

**КАЗАНСКИЙ ФЕДЕРАЛЬНЫЙ УНИВЕРСИТЕТ
ИНСТИТУТ МЕЖДУНАРОДНЫХ ОТНОШЕНИЙ**
Кафедра иностранных языков

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Studying Ancient History

Учебное пособие

Казань - 2021

УДК 811.111
ББК 81.2 Англ-923

*Принято на заседании кафедры иностранных языков
ВШИЯиП ИМО КФУ
Протокол №8 от 22 марта 2021 г.*

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Studying Ancient History: учеб. пособие. – 2-е изд. / А. А.
Гильманова, С. Е. Никитина. – Казань: Казан. ун-т, 2021. – 154 с.

Данное пособие предназначено для студентов, обучающихся по направлению «История», и содержит материалы по английскому языку для специальных целей, дополняющие основной курс английского языка. Пособие предназначено для студентов, магистрантов, аспирантов, а также всех, кто интересуется проблемами истории Древнего мира.

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ОТ АВТОРОВ

Одной из важнейших характеристик компетентного специалиста является умение работать с оригинальными источниками на иностранном языке. Для этого требуется не только умение читать и переводить текст, но и владеть лексикой в рамках своей специальности.

Учебное пособие «Studying Ancient History» призвано обучить будущих специалистов – историков работать со специальными текстами и расширить их словарный запас.

В пособии представлены неадаптированные тексты для развития различных умений коммуникативного чтения и перевода со словарем, сопровождаемые до- и после-текстовыми заданиями. Лексические упражнения позволяют проработать необходимую лексику и дополнить словарный запас обучаемых.

Поставленные авторами задачи отражаются в структуре пособия. Пособие состоит из 13 уроков, каждый из которых включает в себя два текста – Text A предназначен для изучающего чтения и включает в себя упражнения на отработку произношения, словообразование, лексику, развитие навыков языковой догадки, перевод. Text B предназначен для ознакомительного, поискового чтения или реферирования, в зависимости от специфики текста.

Тексты учебного пособия представлены в хронологическом порядке и охватывают период, начинающийся с древнейших цивилизаций и заканчивающийся падением Римской империи. Тексты для пособия были взяты с образовательных ресурсов www.historyguide.org (автор лекционного курса проф. Стивен Креис), электронных журналов по истории и археологии, а также из других источников. В пособии имеется раздел текстов для дополнительного чтения, содержащий не вошедший в основную часть материал по истории Древнего мира.

Материалы пособия прошли апробацию в студенческих группах и могут быть использованы как для аудиторной, так и для самостоятельной работы студентов.

Contents

	page
Lesson 1. Text A. What is civilization?	6
Text B. Abu Dhabi discovery	14
Lesson 2. Text A. Ancient Western Asia. Before Civilization	16
Text B. Who were the Hurrians?	24
Lesson 3. Text A. Mesopotamian civilization	27
Text B.	33
Lesson 4. Text A. Ancient Sumer	36
Text B. Digging in the land of Magan	43
Lesson 5. Text A. The Code of Hammurabi	46
Text B. Laws of Babylon	52
Lesson 6. Text A. Egyptian civilization	55
Text B. Egyptian religion	61
Lesson 7. Text A. The Akkadian kingdom	64
Text B. Sargon of Akkad	70
Lesson 8. Text A. Dark Ages and Greek Renaissance	73
Text B. The Myceneans	80
Lesson 9. Text A. The Athenian origins of Direct Democracy	84
Text B. Polis (city-state)	90
Lesson 10. Text A. From Polis to Cosmopolis: Alexander the Great and the Hellenistic World, 323-30 B.C	94
Text B. Stoicism	100
Lesson 11. Text A. Early Roman Civilization, 753-509 BC	103
Text B. The Roman Empire	110
Lesson 12. Text A. Augustus Ceasar and the Pax Romana	112
Text B. Gladiators	119
Lesson 13. Text A. The Decline and Fall of Rome	121
Text B	128
Texts for additional reading	131

LESSON 1

Text A

What is Civilization?

Answer the following questions:

What ancient civilizations do you know?

How do the scientists learn about things of the ancient past?

What society can we call a civilization?

Study the pronunciation of the following proper names:

Egypt ['i:dʒipt]

Greek [gri:k]

Mesopotamia [ˌmesəpə'teimiə]

Roman ['rəʊmən]

Complete the table with the names of ancient civilizations and their people:

Country	People
Egypt	
	Greek
Mesopotamia	
	Roman

Guess the meaning of the following words:

artifact (Am., Brit. artefact), n ['a:tɪfækt]

barbarism, n ['bɑ:bəriz(ə)m]

bronze, n [brɒnz]

hierarchy, n [ˈhaɪərə:ki]

Neolithic, adj [ˌniəˈliθɪk]

prehistory, n [ˌpri:ˈhɪst(ə)ri]

urban, adj [ˈʊ:b(ə)n]

Study the following words and expressions:

Barbarian, n [ba:ˈbe(ə)riən] - варвар

civilization, n [ˌsɪv(ə)laɪˈzeɪʃ(ə)n] - цивилизация

civilize, v [ˈsɪv(ə)laɪz] - цивилизовать

copper, n [ˈkɒpə] - медь

craftsman, n [ˈkra:ftsmən] - ремесленник

draft, adj [dra:ft] – тягловый, draft animals – тягловый скот

endeavo(u)r, n [ɪnˈdevə], [enˈdevə] – попытка, предприятие

enlighten, v [ɪnˈlaɪtən], [enˈlaɪtən] – просвещать, обучать

famine, n [ˈfæmɪn] – голод

Hebrew, n, adj [ˈhi:bru:] – еврей, иудей; еврейский

irrigation ditch [ˌɪrɪˈgeɪʃ(ə)n] [dɪtʃ] – оросительный канал

law-abiding, adj [ˈlɔ:əˌbaɪdɪŋ] – законопослушный

plague, n [pleɪɡ] – мор, эпидемия; чума

plow (am. Plough), n [pləʊ] - плуг

scarce, adj [skeəs] – недостаточный, скудный

smelt, v [smelt] – плавить, выплавлять, to smelt metal – плавить металл

solar, adj [ˈsəʊlə] – солнечный, solar calendar – солнечный календарь

stratification, n [ˌstrætɪfɪˈkeɪʃ(ə)n] – стратификация, расслоение

surplus, n [ˈsə:pləs] – избыток, излишек, остаток

wheeled cart [ˈwi:lɪd ˈkɑ:t] – колесная повозка

Read and translate the text using a dictionary if necessary:

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. Prehistory was the name given to that period of man's history before written documents appeared. We can now study man's prehistory 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 people. Human artifacts uncovered by archeologists also reveal the existence of kings, plagues, famine, good harvests, wars and class structure. Of course, the history we obtain from archeological digs is by no means complete, especially when compared with man's more recent history (the past 500 years or so).

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 and in Egypt. 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:

1. 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.

2. *The first civilizations began in cities, which were larger, more populated, and more complex in their political, economic and social structure than Neolithic villages.*

3. *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?

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 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. But trying to piece together the past of a culture whose written documents are scarce, makes the historian's task that much more difficult.

Ex.1. Answer the following questions:

1. What can we learn with the help of archaeology? What kind of information does it give?
2. When did the ancient civilizations start?
3. What does the definition of civilization include?
4. What arguments did the historians have about this definition?

5. Where does the word “civilization” originate from?
6. What makes the work of a historian more difficult?

Ex. 2. Give Russian equivalents to these expressions:

<i>Ancient epoch</i>	<i>Standards of measurement</i>
<i>Archeological digs</i>	<i>Solar calendar</i>
<i>Division of labour</i>	<i>Surplus of food</i>
<i>Priestly class</i>	<i>Urban centre</i>
<i>To define a term</i>	<i>Ruling class</i>

Ex. 3. Give English equivalents to these expressions:

<i>Религиозные практики</i>	<i>Тягловый скот</i>
<i>Рабочее определение</i>	<i>Древние цивилизации</i>
<i>Археологические останки</i>	<i>Плавить металл</i>
<i>Христианская эра</i>	<i>Законопослушный</i>
<i>Средневековая эпоха</i>	<i>Метод письменности</i>

Ex.4. Match the words with their definitions:

1. a barbarian	The time in history before anything was written down
2. a solar calendar	Someone whose job is to do something using hands
3. pre-history	A system of organization in which people or things are divided into levels of importance
4. an artifact	A disease that causes death and spreads quickly to a large number of people
5. a craftsman	A system which divides and measures time with the help of the Sun

6. an irrigation ditch	Someone from a different tribe or land, who people believe to be wild and uncivilized
7. plague	An object which was made in the past (a tool, a weapon etc.) that was made in the past and is historically important
8. hierarchy	A device designed to supply land or crops with water

Ex. 5. Complete the table with the appropriate forms of the words given:

Verb	Noun
	civilization
to barbarize	1. 2.
to enlighten	
	irrigation
to smelt	

Ex. 6. Insert the words and phrases given into the sentences in their correct form. Translate the sentences into Russian:

Greeks	Produce tools	Urban centres	Prehistory	Ruling class
Morality	Artefacts	Centralized government	Religious hierarchy	
Ownership				

1. The term _____ means the period of distant past before the written documents appeared.
2. The _____ found during the digs can tell us about the way people stored food, _____ and gathered harvests.

3. Such notions as faith and _____, philosophy and science, law and government were introduced by ancient civilizations of Hebrews, _____ and Romans.
4. _____ contained specialized craftsmen and non-agricultural workers, but they didn't include peasant producers.
5. The privileged _____ could collect money through taxes and organize _____. This system was based on _____.
6. Priestly class stood on the top of _____.

