



A PEDAGOGICAL BROCHURE



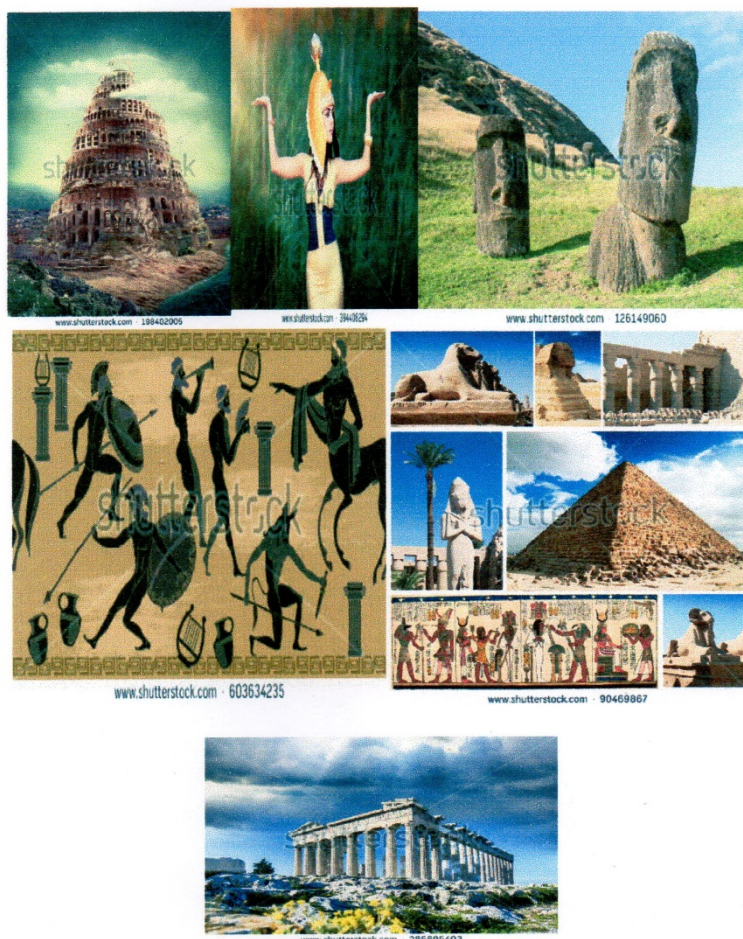
Title of the Course :

ANCIENT CIVILIZATIONS

Master 1 : Translation and Tourism : 2013-2014/2014-2015/2015-2016

Lecturer : Dr. Naima Bougherira

Submitted on: October 23rd, 2017



Academic Year

2017-2018



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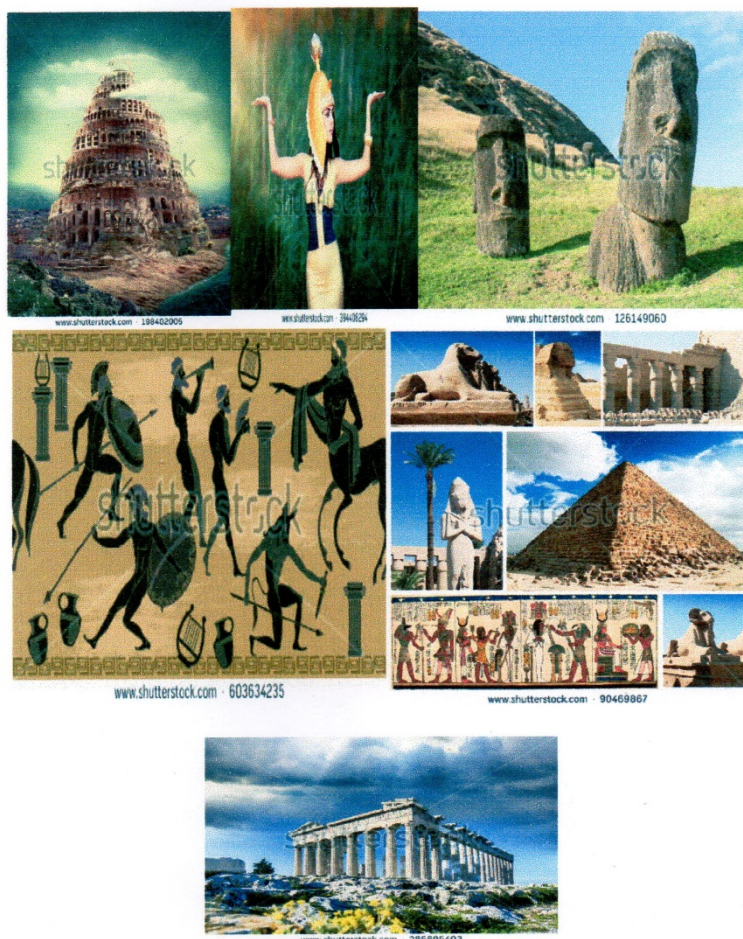
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PREFACE

Studying history involves investigating what happened in the past. Ancient history concerns the distant past, from the earliest humans through the first great civilizations. Studying ancient civilizations is one of the most fascinating areas of all human history for the precise reason that it is human history. As we learn more about those who have come before us, we understand more about ourselves in this modern age and how we have come to be. From empires to city-states, the historical civilizations from around the world have each made a contribution to the development of mankind.

When we think of the major innovations that have propelled society forward: writing, the wheel, fire, brass, bronze, iron, electricity, indoor plumbing, and so forth, it is important to remember that each of these was a significant technological innovation, discovered hundreds or even thousands of years ago. Likewise, the indelible influence of certain ancient civilizations on modern aesthetics, ethics, religion, politics, and conventions can also be felt today.

This course will provide a general introduction to several of the most prominent ancient civilizations from across the globe, introducing the student to the most salient features of each and examining its major influences on those who came later on. To paraphrase the late philosopher, George Santayana, "Those who cannot remember the past are condemned to repeat it"¹. So as it is with any historical study--what we can learn from earlier men and women can benefit us today.

This course is presented to students of Master 1 Translation and Tourism in Translation department in the form of two semesters lecturing, providing the students with a timeline history of ancient civilizations that would enable them to shed light on human developments to reach these golden periods. The courses focus on language acquisition related to the periods and different cultures that serve them in their curriculum.

The objectives of the lecture is both academic and linguistic, since it gathers both teaching and learning historical evidences found out by history detectives i.e., archaeologists, historians, and geographers who unveiled human heritage throughout times, and also linguistic allowing students to amass a whole glossary of terminology related to ancient time in particular and deepen their knowledge in the general field, which is Translation and Tourism, because a language is also a culture and a civilization.

¹George Santayana (1905) Reason in Common Sense, p. 284, volume 1 of The Life of Reason

THE SYLLABUS



Department of Translation

Course Title: Ancient Civilizations

Level: Master 1: Translation and Tourism

Years: 2013-2014/2014-2015/2015-2016

Lecture 1: What is Civilization?

Lecture 2: Mesopotamia: The Rise of Sumerian City-States.

Lecture 3: The Persian Empire.

Lecture 4: Egypt, Kush, and Canaan Civilizations.

Lecture 5: The Phoenician Civilization.

Lecture 6: The Hittite Civilization.

Lecture 7: The Indian Civilization.

Lecture 8: The Chinese Civilization.

Lecture 9: The Greek Civilization.

Lecture 10: The Roman Civilization.



COURSE DESIGN

In this course, we will study the emergence of the major civilizations of the ancient world, beginning with the Palaeolithic Era (about 2.5 million years ago) and finishing with the end of the Roman Empire in the fifteenth century A.D. We will pay special attention to how societies evolved across this expanse of time—from fragmented and primitive agricultural communities to more advanced and consolidated civilizations. To do this, we will rely upon textbook readings to provide historical overviews of particular civilizations and then utilize primary-source documents to illuminate the unique features of these individual societies. By the end of the course, you will possess a thorough understanding of important overarching social, political, religious, and economic themes in the ancient world, ranging from the emergence of Confucian philosophy in Asia to the fall of imperial Rome. You will also understand how many aspects of these ancient civilizations continue to remain relevant in today's world.

One of the most interesting topics to study is ancient civilizations by looking at the cultures that have come before us; we can understand more about ourselves. Most scholars agree that the city-states that arose within the Fertile Crescent, collectively known as Sumer, comprise the earliest known civilization on Earth. By far, one of the most influential civilizations of the ancient world was Egypt. Their culture, architecture, and writings are well known even today, with new discoveries being made each year. This lecture delves into the history of the New Kingdoms as well as the significant achievements of ancient civilizations as a whole and their influence on world culture and civilization.

As civilizations spread westward from the fertile lands of Mesopotamia, other cultures began to emerge along the eastern Mediterranean Sea and beyond. This lecture will provide a brief overview of each of these important cultures and explain why they matter. For example, a history of the Israelites; Egypt, Canaan, and Israel in Ancient Times; the Temple of Solomon; Cultural Influences of the Israelites and Canaanites. In addition, Persia, India, China, and their cultures and philosophies and religions are discussed in this lecture.

This lesson describes as well, the beginnings of ancient Greece and the rise of the city-states of Athens and Sparta. This lesson is a continuation of the overview of the history of ancient Greece, focusing on the unique cultures of Athens and Sparta. We will also look at their unified struggle against the invading Persian Empire.

This lecture as well, discusses the world-wide empire of Alexander the Great, the founding of Rome and the early days of the Roman Republic. Also, it provides an overview of this period of Rome's history, a transformational figure that would change Rome from a Republic to an Empire, and examines the golden age and fall of the Roman Empire, along with its enduring legacy to world civilization. Finally, this lesson focuses on the contributions of these great ancient cultures that once ruled the entirety of the known world. This knowledge is primordial to students who study translation and tourism, since they will get a good background of history and cultures in the English language.



Learning Outcomes:

Upon successful completion of this lecture, students will be able to:

- *identify and define the world's earliest civilizations, including the Neolithic Revolution, and describe how it shaped the development of these early civilizations;
- *identify, describe, and compare/contrast the first advanced civilizations in the world - Mesopotamia and Egypt; Kush and Canaan.
- *identify and describe the emergence of the earliest civilizations in Asia: the Harappan and Aryan societies on the Indian subcontinent;
- *analyze the emergence of the Mauryan and Gupta empires during the "classical age" in India;
- *identify and analyze the Buddhist and Vedic (Hindu) faiths;
- *identify and describe the emergence of new philosophies - Daoism and Confucianism - during the Warring States period in China and the Shang and Zhou societies in China;
- *identify and describe the subsequent rise of the Qin and Han dynasties;
- *identify and describe the different periods that characterized ancient Greece - Archaic Greece (or the Greek Dark Ages), classical Greece, and the Hellenistic era;
- *identify and describe the characteristics of the Roman Kingdom, the Roman Republic, and Imperial Rome;
- *analyze the emergence of the Mauryan and Gupta empires during the "classical age" in India;
- *identify and analyze the Buddhist and Vedic (Hindu) faiths;
- *analyze and interpret primary-source documents that elucidate the exchanges and advancements made in civilizations across time and space.

Course Objectives:

- 1) This course aims to introduce the archaeological and textual evidence for the world's earliest civilizations and explore how it can be reconstructed to provide a rounded picture of ancient life and beliefs for those with little or no previous knowledge of the subject.
- 2) Gain an understanding of the social and cultural developments in the human life during the period 3500-2000 BC. Become familiar with the key evidence and understand how it may be used to reconstruct Ancient societies.
- 3) Develop skills of observation and analysis.
- 4) Appreciate the legacy of Ancient Civilizations in the Modern World.
- 5) Use the course as a basis for further research of history and civilizations.



Teaching Methods and Pedagogical Support:

- 1-Guided reading of texts and polycopies present in the course or sent via internet to students' group account.
- 2- Asking Questions about the course to be answered in the class.
- 3- Group discussions of particular issues related to the course.
- 4-Projection of images of every civilization: its leaders, technology, religious practices and rituals, monuments, houses, architecture...etc., through data-show or through sending them via e-mails.

Learning Objectives:

By the end of this course students will be expected to understand:

- 1- The range of evidence for reconstructing an ancient society.
- 2- The general outline of the chronology and cultural and political developments in ancient world.
- 3- The key evidence and how it may be used to reconstruct ancient society.
- 4- The legacy of civilizations in the modern world.

By the end of this course students will be expected to have gained the following skills:

- 1- Critical assessment of different types of evidence and their context.
- 2- Correlation of many threads of evidence to arrive at a narrative interpretation.
- 3- Present clear and rational arguments to defend the interpretation of evidence.

Assessment Methods:

-Assessment for this course is based on two written exams – at the end of every semester.



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LECTURE 1: ANCIENT CIVILIZATIONS

WHAT IS CIVILIZATION?

Up to about the year 1860, man's history had been conveniently divided into three distinct epochs: ancient, medieval and modern. After 1860, however, a new expression came into general use to describe the cultures of the distant past. Pre-history was the name given to that period of man's history before written documents appeared. We can now study man's pre-history through the field of archeology. Archeological remains can illuminate how and where early cultures lived, stored food and produced tools. We can learn of their religious practices, political organization and what type of relationships may have existed between man and woman, husband and wife, parent and child. Human artifacts uncovered by archeologists also reveal the existence of kings, plagues, famine, good harvests, wars and class structure.

When we think of the ancient world, we may perhaps think of the Hebrews, Greeks and Romans. The Hebrews gave us faith and morality; Greece gave us reason, philosophy and science; and Rome gave us law and government. This is, of course, a crude oversimplification, and the reason is obvious. Western civilization developed before Greece or Rome. For instance, 3000 years before the greatest era of Greek history, civilizations flourished in Mesopotamia. These civilizations were urban, productive, religious and law abiding and in all meanings of the word, civilized. A solid working definition of civilization is difficult and depends upon your own judgment. Here are a few textbook definitions:

Civilization is a form of human culture in which many people live in urban centers, have mastered the art of smelting metals, and have developed a method of writing. The first civilizations began in cities, which were larger, more populated, and more complex in their political, economic and social structure than Neolithic villages. One definition of civilization requires that a civilized people have a sense of history -- meaning that the past counts in the present.

The Oxford English Dictionary defines civilization as "the action or process of civilizing or of being civilized; a developed or advanced state of human society." Such a definition is fraught with difficulties. For instance, how might we correctly identify a "developed or advanced state of human society"? Developed or advanced compared to what? The OED defines the verb "to civilize" in the following way: "to make civil; to bring out of a state of barbarism; to instruct in the arts of life; to enlighten; to refine and polish." Are we any closer to a working definition?

a) The Prerequisites of a Civilization

In 1936, the archeologist V. Gordon Childe published his book *Man Makes Himself*. Childe identified several elements which he believed were essential for a civilization to exist. He included: the plow, wheeled cart and draft animals, sailing ships, the smelting of copper and bronze, a solar calendar, writing, standards of measurement, irrigation ditches, specialized craftsmen, urban centers and a surplus of food necessary to support non-agricultural workers who lived within the walls of the city. Childe's list concerns human achievements and pays less attention to human organization.

Another historian agreed with Childe but added that a true definition of civilization should also include money collected through taxes, a privileged ruling class, a centralized government and a national religious or priestly class. Such a list, unlike



Childe's, highlights human organization. In 1955, Clyde Kluckhohn argued that there were three essential criteria for civilization: towns containing more than 5000 people, writing, and monumental ceremonial centers. Finally, the archeologist and anthropologist Robert M. Adams argued for a definition of civilization as a society with functionally interrelated sets of social institutions: class stratification based on the ownership and control of production, political and religious hierarchies complementing each other in the central administration of territorially organized states and lastly, a complex division of labor, with skilled workers, soldiers and officials existing alongside the great mass of peasant producers.

As historians have often remarked, civilization is a word easier to describe than it is to define. As implied by the above discussion, the word itself comes from the Latin adjective *civilis*, a reference to a citizen. Citizens willingly bring themselves together in political, social, economic, and religious organizations -- they merge together, that is, in the interests of the larger community. Over time, the word civilization has come to imply something beyond organization -- it refers to a particular shared way of thinking about the world as well as a reflection on that world in art, literature, drama and a host of other cultural happenings. To understand this idea better it is necessary to investigate the origins of western civilization.

The historian's task is not an easy one and this is especially the case when dealing with ancient civilizations that rose and fell more than five thousand years ago. Since history is specifically the story of man's written records, the historian of ancient culture must piece together the past from fragments of human endeavor and human achievement. True enough, having 485 tons of written material at your disposal provides the historian with a daunting task. But trying to piece together the past of a culture, whose written documents are scarce, makes the historian's task that much more difficult.

b) What is Ancient Civilization ?

Ancient history is the aggregate of past events from the beginning of recorded human history to the Early Middle Ages or the Postclassical Era. The span of recorded history is roughly 5,000 years, with Sumerians Cuneiform script, the oldest discovered form of coherent writing, from the protoliterate period around the 30th century BC.

The term classical antiquity is often used to refer to history in the Old World from the beginning of recorded Greek history in 776 BC (First Olympiad). This roughly coincides with the traditional date of the founding of Rome in 753 BC, the beginning of the history of ancient Rome, and the beginning of the Archaic Period in Ancient Greece. Although the ending date of ancient history is disputed, some Western scholars use the fall of the Western Roman Empire in 476 AD, the closure of the Platonic Academy in 529 AD, the death of the emperor Justinian I, the coming of Islam, or the rise of Charlemagne as the end of ancient and Classical European history. In India, the period includes the early period of the Middle Kingdoms, and, in China, the time up to the Qin Dynasty is included.

A fundamental difficulty of studying ancient history is that recorded histories cannot document the entirety of human events, and only a fraction of those documents have survived into the present day. Furthermore, the reliability of the information obtained from these surviving records must be considered. Few people were capable of writing histories, as literacy was not widespread in almost any culture until long after the end of ancient history.



The Roman Empire was one of the ancient world's most literate cultures, but many works by its most widely read historians are lost. For example, Livy, a Roman historian who lived in the 1st century BC, wrote a history of Rome called *Ab Urbe Condita* (From the Founding of the City) in 144 volumes; only 35 volumes still exist, although short summaries of most of the rest do exist. Indeed, only a minority of the work of any major Roman historian has survived.

Historians have two major avenues which they take to better understand the ancient world: archaeology and the study of source texts. Primary sources are those sources closest to the origin of the information or idea under study. Primary sources have been distinguished from secondary sources, which often cite, comment on, or build upon primary sources. Archaeology is the excavation and study of artifacts in an effort to interpret and reconstruct past human behavior. Archaeologists excavate the ruins of ancient cities looking for clues as to how the people of the time period lived.

The Ancient Near East is considered the cradle of civilization. It was the first to practice intensive year-round agriculture; created the first coherent writing system, invented the potter's wheel and then the vehicular- and mill wheel, created the first centralized governments, law codes and empires, as well as introducing social stratification, slavery and organized warfare, and it laid the foundation for the fields of astronomy and mathematics.

c) Human Civilizations Throughout Ages

1-Pre-history and The Stone Age

In previous old times, human beings, called "Hominids" lived on hunting and gathering food. After and over thousands of years, "Early modern humans" started to farm their own food. Humans discovered farming toward the end of the Stone Age. The Stone Age gets its name from the tools people made of stones. It began with the first tool-making hominids about 2 million years ago. It lasted until around 3000 B.C., when people learned to make tools and weapons out of metal (Iron and Bronze ages).

1.1.Paleolithic and Neolithic Ages:

Historians divide The Stone Age into two periods: the first is the Paleolithic Age, or Old Stone Age. During this time, people got their food by hunting wild animals and gathering nuts, berries and other plants. They lived much of their lives in the wild out in the open and rarely stayed in one place for long. But hunting and gathering did not provide a very stable or dependable food supply. Wild plants and animals grew scarce when people stayed in one area for too long. And hunting was dangerous. Hunters were often injured or killed. By about 8000 B.C., some groups of people had learned how to raise animals and crops for food. With this discovery, the Neolithic Age, or the New Stone Age, began. For the first time, people settled down to live in one place.

The shift from being hunter-gatherers to being farmers is one of the most important advances people have ever made. Over time, humans learned which seeds produced the most crops in the areas where they lived. Early farmers also learned how to domesticate animals, raising and using them for their own purposes. They raised sheep, goats, and cattle for their meat. They got milk from both goats and cattle. They used mules to carry heavy loads and pull plows. Together, the growing of crops and domestication of animals are called agriculture. The Neolithic Age, then, began with the



invention of agriculture. Farming developed in many parts of the world during that time, including parts of Europe, Africa, Asia, and the Americas.

Many Neolithic settlements were located east of the Mediterranean Sea, where the land was fertile. There, people built towns and villages such as Jericho (Palestine), Catal Hoyuk (Turkey), and Jarmo (Iraq). People in settlements like these lived very different lives from earlier hunter-gatherers. With farms to provide their food, they could build permanent shelters and form larger communities. They could make better tools and clothing, and they could trade with people in other places for resources they wanted. These changes made life safer, more comfortable, and more interesting.

1.2. Human Achievements in the Neolithic Age:

*Making Permanent Shelters:

The first great change brought about by agriculture was the development of permanent shelters. During the Paleolithic Age, people had lived in caves or rough, tent-like structures. These shelters were temporary because hunter-gatherers often moved to follow wild animals or find new plants to eat. However, as people settled down to farm during Neolithic Age, they built more permanent shelters.

In many areas, people packed mud bricks together to build round or rectangular houses. Sometimes, they added stones and tree branches to strengthen the walls and roof. The houses had openings high in the walls. People probably climbed a ladder to reach the openings and enter the house. Inside were several rooms. Places to store food were built into the floor. Pits for cooking were dug into the floor and lined with clay. People may have filled the pits with water and dropped in hot stones to make the water boil for cooking. The development of permanent shelters was important in several ways: Houses gave people protection from harsh weather and wild animals. They also allowed new ways of cooking food, and mainly those shelters allowed people to form larger communities.

*Establishing Communities:

Along with permanent shelters, farming allowed people to form larger communities. In Paleolithic times, small bands of 20 to 60 people wandered from place to place in search of food. Once people began farming, they could settle down near their farms. Living in communities allowed people to organize themselves more efficiently. They could divide up the work of producing food and other things they needed. While some workers grew crops, others built new houses and made tools.

Village dwellers also learned to work together to do a task faster. For example, toolmakers could share the work of making stone axes and knife blades. By working together, they could make more tools in the same amount of time.

With their basic needs met, people had more time and energy for other activities. They could invent new ways of making their lives safer and more comfortable. Larger communities could also defend themselves easily against enemies. The Neolithic town of Jericho, for instance, was protected by strong stone walls. All these changes helped populations to grow where farming villages developed.



***Developing New Jobs:**

Having a stable food supply allowed people to develop new kinds of jobs. In Paleolithic times, people's main job was finding enough food to survive. With farms to provide their food, Neolithic people could develop more specialized new skills. A good example is the town of Catal Hoyuk, which dates back to 6000 B.C. Historians believe that the town's people worked in a number of different jobs. Besides farmers, there were weavers, basket makers, toolmakers and traders.

Focusing on one job allowed people to get better at their work. In Catal Hoyuk, farmers learned how to grow more than 14 kinds of food plants. Clothing makers developed a way to spin and weave. They wove natural fibers such as wool and linen into comfortable cloth. In some regions, people mined flint so that stone workers could create sharper tools.

Neolithic people didn't just want to survive. They wanted to make themselves, and their surroundings, more beautiful. They decorated their pottery and baskets with geometric shapes. Stoneworkers learned to polish stones to make shiny jewelry and mirrors. House builders added special rooms to honor the god or goddesses they believed in. The development of different jobs encouraged people to become highly skilled at their crafts. This led to new and better ways of doing things, and different jobs created much more variety in community life.

***Beginning to Trade:**

Another major change in Neolithic times is the growth of trade. Paleolithic hunter-gatherers rarely traded with other groups. They usually used only the plants, animals and other resources they found nearby. Once people settled in towns and villages, trade became much more common.

People trade to get resources they don't have in their own areas. As Neolithic people became more skilled in their crafts, they wanted materials to improve the strength and beauty of the things they made. Getting those resources became the job of traders. Traders often traveled thousands of miles to get what they wanted. They crossed mountains on foot, rode donkeys across deserts, and sailed the Mediterranean Sea on ships.

What were the traders looking for? Popular items included flint and obsidian. Obsidian is a black glass from volcanic mountains. Craftspeople used it to make knife blades, arrowheads, and mirrors. People also traded for "beauty products" like shell ornaments and a red ore called hematite. Women rubbed hematite on their lips and cheeks to make them redder.

The growth of trade allowed people to make use of more resources. It also brought them into contact with people from distant places. These contacts helped spread ideas and knowledge around the ancient world.



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The Objective of the Lecture:

In this Lecture we attempted to answer the entire probable questions about the meaning of a civilization and its prerequisites in general, and the specific definition of Ancient Civilizations throughout ages. How did they develop from simple dwellings to larger communities through the Paleolithic and Neolithic Stone Ages? What were human achievements during these ages? How did these conditions form a prelude to the establishment of the first human civilization?

Keywords:

Civilization-Ancient Civilizations-Archeology-History-Anthropology-Geography-Topography-Pre-history-Recorded History-Stone Age-Paleolithic-Neolithic-Excavation-Artifacts-Carvings-Clay Tablets.



LECTURE 2: ANCIENT CIVILIZATIONS:

1- MESOPOTAMIA

a) THE RISE OF SUMERIAN CITY-STATES

In lecture 1, you learned how people began farming and living in small villages during Neolithic times. In this course, we'll discover how some small villages grew into large, complex cities. These villages were located in a land of rolling hills and low plains called Mesopotamia (modern-day Iraq). Mesopotamia is the cradle and site of some of the earliest known civilizations in the world. It is a Greek word that means "the land between the rivers". The two rivers are: the Tigris and Euphrates. Cities first appeared in the southern part of this land, an area called Sumer.

The surplus of storable foodstuffs created by their economy allowed the population to settle in one place instead of migrating after crops and herds. It also allowed for a much greater population density, and in turn required an extensive labor force and division of labor. This organization led to the necessity of record keeping and the development of writing. People in Mesopotamia didn't go on living, as their ancestors did for thousands of years, in small villages. The growth of larger cities was then a necessity.

The earliest cities in Sumer date back to about 3500 B.C. These first cities were like small, independent countries. They each had their own ruler and their own farmland to provide food. For this reason, they are called city-states.

Those city-states were characterized by a walled settlement surrounded by farmland that supplies food for the whole city. The strong city walls are built of sunbaked bricks. Moats, or ditches filled with water, surround the walls. The moats help to keep out enemies. During an attack, people living outside the city walls fled inside for protection.

However, Mesopotamia was not an easy place to live in. The northern part was hilly and rainy. The southern part was low plains, or flat land. The sun beat down fiercely on the plains between the Tigris and Euphrates Rivers, and there was little rain. The Mesopotamians were farmers, and farms need water. The rivers brought water to the plains when they flooded, but for most of the year the soil was hard and dry. On the plains, building materials were difficult to find, and there were plenty of reeds (weeds that grow near rivers). But there were few trees to provide wood. Even stones were scarce, and there were few natural barriers to keep out enemies.

Mesopotamians faced four key problems as they tried to survive in that environment:

- Food shortages in the hills.
- An uncontrolled water supply on the plains.
- Difficulties in building and maintaining irrigation systems to serve the needs of several villages at once.
- Attacks by neighboring communities.

Over time Mesopotamians found solutions to those problems. Let us explore how their solutions led to the building of some of the first cities in the world.



a) Food Shortages in the Hills:

In Neolithic times, people in some areas of the world began farming. One of these areas was the rolling foothills of the Zagros Mountains in the northern Mesopotamia. Mild weather and plentiful rains made the foothills a good place to farm. The wooded hills provided timber for building shelters. There were plenty of stones in the hills for tool making. Over several thousand years, these conditions allowed the population in Mesopotamia to grow dramatically.

Then problems arose. By 5000 B.C, some historians believe, farmers in the Zagros foothills did not have enough land to grow food for the increasing number of people. As a result, villages began to suffer from food shortages.

Below the foothills and to the south, the Euphrates and the Tigris Rivers ran through flat plains. The plains covered a large area of land, and no one lived there. During most of the year, the land was very hard and dry. And the plains lacked trees and stones for making shelters and tools. Yet the plains held promise, too. In the spring the rivers flooded, bringing precious water. Perhaps farms could be built there. Driven by the need for food, people moved out of the foothills and onto the plains. This region became known as Sumer, and its people would be called the Sumerians.

b) Uncontrolled River Supply in the River Valley:

The farmers who moved to Sumer faced many challenges. One of the biggest challenges was the uncontrolled water supply. During the spring, rain and melted snow from the mountains flowed into the Tigris and Euphrates Rivers, causing them to flood across the plains. But no one could be sure exactly when the floods could come. If it happened after farmers planted their crops, their young plains would be washed away. For much of the rest of the year, the sunbaked soil was dry and hard as stone. Hot, strong winds blew thick layers of dust across the ground.

Faced with such dramatic seasonal changes, farmers had to constantly struggle to raise crops. Either they had too little water, or they had too much. To succeed in growing food, they needed a way to control the water so they would have a reliable water supply all year round.

So, Sumerian farmers began to create irrigation systems to provide water their fields.

They built earth walls, called levees, along the sides of the river to prevent flooding. When the land was dry, they poked holes in the levees. The water flowed through the holes and into the thirsty fields.

Over time, the Sumerians learned other ways to control the supply of water. They dug canals to shape the paths the water took. They also constructed dams along the river to block the water and force it to collect in pools they had built. The water was stored in these reservoirs for later use.

c) Difficulties in Building and maintaining a Complex Irrigation System:

Irrigation systems provided enough water for Sumerian farmers to grow plenty of food. But now a new problem arose: how to maintain the irrigation system across village boundaries?

The irrigation system passed through many villages as it carried water from the river to the fields. The system had to be maintained constantly. The canals had to be cleaned regularly as they became clogged with silt (very fine mud). One clogged canal



could spoil the entire system. Farmers could no longer live apart, or in small groups. They were connected for miles around by the canals. They had to work together for the common good.

Gradually, villages came to depend on each other to build and maintain their complex irrigation system. Workers from different villages probably worked together. They cleared the silt from the canals to keep them from clogging. They scooped water from one reservoir into another to make sure the water levels were balanced.

As the Sumerians worked together, they began to create larger communities. Between 3500 and 3000 B.C, villages grew into towns. Some towns in Sumer became cities with populations as great as several thousand people.

d) Attacks by Neighboring Communities:

As Sumerians cities grew, they fought over the right to use more water. Sometimes cities located upriver (closer to where the river begins) built new canals or blocked other cities' canals.

In this way, they kept water from reaching the cities that were downriver (farther from where the river begins). Fights over water became so intense that they led to bloodshed and killing.

Sumerians also dug moats outside the city walls to prevent enemies from entering the city. Most people lived in houses behind the walls, while the farms lay outside. In case of attack, farmers fled the fields and took safety inside the city walls. The walled cities of Sumer were like independent countries. Historians call them city-states. By 3000 B.C, most Sumerians lived in city-states.

b) WAS ANCIENT SUMER A CIVILIZATION?

In the last lecture, we talked about the rise of Sumerian city-states. In this lecture, we will take a closer look at Sumerian culture. Like an archeologist, you'll consider evidence to try to answer a question about the distant past. The question is this: Was Sumer a civilization?

Until about 150 years ago, archeologists had no idea that the Sumerian people had lived at all. Then, in the mid 1800s, archeologists began finding artifacts in the area we call Mesopotamia. They dug up tablets, pottery, and the ruins of cities. They were surprised to find writing in a language they had never seen before.

By studying artifacts, archeologists have learned a lot about Sumer. One artifact is called the Standard of Ur. It was found where the ancient city of Ur once stood. It is made of wood and decorated with pieces of shell and lapis lazuli, a semi-precious blue stone. It shows Sumerians in times of peace and war. Artifacts like this one can tell us a great deal about daily life in ancient Sumer.

Sumerians had a complex society. Some of the things they invented, like the plow and writing, are still in use today. Sumer was also a challenging place to live. It had hot summers, little rain, and rivers that flooded the plains. Yet the Sumerians overcame these challenges. They built complex irrigation systems and large cities. By 3000 B.C most Sumerians lived in powerful city-states like Ur, Lagash, and Uruk. But can we say that the Sumerians had created a civilization?

To answer this question, we need to think about what civilization means. What characteristics make a culture a civilization? Historians name several such characteristics, including these:



- a stable food supply, so that the people of a society have the food they need to survive.
- a social structure with different social levels and jobs.
- a system of government, so that life in the society is orderly.
- a religious system, which involves a set of beliefs and forms of worship.
- a highly developed culture that includes arts such as painting, architecture, music, and literature.
- advances in technology.
- a highly developed written language.

Did Sumer have these characteristics? Let's find out what the evidence can tell us.

- **Stable Food Supply**

Civilizations need a stable food supply. A complex society can thrive only if its members have the food they need to survive. Sumerians invented two things to help them create a stable food supply. You already know about one of these inventions- their complex irrigation systems. The Sumerians built networks of canals, dams, and reservoirs to provide their crops with a regular supply of water.

Their second invention was the plow. A plow is a tool for tilling (turning) the soil to prepare it for planting. Before the plow was invented, farmers used animal horns or pointed sticks to poke holes in the earth. Then they would plant seeds in the holes. This was a very slow way to farm. Farmers needed a faster way to prepare the land for planting.

The Sumerians made the first plow out of wood. One end was bent for cutting into the ground to turn the soil. Farmers pushed and pulled the plow along the ground themselves, or they used animals such as oxen to pull it.

- **Social Structure**

Civilizations have a complex organization, or social structure. A social structure includes different jobs and social levels. People at higher levels have greater status than others.

Archeologists have found evidence that several classes of people lived in Sumer. At the top was an upper class, which included priests, land owners, and government officials. These people had the largest and most luxurious homes, near the center of the city. Their houses were two stories high. Evidence suggests they had whitewashed mud walls.

In the middle was the common class. This included merchants and craftspeople. The craftspeople included highly skilled metal-workers. They worked with such metals as gold, silver, tin, lead, copper, and bronze. With these materials, they made swords and arrowheads for the army. They made tools like plows and hoes for farmers. They also made luxury items, such as mirrors and jewelry, for the upper class.

The common class also included farmers and fishermen. They lived in small, mud-brick houses at the edge of the city. Farmers often worked to build or repair the irrigation systems. In times of war, they were forced to serve in the army.

At the very bottom of the social structure were slaves. They lived in their owners' homes and had no property of their own.



- **Government**

All civilizations have a system of government to direct people's behavior and make life orderly. Sumerian city-states were ruled by kings. The Sumerians believed that their kings were chosen by the gods to rule in their place. This belief made their kings very powerful. It also helped strengthen the social order, since Sumerians believed they must obey the will of the gods.

Sumerian kings enforced the laws and collected taxes. They built temples and made sure irrigation systems were maintained. A king also led his city-state's army. All the city-states needed armies because they were constantly fighting over land boundaries and the use of water. Leading the army was one of the king's most important jobs.

A Sumerian army included both professional soldiers and temporary citizen-soldiers. Some were foot soldiers. Others drove chariots, wheeled vehicles pulled by horses. Kings had officials under them to help with their duties. Governors ruled over outlying towns. Scribes helped record laws. The Sumerians were the first people to develop a system of written laws. One special group of officials patrolled the canals. They looked for damage and made sure farmers didn't take water illegally.

- **Religion**

All civilizations have a religious system. A religious system includes a set of beliefs, usually in a god or gods, together with forms of worship. In Sumer, religious beliefs influenced every part of daily life. Sumerians tried to please the gods in all things, from growing crops to setting disputes. Religion bound them together in a common way of life.

Sumerians expressed their religious beliefs by building temples and religious towers called ziggurats. It was the king's duty to build and maintain ziggurats. The towers were made of mud bricks and located near temples. They were so large that they could be seen from 20 miles away. Some were as high as eight stories and as wide as 200 feet. The Sumerians believed that the gods lived in ziggurats, and they built special temples at the top for them. Outside the ziggurat, they attached a long staircase so the gods could climb down to Earth. Kings and priests stood inside the towers to ask for the gods' blessings.

Sumerians statues also expressed their religious beliefs. Many of these statues were detailed and lifelike. They showed people worshipping the gods, often with their eyes gazing upward. The Sumerians believed that the gods were pleased when people showed them devotion, or love and obedience.

Sumerians had many kinds of religious ceremonies. Often musicians played at these ceremonies. Some ceremonies may have involved human sacrifice, the ritual killing of a person as an offering to the gods.

- **The Arts**

All civilizations have a highly developed culture, including the arts. Arts include creative forms of expression such as painting, architecture, and music. There were many kinds of artists and craftspeople in Sumer. Sumerian metalworkers made practical objects, like weapons and cups. They also made decorative items, such as mirrors and jewelry. Sumerian architects designed temples and ziggurats.



Music was another important art in Sumer. The Sumerians believed that music brought joy to the gods and people alike. Musicians played instruments and sang during temple ceremonies. They wrote love songs and entertained guests at feasts.

Musicians played many instruments, including drums and pipes. One favorite was a small harp called a lyre. Lyres were wooden instruments made of a sound box and strings. A wooden bar held the strings in place at the top. Lyre makers often decorated their instruments with precious stones and carvings made of horn. These decorations show how much the Sumerians valued music.

- Technology

All civilizations create new forms of technology, or practical tools and inventions. The Sumerians made several technological advances. The Sumerian's most important invention was the wheel. The earliest examples of the wheel date back to 3500 B.C. Sumerian potters, or pottery-makers, used wheels as a surface for shaping clay into pots. Potters' wheels spun, flat side up, on an axle. Sumerians discovered that a wheel that was flipped onto its edge could be rolled forward. They used this discovery to create wheeled carts for farmers and chariots for the army. They built the wheels by clamping pieces of wood together.

It would be hard to imagine a more powerful invention than the wheel. Before the wheel, people had to drag their goods on flat-bottomed carts called sledges. The sledges often got stuck in mud, and they couldn't support heavy loads. Wheeled carts made it much easier to move goods over long distances. Oxen could pull three times more weight on wheeled carts than they could on sledges.

Another technological advance was the arch. Sumerian arches were inverted (upside down) U-or V-shaped structures built above doorways. To build arches, the Sumerians stacked bricks made of clay and straw so that they rose in steps from the walls until they met in the center. Arches added strength and beauty to Sumerian buildings. They became a common feature of temple entrances and upper-class homes. Some historians say the arch is the Sumerian's greatest architectural achievement.

G) Writing

A final characteristic of civilizations is a highly developed written language. The Sumerians created a written language called cuneiform. This name comes from the Latin word for 'wedge.' The Sumerians used a wedge-shaped stylus (a sharp, pointed tool) to etch their writing in clay tablets.

Sumerians developed cuneiform around 2400 B.C. the earliest examples of cuneiform show that it was used to record information about the goods Sumerians exchanged with one another. At first, they may have used as many as 2,000 symbols to stand for ideas and sounds. Over time, they were able to reduce this number to 700.

Cuneiform was based on an earlier, simpler form of writing that used pictographs. Pictographs are symbols that stand for real objects, such as a snake or water. Scribes drew the symbols with a sharpened reed on wet clay. When the clay dried, the marks became a permanent record.



C-THE FOUR EMPIRES OF MESOPOTAMIA

In the previous section, you read about the ancient civilization of Sumer. In this part, you will discover what happened to the Sumerians and who ruled Mesopotamia after them.

As you have learned, the city-states of Sumer were like independent countries. They fought over land and water rights. They never united into one group. Their lack of unity left them open to attacks by stronger groups.

About 2300 B.C, a group called the Akkadians conquered Sumer. They made the Sumerian city-states a part of an empire. An empire is a large territory where several groups of people are ruled by a single powerful leader or government. Empire builders like the Akkadians first conquered other lands. Then they use their power to keep these lands under their control.

In this section, you will learn about four empires that rose up in Mesopotamia between 2300 and 539 B.C. They were the Akkadian Empire, the Babylonian Empire, the Assyrian Empire, and the Neo-Babylonian Empire.

1-The Akkadian Empire

For 1,500 years, Sumer was a land of independent city-states. Then, around 2300 B.C, the Akkadians conquered the land. The Akkadians came from northern Mesopotamia. They were led by a great king named Sargon. Sargon became the first ruler of the Akkadian Empire.

Sargon was both a strong king and a skilled general. He created his empire through powerful military strategies. First, he assembled a large army. He taught his soldiers to fight in tight formations. Soldiers carrying shields stood at the front of the formation, and behind them stood soldiers carrying spears. The spear-carriers extended their weapons between the shields. Sargon used his military skills to win territory for his empire. After defeating the king of the city-state of Uruk, Sargon controlled all of Mesopotamia, including Sumer.

To keep control of his empire, Sargon used smart political strategies. He destroyed the walls of cities to make it harder for people to rebel. He also made sure the governors of city-states were loyal to him. If they were not, he replaced them with his own men, and he became the first king to demand that his sons rule after death.

Sargon died in very old age. His name soon passed into legend. He and the Akkadians had created the world's first empire. This was their greatest achievement.

1.1 Life under Akkadian Rule

Sargon ruled his empire for 56 years. During that time, he made the city of Agade in northern Mesopotamia the empire's capital. He built up the city with tributes, or money and goods collected from the people he conquered. Agade became a cultural center with many beautiful temples and palaces. It was one of the richest and most powerful cities in the world.

The Akkadians ruled Sumer, but the Sumerians' culture lived on. The Akkadians used Sumerian irrigation techniques to farm. To record information, they used the Sumerians' system of cuneiform writing. They even worshiped the same gods and goddesses, although they called them by different names. Religion remained central to the social order, and kings continued to rule in the name of gods.



The akkadians had had cultural achievements of their own. Their language gradually replaced the Sumerian language. In art, they became especially well known for their beautiful three-dimensional sculptures. Craftspeople carved relief sculptures on stones. These carved stones are called steles. One famous example is called the Victory Stele. It was created to celebrate a military victory by Sargon's grandson, King Naram-Sin. The stele shows Naram-Sin leading his victorious army up the slopes of a mountain. Some of his enemies are crushed underfoot. Others die, flee, or beg for mercy.

Sargon had hoped that his empire would last for a thousand years. But later kings found it difficult to rule such a large territory. The empire became weaker and weaker. After about 200 years, the Akkadian Empire fell to new invaders from the north.

2-Hammurabi and the Babylonian Empire

For a time after the fall of the Akkadians, Sumer was once again a collection of city-states. The next ruler to unite all of Mesopotamia was a king named Hammurabi.

Hammurabi was the king of Babylon, a small city-state in Central Mesopotamia. After conquering the rest of Mesopotamia, he made Babylon the capital of his empire. The region under his rule became known as Babylonia.

Hammurabi is best known for his code of laws, which he wrote from 1792 to 1750 B.C. Hammurabi used the code of laws to unify his empire and to preserve order. He based the laws not just on his own authority, but on the word of the gods. He claimed that the gods had told him to create laws that applied to everyone in the empire. Because they were based on the gods' will, the laws could never be changed. The code of laws was written on a stele and placed in a temple for everyone to see.

Hammurabi's code was very detailed. It covered many situations, such as trade, payment for work, marriage, and divorce. The code spelled out punishments for stealing, causing injury, and other crimes. For example, a builder who sold a poorly built house that collapsed and killed its owner could be put to death. If the owner's son rather than the owner was killed in the collapse, the builder's son could be put to death.

Laws like this one seem harsh to us now. Yet Hammurabi's code was an important achievement. Although it did not treat all people equally in terms of laws and punishments, it was the first code of laws to apply to everyone.

2.1 Life in the Babylonian Empire

Babylonia thrived under Hammurabi. He worked to unite the people of his empire. He made the Babylonian god, Marduk, supreme over the other gods he built roads and created a postal service.

Agriculture and trade flourished during that period. Hammurabi carefully kept irrigation systems working properly, so the land remained fertile and provided plenty of food. The city of Babylon was on the banks of the Euphrates River, and it became an important center of trade. Babylonians traded with people all along the Persian Gulf. They traded grain and woven cloth for wood, gold, silver, precious gems, and livestock.

Trade helped the empire's economy. Many kinds of crafts-people used materials brought from distant lands. The arts also flourished. Writers wrote historical poems that survive to this day.

