborn with physical defects were killed. The aim of the education was preparing to the war. The Spartiates were prohibited to leave the state, to have other professions except of the military service, the gold and silver coins were taken from the money current and changed into the copper oboles to prevent the possibilities of the enrichment and the inequality of the property. The import of the foreign wares was also prohibited.

All the Spartiates were under the supervision of the ephors, even the king lived in the same

conditions with their subjects, all had the simple and rude clothes, eat the same food in the common meals – *syssitias*, the birth of children and the relations of the husband and wife were regulated. The people's assembly – *apella* decided almost nothing. The power of the kings was limited by the council of the eldest – *gerousia*, in which 28 Spartiates, who were more than 60 years old, were elected life-long. Five ephors played the important part, sometimes they could even cancel the decisions of the kings. They were responsible for the foreign policy and finances, had also the functions of the judges. In the military campaign each king was followed by two ephors.

The full Spartiates were about 10% from the whole population, at the beginning they were only 9000 families. The “feudal” system alike a Spartan one was formed also in another polises, for example in Crete and in Thessaly. The Spartans made unions with other cities, with the time the Peloponnesian union was created, which consisted from the cities of Arcadia, Corinth, Megarae, isle Aegina and Elis. The affairs of the Union were decided on the summits of the representatives of the united states, but Sparta had the leading place in it, only it had the right to collect the union army.

Another way of the possible development of the polis was presented by Athens. Attica was not so fruitful like other regions of Greece, the bread was imported in it from the 6th century, but the gardenry and vine planting was here common. From the ores Attica had silver, marmor and other kinds of the building stone as well as clay. The comfortable harbors were favorable for the development of the sea trade. In the 2 millennium BCE one of the centers of the Mycenaean culture existed in Attica, it was not destroyed by Dorian invasion, but also decayed in the “dark Ages”. According to the legends, from the middle of the 2nd millennium Attica was ruled by the king, in the time of the kings the division of the Athenians in four *phylai* (tribes), *phratries* and clans supposedly was made, as well as the distinction between *eupatrids* (aristocracy), *geomoroi* (peasants) and *demiourgoi* (craftsmen).

Theseus, who was thought to live before the Trojan war, supposedly has made so called „*synoikismos*“ – the uniting of the 12 communes around the Athens, in the reality this process was finished only in the 7th century, when the rule of the kings was not more and the power belonged to the collegium of 9 elders archons (according to the tradition, beginning from 683 BCE), who were annually elected from the *eupatrides*. The year was named by the name of the first archon. After the time of the archons' rule was over, they became the member of the elder's council (*areopagus*), which was situated on the hill, dedicated to the war god Ares. Attica was divided into 48 *naukrariai*, the territorial districts, each of them had to make one ship for the fleet. The land belonged to the aristocracy, the leaser had to pay 1/6 of the income for the plot. With the development of the crafts and trade the property diversification grows, also between *eupatrids* themselves, the people “*demos*” is coming to the scene. The migrants (*metoikoi*) are also fighting for their rights.

In the second part of the 7th century Cylon tried to make a coup d'état, supported by his relative the tyrant of Megara Theagenes. The revolt was not successful, but the unrest continued. 621 Dracon made a written law-code. The laws of Dracon ordered severe punishments for the violation of the private property, in the case of involuntary murder the blood revenge of the clans or reconciliation was ordered. Then the moderate reformer Solon appeared, who 594 tried to reconcile the aristocracy and demos.

Solon also belonged to the eupatrides, but he became bankrupt and began to make trade. He distinguished himself by his agitation for the reconquest of the island Salamis from Megara. Among his reforms were the abolishing of the land debt – seisakhteia, the debt slavery was abolished, the Athenians, who were sold for debts, were ransomed and returned home, the liberty of the will making was established, some measures for the development of the craft and for free trade was taken. Solon made also a timocratic, or census reform.

All citizens were divided according to their property and income in the measures of grain (medimnoi) into 4 classes, The first class had income 500 medimnoi in a year, the fourth – lower than 200. The citizens of the first two classes had all political rights, but also took the major part of state obligations. The first class had to build ships and make state holidays, the second served in the cavalry, the third (zeugitai) made a heavy-weaponed infantry (hoplites), but the representatives of it could not be elected as archons, the fourth (thetes) had only passive, but not active electionary rights, the representatives of it served in the malice of the light-weaponed soldiers.

On the base of the ancient four phylai Solon made a new organ of power – „council of 400“, where 100 persons from each phyle were elected (the thetes elected as representatives the members of higher classes). Areopagus was built now from the representatives of the first two classes and was a supreme court. The council of 400 decided the state affairs in the interval between the people's assemblies, which again began to play an important part in the political life. Solon established in the Athens also the people's court – heliaia, where even the thetes could take part.

The reforms of Solon were only half-measures, therefore they were supported neither by aristocracy nor by demos. They began the revolutionary process in Athens, the first revolution in the world, which had a progressive development but like all later revolutions brought also many evils to all strata of the population. After the reforms of Solon the population was divided into the parties: 1) pediaioi (the inhabitants of the plain), i.e. the big landowners, the supporters of aristocracy; 2) diakrioi (the inhabitants of the mountains) – small landowners, who supported democracy and 3) paraliioi (the inhabitants of the sea coast), the moderated circle of the trademen and craftsmen. Tyrant Pisisistratus, supported by diakrioi and a “guard” of 300 men, armed with clubs, 562 occupied the Acropolis. Twice he was expelled from Athens and only on the third time he could retain his power for a long time. The tyranny of

Pisistratus (560-527) belongs already to the next period and will be discussed later, here we can remark that it signified the further development of the revolutionary process in Athens, which went on the line of radicalization and more stronger involvement of the demos into the government.

Both Spartan „feudal-totalitarian“ and Athenian „revolutionary-democratic“ ways of the development of the Greek society brought many evils and at the end finished in returning to the „normal“ for the antiquity political system – monarchy (under Philip the Macedon and his successors). The same was the case with another ancient revolution – the Roman, which was an intermediary stage between the kings' rule and Empire. The democratic republic, which is a natural political system for the modern society of the 4th stage, was not at all natural for the former three stages of the civilization development – archaic, antiquity and middle ages, for which the absolute monarchy was natural. The tryings to limit or to abolish it, making some form of republic, could not at that time stay long and bring the desired results. On the other side, the stabile political system could warrant “normal” stabil development of the society and culture, therefore in Greece the “unnatural” political development was supported by the abrupt “cultural explosion”.

The development of the trade and complicated social-political situation in the Greek cities was a cause of the beginning of the broad-scale „great colonization“. Already on the eve of the 9th-8th centuries the first Greek trade bases (emporion) on the coast of the Syria and Palestine and in Cilicia (on the south-east of Asia Minor). The Greeks could not make here colonies because of the resistance of the Near East rulers, especially Assyrians (at the beginning of the 7th century the Greeks on the Cilician coast were defeated by the army of Sennacherib, the Greel emporion in modern Al Mina was destroyed). But in Egypt in the time of the Pharaohs of the 26th (Saite) dynasty the Greeks could make their colony Naucratis (in the Canopic mouth of the Nile), which had many trade privileges in Egypt and was the main harbor of the state. The Greeks of different tribes lived here. On the west from Egypt, in Lybia, the migrants from island Thera created the colony Cyrene.

But the mainstream of the emigrants went west, to the shores of Italy and Sicily. Island Euboia began colonization as the first, the emigrants from it founded the Greek settlement Pithecusa (modern Ischia) by the entrance to the Neapolitan gulf, then the settlers went further and founded the colony Cumae in Etruria. The broad Greek expansion into the Western Mediterranean dates by the second half of the 8th – 7th centuries. The emigrants from Euboia, mostly of Chalkidonian origin, founded also Naxos in Sicily, not far from Aetna, about 735 and two cities by Messinian strait – Zancle (Messane) on the Sicilian coast and Regium (on the Italian). Then the colonists from two Dorian poleis, situated on the Isthmus (Corinth and Megara) went west. 734 the Corinthians founded in Sicilia the settlement Syracuse. At the end of the 8th – beginning of the 7th century the Greek colonies on the shore

of Tarent gulf in Southern Italy were founded, in the main by the emigrants from Achaia (North-Eastern part of the Peloponnese). Among them Metapontum, Sybaris and Croton became famous. The emigrants from Sparta founded about 700 Tarent in Southern Italy.

Then the colonies (gr. apoikiai) themselves began to create new settlements. The Chalkidians, settled in Cumare founded Neapolis, the Syracusans – Acrae, Casmenae and Camarina, the colonists from Gela, founded by the emigrants from Rodos and Crete, established Acragas. The Greek culture became strong in the Southern Italy, this region got the name Great (it means borderland) Greece (compare the later names Great Poland or Great Russia). The further movement to the west brought resistance of the Carthaginians and Etruscans, but Greeks still managed to found some colonies at the more western regions than Italy. The emigrants of the polis Phoecea (in Asia Minor) at the end of the 7th century founded Massalia (modern Marseille) on the coast of Gaul, they established the trade relations with Tartessus.

Another direction of the expansion was the north-eastern one – to the shores of Black and Asov seas. First of all the northern shore of the Aegean sea (8-7th centuries), the peninsula Chalcidice, the shore of the Hellespont and Propontis became settled. The most colonies in the Chalcidice were founded by the emigrants from Chalcis, the migrants from Megara in the first part of the 7th century founded two important colonies by the southern entrance to Bosphorus – Calchedon (Chalcedon) on the Asiatic shore of the strait, and then Byzantion on the European shore. In the colonization of the Black Sea coast the important part was played by Miletus, it founded more than 75 colonies. The most famous among them are Sinope and Trapezus on the southern coast, Apollonia, Tomae, Istria on the western coast, Olbia (on the estuary of Dnepr and Bug), Panticapaeum (modern Kerch), Theodosia on the Northern coast), Pitiumtum (Pitsunda), Dioscuria (modern Suchumi), Phasis (Poti) on the eastern coast. These settlements appeared in the 7th-6th centuries.

The most numbered colonies were created in the eastern Crimea and on the Taman peninsula, on the shores of Bosphorus Cimmerian (Kerch strait). Besides Panticapaeum and Theodosia, one can include here Nymphaeum, Myrmecium, Porthmium on the Crimean shore and Thanagoria, Cepi, Hermonassa, Horhyppia (modern Anapa) on the Caucasian shore. The most northern Greek colony was settlement Tanais, founded in the mouth of Don. Some colonies were founded by Megara – Heraclea Pontica on the southern shore of the Black sea and Mesebria and Callatis on the western. The emigrants from the Heraclea Pontica founded Chersonese Taurica, not far from modern Sevastopol. The Greeks were most of all attracted by the big amounts of the fruitful lands, which barbarians did not use.

Colonies became the source of the cheap grain. The colonists establish trade relation with the native people, emporia appear oft on the islands – Pithecusa in the Southern Italy, the Corinthian settlement on the isle Orthygia – the core of Syracuse, the Miletan settlement on

isle Berezan (Northern Black Sea coast). The colonies had comfortable natural harbors, oft situated in the mouth of the big rivers, where the ships could navigate. The colonists tried to keep the link to the metropolis, the advice about the founding of colonies was given by the Apollo oracle in Delphi, and from the altar of the main temple of the metropolis the holy fire was taken, the colonists have sworn to be loyal to the old fatherland. By the colony was from the beginning the independent state – polis, sometimes even the war conflicts with the metropolis had place. The economical base of the colonies was agriculture.

The colonist have got one of the land plots and land for the house building in his disposition. The later colonists (epoikoi) have got only the small plots and were not the full citizens. The conflicts with the native people sometimes brought to the enslavement of it, but more often than not the contacts were peaceful, the mutual action of Hellenes and barbarians begins, even the elements of the syncretism in the culture appear. The colonization had huge consequences for barbarians, who grew now accustomed to the city life and to the market trade, and for the Greeks themselves, whose general knowledge and world understanding became broader. It gave the possibility to the part of the population of the plagued by the political fighting metropolis to leave out into another lands. But colonization was certainly not the cause of the Greek “rationalism”, it was one of the phenomens of the Greek “wonder”, but not the main cause of it. The colonies were borderland of Greece, the main part in the cultural development was taken by the processes, who were in the continental Greece and on the coast of Asia Minor.

One of the causes of the abrupt cultural progress was the creating of the first in the world history alphabetic writing (but it is possible that the Phrygians created their alphabet independantly and contemporary with Greeks). Taking the signs from Phoenicians (according to the legends, the writing was brought into Greece by Cadmus), Greeks introduced signs for vowels, some signs were used for the differences of the short and long vowels (ο, ω, ε, η) and for the combinations of the consonants. The number of the signs was now 24, they were written at the beginning from the right to the left, then by boustrophedon (the direction of the writing was changed in each line), and then from the left to the right. In the different Greek cities the signs had many differences, especially big the differences between the Eastern Greek and Western Greek (Magna Graecia) writing, on the base of each the Etruscan, Latin, and later Runic alphabet were developed. The name of the signs and their order were taken by the Phoenicians, but for the Greeks they had already no connection with the meaning.

Greeks, who had a rich imagination in difference to the mercantile Phoenicians, used the alphabet not only for the business needs, but also for the recording of the literary works. Already the first known inscription on the “Nestor cup” from the isle Pithecusa (the third quarter of the 8th century) is literary and epigrammatic and is written by hexameter. According to the legend, in the 8th century Homer have written the epic poems “Ilias” and

“Odyssea”. The poems were certainly the result of the long development of the epic tradition, by they also testify the individual author’s literary work and redaction.

„Ilias“ goes back to heroic songs about the campaign of Achaeans against Troya, „Ilias“ looks like a Greek predecessor of the „Münchhausen’s adventures“ and may be goes back to the traditional folklore of the Cretan seaman. The main hero, “cunningmindy” Odysseus fulfills his goals not with a force, but with cleverness and cunning, being in the different unpleasant circumstances. Only in the end of the poem he kills the fryers like the normal ruler of Itaca. The poems, created by Homer (finally written in the time of Pisistratus, then redacted by Alexandrian grammarians) astonished Greeks, they ascribed to him some other poems, created later. Among them the Cyclic poems, which continue the stories of Homer and tell about the coming back of heroes from Troya.

The poems have much weaker literary level and belong to the 7th-first part of the 6th centuries. “Homeric hymns” to the gods are literary products, they do not have real religious feeling and were created much later. The talented parody on Homer “Batrachomyomachia” (war of mice and frogs) is also preserved. The language of Homer is a special epic dialect, in which the elements of Aeolic and Ionic dialects are mixed, it became an example for the later epic poets. They have taken over also a metrical size of Homer – hexameter, which possibly originated more earlier in the popular epic poetry.

The didactic epos was represented by Hesiod (end of the 8th century BCE). His works “Theogony” and “Works and days” also tell the Greek mythology, for example the legends about the beginning of the world and the origin of gods, but they are a literary overworking of the myths. In the poems there is an influence from the Near East. In “Theogony” the Babylonian and Hittite elements can be detected (myth about the god Kumarbi, the prototype of the myth about the generations of gods Kronos, Uranos and Zeus, the motive of the wars of gods), but all of them are literary overworked and added by original ideas. “Works and days” has parallels with the Egyptian wisdom literature and Judaean prophetic tradition and even with the Indian legends about yugas (eras), so the Indoeuropean ideas could be reflected here. But Hesiod is a literator, not prophet (although the appearance of Muse before him remembers the Near East prophetic tradition, but it has only literary significance). Hesiod, like prophets, credits much importance to the moral of the man, Zeus looks for righteousness (Dike).

The important phenomenon was Greek lyric poetry, the main representatives of which were Sappho and Alkaios from island Lesbos, who have written in the Aeolian dialect (end of the 7-6 centuries BCE). The love poetry of Sappho grows from the popular marriage songs (like the “Song of Songs” in the Bible). Another elegiac poets were writing on the Ionic dialects and sometimes were connected with politics. The most important of them were Archilochus from isle Paros (middle of the 7th century) and Theognis of Megara (the second half of the 6th

century), the supporters of aristocracy and the enemies of changes. Anacreon from Theos was a predecessor of “anacreontic poetry”, which sang love, wine and the pleasures of the life. Ionia became a literary center, Sparta on the contrary has only one famous poet – Tirtaeus (second half of the 7th century), but he was not of Spartan origin. Fulfilling “the social order”, he calls the Spartans to fight, sings the bravery and honorable death in the battle. In 6th century the elegiac poetry appears also in Athens, presented by the poems of Solon himself, who lauds own accomplishments before people and the state, so also here the poetry has political meaning. According to the legend, in the 6th century the famous fable writer slave Aesopus lived. In Asia Minor the first prose writers – logographoi appear, who are also writing on Ionian dialect and telling different interesting histories. One of the first of them was Cadmus of Milet, who wrote in the middle of the 6th century.

Traditional Greek religion already was not acceptable by the educated people, this is testified already by the poems of Hesiod. The poetry and culture became more and more laicist, especially in the cities. On this background the knowledge about the nature develops, especially in Ionia. The new sphere of human culture – philosophy (“love to the wisdom”) appears. Originally Greeks, like Babylonians, respected the wise men (sophoi), who have got their knowledge in an intuitive way. Like the Babylonian list of seven wise men (apkallu), in Greece the list of seven wise men, among them were some tyrants and Solon, existed.

Then the philosophers try to explain rationally the origin and the being of the world. The first philosophic school was a Miletian, which was represented by so called “natural philosophers” Thales, Anaximander and Anaximenes. Thales was a mathematician and an astronomer, according to the legend, he predicted the solar eclipse of 585 BCE. He was supposed to make the first geographic map and “heaven sphere”. He acknowledged the water as the primal matter, his successor Anaximander saw the apeiron (infinite) in the beginning, the variations of it were four elements (earth, water, fire and air). The third representative of this school Anaximenes saw the element of air in the beginning. The elements (stoicheia) could be changed into each other, being compressed or rarified. Anaximander developed also the idea of the origin of humankind from the animal world, the distant ancestors of the human were fishes. That remembers the Babylonian legends about Oannes (Ea), the god of Ocean, looking like fish, who taught the men.

The ideas about the form of the earth were different by the philosophers: according to the Thales and Anaximenes, the earth is flat, according to Anaximander – cylinder. These philosophers were not materialists in the later sense, they can be called occultists (the ideas about the first elements, souls of things etc.), rationalizing the religious ideas (for example, about the primeval ocean), but some of their hypotheses (particularly about the evolution) are very interesting. This is the philosophy of the very early period, which originates from the critical thinking about the religion and mythology, more better it can be called pre-

philosophy, because it does not have the strict logical arguments, but still it is already not the traditional “wisdom”. Only some fragments are preserved from these philosophers (edited by Diels and Kranz), which make the discussion of them difficult).

At the middle and the second half of the 6th century the turn to mysticism takes place, the mystical religious-philosophical sects of Orphics and Pythagoreans appeared, introducing new mysteries, the teaching about the metempsychosis (soul wandering) etc. (see about it later in §17). The people preserve the old cults, the Eleusinian mysteries in the honour of Demetra and Persephona still exists, the big respect is given to the Delphian oracle and generally to the mantics, but the new cults (like the cult of Dionysos) are also propagating.

As it was mentioned already, the Greece had a progress of the crafts. In the 7th - the first part of the 6th century even Sparta was one of the centers of art and craft. In the 7-6th centuries the Greek architects after the long pause began to make monumental temples of stone, limestone and marble. At the end of the 7th century there were two types of columns – Doric and Ionic architecture order. More hard and severe Doric order was propagated in Peloponnese and Magna Graecia, the main representatives of it were the Apollo temple in Corinth, the temples of Poseidonia (Paestum) in the Southern Italy and the temples of Elinus in Sicilia, The Ionic order, more light, decorative and beautiful, was common in Asia Minor and European Greece (the temple of Hera on isle Samos, of Artemis in Ephesos – one of the seven “world wonders”, of Apollo in Dydymae not far from Milet). In the 6th century one common for all Greece type of temple was elaborated: the rectangle, prolonged building, having colonnade from all sides, sometimes ordinary (peripteros), sometimes double (dipteros). The first sculptures appeared in the middle of the 7th century. There were two main types – the naked young man (kouros), and girl, clothed in the long chiton (kora). The statues had so called “archaic smile”, are not quite proportional and are still far from the later classical art, the Egyptian influence can be detected. To the 6th century the proportions became more correct, the statues lose the statics. One of the famous works of this period – the Artemis of Delos (7th century).

In the vase painting in the beginning the Geometric style is common, then the schematic pictures of birds, deers, horses appear. In the middle of the 7th century the Eastern influences became strong, especially in Corinth. At the beginning of the 6th century the black figure style appears in Athens, from 530 it changes to red figure one. The vase paintings are rich in topics, they depict mythological themes, the life of aristocracy, the agriculture, the work of artisans and slaves. Above the vase pictures there are inscriptions.

In the Greece some Panhellenic sport competitions origin, the most famous are Olympic games (the traditional date of their beginning 776 BCE not supported by some scholars, see S.K. Heidrich, *Olympia's Uhren gingen falsch*. 1987), the schools are developed, in which both the sciences (especially literature) and physical education are taught. The spirit of the

competition (agon) is developing, which is playing the important part in the Greek culture (about it see А.И.Зайцев, Культурный переворот в древней Греции, Л. 1987).

In the 8-6th centuries Greece makes an abrupt progress in all spheres. It looks like Greeks (as well as Romans) had some “minority complex” in the comparison with more ancient Oriental people, which cause their wish to take all the best from these people and to excel them. This together with another factors, mentioned above, brought to the abrupt rising in all spheres of material and spiritual culture. The successor of what civilization was the Greek one?

In the social- economic sphere Greeks remembers the late Babylon (the development of the private property, the relations of money and ware, the debt slavery, the development of laws). The Greeks succeed Babylon also in the sphere of mythology and literature, overworking and surpassing in literary quality the Babylonian texts (compare “Enuma elish” and “Theogony” of Hesiod, “Gilgamesh epic” and poems of Homer), and in the sphere of mathematics and natural sciences. In the political sphere the Greeks look more like Phoenicians, who also live in the cities-states with the elected organs of power, the Greeks teach by them sea trade, colonization, take and reform quasi-alphabet. In the art the Greeks are successors of Egypt, they perfect the beauty canon and rationalize it. In the religion the influence of Asia Minor (Hurrite-Hitthite) is remarkable. Therefore the Greeks can be called the successors of all Near East civilizations. They are yet not quite Europeans, more something like an intermediary stage between Near East and Europe. The appearance of the still very imperfect philosophy in this period had a big significance, the Greece becoming predecessor of the European philosophical tradition. In the politics the Greeks introduced something new, inventing the “democracy”, which also made them different from the neareastern civilizations. The Greek literature had from the beginning the laicist character, in difference to the mostly cultic one of the Near East. But Greeks still do not think about the creating of the new, European or specifically Greek way of development. They simply realize the creative potency, which exists in their people. They have also special “passionary” explosion (the term of L.N.Gumileff), which bring to the massive creation of colonies. The Greek civilization is progressing at this time, now it takes the place between the five great civilizations of the antiquity.

Questions:

1. What were the causes of the Greek „wonder“?
2. What were the differences in the development of the Athenian and Spartan states?
3. What was the cause of the colonization? What main directions of it can be differentiated?
4. Who were the main Greek poets in this time?
5. Tell about the beginning of the Greek philosophy.
6. What in Greek art was original and what was taken from other people?
7. What was the significance of this period for Greek and European history?

4. Egypt in the time of rule of 23rd-26th dynasties (818-525 BCE)

Sources: Bible, Herodot, Manetho, Diodor, Inscriptions.

According to the modern chronology (Cambridge Ancient History, Vol. III, part 1 and 2, 2.ed. 1982), the 23rd dynasty ruled in 818-715 BCE, 24th – in 727-715 BCE, 25th- 747-656 BCE and 26th – 672-525 BCE- According to Manetho, all of them ruled one after another, but now is clear, that 23rd dynasty ruled together with the last kings of the 22nd, and the kings of the 24th ruled together with the first kings of the 25th one.

The 23rd (Tanis) dynasty was made by the Theban kings Pedubast I (818-793), Shoshenq IV (793-787), Osorkon III (787-759), Takeloth III (764-757) and Rudamun (757-754). In Leontopil another line of the king ruled: Iuput I (804-803), then different kings and then Iuput II (754-720 or 715 BCE). The existence of the king Shoshenq VI (720-715 BCE) is uncertain. The cartouches of Pedubast were found in the Eastern Delta, in Memphis, Heracleopolis and Thebes. Pedubast became a prototype of the hero of the Demotic literary works, Pedubastis, king of Tanis. In the “Taking of the cuirasse” is told about the war with a “general of Ama”, in the “Taking of the throne” – with the priest of Buto. These stories show the military customs of the Libyan aristocracy and give a realistic picture of this period, when Pharaoh had fight against his own subordinates. About 800 Egypt was divided into two kingdoms, the old priest Osorkon III had a crone in Thebes, his successors were Takelot III and Rudamun – “the sons of Isis”. In the Low Egypt the “sons of Ubastis” (22nd dynasty) Pimay (773-767) and Shoshenq V (767-730) ruled. Heracleopolis was on the frontier of the two states and became a disputed object. About 740 BCE Heracleopolis has also own dynasty, and two dynasties of the Low Egypt pretended on the crown of it.

The country came into decay and was united by the foreigners- Kushites, the first dynasty of Napata, which became the 25th Egyptian dynasty. Under the king Alari (about 800 BCE) the territory of the Sudan rulers extended to the north up to the 3rd cataract. The king Kashta from Napata became already the ruler of Thebes, therefore the kingdom of Theban priest has already lost the power. About 730 Py (747-716), the son of Kashta ruled in Thebais and with the help of the military forces expanded his protectorate on the dynasties of Hermopolis and Heracleopolis. The last king of 22nd dynasty Osorkon IV (730-715), ruling in the Eastern Delta, supported Israel and Gaza against the Assyrians, but was not successful. Assyrians were now in Sinai about 150 miles from Tanis, but did not invade Egypt.

The 24th dynasty (727-715) was also ruling in the Delta in this time. According to Manetho, only one king Bocchoris belongs to it, the modern chronology accepts two kings – Tefnakhte (727-720) and Bocchoris (720-715). Two inscriptions of Tefnakhte are preserved, one of them describes the presents to the Sais temple. Diodor says that “Tnephakht” made

war with Arabs, it is also possible that he ruled together with the last kings of the 23rd dynasty. Bocchoris has Memphis in his possession, the Greek tradition says that he was a wise ruler, a protector of the peasants and a law-giver.

Then his possessions were occupied by the Kushite ruler Shabako (716-702), the brother of Py. Egypt was united once more. The successors of Shabako were Shebitku (702-690), Taharqa (690-664) and Tantamani (664-656). Their residence was Napata in Sudan, and pyramids were built by Holy Mountain (Kurru). From the time of Py the historic steles in not quite correct Middle Egyptian appeared, in the time of Taharqa the language of the texts became better. Kushites were zealous worshippers of Amun, the temples were built in Napata. Py has brought the sculpture of Amenophis III from Sulb to Napata. According to the order of Shabako, the old "Mephite theological treatise" was rewritten. In the outer politics Egypt was encountered with the growing Assyrian danger, which he tried to oppose. 671 Esarhaddon invaded Egypt, Taharqa fled to Napata, and Esarhaddon declared himself to the king of Lower and Upper Egypt. The Thebes were twice occupied by Ashurbanipal.

The founder of the new 26th Saite dynasty Psammetichus I (664-610), who initially was an Assyrian vassal king could liberate Egypt both from Assyrians and Kushites. His successors were Necho II (610-595), Psammetichus II (595-589), Apries (589-570), Amasis III (570-526) and Psammetichus III (526-525). In this time Egypt takes participation in the complicated outer political play, after the destroying of Assyria Necho fights Babylon and the vassal of it, king Josiah of Judah. In that time the Phoenician and Greek settlements were being made in Delta. The history of 26th dynasty is known to us mostly from Herodotus. In the time of Psammetichus the "Saite Renaissance" begins, the classical forms in the hieroglyphics and art being revived. But in the same time the Egyptians invented the third art of writing – Demotic, which originated from the complication of hieratics and still had some correspondence to the hieroglyphics. But the Demotic signs had many different meanings (like contemporary cuneiform), so maybe the invention of them were influenced by the Assyrian ideas in the time of occupation. Therefore it is not quite true to think that the Egyptians were not at all influenced by the "axis time", because the appearance of the new, third form of writing had for the Egyptians almost the same significance like appearance of literature and philosophy to the Greeks. In the Egypt of this time many new literary works were created, especially the tales and stories. In the religion the worship of the Saite goddess Neith grows strong, which was equated with Athene by the Greeks, the cult of holy animals is propagated.

In the 7th-6th centuries Egypt entered into the Iron Age, from the 7th century the earlier unseen development of the ware and money relations takes place, the land became more and more the object of sale and buying. The slaves-debtors for the term of 5 years appeared. The free people (nemhu) in the documents are opposed to the slaves (baku). The Egypt tries to stay on the top, but it has too strong traditions, which impede it to make a revolutionary break

in the culture.

The Saite dynasty makes a fleet, in the time of Necho the Phoenician sailors made a three-year sailing around the Africa. The plan of connecting the Pelusian mouth of the Nile and the Red Sea by canals Necho could not fulfill, it was made only by Dareios I. In the time of Psammetichus II the Greek colony of Naucratis on the west, Canopic mouth of the Nile was founded, Egypt begins to influence the Greek culture, the Greek and Carian soldiers were used by Egyptian kings. The Jewish settlements in Egypt were also founded in this time.

Amasis took the throne as a usurper in the fight against Apries, he deserved a good memory by the Greeks, made offering to Delphi and other Greek cities and temples, was a friend with the tyrant of Samos Polycrates. After the death of Amasis the Persian king Cambyses invaded Egypt, Psammetichus III was killed in the North-Eastern Delta, and Cambyses occupied Egypt up to the First cataract (525 BCE). Egypt became a part of the world Empire of the Achemenids and more than for a century lost the independence, but Egyptian culture continued to exist in the time of the foreign rule, influenced and fascinated the neighbors, especially the Greeks, that is clearly shown by Herodot, who visited Egypt in the 5th century.

Questions:

1. Why the Nubians could occupy Egypt so easy?
2. What was their religious policy?
3. What new tendencies were in the development of Egypt in the time of the 26th dynasty?
4. Why it is called a “Saite Renaissance”?
5. What was the international policy of the 26th dynasty?

6. Israel and Judah in 8-6th c. BCE.

Sources: Bible, Inscriptions, Herodot.

In 8-6th centuries the development of Israel and Judah continues, in this time they have already a lot of differences from the other states of the Western Semites because of the religious changes, which take par in them.

In the 8th century in Israel and Judah some prophets appear, who in difference to the earlier ones, have written some books. These are so called smaller prophets – Hosea (Uziyahu), Amos, Micah and the first from the big prophets – Isaiah, upon whom chapters 1-39 of the Isaiah book come back (so called Protoisaiiah). The prophets first of all are fighting for the establishing of the Jahve cult, against the worship of Baal, Astarta, Ashera and other pagan Kanaanite-Syrian gods. They also condemn the social unrighteousness (the oppression of the poor, widows, orphans), especially shepherd Amos and Isaiah. They put the moral demands to the man in the first place. Already Isaiah sees Jahve not only as the god of Israel, but as the god of all people, who decides their fate and punish the sinners. He introduces the idea of the

Savior – Messiah, who originates from the root of Jesseh (ch. 11) and establishes the “golden Age” on the Earth. All people will come to the God of Israel, according to the prophecy of Isaiah, and his enemies will meet different evils. The books of the prophets had a high literary quality and passion, many motives of them (for example, the appearance of seraphim to Isaiah, ch. 6) later many times influenced the poets and were reflected in the literature.

Under the influence of Isaiah king of Judah Hezekiah (715-687) makes a religious reform, he abolishes the worship of idols, destroys asheras (places of worship in the groves), prohibits the worship on tops (bomot) and worship of the copper snake (Nehushtan), which supposedly came back on the Moses himself. Possibly exactly in the same time the text of the Genesis 3 was altered, the legend about the sin fall was created and the snake, who earlier was a symbol of the mysteries and wisdom, as by other people (for example, by the Chinese dragon was a positive figure), became the main guilty of the humankind problems. In the time of Hezekiah the text of the “Proverbs of Solomo” was definitely recorded and redacted, which possibly testifies the existence in his time of the esoteric protocabbalistic tradition.

In Israel the pagan gods were worshipped together with Jahve, the religious reform did not take part here. The Israel state was conquered 722-721 BCE by the Assyrian kings Shalmanaser V and Sargon II. The last kings of Israel were Pekah and Hoshea. The inhabitants were deported to Assyria and assimilated there with the native people (possibly, the diaspora in Babylonia comes back into this time and not at 6th century). The 10 Israelite tribes finished their existence. On their place the Assyrians settled another tribes, so called Samaritans, who also began worship Jahve. The Samaritans made later their own variant of Tora, different from the Judean.

The historical fate of Judah was another. In the time of Hezekiah Judah could stay. If one credits Bible, the armies of the Assyrian king Sennacherib were destroyed by angel. More probable is that the Judeans could give money to Assyrians or that in the camp of the latter was an epidemy (Herodot speaks about the mice coming and eating the weapon of Assyrians). Hezekia established relations with the Babylonian king Merodach-baladan II. In his time in Jerusalem the water-line was made and the water given to the city, also the lake was established.

The next kings of Judah oft continued to worship the pagan gods, which brought the anger of the prophets. At that time some other prophetic books were created, among them the book of Nahum, which tells about the fall of Assyria, of Zephaniah (in the time of king Josiah), Joel with the mystical eschatological prophecies etc. The next of the big prophets, Jeremiah, acts in the end of 7th- beginning of the 6th centuries. He stays in the opposition to the ruling kings and priests and calls Jews to surrender to the Babylonians, therefore he is imprisoned and repressed. But in the time of one of the last kings of Judah Josiah (640-609) once more important religious reform was made (621), which definitely crushed the “pagan” religion.

The high priest Helkiah “found” in the temple the book of Law, which was the main source of the Deuteronomium. Now the religious relations in Judah were “corrected” according to the norms of the book of Law, the cults of the Jahve’s wife Ashera, Baal and Astarta were abolished, their pictures destroyed. Later Josiah supported Babylonians against the Egyptian Pharaoh Necho and was killed by him.

Instead of Josiah the Egyptian vassal Eliakim (Jehoiakim) ruled (608-598), but the days of Judah were already counted. The Babylonian king Nebuchadnezzar II besieged Jerusalem two times. 597 the king Jehoiachin, son of Jehoiakim, and many people, especially the craftsmen, were seized and deported into the Babylon, the holy vases were taken from the temple, but Nebuchadnezzar had left Zedekiah, the uncle of Jehoiachin, as the king on Judah, who later wanted to success from Babylonians. 586 BCE Babylonians under the leadership of Nebuchadnezzar’s general Nabuzardan besieged the city for the second time. By the taking of the city the temple of Jahve was burned, the walls and the houses were destroyed. Another part of the people was deported and other holy objects from the temple were taken. Zedekiah was blinded and taken into Babylon. He became the last king of Judah, after whom the Babylonian governors ruled. Jeremiah could triumphate, but he weeped about the fate of his city in the “Lamentation of Jeremiah”, which comes back according to the genre to the Sumerian “lamentations”.

The time of the, Babylonian Exile“was fruitful for the Jewish religious thought. In this time the third big prophet Ezekiel acts, who describes his mystical visions: four animals on the wheels, upon which the throne of Jahve is situated (ch. 1), or the resurrection of the bones (ch. 37), that is to understand symbolically – as the return of Jews from the Exile and appearance of the new king – Messiah, he also makes plans for the rebuilding of the temple and of the land. In this time the Priest codex was created, which became a foundation of the Books Exodus (in part), Leviticus and Numeri, the Jews study the Babylonian mystics of the numbers, which was later reflected in the Bible itself and in the Kabbala. The famous people’s list in the Genesis 10 appears, which reflects the knowledge of the Jews of that time and divides people into Semites, Hamites and Japhetides (the genealogy of the Semites and Hamites is more or less near to their real genealogical links). In the same time the legend about the Babylonian tower is created (influenced by real zikkurats, especially the Babylonian Etemenanki). According to the tradition, in that time the fourth big prophet Daniel lived, although the text of the Daniel book was written in the 2nd century BCE. It can be that the real Daniel could live in this time and represented together with his friends the esoteric tradition, making predictions to the Babylonian and first Persian kings. Then these predictions were transmitted in the oral traditions, interwoven with legends and were overworked in the epoch of Maccabeans. 538 BCE the Persian king Cyrus, after his capture of Babylon, gives to the Jews the permission to go home, the period of Exile was finished.

8-6th centuries BCE were very important for Israelites and Jews. In this time many prophetic books were created, the books which later became a part of Pentateuch (Tora) were overworked and added. In the political sphere the states were defeated by the stronger neighbors, this fact brought long time the attempts to found a state anew, to revive Israel. In the social-economic sphere the property inequality grows, the contradictions between rich and poor became sharp, they are reflected in the books of prophets as well as in inscriptions. In the 7-6th centuries the ethnos itself is changed. The first Jewish ethnos, which was very much like other Near Eastern people, is changed into the second- the theocentric one, hoping mostly on God, practically the first mediaeval ethnos. The people were genetically the same, but their world view and culture changed radically. In this time the Jews became one of the five great civilizations of the antiquity, because of their religious revolt. Especially important in this sense is the activity of Isaiah. In the next 2500 years the humanity develops under the sign of that, which was made by Jewish civilization in this period.

Questions:

1. Which books, included later in the Bible, were written in this period?
2. Which religious reforms were made in Judah?
3. What was the significance of Babylonian Exile for Jewish culture and religion?

7. North-western and south-western Semitic people (Syria, Phoenicia, South Arabia) in 8-6 c. BCE.

Sources: Bible, Herodot, Josephus Flavius, Inscriptions.

In 8-6th c. the development of Phoenician cities continues, from the end of the 9th century Sidon goes on the top. But the period of the full independence of the cities goes to the end. From the second part of the 8th century Assyrian troops often came until the Mediterranean Sea, and Phoenicians had to be subordinate to them (except Tyre). From the end of the 7th c. the Phoenician cities-states became dependant from Egypt and Babylonia. With the establishment of the Persian state (the second part of the 6th c.) Phoenicia became a part of it, although the cities continued to have self-government and to be rich centers of the trade. The Phoenician fleet was a main part of the Persian might on the sea. Phoenicians continued to make colonies, especially in the Western Mediterranean (about the history of Carthage see §15).

Phoenicians made long sea voyages, the most famous of them was the Phoenician expedition, which was made by the order of Egyptian Pharaoh Necho in the end of the 7th century BCE. In three years they made trip around Africa, beginning from the Red Sea and returning through "Pillars of Melqart" (Gibraltar strait). The Phoenicians knew Azores and Canaries, about 500 BCE the Phoenicians prohibited to the ships of other countries to sail further than Gibraltar strait. Possibly the Phoenicians even knew America, especially Brazil (from Phoenician I-barzil "the isle of iron"), which they secretly visited and imported iron. It is testified by the Phoenician inscription of the 6th c. from Paraiba (Eastern Brazil), which tells about the two-years voyage "through the lands, separated by the hand of Baal", and by later shorter inscriptions (Look L. Delekat. Phönizier in Amerika. 1960. C. Gordon. L'Amérique avant Colomb. 1973).

In the art one sees the imitations of the Egyptian and Near Eastern examples, but Phoenician bronze, golden and silver cups with chased pictures were asked very much, and through the mediumship of Phoenicians the Near Eastern art influenced Greece and Italy. In this time the Greeks borrow the alphabetic signs by the Phoenicians.

In Syria the development of the Aramaic states, some Old Aramaic (or Aramaic-Assyrian bilingual) inscriptions of this time were preserved, but different Aramaic states were conquered by Assyria in the 9-8th c., which brought to the Aramisation of the country. Aramaic propagates more and more on the territory of Assyrian, later of New Babylonian and Achaemenid state. About the language see К. Церетели. Арамейский язык. Тбилиси. 1982. St. Segert. Altaramäische Grammatik. 3. Aufl. 1986. Carchemish came as the last in the Assyrian state (717 BCE), here in 605 the Assyrians made their last fight against the Medians and Babylonians.

Far from the main centers of the culture and politics the South-Western Semites developed,

who were related by language and religion to the North-Western and to the Arabic beduines. Their center was South Arabia (the territory of modern Yemen). The state developed here on the end of **the 2nd mill. BCE**. The writing was created on the base of Phoenician and had different varieties, the oldest inscriptions belong to the 7th c. BCE. About the language see Г.М.Бауэр. Язык южноаравийской письменности. М. 1966.

The oldest of the South Arabian states was Minean (1200-650 BCE), from the inscriptions about 25 Minean kings are known. In 950-115 BCE the Sabean kingdom existed, according to the Bible, the queen of Saba brought presents to Solomo. In the ancient Saba the priests ruled, about 650 they were changed by the kings, with the capital in the city Marib. Here the big dam was situated, the stoning working was very well developed, the arc was known. The wares from metal, ceramics, jewellery are preserved, many old cisterns are still in use.

Another states of South Arabia were Hadramaut and Qataban. The states were initially organized according to the tribes, for example in Saba the tribe of Sabeans ruled, which is testified by the usual phrase in inscriptions: "Saba and tribes", then the other tribes became the equal rights with Sabeans, all were obliged to have a military service. "Qataban" was both the name of the state and of the tribes, from which it consisted. The social structure was built by the tribal aristocracy, the dependent men, foreigners and slaves. The land belonged to the king, tribal aristocracy and big temples. The amount of the women - temple servants (gr. hierodoulai) was big, they wrote "penitent tables", where they confess the violation of the ritual prescriptions and votes.

The king's power initially was limited by the elder council, the most important questions were decided on the meeting of tribes. Then the king's power grew stronger, oft the king himself divided the lands. The power of king was hereditary, the son usually became his co-regent. Three land taxes were taken. Taxes, particularly the tithe, were paid also to the temples. The South Arabia participated actively in the trade, from it the incenses were exported, the merchants were also mediators in the trade, through their hands the wares from India and Somali went. In the end of the 6th c. on the southern shore of the Persian Gulf city Gerrae was founded by the Chaldeans, who left Babylonia. Gerrae was a mediator between the South Arabia and Mesopotamia.

The South Arabic religion had much in common with the Ancient Chanaanean and Ugaritic, the god Ilahu (Allahu), his wife al-Latu, the sun goddess al-Uzza, the moon god Almakah, the fate goddess Manatu etc. were worshiped. The culture of South Arabia influenced the Ethiopia, the Ethiopic writing comes back to the South Arabic alphabet, the Ethiopians themselves came from the South Arabia. The remembrances about this culture were left in the Arabic lore. It is also useful for the reconstruction of the Ancient Semitic religion.

Questions:

1. What sea voyages were made by Phoenicians?
2. What states existed in the South Arabia?
3. What was the influence of the South Arabic culture?

8. Urartu in the end of 9th-7th c. BCE. Phrygia and Lydia in the 8-6 c. BCE.

Sources: Bible, Herodot, Inscriptions.

A) Urartu.

The territories, where later Urartian state originated, were on the periphery of the Near East culture world. The region of the lake Van about 1250 BCE was called Uruatru by the Assyrians, where from the name Urartu and the later name of the mentioned in the Bible mountain Ararat originates. In the 9th century the inhabitants of Urartu had a cuneiform writing, taken from Assyria, but written in their own language. For the edition of Urartian inscriptions see: Г. А. Меликишвили, Урартские клинообразные надписи, Москва 1960. The Urartian language is related to the Hurrian and possibly to some Eastern Caucasian languages (I.M. Diakonoff, *Hurrisch und Urartäisch*. 1971. I.M. Diakonoff, S.A. Starostin. *Hurro-Urartian as an Eastern Caucasian Language*. 1986). Besides cuneiform, not yet deciphered hieroglyphic writing existed. Cuneiform kings' inscriptions, letters and other sources have been preserved, alas there are no literary works among them.

The core of the state became the region between lakes Van and Sevan, which was named Bia by the inhabitants. The capital was Tushpa (modern Van). The excavations of Urartu were made in Karmir-Blur, old Teishebaini, not far from Erevan from 1934 by the Soviet archaeologist under the leadership of Piotrovsky.

The first Urartian king, known from the Assyrian inscriptions, is Aramu (or Arame), who ruled 858-844 BCE and fought with the Assyrian king Shalmaneser III. The first king, who left inscription in own language, was Sarduri I (844-832), who calls himself "king of the universe and of the lands Nairi". His son Ishpuini (832-810) initially ruled himself, and then together with his son Menua (816-786), who left the biggest number of inscriptions. The king made military campaigns with 17000 men (including 1500 cavalymen) against Etiu and brought from there 20 000 seized people. With 23 000 men they made campaign on the South-East with Parsua and brought from there the double number of the seized people (if one believes their inscriptions). In the time of his alone rule Menua made often campaigns in the lands of Etiu, which abounded in horses, and in the land Alzi, situated on the south from them. The king of the Neo-Hittite state Malatya and king of Tilgarimmu (bibl. Togarma) had to pay him tribute. The peaceful activity of Menua and his predecessors were the building of temples, fortifications and canals in the region of lake Van, the king tells us also about the foundation of gardens and wine plantations.

Argishti I (786-764) made his war campaigns on the even longer distances. On the North-West he went until the plain of Ardagan and about 100 000 people were partly enslaved, partly deported in the other regions. He built (or rebuilt) modern Erevan (then Eribuni) and Armavir (Argishtihinili). The meetings with the Assyrian troops in 776 and 774 BCE were lucky for Urarty, if one would believe his words. Argishti burned the country of Man with the city Bushtu.

The utmost florescence of Urartu was in the time of rule the son of Argishti Sarduri II (764-734), but in the same time the slow decay begins. Although king could bring the weak Assyrian ruler Ashur-nirari V into the defence and subordinated to himself the Neo-Hittite country Kummukh to the south-west from Malatya (Melid), but he had to make new campaigns against the north-western and north-eastern lands. On the south-west Man was as earlier subordinated to Urartu, but Parsua is not mentioned any more. At the end of Sarduri's rule the fighting with Assyrians, ruled by Tiglath-pileser III brought the heavy defeats and devastations of the lake Van, and in the time of his successor Rusa I (734-714) many cities were destroyed by Assyrians. In the region of Mutsatsir and some other regions Rusa had successes, but on the north Cimmerians on their way to Phrygia brought him a heavy defeat.

The following Urartian kings made in the main building activity, the territory of their possessions became smaller. Argishti II (714-680) prevented new attack of the Assyrian king Sargon II and was left in peace by Sennacherib. Rusa II (680-640) even made treaty with Esarhaddon, which was directed against Cimmerians, on the base of which the fugitives from Shubria were given out to him 673. His son Sarduri III (640-610) possibly became a vassal of Assyrians. About 610 Urartu was devastated by Scythes and was practically lost to history. We know the names of the last three kings. They are Sarduri IV, son of Sarduri III, Rusa III (610-590), son of Erimena, who built a great granary at Argishtihinili, and his son Rusa IV (590-585). 616-606 the Medes subordinated the country of Mannaeans, and then Urartu. 609 Babylonians made a first campaign against Urartu, called by them "House of Khanunia", possibly related to modern Hnusa, or Hynusa, on the way to Erzerum. But till 593 Urartu, the land of Mannaeans and the kingdom of Scythes (on the territory of modern Iranian Azerbeidshan) continued to exist as vassal king of Media. Between 593 and 591 all three vassal kingdoms were destroyed by Medes, the Urartian fortresses were also destroyed. The remnants of Urartians lived long time in this territory, the Greeks knew them under the name of Alarodii.

Urartu was a hereditary monarchy, the king ruled according to the will of god Haldi. The state was centralized, taking example from Assyrians, the provinces were ruled by governors. Besides cattle breeding, Urartu had a flourishing agriculture. It was famous by the export of horses. One more source of the richness was mining and metal working. The smiths made golden, silver, copper and iron wares on the most high level in the world of then.

The motives of Urartian plastics were taken from Asia Minor and Assyria, the portrait of men is presented by the bronze statue of the administrator from Tushpa with only partly preserved head. The small figures of gods are preserved, the small sphinxes and other mixed figures from bronze are typical for Urartu. The bronze shields and helms with the pictures of lions, bulls and other animals are priceful (the bronze helm of Sarduri II from Karmir-Blur etc.). In Karmir-Blur the traces of wall painting were found. The Assyrian picture of the Mutsatsie temple is preserved, his roof reminds the Greek temples. The temples had a number of rooms. The bronze shields were situated as the votive presents (like that made by Rusa III) on the inner and outer walls of the temple. The palaces were built from brick and oft had three stores.