Ex. 5. Translate from Russian into English:

1. До середины XIX в. человеческая история была разделена на три эпохи: древнюю, средневековую и современную.
2. Изучая археологические останки, мы можем узнать о религиозных практиках, политической организации и классовой структуре общества.
3. Процветающие древние сообщества Месопотамии и Египта были цивилизациями городского типа. Они также были религиозными и законопослушными.
4. Чтобы стать цивилизованным, человеческому обществу пришлось выйти из состояния варварства и стать просвещенным.
5. Одними из основных признаков цивилизации являются плуг, колесная повозка, тягловые животные, плавление меди и бронзы, солнечный календарь, письменность и стандарты измерения.
6. Крестьяне, горожане, чиновники и солдаты являются функционально взаимозависимыми элементами городского сообщества.

Ex. 6. Discuss the following question as a group:

Is it possible to give a solid definition of civilization? Why? Why not?

Text B

Abu Dhabi Discovery

Before reading the text, answer the questions:

1. What remains of human culture may help archaeologists learn more about distant past?
2. Which of these remains are better preserved?

Read the following text quickly without a dictionary and find out the following information:

1. the type of the artifact found
2. the age of the discovery
3. the way it looked like
4. the place where it was found
5. other things that archaeologists found during the digs

A pottery vessel discovered at the oldest, best-preserved Neolithic village in eastern Arabia may be evidence of early trade across the Persian Gulf between southern Mesopotamia and an island community off the coast of the United Arab Emirates.

Found on the island of Marawah near the UAE capital Abu Dhabi, the 7,000-year-old pottery vessel has a pale-green surface and is painted with black geometric lines and chevrons--characteristics of pottery from Tell Al-Ubaid in southern Iraq, the heart of Mesopotamia. The design is also similar to that found on pottery made in the Susiana region of southern Iran during the fifth

millennium B.C. Archaeologists suggest the presence of the pottery indicates trade at a surprisingly early time between peoples on the Gulf.

The vessel was discovered in the remains of a four-room building erected in phases between 7000 and 6500 B.C. So far, archaeologists have only excavated one of the rooms, in which they have also unearthed the oldest human remains ever found in the region. The person had been buried just inside the threshold, making it likely the building hadn't been in regular use by the time of the burial--anyone entering would have literally tripped over the remains. In fact, at one point someone may indeed have stumbled over them--the bones were damaged and scattered, the feet found several yards away from the rest of the body. Among the most beautiful artifacts found so far, according to the archaeologists, were delicate buttons made of pearl oyster shells.

the Archaeological Institute of America
Vol. 57 № 5, September/October 2004

Ex. 1. Use the context of the article to work out the meaning of these words:

- vessel
- evidence
- chevrons
- the Gulf
- to trip / stumble over smth
- to be scattered

Ex. 2. Give a short summary of the article in 4-5 sentences.

LESSON 2

Text A

Ancient Western Asia. Before Civilization

Answer the following questions:

What were the main occupations of the people of ancient civilizations?

Why would they move from one place to another?

What were the first achievements of early civilizations?

Give Russian equivalents to these countries' names:

Syria ['si(ə)riə]

Turkey ['tʒ:kɪ]

Lebanon ['lebənən]

Iraq [i'ra:k]

Israel ['izreil]

Iran [i'ra:n]

Jordan ['dʒɔ:dn]

Study the pronunciation of the following proper names:

Cyprus ['saɪprəs] - Кипр

Zagros Mountains ['zægrɒs] – Загрос (горная система в Иране)

Jericho ['dʒerɪkəʊ] – Иерихон (город в Палестине, на Западном берегу реки Иордан)

Tassili-n-Ajjer ['tæsli:n ə'dʒɜ:] - Тассилин Аджер

Tigris ['taɪgrɪs] – р. Тигр

Euphrates [ju:'freɪti:z] – р. Евфрат

Guess the meaning of the following words:

domestication, [də,mesti'kei](ə)n], n

era, ['iərə], n

exploit, [ik'splɔit], [ek'splɔit], v

fresco, ['freskəu], n

infanticide, [in'fæntisaɪd], n

resident, ['rezɪd(ə)nt], n

Study the following words and expressions:

ancestor, n ['ænsəstə] - прародитель, предок

barley, n ['bɑ:li] – ячмень

chariot, n ['tʃæriət] - колесница

clay, n [kleɪ] – глина

game, n [geɪm] – дичь

grain, n [greɪn] - зерно; хлебные злаки

harvester, n ['hɑ:vɪstə] - жнец

herd, n [hɜ:d] – стадо, гурт; v - пасти стадо

hut, n [hʌt] – хижина, шалаш, барак

inhabit, v [ɪn'hæbɪt] – жить, обитать; населять, заселять

inhabitable, adj [ɪn'hæbɪtəbl] – пригодный для жилья

inhabitant, n [ɪn'hæbɪt(ə)nt] – житель, обитатель (syn. – resident)

lentil, n ['lent(ə)l] - чечевица

rudimentary, adj [,ru:di'mentəri] - элементарный

sanctuary, n ['sæŋ(k)tʃuəri]- святилище, алтарь

skull, n [skʌl] - череп

warfare, n ['wɔ:fɛə] – война, военные действия

worship, n ['wɜ:ʃɪp] – поклонение, почитание; v – поклоняться, почитать, боготворить

ancestor worship – культ предков

bonds of kinship ['bɒndz əf 'kɪnʃɪp] – узы родства

horse-drawn chariot ['hɔ:s, drɔ:n] – колесница запряженная лошастью

infant mortality ['ɪnfənt mə:'tæləti] – детская смертность

life expectancy [laɪf ɪk'spekt(ə)n(t)si] – средняя продолжительность жизни

permanent settlement ['pɜ:m(ə)nənt 'setlmənt] – постоянное поселение, колония

religious rites [ri'lɪdʒəs raɪts] – религиозные обряды, ритуалы, церемонии

to spell disaster [spel dɪ'zɑ:stə] – сулить несчастье, беду

tool kit ['tu:l kɪt] – набор инструментов, орудий труда

trade patterns ['treɪd 'pæt(ə)nz] – торговые модели

Read and translate the text using a dictionary if necessary:

Between 9000 B.C. and the beginning of the Christian era, western civilization came into being in Egypt and in what historians call Ancient Western Asia (modern-day Cyprus, Syria, Lebanon, Israel, Jordan, Turkey, southwestern Russia, Iraq and Iran). The earliest permanent settlements occurred between 9000-6000 B.C. and were accompanied by the domestication of plants and animals. Between 4000-3000 B.C., the first cities appeared in response to the pressures of population growth, the organizational requirements of irrigation and the demands of more complex trade patterns. According to our previous definitions, these societies of Egypt and Ancient Western Asia correspond to what we would call civilization.

Around 10,000 B.C., many hunter-gatherers living along the coastal plains of modern Syria and Israel and in the valleys and hills near the Zagros Mountains between Iran and Iraq began to develop special strategies that led to a

transformation in the human community. Rather than constantly traveling in search of food, people stayed in one region and exploited the seasonal sources of food, including fish, grain, fruits and game. At a community such as Jericho, people built and rebuilt their mud brick and stone huts rather than moving on as had their ancestors. In general, these communities began to focus on seasonal food sources and so were less likely to leave in search of new sources.

Just why hunters and gatherers in this region of the ancient world turned to agriculture is difficult to say. And there are a variety of problems associated with this transformation. For one thing, specialization in a relatively small number of plants or animals could spell disaster during times of famine. Some scholars have argued that agriculture developed out of an increased population and the development of a political hierarchy. In settled communities, infant mortality decreased and life expectancy rose. This change may have occurred since life in a fixed community was less demanding. The practice of infanticide decreased since children could now be used in rudimentary agricultural tasks. And as population growth put pressure on the local food supply, gathering activities required more coordination and organization and led eventually to the development of political leadership. Settlements began to encourage the growth of plants such as barley and lentils and the domestication of pigs, sheep and goats. People no longer looked for their favorite food sources where they occurred naturally. Now they introduced them into other locations. An agricultural revolution had begun.

The ability to domesticate goats, pigs, sheep and cattle and to cultivate grains and vegetables changed human communities from passive harvesters of nature to active partners with it. The ability to expand the food supply in one area allowed the development of permanent settlements of greater size and complexity. The people of the Neolithic or New Stone Age (8000-5000 B.C.) organized fairly large villages. Jericho grew into a fortified town complete with ditches, stone walls, and towers and contained perhaps 2000 residents.

Although agriculture resulted in a stable food supply for permanent communities, the revolutionary aspect of this development was that the

community could bring what they needed (natural resources plus their tool kit) to make a new site inhabitable. This development made it possible to create larger communities and also helped to spread the practice of agriculture to a wider area. Farmers in Turkey cultivated plants that came from hundreds of miles away. The presence of tools and statues made of stone not available locally indicates that there was also some trading with distant regions. Agricultural society brought changes in the organization of religious practices as well. Sanctuary rooms decorated with frescoes and sculptures of the heads of bulls and bears shows us that structured religious rites were important to the inhabitants of these early communities. At Jericho, human skulls were covered with clay in an attempt to make them look as they had in life suggesting that they practiced a form of ancestor worship. Bonds of kinship that had united hunters and gatherers were being supplemented by religious organization, which helped to regulate the social behavior of the community.

Around 1500 B.C., a new theme appears on the cliff walls at Tassili-n-Ajjer. We see men herding horses and driving horse-drawn chariots. These practices had emerged more than fifteen hundred years earlier in Mesopotamia, a desert plain stretching to the marshes near the mouths of the Tigris and Euphrates Rivers. Chariots symbolized a dynamic and expansive phase in western culture. Constructed of wood and bronze and used for transport as well as for warfare, the chariot is symbolic of the culture of early river civilizations, the first civilizations in Ancient Western Asia.