Most important, Babylonian society was unusually fair for its time. The laws treated different classes differently, but even slaves had some rights. Slaves could work



elsewhere and keep their wages. They could own property. If they saved enough money, they could even buy their freedom. Women also had more rights than they did in most ancient societies. Even though their fathers chose their husbands, women could own property. They could also keep money of their own.
In sum, Hammurabi was proud of his achievements. He once wrote:

I rooted out the enemy above and below.

I made an end of war.

I promoted the welfare and the land...

I have governed the people in peace.

I have sheltered them in my strength.

3- The Assyrian Empire

The line of kings begun by Hammurabi did not rule Babylonia for long. Over the next several hundred years, a number of groups ruled parts of Babylonia. The next great empire in Mesopotamia was created by a warlike people called the Assyrians.

Assyria lay to the north of Mesopotamia for a long time. They had even briefly had their own empire before being conquered by Hammurabi. They rose to power again toward 900 B.C, when a series of rulers began training them for war. With their trained army, the Assyrians began to expand their territory.

The Assyrians were feared for their military might and their cruelty. Their greatest achievements were their new weapons and war strategies. They perfected the use of horses and iron weapons in battle. They also became extremely good at siege warfare. In a siege, an army camps outside a city and attacks it over and over until the city falls. The Assyrians developed new ways of attacking cities. They were the first to use battering rams. These were long poles on wheels that were used for punching holes in walls. The Assyrians also built moveable towers that could be rolled up to a city's walls. Soldiers used the towers to climb over the walls.

The Assyrians spread tales of their cruelty far and wide. Creating fear among their enemies was part of their military strategy. One such tale was that after cutting off the heads of enemy leaders, they forced defeated soldiers to march barefoot wearing their leaders' heads around their necks.

3.1 Life under the Assyrians

The Assyrian Empire was ruled by powerful kings. Religion, however, remained very important in the social and political order. Even kings were obliged to obey the gods.

The Assyrians believed that kings were special beings. So it is not surprising that they built beautiful palaces for them. The great palace in the capital city of Nineveh had many, many rooms. Some places were built on tall mounds so they were higher than all the surrounding buildings. Huge sculptures of winged and human-headed bulls or lions stood at the entrances.



While the kings ruled, ordinary people farmed the land. Like other groups in Mesopotamia, the Assyrians dug canals to irrigate their land and keep it fertile. They also built some of the earliest aqueducts. A system of canals and aqueducts brought drinking water to Nineveh from 30 miles away.

Assyrian craftspeople were known for their two-dimensional sculptures called bas-relief. Many of their most famous bas-reliefs were on palace walls. They were amazingly realistic. Often they showed the king hunting, fighting in battle, or enjoying family life. The Assyrian also used ivory to decorate thrones, beds, chairs, and doors.

The Assyrian Empire lasted about 300 years. At its height, it stretched from Egypt to the Persian Gulf. In the end, this vast territory proved too big to control. The army was stretched thin, and the Assyrians could fight off neighbors who rose up against them. In 612 B.C., Nineveh was plundered by a combined army of Babylonians, Scythians, and a group called the Medes. The Assyrians' power was broken forever.

4- The Neo-Babylonian Empire

After the fall on Nineveh, the Babylonians regained control over Mesopotamia. They established a new empire, the Neo-Babylonian Empire. (Neo means "New"). The new empire's most famous king was Nebuchadnezzar II. A ruthless military leader, he reigned from 605 to 562 B.C. Nebuchadnezzar expanded his empire whenever he could. He drove the Egyptians out of Syria. He also conquered part of Canaan (present day Palestine) where the Hebrews settled. When the Hebrews rebelled, he took most of them captive and carried them off into Babylonia. Many of them never returned to their homeland.

As a military leader, Nebuchadnezzar knew it was important to keep his capital city, Babylon, safe. He built an inner wall and an outer wall around the city. The walls were so thick that two chariots could pass each other on top of them. Towers were placed on the walls for archers to stand on. Finally, a moat was dug around the outer wall and filled with water. During peacetime, people used bridges to cross the moat and enter the city. In times of war, the bridges were taken down.

4.1 Life in the Neo-Babylonian Empire

Nebuchadnezzar worked hard to give Babylon the splendor it had enjoyed under Hammurabi. From 605 to 562 B.C, he rebuilt the city's ziggurat. This huge structure was several stories high. The Babylonians called it the "House of the Platform Between Heaven and Earth."

Nebuchadnezzar decorated his palace with fabulous gardens. They became famous as the Hanging Gardens of Babylon. The gardens were planted on rooftops and tall terraces so that lush greenery hung down over the walls. A watering system kept the gardens fresh and green. They were one of the great wonders of the Ancient world. The Babylonians were also skilled in mathematics and astronomy. They created the first sundial, a device for telling time using the sun. They made discoveries that led us to the 60-minute hour and the 7-day a week. The Neo-Babylonian Empire lasted only 75 years. In 539 B.C, a new conqueror swept into Babylon from the east. His name was Cyrus, and he was the leader of the Persian Empire. The Persians came from the land we now call Iran. For about 200 years, they ruled the most powerful empire in the world.



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The Objectives of the Lecture:

The lecture portrays the first human civilization as such. It recounts the timeline rise of a human progress in the Tigris-Euphrates Valley, and the challenges that Sumerian people faced when settling the land. How did these people flourish to reach a bountiful life? How did get to achieve many historical advancements, discoveries and creations that served humanity after them in many ways? What are the different Mesopotamian dynasties that succeeded to establish great empires on this promising land?

Keywords:

Mesopotamia-Tigris and Euphrates-Sumer-City-States-Cuneiform-Ziggurats-Clay-tablets-Irrigation System-Sewer System-The Wheel-Hammurabi Laws.



LECTURE 3: ANCIENT CIVILIZATIONS:

THE PERSIAN EMPIRE

You learned in the previous lecture that the Medes, Scythians along with the Chaldeans and others, helped to overthrow the Assyrian Empire in 612 B.C. The Medes marched to Nineveh from their homeland in the area of present-day northern Iran. Meanwhile, the Medes' close neighbor to the south, Persia, began to expand its horizons and territorial ambitions.

The Achaemenid Empire (/ə'ki:mənɪd/; c. 550–330 BC), also called the First Persian Empire, was an empire based in Western Asia, founded by Cyrus the Great. Ranging at its greatest extent from the Balkans and Eastern Europe proper in the west to the Indus Valley in the east, it was one of the largest empires in history, spanning 5.5 million square kilometers, and was larger than any previous empire in history. It is equally notable for its successful model of a centralised, bureaucratic administration (through satraps under the King of Kings), for building infrastructure such as road systems and a postal system, the use of an official language across its territories, and the development of civil services and a large professional army. The empire's successes inspired similar systems in later empires. It is noted in Western history as the antagonist of the Greek city-states during the Greco-Persian Wars and for the emancipation of the Jewish exiles in Babylon.

a) The Rise of Persia:

The Assyrians employed military force to control a vast empire. In contrast, the Persians based their empire on tolerance and diplomacy. They relied on a strong military to back up their policies. Ancient Persia included what today is Iran.

The Persian Homeland was Indo-Europeans first migrated from Central Europe and southern Russia to the mountains and plateaus east of the Fertile Crescent around 1000 B.C. This area extended from the Caspian Sea in the north to the Persian Gulf in the south. In addition to fertile farmland, ancient Iran boasted a wealth of minerals. These included copper, lead, gold, silver, and gleaming blue lapis lazuli. A thriving trade in these minerals put the settlers in contact with their neighbors to the east and the west.

At first, dozens of tiny kingdoms occupied the region. Eventually two major powers emerged: the Medes and the Persians. In time, a remarkable ruler would lead Persia to dominate the Medes and found a huge empire.

The origin of the Persian Empire can be attributed to the leadership of one man- Cyrus the Great. A brilliant and powerful Persian king, Cyrus' strategy for enlarging the Persian kingdom was to conquer nearby lands and then unite them into one empire. Through his skillful leadership and a strong military, Cyrus was able to create a vast empire that would last for more than two hundred years. The origins and impacts of Cyrus the Great's empire made it possible for the emperors who came after him, such as Darius I, to continue to expand and control the Persian Empire.

A people called the Medes controlled the land that connects east and west Asia. The land was called Media. In this land were small Persian kingdoms. Around 550 B.C. Cyrus the Great, a Persian king, took control of these lands from the Medes. He then formed a government and chose both Median and Persian nobles to be civilian officials. Next, Cyrus used his strong military to attack states throughout Anatolia (Asia Minor).



Soon this region fell under his control. He went on to conquer the lands to the east known as the Fertile Crescent. The Persian Empire was now immense.

Cyrus was a skillful ruler. He adopted a policy of toleration toward the people he conquered. For example, he allowed them to speak their own languages, practice their own religions, and follow their own ways of life. He also declared the first Charter of Human Rights. Etched on a clay cylinder, this charter set forth Cyrus' goals and policies. His respect for the people made Cyrus popular and made it easier for him to create a peaceful and stable empire.

After Cyrus' death, there was a period of unrest under a weak emperor. Then a strong emperor, Darius I, came to power. Building on what Cyrus had achieved, Darius divided the Persian Empire into several provinces to make it easier to govern. He appointed a governor called a satrap to carry out his orders in each province and to collect taxes. Darius also started use of a Royal Road that allowed messages, soldiers, and mail to be sent quickly across the empire. He promoted trade and business and established a law code. The Persian Empire would have a long life because of the efforts of Darius.

b) Life under the Persian Empire :

The Persian Empire or Achaemenid Empire had a great impact on the region and its people. The term Achaemenid means "of the family of the Achaemenis/Achaemenes" (Old Persian: Haxāmaniš; a bahuvrihi compound translating to "having a friend's mind"). Despite the derivation of the name, Achaemenes was himself a minor seventh-century ruler of the Anshan in southwestern Iran, and a vassal of Assyria. It was not until the time of the emperor Cyrus the Great (Cyrus II of Persia), a descendant of Achaemenes, that the Achaemenid Empire developed the prestige of an empire and set out to incorporate the existing empires of the ancient east, becoming the vast Persian Empire of ancient legend. Cyrus ruled through fear and tolerance. Once people were conquered, he showed them much generosity. For example, after conquering Fertile Crescent lands, he freed the Hebrew people from Babylonian rule. As a result, the Hebrews viewed Cyrus as a liberator and supported him. Cyrus' tolerant approach toward different religions also gained him much support. Because of this, his subjects seldom revolted and usually lived in peace. This made governing the empire an easier task.

The impact of Darius' rule was also great. By dividing the empire into provinces governed by satraps, Darius created a government structure that helped him to control and finance the empire. The satraps gathered taxes for the empire. The Royal Road enhanced communications and enabled Cyrus to receive news from all areas of his vast domain. This allowed him to put down uprisings quickly, defend his borders, and send his commands. The Persian Empire (550 B.C.-331 B.C.) was created through a combination of a strong military, skillful leadership, tolerance, and an effective government. These elements also had a major impact on the lives of the people within the Persian Empire and on the running of the empire.



c) Historical Facts about Cyrus the Great

Cyrus the Great Found an Empire The rest of the world paid little attention to the Persians until 550 B.C. In that year, Cyrus (SY•ruhs), Persia's king, began to conquer several neighboring kingdoms. Cyrus was a military genius, leading his army from victory to victory between 550 and 539 B.C. In time, Cyrus controlled an empire that spanned 2,000 miles, from the Indus River in the east to Anatolia in the west.

Even more than his military genius, though, Cyrus's most enduring legacy was his method of governing. His kindness toward conquered peoples revealed a wise and tolerant view of empire. For example, when Cyrus's army marched into a city, his generals prevented Persian soldiers from looting and burning. Unlike other conquerors, Cyrus believed in honoring local customs and religions. Instead of destroying the local temple, Cyrus would kneel there to pray.

Cyrus also allowed the Jews, who had been driven from their homeland by the Babylonians, to return to Jerusalem in 538 B.C. Under Persian rule, the Jews rebuilt their city and temple. The Jews were forever grateful to Cyrus, whom they considered one of God's anointed ones. The Hebrew prophet Ezra tells of Cyrus's kindness:
As a Primary source,

This is the word of Cyrus king of Persia: The Lord the God of heaven has given me all the kingdoms of the earth, and he himself has charged me to build him a house at Jerusalem in Judah. To every man of his people now among you I say, God be with him, and let him go up to Jerusalem in Judah, and rebuild the house of the Lord the God of Israel, the God whose city is Jerusalem.

EZRA 1: 2-3 (Bible)

Cyrus was killed as he fought nomadic invaders on the eastern border of his empire. According to the Greek historian Arrian, his simple, house-shaped tomb bore these words: "O man, I am Cyrus the son of Cambyses. I established the Persian Empire and was king of Asia. Do not begrudge me my memorial."

d) Persian Rule

The task of unifying conquered territories fell to rulers who followed Cyrus. They succeeded by combining Persian control with local self-government.

Cambyses and Darius: Cyrus died in 530 B.C. His son Cambyses (kam•BY•seez), named after Cyrus's father, expanded the Persian Empire by conquering Egypt. However, the son neglected to follow his father's wise example. Cambyses scorned the Egyptian religion. He ordered the images of Egyptian gods to be burned. After ruling for only eight years, Cambyses died. Immediately, widespread rebellions broke out across the empire. Persian control had seemed strong a decade earlier. It now seemed surprisingly fragile.

Cambyses's successor, Darius (duh•RY•uhs), a noble of the ruling dynasty, had begun his career as a member of the king's bodyguard. An elite group of Persian soldiers, the Ten Thousand Immortals, helped Darius seize the throne around 522 B.C. Darius spent the first three years of his reign putting down revolts. He spent the next few years establishing a well-organized and efficient administration.

Having brought peace and stability to the empire, Darius turned his attention to conquest. He led his armies eastward into the mountains of present-day Afghanistan and then down into the river valleys of India. The immense Persian Empire now extended



over 2,500 miles, embracing Egypt and Anatolia in the west, part of India in the east, and the Fertile Crescent in the center. Darius's only failure was his inability to conquer Greece.

Provinces and Satraps Although Darius was a great warrior, his real genius lay in administration. To govern his sprawling empire, Darius divided it into 20 provinces. These provinces were roughly similar to the homelands of the different groups of people who lived within the Persian Empire. Under Persian rule, the people of each province still practiced their own religion. They also spoke their own language and followed many of their own laws. This administrative policy of many groups sometimes called "nationalities"—living by their own laws within one empire was repeatedly practiced in Southwest Asia.

Although tolerant of the many groups within his empire, Darius still ruled with absolute power. In each province, Darius installed a governor called a satrap (SAY•TRAP), who ruled locally. Darius also appointed a military leader and a tax collector for each province. To ensure the loyalty of these officials, Darius sent out inspectors known as the "King's Eyes and Ears."

Two other tools helped Darius hold together his empire. An excellent system of roads allowed Darius to communicate quickly with the most distant parts of the empire. The famous Royal Road, for example, ran from Susa in Persia to Sardis in Anatolia, a distance of 1,677 miles. Darius borrowed the second tool, manufacturing metal coins, from the Lydians of Asia Minor. For the first time, coins of a standard value circulated throughout an extended empire. People no longer had to weigh and measure odd pieces of gold or silver to pay for what they bought. The network roads and the wide use of standardized coins promoted trade. Trade, in turn, helped to hold together the empire.

e) The Persian Legacy

By the time of Darius's rule, about 2,500 years had passed since the first Sumerian city-states had been built. During those years, people of the Fertile Crescent had endured war, conquest, and famine. These events gave rise to a basic question: Why should so much suffering and chaos exist in the world? A Persian prophet named Zoroaster (ZAWR•oh•AS•tuhr), who lived around 600 B.C., offered an answer.

f) Zoroaster's Teachings :

Zoroaster taught that the earth is a battleground where a great struggle is fought between the spirit of good and the spirit of evil. Each person, Zoroaster preached, is expected to take part in this struggle. The Zoroastrian religion teaches a belief in one god, Ahura Mazda (ah•HUR•uh MAZ•duh). At the end of time, Ahura Mazda will judge everyone according to how well he or she fought the battle for good. Traces of Zoroastrianism—such as the concept of Satan and a belief in angels—can be found in Judaism, Christianity, and Islam.

After the Muslim conquest of Persia in the A.D. 600s, the Zoroastrian religion declined. Some groups carried the faith eastward to India. Zoroastrianism also was an important influence in the development of Manichaeism (man•i•KEE•IHZ•uhm), a religious system that competed with early Christianity for believers. The cult of Mithra, a Zoroastrian god, spread westward to become a popular religion among the military legions in the Roman Empire. Today, modern Zoroastrians continue to observe the



religion's traditions in several countries including Iran and India, where its followers are called Parsis.

Political Order through their tolerance and good government, the Persians brought political order to Southwest Asia. They preserved ideas from earlier civilizations and found new ways to live and rule. Their respect for other cultures helped to preserve those cultures for the future. The powerful dynasty Cyrus established in Persia lasted 200 years and grew into a huge empire. Likewise in Egypt, China, and India, as you will learn, great empires arose that dominated the region.

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The Objectives of the Lecture:

This lecture is a depiction of the first human empire in the Fertile Crescent: The Persian Empire which stretches from the east (the Indus River) to the west (Asia Minor). How did Persians contribute to human development? What are their inventions, creations, and achievements? How did they succeed in establishing a great power on all the Levant? How did they control their great Empire?

Keywords:

Persian or Achaemenid Empire-Fertile Crescent-Cyrus the Great- Darius-Satrap-The Royal Road-Zoroastrianism.



LECTURE 4: ANCIENT CIVILIZATIONS:

EGYPT, KUSH, AND CANAAN CIVILIZATIONS

In the previous courses you learned about early hominids and the empires of Mesopotamia and Persia. In this course, you will explore the civilizations that arose in Africa and southwestern Asia. They were the Egyptian, Kush, and Canaan civilizations.

The Egyptians settled along the Nile River, in the northern corner of Africa. Their civilization lasted from around 3100 B.C to 350 C.E. The Kushites settled to the south of Egypt, along the southern part of the Nile. Their civilization began around 2000 B.C to 350 C.E. The Canaanites settled northeast of Egypt, in Canaan, in about 1800 B.C. Over time, they developed a unique civilization that thrived until their capital city was destroyed in 70 C.E.

1-GEOGRAPHY AND THE EARLY SETTLEMENT OF EGYPT, KUSH, AND CANAAN

Why did these people settle where they did? Their choices were greatly affected by environmental factors. Three important environmental factors were water, topography (the shape of the land), and vegetation (plant life). These factors depended upon physical features that were part of each area's geography. Physical features include such things as rivers, mountains, valleys, deserts, climate, and the fertility of the soil that influenced where people chose to settle.

The most important physical feature in ancient Egypt and Kush was the Nile River. Flowing north from deep Africa, the Nile created a long and fertile valley that ended in a marshy delta by the Mediterranean Sea.

The Nile River valley was surrounded by the Libyan Desert, the Arabian Desert, and the Nubian Desert. These sandy deserts were extremely hot and dry. Most people avoided them, yet the deserts did play one important role in the settlement of Egypt and Kush. They formed a natural barrier that helped protect people living in the Nile River valley. The deserts did not support large settlements, and few invaders wanted to cross them.

On the north, Egypt was bordered by the Mediterranean Sea. Settlers could not drink its sparkling salt water, but the sea was rich in fish and other kinds of life. It was also a waterway that linked ancient Egypt to other civilizations. To the east of Egypt and Kush was a long, thin channel of very salty water called the Red Sea. The climate in this area was hot and dry. Much of the land near the Red Sea was desert.

Environmental factors in ancient Egypt and Kush greatly favored settlement near the Nile River. Most important, the Nile was a source of fresh water in an area that was mostly a desert. The lack of water in the deserts made them useless for farming. But in the Nile River valley, the river provided natural irrigation and fertilization. Every summer, the river overflowed its banks. The floodwaters soaked the dry ground. After several weeks, the waters went down. A thin ribbon of silt (rich soil) was left behind. This soil was perfect for farming.

Where there is fresh water, there are usually fish to catch and animals to hunt. The abundant wildlife in the Nile region included fish, ducks, geese, hippos, crocodiles, giraffes, and ostriches.

The topography of the river valley also encouraged human settlement. In the south, parts of the Nile ran through narrow valleys and hills. But there were also wide



areas of flat land around deep bends in the river. These flat areas were good for farming. In the north, wide plains were watered by the Nile's annual flooding.

Vegetation was rare in the dry deserts, but it was plentiful in the Nile River valley. Useful plants included reeds and a tough water plant called Papyrus. People wove reeds into baskets and roofs for their huts. They used papyrus to make rope and paper. And the rich farmland made it easy to grow crops like wheat and barley.

Canaan was a diverse land. Canaan's physical features and environmental factors made settlement easier in some areas than in others. Canaan's physical features included plains and valleys, hills and mountains, deserts, and bodies of water. In the west, coastal plains bordered the Mediterranean Sea. To the North, the Lebanon Mountains rose steeply from the coast. The southern part of this range gave way to the lower hills of Galilee.

The Jordan River flowed down from a mountain range through the middle of Canaan, heading south through the Sea of Galilee to the Dead Sea. The land around the narrow river valley included hills, grassy slopes, and mountains. To the east was the hot, dry Syrian Desert. In southwestern Canaan was the Negev Desert. Rain soaked this area during the winter months, giving the Negev more water than most deserts.

In Canaan, just as in Egypt and Kush, water was a key environmental factor. The wet, fertile plains near the Mediterranean Sea were farmed in very ancient times. The Mediterranean also allowed traders from many lands to visit Canaan.

Other bodies of water played a role in the settlement of Canaan. The Sea of Galilee was actually a fresh water lake. It had plentiful fish, and fertile land was nearby. Another large lake, the Dead Sea, was so salty that nothing grew in it, not even plants. The area near the Dead Sea was hot, dry, and not very good for farming.

The most important source of fresh water was the Jordan River. People hunted, fished, and farmed along its banks. But unlike the Nile, the Jordan did not flood regularly, so its valley was not as fertile as the Nile's.

Canaan's varied topography greatly influenced patterns of settlement. Farmers found it easiest to live in the coastal plains and near the Jordan River. But in many areas, the hilly land and dry soil made growing crops difficult. As a result, many people, including Arabs and Ancient Hebrews, became herders rather than farmers. Herders tended flocks of sheep, goats, cattle, donkeys, and camels. Unlike farmers, herders were nomads, wandering from place to place in search of good land for their animals to graze.

The mountains and deserts were the hardest areas to settle. Mountainous land was difficult to farm, and the deserts were too dry for farming. Still, some people did settle in these areas. Nomads sometimes herded cattle and camels in the Negev and Syrian Deserts.

In general, Canaan's hot, dry climate discouraged abundant plant life. Vegetation was most plentiful near the Jordan River. Some places had light forests. Others had only short, scrubby plants. Grasslands were common, though, and herders made good use of them to feed their animals.

Now you start casting light first on the Ancient Egyptian civilization in the following section:



1.1 THE ANCIENT EGYPTIAN PHaraohs

Early Egyptians settled in the Nile River Valley, in this lecture you will learn about ancient Egypt and its four leaders called pharaohs.

In 1922, archeologists discovered the tomb of a pharaoh known as King Tutankhamen, or King Tut. Inside a small burial chamber, they found three coffins nested inside each other. The smallest coffin was made of solid gold. It held the king's mummy. (A mummy is a body that has been preserved after death to keep it from decaying). On the mummy's head was a magnificent golden mask. Jewelry and good luck charms lay on the mummy and in the wrappings that protected it. Other rooms of the tomb were filled with statues, weapons, furniture, and even a chariot.

The treasures in King Tut's tomb provided an amazing glimpse into ancient Egypt. Other pharaohs also left behind fabulous riches and artwork. Many of them built great monuments to celebrate their accomplishments. Like King Tut's tomb, these artifacts have much to teach us about this ancient civilization.

In ancient Egyptian history there are three important periods called the Old Kingdom, the Middle Kingdom, and the New Kingdom with four pharaohs who ruled during these periods.

1.2 ANCIENT EGYPT AND ITS RULERS

Ancient Egypt enjoyed three long periods of stability and unity under the rule of pharaohs. The Old Kingdom lasted from about 2700 to 2200 B.C. During this time, early pharaohs set up a strong central government. They also built great pyramids as tombs for themselves. Some historians call this time the Age of Pyramids.

The Middle Kingdom (about 2000 to 1800 B.C) is sometimes called the Period of Reunification because it followed years of chaos and disunity. During this era Egyptians made many great achievements in literature, art, and architecture.

The New Kingdom (about 1600 to 1100 B.C) is often called Egypt's Golden Age. During this time of peace and stability, Egypt's power reached its peak. Pharaohs increased trade and built gigantic monuments.

As in Mesopotamia, religion played a central role in Egypt's social and political order. The pharaohs were believed to be gods. They owned all the land and were responsible for the people's well being. They were kings, generals, and religious leaders, all at once.

After they died, the pharaohs were thought to enter an afterlife that would never end. Their great tombs were built to last forever. The pharaohs built other monuments to glorify their power and success.

• Pharaoh Khufu: The Pyramid Builder

The pharaoh Khufu ruled from about 2551 to 2528 B.C, during the Old Kingdom period. Today he is best known as the builder of a famous pyramid. Not much is known about Khufu was like. Some stories describe him as a cruel, harsh ruler. Others say he was powerful but kind. We do know that Khufu helped establish the pharaoh as a central authority. For example, he kept strict control over Egypt's food supply. This involved overseeing the harvest and storing extra grain. He controlled a large network of government officials who carried out his laws. Khufu emphasized his supreme power by declaring himself a god.



Khufu and other Old Kingdom pharaohs had magnificent pyramids built as tombs for themselves and their families. Khufu himself was responsible for the building of the Great Pyramid at Giza. It is one of the wonders of the ancient world.

The Great Pyramid sat at the center of a huge complex of temples, statues, monuments, and smaller tombs. It was made of more than 2 million stone blocks that fit together perfectly. Inside, tunnels led to several burial chambers. The king's chamber had six roofs to hold up the weight of the stones above it.

Building the Great Pyramid was an amazing feat. No one knows exactly how the Egyptians did it. The pyramid took more than 20 years to complete. Khufu maintained full control of the building project. He organized and fed thousands of workers. The completed pyramid was a stunning monument to Egyptian engineering.

- **Pharaoh Senusret I: Patron of the Arts**

The pharaoh Senusret I ruled from about 1971 to 1926 B.C. during the Middle Kingdom. He was a strong leader who ruled a stable, unified Egypt. Art, literature, and architecture flourished during his reign.

Craftspeople thrived under Senusret's rule. The pharaoh controlled mines loaded with gold, copper, and gems such as purple amethyst. Craftspeople fashioned these materials into beautiful pieces of jewelry. Bracelets and necklaces were often highly detailed. They were then decorated with stones like turquoise.

Some of the greatest works in Egyptian literature were written during Senusret's reign like "The Story of Sinuhe". Senusret's greatest accomplishments were in religious architecture. He built and improved many temples, shrines, and religious monuments. Senusret's finest architectural achievement was the White Chapel (A chapel is a small temple). It was made of alabaster, a hard white stone. Some historians think the chapel was originally covered in a thin layer of gold.

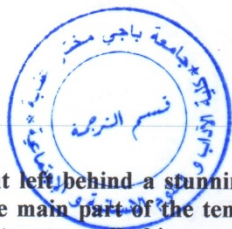
Beautiful artwork decorated the chapel's pillars. Carved scenes showed the pharaoh with various gods. Birds, animals, and Egyptian symbols were also depicted. Senusret wanted his memory to live on through his monuments. But almost none of his buildings survived the passage of time. A later pharaoh took the White Chapel apart and used the pieces in a monument of his own. Archeologists later discovered the pieces and reconstructed the White Chapel.

- **Pharaoh Hatshepsut: Promoter of Egyptian Trade**

The pharaoh Hatshepsut was Egypt's first female pharaoh. Under her rule, Egyptian art and architecture flourished. She was also known for encouraging trade. One of Hatshepsut's greatest accomplishments was simply gaining power. Never before had Egypt been ruled by a woman, at first she shared power with her male relatives. However, she soon took over as sole ruler.

Hatshepsut strengthened her position in several ways. She filled her government with loyal advisors. She demanded the same respect as a male ruler. Sometimes she wore men's clothing. She even wore the fake beard that was worn by male pharaohs. Artists were often instructed to portray her as a man. She also spread stories that her father was a god.

As pharaoh, Hatshepsut promoted trade with other countries. Her biggest trade expedition was to the African Kingdom of Punt, at the southern end of the Red Sea. Five ships sailed to Punt bearing gifts and trade goods. In all, over 200 men made the voyage.



Hatshepsut left behind a stunning monument to her reign, a great temple at Dayr al-Bahri. The main part of the temple was built into a cliff above the Nile River. At the entrance were two tall, thin monuments called obelisks. The entrance was also graced by 200 sphinx statues. The sphinx is a mythical creature with the body of a lion and the head of a man.

Scenes from Hatshepsut's reign decorated the temple walls. Detailed carvings portrayed the great voyage to Punt. The carvings showed the wondrous things that the pharaoh's traders had brought back to Egypt.

- **Pharaoh Ramses II: Military Leader and Master Builder**

The pharaoh Ramses II ruled from about 1290 to 1224 B.C., during the New Kingdom. Called Ramses the Great, he is one of the most famous pharaohs. He reigned for more than 60 years, longer than almost any other pharaoh. He is best known for his military leadership and for building numerous monuments.

Ramses II did everything in a big way. He had over 100 wives and more than 100 children. He wasn't shy about glorifying himself, either. He had hundreds of statues of himself erected all around Egypt. Some of them were over 60 feet high. Ramses II was a fearless soldier from a young age. He fought alongside his father in various battles. He was made a captain in the Egyptian army at the age of 10.

Ramses II tried to defend an Egyptian empire that extended north into Canaan. His most famous military campaigns were against the Hittite Empire in Anatolia (Now the country of Turkey). The Hittites constantly threatened Egypt's northern borders. In his most famous battle, Ramses II reached a standoff with the Hittites even though he was badly outnumbered. Ramses II was also a peacemaker. He and the Hittites signed the world's first peace treaty. This peace lasted until the Hittite Empire collapsed around 1190 B.C.

One of Ramses' most impressive projects was the temple complex at Abu Simbel. The main temple was carved into the side of a cliff on a bank of the Nile River. A smaller temple honored his favorite wife, Nefertari. Four giant seated statues of Ramses II framed the entrance to the main temple. The figures were sculpted right out of the rock face of the cliff. They are among the finest examples of Egyptian art.

The inside of the temple was also remarkable. Visitors passed through three large rooms, called halls, to reach the temple's main room. The room's altar contained statues of Ramses and three Egyptian gods. The temple was built so that twice a year the sun lined up with the entrance. Beams of sunlight would shine down the halls and light up the statues.

Ramses II built more temples and monuments than any other pharaoh in history. When he died, he was buried in a tomb that he had had constructed for himself. His is one of the best-preserved mummies ever found.

1.3 LIFE IN ANCIENT EGYPT

In the previous section, you learned about four Egyptian pharaohs. In this section, you will learn about other members of Egyptian society and what life was like for Egyptians during the New Kingdom (about 1600 to 1100 B.C.).

Each year, when the Nile River flooded its banks, all of Egypt celebrated the Opet Festival. Work in the fields stopped while the people joined in a festival honoring the pharaoh and his patron, the god Amon-Re.



Almost everyone in Egyptian society took part in the festival. Priests decorated a statue of the god with jewelry. They put the statue in a shrine and placed the shrine on a ceremonial boat called a barque. The beautifully decorated boat was made by artisans, or craftspeople. High government officials competed for the honor of carrying the barque on poles through town. Peasant farmers lined the streets to watch the procession. Scribes made a written record of the celebration.

The Opet Festival brought all these groups together. But in everyday life, they belonged to very different social classes. These classes made up a social pyramid, with the pharaoh and peasant at the bottom. In between were government officials, priests, scribes, and artisans. The daily life of each class was quite different.

a- Ancient Egypt's Social Pyramid

Egyptian society was structured like a pyramid. At the very top of this social pyramid was the pharaoh: Egypt's supreme ruler. Egyptian religion strengthened the pharaoh's authority. Pharaohs were looked upon as gods, and their word was law.

Below the pharaoh were several layers of social classes. The classes near the top of the pyramid had the fewest people and enjoyed the highest status. The classes nearer the bottom had more people and lower status.

b- Egypt's Social Classes

Government officials carried out the orders of the pharaoh. Most of them came from noble families. They were powerful and wealthy, and they enjoyed a high quality of life.

Priests were also a powerful group, because religion touched every part of people's daily lives. The priests were in charge of the temples and religious rituals. They also oversaw the important ceremonies surrounding death and burial.

Next on the social pyramid were scribes who held a respected position in society. They recorded information for government and religious leaders. It took many years of schooling to become a scribe.

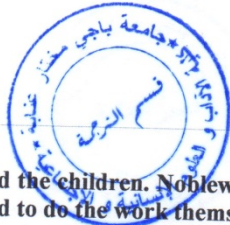
Artisans occupied the next layer of the social pyramid. This group included craftspeople like carpenters, metal-workers, painters, sculptors, and stone carvers. Artisans were highly skilled, but they had little social status.

At the bottom of the social pyramid were the peasants. They were the largest social class. Peasants worked the land, providing Egypt with a steady food supply. When they weren't farming, they worked on the pharaoh's massive building projects.

c- Life in Egypt's Social Class

Egypt's social pyramid was fairly rigid. People usually belonged to the same social class as their parents. Most people had little chance to move to a higher class. People in different classes had some things in common, but in other ways their lives were quite different.

Egyptians in all social classes cherished family life. Most Egyptians married within their social group. Children were highly valued. Men and women had different roles within the family life. Most Egyptians married within their social group. Men were the heads of their households. They worked to support the family. Fathers often trained their sons from an early age to take on their line of work. Women typically managed the



home and raised the children. Noblewomen had servants or slaves to help them. Lower-class women had to do the work themselves.

Men were in charge of Egyptian society, but women enjoyed more freedom and rights than most women in the ancient world. They could own land and run businesses. They could ask for divorces and represent themselves in legal matters. Some women in the middle and upper classes worked as doctors, government officials, or priestesses. Both women and men enjoyed a better quality of life the higher they were on the social pyramid.

The Egyptian believed that their class system created a stable, well-ordered society. Each group had its own role to play. Let's take a look at the duties and daily lives of the various social classes during the time of the New Kingdom.

- **Government Officials**

Government officials belonged to the highest class on Egypt's social pyramid, after the pharaoh. Their job was to assist the pharaoh in his or her role as supreme ruler of Egypt. Government officials usually came from the pharaoh's family or other upper-class families. Most of them inherited their positions from family members. However, trusted servants from the royal court sometimes rose to power.

Three important officials were the vizier, the chief treasurer, and the general of the armies. Each had his own duties. The vizier had more power than anyone except the pharaoh. The vizier advised the pharaoh and carried out his commands. He appointed and supervised most of the other government officials.

The vizier also served as a kind of chief judge. Judges often brought him their toughest cases and he was expected to be fair and not show special favor to either side in a dispute. One vizier had this advice for those who would follow him: "Regard one you know like one you don't know, one near you like one far from you." In works of art, viziers often were shown wearing white, the color of neutrality.

The chief treasurer looked after the government's wealth. His main duty was to collect taxes. Egypt's economy was based on goods rather than money. People paid their taxes in grain, cows, cloth, silver, and even beer.

After the pharaoh, the general of the armies was the top military commander in Egypt. He advised the pharaoh in matters of war and national security, such as how to protect Egypt's borders from invaders. He also helped the pharaoh make alliances with other kingdoms.

High government officials led lives of luxury. Most were nobles who had great wealth, fine homes, and plenty of time to socialize. The lavish banquets enjoyed by these wealthy Egyptians illustrate their luxurious lifestyle. A good host made every effort to provide the best food. Cooks roasted ducks, geese, pigeons, quail, antelope, wild sheep, and goats. Dishes were piled high with figs, dates, grapes, and coconuts. Bread, cakes, honey, and plenty of beer and wine completed the meal.

Guests at banquets dressed in fine linen clothing. Both men and women wore perfume. The women often wore ropes of beads. They painted their nails, lined their eyes with makeup, and wore lipstick.

At the start of a banquet, the guests usually offered the host long blessings. They wished the host many riches, great happiness, a long life, and good health. The host often simply responded with "Welcome, welcome," or "Bread and beer," as a way of saying, "Come and eat!"



The feast began with men and women sitting on opposite sides of the room. Important guests were given chairs with high backs. Everyone else sat on stools or cushions. Servants, who were nearly all women, waited on the guests. There were no forks or spoons, so people ate with their fingers. While the guests ate, musicians, dancers, and acrobats provided entertainment. Most of the musicians were women. They played flutes, harps, rattles, and lutes (a guitarlike instrument). Guests often clapped along with the music.

- **Priests**

Like government officials, priests were powerful and highly respected in Egyptian society. A large network of priests served under the pharaoh, who was considered the highest-ranked priest of all.

The Duties of Priests

Priests had different jobs. The High Priest advised the pharaoh and oversaw all religious ceremonies. Temple priests were in charge of the many temples scattered throughout Egypt. Other priests handled more common concerns and requests. They gave advice and performed healings.

Women were allowed to be priestesses in Egypt. They were generally considered to be equal to male priests. Their main duty was to oversee temples that were devoted to music and dancing. Temple priests played an especially important role in Egyptian religion. Every temple was home to an Egyptian god or gods. A temple priest's main job was to take care of the god.

A temple's god was thought to live in a statue. The statue was housed in a holy room called a sanctuary. Only a priest who had purified (cleansed) himself could enter the sanctuary. There were many things a priest had to do in order to be purified. He had to avoid certain foods, such as fish, that were associated with the lower classes. He had to cleanse his body by bathing three or four times a day in holy pools. He also had to shave off his body hair. And he had to wear clothes made of linen cloth, because animal products like leather and wool were considered unclean. Once he was purified, the priest could perform his sacred duties.

The Priests' Role in Burial Practices

Priests had a special role to play in burial practices. Egyptians believed in a life after death. They thought the spirits of the dead needed their bodies in the afterlife. For this reason, they preserved bodies from decay through embalming. Priests oversaw this sacred work.

The embalming process had many steps: first, the embalmers removed the body's organs, such as the brain, lungs, and liver. They used hooks to pull the brain out through the nostrils. Only the heart was left in the body. Egyptians believed that the gods used the heart to judge a dead person's soul.

The organs were packed in jars to preserve them. The organs and body were dried out with a special salt called natron. After about 40 days, the embalmers washed and oiled the body. Then they wrapped it in hundreds of yards of linen. They decorated the wrapped body, or mummy, with jewelry and protective charms. Often they placed a



mask over the head. Finally, they spread a black, gooey gum over the body and wrapped it a final time.

The mummy was then ready for burial. The mummy was placed in a wooden box which was then put inside a large stone coffin, called a sarcophagus. Because the ancient Egyptians believed that the afterlife was much like life in this world, the box or coffin was buried along with other items. These included food and drink, furniture, statues, gold, jewelry, clothes, games, and mirrors.

Not all Egyptians could afford such complicated burials. But even poor Egyptians wrapped their dead in cloth and buried them with jars of beer, loaves of bread, and other items they thought would be needed in the afterlife.

• Scribes

Scribes were one level below priests in the social pyramid. Scribes were Egypt's official writers and record keepers. They were highly respected and well paid. Most scribes worked for the government. Others worked for priests or nobles. Only men were allowed to be scribes. They came from all classes of society. Becoming a scribe was one of the few ways that men could rise above their parents' social class.

Scribe Schools

Boys who wanted to become scribes had to attend scribe school. The schools were run by priests. Most students came from artisan or merchant families. A very few came from the peasant class.

Schooling started around the age of five. Students typically spent 12 years or more learning hieroglyphs, the symbols used in the Egyptian system of writing. The system was very complicated. Most students first mastered a simpler form of writing and then worked their way up to hieroglyphs. Students had to memorize over 700 hieroglyphs. They spent as many as four years copying the signs over and over. They practiced their writing on pieces of wood, flakes of stone and even broken bits of pottery. When they were good enough, they were allowed to write on papyrus plant.

Students in scribe schools did not have an easy life. Classes sometimes lasted from dawn until sunset. Teachers were strict and often treated their students harshly. They frequently yelled at students for being lazy or not paying attention. Beatings were common. One stern schoolmaster wrote, "A youngster's ear is on his back; he only listens to the man who beats him."

The Work of the Scribes

Ancient Egyptians made all kinds of records, so scribes held a wide variety of jobs. They kept records of the grain and food supply. When a government census counted the people living in Egypt, they recorded the results. Some scribes calculated and collected taxes. Legal scribes recorded court cases and helped enforce laws. Military scribes kept track of the army's soldiers and food supply, and the number of enemies killed in battle.

Every scribe used the same tools. For pens, a scribe used finely sharpened reeds. For paper, he used a sheet of papyrus laid out on a writing tablet. The tablets were made of wood or stone. Each tablet contained two wells, one for black ink and one for red ink. A small container held water that was used to wet the ink.



A scribe carried his tools with him wherever he traveled. His tablet hung from a cord slung over his shoulder. Leather bags and cases attached to the tablet held his other tools. Scribes also carried rolls of papyrus. This paper was a remarkable invention of the Egyptians. To make it, they first cut the inner part of the papyrus plant into strips and soaked the strips in water for several days until they were soft. Then they laid the strips out in a crisscross pattern between two sheets of cloth. The papyrus strips were pressed together until the cloth had absorbed all the water. Finally the papyrus strips were pressed one more time to form a sheet of paper.

- **Artisans**

Below the scribes on the social pyramid were the artisans. Egypt's artisans were highly skilled laborers who created some of the most beautiful art objects in the ancient world. Yet, unlike scribes, they rarely got the respect they deserved. Only the select few who became master craftsmen were sometimes honored for their work.

Types of Artisans

Artisans are specialized in any one of a number of crafts. Workers in this class included carpenters, jewelers, leather-workers, metal-workers, painters, potters, sculptors, and weavers. Artisans made many beautiful objects, including stunning jewelry and elegant furniture. Painters portrayed scenes of Egyptian daily life. Most artisans were men, but some women wove fabric, beaded clothing, and made perfume.

The most skilled artisans were the stone carvers. They produced the statues, engravings, and reliefs found in Egyptian temples, tombs and monuments. Stone carvers played an important role in tomb building. The belief in an afterlife inspired wealthy Egyptians to order elaborate tombs for themselves. Stone carvers helped equip the tombs with artwork to honor and preserve the dead. They created statues of the deceased, highly detailed wall engravings, and stone coffins.

Stone carving was hard, time-consuming work. The carvers often worked with very hard rock, such as granite. They used a hard type of rock called dolerite to pound out the object's initial shape. Next, they refined the shape and carved in details using stone tools and copper chisels. Then they smoothed and polished the object using quartz sand. Painters often added color to the finished product.

The Daily Life and Work of Artisans

Artisans were a class in the middle of Egyptian society. They and their families lived in modest homes. Their houses were usually rectangular and barely 10 yards long. Three rooms stretched from front to back. The first room was used either as a workroom or to house animals. The living room came next. The final room was divided into a kitchen and a bedroom. The roof was sometimes used as a place to work or sleep.

Artisans typically worked side by side in large workshops. They usually worked for 10 days at a stretch before taking time off. The workers depended entirely on their employers for food. In hard times when food was in short supply, artisans often went hungry.

Pharaohs called upon hundreds of artisans at a time to work on royal projects. Artisans created the fine artwork that often covered temples, royal tombs, and other monuments. They worked in large groups to complete engravings, paintings, and hieroglyphics.



Despite artisans' skill and creativity, the upper classes often viewed them as little more than common laborers. Even the most talented artists were almost never allowed to sign their work. But some artists did receive recognition. Employers sometimes threw a banquet for their favorite artist. Occasionally they honored an artist by letting him portray himself in a painting or an engraving.

- Peasants

Peasants made up the lowest and largest class in Egypt's social pyramid. They were generally considered unskilled laborers. Yet Egyptian society depended on their work. Peasants grew the crops that supplied everyone with food. When they weren't busy working the fields, they helped build monuments like the pyramids.

- d- The Three Seasons of the Nile

Peasant life revolved around the Nile River and its three seasons: the flooding season, the planting season, and the harvest season. The flooding season lasted from June to September. During this time, the Nile overran its banks and fertilized the fields. Farmers had to wait for the waters to go down before they could work the fields. In the meantime, they labored on royal projects, such as building pyramids and temples.