The Urartian religion is not known pretty well. The inscriptions show that except the Hurrute-Urartian gods the Akkadian were also worshipped. The most important were Haldi, who stood on the head of pantheon, the tempest god Teisheba (earlier Teshshub) and Shvini, the god of sun. Hutuini possibly was a wife of Haldi. The offering were possibly bloody, about the priests nothing is known.

In the whole the Urartian civilization was a continuation of the Hurrute, the last phase of it, but this civilization existed in other conditions, in Early Iron Age, which made the imprint on the culture and politics of it. In the continuous struggle with the outer enemies it could not create a literature, but the art was of the first class. The culture of Urartu became the predecessor of the Armenian and Georgian culture, some Urartian words are still preserved in the Armenian and Georgian languages, especially in the folk songs.

Questions:

1. Which military campaigns were made by Urartian kings and against whom?
2. Which was the level of Urartian culture?
3. Which was the influence of Urartian culture?

B) Phrygia and Lydia.

Phrygian state existed in the centre of Asia Minor, the capital of it was Gordion in the valley of the river Sangaria (Sakarya), which, according to the legend, was founded by the king Gordios I. From him the inscription of the middle of the 8th century in Luvian hieroglyphics is preserved, in which he calls himself “a king of the east and west”. On the east the territory of the state reached river Halys (modern Kyzyl- Irmak), on the north- the Marmor Sea (Frygia Minor). The son of Gordios Midas (Mita) ruled Lydia (the valley of the river Hermus) as the first. About these kings Herodot tell us, Mita is also mentioned in the Assyrian inscriptions. On the east the influence of Phrygia came till the Taurus mountains, on the west – to the Ionian and Aeolian Greek cities. Midas was married on the Greek woman and brought the golden throne as present to the Delphi temple. In the time of Midas the

Phrygian metallurgical, weaving, wood working industry flourished. The Phrygian wares were exported into the Greece, Phrygia was also a mediator in the slave trade.

Phrygians worked on the gold ores on the river Pactolus. According to the traditions, Greeks (and later Romans) borrowed from the Phrygians the painted friezes (phrygium) under the ridged roofs, the wall carpets, the art of the embroidery with the golden threads, the Phrygian musical order, the double flute and cithara, the breeding of “angora” goats, decorative roses etc. From the 8th century the Phrygians used the alphabet, which was closed to the Phoenician, but already had signs for vowels. The language of Phrygians was Indoeuropean, it was close to the Ancient Greek and Ancient Armenian, the Phrygians possibly came from Balkans. (About the language see I.M. Diakonoff, V.P. Neroznak, Phrygian. 1985).

A few short inscriptions in Phrygian are preserved. In the inscription on the cult niche (“the doors of the god”) on the rock from “Midas city” the king has Greek (Achaean) title “vanaka” et “lavaget”, what testifies about the Greek influence. Phrygia was a link between the Greeks and Asia Minor, the contacts with Urartu were also active. The main part in the Phrygian religion was played by the cult of Cybela (sum. Kubaba or Kubau) and Attis, the dying and resurrecting god. In this cult the orgiastic rites and selfcastration of the priests were common.

In the political field Phrygia supported Urartu and Taurus states against Assyria. It had also to fight against Cimmerians, who invaded Asia Minor in the 8th century. Already Sargon II added to Assyria all the states of Taurus, making a broad wedge between Phrygia and Urartu (713-708). The Union of Midas with the Taurus states did not bring the results, the Phrygian attack was beaten. About 680 Phrygians made union with the Cimmerians, making campaign against Melitene, and then in the union with Melitene and Chaldians began war with Urartu, supported now by Cimmerians, who changed the lines. This war was a fatal mistake of Phrygians: about 675 the king Rusa II defeated the allies, Phrygia was given to Cimmerians as prey, Midas was killed. Formally Phrygia became an Assyrian province, really it was dominated by Cimmerians and Treres, devastated it about 20 years. Then Phrygia became dependant from Lydia.

The king of Lydia Gyges (c. 685-645), who founded a new dynasty, had an active foreign policy. Sometimes he fought Cimmerians, uniting with Assyria, sometimes united with Psammetichus against the Assyrians. He was killed in the war with nomads, who have taken the capital of Lydia Sardis. His son Ardys (c. 645-615) used the victory of Scythians under the leadership of the king Madeios over the Cimmerians and occupied the major part of Asia Minor. He expelled the remnants of Cimmerians and conquered the Ionic states on the shore, except Miletus, the fight with which lasted long time. Lydians supported the aristocrats and could not therefore conquer the cities, where the democratic rule was established (Clazomenae, Miletus). The next kings of Lydia were Sadyattes (615-610) and Alyattes (610-

560).

After the destroying of Urartu and Scythians by Medes the war between Media and Lydia became inevitable and began 590 BCE. The allies of Lydia were Phrygia, Tabal (Cilicia), Asiatic Thrace (Teres) and Pontus, as well as the remnants of Cimmerians and Togarma. About the events of that time prophet Ezekiel (ch. 38-39) and Herodotus are speaking. The allies went through the Upper Euphrates and menaced Syrian and former Urartian territories. But the Medes could beat them back until the river Halys, which according to the peace treaty between the king of Lydia Alyattes and king of Media Cyaxares, concluded after the sun eclipse of the 28th Mai 585, became the frontier between Lydia and Media. Lydia preserved independence until 546 BCE, when it was conquered by the Persian king Cyrus II. The name of the last king of it Croesus (560-547) became a symbol of richness. In Lydia in the time of Alyattes the first in the world coins (from electrum, mixture of gold and silver, later from gold) began to be minted, later the coin minting appears in Greece and Persia. The Lydian language belongs to the Hittite-Luwian, Lydians (as well as Phrygians) were successors of the traditions of Hittite kingdom of the 2nd mill. BCE. Some Hittite-Luwian people (Lycians, Carians) existed until the Roman period. Phrygians and the kingdom of Melitene (house of Togarma) possibly played a big part in the genesis of the Armenian people (together with the Urartu kingdom), which is mentioned for a first time in 6 c. BCE. The territories of the former Urartu became the Persian satrapy Armenia, Lydia, Phrygia and Cilicia became separate satrapies. "The king's road", which was began already in the Midas time, connected the countries of Aegean Sea with the East.

Questions:

1. Which was a cause of Phrygians' fall?
2. What was the level of Phrygian culture and their influence?
3. What was the significance of Lydian culture?

9. Assyria in the 8-7 c. BCE.

Sources: Bible, Herodotus, Diodorus, Inscriptions, King's Chronicles.

Shamshi-Adad V (823-811) died as he was still young, and his son and successor of the throne Adad-Nirari III (810-783) was a small child, therefore his mother Sammuramat, Babylonian princess, ruled in the land, organizing campaigns against Medes and Mannaeans and having subjugated the revolt in Guzana (Tell Halaph). Greeks called her Semiramis, telling about her conquests from India to Ethiopia, they ascribed to her also establishing of the "hanging gardens" in Babylon, which were really made by Nebuchadnezzar II (see, for example, Diodorus, book 2). The time of Semiramis' rule was according to the Greeks in the long past – 23-22 c- BCE, her husband was Ninus, the founder of Nineveh, and her son Ninyas.

806 Adad-Nirari began his own rule, he made many campaigns, mostly against Medes. He

was also a couple of time in Syria, and in 804 went until Gaza in Palestine. But he could not conquer Damascus, other cities had to pay a big tributee. He made a friendship treaty with Babylonian king Eriba-Marduk (795-764) and helped him in the fight against Itureans, one of the numberful Aramean tribes. From Adad-Nirari some inscriptions are preserved, from his successors – nothing at all.

Shalmaneser IV (782-773) 6 times made campaigns against Urartu and in 773 – against Damascus. His governor (turtanu) Shamshi-ilu ascribes to himself the victory about Urartu, not mentioning the king. Ashurdan III (772-755) sometimes made campaigns in Syria. The land in this time was plagued by epidemics (in 765 and 759) and revolts (762-759). Ashur-Nirari V (754-746) in 754 invaded North Syrian city Arpad, ruled by Mati'ilu, who had to conclude a vassalage treaty, which is partly preserved. In the case of the breaking of the treaty Arpad had be terribly punished by the gods.

746 in Assyria the Tiglath-pileser III (746-727) have taken the power, who was possibly a younger son of Adad-Nirari III. In the same year he made campaign by the frontier of Babylon. The king abolished the privileges of cities, especially Assur and Harran, it caused certainly their discontent. The number of provinces became bigger, small dependent territories made into provinces. The king made a politics of deportations, Aramean language became more and more propagated. Even in the palace correspondence from Calah and Nineveh one can find some Aramaisms.

745 Tiglath-pileser invaded Babylonia, fighting the Aramean tribes, 744 fights Medes, 743 makes campaign against Arpad, then fights the king of Urartu Sarduri, later he returns anew to Arpad and conquers it 741. 740 he subjugated another Aramean cities, 735 the king invades Urartu. In Syria 738 new anti-Assyrian coalition is created, but it was defeated by Tiglath-Pileser. Retsin of Damascus and Menahem of Israel had to pay tribute to him. 734 he invades Syria once more, goes through Israel till Gaza, at the first time reaching the Egyptian border. 733 Damascus and Israel make another anti-Assyrian coalition. 732 Tiglath-pileser takes Damadcus, Retsin is killed. Also the Arabs take part in anti-Assyrian coalition, Arabic queen Zabibia 738 had to pay tributee, her successor Samsia did not want to do it and was driven in the desert by Tiglath-pileser. 731 Tiglath-pileser invades Babylonia, defeating an Aramaic kinglet Ukin-zer and 729 unites Assyria and Babylonia. His Babylonian name was Pulu, he coordinated the usual Babylonian cults. The residence of Tiglath-pileser was Calah, where he built “bit Hilani” on the Syrian example and rebuilt for his needs the palace of Shalmaneser III, making it full with treasures, the reliefs on the palace walls pictured the victories of Tiglath-pileser. Together with the paintings of war and hunting there are also some cultic pictures in the palace.

The son of Tiglath-Pileser Shalmaneser V (726-722) preserved the personal union with Babylon under the name of Ululayu and continued the policy of the father. The inscriptions

of Shalmaneser V were destroyed by his successor, therefore about his activity few is known. 724 he made campaign against Samaria, but could not finish her three-year siege, because was overthrown by Sargon II (721-705), possibly, his younger brother.

Sargon restored the old privileges of the cities. In the foreign policy he was very active, but not always successful. 721 Samaria has fallen, Israel became a province of Assyria, the inhabitants were deported. But Babylonia 722 could liberate itself from the Assyrian yoke in the union with Elamite king Khumban-nikash I (743-717). 721 Sargon fought Khumban-nikash by Der, and it is more probable that Khumban-nikash won. 720 Sargon invaded Syria, suppressing the revolt of Ilubadi from Hash, then he made some more campaigns, for example 719 in the kingdom of Man, 718 and 717 another campaigns in Syria, 714 in Urartu. The longest inscription of Sargon is dedicated to this campaign. 711 he made campaign in Palestine to punish Ashdod and other cities.

709 king Midas of Phrygia had to pay tributee, 710 the campaign against Babylon was made. King Merodah-baladan II had to escape in the south, the Babylonians accepted Sargon as liberator. He tried to fulfill the wishes of the priests of Babylon, Uruk and other cities. Sargon called himself “a ruler of Babylon”, left building inscriptions and restored an old law. At city of Ashur he renewed the temple of god Ashur and decorated it, in Calah he made works in the palace of Ashurbanipal. From the north of Niniveh he decided to build a new capital- Dur-Sharrukin. Initially he has build only a small temple of the seven main gods, on the terrace 14 m high on north-east of the city the citadel with a palace was founded. The entrance into the palace was guarded by the statues of the bulls, but on the reliefs Gilgamesh, 5m high, killed the bull. On the walls of the palace there were pictures of war, mythological and symbolical scenes are also common. In the reliefs the nobles, soldiers and servants, bringing offerings, are pictured. The motives of glyptics correspond to those of reliefs, the mythological painting are common. The animals by the tree of life and other painting are made with the precise feeling of harmony. But Dur-Sharrukin was left unfinished. 705 Sargon made campaign in the mountains of Western Iran, was killed there and left as prey of birds, which was unseen in the history of Assyria.

His son Sennacherib (704-681) was in this time a ruler of Southern Armenia and Babylonia. He left Dur-Sharrukin, returning initially in Ashur and then (from 701) to Nineveh. Then he defeated the army of Babylonians, Arameans and Elamites, and 702 made campaign in western Iran against Cassites and lands of Ellipi and obliged Medes to pay tributee. 701 Sennacherib made famous campaign against coalition of Phoenician and Palestinian kings with Egypt. These events are related by Sennacherib himself, the Bible and Herodot. Jerusalem was wonderfully saved from the Assyrians, may be some epidemic took place in their camp. 698 the king made the campaign against the Southern Armenia, having left an inscription in Judi-dagh. 696 and 695 his generals made wars in Cilicia and

Tilgarimmu, suppressing the revolts. In the time of Sennacherib Greeks and Phoenicians made in Nineveh and Borsippa a fleet of war and transport ships. This fleet was later used in the war against Elam. 690 king made a campaign against Arabs, 689- against Babylon, the city was occupied and completely destroyed, the temples robbed, 8 years the city was left without inhabitants (if one believed Sennacherib). In the creation epic and New Year festival Ashur was introduced instead of Marduk, it was even made the story that Marduk made sins against gods and had to undergo trial. Sennacherib made irrigation works, not far from the new palace in Nineveh the colossal statues of the bulls (30 t weight) were put, in the palace there were many reliefs, especially the pictures of battles, but also of animals and plants. Last 8 years of the Sennacherib's rule went without the big wars, but were blackened by the fight for throne.

In the end of 681 the revolt took place, Sennacherib was killed in the temple of Ninurta. His successor Esarhaddon (680-669) was a Babylonophil and initially fought for power with his brothers, who later fled to Urartu. In his time the Babylon begins to be rebuilt, but the temple of Marduk was left unfinished. The prophets and prophetesses of different gods (especially of Ishtar) flourished by the court of Esarhaddon, they left a lot of prophecies about him, not unlike the Biblical ones (they are edited in: Simo Parpola, *Assyrian Prophecies*, Helsinki 1997 (SAA IX)), Esarhaddon had to fight Arameans and Elamites. 679 he established a guarnison on the Egyptian border, in Artsa, 677 suppressed the revolt in Sidon, 674-673 made campaign against Egypt. The first knock was not successful, but 671 the general Shanabushu defeated the king Taharqa, Esarhaddon invaded Egypt and occupied Memphis.

After Taharqa was expelled, Esarhaddon put in Egypt 21 ruler with Assyrian "advisers". Esarhaddon fought Arabs on the south and Scythes on the north, 679 Assyrians inhibited the movement of Cimmerian chieftain Chishpis to the south. In the same time Esarhaddon made a treaty with a Scythe chieftain Partatua and have given him a daughter as wife. Esarhaddon made wars also in Iran, with the kingdom of Man, which became independent 674. The chieftain of Medes Kashtaritu defeated Assyrians hardly. 672 the younger son Ashurbanipal was made a successor of throne. 669 two of the Egyptian rulers, who were put by Esarhaddon, went on the side of Taharqa. Esarhaddon sent Shanabushu in the campaign and followed him himself, but died on the way (in Syria or Palestine).

Ashurbanipal (668-627), who initially was destined to be a priest, was an educated person. He himself have written hymns to the gods in high literary manner (see edition of A. Livingstone, *Court Poetry and Literary Miscellanea*, Helsinki 1989 (SAA 3)). His foreign policy at the beginning was successful. 668 the revolt in Egypt was suppressed, but 664 Tantamani made another revolt and Ashurbanipal followed him till the south of Egypt. At the end 656 Psammetichus, who was made by Asurbanipal the governor of Sais, expelled

Assyrians with the help of Carian and Ionic soldiers. Ashurbanipal decided to leave Egypt in peace, but 652 the revolt in Babylon began under the leadership of Ashurbanipal's brother Shamash-shuma-ukin. Ashurbanipal sieged Babylon, 648 made an attack on it. Shamash-shuma-ukin made suicide in the flame of the burning palace, **but Babylon was not destroyed, taken and destroyed**, after the suppressed revolt in 639 the history of the independant Elam was finished. The most important achievement in the culture of this time was the library in Niniveh, collected by Ashurbanipal, which had as a possible predecessor a collection of the Hittite kings in Hattusha. Many text were rewritten by so called Neo-Assyrian cuneiform. Now it is our main source for cuneiform literature, because many old texts in Sumerian and Akkadian were copied there. Not far from the Sennacherib palace a new one was built. On the reliefs the pictures of hunting and wars with Elamites are most common. In the religion in this time the traditionalism dominated, but there were also new ideas: monolatry of god Ashur, numbers mystics, possible predecessor of Kabbala. The language enters Neo-Assyrian period and has already enough differences from Neo-Babylonian, ofter and ofter Aramaic is used.

Neo-Assyrian state was a first, world "Empire", but it was not steady in the inner and surrounded by the outer enemies, therefore after the death of Ashurbanipal is declined and fallen soon. About 632 Assyria saw a civil war. Ashurbanipal still ruled in Harran in 629-627, but in Nippur 632-624 datings were by the rule of his elder son and successor Assur-etel-ilani. His general Sinshumlishar also declared himself to king. The younger son of Ashurbanipal Sin-sharra-ishkun (629-612) ruled in the western part of the country. 625 in Babylonia Napopalassar seized the power, establishing Chaldaean dynasty. 625 and 623 the Assyrians fought the Babylonians and in the end had to leave it. One more enemy of Assyria was Media. 616 the attack of Medes was beaten, but 615 they seized Arrapha, 614 – Ashur, which was robbed and destroyed. Medes and Babylonians made a union for the end destruction of Assyria, 612 Calah and Nineveh were seized, all cities were destroyed, Assyria proper with the Northern provinces became a part of Median Empire. Sin-sharra-ishkun died in a burning palace. The fall of Assyria was saluted by the Hebrew prophet Nahum. In Harran one of the military leaders took the name Ashur-uballit II (612-609), but he had not success, 610 Harran was fallen, although not destroyed.

Assyria was in the first place a military state, although it had the achievements in culture. It could be also the mediator in the transition of knowledge and culture of the Mesopotamian people to the more western ones, especially Jews and Greeks. The great Empire, first in the world history, was destroyed, but on the south, in Babylonia, the development of Akkadian civilization continued. The modern "Assyrians" speak the language, which represents the last phase of Aramaic, and live in different parts of Caucasus and Turkey. It is doubtful whether they have direct blood relation to the great conquerors, who made an Assyria state.

10. Babylonia in 8-6 c. BCE.

Sources: Herodot, Bible, Inscriptions, King's Chronicles.

At the beginning of 8th century in Babylonia the fight for the throne takes place, then Eriba-Marduk (795-764) takes the power and makes a treaty with Adad-nirari against the Itureans.

747-734 Nabonassar ruled, who, according to the Greek tradition, introduced a new era, from him the Ptolemean canon of the Babylonian kings begins. In this time more and more Arameans settled in Babylonia, 744 Tiglath-pileser went through Babylonia till the sea and punished the resistant tribes. After the death of Nabonassar the rulers of Babylonia changed quickly, the Aramean Ukin-zer was for a short time a ruler. 731 he was sieged by Tiglath-pileser. 729-722 Babylonia was ruled by the Assyrian kings Tiglath-pileser III (under the Babylonian name Pulu) and Salmaneser V (Ululayu).

721 the Chaldaean Merodach-baladan II, son of Eriba-Marduk became a king of Babylon, making treaty with Khumban-nikash I of Elam. Sargon II was defeated in the battle, but 710 he took revenge. Merodach-baladan fled to the south, and then in Elam. Sargon became a ruler of Babylon. But after his death 703 Merodach-baladan returned to the throne, although he had to make flight only after 9 months of rule, after Sennacherib had defeated the coalition of Babylonia, Arameans and Elamites. Sennacherib put Bel-ibni (702-700), who was educated in Assyria, as a puppet king of Babylonia.

Then the eldest son of Sennacherib Ashur-nadin-shumi (699-694) became a governor of Babylon (699-694), he had still to make fighting with a guerilla expert Merodach-baladan. Later the Elamite Hallutush invaded Babylonia and had driven Ashur-nadin-shumi, putting Nergal-ushezib as a governor. His successor was Mushezib-Marduk (692-689), Hallutush was killed. 689 Babylon was destroyed and robbed by Sennacherib, 8 years it had no inhabitants. In the time of Esarhaddon Babylon, particularly the Marduk temple, was rebuilt. In the time of Ashurbanipal his brother Shamash-shuma-ukin ruled in Babylon (669-649), but he revolted 652. Ashurbanipal defeated the coalition, created by his brother, sieged Babylon and have taken it 648, Shamash-shuma-ukin died in the flame of king's palace. Kandalanu (647-627) became a governor of Babylon.

After his death and interregnum in Babylon the new, Chaldaean dynasty begins to rule, the founder of which was Nabopalassar (625-605), who could beat the attacks of Assyrians. In his time the temples and canals of Babylon were restored. His son Nebuchadnezzar II (Nabukudurri-usur, 604-562) became the last great ruler of Babylonia. Already 607 he led the Babylonian army, 605 he was sent to Syria to fight Pharaoh Necho. He made victory at Carchemish and followed after Egyptians till Hama. In this time Nabopalassar died and Nebuchadnezzar returned home.

Almost each year he made campaigns in Syria, 603 Ascalon was robbed, 601 and 567 he tried to invade Egypt without any success. Two campaigns of Nabuchadnezzar against Judah 598-

597 and 589-587 brought the destruction of Jerusalem and “Babylonian exile” of the Jews. Because he was mentioned in the Bible, Nebuchadnezzar became one of the most famous ancient kings, also in the medieval Russia. According to the tradition, Prophet Daniel lived by his court and could correctly guess the dreams of the king. Bible ascribes to Nebuchadnezzar mental disease and going away from the men for 7 years, but in the Qumran fragments (“the pray of Nabonidus”) this is ascribed to the last king of Babylon and can have some real ground (see *infra*).

586 till 573 Nebuchadnezzar sieged Tyre. The administration of the country was built by him on the example of Assyria, he created the second „world Empire“ on the Near East. Nebuchadnezzar fortified Babylon, making the double wall around the old city and the triple outer wall, the temple of Marduk Esagila with zikkurat Etemenanki surpassed all earlier buildings, and reconstruction of the zikkurat brought the authors of the Bible to the idea of “Babylonia tower”. 60 km to the north of Babylon he built “Media wall”, which, according to the Greek sources, was 30 m high. On the north-west of the city he built two palaces on the shore of Euphrates with hundreds of rooms and inner courtyards. On the eastern side of the temple complex the street of the New Year processions of Marduk was situated. The reliefs on the walls, depicting mythical and real animals, are magnificent. The temple of Nabu Ezida in Borsippa was also restored.

The Nebuchadnezzar’s son Amel-Marduk (561-560) did not rule long and possibly was killed because of the conflict with the priests of Marduk. His successor was Neriglissar (559-556), the general of Nebuchadnezzar, who 557 made campaign against Cilicia. His son Labashi-Marduk (556) was a child king and after a couple of months have fallen as victim of the priests.

He was succeeded by Nabonidus (555-539), who came from Harran, his father’s name was Nabu-balatsu-iqbi. The mother of Nabonidus Adad-guppi, the priestess of the god Sin in Harran, settled later in Babylon, died 547, being 103 years old, honoring her, the son built two steles. 555 Nabonidus made campaign in Cilicia, and later in Syria. According to the inscriptions, he made buildings in the Babylonian cities and was interested in the old monuments of architecture, therefore sometimes he is called “archeologist on the throne”. Further he had a long conflict with Babylonians, because he worshipped Sin from Harran and neglected Marduk), and he lived 10 years in Northern Arabia, fighting the Arabic tribes. His representant in Babylonia was in this time Belsharusur (Balthasar of the Bible). For the struggle with Cyrus II of Persia he made union with Astyages of Media, who 550 was dethroned by Cyrus, then with Croesus of Lydia, who was also defeated 546. Nabonidus remained alone, and 542 returned to Babylon. He built a new temple and palace in Ur and tried to renew the walls of Babylon. But he had not long time to rule, 539 Cyrus defeated the army of Nabonidus and entered Babylon without fighting. The priests saluted him like

restaurateur of Marduk cult. Nabonidus surrendered and got the fief in Eastern Iran in his possession.

Neo-Babylonian state ceased to exist. Babylonia became the province of Persia, then of the Seleucide and Parthian states. Half a millennium the tradition of cuneiform studies in school continued, the Babylonian culture developed further. The language of this time belongs to the Neo-Babylonian phase, the writing is different from Neo-Assyrian, trying to approximate to the Old Babylonian one, but it was already impossible. Some literary works (hymns to the deities, “Nabonidus tale” etc) and a lot of mathematical and astronomical texts are preserved. The taking over of Babylon by Cyrus was and end of the political history of Mesopotamia, which lasted more than 2500 years. Babylonia, being its most cultured province and successor of Sumer, certainly influence later Persian civilization. It was the end of Akkadian civilization, the successors of which were in some sense Persia, North-Western Semites, Greece and even Etruria.

Questions:

1. Which activity was made by Nabuchadnezzar II?
2. Which were the causes of the Babylon fall?
3. Which significance and influence the Babylonian culture had?

11. Elam in 8-6 c. BCE.

Sources: Inscriptions, Chronicles.

In the 9-7th c. Persians have occupied the valley of former Elam, including old Anshan. Elam was not mentioned until 821, when the annals of Shamshi-Adad V tell about the civil war in Elam, which had frontiers from Bit-Bunash until Parsuash. Beginning from the second half of the 8th c., “Babylonian chronicle” tell us about Elam, besides it there are Neo-Elamite inscriptions of the 8th-7th centuries, documents and archives. Elam is also mentioned in the annals of Assyrian kings.

The ancestor and founder of the dynasty of Elam kings was Khumban-tahrah. Under 743 “Babylonian chronicle” tells that Khumban-nikash I have taken power in Elam. This king was an ally of Merodach-baladan II in his fight against Assyria. 720 Khumban-nikash defeated Sargon II seriously in Der on the way from Elam to Tigris. In the Iran itself at the beginning of the 7th century on the north-eastern and eastern frontiers of Elam independent (or semi-independent) small states Ellipi (Elymais), Pashiru, Anshan, Parsuash, Khudimeri etc. existed.

The first Neo-Elamite king, who left inscriptions was Shutur-Nahhunte, the son of the sister (and possibly the wife) of Khumban-nikash from Intattu (possibly, a brother of Khumban-nikash). He ruled from 717 till 699, initially under the traditional title “King of Anshan and Susa”, then Anshan became autonomous (or independent). The king declares that

he expanded the country with the help of his ancestors-protectors Khutelutush-Inshushinak, Shilkhin-Khamru-Lakamar and Khumban-nimmena (II?). He possibly conquered territories on the north-west of Elam (Karintash and Arman).

699 Shutur-Nahhunte was overthrown by his younger brother Khallushu-Inshushinak. Merodach-baladan moved in this time on the Elamite territory, in Nagita. Sennacherib ravage Elamic shore with the help of the fleet of Phoenicians and Greeks-Cypriotes (694), but he left rear undefended, and Khallushu-Inshushinak attacked Babylonia and has taken the son of Sennacherib Ashur-nadin-shumi as hostage into Elam. But the next year the troops of Elamites and Babylonians were defeated in the center of Babylonia. Khallushu-Inshushinak returned to Susa, but the inhabitants of the city killed him and enthroned his son Kudur-nahhunte (IV), who died 692 in the result of the revolt.

His successor was Khumban-nimena (III), the younger brother of the king. 691 he invaded Babylonia in the alliance with Aramean and vassal states. The army met Assyrians at Halula, on Tigris, the fight was undecided. 689 Khumban-nimena was paralyzed. The next king was Khumban-khaltash I (689-681). Then the struggle for power was acute in the land, and Khumban-khaltash II became a king, he made 675 campaign against Sippar. After 675 in Elam were two kings: Urtaki, son of Khumban-khaltash, 665 invaded Babylonia, and then was killed by his rival Khumban-Inshushinak II. The relatives of Urtak and Khumban-Khaltash II fled to Ashurbanipal.

The end of the 7th century was destroying for Elam, he again took part in the war against Assyria, which was led by Shamash-shuma-ukin, the brother of Ashurbanipal. Elam in this time was ruled by Temti-Khumban-Inshushinak (664-653), Teumman in Akkadian. 653 Ashurbanipal entered Elam and took Susa, Teumman was decapitated. He put as the king of Elam Khumban-nikash II, son of Urtak, his brother Attakhameti-Inshushinak (Attametu) as the king of Susa, and the second brother Tammaritu-in Khetali. After the Assyrian troops left the country, Khumban-nikash, and then Tammaritu headed the pro-Babylonian alliance. Tammaritu wanted to unite the country, which brought the new civil war, and in 648 two more kings appeared in Elam: Khumban-Khaltash III, son of Attakhameti-Inshushinak, ruled in Dur-Untash and Madaktu, and Khumban-akhpi- in Tupila. In the same year Ashurbanipal invaded again. The next invasions followed in 646/5, 642 and 639. 646/5 in the time of the most serious siege in the history of Susa Khumban-Khaltash wanted to hide in the mountains, but was given out to the Assyrians together with other representatives of the Elamite aristocracy by the inhabitants of Ellipi not far from the modern Kermanshah (644). In this time Cyrus I, the grandfather of Cyrus the Great, who was the king of Anshan, accepted the supremacy of Assyrians and give them his son Arukka as a hostage.

Only some small principdoms were left from Elam now, but in the Neo-Babylonian period initially some improvement came. Nabopalassar returned to Susa the statues of Elamite gods,

which were seized by Ashurbanipal, and it looks like the Elamites managed to unite their country again. 596/5 Nebuchadnezzar II occupied Susa, but left it soon, and Elam restored independence. The social-economic conditions of the Neo-Elamite period are unknown, except information from the archives of the king's workshops in Susa (6 c. BCE). The language in this time entered the Neo-Elamite period, "ch" was lost, the end vowels were not pronounced, and the voiceless consonants between the vocals and consonants were changed into the voiced: Khumpan-Khumban.

Then Elam accepted the supremacy of the Median king Cyaxares and became one of the semi-independent provinces of Media. 538 Elam changed to the Persian power, but in 522-519 Elam had three throne candidates. Elamite state existed not more, but inscriptions on the Elamite language, although with Persian loanword, are left from the Achemenids time, the language itself possibly existed even in the 10 century CE. Elamite sculpture influenced the Old Persian, Elamite reliefs influenced the sculpture of the time of Darius I. Elamite civilization, born together with Sumerian, lived much longer than her Dravidian sister-Proto-Indian civilization and gave place to the great Persian.

Questions:

1. What was the end of Elamite state?
2. What changes took place in Elamite language in the Neo-Elamite period?
3. What was the influence of the Elamite culture?

12. Media and Persia in 9-6 c. BCE.

Sources: Herodotus, Inscriptions, annals.

Iranian tribes appear on the territory of modern Iran in the beginning of the 1st century BCE (Necropolis B from Sialk). On the north-east the later Sogdians between Yaxartes and Oxos (modern Syr Darya and Amu-Darya), on the south from Oxos (Amu Darya) Bactrians were situated. 836 Medes are first mentioned in the Assyrian sources. 715 in the Assyrian Annals the Median ruler Daiakku (gr. Deioces) is mentioned. Herodotus says about him that he founded Ecbatana (modern Hamadan) and made a group of bodyguards. About 700 the Persians are first mentioned, possibly in that time there the rule of Achaemenid dynasty began. But then the new invasion of the Iranian barbaric tribes on the Near East takes place. Cimmerians (bibl. Gomer) about 680 devastate Urartu and neighboring territories. Together with the Scythians, who settled in the region of modern Iranian Azerbaijan, they were subordinated in part to the second Median king Phraortes (Kshatriya), who 675 succeeded to Deioces. But Phraortes soon was subordinated to the Assyrian king Ashurbanipal, was dethroned and died (653). About 30 years the Scythians (who invaded about 650) robbed the neighboring regions. Only Cyaxares (Uahshater), who ruled from 625 to 585 BCE, could restore an order in the land. The growing stronger new Median state was involved in the struggle with Assyria.

Cyaxares in the union with the Babylonian Nabopalassar (626-605) invaded Assyria. 614 Ashur was taken, 612 – Nineveh, which was enthusiastically saluted by the Biblical prophet Nahum. The last campaign of Cyaxares against Lydians (under Alyattes) finished with peace under the mediation of Nebuchadnezzar (585), the frontier of Lydia and Media being established on the river Halys (Kyzyl-Irmak). Media began to be seen as one of the great “world Empires”, in this quality it figures also in the book of Daniel. The rule of Astyages was an epoch of peace and prosperity, to this time the treasure of Ziviyeh with many gold wares and Media rock graves belong.

But the Medes had dangerous rivals – Persians. The beginning of the rule of Achaemenide dynasty (from the legendary founder Hahamaniah) belongs to 700 BCE. The king Kurash (Cyrus I) from Parsuash, according to the inscription, attributed to this grandson Cyrus the Great (really from Darius time), was king of Anshan. Persia supposedly was under the power of Media and under Median influence. The Persian words with the meaning “great god”, “great god”, “magus” and other religious lexics have Median origin. It is possibly that “magi” initially were a Median tribe, and under their influence the Achaemenides buried their dead, which was prohibited by Zoroastrianism. Some inscriptions in the Persian alphabetic cuneiform are preserved, which are attributed to the king before Cyrus. 550 Persian king Cyrus II Great (559-530) defeats Astyages and declares himself the king of Persians, Medians and Elamites. The brilliant epoch of the Old Persian Achaemenid Empire, which soon subjugated all Near and Middle East, begins.

But not the countries of Iranian upland, but the Eastern Iranian territories (modern Uzbekistan, Turkmenistan, Tadzhikistan and Afghanistan) were the most important for the world religious history, because probably exactly here the religion of Zoroastrianism appeared. According to the old, Sassanian tradition, reflected in “Bundahishn” (ch. 34), Zarathushtra acted 258 years before Alexander the Great, i.e. about 600 BCE. His father was Pourushasp, from the clan of Manishchihar, his mother- Dugdava. Zarathushtra had three sons and three daughters, the eldest of whom (Isadvastar) became the head of the priests (the upper mobed). But the realities of “Avesta” point at the much earlier time, and in tradition itself the most Achaemenide kings are not mentioned, except of few Dariuses. I.M. Diakonoff put Zarathushtra between 9th and 6th centuries BCE.

The etymology of the name of Zarathushtra is disputed, his activity is connected with the king Vishtasp (who supposedly reigned 120 years and on the 30th year of rule became Zoroastrian), but he was possibly not identical with the father of Darius I Hystaspes. One cannot also without objections identify the Zarathushtra of “Avesta” and Zoroaster of the Greek apocryphal magical works, who was first of all magus. It is possible that the prototype of the Greek Zoroaster lived in another time (7-6th c.), in other place (Babylon?) and has nothing to do with the Zarathushtra of “Avesta”, and the appearing similarity of names can be

a coincidence (the name “Zoroaster” can go back until the Akkadian phrase, which means “the seed of Ishtar”, and the name “Zaratushtra” possibly means “(he, who has) many (or: golden) camels”). The teaching of Zaratushtra is too much opposite to the Magism to suppose, that the legends about Magi could be linked with the historic Zarathustra.

(see J. Bidez, F. Cumont. *Les mages hellénisés. Zoroastre, Ostanès et Hystaspe d'après la tradition grecque.* T.1-2. 1938).

From „Avesta“ only 5 books remained, which were finally redacted in the Sassanian epoch (3-7th c. AD). It was brought to Europe at the end of 18th century by A. du Perron. Zarathustra possibly has written only “Gatas” – an ancient part, containing hymns, written in archaic language. Other parts of “Avesta” are written in “Avestian” language, which stays not far from Sanskrit and especially from Vedic language. (The edition of Gatas with German translation and commentary see H. Humbach, *Die Gatas des Zaratustra.* Bd. 1-2. 1959. For the Russian translation of some Avestian hymns see И.Стеблин-Каменский, *Авеста. Избранные гимны. Из Видевдата.* М. 1993. Generally about Zoroastrians see М.Бойс. *Зороастрийцы. Верования и обычаи.* СПб. 1994).

Zaratushtra images the world as a pace of fighting of good and bad forces, which were personified by Ahura-Mazda and Angro-Maynyu. It is possible (although not testified in “Avesta”), that to his time the idea of birth of two brothers from the eternal Absolute, unlimited time – Zurvan (gr. Aion) comes back, which existed long time only in the oral tradition. In the contemporary world the good and evil are fighting, two gods have many helpers, especially six Amesha-Spentas (“immortal saints”), who together with Ahura-Mazda make a holy number of seven. The idea of the seven upper entities possibly was taken from Babylon and then entered into Judaism and early Christianity (compare the revelation of John with 7 spirits). The Arian division of the deities into devas and asuras was kept here, but his sign was changed: asuras (represented by Ahura-Mazda himself) are good, devas are bad, which reflects the real contradictions between Iranian and Indoarians as well as the theological disapproval of polytheism by Zarathustra.

Ahura-Mazda and Angro-Maynyu appear as the two creators with the equal rights: one of them makes all the good, including Iran and neighboring Arian countries, another- all the bad. The name of the god “Mazda” some scholars understand as “very wise”, but we think it could be related to the Slavonic “mzda” and Greek “misthos” and means “retribution”. It is possible that already Zaratushtra himself developed the idea of the “end of the world” with the resurrection of the dead and Doomsday judgment, where will be retributed to the righteous and sinners according to their deeds. The judgment will come 3000 years after Zaratushtra, in this time the third great Savior will appear, Jesus could be seen by the Zoroastrian Magi as the first of them Hushidar (see Mt. 2). According to the teaching of Zaratushtra, the soul had fravash (“the guardian angel”), who summoned it to the good deeds, this idea apparently

came from Mesopotamia (cf. ideas about lamassu, shedu and other protective spirits). The hymns, written by Zaratushtra, have a big poetic force and the deep religious feeling.

But later to this initial dualism (especially by the common people) the worshipping of other deities was added, which was reflected in the later parts of “Avesta” (for example of Mithra, Tishtra, i.e. Sirius etc.). The religious laws and canons, written in “Videvdat”, are archaic. There are no traces of Achaemenide Empire, the society is still primitive enough, the agriculture is “the best good”, the dog is appreciated very high, the punishment for the killing of it is more that for the killing of the pregnant women. The giving of the corpses for the devouring of animals and birds is prescribed; the marriages of the near relatives are encouraged. The canon of hymns, which later became official, and mythological history (the golden Age of Yima, equal to ind. Yama, then punishment, Yima conceals the seeds of animals and men in the constructed by him “vara”, may be it is an original overworking of Babylonian idea of the flood) are created.

Therefore the Iranian religion of the Achaemenian and later epoch was not pure Zoroastrian, it was a mixture of Zoroastrianism with popular polytheistic believes, but this religion influenced the neighboring people very much, especially Jews, who have possibly taken some of ideas from the Zoroastrianism (e.g., the big significance of the ritual purity, the last judgment, angels, possibly the idea of Messias, compare Zoroastrian Saoshyant, who comes in the end of the time), but here one must be cautious, because these ideas could exist very long time in the oral tradition. Zoroastrianism also influenced Greek philosophy and religious currents of the antiquity, from Judaism Zoroastrian influence went into the Christianity, especially into the different sects (Bogomili, Albigoans etc.). Also the Islam, especially Shiitic, was under the Zoroastrian influence, and even the Tibet Buddhism and possibly the Old Slavonic religion (see about it Б.И.Кузнецов, Древний Иран и Тибет. История религии бон. СПб 1998).

In such a way, because of appearing of the new religion, Iran becomes one of the five great civilization of antiquity. Zoroastrianism was a development of the Arian polytheism, fixed in “Rig-Veda”, but also in the same time his negation. Zoroastrianism is not a polytheism, but still not a monotheism, because the dualistic ideas are very strong in it. In the religious development of the humankind Zoroastrianism was a separate stage, which was higher than the state polytheism of the former epoch of archaic and contemporary antiquity, but lower than monotheism. He remained the national religion of Iran and some neighboring countries, but his significance for the religious history of humankind is much greater, than any other ethnocentric religion (certainly, accept Judaism).

Questions:

1. What was the history of Median state?

2. What were the main ideas of Zoroastrianism?
3. What influence they had on the other world religions?

13. India in the 8-6th c. BCE.

Sources: Upanishads.

If the former period of the Indian history could be called „Vedic“, the discussed now deserves the name of „period of the Upanishads“. The political history of this time is known badly (possibly in India small states, fighting each other, existed, Arians settled in the Ganges valley, as it can be seen from archaeology of grey ware culture), there are no inscriptions, but in this time the commentaries to Vedas – Brahmanas, Aranyakas and Upanishads are created, in which the teaching of Vedas is radically reconsidered.

As well as Vedas themselves, their commentaries exist in the oral tradition. The change from the polytheism of Vedas to the pantheistic system takes place, where the Absolute-Brahman, which is equal with the human soul – Atman (tat tvam asi – you are that) plays the main part. The establishment of the idea of the all-containing Absolute is the main goal of Upanishads. Absolute is a true being (sat), all other being is considered like non-being (asat). The notion of karma (fate as responsibility for the human deeds) plays a special part. It is considered now that the soul passes through different reincarnations, in which it is punished for the made transgressions. To break the chain of reincarnations one can only after understanding the Absolute in himself.

The appearance in the India approximately in the 8th c. BCE of the idea of souls' reincarnation, which later was propagated in the all cultural world and already in the 6th century reached Greece (Pythagoreans, Orphics), needs some explanation. It was not typical for the ancient Arians and not testified in Vedas. Possibly here the influence of the subjugated local peoples was great, who like many other primitive tribes, believed in the reincarnation of the grandfather's soul into the grandson, as well as in the possibility of reincarnation of the souls of the famous sorcerers (shamans) in another body. This idea was philosophically reworked by Arians and united with the idea of karma, changing into the cosmic law, common for all living beings (not only for humans). It is clear that such ideas expressed the protest of philosophers against the ritualism of Vedas, but in the whole Upanishads do not fight Vedas, but on the contrary use their authority, understanding the different places symbolically. Upanishads are written in Sanskrit, there are poetic and prosaic Upanishads. The most important of them are Brihadaranyaka Upanishada and Chandogya Upanishada. (New edition of the Sanskrit text of 12 early Upanishads with English translation and commentary see by P. Olivelle, *The Early Upanisads. Annotated Text and Translation*. 1998). The authors of Upanishads were interested also in cosmogonical problems. Chandogya says that in the beginning was sat (being). Then different elements (earth, water, fire, air and

aether) and beings appear. The idea of elements appears in India earlier than in Greece, but later than in China. The magical syllables and mystical-philosophical studies, remembering the Cabbalistic, play a big part in Upanishads. Upanishads have a big poetic quality, Atman has different epithets (compare the 50 names of Marduk in Babylonian epic “Enuma elish”).

In the essence the event of the big significance takes place in that time: the teaching about Absolute, reincarnation of the souls, karma is created, which in the next three millenniums will characterize India. Supposedly in this time there are many ascetics, who try to reach Absolute through the “mortification of the soul” and present the earlier stage of the Indian yoga, which possibly also goes back till traditions of the local pre-Arian population. We see that initially one Indoarian religion is dividing into two branches: dualistic Iranian, which influenced the later monotheistic religions, and pantheistic Indian, which influenced the religions of the Far East (although the related pantheistic conceptions existed in Egypt in the time of the New Kingdom, but their influence on India is not probable).

Let us note also the differences: the Iranian religion presents a new stage in the religious development, the Indian is a higher form of polytheism. All earlier deities were organically connected with the conception of absolute as their manifestations. Indian religion is a polytheism, but a philosophically-ethical polytheism. The contemplative character of it certainly oft played a negative role in the historical fates of India, but from the philosophical point of view it presents one of the greatest achievements of the ancient world, which was duly appreciated in Europe only in the 19-20 th c. (especially high the Upanishads were appreciated by Shopenhauer). The original thinking and philosophical depth made the Indian religion long-living and attracts attention to it even now, when it remains one of the few (together with Shintoism and some others) living polytheist religions.

Questions:

1. What were the main ideas of the Upanishads?
2. What was the influence of Indian religion on the other countries?

14. China in 8-6th c. BCE.

Sources: The Spring and Autumn Annals, the Book of History, the Book of Odes.

Traditional Chinese historiography calls period of 8th- middle 5th c. BCE the “Spring and Autumn Period”, according to the chronicle of the state Lu (“The Spring and Autumn annals”), which discusses 722-450 BCE. This period and the next period of “Warring states” make the epoch of Eastern Zhou (771-221 BCE). Therefore our 10th period includes the most part of the “Spring and Autumn period”.

771 the king of Zhou was killed by his court men. One of the revolting cliques, supporting by nomads, elected their representant on the throne in Luoyi (later Luoyang). The city was to the east from the old capital, therefore the period is called “Eastern Zhou”. The power of the

king grew weaker, but the king's possessions in Zhou became practically a small state.

In the 8th century the growth of the state Zheng begins. Zheng grows through the annexation of the territory of neighboring states, but is resisted by Wei and Song. Initially Zheng, Wei and Song keep balance, but then they also decline. On the first place Qi on the north of the great plain, Jin also in the north (in modern Shanxi), Qin in Shaanxi and Chu in south are coming. The Chinese thought that the inhabitants of Chu are barbarians, but in 8th century this state begins expand to the north-east, in the same time Chu subjugates the western tribes, which inhabited in the eastern part of the modern Sichuan province. The threat from the side of Chu caused that the ancient Chinese states united in the league.

To the beginning of the 7th century Qi was the strongest of them, 681 the ruler of Qi presided on the first meeting of the league, the task of which was to oppose the expansion of Chu and regulate the contradictions between the states. 685 Duke Huan of Qi appointed the reformer Guang Zhong (died 645) as his chancellor, who introduced monopoly on salt and iron. Guang Zhong was possibly the first attested Chinese philosopher, he developed the theory about the distribution of obligations in the state among four categories of the population: peasants, the administrators, craftsmen and tradesmen (compare the Indian teaching about the castes), "so that each fulfilled his work in the best possible way and the talents of the people could be shown fully". According to the opinion of Guang Zhong, all these categories are equally important in the social structure of the state. The ideas of Guang Zhong later (5-4th c.) were developed by Mo Zi from the kingdom Song, who polemized with Confucius. After the death of the ruler (643) in Qi the fight for the throne began, which weakened the country and destroyed the league. Chu grew active, and till 636 subjugated all countries to the south of Taishan mountains. Now the small states asked the rulers of Jin for help. The change to the better began already in 634, and in 632 Chu was defeated.

The state of Jin was not so old like Qi and originated because of the occupation of some small states. The country was split inside, and the relations with the western neighbor Qin were not good. The victory of Jin can be explained by the inner struggle in Chu and the pressure from the side of the new barbaric state Wu. Already in 583 Wu could take from the Chu all region of the modern Jiangsu province and the northern half of the modern Anhui province. In the 6th century the influence of Jin declines more and more because of inner struggle, but Wu also was not a long time on the top of success, because the new barbaric state Yue grew strong.

In the whole this period was difficult for China, the partition disturbed the development of the material and spiritual culture. But the culture continued to develop, especially lyrics and historiography (later included in *Shijing* and *Shangshu*), the first philosopher Guang Zhong appears. It prepared the ground for the appearance in China in the next period the great philosophers and politicians, who changed the face of the country.

Questions:

1. What were the main states of the Spring and Autumn period?
2. Who was the first Chinese philosopher?

Conclusion to the 10th period.

10th period (800-550 BCE), so called “archaic” was probably the most interesting and crucial period in the history of antiquity. In the economics the Iron Age begins, which brings the radical social changes. In this time the actively developing and making a colonization policy (which could be typologically compared with the discovery of the New World by Europeans in the epoch of New time) Phoenician and Greek civilizations, Ancient Hebrew, Ancient Persian, Indian and Chinese civilizations (also the “grave-digger of the Ancient World” Rome has the birth in this time, but it still cannot reach a lot of political and military success and is ruled by kings) coexist with the old Near Eastern civilizations, the top of their development being Neo-Assyrian Empire, and after her fall – Neo-Babylonian Empire, but in the cultural and economical sense the old civilization became more and more backward.