Ex.1. Answer the following questions:

1. What caused the appearance of the first civilizations? When and where did it happen?
2. How did the settled communities differ from the communities of hunter – gatherers?
3. What problems could the settled way of life bring to people?

4. What positive sides did the life in a settled community have?
5. What results did the agricultural revolution bring?
6. How did the changes in agriculture influence economy and religious life?
7. What new image appeared among the rock paintings around 1500 BC?
What does it symbolize?

Ex. 2. a) Give English equivalents to the following expressions and explain what spheres of life in the first civilizations they referred to:

- | | |
|--|------------------------------------|
| 1. постоянные поселения | 7. поклонение предкам |
| 2. продолжительность жизни | 8. набор инструментов |
| 3. укрепленный город | 9. узы родства |
| 4. алтарная комната | 10. колесница, запряженная лошадью |
| 5. религиозные обряды | 11. детская смертность |
| 6. элементарные сельскохозяйственные задания | 12. сулить несчастье |

b) Tell your partner about the life in the early communities using these expressions.

Ex. 3. Explain the difference in meaning between the following expressions:

Permanent settlement / settled community

Life expectancy / population growth

To domesticate plants and animals / to exploit seasonal food sources

Wheeled cart / horse-drawn chariot

Ex. 4. Complete the table with the forms of the words given. Use a dictionary if necessary:

Verb	Noun	Adjective
To inhabit		
		settled
	domestication	
	symbol	
to trade		
		growing
	cultivation	-----

Ex. 5. Insert the words and phrases given into the sentences. Translate the sentences into Russian:

seasonal food sources	population growth	frescoes
trade patterns	game	warfare
spell disaster	life expectancy	chariot
sanctuary rooms	ancestor worship	settled communities
		mortality

1. _____ and the demand for more complex _____ were the reason for the appearance of the first cities.
2. Instead of moving from one place to another, people stayed at the same location and used _____, including grain and _____.
3. During the famine in _____ a relatively small specialization on plants and animals could _____.
4. In settled communities _____ rose and _____ decreased.

5. _____ were decorated by _____ and sculptures, which suggests a form of _____.
6. The images of a _____ - the symbol of _____ - were found in the region of the Tigris and Euphrates.

Ex. 6. Translate from Russian into English:

1. Самые ранние постоянные поселения появились примерно в 9 тысячелетии до н. э. и были связаны с одомашниванием растений и животных.
2. Охотники и собиратели, которые жили вдоль прибрежных равнин, стали все чаще обращаться к земледелию, что привело к трансформации их образа жизни.
3. Выполнение элементарных сельскохозяйственных заданий привело к снижению практики детоубийства.
4. Культивирование новых злаковых культур, таких как ячмень и чечевица, а также выращивание овощей, привело к развитию постоянных поселений большего размера и сложности, что, в результате, вызвало развитие политической иерархии.
5. Постоянные сообщества использовали местные природные ресурсы и свой набор инструментов, чтобы сделать новое место обитаемым. Со временем такие поселения перерастали в укрепленные города.
6. При раскопках, в комнате для религиозных обрядов были найдены рисунки с изображением людей, пасущих лошадей, а также найдены покрытые глиной черепа людей.

Ex. 7. Choose a topic and make a brief report using the vocabulary from the text:

- Life of the hunter-gatherers in the earliest settled communities
- The revolution made by agriculture

Text B

Who Were the Hurrians?

Before reading the text, answer the questions:

1. What ancient civilizations do you remember? At what period of history did they exist?
2. What languages did these civilizations speak?
3. What were their earliest achievements?

Read the following article without a dictionary and find out if the following information is True or False:

1. The Hurrians appeared in the Middle East long before the Mesopotamians.
2. Scientists prove the fact that the Hurrians arrived and settled down about 2500 BC with the help of archaeology.
3. The Hurrians lived in the mountains and had very primitive civilization.
4. Nowadays the rituals, language and sculpture of the Hurrians are preserved.

New discoveries in Syria suggest a little-known people fueled the rise of civilization

(1) With its vast plaza and impressive stone stairway leading up to a temple complex, Urkesh was designed to last. And for well over a millennium, this city on the dusty plains of what is now northeastern Syria was a spiritual center for a puzzling people called the Hurrians. All but forgotten by history, their origin remains obscure, but excavations led by husband-and-wife UCLA archaeologists Georgio Buccellati and Marilyn Kelly-Buccellati over the past quarter century reveal that the Hurrians were far more than just another wandering tribe in the fractious Middle East. And during last year's season, they found compelling

evidence that the Hurrians not only strongly influenced the language, culture, and religion of later peoples, but also may have been present 1,000 years earlier--just as nearby Mesopotamians began to create the first cities.

(2) That idea is at odds with a long-held belief among scholars that the Hurrians arrived much later from the Caucasus or some other distant region to the northeast, drawn to the fringes of civilization after the rise of the great southern Sumerian centers of Ur, Uruk, and Nippur. Scholars long assumed that the Hurrians arrived in the middle of the third millennium B.C., and eventually settled down and adopted cuneiform as a script and built their own cities. That theory is based on linguistic associations with Caucasus' languages and the fact that Hurrian names are absent from the historical record until Akkadian times.

(3) But Piotr Michaelowski, an Assyriologist at the University of Michigan, notes that Hurrian, like Sumerian, is a language unrelated to Semitic or Indo-European tongues that dominated the region during and after the third millennium B.C. Perhaps, he suggests, the Hurrians were earlier inhabitants of the region, who, like the Sumerians, had to make room for the Semitic-speaking people who created the world's first empire based at Akkad in central Mesopotamia around 2350 B.C.

(4) The discovery of a sophisticated city with monumental architecture, plumbing, stonework, and a large population contradicts the idea that Hurrians were a roving mountain people in a strange land. Far from being yet another rough nomadic tribe, such as the Amorites or Kassites who were latecomers to the Mesopotamian party, the Hurrians and their unique language, music, deities, and rituals may have played a key role in shaping the first cities, empires, and states. The language has died, the music faded, and the rituals are forgotten. But thanks to the sculptors, stone masons, and seal carvers at Urkesh, Hurrian creativity can shine once again.

by Andrew Lawler
the Archaeological Institute of America
Vol. 61 № 4, July/August 2008

Ex.1. For each part (1)-(4) choose a title A-D which best fits its meaning:

- A The origins of the Hurrians
- B. The mysterious civilization
- C. The achievements of the Hurrians
- D. The language of the Hurrians

Ex. 2. Write out the key words from each paragraph.

Ex. 3. Write down a brief summary of the text in English.

LESSON 3

Text A

Mesopotamian Civilization

Answer the following questions:

How could living near a river influence the life of an early civilization?

What spheres of life could it affect?

Study the pronunciation of the following proper names:

Gilgamesh ['gɪlgə, meʃ] – Гильгамеш (легендарный шумерский царь)

Fertile Crescent ['fɜ:taɪl 'kres(ə)nt] – «Плодородный Полумесяц» (полоса плодородных земель в Передней Азии; месторасположение древнейших земледельческих поселений; колыбель древних цивилизаций)

Guess the meaning of these words:

canal, n [kə'næl]

ceramic, adj [si'ræmɪk]

isolate, v ['aɪsə,leɪt]

kingship, n ['kɪŋʃɪp]

metallurgy, n [me'tælədʒɪ]

official, n [ə'fɪʃ(ə)l]

textile, n ['tekstəl]

urbanization, n [ˌz:b(ə)nai'zeɪʃ(ə)n]

city-state ['sɪtɪsteɪt]

Study the following words and expressions:

alluvial, adj [ə'lu:viəl] – аллювиальный, наносный, намывной
dike, n [daɪk] – 1. дамба, плотина 2. сточная канава, ров
ditch, n [dɪtʃ] – 1. канава, ров 2. канал: irrigation ditch — оросительный канал
ebb, n [eb] - отлив
engrave, v [ɪn'greɪv] – гравировать; резать, вырезать (по камню, дереву, металлу); высекать
fertile, adj ['fɜ:taɪl] - плодородный
flow, n [fləʊ] - прилив
hinder, v ['hɪndə] - задерживать, затруднять; мешать, препятствовать (чему-л.)
laborer, n ['leɪb(ə)rə] - (неквалифицированный) рабочий
merchant, n ['mɜ:tʃ(ə)nt] - купец, торговец
pottery, n ['pɒtəri] – гончарные изделия, керамика; гончарное дело
river bed, n ['rɪvə bed] – русло реки
surplus, n ['sɜpləs] – избыток, излишек, остаток
unpredictable, adj [ˌʌnpri'dɪktəbl] - непредсказуемый
wheel-made, adj ['wi:l meɪd]- сделанный с помощью гончарного круга (potter's wheel – гончарный круг)
ziggurat, n ['zɪɡʊræt] (also: zikkurat, zikurat) – зиггурат, зиккурат (ступенчатая культовая башня в архитектуре Древней Месопотамии)

cylinder seal ['sɪlɪndə si:l] – цилиндрическая печать
division of labor [di'vɪzən əv 'leɪbə]- разделение труда
flash flood ['flæʃflʌd] - ливневый паводок, внезапное наводнение
land ownership ['lænd 'əʊnəʃɪp] - собственность на землю, земельная собственность
torrential rain [tə'rentʃəl]- проливной дождь

Read and translate the text using a dictionary if necessary:

The history and culture of Mesopotamian civilization is inextricably connected to the ebb and flow of the Tigris and Euphrates Rivers. The earliest communities developed to the north but since rainfall in that area was so unpredictable, by 5000 B.C. communities had spread south to the rich alluvial plain. The economy of these communities was primarily agricultural and approximately 100-200 people lived in these permanently established villages. The alluvial plain in southern Mesopotamia ("land between the rivers") was far more fertile than the north but because there was little rainfall, irrigation ditches had to be constructed. Furthermore, the river beds of the Tigris and Euphrates rise and fall with the seasons and they change their course unpredictably. Southern Mesopotamia also had its share of flash floods which could destroy crops, livestock and village homes. Floods and torrential rains were a significant theme in Mesopotamian literature as depicted in the "Epic of Gilgamesh".