In October, the planting season began and farmers sowed their fields with seeds. The biggest crops were wheat and barley, which were used to make bread and beer. Peasants worked in pairs to sow the fields. The farmer softened the earth with a plow pulled by cattle. A second person, often the farmer's wife, followed behind to scatter the seeds. Throughout the season, farmers carefully irrigated the land.

The harvest season began in March. Usually the farmer's entire family helped with the harvest. The men cut down the plants with sickles (metal blades with short wooden handles). Then the women and children gathered the tall stalks of grain.

During harvest time, everyone worked from dawn to dusk. Peasants often sang songs to make the long hours of labor go more quickly. Sometimes musicians played in the fields while the workers sang.

The Daily Life of Peasants

Peasants had the fewest comforts of any of the social classes. They lived in simple houses made of mud bricks. Their furniture was usually limited to woven mats. The peasants' diet was simple. A typical meal might include onions, cucumbers, fish, homemade bread, and water or beer. Peas and lentils were also common. Unlike the upper classes, peasants rarely ate meat. In times of famine, they often had to boil tough papyrus plants for food.

Peasants spent most of their lives working, but they did have some time for fun. Men enjoyed a river game that involved knocking each other off papyrus rafts. Holidays were celebrated before planting and after the harvest. Peasants also took part in festivals honoring the Egyptian gods.

An important time of year for peasants was the end of the harvest season. As a reward for their hard work, they were allowed to gather up as much leftover grain as they could and keep it for food. But they could also be punished for a poor harvest.

Farmers had to pay taxes in the form of crops. If a farmer's harvest came up short and he couldn't pay the required tax, he was brutally beaten.



2- THE KINGDOM OF KUSH

In the last section, you learned about daily life in Egypt during the New Kingdom. In this section, you will learn about Egypt's neighbor to the south, the African Kingdom of Kush.

The civilization of Kush thrived from about 2000 B.C to 350 B.C. Kush and Egypt had a close relationship throughout much of Kush's long history. Signs of their close ties can be found in pictures on the walls of some Egyptian tombs and temples.

A good example is the tomb of Hatshepsut, Egypt's first female pharaoh. If you entered her tomb, you would see many painted scenes of Egyptian life, and you might notice that not all the people in the paintings are Egyptian. Some seem a little different from them because they have darker skin and curly hair. These people are Kushites. In some scenes, the Kushites appear to be bearing gifts. In others, they look as if they are armed with bows and arrows. As these images suggest, Egypt and Kush had a complicated relationship. Sometimes it was peaceful and often it was not. In this section then we will learn more about that relationship and we will discover how each culture influenced the other, and also how Kush created its own unique civilization.

2.1 THE EGYPTIANIZATION OF KUSH

Next to Egypt, Kush was the greatest ancient civilization in Africa. Like its neighbor to the north, Kush grew up around the fertile banks of the Nile River. Kush was known for its rich gold mines. In fact, another word for Kush is Nubia, which comes from nub, the Egyptian word for gold.

Kush's location and natural resources made it an important trading hub, or center. Kush linked central and southern Africa to Egypt. Pharaohs sent expeditions on ships south along the Nile to buy, or sometimes steal, goods. The Egyptians traded grain, beer, and linen for Kush's gold, ivory, leather, and timber. They also bought slaves.

Several times Egypt raided Kush or took control of parts of its territory. During the New Kingdom period (about 1600-1100 B.C), Egypt's power was at its peak. Egypt used its power to conquer Kush. Kush was forced to pay tribute to Egypt in the form of gifts. The pharaoh appointed a governor to make sure the tribute was paid every year. The Kushites gave the governor gold, cattle, ivory, ebony, ostrich feathers, and slaves.

While Kush was under Egypt's control, its society became "Egyptianized." Kushites spoke and wrote in Egyptian. They worshiped Egyptian gods and wore Egyptian-style clothes. Kush's famed archers were hired to fight in Egypt's army. Princes from Kush's royal families were sent to Egypt to be educated.

Around 1100 B.C, Egypt's New Kingdom collapsed. After this, Kush regained its independence. However, Egyptian culture persisted. About 900 B.C, a new line of Kush kings was established. But even these kings continued to follow Egyptian traditions.

2.2 KUSH CONQUERS EGYPT

After the collapse of the New Kingdom, Egypt fell into political chaos. At least 10 Egyptian kingdoms fought each other for power. The constant fighting made Egypt weak and unstable. In the mid 700s B.C, Kush took advantage of Egypt's weakness. Kushite armies invaded Egypt. In about 730 B.C, the kings in northern Egypt surrendered to Kush's King Piye. After conquering Egypt, Piye declared himself pharaoh. One of his titles was "Uniter of the Two Lands." The kingdom of Kush now



extended 1,500 miles. It reached from the Kushite city of Meroë, on the southern Nile to the Mediterranean Sea.

In Egypt, Piye and his family became the 25th dynasty, or line of rulers. Kushite pharaohs ruled Egypt for nearly a century. Historians have traditionally called them the "black pharaohs."

The Kushite pharaohs did not want to tear Egypt down. Instead, they wanted to revive Egypt's past glory. They built magnificent new temples and pyramids in both Egypt and Kush. One of the most beautiful was the temple at Jebel Barkal. It was modeled after the temple of Ramses II at Abu Simbel. Kushite pharaohs ruled Egypt for nearly a century.

By the 670s B.C, Egypt was being threatened by the Assyrians who created a powerful empire in Mesopotamia. In 671 B.C the Assyrians invaded Egypt and for many years the Kushites tried to fight them off. However, the Assyrians used their advanced iron weapons to drive the Kushites out of Egypt. By the mid 650s B.C, the last of the Kushite pharaohs had returned to Kush.

2.3 THE KUSH CAPITAL OF MEROË

A new dynasty followed the Kushite pharaohs in Egypt. About 590 B.C, Egypt invaded Kush and destroyed its capital city, Napata. The Kushites decided to make Meroë their new capital. Meroë was 300 miles south of Napata, safely out of Egypt's reach. After they left Egypt, the Kushites created their own, more African, culture

Meroë's location helped Kush remain an important center of trade. Traders used the Nile, the Red Sea, and overland routes to transport their goods. These routes all took them through Kush. As a result, Kushites traded with many lands. Some, like other African kingdoms and Arabia, were nearby. But Kush also traded with such distant lands as Rome (on the peninsula of Italy), India, and possibly even China.

Meroë was a large and wealthy city. It became the center of a Kushite civilization that lasted for nearly 1,000 years. At its height, the city thrived as a great center of industry as well as culture. It became especially well known for producing iron. The Assyrians had triumphed over the Kushites in Egypt because of their superior knowledge of iron technology. The Kushites were determined to equal the Assyrians. Meroë had everything needed to produce iron. It had a rich supply of iron deposits. It also had plenty of forests, which provided the wood needed to make charcoal. The charcoal was used to heat the iron deposits. Once the hot iron was separated from the rock, it was cooled in the Nile's waters.

Ironworkers in Kush made a variety of things. They crafted weapons such as spears, arrows, and swords. They also created tools to make farming faster and easier. These tools included axes for quickly clearing forests and hoes for loosening soil.

2.4 KUSH RETURNS TO ITS AFRICAN ROOTS

After splitting away from Egypt, Kush returned to its African roots. Artwork, clothing, and buildings no longer imitated Egyptian styles. Kushites worshiped an African lion-god instead of Egyptian gods they wrote and spoke a native language, called Meroitic (after Meroë), which had its own alphabet.

Kush art and architecture flourished. Artisans made beautiful pottery, cloth, and gold and silver jewelry. Rulers built grand palaces, temples, and pyramids.



Kush also revived the African practice of female leadership. Powerful Kandakes, or queen mothers, ruled Meroë. The kandakes usually co-ruled with their sons or husbands. They were considered goddesses and were very powerful.

One of the greatest kandakes was Queen Amanirenas. She defended Kush against the powerful Romans in 24 B.C. the Romans had taken over Egypt. Now they were demanding tribute from Kush. Amanirenas and her son, Prince Akinidad, led an attack that destroyed several Roman forts on Kush's borders.

After three years of fierce fighting, Rome signed a peace treaty with Kush. Kush no longer had to pay tribute to Rome.

Under Amanirenas, Kush had defeated the most powerful empire in the world. The kingdom of Kush survived for nearly 400 more years. In 350 C.E, Kush fell to invaders from the African country of Ethiopia.

3- CANAAN CIVILIZATION

In the previous section, you learned about Egypt's southern neighbor, the African kingdom of Kush. In this section, you will learn about a group of people who lived northeast of Egypt; the Canaanites and the Hebrews.

Canaanite civilization is an ancient civilization that emerged since 5000 B.C in the region of the eastern coast of the Mediterranean Sea in Palestine, Lebanon and Syria, the name of the Canaanites came in the Torah Genesis Chapter 10 verse 19:((The Canaanite borders extended from Sidon toward Gerar until Gaza, and toward Sodom, Gomorrah, Admah and Tzevoyim, until Lasha)). The Canaanite are Arabs al-Qahtaniya, which migrated from southern Arabian Peninsula, the Canaanites who inhabited the coastal areas north of Tyr until the upper coast of Syria are called the Phoenicians, the Canaanites who lived in Palestine were called Filstien, who were the first humans to live there. The Canaanites spoke a language called Alamurion. Historical monuments of the Palestinian Canaanites are in exposure to operations of hide and destruction and theft always by the Zionist movement in nowadays Palestine.

The Theories about the name of Canaanites:

- 1-goes back to Kanaan Ben Sam Ben Noah.
- 2-the name carries the meaning of the color red Purple because of the color of their skin red or the red dye which they manufacture.
- 3-the name Canaan means against the high, therefore Canaanites were the inhabitants of the occupied lowlands.

3.1 Jerusalem Canaanites:

The first name of the city of Jerusalem is (Aursalem) before five thousand years, then (Salem), (City Lebos) are the other labels, a reference to the name (Alibosien Canaanites), its king (Malky Sadek) was a peace-loving under the Prophet Ibrahim, until he was called (King of Peace), because of this, it was called (the city of peace).

The city is called in Arabic translation of the ancient texts of the Bible and the Torah ((Jerusalem), the Arabization of the name Alkanaani (Iroshlim). In accordance with the travel of Kings II (one of Asfar Altinach and the Torah), Jerusalem was known as the name (AL-Quds), referring to the Canaanites Alibosien, they are original Arabs; Prophet David took Jerusalem (AL-Quds) in 1004 AD.



In the Middle Ages, especially in a document by Omar bin al-Khattab, the city took the name (Ailia) or (Elia), shortened name (Cologne Kapetolina Elia), who took the city from the Romanian authorities Alambrootoorip in 131 AD, the city was also called (Bait AL-Maqdes), the Palestinians Canaanites call it today (AL-Quds AL-Sharif), to confirm the sanctity of the city, While the Israeli occupation call it (Jerusalem).

The historic first letters to the city in the ancient Egyptian curse in the 18th century B.C, when they were called (Eshmam), one of the enemy groupings of Pharaohs, the city was called (Rchillmm) in the annals of the Pharaohs in the century 14 AD, in the Tel el-Amarna letters written in Akkadian name (Aroslima), the historical records indicated that the city is Canaanite Arab.

The City of Jerusalem is a holy city to Muslims, Christians and Jews, the city suffered many invasions because of its religious and geographical location, the Persians burned it in 614 AD, the Crusaders occupied the city in 1099 AD, then the Iraqi Kurdish leader (Salah al-Din AL-Ayouby) succeeded in the expulsion of the invaders. Salah al-Din was born in the village of Tikrit, it is the same village where Saddam Hussein was born, then the Alosmanyin (ottomans) occupied the city, then the British, but the campaign which was the heaviest in its history was by the Israeli occupation, Israel occupied the western part of the city in 1948, to declare it the capital of Israel in 1949, then the Israelis had occupied the eastern part of the city in 1967, it is the part that contains Al Aqsa Mosque and the Dome of the Rock and the Church of the Holy Resurrection of the Palestinians Canaanites and the world.

It is important to say that the Canaanites Palestinians are Arabs, Muslims and Christians, Jews and other religions that had been living in peace in Palestine without distinguishing between religions.

3.2 The Rise of the Civilization of Canaan

Our sources of information for the civilization of the 15th century B.C are fuller than for most other periods of the history of Canaan. We don't have only the annals of thothmes III, which give a remarkably full account of the products of the land, but also the Amarna letters, which set before us the life, manners, and customs of the country, with all the vividness of contemporary records. From these sources, as well as from the allusions of the Egyptian monuments, statements of the Old Testament, and the scanty results of exploration, we may construct the following conception of life in Canaan two hundred years before the Hebrew conquest.

The people dwelt almost exclusively in towns on account of the insecurity of the open country. The larger places were surrounded with battlemented walls and were shut in with gates of bronze. These gates were defended by towers placed on both sides, and frequently were double and even treble, so that an enemy was obliged to storm them successively before he could affect an entrance. These strongholds the Egyptians found difficult to take except by starving their garrisons into submissions. So powerfully did they impress the Hebrews, when two centuries later they entered Canaan that their walls seemed to reach up to heaven?

The smaller towns centered themselves with migdols, or watchtowers, from which sentries kept an outlook over the surrounding country, and gave warning of the approach of an enemy by blowing trumpets. Unwalled towns depended upon walled cities in their neighborhood; and in times of great danger their inhabitants took refuge in these cities. A typical Canaanite town of this age has been disclosed by the excavations



of Dr. Bliss at Tell el-Hesi, the site, probably of the 'biblical Lachish' In the fourth layer of this mound were discovered a cuneiform tablet and other objects belonging to the same period as the Amarna letters. The houses and the walls of this city were built of bricks of unbaked clay mixed with chopped straw dwellings with eight or more large rooms on the ground floor were discovered, but these unfortunately had all been plundered by conquerors, so that, except the tablet just mentioned, they yielded little of archeological interest.

The Egyptian monuments are concerned so exclusively with warlike exploits that, while they have much to tell us about their domestic life. Some information, however, is gained by a study of Canaanite loan-words. A number of names of vessels (particularly metal vessels), of cooking utensils, and of certain kinds of food were borrowed by the Egyptians. The oven seems to have been a Canaanite invention, since its name, as well as those of products of the baker's art, was adopted unchanged into Egyptian. In the Annals of Thothmes we find mention of chairs, footstools, tablets, dishes, mixing bowls for wine, goblets, and knives of copper, vases, jars, caldrons, and utensils of all sorts. These indicate that a considerable degree of comfort and even of luxury was to be found in houses of the aristocracy.

The dress of the Canaanites is frequently depicted. Fashions had changed considerably since the time represented by the pictures of the thirty-seven 'Aamu on the tomb of Khnumhotep Asiatics of this period wore a tunic open in front, with short sleeves that covered both shoulders. Wealthier people wore over it a mantle made of two pieces of cloth wrapped around the body in a spiral manner so as to form three or four flounces, hung down over both arms. These mantles were made of wool, woven with bright colors on ornamental patterns, and were heavily trimmed with tassels and fringes. There was no marked difference between the costumes of the men and of the women, at least none that can be recognized in the Egyptian pictures. Men wore their hair cut off abruptly at the nape of the neck. They brushed it over their foreheads, and tied it behind their ears with a white band in such a way as to make it stand out in a bunch. Sometimes it was brought down from the center of the crown and was cut off around the edges, giving it the appearance of a large straw hat placed upon the top of the head. They wore pointed beards, but they are never represented with mustaches. This peculiarity, however, may be due to the state of the Egyptian artists.

Women wore their hair in two braids which fell down in front on either side of the face. The head was sometimes tied up in a bright-colored cloth, but the use of a turban does not seem to have been as common either among men or women as it was at a later time. Shoes appear to have been worn by the upper classes, although there is some doubt whether the monuments do not depict anklets worn about leg at the point where the shoe-top would come. Arm rings were affected by both men and women. The Annals mention also earrings of copper engraved with figures of horses, bracelets, necklaces, and staves of office.

The chief occupation of the Canaanites was agriculture. This is shown, not only by the statements of the inscriptions and the Amarna letters, but also by the fact that the earliest remains in Palestine are cisterns, wine-vats, and oil presses. The Annals make frequent mention of harvests that the king cut in the fields of the enemy, and also enumerate grain as part of the plunder taken from captured towns. The smaller places paid their tribute chiefly in agricultural products. The Amarna letters speak of supplying grain to the king's troops, and of sending it by land or by water to Egypt. Both wheat and barley were raised, but wheat seems to have been more abundant. In



certain part of the country, where the baking was famous, the Pharaoh received his tribute in loaves of bread.

Olive oil must have been one of the chief products of the land. From north Syria alone Thothmes took 953 jars in one year. Judging from the Egyptian names, a number of varieties were produced. It was demanded as part of the annual tribute, and the princes of the Amarna letters furnished it both for Pharaoh and for his garrisons. Wine was produced in all parts of the land. In one campaign Thothmes received from south Syria 1,405 jars. The town of Anaugasa sent him as tribute 106 jars. The town of Phoenicia was the most highly esteemed. Curiously enough, wine is not mentioned in the Amarna letters, but in its stead the Syrian princes furnish the beverage known in the Old Testament as "strong drink." The Annals speak of fruit of all kinds, but they do not specify the names of any except dates. Honey, both wild and cultivated, was a staple product. A large number of spices are mentioned, but the names of most cannot be translated, and it is doubtful whether all were produced in Palestine. Many were probably imported from Arabia.

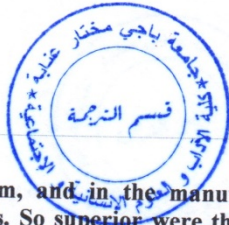
Although the Canaanites had long ago abandoned nomadic life, they continued to breed cattle as one of their most important industries. From Palestine Thothmes took in his first campaign 1,929 bulls. From central Syria he took in one expedition 5,703 sheep, and in another expedition 20,500 sheep. In one campaign he obtained from central Syria 4,622 goats, from Phoenicia 3,336, and from north Syria 5,323. Asses also were raised, and were the animals commonly used for transportation and for riding. Horses had been introduced by the Hyksos, and had already been employed in war with the Egyptians. They were never ridden, but they were used only to drag chariots. Thothmes captured many of these in his campaigns, and they formed part of his regular tribute. In the Amarna letters they are seldom said to have been sent to Egypt; but, instead of this, request is constantly made for them. It seems as if, in consequence of protracted war, they had become scarce in Syria.

The writers of the Amarna letters call their enemies "dogs," and profess themselves the "dogs" of their master, the king of Egypt. These allusions show that the dog was not regarded as a domestic animal, as among the Egyptians, Assyrians, and the later European nations; but that, like his modern descendant in Syria, he was an outcast and lived wild in the streets.

The country was covered with great forests that yielded a variety of useful woods. Especially prized were the cedars of Mount Lebanon and of Mount Amanus. These were felled by the Amorites and by the Phoenicians, and were transported by sea to Egypt, and to other ports. The Annals give the names of a number of precious woods, but unfortunately these cannot be translated with certainty. Some yielded a sweet odor when burned, and were prized for the preparation of incense.

The forests were the haunts of antelopes, lions, bears, and various kinds of wild fowl. Elephants were abundant throughout northern Syria, and were hunted for the sake of their tusks and hides.

The monuments give us frequent representations of the textile fabrics of Syria, and show that the art of weaving had been brought to a high degree of perfection. The patterns copied were originally Babylonian, but they had developed independently. The "goodly Babylonish garment," mentioned in Josh. 7:21 as found in the spoil of Jericho, was probably not an imported garment, but one made in Canaan after a Babylonian design. Wood-working was a specialty of the Canaanites. Their chairs, tables, and ornamental carvings were highly prized by the Egyptians. The making of brick was also



understood by them, and in the manufacture and decoration of pottery they had attained great skills. So superior were their household utensils that the Egyptians did not disdain to carry them back from their campaigns.

The art of dressing and setting stones was well known. In the neighborhood of Mount Lebanon were extensive quarries, which from the most ancient times furnished building material for the Babylonian monarchs. A number of precious and semi-precious stones were known. Among these are mentioned alabaster, lapis-lazuli, malachite, green feldspar, and a variety of other minerals, the exact meaning of whose names cannot be determined. The polishing and engraving of gems was the secret of a guild of skilled artisans.

Gold and silver were worked into many useful and ornamental articles. In the tribute lists we find mention of gold and silver dishes, silver cups, vases, jugs, bracelets, earrings, nose-rings, and necklaces. Copper was found, not only in the peninsula of Sinai, but also in early times in Mount Lebanon and Mount Harmon. Remains of ancient mines have been discovered in these regions, and later historians bear testimony to their productiveness. In one of the inscriptions of Sargon, Baali-Tsapuna (that is, Hebrew, Baal-Zephon), a mountain of northern Syria, is spoken of as the "great copper mountain," and in the book of Deuteronomy the promise is made to the Israelites that out of the hills of Canaan they shall dig copper.

It is not surprising, therefore, that this metal formed a considerable part of the tribute received by the Egyptians. It was furnished by the district of Nukhashshi in northeastern Syria, middle Syria, by Anaugasa and other Phoenician cities; by north Syria, middle Syria, and even by cities of Palestine. The working of copper into vessels and implements formed an important industry. The metal was used partly in its natural state and partly alloyed with tin brought by Phoenician vessels from the shores of the Black Sea, and possibly even from Cornwall. When thus alloyed it became hard enough to be made into weapons and edged tools. We find mention of vessels and vases of bronze and of copper, and of armor and weapons of every description. The representations of these articles on the monuments show that in their manufacture great artistic skill had been attained.

3.3 The Origins of Judaism

The Hebrew civilization developed gradually after 1800 B.C and flourished until 70 C.E. The people who became the Hebrews originally lived in Mesopotamia. Around 1950 B.C, they moved to the land of Canaan (modern-day Palestine).

The Hebrews were the founders of Judaism, one of the world's divine religions. The Hebrews eventually became known as the Jews and Judaism is their religion.

The origins of Judaism and its basic laws are recorded in its most sacred text, the Torah. The word Torah means "God's teaching". The Torah consists of the five books of the Hebrew Bible (Christians refer to the Hebrew Bible as the Old Testament)

In this section, you will learn about some of the early history of the Hebrew people told in the Bible, and their prophets-Abraham, Moses, and Kings David and Solomon-peace be upon them-



3.4 The Early History of the Hebrews

Canaan is mentioned in a document from the 18th century B.C found in the ruins of Mari, a former Sumerian and at that time Assyrian outpost in Syria, located along the Middle Euphrates. Apparently, Canaan at this time existed as a distinct political entity (probably a loose confederation of city-states).

Tablets found in the Mesopotamian city of Nuzi use the term Kinahnu ("Canaan") as a synonym for red or purple dye, laboriously produced by the rulers of Babylon from murex shells as early as 1600 B.C, and on the Mediterranean coast by the Phoenicians from a byproduct of glassmaking. Purple cloth became a renowned Canaanite export commodity which is mentioned in Exodus. The dyes may have been named after their place of origin. The name 'Phoenicia' is connected with the Greek word for "purple", apparently referring to the same product, but it is difficult to state with certainty whether the Greek word came from the name, or vice versa. The purple cloth of Tyre in Phoenicia was well known far and wide and was associated by the Romans with nobility and royalty.

Archaeological excavations of a number of sites, later identified as Canaanite, show that prosperity of the region reached its apogee during this Middle Bronze Age period, under leadership of the city of Hazor, at least nominally tributary to Egypt for much of the period. In the north, the cities of Yamkhad and Qatna were hegemony of important confederacies, and it would appear that biblical Hazor was the chief city of another important coalition in the south. In the early Late Bronze Age, Canaanite confederacies were centered on Megidbo and Kadesh, before again being brought into the Egyptian Empire and Hittite Empire. Later still, the region was conquered into the Assyrian Empire.

The southern highlands of the region were later named Judea after the kingdom of Judah, while the coastal region came to be known as Παλαιστίνη in Greek (Latin Palaestina), from the name of the Philistines. That name was extended to a larger area in the 2nd century, with the establishment of the Roman province of Syrian Palaestina.

Saint Augustine also mentions that one of the terms the seafaring Phoenicians called their homeland was "Canaan". This is further confirmed by coins of the city of Laodicea in modern day Syria, that bear the legend, "Of Laodicea, a metropolis in Canaan"; these coins are dated to the reign of Antiochus IV (175-164 BC) and his successors. Augustine also records that the rustic people of Hippo retained the Punic self-designation Chanani. After the Iron Age the periods are named after the various empires that ruled the region: Assyrian, Babylonian, Persian, Greek (Hellenistic) and Roman.

During the 2nd millennium B.C, Ancient Egyptian texts use the term Canaan to refer to an Egyptian-ruled colony, whose boundaries generally corroborate the definition of Canaan found in the Hebrew Bible, bounded to the west by the Mediterranean Sea, to the north in the vicinity of Hamath in Syria, to the east by the Jordan Valley, and to the south by a line extended from the Dead Sea to around Gaza. Nevertheless, the Egyptian and Hebrew uses of the term are not identical: the Egyptian texts also identify the coastal city of Qadesh in north west Syria near Turkey as part of the "Land of Canaan", so that the Egyptian usage seems to refer to the entire Levantine coast of the Mediterranean Sea, making it a synonym of another Egyptian term for this coastland, Retenu.



At the end of what is referred to as the Middle Kingdom of Egypt, there was a breakdown in centralized power, the assertion of independence by various monarchs and the assumption of power in the Delta by Pharaohs of the 17th Dynasty. Around 1674 BC, these Canaanites, whom the Egyptians referred to as "rulers of foreign lands" (Egyptian, Heqa Khasut), hence "Hyksos" (Greek), invaded Egypt, where they would rule for over a century.

Among the migrant Semitic tribes who appear to have settled in the region were the Amorite, who had earlier controlled Babylonia. In the Old Testament, the Amorites are mentioned in the Table of People (Gen. 10:16-18a). Evidently, the Amorites played a significant role in the early history of Canaan. We find them located in the southern mountain country, we are told of two great Amorite kings residing at Heshbon and Ashteroth, east of Jordan. However, in other passages, the name Amorite is regarded as synonymous with "Canaanite"—only "Amorite" is never used for the population on the coast.

In the centuries preceding the appearance of the biblical Hebrews, parts of Canaan and southwestern Syria became tributary to the Egyptian Pharaohs, although domination by the Egyptians was sporadic, and not strong enough to prevent frequent local rebellions and inter-city struggles. Other areas such as northern Canaan and northern Syria came to be ruled by the Assyrians during this period. Between the period of 1200 B.C. and 900 B.C. there was no major military power in Mesopotamia. Therefore smaller states like Phoenicia and the Hebrew kingdom were able to prosper. These kingdoms especially the Phoenicians started to trade throughout the Mediterranean region.

The Hebrews entered a land with its own highly developed culture. During the Late Bronze and Early Iron Ages, Canaan was dotted with strong, walled, industrial and trade centers surrounded by orchards, vineyards, grain fields and pasture land. Wool and flax were woven and dyed with the rich purple obtained from the Murex shellfish. Wine, dried fruits, grain and milk products were also produced. Minerals from the Wadi Arabah were smelted and fashioned into ornaments, tools and weapons for sale and exchange. The rich lived in magnificent villas built around central courts; the poor dwelt in hovels massed together. Slaves captured in battle, and the poor who sold their families and themselves to meet debts, contributed to the power and wealth of the few.

Canaanite religion, a fertility or nature religion, reflected the major concerns of the populace - increase and productivity. Until recently, information about Canaanite belief was drawn largely from the negative statements in the Bible, but since 1928 new data has been forthcoming. While plowing a field, a farmer discovered a Canaanite necropolis at Ras es-Shamra in northern Syria at a point along the seacoast to which the "finger" of Cyprus appears to be pointing. Excavations began in 1929 under the direction of Claude F. A. Schaeffer of France and have continued since with only a brief interruption during World War II.

The necropolis belonged to the ancient city of Ugarit, known to scholars from references in the El Amarna texts. The city was destroyed in the fourteenth century by an earthquake and then rebuilt, only to fall in the twelfth century to the hoards of Sea People. It was never rebuilt and was ultimately forgotten. One of the excavator's most exciting discoveries was a temple dedicated to the god Ba'al with a nearby scribal school containing numerous tablets relating the myths of Ba'al written in a Semitic dialect but in a cuneiform script never before encountered. The language was deciphered and the myths translated, providing many parallels to Canaanite practices condemned in the



Bible and making it possible to suggest that the religion of Ba'al as practiced in Ugarit was very much like that of the Canaanites of Palestine.

As a god of productivity, Ba'al was well suited for the social and economic climate of Canaanite business society. There can be little doubt that the prophetic idealization of the wilderness period and the outcries for justice for the widow and orphan reflect Canaanite social mores which made it possible to seize every opportunity to profit from the death of a neighbor's father or husband. On the other hand, in another Canaanite tale in which a certain Dan'el (or Daniel) is a symbol of those who maintain social order, Dan'el judges the cases of widows and orphans, and this text sets forth the responsibility of a son for his father, so that it should not be assumed that Canaan was without any moral code.

According to the Bible, Canaanites were the inhabitants of Palestine at the time the Israelites, led by Joshua bin Nun, entered the Promised Land. Palestine has been the object of conquest for thousands of years. As the land bridge linking the African and Asian continents, it was highly desirable for military and economic reasons. Past conquerors include the Egyptians, Hittites, Assyrians, Babylonians, Persians, Greeks, Romans, Arabs, Crusaders, and the Turks. Jews living in Palestine asserted their independence from the British in 1948 and founded the modern state of Israel.

The book of Joshua is the story of how the Israelites entered the land of Canaan to create a homeland. Under the leadership of Joshua, the descendants of Jacob, now called the Israelites, entered Canaan and began to settle there.

Historians rely on many artifacts to learn about the ancient Hebrews and their time, including the Torah. Historians use the Torah to understand the history of the Jewish people and the development of Judaism. As often happened in ancient times, this history was handed down orally from generation to generation. Later it was written down. In addition to the Torah, historians looked for a variety of other sources of information about early Jewish history. To help them understand the events and ideas of the time period, they examined archaeological artifacts, as well as other written records.

According to the Torah, the ancestor of the Hebrews was a man named Abraham, which means "father of many", originally called Abram, also called the "Father of the Hebrews". He was born about 2,000 B.C in the city of Ur in Mesopotamia. The people of Ur worshipped many gods, but Abraham came to believe there was only one true God. This belief in one God was refused and opposed in Mesopotamia and that would set Hebrews' faith apart from other ancient religions. For that reason, around 1950 B.C, Abraham and his clan migrated to the land of Canaan. Settling in Canaan, the Hebrews herded flocks of sheep and goats. God promised to make Abraham the father of a great nation of people, and to favor and protect Abraham's devoted descendants. That agreement came to be known as Abraham's Covenant with God, as mentioned in the Torah. In return, Abraham agreed that he and his people would always devote themselves and believe only in one God (monotheism). In fact, most of Abraham's descendants were devoted and faithful prophets.

About 1800 B.C, many Hebrews moved to Egypt. According to the first book of the Torah, they fled Canaan because of a famine. For a time they prospered in Egypt under the prophet Joseph, but eventually they were made slaves after his death. By that time, around 1250 B.C, a large group of Abraham's descendants were living in Egypt. They suffered under Pharaoh Ramses II. They were persecuted and murdered because of their conspiracy with the Hyksos against the pharaohs, and also because they increased in number and became very powerful.



Fearful of their growing strength, the pharaoh turned them into slaves. In time, one of their leaders and prophets, Moses, led the Hebrews in their escape from Egypt which was punished by God with 10 terrible plagues (In one plague, locusts devoured the crops. In another, waters of the Nile turned to blood...etc). The Torah tells the story of how Moses led the Hebrews out of slavery in Egypt and gave them God's moral laws to live by, called "the "Ten Commandments" written on stone tablets. Moses received the Ten Commandments on Mount Sinai, "the "Mountain of God "The Torah calls the flight from Egypt the Exodus, which means "departure." It became a central event in the history of the Hebrew people. Today, the Hebrews celebrate that religious holy day called the "Celebration of the Passover."

For 40 years, says the Torah, the Hebrews wandered in the wilderness, as a punishment from God, until they settled once again in Canaan. By 1000 B.C, the Hebrews had set up the kingdom of Israel in Canaan under King David and his son, King Solomon. David forged the Hebrews into one nation, a united people devoted to a single God. Solomon built a magnificent temple in the holy capital city of Jerusalem.

In David's time, about 1000 B.C, the Hebrews were at war with a rival Canaanite tribe, the Philistines and their fiercest warrior, the giant Goliath. David was not yet a grown man, but he defeated Goliath with his only weapon a "slingshot" and with one mighty throw, he killed Goliath with a stone. As king, David completed the defeat of the Philistines as well as other enemies. He united the two parts of the Hebrews' land, Israel and Judah, into a single Kingdom known as Israel. He created a strong central government. He created a strong army, courts, and government officials, and he was serving as the nation's chief judge.

David chose the city of Jerusalem for his capital. Under David, Jerusalem became the center of Israel's political and religious life. David brought the Hebrews' most sacred object, the Ark of the Covenant, to Jerusalem. The Ark was a wood and gold chest that held the Ten Commandments. As the home of the Ark, Jerusalem became a holy city.

After David's death, his son, Solomon, became king. Solomon built a magnificent temple in Jerusalem to house the Ark of the Covenant and to be the center of Jewish worship. According to the Hebrew Bible, he told God, "Thus all the peoples of the earth will know Your name."

Building the temple was a huge undertaking and cost the Hebrews greatly. Solomon forced his people to work on the construction of the temple. More than 3,000 officials were needed to oversee the project, and Solomon taxed his people heavily to buy gold, cedar wood, copper, and other materials. Solomon's methods angered many Hebrews, according to the Torah, and near his death, their resentment exploded. In 931 B.C, the northern tribes broke away and became a separate kingdom of Israel. David and Solomon's descendants ruled the southern kingdom of Judah.

Weakened by this division, the Hebrews were less able to fight off invaders. The northern kingdom of Israel was the first to fall. In 722 B.C, the Assyrians conquered Israel. The kingdom's leaders were carried off to Mesopotamia.

The northern kingdom of Judah was invaded by another Mesopotamian power, Babylon. King Nebuchadnezzar II of Babylon laid siege to the city of Jerusalem. The Hebrews fought off the siege until their food ran out. With the people starving, the Babylonians broke through the walls and captured the city. In 586 B.C, Nebuchadnezzar burned down Solomon's great Temple of Jerusalem and all the houses in the city. Most of the people of Judah were taken as captives to Babylon.



The captivity in Babylon was the beginning of the Jewish Diaspora. The word Diaspora means "a scattering." Never again would most of the followers of Judaism be together in a single homeland. Yet the Hebrews were able to keep Judaism alive and preserve it after they had been forced to settle in many lands. Jews strived to be faithful to their religion and its rules and practices that they kept through reading and teaching the Torah to their children.

3.5 Foreign Domination and the Jewish Diaspora

The fall of Judah in 597 B.C and the destruction of Jerusalem and its temple in 586 B.C threatened the survival of Hebrews' beliefs. Thousands of Hebrews entered captivity in Babylon, and the Jewish Diaspora had begun. From this time on, the followers of Judaism would be scattered in many lands. Those who did return home found their land dominated by foreign rulers. It would not be easy to keep Judaism alive. The Hebrew captives in Babylon lived there for half a century. In this time of sorrow, great prophets rose up to encourage the people to remain faithful to Judaism.

It was after this time that the Hebrews came to be known as 'Jews'. The Babylonians called their captives "Judeans," after their homeland of Judah. The name was later shortened to "Jews." In 539 B.C, the Babylonians were conquered by the Persians. The Persian King, Cyrus, released the Jews from captivity. Many Jews returned to Judah, where they immediately set to work building a new temple. Others stayed behind in Babylon. Since then, Jews outside their homeland never stopped praying to return.

For nearly 400 years, Judah was ruled by foreigners, first the Persians and later the Greeks. Sometimes the foreign rulers were kind, but more often they were harsh. For instance, the Greek rulers tried to force the Jews to worship idols of Greek gods in the temple. In 168 B.C, the Jews rebelled and started a war that lasted 27 years. In 164 B.C, they drove the Greeks from Jerusalem and reclaimed and repurified the temple. Jews today celebrate Hanukkah to honor this victory.

3.6 The Rule by the Romans

For 88 years after the war with the Greeks, the Jews living in Judah had an independent kingdom. Then, in 63 B.C, they were conquered by the Romans. The Romans were building a great empire, and they were quick to stamp out any sign of rebellion. More than 50,000 Jews were brutally executed under their rule. But the Romans did allow the Jews to practice their religion and to govern some of their own affairs. In 22 B.C, King Herod, who was allowed to rule in Judah, announced a huge project to rebuild the temple in Jerusalem so that it would be even more magnificent than Solomon's temple. The work took 46 years to complete.

In 66 C.E, the Jews rose up against the Romans. For three years, they managed to keep the Romans out of Jerusalem. Then, in 70 C.E., a Roman military leader named Titus led an army of 60,000 soldiers against the Jews. The Jews fought back fiercely, but they were hopelessly outnumbered. They watched in horror as the Romans destroyed Jerusalem and its great temple. All that remained of the temple was its western wall. To this day, Jews consider this wall sacred.

The Roman victory began the final scattering of the Jewish people from their homeland. The Romans seized Jewish land and forbade the Jews from entering Jerusalem. Although some Jews always remained in the land of Israel, thousands were



sent to other parts of the Roman Empire. The Jews had lost their homeland and their holy city. Yet Judaism not only survived, it flourished since the Jews preserved their faith and way of life. After losing their homeland and the temple that was the heart of their faith, the Jews faced a great struggle to preserve their religion. They were scattered among many gentile, or non-Jewish lands, and with creativity and dedication, they found a variety of ways to keep Judaism alive.

In fact, the study of the Torah was very important in Judaism. Jews also studied interpretations of the Torah made by their scholars and rabbis. At first, decisions interpreting the Torah were passed down orally. However, in the 200s C.E., Jewish scholars began writing the Talmud, which contains this oral tradition along with learned commentaries. The Talmud became a basic source of Jewish law. Later rabbis wrote their own commentaries on both the Torah and the Talmud.

One individual who helped to preserve Judaism was a rabbi, or religious teacher, named Yohanan bin Zaccai. When the revolt against Rome broke out in 66 C.E., bin Zaccai was afraid Judaism would not survive. He worried that the Jewish rabbis would die in the fighting. If they were lost and the temple was destroyed, Judaism would be left with nothing. Ben Zaccai begged the Jews to surrender in order to save Judaism. When they refused, he decided to approach the Romans for help. So, he faked his death and was smuggled out of Jerusalem in a coffin. He met with Vespasian, a Roman General, and pleaded for the chance to start a Jewish school in the small town of Yavneh. Together with other rabbis, bin Zaccai was allowed to start his school.

When Jerusalem fell, Yavneh became the center of Jewish life. Ben Zaccai and 71 other rabbis created a new religious lawmaking body. They also made Yavneh a training ground for other rabbis. Teachers from around the world came to Yavneh to study, and then they returned to their communities to share what they had learned. The rabbis also made the synagogue more important in Jewish life. A synagogue is a house of worship but it is also a place to study and to hold meetings and social gatherings. Over centuries, rabbis studied and commented on Judaism's sacred texts, and developed other new practices. By building synagogues, Jews could strengthen their communities and their faith. These new practices helped Jews preserve their religion in communities around the world.



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The Objectives of the Lecture:

In this lecture, the students are supposed to be knowledgeable of the three great civilizations of the Fertile Crescent: Egypt, Kush, and Canaan, and the relationship between them. What is in common between the Geography and settlement of these lands? What are their great achievements and contributions to human heritage? What does relate them to one another? How was their life and social organizations?

Keywords:

Pharaohs- Pyramids- Monuments-Social Pyramid- Hieroglyphs- Papyrus-
Mummification- Meroë- kandakes-Queen Amanirenas- Jerusalem- Philistines-
Canaanites-Hebrews- Amarna Annals-Judaism-Talmud-Torah-



LECTURE 5: ANCIENT CIVILIZATIONS:

THE PHOENICIAN CIVILIZATION

Phoenicia was an ancient civilization comprised of independent city-states which lay along the coast of the Mediterranean Sea stretching through what is now Syria, Lebanon and northern Israel. The Phoenicians were a great maritime people, known for their mighty ships adorned with horses' heads in honor of their god of the sea, Yamm, the brother of Mot, the god of death. The island city of Tyre and the city of Sidon were the most powerful states in Phoenicia (with Gebal/Byblos and Baalbek as the most important spiritual/religious centers) and the purple dye manufactured and used in Tyre for the Mesopotamian royalty gave Phoenicia the name by which we know it today (from the Greek 'phoinix' for Tyrian Purple) and also accounts for the Phoenicians being known as 'purple people' by the Greeks (as Herodotus tells us) as the dye would stain the skin of the workers.

In its time Phoenicia was known as Canaan and is the land referenced in the Hebrew Scriptures to which Moses lead the Israelites from Egypt and which Joshua then conquered (Books of Exodus and Joshua). The city of Sidon (modern Sidonia) was the birthplace of the princess Jezebel who married the King of Israel, Ahab. Herodotus cites Phoenicia as the birthplace of the alphabet, stating that it was brought to Greece by the Phoenician Kadmus (sometime before the 8th century B.C) and that, prior to that, the Greeks had no alphabet.

The Phoenician alphabet is the basis for most languages written and spoken today and their city of Gebal (called by the Greeks 'Byblos') gave the Bible its name (from the Greek 'Ta Biblia', the books) as Gebal was the great exporter of papyrus ('bublos' to the Greeks) in ancient times. It is also thought that many of the gods of ancient Greece were imported from Phoenicia as there are certain indisputable similarities in some stories concerning the Phoenician Baal and Yamm and the Greek Zeus and Poseidon. In 334 B.C Alexander the Great conquered Baalbek (re-naming it Heliopolis) and marched on to brilliantly and brutally subdue the city of Tyre in 332 by building a land bridge from the mainland to the island which, today, still exists and is the reason why Tyre is no longer an island. After the fall of Tyre, Sidon was overthrown and the other city-states followed suit, thus ending the Phoenician Civilization and ushering in the Hellenistic Age of Alexander. By 15 CE the disassembled parts of Phoenicia were colonies of the Roman Empire with Heliopolis remaining an important pilgrimage site which boasted the grandest religious building (the Temple of Jupiter Baal) in all of the Empire, the ruins of which remain well preserved to this day.

Phoenicia was an ancient civilization centered in the north of ancient Canaan, with its heartland along the coastal plains of what is now Lebanon. Phoenician civilization was an enterprising maritime trading culture that spread across the Mediterranean during the first millennium B.C. Though ancient boundaries of such city-centered cultures fluctuated, the city of Tyre seems to have been the southernmost. Sarepta between Sidon and Tyre is the most thoroughly excavated city of the Phoenician homeland. Although the people of the region most likely called themselves the kena'ani, the name Phoenicia became common because of the Greeks who called the land Phoiniki - Φοινίκη). This term had been borrowed from Ancient Egyptian Fnkhw "Syrians." Due to phonetic similarity, the Greek word for Phoenician was synonymous with the color purple or crimson, φοῖνιξ (phoinix), through its close association with the famous dye Tyrian purple. The dye was used in ancient textile trade, and highly desired. The



Phoenicians became known as the 'Purple People'. The Phoenicians often traded by means of a galley, a man-powered sailing vessel. They were the first civilization to create the bireme. Carthage which rivaled Rome until its defeat was originally a Phoenician colony. They dominated sea trade for at least 3,000 years. They were a conduit through which many ideas were passed on from Asia into Europe, especially into the Greek world. The word 'Bible' is almost certainly derived from Phoenician.

History tells us that the Canaanites, a tribe of Semitic origin, were first to inhabit the Lebanese shores. Indeed their culture is said to form the basis of the Aramaean culture of both Syria and of Israelite Palestine. The Canaanites who traded with the Greeks became known by them as Phoenicians. Lebanon started to be called such by name sometime in the third Millennium before Christ, when reference is made to the Pharaohs of Egypt importing cedar wood from the mountains of Lebanon. The term Phoenicia, from the Greek Phoenix, means purple-red, and refers to the purple industry (the dye extracted from the mollusk shell-fish and used to color cloth) of the early Lebanese. The word Lebanon itself, is an ancient Semitic term meaning "White", and the country was so called as the Lebanese mountain summits remain snow-decked for most of the year. Seeking trading partners, the Phoenicians sailed further away from the shores of Lebanon, confident in their legendary vessels crafted in solid cedar wood.