Although they have something like „Renaissance“, develop the interest to the own “antiquity”, which can be compared with European humanism of the corresponding period of the New history (1450-1700) and classicism (In Assyria the old tablets are rewritten and the library of Ashurbanipal is founded, in Egypt the “Saitic renaissance” takes place with the open imitation of the Old Kingdom). But the history cannot be returned back, now is a new, more dynamic, pragmatic and cosmopolitan epoch, the appearance of the demotic writing in Egypt and use of Aramean alphabet in Assyria testify the trying to make themselves congruent with it. Greece, although not without the influence of Near Eastern civilizations, makes a resolute breakthrough in culture, the great literature is created, the “Greek wonder” takes place. In poleis the struggle between the old clan “feudal” aristocracy and new “capitalists” takes place, who head the people (demos).

In Juda in the time of Josiah (621 BCE) monotheism has victory, the books of prophets are created, but the country loses the political independence, like earlier Israel. In India the Upanishads are created, Zaratushtra preaches on the territory, inhabited by Iranian tribes. China is in the period of partition, but the country is on the eve of the creation of new philosophy and religion. “Iron Age” brings new possibilities for the humankind, bears not only economical, but also cultural fruits, Greek and Chinese lyrics are created, new religious and philosophical teaching appear. But they are not at all an apology of the “iron Age”, quite another way; they negate it, contraposing to it the “golden Age” in the antiquity (Hesiod, India) or the lucky primeval epoch of Yima (Iran) or for the flood (Judah). The antiquity has now her own place, it became the astonishing epoch, the culture of which attracts the attention of all succeeding epochs, not excluding the modern time.

Question:

1. What were the main results of the development of civilization in the 1st period of antiquity?

XI period. II period of antiquity - developed antiquity or classics (550-300 BCE).

15. Carthage in 6-4 c. BCE.

Sources: Thucydides, Polybius, Diodorus, Justin, Periples, Inscriptions.

According to the ancient sources, Carthage was founded 814-813 BCE by the immigrants from Tyre. Then there are almost no information about it. 654-653 Carthaginians found a settlement on Ibiza (Balears), our source about it is Diodorus (V, 16). Because of it Carthage had in her disposal a harbour on the way between Sardinia and Spain. In 7th c. Carthaginians made their influence stronger in the Western Mediterranean. According to Thucydides (I,13,6), around 600 Carthaginians tried to disturb Phocaeans to found Marseille and were defeated in the naval battle. In this time the union between Carthaginians and Etruscans appears to prevent a Greek aggression.

About 550 Carthaginian general Malchus fights Greeks in Sicilia and subjugates to Carthage a part of an island (Justin, XVIII,7). Then he went to Sardinia, where was heavily defeated from the local population. Expelled from Carthage, Malchus returned, sieged and took the city. Later he was accused in the striving to tyranny and executed. His successor was Mago, who founded a dynasty of Magonids, which ruled Carthage for three generations. The most famous representatives of this family were his son Hasdrubal and Hamilcar. 535 Carthaginians and Etruscans defeated the Phocaeans in the naval battle by Alalia in Corsica. According to the treaty the spheres of influence between Carthaginians and Etruscans were divided. Relations between two people developed also in the cultural sphere, which is testified by the inscription of Pyrgi c. 500 BCE – Etruscan-Carthaginian bilingua, dedicated to Astarta. The Etruscan-Carthaginian union came into the crisis already in 509 BCE, as in Rome the republic was established. Already 508 or 507 BCE Rome concluded a treaty with Carthage about the delimitation of the spheres of influence, about which is said by Polybius (III,22).

Carthaginians supported Persians in the Greek-Persian war. In this time the tyrant of Syracuse Gelon made a strong state in the Eastern Sicilia and concluded the union with tyrant of Acragas Theron, who occupied a part of Himera and expelled from it the ally of Carthaginians Terillus. Hamilcar, a son of Magon, made a naval campaign, descended in Palermo and went till Himera, but was defeated in the fight by Theron and Gelon and has fallen on the battle field, the fleet was burned (480). But according to the peace conditions, Carthage retained some possessions in Sicilia. From Carthage the representatives of the Magonid family Hannon and Hieken were expelled and the oligarchic “council of 100” was created.

The political changes were accompanied by the religious ones: in the ancient inscriptions Baal is mentioned, after the reform Tanith is on the first place, and on the second – Baal Hammon. In this time the trade with Greece was reduced, the city grows poorer, striving to

the isolation. The expansionist policy on the African territory and forced development of agriculture take place. In 5th century the sea voyages after the Melqart Straits (Gibraltar) take place, the right on which was monopolized by Carthaginians about 500 BCE. The descriptions of the voyaged (periples), preserved in Greek, describe the voyage of Himilcon to Cornwall in Britain (about 450) and Hannon till Guinean gulf (ca. 425). Hannon sailed around the coast of the Western Africa, having went approximately until modern Senegal (or even until Nigeria) and found some colonies on the shore of modern Marocco and around the mouth of river Senegal (outpost Cerna). Himilcon sailed around the Pyrenean peninsula to the British Isles for tin.

In the mean time the new conflict with Greeks grew. 409 Segesta asked for Carthaginian help against Selinus, and the army under the leadership of the Hamilcar's grandson Hannibal went to Sicily. Selinus and Himera were destroyed, and 3000 prisoners of war were executed. 406 new Carthaginian expeditionary corpse went against Agrigent, besieged it long time and destroyed. Hannibal having died from the plague, the son of Hannon Himilcon continued the campaign and destroyed Gela. Greek entered a union under the leadership of Dionysius, tyrant of Syracuse. 405 he concluded an unprofitable treaty with Carthage, but then had some victories, occupied an destroyed Motia. 398 on the sea by Catana and Syracuse Dionysius was defeated by the fleet of Himilcon, but 396 the Carthaginian army was infected by the plague.

New conflicts of 393 and 392 ended with peace, the status quo of 405 was restored (Diodorus XIV, 95f.). At the result of the battles of 382 and 367 (the death of Dionysios) the frontier was established on the river Halycos, which secured for Carthage a third part of Sicily. 348 the second treaty with Rome was concluded, according to which the influence of Carthage in Northern Africa and Spain became stronger (Polybius III,24), In the time of Timoleon, who restored democracy in Syracuse, the new conflict with Carthaginians took place. 340 Timoleon had victory by the river Krimissos, 339 the treaty was concluded, which established the frontier on the rivers Himera and Halycos. 332 Alexander conquered Tyre, then he possibly planned the occupation of Carthage and all the African coast, but did not managed it. Carthaginians send Hamilcar to Alexander to find out his planes, but after the return he was accused in the treasury and executed (Justin, XXI, 6).

But unexpectedly Carthage was menaced from the other side. Agathocles, tyrant of Syracuse, who was initially supported by Carthaginians, made was against them and was besieged in the city. With 14 000 people on 60 ships he made a breakthrough and invaded Africa, burned the ship and marched to Carthage. Spoiling Megalopolis and Tunis, he made a camp in the neighbourhood of Carthage. In such a way in the time when Hamilcar tried to seize Syracuse, Agathocles occupied regions on the east from Carthage and made a treaty with Ophellas, the governor of Ptolemaeus I in the Cyrenaica.

Ophellas with 10000 people supported Agathocles, but soon the conflict between the allies took place, and Agathocles killed Ophellas treasonously, having united two armies. In this time in Carthage the inner crisis was ripe. Bomilcar tried to take the power, but was killed (crucified on the market place). Agathocles declared himself a ruler of Utica and Hippoacra, built a fleet and sailed to Sicily to liberate Syracuse, but in this time the Carthaginians brought great losses to his troops in Africa. Agathocles returned back, but could not save his troops in Carthage. 305 the treaty was concluded, according to which Carthage retained all the possession in Africa and in Sicilia until Halycos, and Agathocles got a sum of money as compensation. 306 another treaty with Rome was concluded, retaining the previous positions of Carthage. Therefore Carthage managed to retain the independence and the possessions in the Western Mediterranean.

In the political plane Carthage continued to remain a city-state, but not a metropolis, the allied Phoenician colonies minted their own money, their rule remained autonomous. After the expelling of Magonids, the title of the ruler became “supphet” (a judge). Aristotle (Politics, II, 8,2-9; III, 1,7) tells that the power in the state belonged to the two judges (possibly elected for a year), senate of 300 people, court of 104 and common people’s assembly. In the senate the representatives of the trade aristocracy headed, which brought to the strong development of the fleet. But in the whole the politic system of Carthage was not very different from Phoenician, Greek and Roman.

Religion is testified by the personal theophoric names and inscriptions, mythology is not preserved. In Carthage the Phoenician deities, equalled to the Greek-Roman, were worshipped: Baal-Hammon with Kronos-Saturn, Tanith with Hera-Juno, Melqart- with Heracles etc. The main deities were Tanith-Pene Baal (“the face of Baal”), which appears in the inscriptions only in the beginning of the 5th century, corresponding to Astarte, and Baal-Hammon (“the master of altar”), who possibly could be equalled to Phoenician El and Egyptian (more precisely Lybian) Amon. The Melqart, god of Tyre, and Eshmun, who was equalled with Asclepius by Greeks, were also worshipped. The offerings (milk) in the temples (tophets) were given to the deities, the offering of children were common, rarely of the grown up.

In the art the Phoenician elements are preserved, the Egyptian influence is also present, the Greek one goes down to nothing to the beginning of the 5th century. In the city the acropolis and temples were built, the biggest of them was the temple of Eshmun. The stone sarcophagi with the reliefs of the 4th-beginning of the 3th c., the terracotta figures, including masks, many amulets, shaving knives, wares from ivory, decorations, scarabei are preserved. In the ceramics the ancient forms correspond to the Phoenician ones, from the 4th century the influence of the Greek culture begins. In economics agriculture plays the important part, especially plantation of vine, olive and pomegranate, as well as the date palm and certainly

the trade. The inscriptions testified that Carthaginian (Punic) language was a continuation of the Phoenician, in the texts the wrong use of palatal vowels is common, the articulation of a and I was weak. The graphics also differs from the Phoenician one, although in the beginning the archaic Phoenician alphabet was used. The reduplication of consonants is noted in the writing, the *matres lectionis* (special signs) for vowels are common.

In the whole the Carthaginian civilization was a daughter and a sister of the Phoenician, but it developed in quite other conditions of the Western Mediterranean and North Africa. The main enemies of it in this epoch were Greek colonists, with Rome it managed still to conclude profitable treaties. The “Classical” epoch was a time of Carthaginian florescence, but soon it will become a victim of the growing stronger Rome. Carthage (as Phoenicians generally) could not create a great literature. It is first of all the trade and agricultural republics. It could not also to create Empire, remaining a city-state, where the fight for power (especially between the oligarchs from Magonid family and their enemies) was active, which brought with the time to the defeat and full destruction of Carthage by the Romans. The part of Carthage in the African history is important, because it was an important cultural centre on the North African shore.

Questions:

1. What was the foreign policy of Carthage in this period?
2. What differences and common thing were between Carthaginian and Phoenician religion and culture?
3. What was the base of the Carthaginian economics?

16. Rome in the end of the 6th-4th c. BCE.

Sources: Livy, Diodorus, Inscriptions, the Code of the Twelve Tables.

510-509 BCE the republic was established in Rome, at the same time it was liberated from the Etruscan rule. In this time Rome fights the former king Tarquinius Priscus, who tried to return to the power with the help of Etruscans and allied cities. Then the mountain tribes (Aequi and Volsci) invade the plain, Romans and Latins make treaty against them. In the end of 5th c. the danger was over. Another enemy of Rome was Veii, situated 20 km to the north-east from it. After 10 years' war (406-396) Veii was destroyed. A bit earlier Fidenae, situated to the north from Rome, were occupied.

It seemed that Rome was on the top of the might, but soon the destructible invasion of Celts (Gauls) came. At the beginning the Etruscans were victims of Celts, only Veneti and Ligurians could be saved from the destruction. Some Celtic tribes settled in the Upper Italy, another went to the south. 16 July 387 at the river Allia the Roman army was defeated, later Rome was captured and burned. Celts went through all Italy with the robberies and destructions. Romans remembered the day of defeat as *dies ater* “the black day”). After the

defeat the Latin League was also dissolved.

Romans had to learn from the defeat: the city was fortified by the wall, then the new league was created under the active participation of Spurius Cassius (foedus Cassianum), but Rome was here not the leading force, but the equal partner of the Latin cities. 358 Volsci had to return the southern plains of Latium. 364 the harbour Antium was taken by them, therefore the way to the south was liberated, the Volsci were driven to the mountains. 358 or later Hernici had to conclude treaty with Rome. Rome had victory in the long war with Caere, Tarquinius and Falerii, in the north two colonies (of Romans and Latins together) were founded – Sutrium and Nepes (351). In such a way in the middle of the 4th century Rome managed to make stronger her position in Italy.

In that time the tribe of Oscans grew stronger, they stream into Campania. In the 5th century Capua became their largest city, the Greek colonists could defend from them Neapolis with big difficulties, and Dikaiarcheia, founded by Cumae, became an Oscan city Puteoli, Cumae themselves came under the influence of Capua. In the middle of the 4th c. Oscans made a league. Some inscriptions are preserved from the Oscans, their language belongs to the Italian ones and is interesting for the study of the historical grammar of Latin language.

One more league was created by Samnites, united with Hirpini and Caudini. The territory of the league stretched from Adriatics to the frontier of Latium and Campania. The head of the league was meddix tuticus (chief magistrate), also the assembly of the treaty existed. 343 Samnites invaded Sidicini, Capua brought help to Sidicini, but was itself in the heavy condition and asked the Latine League and Rome for help. 341 the conflict was settled, Samnites left Campania, the “First Samnite War” was over. Soon after this war the war between Romans and Latins began (340-338), initially Latins could bring Capua, Sidicini and Aurunci to their side, but by Vesuvium the allies were defeated. A part of Latin lands came into the Ager Romanus, Campanians got a citizenship without a vote right. Now Samnites became the main enemy of Romans in Italia.

Second Samnite War, which lasted from 326 till 304, with six years’ break in 321-315, had the union of Romans with Neapolis as the pretext. After some unsuccessful years of fighting Romans decide to invade into the depth of Samnium, which brought to the fiasco: they were pressed in the “Caudine Forkes” (furculae Caudinae). All the army had to put off weapon and pass under the yoke. After six years’ pause 315 the cities of Apulia asked Rome for help against Samnites. Luceria, the city in Apulia, connected to Samnites, was occupied. It was made into the strong fortress and settled with the Roman citizens, although officially was an independent city and “eternal” ally of the Romans. In this time Samnites invaded Latium, by Lautulae they defeated the Roman army under the leadership of Quintus Fabius Rullianus, but further Rome could correct the situation. A part of the territory was taken from the treasurous allies, on which some Latin colonies were founded.

In 312 under the censor Appius Claudius the Blind the road from Rome to Campania (via Appia) was built, through which it was possible to bring troops to the limits of Samnium. Romans have taken from the Samnites the short spears (pilum) and tactical unities (manipula). Hernici lost their independence fully. Then Romans tried to make one more invasion in the depth of Samnium, which brought to the peace treaty on the base of status quo (304). Romans acquired some new allies, in the same 304 they have defeated Aequi, a part of their territory was united with Ager Romanus, on the other part the Roman colonies Alba and Carsioli were founded.

In the inner politics in this time the fight between patricians and plebeians (clients), who did not have civil and economic rights, took place. Plebeians demanded first of all the right to influence the declaration of the war and conclusion of the peace and the elections of the high administrators. After the demonstrative withdrawing from Rome 494 plebeians created their own people's assembly (concilium plebis) and the institut of the people's tribunes (tribuni plebis), the plebeian assembly was collected not according to the curias, but according to the districts (tribes), which till the end of the 5th century numbered 20: 4 in Rome and 16 in the surrounding regions. The plebeian organisations had a religious status; the tribunes had a right of immunity.

To the end of the 5th c. the tribunes got some rights, the new people's assembly according to the centurias (comitia centuriata) was created. As in Greece, the population was divided into the property classes: riders (equites), who had an income more than 400 000 asses, classes (heavy-weaponed) – more than 100 000 asses, and light-weaponed. 451-450 the Roman right was codified, for this purpose the collegium from ten persons (decemviri) was created. The result of their activity were 12 Tables, on which the legal norms were written. Decemviri, with Appius Claudius as the head, refused to quit power after the end of their activity and only the demonstrative secession of Plebeians from Rome caused them to retire. Soon (445) the prohibition of the marriages between Patricians and Plebeians was abolished by lex Canulea. The plebeians were equalized with patricians also in the right of property.

At the beginning of the 4th c., after the victory by Veii, the fight between patricians and plebeians was acute anew. Now plebeians fought for the right to occupy the main positions in the state, first of all the positions of military tribunes. After the defeat in the fight with Gauls the struggle between plebeians and patricians grew even more acute. Plebeians were allowed to take part in the meeting of the senate as the "conscripted" (conscripti). 367 it was decided that from the three leaders of the army one must be from the plebeians. The Roman army (6 000 pedestrians and 600 equestrians) was divided in two legions, headed by consuls. The third leader (praetor) had the equal rights with consuls, but had not an own legion, and stayed in Rome. But with the time the consuls got much more power, than praetor. The law of 367 in the Roman tradition has a name of the people's tribunes Sextius and Licinius (leges Liciniaie

Sextiae).

Already 337 a plebeian (Quintus Publilius Philon) became a praetor, earlier the plebeians could get access to the censor's power (351). Plebeians got right to occupy also lower positions: the financial administrators (questor), aediles (who controlled the market and customs), in the difference to the Plebeian aediles the patricians elected the "curule aediles", but on the end of the 4th c. plebeians also got a right to get this position. Plebeians got also the priest functions, using the prophecies of Sybilla from Cumae. 300, according to the lex Ogulnia (under the tribunes Gaius and Quintius Ogulnii) plebeians got access into the collegia of augurs (fortune-tellers) and pontifices (priests). From the end of the 4th c. the pontifices kept the city chronicle. In such a way plebeians got a right to occupy all important positions. 304 aedil Flavius introduced the jus Flavianum, codifying the norms of complains in the court. Besides it, 326 the debt slavery was abolished.

In this time, as earlier, Rome had no literature, but some inscription in Old Latin language are presented. In the culture, as before, the Etruscan and Greek influence dominated. 364 Etruscans have shown the first theatre play, to this time the bronze casket from Facoroni with the scenes from the Argonauts myth belongs. The law codification by Romans had a big significance, creating the foundations of the Roman legal tradition, "the Laws of 12 Tables" are also interesting as a monument of the language. In Rome, as earlier in Greece states, the republic was established. The outer political conquerings continued, soon Rome will become a master of Italy, and then of all Mediterranean.

Questions:

1. What were the main events of the Roman foreign policy in this time?
2. What were the main phases and results of the struggle of plebeians and patricians?
3. What were the main decisions in the Roman culture in this time?

17. Greece in the middle of 6th-4th c. BCE.

Sources: Aeschylus, Herodotus, Thucydides, Aristophanes, Xenophon, Inscriptions.

561-560 in Athens Pisistratus came to power, supported by the party of the poorest population (diacrioi or hyperacrioi). After 6 years he was expelled, but could return and continue his rule till the death (528). In the Greek tradition Pisistratus was seen as a friend of peasants, he fought the big landownership, continuing the reforms of Solon. In this time the development of trade was also successful: the Attic ceramics propagates in the Mediterranean basin, Athens make trade with the East, with Cyclades and with the north. The water-pipe was built in the city. Pisistratus was a religious man and did not offend the Greek gods. He established two new celebrations: Great Panatheneans and City Dionysia. In the program of the last the theatrical plays were included, the first tragedy play was made 536. After his death (528 or 527) he left two sons: Hippias and Hipparchus. Hippias, according to Aristotle, was "clever

and state's man", his brother Hipparchus favoured the arts, having invited to the Athens Anacreon, Simonides and other poets. In the time of Pisistratus (or Hipparchus) the text of Homeric poems was redacted. Having fear before the rival, the brother ordered to kill Cimon, son of Stesagoras, who was three times victor on the Olympic games.

In this time the Persians made their influence strong in Asia Minor, 522-521 they occupied Sigeum and Thrace. The tyrant of Samos Polycrates, who had a fleet of 140 ships, came into the hands of Persians and was killed (522). Lygdamos from Naxos was overthrown 525. The time of the tyrants came to the end. 514 Harmodius and Aristogeiton (possibly of Phoenician origin) killed Hipparchus. Hippias made a cruel revenge, but Cleisthenes from the Alcmaeonidae headed the opposition of the exiled Athenians and asked Sparta for help (in the second half of the 6th c. Sparta could create a Peloponnesian League, which consisted from Spartans and their allies). 510-509 Hippias was overthrown and fled to Sigeum. The Spartan king Cleomenes, who tried to make more active foreign policy, was also overthrown.

In Athens the enemy of Cleisthenes was Isagoras, who asked Cleomenes for help, Cleisthenes was expelled, but returned, besieging Isagoras and Cleomenes in the Acropolis. In the time of his rule Cleisthenes made important reforms: first of all the administrative partition was reformed. The demes were united into 30 groups (trittyes), each tribe got 3 trittyes, situated in the different parts of Attica- Mesogaea, Paralia and Asty. The citizens continued to be included in the phratries, but after 18 years old they were inscribed in the demes. The Council (boule) had now 500 people and decided all administrative questions, it was divided into 10 sections (prytaneis), consisted from the members of one clan. Possibly under Cleisthenes the law about ostracism was adopted, which gave the possibility to expell the possible candidate for tyranny. In the end of 6th c. the rule of Cleisthenes went to the end, he was overthrown in the time of invasion of Spartans, Thebans and Chalcidians (506), which at the end was beaten by Athenians.

In this time the important events took part in the Asia Minor, which was occupied by Persians and divided in two satrapies by Dareios. 499 Ionia made revolt with the ruler of Miletus Aristagoras as a head. Aristagoras asked Sparta and Athens for help, Athens answered positively, having send 20 ships. But the Spartans supported Hippias and did not send help to Miletus. 498 Sardes was taken and burned, but in the same year Ionians were defeated by Ephesos. Then Athenians and Eretrians called their contingents back, and Ionians remained alone with Persians, who regained Cyprus (497) and Caria (497-494). Aristagoras left Miletus, fled in the Thrace, where he committed suicide 496. 494 Ionians were defeated in the naval battle by Lade. Miletus was surrounded from the sea and from the land and taken by Persians, then spoiled, and the inhabitants were sold into slavery. The staged by Phrynichus tragedy "The Capture of Miletus" brought Athenians into the weeping, therefore... the author was punished for 1000 drachmas! But many Greeks understood now that the war with

Persians is **unavoidable**.

Persians were preparing the campaign to punish Athenians and Eritreans for the support of Ionians, which must be led by Datis and Artaphernes, the son of the Sardes satrap. 493-2 Themistocles was elected an archon in Athens, 493 in Athens Miltiades returned, who also wanted to fight Persians. 492 Dareios send his son-in-law Mardonius with a fleet to restore an order in Ionia and Thrace. The fleet was destroyed by storm by Athos, but the goal of the campaign was reached – Thrace and Macedone became Persian. So called “first Median war” took place 490, under Marathon the Persian troops were defeated. The decisive part in the battle was played by the strategos Miltiades.

Soon for the unsuccessful attempt to suborder isle Paros Miltiades was punished by a fine of 50 talents and died from wounds (489), and Themistocles came on the top of the Athenian power. He strived to the one-leader **principle** in the army and expelled the supporters of tyranny. 483 Themistocles began the building of the fleet, and his enemy Aristides was expelled in the next year. For one and a half year the fleet in 180 ships – trieres was built. Sparta was also ready to defeat the aggression, 481 the Hellenic league, directed against Persians, was founded; the military leadership was given to the Sparta.

Xerxes, who came to power in Persia after the death of Dareios (486), prepared energetically for a new campaign against Greece. His aim was occupying of Greece and making it in the Persian satrapy. 480 Xerxes went from Sardes with a huge army. After the defeat by Thermopylae, where Spartans and their allies with king Leonidas as a head fought heroically, all middle Greece until Isthmus was in the hands of Persians. Attica was also left by population, which settled to Salamis and Aegina. But by Salamis the Greeks had a brilliant naval victory. The lively description of this naval battle was made by Aeschylus in the tragedy “Persians”, but as a victor the Athenian strategos Themistocles was honored by the Greeks, but not the Spartan commander-in-chief Eurybiades. The Persian went to the winter quarters in Thessalia. 479 the Persian commander-in-chief Mardonius again came to south, but was defeated by Plataea (the **Spartanian Pausanias** was a commander of the Greek army), and the Persian fleet was defeated by Mycale. Thebes were punished for the help for Persians. Pausanias conquered then the most part of Cyprus and the Byzantion (478).

Athenians and Ionians concluded Attic-Delia sea league (477), the goal of which was the establishment of the Greeks of Asia Minor. Aristides, who returned 480, created the league on the principle of the freedom and autonomy of the members, in Delos the league conferences had to take place, there was also a league treasury. In the Athens the fight for power between Themistocles, who aimed at the strengthening of Athens and fought Sparta, but not so much Persians, and Cimon, son of Miltiades, who wanted friendship with Sparta and energetic fight with Persians, took place. After the campaign of Cimon, in result of which the Persians were expelled from Thrace, the war had a long pause.

After the ostracism of Themistocles 470, who was accused in the collaboration with Persians, Cimon made a new campaign and defeated the Persian fleet in the mouth of Eurymedon (on the **Pamphilian** shore). In the time of the campaign the big prey was taken, the cities of Carian and Lycian shore were included in the league. But Sparta feared more and more the might of Athens. 465 it wanted to help to the inhabitants of Phasos, who separated from Athens, but the earth quake and revolt of Helotes and Messenians in Sparta itself followed. After Spartans distrusted 4000 hoplites, who were sent to them by Cimon for help, 461 Athens dissolved the league with Sparta, making a league with her enemies: Argos, Thessaly and Megara. Therefore the war with Persians in the result of strengthening of Athens changed into the rivalry of the two Greek leagues – Athenian and Spartan.

The growth of fleet in Athens brought to the strengthening of the lower classes, especially **phetes**, who demanded the expansion of democratic rights. The leader of democrats was Ephialtes, who practically destroyed Areopagus, which lost political rights; they were given partly to the council of 500, partly to the people's assembly and to the popular court. After the ostracism of Cimon and the killing of Ephialtes (461) Pericles became the leader of democrats. In **this time** the two-front war against Persians and Spartans took place. 460-459 against Persia the fleet of 200 ships was sent to Cyprus, which later supported the Egyptian ruler Inachos, the Greeks besieged Memphis. In this time in Greece itself "The first Peloponnesian war" takes place. 457 Athenians were defeated by Spartans by Tanagra, but after two months defeated the Beotians by Oinophyta, which gave them the domination in the Middle Greece. 456 the Aegina capitulated, the walls and fleet were destroyed, and the city had to pay a contribution in 30 talents and enter the sea league. But 454 the Athenian army was defeated by Memphis, and later destroyed in Delta by the Persian general Megabazus. Athens feared the new Persian invasion and even brought the league treasury from Delos to Athens, but this time it did not come. Athens could built a new fleet, and Cimon, who returned 451, made a five years truce with Sparta. 450 he went to Cyprus with the fleet, but died, besieging Cition. Pericles came to the power again and decided to cease the war with Persians. The last victory was made by the Greek fleet by Salamis (on Cyprus). The peace of Callias, concluded 449-448, was not a brilliant one: Athens could not reach the acceptance of the freedom of Asia Minor Greeks. 446, after defeat by Coronea (447) and revolt on Euboea Athens also concluded 30 years' peace with Sparta.

Really the peaceful epoch lasted about 15 years. In this time Pericles became (after the ostracism of the Thucydides, leader of the aristocrats) almost autocratic ruler, he was elected each year the first strategos and as a demagogos (the leader of the people) manipulated the people's assembly. The democratic revolution, which was begun already by Solon, continued in this time to develop by ascending line, zeugitai got access to the position of archon (457), the salary (**diaita**) was introduced for court members, advisers and administrators, elected by

the lot. Athenians founded colonies. But the immigrants to Athens – **metoikoi** were private of all rights, 451 Pericles himself brought a law, according to which only he, whose father and mother were citizens, could become a citizen.

Besides it, Athenian democracy existed on the cost of the allies, the allies lost autonomy, and the sea league grew into the state. **The allies lose rights to mint money, the state money was an Athenian one, the cities of allies were controlled by the Athenian overseers (episcopoi).** The allies had to use the Athenian court. 447 in Athens the Panhellenic congress took place, where the questions of the reconstruction of the destroyed temples and of the renewal of offers were discussed. Athens became a cultural centre of the Greek world, in the same 447 in Athens the building of Parthenon begins.

But the pause was short, soon the new Peloponnesian war began. 435 Corcyra began war with her **metropoly** Corinth, 443 it asked Athens for entering in the league, which brought an indignation of Corinth, provoking together with Macedonians secession Potidaea from Athens (432). Pericles answered with the prohibition to Megara, a member of the Peloponnesian league, to use Athenian harbours and market (“Megarian psephisma”). As the answer Spartans decided to begin the war, declaring in winter 432-431 to the Athenians an ultimatum, demanding expulsion of Alcmaeonidae (i.e. Pericles), the cease of Potidaea **seage**, the abolishment of Megarian psephisma, and giving autonomy to the allies. Athenians did not accept the demands, and Spartans declared war for the liberation of Greeks from Attic yoke.

431 after the Theban attack on Plataea, the king of Spartans Archidamos invaded Attica, devastated the small part of it and returned. According to the plan of Pericles, the Attic fleet devastated the shore of Laconia and Elis and have driven out the inhabitants of Aegina from their island. **But on the second year of war (430), after the new invasion of Archidam, in Athens the plague became, which lasted two years and returned one more in winter 427-426.** About one third of the Attica’s population died, Pericles lost his power and had to pay a fine in 50 talents, but 429 was re-elected as strategos, after the news came about the capitulation of Potidaea, but **soon** died from the plague. The Periclean epoch was not a “golden age of democracy” (how it was oft pictured by the historians of 19-20 c.), although have given much to the Greek culture. Pericles himself was a figure of the transitional period, which came to the power on the wave of ascending revolution. His hegemonic ambitions and striving to compel **other countries** to use the Athenian political system brought to the war with Sparta, which was a real result of his rule and brought Athens on the eve of destruction. No wonder that the ancients saw the plague as the divine punishment for the sins of Pericles.

But Athenian revolution continued to develop on the ascending line. The radical democrats, the leaders of whom were Cleon and Hyperbolus, were at power. The war went according to the old scenario, 428 Lesbos **seceded from** the league, but 427 Athenians could get the capitulation of it. 425 Athenian general Demosthenes occupied Pylos, surrounded the

Spartan army, which descended on the shore of Sphacteria, and compelled it to surrender. Cleon supported the continuation of war, besides it he strengthened his positions by the people, changing the *diata* of the judges from 2 to 3 oboles. But 424 Athenian army was defeated by Delion (Beotia), the trying to send 40 ships on Sicilia was also unsuccessful, because it was opposed by Sicilian Greeks.

The Spartan Brasides had an important victory in Thrace, having taken **Amphipolis**. Athens lost the most part of Thrace, the future historian Thucydides, who later described the war, was made **guilty** for it, he was accused that he did not bring in time help to the besieged **Amphipolis**. Now Athenians already regretted that 425 they declined the peace propositions of Sparta. 423 the truce for one year was concluded, but the secession of Menda and Sciona in Chalcidid brought to the strengthening of the party of the war. Cleon was elected strategos for 422-421; he had the lead the Thracian campaign. But in the autumn of 422 Brasidas brought him a heavy defeat, two generals were killed in this battle.

In Athens under the leadership of Nicias and in Sparta thanks to the king Pleistoanax one could get a conclusion of the peace treaty for 50 years (the peace of Nicias 421), according to the conditions of it the sides have returned the occupied territories. The peace was joyfully met by the Attic peasants, which is testified by the comedy of Aristophanes "Peace". It brought the end to the 10 years' Archidamian war, the result of which was the recognition of Athenian state by Sparta. But the contradictions between Athenian and Peloponnesian leagues and the **hegemonic** striving of both sides remained, which made the treaty not durable.

In Athens 420 Alcibiades, a relative of Pericles and a pupil of Socrates, becomes a strategos, who entered into the union with radical democrats. Athenians concluded treaties with Argos, Elis, Mantinea. 418 the troops of **Argosians** and Athenians were defeated by Mantinea. Sparta controlled Peloponnesus anew and brought there the aristocratic constitutions. Hyperbolos was made guilty for the defeat and expelled by ostracism (417). Nicias and Alcibiades were elected **strategoi** for 417-416. Nicias tried to get Amphipolis back, which was not returned by Sparta, but the naval expedition into Thrace ended with the defeat.

The Athenians decided to intrude into Sicilian affairs, because Segestians asked them for help against Selinus. Alcibiades wanted to occupy Sicilia and unite all the Greeks, although Athens had no possibilities for this in that time. The leadership of the fleet was entrusted to Alcibiades, Nicias (an opponent of war) and Lamachus. Before the departure of the fleet in Athens the Hermae – statues of Hermes – were fallen, which brought to the revolt of the people, which accused Alcibiades in all the story, but the fleet of 134 triremes sailed out in summer 415. Alcibiades hoped for the support of Sicilian cities and the occupation of Syracuse, but the Sicilian cities were not very eager to support Athenians, and in this time Alcibiades was recalled into Athens for a trial. On the way Alcibiades fled and went on the

side of Spartans. The people damned him in absence to the death penalty. The war in Sicily went unlucky; the Sicilians under the leadership of Hermocrates defended themselves, asking Sparta for help. 414 it seemed that the advantage was on the side of Athenians, but in this time the reinforcement from Sparta under the leadership of Gylippus came. Lamachus was killed till this time, and Nicias in the autumn 414 asked to send a new expedition.

The leaders of the radical democracy Androcles and Pisander in this time made the relations complicated not only with Sparta, but also with Persia, supporting the revolting Persian satrap Amorgus. For the defence of Argos they devastated the shores of Laconia, and 413 the king Agis, advised by Alcibiades, occupied Decelea, which was situated only 20 km from Athens, soon the exploiting of Laurion ores ceased, the trade decayed. But radical democrats 413 send one more expedition on Sicilia under the leadership of Demosthenes. In July 413 their troops were defeated, Nicias and Demosthenes with army and fleet wanted to return home, but on the 27th of August 413 the **moon eclipse** took place, and it was decided to delay the sailing out. This brought to the catastrophe – the fleet and army were destroyed, Nicias and Demosthenes put to death.

The catastrophe brought to the weakening of Athens and intrusion of Persia into the Greek affairs, Sparta made a union with a Persian satrap Tissaphernes, the allies of Athens were leaving them. Athens had to use the reserve foundation of 1000 talents, left from the time of Pericles. The changes were made also in the constitution, the council of 10 **probouloi** was created, which made a preliminary discussion of the laws (413), it signified the strengthening of the oligarchic positions. Alcibiades entered into the talks with Persians and with Athenian oligarchs, on the side of whom Pisander now went. In May 413 he entered Athens with an army; “to save the fatherland” the commission of 30 people was created. 8 June the people’s assembly in Colon was summoned, which under the pressure of the oligarchs decided to abolish the **diaitai**, and affirmed the council of 400 with unlimited rights. On the 6th of July the council of 500 was dissolved.

The new power ruled with the terroristic methods, murdering the opponents. But the troops were still supporters of the democracy, electing Thrasiboulos and Thrasyllos as **strategoi**, and inviting Alcibiades, who demanded the resignation of 400. The rulers hoped for the aid of Sparta, trying to bring the Spartan fleet into Athens, but in this time the Athens were defeated once more on the sea, between Euboea and Attica, and the people dismissed the council of 400, giving the rule to the more moderated council of 5000 under the leadership of Theramenes, Alcibiades was elected **strategos**. Under his leadership Athenians had some victories on the sea and on the land (by Abydos and Cyzicus), but now the radical democrats strengthened again, and the council of 500 was summoned (summer 410). The leader of democrats was now Cleophon, who introduced the day’s rent of 2 obols (**dyobolia**).

Alcibiades could conquer Chalcedon and Byzantium (409). 408 he returned to Athens, met

with an ovation of the people. But the Spartans made in this time the new union with Persians. The Spartan **nauarch** (commander-in chief of the fleet) became Lysander, and Persian send Cyrus the Younger into the Asia Minor. Alcibiades also went with the fleet into Asia Minor, but made a mistake, **havind givided** it into two parts: with one he sailed out to the north, another was left under the leadership of Antiochus. The fleet was destroyed by Lysander (407), Alcibiades lost the leadership and went to Thrace, fled from there to satrap Pharnabazes and 404 were killed by him on the demand of Sparta. Callicratidas surrounded the Athenian fleet under the leadership of Conon in Mytilene (summer 406). Athenians collected in hurry the fleet of 110 ships (with allies 150) and destroyed by Arginusae 120 triremes of the enemy. But they could not bury the dead, and 6 admirals were damned by the people to the death penalty! The Athenian “radical democracy” has shown her ugly beast’s face once more.

Lysander, supported by Cyrus, in the autumn of 405 defeated the Athenian fleet (from 180 ships 160 came to the victor). Byzantium and Chalcedon **surrendered**, Athens were cut from the sources of food. The league dissolved, only Samosians remaining true. In the city the hunger began, it was surrounded: Agis went from Decelea, Pausanias from Peloponnese, and Lysander with 150 ships stand by Piraeus. The leaders of the radical democracy nevertheless called to fight to the last. 404 Pheramenes was sent to have talks with Lysander, and Cleophon damned to death. But Sparta did not want the full destroying of Athens, fearing the strengthening of Corinthians and Thebans. According to the conditions of the peace treaty the Athens lost all their acquisitions, destroyed Piraeus and the Long Walls, the fleet was restricted by 12 ships. Under the power of Athens remained only Attica and Salamis, the exiled had to return back. 27 years’ war for the hegemony in Greece, which was led under the slogans of fighting of aristocracy and democracy, ended with the defeat of Athens. In the war about 15 000 Athenians died, the number of the Athenian population after the war (20-25 000) was the same or even lower than the number of population before Greek-Persian war (25-30 000).

The returning of exiles brought to the strengthening of the antidemocratic movement. Oligarches, supported by Lysander, went through the people’s assembly the decision about the abolishing of acting constitution and return to the ideal “system of the father”. The commission of 30 people was elected for the bringing the reform into the life, where sophist Critias and Pheremenes entered. The political rights were preserved only by 3000 richest citizens, “30 tyrants”, supported by Spartan garrison, terrorized Athenians, especially democrats and rich men. The group of exiled democrats by the leadership of Thrasyboulos went from Beotia to Attica, made fortress Phyle to the stronghold, and then marched on Athens. In the battle by Munychia (in the region of Piraeus) democrats defeated the **troops** of oligarchs. Critias has fallen in the battle, and the power in Athens went to the new oligarchic

government, which was appointed by the assembly of 3000. The new government had the power only in Athens, in Piraeus the democrats had their stronghold. Under the mediation of Spartans, who feared the excessive influence of Lysander, the reconciliation of oligarchs and democrats took place. In the autumn of 403 the democracy was restored, soon (399), it murdered Socrates. Almost 200 year's Athenian revolution (594-403) ended with the establishment of the moderate democracy.

401 the Greek hired soldiers took part in the fight of Cyrus with his brother Artaxerxes II for the Persian throne, the **terreat** of Greeks was described by the participant of the campaign Xenophon in "Anabasis". In the 4th c. in Greece the fight for leadership takes part, it is usually divided in the three periods: Spartan, Theban and Macedonian hegemony. Persians strengthened their influence on the Greeks. 387 under the mediation of Persians the "King's peace" was concluded, which as it seemed, affirmed the Spartan positions forever. But 379 in Thebes the democracy under the leadership of Epaminondas has a victory, and from this time the decay of Spartan influence begins. 377 Athens make a second sea league. 371 the general peace was concluded, but in the same year the Spartans were defeated by Thebans by Leuctra (in Boeotia). It seemed that now the fight for the hegemony will go between Athens and Thebes, but 362 Epaminondas was killed in the battle by Mantinea in Arcadia, fighting both Athenians and Spartans.

In this time Macedonia under the rule of Philip II (who came to power 359) grows stronger. 353 the Phocian commander Onomarchus has fallen in the battle with Philip, and Philip became a protector of Thessaly. The opponent of Philip in Athens was Demosthenes, but the time has already come for the uniting of Greece under Macedonian domination. 340-339 so called "fourth holy war" began, 338 the Greeks were defeated by Chaeronea. 337 in Corinth the congress was held, in which the "general peace" was proclaimed, the Panhellenis league created, the council of which (**synedrion**) had to meet in Corinth, and **symmarchy** (military union) of Philip and Greeks against Persians was proclaimed. The history of independent Greek poleis was over.

The development on the periphery of the Greek World, in Magna Graecia and Black Sea colonies was also interesting. Here also the fight of aristocrats and democrats took place and tyranny was established, In Sicily Hermocrates, who was close to the oligarchs, had a conflict with radical democrats Athenagoras and Diocles, the last made radical reforms 412. Hermocrates was expelled, but 408-407 tried to return, supported by hired soldiers. His coup failed, but his ally Dionysius could establish a tyranny, supported by the force of 1000 people. 405 he seized the power and ruled until 367, after his death the power was taken by his son Dyonisius the Younger, who could keep it until 356. The he had to flee, the tyrants changed it other, but 347 he could return to the power. 344 Timoleon, who was sent from Corinth with a group of mercenaries, **could restore the democracy**. In the North Black Sea coast the New

Greek colonies are created, especially Chersonesos (in the end of 5th c.), founded by the migrants from Heraclea Pontica. In the second part of the 4th c. he subjugates some cities in Crimea. Chersonesos was a democratic state. The Kerch peninsula, including Theodosia, was a part of **Bosporean** kingdom, the centre of which was **Panticapaeum**.

In the classical period the astonishing development of the Greek culture took place. Pythagoras (6th c.) created an **esoteric commune**, the aim of which was a mystical saving. He preached the reincarnation of souls and the mystics of numbers. One more esoteric commune was built by Orphics, named after the legendary founder Orpheus. The teachings of Orphics were close to Pythagoraic.

The development of philosophy continued, in 5th c. sophistai and Socrates (470-399) appear, by him Plato and Xenophon have studied. Plato (427-347) developed the teaching about ideas, in his philosophy there are many Pythagorean ideas. He also developed a political teaching about the ideal state. His pupil Aristotle (384-322) did not accept the teaching about ideas; his philosophy was more materialistic, although he postulated the existence of the first mover (God). He studied natural philosophy, ethics, aesthetics and politics. Both Plato and Aristotle were enemies of democracy, the ideal ruler for Plato was a tyrant of Syracuse Dionysius the Elder. In 4th c. there were quite a lot great orators, especially famous were Lysias and Demosthenes.

Democritus (about 400) created the teaching about atoms. In the sphere of medicine Hippocrates (460-377) and his school refused to use the magical methods and began to put diagnoses, correctly fixing the symptoms of the illness (some diagnostical knowledge was already in the Old Babylon).

The sculpture developed from the imperfect forms of Egyptian style (about 600) to the closer to the natural, vivid forms (about 400). The famous sculptors of the 5th c. were Myron, Polycletes and Phidias. In the 4th c. Praxiteles, Scopas and Lysippus worked. In the sphere of architecture the big temples (but still much smaller than in the East), like Parthenon in Athens, were built. In the end of 5th c. the Corinthian architectonic order appears, which have grown from the Ionian, but was more gracious and decorative. From the painting of this time a few was left, the famous Athenian artists of the 5th c. were Polygnotus and Apollodorus.

The development of lyrics continued, the historiography is forming. In the 5th c. Herodotus described the history of the Persian wars, Thucydides – the war between Athens and Sparta. Xenophon made a continuation of his history. The tragedy and comedy are developing, three great dramaturgoi Aeschylus (525-426), Sophocles (496-406) and Euripides (480-406) created tragedies, where a number of dramatic persons and a **chore** took part. The famous comedigraph was Aristophanes.

In the economic the work of slaves began to have a leading part, the slave trade developed. The slaves revolted oft, like 494 in Argos or 464 in Sparta

In the whole the Greece finished her revolutionary change. The democracy could not win, but it brought Greek into the civil war, which was followed by another wars for the hegemony in Greece, ending with a victory of Macedonia. In the classical epoch Greece definitively became one of the five great cultures of the antiquity. The Greece were more advanced, than their epoch, democracy was not a typical ruling form for the antiquity. In the sphere of culture the Greeks were also more advanced that the contemporaries, for example in the atomic theory or even in theatre. Therefore many achievements of Greeks did not get further development. Only in the new time (19-20 periods, 1450-1950) Europe rediscovered the Ancient Greece and became her successor. On the other side some Greek achievements (idealistic philosophy of Plato, Homeric poems, architecture and sculpture) were appreciated and got further development already in the antiquity, and some in the Middle Ages (like philosophy of Aristotle). The Classical Greece was still not a Europe in the later sense, Greeks were not rationalists (so in the 5th c. the mystical cult of Dionysus was propagated), but later under the Roman mediation Europe used the fruits of the Greek culture.

Questions:

1. What was the political development in Athens in the second part of the 6th century?
2. Which were the main battles of the Greek-Persian wars?
3. Characterize the main phases in the Peloponnesian war?
4. Which states dominated Greece in the 4th century?
5. What were the main achievements of the Greek culture in this period?

18. Egypt in 525-332 BCE (27-31 dynasties).

Sources: Herodot, Manetho, Inscriptions.

525 Egypt was occupied by the Persian king Cambyses. According to Herodot (II, 29-30, 37, 64) Cambyses wounded deadly the holy ox Apis, profanated the graves and laughed at the Egyptian cultic statues. The information of Herodot is contradicted by the inscription of Udjahorresnet, according to which Cambyses restaurated and cleaned the Egyptian temples, and also brought offerings, like earlier Pharaohs. Manetho name the Persian rule 27 Egyptian dynasty. In the time of the rule of Persian kings the inscriptions are made in hieroglyphic, demotic and Aramaic writing. The inscription of Dareios I in aenygmatic writing is preserved, which was a special king of hieroglyphics. On the **demand** of Persians the Egyptian laws were recorded for the first time (503, mostly land law), and Ahuramazda was identificated with Amon-Ra. Dareios was declared “the son of goddess Neith”. In Egypt the Persian satrap ruled, the residence of who was Memphis.

The Persian rule was hated by Egyptians, the word “Medes” became the epithet of the god Seth. In the beginning of the Xerxes’ I rule (484) the revolt took place, in the process of the next revolt (460-449) Inaros and Amyrtis could for some time occupy Delta with the help of Athenian fleet, and after the defeat of Athenians Amyrtis hid in her marshes. After the revolt, approximately 449-444 BCE, the “father of history” Herodot came into Egypt, he dedicated the first book of his history to the description of the land. Together with different myths, Herodot gives a precious information about the life and customs of Egyptians of that time, their religion. His knowledge of history is not so correct; he distorts the order of kings, albeit their general number till the Persian time (**341 king**) corresponds to the lists, which were later used by Manetho. Possibly Herodot had access to some “mysteries”, he conscientiously does not mention the name of Osiris, which could testify his initiation. From the time of Herodot the myth about Egypt as the land of wise man, from where all ancient sciences and religious creeds came from, begins to be created. One can think that the Egyptians priests themselves popularized this idea, besides it in the 5th c. the Greeks were political and military allies of Egyptians, which gave the possibility of close contacts.

In Elephantine the big Jewish military colony existed, the aim of which was to defend the southern frontier of Egypt (and Achaemenid Empire) from the Kushites. Possibly the colony was established already in the middle of the 7th c. under Psammetichus I, but the preserved documents in the Aramaic language belong to the 5th century. In the colony the temple of Jahve (Jahu) was situated, but the Jews, living there, worshipped the other gods too. Not far the temple of the Egyptian god Hnum was situated, which brought conflicts between Jews and Egyptians. Jews served under the command of the Persian commanders (frataraka and rav-hajla) and as the helpers of the occupants caused the harted of Egyptians. After the death

of Artaxerxes I (425) Egyptians began revolt, the Persian king Arsames had to leave Egypt, but the revolt was suppressed, not without help of the Jewish colonists. 410 Arsames left Egypt once more, using this moment, the Egyptians destroyed the Jewish temple, they were even supported by the part of Persian commanders (frataraka). But the Persian administration supported the Jews, punished the guilty ones and order 407 to restore the temple.