Civilization emerged in Mesopotamia because the soil provided a surplus of food. With this surplus, people could settle down to village life and with these new settlements, towns and cities began to make their appearance, a process known as urbanization. With settlements and a surplus of food came an increase in the population, a well-defined division of labor, organization, cooperation and kingship. The emergence of cities involved interaction between people. Most cities evolved from smaller farming villages and with the practice of irrigation, which was necessary for villages distant from the Tigris and Euphrates, a stable food supply was produced. This, in turn, allowed increases in the number of people who inhabited each settlement.

Because the land closest to the river was the most fertile, there was a variation in terms of the wealth of these early farmers, which led to distinct social classes. At the same time, the construction of canals, ditches and dikes essential to irrigation demanded cooperation between different social groups. Decision-making, regulation and control of all food production and herding meant cooperation. And because more food could be produced by less people, some people gave up farming and became craftsmen, laborers, merchants and officials

and this too required cooperation. The Mesopotamians built massive temples or ziggurats which housed the priestly class, the human representatives of the gods. The priests controlled the religious life of the community, the economy, land ownership, the employment of workers as well as the management of long distance trade.

Mesopotamian villages and towns eventually evolved into independent and nearly self-sufficient city-states. Although largely economically dependent on one another, these city-states were independent political entities and retained very strong isolationist tendencies. This isolationism hindered the unification of the Mesopotamian city-states, which eventually grew to twelve in number.

By 3000 B.C., Mesopotamian civilization had made contact with other cultures of the Fertile Crescent (a term first coined by James Breasted in 1916), an extensive trade network connecting Mesopotamia with the rest of Ancient Western Asia. Again, it was the two rivers which served as both trade and transportation routes.

The achievements of Mesopotamian civilization were numerous. Agriculture, thanks to the construction of irrigation ditches, became the primary method of subsistence. Farming was further simplified by the introduction of the plow. We also find the use of wheel-made pottery. Between 3000 and 2900 B.C. craft specialization and industries began to emerge (ceramic pottery, metallurgy and textiles). Evidence for this exists in the careful planning and construction of the monumental buildings such as the temples and ziggurats. During this period (roughly 3000 B.C.), cylinder seals became common. These cylindrical stone seals were five inches in height and engraved with images. These images were reproduced by rolling the cylinder over wet clay. The language of these seals remained unknown until to 20th century. But, scholars now agree that the language of these tablets was Sumerian.

Ex.1. Answer the following questions:

1. What made the earliest communities change their location?
2. How did the new place differ from the previous one?
3. What caused the process of urbanization?
4. What results did the appearance of the first cities bring?
5. How did geographical position influence the structure of Mesopotamian society?
6. What were the Mesopotamian city-states like?
7. How did the Tigris and Euphrates rivers expand the contacts of Mesopotamian people?
8. What are the main achievements of Mesopotamian civilization?

Ex. 2. Form nouns from these verbs using the suffix -ion:

To predict –

To isolate –

To cultivate -

To unify –

Ex. 3. Explain the difference (if any) between the following words or expressions:

1. the ebb of the river / river bed
2. flash flood / torrential rain
3. canal / ditch
4. craftsman / laborer
5. wheel-made pottery / ceramic pottery
6. kingship / kinship

Ex. 4. Guess what words from the text are meant by these definitions:

1. highly productive; rich; abundant
2. a fine-grained fertile soil consisting of mud, silt, and sand deposited by flowing water on flood plains, in river beds, and in estuaries
3. an embankment constructed to prevent flooding, keep out the sea, etc
4. the position or authority of a king
5. a quantity or amount in excess of what is required
6. the scientific study of the extraction, refining, alloying, and fabrication of metals and of their structure and properties
7. a device impressed on a piece of wax, moist clay, etc. as a mark of authentication.

Ex. 5. Translate from Russian into English:

1. Экономика регионов, где находились богатые наносные равнины, была в основном сельскохозяйственной и неразрывно связывалась с приливами и отливами рек Тигр и Евфрат.
2. Процесс урбанизации начался благодаря тому, что земля могла производить излишек продуктов, что, в свою очередь, привело к росту населения, четкому разделению труда и организации.
3. Появление социальных классов было вызвано более высоким уровнем достатка местных фермеров.
4. Четкое взаимодействие требовалось при принятии решений, построении каналов, контроле над производством продукции и при выпасе скота.
5. Часть населения отошла от сельскохозяйственной деятельности и обратилась к торговле, ремеслу и религии.
6. Класс священнослужителей считался человеческим представителем богов на земле и контролировал религиозную жизнь сообщества.

7. Города – государства Месопотамии были практически самодостаточными политическими образованиями.
8. Две реки в регионе Плодородного Полумесяца служили торговыми и транспортными путями и образовывали оживленную систему, связывающую Месопотамию с остальной частью Древневосточной Азии.
9. Многочисленные достижения цивилизации Месопотамии включали в себя использование плуга в сельском хозяйстве, создание керамической посуды, металлургию, текстиль, строительство храмов и зиггуратов, а также использование цилиндрических печатей.

Ex. 6. Make a brief report on one of the following topics:

- The geography of ancient Mesopotamia and its influence on the local population
- The achievements of Mesopotamian civilization

Text B

Before reading, answer the following questions:

1. How did geography influence the development of Mesopotamian civilization?
2. Why do you think ancient civilizations could flourish and then go into decline?

Read the following text quickly without a dictionary and choose the best title:

- A. The history of Mesopotamian cities
- B. The process of irrigation in ancient Mesopotamia
- C. Mashkan-shapir – the reason of collapse

Mesopotamia was known as the land between two rivers, the Tigris to the north and the Euphrates to the south. Rains were seasonal in this area, which meant that the land flooded in the winter and spring and water was scarce at other times. (1)_____ In ancient times, many resources in Mesopotamia were scarce or absent, which stimulated trade within the region and beyond. Supported by lucrative trade with its neighbors, Mesopotamia grew to become a powerful empire.

Mashkan-shapir was a typical Mesopotamian city, located about 20 miles from the Tigris River and connected to the river by a network of canals. (2)_____. What could have caused this rapid demise?

Along with factors such as war and changes in the environment, scientists now believe irrigation techniques played an important role in Mashkan-shapir's collapse. The same process that allowed farming in this region also eventually made it impossible to farm. Irrigation has a Catch-22: if irrigation water is allowed to sit on the fields and evaporate, it leaves behind mineral salts; if attempts are made to drain off irrigation water and it flows through the soil too quickly, erosion becomes a problem. Scientists believe that Mashkan-shapir's collapse was caused in part by destruction of the fields by mineral salts. (3)_____.

In Mesopotamia, irrigation was essential for crop production. The rivers were higher than the surrounding plain because of built-up silt in the river beds, so water for irrigation flowed into the fields by gravity. Once the water was on the fields, it could not readily drain away because the fields were lower than the river. (4)_____. Over time, the soil became toxic and would no longer support crops. By about 2300 B.C., agricultural production in Mesopotamia was reduced to a tiny fraction of what it had been. Many fields

were abandoned as essentially useless. Mesopotamian cuneiform tablets tell of crop damage due to salts.

These sentences have been removed from the text. Choose one of the sentences a-d which best fits each gap 1-4.

- a. When mineral salts concentrate in the upper levels of the soil, it becomes poisonous for plants.
- b. Farming in the region depended on irrigation from the Tigris and Euphrates Rivers.
- c. As the water evaporated, it not only left its dissolved mineral salts behind, but also drew salts upward from lower levels of the soil.
- d. Despite a flourishing civilization, Mashkan-shapir was abandoned within only 20 years of its settlement.

Ex. 1. Do the following tasks based on the text B:

- divide the text into logical parts
- give a title to each part
- summarize the contents of each part in 1-2 sentences
- give the summary of the text

Ex. 2. Answer the following questions:

1. Do you know other civilizations that flourished and then went to ruin?
2. How do the historians tend to explain their collapse?

LESSON 4

Text A

Ancient Sumer

Answer the following questions:

When was the system of writing first introduced?

What was the ancient system of writing like?

Why were the gods important for ancient people?