By the end of the second century B.C, they had colonized most of the Mediterranean shore, establishing trading depots and spreading the Semitic culture. The greatest of these colonies is said to have been Carthage. From the Mediterranean, the Phoenicians moved westward, eventually discovering the Atlantic Ocean.

They rounded Africa, landed in England and Ireland and built many cities in Western Europe and on the Atlantic coast of Africa. But while the Phoenicians became legendary traders - their wares included works of art, textiles, delicate glassware, precious stones and perfume - their intellectual contribution to society guaranteed their place in history.

They gave the world the twenty-two "magic signs" called the alphabet, the first developed system of modern writing and numerical figures. They also taught mankind the art of stone building and glass manufacturing.

1. PHOENICIANS IN HISTORY

Phoenicia is the Greek name for the country and people living on the coast of Syria, in ancient times at the east end of the Mediterranean Sea. It is believed that economic opportunity and population pressures forced them out into the seas. The Phoenicians colonized many areas along the Mediterranean Sea. Areas where their colonies have been found: Sardinia, Cyprus, and Carthage - the most important and lasting colony. By far they were superior to all peoples of that time in seamanship. Legend has it that an Egyptian pharaoh hired a band of Phoenicians to map and circumnavigate the coast of Africa. They are best remembered for their contributions in the establishment to trade with the many peoples living along the Mediterranean Sea. The Greeks received their alphabet from them as late as the 10th century B.C. or as early as the 15th. Other antiquities famed to the Phoenicians include carved ivories to be used in furniture, metalwork, and especially glassware.

The Fertile Crescent is roughly an arc-shaped area which stretches from the mouth of the Tigris and Euphrates rivers at the Persian Gulf, west to the Red Sea. About 5,000 years ago it was inhabited by a race known as Semites. The Semites who lived in the eastern portion of the Fertile Crescent were Sumerians, Assyrians, and



Babylonians. In the western portion lived the Amorites. Those Amorites who settled in what are today Lebanon, Syria, and Israel were known as Canaanites. Later, the Greek called them Phoenicians.

There is no doubt the Phoenicians were among the most interesting people in history. Because they left so few written records of their own achievements, their history has been pieced together from records of all the other nations with which they came in contact, either through trade or through battle. Other information has been gathered from the work of archaeologists whose digging has unearthed tombs of their rulers or what little is left of their cities. Archaeologists have uncovered homes of farmers and fishermen in Gebeil dating back to 7000 B.C. They found one-room huts with crushed limestone floors and stone idol of god El. Because of these discoveries, it is thought that Gebeil (later known as Byblos) may actually be the oldest city in the world.

As far as back as 3200 B.C., the people of Gebeil (Byblos) were cutting down cedar trees in the mountains of Lebanon, to be shipped to Egypt and Mesopotamia for use in building ships and making columns for houses. In return, the Phoenicians brought back gold, copper, and turquoise from the Nile Valley and Sinai. Canaanite ceramic pieces have been found in Egyptian tombs dating back to 2999 B.C. In 1954, archaeologists found Cheops (Khufu) at Giza. Cheops lived around 2550 B.C. A barge that was discovered in Cheops tomb was made of Lebanese cedar wood, and faint scent of the cedar was still in the grain at the time of its discovery.

Sumerian cuneiforms (wedge shaped symbols in clay tablets) and Egyptian hieroglyphics (pictographs) were the only known forms of writing before the alphabet as we know it was developed. Both scripts, though separately created, used picture writing. Eventually, pictures or signs represented sounds. Finally, the pictures became so simplified that a whole word was written as a single sign. By about 1200 B.C., the Phoenicians had developed symbols which in time became a real alphabet. The Phoenician alphabet consisted of twenty-two symbols, all consonants. Each one represented its own sound. The Egyptian symbol for the ox head was given the Semitic name aleph, and was sounded as "a." The symbol for house became beth, and was sounded as "b."

It is easily see how the Phoenician alphabet was used to form the other alphabets which followed it. Aleph became the Greek alpha, beth became beta. In time, these letters became the Roman letters A and B and eventually the English A and B, and so on for the entire alphabet. Once a written language was established, it was inscribed on Egyptian papyrus, a type of paper made of reeds. So, closely linked was papyrus with the city of Byblos, (which traded cedar for the paper) that when the writing of the Hebrew prophets was translated into Greek, the city's name was given to the great book - the Bible. Because the papyrus rotted away in the damp sea air and soil, there are practically no Phoenician writings left. Thus, the literature of the people who influenced the western world in her writing has largely vanished. Still, because Egyptian scribes copied the Phoenician letters after hieroglyphics were no longer used, and because artists in Nineveh inscribed them in stone, the alphabet remains with us.



1.1 The City-States

For the next three centuries, independent Phoenicia reached its height as a nation whose prime interests were trade, the arts, and religion. Organized into individual city-states, each Phoenician city was under its own form of government. Each had its own god and its own ruler, who usually remained in power for life. Gebeil (Byblos) was a strong religious city-state. Sidon and Tyre were cities of business, industry, and navigation. The city-states were all linked by their common ancestors, language, and writing. Their mutual interests were their trade arrangements, their customs, and their rituals and beliefs. Nevertheless, even though they were only a one or two day march from each other, they never were able to unite as a single power when they were attacked.

Tyre was the major region for the purple dye industry, which probably began as early as the 18th century B.C. The dye was carefully extracted, a few drops at a time from the murex, a shell-fish found in the waters off of Tyre and Sidon. The process used to extract the fluid was so difficult and so expensive that only the rich could afford to buy the dyed fabric. It is because of this Phoenician fabric that we still use the expression "born in the purple" to mean one who is born rich.

The Mediterranean Sea allowed the Phoenicians to wander, to explore, and to discover. It was their link to a world that awaited their skill and their art. These fine merchants brought their dye, fabric, ceramics, glass, metals, wine, crops, and oil from port to port. They became the world's finest maritime nation. The Phoenicians were not only adventurous merchants but expert sailors and navigators as well. They colonized parts of Cyprus, Rhodes, and the Aegean Islands. Phoenician sailors journeyed east to the Black Sea and west to places such as Corinth, Thebes, Sardinia, Palermo, Marseille, Corsica, and Malta. They were known to have gone as far as Gibraltar and Cadiz in Spain. By about 1000 B.C., they had finally reached the Atlantic Ocean. The Greeks were influenced in their navigation by the Phoenicians, who taught them to sail by the North Star. The Greeks have designs on their ships similar to those from Phoenician models.

1.2 The Phoenician Language

The Phoenician language is counted among the Canaanite languages in the Semitic language family. In addition to their many inscriptions, the Phoenicians, contrary to some reports, wrote many books, which have not survived. Evangelical Preparation by Eusebius of Caesarea quotes extensively from Philo of Byblos and Sanchuniathon. Furthermore, the Phoenician Punic colonies of North Africa continued to be a source of knowledge about the Phoenicians. Saint Augustine knew at least a smattering of Punic and occasionally uses it to explain cognate words found in Hebrew. The name of his mother, Saint Monica, is said to be of Punic origin as well. Many European, North African and Middle Eastern cities can trace themselves back to Phoenician origins. Although overshadowed by the legacy of Greece and of Rome, the Phoenicians opened up trade and commerce and communication on a grand scale, from which all subsequent Empires continued to benefit. The Phoenicians made a substantial contribution to the development of human civilization.



1.3 Language and literature

The Phoenicians are credited with spreading the Phoenician alphabet throughout the Mediterranean world, so that it became one of the most widely used writing systems. The Phoenicians are credited with spreading the Phoenician alphabet throughout the Mediterranean world. It was a variant of the Semitic alphabet of the Canaanite area developed centuries earlier in the Sinai region, or in central Egypt. Phoenician traders disseminated this writing system along Aegean trade routes, to coastal Anatolia (Turkey), the Minoan civilization of Crete, Mycenaean Greece, and throughout the Mediterranean. Classical Greeks remembered that the alphabet arrived in Greece with the mythical founder of Thebes, Cadmus.

This alphabet has been termed an abjad or a script that contains no vowels. A cuneiform abjad originated to the north in Ugarit, a Canaanite city of northern Syria, in the fourteenth century B.C.E. Their language, "Phoenician," is commonly classified as in the Canaanite subgroup of Northwest Semitic. Its later descendant in North Africa is termed "Punic."

The earliest known inscriptions in Phoenician come from Byblos and date back to 1000 B.C.E. Phoenician inscriptions are found in Lebanon, Syria, Israel, Cyprus, and other locations, as late as the early centuries of the Christian era. Punic, a language that developed from Phoenician in Phoenician colonies around the western Mediterranean beginning in the ninth century B.C.E., slowly supplanted Phoenician there, similar to the way Italian supplanted Latin. Punic Phoenician was still spoken in the fifth century C.E.: St. Augustine, for example, grew up in North Africa and was familiar with the language. The Phoenicians are said to have had a rich literature. Unfortunately, nothing of this has survived. They have been described as "cultural middlemen," often mediating ideas from one culture to others. They have even been credited with sparking off a 'cultural revival in Greece, one which led to the Greeks' Golden Age and hence the birth of Western civilization' itself.

1.4 Phoenician Origins

Recent DNA (Y chromosome) studies conducted by the National Geographic Magazine on the bones of ancient Phoenicians and living people from Syria, Lebanon and elsewhere in the Mediterranean have shown that the modern peoples carry the same ancient Phoenician genetic material. Further, the Phoenician bloodline has been proven to come from an ancient Mediterranean sub-stratum. Stories of their emigrating from various places to the eastern Mediterranean are unfounded. Hence, Herodotus' account (written c. 440 B.C.E.) refers to a faint memory from 1,000 years earlier, and so may be subject to question. This is a legendary introduction to Herodotus' brief retelling of some mythical Hellene-Phoenician interactions; few modern archaeologists would confuse this myth with history:

According to the Persians best informed in history, the Phoenicians began to quarrel. This people, who had formerly reached the shores of the Eritrean Sea, having migrated to the Mediterranean from an unknown origin and settled in the parts which they now inhabit, began at once, they say, to adventure on long voyages, freighting their vessels with the wares of Egypt and Assyria. In terms of archeology, language, and religion, there is little to set the Phoenicians apart as markedly different from other local cultures of Canaan, because they were Canaanites themselves. However, they are unique in their remarkable seafaring achievements. Indeed, in the Amarna tablets of the



fourteenth century B.C.E. they call themselves Kenaani or Kinaani (Canaanites); and even much later in the sixth century B.C.E. Hecataeus writes that Phoenicia was formerly called $\chi\upsilon\alpha$, a name Philo of Byblos later adopted into his mythology as his eponym for the Phoenicians: "Khna who was afterwards called Phoenix." Egyptian seafaring expeditions had already been made to Byblos to bring back "cedars of Lebanon" as early as the third millennium B.C.E.

To many archaeologists therefore, the Phoenicians are simply indistinguishable from the descendants of coastal-dwelling Canaanites, who over the centuries developed a particular seagoing culture and skills. But others believe equally firmly, with Herodotus, that Phoenician culture must have been inspired from an external source. All manner of suggestions have been made: that the Phoenicians were sea-traders from the Land of Punt who co-opted the Canaanite population; or that they were connected with the Minoans, or the Sea Peoples or the Philistines further south; or even that they represent the maritime activities of supposed coastal Israelite tribes like Dan.

While the Semitic language of the Phoenicians, and some evidence of invasion at the site of Byblos, suggest origins in the wave of Semitic migration that hit the Fertile Crescent between ca. 2300 and 2100 B.C.E., some scholars, including Sabatino Moscati believe that the Phoenicians' ethno-genesis included prior non-Semitic people of the area, suggesting a mixture between two populations. Both Sumerian and Akkadian armies had reached the Mediterranean in this area from the beginning of recorded history, but very little is known of Phoenicia before it was conquered by Tutmoses III of Egypt around 1500 B.C.E. The Amarna correspondence (ca. 1411-1358 B.C.E.) reveals that Amorites and Hittites were defeating the Phoenician cities that had been vassals to Egypt, especially Rib-Addi of Byblos and Abimelech of Tyre, but between 1350 B.C.E. and 1300 B.C.E. Phoenicia was reconquered by Egypt. Over the next century, Ugarit flourished, but was permanently destroyed at the end of it (1200 B.C.E.).

Historian Gerhard Herm asserts that, because the Phoenicians' legendary sailing abilities are not well attested before the invasions of the Sea Peoples around 1200 B.C.E., that these Sea Peoples would have merged with the local population to produce the Phoenicians, who he says gained these abilities rather suddenly at that time. There is also archaeological evidence that the Philistines, often thought of as related to the Sea Peoples, were culturally linked to Mycenaean Greeks, who were also known to be great sailors even in this period.

The question of the Phoenicians' origin persists. Professional archaeologists have pursued the origin of the Phoenicians for generations, basing their analyses on excavated sites, the remains of material culture, contemporary texts set into contemporary contexts, as well as linguistics. In some cases, the debate is characterized by modern cultural agendas. Ultimately, the origins of the Phoenicians are still unclear: where they came from and just when (or if) they arrived, and under what circumstances, are all still energetically disputed.

Some Lebanese, Syrians, Maltese, Tunisians, Algerians and a small percentage of Somalis, along with certain other island folk in the Mediterranean, still consider themselves descendants of Phoenicians.



2- The Cultural and Economic "Empire"

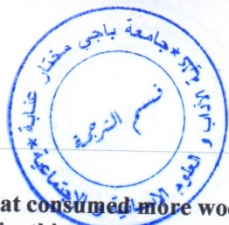
Phoenician sarcophagus found in Cadiz, Spain; now in Archaeological Museum of Cádiz. The sarcophagus is thought to have been designed and paid for by a Phoenician merchant, and made in Greece with Egyptian influence. Fernand Braudel remarked in *The Perspective of the World* that Phoenicia was an early example of a "world-economy" surrounded by empires. The high point of Phoenician culture and seapower is usually placed ca 1200 – 800 B.C.E.

Many of the most important Phoenician settlements had been established long before this: Byblos, Tyre, Sidon, Simyra, Aradus and [Berytus (Beirut)] all appear in the Amarna tablets; and indeed, the first appearance in archeology of cultural elements clearly identifiable with the Phoenician zenith is sometimes dated as early as the third millennium B.C.E. This league of independent city-state ports, with others on the islands and along other coasts of the Mediterranean Sea, was ideally suited for trade between the Levant area, rich in natural resources, and the rest of the ancient world. Suddenly, during the early Iron Age, in around 1200 B.C.E. an unknown event occurred, historically associated with the appearance of the Sea Peoples from the north who were perhaps driven south by crop failures and mass starvation following the eruption. The powers that had previously dominated the area, notably the Egyptians and the Hittites, became weakened or destroyed; and in the resulting power vacuum a number of Phoenician cities established themselves as significant maritime powers.

Authority seems to have stabilized because it derived from three power-bases: the king; the temple and its priests; and councils of elders. Byblos soon became the predominant center from where they proceeded to dominate the Mediterranean and Eritrean (Red) Sea routes, and it is here that the first inscription in the Phoenician alphabet was found, on the sarcophagus of Ahiiram (1200 B.C.E.). However, by around 1000 B.C.E. Tyre and Sidon had taken its place, and a long hegemony was enjoyed by Tyre beginning with Hiram I (969-936 B.C.E.), who subjected a rebellion in the colony of Utica. The priest Ittobaal (887-856 B.C.E.) ruled Phoenicia as far north as Beirut, and part of Cyprus. Carthage was founded in 814 B.C.E. under Pygmalion (820-774 B.C.E.). The collection of city-kingdoms constituting Phoenicia came to be characterized by outsiders and the Phoenicians themselves as Sidonia or Tyria, and Phoenicians and Canaanites alike came to be called Zidonians or Tyrians, as one Phoenician conquest came to prominence after another.

2.1 Phoenician Trade

In the centuries following 1200 B.C.E., the Phoenicians formed the major naval and trading power of the region. Perhaps it was through these merchants that the Hebrew word *kena'ani* ('Canaanite') came to have the secondary, and apt, meaning of "merchant." The Greek term "Tyrian purple" describes the dye they were especially famous for, and their port town Tyre. The Phoenicians also traded cedar for making ships and other things. Phoenician trade was founded on this violet-purple dye derived from the Murex sea-snail's shell, once profusely available in coastal waters but exploited to local extinction. James B. Pritchard's excavations at Sarepta in Lebanon revealed crushed Murex shells and pottery containers stained with the dye that was being produced at the site. Brilliant textiles were a part of Phoenician wealth. Phoenician glass was another export ware. Phoenicians seem to have first discovered the technique of producing transparent glass. Phoenicians also shipped tall Lebanon cedars to Egypt, a



civilization that consumed more wood than it could produce. Indeed, the Amarna tablets suggest that in this manner the Phoenicians paid tribute to Egypt in the fourteenth century B.C.E.

They obtained many other materials from distant lands, perhaps the most important being tin and silver from Spain and possibly even from Cornwall in Great Britain, which together with copper (from Cyprus) was used to make bronze. Trade routes from Asia converged on the Phoenician coast as well, enabling the Phoenicians to govern trade between Mesopotamia on the one side, and Egypt and Arabia on the other.

2.2 Colonies and Settlements

The Phoenicians established commercial outposts throughout the Mediterranean, the most strategically important ones being Carthage in North Africa, and directly across the narrow straits in Sicily—carefully selected with the design of monopolizing the Mediterranean trade beyond that point and keeping their rivals from passing through. Other colonies were planted in Cyprus, Corsica, Sardinia, the Iberian Peninsula, and elsewhere. They also founded innumerable small outposts a day's sail away from each other all along the North African coast on the route to Spain's mineral wealth. The name Spain comes from the Phoenician word I-Shaphan, meaning, thanks to an early double misidentification, 'island of hyraxes'.

The date when many of these cities were founded has been very controversial. Greek sources put the foundation of many cities very early. Cadiz in Spain was traditionally founded in 1110 B.C.E., while Utica in Africa was supposedly founded in 1101 B.C.E. However, no archaeological remains have been dated to such a remote era. The traditional dates may reflect the establishment of rudimentary way stations that left little archaeological trace, and only grew into full cities centuries later. Alternatively, the early dates may reflect Greek historians' belief that the legends of Troy (mentioning these cities) were historically reliable.

Phoenician ships used to ply the coast of southern Spain and along the coast of present-day Portugal. The fishermen of Nazaré and Aveiro in Portugal are traditionally of Phoenician descent. This can be seen today in the unusual and ancient design of their boats, which have soaring pointed bows and are painted with mystical symbols. It is often mentioned that Phoenicians ventured north into the Atlantic Ocean as far as Great Britain, where the tin mines in what is now Cornwall provided them with important materials, although no archaeological evidence supports this belief. They also sailed south along the coast of Africa. A Carthaginian expedition led by Hanno the Navigator explored and colonized the Atlantic coast of Africa as far as the Gulf of Guinea; and according to Herodotus, a Phoenician expedition sent down the Red Sea by Pharaoh Necho II of Egypt (c. 600 B.C.E.) even circumnavigated Africa and returned through the Pillars of Hercules in three years.

The Phoenicians were not an agricultural people, because most of the land was not arable; therefore, they focused on commerce and trading instead. They did, however, raise sheep and sold them and their wool. The Phoenicians exerted considerable influence on the other groups around the Mediterranean, notably the Greeks, who later became their main commercial rivals. They appear in Greek mythology. Traditionally, the city of Thebes was founded by a Phoenician prince named Cadmus when he set out to look for his sister Europa, who had been kidnapped by Zeus.



The Phoenician alphabet was developed around 1200 B.C.E. from an earlier Semitic prototype that also gave rise to the Ugaritic alphabet. It was used mainly for commercial notes. The Greek alphabet, that forms the basis of all European alphabets, was derived from the Phoenician one. The alphabets of the Middle East and India are also thought to derive, directly or indirectly, from the Phoenician alphabet. Ironically, the Phoenicians themselves are mostly silent on their own history, possibly because they wrote on perishable materials, papyrus or skins. Other than the stone inscriptions, Phoenician writing has largely perished. There are a very few writers such as Sanchuniathon quoted only in later works, and the Phoenicians were described by Sallust and Augustine as having possessed an extensive literature, but of this, only a single work survives, in Latin translation: Mago's Agriculture. What is known of them comes mainly from their neighbors, the Greeks and Hebrews.

With the rise of Assyria, the Phoenician cities one by one lost their independence; however the city of Tyre, situated just off the mainland and protected by powerful fleets, proved impossible to take by the Assyrians, and many others after them. The Phoenician cities were later dominated by Babylonia, then Persia. They remained very important, however, and provided these powers with their main source of naval strength. The stacked warships, such as triremes and quinqueremes, were probably Phoenician inventions, though eagerly adopted by the Greeks.

2.3 Did the Phoenicians 'Discover' America?

The possibility that the Phoenicians may have made a pre-Columbian voyage or voyages to the Americas has been explored by several scholars from as early as T. C. Johnston's 1892 book, *Did the Phoenicians Discover America?* Work on Phoenician coins carried out by Mark Mc Menamin suggests that gold coins minted in Carthage between 350 and 320 B.C.E. may depict a map of the Americas. Some have speculated that the Phoenicians may even have colonized the Americas. Thor Heyerdahl's Ra I and Ra II expeditions were designed to prove that Egyptian ships could have crossed the Atlantic but could also be applied to the Phoenicians, who were renowned for their seamanship and who were often employed as sailors and explorers by the Egyptians. Some first century Peruvian pottery resembles Phoenician pottery. Wreckage of Phoenician ships and an inscription on a rock in Brazil suggests Phoenicians had visited there.

3- Decline of Phoenicia

Cyrus the Great conquered Phoenicia in 538 B.C.E. Phoenicia was divided into four vassal kingdoms by the Persians: Sidon, Tyre, Arwad, and Byblos, and they prospered, furnishing fleets for the Persian kings. However, Phoenician influence declined after this. It is also reasonable to suppose that much of the Phoenician population migrated to Carthage and other colonies following the Persian conquest, as it is roughly then (under King Hanno) that historical records identify Carthage as a powerful maritime entity. In 350 or 345 B.C.E. a rebellion in Sidon led by Tennes was crushed by Artaxerxes III, and its destruction was described, perhaps too dramatically, by Diodorus Siculus.

Alexander the Great took Tyre in 332 B.C.E. following the Siege of Tyre, Alexander was exceptionally harsh to Tyre, executing 2,000 of the leading citizens, but he maintained the king in power. He gained control of the other cities peacefully: the ruler of Aradus submitted; the king of Sidon was overthrown. The rise of Hellenistic



Greece gradually ousted the remnants of Phoenicia's former dominance over the Eastern Mediterranean trade routes, and Phoenician culture disappeared entirely in the motherland. However, its North African offspring, Carthage, continued to flourish, mining iron and precious metals from Iberia, and using its considerable naval power and mercenary armies to protect its commercial interests, until it was finally destroyed by Rome in 149 B.C.E. at the end of the Punic Wars.

As for the Phoenician homeland, following Alexander it was controlled by a succession of Hellenistic rulers: Laomedon of Mytilene (323 B.C.E.), Ptolemy I (320 B.C.E.), Antigonos II (315 B.C.E.), Demetrius I of Macedon (301 B.C.E.), and Seleucus I Nicator (296 B.C.E.). Between 286 and 197 B.C.E., Phoenicia (except for Aradus) fell to the Ptolemies of Egypt, who installed the high priests of Astarte as vassal rulers in Sidon (Eshmunazar I, Tabnit, Eshmunazar II). In 197 B.C.E., Phoenicia along with Syria reverted to the Seleucids, and the region became increasingly Hellenized, although Tyre actually became autonomous in 126 B.C.E., followed by Sidon in 111. Syrian lands, including Phoenicia, were seized by king Tigranes the Great from 82 until 69 B.C.E. When he was defeated by Lucullus, and in 65 B.C.E. Pompey finally incorporated it as part of the Roman province of Syria.

4- Important Phoenician Cities and Colonies

From the tenth century B.C.E., their expansive culture established cities and colonies throughout the Mediterranean. Canaanite deities like Baal and Astarte were being worshiped from Cyprus to Sardinia, Malta, Sicily, and most notably at Carthage in modern Tunisia.

In the Phoenician Homeland:

Arka

Arwad (Classical Aradus)

Batroun

Beirut (Greek Βηρυτός; Latin Berytus;

Arabic بيروت; English Beirut)

Byblos

Safita

Sidon

Tripoli, Lebanon

Tyre

Ugarit

Zemar (Sumur)

Phoenician colonies, including some unimportant ones (this list may be incomplete):

Located in modern Algeria:

Hippo Regius (modern Annaba)

Icosium (modern Algiers)

Iol Caesarea (modern Cherchell)

Located in modern Cyprus

Kition (modern Larnaca)



Located in modern Italy:

Sardinia

Karalis (modern Cagliari)

Nora, Italy

Olbia

Sulci

Tharros

Sicily

Ziz, Classical Lilybeum (modern Marsala)

Motya

Panormos (modern Palermo)

Solus (modern Solunto)

Located in modern Libya:

Leptis Magna

Oea (modern Tripoli)

Sabratha

Located in modern Mauritania:

Cerne

Located in modern Morocco:

Acra

Arambys

Caricus Murus

Gytta

Lixus (modern Larache)

Tingis (modern Tangier)

Located in modern Spain:

Bdera (modern Adra)

Abyla (modern Ceuta)

Akra Leuke (modern Alicante)

Gadir (modern Cádiz)

Ibossim (modern Ibiza)

Malaca (modern Málaga)

Onoba (modern Huelva)

Qart Hadašt (Greek Νέα Καρχηδόνα; Latin Carthago Nova; Spanish Cartagena)

Rusadir (modern Melilla)

Sexi (modern Almuñécar)

Located in modern Tunisia:

Hadrumetum (modern Susat)

Hippo Diarrhytos (modern Bizerte)

Qart Hadašt (Greek Καρχηδόνα; Latin Carthago; English Carthage)

Thapsus (near modern Bekalta)

Utica



Located in modern Turkey:
Phoenicus (modern Finike)

Other colonies:

Calpe (modern Gibraltar)

Gunugu

Thenae

Tipassa

5- Phoenicians in the Bible

In the Old Testament there is no reference to the Greek term Phoenicia; instead, the inhabitants of the coastal are identified by their city of origin, most often as Sidonians (Gen. x. 15; Judges iii. 3; x. 6, xviii. 7; I Kings v. 20, xvi. 31). Early relations between Israelites and the Canaanites were cordial: Hiram of Tyre, a Phoenician by modern assessment, furnished architects, workmen and cedar timbers for the temple of his ally Solomon at Jerusalem. The Phoenician language was largely mutually intelligible with the Hebrew language, and cultural similarities between the two peoples were significant, leading to the worship of Phoenician gods like Baal by some Jews during the time of Prophet Elijah. Of course there is another Hiram (also spelled Huran) associated with the building of the temple.

"The son of a woman of the daughters of Dan, and his father [was] a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him..." (2 Ch 2:14)

This is the architect of the Temple, Hiram Abiff of Masonic lore. They are vastly famous for their purple dye. Later, reforming prophets railed against the practice of drawing royal wives from among foreigners: Elijah execrated Jezebel, the princess from Tyre who became a consort of King Ahab and introduced the worship of her gods.

In the Bible, King Hiram I of Tyre is mentioned as co-operating with Solomon in mounting an expedition on the Red Sea and on building the temple. The Temple of Solomon is considered to be built according to Phoenician design, and its description is considered the best description of what a Phoenician temple looked like. Phoenicians from Syria were also called "Syrophoenicians." Long after Phoenician culture had flourished, or Phoenicia had existed as any political entity, Hellenized natives of the region where Canaanites still lived were referred to as "Syro-Phoenician," as in the Gospel of Mark 7:26: "The woman was a Greek, a Syrophoenician by birth..." The word Bible itself ultimately derives (through Latin and Greek) from Byblos, the Phoenician city. Because of its papyri, Byblos was also the source of the Greek word for book and, hence, of the name of the Bible.



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The Objectives of the Lecture:

In this lecture, many questions are answered about the Purple People or the Phoenicians who were great seamen who reached many foreign lands in their vessels or biremes. They established a great civilization and they were the first human beings who set an alphabet that became the prototype signs and sounds followed in the world today. Who are these people? How did we come to know about them? What are their greatest contributions? How did they influence the Pharaohs and thus Egyptian Civilization?

The Keywords:

Phenicia- Purple People- Sea Peoples-Alexander the Great- Dye- Murex shells - Alphabet- Byblos- Cedar-Transparent Glass- Amarna Letters- Carthage-Punic.



LECTURE 6: ANCIENT CIVILIZATIONS:

THE HITTITE CIVILIZATION

Hittite is the conventional English-language term for an ancient people who spoke an Indo-European language and established a kingdom centered in Hattusa (Hittite URUḪattuša) in northern Anatolia from the 18th century BCE. In the 14th century BCE, the Hittite Kingdom was at its height, encompassing central Anatolia, south-western Syria as far as Ugarit, and upper Mesopotamia. After 1180 BCE, amid general turmoil in the Levant associated with the sudden arrival of the Sea Peoples, the kingdom disintegrated into several independent "Neo-Hittite" city-states, some of which survived until as late as the 8th century BCE. The history of the Hittite civilization is known mostly from cuneiform texts found in the area of their kingdom, and from diplomatic and commercial correspondence found in various archives in Egypt and the Middle East.

Before the rise of the Hittite Kingdom, there were three major Indo-European groups in Anatolia: the Luwians, Palaians, and Nesites. There is no historical consensus on where they came from or when. The area which would later become the center of Hittite civilization was controlled by a non Indo-European population called the Hattians. Some historians have pointed to the royal tombs at Alaca Hoyuk that show influence of Indo-European religious art, and concluded that Indo-European invaders from the Pontic steppe installed themselves as kings in this region. However, this theory is not supported by any evidence of Indo-European invasion.

We simply do not know how or when exactly Indo-European groups began to appear in Anatolia - what is clear is that an Indo-European language (Nesite) and culture eventually became dominant in the central Anatolian ruling class. The ethnic makeup of Anatolia may very well have been a mixed one, with Indo-Europeans, Hurrians, and Hattians. Indo-Europeans seem to have been heavily concentrated in the city of Neša (Kanesh) which was an Assyrian trading colony. The spread of Nesite, which would later become the official language of the Hittite Empire, was probably due to its importance in the Assyrian trade network. Nesite was written in the cuneiform script borrowed from the Assyrians.

During the early second millennium BCE the Assyrians established a series of merchant colonies in Anatolia, the largest of these was Neša. The Assyrian merchants traded tin and textiles for gold, silver, and copper. From the many tablets found at the site of Neša, historians have concluded that there were various kingdoms (Mātu) in central Anatolia before the rise of the Hittite Empire, including Hatti, Neša, Burushattum (Purushanda; possibly near modern Acem Hoyuk), and Wahsusana (modern Nigde).

1. The Old Kingdom

The early history of the Hittite Kingdom is known through tablets that may first have been written in the 17th century BCE but survived only as copies made in the 14th and 13th centuries BCE. These tablets, known collectively as the Anitta text, begin by telling how Pithana the King of Kussara or Kussar conquered the neighboring city of Neša (Kanesh) and annexed it peacefully. After the conquest, Neša became the seat of the Kussaran dynasty. Pithana's son Anitta launched several successful campaigns against the many Anatolian kingdoms. He defeated Zalpa and captured their king.

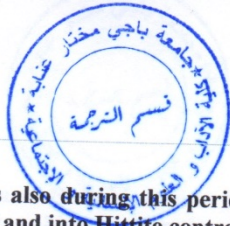


Anitta then laid siege to Hattusa and after capturing it in a night assault, destroyed it. He established his supremacy over most of Central Anatolia around the Kizilirmak basin. Anitta's kingdom did not last long, however, and had disintegrated soon after his death.

After the fall of Anitta's kingdom, central Anatolia was ravaged by warfare between small states and invading peoples like the Hurrians and the Kaskians. The Hittite Kingdom would grow out of the city of Kussara, and the founding of the kingdom is attributed to Labarna I who began a new era of conquest. Hattusili (possibly Labarna's grandson) established the seat of his reign in the city of Hattusa, from which he captured the city of Sanahuitta and controlled most of central Anatolia. Hattusili then attacked Syria, taking Alalah and Urshu. Hattusili also marched against Arzawa but his kingdom was attacked by Hurrians, triggering uprisings, and he was forced to turn back to defeat them. The rebellion effectively ended after the city of Sanahuitta was subdued. Hattusili attacked Syria a second time, capturing the city of Zaruna and defeating an army of the city of Hassuwa supported by troops from Aleppo at a battle near Mt. Atalur (Adalur). He then captured and sacked the cities of Hassuwa, Zippasna, and Hahha/Hahhum, and even crossed the Euphrates to attack Tikunani and pillaged north Mesopotamian territory. While these campaigns gained Hattusili much plunder, they did not result in the establishment of permanent Hittite control over Syria. In the later part of his reign, Hattusili had to deal with several rebellions carried out by his own sons Huzziya and Hakkarpili, as well as with a rebellion in the city of Hattusa which saw the involvement of his own daughter. It was after these rebellions that Hattusili appointed his grandson Mursili I as his heir.

Mursili continued the conquests of Hattusili, his conquests reaching Mesopotamia, and even ransacked Babylon itself in 1531 BCE bringing to an end the dynasty of Hammurabi. Rather than incorporate Babylonia into Hittite domains, Mursili seems to have instead turned control of Babylonia over to his Kassite allies, who were to rule it for the next four centuries. This lengthy campaign, however, allowed for a plot to be formed by Mursili's brother-in-law Hantili and Hantili's son-in-law Zidanta. Mursili was assassinated shortly after his return home by Hantili and Zidanta. Hantili then took the throne; he campaigned against the Hurrians in Syria, but was unable to stop their advances. The Hurrians invaded the Hittite kingdom and plundered the land of Hatti. Hantili's sons were murdered by Zidanta who took the throne, only to be killed by his own son Ammuna. During this period the Hittite Kingdom began its decline and was attacked by various surrounding rebellious states such as the Hurrian Kingdom of Kizzuwadna and the Kingdom of Arzawa. Ammuna tried but ultimately failed to conquer these rebel kingdoms. After Ammuna's death, the usurper Huzziya attempted to kill off his sons but was himself deposed by Telepinu, a son of Ammuna. Telepinu established control over the Hittite core once again, and expanded towards the Euphrates, taking various towns in the region near Carchemish. He also signed a treaty with the southern Kingdom of Kizzuwadna which formalized territorial agreements.

The successors of Telepinu reigned over a period of instability in the kingdom, sometimes called the Middle Kingdom. This period saw the first invasions of Hatti by the Kaska peoples of the north, who took the town of Nerik and led to the fortification of the capital of Hattusa and other towns in the region of Hatti, which showed that the very heart of the kingdom was under threat. This period also saw the Hittite Kingdom wracked with internecine strife, as kings were assassinated and pretenders vied for the



royal throne. It was also during this period that the Hurrian confederation of Mittani expanded into Syria and into Hittite controlled land west of the Euphrates.

2. The New Kingdom

With the reign of Tudhaliya I (who may actually not have been the first of that name; see also Tudhaliya), the Hittite Kingdom re-emerges from the fog of obscurity, entering the period of time called the "Hittite Empire period." Many changes were afoot during this time, not the least of which was a strengthening of the kingship. Settlement of the Hittites progressed in the Empire period. However, the Hittite people tended to settle in the older lands of south Anatolia rather than the lands of the Aegean. As this settlement progressed, treaties were signed with neighboring peoples. During the Hittite Empire period the kingship became hereditary and the king took on a "superhuman aura" and began to be referred to by the Hittite citizens as "My Sun". The kings of the Empire period began acting as a high priest for the whole kingdom, making an annual tour of the Hittite holy cities, conducting festivals, and supervising the upkeep of the sanctuaries.

During his reign (c. 1400 BCE), King Tudhaliya I sought to reassert the dominant position of Hatti. He first attacked the lands of western Anatolia including Arzawa. Tudhaliya feared that the various western states might unite against him in the future and thus attacked preemptively, transporting large numbers of soldiers and chariots from the conquered territories back to Hattusa. Soon after the end of this campaign, 22 western Anatolian states came together in a large anti-Hittite military alliance, the alliance possibly extended from Wilusa (Troy) to as far south as Lukka (Lycia). Tudhaliya attacked this alliance and defeated them in battle, once again taking back a large number of warriors and charioteers to Hatti and settling them. In the west, Tudhaliya installed Madduwatta as vassal king. Madduwatta expanded his kingdom into Asawa and Happalla, which outraged the Hittites who had commanded him to stay within his borders, but despite his apparent hostility, Madduwatta remained a Hittite vassal which served his main purpose, to keep the western Anatolian states from being a threat to Hatti. While Tudhaliya campaigned in the west, the Kaskians invaded from the north and ravaged Hatti, a scene which would be repeated many times in Hittite history. Tudhaliya defeated the invaders and marched into Kaskian territory, where he defeated their combined forces and conquered much of their lands. Tudhaliya also succeeded in regaining control of Isuwa from the Mitanni.

Meanwhile the Mitanni King Saushtatar I had invaded and conquered Assyria and then crossed the Euphrates and conquered Syria. He also signed a treaty with the King of Kadesh. In order to challenge Mitanni, Tudhaliya first secured a treaty with the Kingdom of Kizuwadna; he then invaded Syria and conquered Aleppo, though he was unable to completely end Mitanni control over the region. After Tudhaliya's death, he left to his co-ruler and heir Arnuwanda a large but fragile kingdom which continued to deteriorate under his rule. The Kaskians began their attacks on the northern region once again, sacking and pillaging Hittite towns and temples. An alliance between Mitanni and Egypt allowed for the resurgence of Mitanni control over Syria. During the reign of Arnuwanda's son, Tudhaliya III the kingdom was attacked from all sides. Kaskians, Arzawans, Isuwans and others invaded and devastated Hatti, even Hattusa, the capital of the kingdom, was taken and burned.



The Kingdom of Hatti seemed to be at an end, but Tudhaliya III, gathering his forces at Samuha, was able to retake the central Anatolian region from his Kaskian foes. His campaigns and those of his son Suppiluliuma I are attested to in the document known as the "Deeds of Suppiluliuma". Together, Tudhaliya and Suppiluliuma led armies against the Kaskians, retook the land of Hatti, and attacked the Kaskian lands themselves. Suppiluliuma I then went on to invade the Kingdom of Azzi-Hayasa, making it a vassal of the Hittite Kingdom. Suppiluliuma I now attacked the Arzawans in the region of the lower land, defeating them near Tuwanuwa and capturing this city. Suppiluliuma took 20 years to re-establish Hittite control in Anatolia, much of which was spent against the Arzawans in western Anatolia during his father's reign and continuing into much of his own.

3. Empire of Suppiluliuma and Mursili II

The Hittite Kingdom reached its zenith during the reign of Suppiluliuma I (c. 1350–1322 BCE), who deposed his older brother, the true heir to Tudhaliya III's throne, to become the king. Suppiluliuma I established control over Kizzuwadna and invaded Isuwa, coming into conflict with Mitanni. The Kingdom of Mitanni, wracked by civil war, was unable to withstand the Hittite onslaught. Suppiluliuma I allied with Artatama, a rival for the Mitanni throne and enemy of the Mitanni King Tushratta.

Following an uprising in Isuwa, Suppiluliuma swiftly attacked the Mitanni heartland through Isuwa, capturing and plundering the Mitanni capital of Washshuganni. He then turned west, recrossed the Euphrates, and captured all the Syrian kingdoms which were vassals to the Mitanni, including Aleppo, Mukish, Niya, Qatna, Upi (Upina), and Kadesh. Other kingdoms such as Ugarit and Amurru (an Egyptian vassal) voluntarily became vassal states of the Hittites.

When hostilities flared up once more with Mitanni, Tulipinu, and Suppiluliuma's son and viceroy at Aleppo, invaded Carchemish, but was unable to take the city. Suppiluliuma met with his son and then invaded Syria himself, laying siege to the city of Carchemish. He also sent some troops south to aid his vassals in an attack on the Egyptian ally of Amka in retaliation for an earlier Egyptian attack against Kadesh. Suppiluliuma laid siege to Carchemish and broke the siege on the eighth day, installing his son Piyassili as viceroy of the kingdom. With his sons as viceroys of Aleppo and Carchemish, Suppiluliuma had cemented his rule over Syria and brought the empire of Mitanni to an end; the Mitanni king was assassinated soon after.

Then Tutankhamun, the Egyptian Pharaoh, died and to Suppiluliuma's amazement, Tutankhamun's wife asked to marry one of his sons. Suppiluliuma sent an envoy to Egypt to confirm this message. After meeting with his returning ambassador and an Egyptian envoy, Suppiluliuma agreed to send his son Zannanza to Egypt to marry the queen; most likely he saw this as a chance to widely expand his influence and power base. However, Zannanza was assassinated en route to Egypt. Suppiluliuma was furious and blamed the new Egyptian Pharaoh Ay for his son's death. A Hittite army under crown prince Arnuwanda invaded Egyptian territory from Syria, pillaging and taking many prisoners. These prisoners brought with them a plague which ravaged the Hittite Kingdom continuing well into Mursili's reign and may have killed Suppiluliuma himself.



In the east, the weakened Mitanni Kingdom under Shuttarna had now allied itself with a resurgent Assyria. Fearing a new threat from the east, Suppiluliuma sent his son and viceroy of Carchemish Piyassili (Sharri-Kushuh) and his Mitanni ally Shattiwaza against the Mitanni Kingdom. They swept into Mitanni, taking Irrite, Harran, and finally the Mitanni capital Washukanni. Shattiwaza was made king of the new Mitanni vassal state. Six years after the capture of Carchemish, Suppiluliuma died, leaving the throne to his eldest son Arnuwanda. The very brief reign of Arnuwanda saw renewed attacks by the Kaska, after his death it was left to his brother Mursili II (c. 1321–1295 BCE) to take the mantle of kingship.

Mursili II was very young and inexperienced. Nevertheless, he proved to be a strong king, for the first years of his reign saw him carrying out punitive campaigns against the Kaska. He then turned west, where Uhhaziti, a king of Arzawa, had begun to form an anti-Hittite alliance with Ahhiyawa, Millawanda (Miletos), and other Arzawan kings of the region. Mursili personally led a force into Arzawa, defeating Uhhaziti's son Piyama-Kurunta in battle at the river Astarpa and then taking his capital city of Apasa and then the stronghold of Puranda. Mursili then turned against the kingdom of the Seha River Land, which had allied with Uhhaziti; its King Manapa-Tarhunda surrendered and Mursili left him on the throne. After the conquest, 65,000 inhabitants of Arzawa were transported to Hatti. While Mursili was in the west, the Kaskians attacked once more.

Mursili then invaded and conquered the Kaskan lands, burning towns and slaughtering the population. In Syria the Nuhashshi King Tette rebelled and was joined by Egyptian troops, and Piyassili viceroy of Carchemish defeated the Egyptians and managed to contain the rebellion. Meanwhile Mursili continued his war the north, this time conquering Azzi-Hayasa. Troubles in Syria continued when Mursili's brothers Tulipinu and Piyassili both died. The loss of his Syrian viceroys led to rebellion and even the invasion of Carchemish by Assyria. Leaving his generals to deal with Syria and Hayasa, Mursili invaded Carchemish and drove out the Assyrians. Later in his reign Mursili II campaigned against the Kaska, once again retaking the Hittite holy city of Nerik; he also decisively defeated the King of Tummanna.

4. War with Egypt and the Battle of Kadesh

On his death Mursili left his successor Muwattalli II (c.1295–1272 BCE) a stable kingdom. Early in his reign he was forced to deal with Piyamaradu, a king in western Anatolia, who had allied himself with the King of Ahhiyawa and gone on to invade Wilusa, the Seha River land, and Lazpa (Lesbos). Muwattalli sent an army west which succeeded in dispersing Piyamaradu's forces, causing him to flee to Ahhiyawa. Muwattalli also signed a treaty with the king of Wilusa, Alaksandu, which stressed the past loyalty of Wilusa to Hatti.