In the end of the 5th c. the Lybian princes of Delta managed to liberate the country for some time from the Persian yoke. Manetho includes in the 28th dynasty Amyrtis, who was possibly the grandson of the leader of revolt of 460-449 and ruled in 404-399, in the time of the struggle for the throne between Artaxerxes and Cyrus the Younger. To his time the last Aramaic documents from Elephantine belong, in one of them his death (or flight) and coming to the power of the founder of 29th dynasty Nephertites I are mentioned. The temple was **restored**, which is testified by the papyrus of 402, but possibly soon destroyed again, and the Jewish military colony with the liberation of Egypt ceased to exist.

In the 29th dynasty Manetho includes four kings, who ruled 20 years and 4 months (according to another list, 21 year and 4 months), and originated from Mendes. There Nephertites I (399-393), Psammouthis (393), Achoris (393-380) and Nephertites II (380) belong. They ruled in the Delta with the help of Athens and Sparta.

In the next 30th dynasty Manetho includes Nectanebo I (380-362 or 378-360). Teos (361-360) and Nectanebo II (360-343). Nectanebo I could defend his possessions in the fight with Persian and give them over to his son Teos (Tachos). Teos (Jedhor) took part in the general revolt of the dynasts and satraps of the West against the Persian yoke and even brought the army to Syria, but had to flee to Susa, betrayed by the nephew, Nectanebo II. Teos was the first Egyptian king, who minted the silver coins to pay to the Greek mercenaries. Nectanebo II could take power with the help of the Spartan king Agesilaus. The Persian king Artaxerxes III Ochus many times tried to reconquer Egypt and give it to Teos as satrap, but it manages to do it only 343, as Teos were already dead. Nectanebo remained in the memory of Egyptians as a great magician, tales were told about him, according to one legend, Alexander Macedonian was his son.

The last Persian rulers were accepted by Manetho as 31st dynasty, he includes there Ochus, Arses and Dareios III. Ochus supposedly also killed Apis, wanting to eat it on the banquet. In 7 or 8 documents the mysterious Pharaoh Hababash (Habbash) is mentioned, possibly of Nubian origin, who ruled 338-336 in the Upper Egypt (W. Huß. Der rätselhafte Pharaoh Hababasch, in: SEL XI (1994), S.97-112). 332 in Egypt Alexander the Great Macedonian came, who was met as a liberator and the son of Amun, the Hellenistic epoch begins.

In the conditions of outer domination the Egyptian culture continues to develop. The hieroglyphic writing changes more and more into the aenigmatic (mysterious), the number of signs grows up to the couple of thousands, and their forms became more complicated. The

demotic writing continues to develop, supplanting the hieroglyphics and **hieratics**. In the architecture and sculpture the following to the old examples continues. In the economics the relations of ware and trade grow stronger, the coins appear. The time of the Persian rule was therefore not a cultural regress. Egypt continues to develop the economic and culture, but having almost 3 000 years of history of the own culture, it could not stay on the same level with the new civilizations, to create philosophy and theoretic science.

Questions:

1. What was the political history of Egypt in this period?
2. What were the relations between Egyptians and Jews and why?
3. What new features came in the Egyptian culture and economics in this period?

19. Nubia in 650-300 BCE.

Sources: Herodot, inscriptions.

After the expelling of Kushite king Tanutamani (664-653) from Egypt in 654 (see §5) the Kushite kingdom continued the existence in Nubia (modern Sudan). The capital of it was Napata, in the region of the 4th Nila cataract (**thre precize place** is still unknown). In Kurru and Nuri the **pyramidal graves** of the kings are presented, beginning with Kashta (760-751). Already Taharqa (690-664) built the first pyramid in Nuri. The pyramid of Taharqa was **built** in two phases: the first smaller was changed by the second, which was much bigger. The Kushite culture developed under the strong Egyptian influence (that is no wonder for former colony, which in the epoch of New Kingdom was a part off Egypt), the main god was Amun, the inscriptions in Egyptian hieroglyphes are preserved (the own writing was created only in 2nd c. BCE). The language of ancient Nubians was not related to the Egyptian and other Afro-Asiatic languages, it is not clear also whether it is related to the medieval so called “Old Nubian” language of the Christian texts and to the modern Nubian dialects, in the literature it has the name “Meroitic” (about the language see Завадовский Ю.Н., Кацнельсон И.С. Мероитский язык. М. 1980).

The names of the kings of this epoch are known, the pyramids and inscriptions are preserved from them. In difference to Egypt, the throne was given not by the father to the son, but by the brother to the brother, and the kinship was counted on mother’s line. About Atlanerse, successor of Tanutamani, not much is known, he ruled 653-643 BCE. His successor Senkamanisken (643-623) built a temple in Napata. From Anlamani (623-593) the stele from Kawa is presented, telling about his sisters-priestesses and the mother of the king. Aspelta (593-568) tells in his stele about the order of his election. In another stele the suppression of the revolt is discussed, in the third – the securing the temple in Sanam for the king’s wife Madiken.

593 Nubia was invaded by the Egyptian Pharaoh Psammetichus II, in the army of whom

the Greek and Carian mercenaries were presented, who left their graffiti in Abu-Simbel. Napata possibly was occupied and spoiled. After this the capital was transferred to the south, in Meroe (which is not identical with the modern city of the same name). The city existed from the times of Kashta, but only now it becomes the residence of the kings, which still continue to be buried in Nuri. Napata remains the most important religious centre. Meroe was situated in the fruitful region, on the crossing of the trade ways to Egypt and to the Red Sea. Into Egypt the ivory, the leopard's fells, the ostrich feathers, the ebony wood and gold were exported.

Then the kings are ruling, who are known only by names and graves: Amtalqa (568-55), Malrenaken (555-542), Analmaye (542-538), Amaninataki-lebte (538-519), Karkamani (519-510), Amaniastabarqa (510-487), Siaspiqa (487-467), Nasahma (468-463) and Maleviebami (463-435). Herodotus, who visited Egypt in this time, mentions Meroe. He tells, for example, about the spies, who were sent there by king Cambyses and brought **the presents to the king of Meroe**, who presented them a huge arch as response. In the temples and palaces of Meroe there are really many pictures of kings and gods with arches, and Nubia was called by Egyptians "nine arches". Herodotus mentions also some magic offerings table, which remembers the tables in Meroitic temples.

Then Talahamani (435-431) ruled, and after him – Amani-nete-yerike (431-405). Four inscriptions are preserved from this king. In them the influence of the Meroitic and the bad knowledge of Egyptian is felt. In the inscription from Kawa Meroe is mentioned for the first time. After the death of Talahamani the king, who was 41 years old, suppressed the revolt of the people Rehreh, and then went to Napata and took part in some ceremonies in the palace and in the temple of Amun-Re in Gebel Barkal. Then he fought the people of Medes by Krtana. Besides it, he visited the temple of Taharqa in Kawa, cleaning it from the sand, and the temple in Argo (Pnubs), to which he presented a land. In Kawa he also met the queen-mother.

From Baskakuren (405-404) no inscriptions are preserved. Harsiotef (404-369) left the inscription that looks very much like the inscription of Amani-nete-yerike, there are also mentioned the king's presents to the temple and decaying Napata. In the pyramid of Harsiotef the big number of iron wares appears for the first time (initially the iron appears already in the pyramid of Taharqa), there were found there also the remnants of the human skull. The name of his successor is unknown, but he must have ruled from 369 to 350, and then Ahratan (350-335) ruled, their inscriptions are not preserved. But from Nastasen (335-310) an interesting inscription is preserved. He also describes the journey from Meroe to Napata, in the temple of Amun-Re, thoroughly describes the ceremonial, including offering and dances. Then the king visited another temples (in Kawa, Argo and Tora), having presented to the god four gardens with 36 people for their keeping, silver and golden vessels, golden statues and cattle. He tells also about his campaigns against the tribes, who robbed the temples in Kawa and Tora and

have taken the golden vessels, **presented** by Aspelta and exchanged by Nastasen. **Other enemy**, Kambasuten, possibly is the same like Egyptian Habbash, who ruled 338-336 to the north from the second cataract and fought the Persians.

The last of the Nuri dynasty Amanibahi ruled about 310-295 BCE, **from** him the stele and the offering table are presented. Then the burials in Nuri cease, possibly the new dynasty comes to power, from which the pyramids in Gebel Barkal are left. The first king of it was Aryamani (315-290).

Nubian (Meroitic) civilization is a daughter civilization of the Egyptian one. But in difference to the last, it preserved the political independence for all time of the antiquity. It can be explained by the geographical remoteness of it and the difficulties of accessing it. In the culture and religion initially the Egyptian influence is strong, then the local features appear more and more. The conservative Nubians apparently even continue the traditions of the Egyptian Old and Middle kingdom, building the pyramids, and Amun remains their chief god. This civilization was the first, created by the native African population; therefore it has a big significance for the African history.

Questions:

1. What was the political history of Meroitic state?
2. What are the inscriptions of Meroitic kings about?
3. What relation had Meroe to Egypt?

20. The Persian Empire of Achaemenids (550-330 BCE).

Sources: Herodot, Xenophon, Bible, Inscriptions.

559 Cyrus II became a king of Persia. 550 he revolts against the Median king Astyages and defeats him, the Median came under the power of Persia. After this Cyrus builds the residence Pasargadae, which contained the audience hall and the huge park ("paradaesa"). 547 Cyrus have taken the capital of Lydia Sardes, 539 the Babylonian king Nabonides was defeated. Cyrus was respectful to the city and to the state, kept the cults of gods. He released the Jewish prisoners home, and they under the leadership of Zerubabel went to rebuilt their temple. They were resisted by Samaritans, but the second temple was built in the beginning of Dareios rule.

To this time the last prophetic books belong (Haggaios, Zechariah, Malachiah) and so called Deuterojesaiah, who calles Cyrus „the anointed“ (ch. 45). In difference to the pre-exile books, for these prophets the rites had a big importance (this tendency is felt already by Jesekiel, who made a thorough description of the future temple). The prophetic tradition decays apparently, on its place the keeping of the law comes. In the time of the Babylonian exile and in the Persian epoch the "Priest's code" is created, which later became the foundation of the book Leviticus. In the Judaism the Babylonian demonology and the numbers' mystics, Persian dualism and the ideas about the ritual purity intrude.

The Aramean edict of Cyrus, which is preserved in the 1st Ezra book, speaks about the will of God of Heavens, under whom Ahuramazda is meant, but it could be easily equated with Jahve. The religious tolerance was typical for Cyrus, and in other places (for example in Babylon) the worship of the old deities continued, which were often equated with Ahuramazda. But the kingdom of Davidids was not restored, Cyrus had not such an aim. The Empire was divided into satrapies, satrapies into smaller provinces, headed by the province administrators – peha. So, Ammon, Samaria and Jehud (Judaea) were part of the province Trans-Euphrates, in Judaea practically the theocracy (i.e. the civilian-temple commune) was established.

In the last years of life Cyrus fought on the east (in the region of the modern Central Asia) with the nomads (massagets) and died 530. His corpse was **embalmed** and placed in Pasargadae. The great conqueror Cyrus became the symbol of an ideal ruler, which is testified not only by the Bible, but by the novel of Xenophon “Cyropedy” (i.e. the education of Cyrus). The successor of Cyrus Cambyses (530-522) continued the deeds of his father, having conquered Egypt (525), but he possibly did not respect the alien gods so much. He also could not make a breakthrough into Nubia and Libya. On the way home in Syria Cambyses died (522). In this time some Magus Gaumata declared himself a king, under the name of his brother Bardias.

It would be seductive to see here the conflict between the old Magi and worshippers of Ahuramazda (see §12), but there are few facts which could prove it, besides it some scholars think that the true Bardias came to power. After the year Dareios, the son of Hystaspes, in the union with six aristocrats killed the Magus and seized the power. With him the second period of the Achaemenide history begins. But he had to suppress revolts on the places, especially in Persia (under the leadership of Vahyazdata), Elam, Media (Fravartish), Babylon, Armenia, Parthia and Hyrcania and even in Egypt (satrap Ariandes). 519 the unity of the land was restored. Dareios left as monument of his victory the Behistun inscription on three languages – Elamite, Babylonian and Old Persian (by the Persian alphabetan cuneiform, which was invented short time before it, by which also the inscriptions of other Achemenid kings are written, see R.C. Kent, Old Persian, 1953). The Persian part of the inscription was deciphered by Grotefend in 1802, which was the beginning of the decipherment of the cuneiform. The Old Persian differs somewhat from the Avestian, which presented more eastern dialect (possibly the Old Bactrian).

Dareios has got a huge country, which united all the Near and Middle East, from Libya to India, the eastern frontier of which was approximately the river Indus (Sind). The country needed a law, an administrative and military order. Dareios divided the land into 23 satrapies, dividing the functions of satraps and military powers. But in the future these functions were often **combined**, besides it, one satrap could rule a number of satrapies (for example the father of Dareios Hystaspes headed several satrapies in Central Asia). Dareios collected the wise

men to record the laws, the laws of other people were codified too (as already mentioned before, 503 the Egyptian land law was recorded). On this background the codification of Jewish Tora, which took place a bit later, becomes also understandable. Besides the Persian alphabet cuneiform, the Aramaic is used more and more and becomes the official language of the Empire (so called “Reichsaramäisch”, Empire Aramaic).

519-512 the Persian occupied Thrace and Macedon in Europe, in the same time the north-western part of India. 512 Dareios made a campaign against Scythes, which was not successful, the expansion of the Empire ceased. In Egypt Daeios restored the canal, built by Pharaoh Necho. In the economics the trade and private property was developed more and more. 518 Dareios made the united tax system, then introduced the golden coins (dareikoi), the minting of which was the king’s prerogative, 1 golden dareikos corresponded to the 20 silver **sicles**, which could be minted also by satraps, the Phoenician cities also minted own coins. The sources, which were collected as taxes, remained in the king’s treasury, which brought to the deficit of money and disturbed the trade.

Elamite archives testify for example that the workers got their salary partly in silver, but later the natural wages were restored. The residence of king and his successors was Persepolis, where the reliefs with the pictures of tribes, bringing tribute, are preserved. In this time the Persian sculpture develops intensively, using Babylonian and Elamite traditions, that is testified in **reliefs** in Behistun and Naqshi-Rustam. The administrative capital was Susa, the big chancelleries were also in the capitals of the satrapies. Empire was oft plagued by revlts, especially in Egypt. Dareios had to fight the revolt of Ionian Greeks (see §17), who barbarically burned Sardes, at the end the Ionian fleet was defeated by Lade (495), and Miletus was destroyed. The campaign into Greece was also unsuccessful, 492 the fleet of Mardonius was lost, 490 Persians were defeated by Marathon.

The successor of Dareios I was Xerxes I (486-465), whose rule corresponds to the third period in the history of Achaemenide Empire. He suppressed revolts in Egypt and Babylonia (482), but was gravely defeated in Greece (480-479). In religion the support of Ahuramazda cult continues (in the inscriptions of the Persian kings Ahuramazda is oft mentioned, but strange enough not Zaratushtra). The so called “anti-Daevan” inscription of Xerxes is preserved, which tells about the destroying of the temple of Daevas (bad, i.e. pre-Zoroastrian deities). From the fifth year of rule Xerxes did not use the Babylonian king’s title, instead of it he called himself “the great king, the king of kings”. The palace of Xerxes in Persepolis is preserved.

465 Artaban killed Xerxes and the elder son of Dareios, and the throne was taken by Artaxerxes I (465-423), who belongs to the fourth period. He also supported the cult of Ahuramazda. According to the Biblical tradition (the books of Ezra and Nehemiah), Artaxerxes send to Judaea initially Ezra (Ezdra) in 458-457, and then Nehemiah (445). Their

task was the strengthening of the civilian-temple commune in Judaea, against which 455 the inimical coalition of peha of Samaria Sanballat, peha of Ammon Tobias and the king of Cedar Geshem was created. The members of the commune were liberated from taxes and got the right of own jurisdiction. Nehemia was appointed peha of the province Jehud and began to build the defence wall in Jerusalem and to organize the groups of militiamen. In Jerusalem there were in this time about 15 000 inhabitants, which was one tenth of the province inhabitants.

Ezra, who was from the clan of the high priests, made religious reforms, he fought the mixed marriages, and 444 introduced the annual cycle of the Tora reading. It was supposedly he who redacted it the last time, uniting Jahvist, Elohist, the book of Law and Priest's code into one book, which was later divided into 5 books and ascribed to Moses. To Ezra many **apocrypha** and the creation of the oral tradition, which was later fixed in Talmud, was ascribed. Later on the head of the commune were the Jerusalem high priests, who in the 4th c. got also the rights of the peha of province Jehud. Not so probable historically are the events, which are described in the book of Esther, the action of which also belongs to the time of Artaxerxes. It is not probable that in this time the oppression of Jews was planned, the names of Mardukhai and Esther are only slight changing of the names of deities Marduk and Ishtar. It is possible that under Mardukhai the "cup bearer" Nehemiah could be meant, who was later sent to Judaea. Some scholars (for example Б.И.Кузнецов. Древний Иран и Тибет. СПб 1998, С.218-222) believe in the reality of described events, but put it the epoch of Xerxes.

Artaxerxes could suppress some revolts, for example in Bactria and Egypt under the leadership of Inaros, who was supported by the Greeks. 456 the revolt was suppressed, the Athenian corpse was killed in Delta. 449 the peace of Callias was concluded, according to which the autonomy of the Greeks of Asia Minor was accepted.

After the short rule of Xerxes II and his killer Sogdianus Dareios II Ochus came on the throne. His time of rule (423-404) makes the fifth period of the Achaemenide history. In this time the king's land possessions and the possessions of satraps and some rich families of tradesmen and leasers (like the house of Murashu) are growing, which is testified by the documents from Babylonia and Elam. The land plots were given also to the military colonists. On the lands and by the building of the palaces the workers (pers. Garda, elam. Kurtash) worked in the main part from the prisoners of war. At the end of the rule of Dareios II Egypt could liberate itself, Amyrtis founded a new, 28 dynasty. Persia intruded into the Greek affairs, concluding a union with Sparta, the defeat of Athens in the Peloponnesian war was contemporary with the death of Dareios II (404).

His successor was Artaxerxes II Mnemon (404-359), whose time belongs to the 6th period of the Empire. His brother Cyrus tried to make revolt with the help of the Greek expeditionary corpse, but was killed in the battle by Cunaxa, on the north from Babylon

(401). The retreat of the Greek mercenaries to the north is described in the “Anabasis” of Xenophon, the Greeks could see with the own eyes the inner weakness of the Persian state. The satraps of Asia Minor soon made wars with each other and with the Greeks. The war between Sparta and the Persian satrap Tissaphernes ended with so called “the King’s, or Antalcides” peace of 386, according to which the Greek cities of Asia Minor and Cyprus returned under the power of Persians. But the trying to subjugate Egypt was failed in 374.

The successor of Artaxerxes II was Artaxerxes III Ochus (359 or 358-338 or 337), who together with the next king belongs to the last 7th period. He could suppress the revolts of Asia Minor and Phoenicia, and 341 the Egypt was subjugated. The changes in the religious politics were also made, the old gods (especially Mithra and Anahita) were worshipped again, Artaxerxes III devoted to Anahita the statues and altars in the capitals of Empire. Under the last Achaemenids India and Choresm, Sogdiana and the Saka regions in Central Asia were turned from the subjects of Empire into the allies of Persians.

336 Artaxerxes III was poisoned by the eunuch Bagoas. The great-grandson of Dareios II Dareios III Codoman (336-330) came on the throne, but the days of the Empire were counted. The huge country became a victim of the conqueror adventurer. After some victories under Granicos (334), Issos (333), under Gaugamelae (Arbela) in 331 Alexander managed to conquer all the capitals of the Empire – Babylon, Susa, Persepolis, Pasargadae and Ecbatana. Dareios fled to the satrap of Bactria Bessos and was killed in 330. Achaemenid Empire was a past, the Hellenistic epoch has begun. The Persian Empire was a “colossus on the clay feet” (the book of Daniel), but the religion and culture of the Persians was preserved, and soon they could create the new state – Parthian.

Persia for the first time united the Near Eastern states in the one Empire, which was favourable for the development of the trade and economics; it united in itself the Near Eastern and Arian (Iranian) religious and cultural traditions. The Persian kings, who were the enemies of Greeks, still were admired by many Greeks because of their high moral principles. The religion of Persians, who gave a clear idea about the good and the bad, was a higher stage of the development of religious thought, and influenced the Judaism. Persia became a mediator between the East and West, the Greece and India. The state of Achaemenids is one of the most brilliant epochs in the history of Iranian ethnos.

Questions:

1. What are the main periods of Achaemenid history?
2. Why the Persians could conquer so many countries, but could not conquer the Greece or Scythia?
3. What was the situation of Jews under Persian rule?
4. When the decline of the Empire begins?
5. What is the significance of Achaemenid Empire?

21. India in the middle of 6th - 4 c. BCE.

Sources: Herodot, Brahmanist, Buddhist and Jainist texts, Curtius, Inscriptions.

The North-Western India (modern Pakistan and Afghanistan) in the 11th period was invaded by Persians. Cyrus occupied Bactria and a part of India, having destroyed the city Kapisa (Kapishi, modern Begram to the north from Kabul). Dareios I mentions the subjugating of Harahuwati (Arachosia) and Gadara (Gandhara) in the Behistun inscription. In the inscription from Persepolis (ca. 513) and following inscriptions also Hindu (Hindhu), i.e. Sindhu, satrapy on the river Indus, is mentioned. Herodot in his list of the Persian satrapies and conquered people mentions Gadarians, who together with Sattagydae, Dadiceans and Aparites entered the VII satrapy, and Indes – XX satrapy, which **paid** 360 talents of tax. Indians and Gandharians took part in the Greek campaign of Xerxes in 480 and in the Gaugamelae battle 331, but as part of the troops of other provinces. It is possible that the Persian domination in the Indus valley finished already in the 5th c., the Persian golden coins (dareikoi) were also not found in India. The Persians brought into India the Near Eastern influences; on the base of Aramaic alphabet the Indian writing kharoshthi was created. The influence of Achaemenian culture is felt also in the later kingdom of Maurya, the architecture of palaces there remembers the Persian Apadana.

To the middle of the 1st mill. India was fully occupied by the Arian tribes, the centre of gravity of the Arian world being moved to the east, in the valley of Ganges. About 500 some states are created, the later Buddhist tradition names 16, for example Magadha, Kashi (Benares), Koshala, Anga, Vridji, the union of tribes, appearing on the ruins of the kingdom Videha, Vatsa with the capital Kaushambi, Avanti, Gandhara and Camboja. The Buddhist sources give a special attention too Magadha, where Buddha was born. In 546 the throne in the kingdom of Magadha was taken by Shrenika Bimbisara, who founded the dynasty Haryanka (546-414). He left the old capital Girivraja and built the new one – Rajagriha, surrounded by walls on the length of 40 km. Bimbisara concluded the marriage unions with the dynasties of Madra, Koshala and Vaishali. Having got the security on the north and on the west, he led the aggressive policy on the east, conquered the king of Anga and annexed his territory. 494 he was overthrown by the own son Ajatashatru, was imprisoned and died from hunger.

Ajatashatru could stay the fight with Prasenajit from Koshala, and then annexed it. The war with Vridji was concentrated in the main around the city Vaishali, the capital of Licchavi, the troops of Magadha used for the first time the catapults and heavy chariots. In the beginning Ajatashatru was against the Buddhism, which was just born, and then he converted into the Buddhism and led the first Buddhist council (two months after Buddha's death) in Rajagriha.

But Ajatashatru was a victim of revenge: 462 he was overthrown by his son Udayyin and possibly killed (according to the Buddhist sources). 458 Udayyin built a new capital of

Pataliputra (modern Patna). In his time the intensive war with the kings of Avanti, who occupied the region Kaushambi, began and lasted almost a century. Udayyin was favorable to Jainism and Buddhism. 446 he died with a violent death. After him three other kings ruled, and then after the revolt the minister Shishunaga has taken a throne (414). The dynasty Haryanka was over.

Magadha became the strongest state in the Eastern India, here the iron tools of work were broadly used because of the iron ores in Rajagriha (Barabar). The kings of Haryanka dynasty established the permanent army, which was directly subordinated to the king. In the political sphere the absolute monarchy was established, which was not more restricted by the council, the aristocracy stayed on the background.

Dynasty of Shishunaga (414-346) continued the work of Haryanka. Shishunaga himself (414-396) finished the war with Avanti and conquered the part of Central India, the capital was again Girivraja, and the prince-heir was a ruler in Benares. Kalashoka (396-368) moved the residence of government into Pataliputra, albeit he stayed long time in Vaishali. In the time of his rule the second Buddhist council took place. His heirs, ten sons, one after another were dethroned in the result of revolts and the power came to the head of brigands of low origin, who founded the dynasty Nanda (346-313).

His name is called differently in the sources (Mahapadma, Ugrasena or Nanda), there is also no unity in the information about the number of successors. The dynasty consisted from nine kings, i.e. the king himself and his eight brothers or sons. The founder of dynasty led a conquering policy, propagating his possession on the all region of Ganges, Central India, Orissa and possibly even the part of Deccan.

The last of the kings of Nanda dynasty Agrasaynyi (according to the Greek sources Xandrash or Agrami) ruled at the time of the coming of Alexander the Macedonian. The army of Magadha (according to Diodorus and Quintus Curtius) consisted from 200 thousand of infantry, 20 thousand of cavalry, 2000 of chariots and three or four thousand elephants. Magadha could stay in the fight with Alexander, but the dynasty of Nanda was overthrown by Chandragupta, who founded the dynasty Maurya.

In the 6th-4th centuries the Arian tribes are propagating to the south. Katyayana, the grammarian of the 4th c., knows the kingdoms Pandya, Chola and Kerala on the Dravidian south. Later the conquering of the south was ascribed to the mythological wise man Agastya. In the middle of the 4th c. the colonisation of Ceylon took place.

Sanskrit in this time became a literary language, fixed in the grammar of Panini (5-4 c. BCE). The common people spoke the younger dialects (prakrits). The codification of the rules of Brahmanic society takes place, which had to make the caste (varna) system eternal. The literature of Dharmasutras, discussing the rites, appears, the first of them are written still on the archaic prose and come back till 6-5th c., smriti are dedicated to the law thematics. This

literature was created until the 2 c. BCE, it tells about the duties of the king and the head of family, the ritual questions, the administrative law, the rights of property etc. The eldest Dharmasutra is possibly the sutra of Gautama (ca. 500), much younger is the sutra of Baudhayana, the best of all the sutra of Apastambha is preserved.

The caste system was **conserved** more and more, the Brahmans could not become a death penalty, they occupied the most important state and priest positions. The situation of shudras became worse; they could not study the holy texts, for the killing of shudra the brahman was punished in the same way like for the killing of cat or dog. The marriage between the man of the higher and the woman of the lower caste was possible, but not the opposite. The situation of women became worse too, they could not get a good education and were under the power of the father, and then of the husband. The slavery was patriarchal, the number of slaves was not big. The teaching about the four stages (**ahramas**) of the life of man was developed: brahmacharin (the student), grihastha (the head of family and the householder), vanaprastha or bhikshu (living in the poverty not far from the village) and sanyasin (ascetic, who left the world and lived in the forest).

The trade was developing; in the 6th c. the first archaic silver coins appear. The gold coin suvarna consisted from 80 ratio (1 rati = 0,118 g), the silver coin purana or Dharana from 32 ratio, the copper coin karsapana also from 80 ratio. In the Northern India in the 6th-4th c. the black polished ceramics, made on the topper's wheel, was propagated. The big cities like Rajagriha, Kaushambi etc. appear again, in the south the black polished ceramics and the use of iron are also propagating. The city Ujjain in this time is surrounded by the clay walls, but generally the south remains still backward.

The big changes take place in the religious life. The last Upanishads (traditionally related to Atharvaveda) appear, which develop the brahmanistic tradition, but also **in many aspects** denying it. The six classical philosophic schools (darshanas) appear, who are supported by the authority of Vedas. Nyaya, coming back to Gautama, discusses the means of knowledge, logic and rethoric. Vaisheshika, the founder of which was traditionally Kanada, studies qualities and substances (vishesha). The nine substances are accepted, to them belong, except the traditional five elements (earth, **water, fire, air and aether**), also **timber**, direction in the space, the soul (atman) and the mind (manas). The substances consist from atoms (paramanu) and have four qualities (smell, taste, touch and form).

The system of Vaisheshika looks materialistic enough, much further in this direction the sankhya, founded by Kapila, goes. It accepts 25 categories. Besides the already known from vaisheshika 5 elements (mahabhuta) and 5 qualities (**tanmatras**, the sound being added to the four qualities of **vaisheshika**) there are five organs of senses and five organs of action, and also finer elements: mind (manas), ego (ahamkara), the primeval condition of the matter (mahat), the matter itself (**prakriti**), in which three forces are acting: **sattva** (truth), rajas

(passion) and tamas (darkness, inertia), and the cosmic spirit (purusha). Her practical application was yoga, systematized by Patanjali, that in the theory replaced the impersonal Purusha with the personal god Ishvara, and in the practice looked for the liberation of the soul (kaivalya). Karma (or Purva) Mimansa (of Jaimini) made the grammatic and contextual study of Vedas.

Uttara Mimansa (later called Vedanta) sees Vedas in the aspects of ascetism and mystical practice, the aim of which is a uniting with the god, who is the only absolute reality, in comparison to which all other is an illusion (Maya). The founder of Uttara Mimansa was traditionally Vyasa.

The unorthodox (denying the authority of Vedas, but believing in karma and reincarnation) religious-philosophical systems Jainism and Buddhism are also appearing. The teaching of Vardhamana (Jina Mahavira), who was born in the middle of the 6th c. in Magadha, was supported already by some tradition. He was counted as the last of 24 **tirthankaras** (teachers), the former of whom, Parshva, lived in the end of the 7th century. 28 years old Vardhamana left his family and property and became an ascetic. After 12 years he had an **enlightment**, and more than 30 years preached his teaching in Magdha and Anga, having died 72 years old, 477 or 468 BCE. According to the Jainist teaching, the **materiy** (pudgala) consists from atoms (paramanu), which are grouping in the bodies (kaya) with the help of combinations (skandha). The souls (jiva) are the perfect monads, but they are connected with matter, which does not give them to develop their divine qualities. The task of an ascetic is to isolate the soul from the matter, suppressing the last.

The enlightened (kevalin) tries to restore the initial glance of the soul and to cease the accumulation of karma. Only man can reach it, the gods must be reborn in the human form to be saved. Jainists were divided in two classes – ascetics, who have broken the link to the world, and the lay people (shravaka). In Jainism the full ahimsa (non-killing of any living creature) is preached, the vegetable food is allowed, but the animal one is fully prohibited. The fasting till the voluntary hunger death (samlekhana) plays an important part, the control of the spirit, word and body is preached. The Jainists denied the agriculture, because by tilling the living creatures are killed, and the trade with the products of the animal origin. Therefore Jainism was propagated mostly among some groups of tradesmen – jewellers and bankers and stayed in the limits of India.

Another was the fate of the other unorthodox teaching – Buddhism, which became the first world religion. The founder of the Teaching Siddhartha Gautama was born in the middle of the 6th c. in Kapilavastu (now Terai on the territory of modern Nepal), in the family of aristocrats. Shakya. 29 years old he had a heavy moral crisis, left the world and became a hermit. After six years of the life of hermit and ascetic he got an **enlightment** (bodhi). He created a community, preached and died 80 years old. The traditional date of Buddha's death

is 543, in the scholarship often 480 is accepted as approximate date (according to Olivelle, even 375-355 BCE) .

The initial teaching of Buddha is difficult to reconstruct, because Buddhism went through the long period of development, and the written sources are of the later periods. The Buddhism inherited the faith in the reincarnation of the souls (which has in it the form of rebirth, because Buddhism denies the existing of the separate soul) and in the law of karma. The end goal of existence is nirvana, which is opposite to all forms of existence (samsara). In the Benares sermon Buddha formulated four holy truths, according to which the life is a pain, the cause of which is desire and the craving for life. For the saving one must suppress this craving for life that is the purpose of the eightfold way, which is between the layman life and the full **ascetism**.

The pain in the material world is because of 12 cause (nidanas). Instead of the individual soul the Buddhism accepts the union of five skandhas, after the death the karma makes a new group of skandhas, in such a way their stream (santana) exists. Samsara is only illusion, the true being is in nirvana, which however is in no way described or concretized by Buddha. Buddhism has five moral prohibitions (shila), the monks (bhikshu) had to observe five more. Buddhism created the first in the history monastic order (sangha), which had many rules, but the hierarchy was still absent, each monastery was independent. Three pillars of the teaching were Buddha, his teaching (dharma) and sangha.

In Rajagriha soon after the death of Buddha and in Vaishali after 100 years the first two Buddhist councils were made. According to the tradition, the canon was recorded already at that time, but the eldest version of canon was preserved on Pali and belongs to the 1st century BCE, although the native language of Buddha was possibly Magadhi. It looks like the canon was long time unrecorded, which could not disturb the victory procession of Buddhism, which did not accept the caste system and the authority of Brahmans, and because of it got a broad support of the lower castes, including the ruling kshatriyas.

Even more radical philosophic schools are developing, for example ajivika, which denied karma completely, preaching fatalism and general saving (niyati) in the end of the cosmic period. In the time of Buddha the head of ajivikas was Gaispa Maskariputra. The schools nastika, lokayata, charvaka denied the reincarnation of souls too. The main representative of these materialist schools, the founder of which traditionally was Brihaspati, was in Buddha's time Ajita Kesakambali. According to his teaching, the human body after the death dissolves into four elements, and the conscience goes into the space (akasha).

In the whole in the 11th period India makes a big step forward. The iron tools of work are propagating, the cities are developing, the state Magadha strengthens, under the Persian influence in the land coins and writing appear. The religious teaching and philosophical schools of Brahmanism are developing, Jainism and Buddhism appear, the last becomes soon

the first world religion. India in this time made an important contribution into the world culture, but politically remained divided.

Questions:

1. What were the main states in India in this period?
2. Characterize the teaching of the six orthodox philosophical schools.
3. What are the main differences between Buddhism and Jainism?
4. Why could Buddhism expand so far, and Jainism not?

22. China in the middle of the 6th-4 c. BCE.

Sources: Spring and Autumn annals, philosophical works.

In the middle of the 6th – beginning of the 5th c. the struggle between Chinese states continues. In the 6th century Jin became even more weaker, but also Wu could not stay long on the top of success, because another Barbarian state Yue, which 494 was conquered by Wu, 473 revolted and destroyed Wu. This was the end of the league and of the hegemony of separate states.

The traditional date of the end of „Spring and Autumn Period“ is 450 BCE, two centuries after it until the uniting of China under the power of Qin dynasty (221) are called the Warring States period, the most important of them was Zhao in the north of the modern Shanxi province, Wei on the west and Han on the south-east. In the beginning of the 4th c. Qi becomes stronger again, and Yue moves in the north direction, 379 the capital of the state was moved from the southern Shandong to Jiansu. Weakened by permanent wars with Chu and Qi, 333 Yue was defeated and annexed by Chu. Chu, propagating in the west direction, met with Qin. Qin fought permanently with the frontier barbarians, with Jin on the east and Chun on the south. In the course of the land and military reforms of Shang Yang (356-338) the land grew stronger and made new conquests, 316 it occupied the western part of modern Sichuan, 312 – region Ho-si, 311- the middle stream of the river Han.

In the economics in this time so called „Chinese feudalism“ is forming, in which the clans, united by blood relations, played an important part. The member of clan could get the land in possession of for the service, the clan was united also by the religious worship of the common ancestors. The aristocrats were believed to have a special quality De (goodness). The most of the inhabitants of the country were peasants, a small part – artisans. There were slaves-prisoners from other Chinese states or Barbarians, debtors, criminals. To the end of the 3rd c. the land, which was tilled by peasant, became his property. The animals were used in agriculture.

The iron tools appear, 513 in the kingdom of Jin the iron tripod with the criminal laws was made. Beginning from the 5th c., in some states big drainage and irrigation works began. In 5th-3rd centuries some lines of fortifications were made, which defended the states from the

nomads and from each other. The aristocratic chariot troops were replaced by the troops of infantry, weaponed with arbalets, and then by the cavalry. The speed development of the ware-money relations takes place, the country is covered by the net of cities as centres of crafts and trade, the most famous was Lingzi, the capital of state Qi, which had, according to the tradition, more than 300 000 inhabitants. The hereditary layer of tradesmen is formed, about 500 the first cast metallic money appear.

In China in this time the great philosophers appear. About 600 BCE the tradition puts the teaching of Lao Zi from the state of Chu, which are preserved in the book “*Dao de jin*”, but possibly the text of the book was written about 300 BCE, because one can find there the polemics with Confucianism and Legalism. The ideas of taoism were also developed by Le Zi (5-4th c.) and Zhuang Zi (369-286 BCE). The most important term in Taoism was Dao (way), i.e. the mystical ground of the being, the permanent movement. The goal of men is to reach the uniting with Dao, developing in himself De – the magical force, but not occupying with the outer activity. In such a way a return to the natural condition takes place. Taoism denies civilization, preaching the return to the nature. The elements of shamanism and the people’s believes were also used in it, the goal of Taoists was health and longevity, which was for them almost identical with immortality. In this connection the search for elixir begins, which was initially of plant origin, then prepared by chemical way, that brought to the development of alchemy. First famous alchemist was Qu Yen (4th c. BCE). The alchemy in China appears earlier than in the West, the goal of it is not the production of gold, but the reaching of immortality. (About the taoism see Е.А.Торчинов, Даосизм. СПб 1998. About Chinese alchemy U. Heusser. *Die frühe Alchemie*. 1976. А.Жеребцов. Тайны алхимиков и секретных обществ. М.1999. гл. 3, С.148-167). The astronomy develops too, in the 6th c. in China the 19-year cycle of the Moon (so called Meton cycle) became known (about 100 years earlier than in the Greece), in the same time the 12-year cycle of the Chinese calendar appears (possibly connected with the cycle of Jupiter). Earlier (613 BCE) the records of the appearing of comets began.

The huge part in the history of China was played by the teaching of Confucius (Kung Zi) from the state of Lu, who lived according to the tradition from 551 to 479 BCE. The book “*Analects*” were ascribed to him, which belonged to the later time. Historical and literary works (five classics) were also ascribed to him; the work about music is lost. The base of his teaching was a term of Li (custom), which means the observation of the old rites and customs. Confucius has given to Li a new meaning; instead of the correspondence of the man and cosmic order it began to design his ethical behaviour in the society. The man must strive to goodness and be truthful. Confucius supported the return to the “old good times” of the first dynasties, when the princes and the people fulfilled their duties. The most important postulates of his teaching were also the ancestor’s worship (xiao) and the fulfilment of the

duties (i). Mo Zi (480-405) from the state of Song, preached the universal love, criticizing the aggressive wars. Some of his sermons (like “The will of Heaven” and “Clarity about spirits”) are preserved. Mo Zi was also interested in the questions of dialectics. He was not so aristocratic, like Confucius, and saw the officials from all layers as a ruling class. The goal Mo Zi in the politics was unlimited domination of the ruler on the head of officials, consisted from the “good people”.

The teaching of Confucius was continued by Mencius (372-289) from Lu. As he was 40 years old, he left the duties of teacher, went from court to court and advised the rulers of different states. As he was 60, he returned to the teacher’s work. Mencius thought that he continues the teaching of Confucius, but his teaching was not so conservative, he thinks that the people express the will of Heaven, the ruler, according to Mencius, has to care about the subordinated. He proposed an economic reform, according to which each family had to become the plot of 100 mu, and eight families tilled the ninth plot of the same size, the income of which went to the slave owner. For Mencius ceased to be the goodness of aristocracy and became a pure moral quality.

The school of Legalists also appears in this time, their ideas were brought into the life by Shang Yang. They strived to create a strong and rich state, where the written law (fa) must dominate. In the economics legalists wanted to support the agriculture and cattle-breeding, denying the need of the trade. The legalists saw the society as ideal, where because of the gravity of punishments no more crimes exist.

Therefore, in the 11th period China also made a huge step forward. Its development was independent from the more western civilizations, but approximately on the same lines. The iron tools of work and coins appear, the agriculture and trade develops. In the political sphere the enmity of separate states is preserved, in the cultural the great philosophers like Confucius and Lao Zi appear, whose ideas were popular in China 2500 years till the modern time, and in Europe became known only in 20th period. China was equal to the Indian and Greek civilization as a country, where philosophy appeared. The philosophers prepared also the political uniting of the country, which took place in the next, 12th period.

Questions:

1. What were the main Chinese states of this period and their relations?
2. What new features were in the economic development of this period.
3. Who were the main philosophers of this period and what teachings they had?

Conclusion to the 11th period.

11th period, or the second period of antiquity, “classics”, was very different from the former. In Greece and Rome the “revolutions” took place, which installate the new republican form of rule, which is profitable for the new “bourgeoisie”, but oft grows into the dictatorship

(tyranny). The classical culture is formed, the science and philosophy appear. The Near East is united by the Persian Empire of Achaemenids, which begins the fatal struggle with Greece, ending with its death and creation of the Empire of Alexander the Great, and later Hellenistic states. In India and China in the contrary there is a time of division. There is a time of the great spiritual teachers of the humankind: Buddha, Confucius, Lao Zi, Pythagoras, Plato, in Judaea the last variant of Tora (the Law) is created. The ware-money relations expand broader, in Greece, Persia and China the first coins appear (but according to the tradition, the Lydians began the minting of coins). In the economics the slaves began to play the important part, albeit in the East the slavery remains patriarchal as before. The face of the civilized world changes, in the religion the old, shamanistic ideas are replaced by the new, which have a precise moral principles. In Greece the esoteric communities (Pythagoreans, Orphics) appear, which are something in the middle between the sect and the philosophic school and would be impossible earlier.

The world became another one, the personality separates from the socium, its significance grows, the epoch of genius begins. The old civilization (Egypt, Babylonia) are politically defeated, but stubbornly continue to develop own cultural tradition. The period can be compared with the second period of modern history (1700-1950), the Age of Enlightenment and revolutionary change of the world. The parallels in philosophy can be found (natural philosophers – Bacon, Descartes, Pythagoras – Leibnitz, Plato – Kant, Aristotle – Hegel, sophists – Nietzsche), the crisis of the old religion, a scepticism with the belief in the science is almost the same in the classical antiquity and in the modern times. Alas, also the wars for the partition of the world correspond to each other, in the modern times much more bloody, than in the antiquity, but here and there they touch almost all civilized world.

Question:

1. What are the main results of the civilization development in the 11th period?

Late antiquity (300 BCE-200 CE).

XII period. Third period of antiquity, or first period of the late antiquity (300-50 BCE).

23. Roman republic in 300-50 BCE.

Sources: Livy, Polybius, Sallust, Cicero, Caesar, Velleius, Inscriptions.

In the first half of the 3rd century the fight of Rome for the subjugation of Italy continues. In the Third Samnite War (298-291) Rome defeated Italians and founded colony Venusia, which secured a free passage between Campania and Apulia. In this time the Etruria was also subjugated, Volsci capitulated 280, Caere 273, Volsinii 265. The war between Rome and Tarentum brought to the intrusion of the Pyrrhus, king of Epirus. He descended in Italy 280, looking for success because of his battle elephants, but although he achieved victories in some battles, connected with big losses, he could not use his success, and after Sicilian expedition returned into Greece 275. Rome continued the occupations: 273 Pestum in Lucania was founded, 271 Tarentum was occupied. In this time Plebeians achieved the satisfaction of their demands, for example 296 plebs could get a pontificate. In the beginning of 3rd c. the coins appear in Rome (much later, than elsewhere), the copper coins (asses) of big weight began to be minted in Capua, the silver coins appear 268 BCE.

279 the next, fourth treaty with Carthage was concluded. But Rome, because of her expansionist drive, certainly had to have a conflict with Carthage in the fight for Sicily. The First Punic War began 264. The consul Appius Claudius could conquer Messina, having expelled the Phoenician garrison. Carthaginians made a league with Greeks, but soon the ruler of Syracuse Hiero made a peace treaty with the Romans (263), and in the next year after a long siege Agrigentum is fallen, 25 000 people were sold into slavery. Carthage still dominated the sea, but Romans could build the war fleet (150 quinqueremes and 20 triremes) in only 60 day, by the help of Syracusans.

260 by Mylae the first naval victory of the Romans took place, then they appeared in Corsica, Sardinia and Malta. 256 the expedition into Africa was organized, but Carthaginians were helped by the mercenary army with Spartan Xanthippus on the head, which defeated Romans in Tunis in the spring of 255, the consul Regius was taken as prisoner. In the next year the new expedition was defeated, which went to help the first. 254 Romans have taken Panormus, but Lilybaeum, surrounded from the sea and from the land, resisted long time. Finally, on the 10th of March 241 proconsul Lutatius Catulus had a decisive victory near the "Aegates Islands". According to the treaty, Carthage denied the right for Sicily and had to pay a huge contribution – 1000 talents at once and 2200 talents in the course of 10 years. But the war was destructible for both states: Romans lost 700 ships, Carthaginians 500.

In Rome 241 the reforms of comitias was made, the census for each group of citizens became higher. Rome was preparing for a new war against Carthage, which confronted inner

problems – the revolt in Libya. 239 Carthage had to accept the separation of Sardinia and Corsica. In the period between the wars Rome led the aggressive policy in Epyrus, 228 the embassy appeared in Greece, having got an invitation for the Isthmian games. 230-228 the First Illyrian war took place. 226 Gauls invaded Rome again, 70 000 barbarians descended on the valley of river Po and went south. In Rome the general mobilisation (tumultus gallicus) was proclaimed. 225 two armies with the consuls on the head surrounded Gauls by the cape Telamon and defeated them. Then Romans made the conquering of Cisalpine Gaul, and 220-219 the Second Illyrian War took place. As result of two wars Romans occupied the strip of the eastern coast of Adriatic Sea (which now belong to Croatia) and purged it from pirates. These were the first Roman conquering on Balkans.

Carthaginians could in this time occupy the most part of Spain under the leadership of Hamilcar Barca (240-229), then of Hasdrubal (229-221) and Hannibal, the son of Hamilcar. 226 they concluded a treaty with Rome, according to which the Carthaginians had no right to cross the river Ebro. 219 Romans accused Carthaginians in the violation of the treaty, because they appeared in Saguntum, albeit Saguntum belonged to the Carthaginian zone. 218 the Second Punic War began. Carthaginian troops (about 100 000 people) were led by Hannibal, who initially reached big success. Crossing the Alps, he entered the Cisalpine Gaul. At the Lake Trasimene the troops of king Flaminius were defeated (23 June 217).

Fabius Maximus Cunctator („the slow“) became dictator and commander-in-chief, who avoided big battles. But Hannibal had one more brilliant victory at Cannae (2 August 216), 45 000 Romans were killed and 20 000 were seized as prisoners. It looked like the Rome is on the eve of death, but Romans immediately created new legions (until 23 in 213 BCE) and tried to reconcile with the gods (at Saturnalia even the Phoenician Baal was venerated). Hannibal, because of unknown grounds, did not dare to go to Rome, instead of it he occupied the cities of Magna Graecia (213-212), but lost his headquarters in Capua (211). In this time he made a demonstrative move to Rome, but did not try to take it. In two years Romans occupied Tarentum, subjugating therefore the cities of Magna Graecia.

In Sicilia the Syracuse capitulated before Romans, in this time the great mathematician and mechanic Archimedes was killed (211), and Carthaginian fleet could not help the city. In Greece the Romans with diplomatic efforts paralysed the activity of the Philip V, king of Macedonia, who was Carthaginian ally, and 205 the peace of Phoinice was concluded. In Spain 219-213 the Roman forces were led by Publius Cornelius and Gnaeus Cornelius Scipios, the Carthaginian – by hasdrubal and Mago. Roman could seize Saguntum, but 211 Scipios were defeated and killed. In the next year Publius Scipio the Younger comes with the army and defeats 208 Hasdrubal at Baecula. Hasdrubal tried to break through to Italy to help his brother, but 207 he was stopped at river Metaurus in Romania. Meanwhile Cicero could conquer Spain, founding Italica in Baetica, and from there he went to Africa.