Study the pronunciation of the following proper names:

Sumer ['su:mə] – Шумер (древняя цивилизация в Месопотамии)

Sumerian [su:'miəriən] - Шумерский

Guess the meaning of these words and expressions:

farmland, n ['fa:m,lænd]

pantheon, n ['pænθiən]

phonetization, n [fəu'neti,zeɪn]

pictographic, adj ['piktə,græfik]

polytheistic religion [,pəliθi'istik]

redistributive economy [,ri:di'stri:bju:tiv]

tablet, n ['tæblit]

urban center ['ɜb(ə)n]

Study the following words and expressions:

character [ˈkærəktə] - буква, иероглиф; цифра; письмо; знак, символ
circumvent, v [ˌsɜ:kəmˈvent] - обмануть, обойти, перехитрить
cuneiform, n [ˈkju:niˌfɔ:m] - клинопись
deity, n [ˈdeɪti] - божество, бог
divination, n [ˌdɪvɪˈneɪʃ(ə)n] - гадание, ворожба; предсказание
harness, v [ˈhɑ:nɪs] – впрягать, запрягать; укрощать
herdsman, n [ˈhɜ:dzmən] - пастух, скотник
sacred, adj [ˈseɪkrɪd] - священный; святой
scribe, n [skraɪb] - писец; переписчик (документов, рукописей)
sign, n [saɪn] - знак; символ
subservience, n [səbˈsɜ:viəns] - подчинение; покорение; угодничество
transaction, n [trænˈzækʃ(ə)n] - дело; сделка, соглашение
wedge-shaped, adj [ˈwedʒʃeɪpt] - клинообразный, клиновидный

ceremony of dedication [ˈserɪməni əv ˌdedɪˈkeɪʃ(ə)n] – церемония посвящения
manual labor [ˈmænjuəl ˈleɪbə] физический труд; ручной труд
political entity [ˈentɪti] - политическое образование, субъект
reed stylus [ˈri:d ˈstailəs] – тростниковая палочка, стило
tally of cattle [ˈtæli əv ˈkætl] – учет, подсчет скота

Read and translate the text using a dictionary if necessary:

The Sumerians inhabited southern Mesopotamia from 3000-2000 B.C. The origin of the Sumerians is unclear -- what is clear is that Sumerian civilization dominated Mesopotamian law, religion, art, literature and science for nearly seven centuries. The greatest achievement of Sumerian civilization was their CUNEIFORM ("wedge-shaped") system of writing. Using a reed stylus, they

made wedge-shaped impressions on wet clay tablets which were then baked in the sun. Once dried, these tablets were virtually indestructible and the several hundred thousand tablets which have been found tell us a great deal about the Sumerians. Originally, Sumerian writing was pictographic, that is, scribes drew pictures of representations of objects. Each sign represented a word identical in meaning to the object pictured, although pictures could often represent more than the actual object.

The pictographic system proved cumbersome and the characters were gradually simplified and their pictographic nature gave way to conventional signs that represented ideas. For instance, the sign for a star could also be used to mean heaven, sky or god. The next major step in simplification was the development of phonetization in which characters or signs were used to represent sounds. So, the character for water was also used to mean "in," since the Sumerian words for "water" and "in" sounded similar. With a phonetic system, scribes could now represent words for which there were no images (signs), thus making possible the written expression of abstract ideas.

The Sumerians used writing primarily as a form of record keeping. The most common cuneiform tablets record transactions of daily life: tallies of cattle kept by herdsman for their owners, production figures, lists of taxes, accounts, contracts and other facets of organizational life in the community. Another large category of cuneiform writing included a large number of basic texts which were used for the purpose of teaching future generations of scribes. By 2500 B.C. there were schools built just for his purpose.

The city-state was Sumer's most important political entity. The city-states were a loose collection of territorially small cities which lacked unity with one another. Each city-state consisted of an urban center and its surrounding farmland. The city-states were isolated from one another geographically and so the independence of each city-state became a cultural norm with important consequences. Each city-state was sacred since it was carefully guarded by and linked to a specific god or goddess. Located near the center of each city-state was

a temple. Occupying several acres, this sacred area consisted of a ziggurat with a temple at the top dedicated to the god or goddess who "owned" the city. The temple complex was the true center of the community. The main god or goddess dwelt there symbolically in the form of a statue, and the ceremony of dedication included a ritual that linked the statue to the god or goddess and thus harnessed the power of the deity for the benefit of the city-state. Considerable wealth was poured into the construction of temples as well as other buildings used for the residences of priests and priestesses who attended to the needs of the gods. The priests also controlled all economic activities since the economy was "redistributive." Farmers would bring their produce to the priests at the ziggurat. The priests would "feed" and "clothe" the gods and then redistribute the remainder to the people of the community.

With its rather large pantheon of gods and goddesses animating all aspects of life, Sumerian religion was polytheistic in nature. Four deities were supreme, and there were numerous gods and goddesses below them. Unlike humans, these gods and goddesses were divine and immortal. But they were not all-powerful since no one god had control over the entire universe. Furthermore, humans were capable of devising ways to discover the will of the gods and to influence them as well. The relationship of human beings to the gods was based on subservience since, according to Sumerian myth, human beings were created to do the manual labor the gods were unwilling to do for themselves. As a consequence, humans were insecure since they could never be sure of the god's actions. But humans did make attempts to circumvent or relieve their anxiety by discovering the intentions of the gods; these efforts gave rise to the development of the arts of divination, which took a variety of forms.

Ex.1. Answer the following questions:

1. Where did the Sumerians come from?

2. What was the pictographic system of writing? How did it differ from the phonetic one?

3. How did the Sumerians use writing?

4. What was a Sumerian city-state like?

5. What was the role of priests in the life of the Sumerian city-state?

6. What attitude did the Sumerians have towards their gods?

7. How did the Sumerians see the role of humans regarding their gods?

Ex. 2. Give your own definitions to the following terms:

cuneiform

pictographic writing

phonetization

a scribe

a temple (ziggurat)

ceremony of dedication

redistributive economy

polytheistic religion

Ex. 3. Find words from the text which are meant by these definitions?

1. a building or place dedicated to the worship of a deity or deities

2. physical work as opposed to mental or mechanical

3. a god or goddess

4. a tool used in ancient times for writing on tablets, which was pointed at one end

5. all the gods collectively of a religion

6. a symbol used in a writing system, such as a letter of the alphabet

7. a slab of stone, wood, etc., esp one formerly used for inscriptions

Ex. 4. a) Note down as many words as you can connected with these categories:

1. cuneiform
2. religious life of the Sumerians
3. everyday life of the Sumerians

b) Put these words into category 1, 2 or 3:

clay tablets	accounts
deity	indestructible
reed stylus	tallies of cattle
wedge-shaped impression	priest
taxes	art of divination
ziggurat	sacred
priestess	

c) Make up 3 sentences of your own using the words from each category.

Ex. 5. Translate from Russian into English:

1. Хотя Шумерская цивилизация доминировала в законодательстве, религии и искусстве Месопотамии, истоки ее не ясны.

2. Огромным достижением Шумерской цивилизации была клинопись: клинообразные надписи создавались с помощью тростниковой палочки на влажных глиняных дощечках, которые потом высушивались на солнце.

3. Изначально Шумерское письмо было пиктографическим, где каждый знак был похож на изображаемый объект и означал слово.

4. Развитие фонетизации стало следующим важным этапом в становлении письменности, где знак стал обозначать звук.

5. Клинописные дощечки использовались в повседневной жизни: при учете скота пастухами, для составления контрактов и списка налогов, при ведении счетов.

6. Шумерский город - государство включал в себя городской центр и прилегающие сельскохозяйственные земли и был изолирован от других географически.

7. Зиггурат находился в центре города-государства и был посвящен богу или богине, которая покровительствовала городу.

8. Священники контролировали экономику города, которая была перераспределительной: фермеры приносили продукцию в храм, а священники отдавали ее богам, распределяя остатки между людьми.

9. Политеистическая по своей природе, Шумерская религия обожествляла все стороны человеческой жизни: эти божества были бессмертны, но не всемогущи.

10. Согласно Шумерскому мифу, люди были созданы, чтобы выполнять ручной труд для богов; в результате люди стали искать способ узнать их намерения, что привело к развитию искусства гадания.

Ex. 6. Make a brief report on one of the following topics:

- Sumerian writing
- The religion of the ancient Sumerians

Text B

Digging in the Land of Magan

Read the following article without a dictionary and find the answers to the questions:

1. What proofs show that ancient cultures existed in Arabian Peninsula 8000 years ago?
2. What famous ancient city was discovered in the middle of the XX century? Where was it situated?
3. What artifacts were discovered near Jabal-Hafit?
4. Where might the legendary Land of Magan be?

Excavations yield evidence of cultures spanning some 8,000 years.

Oman's early settlers were Neolithic pastoralists and seafaring people who worked trade routes from Mesopotamia to the Indus Valley. Arrowheads found in Qatar in 1960 by Danish prehistorian Holgar Kapel and ash from ancient campfires found in Muscat in 1983 are the earliest evidence of the nomads who followed their flocks south from the Levant, settling the Arabian peninsula 8,000 years ago. Remains of Neolithic camps found during the past three decades suggest that as Arabia's climate became wetter, these herders thrived, roaming in widely dispersed groups from Syria and Iraq in the north to Dhofar in southern Oman.

The resources of the Arabian Gulf supported fishing communities along the coast. In the 1970s Italian archaeologists unearthed shell and fishbone middens, evidence of a 7,000-year-old fishing village at Ras al Hamra, a rocky promontory in Qurum, ten miles west of Muscat. Carbon dating indicates that these middens and burials were in continuous use from 6000 to 3000 B.C. A

dearth of faunal remains suggests that the community was isolated from inland areas, where small game was abundant.

In the 1950s Danish archaeologists excavating grave mounds in Bahrain, northwest of Oman, found 4,200-year-old settlements and temples of the city-state of Dilmun, known as the city of the gods in ancient Sumerian literature. Their 1959 discovery on the island of Umm an-Nar off Abu Dhabi of a second, previously unknown culture contemporary with Dilmun was unexpected. At the site an outer wall enclosed circular graves, 15 to 40 feet in diameter and often two stories high, in which as many as 30 people were buried. Spurred on by the discoveries at Dilmun and Umm an-Nar, Danish archaeologists excavated 200 single-chambered burial cairns in 1961 near Jabal Hafit on the Oman-United Arab Emirates border. There they discovered a culture earlier than that of Dilmun or Umm an-Nar. Excavation yielded jars with geometric designs painted in black, white, and plum red; copper and bronze pins; and stone and faience beads. The jars were the same type as those used in southern Mesopotamia around 3000 B.C. Unfortunately there is little trace of the ancient settlements associated with these tombs.