Meanwhile, Egypt under Seti I had begun a series of major military campaigns in Canaan and Palestine, reasserting Egyptian authority in the region. Seti I then invaded and conquered the kingdoms of Amurru and Kadesh, since they were both Hittite vassals, which amounted to a declaration of war on Hatti. As is attested in Seti's war monument at Karnak, Seti I defeated a Hittite army sent to Syria in the region of Kadesh and took many prisoners. During this period Muwattalli II also moved the capital to the city of Tarhuntassa, moving all the state deities there from Hattusa. Not only was Tarhuntassa further south, away from the Kaska, but it was also a better



position from which to launch campaigns into Syria. He also appointed his brother Hattusili III as governor of the region around Hattusa, Upper land, and as King (Lugal) of Hakkpisa. He was appointed to contain the Kaska and repopulate the land of Hatti which had now only sparse population, possibly due to the constant Kaskian attacks on the area. With the departure of his brother from Hattussa, Hattusili was hard pressed in the north but he managed to drive back his enemies and establish Hittite control over the northern regions, resettling the underpopulated areas despite further Kaska incursions.

Back in Egypt Seti had died and Ramesses II ascended to the throne. In his fifth year on the throne, Ramesses launched a campaign into Syria with the goal of breaking Hittite power in the region and retaking Kadesh, which seems to have reverted to Hittite control by this time. Ramesses' forces met Muwattalli II who had assembled a large army in Syria at the Battle of Kadesh c. 1274 BCE in what was probably the largest chariot battle in history.

When Ramesses, eager to arrive at Kadesh, split his forces, Muwattalli attacked, destroying one of his army divisions, the Re division, and then followed them to the camp of the Amun division, causing chaos in the Egyptian army. Only a counter attack led by the pharaoh himself turned back the Hittite forces who had stopped their attack to loot the army camp. After more pitched fighting, the battle was inconclusive. While Ramesses later claimed victory, both sides suffered heavy casualties. The Egyptians failed to take Kadesh and retreated south followed by the Hittites who took Damascus and also retook the Kingdom of Amurru. Therefore, despite Ramesses' claims to victory, the battle of Kadesh actually led to Egyptian territorial losses in Syria.

5. Civil War and Hattusili III

When Muwattalli died, he only left a "secondary son" as successor (a son not of his first and primary wife), named Urhi-Teshub (c. 1272–1267 BCE). Though Urhi-Teshub took the throne, it was clear that Muwattalli's brother Hattusili III resented his rule, as he was only a second-rank son. Yet despite this, Hattusili allowed Urhi-Teshub to take the throne. Early in his reign, Urhi-Teshub moved the capital back to Hattusa; this and other actions show that Hattusili exercised strong influence over his nephew in matters of royal administration. During Urhi-Teshub's reign, Assyria attacked Hanigalbat, a rump kingdom of Mitanni, and annexed it to the growing Assyrian Kingdom. This exacerbated relations between Hatti and Assyria.

Tensions between an increasingly independent Urhi-Teshub and his powerful and dominating uncle grew and eventually led to civil war when Urhi-Teshub stripped his uncle of his northern territories. At first Hattusili III complied, but when his nephew also attempted to remove him as ruler of Hakkpisa and Nerik, he rebelled, and with considerable support from the Hittite nobility and Kaskians, overthrew Urhi-Teshub and became the new king. Urhi-Teshub was exiled and he eventually fled to the Egyptian court of Ramesses.

The reign of Hattusili III (c. 1267–1237 BCE) was one of diplomacy and reconciliation with neighboring powers. Hattusili III drew up treaties with Babylon and Amurru, marrying his daughters to strengthen these contacts. Constant tensions with Assyria around the region of Hanigalbat led Hattusili to seek a treaty with Egypt to secure his southern frontier. The treaty would also serve to cement his credibility as the true King of Hatti and to strengthen Ramesses's image after his losses in Syria. The



treaty confirmed existing territorial boundaries between Hatti and Egypt and included agreements that neither side would invade the other and that they would both come to each other's aid if attacked by a third party. The new alliance was also cemented by a marriage between Ramesses and one of Hattusili's daughters. Hattusili's Egyptian treaty allowed him to concentrate against a major uprising against the lands of Lukka in western Anatolia.

The beginning of the reign of Hattusili's son, Tudhaliya IV (c. 1237–1209 BCE), saw him dealing with rebellions in the lower land, continuing conflict with the Lukkans, Ahhiyawa, the Seha river land and even a failed assassination plot against the new king.

Tudhaliya IV also faced the growing threat of Assyria, which had finally conquered Hanigalbat under Shalmaneser and the lands of Subari under his son Tukulti-Ninurta, asserting its influence in the region. Tukulti-Ninurta then turned against the lands of Nihiriya. It was then that Tudhaliya decided to act to prevent further Assyrian expansion. He sent troops to Nihiriya and then invaded Assyria from there when the Assyrian troops retreated. The armies clashed in northern Assyria and Tukulti-Ninurta proved victorious, moving north and conquering Nihiriya afterwards. Luckily for Tudhaliya, Tukulti-Ninurta followed up his conquests in the north by attacking and conquering Babylon, not with further attacks against Hatti. Later in his reign, Tudhaliya IV also attacked and conquered Alasiya (Cyprus), possibly to protect the supply routes from Egypt which brought much needed grain to the Hittite lands.

6. Decline and Fall of Hatti

Tudhaliya's death led to instability in the kingdom. His successor Arnuwanda III only lasted a year on the throne before being replaced by his brother Suppiluliuma II. Suppiluliuma II faced more unrest in Lukka and Western Anatolia, and led a campaign to conquer Tarhuntassa. The loss of Tarhuntassa (possibly during Tudhaliya IV's reign) was especially damaging to Hatti since it was here where grain shipments from Egypt arrived, especially in the port of Ura. Due to food shortages in the kingdom, Tarhuntassa and the trade routes with Egypt had to be kept open. These food shortages worsened during the final years of the Hittite Kingdom. Perhaps it was because of this need to keep the grain routes open that we find Suppiluliuma II fighting sea battles against the "enemies from Alasiya", as clearly Tudhaliya's invasion of the island had not managed to completely subdue it. It is unknown if these were native Alasiyans or, as has been proposed, were part of the Sea Peoples. Whoever they were, Suppiluliuma II seems to have defeated them temporarily using the navy of his allies such as Ugarit, as Hatti had no navy of its own.

The swift and utter destruction of the Kingdom of the Hittites is attributed to the massive movement of Sea Peoples who destroyed much of Anatolia, Syria, and Palestine in the early 12th century BCE. There is still scholarly debate on who the Sea Peoples were, though it seems many of them were from western Anatolia. Most likely, attacks by Sea Peoples weakened central Hittite authority and, coupled with food shortages or outright famines, allowed for uprisings in the constantly unstable lands of Anatolia, such as Arzawa and Kaska which then attacked Hatti and led to further revolts. Whatever the case, Hittite records end abruptly with Suppiluliuma II's battles against Alisaya, and there is some archaeological evidence that shows destruction in the capital of Hattusa. Despite this, most of the Bronze age Hittite sites seem to have been abandoned rather



than destroyed, thus this period seems to be characterized more by mass movements of peoples rather than widespread destruction.

7. The Neo-Hittite Kingdoms

By 1160 BCE, the political situation in Asia Minor looked vastly different than it had only 25 years earlier. In that year, the Assyrians were dealing with the Mushku pressing into northernmost Mesopotamia from the Anatolian highlands, and the Gasga people, the Hittites' old enemies from the northern hill-country between Hatti and the Black Sea, seem to have joined them soon after. The Mushku or Mushki had apparently overrun Cappadocia from the west, with recently discovered epigraphic evidence confirming their origins as the Balkan "Bryges" tribe, forced out by the Macedonians.

Although the Hittites disappeared from Anatolia at this point, there emerged a number of so-called Neo-Hittite kingdoms in Anatolia and northern Syria. They were the successors of the Hittite Kingdom. The most notable Syrian Neo-Hittite kingdoms were those at Carchemish and Milid (near the later Melitene). These Neo-Hittite kingdoms gradually fell under the control of the Assyrians, who conquered Carchemish during the reign of Sargon II in the late 8th century BCE, and Milid several decades later.

A large and powerful state known as Tabal occupied much of southern Anatolia. Known as Gk. Τιβάρηνοι Tibarenoi, Lat. Tibareni, Thobeles in Josephus, their language may have been Luwian, testified to by monuments written using Luwian hieroglyphics.

Ultimately, both Luwian hieroglyphs and cuneiform were rendered obsolete by a new innovation, the alphabet, which seems to have entered Anatolia simultaneously from the Aegean (with the Bryges, who changed their name to Phrygians), and from the Phoenicians and neighboring peoples in Syria.

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The Objectives of the Lecture:

In Anatolia a civilization rose in the region of Northeastern Europe that was known for its great ties and wars with Egyptians. They developed arms and established great cities and even states, and set their own linguistic codes consisting in the Luwian Hieroglyphs and Cuneiform. The Hittite Kingdom was at its height, encompassing central Anatolia, south-western Syria as far as Ugarit, and upper Mesopotamia. Who are these people? What are their special relations with Egypt? What are their prints on the human civilizations?

Keywords:

Anatolia-Hitti-Luwian- Kaskians- Bryges-Tabal-Sargon-Asia Minor- Alasiya-Vassal.



LECTURE 7: ANCIENT CIVILIZATIONS:

THE INDIAN CIVILIZATION

1. Geography and the Early Settlement of India

In the previous lectures you explored the world of ancient Egyptians, Kushites, Canaanites, Hebrews, Phoenicians, and finally the Hittites. In this section, you will learn about the civilization of ancient India.

India is a subcontinent of Asia. If you look at a map of India, you can see that it is attached to the continent of Asia, but surrounded on three sides by water. Early walled towns appeared on the Indian subcontinent in about 2500B.C.E. Over the next 2000 years, a unique civilization developed in India.

According to an ancient Indian story a river god and goddess once lived in the snow-covered Himalayas, a mountain range north of the valleys. One day, they decided to race down the mountains to the plains below. The goddess sped straight down and won the race. But her joy soon turned to worry. Where was the river god?

The river god had slowed down to admire the snowcapped mountains and the rich brown earth in the valleys. In time, he flowed down to meet his beloved goddess. The two rivers became one, joined for ever on India's plains. The rivers made the land good for farming. Indeed, the rivers and other physical features were important in the rise of this civilization. You will explore here eight key features and their effects on the settlement of India.

a) Brahmaputra River

Our exploration of India begins with the Brahmaputra River. This river starts high up in the Himalayas. From there, it winds through snowcapped mountains and narrow canyons. The water is clear and cold as it rushes over the sharp rocks. The river becomes slower and deeper as it moves into its valley. Each summer heavy monsoon rains add water to this part of the river. A monsoon is a large wind that often brings lots of rain. The heavy rains cause the river to overflow its banks. As it overflows, the river leaves the rich minerals it has carried down from the Himalayas in the earth of the Valley. Eventually, the river joins another river, the Ganges, on the plains. Where the two rivers meet, the land is very fertile.

b) Deccan Plateau

The Deccan Plateau is a triangle-shaped area between two mountain ranges in southern India. A plateau is an elevated, or raised, area of land that is flatter than a mountain. The Deccan Plateau has different kinds of land. In the flatter parts, large granite rocks formed by volcanoes cover the land. These rocks are among the world's oldest, dating back more than 600 million years. The hillier parts of the plateau have thin forests and low, scrubby bushes. The plateau is fairly dry. There are a few rivers, but the monsoon rains provide most of the water. The soil on the plateau is black, yellow, or red. The black soil is rich in iron and good for growing cotton. The yellow and red soils are missing important minerals. Farmers have a hard time growing plants in them.



c) **Eastern and Western Ghats**

The Eastern and Western Ghats are long mountain chains near the coasts of India. When seen from above, they form a large V. The Deccan Plateau stretches between these two mountain ranges. The Western Ghats are higher than the Eastern Ghats. They have steep slopes, narrow valleys, thick hardwood forests, and extremely heavy rains. The wet climate encourages the growth of tropical plants. The Eastern Ghats, however, are not as wet as the Western Ghats. Several rivers flow through these green mountains, which are sprinkled with hardwood trees. The rivers rarely flood, but they are not safe for travel. They move very fast, contain many rocks, and often plunge suddenly over cliffs.

d) **Ganges River**

The Ganges River flows across most of northern India. It starts in the Himalaya Mountains. The river traces its way south through ice, rocks, and magnificent mountains and valleys. The river carries sediment (bits of earth and sand) from the Himalayas to the northern plains. As the river passes through the plains, it leaves the rich sediment behind. As a result, the northern plains contain some of the most fertile farmland in the world. The Ganges River plains have a good water supply from melting ice carried down from the Himalayas. During the rainy season, the river can flood and destroy crops planted along its banks.

e) **Himalaya Mountains**

The Himalayas are located along India's northern border. They are the highest mountain range in the world. Mount Everest, the world's tallest mountain, is part of the Himalayas. It reaches five and a half miles into the sky (8.85 km). The mountains form a natural border between the Indian subcontinent and most of the rest of Asia. The Himalayas live up to their name, which means 'home of snows.' The highest peaks are always covered in snow and ice. Fierce storms can dump 10 feet (3.048 m) of snow on the area at one time. The water from the range's glaciers (ice fields) feed northern India's major rivers. Underneath the Himalaya Mountains, the earth is always moving. This movement causes Mount Everest to rise slightly every year. It also makes earthquakes and landslides common in the area.

f) **Hindu Kush Mountains**

The Hindu-Kush Mountains form a fierce barrier between India and present-day Afghanistan. This mountain range is not as tall as the Himalayas, but it is still one of the highest in the world. Some of its peaks are almost 5 miles high (8.04 km). Many parts of the mountain range are unlivable. Snow and ice permanently cover the steep slopes and peaks. The Khyber Pass is a 28-mile long gap (45.06 km) between the mountains. It connects central Asia to the Indian subcontinent. For thousands of years, traders used the pass to enter the Indus River valley. Invaders also used the pass, although many died in the mountain's unforgiving landscape.



g) Indus River

The Indus River begins in the Himalaya Mountains. It gets water from melting snow from the Hindu Kush mountains and other mountain ranges. The melting snow and ice from the mountains keep the river's water level high. Eventually, the river flows through what is now the country of Pakistan and empties into the Arabian Sea. In addition, the Indus River valley contains some of the best farmland in the world. Like the Ganges, the Indus carries sediment from the mountains to the plains. The sediment leaves the surrounding soil rich and fertile. The Indus River has often been compared to Egypt's Nile River. Like the Nile, the Indus is an important source of water for the farmland that lies along its banks.

h) Thar Desert

The massive Thar Desert in northern India is mostly sand and stone. Huge, rolling sand dunes stretch for hundreds of miles. The landscape is littered with rocks. There is very little plant life except for grass and low, hardy shrubs. Most of the time, the heat is unbearable. Water is a precious resource in the desert. There is evidence of dried-up riverbeds near the desert's borders, but there are no rivers now. Rain is rare, although the monsoons occasionally bring a soothing storm. The dry conditions make dust storms common. A variety of animals and birds make their home in the desert. There are more than 45 kinds of lizards and snakes, and gazelles loping across the sand.

1.1 The Early Settlements in India

Like many ancient peoples, the first people in India settled by rivers. The rivers provided plenty of water. The fertile soil was ideal for farming. The rivers could also be used for travel and trade.

India's early townspeople lived along the Indus River and the ancient Sarasvati River. The Sarasvati used to run through what is now the Thar Desert. Scientists believe the river dried up around 1900 B.C. Over time, the area became a hot, dry desert.

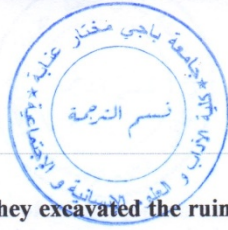
Farming settlements sprang up in the Indus-Sarasvati region as early as 6500 B.C. By 5000 B.C., people had also settled near the Ganges River dried up, the ancient Indians continued to settle along the Ganges.

By 2500 B.C., there were walled settlements near the Indus and Sarasvati Rivers. India's early settlers farmed in the fertile river valleys. In time, walled settlements were built. This was the start of civilization in India.

1.2 Unlocking the Secrets of Mohenjodaro

In the previous section you explored the geography of the Indian subcontinent. You learned that early settlements in India were located in fertile river valleys. In this section, you will discover one of those settlements, the city of Mohenjodaro.

Mohenjodaro was located in the Indus River valley, in northern India. Many other towns also were clustered near the Sarasvati River. These settlements became known as the Indus-Sarasvati Civilization. It is also called the Harrapan civilization, after another city, Harappa. The civilization flourished for 800 years, from about 2700 B.C. to 1900 B.C. The cities of Harappa and Mohenjodaro were the two great centers of this civilization. Mohenjodaro means 'place or hill of the dead.' Archeologists found its ruins



in 1922. Carefully, they excavated the ruins. They discovered that the city had two main parts.

The first part was a raised area that was used as a citadel, or fort. The citadel was surrounded by a wall. In times of trouble, people probably gathered in this area. The second part of this city, on the other hand, was below the citadel. The lower city had many houses and workshops. This area was probably where people lived in times of peace.

What was daily life like in Mohenjodaro? In this chapter, you will unlock the secrets of this ancient city. You'll explore its ruins and study its artifacts. What can these clues reveal about the city's people and their civilization?

1.3 The Mystery of Mohenjodaro

Mohenjodaro was built on the banks of the Indus River. From the city's ruins, we can see that the city was carefully planned. To the west, the citadel rose up on a platform of mud and brick. Below the citadel, nine streets divided the lower city into blocks, like those of a modern city. The streets were lined with houses and workshops made of bricks.

Mohenjodaro was a large city. At one time, as many as 50,000 people may have lived there. Like the other people of the Indus-Sarasvati civilization, they had an advanced culture. But one great mystery remains. What happened to this civilization?

No one knows for sure. After about 1900 B.C., the great cities of the Indus River valley disappeared. Some scientists believe that hostile invaders were to blame. According to his idea, fierce warriors swept in from central Asia and destroyed the local civilization.

Other scientists think natural events caused the decline of the Indus-Sarasvati civilization. Some point to floods and earthquakes that struck the region around 1900 B.C. others suggest that the Indus River changed course and people moved to the Ganges River valley in search of steady water supply.

All that remains today of the Indus-Sarasvati people are the buildings and artifacts they left behind. These clues can tell us a great deal about how they lived. Let's explore the ruins of Mohenjodaro and see what we can find out.

a) Weights and Scale

Inside the walls of Mohenjodaro's citadel, several stone weights and a scale were found near a large building. When archaeologists searched the ruins of the building, they found bits of grain such as barley and wheat. They decided the building must have been a granary. Workers may have traded with other cities. The scale and weights found near the granary are interesting clues. They suggest that ancient Indians might have used grain like money. They may have weighed the grain and used different amounts to trade for various goods. Farmers also had their own granaries outside the city, so perhaps the grain in the citadel's granary was collected as taxes.

b) The Great Bath

The most dramatic feature of Mohenjodaro's citadel was the Great Bath. It was a pool built of waterproofed brick. It was 39 feet long and 8 feet deep. Small dressing rooms circled the pool. One of the rooms contained a well that supplied the bath with water. Dirty water was removed through a drain that ran along one side of the bath. It seems



certain that the people of Mohenjodaro used the pool to bathe. On a hot, clear day, they probably enjoyed washing themselves in bath's cooling waters. Some archeologists think the Great Bath was also used for religious rituals. They point out that bathing rituals are important in India's major religion, Hinduism. Ancient Hindu temples often featured bathing pools.

c) Statue and Beads

In the lower city, archaeologists found a stone statue seven inches high. It shows how men in Mohenjodaro might have looked and dressed. The figure of the statue has a short, tidy beard and a clean upper lip. His hair is tied with a band. He is wearing a patterned robe draped over his left shoulder. He has a calm and noble expression. Archaeologists are not sure who the statue represents. Some think he may have been a priest and a king.

Beautiful stone beads in many shapes and colors have been found throughout Mohenjodaro. Women probably wore them in necklaces, bracelets, earrings, and rings. Indian bead makers also made beads of clay and baked them in hot ovens called *kilns*. They drilled holes in the beads and strung them into necklaces.

d) Seals

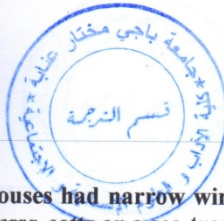
Small stone seals are among the most mysterious of Mohenjodaro's artifacts. They have been found in large numbers throughout the ruins. The seals are carved with pictographs, pictures used to stand for objects, sounds, or ideas. More than 400 pictographs have been discovered, but archaeologists don't know what most of them stand for. Many seals show animals such as buffalo, bulls, tigers, elephants, rhinoceroses, fish, and crocodiles. No one knows how the seals were used, but scientists have made some educated guesses. Many of the seals have a small loop on the back. Perhaps people wore them as charms to keep away evil. The seals may also have been pressed into wax to make a kind of tag. Merchants might have placed the wax tags on their goods to show who owned them.

e) Sewer System

A great achievement of Mohenjodaro was its sewer system. A sewer system carries waste away from houses. Mohenjodaro's complex system of drains, pipes, wells, and bathrooms set the city apart from other settlements of its time. Two thousand years would pass before the world sees another system like it, in ancient Rome. A network of clay pipes connected Mohenjodaro's buildings and homes to the main sewer system. Dirty, used water and waste flowed in channels along the streets. This sewage then emptied into the Indus River. The sewer system made it possible for both rich and poor to have bathrooms in their homes. Deep wells made of brick were located throughout the city. People stored water, including rainfall, in the wells.

f) Homes

Most of Mohenjodaro's people lived in the lower city, which was three times the size of the citadel. Rows of houses lined the streets. The houses had flat roofs and were two stories high. Like most of the city's buildings, they were made of mud bricks. The houses faced narrow alleys. The backs of the houses opened onto courtyards where families



could gather. The houses had narrow windows on the second floor with screens made of hard clay called *terra-cotta* or a see-through mineral called alabaster. Homes had from one to a dozen rooms. Scientists believe that poorer people lived in the smaller homes, while richer citizens lived in the larger ones.

g) Games

The people of Mohenjodaro enjoyed playing games. They crafted many objects for toys and parts of game sets. Archeologists have uncovered dice, stone balls, grooved clay tracks, and stone games boards. The game of chess was probably invented in India. An ancient Indian book describes a war game played with dice and pieces called *pawns*. Although modern chess is not played with dice, historians believe the war game is an early form of chess. The small carved game pieces found at Mohenjodaro may have been used to play this game. The children of Mohenjodaro played simpler games. Some of the objects found by archeologists seem to be children's toys. For example, children probably rolled stone balls along clay mazes and tracks.

h) Clay Models

Archeologists have found small clay models all around Mohenjodaro. Most of the models are made of terra cotta. In one model, two bulls are attached to a yoke (wooden harness). The bulls are pulling a person in two-wheeled cart. The model may be a toy, but archeologists believe it also shows how farm goods were transported to the city's market. On market day, farmers loaded their crops into carts. The crops probably included barley, cotton, dates, melons, peas, rice, sesame seeds, and wheat. Then the farmers hitched their bulls to the carts and headed to the market. There they sold or traded their goods with other farmers.

In this section, you learned about the Indus-Sarasvati civilization or Harappan Civilization by exploring the city of Mohenjodaro. Mohenjodaro was a large and well-planned city. Its people enjoyed a high quality of life. They had private homes with indoor bathrooms. A complex sewer system carried away waste. People had time, after meeting their basic needs for food and shelter, to express themselves through arts and crafts. As the discovery of game pieces suggest, they even had time to play. Historians and archeologists continue to investigate what happened to this remarkable civilization.

In the next section, you will learn about one of the world's major religions, Hinduism. This religion began in ancient India. It continues to influence the lives of millions of people today.



2- LEARNING ABOUT INDIAN BELIEFS

2.1. HINDUISM

In the previous section you visited the ruins of Mohenjodaro to learn about the Indus-Sarasvati civilization of ancient India. In this section, you will learn about the origins and beliefs of Hinduism, India's first major religion.

Hinduism is a very old religion, so old that it began before recorded history. No single person founded it. It developed slowly, over a long period of time. In the second millennium B.C., people called Aryans migrated into northern India. Some historians credit the Aryans with bringing elements of what later became Hinduism to India.

Hinduism has shaped Indian life in countless ways. It has affected how people worship, what jobs they do, and even what they eat. It has inspired great art and literature. And it has helped to determine the status of people in Indian society. One of the basic beliefs of Hinduism is dharma. Dharma stands for law, obligation, and duty. To follow one's dharma means to perform one's duties and so to live as one should. One of the famous Hindu sacred texts is the Ramayana. The Ramayana tells us about life in ancient India and offers models in Dharma. The central figure of the Ramayana, Rama, lives by the rules of Dharma. When Rama is a young boy, he is a loyal son. When he grows up, he is a loving husband and a responsible ruler.

In this section, you will explore the origins of Hinduism. Then, you will learn about dharma and the other basic Hindu beliefs: Brahman, deities, Karma, and Samsara.

a) THE ORIGINS OF HINDUISM

Others believe that traces of Hinduism can be found in ancient artifacts left by India's original settlers. These artifacts include items like those found at Mohenjodaro. Pools, hearts, and pictures on stone seals may be early evidence of practices that are features of Hinduism. Such practices include ritual bathing, lighting sacred fires, and worshiping certain deities.

Early Hindu religion is called Vedism, after the Vedas. The Vedas are a collection of sacred texts, including verses, hymns, prayers, and teachings composed in Sanskrit. (Veda is Sanskrit for "knowledge.") The Vedas were taught orally for hundreds of years before India had a written form of Sanskrit.

Vedic rituals and sacrifices honored a number of deities associated with nature and social order. Over time, these rituals became more and more complex. A class of priests and religious scholars, called Brahmins, grew increasingly important because they only knew how to interpret the Vedas and correctly perform the rituals. Brahmins became the dominant class in India. Later Vedism is often called Brahmanism.

Modern-day Hinduism is very complex. Many beliefs, many forms of worship, and many deities exist side by side. But all Hindus share certain beliefs. The Vedas remain sacred to Hindus today. Along with later sacred texts, the Vedas lay out the basic beliefs of Hinduism. As you will see, these beliefs have influenced every part of life in India.



b) HINDUISM AND THE CASTE SYSTEM

Hinduism was not just a religion in ancient India. It was a way of life. It affected how Indians lived, what they believed, and even the way they organized their society. Brahmanism taught that a well-organized society was divided into social classes. Europeans later called this the caste system. The Vedas describe four main social classes :

- Brahmins (priests and religious scholars)
- Kshatriyas (rulers and warriors)
- Vaishyas (herders and merchants)
- Shudras (servants)

Over the centuries a fifth class developed, called the untouchables. These were people whose jobs or ways of life involved activities that Hindus considered lowly or "dirty," such as handling garbage and dead animals. Untouchables or *Dalits* often had to live in their own villages or neighborhoods. They could not enter many temples or attend most schools. Other Hindus avoided touching them and, in many cases, even looking at them. The caste system affected all aspects of people's lives. Indians were born into a certain caste, and they could not change it. In addition, people could only marry within their own caste.

c) HINDU BELIEFS ABOUT BRAHMAN

Brahman is the Hindu name for a supreme power, or a divine force, that is greater than all the other deities. To Hindus, only Brahman exists forever. Everything else in the world changes, from the passing seasons to living things that eventually die. Hinduism sees time going around in a circle, like a great wheel. The same events return, just as the sun rises each morning and spring follows winter. Hindus believe Brahman is constantly creating, destroying, and re-creating the universe. This cycle never ends.

According to Hindu belief, everything in the world is a part of Brahman, including the human soul. Hindus call the soul *atman*. It is a part of Brahman, just as a drop of water is part of the ocean. Through their own souls, people are connected to Brahman. The other deities in Hinduism also are various forms of Brahman. To connect with their deities, ancient Hindus began to build great temples in the sixth century C.E. They wrote exact instructions about where and how to build temples. Modern Hindu temples are still built using these ancient directions.

Many Hindu temples are magnificent in size and design. Their doors always face east, toward the rising sun. The buildings are covered with beautiful carvings and sculptures. These works are of art usually showing deities from Hindu sacred texts. Inside, temples usually contain a tower and a small shrine. Modern Hindus continue to visit temples to express their love of the deities. Visitors often sit quietly and meditate. At other times they give thanks, make requests, and take part in rituals.



d) HINDU BELIEFS ABOUT DEITIES

There are many deities in Hindu sacred texts and worship. Over time, Hindus came to believe that all the deities were different faces of Brahman. Each of them represented a power or quality of Brahman.

In ancient times, the most popular and powerful deity was Indra. Indra was the deity of thunder. He was fiercely warlike. He used lightning bolts as weapons. The Vedas describe him as driving a blazing gold chariot across the sky and riding a magnificent white elephant.

Today, the most important Hindu deities are Brahma, Vishnu, and Shiva. Each deity controls one aspect of the universe. Brahma creates it, Vishnu preserves it, and Shiva destroys it. The deity Devi is also important. She embodies the female powers of the universe. Hindu deities are often quite fantastic in appearance. For example, Vishnu is sometimes pictured as having blue skin and six arms. The deity's extra arms are a symbol of strength. Shiva has been pictured as having three eyes. This symbolizes being able to see events from a distance.

Ancient Hindu sacred texts often described heroic deities battling evil. One of the most famous stories is the Ramayana. It tells of Rama's fierce battle with Ravana, a demon (evil spirit). This sacred text also presents some of Hinduism's basic beliefs in an entertaining way. Many Hindu children have learned about their religion by listening to the Ramayana.

Sacred texts like the Ramayana have inspired many Hindu holidays and festivals. The Hindu New Year is celebrated during the Diwali Festival. Diwali means "row of lamps." The lamps are symbols of good (light) winning over evil (darkness). They represent Rama's triumph over the evil Ravana, and the beginning of the Hindu New Year.

e) HINDU BELIEFS ABOUT DHARMA

Dharma is a very important idea in Hinduism. Dharma stands for law, obligation, and duty. To follow one's dharma means to perform one's duties and so to live as one should. As you have already seen, in the Vedas each social class, or Varna, has its own duties. These duties usually involved a certain type of work, such as serving as a warrior or herding animals. Each class, then, has its own dharma. In fact, Hindus called their system of social classes *varna dharma*. This means 'the way of one's kind.' Hindus believed that when everyone followed the dharma of their Varna, society would be in harmony.

Brahmins, for example, were society's priests and religious scholars. Their duties included performing rituals and teaching the Vedas. This was quite an accomplishment, since the Vedas were not written down for over 1,000 years. To recite them orally, the Brahmins had to memorize more than 100,000 verses!

In addition to the dharma of their Varna, Hindus are expected to follow a common dharma, or set of values. For example, Hinduism values marriage, sharing food with others, and caring for one's soul. Another basic value is nonviolence. Hindus believe that all life forms have a soul, so Hindus respect all forms of life and avoid doing them harm. This reverence for life came to be symbolized by the cow. Perhaps this was because cows were especially important in Indian life. Cows gave people milk and butter. After they died, their skins could be turned into clothing. People were taught not to kill them.



f) HINDU BELIEFS ABOUT KARMA

The belief of dharma expresses much of what Hindus believe about the right way to live. Another belief, *karma*, explains the importance of living according to dharma. In Hindu belief, the law of Karma governs what happens to people's souls after death. From ancient times, Hindus believed that souls had many lives. When a person died, his or her soul was reborn in a new body. But what type of body would the reborn soul get? The answer depended on the soul's Karma.

Karma was made up of all the good and evil that a person had done in past lives. If people lived well, they might be born into a higher class in their next life. If they lived badly, they could expect to be reborn into a lower class. They might even be reborn as animals.

For Hindus, the law of karma meant that the universe was just, or fair. Souls were rewarded or punished for the good and evil they had done. Karma also explained why people had a certain status in society. Recall that in the caste system, people could not escape the social class of their birth. According to Karma, this was fair, because people's social class reflected what they had done in their past lives.

Over the centuries, many Hindu teachers criticized the caste system. They taught that all people, including the untouchables, should be treated equally. In the 20th century, the Indian leader Mahatma Gandhi called the untouchables "children of God." Today, Indian law protects the rights of all people, and the caste system is much less strict. But the ideas of Karma and rebirth remain a central part of Hinduism.

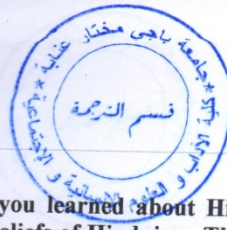
g) HINDU BELIEFS ABOUT SAMSARA

As you have learned, Hindus believe in a continuous cycle of birth, death, and rebirth. They call this cycle *samsara*. As long as people are part of samsara, they will know pain and death. Samsara ends when the soul escapes from the cycle of rebirth and is united with Brahman, the supreme force in the universe, according to Hinduism.

It takes many lifetimes before a person can be released from samsara. People escape the cycle of rebirth, or reincarnation, by following the basic beliefs of Hinduism. They balance their karma with good actions. They follow their dharma by behaving correctly and performing their social duties. They worship Brahman, including the deities that represent different aspects of Brahman, faithfully. They also strive for direct, personal connections with Brahman.

The Indians of ancient times connected with Brahman by going on holy journeys called pilgrimages. People would travel to sacred places like the Ganges and Sarasvati Rivers. Such pilgrims believed that the difficulty of the journey would cleanse them of their sins. Faithful Hindus still make pilgrimages today. Pilgrims travel for days over difficult lands, including mountains. They often lie facedown in worship at each holy site and temple they encounter. The Ganges River is still one of the most holy places in India. Like the ancient Indians, modern Hindus bathe in its waters as an act of devotion and purification.

Hindu monks, known as sannyasins, devote their entire lives to attaining divine enlightenment. There have been sannyasins since ancient times. They use a number of techniques to focus on Brahman. They meditate, perform breathing exercises, recite prayers, and sing sacred songs. They also practice the ancient art of yoga. Yoga is a type of meditation. It combines special body positions with deep, slow breathing.



In this course, you learned about Hinduism, India's first major religion. You studied the five basic beliefs of Hinduism. They are belief in Brahman, deities, dharma, karma, and samsara. As you have learned, these beliefs helped to shape ancient Indian society. They inspired Indian art, sacred texts, and temple architecture. They were reflected in the caste system and in the treatment of people and animals. Hinduism is an important link between ancient and modern India. Hindu beliefs continue to affect daily life in India. Hindus still worship in temples, make pilgrimages, and celebrate religious festivals. They practice meditation and other ways of connecting with Brahman. In addition, reverence for life and nonviolence remain important ideals in India. Many modern Hindus avoid eating meat because they believe in not doing harm to animals.

India's second great religion, Buddhism, grew out of Hinduism, and you will learn about it in the coming section.

2-2. BUDDHISM

a) THE STORY OF BUDDHISM

In the previous section you learned about Hinduism, India's First great religion. In this section, you will learn about another great religion that began in India, Buddhism. Buddhism is based on the teachings of the Buddha, which means "Awakened One." The Buddha was a man who lived in India from about 563 to 483 B.C. Before earning the title of Buddha, he was a young prince named Siddhartha Gautama.

At the age of 29, Prince Siddhartha walked away from his royal life and went in search of spiritual peace. During his journeys, he learned great truths that changed his life. By sharing these truths with others, he began the great religion of Buddhism.

Buddhism was different from Hinduism in several ways. It was not based on complicated rituals and beliefs in many gods, as Hinduism was. Instead, it was a way of life based on simple teachings. Unlike ancient Hinduism, Buddhism embraced all people regardless of their caste. It taught people how to reach enlightenment, or happiness that comes from the knowledge of deep truth. Buddhists believed that once they reached enlightenment, they would no longer be reborn again and again.

In this section, you will learn about Buddhism through legends that are told about the Buddha's life. You'll find out what Siddhartha discovered and how his teachings became the basis of Buddhism.

a) Prince Siddhartha's Birth

Prince Siddhartha was born about 563 B.C. in the northern parts of India, near the Himalaya Mountains. His father, Suddhodana, was a powerful king. His mother, the beautiful Queen Maya.

One night, before her son was born, the queen had a dream. In the dream, she was carried high over the Himalayas to a silver mountain and set on a silver couch. A white elephant with six tusks walked around her and then struck her right side. The king and queen asked the Brahmins to explain her dreams. « You are carrying a child who will be a great man, » they told the queen. The Brahmins declared that the prince's future held two possible paths. As a prince, he could rule the universe. But if he left royal life to see the suffering in the world, he would become a Buddha, one who is enlightened. The Queen gave birth to Prince Siddhartha in a garden. Stories say that after the prince's birth, a soft, warm rain of heavenly flowers fell on the baby and his



mother. The infant prince looked a few years old and could already walk and talk. Siddhartha began his remarkable life by taking a few steps and declaring « I am the leader of the world and the guide to the world. »

b) The Prince's Royal Life

Prince Siddhartha's father wanted his son to be a great and powerful ruler. He was worried about the Brahmin's predictions. If the prince saw the world's suffering, he might give up his royal duties to seek a spiritual path. Thus, the king decided to protect his son from all the horrors of the world. He raised the prince in a world of perfect wealth and beauty. He provided his son with only the finest gardens, houses, education, and food. Servants took care of the prince's every need, from washing his clothes to playing music for his amusement.

Of course, the prince enjoyed his easy life, yet he always felt curious about the world outside the palace walls. Some days he would sit under a rose apple tree and think about the world beyond his reach. At the age of 16, Prince Siddhartha married a beautiful young noblewoman. The wedding feast lasted seven days and seven nights. For 12 years the couple lived together in perfect peace, enjoying the prince's many palaces. When Siddhartha turned 29, they had a son.

c) The Prince Discovers Three Forms of Suffering

After Siddhartha became a father, the king gave him more freedom to travel outside the royal palaces. During his trips, the prince discovered three forms of suffering.

On his first trip, the prince and his chariot driver saw a thin man who walked with the aid of a stick. « Why does that man look so terrible ? » the prince asked. His driver replied that the man was old. He told the prince that everyone's body weakens as it ages. On the second trip, the prince and his driver saw a man crying out in pain on the ground. « What is the matter with that poor man ? » The prince asked. The driver explained that the man was sick. On the third trip, the prince saw a group of people walking slowly down the road. The group carried a figure wrapped in white cloth. « Death came for that man, » Siddhartha's driver said quietly, « One day, i twill come for you, too. »

The prince was deeply troubled by his discovery of aging, sickness, and death. Unable to sit at home with his thoughts, he set out a fourth time. This time he met a man who glowed with inner peace and calm. The man was an ascetic. An ascetic is a man who gives up worldly pleasures such as possessions, fine clothes, money, and even shelter. « How can you sit so peacefully when there is so much suffering around you ? » The prince asked the man. The ascetic replied, « To be free of suffering, one must give up the desires, pleasures, and comforts of the world. I find peace by helping others find peace. »

d) The Prince Becomes an Ascetic

Prince Siddhartha's experiences with suffering changed him for ever. Suddenly, his royal life seemed empty. He wanted to find the happiness and peace the ascetic had found. He decided to give up his old life and find enlightenment. Becoming enlightened meant finding deep truth and being free of suffering.

One night, the prince asked his faithful driver to take him to the forest. At the edge of the dark woods, Siddhartha removed his royal robes, sandals, and jewels. He cut



off his hair with a knife. He put on a simple robe and kept only a small bowl for alms, or gifts of food. Wishing his driver farewell, the prince began his life as an ascetic.

Siddhartha met other ascetics as he wandered the forests and fields. Like him, they wanted to understand the nature of the world. They believed they could reach enlightenment through meditation. While meditating, the ascetics sat quietly and focused their minds on spiritual questions. Siddhartha quickly became an expert at meditation. The ascetics also denied their bodies many basic needs. For example, they stayed up all night without sleeping. They sat in the hot sun without shelter. They held their breath for long periods of time. They also fasted, or stopped eating, for many days at a time. They hoped to find spiritual truth through self-denial.

Siddhartha followed the way of the ascetics until he was pitifully thin from lack of food. Legends say that he became so skinny that he could touch his stomach and feel his backbone. Eventually, he became unhappy with this extreme way of living, and he had not yet found the key to enlightenment.

e) The Prince Becomes The Buddha

Siddhartha had learned that giving up bodily pleasures did not bring enlightenment. He decided to balance himself between the extremes of pleasure and pain. He would be neither a prince nor an ascetic. In stead, he would seek a "middle way" as a path to enlightenment. The prince's new way of thinking caused the other ascetics to leave him. But he was content to be alone. He was not yet enlightened, but he was on the right path.

A full moon rose on Siddhartha's 35th birthday. He bathed in the river and rested quietly in a grove of trees. When he awoke, he had a strong feeling that he would soon become enlightened. Then a grass cutter gave him eight handcuffs of soft grass as a present. Siddhartha walked until he reached a tree that became known as the Bodhi, or 'Enlightenment Tree.' He placed the grass at the foot of the tree and sat down. He vowed to meditate under the tree until he reached enlightenment.

While Siddhartha meditated, a wicked god, Mara, tried to frighten him. Then Mara tried to tempt him by sending his three daughters, Discontent, Delight, and desire. Siddhartha resisted them all. He meditated through the night about the nature of reality and how to reach *nirvana*, or true happiness and peace. As the night went on, his mind filled with the truths he had been seeking. He saw his past lives and the great cycle of rebirth. He saw the importance of karma. Eventually, he saw how to gain freedom from the endless cycle and so end all suffering.

By morning, the young prince had become the Buddha, the 'Awakened One' who has reached enlightenment. The truths that Buddha discovered under the Bodhi tree are the basis of Buddhism. They are often called the Four Noble Truths. The Buddha would spend the rest of his life sharing these truths with the people of India.

f) The Buddha's Teachings

Behind Buddhism's Four Noble Truth is the idea that all things change. The Buddha saw that even one finds pleasure, it does not last for ever, and one suffers when it is lost. To end suffering, he taught, people should travel the Eight Path. This path follows the 'middle way.' The Buddha could have selfishly escaped into enlightenment. Instead, he chose to teach others the path that he had found. In time, his followers spread his teachings throughout India and other parts of Asia.



The Eightfold Path consists of the following principles:

- *Right Understanding: Develop a deep understanding of the Four Noble Truths.
- *Right Purpose: Live a life of selflessness, love, and nonviolence.
- *Right Speech: Be careful and truthful in what you say. Do not lie or gossip.
- *Right Action: Do not kill, steal, or lie. Be honest.
- *Right way to earn a living: Do not work at a job that causes harm to people or living creatures.
- *Right Effort: Promote good actions and prevent evil actions.
- *Right Mindfulness: Be aware of but not attached to your emotions, thoughts, and feelings.
- *Right Concentration: Focus your mind with practices such as meditation.

The Four Noble Truths are:

- *Suffering is present in all things, and nothing lasts forever.
- *Suffering is caused by cravings, desires and wants.
- *The way to end suffering is to give up all cravings.
- *The way to give up all cravings is to live life according to the Eightfold Path.

You learned in this section about Buddhism which is India's second great religion. It is based on the teachings of Siddhartha Gautama who became the Buddha by reaching enlightenment. You will discover in the next lesson how a powerful Indian leader used Buddhism to help unify ancient India.

3. BUDDHISM AND THE FIRST UNIFICATION OF INDIA

In the previous section, you learned about the origins of Buddhism. In this section, you will learn how one Indian Leader, King Ashoka, used Buddhist values to unify India.

King Ashoka was part of the Maurya family. They united India for the first time under the Mauryan Empire, which flourished from about 322 to 187 B.C. the Mauryas, including Ashoka, fought wars of conquest to build their empire. Then a great change came over Ashoka, and he turned to peaceful ways of keeping India united.

The change came about in this way. One day when he was a young man. King Ashoka sat on his horse and looked out over a bloody battlefield. Men and animals lay dying the hot Indian sun. Ashoka could hear the wounded groaning in pain. With growing horror, he thought of thousands of people who had been killed or enslaved in his family's war for land. In that moment, he swore to give up violence.

Ashoka's promise led him to the Buddhist religion. He gave up making war and instead created an empire based on Buddhist beliefs through edicts, official messages carved on walls, rocks, and tall pillars.

In this section, you will read about how the Mauryan family unified India. Then you'll discover how King Ashoka used Buddhist values to rule his empire.