205 he prepared the decisive expedition. 203 Hannibal returned from Italy with the army of 50 000 to help the native city, but he could not save the situation. 202 Carthaginians had a decisive defeat at Zama. The peace of 201 had as its terms the naval and land disarmament of Carthage, the tribute of 2000 talents in the course of 50 years, the abandoning of outer possessions and independent policy. The war brought big human losses in Rome, according to the census of 234, his population was 270 000 people, in 204 – only 115 000. Only in the battle of Cannae 24 senators were killed.

In this time in Rome the social differentiation became stronger; the power was in the hands of nobility (aristocracy): from 218 to 167 more than a half of praetors were nobiles, from 200 to 146 – almost all consules. The number of trade and credit operations increased. The first provinces were created: 227 in Sicilia and Sardinia (with Corsica), 197- Hispania Citerior and Ulterior. The significance of some lucky generals grew, especially of the Publius Cornelius Scipio Africanus himself. In this time in Rome the influence of Hellenistic culture grows, in the second half of the 3rd c. the Latin literature appears (half a millennium later than the Greek). Livius Andronicus from Tarentum translated „Odyssey“ and tragedies into Latin, Naevius (died 194) wrote tragedies and comedies – „Praetextae“ and even created the epic about the First Punic War. Ennius (died 169) told the Roman history in the verses, Plautus (died 184) wrote some comedies, imitating Menander first of all. In the 3rd c. in Rome the first fighting of gladiators take place. In the religion the syncretism of Roman and Greek cults takes place, new religions of the Hellenistic epoch appear. 204 in Rome the cult of Cybele from Asia Minor was introduced, 191 she had already her temple in Palatine. Then the mysteries of Dionysos came into the Rome, 186 they were prohibited by the decree of senate “De bacchanalibus”. After 30 000 inhabitants of Tarentum were sold into slavery 209, the Pythagoreanism propagated in the Italy.

In the time of the Second Punic War Rome conquered the Western Mediterranean, further the direction of its expansion was changed to the east. 200 Romans declared war to Macedonia, 191 fought Seleucids, 171 fought Macedonia again. 197 in the battle at Cynoscephalae the Roman legion defeated the Macedonian phalanx, consul Titus Quinctius Flaminius proclaimed the “liberty of Greece” in Corinth, i.e. its independence from Macedonia. Greeks united into the leagues again, especially in Aetolian and Achaean leagues, and Rome supported the king of Sparta Nabis, to help him two expeditions were sent 195 and 194.

The next enemy of Rome became the Seleucid ruler Antiochus III. Romans, supported by Greeks and Macedonians, compelled Antiochus to quit Hellas. 188 according to the Apamean treaty Antiochus had to abandon fleet, elephants and all Asia Minor, which was divided between Rodos and Pergamon.

179 the son of Philip Perseus took the Macedonian throne, who wanted revanche, and

Lycort, who was unfriendly to Rome, became a head of Achaean league. As result the Third Macedonian War took place (172-168). 22 of June 168 consul Lucius Aemilius Paullus had a decisive victory at Pydna. The Macedonian king was seized as prisoner and lost his power, as well as his ally the king of Illyria. Rome established the factual hegemony on the east. Macedonia was divided into four parts, Illyria – into three, but Rome did not get officially any territorial acquisitions.

In Rome itself in the first half of the 2nd c. Asiatic luxury and Greek influence propagate more and more, 186 in Rome the sport competitions were introduced. Such new thing brought protests of the defenders of antiquity, the most active was the reaction of Marcus Porcius Cato, who was quaestor in 205, praetor in 197, consul in 195, censor in 184. From Cato the Eldest the treatise of agriculture is preserved, which is full of practical advises. He allowed the accusation of his opponent Lucius Scipio and his brother, who had to leave Rome. The “bacchanalia” (mysteries of Dionysos) were prohibited, and 181 the senate decided to burn the Sibyllian books, which supposedly were written at the time of Numa Pompilius. But Hellenistic influence could not be stopped already. 179 censors Aemilius Lepidus and Fulvius Nobilior ordered to build the first theatre from stone. Some other architectonic construction are build, like the stone bridge through Tiber (pons Fabricius) 192, so called “basilicae” (Porcia 184, Aemilia 179), Sempronia 169).

154 Roman invade the Gaul for the first time, soon Rome intrudes into the war between Carthage and the Numidian king Masinissa. Carthage under the leadership of Hasdrubal resisted courageously, but in vain. The Third Punic War (149-146), which was led by Scipio Aemilianus, consul of 147, ended with a victory of Romans, the city was destroyed, the inhabitants sold into slavery, the territory of Carthage was made into the province with the praetor’s residence in Utica. In the same 146 the revolt in Greece and Macedon was suppressed, Corinth is taken and “the liberty of Greeks” destroyed, Greece was made into the Roman province Achaea. 139 the revolt in Lusitania (Portugal) under the leadership of Viriathus was also suppressed.

One of the main threats for Rome, besides the revolts and wars with Celtibers in Spain, became the slave war in Sicilia, in which 70 000 slaves took part. Two consuls of 134 were sent to Sicilia and Spain, the revolt was suppressed in 132, the hundreds of slaves were crucified. 133-129 the Pergamon kingdom was annexed (by testament of king Attalus III), which became province Asia, ruled by proconsul in Ephesus. The Roman politics was in this time directed by Scipio Aemilianus, who created around himself the circle of writers and thinkers, in which the Greeks (historian Polybius and philosopher Panaetius) and the Romans (poet Terentius, who introduced the “new comedy” of Menander” in the Rome and satirist Lucilius) entered.

Roman republic, having expanded its frontiers significantly, nonetheless entered into the

100 year epoch of inner crisis (133-30 BCE), the cause of which was the growth of the part of slave's work, the occupation of Ager publicus by the rich people and the ruin of the poor. This crisis brought finally to the death of republic and establishment of the Empire.

For the first time the crisis was clear in 133, in the time of rule of tribune Tiberius Gracchus. The struggle was between optimates, who controlled senate, and populares, who appealed to the people. It became more complicated because of the revolts of slaves and subjugated people and the striving of some personalities to the authoritarian power. Tiberius Gracchus proposed the project of reform, which restricted the size of the land property by 500 jugera (125 ha) of public land. The rests of land had to be distributed between the poor. The law was vetoed by the tribune Octavius, but was approved with the support of population in April 133. In July 133 Tiberius Gracchus, who tried to candidate for the second time, was killed on Capitole, his supporters were expelled, but the law continued to be valid. The public land (Ager publicus) was distributed by 30 judges, the commission of triumvirs was also created.

123-122 the brother of Tiberius Gaius Gracchus was tribune, who acted in the interest of equites. It was decided to found the colony in Carthage, but the enemies of Gracchus and triumvirs declared it breaks the curse of Scipio Aemilianus against the land of Carthage. Livius Drusus, consul of 122, with his demagogy (he proposed for example to found 12 colonies in Italy) alienated a part of population from the triumvirs, and 121 the consules were elected from the optimates, and Fulvius Flaccus and Gaius Gracchus were killed on Aventine. 3000 their supporters died, and consul Olympius led the cruel repressions against the defenders of populars. The agrarian law of 119 put the end to the distribution of the land. In 111-109 the new law was accepted, which approved the earlier laws.

107, Marius, 53 years old, supported by populares, became the consul. Rome intruded into the war of Numidian king Jugurtha and his enemies Adherbal and Hiempsal. Initially war was unlucky for the Romans, but Marius 106-105 could defeat Jugurtha. Numidia was divided between Bocchus, king of Mauretania, and Gauda, heir of Massinissa. Marius fought also Cimbri and Teutones in Gallia, who invaded, beginning from 113, and 105 defeated two consular armies. But in the same year they were defeated by Marius, who was elected consul once again Marius reorganized the army, which became professional, it opened the way for the lucky generals to get the power. 100 Marius was elected consul for the sixth time, but on the 10th December, in the time of disorders, he fought against his own supporters democrats, lost authority and left for the East.

91-89 Rome was plagued by the war with Italian „allies“. 90 the rights of citizenship were given to the all inhabitants of Italy, 89 Romans had some important victories, but Samnites resisted until 82. In the war with Italians the patrician Sulla distinguished, who was supported by optimates. Tribun Sulpicius prohibited Sulla from commanding troops, having replaced

him by Marius. As the answer the army of Sulla, situated in Campania, began campaign against Roma, seized it and gave the power to the proconsul Pompeius Rufus, and Marius had to flee in Africa. Sulla himself went to the East, to fight against the king of Pontus Mithridates VI Eupator.

87-86 he suppressed the Greek revolt and concluded the peace with Mithridates without fighting, observing status quo. In this time the enemies of Sulla raised heads. Pompeius Rufus was killed by soldiers, and Marius and Cinna were elected consuls in 86. Marius died soon, and instead of him Valerius Flaccus was elected, who went to make war with Mithridates. Sulla returned into Italy in august 83, in the spring of 82 he entered Rome and established his dictatorship, having introduced the system of proscriptions (lists of enemies), which killed many thousands of his opponents. Sulla built the new temple of Jupiter, rebuilt Forum, restaured curia and Basilica Aemiliana. In this time Rome was visited by the guest from Greece – rhetorician Molon, Stoic philosopher Poseidonius and historian Alexander Polyhistor from Miletus. The regime lasted comparatively not long time, already 79 dictator left the power and went to Cumae, possibly he was gravely ill, in the next year he died.

The new shock for Italy was caused by the revolt of slaves under the leadership of Spartacus (73-71 BCE), also the Spain has revolted in this time. In the Mediterranean Sea the pirates were strong, on the East Mithridates became active again. But in Rome the new great general Gnaeus Pompey appeared. 71 Crassus and Pompey suppressed the revolt of Spartacus, then Pompey went to the East, where already 74 Nicomedes IV, the king of Bithynia, have given his country to Rome by the testament. This brought the new war with Mithridates, 66 Pompey had victory, he defeated also Tigranes, the king of Armenia. 64 in Amysos the congress of “friends of the Roman people” was made, in which 14 eastern rulers participated. Then Pompey went to Syria, where he overthrown the last representant of Seleucid dynasty, in Judaea, where he defeated Hasmonaeus Hyrcanus and have taken Jerusalem (63 BCE) and in Arabia, where he attacked the king Aretes. In this time Mithridates died, and Pompey returned to Amysos to preside the burial. Rome conquered now almost all Eastern Mediterranean (except Egypt), therefore the triumph of Pompey 61 was huge.

Not long before it, 63-62 in Rome under the leadership of consul Cicero the conjuration of Catilina was suppressed, who acted on the side of democrats. But on the political scene of Rome the new personality appears now – Julius Caesar. 60 the First Triumvirate was consluded (Crassus, Pompey, Caesar), then Caesar went to conquer Gaul, which is described in his “*Commentarii de bello Gallico*”. 53 Crassus was killed in the war with Parthians, and Caesar decided to return into Rome. 12 January 49 the Rubicon was crossed, the new civil war began, the weak republic was approaching its end.

In the last century of republic the culture flourished in Rome, the grammatical schools were

opened, in rhetorics the „Asiatic style“ was propagated (Hortensius). 1 c. BCE have seen the important achievements in the Roman culture, because of the reception of the Greek education the Roman literature was created, the first authors and works of which (Livius Andronicus, Aennius, Plautus, Lucilius) belonged still to former century. In the 1 century BCE the classical Latin was created, which differed much from the archaic, used still by Plautus. Marcus Terentius Varro (116-27), the librarian of Caesar, great Roman scholar, creates a culture history, writes about Latin language and the agriculture. From Cicero (100-43) the speeches, rhetoric and philosophic works (*De republica*, *De legibus* etc.) and many letters are preserved. In the philosophy he is eclectic (“*Somnium Scipionis*” with the description of the ascent of the soul of famous politician to the Milky Way is interesting), but the speeches of Cicero became example for the later orators and humanists.

Cornelius Nepo (100-27) writes biographies, Gaius Sallustius Crispus (86-35) – historical works (*Conjuratio Catilinae* and *Bellum Jugurthinum*). Titus Lucretius Carus (98-55) explains the Epicurean philosophy in the poem “*De rerum natura*”. “Neoterics”, especially Gaius Valerius Catullus (87-54) introduced the Alexandrian poetry in Rome, but on the Latin language. Catullus writes epigrams and love verses, using many difficult metres. Caesar (100-44) has written the commentaries about the Gaul and Civil wars, propagandist, but of good style. As it is oft in history, the transitory epoch has given many outstanding works. In Rome the cult of Syrian goddess Atargatis is propagating. In Roman culture the Hellenistic influence becomes more and more strong, the Roman gods are identified with the Greek.

Therefore in the 12th period Rome defeated Carthage, and then almost all Hellenistic world. Rome grew into a big Empire, which brought economical and social changes, the growth of the number of slaves brought to their revolts, the subjugated territory revolted too, the reform of army, which became mercenary, brought to the strengthening of the lucky generals- Caesarism. Republic was near to the end, the time of dictators-demagogues came. In the culture Rome absorbed the Hellenistic influence, continuing the traditions of the subjugated Greece.

Questions:

1. Describe the Second Punic War. Why Rome could win this war?
 2. Describe the territorial expansion of Rome in 2-1 centuries BCE.
 3. What was the aim of the reforms of Tiberius and Gaius Gracchus? Why they were not successful?
 4. Describe the epoch of Marius and Sulla.
 5. What significance the conquests of Pompey had?
 6. What was the development of Roman culture in 2nd and 1st centuries BCE?
24. Hellenistic states in the end of the 4th-end of the 1st c. BCE.

a) Alexander of Macedonia and his successors.

Sources: Arrian, Appian, Plutarch, Polybius, Diodorus, Bible, Buddhist texts, Inscriptions.

The king of Macedonia Philip II died 336. His successor became the son Alexander (356-323), educated by the rhetorician Anaximenes and philosopher Aristotle. 16 years old, Alexander already took part in the campaign in Byzantium and founded Alexandropolis in Thrace. After the killing of the father in the course of conjuration Alexander was proclaimed a king and punished his many opponents. The Greece revolted too, in Athens the anti-Macedonian party under the leadership of Demosthenes and Lycurgus took power. But soon managed to make the order, he was supported by Thessaly and Delphi. He defeated also the northern barbarians – Thracians, Triballi and Getae.

The long expected Persian campaign of Alexander began 334. The troops of Alexander had 30 000 of infantry and 5 000 of cavalry, the treasury was almost empty, but the young adventurer, inspired by the the idea of Panhellenic revenge to the Persians, fearlessly crossed into the Asia Minor. The campaign was described by the court historiography Callisthenes (to him later the different versions of “Alexander novel” were ascribed), who at the end of the campaign suffered, accused in the support of conjuration. The Persia was at that time not in the best condition, the huge state was weakened by the separatism of satraps, striving to the independence, and the king Dareios III Codomannus had not military abilities, therefore he asked her satraps of Asia Minor to fight Alexander. In the battle by Granicos (May-June 334) the troops of Persians were defeated. Alexander occupied the bases of Persian fleet – Sardes, the capital of Lydia, Ephesus, Miletus was captured by storm. All the coast of Asia Minor now belonged to the victor. Alexander presented himself as the liberator of Asia Minor from Persians, in the winter of 334-333 he occupied Lycia and Pamphilia, and then Cilicia. The new big battle took place by Issus (November 333). The king himself led now the army of Persians, but this could not save them from the defeat.

Having got the victory, Alexander went to the south, the Phoenician states Arad, Byblos and Sidon went on the side of the victor, but Tyre had to be besieged and captured by storm (August 332). Jerusalem also passed on the side of Alexander, but the Samaritans revolted and were subjugated by force. After the victory by Issus and takeover of Tyre Dareios proposed to Alexander to conclude the peace treaty, but both proposals were refused by Alexander, pretending to conquer all Persia.

Then Alexander made a campaign into Egypt, where he was welcomed as liberator and crowned as Pharaoh in Memphis. At the beginning of 331 Alexander founded a new capital of Hellenistic Egypt – Alexandria in the western mouth of the Nile. The city was founded in the good place and soon became the ideal sea and river harbour and the trade centre. Alexander made an expedition to the oasis of Siva, where the temple of Amun was situated, and was proclaimed his son, the Cyrene was also occupied by this campaign.

After that Alexander left Egypt and went through Syria into Arbela. At Gaugamela (1 October 331) the decisive battle took place, the Persians were defeated, Darius fled. After the battle Alexander accepted the title of the “king of Asia”, Babylon, Susa and Persepolis surrendered to the victor without fighting. In Babylon Alexander ordered to rebuild the temple of Marduk, destroyed by the Persians, but in Persepolis he destroyed the palace of Achaemenids, in such a way having closed symbolically the campaign, the aim of which was revenge to the Persians. Darius fled to Ecbatana, where he was killed. Then Alexander went to the East, where he led the war in 330-327 and came until Indus, having defeated the Indian king Poros. But the army refused to go further, and in 324 Alexander returned on the shores of Euphrates, having founded, according to the tradition, ca. 70 cities. He introduced the one silver coin drachma and dreamed about the uniting of Greeks and Persians into one people. Now he had also the plans of conquering of the West, but soon died in Babylon from the fever (13 June 323).

After the death of Alexander the conflict in the fight for the throne between his successors – diadochoi began (323-280). In 323 the regency of Macedonian aristocrats over the young son and the half-brother of Alexander was established. The Empire was still thought as the whole entity, with Perdikkas as the ruler. Antipater was a regent in Macedonia and Greece, Antigonos – in Phrygia and Lycia, Ptolemy – in Egypt, Lysimachus – in Thrace. After the killing of Perdikkas by the attack on Egypt in Triparadeisos in 321 the redistribution of duties was made: Antipater – a ruler, Antigonos and Cassander – commanders-in-chief. In 316 Cassander kills Olympias, the mother of Alexander, and becomes the ruler of Macedon. A bit later, in 310, the wife of Alexander Roxana (the daughter of the Sogdian ruler Oxiartes) and her son were killed. In the same 316 in the fight against Antigonos Monophthalmos (One-eyed) Eumenes, the general, who was appointed as commander-in-chief by Polyperchon, the successor of Antipater, was killed. Cassander, Lysimachus and Seleucus, the ruler of Babylon, unite against Antigonos, who strives for the absolute power in all the Empire.

The third war of diadochoi begins (315-301). After Ptolemy attacked Greece, Demetrius Poliorcetes, the son of Antigonos, occupies Athens. In 306 he defeated Ptolemy in the sea battle by Salamis. As a result Antigonos and Demetrius, and then Ptolemy, Seleucus, Lysimachus and Cassander take royal titles, the formal unity of the Empire does not exist more. In 301 the decisive battle by Ipsus takes place. Seleucus and Lysimachus defeated Antigonos, 81 years old, who was the last representant of the central power. Four states appear – Thrace and Asia Minor under the leadership of Lysimachus, Macedonia of Cassander, Egypt of Ptolemy and the Babylonian and Persian regions under Seleucus. In 295-285 Demetrius, the son of Antigonos, grows stronger, he occupies Athens and Macedon after the death of Cassander. Lysimachus, Seleucus and Ptolemy make a union against Demetrius, expelled from Macedon. He was taken as prisoner by Seleucus and died in 283. In 281 the battle by Corupedium takes

place, Lysimachis, 75 years old, was defeated by Seleucus and died.

After this the battles of diadochoi, which made a „prologue“ of the Hellenistic history, were finished. Three main Hellenistic monarchies were built – Macedon under the rule of Antigonids, Asia Minor and Syria – of Seleucids and Egypt of Ptolemies. Then some other states appear (as result of the division of the Seleucid Empire). The Hellenistic history can be divided into two phases:

- 1) 304-220 BCE. The equivalence of states. The propagation of the Greek culture.
- 2) 220-30 BCE. Decay of the Hellenistic states. „Reaction“ – the offensive of the Oriental states and cultures. The interference and invasion of Romans ends with the subjugation of Hellenistic states by Rome.

The history of Hellenistic states we will discuss from the West to the East, beginning from Macedonia.

B) Macedonia and Greece in 4-2 c. BCE.

In Macedonia 279-168 the Antigonids rule, the successors of Antigonus II Gonatas, son of Demetrius I Poliorcetes, after the victory over Galatians at Lysimachia (277). Let us mention the main political events. 215 Macedonia under Philip V (221-179) makes a union with Carthage, which provokes the First Macedonian War (215-205) with Rome, ended by the peace of Phoenice and the restauration of status quo. 202 Macedon made a league with Antiochus III against Egypt. On the request of Pergamum, Athens and Rhodes Rome enters the Second Macedonian War (200-197). After the defeat by Cynoscephalae (197) Philip V denies the hegemony in Greece, pays contribution of 1000 talents and loses the fleet. 196 Flaminius declares on the Isthmian games the “autonomy” of the Greek cities, 194 Romans left Greece.

The successor of Philip V was Perseus (179-168). He enters the conflict with Eumenes II, the king of Pergamon, which became a cause of the new war with Rome. 171-168 the Third Macedonian war took place. 22 June 168 in the battle by Pydna Aemilius Paullus defeated Perseus. Macedonia was divided into four independent regions. 1000 hostages (among them the historian Polybius) were taken to Rome. Delos becomes a free harbour and enters the concurrence with Rhodes, which 166 came under the Athenian rule. After the suppression of revolt of 148 Macedonia became Roman province. Macedonia was the first Hellenistic state, conquered by Rome.

After the death of Alexander Greece tried to get freedom (323-322, Lamian War). This trying was suppressed by Antipater. Demosthenes committed suicide, and in the politics so called “timocracy” was introduced. Greece was occupied by the Macedonian garrisons. As result of Chremonidean War (266-261) the occupation was abolished, Athens became a free city, the acknowledged centre of Greek spiritual culture. Instead of old poleis new leagues are

created:

1. Aetolian league after the defeat of Gauls at Thermopylae and Delphi (279) had the biggest territory, but became weaker as result of the „ social war” (220-217).

2. Achaean league was created ca. 280, Sicyon, Corinth, Argos and Aegina entered it. It was directed against the Aetolian league and Sparta, the kings of which Agis IV (245-241) and Cleomenes III (235-222) tried to make social reforms (the abolishment of ephorate, the taking of perioicoi into the number of citizens, the liberation of helots). 222 Sparta was defeated at Sellasia by Achaean league and Macedonia, the reforms and the king's power itself was abolished. At the head of Sparta the tyrants Machanidas, and then Nabis (207-192) stood.

The fight of leagues with each other and the skilled Roman diplomacy brought to the political decay of Greece. After the revolt of Achaean league against Romans and defeat by Isthmus 146 the dissolution of Achaean league and the destruction of Corinth take place. Sparta, Athens and Delphi got autonomy. 145 the defeated Greek cities were included into the Roman province Macedonia. The cultural centre of Hellenism is moving to Alexandria, but the inclusion of Greece into the Roman republic had the huge influence on the Roman culture.

The Greek cities of the North Black Sea coast could preserve their independence for the longer time. In the end of 4th century the power of Bosporian kings became stronger, but cities, included into the Bosporian kingdom, had autonomy and minted own coins, together with the king's one. Bosporian kingdom resembles another Hellenistic monarchies. 331 Zopyrion, the general of Alexander, tried unsuccessfully to take Olbia. In it the democratic reforms were made and even the cult of “Demos” appeared. Chersonesos also was a democratic polis. But from the second half of 3rd c. the attacks of Scythians and Sarmatians began. In Crimea the Scythian kingdom was created, the centre of which became Neapolis the Scythian. In the 2 c. BCE Olbia was subordinated to the Scythian kings, in the 1st c. it was occupied and destroyed by the Thracian tribe of Getes. Chersonesos and Bosphorus at the end of the 2nd century used the help of the kingdom of Pontus in the fight with Scythians and came under its power. Mithridates sent the general Diophantes to help them. 107 Scythians under the leadership of Saumacus conquered the capital of the kingdom and killed the king Perisades. The Pontian troops came again to help the Bosphorians, but after the Romans defeated the Pontian kingdom in 47 BCE, the Northern Black Sea coast came under the Roman power.

C) The state of Ptolemies (304-30 c. BCE).

After the death of Alexander the Great, who was buried in Alexandria, Egypt became a possession of the Macedon general Ptolemy I Soter, son of Lagos (360-283). 304 Ptolemy accepted the title of the king, he founded the dynasty of Ptolemies (Lagids), which ruled

Egypt almost 300 years. The founded by him Mouseion and the Alexandrian library made the city to the spiritual centre of the Hellenistic world. Instead of the cult of Amun, which was supported by Persians and Alexander, but lost the popularity by the Egyptians themselves, as the state religion the cult of Sarapis was introduced, which had to unite the Greek and Egyptian religious ideas. The same attempts of compromise can be detected in the art (the grave of Petosiris in Hermopolis). Ca. 280 Egyptian priest Manetho explained the Egyptian history in Greek language, introducing its division in 31 dynasty, which is preserved until now. His data for the last millennium are probable enough and proved by modern science. He certainly used the earlier king's lists in Egyptian (like papyrus of Turin etc.) The works of Manetho are preserved in the abstracts by the Early Christian writers (Africanus, Eusebe), who brought there some changes. The ascribed to him "the book of Sothis" is very much different from the real history of Egypt until 18th dynasty and is certainly apocryphical.

Ptolemy I at once began in the foreign policy the course for the independence of Egypt from other Hellenistic states, especially from Syria. Philhellenic policy of Ptolemy I was continued by his successors – Ptolemy II Philadelphos (285-246) and Ptolemy III Euergetes (246-221). Ptolemies supported "the freedom of the Greeks" and the Greek states, who were inimical to the Macedonian. The Greek temples were filled by the gifts of Ptolemies. Hecataios of Abdera describes in his history, written in this time, Egypt as the land, surprisingly near spiritually to the Greeks. Ptolemy II 278 married his own sister Arsinoe, introducing in such a way the custom of marriages between near relatives in the dynasty. After the death (270) Arsinoe was worshipped as the goddess – protector of Fayum. Alexandria became a place of meetings of Greek poets, Theocrites sings about the marriage of Ptolemy and Arsinoe, comparing them with Zeus and Hera. The Egyptian cults were not forgotten too, 236 under Ptolemy III the building of Horus temple in Edfu begins. After the request of Ptolemy II the Jewish Bible (at the beginning only Tora) was translated into Greek, so called Septuagint (the translation of 70) is created.

In the foreign policy three wars with Seleucids (Syrian Wars) must be mentioned (about 275-271, 259-253, 246-241). After the battle at Cos (before 261 or before 255) Antigonos Gonatas have taken Cyclades from Ptolemies. Ptolemies managed to create a centralized bureaucratic state, at the head of which dioicetes stood, who could be compared with the grand vizier of the Pharaoh. His residence and "ministeries" were in Alexandria. The nomes were ruled by strategoi, in disposal of whom the military settlers (clerouchoi), "police" and courts were. The top positions were in the hands of Greeks and Macedonians, but some representatives of the old aristocracy could pretend on high positions. The foreigners, for example Jews, could be officials and soldiers. The king had monopoly of taking the taxes, in the mining, in export etc. Demetrius of Phaleron created a law code. A part of the cities of Syria and Palestine preserved full autonomy, in the other the garrisons were situated. In the

frontier regions the power was in the hands of the local tribal chieftains, for example Tobiades by the Ammonians. In Cyprus the old king were dethroned, the cities of Cyprus were called allies, but on the island the Egyptian troops and strategoi were situated. In the time of Ptolemy III Egypt occupied Cyrenaica again, under his power Cyprus, Syria-Palestine and the coasts of Lycia and Caria were. The foreign trade with Greece, Black Sea coast and Western Mediterranean flourished.

From the time of Ptolemy IV Philopator (221-205) the decay of the kingdom of Ptolemes begins, which was oft saved only by Roman intervention. Ptolemy IV was a weak ruler, but good builder, he built Serapeion and Sema with the graves of the kings. He reorganized the king's cult, having ordered to worship Ptolemy I and Berenice, he himself worshipped Dionysos. In his time the Fourth Syrian War (221-217) takes place, the army of Ptolemy, where the Egyptians had a big participation, defeated the army of Antiochus III at Raphia. After that the revolts in Upper Egypt began because of the growth of the prices, for some time Upper Egypt became independent and was ruled by native "pharaohs" Harmachis and Anmachis. The Biblical tradition (3rd book of Maccabees) ascribes to Ptolemy IV the persecution of the Jews, which probably took place under one of the later Ptolemies. The elephants began to be used in Egyptian army.

After the death of Ptolemy IV Antiochus III and Philip V united to fight Egypt. The Fifth Syrian War (202-200) begins. 201 Antiochus occupies Gaza and has a victory at Paneion (Banias) in Northern Palestine. The regents of the young king Ptolemy V Epiphanes (204-180) asked for peace. 199 Sidon capitulated, Palestine was taken by Antiochus. Ptolemy V 196 married the daughter of Antiochus Cleopatra, and Egypt becomes something like the Seleucid protectorate. Ptolemy's were supported by Romans, but Syria and Palestine remained in the hands of Seleucids. In the honour of Ptolemy V 196 the famous decree on Rosette stone was carved (in hieroglyphics, demotics and in Greek), which after 2000 years was deciphered by Champollion, which was the beginning of the decipherment of the Egyptian writing. 187-183 the revolt in the Delta and in the South was suppressed and the unity of the land was restored.

Ptolemy V died 180, and until 176 the country was ruled by his widow Cleopatra, the daughter of Antiochus III, after the death of Cleopatra the young king Ptolemy VI Philometor (180-145) came under the influence of the party, inimical to Seleucids. Regents Eulaeus and Lenaeus were not Greeks, Lenaeus was Syrian, possibly, they were refugees from the Seleucid kingdom. The lost of cities of Asia Minor deprived Egypt of the sources of filling the army, in the treasury the deficit of money was felt. Under the young Ptolemy VI and his wife Cleopatra II the army was sent to Palestine, defeated by Antiochus IV, more than that, Antiochus invaded Egypt and came up to Memphis. 169 he returned to Syria, having left Ptolemy VI under the guard in Memphis. But Ptolemy fled and made revolt, and Antiochus

appeared in Egypt one again, stationing his camp at Alexandria. The Roman senate in this time supporting Egypt, threatening Antiochus with war, and he had to leave Cyprus and Egypt, but preserved Syria and Palestine. The daughter of Ptolemy VI, Cleopatra Thea, married the king of Syria Demetrius I. Ptolemy interfered in the fight of son of Demetrius with Alexander Balas, having occupied Syria, but was deadly wounded in the battle, being about 45 years old.

His son Ptolemy VII ruled a short time in 145. But his younger brother Ptolemy VIII Physcon, called also Euergetes II (170-116 or 113), made many problems to Ptolemy VI. 154 Euergetes made trip to Rome, trying to make a conjuration against Ptolemy VI, in his testament he sees the possibility of giving his state to the Romans, if he will be childless. 163 Philometor made an amnesty (philanthropa), which later became regular. The mixing of nationalities, Hellenization and Egyptization in the same time goes stronger. In this time in Leontopolis, where the Jewish military colony was situated, the Jewish temple appears, founded between 170 and 163 by the high priest of Onias IV, it existed till 73-74 CE.

Ptolemy VIII, having come to power, at the beginning married the widow of the brother Cleopatra II, and then divorced from her, having married her daughter Cleopatra III. He was a writer and left memoirs, the trade with East and West was also developing in his time. After the conflict with Cleopatra II 131 he stayed two years on Cyprus, then Egypt 10 years was divided between brother and sister. 118 Ptolemy and Cleopatra reconciled, which is testified by the mutual decree of amnesty. 142 the Horus temple in Edfu was consecrated, but the building works continued until the time of Ptolemy XII Auletes. 131-130 in the Theban region Harsiese ruled, the last "pharaoh" from the native population.

Ptolemy VIII left the country to the elder son Ptolemy IX Soter (116 or 115-80), with whom another son Ptolemy X Alexander concurred (110-88). Cyrene was given to the third (bastard) son of Ptolemy VIII Ptolemy Apion, after his death 96 Cyrene became a province of Rome. Cyprus became a place of exile of expelled kings and was in the fact separated from Rome. In the Theban region 88-85 the revolt took place, which was cruelly suppressed by Ptolemy IX.

After the death of Soter Cyprus under the power of his younger son Ptolemy became in fact independent, and 58 came under the Roman rule. In the Egypt itself the elder son of Soter Ptolemy XII Auletes (80-51) ruled (Ptolemy XI Alexander ruled only 19 days in 80). Ptolemy XII finished the building of the Horus temple in Edfu and began to build the Hathor temple in Dendera.

57-30 the last queen of Egypt Cleopatra VII rules, she was half-Greek, three eighths – Macedon and one eighth-Iranian. Besides it, she was the first and last representant of the Ptolemaic dynasty, who have spoken Egyptian. Her coregents were brother Ptolemy XIII Dionysos (52-47), and then Ptolemy XIV Philopator (47-44). The last coregent was her son

from Caesar Ptolemy XV Caesar (Caesarion, 47-30). After the defeat by Actium 31 BCE Cleopatra committed suicide, Egypt became the Roman province, ruled by the praefect, appointed by the Emperors.

The Egyptian state of Ptolemies existed longer, than other Hellenistic states, having made a contribution to the Greek culture of Hellenistic epoch and continuing the traditions of the Egyptian culture. In the time of Ptolemy XII Egypt was visited by Diodorus Siculus, who gave to it the honourable place in the world history. According to Diodorus, all achievements in the culture and science of his time have their roots in Egypt. Ptolemies were the last in the antiquity rulers of the independent Egypt, later the land became Roman and Byzantine province and then the province of Arabic caliphate. With the dissolution of the last in the 9th century Egypt became independent again (868, the dynasty of Tulunids), but the country was already Arabic. The conquering of Alexander the Great and the Ptolemaic dynasty open almost 1000 year period in the Egyptian history (332 BCE – 642 CE), which can be called Greek-Egyptian. Egyptians, being under foreign rule, began to influence more actively the culture of Eastern Mediterranean and in opposite they were subordinated to the big Hellenistic influence. With some reservations it can be said even that Egypt became the part of Europe, and only Arabic conquest interrupted this process, having returned Egypt into the bosom of the Near East.

D) The Seleucid state and other Hellenistic and border states in 3rd-1st c. BCE.

The Seleucid state existed a bit shorter time, than the Ptolemaic (from 304 to 64 BCE), it was founded by Seleucus I Nicator, who ruled from 312 (the begin of Seleucid era) to 281. Seleucus married an Iranian, his successors made relationships with Iranian ruling houses of Pontus and Cappadocia. In the army, administration and the court of Seleucids there were more Iranians, than Macedonian or Greeks. The administration was made by the federal principle, the Persian system of satrapies (subdivided into the smaller units) was preserved, but they were ruled by Greek and Macedonian strategoi. The Seleucia on Tigris became the capital; some new cities (according to the tradition, 33) were founded in Asia Minor and in Syria. In the state different elements were fused in a bewildering way: on the one hand, the Attic coins and the Macedonian military colonists, on the other hand, the inherited from Persians Aramaic as a state language (together with Greek). In Babylonia the cuneiform documents (like the king list, decrees or astronomic texts) continued to be created. The state appeared in such a way the most “eastern”, compared with other Hellenistic states and the least firm. Seleucids got the most part of Alexander’s Empire, but soon the territories begin to separate from the state.

Already Seleucus I has given the Indian provinces to Candragupta as exchange for 500 fight elephants, used by him in the struggle with Antigonos and Demetrius. Seleucus was

killed in the course of military campaign, undertaken with the aim of conquering Thrace and Macedonia.

Under his successor Antiochus I Soter (280-261) the regions of Asia Minor were lost. About 280 former Persian satrap Mithridates I (300-266) was founded a Pontian kingdom on the southern shore of the Black Sea, which included also Colchis with the Greek city Pituntum (Pitsunda), and in modern Eastern Georgia the Iberian (better: Iverian, in difference to Iberia in Spain) kingdom appeared, founded by Azo and Pharnabazes. The kingdom of Pontus existed till 47 BCE (victory of Caesar over the king Pharnaces) and included also the Northern Black Sea coast (see supra). 279 in Asia Minor was invaded by Celts (Galatians), called by Nicomedes, who, supported by them, founded a kingdom of Bithynia with the capital in Nicomedia. The state existed 200 years, only 74 BCE Bithynia became a Roman province according to the testament. Antiochus I in 275 could expel the Galatians into the region of Asia Minor, later called Galatia.

263 the kingdom of Pergamum is created, founded by Eumenes I (263-241). His successor and nephew Attalus I Soter (241-197) defeated Galatians 230. Pergamum became famous because of its library. Under Eumenes II (197-159) and Attalus II Philadelphos (159-138) the monumental altar of Zeus was built. The last king of Pergamum Attalus III Philometor (138-133) has left his kingdom to Romans by testamentary will. But the revolt began in the land with the half-brother of Attalus Aristonicus on the head. Only 129 Pergamum became a Roman province.

Armenia (former 13 and 18 Persian satrapies) also was independent; some states were established in it: Armenia Minor, which later came under the rule of Pontus, Sophene and the kingdom of Airarat. Sophene annexed Commagene, about 240 the Sopenian king Arsham built the city Arshamamat and two cities, named Arsamea. In the kingdom of Airarat the successors of the Achaemenid satraps Ervandids ruled, they built the new capital Ervandashat.

In such a way already in the first half of the 3rd century Seleucids lost almost all Asia Minor. But it was not the worst. Under Antiochus II Theos (261-247) and Seleucus II Callinicus (246-226) the East was lost, where 247 the Parthian state was created (see §27). Seleucids were involved into dynastic conflicts. About 269 Antiochus I executed his elder son and coregent Seleucus. 246 Antiochus II was poisoned by his first wife Laodice, who did not forgive him the marriage with the daughter of Ptolemy II Berenice. After Seleucus II 241 restored the unity of Empire and expelled the occupational army of Ptolemies, Laodice put her brother Antiochus Hierax as the candidate for the throne in Asia Minor and “the war of the brothers” brought the division of the kingdom.

In the East in this time another Hellenistic state – Greek-Bactrian is created, which existed about 110 years (239-130). Its founder satrap Diodotus fought Parthians together with

Seleucids, but already his son Diodotus II after father's death 228 began to mint the gold coins with his portrait and pretended for full independence. He united with Parthians against Seleucus II. The capital of Bactria was situated not far from the modern Afghan city Balkh. Soon Diodotus was dethroned by Euthydemus, and Antiochus III reconquered the east of Iran until Hindukush (208). Euthydemus preserved the power in Sogdiana, and then in Drangiana and Arachosia. The speciality of his rule was the establishment of the institute of "vice-kings", the names of whom are known from the coins. In Bactria the trade flourished, here the Zoroastrian religion was developing, the mixing of Greeks and Persians continued. Here the biggest in the history of antiquity gold (weight about 160 g) and silver (weight more than 80 g) were minted. Demetrius I (ca. 201-182) occupied the north-west of India until the low valley of Indus. Then Bactria was ruled by Euthydemus II (182-175), Demetrius (175-171), Eucratides (171-157), Timocles (157-135) and Antimachus II (135-130). In connection to India Menander and Apollodotus are also mentioned. Menander (Milinda) ruled a part of India and remained in the memory of southern Buddhists as the wise ruler, who converted into Buddhism (see "Questions of Milinda"). The kingdom had to fight the tribes of Yueh-Chi (Sogdians or Tocharians) on the north and finally dissolved under the attacks of Parthians, Sacas and Tocharians.

In the kingdom of Seleucids after the short rule of Seleucus III Ceraunus (226-223) the most important representant of the dynasty – Antiochus III the Great (223-187) came to power. 212 he began his famous Oriental campaign with the siege of Arsamashat, capital of Sophene. The Sophenian king Xerxes paid a part of interrupted tribute, concluded the peace and married the sister of Antiochus Antiochis. But 201, after the end of the campaign and the successful war with Egypt, Antiochus dethroned Xerxes, made Sophene to the Seleucid province. The fate of the kingdom Airarat with Ervand on the head was the same. But after the initial successes in Syria, Palestine and on the East Antiochus began a military confrontation with Rome (192-188). In the battle at Magnesia (190) Antiochus was defeated. According to the treaty of Apamea Asia Minor was lost, and Antiochus III became a "friend of the Roman people". In Armenia former Seleucid strategos Artashes I created a new state, in Sophene Zariatr ruled. Artashes built the capital Artashat and some cities, called in the memory of the father Zarevahans or Zarehats. In Iberia the successor of Pharnabaz Pharnajom was killed and the Armenia prince has taken the throne. Armenia was inimical both to Seleucids and to Parthia, the king Tigranes I had to give his son Tigranes as hostage to the Parthians.

The successor of Antiochus III was Antiochus IV Philopator (187-175). From the Bible Antiochus IV Epiphanes (175-163) became famous, who made campaigns in Egypt and Judaea. After the death of Antiochus IV the dynastic struggles grew stronger – the son of Antiochus and his sister Laodice Antiochus V Eupator was killed 162, Demetrius I Soter

(162-150) became a king, he conflicted with the kings of Pergamum, Cappadocia and Egypt. They supported a pretender on the throne, self-named younger son of Antiochus IV Alexandder Balas, who became the king 150 and married the daughter of Ptolemy VI Cleopatra Thea. He ruled not long (150-147), his enemy became son of the Demetrius Demetrius II Nicator (146-140), supported by the Cretan soldiers. The opponent of the later was the son of Alexander Balas Antiochus VI Epiphanes Dionysos (145-142), in the fact the his favorit Tryphon, who finally killed Antiochus VI and proclaimed himself a king. The king of Parthia Mithridates I (171-138) till this time occupied Babylonia. Demetrius was taken as prisoner 139, married the daughter of Parthian king and grew a beard. Judaea became de facto independent (see §26).

The successor of Demetrius Antiochus VII Sidetes (139-129) married Cleopatra Thea, who was earlier already the wife of Balas and of Demetrius II. In 10 years of his rule Antiochus manage to limit the independence of Judaea and restore the military power of the Seleucid state. 129 he died in the campaign against Parthians. Demetrius II returned to Syria, which was now the whole territory of Empire (with the capital in Antiochia) and ruled three years (129-126). His successor became Cleopatra Thea, who minted the coins in her honour, officially Seleucus V (126-125) rules. Having poisoned one of his sons, Cleopatra was poisoned by the other – Antiochus VII Grypus Philometor (125-96). His rival was the son of Antiochus VII Antiochus IX Philopator (Cyzicenus, 115-195). Both king married the daughters of Ptolemy VIII. Even in the Syria one city after another became independent, and in the steppe the Nabatean state of Aretas II was created.

After the death of both rivalizing monarches the number of pretendents on the throne grew strongly. The son of Antiochus IX Antiochus Eusebes Philopator ruled 95-83 BCE. His opponents were the brothers – descendants of Antiochus VIII: Seleucus VI Epiphanes Nicator (96-95), Antiochus XI Epiphanes Philadelphos (95-94), Philip I Epiphanes Philadelphos (95-83), Demetrius III Philopater Soter (Eukairos, 95-88) and Antiochus XII Dionysos (86-83). Between 83 and 69 the Seleucid throne was in the hands of the famous Armenian king Tigranes II, who built the great Armenian state, having occupied Cilicia, Syria and Cappadocia. 95 he became a king of Armenia, in the next year made a treaty with the king of Pontus Mithridates VI Eupator, having married his daughter. 77 he founded the new capital Tigranacert, where he settled by force the hundreds of thousands of artisans and tradesmen from Asia Minor and Syria. Tigranes II is oft called the last great Hellenistic monarch.

But the Romans interfered into the events. Mithridates of Pontus 70 was defeated by Lucullus and fled to Armenia. Lucullus defeated Tigranes not far from its capital and seized the treasury. Nevertheless 68 he could not conquer Artashat, the Armenians expelled Romans, and Mithridates returned to Pontus. 66 Mithridates was defeated by Pompey, and Tigranes according to the peace treaty of Artashat saved only Armenian territories and a part of

Parthian, became “friend and ally of Roman people” and paid a huge tribute. Pompey defeated also the kings of Iberia and Albania (better: Alvania) Artocus and Oroisus, who had to declare their dependence from Rome. He separated Colchis from Pontus and has given it to Aristarchus, and Armenia minor and the main part of Pontus was given to the Galatia chieftain Deiotar.

In the time of Tigranes rule the Seleucid kings had power in some cities or existed in the exile. Now Syria got “liberty” for a short time. The last kings of Syria were Philip II Philoromaios (66-63), the grandson of Antiochus VII, and Antiochus XIII Asiaticus, grandson of Antiochus IX (69-64). Pompey, having entered Syria 64, refused to accept the rights of Antiochus XIII and Syria became Roman province. He remained a province of Rome and Byzantine until the Arabic conquest.

The Seleucid state is a brilliant example of the „colossus on the clay feet“, Empire, weakened with the strivings of local rulers for independence and the struggle for power among two dynasties, which continued for 100 years. Nevertheless, it played its part in the culture, being the successor of the Achaemenid Empire and combining in itself the Eastern and Greek cultural achievements.

E) Economics and culture of the Hellenistic states.

In the realm of culture in the Hellenistic period the development of Greek culture, which lost the clarity of the Classical period and undergone the Eastern influences, as well as of the traditional cultures of subjugated people, undergone the Greek influence and resisted to it, continues. Therefore one can speak about two cultures, which could be discussed separately.

The bearers of the Greek culture were Greek merchants, craftsmen and soldier, who came into the founded cities. Instead of the polis or national culture the united Hellenistic culture is formed, which was supported by the new form of Greek language – koine (common dialect), which had Attic as in base, but also included the Ionic influences. The educated people still speak and write other dialects. Koine became a world language, which supported the communication of the people of different nationalities, but Aramaic still preserved the same function in the East.

The cultural centre in the 3rd century was Mouseion in Alexandria with the library, where hundreds thousand of papyrus rolls were situated, as well as the library of Pergamum. The Hellenistic science can be characterized by the growing specialization. The achievements of the scholars of this epoch did not get further development in the antiquity and Middle Ages, only in 16-17th centuries the European science returned to them and could excel them. Eratosthenes of Cyrene (280-220) defined the diameter of the earth with small mistake; he studied geography and chronology (so the beginning of Troian war was dated by him by 1184, the rule of Lycurgus 844, the first Olympic games 776). Crates of Mallos (about 170) made the first globe, where the six (!) continents were designated (Europe, Asia and Africa

and three continents of the “antipods”).

The famous mathematician was Euclides (about 300), who created the classical manual of geometry („Elements“). Archimedes of Syracuse (280-212) was in the eyes of contemporaries more like “mechanician”, he almost approached the integral calculus (discovered anew by Newton and Leibnitz in 17th century), calculated the volume of the Universe, discovered the famous “law of Archimedes” (by the theoretic way, going from the postulate about the spheric form of the earth). Archimedes was also a practical engineer, he created the ballistic machines for the defense of Syracuse from Romans. To him the famous “screw of Archimedes” was ascribed. The inventions of mechanicians of that epoch impress much, albeit they were not used in the mass production and remained in the few number of exemplars. So in Hellenistic Babylon a Galvanic element was found, which could produce the current of 1,5 V. Not far from the isle Anticythera on the sunken ship the mechanism was discovered, which consisted of many toothed wheels (like clock or counting mechanism). The magnets were used in the temples to produce different effects. Heron of Alexandria (1 century CE) invented the steam-engine.

In the medicine Herophilus, who discovered the nerves and brain as the central organ of the nerve system, and Erasistrates of Keos, who studied blood circulation and created the teaching about pneuma, became famous. Only in 16th century their theory and practice were developed by Harvey.

Some famous astronomers appear. Aristarchus of Samos (320-250) long before Copernicus (16th c.) created the heliocentric system of the world, taught about the rotation of the earth around its axis and around the sun. Hipparchus of Nicaea (190-120) made a star catalogue and a list of eclipses, discovered and described the phenomenon of precession. From his point of view, planets moved along the excentric circles around the earth. This simple theory, which anticipated some ideas of Kepler (17th c.) was later replaced by the complicated theory of epicycles, which appeared also in the Hellenistic epoch. In this time the astrology was finally formed, which from the Babylonian star divination under the Greek influence became a systematic “science”. Besides from Babylonia, where many horoscopes of Achaemenid and Seleucid periods are found, Egypt becomes a centre of astrology, where the Demotic horoscopes were calculated. The idea of Zodiac came into Egypt, which is testified by so called “Zodiac of Dendera” (1st century BCE) and coexisted with the native Egyptian idea of 36 decans, testified already in the time of the New kingdom. The alchemy appears too – the “science” about the transmutation of metals into gold, neatly connected with astrology, the first alchemical works were ascribed to Democritus (“Physics and mystics”, probably written by Bolos from Mendes in the 2nd c. BCE), Cleopatra, Isis, Hermes, some Maria the Jewess (the sister of Mose?) etc.