Was Oman the land of Magan, which appears in Sumerian cuneiform texts ca. 2300 B.C. as a source of copper and diorite for the flourishing city-states of Mesopotamia? These texts tell us that ships with a cargo capacity of 20 tons sailed up the Arabian Gulf, stopping at Dilmun to take on fresh water before continuing to Mesopotamia. They also say that Magan lay south of Sumer and Dilmun, was frequented by Indus Valley travelers, and had high mountains from which diorite or gabbro for black statues was quarried. Research since the 1970s has located significant copper deposits and more than 150 medieval Islamic smelting sites. Excavations by the German Mining Museum have identified numerous Magan-period (2500-2000 B.C.) slag heaps under tons of medieval slag and third millennium remains from mining and smelting at the oasis village of Maysar in central-eastern Oman. A hoard of bun-shaped copper ingots found in a small fireplace indicates the form in which copper was traded.

Today, oil has taken the place of copper and frankincense as the source of Oman's wealth. Development has led to the destruction of many historical and ancient sites--some before they have been identified, let alone excavated. We can only hope that the remaining sites can be saved for excavation before they are swallowed up in the country's march toward modernity.

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the Archaeological Institute of America

Vol. 50 №3, May/June 1997

Ex. 1. Give a written translation of the text, paying attention to historical terminology.

LESSON 5

Text A

The Code of Hammurabi

Answer the following questions:

Do you know when the first laws appeared?

Who was Hammurabi?

What do you know about his laws?

Study the pronunciation of the following proper names:

Babylonia [bæbi'loniə] - Вавилония (древнее государство на юге Месопотамии).

Code of Hammurabi [kəʊd əv hæmʊ'ra:bi] – Кодекс Хаммурапи, Законы Хаммурапи.

Hammurabi [hæmʊ'ra:bi] – Хаммурапи (царь Вавилонии, 1792-1750).

Study the following words and expressions:

accuse [ə'kjuz], v - обвинять

accusation [əkju'zeiʃn], n - обвинение

artisan ['a:tizæn], n – ремесленник, мастерской

burglary ['bɜ:gləri], n – кража

dedicate ['dedikeit], v – посвящать

defendant [di'fend(ə)nt], n – ответчик, подсудимый, обвиняемый

divination [ˌdivi'neiʃ(ə)n], n - предсказание

dowry ['daʊəri], n – приданое

gadabout ['gædəbaʊt], n - гулящий
inheritance [in'herit(ə)ns], n – наследство
landholding ['lændholdɪŋ], n - землевладение
loot [lu:t], v - грабить
party ['pa:ti], n – сторона
restitution [ˌrestɪ'tju:](ə)n], n – возмещение убытков
retaliation [ri'tæli,eɪ](ə)n], n - оплата, возмездие
subservient [səb'sɜ:vɪənt], adj – раболепный, послушный

according to the code – согласно кодексу
to arrange marriages – устраивать браки
at the builder's expense – за счет строителя
to be dedicated to – быть посвященным
to be responsible for – быть ответственным за
to bring charge – выносить обвинение
to commit offenses – совершать правонарушения
to condemn [kən'dem] to slavery - приговаривать к рабству
false testimony ['fɔ:ls 'testɪməni] – ложные показания, свидетельство
to make a tenfold restitution - возмещать убытки в десятикратном размере
to pay debts [dets] – платить долги

Read and translate the text using a dictionary if necessary:

Mesopotamian men and women viewed themselves as subservient to the gods and believed humans were at the mercy of the god's arbitrary decisions. To counter their insecurity, the Mesopotamians not only developed the arts of divination in order to understand the wishes of their gods, but also relieved some anxiety by establishing codes that regulated their relationships with one another. These law codes became an integral part of Mesopotamian society. Although

there were early Sumerian law codes, the best-preserved Mesopotamian collection of law codes was that of Hammurabi (18th century B.C.).

The CODE OF HAMMURABI reveals a society of strict justice. Penalties for criminal offenses were severe and varied according to the wealth of the individual. According to the code, there were three social classes in Babylonia: an upper class of nobles (government officials, priests, and warriors), the class of freemen (merchants, artisans, professionals, and wealthy farmers), and a lower class of slaves. An offense against a member of the upper class was punished with more severity than the same offense against a member of a lower class. The principle of retaliation ("an eye for an eye, a tooth for a tooth") was fundamental. It was applied in cases where members of the upper class committed criminal offenses against their own social equals. But for offenses against members of the lower classes, a money payment was made instead.

Mesopotamian society, like any other society, had its share of crime. Burglary was common. If a person stole goods belonging to the temples, he was put to death, and so was the person who received the stolen goods. If the private property of an individual was stolen, the thief had to make a tenfold restitution. If he could not do so he was put to death. An offender caught attempting to loot a burning house was to be "thrown into that fire."

Private individuals were often responsible for bringing charges before a court of law. To insure that accusations were not brought lightly, the accuser in cases of murder was responsible for proving his case against the defendant. If the accuser could not, he was put to death. Providing false testimony in a murder case meant the same fate.

Hammurabi's code took seriously the responsibilities of all public officials. The governor of an area and city officials were expected to catch burglars. If they failed to do so, public officials in which the crime took place had to replace the lost property. If murderers were not found, the officials had to pay a fine to the relatives of the murdered person.

The law code also extended into the daily life of the ordinary citizen. Builders were held responsible for the buildings they constructed. If a house collapsed and caused the death of its owner, the builder was put to death. Goods destroyed by the collapsed must also be replaced and the house itself rebuilt at the builder's expense.

Slavery was a common feature of Mesopotamian society. Slaves were obtained by war; others were criminals. Crimes such as striking one's older brother and kicking one's mother were punished by condemnation to slavery. A man could pay his debts by selling both his children and wife into slavery for a specified length of time. One could become a slave simply by going into debt.

The number of laws in Hammurabi's code dedicated to land and commerce reveal the importance of agriculture and trade in Mesopotamian society. Numerous laws dealt with questions of landholding, such as the establishment of conditions for renting farmland.

The largest number of laws in the Code of Hammurabi were dedicated to marriage and family. Parents arranged marriages for their children. After marriage, the party signed a marriage contract. Without this contract, no one was considered legally married. While the husband provided a bridal payment, the woman's parents were responsible for a dowry to the husband. Dowries were carefully monitored and governed by regulations.

Mesopotamian society was a patriarchal society, and so women possessed far fewer privileges and rights in their marriage. A woman's place was at home and failure to fulfill her duties was grounds for divorce. If she was not able to bear children, her husband could divorce her but he had to repay the dowry. If his wife tried to leave the home in order to engage in business, her husband could divorce her and did not have to repay the dowry. Furthermore, if his wife was a "gadabout, ... neglecting her house [and] humiliating her husband," she could be drowned.

Women were guaranteed some rights, however. If a woman was divorced without good reason she received the dowry back. A woman could seek divorce

and get her dowry back if her husband was unable to show that she had done anything wrong. The mother also chose a son to whom an inheritance would be passed.

Fathers ruled their children as well as their wives. Obedience was expected: "If a son has struck his father, they shall cut off his hand." If a son committed a serious enough offense, his father could disinherit him. It should be clear that the Code of Hammurabi covered virtually every aspect of an individual's life. Although scholars have questioned the extent to which these laws were actually employed in Babylonian society, the Code of Hammurabi provides us an important glimpse into the values of Mesopotamian civilization.

Ex.1. Answer the following questions:

1. Why did Mesopotamian people establish law codes?
2. When was the Code of Hammurabi drawn up?
3. What social classes were in Babylonia according to the code?
4. What spheres of life did the code cover? Give examples.
5. Did Mesopotamian women have any rights?
6. What were the penalties for criminal and civil offenses?
7. How do you understand the principle "an eye for an eye and a tooth for a tooth"?

Ex. 2. a) Give English equivalents to the following expressions:

согласно кодексу

выносить обвинение

ложные показания

устраивать браки

быть ответственным за

возмещать убытки в десятикратном размере

Ex. 3. Match the words with their definitions:

1. offense	A person against whom a charge is brought in a law court
2. justice	An act of wrongdoing, especially of breaking the law; crime
3. restitution	An amount of money paid as a punishment
4. burglary	Something which is owned; possession(s)
5. commit a crime	The act of returning something lost or stolen to its owner; or of paying for damage
6. property	The crime of entering a building by force with the intention of stealing
7. defendant	The quality of being just; fairness
9. fine	To do something illegal; to offend

Ex. 4. Form nouns from these verbs, using the suffixes –er, -or, -(a)tion, -enc, -ance, -ment. Consult the dictionary and the text:

To govern, to offend, to punish, to murder, to expect, to construct, to own, to condemn, to inherit, to obey.

Ex. 5. Translate from Russian into English:

1. Согласно кодексу Хаммурапи, наказания за преступления были суровыми и зависели от благосостояния человека.
2. Преступление против представителя высшего сословия наказывалось с большей жестокостью, чем то же самое преступление, но совершенное против человека низшего класса.

3. Принцип возмездия применялся в тех случаях, когда члены высшего сословия совершали преступления против представителей своего же класса.
4. Однако за преступления против представителей низшего сословия взимался лишь денежный штраф.
5. Если человек крал имущество, принадлежащее храму, его приговаривали к смертной казни, так же как и человека, который взял краденые вещи.

Ex. 6. Discuss the following statements in groups:

1. Punishments under the Hammurabi's code were always fair.
2. Crime doesn't pay.
3. Judge not least you be judged.

Text B

Laws of Babylon

Read the text without a dictionary and try to understand its general content.

Answer these questions:

1. What does the text deal with?
2. Have you found any new information here?
3. Why do you think laws appeared?
4. What issues did the early laws emphasize? Why?

One of the *most detailed ancient legal codes* was drawn up in about 1758 B.C. by Hammurabi, a king of Babylonia. The entire code, consisting of 282 paragraphs, *was carved into a great stone pillar*, which was set up in a temple to the Babylonian god Marduk so that it could be read by every citizen.