3.1. THE MAURYAS UNIFY INDIA

The Mauryas family were the first leaders to unify India. This was a major accomplishment because India was so huge and diverse. The Indian subcontinent covers more than one million square miles. Before the Mauryas united this vast land, it was divided into many small kingdoms.

Chandragupta Maurya began building the Mauryan Empire in the 320s B.C. He saw that the kingdoms of northern India were weak. They have wasted a great deal of money and men fighting among themselves. Chandragupta used his great army of 700,000 soldiers and 9,000 elephants to overthrow the rulers of these kingdoms. He conquered and united all of northern India.

Chandragupta kept his empire strong by using force whenever necessary. He was deathly afraid of his enemies. He used his powerful army, a network of spies, and torture to keep his subjects in line. Chandragupta's rule was harsh, but it was successful in many ways. He created a strong central government, and he wrote laws. He made sure farmers had water for their crops. To help connect the parts of his empire, he built a royal road over 1,000 miles long.

Toward the end of his life, Chandragupta gave up his power. Tradition says that he became an ascetic. He lived in poverty and traveled with monks. Meanwhile, the empire grew even larger. Under Chandragupta's grandson, king Ashoka, it included nearly all of the Indian subcontinent.

3.2. ASHOKA'S RULE

The Mauryan Empire reached its peak during the reign of King Ashoka. He ruled the empire from about 269 to 232 B.C. During the early part of his reign, Ashoka expanded the empire to the south and east through a series of wars. Then, after one especially brutal battle, he made his decision to reject violence. Ashoka decided to embrace Buddhism. He supported the Buddhist values of love, peace, and nonviolence. As a Buddhist, he respected all living things. He gave up hunting and became a strict vegetarian who does not eat meat. He visited holy Buddhist sites, and amazingly, Ashoka gave up wars of conquest. Never again would he fight another kingdom for its land.

Ashoka wanted his people to follow the Buddhist path. He urged them to be kind, respectful, and moral. He told them to respect their elders, to tolerate people of different religions, and to treat their servants well. Ashoka saw himself as a wise and loving father figure. He often referred to the people he ruled as his children. Ashoka also spread Buddhism beyond India. According to history, he sent his son, Mahinda, to Ceylon (Nowadays Sri Lanka), a large island off India's southern tip. Mahinda converted the king to Buddhism, which became the official faith of the kingdom.

Not all of Ashoka's actions reflected Buddhist values. He was a practical ruler. He allowed slavery and permitted people to be executed for serious crimes. He still kept a strong army, although he gave up conquest, and he did not return any of the lands the Mauryas had already conquered.

In this course, you learned how India was unified for the first time under the Mauryan Empire. The Mauryas created their Empire through a series of wars and conquests. This changed when king Ashoka adopted Buddhist values. He kept India united through wise edicts. These edicts promoted Buddhism, general welfare, justice, and security.



In the next lesson, you will learn about the last greatest Indian Empire, the Gupta Empire. In some ways, the guptas were similar to the Mauryas. In others, they were quite different. As you will see, their rule led to many remarkable achievements.

4- THE ACHIEVEMENTS OF THE GUPTA EMPIRE

The Guptas were a line of rulers who ruled much of India from 320 C.E. to 550 C.E. Many historians have called this period a golden age, a time of great prosperity and achievement. Peaceful times allow people to spend time thinking and being creative. During nonpeaceful times, people are usually too busy keeping themselves alive to spend time on inventions and artwork. For this reason, a number of advances in the arts and sciences came out during the peaceful golden age of the Gupta Empire. These achievements have left a lasting mark on the world.

Archeologists have made some amazing discoveries that have helped us learn about the accomplishments of the Gupta Empire. For example, they have unearthed palm-leaf books that were created about 550 C.E. Sacred texts often appeared in palm-leaf books. These sacred texts are just one of many kinds of literature that Indians created under the Guptas. Literature was one of several areas of great accomplishments during India's Golden Age. In this section, you'll learn more about the rise of the Gupta Empire. Then you'll take a close look at seven achievements that came out of this rich period in India's history.

4.1 THE RISE OF THE GUPTA EMPIRE

After the Mauryan Empire fell in about 187 B.C, India broke apart into separate kingdoms. For the next 500 years, these smaller kingdoms fought each other for land and power. Beginning around 320 C.E., a second great empire arose in India: The Gupta Empire.

The empire began under Chandragupta I. He and his family, the Guptas, united the northern kingdoms by conquering them through war. They also formed alliances by arranging marriages with the sons and daughters of other rulers. The Gupta line of kings lasted until 550 C.E. At the height of their power, the Guptas ruled most of northern India. Their empire was the largest India had known since the days of the Mauryas.

In some ways, the Gupta Empire was similar to the Mauryan Empire. The Guptas set up a central government to oversee the empire. A council helped the king make decisions. The council was made up of advisors and members of the royal family. Unlike the Mauryas, the Guptas gave local areas a great deal of independence. The empire was divided into large areas called provinces. The provinces were ruled by royal governors. Within the provinces, town leaders could make many of their own decisions.

The Guptas' ruling strategy helped them to stay in power for nearly 230 years. Generally peaceful times and the empire's stability encouraged growth in the arts and sciences. The result was a 'golden age' that produced some of the greatest advances in Indian history. Let us consider the seven areas of great achievement under the Guptas.



a) UNIVERSITIES

The period of the Gupta Empire was a time of great learning. The Guptas built many colleges and universities throughout the empire. Some universities were Hindu, and some were Buddhist. The schools were open primarily only to males. However, teacher's daughters were allowed to attend.

Hindu universities provided the upper classes with religious training. Students attended classes in religion, mathematics, astronomy, chemistry, and Sanskrit. They could also learn sculpture, painting, music, and dancing.

The most famous university was the Buddhist school at Nalanda. The school had eight colleges and three libraries. It also had a hospital and a monastery. Students were instructed in Buddhist and Hindu philosophy. They also studied logic, grammar, and medicine. Students of medicine learned the practices of the day. They were trained how to question patients about their physical problems. They learned how to make cures from bark, roots, leaves, and minerals. They used the front claws of giant ants to stitch up wounds. Hindu doctors were especially skilled at surgery.

b) LITERATURE

Gupta writers created many kinds of literary works. They wrote poetry, fables, and folktales. They also wrote plays, including both comedies and dramas. Some of the plays were about historical and political subjects. Large audiences gathered to watch the performances.

There were other forms of writing as well. Scholars and lawyers wrote about Hindu law and religion. Some of the great Sanskrit literature took shape during this time. *The Puranas* ('Ancient Lore') described many Hindu legends. These sacred texts had been passed down orally for generations. They were first gathered together and recorded under the Guptas. *The Mahabharata* ('Great Work'), a poem composed over hundreds of years, reached its final form during the Gupta era. Its themes relate to Hindu values and the battle between good and evil. *The Bhagavad Gita* ('Song of the Lord') is part of the *Mahabharata*. It is one of the most beautiful and beloved works of Hinduism. In this poem, prince Arjuna is taught basic truths of Hinduism by Krishna, an earthly form of the deity Vishnu.

Some Gupta literature spread far beyond India. Gupta sacred texts influenced cultures as Greece and Persia (present-day Iran). The famous Arabian tale about Aladdin and his magic lamp was inspired by a Gupta folktales.

c) PAINTING

The Gupta Empire is famous for its beautiful paintings. For noble wealthy families, painting was an important part of life. No home was complete without a painting board or easel. Popular subjects included deities and other religious topics. Nobles also hired artist to paint pictures of their families and royalty. Some paintings highlighted the wealth and luxury of noble life. The paintings were often done on long scrolls.

Perhaps the greatest ancient Indian paintings are those known as the Ajanta cave murals. The murals cover the walls of the 30 caves that up an ancient Buddhist monastery in central India. The paintings are done in rich, bright colors like red, purple, and green. Artist made the paints from minerals and clay.



Some of *Ajanta murals* show scenes from the Buddha's life. Some portray stories that reflect Buddhist values, such as love understanding. Many of the paintings are graceful animals and hunters in the forest. The woodland scenes are decorated with flowers, trees, and fancy patterns. Gupta artists painted all these subjects with a sure and delicate hand.

d) SCULPTURE

Another area of great artistic achievement in the Gupta Empire was sculpture. Sculptors created statues out of stone, wood, bronze, and terra-cotta clay. Many of these statues portrayed the Buddha or Hindu deities. Some showed scenes from important people's lives. Many sculptures were created to stand on their own. Others were carved into the walls of temples and caves.

Gupta sculptures portrayed the human form simply and gracefully. One fine example is a sculpture of the river deity, Ganga. She is standing on the back of a sea monster. In her left hand she holds a water jug. The statue's lines are rounded and elegant. Her dress, jewelry, and hair are carved in beautiful detail. Her expression is quiet and thoughtful.

A temple statue of Buddha reflects the same attention to beauty and detail. The Buddha is seated on a highly decorated seat. His hands and legs are smoothly crossed. His expression is calm and peaceful. The sculptor used lowered eyes and a calm face to portray the Buddha's wisdom.

e) METALWORK

One of the most amazing accomplishments of the Gupta Empire was its metalwork. Gupta kings controlled huge mines of gold, copper, and iron. Metalworkers made gold and copper coins. They engraved the coins with pictures honoring Gupta rulers. The coins often highlighted the rulers' wealth and their achievements in art, politics, and war.

Gupta metalworkers were also famous for their ironwork. An iron pillar at a place called Mehrauli is an impressive and mysterious example of their skill. The pillar is made of solid iron. It stands 25 feet tall and weighs about 13,000 pounds. The sides are engraved with stories that describe the accomplishments of a Gupta emperor. The iron is almost rust-free after 1,600 years in the rain and sun. No one knows how Gupta ironworkers acquired such advanced metalworking skills.

f) MATHEMATICS

Earlier Hindu mathematicians had created a way of writing whole numbers using the numerals 1 through 9. Gupta mathematicians made further advances. For example, they used the decimal system to write numbers. The decimal system uses 10 basic numerals that have different values depending on their 'place' in the numbers. For instance, 1 is in the 'hundreds place' and means 100. The system also works for fractions. In decimal 0.10, 1 means one tenth. Note the zeros in this example. Hindu mathematicians were the first to treat zero as a number. Many calculations are impossible without the zero.



In later centuries, Arabs learned the Indian system of numbers and spread it to Europe. As a result, Europeans called this way of writing numbers "Arabic numerals." A better name is "Hindu-Arabic numerals" because the system began with the ancient Indians. We still use this system today.

One of the most famous Gupta mathematicians was a man named Aryabhata. He combined mathematics and astronomy to make important discoveries. He figured out that a year was exactly 365 days long he calculated the approximate size of Earth. He proposed that planets were spheres (shaped like balls). And he was one of the earliest scientists to suggest that Earth spins on its axis (an imaginary line through Earth's center). Mathematics had immediate practical uses as well. For example, Gupta builders used mathematics to design more complex structures.

g) ROADS

Gupta rulers encouraged trade by creating a huge system of well-built roads. The roads were built with care and precision. Engineers first cleared the pathway of plants, trees, and rocks. Then they filled in any holes. Finally, they smoothed the ground until it was level. The finished roads were made of hard-packed dirt. The roadways were designed for safety and comfort. They were built a few feet off the ground. Ditches, or canals, ran along either side. These features helped prevent flooding during the rainy monsoon season. Water would simply run off the road and into the ditches.

Signs along the roadway told travelers where they were. They also marked off the distances so people could figure out how far they had traveled. Rest houses gave travelers a place to relax or spend the night. Wells provided water for drinking and cooking. The empire's roads greatly benefited trade. They allowed traders to move easily from city to city within the empire. Traders could also move goods from the middle of the country to important waterways. From there, the goods could be shipped and sold to other countries. The roads also connected India to China and the lands east of the Mediterranean Sea.

In this section, you learned about India's Golden Age during the time of the Gupta Empire. Like the Mauryas, the Guptas created a strong central government to rule their empire. At the same time, they granted significant independence to local leaders. This strategy helped to create an era of stability and prosperity. The result was a great surge of learning and artistic growth. Under the Guptas, India made achievements in a number of areas. The Guptas encouraged learning by building universities. Writing, painting, sculpture, and metalwork flourished. Gupta mathematicians made important advances. Engineers designed and built a vast system of roads. Many of these achievements, especially in mathematics and literature, continue to affect the world today.

This lecture on the Gupta Empire ends our study of Ancient India. In the next lecture, you will travel east to learn about another great civilization, ancient China.



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The Objectives of the Lecture:

The Indian Civilization that started with a lost land called Harrapa near the Sarasvati-Indus River deserves our interest to unveil its mysteries and secrets. The city of Mohenjodaro was the cradle of a great human development that led to the spread of influential philosophies and religions and also great technologies and inventions. What is Indian Civilization? What are the great Empires that settled the land and unified it?

Keywords:

Sarasvati-Indus River-Mohenjodaro-Harrapa-Hinduism-Buddhism-The Mauryans-Ashoka Empire-The Guptan Empire.



LECTURE 8: ANCIENT CIVILIZATIONS:

THE CHINESE CIVILIZATION

1- GEOGRAPHY AND THE EARLY SETTLEMENT OF CHINA

In the last lecture, you learned about the people and empires of ancient India. In this unit, you will explore the civilization of ancient China. This civilization flourished from about 1700 B.C. to 220 C.E.

China is a large country in eastern Asia. It is easy to use words like *highest*, *largest*, and *longest* when talking about China's geography. The world's highest mountains, the Himalayas, are in China. So is one of the world's largest deserts, the Taklamakan Desert. China also boasts some of the longest rivers in the world.

China's climate is just as extreme as its physical features. The weather can vary from ice storms in the high mountains to the dreaded sandstorms of the Taklamakan Desert. During a sandstorm, the sky darkens until it feels like night. Hot, howling winds drive sand and gravel against you. The only way to survive is to wrap yourself in clothes or blankets and lie down until the storm passes. That could be hours or even days.

As you deduce, China is a land of contrasts. In this section, you will compare five geographic regions in China. You'll learn about the climate, physical features, and vegetation of each region. You'll also discover how geography affected where the first Chinese settled, the way they lived, and their ability to communicate with other civilizations.

1.1. AN OVERVIEW OF CHINA'S GEOGRAPHY

Modern China is the third largest country in the world, after Russia and Canada. It covers about 3.7 million square miles (about 9.6 million square kilometers). About 1.2 billion people live in China, more than in any other country.

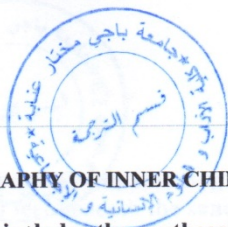
China was much smaller in ancient times. To understand Chinese history, it's helpful to divide China into two main areas: Outer China and Inner China. Most of ancient Chinese history involves only Inner China. The two areas did not become one country until the 1600s C.E. But the geography of both areas affected the early settlement and history of China.

1.2. THE GEOGRAPHY OF OUTER CHINA

Outer China includes the western and northern parts of present-day China. It is an area of great extremes. In the southwest, China is bounded by the Himalaya Mountains. The major geographical region in this area is the Tibet-Qinghai Plateau. It is the world's largest plateau. This region is a bitterly cold place to live. There are only about 50 days a year without frost. Snowstorms are common, even in July.

In the northwest, the major region is the northwestern Deserts. This area includes the second-lowest place in China. Called the Turfan Depression, it is 505 feet below sea level. It can grow so hot that raindrops evaporate before reaching the ground.

In the northeast, the major region is the Northeastern Plain. This is land of low hills and plains. It has short, hot summers. Winters are long and dry, with five months of freezing temperatures.



1.3. THE GEOGRAPHY OF INNER CHINA

Inner China includes the southeastern part of present-day China. Compared to the west, this part of China is closer to sea level. It is a land of rolling hills, river valleys, and plains. Rivers flow through the area from the west. The rivers often enrich the soil by flooding. They also provide water for irrigation. These physical features made Inner China more attractive to early settlers than Outer China.

Inner China has two main regions. The northern region is the North China Plain. To the south are the low river plains of the middle and lower Chang Jiang Basins. These regions have very different climates. The Chang Jiang Basins are warm and wet. The North China Plain is drier and often cooler.

Each of China's major regions has its own climate, physical features, and vegetation. Let us take a closer look at each region, starting with those in Outer China.

a) THE TIBET-QINGHAI PLATEAU

The southwestern part of Outer China is dominated by the high Tibet-Qinghai Plateau. Also known as the Tibetan Plateau, this area is often called the 'Roof of the World'. Its average elevation is more than two miles (13,500 feet) above sea level. It is a very large area, covering almost a quarter of the land in China.

The Tibetan Plateau is rocky land surrounded by towering mountains. The Himalayas are on the southern edge of the plateau. The tallest mountain in the world, Mount Everest, is part of this mountain range. Its peak is more than five miles (29,000 feet) high. Since the Tibetan Plateau is so high, the climate is very cold. The air is thin and dry. Snow falls even in the summer.

Two of China's major rivers begin in this area, the Huang He (Yellow River) and the Chang Jiang (Yangtze River). In spite of the rivers, the plateau is rather dry. The natural vegetation consists of sparse scrubs and grasses. Antelopes and yaks, a type of ox, roam the area. Sometimes they are hunted by wolves and wildcats.

For the people of ancient times, the Tibetan Plateau was a challenging place to live. It was too cold and dry to grow crops. But the grasses did provide food for yaks and other livestock. The cold, rocky plateau and the high mountains made travel through this area to Inner China very difficult.

b) THE NORTHWESTERN DESERTS

The northwestern part of Outer China is known for its great deserts, including the Taklamakan and Gobi Deserts. The deserts are harsh places to live and difficult for travelers to cross. The climate varies from sizzling hot in the summer to below freezing in winter. The only places to grow crops or raise animals such as sheep are the oases, where water can be found. In ancient times, shelters made of mud were sometimes built near oases.

c) THE TAKLAMAKAN DESERT

The Taklamakan Desert is about 105,000 square miles. It is considered one of the most dangerous deserts in the world. In fact, its name means, 'Once you go in, you will not come out.' The desert's huge sand dunes shift and change as the wind blows the sand



around. Sandstorms arise with stunning speed. Legend says that two armies and 300 cities are buried 600 feet beneath the sand dunes. As you might expect, the desert is too dry to have much vegetation. Bushes, weeds, and trees grow only near oases and along rivers.

d) THE GOBI DESERT

Stretching over 500,000 square miles, the Gobi Desert is one of the world's largest deserts. It covers part of China and present-day Mongolia. Unlike the Taklamakan Desert, the Gobi has very few sand dunes. Most of the desert is stony. Its surface is made up of small pebbles and tiny bits of sand. Vegetation is sparse. Plants tend to be small and widely spaced.

e) THE NORTHEASTERN PLAIN

The Northeastern Plain is located east of present-day Mongolia. Today this area is sometimes called Inner Mongolia and sometimes Manchuria. It is a land of low hills and plains. The natural vegetation is mostly prairie grass. In ancient times, the grass provided food for horses, sheep, and other animals raised by herders.

The major rivers running through the Northeastern Plain are the Liao and Sungari. The Liao is a shallow river. Only small boats can navigate it. The rivers freeze in the winter, and people use them as roads.

The Northeastern Plain is an area of great contrasts in climate. It has short, warm summers. The northern and eastern parts of the plain are dry and cold in winter. The southern half, especially the valley of Liao, has milder weather and more water. In general, though, the plain is too cold and dry to be a good place for growing crops.

In the south, a narrow coastal plain links this area to the rest of China. This plain was the route several groups of invaders took into Inner China.

f) THE NORTH CHINA PLAIN

The North China Plains is flat region of grassland in Inner China. Temperatures range from very warm in the summer to quite cold in the winter.

This region is sometimes called the 'Land of the Yellow Earth' because the ground is covered by yellow limestone silt. The silt comes from the Gobi Desert. It is carried by the wind to the North China Plain. The river that runs through the plain is also full of yellow silt. The silt gives the river its name, Huang He (Yellow River).

The Huang He is one of the longest rivers in the world. It may also be the world's muddiest river. The mud makes it look more like soup than river water. The river starts in the high western mountains and winds its way down to the eastern plains. The silt it carries helps fertilize the surrounding lands, making the North China Plain a good place to settle down and grow crops.

While the Huang He helps farmers, it has also been the source of many disasters for the Chinese. In the past 3,000 years, the river is said to have flooded more than 1,500 times, causing much damage and loss of life.



g) THE MIDDLE AND LOWER CHANG JIANG BASINS

The middle and lower Chang Jiang Basins are areas of low, wet coastal plains. The basins are located along the river called the Chang Jiang.

The Chang Jiang is even longer than the Huang He. In fact, its name means 'Long River'. It has hundreds of tributaries. People use the river to move goods between eastern and western areas of the region.

Like the Huang He, the Chang Jiang starts in the high western mountains. It flows through three plains and then to a rich delta. Its deposits help to make the surrounding lands very fertile. The river floods less often than the Huang He, making it much less dangerous.

The climate in the Chang Jiang Basins is warm and wet. In ancient times, the vegetation may have been thick rainforest. There was not limited space for farming, and the area was not suitable for grazing animals. But the basins were very good for growing rice, which needs lots of warmth and moisture.

2- EARLY SETTLEMENT IN ANCIENT CHINA

Archeologists believe that the first inhabitants of China lived in caves more than 500,000 years ago. Remains of these people, known as Peking (or Beijing) Man, were found in the 1920s in the northeastern part of China. They made tools and probably used fire.

When people in China began farming, they settled mostly on the North China Plain in Inner China. They grew crops and lived in villages near the Huang He. This marked the beginnings of settled Chinese society.

It is not surprising that early farmers chose this area to live in. The North China Plain had plenty of water, fertile soil, and moderate climate. In contrast, the Tibetan plateau and Northeastern Plain were too cold and dry to grow crops. The Northeastern Deserts were also too dry. The Chang Jiang Basins were wet and fertile, but heavy rains may have made farming difficult.

2.1. ANCIENT CHINA'S ISOLATION

China's geography kept the early settlements in Inner China isolated. Only a narrow coastal plain linked the Northeastern Plain to Inner China. In the southwest, the towering mountains, rocky plateau, and cold climate formed a natural barrier.

Later in Chinese history, the same geographic features that kept China isolated also made it difficult to govern China as one unified state. There were different regions, and thus different ways of life. Although most early inhabitants settled on the North China Plain, people did live in the other geographic regions. People in these regions had quite different ways of life.

2.2. LIFE IN OUTER CHINA

Fewer people settled in Outer China than in Inner China, which was so much more suitable for farming. The Tibetan Plateau is not suitable for growing crops, but herders could raise livestock, especially yaks. The people who lived on the plateau had to move frequently to find new grazing land. Yaks provided meat, and their milk was made



into butter and yogurt. Yak wool was turned into the heavy clothing people needed in the cold climate. Yak hair was woven into material for tents.

In the Northwestern Deserts, the only settled communities were on the oases. There, people built homes out of mud. They grow cotton, winter wheat, and maize. Their main foods were wheat noodles, bread, and mutton.

The Northwestern Plain is too cold and dry for much farming, but its prairie grass supported livestock. Early settlers in this region were nomads who raised sheep, goats, cattle, and horses. Their main food was meat. They were constantly moving to find grass for their animals. So they lived in tents. The nomads often invaded the North China Plain to get needed supplies. Eventually, The people of Inner China built the Great Wall to keep them out. You'll learn more about the Great Wall latter in this unit.

2.3. LIFE IN INNER CHINA

The fertile land of Inner China supported larger and more settled populations. Most people settled on the fertile North China Plain. There they grew mainly wheat and millet. They raised cattle, sheep, oxen, pigs, and chickens. People built permanent homes out of rammed earth (soil tightly packed to make solid walls). The Chang Giang Basins had limited areas for farming, and they lacked grazing land for raising animals such as cattle. But rice thrived in this warm, wet area. Settlers began growing rice in the river valley as early as 10,000 B.C. They also raised pigs and poultry, and they ate seafood. They built permanent houses so they could stay in one place and tend their animals and crops.

In this unit, you explored five geographic regions in China. Three of these regions are in Outer China: the Tibetan Plateau, the Nothwestern Deserts, and the Northeastern Plain. The two regions of Inner China are the North China Plain and the Chang Jiang Basins. You learned about each region's physical features, climate, and vegetation. You also discovered how differences in geography led to different ways of life.

Many early farmers settled on Inner China's northern plain. Outer China's physical features isolated Inner China. These features included high mountains, a cold and rocky plateau, and large deserts. The ancient Chinese traced their history through several dynasties or ruling families. In the next chapter, you will explore one of the esrliest of these dynasties, the Shang dynasty.



THE CHINESE CIVILIZATION

3) THE SHANG DYNASTY

In the previous section, you explored five geographic regions of China. You learned that most of China's early farmers settled on the North China Plain, near the Huang He (Yellow River). In this section, you will explore one of China's earliest dynasties, the Shang Dynasty. This dynasty ruled the area around the Huang He from 1700 to 1122 B.C.

Ancient China was not one country, but a number of clans, or extended families, led by warrior kings. Rival clans often fought each other. Occasionally, one clan became powerful enough to control all of ancient China and start a dynasty. The Shang (*pronounced shung*) was one such clan.

For hundreds of years, the Shang dynasty was considered to be a myth by western scholars. Stories about mysterious markings on animal bones hinted that the Shang might have been the first Chinese to learn to write. But there was no solid archeological evidence that they existed.

Then, in 1899, a Chinese scholar found some bones with writing on them. He thought they might be Shang oracle bones. Oracle bones are animal bones and turtle shells with inscriptions carved by engravers. They were thought to tell the future. Later, in the 1920s, the ruins of a Shang city were found at Anyang. Archeologists unearthed many artifacts from these ruins that revealed an ancient civilization. Let us shed light on what they discovered about Shang government, social structure, religion, writing, art, and technology.

3.1. A SHANG CAPITAL CITY

Archeologists learned a lot about the Shang when they began excavating the ruins at Anyang in 1928. The ruins were remains of one of the royal cities of the Shang. The city included a palace, a temple, and houses. There were also workshops for artisans who worked with bronze, pottery, stone, and jade.

The king's palace sat on a platform. The palace was made of mud-plastered walls held up by wooden posts. Under its foundations, archeologists found human bones. The bones suggest that the Shang performed human sacrifices when they built a new royal house. Human sacrifices were also part of Shang burials. While excavating at Anyang, archeologists found at least 9 royal tombs. Each tomb was a large pit with ramps leading down to it from the north and south. When a king was buried, slaves, servants, and animals were led down the ramps into the pit. There they were sacrificed so that, the Shang believed, they could serve the needs of the king in the afterlife.

Because of their belief in an afterlife, Shang kings were also buried with or near bronze vessels and containers of food. The treasures found in royal tombs include bronze weapons, carved jade ornaments, bone carvings, pottery, stone sculptures, and even chariots. The artifacts unearthed at Anyang reveal some interesting facts about Shang beliefs and ways of life. Let us see what else scholars have learned about the Shang, beginning with their government.



3.2.SHANG GOVERNMENT

The Shang government was led by a powerful king who controlled the land. To expand his power, the king set up smaller kingdoms under his younger brothers and nephews. Power sometimes passed to a younger brother when a king died. Sometimes a son inherited the kingdom.

Shang kings depended on strong armies to maintain their rule. The kings engaged in almost constant war with their enemies. They fought to keep other clans under control and to defend and expand their kingdoms. They also captured prisoners in war to use as laborers and in human sacrifices. The king's armies were especially powerful because Shang nobles had weapons made of bronze.

The Shang were among the first people in the world to discover how to make bronze from a mixture of copper and tin. Shang armies were made up of large numbers of foot soldiers, archers, cavalry riding horses and elephants, and fighters in chariots. The chariots were two-wheeled boxes drawn by horses. Three soldiers rode in each chariot. The driver stood in the middle with a spear carrier on his left and an archer on his right. The Shang army must have been a terrifying sight to their enemies.

3.3.SHANG SOCIAL CLASSES

Shang society can be divided into six social classes. The king and his relatives were at the top. Below them were the nobles, craftspeople, traders, farmers, and slaves.

1-Nobles

The nobles made up the highest-ranking social class after the ruling family. Nobles fought in the king's army. They also provided weapons, foot soldiers, and chariots. In exchange for their military, the king did not interfere with their control over the land. Shang nobles enjoyed a life of luxury. They lived in great palaces and spent time hunting. One discovers the Shang were great hunters because of the large number of wild animal bones found at excavation sites. In addition, writings on oracle bones show that the king went hunting and invited nobles to hunt foxes, badgers, and other wild animals. The king often gave nobles symbols of power, such as jade discs. The discs might show a 'lucky' creature such as a dragon or tiger. Nobles often mounted the discs on posts in their homes.

2-Craftspeople

Craftspeople formed a small social class. This class included bronze and jade workers, potters, and stonemasons. These skilled workers had lower status than nobles but higher status for farmers. Bronze workers were especially valued. They made the weapons used by Shang warriors. They also made and decorated containers for the king and nobles to use in religious ceremonies or simply as symbols of their wealth.

3-Traders

Like craftspeople, traders ranked below nobles but above farmers in Shang society. Scholars believe that the Shang traded extensively, because the modern Chinese word for merchant is *shang ren*, which could also mean 'Shang man.' During the Shang dynasty, people mostly traded goods. But they also used cowrie shells, a type of seashell, as money. The shells were valuable because they came from far away. The Shang had to trade with neighboring regions to get them.



4-Farmers

Farmers were the largest social class in Shang society. They worked small plots of land, growing millet, wheat, barley, rice, fruit, vegetables, and nuts. They did not own the land they farmed. The land was under the control of either the king or the nobles. The farmers did not even get to keep most of their crops. They kept only enough to feed themselves and their families. They gave the rest to the nobles, who sent some to the king.

Even after the Chinese became good at making bronze and iron weapons, many farmers used simple wooden and stone tools. They dug with wooden sticks, weeded with stone-tipped hoes, and harvested grain with stone knives and scythes. In addition, to growing crops, farmers may have raised pigs and chickens. They also learned to keep and raise cattle.

5-Slaves

At the very bottom of Shang society were slaves, who had often been captured in wars. They spent their lives building tombs and palaces. When their masters died, slaves were sometimes sacrificed so they could serve their masters in the afterlife.

3.4.RELIGION UNDER THE SHANG

The religion of the Shang centered on ancestor worship. As the treasures buried in king's tombs show, the Shang believed in a life after death. They also believed that dead ancestors had power to help or harm the living. For this reason, they believed it was important for people to honor their ancestors. They did this through offerings of wine and food, and sometimes through human sacrifices.

The king's relationship to ancestral spirits was especially important to the Shang. In Shang belief, kings had the power to rule because they were descended from powerful ancestors. But kings also had responsibilities, including duty to follow the wishes of their ancestors. Kings used oracle bones to ask their ancestors's advice on such important matters as when to hunt, where to build new cities, and whether to go to war. The oracle bones were made from turtle shells or the shoulder blade of a cow. To ask a question, a holy man made a statement such as "Tomorrow is a good day for the hunt." Then the holy man pressed a hot needle against the back of the bone. The heat would make the bone crack. The pattern of the crack was believed to be a message, which the holy man or king translated. He might then carve the message on the oracle bone. Today, these inscriptions reveal valuable information about life under the Shang dynasty.

4.4. WRITING UNDER THE SHANG

The inscriptions on oracle bones are among the earliest known examples of Chinese writing. In Shang writing, as in modern Chinese, characters stand for words rather than sounds. At first, Chinese writing contained only pictographs, images that stand for objects. By the Shang dynasty, people also used logographs, characters that stand for words. For example, the character for 'good' is a combination of the characters for 'woman' and 'child.'

Having a written language helped to unify the Chinese people. Although spoken language varied from place to place, people of the upper classes used the same written language.



3.5. ART UNDER THE SHANG

Shang artists showed great skill in working with bronze. Craftspeople made beautiful vessels and other objects. Some bronze vessels had geometric designs and pictures of mythical creatures. The most common picture was an animal mask, later known as a *taotie*. It might have had the horns of an ox, the ears of an elephant, the talons of a bird, the eye of a man, and the crest of a dragon. Some scholars say it was a symbol of all the beings in the world. The Shang also produced outstanding jade pieces. Jade is a very hard stone. Jade workers made objects by sawing, filing, and sanding the stone. The Chinese may have believed that the qualities of jade represented the qualities of a superior person. The hardness of jade stood for wisdom. Jade was also smooth and shiny. These qualities stood for kindness.

3.6. TECHNOLOGY UNDER THE SHANG

Working with bronze was an important technology for the Shang. Craftspeople used bronze to make many tools of war, including arrowheads, spearheads, ax heads, and helmets. The bronze-making skill of the Shang is one of the reasons they were able to remain in power for more than 500 years.

3.7. THE END OF THE SHANG DYNASTY

The Shang excelled in war, and the ruling classes built up great wealth. But in time, these very strengths helped to bring about the end of the dynasty. Fighting so many wars eventually weakened the military power of the Shang. The king and his nobles spent enormous amounts of money on their palaces, furnishings, clothing, and even their tombs. In time, this lavish spending may have weakened the economy. A later king would say the final blow was the corruption of the last Shang. Instead of looking after his people, he spent all his time on pleasurable activities like hunting. But no one knows if this was true.

Around 1045 B.C., a frontier state called Zhou (pronounced *Joh*) rose up against the dynasty. Zhou armies under King Wu caught the Shang unaware, defeating and overthrowing them. One story says that the last Shang king ran from the battlefield, put on all his jewelry, and threw himself into the flames of a fire as Zhou rebels stormed his capital city.

In this course, you learned about one of China's earliest dynasties, the Shang dynasty. The ruins and artifacts found at Anyang showed that the Shang believed in an afterlife, kings were buried with goods that would be useful to them in their life after death. Shang kings were powerful rulers who kept their power through military might. Shang society can be divided into six social classes. These were the king's clan, nobles, craftsmen, traders, farmers, and slaves. The Shang practices ancestor worship and, sometimes, human sacrifice. Their writing used logographs as well as pictographs. Shang craftspeople excelled in working with bronze and jade. The Shang ruled in the valley of the Huang He for some 500 years. China's next line of rulers was the Zhou dynasty. In the next course, you will learn more about the Zhou. You will also explore three important philosophies and schools of thought that developed toward the end of their reign.



THE CHINESE CIVILIZATION

4) THREE CHINESE PHILOSOPHIES

In the last section, you explored one of China's earliest dynasties, the Shang dynasty. In this section you will learn about China's next line of rulers, the Zhou dynasty. Then you'll explore three Chinese philosophies during the time of the Zhou.

The Zhou dynasty lasted from about 1045 to 256 B.C. During its last years, different leaders fought for control in China. The country was thrown into disorder. These troubles led Chinese thinkers to ask questions about the best way to have peace and order in society. Three different answers emerged. They were the philosophies of *Confucianism*, *Daoism* or *Taoism*, and *Legalism*.

This course illustrates the differences between these schools of thought. In 360 B.C., the ruler of a small kingdom has sent three advisors to learn about three philosophies. Upon their return, he asked them, "What shall I do to rule well?" The first advisor has learned about Confucianism. He tells the king, "Lead by example." The Second advisor has studied Daoism. He says, "If you must rule, rule as little as possible." The third advisor has learned about Legalism. He says, "Set clear laws and harshly punish those who disobey them." In this course, you will learn why the advisors gave such different answer. You will explore Confucianism, Daoism, and Legalism and how each philosophy influenced China.

4.1 THE ZHOU DYNASTY

Around 1045 B.C., the Zhou, a group of people in northwestern China moved into the central plains. They rebelled and established a new dynasty. For several centuries, the Zhou ruled over a group of states in China. But in the later years of the dynasty, wars between states plunged China into disorder.

a) THE EARLY YEARS : STABILITY AND FEUDALISM

After overthrowing the Shang, the Zhou established their rule over China. To justify their conquest, they claimed they had been given *the Mandate of Heaven*, a divine right to rule China.

According to this belief, *Heaven* was a power that controlled human destiny. The king was the son of Heaven. As long as the king governed his people well, Heaven gave him the right to rule. If the king did not govern well, Heaven would send signs of its displeasure, such as earthquakes and floods. When the king lost the support of Heaven, others had the right to overthrow him.

The *Zhou* increased the stability of their rule through a system of relationships called *feudalism*. Under feudalism, the king owned all the land. But he gave large pieces of the land to loyal supporters, called *lords*. In exchange, lords sent soldiers to fight if the king was attacked. The lords were rulers of their own lands, or states. They had absolute power over the peasant farmers who worked the land. Peasants had the lord's protection, but in return they gave a portion of their crops to the lord.



b) THE LATER YEARS: CONFLICT AND CREATIVE THOUGHT

Feudalism worked for a time to keep China stable. But by the 700s B.C., the system was starting to break down. The lords of individual states became more powerful and ambitious. Consequently, the power of some lords rivaled that of the king.

Between about 770 and 453 B.C., a number of small states often quarreled with one another. They eventually grouped into six or seven larger states that warred for power. These wars brought some 250 years of disorder to China. This time is often called the *Warring States* period. So much instability led the Chinese to ask important questions about human nature and the best way for rulers to govern. Ambitious rulers hired scholars to advise them on how to create order and increase their power.

So many ideas were offered that the Chinese later called them the "Hundreds School of Thoughts." The three most influential schools of thought that emerged were Confucianism, Daoism, and Legalism. Each of these philosophies had a major influence on Chinese culture. Let us take a closer look at their origins, teachings, and influence, beginning with Confucianism.

4.2. CONFUCIANISM

Confucianism is based on the teachings of Kongfuzi, who is called Confucius by Westerners. This philosophy deeply influenced Chinese government and culture.

a) THE FOUNDER OF CONFUCIANISM

Confucius lived from 551 to 479 B.C. he was born in the small state of Lu in eastern China. He experienced firsthand that disorder that erupted when lords fought for power. Between 722 and 481 B.C., his own state was invaded many times.

Confucius deeply respected Chinese traditions such as reverence for ancestors and the honor given to scholars. But he also saw that society and government had to change if there was to be peace and order. In particular, rulers needed to govern wisely. Confucius wanted to teach men of good character to work as honest and fair government officials.

b) THE TEACHINGS OF CONFUCIANISM

The goal of Confucianism was a just and peaceful society. Confucius taught that society worked well when all people acted properly based upon their roles and their relationships with others.

According to Confucianism, there are five basic relationships: ruler and subject, husband and wife, father and son, older sibling and younger sibling, and friend and friend. All people must respect and obey those above them. In particular they must respect their elders. In return, those with authority, such as rulers, fathers, husbands, and other siblings, must set a good example. They should be kind, honest, wise, and faithful. Confucius taught, "Do not do to others what you would not want done to you."



c) THE INFLUENCE OF CONFUCIANISM

Confucius attracted many students who spread his teachings. After his death, some of them collected his sayings in a book called *The Analects*. Later scholars further developed Confucianism. Confucianism had a very practical effect on government under a later dynasty, the Han dynasty. People who do the work of government are called civil servants. In China, civil servants were traditionally the sons of nobles. They might or might not have the ability and wisdom to do their jobs well. Because of the influence of Confucianism, civil servants under the Han were hired on the basis of their ability. Before being hired, they were expected to know the Chinese classics in detail. For example, they had to know the proper behavior for people in various roles, from laborers to government officials. To prove they had this knowledge, they had to take exams that the emperor himself might grade.

The teachings of Confucius had a major influence on Chinese culture. Values such as respect for elders, proper behavior, and love of scholarship became deeply woven into Chinese society. Even today, the sayings of Confucius are wise and practical. Here are two examples from the *Analects*:

Confucius said to his follower:

*The gentleman first practices what he preaches
and then preaches what he practices.*

Confucius said to his student:

Shall I teach you what knowledge is?

*When you know a thing, say that you know it;
when you do not know a thing,*

admit that you do not know it.

That is knowledge.

4.3. DAOISM

The second great philosophy to come out of China's time of trouble was Daoism. Like Confucianism, it tried to give answers to the problems of right living and good government.

a) THE FOUNDER OF DAOISM:

According to history, the great sage, or wise man of Daoism was Laozi or Lao-tzu). He was said to be the author of the *Dao De Jing*, or "the Classic of the Way and Its Power). Some modern scholars believe that Laozi was a real man who lived in the late 500s B.C. Others think he was only a legend. Scholars do agree that the *Dao De Jing* was actually written over time by many writers.

Old stories of Laozi's life tell how he came to write the *Dao De Jing*. These stories say that Laozi worked as an advisor to the Zhou court for many years. When he was 90 years old, he was tired of government work and decided to leave China. When he came to the Chinese border, a guard recognized him. The guard was upset that the great teacher's wisdom would be lost to China. He asked Laozi to record his thoughts before leaving. So Laozi sat down and wrote a small manuscript of only 5,000 characters, the *Dao De Jing*.



The *Dao De Jing* preached a return to a simple and natural way of living. For example, one passage says:

*Confucius said to his follower:
The gentleman first practices what he preaches
and then preaches what he practices.*

*Confucius said to his student:
Shall I teach you what knowledge is?
When you know a thing, say that you know it;
when you do not know a thing,
admit that you do not know it.
That is knowledge.*

b) THE TEACHINGS OF DAOISM

Daoism was based on the ancient Chinese idea of the Dao, or "the way." Dao was the force that gave order to the natural universe. Daoism taught that people gained happiness and peace by living in harmony, or agreement, with the way of nature.

To the Daoists, nature is full of opposites, like life and death, or light and darkness. True harmony comes from balancing the opposite forces of nature, called *Yin* and *Yang*. Yin means "shaded," and Yang means "sunlit." In the same way, human life is a whole made up of opposites. It is impossible to have good without bad, beauty without ugliness, or pleasure without pain. The Daoists taught that people followed the use of nature by living simple lives of quiet meditation. They said that nothing in nature strives for fame, power, or knowledge. Similarly, people should avoid feeling self-important or striving for possessions or honors. Instead, they should accept whatever comes, like a blade of grass that bends when the breeze blows.

The Daoists believed that everyone must discover the Dao for themselves. Too many laws and social rules only got in the way of living naturally and following the Dao. Therefore, the best rulers were those who ruled the least. The *Dao De Jing* says, "Governing a large country is like frying a small fish. You spoil it with too much poking." It also tells rulers, "Be weak. Let things alone."

c) THE INFLUENCE OF DAOISM

Daoism encouraged rulers to rule less harshly. But Daoism's more important influence was on Chinese thought, writing, and art. Daoism developed into a popular religion.

4.4. LEGALISM

The third major philosophy that came out of China's time of trouble was Legalism. It gave very different answers to the problems of order and good government than either Confucianism or Daoism.



a) THE FOUNDER OF LEGALISM

Legalism was based on the teachings of Hanfeizi or Han Fei Tzu. Hanfeizi lived from 280 to 233 B.C. He was a prince of the royal family of the state of Han. Hanfeizi lived to see the end of the *Warring States* period and the Zhou dynasty. Like Confucius, Hanfeizi was very concerned with creating peace and order in society. But he did not think the Confucian teachings about proper behavior were the answer. Many of his ideas survive today in a book named after him, *Hanfeizi*.

b) THE INFLUENCE OF LEGALISM

Legalist philosophy had an almost immediate influence on government in China. At the end of the *Warring States* period, the Qin dynasty seized control of China. Qin rulers read and admired Hanfeizi's writings. They wanted to build a strong central government and a well-organized society. To achieve these goals, they adopted strict Legalist ideas. People were forbidden to criticize the government. Anyone caught doing so was severely punished. Many people were put to death for disloyalty and other crimes. You will learn more about Legalism under the Qin dynasty in the next course.

In sum, in this course, you read about three Chinese philosophies, Confucianism, Daoism, and Legalism. All three schools of thought developed in the later years of the Zhou dynasty. For a time, feudalism helped to stabilize China under the Zhou. But during the dynasty's later years, China collapsed into disorder. Political instability led many scholars to debate the proper way to rule. Confucius taught that peace and order depended upon proper behavior. Those in authority must lead by example. Those below them must obey. Daoists believed that people should live simply and in harmony with nature. They said the best rulers were those who ruled the least. Finally, Legalists like Hanfeizi believed that people were driven by their own self-interest. They taught that rulers could create order only through strict laws and harsh punishments. In the next course, you will meet China's first emperor, Qin Shihuangdi. You will discover how he used Legalist ideas to unite China's warring states.



THE CHINESE CIVILIZATION

5) QIN: THE FIRST EMPEROR OF CHINA

In the previous section, you learned about three Chinese philosophies and how China fell into disorder at the end of the Zhou dynasty. In this section, you will learn about the *unification of China* under *Qin Shihuangdi*.