In the philosophy Athens remained „the world university“. Besides old philosophic schools

– Academy and peripatetics, new ones are created. Epicurus from Samos (342-271) preached non-participation in the political life (“live secretly”), the absence of fear before death and gods, the victory of mind over the passions (ataraxia). Epicurus was not a materialist, he accepted the existence of the gods, consisting from finer atoms, but denied the active influence of deities upon the human life. Zeno from Kitium (336-263) was a founder of Stoicism, the centre of which became ethics. The world (oikumene) is a fatherland of a man, the idea of cosmopolitanism appears, nevertheless, the Stoics did not deny the political activity, supported the equality of the people. They thought of the universe as the pantheistic deity – Logos. Logics and grammar also interested them; they studied especially the theory of cases and origin of the significance of words. The school appeared may be not without some Oriental influence. Poseidonios of Apamea (130-50) founded a school on Rhodes (Middle Stoa), Stoicism was linked by him with mystics and mantics. The Cynics (Antisthenes, Diogenes) must be mentioned too, they refused the norm of civilization and called to return to the nature (some parallel with the Taoists in China is clear).

In this time philology as science is born. The canonical text of Homer is finally established, “Iliad” and “Odyssey” are divided into 24 books. Aristophanes from Byzantium (257-180) prepares the critical editions of the classics, Crates of Mallos (Pergamum), who was mentioned above, explains Homer allegorically, Aristarchus of Samothrace (217-145) makes commentaries, Dionysius Thrax (170-90) writes a grammar of Greek language.

In religion the Egyptian and other Oriental cults are broadly propagated, the magic flourishes, the Greek deities are equalled with the Oriental ones (syncretism). In Egypt, Seleucid kingdom and other Hellenistic states the cults of rulers and new syncretistic deities (like Serapis or Hermes Trismegistos) are introduced. But among the educated people the scepticism and pantheism grows. Euhemerus (4-3rd centuries) sees the gods as the real historical personalities, who lived in antiquity, his ideas later were used by Christians in the polemics against pagans. Hellenistic man feels himself alone in the unclear and soon changing world, the old polis gods lose popularity, the idea of fate is developing, which stays even above gods, in the astrology they are equated with the corresponding planets and become the tools of destiny.

The „scholarly“ poetry for the small circle of experts flourishes (which looks like symbolism of the beginning of 20th century). Callimachus of Cyrene, who headed the Alexandrian library (310-240) creates elegies, epigrammes, flattery court verses (like “the hair of Berenice”), the history of gods and customs (“Aitia”). Theocritus of Syracuse (about 270) – the shepherd elegies (bucolics) and idylls, Apollonius of Rhodes (295-215) – the scholarly epos “Argonautics”. Menander creates a new comedy, which, in difference to the old, was mainly dedicated to the scenes from life.

The main centres of the art became Rhodes, Alexandria, Pergamum. The “realistic” art

(like the statue of Demosthenes) and the “new idealism” of Pergamum art (the altar of Pergamum) both are developed. The big cities with “Hippodamian” grid-plan of streets and the fortification against the war machines are built. In the centre of the city – agora, next to it – gymnasium and theatre. The huge constructions are built, which testify the loss of feeling of the measure, some new “wonders of the world” appear (not preserved till our time), including lighthouse on the isle Pharos at Alexandria. In the plastics some famous works are made like the Nike of Samothrace, the “fist fighters”, the portraits of Alexander and other rulers. The coins with the Greek (in the Asia also with Aramaic, in the India with Kharoshthi) inscriptions and the skilled pictures of kings and gods are minted.

In the economics one trade space is developing, Alexandria and Seleucia become the centres of the world trade with India, China, Arabia and Africa. The money now, does not remain in the treasury, as it was the case in the Achaemenid times, but is used in circuit. But the part of the state (king) monopoly and state orders grows also, with which the further development and strengthening of burocracy is connected. The old cities are preserved, the new ones are created, which preserved some polis autonomy. The work of slaves is broadly used, which oft causes revolts, the volume of slave trade increases rapidly.

The national cultures are developing too, from the 2nd century the spiritual reaction of the local inhabitants against Hellenisation begins. In Egypt the hieroglyphic writing is still used, the hieroglyphs become more and more complicated, their number grows, the enigmatic writing is developing, and demotics is used for the official, business and literary purposes more and more, even the “Books of the Dead” are now written with it. The new literary works (tales) are created, where the Greek motives intrude, educated Egyptian (like historian Manetho or priest Hor) are writing in Greek. The new temples are consecrated, Ptolemies are pictures like Egyptian pharaohs, but the iconography of deities is changing. The traditionalist Memphis became a centre of spiritual opposition to the cosmopolitan Alexandria. Some Egyptians make prophecies (not unlike the Biblical by form). In the “Oracle of the potter” the death of Greek occupants and new flourishing of the Egypt culture is prophesied. Priest of Thot Hor profecied the withdrewal of the troops of Antiochus IV from Egypt and the birth of son to Ptolemy VI.

In Mesopotamia the knowledge of cuneiform and even of Sumerian languAge is preserved, the new tablets are written, especially of mathematical and astronomical contence, but already Berossos (3rd c. BCE) wrtes the Babylonian history in Greek, Philo of Byblos (1st-2nd centuries CE) writes the Phoenician history in Greek, ascribing it to the wise Sanhuniaton, who lived before the Trojan War, but in the work many Hellenistic additions are present, which testify the reception of ideas of Euhemerus (about this work see “Финикийская мифология” (сост. Н.К.Герасимов, общая редакция Ю.С.Довженко), СПб 1999.

It is difficult to overestimate the significance of Hellenistic epoch for the development of

humankind. The uniting of East and West into the one culture area, which was not possible before or after this period, the propagation of Greek culture till India brought abrupt changes in the mentality of the people. The narrow restriction of Greeks and natives belonged to the past. The synthesis in all fields became the base of the new religious and philosophical teachings. The Greeks became more “oriental”, the East – more Hellenize. But this situation existed comparatively not long. The political instability and economical crisis brought the decay of Hellenistic states. The Eastern Mediterranean became a part of the Roman Empire, the Near and Middle East – of the Parthian state. In such a way Rome, and then Byzance became successors of Hellenism, the last remnants of this epoch were overcome only with the fall of Constantinople in 1453. Europe and Asia became separated anew, as before the epoch of Alexander the Great.

Questions:

1. Describe the Persian campaign of Alexander. Why could he conquer the Achaemenid state?
2. Describe the political development of the main Hellenistic states.
3. Describe the economic and cultural achievements of the Hellenistic period.
4. What was the reason of decay and fall of Hellenistic states?
5. What is the significance of Hellenism for the world history?

25. Nubia in 300-50 BCE.

Sources: Diodorus, Strabo, Inscriptions.

Nubia was not conquered by Alexander and did not become a part of Hellenistic world. After the death of Nastasen (see §19) the burial of kings in Nuri cease, some kings (probably of the alternative dynasty of Napata) were buried in Barkal, among them Aryamani (315-290), Pianh-yeri-ka (298-280) and Sabrakamani (280-270). The burials of kings in Meroe begin, the contemporaries of the first Ptolemies were Arakamani (295-275), Amanislo (275-260), the queen Bartare (260-250), Amani...teha (250-235), Arnehamani (235-218), Arkamani (218-200) and Tabirqa (200-185). In this time in the art of Meroe the features of the original style, different from Egyptian, appear (for example, the pictures of lions, cattle, of the god Apedemak). Amanislo graved his name on the two granite lions, made in the time of Amenophis III, and moved in Barkal. Arnehahamani left the inscription on the “lion temple” in Musaffarat es-Sophra, built by him in Egyptian style. Diodorus tells that existed earlier in Nubia cusatom of king’s suicide on the order of priests was abolished by the king Ergamenes (Arkamani), who had a Hellenistic education and studied philosophy – he brought the troops into the temple and killed the priests. 207 till 186 in the Upper Egypt the revolt against Ptolemies took place; it was possibly occupied by Nubians. This is testified by the inscriptions of Arkamani in the temples of Phile and Dakka and the inscription of the

unknown by burials king Adihalamani in Daboda, reconquered by Ptolemy VI after 180.

After Tabirqa some kings ruled, the names of whom are not clear: ...ival? (185-170), queen Shanakdahete (170-160), unknown king (160-145), Nakrinsan (145-120), Tanyidamani (120-100), ...hale (100-80), ...amani (80-65) and Amanihabale (65-41). Not only political, but also religious centre was moved in this time from Napata to Meroe. By the excavations of Meroe the big temple of Amun of th 1st c. BCE, the temple of the Sun, connected with the Amun temple in ceremonial way, small temples and living houses, among them the king's residence, were discovered. Not far from the city the burials of private persons, which appeared in the 1st c. BCE, and three groups of king pyramids were situated. Reliefs on the pyramid-like temples show the digression from the Hellenistic-Egyptian style and the growth of the priginal Meroitic elements (for example, the procession of priest with the palm branches, the pictures of the queen etc.) The painted ceramics of the style of "egg-shell" was original too.

From the queen Shanakdahete the first inscription, made by Meroitic hieroglyphs, is preserved, they appeared on the base of Egyptian ones, the special cursive writing appears too. From the small number of hieroglyphs (23) Diodorus made a false conclusion that the inventers of hieroglyphs were Nubians (Ethiopians), and Egyptians borrowed the writing from them and make it more complicated, increasing the number of signs and making different systems. The Nubian writing was deciphered by Griffith in the beginning of the 20th century.

In the 1st century BCE in Barkal the pyramids appeared anew, this possibly testifies the existing of independant state in Napata, which was ruled by the kings Akinidad, Teritekas and queen Amanirenas. Napata was called a capital of Nubia also by Strabo in 7 BCE.

Meroe made trade with Alexandria and the Mediterranean countries, which is testified by the founded here Attic ryton (the vessel for libations) with the inscription of Athenian potter Sotades (ca. 400 BCE). In Meroe the Ptolemaic coins were found, own minting was not practiced. The trade went by caravans in the desert, as well as upon the Red Sea. To search the battle elephants for the wars with Seleucids Ptolemies send expeditions on the eastern shore of Africa, where Eumedes in the time of Ptolemy II founded the harbour and the trade point Ptolemais Pheron (possibly in the region of modern Akik), used until 1 century AD and described in the "Periple of the Erythrean Sea". Then it was accepted that the Indian elephants have the better battle qualities, and the military use of the African elephants ceased, but ivory continued to be imported.

The Nubian civilization, the centre of which was moved now further to the south, in Meroe, because of the long distance and difficul access did not became a part of the Hellenistic world, although was culturally influenced by it. But soon the national reaction begins, which was expressed in the introduction of the own hieroglyphs, the strengthening of Meroitic elements in the art and ceramics. National reaction against the Hellenism unites

Meroe with some other countries of his epoch, which will be discussed now.

Questions:

1. What is known about the political history of Meroitic state?
2. Which were the special features of Meroitic culture?
3. Why Meroe was not conquered by Alexander or by his successors Ptolemies?

26. Judaea in 3rd-1st c. BCE.

Sources: Bible, Apocryphes, Qumran texts, Josephus Flavius.

Judaea with its capital Jerusalem came under the power of Alexander the Great, the 1st chapter of the 1st book of Maccabees tells about his campaign. 312 Ptolemy I occupied the Southern Palestine and the coast of Western Syria, North and Middle Syria were got by Seleucus I. Palestine stayed under the power of Ptolemies all the 3rd century. Antiochus III (223-187) occupied Phoenicia and Palestine, then had to leave it, later reconquered it again. Palestine became a part of the Seleucid state. Besides the Jews, Samaritans lived in Palestine, in this epoch or earlier they built own temple on the mount Harizim not far from Shehem, they used the own redaction of Tora, denying all other books of the Bible.

In this time the writing of the books continues, which later built the canon of the Jewish Bible (Christian Old Testament). Ca. 300 two books of Chronicles (Paralipomenon) are written, possibly created in the course of polemics with Samaritans. In 3rd century the books of Job and Ecclesiastes (in which the influence of Epicureism and polemics with it is notable) and the first deutero-canonic books and apocryphes – Tobit, the Book of Jubilees and Testaments of the 12 patriarches are written. In the 3rd century the Jews of Alexandria made the Greek translation of the Old Testament – Septuaginta (lat. 70, according to the tradition, the translation was made by 70 or 72 translators for the library of Ptolemy II). Septuaginta has many differences from the Jewish so called Masoretic text, which was redacted later; it has many older readings, which are supported by the findings of Qumran. On the other side, it has some additions and non-canonic books.

Jewish diaspora is created in Egypt, Syria, Asia Minor. The dispersion of Jews has broken their temple unity, the first synagogues appear, the Jews in diaspora are Hellenized, but the Jerusalem community serves as a base of the spiritual traditions. Aramaic language expels Ancient Hebrew as a spoken language, it is notable also in the last books of the Bible (a half of the book of Daniel is written in Aramaic, the book Ezra has big Aramaic excerpts). More and more Jews study Greek, Ancient Hebrew becomes the holy liturgical language. The fight between the Hellenizing and traditionalist parties takes place. It is testified also by the Book of Wisdom of Jesus, son of Sirach, written about 170 and translated into Greek by the grandson of the author. This fight soon grew into the fight between the Jews and Seleucids, which took place in the rule of Antiochus IV Epiphanes.

About the events of that time the book of Daniel (in the allegoric form, under the cover of prophecies), finally redacted about 164 BCE, 1st, 2nd, and 4th books of Maccabees, preserved in the Greek (the second was probably really written in this language), which are more like the real history, although are full of miracles, and “Jewish antiquities” of Josephus Flavius tell. The high priest Iason opened gymnasium in the city. After some time Iason was changed by Menelaus. When the rumor about the death of Antiochus IV came, Iason expelled Menelaus. Antiochus came to help him and robbed the Jerusalem temple (in the treasury of Seleucids the shortage of money was acute). The city was spoiled, the houses were burnt, the women and children were taken in the slavery. Antiochus made a fortification (Acra) for the Hellenized Jews, who supported him, the Jewish rites, circumcision, offerings, the celebration of Sabbath were prohibited and punished by death. In the temple the statue of Olympian Zeus was situated, probably not the Greek cult, but syncretistic cult of Jahve – Baalshamem- Zeus was meant, which had to replace the traditional one. The temple on the mount Harizim was reformed into the temple of Zeus Xenios (December 167). The traditionalists founded the temple in Harizim and began the military fight against the “Hellenizers”.

The revolt began 166. Their leaders were Mattathias and his sons from the family of Hasmoneans, who were called Maccabees (hammer fighters). The pagan altars were destroyed, the traitors of the faith killed. After the death of Mattathias his son Judas led the revolt, he defeated the Seleucid forces under the leadership of Apollonius, and then Seron. Antiochus himself in that time was occupied by the war with Parthians, and his vizier Lysias was also defeated by the insurgents. In December 164 the cult in Jerusalem temple was renovated, the temple was consecrated again. After the death of Antiochus IV 163 Judas and his brother Simon made some campaigns (in Galilee and Transjordan, Judas defeated Idumaea, besieged and destroyed Hebron), and Lysias had to leave Palestine. On the request of the high priest Alcimos, who was enemy of Judas, the troops of Nicanor entered Judaea, under Ads they were defeated, and Nicanor was killed. But 160 Judas was killed in the battle, the forces of Maccabees were collected in the desert under the leadership of his younger brother Jonathan.

Jonathan besieged Acra, having united with Alexander Balas, who 152 appointed him as a high priest. Now Ptolemy VI interfered in the affairs of Judaea and besieged Acra in his turn. 145 Alexander Balas was defeated, and Ptolemy VI died. Jonathan began to support Demetrius II Nicator, having got some privileges from him, and the Southern part of Samaria came to Judaea. Using the fight between Demetrius and Tryphon, Jonathan united in his hand all the Palestine, built some fortresses there and fortified the walls of Jerusalem. He also had relations with Sparta and Rome. Tryphon did not like it, he invited Jonathan, took him as prisoner and killed 143.

The place of Jonathan was taken by his elder brother Simon, who supported Demetrius II

against Tryphon. Simon managed to create the independent Hasmonean state. 141 he besieged and took Acra. The Seleucid Empire was sinking in the crisis and could not control the Palestine more. 134 Simon became a victim of the conjuration of his son-in-law Ptolemy.

The son of Simon John became the king and high priest under the name of John Hyrcanus I. Antiochus VII Sidetes besieged Jerusalem, but in this time the Parthians invaded from the East, Antiochus was killed in battle with them 128, and Judaea remained independent.

In the 2nd century the last books, included in the Old Testament, were written, non-canonical books and the apocryphes of eschatologic content are created, among them – the famous book of Henoch (1st Henoch). Judaism is divided into the sects. Sadduceans, who supported the regime of Maccabees, explained Tora literally and did not believe in the resurrection of the dead, Phariseans, who were in the opposition to Hasmoneans, accepted the oral tradition too, the immortality of soul and the teaching about angels. Essenes went from the world in the desert, they (or related sect) possessed the library in Qumran, which gives an impression about the religious life of Judaea in 2nd-1st centuries BCE and has a priceless significance for the history and Bible scholarship. The founder of this sect “the teacher of righteousness” Antigonus, probably, was executed by Judas Maccabee. In the teaching of the sect there were some elements, which were later accepted by Christianity – eschatology, the linking of Bible prophecies with the activity of the sect, the ritual washing etc., but the sect supported the strict observation of the Jewish law (about it see И. П. Тантилевский, История и идеология Кумранской общины, СПб 1994).

John Hyrcanus destroyed the temple in Harizim, having attacked Samaria. He, as already his father Simon, minted coins with his own name and title. 104 John Hyrcanus I died, giving by the will the rule to his wife. His son Aristoboulos has taken the power, brought the brothers in prison, and killed the mother by hunger. Already in the next year he died. The throne was taken by his wife Salomea Alexandra, who liberated the imprisoned and married Alexander Yannaios, who became a king (103). Alexander tried to expand the possessions on the East, making conflict with Nabateans. After his death (76) the power was again taken by Salomea. The high priest became her son John Hyrcanus II. As the mother lived, all was in the order, but after her death a new candidate for the throne appeared - the brother of John Aristoboulos II, besieged him in Jerusalem. John Hyrcanus II abdicated the power, but was supported by Antipas from Idumaea, who called Nabateans for support. The king of Nabateans besieged Jerusalem.

Now (65) the Romans interfered: the general Aemilius Scaurus supported Aristoboulos, Pompey, who defeated Syria 64, on the contrary, supported Antipas and Hyrcanus II. Jerusalemites refused to open the gates of the city to the Romans. 63 Pompey besieged the city and invaded it, having suppressed the resistance of the defenders of the temple. These events are cryptically mentioned in the apocryphical “Psalms of Solomo”, which are

preserved in Greek and included into the Septuaginta. The priestly functions were given to Hyrcanes, who lost the title of the king. Aristoboulos was taken into Rome. Syria and Palestine became the Roman province Syria, divided into some districts. Judaea was subordinated to the governor, the district Samaria was restored and therefore the consequences of the Hasmonean conquest were annihilated. One could not speak about the independence more.

The Hasmonean state in Judaea, which could get independence because of the weakening of the Seleucid kingdom, was one more case of the reaction of the conquered people against Hellenism. But Hellenistic influence can be seen in the Jewish literature of this time, and in the structure of the state, which had few in common with the Israel of the time of David and Solomon. Judaea could not overcome Hellenism completely. The significance of this period for the religious history of Judaism and Christianity is great, because the ideas, which were developed in the Jewish literature of the time, especially the ideas of the full or partly resurrection of the dead, the end of the world, the last judgment etc. went later into the Christianity and Islam, and some books of the New Testament (like the Revelation of John) continued develop the ideas and even imitated the literary form of the books Daniel, Hemoch etc. In the ancient Jewish history it was the last independent state, which existed not very long time. Only after 2000 years the independence of Israel will be restored.

Questions:

1. What was the political history of the Hasmonean state?
2. Which books were written by the Jews in this time?
3. What is the significance of them for the religious history?

27. Persia under the rule of Seleucids and Parthian state in the 3rd-1st c. BCE.

Sources: Arrian, Polybius, Strabo, Plutarch, Justin, Chinese historians, Inscriptions.

Alexander the Great, having conquered the Achaemenid state, thought himself as a continuator of its traditions. He tried to combine the Greek and Persian in the new state. 328 or 327 he ordered the new custom of his veneration – proscynesis (the falling down), which was adapted earlier at the Achaemenid court. He respected the Persian religion, venerated the founder of dynasty Cyrus and restored the temples and the grave of Cyrus. In Susa Alexander organized marriage of his 90 cofighters and 10 000 soldiers with the daughters of Iranian aristocrats (324), he himself married the daughters of Dareios III and Artaxerxes III. Persians became the “relatives of the king”, Persian cavalry and infantry troops appeared again, Greek studied Persian and other way round.

Seleucids did not pursue the policy of Greek-Iranian syncretism in the way of Alexander, in the time of their rule Syria and Mesopotamia had much bigger significance, than Persia. But Aramaic is used as state language together with the Greek. Iran became a province, he

belonged to so called “upper satrapies”. The residence of the ruler was Media, but soon, under Seleucus I, the upper satrapies were governed from Seleucia-on-Tigris. Already after 321 in Northern Media the independent state was established, founded by the former Persian satrap of Media Atropates. It was called Mad-I-Aturpatkan or Atropatene (there from the word “Azerbaijan” has its origin, which originally signified only the Iranian part of it. Seleucus has taken the title of the king of Babylonia, Antiochus I succeeded him in it. The interest of Seleucids to Iran was limited by the defense of the central road from Ecbatana to Hindukush. On the Farther East, where the most cities, founded by Alexander, were situated, the Greek-Bactrian kingdom (which was already discussed earlier) was established, which existed from 239 to 130 BCE. 222-220 the king of Atropatene Artabazan together with the satrap of Media had a war with Antiochus III. The capital of Atropatene was in this time Ganzaka, the territory of the kingdom, according to Polybius, stretched in the north until the upper valley of Phasis (Rioni). The war ended with a peace treaty, Atropatene left independent.

In the 2nd century in Persis and Elam some revolts occur. Kamnaskir I, contemporary of Antiochus IV Epiphanes, minted own coins. Jewish colony in Elam supported Maccabees. Possibly exactly in Susa the chronologically last books of the Old Testament were written – Daniel (167-163) and Esther (in the forties of 2nd century). 139 Persis came in the hands of Parthians.

The Parni, who were thought to be a Scythian tribe, about 250 under the leadership of Arsaces I occupied the satrapy Parthia, and then the region of Nisa. The crowning of Arsaces in Asaak signified the begin of the Iranian dynasty – Arsacids. All Parthia and Hyrcania get in his hands. Seleucus II in the union with the ruler of Bactria Diodotus I (228) expelled the Parthians to the north, but already Diodotus II supported Parthians, which gave the the possibility to reach success and to fortify the cities, among them Syrinx and the capital Dara. 209 Antiochus III could move to the East, but after the peace of Apamea (188) all the East was lost again. After Arsaces I (247-217) Arsaces II (217-191), Phriapatius (191-176) and Phraates I (176-171) ruled.

Under Mithridates I (171-138) Parthia had the huge military successes. It includes all Iran and Mesopotamia, and also Bactria till Hindukush and a part of North-Western India. Demetrius II became a prisoner of Mithridates. In Seistan on the eastern border of the Seleucid state Mithridates defeated the Sakas. 140 he took the title “king of the kings”. 139 Atropatene was conquered too, the Parthian prince ruled it from this time.

The successor of Mithridates I became Phraates II (138-128). Antiochus VII invaded Babylonia and reconquered Media, but was killed by attack of Phraates on the winter quarter of his army (129). But Phraates himself soon was killed in the battle with the nomads Yue-Chi (Tocharians), who were summoned by him against Antiochus (128), under their attack

the Greek-Bactrian state ceased to exist too.

The Parthian state became much more weaker, but Mithridates II (123-87) could restore the Empire. He defeated the nomads on the East and restored the order on the West, Armenia became a vassal of Parthia. The state was stretching now until Merv and Oxus on the East, Herat and Seistan were subordinated to him, the relation with the Han China and Rome (92 BCE) were established. But after the death of Mithridates II in 87 the inner fightings continued in Parthia almost 30 years. Meanwhile in the West the future main enemy of Parthia - Rome appeared, which 64-63 BCE conquered Syria, and a bit earlier - Transcaucasia. The time of the cruel fighting was near.

Parthians were nomads, in their art the motives of hunting, the „Scythian animal style“, the pictures of riders were common, Originally they have spoken the North Iranian dialect, later they possibly took over the Median dialect. On the coins Parthians used the Greek writing, they felt themselves connected with the Greek culture, styling themselves as “Philhellenes”. The Parthian rulers made the politics, friendly to the Greek colonists, especially in Seleucia. Here Apollodorus (135-50 BCE) has written his history, which was not preserved. Parthians supported Greeks against Macedonians. In the country the numberful Jewish diaspora was situated, Seleucia-Ctesiphon became a centre of Jewish trade. The Aramaic writing in their own language was also used by Parthians, which is testified by the ostraca from Nisa. The Iranian culture continued its development in Parthia, the Greek gods were orientalized, the process of religious syncretism took place. The same processes could be seen in the art, where the Greek and Near Eastern influences were intermingled. The plastic is developing, gyps and ornaments are used in it.

In such a way Persia, after having been about 200 years after the rule of Macedonians, became independent again. The Parthian state was decentralized, in the political sphere it was also the reaction upon Hellenism, but in the cultural sphere it continued it, combining Greek motives with traditional Iranian and the culture of nomads. Parthia could not reach the extension of the Achaemenid Empire, but it united the Iranian-speaking population and Mesopotamia, made Armenia to his vassal and later many centuries fought with Rome successfully.

Questions:

1. Describe the development of Persia under the Macedonian rule.
2. What was the political development of Parthia?
3. What elements were combined in Parthian culture?

28. India in 4th-1st c. BCE.

Sources: Megasthenes, Arrian, Appian, Strabo, Puranas, Inscriptions.

The invasion of Alexander into India was followed by the defeat of some countries (for

example, of the Porus, king of Punjab), but having met the army of the kingdom Nanda, the soldiers of Alexander, who were tired from the campaign, refused to go further. Alexander had to leave India in September 325. The conquered Indian territories were divided by him between the governors, but soon a part of territories was liberated. The remaining ones – Paropamisadae and Arachosia – 311 were included by Seleucus in his state.

In the India itself in this time the first big state appears – Maurya. His founder Chandra Gupta fought against Macedonian governors, Porus and the kingdom Nanda. In the first campaign against Nanda he was defeated, in the second he had success, has taken the capital Pataliputra and accessed the throne. The beginning of rule of Chandra Gupta in Magadha belongs to 325-322 or 313. It is possible that 322 Chandra Gupta have taken power in Punjab, and 313 became a king of Magadha. 305-304 the Empire of Chandra Gupta was attacked by Seleucus I, who crossed the Indus, according to Appian. Seleucus abandoned the contested territories, having exchanged them on 500 elephants (Strabo), these elephants secured for him later a victory over Antigonos at Ipsus. The territories, abandoned by Seleucus, included Paropamisadae, Arachosia, Gedrosia and a part of Arca, i.e. modern Afganistan and Belujistan. Seleucus send Megasthenes as ambassador to Paraliputra, from whom a description of India is partly preserved. Chandra Gupta, possibly, occupied Deccan and a part of Southern India. His inner politics was in the hands of the adviser Chanakya, at the end of life Chandra Gupta, possibly, converted to Jainism. To Chanakya (Kautilya) the political treatise (Kautilya Arthashastra) is ascribed, which probably was created later.

The dynasty of Maurya consisted from six kshatrias and brahmans, in the difference to the previous dynasty Nanda (346-313), which consisted from shudras. The successor of Maurya Bindusara (300-272) had relations with Greeks too. Deimachus of Platea presented him by the court of Seleucids, and Ptolemy II Philadelphos sent the ambassador Dionysios into Pataliputra. Chanakya continued to be a minister, the young prince Ashoka suppressed two revolts – in Taxila and Hasha. Bindusara appointed the elder son Susimi as his successor, but Ashoka occupied Pataliputra and proclaimed himself a king.

From Ashoka (272-236) the Indian epigraphics begins. From him 14 big rock edicts, two minor rock edicts, Greek-Aramaic edict from Kandahat etc are preserved. The language of edicts is Prakrit, they are made in the alphabets of Brahmi and Kharoshthi. The inscriptions of Ashoka describe his rule. In the 9th year after the crowning (about 260) he subordinated Kalinga. The cruel military campaign was a shock for Ashoka, he refused to make further wars and declared that he supports ahimsa (non-violence). Ashoka converted into Buddhism, made a pilgery to the holy Buddhist places, having left some inscriptions on the way. But the teaching (dhamma), which is explained by Ashoka in the edicts looks more like the popular (vulgar) Buddhism, the practical moral is the main for him. Ashoka strives not for nirvana, but for svarga (paradise), which is testified by the 9th rock edict.

With two edicts he allows the activity of the ajivika sect, in one edict advises to read Buddhist texts, in the other condemns the people, who split the sangha (community). In one of the edicts Ashoka tells that he lived one year in the sangha. The kingdom of Ashoka included the most part of modern India (besides the extreme South, where Cola, Pandya, Keralaputra and Satiyaputra remained independent, as testified by 14th rock edict). Diplomatic relations were established with Ceylon, where in this time Buddhism was established, and with the Hellenistic states – the kingdoms of Seleucids and Ptolemies, Macedonia, Cyrene and Epirus. The Buddhist propaganda on the Greek West was planned (possibly even in Alexandria). But about 250 BCE the invasion of Parthians and the establishment of the Greek-Bactrian state made the contacts to the West almost impossible. In the time of Ashoka the third Buddhist council took place. In the end of life Ashoka became mentally ill and his grandson headed the affairs.

The successor of Ashoka was Dasharatha, the son of Kunala, who was made blind by Ashoka. From him three short wall inscriptions are left, which are dedicated to ajivika. Then Samprati (?) and Kalishuka (probably, identical with Jalauka) have ruled. Antiochus III in this time made campaign to India and “renewed” the friendship with king Sophagasenus (Saubhagasena). The kingdom apparently was divided and 185 the last king of Maurya Brihadratha, who possessed only Magadha, was killed by general Pushyamitra (185-149), who founded the dynasty Shunga, which had not left inscriptions and is known only from Puranas and other literary sources. Pushyamitra still ruled over the most part of Ganges valley and the central India, where his king Agnimitra was a vice-king. Kalinga became independent and under king Kharavela, from whom we have the Khathigumbha inscription, invaded Magadha. Pushyamitra defeated the Greeks, having brought after the victory the offering according to the Brahmanic rite. He returned to Brahmanism, persecuted Buddhists, closed the monastery, promising 100 gold coins for the head of each monk. But exactly in the time of Shunga dynasty the big Buddhist architectural complex (stupa from Bharhut) was built. Ten successors of Pushyamitra (the picture of one of whom is remained on the coins, the names of two – in the rock inscriptions) ruled till 73 BCE, the last one was killed by the order of minister Vasudeva, who founded the new dynasty Kanva (73-28), which was limited by Magadha and also was Brahmanist.

In this time the changes in the social structure take place, the castes are divided. Megasthenes mentions already seven castes, the slavery was patriarchal. Megasthenes says even, that “all Hindus are free, nobody of them is a slave”. The most people were peasants, the craftsmen were united into the guilds (shrenis), the trade was made by caravans and on the sea. On the coins initially the names are absent, then they appear under the Greek influence. In the time of Ashoka the devaluation of bronze took place, its copper content increased till more than 50%. The cities, especially Pataliputra, which reached 80 stadia in length and 15 in

breadth, were important. The army consisted of ca. 600 000 people and was ruled by six generals. Ashoka was in his rule supported by the brother Tissa as vice-king and the princes, who ruled separate districts, the “governors” (pradeshika), a part of whom were even non-Hindus, were subordinated to them. The officials were divided in three categories.

The old and new religions continued their existence. In Buddhism two streams were differentiated – more ascetic (sthavira) and more corresponding to the needs of laymen (maha sanghika), which later brought the creation of two “chariots” of law (Hinayana and Mahayana). In the time of Ashoka Buddhism was propagated in all India, and then on Ceylon. The old Vedic religion changed considerably, the rituals decayed. Between 400 and 200 BCE the sutras were created, which built Vedanga and give the information about rituals (kalpa), phonetics, grammar, etymology and astronomy. In the 2nd century Patanjali created his grammar. In the popular faith Vishnu and Shiva treat on the first place, the cult of Sun (Surya) had a broad popularity, especially in the West, on the border with Iran. In this time the epic poems - “Mahabharata”, a part of which was philosophical “Bhagavadgita”, speaking about different forms of yoga and preaching the worship of Krishna, and “Ramayana” – began to be created. The development of the philosophical schools continues, in the 2nd century BCE Patanjali wrote “Yoga- sutra”, in which he brought the teaching of yoga into the system, having divided it in 8 steps (anga). In the work some influence of Buddhism can be seen. In this time the Buddhist canon (Tripitaka) is being formed, which is divided into three “baskets”: Sutra (the teaching of Buddha), Vinaya (the monastery canon) and Abhidharma (the repetition of Sutras). Canon was recorded much later, on Pali. The Jainist canon is also created, it was initially recorded on Prakrit.

The art of the Maurya epoch is an elitarian court art, which appeared under the Achaemenid influence. The plastic is limited by columns, on the part of which the inscriptions of Ashoka are preserved. On the columns the pictures of animals (lions, elephants, horses) are preserved. After the fall of dynasty the Indian elements became stronger in the art, in the time of Shunga dynasty some Buddhist monuments- stupas – are built, for example, in Bharhut in Central India, in Sanchi in Madhya-Pradesh, middle of the 2nd c., where the relics of two pupils of Buddha and 10 monks are contained. Another type of the building is vihara (monastery), the oldest one (about 150 BCE) is preserved in Bhaja, to the south from Bombay. In the 1st c. BCE the most ancient cave temples are built. It is possible that in this time the theatre is created under the Hellenistic influence.

In the 3rd period of antiquity India for the first time is united in one state, the rulers of whom name all the subordinated their children. In all India the state ideology- Buddhism is propagated. The culture gets a new impuls for its development. But the uniting of the very different according to the language and culture people of Hindustan could be only temporary. No wonder that the state Maurya decayed and lost control over the most part of India, and

Brahmanism and Jainism continued to exist together with Buddhism. In the art, besides Persian and Hellenistic influences, the local features are developing. In this epoch India is an independent civilization, but it stays in the close contact with the Hellenistic world, being influenced by it and influencing it itself. These contacts may explain a part of the similar ideas, which could be noted in the Greek and Indian philosophy. The trade relations are also developing. India as whole is not a part of Hellenistic world (although some Indian territories were for some time under Greek rule), but it is also not separated from it.

Questions:

1. What is the political history of Maurya state?
2. What military and peaceful contacts between Greeks and Indian are known?
3. What was the development of India in this period in religious and cultural sphere?
4. Why the Maurya Empire decayed?

29. China in 4th-1st c. BCE.

Sources: Sima Qian, Ban Gu.

In the second half of the 4th century in China the states Qi and Chu grew stronger. They are rivalled by Qin, which subjugates the small states in the 3rd century. The small states are falling one after another: 230 – Han, 228 – Zhao, 226 – Yan, 225 – Wei, 222 – Chu and finally 221 – Qi. The “kingdoms of Yue” in the south (up to the Northern Vietnam) were conquered too. The last king of Zhou dynasty lost his power 256. In Qin 247 (or 238) Ying Zheng (Qin Shi Huang Di) began to rule, he accepted the last title (“the first Emperor of Qin) only 221, after he had become the Emperor of united China. The Empire was divided into 36 or 40 provinces (prefectures). It became famous in the distant countries – in India, Iran and by the Greeks. The capital of Empire became Xianyang (now Xian in Shaanxi province), where the aristocracy was settled. The table of ranks was introduced to it, they became an object of selling and buying. The roads were built, crossing the country from the north to the south and from the west to the east, which had big military significance. The laws, measures of weight, length, volume, signs of writing were unified.

The soul tax, later the land tax were introduced (which could reach two thirds of the income). As result of the unification of writing so called “chancellery writing” was developed, which is close to the modern. With the time the “cursive writing” (stenography) appeared, in which the signs were simplified. All weapon (in the rule of bronze) was given up to the state, the iron became the king monopoly. 12 huge statues and big clock were melt from the bronze and stood before the palace. Unified copper money was introduced. 213 by the order of Chancellor Li Si all books, describing the antiquity, were withdrawn. History became the state monopoly, privat teaching was prohibited. The criticism of the modern situation was punished with death; old bamboo books (except the treaties about alchemy, mathematic, divination etc.) were burned. 212 about 460 “teachers” were executed; the most

of them were alchemists and wonder-makers. The regime, supported by Legalists, fought the Confucianists, who were in the opposition. In all Empire the palaces and temples of Qin Shi Huang Di were built. On the north for the defence from the nomads 215-209 the Great Wall with extension of almost 4000 km instead of the old fortified buildings of the states Qin, Zhao and Yan was built.

The First Emperor died 210 on an inspection tour. His successor was a weak ruler, he followed the advises of his chancellor Zhao Gao and in autumn 207 was killed on his order. The nephew of the Second Emperor ruled only 46 days, Liu Bang, who invaded the capital, forced him to capitulate and in some years founded a new dynasty (Western Han). The revolt against Qin began already in the autumn of 209 in the east of the country (in the modern province Anhui) under the leadership of Chen Sheng, who was condemned to the imprisonment with hard labour. The insurgents could occupy some cities, but soon their leaders died. Then the leadership of the revolt was taken by Xiang Yu, the descendent of Chu aristocrats, and in May 208 the peasant's son Liu Bang, who took the power in his prefecture, supported the revolt. Xiang Yu fought the army of Qin, meanwhile Liu Bang occupied the core of Empire and ordered to seal the palaces and treasures.

207 Xiang Yu robbed and burned the capital, having offended Liu Bang by the division of Empire (divided by him in 19 parts) and having left him only the upper valley of river Han. The fight of the two "revolutionaries" for power (not unlike some fightings in 20th century) finished 202 with the death of Xiang Yu, Liu Bang became an Emperor (28th of February 202). Till his death in 195 he could replace the regional rulers with his own relatives. Liu Bang mistrusted Confucians as earlier, introduced the high tax on merchants, but supported agriculture. In the foreign policy his task was the defence from Xiongnu (proto-Huns), who occupied the northern regions anew, where from they were expelled by Qin Shi Huang Di. After the death Liu Bang got the title Gao Zu (blissful).

The rule of his successors – Hui Di (196-91), his mother Lü, the widow of Gao Zu (191-180) and Wen Di (180-157) - was not so successful. The local rulers (van) minted their coins, made 177 the union with Xiongnu, who invaded China, made leagues with the southern (nominally vassal) states Mingyue and Nangyue. Soon after the next Emperor Jing Di (157-141) have taken the throne, not fewer than seven local rulers, disagreeing with the limitation of their power, which began already in the time of Wen Di, began revolt (in the spring of 154).

The power of the local rulers was finally broken only under the next Emperor Wu Di (141-87), who became the most famous ruler of the Western Han dynasty. He could destroy the power of local rulers, create the layer of officials, who from 136 had to pass the obligatory exams in the five books of Confucian canon, and to expand the central government. But from 123 the free buying and sale of the offices was declared, so the merchants could take them

too. The apparatus of king consisted from the chancellor, “the chief secretary” and (from 139) – “the great general”, who together were named “three ministers” (san kung). Nine ministries were subordinated to them. The country was divided into provinces, consisted from prefectures. 106 Empire was also divided into 13 inspection regions with the regional inspectors on the top. At the end of the year inspectors had to give their accounts to the king. Confucianism became the state ideology, but other schools were not prosecuted.

Some Confucian customs were introduced, among them three year mourning for the dead parents, Confucius was divinized, his cult was united with the cult of ancestors. The irrigation systems were perfected and broadened; in the agriculture new models of the ploughs (with the crater for sowing and with two ploughshares) and the system of “changing fields” were introduced. Wu Di introduced the state monopoly on salt, iron, wine and coin minting (in 112). The population of China, according to the (possibly exaggerated) information of the sources, increased from the beginning of Han dynasty in 3-4 times. The nature casualties brought the big streams of refugees (in 107 two millions).

The foreign policy of Wu Di was active too. His campaigns against Xiongnu brought the conquering of the North-Western China (modern Gansu) in 129-120 and vassal subordination of the Central Asia (until Ferghana) in 120-100. It helped the establishing of the Great Silk Road, which began in the capital of Empire Chang’an (former Xianyang) and led through Gansu, Central and Middle Asia to the west. The Middle Asia was 138-125 visited by the Chinese traveller Zhang Qian. 112-109 the most part of Southern China and Northern Indochina became a part of the Empire. 109-108 the southern Manchuria and north-west Korea became the vassals of the Empire.

The conquering needed the growth of taxes, duties and time of military service. The soul tax grew in 1,5 times, it had to be paid now by all inhabitants of the Empire in the Age from 3 to 80 years (earlier only from 15 to 56 years). From 15 years old the tax was 120 copper coins in a year, from 7 to 15 – 20 coins. The tenth part of the peasant’s income was taken by the taxes. The tax on capital 119 was increased from 1,2% to 6% for the merchants and 3% for the craftsmen. The military duty of two years existed for the men from 23 to 56 years old as well as the labor duty (one month in a year), one could pay off the last, finding somebody instead oneself. 99-98 the serious revolt began. After the suppressing of revolts and the suicide of the Liu Chu, who was accused in the black magic (autumn of 91), 87 the young successor Zhao Di came to power, instead of whom regent Huo Guang ruled (87-52). Later the Emperor Xuan Di ascended to the throne (73-49 BCE).

In the social sphere the nobles, officials, peasants, among whom the property differentiation grows more and more stronger, and slaves could be differentiated. In the time of Han dynasty the buying and sell of the land propagates, big landowners had a great influence, the trying to limit the seizure of their lands did not have success. The slaves were

about 1% of the population. The slaves-foreigners and the sold for debts were used in the industry (in the private workshops and in the state mines) as well as in the agriculture. It was more convenient for the landowner to rent the land than to buy slaves. The slaveownership was a luxury; the slave could not be killed without punishment.

The Chinese philosophy of different schools continued to develop. The teaching of the Chinese materialist Yang Zhu has surprisingly much in common with the theories of Epicurus (the man and all nature consist from five elements, the denying of supernatural, of the fear before gods and death, the sense of life is an undisturbed quiety). The famous representant of Legalism was Han Fei (poisoned in Qin 233). Dong Zhongshu (ca. 179-104), who was an adviser of the Emperor Wu Di, brought the Confucianism into the clear system. In the "Treatise about the divine essence of the Emperor" he supports the acception of Confucianism as the state ideology and prohibition of all other teachings. The natural philosophy was also explained by him, he exposes the system of the world with the opposites of Yang and Yin, five elements, four seasons and cardina points. The man is in the harmony with the cosmos; his 360 bones correspond to the days of the year, the senses – to the five elements, the endings – to four seasons. The Heaven works with purpose; the natural events warn, punish or award the men.

The natural sciences made a great success, the observations of the appearances of comets were made, 370-270 BCE the star catalogue was made, 1464 stars were united into 284 constellations, the astronomes could calculate the beginning of the moon and sun eclipses. The first in the world magnet compass, pointing to the south, was invented. About 104 Luo Xiahong made an instrument "heaven sphere" (hong yi), which was used for the measuring of positions of the heaven spheres. In connection with it he created the theory, which compared the sky with an egg, and the earth – with the yolk of egg. In the lower part of the heaven sphere there were the waters, upon which the earth was floating, the upper part of the sphere was filled with a steam. According to another theory, the distance between earth and heaven was 46 000 km. Zia Yi created the teaching about action and reaction.

In the same time the belief in the heaven omina was common, magic and alchemy, which promised to create the „elixir of immortality“, flourished. Even Emperors Qin Shi Huang Di and Wu Di trusted the alchemists, but sometimes the alchemy was prohibited (144 under the Emperor Jing Di. Famous alchemists were Li Shaoziong, who ca. 134 experimented with the producing of gold, Luan Tai under Wu Di and Liu Xiang (80-60 BCE). In the course of one expedition to the East in the search of three isles of immortals under Qin Shi Huan Di, which was headed by te court magician Xiu Shi, possibly, Japan was discovered. Alchemy was tightly connected with Taoism, which continued its development in this epoche. The commentarie to "Dao de jing" appear, which make a synthesis of the Taoist ideas with the beliefs of Southern kingdoms, appear, among them "Huainang Zi", written by the king of

Huainang Liu Ang (executed 122 as an insurgent), in which the change of minerals into metals is discussed, and the commentary of He Shangong. Besides Zhang Qian, who visited Middle Asia in the 2nd century, the famous geographer was Taoist Dongfang Shuo, who lived in the time of Wu Di. To him the “The report about ten continents” is ascribed, where in the mythological form possibly the description of Madagascar (“island of phoenixes and unicorns” Feilingzhou) and America (Fusan) is contained. The contacts of Chinese with America in this or even in the earlier epoche and their influence on the formation of writing and culture of Olmeks and Maya are possible (see P. Arnold, *Das Totenbuch der Maya*, 1993. W. Ziehr, *Zauber vergangener Reiche*, 1975, S.199, who cites many scholars). About the contacts of Chinese with Africa see J.J.L. Dujvendak, *Chinese Discovery of Africa*, 1949.

The famous historian was Sima Qiang (ca. 145-86 BCE), who was castrated by the order of Wu Di, 91 he finished his „Historical notes“ (Shi Zi) – the most important source for the history of Ancient China.

Some poems of this epoche are preserved, the poetry flourished in the 4th-3rd centuries in the kingdom of Chu, where two famous poets – Qu Yuan (340-278) and Song Yu (290-223)-worked. Under Wu Di the “music chamber” (Yuefu) was created, where possibly the folk songs were collected and reworked and new works were created.

The architecture and art were progressing too. Two-and three- store building and towers with thee roofs of many layers were built, from which the models and pictures are preserved. The sensational founding were the discovered 1974 about 7000 terracotta statues of soldiers, horses and chariots in the tomb of Qin Shi Huang Di.

In such a way, in the epoch, which corresponds to Hellenism in the West, China was united into one strong state, in which the Confucian ideology was established. The state had an educated and clearly acting apparatus; the access in the rows of officials formally was opened to each man. China for the first time began the contacts with the West; the Great Silk Road was established. This certainly influenced favourably the development of philosophy, science and culture. In the inner life the main problem was the heavy condition of the peasant, loaded with the taxes, in the outer- the attacks of nomads. Nevertheless, Empire Qin-Han existed about 450 years, making the Eastern analogy to the Roman Empire. China was ahead of the West in the historical development, two centuries earlier the Empire was created and, correspondingly, two centuries earlier it was destroyed. After the “classical” epoch of the 6-4th centuries (Confucius, Lao Zi etc.) China, omitting “Hellenism” (post-classics), directly entered the phase of early Empire.

Questions:

1. What was the politic development in the Qin-Western Han Empires?
2. What were the cultural achievements of this time?
3. What was the economical situation of different layers of population in the time of Empire?

The results of the 3rd period of antiquity.

12 period or 3rd period of antiquity (300-50 BCE) can be called „Hellenistic“. As result of the campaign of Alexander the Great unified Hellenistic culture appears, uniting East and West (only China was not influenced by it, Nubia preserved independence, but nevertheless was culturally influenced by the Hellenistic Egypt). It influenced also Rome, which grew more and more stronger and became its successor. The republican form of government is preserved only in the last (although the crisis of it is increasing), the Hellenistic world returns to the monarchy. In this period only two main cultural areas of civilization exist – Hellenistic (to which Rome and CarthAge are near, and a part of India depends from it) and Chinese, whether before this time nor after it such unification did not happen. In India and China the Empires (Maurya, Qin-Han) are formed. Hellenistic states are slowly decaying, in Iran Parthian state is created, on the West Rome occupies their territories.

The Empires, appearing in the East, have different types. States Maurya in India corresponds to the Hellenistic monarchies, and soon is divided, like they, uniting many different people. Parthian Empire and Empire Qin-Han, albeit appearing almost contemporarily with the Hellenistic states (Parthian Empire and Maccabean state in Israel are reactions of the conquered people to Hellenism, “contra-Hellenism”, and Parthian is also “post-Hellenistic”), correspond more to the Roman Empire in their structure and therefore exist much longer. Nevertheless the Parthian Empire continues the traditions of Achaemenids and Seleucid state and is built on the federal principle. The part of trade, also by slaves, grows stronger. The forming of the mercenary army in Rome causes the crisis of republic.