The pillar, lost for centuries after the fall of Babylon in the 16th century B.C., was rediscovered by a French archeologist in 1901 amid the ruins of the Persian city of Susa. Hammurabi's words were still legible. The pillar is now in the Louvre museum in Paris.

The laws laid down by Hammurabi were *more extensive than any that had been before*. They covered crime, divorce and marriage, the rights of slave owners and slaves, the settlement of debts, inheritance and property contracts; there were even regulations about taxes and the prices of goods.

Punishments under the code were often harsh. *The cruel principle of revenge was observed*: an eye for an eye and a tooth for a tooth, which meant that criminals had *to receive as punishment precisely those injuries and damages they had inflicted upon their victims*. Not only murderers but also thieves and false accusers *faced the death penalty*. And a child who hit his father could expect *to lose the hand that struck the blow*. *The code outlawed private blood feuds* and banned the tradition by which a man could kidnap and keep a woman he wanted for his bride. In addition the new laws *took account of the circumstances of the offender* as well as of the offence. So a lower-ranking citizen who *lost a civil case* would be fined less than an aristocrat in the same position – though he would also *be awarded less if he won*.

Nevertheless, Hammurabi's laws represented *an advance on earlier tribal customs*, because *the penalty could not be harder than the crime*.

Ex. 1. Write down Russian equivalents for the words and expressions in bold type. Consult a dictionary if necessary.

Ex. 2. Match the English words and expressions with the Russian ones:

death penalty	вор
to injure	смертная казнь
to kidnap	клеветник
thief	правонарушитель
property contracts	кровная месть
false accuser	наносить ущерб
to damage	наносить увечья
to be awarded	похищать
offender	имущественные контракты
blood feud	получать компенсацию

Ex. 3. Do the following tasks on this text:

- a) divide the text into logical parts
- b) give a title to each part
- c) give the contents of each part in 1 or 2 sentences
- d) give a summary of the whole text.

Ex. 4. Make a presentation on Laws of Babylon using all necessary vocabulary from exercises 2 and 3 and your own knowledge of this theme.

LESSON 6

Text A

Egyptian Civilization

Answer the questions in pairs:

What associations does the word “Egypt” call to mind?

Make a list of ideas and compare your notes.

Study the pronunciation of the following proper names:

Egypt [ˈiːdʒɪpt] - Египет

Egyptian [iˈdʒɪp(ə)n] – египетский, египтянин

Ethiopia [ˌiːθiˈəʊpiə] - Эфиопия

Giza [ˈgiːzə] – Гиза (плато ок. Каира, местонахождение древних пирамид)

Khartoum [kaːˈtʊm] - Хартум (город в Африке, столица Судана)

Khufu [ˈkuːfu] – Великая пирамида Хеопса (Куфу)

Mediterranean Sea [ˌmedɪtəreɪniən siː] – Средиземное море

Macedonian [ˌmæsiˈdʌniən] – македонский, македонянин

Memphis [ˈmemfɪs] – Мемфис (древний центр нижнего Египта на Ниле)

Nile, the [ˈnaɪl] – р. Нил

Re [rei] - Ра (бог солнца в древнеегипетской мифологии)

Guess the meaning of the following words:

alluvial [əˈluːviəl], adj

archaic [aːˈkeɪɪk], adj

caste [kast], n

cuneiform [ˈkju:ni,fɔ:m], n
hierarchy [ˈhaɪərə:ki], n
papyrus [pəˈpaɪrəs], n
pharaoh [ˈfeərəʊ], n
uninhabitable [ˌʌnɪnˈhæbɪtəb(ə)l], adj

Study the following words:

arid [ˈæɪrɪd], adj – сухой, засушливый
carving [ˈkɑ:vɪŋ], n – резьба по дереву или камню, орнамент
determine [dɪˈtɜ:mɪn], v – определять, решать
divine [dɪˈvaɪn], adj - божественный
evidence [ˈeɪvɪd(ə)ns], n – доказательство, свидетельство
exalted [ɪgˈzɔ:ltɪd], adj - возвышенный
supremacy [suːˈpreməsi], n – верховенство, господство, превосходство
swell [swel], v – раздувать, увеличивать
tangible [ˈtændʒɪb(ə)l], adj – осязаемый, осязаемый
yield [jɪ:ld], v - приносить

Read and translate the text using a dictionary if necessary:

The basic element in the lengthy history of Egyptian civilization is geography. The Nile River rises from the lakes of central Africa as the White Nile and from the mountains of Ethiopia as the Blue Nile. The White and Blue Nile meet at Khartoum and flow together northward to the Nile delta, where the 4000 mile course of this river spills into the Mediterranean Sea.

Less than two inches of rain per year falls in the delta and rain is relatively unknown in other parts of Egypt. Most of the land is uninhabitable. These geographical factors have determined the character of Egyptian civilization. People could farm only along the banks of the Nile, where arid sand meets the

fertile soil. Of course, each summer the Nile swells as the rains pour down and the snow melts on the mountains. The river overflows its banks and floods the land with fresh water and deposits a thick layer of rich alluvial soil. The land would then yield two harvests before winter. This yearly flood determined more than just the agricultural needs of early Egypt. It also determined the lifecycle of society and helped to create the world view of ancient Egyptian civilization.

The basic source of Egyptian history is a list of rulers compiled in c.280 B.C. by Manetho for the Macedonians who ruled Egypt. Manetho divided Egyptian kings into thirty dynasties (a 31st was added later) in the following manner:

Period	Dynasty	Years
Archaic Period	1-2	3100-2700 B.C.
Old Kingdom	3-6	2700-2200 B.C.
Intermediate Period	7-10	2200-2050 B.C.
Middle Kingdom	11-12	2050-1800 B.C.
Intermediate Period	13-17	1800-1570 B.C.
New Kingdom	18-20	1570-1085 B.C.
Post-Empire	21-31	1085-332 B.C.

Early Egypt was divided into two kingdoms, one in Upper Egypt (Nile Valley), and one in Lower Egypt (Nile delta). Remember, the Nile flows from south to north.

Egyptian Dynasties

Menes (or Narmer) unified Upper and Lower Egypt and established his capital at Memphis around 3000 B.C.. By the time of the Old Kingdom, the land had been consolidated under the central power of a king, who was also the "owner" of all Egypt. Considered to be divine, he stood above the priests and was

the only individual who had direct contact with the gods. The economy was a royal monopoly and so there was no word in Egyptian for "trader." Under the king was a carefully graded hierarchy of officials, ranging from the governors of provinces down through local mayors and tax collectors. The entire system was supported by the work of slaves, peasants and artisans.

The Old Kingdom reached its highest stage of development in the Fourth Dynasty. The most tangible symbols of this period of greatness are the three enormous pyramids built as the tombs of kings at Giza between 2600 and 2500. The largest, *Khufu* (called Cheops by the Greeks), was originally 481 feet high and 756 feet long on each side. Khufu was made up of 2.3 million stone blocks averaging 2.5 tons each. In the 5th century B.C. the Greek historian Herodotus tells us that the pyramid took 100,000 men and twenty years to build. The pyramids are remarkable not only for their technical engineering expertise, but also for what they tell us about royal power at the time. They are evidence that Egyptian kings had enormous wealth as well as the power to concentrate so much energy on a personal project.

The priests, an important body within the ruling caste, were a social force working to modify the king's supremacy. Yielding to the demands of the priests of Re, a sun god, kings began to call themselves "sons of Re," adding his name as a suffix to their own. Re was also worshipped in temples that were sometimes larger than the pyramids of later kings.

In the Old Kingdom, royal power was absolute. The pharaoh (the term originally meant "great house" or "palace"), governed his kingdom through his family and appointed officials. The lives of the peasants and artisans was carefully regulated: their movement was limited and they were taxed heavily. Luxury accompanied the pharaoh in life and in death and he was raised to an exalted level by his people. The Egyptians worked for the pharaoh and obeyed him because he was a living god on whom the entire fabric of social life depended. No codes of law were needed since the pharaoh was the direct source of all law.

The Egyptians also developed a system of writing. Although the idea may have come from Mesopotamia, the script was independent of the cuneiform. Egyptian writing began as pictographic and was later combined with sound signs to produce a difficult and complicated script that the Greeks called hieroglyphics ("sacred carvings"). Though much of what we have today is preserved on wall paintings and carvings, most of Egyptian writing was done with pen and ink on fine paper (papyrus).

Ex.1. Answer the following questions:

1. What is the main factor in the history of Egyptian civilization? Can you explain why?
2. How did Manetho classify Egyptian kings?
3. What is known about the reign of Menes?
4. What pyramids were built during the reign of the Fourth Dynasty? What did they serve for?
5. What did the term "pharaoh" originally mean?
6. What system of writing did the Egyptians develop?

Ex. 2. Give English equivalents to the following expressions:

длинная история Египетской цивилизации

плодородная почва

список правителей

основать столицу

королевская монополия

огромное благосостояние

правлящая каста

назначать чиновников

Ex. 3. Give definitions to the following terms:

dynasty

hierarchy

slave

evidence

priest

tomb

Ex. 4. Form adjectives from these nouns:

Geography

Fertility

Agriculture

Length

Inhabitation

Energy

Religion

Evidence.

Ex. 5. Translate from Russian into English:

1. Около 3000 г. до н.э. Менес объединил земли Верхнего и Нижнего Египта и основал столицу в Мемфисе.
2. Египетский царь считался божеством на земле и был единственным человеком, который мог напрямую общаться с богами.
3. Под властью фараона располагалась четко организованная иерархия чиновников, от губернаторов провинций до сборщиков податей.
4. Эта сложная система зиждилась на труде рабов, крестьян и ремесленников.