The Emperor of Qin (pronounced chin) ruled over a united China from 221 to 210 B.C. His reign was marked by great contrasts. He executed hundreds of enemies, and his building projects killed thousands of his own people. But he also unified Chinese government and culture. And his construction projects were among the most spectacular in the world.

The emperor's most ambitious project was the building of the Great Wall along China's northern border. The purpose of the wall was to protect the north China border from invasion. The Emperor of Qin set about building the wall like a general attempt to win a war. Supply camps were set up to bring food and materials to the mountains and deserts of the northern frontier. Soldiers were posted to fight off bandits and to stop workers from running away. Thousands of Chinese were marched from their homes and forced to work on the wall. It is said that many of them never returned.

Clearly, the Emperor of Qin was both a strong leader and a cruel one. It is little wonder that later Chinese historians had very differing opinions of him. In this section, you will find out more about the Emperor of Qin's reign.

5.1. CREATING AN EMPIRE

China's first emperor began life as Prince Zheng of the royal family of the state of Qin. He was born in 259 B.C., near the end of the *Warring States* period. In 256 B.C., Qin took over the state of Zhou, ending the Zhou dynasty. Ten years later, 13-year-old Prince Zheng became king.

Sometimes called the Tiger of Qin, Zheng was an extremely ambitious man. He used military might, spies, bribery, and alliances to conquer the remaining rival states. His empire became far larger than the kingdoms of earlier dynasties. In 221 B.C., he gained control of all of China. He decided then to take a new title, *Qin Shihuangdi*, or First Emperor of Qin.

As a ruler, the Emperor of Qin was greatly influenced by Legalism. Recall that Legalists believed in strict laws, harsh punishments, and strong central authority. The emperor adopted these ideas. So that he would not be threatened by powerful lords, he replaced the old system of feudalism with a government he controlled personally. He divided his vast territory into 36 districts. Three officials were appointed to govern each district. One was responsible for the army; another took care of the laws and agriculture. The third reported what was going on to the emperor.

The Emperor of Qin used harsh measures to maintain his power. When he discovered plots against his life, he had the leaders of the plots and their families killed. He even exiled his own mother from court when he feared she was plotting against him.



5.2. STANDARDIZING THE CULTURE

The Emperor of Qin wanted to unify China. One way he did this was by Standardizing cultural practices that differed from place to place. One key step was to create a unified system of laws. Many of the emperor's new laws were aimed at government officials. For example, officials were punished if the grain in storehouses spoiled, or if a wall built under their supervision collapsed. Other laws governed everyday life. For example, widows were not allowed to remarry.

The emperor's laws were based on Legalist beliefs. They were very detailed, and they spelled out exact punishments for bad behavior. Rich and poor were punished equally. Typical punishments included fines paid in suits of armor, shields, or gold. But there were also physical punishments, including forced labor, whippings, and beheadings.

To make it easier to trade, the emperor standardized money, weights, and measures. Throughout China, people had used various types of items as money, including shells, pearls, silver, tin objects, and coins. Under the Emperor of Qin, the only acceptable form of money became metal coins made of gold or bronze. The coins had holes in the center so that people could carry several of them together on a cord. The emperor also ordered measuring cups to be made so they held the same amount. To standardize weights, he had metalworkers create bell-shaped weights out of bronze or iron in a variety of standard sizes. The emperor also simplified the writing system. He got rid of many of the written characters that were in use across China. A later dictionary listed 9,000 approved characters.

5.3. PROTECTING THE NORTHERN BORDER

To protect his empire from invaders, the Emperor of Qin ordered a long wall to be built along China's northern border. Earlier kingdoms had already built smaller walls of their own. The emperor had long sections built to connect these walls. He also extended the wall to the west. It was called the "10,000 Li Long Wall." (One Li is about three tenths of a mile). Later it became known as the Great Wall. Few traces of this Great Wall survive. The Great Wall, as we know it today, was built by later rulers. Most likely, it was made of layers of earth pounded into wooden frames that held everything together.

Construction of the wall took 10 years. A workforce of 300,000 men was assembled to build it. Some were soldiers. Many were peasants who were forced to leave their fields to work on the project. Still others were musicians, teachers, writers, and artists that the emperor sent into exile in the north. The workers who built the wall labored under difficult conditions. The wall crossed high mountains, desert, swampland, and quicksand. The weather was bitterly cold in the winter and blazing hot in the summer. According to later accounts, tens of thousands of men died while working on the project. Their bodies were buried in the wall.

When the Chinese armies to the south were strong, the Great Wall proved very effective at stopping invasions. The nomads living to the north could not move sheep or cattle over it, and horses could not jump over it. So, invaders were left without supplies or cavalry.



5.4. ENDING OPPOSITION

The changes introduced by the Emperor of Qin to unify and protect China aroused a great deal of opposition. They were especially unpopular with Confucian scholars. The Confucians believed in proper behavior and good example, not harsh laws. The emperor was determined to end opposition to his rule. It is said that he executed 460 Confucian scholars for plotting against him. The conflict between the emperor and the scholars came to a head during a royal banquet, a Confucian scholar criticized the emperor. He warned that the Qin dynasty would not last unless the emperor followed the ways of the past. The scholar's comments angered the emperor's trusted advisor, Li Siu. Li told the emperor the scholars criticisms were causing troubles and must be stopped. No one, he said, should be allowed to learn about Confucianism. All Confucian books should be brought to the capital city and burned. Only books dealing with medicine, farming, and the history of the Qin kingdom should be spared.

The Emperor of Qin agreed to order the book burning. He said that scholars who disobeyed the order would be marked with a tattoo on their faces and sent to do forced labor. Anyone who discussed ancient teachings to criticize the government would be executed. The emperor's brutal action shocked China. Some scholars chose to die rather than give up their books. Even the emperor's son became a victim of the campaign to end opposition. When he criticized the killing of the scholars, he was sent to oversee work on the Great Wall.

5.5. THE EMPEROR'S DEATH AND BURIAL: THE END OF THE QIN DYNASTY

Despite the Emperor of Qin's many achievements, ancient Chinese writings say that he was unable to find happiness. Above all, the emperor was afraid to die. He called magicians to his court, asking them how he could become immortal. Some magicians said that he must find a magic potion. The emperor searched far and near for the potion. Once he sent an expedition to islands in the sea east of China, but the potion was never found. In 210 B.C., after just over 10 years as ruler of China, the Emperor of Qin died. He had been searching for the magic potion and was 600 miles from the capital city. No one knows the cause of his death; he may have been poisoned. The Emperor of Qin's body was taken back to the capital and buried in a gigantic tomb in a man-made mound. The tomb complex, or group of structures, covered many square miles. Ancient Chinese writings say that more than 700,000 workers helped build it. Some of them were buried with the emperor to prevent grave robbers from learning about the tomb's fabulous treasures.

The treasures in the Emperor of Qin's tomb were not discovered until 1974 C.E. Among them were tools, precious jewels, and rare objects. Most amazing of all, there was an entire army made of a kind of clay called *terra-cotta*. The army included more than 6,000 life-size figures such as archers, foot soldiers, chariot drivers, and horses. So far, archeologists have not found any two figures that are exactly alike. Each seems to be unique. When he took the title of Shihuangdi, the Emperor of Qin said his dynasty would last 10,000 years. The office of emperor that he created lasted for 2,000 years. Even China's name in the western world comes from the word Qin. In fact, his dynasty fell apart shortly after his death. The harshness of the emperor's rule had caused a great deal of unhappiness. Soon after his death, rebellions broke out in the country side. Members of the royal families of conquered states joined in the revolt. A civil war followed as various leaders struggled for control. Finally, in 206 B.C., Liu Bang, a peasant leader, defeated his rivals and established the Han Dynasty, which you will explore in the next course.



THE CHINESE CIVILIZATION

6) THE HAN DYNASTY

In the previous section, you learned about Qin Shihuangdi, China's first emperor. The Qin dynasty lasted only about 14 years. In this section, you'll explore China's next dynasty, the Han Dynasty. It lasted over 400 years, from about 206 B.C. to 220 C.E.

The Han (pronounced *hanhn*) dynasty arose during a time of unrest. The Chinese people were unhappy with the harsh, Legalist government of the Qin. After the first emperor's death, they rebelled against their Qin rulers. The Han dynasty began when Liu Bang, a rebel who had gained control of the Han kingdom, conquered the Qin army and established his own empire.

Over time, Han emperors began to change the way China was ruled. Han leaders came to believe that they could not rule people with force alone. Gradually, they incorporated Confucian ideals of moral behavior into the government.

Under the Han, China enjoyed a golden age, a long period of stability and wealth. Education, literature, and art flourished. Many important practices, inventions, and discoveries improved people's lives. The Han dynasty was also known for its military achievements. Han emperors expanded the empire as far as present-day Korea and Vietnam. Once Central Asia was under its control, the Han established trade relationships with the West.

In this section, you'll explore warfare, government agriculture, industry, art, medicine, and science under the Han dynasty.

6.1. WARFARE

The Han excelled in warfare. Their military tactics and new weapons helped them expand their empire. At its height, the empire reached west into central Asia, east to present-day Korea, and south to present-day Vietnam.

The Han had a large and well-organized army. All men from about ages 25 to 60 had to serve two years in the army. Historians estimate that Han armies had 130,000 to 300,000 men.

The army was helped by new technologies. Advances in iron making improved the strength and quality of armor. Han iron-workers produced a kind of fish-scale armor that flexed and moved with the body. The Han were among the first people to make iron swords. With a long sword, a soldier could swing at an enemy from a safer distance.

Another favorite weapon of the Han was the crossbow. A crossbow is made of two pieces of wood in the shape of cross. A string is attached to each end of the vertical piece. That string is pulled back in order to shoot an arrow from the crossbow.

The Han invented the kite and used it in clever ways for military purposes. According to one legend, a Han general once used a kite to measure the width of a heavily guarded wall. Kites were used to send messages from one part of an army to another. They were also used to frighten the enemy. Kites with bamboo pipes were flown over enemy camps at night. Enemy soldiers would hear a ghostly noise coming from the darkness above them. It sounded like 'fu, fu' (beware, beware). The frightened soldiers often ran away.



6.2. GOVERNMENT

The Han made significant improvements in Chinese government. They adopted the centralized government established by Emperor Qin Shihuangdi. But they softened the harsh ruling style of the emperor and brought Confucian ideas back into government.

The emperor used many government officials to help him run his vast empire. The government of China during this time was a bureaucracy. A bureaucracy is structured like a pyramid, with a few people at the top and many at the bottom. At each level, people direct those who are below them.

The top Han officials lived in the capital and gave advice to the emperor. Lower-level officials lived throughout the empire. Their responsibilities included checking roads and canals. They also had to make sure that enough grain was produced and stored in case famine.

One key improvement made by the Han concerned the way civil servants were hired. Before the Han dynasty, government officials were chosen based on their social status. Under the Han, they were chosen based on their ability and knowledge. To become officials, young men had to pass a long and difficult civil service exam. The exam was based on the classic writings. Candidates had to learn five books by heart. Legend says they spent several days in tiny rooms taking the exam. All the while, they were watched by guards to prevent them from cheating.

Once civil servants were hired, they were not allowed to serve in their home district. This rule was intended to prevent them from giving special favors to friends and relatives. Every three years, their work was evaluated. Based on their evaluation, they could be promoted or demoted.

6.3. AGRICULTURE

Ancient Chinese farmers faced many difficulties. Important advances in agriculture under the Han dynasty improved their lives.

Han farmers were expected to grow enough food to feed their own families and help stock the shared granaries, or grain storehouses. In addition to growing crops, farmers had to make their clothing, build their homes, and give one month of unpaid labor to the government for building projects such as canals and roads. All this was hard enough, but floods and drought often destroyed crops, presenting farmers with yet another challenge.

One invention that helped farmers was the chain pump. The chain pump made it easier to move water from low irrigation ditches and canals up to the fields. Workers used pedals to turn a wheel, which pulled a series of wooden planks. The planks moved water uphill to the fields.

The Han skill in ironwork also came to the farmers' aid. The Chinese were the first to learn how to pour melted iron into molds. This process made it easier to make strong iron plows. Han plows were designed to push the dirt away from the row being plowed so that it did not pile up in front of the plow.

Finally, the Han invented the wheelbarrow. The Chinese wheelbarrow had one large wheel in the center. Goods were carried on either side of the wheel. It was much easier for farmers to push a heavy load in a wheelbarrow than to carry it on their backs or in buckets suspended from a pole across their shoulders.



6.4.INDUSTRY

Like agriculture, industry benefited from advances made under the Han dynasty. The Han government controlled the two most important industries in China, silk and salt. Both industries were helped by new inventions.

Silk is a material produced from the fibers of a silkworm cocoon. For the ancient Chinese, making silk was difficult and time-consuming. During the Han dynasty, the Chinese developed a foot-powered machine that wound fibers onto a large reel, ready for use. Making silk production more efficient was important because silk was very valuable in trade with people outside of China. The silk trade began under the Han. You'll learn more about it in the next chapter.

Salt was an equally important trade item. Salt was valuable to people in ancient times because they use it to help preserve meat and vegetables. At first, people only knew how to get salt from the sea. During the Han dynasty, the Chinese learned how to mine salt from under the ground. Salt water, or brine, exists deep beneath Earth's surface. The Chinese dug deep wells using iron tipped bamboo drills. When they reached salt water (sometimes 1,000 feet below the surface), a hollow bamboo pole was dropped into the well. The pole had a valve that allowed the salt water to enter the pole. The valve was then closed, and the pole was brought back to the surface with the salt water inside. Workers placed the water in large iron pots. The pots were heated until the water evaporated, leaving just the salt. In this way, the Chinese could get salt even if they were far from the sea.

6.5.ART

A key advance in art under the Han was invention of paper. Paper was the ideal materials for calligraphy. Calligraphy was an important art from to the Chinese. They particularly valued a style of writing the flowed naturally, as if inspired by nature.

Chinese scribes used some of the same tools and techniques as painters did. They wrote their characters by painting them with a brush and ink. Characters were created by one or more strokes, drawn in a particular order. The ideal stroke was done quickly and created both delicate and bold lines. Paper was perfect for this art because it absorbed the ink well.

Before the invention of paper, the Chinese wrote on silk. Silk could easily be rolled into scrolls, but it was very expensive. People also wrote on bamboo. They wrote their symbols vertically on bamboo strips. To make books, they tied a series of strips together in a bundle. Bamboo was cheaper than silk, but it was bulky and awkward to use.

The invention of paper in about the first century C.E not only helped calligraphers but also changed the way people communicated. Paper was cheaper than bamboo or silk, so people could afford to write more. Paper was also easier to bind together into books.

A variety of materials were used to make paper, including silk fibers, hemp, bamboo, straw, and seaweed. Materials were boiled into a soupy pulp. Then a screen was dipped into the pulp and brought out again. When the pulp dried on the screen, the result was paper.



6.6. MEDICINE

The practice of medicine under the Han involved ideas and treatments that are still used in traditional Chinese healing today. The ancient Chinese believed that illnesses happened when the forces of yin and yang in the body were out of balance. Healers tried to restore the natural balance of these opposite forces.

One technique for this purpose is acupuncture, thin needles are inserted into specific parts of the body. This is thought to rebalance the forces of yin and yang. Acupuncture is thought to be useful for curing illnesses that strike quickly, like headaches.

A second healing technique is moxibustion. In moxibustion, a small cone of powdered leaves or sticks called a moxa is placed on the skin and set on fire. The heat is believed to reduce pain and promote healing. This technique is used to treat long-term diseases, such as arthritis.

The ancient Chinese also made discoveries about how the human body works. For example, they learned to judge health by listening to person's hearthbeat or feeling his or her pulse. The pulse is the little throb in your blood vessels caused by the contraction of your heart as it pumps blood through the body. The Chinese also discovered that blood circulates from the heart through the body and back to the heart. Western science did not make this discovery until the 1600s C.E.

Finally, Han doctors discovered a type of wine that could be used as an anesthetic.

6.7. SCIENCE

The Chinese under the Han made a number of scientific advances. Chinese astronomers closely observed the heavens, and they recorded the appearance of comets, which they called 'broom stars'. They discovered that the moon shines because it reflects the light of the sun. They also learned that solar eclipses happen when the moon blocks our view of the sun.

The Chinese of this period also invented two useful instruments, the seismograph and the magnetic compass. A seismograph is an instrument for detecting earthquake. The first Chinese seismograph was a circular machine made of bronze. The machine had a pendulum in the center and was surrounded by eight sculpted animal heads. During an earthquake, the pendulum vibrated. The vibration triggered the release of one of eight balls. The ball would then fall in the direction of the earthquake. Using this ingenious machine, the Han were able to detect earthquakes up to several hundred miles away.

A magnetic compass is an instrument for determining direction such as which way is north or south. The Chinese believed that it was important to place temples, graves, and homes in the correct position for luck. By the 200s C.E., they understood that a lodestone tends to align itself in a north-south direction because of Earth's magnetism. With this knowledge, they used lodestones to make compasses. The lodestone was carved into the shape of a spoon with a handle that would always point south.

Finally, in this section, you read about the Han dynasty. The Han ruled China for more than 400 years. Most of this period was a time of peace, wealth, and achievement for China.



Under the Han, the Chinese made advances in many areas. New weapons helped Han emperors succeed in war and expand their empire. The government was organized into a bureaucracy staffed by civil servants who were chosen for their ability. A number of inventions improved agriculture and the important silk and salt industries. The invention of paper advanced the art of calligraphy. Healers used techniques and practise that are still used today. Finally, Chinese scientists made important observations and invented the seismograph and the compass.

The many achievements of the Han left a deep impact on Chinese culture. In fact, in Chinese the word Han is still used today to describe the culture of the people of China.

In earlier sections, you learned that at one time China was isolated from other cultures. In the next chapter, you'll learn how the silk trade encouraged an exchange of wealth and ideas between China and the cultures of the West.



THE CHINESE CIVILIZATION

7) THE SILK ROAD

a) THE OPENING OF THE SILK ROAD

A Han emperor sent Zhang Qian west with 100 men. His mission was to form an alliance with western peoples against China's northern enemy, the Huns. Zhang Qian traveled across central Asia to what is now the country of Iran. Twice he was taken prisoner by the Huns. Both times he managed to escape. Zhang Qian was not able to form an alliance, but his trip was a success in other ways as it helped the Chinese learn about cultures to the west. He brought back words of such places as Persia, Syria, India, and Rome.

Some years later, Zhang Qian went on a second journey to the west. This time, he discovered a more powerful type of horse that was better suited for war than the smaller Chinese horse. He also discovered grapes, which were unknown in China. Most importantly, he was able to establish trade relationships with some central Asian people.

Over time, Chinese traders traveled farther west. Smaller trade routes connected to form larger networks. The most famous of these became known as the *Silk Road* after the product that traders valued most of all: Chinese silk.

b) SILK AS A TRADE GOOD

Silk is a fiber used to make cloth. Silk cloth is strong, but also warm, light and soft. Silk was a valuable good for trade because at first only the Chinese knew how to make it. As you already know, the Chinese discovered how to make silk from fibers taken from the cocoon of the silkworm. To protect the trade value of silk, the Chinese tried to keep the process for producing it a secret. Under the Han dynasty, revealing the secret was a crime punishable by death.

c) ROME TRADES GLASSWARE FOR SILK

When people of other cultures learned about silk, it became a highly prized material. The Romans, in particular, eagerly traded valuable goods for silk. The first time the Romans saw silk was during a battle near the Euphrates River in Mesopotamia. At a key moment, the enemy unfurled many colorful silk banners. The Romans lost the battle, but this experience led them to want to acquire this wonderful new material.

Chinese silk was a luxury item. It was rare and expensive. Even the richest Romans could afford to wear only a strip or a patch of silk stitched to their white togas. But silk was so highly prized that traders willingly went on the dangerous journey eastward to trade for it. The Romans had gold to trade and something else the Chinese prized: glassware. The Romans knew how to blow glass into wonderful, delicate shapes. Just as the Romans had never seen silk, the Chinese were unfamiliar with glass production. The Romans were happy to trade glassware for silk.



7.1. THE EASTERN SILK ROAD

The Silk Road was not one continuous route. Instead, it was a network of shorter trade routes between various stops. Most traders traveled between these stops rather than over the entire route. Goods changed hands many times before reaching their final destination.

The two major parts of the route were the Eastern Silk Road and the Western Silk Road. The Eastern Silk Road connected Luoyang to Kashgar, in the western part of Taklimakan Desert. The Western Silk Road ran from Kashgar to Antioch and other Mediterranean ports.

From Luoyang, the Silk Road led west along the Gobi Desert to Dunhuang, in northwestern China. This part of the route was protected to the north by the Great Wall. From Dunhuang, travelers could choose either a northern or a southern route across the desert to Kashgar. Many chose the northern route, where the distances between oases like Loulan and Kucha were shorter. Several dangers faced traders crossing the Taklimakan. Bandits often attacked travelers on the northern route between Dunhuang and Kucha. Throughout the desert, sudden sandstorms sometimes buried travelers in sand. Travelers may have been lured off the main path to their deaths by mirages.

Before entering the desert, travelers formed long camel caravans for protection. One type of camel was especially suited for desert travel. Bactrian camels have double eyelids and nostrils that can close to keep out blowing sand. They could carry enough food and water for a traveler to make it to the next oasis.

a) GOODS EXCHANGED ALONG THE EASTERN SILK ROAD

It was very expensive to carry goods over the Silk Road. For traders to make a profit, goods had to be valuable and easy to carry. That way the merchant could take more goods on fewer animals.

Silk was the perfect trading good, because it was both light and valuable. Huge quantities of silk traveled from China along the Eastern Silk Road. After being traded for other goods, the silk eventually reached the shores of the Mediterranean Sea. Then it was taken by boat to Rome and other Mediterranean cities. Besides silk, the Chinese also traded fine dishware, which became known as *china*, ornaments, jewelry, cast-iron products, and decorative boxes. In return, they received a variety of goods from other traders. They particularly valued horses from Central Asia. Other goods from central Asia included jade, furs, and gold. India sent various goods north to Kashgar, including cotton, spices, pearls, and ivory. From Kashgar, the goods made their way east to China.

7.2. THE WESTERN SILK ROAD

Kashgar was the central trading point where the Eastern and Western Silk Roads met. Goods from various areas were exchanged there and sent in both directions along the trade route. Goods traveling westward went by yak rather than camel. The Western Silk Road ended in Mediterranean ports like Antioch.

The journey west from Kashgar began with a difficult trek across the Pamir Mountains. Some peaks rose over 20,000 feet. Travelers often experienced headaches, dizziness, and ringing in the ears caused by lack of oxygen in the thin air of the high



mountains. Many of the mountain passes were narrow and dangerous. This part of the route was sometimes called the "trail of bones" because of the many animals and people who died there. Pack animals such as donkeys could slip off the narrow trails and tumble over cliffs. Sometimes, traders unloaded their animals and carried the goods through the passes themselves.

After the Pamir Mountains, the route took travelers through a fertile valley in what is now Afghanistan. Then it headed across the Iranian Plateau, passed south of the Caspian Sea, and crossed Mesopotamia. A major stop along this part of the route was Ctesiphon (Today Iraq). Ctesiphon was located on the eastern bank of the Tigris River, north of ancient Babylon.

From Ctesiphon, the Silk Road turned north and crossed the Syrian Desert. Travelers across the desert faced many difficulties. They were threatened by tigers, lions, and scorpions and they were tormented by flies. The goods finally reached Antioch and other Mediterranean ports. From there, they were transported by ship throughout the Mediterranean world.

a) GOODS EXCHANGED ALONG THE WESTERN SILK ROAD

Many goods traveled along the Western Silk Road and actually ended up in China. Traders from Egypt, Arabia, and Persia brought perfumes, cosmetics, and carpets. Central Asian traders brought metal items and dyes. They also sometimes traded slaves. Rome sent a number of products to be exchanged for Chinese silk. The Chinese highly valued Roman glass products, including trays, vases, necklaces, and small bottles. They also valued asbestos, which they used for making fireproof cloth, and coral. Chinese doctors used coral to help them locate illness, as it was said that coral lost its color when placed on the skin of someone who was sick.

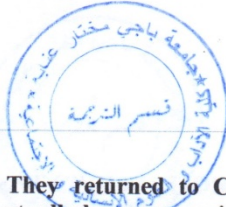
The Romans also sent massive amounts of gold to trade for silk. In fact, so much gold was shipped out of Rome that in the first century C.E., the Roman emperor Tiberius passed a law forbidding men to wear silk. Legend says the emperor was afraid that wearing so much finery would make the Romans soft and weak. More likely, he wanted to reduce the amount of gold that was flowing out of his empire.

7.3. CULTURAL EXCHANGES ALONG THE SILK ROAD

Goods were not the only things to travel along the Silk Road. The trade between East and West also resulted in cultural exchanges. For example, China and Rome did not just learn about new products from each other. In time, they learned how to make these products for themselves. By 500 C.E, the Chinese had learned how to make glass. About the same time, the West learned how to produce silk.

Diets, gardening, and agriculture also changed as new plants were introduced into different areas. China imported many new foods and spices. Among them were grapes, alfalfa, cucumbers, figs, pomegranates, walnuts, chives, sesame, and coriander. The West imported roses, azaleas, chrysanthemums, peonies, camellias, oranges, peaches, and pears. The Silk Road also helped to spread Buddhism. As you have learned, Buddhism began in India, and because the Silk Road passed through many different nations, religious travelers used the route to spread their beliefs.

Buddhism was introduced to China around the middle of the first century. Some Chinese Buddhists journeyed on foot across Central Asia to India to learn more about



their new religion. They returned to China with copies of sacred Buddhist texts. Buddhism would eventually become a major religion in China.

In sum, you explored in this course, the Silk Road, the network of trade routes between China and the West. The Silk Road was opened under the Han and remained a major route of trade for more than 1,000 years. The eastern and western parts of the Silk Road presented many dangers and difficulties to travelers. The Eastern Silk Road connected the capital of China to Dunhuang, on the edge of Taklimakan Desert. From there, the northern route took travelers across the desert through Kusha to Kashgar. From Kashgar, the Western Silk Road crossed the Pamir Mountains and passed through Ctesiphon on its way to Mediterranean ports like Antioch.

Many goods were exchanged along the Silk Road, including silk from China and glassware from Rome. In addition to new products, trade brought cultural changes to both East and West. One of the most important changes was the introduction of Buddhism to China.

In the next lecture, you will return to the Mediterranean world and explore ancient Greece, a civilization that has had a deep and lasting influence on world culture.

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The Objectives of the Lecture:

The Chinese Civilization is one of the greatest civilizations of the Far East. Its achievements reached its zenith in ancient times for their great advancements that humanity has ever witnessed. However, their isolation made their progress unknown to the other civilizations until the establishment of the Silk Road that connected the East to the West. Who are the Chinese? How did they settle in the land? How did they build their empires and dynasties? How did they excel in science and technology? How did they offer to humanity three schools of thought that unified China and constituted strong religious beliefs that thousands of people embraced?

Keywords:

Outer China- inner China- Isolation- Shang dynasty- Zhou Dynasty- Confucianism- Daoism- Legalism- Emperor Qin-Great Wall- Terra Cotta-The Han Dynasty-Silk Road.



LECTURE 9: ANCIENT CIVILIZATIONS:

THE GREEK CIVILIZATION

1) GEOGRAPHY AND THE SETTLEMENT OF GREECE

In the previous unit, you explored the fascinating culture of ancient China. In this lecture, you will learn about the civilization of ancient Greece. This remarkable culture flourished between 750 and 338 B.C. Ancient Greek art, ideas, and writings continue to influence the world today. Greece is a small country in southern Europe. It is shaped a little like a hand, with fingers that reach into the Mediterranean Sea. The mainland of Greece is a peninsula. A peninsula is land that is surrounded on three sides by water. Greece also includes many islands throughout the Mediterranean and Aegean Seas.

Mainland Greece is a land of steep, rocky mountains, almost entirely surrounded by turquoise blue seas. The ancient Greeks lived on farms or in small villages scattered throughout the country. These farms and villages were isolated, or separated, from one another by the high mountains.

In this course, you will explore how Greece's geography influenced the way the ancient Greeks lived. You will learn why they lived and farmed in isolated communities. You will also discover how they used the sea to establish colonies and trade with people from other lands.

1.1. ISOLATED COMMUNITIES AND THE DIFFICULTIES OF TRAVEL

In ancient Greece, communities were isolated from one another because of the high mountains. It was hard to travel over the mountains, so there was little communication between people in different settlements. Travel by land was especially difficult. People walked, or rode in carts pulled by oxen or mules. Roads were unpaved. Sharp rocks frequently shattered wooden wheels, and wagons could become stuck in mud. Only the wealthy could afford to ride horses.

Travelers could stop at inns on the main roads, but many inns provided only shelter. People had to bring their own food and other supplies with them. Slaves or pack animals carried bedding, food, and other necessities. With all these things to carry, the Greeks had to travel in groups that moved more slowly than someone traveling alone. And there was always the danger of being attacked by bandits.

Traveling by boat was easier, but it was still uncomfortable and dangerous. Travelers might be attacked by pirates or robbed by dishonest sailors. The greatest danger was from the sea itself. Sudden storms sometimes drove ships off course or sent them smashing into the rocky shoreline. Even in open waters, ships could sink.

The Greeks treated the sea with great respect. Whenever possible, sailors kept their ships close to shore. They sailed only during daylight and stopped each night to anchor. And a wise captain always made a sacrifice to the sea god Poseidon before sailing.

1.2. FARMING IN ANCIENT GREECE

Most people in Ancient Greece survived by farming but farming was not easy in that mountainous land. Even in the plains and valleys, the land was rocky and water was scarce. No major rivers flow through Greece, and it rains mostly during winter months.



With so little flat land available, Greek farmers had to think of the best ways to use the land they had. Some farmers built wide earth steps into the hills to create more flat land for planting. A few farmers were able to grow wheat and barley, but most grew crops that needed less land, especially grapes and olives. Greek farmers produced a lot of olive oil, which was used for cooking, soap, and fuel for lamps.

Ancient Greek farmers grew food for their own families. In addition to small vegetable gardens, many farmers planted hillside orchards of fruit and nut trees. Some Greek families kept bees to make honey. Honey was the best known sweetener in the ancient world. Greek farmers also raised animals. Instead of cattle, which need lots of flat land for grazing, they raised sheep and goats, which can graze on the sides of mountains. Sheep supplied wool for clothing, while goats provided milk and cheese. Farmers kept a few oxen, mules, and donkeys for plowing and transportation. Many Greek families also kept pigs and chickens.

The shortage of good farmland sometimes led to wars between Greek settlements, with each one claiming land for itself. As you will see, some settlements were also forced to look beyond the mainland for new sources of food and other goods.

1.3. STARTING COLONIES

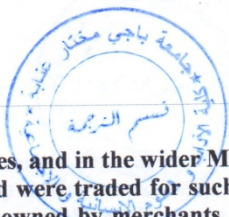
As the populations of Greek communities grew, some communities did not have enough farmland to feed their people. One solution to this problem was to start colonies. Colonies are settlements in distant places. Many Greek communities sent people over the sea, hoping they could grow food in new lands and send it home. These people were called colonists. The latter has many preparations to make before starting their journey. Often they began by asking the Greek gods if their efforts would be successful. To do this, they consulted an oracle. An oracle was a holy person whom they believed could communicate with the gods.

Next, the colonists gathered food and supplies. They made sure to take a flame from their town's sacred fire so they could start a sacred fire in their new home. Starting a colony was not easy. First, there was a long sea voyage to survive. Then settlers had to find a place for their colony. They looked for areas that had natural harbors and good farmland. They also tried to avoid places where the local people might be strong enough to prevent them from settling. Finally, they had to establish their new community and work hard to make it survive.

The Greeks established colonies over a period of more than 300 years, from 1000 to 650 B.C. The first group of settlers created a colony called Ionia in Asia Minor, in what is today Turkey. Later, Greeks started colonies in Spain, France, Italy, and Africa, and along the coast of the Black Sea. The colonies helped to spread Greek culture. Some of the colonies became quite wealthy through farming and trade. Colonists continued to enjoy the rights of citizens back home, including the right to participate in Greek athletic games.

1.4. TRADING FOR NEEDED GOODS

Besides starting new colonies, many Greek settlements on the mainland used trade to get goods they needed. Some settlements had enough farmland to take care of their needs, so they traded very little. But others relied on trade because they had too little land to grow everything they required. The Greeks traded among the city-states,



with Greek colonies, and in the wider Mediterranean region. Olive oil, pottery, and wine from the mainland were traded for such goods as grain, timber, and metal. Most goods traveled on ships owned by merchants. Merchant ships were built of wood, with large rectangular cloth sails. Merchants built their ships for space to hold goods rather than for speed. Because ships traveled about three to five miles per hour, journeys were long. A one-way trip from the mainland could take two months.

Navigating the ships was difficult. The Greeks had no compasses or charts. They had only the stars to guide them. The stars could tell sailors where they were, but they could not tell them what hazards lay nearby. No lighthouses warned sailors of dangerous coastlines. However, in spite of these dangers, adventurous sailors carried more and more goods, and trade flourished along the Mediterranean coast.

In the next unit, you will see how the isolated communities of ancient Greece developed their own customs, including different forms of government.

THE GREEK CIVILIZATION

2) THE RISE OF DEMOCRACY

In the previous section, you learned how the steep mountains of Greece led people to settle in isolated communities. Because settlements were separated from each other, they developed in different ways. One important difference was how they governed themselves. In this section, you will learn how ancient Greek communities tried different forms of government.

The ancient Greeks knew they had many things in common. For example, they all spoke the same language. But they did not think of themselves as one country. Instead, every Greek identified with a hometown that the Greeks called 'the city.' The city included both a settlement and its surrounding farmland. Most Greeks were fiercely proud of their cities. Each city had its own form of government. For this reason, ancient Greek cities are called city-states. In this unit, you will explore the four forms of government that developed in the Greek city-states: monarchy, oligarchy, tyranny, and democracy. You will discover why unhappiness with one form of rule led the Greeks to try another.

2.1. MONARCHY : ONE PERSON INHERITS POWER

From about 2000 to 800 B.C., most Greek city-states were ruled by a monarch, or king. In a monarchy, the ruling power is in the hands of one person, usually a king. Greek settlements did not have queens. At first, Greek kings were chosen by the people of a city-state. When the king dies, another leader was selected to take his place. In fact, though, kings demanded that their power go to their children after their death, usually their oldest son. In a monarchy, then, rulers inherit their power.

The kings of ancient Greece had many powers. They made laws and acted as judges. They conducted religious ceremonies. They even led the army during wars. They used armed soldiers to punish people who disobeyed the laws or did not pay their taxes. Kings had councils of aristocrats to advise them. The word aristocrat is formed from a Greek word that means 'the best.' To the Greeks, the 'best' people were wealthy men who had inherited large pieces of land.



At first, councils of aristocrats had no real power. But kings depended upon aristocrats for help during wars, since only the wealthy could afford horses and armor. The aristocrats soon realized that, as a group, they were stronger than the king. They wanted a share in the king's power. In some city-states, aristocrats insisted that the king should be elected instead of inheriting his crown. Then they said the king could rule only for a certain number of years. Indeed, aristocrats in most city-states overthrew the monarchy and took the power for themselves. By 800 B.C., kings no longer ruled most Greek city-states.

2.2. OLIGARCHY : A FEW PEOPLE SHARE POWER

By 800 B.C., most Greek city-states were ruled by a small group of wealthy men. These men were called oligarchs, from a Greek word that means 'few.' In an oligarchy, the ruling power is in the hands of a few people. Most Greek oligarchs were aristocrats, men who had inherited land from their families. A few were wealthy merchants. Compared to the poor, oligarchs had very comfortable lives. They spent their days hunting and taking part in chariot races. In the evenings, they lay on couches and drank wine. They had parties where slaves and hired professionals entertained guests with music, dance, and acrobatics.

Meanwhile, the poor had to work all day in the fields. The hardworking poor saw the difference between their lives and the easy lives of the wealthy, and they thought it was very unfair. To make matters worse, the oligarchs ignored the needs of most of the people. They passed laws that the poor did not like, and they used the army to force people to obey them. Many of their laws protected and increased their own wealth. In some city-states, oligarchs passed laws forcing farmers to sell themselves into slavery if they could not pay their debts.

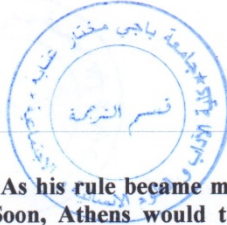
Under the oligarchs, the rich became richer and the poor became poorer. Many people who were not wealthy came to hate the oligarchs. Eventually, the poor turned to leaders who promised to improve their lives. These leaders were usually in the army. Backed by the people, they used their soldiers to throw the oligarchs out of power.

2.3. TYRANNY : ONE PERSON TAKES POWER BY FORCE

During the mid 600s B.C., people in many Greek city-states turned to men who promised to change the government. The men who forced the oligarchs from power were called tyrants. In a tyranny, the ruling power is in the hands of one person who is not a lawful king. A tyranny is different from a monarchy in two ways. First, a tyrant cannot claim that he has a legal right to rule. Second, a tyrant's son does not usually inherit his father's power.

Tyrants usually took and kept control by force. But that does not mean they were always unpopular. Most Greek tyrants were military leaders who gained the support of the people by promising them more rights. And once they were in power, many Greek tyrants ruled well. They made changes that helped the poor. Some canceled the debts of poor farmers. Others were hostile to aristocrats and may have taken away their lands.

Other tyrants, though, did not use their power to help the people. Hippias, the last tyrant in the city-state of Athens, is one example. Along with his brother, Hipparchus, Hippias ruled well at first, and then two enemies of the brothers murdered Hipparchus. After that, Hippias ruled more harshly. He paid spies to report anyone who



criticized him. As his rule became more and more unbearable; he was finally forced to leave power. Soon, Athens would try another form of government, one that shared power among all citizens.

2.4.DEMOCRACY: ALL CITIZENS SHARE POWER

Around 500 B.C., the people of Athens decided to try governing themselves. They developed democracy, or "rule by the people." In a democracy, all citizens share in the ruling power. Ancient Greek democracy was different from democracy today. The government of Athens was a direct democracy. In this type of government, every citizen can vote on every issue. Unlike Athens, the United States is a representative democracy. In this type of government, people vote for representatives who decide issues in their name.

How did direct democracy work in Athens? The city had an assembly, or lawmaking group. Any free man could speak in the Assembly and vote on a new law or a proposal to go to war. Free men also ran the city's day-to-day business. Not all Greeks believed that democracy was a good type of government. Powerful speakers sometimes persuaded ordinary citizens to vote unwisely. Often, the assembly reversed important decisions after just a few weeks. Because of problems like these, most city-states returned to earlier forms of government, such as dictatorship and oligarchies.

However, the idea that people should rule themselves would survive. In time, the ideal of democracy would become one of the great gifts of ancient Greece to the modern world, thanks to its philosophers and school of thoughts that developed later on.

In general, in this section, you read how the city-states of Ancient Greece developed four very different forms of ruling. Early monarchies gave way to oligarchies. In turn, many oligarchies were replaced by tyrannies. Finally Athens developed democracy. In the next section, a comparison is made between Athens with its great rival, Sparta. Unlike Athens, Sparta remained an oligarchy. You will see how two different forms of government led to two very different ways of life.



THE GREEK CIVILIZATION

3) LIFE IN TWO CITY-STATES: ATHENS AND SPARTA

In the previous lecture, you learned that ancient Greece was a collection of city-states, each with its own government. In this lecture, you will learn about two of the most important Greek city-states: Athens and Sparta. They not only had different forms of government, but very different ways of life.

Athens was a walled city near the sea. Nearby, ships came and went from a busy port. Inside the city walls, master potters and sculptors labored in workshops. Wealthy people and their slaves strolled through the market place. Often the city's free citizens gathered to loudly debate the issues of the day.

Sparta is located in a farming area on a plain. No walls surrounded the city. Its buildings were simple and plain compared to those of Athens. Even the clothing of the people in the streets was drab. Columns of soldiers tramped through the streets, with fierce expressions behind their bronze helmets. Even a casual visitor could see that Athens and Sparta were different. Let us take a closer look at the way people lived in these two city-states. We will examine each city's government, economy, education, and treatment of women and slaves.

3.1. COMPARING TWO CITY-STATES

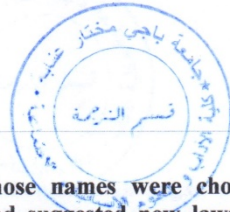
Athens and Sparta were both Greek cities, and they were only about 150 miles apart. Yet they were as different as they could be, but why?

Part of the answer is geography. Athens is in central Greece, only four miles from the Aegean Sea. Its location encouraged Athenians to look outward toward the world beyond the city. Athenians liked to travel and were eager to spread their own ideas and to learn from others. They encouraged artists from other parts of Greece to come and share their knowledge of art and architecture. Athens developed strong relationships with other city-states, and it grew large and powerful through trade. A great fleet made it the leading naval power in Greece.

In contrast, Sparta was more isolated. It was located on a plain between the mountains and the sea in the part of Greece known as Peloponnesus. Spartans were suspicious of outsiders and their ideas. They grew much of what they needed in the fertile soil around Sparta. What they could not grow, they often took from neighbors through the power of their armies. While Athenians boasted of their art and culture, Spartans valued strength and simplicity. They taught their sons and daughters to fight, and they produced soldiers rather than artists and thinkers. For most of their histories, the two city-states were bitter rivals. As you will discover, their differences were reflected in every part of life.

3.1.1. ATHENS: ATHENIAN GOVERNMENT

As you learned, Athens became a democracy around 500 B.C., but unlike modern democracies, Athens allowed only free men to be citizens. All men over the age of 18 who were born in Athens were Athenian citizens. Women and slaves were not citizens. Every citizen could take part in the city's government. A group called the council of 500 met everyday. Each year, the names of all citizens 30 years of age or older were collected,



and 500 of those names were chosen the council ran the day-to-day business of government and suggested new laws. Proposed laws had to be approved by a much larger group, the Assembly. The Assembly met on a hill every 10 days. At least 6,000 citizens had to be present for a meeting to take place. If not enough people showed up, slaves would round up more citizens with ropes dipped in red paint. Men were embarrassed to appear at the meeting with their clothes stained with red marks.

The Assembly debated and voted on laws proposed by the council. Every citizen had the right to speak at Assembly meetings. Some speakers were most skilled than others. Some spoke longer than others. Sometimes, a water clock was used to time the speaker. One cup of water was set above another. The first cup had a small hole drilled into the bottom. The speaker could talk only until all the water ran out of the top cup and into the bottom cup. Most Athenian men enjoyed taking part in the city's democracy. They liked to gather and debate the issues. They were proud of their freedom as Athenian citizens.

3.1.2. ATHENIAN ECONOMY

An important part of life in any community is its economy. An economy is the way a community or region organizes the manufacture and exchange of money, food, products, and services. The Athenian economy was based on trade. The land around Athens did not provide enough food for the entire city's people. But Athens was near the sea, and it had a good harbor. So Athenians traded with other city-states and some foreign lands to get the goods and natural resources they needed. They acquired wood from Italy and grain from Egypt. In exchange, Athenians traded honey, olive oil, silver, and beautiful painted pottery.

Athenians bought and sold goods at a huge marketplace called the *agora*. There, merchants sold their goods from small stands. People bought lettuce, onions, olive oil, wine, and other foods. They could also buy household items like pottery, furniture, and clay oil lamps. Most Athenians made their clothes at home, but leather sandals and jewelry were popular items at the market. In addition, Athenians bought and sold slaves at the agora. Like most city-states, Athens developed its own coins to make trade easier. Coins were made of such metals as gold, silver, and bronze. Athenians decorated the flat sides of their coins. One of their coins had an image of the goddess Athena on one side. The other side pictured Athena's favorite bird, the owl.

3.1.3. EDUCATION IN ATHENS

Athenian democracy depended on having good citizens. Athenians believed that producing good citizens was the main purpose of education. Since only boys grew up to be citizens, boys and girls were educated quite differently. Athenians believed that a good citizen had a sharp mind and a healthy body. So education meant physical training as well as book learning. Until age 6 or 7, boys were taught at home by their mothers or male slaves. From 7 to 14, boys went to school. Teachers taught reading, writing, arithmetic, and literature. Books were rare and expensive, so subjects were read out loud and the boys had to memorize everything. To help them learn, they used writing tablets. Coaches taught sports such as wrestling and gymnastics to strengthen students' muscles. Boys also studied music. They learned to sing and to play the lyre.