In the philosophy different schools are created in Greece (cynics, stoics, epicureans, peripatetics), in India and in China. In India the school of Buddhism, near to Hinayana, becomes for some time the state religion. The strengthening ties between different parts of civilizations help to promote philosophy. The polytheism, which is preserved in the popular faith, gives place to the pantheism by the educated people. The esoterics (“mysteries”) is propagating, the astrology is finally formed as synthesis of Babylonian and Greek heritage, the alchemy appears almost contemporarily in China and Egypt. The old myths are understood allegorically (Euhemerism). The last books of the Hebrew Bible and the apocryphes are written by the Jews. The florescence of art, science etc. The old civilizations of archaic epoche (Egyptian and Babylonian), having lost their political independence long ago, nevertheless continue to accumulate the cultural achievements, influencing the Greeks, but themselves are more and more influence by the progressive Greek civilization (under Ptolemies in Egypt and Seleucids in Babylonia).

At the end of period the culture gives place to the „civilization“ (in the sense of Spengler), which uses and propagates the traditions of predecessors, but does not bring anything

principally new. The Hellenistic man was the last type of the ancient man, who did not have any medieval conceptions. This period corresponds and has many parallels in the modern epoche (certainly *mutatis mutandis*): the former dominions and colonies, which got independence (like Canada or South Africa) correspond to the Hellenistic states, modern European Union corresponds to the Achaean League of Greece, USA – to Roman republic, the Islamic world – to the wretched enemy of Rome Carthage, modern Israel – to the Maccabean state, India of the Maurya Empire – to modern India, the state of Western Han in China, which is formed as result of fighting of the revolutionary leaders – to modern China (India and China now have even the extension, which is close to the ancient). Parthia, which is Hellenized and lost the territories, included in the Achaemenid Empire, but preserved own culture and not fully entered into the Western world, corresponds to modern Russia.

Question:

1. Which are the main features of the Hellenistic period?

X III. IV period of antiquity (50 BCE-200 CE), 2nd period of the late antiquity.

30. Crisis of Roman republic and early Roman Empire in the second half of 1 c. BCE-2 c. CE.

Sources: Suetonius, Tacitus, Velleius, Inscriptions.

a) Epoch of civil wars.

49 BCE the Roman senate ordered that Caesar must dissolve the army and leave his positions. Caesar was not agreeing, and 7 January 49 the senate gave to Pompey full rights to defend republic from Caesar. The civil war (49-46) began. Caesar crossed river Rubicon and soon occupied Rome and Italy. Pompey with a part of senate fled to Greece. Soon Caesar occupied Spain (battle at Ilerda) and crossed to Epirus. 9 August 48 Pompey was defeated at Pharsalus, 20 000 of Pompeians surrendered. Pompey fled to Egypt and was killed there. Caesar went to the East (48-47, so called Alexandrian war), in Egypt Caesar was surrounded (the famous Alexandrian library was burned in this time), but he could get the victory, and Cleopatra VII was established as queen. 47 at Zela Caesar defeated Pharnaces of Pontus and laconically informed about it: *veni, vidi, vici* (I came, I saw, I won). He returned to Italy, but then went to Africa. 46 Caesar defeated Pompeians at Thapsus, Cato the Younger committed suicide at Utica.

Caesar celebrated the triumph in Rome, was appointed as dictator for ten years and as censor of customs (*praefectus moribus*). He diminished the number of grain receivers to 150 000 and regulated the law for Italy (*lex Iulia municipalis*). 45 Caesar defeated the sons of Pompey at Munda (Spain). Caesar became life-long dictator (*dictator perpetuus*) and Emperor, consul for ten years, commander-in-chief, high priest (*pontifex maximus*) and has the power of tribune. He has the right of law initiative and of officials' appointment. Senate was expanded by Caesar till 900 members, the soldiers became the land. The most important deed of Caesar was a calendar reform, "Julian" calendar, which was introduced by him (really 150 years before introduced in Hellenistic Egypt by the astronomer Sosigenes), was much better, than traditional Roman, and was followed in Europe until the end of 16th century, and in Russia – till 1918. Caesar builds Basilica Julia, expands Forum Julium. 15 February 44 Mark Antony proposed the king's diadem to Caesar, which he refused to take. But in the senate the conjuration of Cassius and M. Junius Brutus was rife, and on the 15th of March 44 (Ides of March) Caesar was killed, which was prophecied by some omens, if one believes to the Roman historians.

In the history the scoundrels win oft, but their rule usually last short time. If one compares Caesar with Pompey, the comparison will be not in the favor of the victor. The achievements and merits of Pompey before the Roman states are undeniable: he suppressed (together with Crassus) the revolt of Spartacus, liquidated the piracy, occupied the Eastern provinces. Meanwhile Caesar killed thousands of the peaceful Gaul population, interfering in the conflicts

of local rulers, and then tried to rehabilitate himself in the commentaries about the Gaul war (his “commentaries” about Gaul and civil war are early examples of the deceitful political propaganda). The homosexual orientations of Caesar brought mockery of his soldiers. He was a skillful demagogue and a man without principles.

After the death of Caesar senate rules the state. He abolished the decrees of Caesar and annested his murders (tyrannicides). Albeit the grand-nephew of Caesar Gaius Octavius (Octavian, 63 BCE – 14 CE) was adopted by Caesar and proclaimed as successor, Antony proclaimed himself to successor. After the funeral of Caesar and proclaiming of his will the murders of Caesar had to leave Rome. The dictatorship was abolished. 44-43 the war of Mutina takes place, Marcus Brutus fled to Macedonia, Cassius – to Syria and Decimus Brutus – to Cisalpine Gaul, where he was besieged by Antony in Mutina. Octavian with his personal army becomes the rights of propraetor, defeats Antony in the battle at Mutina (the consuls Hirtius and Pansa were killed) and becomes consul in 43. The special courts for the murders of Caesar were established.

11 February 43 the second triumvirate (Antony, Lepidus and Octavian) was established, approved by the law of Titius (lex Titia) and restricted by the term of five years. His aim was the official restructuring of the state. Sicilia and Africa were taken by Octavian, Cisalpine Gaul by Antony, Gallia Narbonensis and Spain by Lepidus. In Rome the terror of proscriptions was established, the victims of which were more than 200 senators and 2000 equites, among them the great orator Cicero. 42 the battle of Philippi takes place. Cassius and Brutus (in 20 days) were defeated by Antony, and he went to the East (in Asia Minor, Syria, Egypt).

After the Perusian war (41-40), the cause of which was the shameless behaviour of Octavian by the settlement of veterans and the fight with the consul L. Antonius, the brother of triumvir, by the mediation of Maecenas the peace of Brundisium was established, Antony married the Octavian’s sister Octavia. The state was divided: Antony gets the East, Octavian – the West, Lepidus – Africa, Italia remains neutral. 39, according to the treaty of Misenum, S. Pompey gets Sicily, Sardinia, Corsica and Achaea as exchange for the grain deliveries to Rome. In the next year triumvirate was prolonged for the next five years. 37 the treaty of Tarentum was concluded, Antony gives his fleet to Octavian for the fight against S. Pompey. In the next year Vipsanius Agrippa defeats S. Pompey at Mila and Naulochus. Lepidus leaves affairs, becoming the high priest.

After the divorce with Octavia (36) Antony engaged with Cleopatra VII. He leads the unsuccessful war with Parthians and occupies Armenia (34). Antony tries to create Hellenistic-Eastern state, presents Roman regions to Cleopatra, divides them between the sons of Cleopatra and makes Caesarion, the son of Caesar, the co-regent. The publication of this will by Octavian causes indignation in Rome and the Ptolemaic war (32-30). In the battle

of Actium (2 September 31) Agrippa defeated the fleet of Cleopatra on the sea, 19 legions surrendered. 8 March 30 Alexandria was taken, Antony and Cleopatra committed suicide, Egypt became Roman province.

After the restructuration of the East, triumph in Rome and settlement of 12 000 veterans in the sixth consulship of Octavian his extraordinary rights were slowly limited. 13 January 27 republic was officially restaurated. On the 16th of January Octavian got from the senate the honorary title “Augustus”. The new epoche of principate began, which lasted more than 300 years (till 284). All first century BCE was full of the civil wars (the leaders of the conflicting parties behaved like the ravens on the corpse of Roman republic), it became clear, that the republic lived out. The Greeks returned to monarchy already in the previous period, but Roman republic functioned much longer – almost 500 years. The end of Roman “revolution” (510-27 BCE) brought the establishment of stable regime, which allowed to the Roman Empire to remain the great states some more centuries. The murders of Caesar were utopist’s (as well as Cicero, who criticized Antony in his “Philippics”), they did not see that republic lived the last years.

B) The rule of Augustus.

Principate (from Latin princeps – first among the equals) was supported by consensus universorum (common consent) and appeared as aequilibrium of the monarchic and republican elements. The features of principate are authoritarian power (auctoritas) and respect of the old forms and customs (mores maiorum). The senate and people also had formally the rights of power. In the city of Rome Augustus has got a consulship (27-23 BCE), in the Empire – imperium (rule): the chief commandment of army, the leading of foreign policy, the right to conclude treaties. As addition he got imperium proconsulare for the Emperor’s provinces, which were ruled by the legates, appointed by him (legati Augusti pro praetore provinciae).

1 July 23 BCE Augustus received the rights of tribune (tribunicia potestas) for life-long term, therefore the resistance of tribune against the laws of Augustus became impossible. 22 Augustus refused the taking of consulate and of the duties, connected with it, instead of it he had taken the duties to secure the grain deliverancies (cura annonae) and the care about the roads (cura viarum). 19 Augustus got the consul’s power (imperium consulare) for life-long term and the observation of customs (cura morum) for five years, although he did not occupy this positions, but got all their rights. From 12 BCE Augustus is high priest (pontifex maximus), in the 2 CE he got the title pater patriae (the father of fatherland). The senate rules the senate’s provinces and disposes by the treasury (aerarium populi Romani), but the princeps takes the financial rule (fiscus) upon himself. The equites have got the command over the Emperor’s guard of praetorians, over praefects and officials, the friends (amici

Caesaris) give advises to the Emperor (this institute existed already in the Hellenistic states).

To the honour of Augustus can be said that he did not make the mass repressions in the time of his rule. His moral qualities were much higher, but the general's abilities clearly weaker, then by Antony, who was defeated by him. Objectively seen, the regime, created by Augustus, was favorable for the tyrants on the throne (the first of whom was already his successor Tiberius), but he also created possibilities for the development of culture, especially of the official one (like in other Empires).

27-25 BCE Augustus reforms the provinces of Gaul and Spain. Galatia, which was given by the wil of king Amyntas to Rome, becomes a province. 20 CE the peace with the Parthian king Phraates IV is concluded, Rome abandons further expansion to the East. 18 CE the law about marriages is taken: the marriages between senators and freedmen are prohibited, the punishment for the break of marriage becomes possible. Agrippa becomes co-regent for five years; he got the power of tribune. 17 CE the "saecular feast of the city of Rome" is celebrated, Horace creates the ode, dedicated to it (*Carmen saeculare*), peace (*pax Augusta*) is proclaimed. 16-13 BCE Augustus stays in Gaul. The province is being divided into Aquitania, Gallia Lugdunensis and Belgica.

15 BCE Tiberius and Drusus invaded the upper Danube: provinces Raetia and Noricum are created. 13-9 BCE Agrippa (died 12) and Tiberius subjugate Pannonia, reaching the middle course of Danube. After securing of frontiers upon Euphrates and Danube four campaigns in the direction of Elbe (12-9 CE, the wars of Drusus with Germans) are made, as result of which Batavians, Frieses and Hauci were subordinated. After the battle with Quades and Marcomannes Drusus reaches Elbe and dies there. On 30 January 9 BCE on the Mars field the altar of peace (*ara pacis Augusti*) is dedicated.

8-6 BCE Tiberius takes command in Germany, moving until Elbe. 6 BCE Tiberius, after having given the tribune's rights, instead of going to Armenia breaks with Augustus and goes to Rhodes as the exile from his own will, but already 2 CE returns back. Because the successors, selected by Augustus, die one after another, Augustus adopts Tiberius (26 June 4 CE) as Tiberius Julius Caesar. 4-6 Tiberius in the second time takes commanding in Germany: he makes a treaty with Heruscans, subordinates Langobardes, appoints the rulers of province, builds roads and secures the defence of newly conquered provinces with the help of legionary camps. The war against Marcomannes (6-9) is paused because of the revolt of Pannonians (6-9). The revolt is finished by the victory over Dalmatians, Pannonia becomes Roman province (10), the frontier upon Danube is defended. But 9 CE in the battle in Teutoburgian forest three legions under the command of Varus are defeated by Heruscians with Arminius as leader. Province Germany ceases to exist, but the frontier upon Danube can be preserved further.

19 August 14 Augustus dies in Nola 76 years old. The dead princeps is deified (*Divus*

Augustus). The story about the deeds of Augustus (*res gestae*), composed by him himself, is installed before the mausoleum of Augustus on the Mars field on two pillars with the bronze tables (see also Greek and Latin inscription in the Roman temple in Ancyra, so called *Monumentum Ancyranum*).

This is the time of the utmost florescence of Roman poetry. Augustus, his friend Maecenas, Asinius Pollio and Messalla take care of literature. P. Vergilius Maro (70-19 BCE) writes “*Boucolics*”, “*Georgics*” and epic poem “*Aeneid*”, where he sings about Augustus too. Q. Horatius Flaccus (65-8 BCE) writes epodes, satires, odes (*carmina*) and letters, among them about the art. A. Tibullus (55-19) and S. Propertius (50-15), together with P. Ovidius Naso (43 BCE – 17 CE) are the creators of elegy (of autobiographic kind). Ovid writes “*Amores*”, “*Metamorphoses*” – the compendium of ancient mythology and “*Ars amatoria*” (the art of love), for which he was exiled in Tomi (on the Black Sea coast). Titus Livius (59 BCE – 17 CE), the great historian, who is proud of the unity of Italy and full of love to the motherland, in 142 books of his work “*Ab urbe condita*” (“From the foundation of the city”) describes the history of Rome, which is caused by the Roman valour (*virtus Romana*) and the divine providence (only some books are preserved, especially about the war with Hannibal). All Augustus epoche is generally full of the idea of returning to the customs of ancestors, but the historical development goes in quite another direction.

C) Roman Empire in the 1st century CE.

1. Julio-Claudian dynasty (till 68 CE).

The successor of Augustus was Tiberius (14-37). The revolt of legions in Pannonia and on the Rhine was suppressed by Germanicus. The new campaign against Germans is made (14-16), the continuation of which was abolished because of high costs. 17 provinces Cappadocia and Commagene are established. 22-31 the influence of the praefectus praetorio Seianus became strong at the court, he settled the guard in the permanent camp on the outskirts of Rome. His accusations brought the processes of crime of *maiestas*, executions and suicides. 27 annoyed Tiberius left for island Capri. 31 Seianus was overthrown and executed, accused in the participation in the plot, but the processes go further. Tiberius himself died 37 in Misenum.

His successor was Gaius Claudius Germanicus (nicknamed Caligula „boot“). He abolished the processes of crime of *maiestas* and gave again to the people the right to elect magistrates, which was taken by Tiberius and given to the senate. The principate of Augustus turns into the Hellenistic-eastern monarchy: eastern court ceremonies and divine worship of Emperor is introduced (Caligula feeled himself like Alexander, Caesar and god). The show campaigns against Germany and Britain are made. 41 Caligula was killed by the praefectus praetorio Cassius Chaerea.

Claudius (41-54) returns to the traditions of Augustus (lawful rule), but the court positions were occupied by the Emperor's freedmen (like Narcissus). Claudius himself wrote grammatical works (among them the Etruscan grammar, which is not preserved) and added some new letters to the Roman alphabet (the reform did not live longer than Claudius himself). Under Claudius 43 the southern part of Britain was occupied, 46 the province Thrace was established. By the court the influence of women grows stronger, especially of the first wife of Claudius Messalina and of the second wife Agrippina, who 54 poisoned Claudius and gave the throne to her son from the first marriage Nero.

Claudius Caesar Nero (54-68) was a contradictory personality. The first years of his rule went under the influence of the philosopher Seneca and praefectus praetorio Burrus and were successful for Rome. 58-63 Corbulo conquers Armenia and makes treaty with Parthians. 60-61 Gaius Suetonius Paullinus suppresses the revolt in Britain. The second period of his rule was full of repressions, a part of which (under the accusation in the preparing of the plot) had some grounds: Britannicus, the Nero's mother Agrippina, his first wife Octavia and Burrus were killed. 62 processes in the crime of maiestas were renewed. 64 the famous great fire of Rome took place, which gave to Nero the possibility to make repressions against Christians. Nero was vainglorious young Philhellen, who thought himself to be a great actor. He is not a conscient tyrant, like Tiberius, but young obsessed petty tyrant. After the unsuccessful revolt of Piso (65) Seneca had to commit suicide. 68 governor of Gallia Lugdunensis G. Iulius Vindex made revolt, he was supported by S. Sulpicius Galba in Spain and M. Salvius Otho in Lusitania, Nero committed suicide. 68-69 four Emperors had the throne one after another: Galba, Vitellius (commander-in chief of the Rhine army), Otho and Vespasian.

2. The Flavian dynasty (69-96 CE).

Titus Flavius Vespasianus (69-79) suppressed revolts of Batavians on Rhine and Jews in Palestine (66-70). 70 Titus occupied Jerusalem, in the honour of this event the arc of Titus in Rome is built. The frontiers of Empire are strongly fortified, 74 the region of Neckar (Southern Germany) is occupied. The number of senators grows till 1000 men, because the Plebeian provincial nobles of Italy (Vespasia himself belonged to this layer) are included into it. Spain got Latin law. In the budget the measures of extreme economy are taken, nevertheless, Amphitheatrum Flavium (Colosseum) is built.

The short rule of the Vespasian's son Titus (79-81) was marked by the natural catastrophe – the eruption of Vesuvius: Pompeii, Stabiae and Herculaneum were covered with ashes, by the eruption famous Roman natural scholar G. Plinius Secundus (the Elder) was killed. The graffiti and pictures, which were found in Pompeii in the 19th century, give a clear impression about the life of this Roman city before the catastrophe. The tragedy of Pompeii inspired the artists of the modern time, among them Russian artist Bryullov with his picture "The last day

of Pompeii”.

Under Domitian (81-96), the younger brother of Titus, 84 the conquering of the province Britain (which was undertaken in 78) was finished by the building of the frontier wall in Scotland, 83 the campaign against German tribe Hatti is made. The building of Limes (frontier walls and fosses) is began in Germany. 85-89 heavy battles against the Dacians, headed by king Decebalus, take place on the lower Rhine. The prosecution of Christians is renewed. The change of the moderate rule in the beginning into the despotism (Domitian pretends to the titles dominus “Lord” and deus “god”) cause the palace revolt and killing of Domitian (96).

The first century CE was as fruitful for the Roman (or better Latin) literature as the previous one. Lucius Annaeus Seneca (4 BCE – 65 CE), the educator of Nero, writes dialogues, letters and tragedies in the spirit of late Stoicism. Petronius, who also eventually suffered from Nero, creates “Satyricon” – the lively description of the Roman life of this time, especially of the freedmen. In the language of his heroes the abandoning of classical Latin can be observed. Under Domitian the satirist D. Iunius Juvenal (58?-140?) and the classic of epigrammes M. Valerius Martial are writing. The most important historian of the epoche is Cornelius Tacitus (55?-117?), who has written “Historiae”, “Annales”, “Agricola” and “Germania”, in the last the first mentioning about the Baltic people are contained. G. Suetonius Tranquillus (70-146) writes biographies (De viris illustribus), he described also the lifes of the first 12 Emperors.

D) Roman Empire in the 2nd century CE.

After the murder of Domitian the period of „adoptive Emperors“ (96-192) begins, who came upon the throne because of adoption. The dynastic principle was changed into adoptive (the choice of the best). The first Emperor in this row was M. Coccaius Nerva, appointed by the senate (96-98). After the revolt of praetorians (97) he adopted “Spaniard” Traianus (98-117), the first Emperor of the provincial origin. After some campaigns (101-102, 105) he submissed Dacians, creating province Dacia, and the Nabatean kingdom in the North Arabia (106), creating province Arabia. 114 the senate gave him the title “Optimus” (the best). New persecutions of Christians take place under Traianus (especially in Asia Minor). After the victorious war with Parthians (114-117), having occupied Armenia and Mesopotamia, Traianus establishes the provinces Armenia, Assyria and Mesopotamia. Roman Empire reaches the biggest expansion in its history.

But already Hadrian (117-138), who was from 116 govenor of Syria, had to abandon the occupied regions and make a peace with Parthians. The frontier upon Euphrates was restored, for the defense of frontiers in Britain, upon Rhine, Danube and Euphrates the fortifications (limes) are built. Hadrian made some voyages through the country to secure the rule (121-

125, 126-129). The Empire became more and more bureaucratic. Jerusalem was rebuilt as colony Aelia Capitolina, this brought the revolt of Jews under the leadership of Bar-Kokhba, suppressed by Hadrian. 138 Hadrian died in Baiae and is buried in the Mausoleum of Hadrian.

His successor Antoninus Pius (138-161) continues the peaceful policy of the predecessor. The frontier fortifications are built, the troops are made stronger by local armies. In Britain the frontier moves till Fort-of-Forth (The Antonine Wall).

Marcus Aurelius (161-180), „a philosopher on the throne“, ruled at the beginning together with adoptive brother L. Verus (till 169), having created in such a way double principate. Under Aurelius some wars are made. At the beginning of his rule (162-165) the war with Parthians, who occupied Armenia, Cappadocia and Syria, ends with a victory of Romans (at Dura-Europos 163) and new occupation of the Mesopotamia. But because of the plague, which propagated from the east to the west in the whole Empire, the Romans had to make a peace treaty. After the transition of Danubian border by Marcomanni, Quadi and Sarmatians the 1st Marcomannic War begins (167-175). The attack under the leadership of Marcus Aurelius, made for the defense of borders (171), brought the peace treaty: Quadi and Marcomanni had to free territory on the left shore of Danube. In the time of campaign Marcus Aurelius writes his main work “Meditations” – philosophic notes in the spirit of late Stoicism. 176 the honorary column (column of Marcus) with the pictures of Marcomannic War is built. Commodus, the son of Aurelius, becomes co-regent, so the adoptive principle is replaced by hereditary. 178-180 2nd Marcomannic War takes place. Romans built a legion camp Castra Regina (Regensburg, 179). After the death of Marcus Aurelius in Vindobona (Vienne) Romans had to conclude peace and abandon the policy of attacks.

The successor of Marcus Aurelius was Commodus (180-192), who thought himself as an incarnation of Hercules and Mithra. The corruption becomes stronger, the positions are bought. After the unlucky plot (182), the war with gangs in Italy (186) and revolts in Africa and Britain Commodus becomes a victim of the palace coup.

193, as already in 68-69, four Emperors rule: Didius Iulianus (Rome), P. Niger (Syria), Clodius Albinus (Britain) and Septimius Severus (Pannonia). The last could defeat all others and establish a new dynasty of Severi, which ruled till 235. Septimius Severus declared himself a son of Marcus Aurelius (fictive adoption). After the successful war with Parthians (197-199) he stayed in the eastern provinces, preferring Syria and Africa, in his time the significance of Palmyra and Carthage grew. The privileges of Rome and Italy were abolished, the senate played no part more. From 198 Caracalla was co-regent of Severus, from 209 Geta. 208-211 the war in Britain takes place, Severus dies in Eboracum (York).

His successor becomes Caracalla (211-217), who killed his co-ruler Geta. The Constitutio Antoniniana, adapted by him in 212, gave the Roman citizenship to all free provincials and

signifies the beginning of the new period in Roman history – transition to Middle Ages, which lasted all third century and was finished by the reforms of Diocletian (284-305). The successors of Caracalla were Macrinus (217), Elagabalus (218-222), who introduced the cult of Syrian Baal in Rome, and Severus Alexander (222-235), who fought Persians and Marcomanni. After him the epoch of “soldier’s Emperors” begins, which were elected by the army, the Empire entered the deep crisis.

In such a way in the 2nd century Empire is still strong and even reaches its maximal expansion, but in the fact it is the begin of its end, the expansion is stopped, Empire has to defend from the attacks of Barbarians, especially of Germans. In the realm of culture it is still a fruitful time, the best Latin writer, L. Apuleius, writes (in the middle of the 2nd century) writes “Metamorphoses” (“The golden ass”) – mystical novel about the spiritual way of men in the form of adventure novel, “Apology” on the accusation in magic and “Floridaes”.

(about him see: H. Münstermann, Apuleius: Metamorphosen literarischer Vorlagen. 1995, see also the author’s review in: *Hyperboreus*, Vol. 5 Fasc. 2 (1999), p. 354-364). In the epistolarian genre the letters of Plinius the Younger (especially his correspondence with Traianus about Christians) are notable. Already from the first century almost all writers are provincials, the provincials become Emperors more and more oft.

E) Economics and culture of the provinces.

From the time of Caesar together with old silver coins the golden ones are used (1 aureus = 15 silver denarii). Aureus became, especially in non-Italian provinces, the main money. In 1st century the following economic regions are established in the Empire (including frontier territories): Italy with Sardinia, Corsica and the region of Southern Alps; Gaul, Britain, Ireland, Scotland, Western Germany; Africa (from Marocco to Tripoli); regions of Alps and Balcans; Greece, Asia Minor, Crete, Cyrenaica, Black Sea coast; Palestine, Syria and Mesopotamia; Egypt and Nubia. These economic regions, which were subordinated to Italy in the 1st century, become more independent in the second. The results of it were fall of prices on the land and default of peasants in Italy because of the provincial concurrence.

The imperial peace, established by Augustus (pax Augusta) for the whole cultural world (oikumene) is a prerequisite to the trade. The capital of Empire Rome becomes the centre of the excellent net of roads. The state builds the ways of communication on the water and on the land to secure political and strategical preserving of the Empire. Light-houses, harbours and docks are established. On the land canals make addition to the system of natural river basins. In such a way the state makes possible the economic unity of Mediterranean.

From the beginning of Empire time the expansion of far trade is seen, it includes Ireland, Scotland, Germany, Northern and South-West Europe. From the Roman Africa the connection with Central and Western Africa, from Egypt – with Eastern Africa and Abyssinia

is established. The caravan routes make Eastern trade – with Southern India, Ceylon, China and Indochina. This trade is not more in the hands of the specialists in separate kinds of craft, but of the tradesmen-non-specialists (pragmateutes), in whose disposal there are office, book-keepers and Agents. Palmyra becomes one of the most important emporion of the far trade on the East. The prerequisite for the functioning of far trade is the defense and protection of the state. The near trade continues too.

The workshops of one man are gradually replaced by the big plants, which are in the hand of private and state owners. The state establishes state workshop-fabrics for the needs of army, fleet and bureaucracy, but the artisans in the cities decline more and more in the 2nd century. The craftsmen are united into corporations.

Agrarian technology, which appeared in the time of Empire (mechanisms, dung), is borrowed by the non-Italian provinces. From the end of the 2nd century the dangerous concurrence appears for the Italian agriculture. Albeit cities (like Carthage, Milan, Rome) grow, but the differences in civilization between city and village diminishes. The villa of great landowner (latifundist) becomes an important cultural centre. The slavery disappears more and more, but the free peasants too, because they could not defend on their own from the armed gangs. The peasants sell their land plots to the big landowners, who defend the villages, surround them with the walls and secure peasants from the tax collectors. In such a way free peasants become coloni, who in difference to the slaves remained free personally and were already close to the mediaeval serfs. In the 3rd century Roman economics and political system enter into the epoch of crisis.

The development of the cities of North Black Sea coast, which were nominally included in the Roman Empire, continues too. They are often endangered by the nomadic Iranian tribes of Sarmatians, Alani, Roxolani, Aorsi, Siraci etc. The kingdom of Bosphorus are sarmatized. In the 2nd century on the territory of Ukraine the state of Goths, who came from the Baltic coast, appears. In the union with Alani and other tribes they destroy Olbia and Tanais, and Panticapaeum becomes Gothic-Sarmatian city.

In many provinces the local culture continues to develop successfully, especially in Greece and Egypt. In Greece development of different philosophic schools, rhetorics and literature continues. Lucian (120-180) writes satiric dialogues, Plutarch of Chaeronea (ca. 46-120 or 130) – comparative biographies and ethical works, among them the treatise “De Iside et Osiride” is especially interesting. Among philosophers Stoic Epictetus (55-135) and Sceptic Sextus Empiricus (ca. 150-250) can be mentioned, as well as Diogenes Laertius (2nd-3rd centuries), who has written the first history of Greek philosophy. Among rhetors of so called “second sophistic” Dion Chrysostomus (died about 120) and Aristides became famous. New prosaic form, so called “Hellenistic novel”, is developing. Apollodor collects myths in “Mythological library”, Artemidor writes famous dream-book (“Oneirocritics”), many

astrological works are appearing. Galenus (129-199) was famous doctor; his ideas became the foundation of European medicine until 16th century.

In Egypt, which becomes „grainary of Roman Empire“, the complicated coaction of cultures takes place. Ancient Egyptian culture does not hurry to die, the Emperors are worshipped as Egyptian pharaohs, the hieroglyphical inscriptions are dedicated to them (till the end of the 3rd century). The development of Demotic literature continues, the old tales are copied, the new ones are created. On the other side, many Egyptians are Hellenized and write in Greek (Chaeremon, Apion). The cults of Isis and Osiris are propagating far from the limits of Egypt, but are Hellenized more and more. The same is the fate of other Eastern deities, for example, with Iranian Mithra. In 2nd century syncretistic Greek-Egyptian (with Jewish influence) philosophical so called “Hermetic” texts appear, ascribed to Hermes Trismegistus (Thot). Alchemical and astrological texts continue to be written, among them famous “Tetrabyblos” of Ptolemy (2nd century), which became the base of European astronomy till the epoch of Copernicus. He also creates geographic map, which was valid until 15th century. In his works one can see some regress, comparing with Hellenistic science. 2nd century, especially the epoch of Hadrian, goes under the influence of “Egyptomania”, Hadrian himself visits Egypt.

Alexandria continues to be the centre of development and coaction of different cultures (notwithstanding the fire of famous library under Caesar, later it was compensated on the cost of Pergamum library). Alexandria became an important centre of Jewish culture, here Jewish philosopher Philo (ca. 20 BCE – 54 CE) worked, who proposed the allegorical interpretations of the Bible in the spirit of Platonism. But relations between different nationalities, who lived in Alexandria (Greek, Jews, who were about 40% of population) were far from idyllic, which can be testified by the pogroms of Jews 37-41 and 115-117 CE, after which the Jewish diaspora in Alexandria was in fact nullified. On the contrary, the relations between Greek and Egyptians, both of whom now were Roman subjects, became better, which supported syncretism in religion and culture. First so called “Fayumic portraits” appear, which were made in the new style, close to the realism, but served to the traditional goals of Egyptian religion (preserving of “ka” of the deceased person).

In the 2nd century in Egypt the Greek writing begins to be used for the Egyptian words (which is testified by the records of incantations), with the propagation of Christianity the hybrid Coptic writing appears (on the base of Greek, but with some signs, borrowed from Demotics).

When Egypt becomes more and more Greek, North Africa becomes clearly Latin. It can be testified by the Latin works of church fathers Tertullian (second half of the 2nd century) and Cyprian (3rd century) and by the personal names. But Libyan and Phoenician (Punic) alphabets continued to be used in the inscriptions. The western provinces of Roman Empire

are latinizing too, but Latin itself remotes more and more from the classical one, different dialects of “vulgar” Latin appear, from which later Romanic languages have their origin. The processes of cultural interaction in the East were more complicated, particularly in Syria, where Aramaic language and writing continue to be used, despite Hellenization, its new kinds are developed (Palmyrean, Nabatean, so called Syriac alphabets).

Roman Empire managed for the first time to unite all Mediterranean region in one political, economical and cultural complex. Empire itself remained in the memory of European people as an example for imitation. The history of Europe testifies about many attempts of the revival of Roman Empire (the latest of which can be seen even now), different people pretended to be its successors, among them Russia (concept “Moscow is the third Rome”). The eastern people were more restrained in their relation to the Empire and finally returned to the bosom of Near East civilization. The Roman Empire is a clear example of “civilization” in the sense of Spengler, with its good and bad sites. In the 2nd century CE it became clear that the expansion of Roman Empire meets the unsurmountable barriers, therefore Empire turns to defense under the strikes of Barbarian people, which still could be hold in check. But the political, economical and cultural crisis comes shortly after this time.

Questions:

1. Describe the civil war of Caesarians and Pompeians.
2. Which were the results of second triumvirate?
3. Describe the achievements of Augustus rule.
4. Describe the development of the Roman Empire in the 1 century CE.
5. Which is the significance of 2nd century for Roman history?
6. Describe the economic and cultural achievements of this period.
7. Which peculiarities of development were typical for Roman provinces?

31. Meroe and Axum in the middle of 1 century BCE-4th century CE.

Sources: Strabo, Pliny, Seneca, Dio Cassius, New Testament, Early Christian literature, Inscriptions.

The names of the Meroitic kings, who ruled till 320 CE, are known from the graves in Begaraviya (Meroe): queen Amanishahete (41-12 BCE), Netekamani and queen Amanitare (12 BCE-12 CE), Sherkarer (12-17), Pisakar (17-35), Amanitarakide (35-45), Amenitenmemide (45-62), queen Amanihatashan (62-85), Tarekenival (85-103), Amanihalika (103-108), Aritenyesebehe (108-132), Akrakamani (132-137), Adeketali (137-146), ...rekeresh? (165-184), unknown king (187-194), Teritedahetey (194-209), Aryesebehe (209-228), Teritnide (228-246), Aretnide (246), Tekerideamani (246-266), Tamelerdeamani (266-283), Yesbeheamani (283-300), Lahideamani (300-308) and Malekerebar (308-320).

The first Roman praefect of Egypt Gaius Cornelius Gallus 29 BCE met Meroitic

ambassadors and have taken Meroe under Roman protection, which is testified by his inscription on the island Phile. The frontier went to the south from Siene (Aswan). The real degree of dependence of Meroe from Rome was apparently not big, which is testified by the Meroitic attack on Siene, Phile and Elephantine under the next Roman governor of Egypt, who ruled from 28 BCE. This attack is told by Strabo, Pliny and Dio Cassius.

Meroites used the retreat of Roman army for the fight with Arabs and attacked remaining three cohortes, enslaving local inhabitants and having taken the bronze statues of Emperor. But 23 Petronius made a counterattack and hurled Meroites to Pselkhis (Dakka), which was already on the Nubian territory. Then he conquered Pselkhis, Premnis and Napata, which was destroyed to the ground, and returned with the prisoners and booty. In Premnis (Qasr Ibrim) Roman garrison was situated. The queen of Meroe in this time, according to Roman sources, was Kandake (see also Acts 8,27), who send ambassadors to Augustus, whom they met on Samos. Real name of the queen was Amanishahete, "kandake" was a title of Meroitic queens, beginning from Bartare (250 BCE), which signified "queen" or "king's mother". Another common title in the inscriptions was "qere" (ruler).

But precise definition of the names of Rome's enemies becomes complicated because of the steles (founded in Dakka, Hamdab, Kawa and Qasr Ibrim) with the names of kings Akinidad and Teritekas and queen Amanineras, the burials of whom are not preserved. Possibly, Napata was ruled in this time by the separate dynasty, which was fought by Romans. The information of historians is confirmed by other facts: the mentioning of victory over Meroe in Monumentum Ancyranum and finding of the bronze head of Augustus in the small temple in Meroe, which was possibly dedicated to this event. But really in Meroe local dynasty continued to rule, the dependence from Rome was only nominal.

From epoch of Netekamani and his wife (or mother) Amanitare (12 BCE – 12 CE) many building and reliefs are preserved, where the king and the queen are pictured. On their background the children Arikanharer, Sherkarer and Arikatahani are pictured. From Sherkarer (12-17), who became the successor of the throne, a relief from Gebel Kaly is preserved, where the king is pictured before the group of prisoners. The Sun deity gives to the king sorghum and the bounded prisoners. The co-ruler of Sherkarer (or Netekamani) was Arikanharer, in whose grave the bronze figurine of camel, standing on the knees, and two bronze human heads of Hellenistic style are founded.

In 1st-3rd centuries in Naqa three famous temples were built. First of them- the Lion temple in the Meroitic style, which is dedicated to the god-lion Apedemak, on the reliefs of temples Netekamani and Amanitare, defeating the enemies or (together with Arikanharer) worshipping the Egyptian gods, are pictured. The picture of Jupiter Sarapis in the Roman style as well as the sculptural pictures of Apedemak (with three heads and four arms) together with king's family are present too. Another temple, so called "Kiosk", is built in Alexandrian

style, probably, after the influence of “kiosk”, which was built in Phile in the time of Traianus. Phile was in this time an important centre of the Isis worship; on the year’s festival many Nubian pilgrims were present. The third temple – the temple of Amun- is built in Egyptian style, but with Meroitic elements, on the reliefs Netekamani, Amanitare and Arikahatani are pictured. One more temple in Naka belongs to the earlier epoch of queen Shanakdahete (170-160 BCE).

After the epoch of Netekamani there is few information about Meroe. Pliny and Seneca describe the Roman expedition to Meroe in the time of Nero (about 61 CE), the goal of which was to find the sources of Nile. In the Acts of apostles (8,26-39) the baptism of eunuch and head of treasury of “Kandake, queen of Ethiopia”, who returned from Jerusalem, by apostle Philip is mentioned. According to the story of Acts, the eunuch had Greek (or even Hebrew) education (because he read the book of prophet Jesaia) and was a Jew. In the 1st century CE the new style of ceramics with original anthropomorphic and zoomorphic pictures (giraffes, local birds), neighboring with Egyptian (cross “ankh”, lotus and ureus) appears. From the 1st century BCE Meroites colonize the Low Nubia.

Saqia (the water weel, moved by oxen) is introduced; to the weel the vessels (cadus) were attached. Dodekashoinos – territory, which was on the distance of 12 skhoinoi (1 skhoinos is about 10,5 km) to the south from the first cataract – was probably a zone of common Roman-Meroitic rule, which is testified by the mentioning of local “kings” in the inscriptions from Phile and Dendur (10 BCE). Another territory was ruled by Meroitic kings with the help of local rulers, from whom names and titles are known. On the south the territory of Meroe reached Sennar (on the Blue Nile). Reliefs in the Sun temple in Meroe, which picture Meroitic warriors, killing the prisoners, as well as imprisonment of women, children and cattle, testify about the war battles. The trade with Rome is testified by the foundings of Roman coins, objects and terra sigillata in Meroe.

To the 3rd century the novel of Heliodorus „Ethiopica“ belongs, which testifies te interest to Meroe in the ancient world. From Musawwarat-es-Sophra the Latin inscription is preserved, from Phile – Demotic inscription, testifying about the embassy of Abrata, sent by the king of Meroe Tekerideamani (246-366), dated by the third year of the Emperor Trebonianus Gallus (253). From Yebeheamani, who ruled later (283-300) some inscriptions are preserved, among them from Phile, on the stone lion in Qasr Ibrim and in the Lion temple. In 3rd century in Ateya (Sedenga) pyramids are still built.

About 350 Meroe, possibly, was conquered by the Axumite king Ezana. In his inscription in Ge’ez (Old Ethiopian) he calls himself a ruler of Himyar and Saba in Arabia, and also Bega and Kasa (probably, Kush) and telles about the victories over the revolted Noba (Nubians). Ezana attacked Nubians in the place, where Atbara runs into the Nile, and erected “throne” there. Ezana was already Christian, from his time the copper coin with the picture of

cross, but also Pagan Greek inscription in the honor of Ares are preserved. In the one of Meroitic pyramids the inscription in Ge'ez is preserved.

The state of Axum was founded about 5th century BCE by the emigrants from South Arabia, the temples of that epoch from Yeha and Grat-el-Guebri, built in the South Arabian style from stone and wood, are preserved. From the 3rd century BCE local Ethiopian style is formed, the alphabet is reformed. From the 1st century CE the Axum period begins. Axum becomes an important city with many temples, palaces and famous monolithic standing steles without inscriptions. The harbor was Adulis on the coast of Red sea, which existed possibly already under Ptolemy III. The growth of Adulis, probably, influenced Meroitic trade negatively, it got a dangerous concurrent. Besides it, from the 3rd century CE in Axum first local coins appear (in difference to Meroe, where Roman coins were used).

In the „Periple of Erythrean Sea“, written about 100 CE, Axum is mentioned, which stayed in 8 days of way from the coast, the king's name is Zoskales, who had Greek education. Some Axumite inscriptions really are written in Greek. The name of Aphilas, who ruled in 3rd century in Arabia and Axum, is known from the coins, he also possibly left the Greek inscription, which was copied in 6th century by Cosmas Indicopleustes, who visited Axum too. On the information of Rufinus, in the first half of the 4th century Frumentius, who was taken as prisoner by Agents of Axumite king, became regent by Ezana, son of Amida, king of Ella, convinced him to convert into Christianity and became first Ethiopic bishop.

Inscriptions in Meroitic cease in the 4th century. The kurgan graves with “beer vessels”, made by hands, testify the settlement of the new people in Meroe – Nubians, who were mentioned also in the inscriptions of Ezana. Possibly, these tribes, and not Axum, were cause of fall of Meroitic state. In the second half of 3rd centuries the attacks of Blemmyes (ancestors of modern Beja) on the Roman garrisons became stronger, which compelled Diocletian 297 to move out the army from the Lower Nubia and limit its function with the defence of the first cataract. Procopius (6th century) says that exactly Domitian invited Nobatians from the western oases to defend the Egyptian border from Blemmyes. 400 till 600 the culture of Balilan (“group X”) dominates in Lower Nubia, then the inscriptions in Nubian language in Greek letters appear. Nubia becomes Christian.

Meroitic state, nominally having accepted its dependence from Rome, de facto was independent and ruled by the local dynasty. Exactly from this epoch most original monuments of Meroitic architecture and art are preserved, albeit the influence of Hellenistic-Egyptian culture was big. The position of Meroe on the end of Roman “oikumene” did not give to Romans (as earlier to Persians and Ptolemies) the possibility of its real subjugation, but Meroe was endangered from the side of nomads and neighboring people, in fight with whom it is fallen in 4th century. Meroitic civilization, the successor of Egyptian, ceased its existence.

In another way the fate of Axum was developed, which appeared as the branch of South Arabian civilization (see §7). It was more able to survive (probably, because of the more profitable position at the sea and active contacts with Arabia) and gave beginning to the Ethiopic civilization, existing till now.

Questions:

1. What were the relations of Meroe with Rome?
2. What are the main cultural differences between Axum and Meroe?

32. Palestine in 63 BCE-200 CE. Appearing and development of Christianity.

Sources: Josephus Flavius, Tacitus, New Testament, Apocryphes, Early Christian writers, Talmud, Inscriptions.

The conquering by Pompey in 63 BCE included Judea in the Roman state. Palestine was ruled by Romans (and then Byzantines) 7 centuries, till the Arabic conquest (636-641). This period can be divided in three stages, in the time of which Romans used different methods of rule, more and more restricting the Judaeian autonomy.

Judaea, uniting it with the province Syria, but preferred to support autonomous Judaeian state, ruled by the Hasmoneans and limited by territories, who were inhabited by Jews (the territories, conquered by the last Hasmoneans especially by Alexander Yannaios, were not included there). The son of Alexander Yannaios Hyrcanus II was accepted by Romans as ethnarch and high priest. But Julius Caesar appointed as the ruler of Judaea Idumean Antipater, two sons of whom, Phasael and Herodes, were appointed as tetrarchs of Jerusalem and Galilee. In this time the walls of Jerusalem are built again. Iaffa, the territories of Ezreel valley and Galilee were returned to the Jewish state.

This stage ends 40 BCE, when Parthians invaded Judea. They have taken Hyrcanus II as prisoner and brought him to Babilonia. The son of Aristobulus II Mattathias Antigonus became king and managed to rule three years under the protection of Parthians. In the same time Roman senate proclaimed Herod, who fled to Rome, as Jewish king. Only 37 he subordinated all Judaea to himself. The Herod's rule lasted till 4 BCE. Then the country was divided between his three sons – Archelaos, Herodes Antipas and Philip, who ruled till 6 CE (in that time the governor of Syria Varus suppressed the revolt in Judaea, which began after the death of Herod).

The rule of Herod and his sons presents the second stage, transitory from epoch of autonomy to the direct Roman administration. The ruling class become fewer and fewer Judean and more and more Roman. The ancestors of Antipater and Herod converted to Judaism in the epoch of Hasmoneans, but Herod's rule never was accepted by the people as true Judeian monarchy, which must go back upon the descendants of David. Herod ruled

because of his full loyalty to Rome and close personal relations with Augustus. Herod tried to replace Hasmonean aristocracy with his own, having called some famous priests' families from diaspora (Fabi, Catros, Boetus etc.).

In this time Hillel the Elder became famous among the Jerusalem phariseans, who was from Babylonia. One of two Talmudic schools goes back to him. Herod suppressed the discontent and all features of opposition cruelly, he executes some own sons, having accused them in the plot, and his favored spouse Mariamne (Miriam). The words were ascribed to Augustus: "It is better to be Herod's pig than his son". But Herod was a famous builder too. He founded two new cities – Caesarea (22 BCE) on the sea coast, which had all public buildings of a Roman city (theatre, amphitheatre, hippodrome) and became later the procurator's residence and chief harbor of the province, and Sebaste (27 BCE) not far from the ancient Samaria. Some citadels were built in the land. The most famous of them are Masada on the end of the Judean desert, and Herodium on the hill at Bethlehem, which Herod choosed as the place of his burial. Jerusalem was decorated in the Roman style, 19 the temple was rebuilt.

In the last years of Herod's rule (6-5 BCE) John the Baptist and Jesus were born. There are few probable facts about the childhood of Jesus, possibly, he spent in Egypt (probably in Alexandria) more time, than said in the Mattheas Gospel, and got some education there (which could explain tradition about his study of magic in Egypt, which is fixed in Talmud and by Celsus, about use of special Hellenistic-Egyptian, but not Jewish magical technics see M. Smith, *Jesus as Magician*, 1974; R.K. Ritner, *The Mechanic of Ancient Egyptian Magical Practice*, 1993.). On the other side, he got traditional Jewish education in Palestine too, which consisted of studying Tora and prophets. The connection of Jesus with Qumran (which was left 31 BCE, probably because of the earthquake, but settled anew from 4 BCE) is disputed. More possible is the linkAge of John the Baptist with Qumran, whose supporter Jesus was some time, before he began to preach his own teaching (ca. 29-30 CE).

In 6 CE the son of Herod Archelaos was exiled to Gaul, and the third stage began – of direct Roman rule. The country was made a Roman province Judaea (in connection with it the census of population was made), his governors were officially called praefects. One of the most cruel of them was Pontius Pilatus (26-36), who was finally revoked because of complains of Jews. To this epoch the activity of John the Baptist and Jesus belongs. Mention of Jesus by Flavius is not a later falsification (which testifies the Arabic version of "Jewish antiquities"), Flavius mentions also his brother Jacob, who was executed 42. The followers of Jesus soon went different ways with the followers of John the Baptist (who was executed soon), the Mandeans, who think themselves to be the last ones, have been lived in Iraq up to now and do not accept Jesus as Messiah. The preaching of Jesus continued about three years (30-33), according to the legend; he was a victim of Jewish calumny and was crucified by the

sentence of Pontius Pilatus, accused in the preparation of revolt as “King of the Jews”. Caiapha was a high priest in this time (18-37).

After Pilatus was revoked, 37 Caligula appointed the grandson of Herod Agrippa I as the ruler of some provinces, who were earlier ruled by Philip and Herod Antipas, 41 all Palestine territories were united under the power of Agrippa. But Agrippa could rule only three years. Then Judea was ruled again by Roman governors, who are now called procurators.

64 the temple reconstruction was finished, but soon Great Jewish revolt began (66-73), provoked by actions of procurator Florus. The revolt began in Caesarea and soon have taken Jerusalem, Masada and Galilea. King Agrippa II tried to prevent it, but unsuccessfully. On the head of revolt were “zelotes”, among them John from Giscala and Simeon bar Hiera. Vespasian send 60 000 people from 5th and 6th legion to suppress revolt, and his son Titus came from Egypt with 15th legion (67). 70 Titus besieged and occupied Jerusalem, having burned the temple. 71-72 Herodium and Mihvar were taken, but the fights in Masada continued till 73, until 960 defenders of the fortress committed suicide. In Jerusalem 10th legion was stationed, Judaea was now ruled by praetor. The position of high priest and synedrion were abolished. Jews had to pay a special tax (instead pay for temple), it was alleviated by Nerva (96-98).