At 18, **athenian** men began their military training. After their service, wealthy youngmen might study with private teachers. These teachers charged high fees for lessons in debate and public speaking that would help young men become political leaders.

Unlike boys, most girls did not learn to read or write. Girls grew up helping their mothers around the house. They were taught to cook, clean, spin thread, and weave cloth. Some also learned ancient secret songs and dances for religious festivals. Girls usually married around the age of 15. Those from wealthy families married men chosen by their fathers. Girls from poor families often had more choice.

3.1.4. WOMEN AND SLAVES IN ATHENS

As you have already learned, only men were considered citizens in Athens. Women and slaves were not. As a result, they had far fewer rights than free men did. Athenian women could not inherit or own much property. They could not vote or attend the Assembly. Most could not even choose their own husbands.

A few women had jobs. Some women sold goods in the market. A very few important women were priestesses. But most Athenian women had their greatest influence in the homes. They spent their days managing the household and bringing up their children. An Athenian wife had separate rooms at home and never went out alone. She would spin, weave, and supervise the slaves. She educated her sons until they were 6 or 7 and ready for school. She taught her daughters until they were 15 and ready to be married.

There were many slaves in ancient Athens. Most people who were not poor owned at least one slave. Some slaves were born into slavery. Others became slaves when they were captured in wars. Slaves performed a wide variety of jobs in Athens, including tasks that required a great deal of skill. Some slaves ran households and tutored Athenian children. A number of slaves were trained as craftsmen. Others worked in farms or factories. Some slaves worked for the city as clerks. The unluckiest slaves worked in the silver mines. They might work 10 hours a day in cramped tunnels 300 feet below the surface. They had little air to breathe and were often whipped if they stopped to rest.

3.1.5. SPARTA: SPARTAN GOVERNMENT

Sparta was different from Athens in almost every way, be ginning with its government. While Athens was a democracy, Sparta was an oligarchy. As you discovered before, in an oligarchy, the ruling power is in the hands of a few people. Like Athens, Sparta, had an assembly. But the important decisions were really made by a much smaller group called the Council of Elders. The latter consisted of two kings and 28 other men. The two kings inherited their position and shared equal powers. The other 28 members of the council were elected by the Assembly.

To be elected to the Council of Elders, men had to be at least 60 years old and from a noble family. Some scholars believe that Assembly members shouted for the man they wanted most. The candidates who received the loudest support were elected. Once they were elected, they served for life. The Council of Elders held the real power in Sparta. It prepared laws for the assembly to vote on, and it had the power to stop any laws passed by the Assembly that the council did not like.



The assembly in Sparta was made up of male citizens, because the Assembly was large, it met in a large outdoor area away from the center of the city. The Assembly had very little power. Unlike the Assembly in Athens, it did not debate issues. Members of the Assembly could only vote yes or no on laws suggested by the Council of Elders.

3.1.6. SPARTAN ECONOMY

While the Athenian economy depended on trade, Sparta's one relied on farming and on conquering other people. Sparta did not have enough land to feed its entire people, so Spartans took the land they needed from the neighborhood. Because Spartan men spent their lives as warriors, Sparta used slaves and noncitizens to produce needed goods.

The Spartans turned the neighbors they conquered into slaves, called *helots*. The helots continued to live in their own villages, but they had to give much of the food they grew to the Spartan citizens. The Spartans also made use of noncitizens, called *perioikoi*. Perioikoi were free men, not slaves. They might serve in the army when needed, but they could not take part in Sparta's government. The Perioikoi made such necessary items as shoes, red cloaks for the soldiers, iron tools like knives and spears, and pottery. They also conducted some trade with other city-states for goods that Sparta could not provide for itself.

In general, though, Sparta discouraged trade. The Spartans feared that contact with other city-states would lead to new ideas and weaken their government. Trading with Sparta was also difficult because of its system of money. Sparta did not have coins. Instead, it used heavy iron bars as money. Legend says that an ancient Spartan leader decided to use iron as money to make it hard to steal. A thief would need a wagon to carry enough iron bars to be valuable. As you can imagine, other city-states were not anxious to receive iron as payment for goods.

4. EDUCATION IN SPARTA

In Sparta, the purpose of education was to produce men and women who could protect the city-state. If a baby did not appear healthy and strong, it might be left to die on a hillside. Spartans valued discipline and strength. From the age of 7, all Spartan children were trained to fight. Even girls received some military training. They learned wrestling, boxing, footracing, and gymnastics. Spartan boys lived and trained in buildings called *barracks*. They were taught to read and write, but Spartans did not consider those skills as important.

What was important was to be a brave soldier. Spartan boys were taught to suffer any amount of physical pain without complaining. They marched without shoes, they were not fed well, and they were encouraged to steal food as long as they did not get caught. One Spartan legend tells of a boy who stole a fox because he was starving. When he saw his teacher coming, the boy quickly hid the fox under his cloak. Rather than confess, he let the fox bite his stomach.

At the age of 20 or so, Spartan men were given a difficult test of fitness, military ability, and leadership skills. If they passed, they became Spartan soldiers, and full citizens. Even then, they continued to live in soldiers' barracks, where they ate, slept, and trained with their classmates. A man could not live at home with his wife and family until he was 30 years old, and his military service continued long after that.



3.1.8. WOMEN AND SLAVES IN SPARTA

Spartan women lived the same simple life as Spartan men. They wore plain clothing with little decoration. They did not wear jewelry or use cosmetics or perfume. Like Spartan men, women were expected to be strong and healthy and ready to fight. A woman was expected to look after her husband's property in times of war. She also had to guard it against invaders and revolts from slaves. Spartan women had many rights that other Greek women did not have. They were free to speak with their husbands' friends. They could own and control their own property. They could even marry another man if their first husband had been away at war too long.

Spartan slaves, the helots, were people who had been conquered by the Spartans. There were many more helots than citizens in Sparta. The Spartans were afraid the helots would revolt, so they treated them very harshly. The government sometimes declared war on the helots so that it could legally kill any slaves it thought might rebel. Once, the Spartan government asked the helots to choose their best fighters. The Spartans said these men would be set free as thanks for fighting for Sparta. Two thousand helots were chosen. Immediately, the Spartans killed every one of them to eliminate any future helot leaders.

Despite this treatment, helots actually had some rights. They could marry whomever and whenever they wanted. They could pass their names on to their children. They could sell any extra crops they had after giving their master his share. If they saved enough money, they could even buy their freedom.

In this unit, you learned about Athens and Sparta, two different city-states in ancient Greece. Athens was a democracy, though only free men could take part in its government. Its economy depended on trade. Boys were educated to be good citizens. Girls learned skills for managing the household. Women and slaves had far fewer rights than men had. Sparta was more isolated than Athens. It was primarily a military state. Its government was an oligarchy in which a few men held most of the power. The Spartan economy depended on farming and conquest. Boys and girls alike were educated to protect the city-state. Spartan women had more rights than other Greek women. The city depended on slaves and other noncitizens to provide for many of its needs.

Athens and Sparta were bitter rivals, but throughout their history they came together with other Greek city-states to fight a terrible threat to their freedom and independence. Between 499 and 479 B.C., they had a common enemy the Persian Empire that they fought together to stop that murderous invasion. Many wars were waged like Marathon Battle of 490 B.C., and Thermopylae Battle of 480 B.C., and the Salamis Battle in which the Greeks had beaten once again the mighty Persian Empire. The Battle of The Plataea in 479 B.C., destroyed the Persian army and witnessed the end of the Persian Wars. The important victory preserved the Greek's independence and kept Persia from conquering all of Europe. The Greeks paid high price for their victory. Thousands of Greeks were dead, and the city of Athens was in ruin, but the Athenians would soon rebuild their city and raise it to even greater glory to become the Capital of a unified Greek civilization that influenced humanity in arts and philosophy, and affected many other cultures like the Roman Civilization, your next lecture.



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The Objectives of the Lecture:

Ancient Greek philosophy focused on the role of reason and inquiry. In many ways, it had an important influence on modern philosophy, as well as modern science. Clear unbroken lines of influence lead from ancient Greek and Hellenistic philosophers, to medieval Muslim philosophers and Islamic scientists, to the European Renaissance and Enlightenment, to the secular sciences of the modern day. This Civilization went through many challenges to rise as a great force introducing new concepts in politics, art, music, theatre, literature, and particularly, thinking. Who are the Greeks? Who are the Athenians and Spartans who were the mighty human pillars of this Civilization?

Keywords:

Greece- Athens- Sparta- Government- Monarchy- Oligarchy- Tyranny- Democracy- Helots- The Perioikoi-The Agora- Assembly-Council.



LECTURE 10: ANCIENT CIVILIZATIONS:

THE ROMAN CIVILIZATION

1. ROMULUS AND REMUS

Romulus is given the credit for founding Ancient Rome – so legend has it. Children in Roman schools were taught the story and it became almost set in stone. What is legend of Romulus and Remus?

Romulus and Remus were twin brothers. They were abandoned by their parents as babies and put into a basket that was then placed into the River Tiber. The basket ran aground and the twins were discovered by a female wolf. The wolf nursed the babies for a short time before they were found by a shepherd. The shepherd then brought up the twins.

When Romulus and Remus became adults, they decided to found a city where the wolf had found them. The brothers quarreled over where the site should be and Remus was killed by his brother. This left Romulus the sole founder of the new city and he gave his name to it – Rome. The date given for the founding of Rome is 753 BC.

This story, of course, is only a legend. The actual growth of Rome is less exotic and interesting. The city of Rome grew out of a number of settlements that existed around seven hills that were near the River Tiber. The settlements were near the river for the obvious reasons of a water supply. The Tiber was also narrow enough at this point to be bridged. However, the area also suffered because of the nearness of the river. Each settlement was separated from the other by marshland. Each individual settlement was vulnerable to attack as a single settlement. By joining together they were stronger. To join together, the marshland had to be drained. This was something that took years to do. The legend of Romulus and Remus gives the impression that Rome was created very quickly; the truth was very different.

The early people of Rome were from a tribe called Latins. They were from the Plains of Latium. The Latins were successful farmers and traders and they became rich and successful. Therefore, Rome from its early days was a rich city. This was to create jealousy and to bring the city of Rome into conflict with areas surrounding the city. In particular, the Romans fought against the Etruscans and the Samnites. For this reason, the leaders of Rome invested in an army. This skilled force both protected the city and expanded its power. By 300 BC, the Romans controlled most of the Italian peninsula.

1.1. ANCIENT ROME

Ancient Rome was the largest city in the then known world. It is thought that Rome's population was over 1 million people when the city was at the height of its power. From Rome, the heart of government beat; military decisions were taken and the vast wealth Rome earned was invested in a series of magnificent buildings.

To start with, many buildings in Rome were built around the forum. Traditionally, this had been a market place and an area where people met. Therefore, it would have been a natural place to put government buildings, temples and palaces. As Rome grew, however, the forum became more and more crowded. Therefore, a second city centre was planned and built some distance from the forum but still in Rome itself.

Rome itself had some magnificent buildings erected within the city. Some exist to this day, all be it in a less wonderful state. The most famous is probably the Coliseum



where thousands of Roman citizens would gather for their entertainment – be it animals fighting or gladiators etc. Such grand buildings were constructed so that emperors would be remembered by future generations. The Coliseum was built on the orders of the Emperor Vespasian and completed when the Emperor Titus was in power. The building was finally completed in AD 80.

Rome also had numerous triumphal arches constructed throughout the city to celebrate military victories. These served a dual purpose. First, they were a celebration of the military victories the Romans had and, second, they were a reminder to the people of Rome of how powerful the army was.

As with any city, Rome had its rich and poor areas. The poor could only afford to live in wooden houses which were a serious fire risk in a hot country like Italy. On a number of occasions, Rome suffered severe damage as a result of fires starting in the city's slums. The slums were also dangerous places to go to if you had any money as crime was very common. The Emperor Augustus created a police force to patrol the city but the poor areas remained all but untamed. However, for the influential people of Rome, this was of little importance as they never visited such areas.

1.2. THE GROWTH OF ROME

How Ancient Rome Grew, Expanded Its Power, and Became Leader of Italy?

At first, Rome was just one, small city-state in an area of Latin-speaking people (called Latium), on the west side of Italy's peninsula. Rome, as a monarchy (founded, according to legend, in 753 B.C.), couldn't even keep foreign powers from ruling it. It started gaining strength from about 510 B.C. (when the Romans threw out their last king) until the middle of the 3rd century B.C. During this – the early Republican – period, Rome made and broke strategic treaties with neighboring groups in order to help her conquer other city-states. In the end, after revising her battle tactics, weapons, and legions, Rome emerged as the undisputed leader of Italy. This quick look at the growth of Rome names the events leading to Rome's domination over the peninsula.

1.3. EARLY ROME

In the legendary beginning of its history, Rome was ruled by 7 kings:
The first was Romulus, whose ancestry is traced to Trojan (War) prince Aeneas.
The next king was a Sabine (a region of Latium northeast of Rome), Numa Pompilius.
The third king was a Roman, Tullus Hostilius, who welcomed the Albans into Rome.
The fourth king was Numa's grandson, Ancus Martius. After him came the 3 Etruscan kings, Tarquinius Priscus, his son-in-law Servius Tullius, and Tarquin's son, the last king of Rome, known as Tarquinius Superbus or Tarquin the Proud. The Etruscans were based in Etruria, a large area of the Italic peninsula to the north of Rome.

a) LATIN ALLIANCES

The Romans expelled their Etruscan king and his relatives peacefully, but soon thereafter they had to fight to keep them out. By the time the Romans had defeated the Etruscan Porsenna, at Aricia, even the threat of Etruscan rule of the Romans had reached its end.

Then the Latin city-states, but excluding Rome, banded together in an alliance against Rome. While they battled each other, the Latin allies suffered attacks from the



mountain tribes. These tribes lived east of the Apennines, a long mountain range that separates Italy into an eastern and western side. The mountain tribes are presumed to have been attacking because they needed more arable land.

1.4. ROMAN HISTORY - THE ERA OF THE ROMAN REPUBLIC

a) Rome and the Latins Make Treaties

The Latins had no extra land to give the mountain tribes, so, in about 493 B.C., the Latins -- this time including Rome -- signed a mutual defense treaty that is called foedus Cassianum, which is Latin for 'Cassian Treaty'. A few years later, in about 486 B.C., the Romans made a treaty with one of the mountain peoples, the Hernici, who lived between the Volsci and the Aequi, who were other eastern mountain tribes. Bound to Rome by separate treaties, the league of Latin city-states, the Hernici, and Rome defeated the Volsci. Rome then settled Latins and Romans as farmer/landowners in the territory.

b) Rome Expands Into Veii

In 405 B.C., the Romans began an unprovoked 10-year struggle to annex the Etruscan city of Veii. The other Etruscan cities failed to rally to the defense of Veii in a timely manner. By the time some of the Etruscan league of cities came, they were blocked. Camillus led the Roman and allied troops into victory in Veii, where they slaughtered some Etruscans, sold others into slavery, and added land to the Roman territory (ager publicus), much of it given to Rome's plebeian poor.

c) The Sack of the Gauls

In the 4th century B.C., Italy was invaded by the Gauls. Although Rome survived, thanks in part to the noisily famous Capitoline geese; the Romans' defeat at the Battle of the Allia remained a sore spot throughout Rome's history. The Gauls left Rome only after they were given vast quantities of gold. Then they gradually settled down, and some (the Senones) made alliances with Rome.

d) Battle of the Allia

Rome's defeat made other Italic cities more confident, but the Romans didn't just sit back. They learned from their mistakes, improved their military, and fought off Etruscans, Aequi, and Volsci during the decade between 390 and 380. In 360, the Hernici (Rome's former non-Latin league ally who had helped defeat the Volsci), and the cities of Praeneste and Tibur allied themselves against Rome, unsuccessfully: Rome added them to its territory. Rome forced a new treaty on her Latin allies making Rome dominant. The Latin league, with Rome at its head, then defeated the league of Etruscan cities.

In the middle of the 4th century B.C., Rome turned towards the south, to Campania (where Pompeii, Mt. Vesuvius and Naples are located) and the Samnites. Although it took until the beginning of the third century, Rome did defeat the Samnites and annexed the rest of central Italy.



1.5. ROME ANNEXES SOUTHERN ITALY

Finally Rome looked to Magna Graecia in southern Italy and fought King Pyrrhus of Epirus. While Pyrrhus won 2 battles, both sides fared badly. Rome had an almost inexhaustible supply of manpower (because it demanded troops of its allies and conquered territories). Pyrrhus pretty much only had those men he had brought with him from Epirus, so the Pyrrhic victory turned out to be worse for the victor than the defeated. When Pyrrhus lost his third battle against Rome, he left Italy, leaving southern Italy to Rome. Rome was then recognized as supreme and entered into international treaties.

2) THE ROMAN EMPIRE

The Roman Empire included most of what would now be considered Western Europe. The empire was conquered by the Roman Army and a Roman way of life was established in these conquered countries. The main countries conquered were England/Wales (then known as Britannia), Spain (Hispania), France (Gaul or Gallia), Greece (Achaia), the Middle East (Judea) and the North African coastal region.

In Rome's early years, the state lived in fear of its more powerful neighbor, Carthage. The Carthaginians were great traders in the Mediterranean Sea and as the Romans wanted to expand into this trading zone, a clash was inevitable. In 264 BC, the Romans and the Carthaginians had their first war. In a series of three wars, known as the Punic Wars, the Romans eventually defeated the Carthaginians. However, this took over 100 years to accomplish and the wars eventually ended in 146 BC. In the second Punic War, the Romans lost several important battles – the most famous being against the Carthaginian general Hannibal. However, by 146 BC, the Romans were strong enough to capture the city of Carthage in Northern Africa. Carthage was burned to the ground and all signs of the city were destroyed by the Romans as a sign that the power of the Carthaginians had disappeared forever.

With Carthage defeated, the Romans became the most powerful Mediterranean state. The victory over the Carthaginians gave the Romans all the opportunity they needed to expand their power in the Mediterranean. The more wealthy and powerful the Romans became, the more able they were to further expand their empire.

The Romans were not content with conquering land near to them. They realized that land further away might also have riches in them that would make Rome even wealthier and hence, their drive to conquer Western Europe. At the height of its power, around AD 150, Rome controlled the greatest empire ever seen in Europe at that time. Many of the conquered nations benefited from Roman rule as the Roman way of life was imposed on those conquered societies. Roman public baths, roads, water supplies, housing etc. all appeared in Western Europe – though many fell into disuse after the Romans retreated back to Rome.

Ironically, the sheer size of the empire, which many marvelled at, was also a major reason for the collapse in the power of the Romans. The Romans had great difficulty in maintaining power in all of their empire and supplying their army was a major problem as their lines of communications were stretched to the limit. The power of the empire rested with the success of the Roman Army. When this success started to weaken, the empire could only start to collapse.



2.1. ROMAN HOUSES

Roman houses were so well built, if you were rich. If you were poor in Rome, you lived in simple flats or apartments - the inside of these places was symbolic of your lack of wealth. These flats were known as insulae and only contained two rooms at the most. People tended to use them only for sleeping as they had to work, visit the baths (as their flats had no running water) and they usually ate in local inns as cooking in these flats was not safe.

Rich family homes were very different. The rich lived in single-storey houses which were built around a central hall known as an atrium. Atrium had rooms opening up off of them and they were also open to the weather as they had no roofs. Many atriums had a trough built into their design so that water could be collected when it rained.

Beyond an atrium was a second open courtyard known as a peristylum. This area included a garden and it also had rooms opening up off of it. In the homes of the wealthy, the gardens served as a meeting point and they were designed to be shady and comfortable so that people could meet in them regardless of whether the sun was fierce.

The main rooms were decorated with colored plaster walls and, if they could be afforded, mosaics. These decorated floors were a statement of your wealth and importance. The grander mosaics had to be done by experts and they were expensive. A master mosaic craftsman would map out the picture while those who worked for him did the actual work in making a mosaic. Probably the most famous Roman mosaic in Britain is at Fishbourne Palace in West Sussex.

Though mosaics could be spectacular, furniture, even in the homes of the rich, tended to be basic. Stools were common as opposed to chairs and reclining couches were used. Beds were simple affairs with 'springs' being provided by leather straps that criss-crossed a bed frame.

Houses also had water piped straight to them - unlike flats and apartments. Lead pipes brought water to a house. However, these pipes were taxed according to size - the larger the pipes, the more the tax. Archaeologists can usually tell the wealth of an owner of a Roman house by simply looking at the size of the lead pipes that brought water to that house.

Houses were also centrally heated by what was known as a hypocaust. This was under-floor heating. Slaves were charged with keeping the hypocaust both clean and alight during the day. This system of heating was also used to keep some Roman baths hot if they had no access to naturally heated water. Some Roman villas in Britain have survived in such good condition that we have a very clear idea about how the rich lived and what their homes were like. When the Romans left Britain, it appears that some villas were covered with dirt to 'trap' into them the spirits of the Romans - thus, they could not 'escape'. In 1960, a workman found substantial ancient building rubble at Fishbourne, West Sussex, while digging a trench. In 1961 a trial excavation took place and what was essentially a complete Roman villa was found. A huge variety of Roman homes can also be found at Pompeii, of course.



2.2. THE ROMAN ARMY AND WARFARE :

The Roman Army was extremely important in explaining the success of the Romans and the expansion of the Roman Empire. The Roman Army, at the peak of its power, conquered what we now call England/Wales, Spain, France, most of Germany, the northern coast of Africa, the Middle East and Greece. The Ancient Roman equivalent would be:

Britannia	England/Wales
Gallia or Gaul	France
Germania	Germany
Hispania	Spain
Aegyptus	Egypt
Achaea	Greece
Italia	Italy

The Roman Army is recognized by historians as an extremely effective fighting machine. Ironically, its success also led to its downfall. The lowest level of soldier in the Roman Army was the legionnaire. Between 5000 and 6000 legionaries made up a legion that was commanded by a legatus. Legionnaires were trained to fight in a disciplined and co-ordinated manner. A whole legion could be punished for failing to fight well in battle - even if the Romans did win the battle itself! Training was brutal and tough but it paid huge dividends for the Romans.

A legionnaire went into battle equipped with three main weapons.

*The Pilum: This was similar to a javelin today. The legionaries would throw it at the enemy as they ran at them. It was not for hand-to-hand fighting. The main purpose of the pilum was to disrupt the defence of the enemy. They would be too concerned worrying about avoiding the incoming weapons to focus on what the legionnaires themselves were doing. By the time the enemy had re-organised itself, the Romans were upon them. If a pilum did hit you, it could do serious damage as the thinner top section would crumple into you on impact and removing it would be very painful. The wooden stock of the pilum was also re-useable as the Romans only had to add another spear head to it.

*The Gladius: The gladius was the main weapon for the Roman soldier when he got into close quarter fighting. This was a sword which was kept razor sharp. Anyone on the receiving end of a blow from a gladius would suffer severe injuries.

*The Pugio: The pugio was a small dagger used in combat if all else had been lost.

Along with these weapons, the legionnaire carried a curved shield called a scutum. This gave the Roman soldier a great deal of protection as it curved around his body. It was also used by the Romans when they used what was known as a tortoise formation to move forward to a target that was well defended. A 'tortoise' was when the soldiers lifted the scutums flat above their heads so that they effectively interlocked and protected them from any missiles thrown at them from on high.

The Roman Army was considered the most advanced of its time. The Roman Army created the Roman Empire - a huge part of Western Europe - and Rome itself greatly benefited from the riches that the army brought back from its conquered territories.

The Roman Army developed fighting techniques that were linked to a ferocious training regime. All new recruits to the army became very fit and disciplined. Training



was harsh, as were punishments for failure. In a battle, new recruits were always placed at the front of the more experienced soldiers in the army. There were three reasons for this. The first was to give them confidence as behind them were experienced soldiers who had fought in battles before. Secondly, it stopped the new soldiers running away if their courage deserted them. Finally, those who were more likely to be killed in the initial phase of a battle were at the front. The hardened and experienced legionnaires were at the rear. The Roman Army could ill afford to lose experienced legionnaires whereas if a new legionnaire came through a battle alive, he would be blooded and experienced and a valuable addition to the army. If he was killed, then the loss of his inexperience would not be too great.

The most important fighting unit of the Roman Army was the legion commanded by a legatus. This consisted of between 5000 to 6000 legionnaires. 500 to 600 legionnaires made up a cohort while between 80 to 100 soldiers were a century commanded by a centurion.

The Romans used a tried and tested attacking technique. Legionnaires would run forward at the enemy and throw their pila at them. While this caused disarray among the enemy, the legionnaires would move in for close quarter fighting using their swords (gladius). Each attack was the result of meticulous planning and practice – hence why they were usually so successful.

To support the legionnaires, the Romans also used cavalry. The primary task of the cavalry was to support the legionnaires by attacking an enemy line at the flanks. Cavalry was also used to chase after a retreating enemy. Also, to assist the legionnaires, who were professional soldiers, part-time soldiers were used called auxiliaries. These men were often recruited from an area that the Romans were trying to conquer and occupy. They were not fully trained soldiers and their usual task was not to fight when the legionnaires attacked, but to assist them by acting as scouts or archers who would fire at the enemy while the legionnaires attacked. Those auxiliaries who fought on foot would be used to attack an enemy position before the legionnaires did – in this way, an enemy position would be softened up before the main assault.

Fortifications presented other challenges. When confronted with a fort or the like, a frontal assault by legionnaires would have resulted in large casualties, though the use of a 'tortoise' would have helped reduce casualties.

The Romans designed weaponry that both gave some protection to their men but also were designed to smash into fortifications. Battering rams and siege towers were used for this – the latter allowed the Romans to gain access to a fort by effectively removing the problem of a high wall. Battering rams had a cover to them made of wood and animal hide. This combination was enough to stop arrows etc but was still flammable.

The Romans also developed an early form of large attack catapults called onagers. These hurled large stone boulders at a wall to smash it down. The Romans also used catapults to fire iron bolts at the lines of the enemy facing them.

All of this required meticulous training and one of the most important people involved here were the centurions. Each centurion was required to ensure that his century was a capable and effective fighting force. Any century that did not perform well in battle might pay the price and be 'decimated'. The unit would stand in line and every tenth man would be taken out and killed. This was known as 'decimus' by the Romans. This punishment served as a stark warning to other units and to those who had survived in the century being punished.



2.3. ROMAN SLAVES

Slaves were very important to the Romans. Without slaves, the wealthy of Rome would not have been able to lead the lifestyles that they wanted to.

Who were slaves? They were people who were frequently captured in battle and sent back to Rome to be sold. However, abandoned children could also be brought up as slaves. The law also stated that fathers could sell their older children if they were in need of money. A wealthy Roman would buy a slave in a market place. Young males with a trade could fetch quite a sum of money simply because they had a trade and their age meant that they could last for quite a number of years and, as such, represented value for money. Someone who was a cook by trade could be very expensive.

Once bought, a slave was a slave for life. A slave could only get their freedom if they were given it by their owner or if they bought their freedom. To buy your freedom, you had to raise the same sum of money that your master had paid for you – a virtually impossible task. If a slave married and had children, the children would automatically become slaves. Young children were sometimes killed by their parents rather than let them become slaves.

No-one is sure how many slaves existed in the Roman Empire. Even after Rome has passed its days of greatness, it is thought that 25% of all people in Rome were slaves. A rich man might own as many as 500 slaves and an emperor usually had more than 20,000 at his disposal.

A logical assumption is that slaves lead poor lives simply because they were slaves. In fact, a good master looked after a good slave as an equally good replacement might be hard to acquire – or expensive. A good cook was highly prized as entertaining was very important to Rome's elite and rich families tried to outdo each other when banquets were held – hence the importance of owning a good cook. Those slaves who worked down mines or had no trade/skill were almost certainly less well looked after as they were easier and cheaper to replace.

A slave's day began at daybreak. If his master lived in a cold climate, the first job of the day for a day would be to fire up the hypocaust. When his master awoke, a slave would be expected to assist dressing him. When the day properly began, a whole group of slaves started set tasks, such as walking children to school, cleaning a villa, washing clothes, tidying a garden etc. A group of slaves would work in a kitchen preparing the day's meals. When a rich man and his family bathed at home, slaves would help out by drying them once they had finished and dressing them. When a master moved around, slaves would carry him in a litter. When a master entertained, slaves would ensure a constant supply of food and drink. If guests had to return home and it was dark, a slave or slaves would walk ahead of them with a lighted torch.

The Roman writer Seneca believed that masters should treat their slaves well as a well treated slave would work better for a good master rather than just doing enough begrudgingly for someone who treated their slaves badly. Seneca did not believe that masters and their families should expect their slaves to watch them eat at a banquet when many had only had access to poor food.

"The result is that slaves who cannot talk before his (the master) face talk about him behind his back. It is this sort of treatment which makes people say, "You've as many enemies as you've slaves." They are not our enemies when we get them; we make them so." (Seneca)



2.4. ROMAN ROADS

The Romans were famous for their roads. Some Roman roads exist to this day, nearly 2000 years after they were made. Roman roads were superbly made. Why did the Romans put so much effort into building roads?

a) The Appian Way

Rome made a great deal of money from trade in Europe. Some of this trade involved transport by sea. More frequently, the Romans used roads. Also with so much of Western Europe conquered by the Romans, the Romans needed roads to move their troops around quickly. Poorly built roads would not help this.

When the Romans arrived in England, they found no roads to use. Instead they had to make do with tracks used by the Britons. It was not unusual for these tracks to be in very poor condition as they were usually on high ground and open to all types of weather. A good road system also made it easier for the emperors to control their empire as messages and orders could be sent quickly.

Roman roads were famed for being straight and well made. However, the Romans usually built roads around a natural obstacle rather than go through it. The Romans did not have a compass or maps to help them build roads. How did they manage it? Surveyors used a tool called a groma. This was an instrument that had two pieces of wood nailed together so that they formed a square cross with right-angles in all the corners. Each piece of wood had lead weights attached to the ends. When one lead weight from the same piece of wood lined up with the one in front of it, the surveyor knew that he had a straight line.

Once the surveyor was convinced that he had mapped out a straight line, wooden posts were dug into the ground to mark out the straight line. The road was built along this line. Ditches were dug either side of the road to allow for drainage. Roman roads tended to be built higher than the level of earth around them – this, again, helped drainage.

The bulk of the actual building was done by Roman soldiers. By doing this, the Romans could rely on the gained expertise of the soldiers. The authorities could also rely on the fact that the soldiers would do the best they could for Rome – by building excellent roads.

Roman roads were well used throughout the empire. However, many of those who used them had to walk - including merchants - as chariots and horses were expensive. A wealthy merchant could afford a wagon pulled by horses. The roads were built so that two of these wagons could pass on both sides of the roads.

When the Romans left Britain, the Britons did not use their roads. Not only roads were not used, but villas, baths and other buildings were shunned by the Britons because of their association with the Romans. Also the Britons did not know how to keep the roads in good repair as they had not been used by the Romans when the roads were built.

Regardless of this, Roman roads were so well made that they lasted for centuries. The main roads went from London to York (via Lincoln), London to Worcester, London to Dover and Exeter to York via Bath, Cirencester and Lincoln.



2.5. MEDICINE IN ANCIENT ROME

The Ancient Romans, like the Ancient Greeks and Ancient Egyptians, made a huge input into medicine and health. The Romans input was mainly concerned with public health schemes. Though the Roman 'discoveries' may not have been in the field of pure medicine, poor hygiene by people was a constant source of disease, so any improvement in public health was to have a major impact on society.

The Romans learned a great deal from the Ancient Greeks. They first came into contact with the Greeks in about 500 BC. By 146 B.C. part of Greece had become a province of the Roman Empire and by 27 B.C., the Romans were in control not only of Greece but of Greek-speaking lands around the Mediterranean. They used the ideas of the Greeks but they did not simply copy them. Greek ideas they found impractical they ignored and it seems that the Romans were keener on things that would lead to the direct improvement of the quality of life of the people in their huge empire.

"The Greeks are famous for their cities and in this they aimed at beauty. The Romans excelled in those things which the Greeks took little interest in such as the building of roads, aqueducts and sewers." Strabon – a Greek geographer-

Though Strabo may have been less than accurate, it does seem that the Romans were more practical especially as the Romans do seem to have been more interested in mathematics and solving practical problems. "The Greeks held the geometer in the highest honor, and, to them, no-one came before mathematicians. But we Romans have established as the limit of this art, its usefulness in measuring and reckoning. The Romans have always shown more wisdom than the Greeks in all their inventions, or else improved what they took over from them, such things at least as they thought worthy of serious attention." -Cicero, Roman writer-

In the early years of the Roman Empire there were no people in what would be a separate medical profession. It was believed that each head of the household knew enough about herbal cures and medicine to treat illnesses in his household. The Roman writer Pliny wrote:

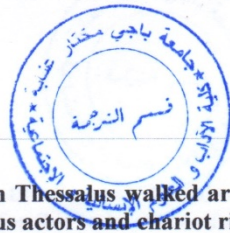
"Unwashed wool supplies very many remedies.....it is applied....with honey to old sores. Wounds it heals if dipped in wine or vinegar....yolks of eggs....are taken for dysentery with the ash of their shells, poppy juice and wine. It is recommended to bathe the eyes with a decoction of the liver and to apply the marrow to those that are painful or swollen."

As the Roman Empire expanded into Greece, many Greek doctors came to Italy and Rome. Some of these were prisoners of war and could be bought by wealthy Romans to work in a household. Many of these doctors became valuable additions to a household. It is known that a number of these men bought their freedom and set up their own practices in Rome itself. After 200 BC, more Greek doctors came to Rome but their success at the expense of Romans did generate some mistrust.

Pliny did not trust Greek doctors:

"I pass over many famous physicians men like Cassius, Calpetanus, Arruntius and Rubrius. 250,000 sesterces were their annual incomes from the emperors. There is no doubt that all these physicians in their hunt for popularity by means of some new idea, did not hesitate to buy it with our lives. Medicine changes every day, and we are swept along on the puffs of clever brains of the Greeks.....as if thousands of people do not live without physicians – though not, of course, without medicine."

However, despite Pliny's caution, many Greek physicians had the support of the emperors and the best known doctors were highly popular with the Roman public. Pliny



wrote that when Thessalus walked around in public, he attracted greater crowds than any of the famous actors and chariot riders based in Rome.

2.6. THE ROMANS AND PUBLIC HEALTH

The Romans were great believers in a healthy mind equaling a healthy body. There was a belief that if you kept fit, you would be more able to combat an illness. Rather than spend money on a doctor, many Romans spent money on keeping fit.

"A person should put aside some part of the day for the care of his body. He should always make sure that he gets enough exercise especially before a meal." Celsius.

The Romans did believe that illnesses had a natural cause and that bad health could be caused by bad water and sewage. Hence, their desire was to improve the public health system in the Roman Empire so that everyone in their empire benefited.— not just the rich. Those who worked for the Romans needed good health as did their soldiers. In this sense, the Romans were the first civilization to introduce a program of public health for everyone regardless of wealth. Roman cities, villas and forts were built in what were considered healthy places. The Romans knew not only where to build but also where not to build:

"When building a house or a farm a special care should be taken to place it at the foot of a wooded hill where it is exposed to health-giving winds. Care should be taken where there are swamps in the neighborhood, because certain tiny creatures which cannot be seen by the eyes breed there. These float through the air and enter the body by the mouth and nose and cause serious disease." Marcus Varro.

"There should be no marshes near buildings, for marshes give off poisonous vapors during the hot period of the summer. At this time, they give birth to animals with mischief-making stings which fly at us in thick swarms." Columella.

The Romans became practiced at draining marshes to rid areas of malaria-carrying mosquitoes. Julius Caesar drained the Codetan Swamp and planted a forest in its place.

The Romans paid especial attention to the health of their soldiers as without these soldiers, the Roman Empire could collapse. Great emphasis was placed on soldiers having access to clean water and being able to keep fit. Commanders ordered their junior officers not to set up a camp too near a swamp and the drinking of swamp water was especially discouraged. Soldiers were moved around as it was believed that if they stayed too long in one place, they would start to suffer from the illnesses that might have existed in that area. Clean water was very important to the Romans. "We must take great care in searching for springs and, in selecting them, keeping in mind the health of the people." Vitruvius, a Roman Architect.

Cities, towns and forts were built near springs. However, as Roman cities and towns grew, they needed to bring in water from further afield. As the population grew, so did the need for clean water. Trying to shift large volumes of water underground in pipes was not possible as lead pipes would be too weak and bronze pipes would be too expensive. The Romans could not make cast iron pipes as the techniques for doing this were not known to them. If water could not be brought via pipes, the Romans decided to bring it overland in what were conduits. When the water got to the city, it was fed off into smaller bronze or ceramic pipes. To get the water to flow at an even (and slow) pace, conduits were built on a slight slope. Valleys were crossed by using aqueducts. One of the most famous of these is the Pont du Gard aqueduct at Nimes in southern France.



Where possible, the Romans did take water through tunnels but the hills needed to be relatively small for this to be successful.

Rome, as the capital of the empire, had to have an impressive water supply. The supply was designed by Julius Frontinus who was appointed Water Commissioner for Rome in 97 AD. The aqueducts that fed Rome carried an estimated 1000 million litres of water a day. Frontinus was clearly proud of his work but scathing of other well known engineering works: "Compare such important engineering works carrying so much water with the idle pyramids and the useless though famous buildings of the Greeks." "Water is brought into the city through aqueducts in such quantities that it is like a river flowing through the city. Almost every house has cisterns and water pipes and fountains." -Strabo, a Greek geographer-. Personal hygiene was also a major issue in the day-to-day life of Romans. Their famous baths played an important part in this.

The baths were used by both rich and poor. Most Roman settlements contained a public bath of some sort. In Britain the most famous are at Bath (then called Aquae Sulis by the Romans). The entrance fees for the baths were extremely small – usually about a quadrant (1/16th of a penny!). This extremely low price was to ensure that no-one did not bathe because it was too expensive.

From the writings of Seneca, we know that the Romans spent large sums of money building their baths. Seneca wrote about baths with walls covered in huge mirrors and marble with water coming out of silver taps! "And I'm talking only about the common people." -Seneca- The baths of the rich included waterfalls according to Seneca. Even people who were sick were encouraged to bathe as it was felt that this would help them to regain their good health.

Roman houses and streets also had toilets. Other civilizations had also used toilets but they had been the preserve of the rich and were essentially a sign of your wealth. By 315 AD, it is said that Rome as a city had 144 public toilets which were flushed clean by running water. All forts had toilets in them. To complement these toilets, the Romans also needed a sufficiently effective drainage system. Pliny, the writer, wrote that many Romans believed that Rome's sewers were the city's greatest achievement. Seven rivers were made to flow through the city's sewers and served to flush any sewage out of them. The importance of hygiene also extended as far as military hospitals which had drainage and sewage systems attached to them. Quite clearly, the Romans believed that an injured soldier would get back to health quicker recovering in a hygienic environment.

5) THE FALL OF ROME

The phrase "the Fall of Rome" suggests some cataclysmic event ended the Roman Empire which had stretched from the British Isles to Egypt and Iraq. But at the end, there was no straining at the gates, no barbarian horde that dispatched the Roman Empire in one fell swoop.

In his masterwork, *The Decline and Fall of the Roman Empire*, historian Edward Gibbon selected 476 C.E., a date most often mentioned by historians. That date was when the Germanic king of the Torcilingi Odoacer deposed Romulus Augustulus, the last Roman emperor to rule the western part of the Roman Empire. The eastern half became the Byzantine Empire, with its capital at Constantinople (modern Istanbul).

But the city of Rome continued to exist, and of course, it still does. Some see the rise of Christianity as putting an end to the Romans ; those who disagree with that find



the rise of Islam a more fitting bookend to the end of the empire—but that would put the Fall of Rome at Constantinople in 1453 !

In the end, the arrival of Odoacer was but one of many barbarian incursions into the empire. Certainly, the people who lived through the takeover would probably be surprised by the importance we place on determining an exact event and time. Just as the Fall of Rome was not caused by a single event, the way Rome fell was also complex.

In fact, during the period of imperial decline, the empire actually expanded. That influx of conquered peoples and lands changed the structure of the Roman government. Emperors moved the capital away from the city of Rome, too. The schism of east and west created not just an eastern capital first in Nicomedia and then Constantinople, but also a move in the west from Rome to Milan.

Rome started out as a small, hilly settlement by the Tiber River, in the middle of the Italian boot, surrounded by more powerful neighbors. By the time Rome became an empire, the territory covered by the term "Rome" looked completely different. It reached its greatest extent in the second century C.E. Some of the arguments about the Fall of Rome focus on the geographic diversity and the territorial expanse that Roman emperors and their legions had to control.

Easily the most argued question about the Fall of Rome is why? The Roman Empire lasted over a thousand years and represented a sophisticated and adaptive civilization. Some historians maintain that the split into an eastern and western empire governed by separate emperors caused Rome to fall.

Most classicists believe that a combination of factors including Christianity, decadence, the metal lead in the water supply, monetary trouble, and military problems caused the Fall of Rome. Imperial incompetence and chance could be added to the list. And still others question the assumption behind the question and maintain that the Roman Empire didn't fall so much as adapt to changing circumstances.

Rather, the Roman Empire fell slowly, as a result of challenges from within and without, and changing over the course of hundreds of years until its form was unrecognizable.

Because of the long process, different historians have placed an end date at many different points on a continuum. Perhaps the Fall of Rome is best understood as a syndrome of various maladies that altered a large swath of human habitation over many hundreds of years.

Finally, with the fall of Roman Civilization, Ancient Civilizations ended starting by this a new era called the Middle Ages, in which The Islamic Civilization arose and flourished with the Ottoman Empire, and later Dynasties like the Abacides and Ummayates.



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The Objectives of the Lecture:

The last civilization of Ancient times was the Roman Empire that was a strong and mighty power that strived in many domains and particularly, the army which enabled it to conquer the whole world, and achieve many advancements in building, architecture, roads, theaters, literature, and medicine. Who are the Romans? How did their history start? How was their era during the establishment of a Republic? Where does reside the strength of their Empire? What are the causes of its fall?

Keywords:

Rome-Romulus and Remus-Latium-Coliseum-Latin- hypocaust- River Tiber-Atrium-Etruscans-'Cassian Treaty'- The Pilum-Gladius-Pugio.

Visa du Chef du Département

الموافق
رئيس قسم الترجمة
الأستاذ الدكتور الشريف بوشعرا
2012/10/23

الموافق Avis du CSD

رئيس اللجنة العلمية
قسم الترجمة

أ.د. سعيد كحيل

رئيس اللجنة العلمية
قسم الترجمة



وزارة التعليم العالي و البحث العلمي
جامعة باجي مختار - عنابة
كلية الآداب و العلوم الانسانية و الاجتماعية
قسم الترجمة

عنابة في: 2018/04/25

المرجع: 75/2018

مستخرج محضر اللجنة العلمية للقسم
بتاريخ: 2017/10/23

وافقت اللجنة العلمية لقسم الترجمة على المطبوعة البيداغوجية المقدمة من الأستاذة
نعمة بوغريرة وعنوانها: "الحضارات القديمة".

رئيسة اللجنة العلمية للقسم
الدكتورة: سعاد شقرون
رئيس اللجنة العلمية
قسم الترجمة



عنابة في: 2017/10/23

المرجع: 13 / 2017

إشهاد

يشهد السيد: رئيس قسم الترجمة بأن الدكتورة: نعيمة بوغريرة، أستاذة محاضرة
صنف(ب)، قد درست مقياس : الحضارات القديمة باللغة الانجليزية لطلبة قسم الترجمة
ماستر-1- تخصص "ترجمة وسياحة"، وذلك خلال السنوات الدراسية:

- 2013-2014

- 2014-2015

- 2015-2016

سلم هذا الاشهاد بطلب من المعني(ة) لاستعماله في حدود ما يسمح به القانون.

رئيس القسم /ع
نائب رئيس قسم الترجمة
مكلف بالتدريس والتعليم في اللغة
الأستاذ: فريد شحات