The events of Jewish war are described by Joseph Flavius (ben Mattathia), who came over on the Roman side. His works, written in Greek (“Jewish antiquities” and “Jewish war”) are the precious source for the history of Judaea 1st century BCE – 1st century CE. In his work “Against Apion” he cites the works of Manetho, Berossos, Phoenician historians and other useful sources in the polemics with anti-Judaean theses of Apion.

The destruction of the Temple brought changes in Judaism, the interpretation of law in the synagogues comes on the first place (the temple of Onias in Leontopolis was also closed 73-74). 68-70 Johanan ben Zakkai, who escaped from Jerusalem in a wonderful way, settles in Jabne, where he makes centre for the interpretation of the law. His followers were mainly former Phariseans (Qumran community ceased to exist already in the time of the revolt, the Sadduceans perished too). The successor of ben Zakkai became Gamliel, the Rabbinic “schools” in different cities are created. At the end of 90-s on the synode in Jabne the Jewish canon of holy books was established (later it was called “Masoretic”). Famous rabbies were also Eliezer ben Hyrkan and his successor Tarphon (in Lidda), rabbi Akiva, Joshua ben Hanania etc. The apocryphic works continue to be created, among them one of the last deuterocanonical books, that was included in the Christian Bible – 3rd (4th) book of Ez(d)ra (about 100 CE) which eschatological prophecies and meditations.

After revolts in diaspora (115 Cyrenaica, 116-117 Mesopotamia) new revolt in Judea takes place (132-135). New actions of Hadrian particularly brought discontent of the Jews. Emperor Hadrian, who visited Judea 129, prohibited circumcision to Jews, the province was

renamed Palestine, and it was decided to built the pagan city Aelia Capitolina on the ruins of Jerusalem. Simeon Bar Kohva, who proclaimed himself Messiah, leded the revolt; its ideal inspirator was rabbi Akiva. The revolt lasted three years, Bar Kohva even minted own coins, his letters are preserved too. But “redemption of Israel” and “liberation of Jerusalem” did not happen. Roman counterattack under the leadership of Julius Severus (133-135) had success, 135 the last hope of insurgents Bethar was fallen, but the Roman lost were big too. Many rabbies supported the revolt and lost their lifes (Hananiah ben Teradion, “10 wises” etc.).

Despite unfavorable conditions, Rabbinic exegesis continued: 1st-2nd centuries is the epoch of Tannaitic activity, who created Halakha and Haggada (the corpse of laws, which served as explanations of Tora) and interpretations (Midrashim) of different places of the Bible. Till 200 in Palestine Mishna was created (which became later the foundation of Talmud), its redaction was finished by Jehuda-ha-Nasi. Despite losses, Jewish religion did not cease to exist, in the contrary, the tendence to reglamentation and strict observance of Law became stronger. But the mystic tendence is present in Judaism, as earlier: eschatological works are no more written, but one of the first Cabbalistic works – Sepher Jetsira (The book of creation) appears, which telles about mystic properties of letters and numbers. The ideas about the ascendance of the righteous to the sky become popular, which brought later the creation of some works like 2nd and 3rd Henoch book, Hekalot etc.

The final brake between Judaism and Christianity, which was earlier Jewish sect, comes. The followers of Jesus fulfilled the Jewish rites, thinking about Jesus as Messiah. The situation was changed with the conversion of Saulus (Paulus) into Christianity, who was a people of Hamaliel. He creates new theology, according to which the fullfillment of the Old Testament law is no more needed, and begins to preach among the pagans (probably in the first turn among so called “God-worshippers”, who have partly taken the Jewish customs”) and Hellenized Jews. Christianity is propagating through whole Roman Empire, the gospels about life and preaching of Jesus (on the base of oral tradition) and the letters of apostles are created, many letters go back to Paul or his pupils. 69 (or 96) “The Revelation of John” is written, that preaches the soon death of Babylon (it means of Rome) and the coming of 1000-year kingdom of Christ. The New Testament canon was formed in the main till 200, but many gospels are written, which were not include there (the most interesting of them is the Tomas gospel, that pretends to be a record of the true words of Jesus).

Roman power sees Christianity with suspicion, because in difference to Judaism it was a new, not connected with a certain people and unallowed religion (*religio illicita*) and makes persecution, at the begin of local character (64 in Rome, in the begin of 2nd century – in Asia Minor etc.). The first martyrs and apologets appear who are writing treatises with refutations of accusations against Christians (Ignatius, Justin the Martyr, Melito, Tertullian etc.). In their “Apologies” authors made clear delimitation from Judaism (which is understandable in the

epoch after the suppression of Jewish revolt), nevertheless not excluding the possibility of conversion to Christianity for the Jews (already Paul). The Christian church is created, which is headed by bishops, ecstatic movements, prophecies, xenoglossy (speaking the other languages) and other elements of early Christianity gradually appear on the frontier of heresy (like Montanism).

The inner conflicts begin in the Christianity soon – not only with Judeo-Christians, but also with Gnostics (Marcionites, Valentinians, the supporters of Basilid etc.), who had a complicated theory of emanations and favored the full abolishing of Old Testament, thought Yahve to be evil god. The church stayed in the middle – it accepted the authority of Old Testament, but proposed its new, Christian exegesis, many places of it were understood allegorically (like already in Qumran) and became a prefiguration of the New Testament events. The converted pagans, who were educated on the ideas of Plato, brought them into Christianity (albeit their predecessor in this sense was already Philo of Alexandria). The Old Testament continues to be used by Christians in the Septuagint translation, but not in Hebrew original, that makes the splitting with Jews deeper.

To the end of 2nd century Christianity, although it propagates in the whole Roman Empire, is still far from the decisive victory. Intellectuals (like Lukian or Celsus) see it sceptically, preferring philosophy. The epoch of big persecutions and victory over paganism comes later. But the brake with Judaism is already evident.

The Samaritans continue their existence in this epoch too, but there are few sources about them. With the territory of Samaria the activity of the legendary founder of Gnosis – Simon Magus is connected, but probably Samaria is meant here as geographic place, not as religious community. One of the first Christian apologetes – Justin the Martyr (middle of 2nd century) was also from Samaria.

In the last period of antiquity Judea suffered from many bad events, its autonomy is abolished, the second temple and Jerusalem itself is destroyed. But in the spiritual plane the development does not cease; Jewish religion does not die, the activity of Rabbies leads to the creation of Mishna; the Hebrew ethnos does not disappear (one can speak about the change from the second to the third Hebrew ethnos), albeit its culture is changed a lot. Even more, “the defeated gave laws to the victors” (Seneca), Christianity, which appeared as Jewish sect, propagates through the whole Roman Empire and later defeats the paganism, signifying the transition of European-Mediterranean civilization into the new epoch – the Middle Ages.

Questions:

1. Which were the main stages of the converting Judea into a Roman province?
2. Which historical facts are known about Jesus?
3. Which were the main differences between Rabbinic Judaism and early Christianity?
4. Why Jews could preserve their national identity after the loss of independence?

33. Parthian state in 50 BCE -227 CE.

Sources: Plutarch, Strabo, Appian, Cassius Dio, Tacitus, Justin, Coins, Inscriptions.

After Phraates III (70-58/57 BCE), who was killed by his sons, Orodes II (58/57-38 BCE) ruled, who expelled his brother Mithridates from Media. Mithridates fled to the Roman proconsul of Syria Gabinius, who initially supported him, but then left him to his own fate. Nevertheless, Mithridates could conquer Babylonia, including Seleucia, which already in 54 BCE was liberated by the general of Orodes II Suren. The coins, issued by Mithridates, were not in current use, he himself surrendered and was executed.

In the next year Suren could defeat the army of Crassus at Carrhae (Harran). This victory remained for a long time in the memory both of Romans and of Parthians, Plutarch (Crassus, 21.6) tells about it, possibly, the picture of Rostam in "Shah-nameh" goes back till Suren. The victory was the greatest in all Arsacid history. Euphrates was recognized as a frontier of two states, the Roman expansion to the east was stopped. Parthia was recognized as a world state, equal to Rome. Orodes could also make a union with Armenian king Artavazd, who left the pro-Roman coalition, and Pacorus, son of Orodes, married the sister of Artavazd, which fact signified the beginning of tight connections between Armenia and Arsacids. In the time, when both kings saw "Bacchae" of Euripides, the news about victory was received and the head of Crassus lay at the feet of Orodes. Then it was brought into the scene and demonstrated instead of Pentheus' head, who was cut into pieces by Bacchantes.

The Parthian influence became stronger in Syria and Palestine, but the pro-Parthian revolt of Aristobulus was suppressed by Crassus. In 51 BCE the Parthian army under the leadership of Pacorus and Osaces neared Antiochia. Cassius could defeat them at Antigonea, Osaces was deadly wounded. Then Parthians returned to Northern Syria and ceased their attacks for a time.

In the civil war between Caesar and Pompey Parthians supported the last, the army of Pacorus tried to help the general of Pompey Caecilius Bassus, who was besieged at Apamea in the Orontes valley, and managed to break through it. Caesar prepared a Parthian campaign, but his murder prevented the war. Then Parthians supported republicans, particularly in the battle at Philippi (42).

40 BCE Parthians invaded Syria again. All cities on the coast, excluding Tyre, met Parthians with joy. In Judea they put Antigonus, nephew of the high priest Hyrcanus, as a king. The connections between Jews in Palestine and Babylonia became an important political factor (in the gospel of Matthew, 2nd chapter, the "Persian" magi not accidentally came to greet the birth of a new "king of the Jews" Jesus, pro-Roman Herod not accidentally is full of mistrust to them). It seemed that soon the whole east of the Roman Empire will be conquered by Parthians. But in 37 BCE the Roman appointee Herod could take power in Judea.

After in Rome Octavian Augustus, and in Parthia Phraates IV (38/7-3/2 BCE) came to power, they preferred to establish peaceful relations. Euphrates was established as the border of two states. Parthians returned the seized banners and prisoners to Romans, and Augustus refused to support the throne pretender Tiridates. Palmyra became a buffer state and a centre of Parthian-Roman trade. Armenia was a big problem in Roman-Parthian relations. Augustus and Tiberius thought that it had to be Roman vassal under the rule of Hellenized king-client. Having agreed to this variant, Pacorus weakened his positions in Parthia, having brought the indignation of leading aristocratic clans. The son of Phraates IV Phraataces (Phraates V) ruled not long time (3/2 BCE- 4 CE) and was overthrown. After the short rule of Orodes III (4-6) and one more son of Phraates IV – Vonones I (8/9-10/11) the line of Mithridates I offsprings was removed from the power.

Artabanus II came on the throne (10/11-40), who belonged to the Atropatene branch of Arsacids. Romans supported Vonones, and then Phraates and Tiridates as Armenian kings and pretenders on the Parthian throne. Vonones tried to get support from the Sarmatians. As result of meeting between Artabanus and Roman legat Vitellius (under Emperor Claudius) Armenia get into the hands of Iberian dynasty, Roman vassals. On the east of country Artabanus had fight Sakas. On the north-west was also not quiet. The Artabanus' son Orodes and Mithridates

The successor of Artabanus became Vardanes (38-45). Who was overthrown by Gotarzes II (43/44-51). Claudius supported the throne pretender Meherdates with all means. After the short rule of Vonones II (51) the stabilization under Vologeses I (51-77) came. The “Armenia question” was also solved, the sides have found a compromise of some kind: the brother of Vologeses Tiridates became king of Armenia, but he got the crown from the hands of Nero in Rome. In such a way, Armenia remained in the hands of Arsacid dynasty, but nominally was a Roman vassal. 75 Alani invaded Media and Armenia. Vologeses asked Vespasian for help, but was refused.

After Vologes I Vologeses II (77-79) and Pacorus II (77-96) ruled, Artabanus III (79-81) pretended on the throne too. After the death of Pacorus the period of anarchy begins, which lasted about 10 years. 106 Osroes came on the throne, who ruled till ca.130. From 121 his co-regent was Vologeses III, who then ruled alone till 147 (the chronology and numeration of Parthian kings are far from secure and mostly depends from coins, therefore different datings are possible).

In this time Traianus decides to make Armenia the Roman province, to conquer Mesopotamia and Adiabene and to put on the Parthian throne the king-client, dependent from Romans. The Parthian campaign of Traianus 115-117 was successful, the capital Ctesiphon was taken. In Dura (Europos) the triumphal arc to the honour of Traianus was erected, in Parthia statues of Traianus appear. But in this time in the rear of Traianus Mesopotamia and

Adiabene revolted. Hadrian had to return Mesopotamia to the Parthians, and in Armenia Roman vassals ruled as earlier. 123 new agreement was made. To king Osroes his daughter was returned, who was seized by Traianus, but the king's throne was not returned to Ctesiphon. In the time of Hadrian and Antoninus Roman-Parthian trade flourished, the centre of it were Palmyra, Vologesia, Dura and Anat. 134 Parthia sustained the invasion of Alani, who went till Media and Cappadocia, where the Roman governor of Cappadocia historian Arrian fought them together with Vologeses III. Satrap of Adiabene was in this time Rabact, who converted into Christianity.

Vologeses IV (147/148-191/192) decided to suborder Armenia to the Parthian control again, he defeated Romans in Syria and in Cappadocia. The Roman answer was a campaign of Lucius Verus in 163-164, Romans managed to reconquer Armenia, then to occupy Mesopotamia and to come till Ctesiphon, like in the time of Traianus. But the war ended with compromise. Armenia remained a vassal state, where Roman garrisons were situated. Romans could keep the most important Mesopotamian cities, and limes upon Euphrates stretched from Sura to Dura-Europos, which became a strong Roman fortress. But Ctesiphon remained in the Parthian hands, therefore the new war was inevitable.

The war began after the death of Commodus. In Osroene and Adiabene the revolt took place. Septimius Severus began war with Parthia and occupied Ctesiphon again, but it looked more like military demonstration. Persis and Media revolted against Arsacids, and Vologeses V (191/2-207/8) became a king. His successor was Vologeses VI (207/8-221). In his time the last war between Romans and Parthians took place. 215 Caracalla seized the Armenian king Tiridates as prisoner and arranged by Vologeses VI his extradition. But then the last king of Arsacid dynasty Artabanus IV came on the throne (221-227). Roman general Theocritus was defeated in Armenia. Caracalla himself invaded Adiabene and Media, but was killed (217). Artabanus defeated two times his successor Macrinus. Tiridates remained a king of Armenia, albeit he got a crown from the hands of Roman Emperor.

227 Artabanus IV was overthrown by Ardashir I, who headed the revolt in Persis and founded new dynasty of Sasanians, which thought itself to be a restaurator of the Old Persian traditions. The time of Parthian Empire was over.

In the political plan Empire was decentralized, divided, „feudal“. It included big vassal states Armenia, Media, Atropatene, Hyrcania, Sakastene and Persis. Armenia and Media were ruled by Arsacid dynasty, other kingdoms preserved their own dynasties. Persis and Sakastene even minted their own coins. The central power oft made wars with recalcitrant vassals. Vassal kings differed by ranks, the king of Adiabene, who belonged to the first rank, was lowered to the second by Vologeses I.

The smaller kingdoms (Adiabene, Osroene, Elymais and Spasinu Charax (Mesene) had the second rank. Mesene and Elymais minted their own coins too. The king was surrounded by

megistanes (heads of the clans), satraps and generals of troops. Besides kingdoms, Empire consisted from satrapies; their rulers had a title of strategoi. Famous families of satraps were Surens in Mesopotamia and Sakastene, Karens and Mihrans in Media, Heupatrans in Hyrcania. Inside separate satrapies there were enough self-ruling units, ethnic or citic (Arabic phylarchs in Mesopotamia, for example Abgar of Edessa in the time of Pacorus II, Hadad-nadin-ah in Tello, rulers of Nippur and Forata; tyrants of Greek cities, Jewish phylarchs Asinaios and Anilaios in Babylonia in the last years of Artabanus III.

Greek cities of Seleucid epoch preserved the self-government too, like Babylon, Uruk and Nineveh. Macedonian military colonists remained the owners of land. Greek cities were guarded by own troops, Parthian garrisons were not disposed there. The most famous of cities were Seleucia on Tugris, Seleucia on Eulaios (Susa) and Europos (Dura). The cities were ruled by strategoi and epistatai, the people's assembly (boule) existed still and elected the officials (bouleutai, agoranomoi, khreophylakes, kerykes). Cities minted their own coins sometimes.

The army consisted from personal troops of king and bodyguards, armies of vassal kings and satraps, and garrisons of the Greek cities. Army was cavalry in the main part; the riders (klibanarii, katafractes and sagittarii) were of noble origin. The infantry was in the main part recruited by vassals. The camels were also used in the army, as well as military technic, which was in the hands of seized Roman and Greek soldiers.

In the economics were already enough feudal features, many peasants worked on the fields of big and small landowners (among them Magi) as „serfs“, but the slaves existed too. The business documents, mainly from Dura, Babylonia and Nisa, are preserved, which were written in Greek, Syriac, Palmyrenian, in Pahlavi and even in Babylonian cuneiforms (the last cuneiform tablets belong to 75 CE). But Aramaic remains the state language of Empire. The main source of Arsacid income was a caravan trade with India and China, and with Roman Empire. The trade was made on the land through Middle Asia, as well as by the sea way, leading from Arabia into India.

Official religion was Mazdaism (Zoroastrianism). Under Vologeses I the new edition of Avesta was prepared, which had commentary in Pahlavi. This has shown the reaction upon the Hellenizing policy of his predecessors. Nevertheless, on the coins Greek titles (Epiphanes, rarely Theopater, Theos) were preserved. Mazdaism was not orthodox, the worship of many local gods was preserved, in Syria and Mesopotamia Semitic cults continued their existence, Mithras got big importance. Babylonian and Persian „Magi“ became famous on the West, their religion surely was essentially different from the orthodox Zoroastrianism and had a syncretistic character. (see about them J. Bidez, F. Cumont, *Les mages hellénisés*. Paris 1938). This can be shown also by the famous later „Chaldaic oracles“ (2nd century), which were written in Greek. The Magi, mentioned in the Gospel of Matthew (ch.2), also probably

came from Babylonia or Persia, their coming to Judea could be connected with Zoroastrian idea about the first saviour (Saoshyant), who appears 1000 years after Zaratushra, and in the same time have a political character (support of the possible pretender on Jewish throne). Mesopotamia became a centre of activity of Mandeans, emigrated from Palestine, who declared himself to be followers of John the Baptist, there were also many Jews and Christians there.

In Greek cities Hellenistic culture continued to develop, in Susa some Greek poems were found. Apollodor of Artemita wrote the history of Parthia, Dionysius from Charax on the request of Augustus composed a monography about Parthia and Arabia and the description of the world. Isidor from Charax described the caravan road from Euphrates to India and made the lists of kings of Parthia and vassal states, which were used by Pliny the Elder. Probably the chronicles in Aramain existed too, which were later used by Syrian chronists. All these works are not preserved.

The Parthian art was influenced by Greeks much, but it also preserved many true Iranian features, inherited from Achemenids. The art of capital is to distinguish from the art of provinces, where more local features were preserved. To the Parthian epoch the type of palace “liban” goes back. The sculpture and painting flourished, the religious (Dura, the temple of Bel in Palmyra) as well as profane (the portraits of kings). Oft are the scenes of hunting, fighting and celebrations. In difference to the related Sarmatians, in Iran the “animal style” was not popular. The silver dishes and cups, polychrome jewellery and ceramic with glaze are excellent.

The Parthian state, which was the heir of Achemenian Empire and appeared as the result of reaction of subjugated people against Hellenism, had the contrary structure: instead of centralized Empire – decentralized “feudal” monarchy with many vassal kingdoms or provinces. Such state can be divided into the components or become more centralized. In Persia the second type of development took place, but already in the next, Sasanian epoch. In Parthia the Hellenistic culture influence was certainly strong, but it continued to remain in its base the Iranian state (with non-Iranian periphery), the Iranian culture continued to develop here, the Zorostrianism was the main religion (which become many syncretistic elements, especially on the outlying districts).

In the political and military plan Parthia remained the main rival of Roman Empire, giving to it no possibility for the Eastern expansion. In the economic sphere the feudal relations grew stronger in it. By the level of development of feudalism the Parthian state was ahead of Roman Empire by 100-200 years, and Sasanian state, which followed it, makes analogy not the to the contemporary late Rome, but to the early Byzantine state. The discontent with the ruling dynasty, which appeared to be too “pro-Western”, and striving to restore the Persian national traditions brought the overthrow of Arsacids and coming of Sasanians to the power,

who brought Iran to the new successes already on the early feudal, totalitarian base. They pretended to revive the Achaemenian tradition and strived to exclude fully the Parthian epoch from the history.

Questions:

1. What were the main wars between Romans and Parthians?
2. Why Romans could not conquer Parthia?
3. What was the political structure of Parthian state?
4. What were the main features of economic development of Parthia?
5. What were the main achievements of Parthian culture?

34. India in 58 BCE-220 CE.

Sources: Periplus of Erythraean Sea, Chinese Chronicles, Puranas, Coins, Inscriptions.

In the history of India in this period a lot is unclear, the chronology of events is disputed. The most part of India was in this time divided between three states – Kushana kingdom on the north, states Kshatrapa and Shatavahana in Central India. On the south some Dravidic states existed.

After the defeat of Greek-Bactrian kingdom by Yüe-chi (ca. 130 BCE) some Indo-Greek kings continued to rule in Bactria. About 95 BCE in Arachosia and Punjab king Maues rules. 58-57 BCE the traditional Indian era begins, which is called after the king Vikrama, who ruled, probably, much later. In this time Azes I, and then Azes II ruled. His successor became Gondofarn (Gondofar), who ruled in Arachosia (modern Kandahar), in the region of modern Kabul and Taxila ca. 20-48 CE. In his epoch, according to the legends, Apostle Thomas preached in India and had a martyr's death. But according to another version Thomas died in Mailapur near Madras, which did not belong to the kingdom of Gondofar. Possibly, Thomas visited the Gondofar's kingdom, and then went to the South. The last from Greek-Indian king was Hermaios (1 century CE).

About 40 (or earlier, but not earlier than 25 CE) in Bactria the rule of Kushana king Kujula (Kuduzula)-Kara-Kadphiz (Kadphiz I) begins. Kushanas were one of five tribes Yüe-chi (Sogdians or Tocharians), who went to Bactria at the middle of 2nd century BCE. Kujula-Kadphiz came on the territory to the south of Hindukush, ca. 48 occupied Gandhara and Taxila and so became a successor of Gondofar. He also made wars with Parthians, lived till 80 years and died 77/78 CE.

Then his son Vima Kadphiz (Kadphiz II) came on the throne, he minted coins with Greek inscriptions. From his rule (78 CE) another common in India era Saka (Shaka) begins, Hindus oft called all foreigners "Sakas". Under Kadphiz II the state included Ganges valley till Benares and the basin of Indus. He had to fight with the army of Chinese general Pan Chao, who between 73 and 102 went through Hotan to Parthia till the shores of Caspian Sea. Initially

(87) Kadfiz II, who thought himself to be equal to the Chinese Emperor, asked for the hand of his daughter. Pan Chao arrested the Kushana ambassador and then sent him back, having seen the proposal as insult. Then Kadfiz II prepared the cavalry army of 70 000 soldiers. Headed by the vice-king Si and disposed it along the mounting Qung-Lung (in the region of Pamir). The crossing of mountain pass Tashkurgan was so difficult, that the remnants of Kushana soldiers were easily defeated by Chinese in the valley of Kashgar of Yarkend. Kadfiz II had to pay tribute to China, Chinese chronicles inform about the Indian embassies with presents in the epoch of Emperor He Di (88-106).

Kadfiz II died ca. 110, he appointed the military governors to rule provinces. His successor was a king, whose name is unknown, he called himself on coins as Soter Megas (the great saviour) and ruled between 110-120. The real power was possibly in the hands of province governors.

Then the new dynasty of „small Yüe-chi“ from Hotan came to power (Kadfizes were related to the „big Yüe-chi“ from Bactria). His founder was Kanishka, son of Vajheshka. He introduced an own eera, which was used by his heirs too, the private inscriptions till 99 year of this era are preserved. Kanishka ruled in Gandhara, his capital was Purushapura (Peshawar), where he built excellent Buddhist buildings. In the early years of his rule he occupied the valley of Kashmir, consolidated his power in the valleys of Indus and Ganges and made wars with Parthians. In the later epoch he took revenge for the defeat of Kadfiz II – crossed Pamir with the army and conquered the kingdoms of kinglets of Hotan, Yarkend and Kashgar, who were subordinated to the Chinese Emperor. He has taken hostages, settled in Punjab and in the region of Kabul. Chinese sources tell that 124 the son of Pan Chao historian Pan Yang, who also ruled in Chinese Turkestan, died, and 152 Hotan was lost as result of the revolt and murder of the governor Van-qing. Supposedly exactly in this epoch Kanishka made his campaign to the East.

In one of the northern campaigns Kanishka was murdered by officers, who were tired of fighting. The last inscription of Kanishka belongs to 41 year of his rule (161). In the time of father's absence in India his sons ruled – elder, Vasishka (144-150) and younger, Huvishka (150-162), who then became successor of his father on the throne of Kushana Empire (162-182). From Huvishka many portraits on coins are preserved, on which also Greek, Iranian and Indian deities are pictures, and a statue from Mathura (without head). After his death Vasudeva I (182-220) ruled, in his time the Empire began to dissolve. On the coins of this epoch Shiva and his bull are pictured, but king himself, judging from his name, was a worshipper of Vishnu. Soon after his death Kushanas came under the rule of Sasanians (ca. 240), therefore the coins look more and more Persian by the style.

To the south of Kushana kingdom, in Malva and Western India the Saka state of satraps (Kshatraps) was situated, who nominally were Parthian vassals. It appeared probably to the

end of rule of Mithridates I (ca. 138 BCE) in the result of his conquests. In the 1st century CE satraps became vassals of Kadfiz II, to the end of 4th century they were conquered by Gupta Empire.

To the south the state Shatavahana (Andhra) was situated. Puranas mention 30 kings, who ruled ca. 450 years (probably the date has to be lower by 100 years). At first they ruled in North-West Deccan, the capital of kingdom was Pratishtana (Paithan) in the upper currents of Godavari. The first king Simuka began to rule ca. 50 BCE, ca. 28 BCE he overthrew the last king of Kanva dynasty (73-28). His successors were Krishna and Shatakarni. In this time on the territory of modern Orissa and Northern Andhra king Kharavela ruled, who was Jainist. The badly understandable inscription testifies about it. Kharavela temporarily conquered Magadha and possibly came even till the kingdom Pandya on the south. He made war with the Greek king of Mathura (whose name was, probably, Demetrios) and with Shatakarni. Then about one century there is no information about the dynasty.

About 80 CE satrap Nahapana conquered the western Deccan, 126 Gautamiputra Shatakarni reconquered it and remade the coins of Nahapana. Ca. 130 Vasishtiputra Shatakarni came to power, who could conquer the region of Andhra (low currents of the rivers of Godavari and Krishna), from which the dynasty got his name in Puranas. The most powerful of king's successors was Gautamiputra Yajna Shri (about 170-200). The end of dynasty came ca. 225, but its side branch Cutu ruled in Vanavasi (in the upper currents of Tungabhadra to the south of Bombay) till the end of 3rd century.

On the utmost south of peninsula the Dravidic states were situated, about which not much is known. The most important of them remained Pandya, Cola et Kerala (Cela), and Satiyaputra was conquered by Pandya. Ca. 100 CE in Chola Karikkal (Karikala) ruled, the contemporary of Kadfiz II, he founded Puhar (Pukar) and built the embankment 100 miles long near the river Kaveri (Coveri), using the labor of prisoners from Ceylon. In Ceylon in the last quarter of 2nd century Gajabahu ruled, his contemporaries were the grandson of Karikkal, the kings of Cola and Pandya. In the 4th century the dynasty of Pallava comes to power in the south.

Despite political splitting, this period was fruitful in the realm of culture, especially of religious art. On the south the religious syncretism flourishes. On the coins of Gondofar, Kadfiz II and Kanishka Shiva with two or four arms is pictured, as well as Buddha in Greek dress, sitting in an Indian pose. On the coins of Kanishka the Zoroastrian, Mithraic, Indian and Greek (Helios, Selene, Heracles) deities are pictured. The Buddhist tradition thinks that Kanishka was a supporter of Buddhism, like Ashoka, the next Buddhist council took part in his time (of the Sarvastivadin school) in Kashmir, which made commentaries to the canon (canon itself was recorded on Pali in Ceylon in 1st century BCE). But together with old stream (Hinayana, the small chariot) the Mahayana (big chariot) develops in this time, for which the

idea about many Buddhas and their saviour function is typical, therefore the prayers to Buddhas are favored, the cult and ritual appears (the like idea about the saving function of deity, who can save from sansara, appears a bit earlier in Hinduism, which is testified already by Bhagavat-gita).

The highest ideal became not archat, who went into nirvana, but bodhisattva, who reached nirvana, but refused it to help to the other living creatures. Many new works (sutras) are created, which are ascribed to this or that Buddha. Exactly in this form Buddhism begins to propagate to the East (ca. 65 CE it reached already China). In the epoch of Kanishka the famous Buddhist philosophers and writers Nagarjuna, Ashvaghosha and Vasumitra lived. The main poems of Ashvaghosha are Buddhacarita (the life of Buddha) and Saundaranada-Kavya (about the life of the half-brother of Buddha Nanda), he wrote the Buddhist dramas too, from which the excerpts are preserved. Nagarjuna, the Brahman from South India, who converted into Buddhism, created the philosophical school „Madhyamika“ (the middle teaching), which influenced a lot the further development of Mahayana Buddhism. His main idea is a hollow space (shunyata) of all existing, which makes the difference of sansara and nirvana to nothing (“Madhyamika-karika”).

The changes appear also in Buddhist art. Earlier Buddhists did not dare to picture Buddha; the symbol of teaching was stupa with reliques. Now many Buddhas and Bodhisattvas in the Hellenistic style appear. Under Kanishka many cities and architectural buildings were built, among them the tower in Peshavar, the buildings and sculptures in Taxila and Mathura. In Peshavar and Taxila (not far from modern Rawalpindi) the special “Gandharian” (Greek-Buddhist) style is developing, which was propagated to the East – in China, and later in Japan. In another style the sculptures and bas-reliefs from Sarnath (around Benares), Mathura (on Jumna) and Amaravati (on Krishna) are made.

The natural sciences are also developing in this time. In the mathematics zero was introduced. The medicine theorist Caraka was a court doctor of Kanishka. The “observatory” in Ujjain (which was something like Greenwich for India) continues to exist; the astronomical observations are made in Varanasi too. In Ujjain, which belonged to the Kshatrapa country, in the epoch of the great satrap Rudradaman I (from whom the inscriptions with calendar are preserved, which uses the division of lunar month into 30 parts - tithi) some Yavaneshvara (“a Greek ruler”) lived, who composed (or translated from Greek) an astrological treatise. This treatise (in which the ideas of Hipparchus are seen) was explained in the form of poem by his successor Sphujidvaja in 191 of Saka era (269/270 CE), which was the beginning of Indian astrology.

Kushanas supported the active trade relations with Roman Empire. On the coins of Kadphiz I one can see a copy of the head of one Roman Emperor. Kadphiz II minted gold coins, which looked like Roman aureus. In Punjab and territories around Kabul many Roman coins were

found, Kushanas smelted them to mint own coins, to the south Roman coins were used as currency. The trade on the land with the west went through Persia, Mesopotamia and Asia Minor, with China – on the Great Silk road. The sea trade went between the harbours of Western India (Barbaricon in the mouth of Indus and Barygaza in Gujarat), the Persian gulf and the Red Sea, “Perople of Eritrean Sea” informs about it. 20 BCE Augustus was visited by the ambassadors of king Pandion (Pandya). In 1-2 century the trade between Arabian harbours and Muziris (Kranganor) on the Malabar coast took place, the way was about 40 days long. In Muziris, possibly, Roman citizens (mostly Greek-Egyptians) lived.

The trade was temporarily interrupted in 215 after Caracalla defeated Alexandria. One traded with Roman aurei and denarii for the Indian wares, near Arikamedu (Pondicherry, ancient Poduke) many fragments of Roman pottery were found. Besides Muziris, important harbour was Vakaray (Vashikaray) in Kottayala, Travankor. The center of pearl trade was Karkai on river Tamraparna. Puhar in Kavery was also an important harbour. Kingdom Cola made trade with cotton clothes and had a good fleet, which could sail till Malaya archipelago. In this time Indian colonial expansion to the East takes place, it reaches Yava, Sumatra and Kamboja, on the south-east Hinduism and Buddhism (of the Hinayana school) are propagated. On the territory of modern Myanmar (near Yangon) the trade settlements Takola and Sabana appear, on the north of Vietnam – Kattigara. In 50-100 CE in Kamboja the state Fu-nan appears, which makes trade with India and China. In the 1st century CE Indonesians reach Madagascar and settle it. Indian sea trade makes concurrence to the Roman and in fact supplants it on the territories to the east from India, but in 3rd century CE Chinese trade becomes a concurrent of it.

On the utmost south of India the original Dravidic culture on Tamil language is developing. Its center was Madura. To this period, probably, “Eight anthologies” of prophane poetry belong. Later are “Kural”, “Epos about Anklet” and “Manimekalai”, where the Northern influence can be detected.

So in the 13th period Indian civilization has many successes, despite political splitting. The north is united in the Kushana kingdom, which has relations to China, Parthia and Roma. Here further development of Buddhism takes place, its new branch – Mahayana appears and begins to propagate to the East. With it the new, Gandhara style is connected, which was influenced by Hellenistic art, but later itself influenced China and Japan. On the south the original Dravidic (Tamil) literature is developing. Despite successes of Buddhism, Hinduism is not defeated and sometimes takes revenge, on the north the religious syncretism (Hellenistic and Iranian elements) takes place. The caste system is preserved and sanctioned by the “Laws of Manu”. India makes active trade with West and East and leads a colonial expansion, which reaches Indochina and Indonesia and helps to develop the civilization there.

As in the other parts of the ancient world, in India the period, beginning ca. 220, signifies

the transition to the new epoch. Kushana Empire loses its influence and dissolves, other Indian states are in crisis, the sea trade becomes fewer. The new revival of culture, already on the early feudal basis, comes only ca. 320, with the foundation of Gupta Empire.

Questions:

1. What main states existed in India in this period?
2. What was the political history of Kushana Empire?
3. Describe the Indian trade and colonial expansion.
4. What were the main achievements in the Indian culture in this period?

35. China in 50 BCE -220 CE.

Sources: History of the Han Dynasty, History of the Later Han dynasty, Inscriptions.

In the time of rule of Emperors Yuan Di (48-33) and Cheng Di (33-7 BCE) China had problems on the west. Relations with Bactria, which was ruled by Greek kings and later (from 30 BCE) by Sakas, were not good, Chinese ambassadors were oft killed. Ruler Hermaios, probably, was supported by Chinese. Some Bactrian missions visited China. Xiongnu were threat as earlier, but 36 BCE their chieftain Shangyu was defeated by river Talas (Kirgizia). 145 ... Roman soldiers, who fought for Xiongnu, were taken as prisoners. They were probably taken as prisoners by Parthians after the battle at Carrae (54 BCE) and settled in the east of Empire. Chinese settled them in their turn, in the fort Li-kan (Gansu province), they had to guard the Great Silk road. The Xiongnu tribe was splitten now into two sections, the Southern Xiongnu became vassals of China.

Eunuchs play most and most important part in the politics, regents ruled for the young Emperors. Under Ai Di (7-1 BCE) the trying to limite the amount of land plots by 140 ha and an amount of slaves by one owner (from 30 to 200) was made, it was proposed to liberate slaves, who were more than 50 years old. Then a child Ping Di (1 BCE – 6 CE) “ruled”, his regent was Wang Mang. In this time the population of China (according to the registration in 2 CE) was 60 millions people, and the square of tilled lands 56 millions ha. Empire was divided into 13 regions, which were subdivided into 83 provinces, in each province the inspector, subordered personally to Emperor, was situated. The total amount of officials was more than 130 000.

Ambitions of Wang Mang were growing, and 9 CE he proclaimed himself an Emperor of the new dynasty Xin. He promised to restore “the happy times of antiquity”, supported by the Confucian “collection of Chou rites”. The land and slaves were proclaimed the state (king’s) property, the slave trade, selling and buying of the land were prohibited. The leasing became a state privilege, the land tax grew till 1/10 of the harvest, the taxes on the craftsmen grew too. But in some years the selling of slaves and land was allowed again. Wang Mang supported the science, collecting scholars in the capital, in his time possibly compass was invented, which needle pointed to the south. In the foreign policy the struggle with Xiongnu

was renewed, who occupied the Great Silk road. For the fight with them each 13th inhabitant of Empire had to be conscripted, but the war was unlucky, and the treasure was exhausted.

To it the natural calamity was added – the abrupt change of course of Yellow river in 11 CE. All this, according to Confucianist ideas, testified about the non-equivalence of Emperor to the “Heaven’s mandat”. 18 in Shandong the revolt of Red Eyebrows under the leadership of Fan Chong began, in the country many groups of insurgents appeared, the civil war began. 23 Chang’an was occupied by the troop of Green Woodsmen, headed by Liu Xuan, a representant of Han dynasty, who proclaimed himself an Emperor Gengshi, Wang Mang was taken and beheaded. But Liu Xuan could stay only two years; he was overthrown by the same Red Eyebrows. At the end another representant of Han dynasty Liu Xiu (Guang Wu Di) could bring country in the order. He moved the capital into Luoyang, having founded the Eastern (or Later) Han 25 CE.

Liu Xiu reigned 25-57, his successor Ming Di 57-75. The southern part of Xioungnu paid tributee to China. In the time of Ming Di Buddhism began to spread in China (ca. 65), in the modern Jiansu province the Buddhist community is created, which was favorized by the prince Liu Ing. But Buddhism still did not played an important part in China. The same Ming Di 59 CE ordered to make the official offerings to Confucius in all schools of the country.

In the time of rule of Zhang Di (75-88) and He Di (85-106) Chinese expansion in the Middle Asia continued. The talented general Pan Chao came till the Caspian Sea. China conflicted with the Kushana kingdom, the armies of Kadfiz II could be defeated, Hotan and Kashgar came again under the Chinese power. The trade along the Great Silk road, as well as the sea trade with India, Arabia and Roman Empire became active. Ca. 97 Pan Chao send Gan Ying as the ambassador to the Roman Empire. Gan Ying came till Mesopotamia and returned. China imported coralls, amber, precious stones, bysson, glass from the West. Generally the trade balance was negativ for Rome, and many means came into Chinese treasure, therefore Tiberius even prohibited to put on of Chinese silk. Under He Di or An Di (106-125) an important event occurred: the paper was invented by Cai Lun (the traditional date is 105 CE).

Under Shun Di (125-144) the problems grew on the West again: 124 the son of Pan Chao Pan Yang, the governor of Turkestan and historian, and in Kushana Empire Kanishka comes to power (ca. 120), who strives for taking revenge for the defeats of Kadfiz II. The situation grew worse in the time of Huan Di (146-168). Ca. 152 the governor Wang Qing was killed, Hotan was lost, a part of territories was reconquered by Kanishka. From the West new Buddhist missinars, like An Shi-kao (ca. 148), came, who translated by Buddhist works into Chinese. In the China the influence of Taoism grows stronger, from the philosophical school it became an organized religion. Lao Zi was divinised as the heaven god Lao Ziong, “Tao te zing” and “Zhuang Zi” became something like Old Testament, and as the New Testament the

book “Taiping zing” (the book of great equality) is accepted, the ideas of which became the ground for many revolts till 19th century (the Taiping revolt 1850-1864). The Taoist “church” is constructed by the magician Zhang Daoling.

Ca. 145 **Lao Zi** appeared to him, having made him his governor on the earth. His successors were his son and grandson, who founded the school of “Heaven preceptors”, which exists till now (mostly in Taiwan). The school of “Heaven preceptors” was moderate enough and did not call for the overthrow of Han dynasty, another Taoist currents went much further. 147-167 some revolts, headed by self-proclaimed Emperors, took place. Then some “pause” in the beginning of the rule of new Emperor Ling Di (168-189) comes. But 184, in the beginning of the new 60-years calendar cycle, the powerful revolt of the Yellow Turbans, headed by the leader of the sect “Taiping Tao” Zhang Jiao, occurred. It was suppressed already 185, but soon the chaos began in the country.

Besides revolts, the strengthening of big landownership grew an important part in the death of Han dynasty, the „strong houses“ have taken the peasants under the tutelage, who became de facto serfs. Here the transition to the feudalism is seen, on the level of its development China was much more ahead of Rome. The strengthening of “strong houses” had some positive sides (for example, they colonized the utmost south of China), but in the whole it brought inevitably to the division and decay of the money economics. Besides it, the catastrophical floods of Yellow river take part, and on the North, besides Xiongnu, Xiangbei and Tuoba appear.

The last Emperor, Xian Di (189-220) ruled only nominally, the country was divided between the „magnats“, who fought with each other, Cao Cao (196-220) was a regent instead of an Emperor. After the death of Cao Cao an Emperor refused the taking of the throne, the country ceased to be even formally united, the period of three kingdoms (221-265) came, which on the south was followed by the period of six dynasties, but in the north the states, founded by nomads, were established. Only 581 the country was united by the Sui dynasty.

In the realm of science and culture the epoch of Later Han was very fruitful. China becomes a land of three religions – Confucianism, Taoism and Buddhism, which coact with each other: Buddhism becomes more and more Chinese, Taoism gets some Buddhist features, Confucianism is changed too and coacts with the Taoism. All three religions strive to make their own canons: under Ling Di 171 the Confucian classical texts were carved on the stones, in 3rd-4th century the Taoist canon (Tao zang) become to be created, Buddhists translate the Indian texts into Chinese and make pilgrimage to India. Among Confucian scholars of this time Jia Hui (30-101), Ma Yong (79-166) and Cheng Xuan (127-200) became famous. There were some sceptics, who did not believe in immortality, like Yang Xiong (53 BCE – 18 CE), Huan Tang and Wang Chong (27-97), who called for the experimental proving of the truth.

Qi Meng (1st-2nd centuries) had a theory of the endless empty space, where the heaven bodies, consisting of the condensed steam, are floating (or moved by the “wind”). Zhang Heng ca. 132 made an armillary, moved mechanically (by the water wheel) for the spectation of the star sky. Such devices, oriented on the heaven equator, appears in the Western Europe only in 19th century. He also invented a seismograph. The Chinese astronomers have seen even the sun-spots, “discovered” by Galileo in 17th century. Famous doctor was Hua To (130-220), mathematician – Chao Chungqing (2nd century), who proved the theorem of Pythagoras, and the cartographer – Chang Heng, contemporary of Ptolemy. The invention of compass and paper was already mentioned. The famous alchemists, tightly connected with Taoism, were Huan Tiang (40 BCE – 20 CE), Wei Boyan (ca. 100-170) and Ge Hong (284-343 or 363), who put the idea of creating of “flying chariots”, which looked like a helicopter. The influence of Chinese culture propagates in this time in Vietnam and Korea, which partly belonged to the Han Empire.

On the whole in the 13th period China reached big successes in economics, science and culture. The Han Empire was the biggest state of the ancient world according to the number of population. The feudal relations are developing in it, by the level of their development it is ahead of Roman Empire. The Empire makes an active trade on the land (by Great Silk road) and on the sea. The Buddhism begins to propagate in it, Taoism becomes an organized religion, paper and compass are invented. But the outer and inner situation of the Empire is not without problems, it must repel the invasions of the northern nomads, especially Xiongnu, and inside the country the powerful peasants’ revolts take place, which react on the strengthening of oppression by the bureaucratic state, but can only replace one dynasty with the other. The strengthening of power of “magnats”, regents and lucky generals is dangerous too, the separatism grows stronger. Like other countries of the ancient world, ca. 220 China has a crisis, the country divides into three states, and then is invaded by nomads. The ancient epoch comes to the end.

Questions:

1. What were the main features of Wang Mang’s reign?
2. What was the political history of Eastern Han dynasty?
3. What were the main achievements in culture in this time?
4. Why Han Empire was destroyed?

Results of the 13th period.

50 BCE-200 CE is the last period of antiquity. The crisis of republic in Rome brings it to death. It is replaced by Empire, where different cultures are united. The civilized world is almost divided between four states (Roman Empire, Parthian state, Kushana state and Han Empire), which are on the top of their development. The slaveowner’s system is also on the

culmination of its development, but in Parthia and China, which are ahead of Rome almost for a period, the features of formatting feudalism can be seen, they appear in the Roman Empire too (colonate). The flourishing of culture, but the time of big creators is out (besides Roman literature). Culture propagates more and more broadly, changing into the civilization (in the Spengleria sense). Judea loses independence; almost 2000 year's epoch of Jewish civilization begins. The Christianity is forming, which is the result of religious development on the West. On the East Buddhism grows stronger, which also can be seen as result of the previous development of Eastern religious thought. The man is disappointed in the own power, this stimulates the belief in heaven saviours. It is the culmination of ancient history and its end.

Question:

1. What are the main results of the period?

The results of antiquity.

The second cycle of history in our understanding consists of antiquity and middle Ages and is divided into the nine periods, like the first one (10-18), from which four periods make an antiquity. If one makes comparison with the life of a man, antiquity can be compared with the youth from 22,5 till 32,5 years. Therefore one can make such table.

2nd cycle, part 1.

Antiquity (slaveownership system, „upper astral“).

10. 800-550 BCE-„archaic“

11. 550-300 BCE-„classics“.

12.300-50 BCE-„hellenism“

13.50 BCE-200 CE- epoch of the early Roman Empire.

With the perfection of means of production whole system of life changes – the trade is developing, the money system appears, the class of „capitalists“ – tradesmen, “fabricants” and “landlords” is forming, who use the slave trade in the industry and in the agriculture (Greece, Rome). Near Eastern civilizations are changing too not without the Greek influence (especially after the conquering of Alexander the Great). In Iran and India new civilizations are developing, which are made by incomers-Arians, China enters into the “Iron Age” too, which brings at the end to the unification of the country by the dynasties Qin and Han. To the end of antiquity the almost whole civilized world is divided among four Empires – Roman Empire, Parthian (then Sasanian Empire), Kushana (then Gupta) Empire) and Han Empire.

In this time it is already possible to speak about the „slave ownership system“, because the work of slaves is broadly used. The revolt of slaves and peasants are broadly used. This epoch can be (mutatis mutandis) called “ancient capitalism”. In the spiritual sphere it corresponds to “upper astral”, in other words, to “paradise” – a world of beautiful images. The humanity understand the hugher world, therefore great religious teachings – Judaism, Zoroastrianism, Confucianism, at the end, Christianity and later of all, Islam – are forming. Their founder preach the moral laws to the humanity, promising as awards “paradise”, “nirvana”, “the kingdom of heaven”. Besides it, the teachings of the second kind – teaching of Upanishads, Yoga, Taoism, in Greece Cynicism- appear, which call to return back, to the primitive epoch, to unite own personality with Absolut.

Theoretical sciences and philosophy appear. Philosophers are still not quite free from the mythological thinking, but in their construction logic plays a main part, which testified about their understanding of the lower mental plane – rational. In such a way the philosophers are ahead of their time, not accidentaly the most important of them were appreciated only in the following epochs – Middle Ages and Modern times. Under the influence of understanding of “upper astral” – the world of beautiful images the classical art, literature, theatre etc. are forming. In the social sphere one can already speak about the classes of slaves, peasants and

slave owners (earlier one could speak only about the social layers, because the private property was developed relatively weakly). Besides monarchies, now the first republics are forming, that were ahead of their time more than for 2000 years and therefore at the end were replaced by the already well-known monarchies. Religion already does not play such an important part, like in the most ancient epoch, among the educated men philosophical ideas are propagating. The striving to the unification of all oikumene becomes influential, that causes the aggressive campaigns and dividing of the civilized world between four Empires.

The results of each period were already discussed in the corresponding chapters, therefore we drop them here.

Question:

1. What were the main results and achievements of antiquity?

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