5. Поскольку фараон являлся непосредственным источником всех законов, никаких правовых кодексов не существовало.
6. Известно, что египтяне писали ручкой и чернилами на тонкой бумаге (папирусе), однако большинство фрагментов письменности древних египтян, сохранившихся до наших дней, это настенные рисунки.

Ex. 6. Speak about the society in Ancient Egypt using the active vocabulary from the text.

Text B

Egyptian Religion

Read the text without a dictionary and find the answers to the following questions:

- a) What was the role of the pharaoh in Ancient Egypt?
- b) Why were animals carefully buried?
- c) Name the main Egyptian deities. What did they symbolize?

Religion was integral to Egyptian life. Religious beliefs formed the basis of Egyptian art, medicine, astronomy, literature and government. The great pyramids were burial tombs for the pharaohs who were revered as gods on earth. Magical utterances pervaded medical practices since disease was attributed to the gods. Astronomy evolved to determine the correct time to perform religious rites and sacrifices. The earliest examples of literature dealt almost entirely with religious themes. The pharaoh was a sacrosanct monarch who served as the

intermediary between the gods and man. Justice too, was conceived in religious terms, something bestowed upon man by the creator-god. Finally, the Egyptians developed an ethical code which they believed the gods had approved.

J. A. Wilson in his "*The Intellectual Adventure of Ancient Man*, 1943" once remarked that if one were to ask an ancient Egyptian whether the sky was supported by posts or held up by a god, the Egyptian would answer: "Yes, it is supported by posts or held up by a god or it rests on walls, or it is a cow, or it is a goddess whose arms and feet touch the earth". The ancient Egyptian was ready to accept any and all gods and goddesses that seemed appropriate. For instance, if a new area was incorporated into the Egyptian state, its gods and goddesses would be added to the pantheon of those already worshipped.

From its earliest beginnings, Egyptian religious cults included animals. It is no accident that sheep, bulls, gazelles and cats have been found carefully buried and preserved in their own graves. As time passed, the figures of Egyptian gods became human (anthropomorphism) although they often retained the animal's head or body. Osiris, the Egyptian god who judged the dead, first emerged as a local deity of the Nile Delta in Lower Egypt. It was Osiris who taught the Egyptian agriculture. Isis was his wife, and animal-headed Seth, his brother and rival. Seth killed Osiris. Isis persuaded the gods to bring him back to life, but thereafter he ruled below. Osiris was identified with the life-giving, fertilizing power of the Nile, and Isis with the fertile earth of Egypt. Horus, the god of the sky, defeated the evil Seth after a long struggle. But Horus was only one kind of sky god. There was also Re, the sun god, later conjoined with Amen, and still later Aten. The moon god was the baboon-headed Thoth, who was the god of wisdom, magic and numbers. In the great temple cities such as Heliopolis ("city of the sun"), priests worked out and wrote down hierarchies of divinities. In the small communities of villages, all the forces of nature were deified and worshipped. One local god was part crocodile, part hippopotamus, and part lion.

Despite the ever-increasing number of deities which could be added to this hierarchy of deities, one thing is certain: Egyptian religion, unlike the religion of

Mesopotamia, was centralized. In Sumer, the temple was the focus of political, economic and religious organization. Indeed, it was often difficult to know where one aspect began and another ended. By contrast, the function of an Egyptian temple was focused on religion.

Ex. 1. Make up a plan of the text.

Ex. 2. Write out the key words of each part.

Ex. 3. Write down a summary of the text in English.

Ex. 4. Give a written translation of the text in Russian.

LESSON 7

Text A

The Akkadian Kingdom

Answer the following questions:

What do you know about Mesopotamia?

Who were the Sumerians?

What does the concept of “Fertile Crescent” refer to?

Study the following proper names:

Akkad ['ækæd] – Аккад (древний город в Месопотамии)

Akkadian Kingdom [ə'keidiən 'kiŋdəm] – Королевство Аккад

An ['a:n] – Ан (шумерский бог неба)

Enlil ['e:nlil] – Энлиль, шумерский бог воздуха

Nanna ['næ:nə] – Нанна, шумерский бог Луны

Sargon of Akkad ['sa:gən əv'ækæd] – Саргон Аккадский (царь Аккада и Шумера, основатель династии Аккаде)

Utu [u:tu:] – Уту, шумерский бог Солнца

Guess the meaning of the following words and expressions:

anthropomorphic ['æntɹəʊpə'mɔ:fɪk], adj

battle ['bætl], n

inhabit [ɪn'hæbɪt], v

priest [pri:st], n

temple ['templ], n

Universe (the) ['ju:nivəs], n
code of ethics [kəʊdəv'eθiks]
permanent communities [[pə:m(ə)nənt kə'mju:niti]
semitic-speaking [si'mi:tik 'spikiŋ]

Study the following words:

assume [ə'sju:m], v – брать на себя, принимать
embrace [im'breis], v – принимать, выбирать, пользоваться
encounter [in'kauntə], v – встретить, столкнуться, натолкнуться
incorporate [in'kɔ: pərət] – объединять, соединять, включать в состав
mediator ['mi:dieitə], n - посредник

Read the text below using a dictionary if necessary

The Sumerians were not the only people to inhabit the Fertile Crescent of Mesopotamia. There were other groups of people who lived in permanent communities and who interacted with the Sumerians in times of peace and in war. By 2350 B.C., Semitic-speaking people united northern Mesopotamia with the Sumerian city-states and a new capital was set up at Akkad. The result was a centralized government under the authority of the king, his royal court, and the high class of priests.

The man most responsible for this development is assumed to be Sargon of Akkad. Sargon, whose name is taken to mean "the king is legitimate," carried out more than thirty battles against the Sumerian city-states and eventually, these city-states were incorporated into the Akkadian kingdom.

The foundation of the Akkadian state was economic. Sargon and his royal court served as the focal point of all economic activity. At Sumer, this task was assumed by the priests of the temple. Sargon brought vast amounts of wealth to the capital city – he also brought a huge number of royal servants and administrators, thus creating a bureaucratic organization to help rule his kingdom.

The Akkadian kingdom, like most Ancient Near Eastern kingdoms, also embraced a polytheistic religion. Their gods were anthropomorphic, that is, the gods took human form. And because the gods took human form, they also had human qualities: the gods could be foolish, intelligent, shy, humorous, jealous, angry or silly. Among themselves, the gods also had unequal status. The gods were derived from the world of nature for the simple reason that life in Mesopotamia was controlled or conditioned by the seasons. Theirs was a world of nature and in order to understand nature, the Mesopotamians gave human shape to the forces of nature. So, we encounter **An**, the sky god, **Enlil**, the god of air, **Nanna**, the moon god and **Utu**, the sun god. The Mesopotamians believed these gods were responsible for creating the universe and everything it contained, including humankind. The gods were also responsible for the smooth running of that world. The gods ruled the world of men through their earthly representatives, and in the case of the Akkadian kingdom, this meant Sargon. The status of the temple priests at Akkad decreased. Although they still exist, and continue to serve a vital role, the mediator between the gods and ordinary men and women, is now Sargon.

Men and women were created by the gods to serve the gods – to feed and clothe them, to honor and obey them. One thing absent from this religion, however, was that the gods did not specify any code of ethics or morality. Issues of good and evil were left to men and women to discover on their own. In the end, the gods gave the inhabitants of these early river civilizations an answer to the basic question – why are we here? what is our role? And the answer was equally simple – to serve the gods.

Ex. 1. Answer the following questions:

- 1) Who besides Sumerians inhabited the Fertile Crescent of Mesopotamia?
- 2) How was the Akkadian state founded?
- 3) Who was responsible for the set up of the new capital at Akkad?
- 4) What kind of religion dominated in the Akkadian kingdom?
- 5) What role did the gods play in life of the Mesopotamians?
- 6) Who was the mediator between the gods and ordinary Mesopotamians?
- 7) What was the underlying idea of the religion adopted by the Mesopotamians?

Ex. 2. Arrange the words below into three categories:

Akkadian	religion	Sargon
-----------------	-----------------	---------------

Mesopotamia, Sumerian city-states, semitic-speaking people, priests, royal servants, anthropomorphic, polytheistic, mediator, temple, administrators, bureaucratic organization, kingdom, capital city, forces of nature, good and evil, ordinary men and women.

Ex. 3. Give your own definitions to the following words:

Sargon of Akkad

mediator

to incorporate

illegitimate

capital city

permanent community

bureaucratic organization

polytheistic religion

Ex.4. Find words from the text that are defined as follows:

- a number of individuals living in the same locality and having common ties and interests;
- to unite or combine so as to form one body;
- one who directs or manages;
- having a human form, ascribing human form or attributes to beings or things not human;
- material possessions in all their variety, abundance of something;
- a clergyman, a person selected to perform sacred functions;
- a person, spirit or object, worshipped or adored, to whom supernatural powers are attributed;
- a permanent resident, one who inhabits.

Ex. 5. Complete the chart with the appropriate forms of the words if possible:

VERB	NOUN	ADJECTIVE
		responsible
	development	
decrease		
		bureaucratic
	organization	
adore		
		vital
	inhabitant	
condition		

Ex. 6. Translate from Russian into English:

1. Месопотамию населяли не только шумеры, но и другие группы людей.
2. После объединения Месопотамии и шумерских городов-государств возникла новая столица Аккад.
3. Шумерские города-государства вошли в состав Аккадского королевства благодаря Саргону Аккадскому.
4. При правлении Саргона столица Аккадского королевства стала процветать.
5. В Аккадском королевстве доминировала политеистическая религия: боги имели человеческий облик и были наделены чертами человеческого характера.
6. Жители Месопотамии считали, что боги сотворили Вселенную и всё, что есть на ней, в том числе и человека.
7. Боги создали людей, чтобы те их кормили и одевали, одним словом, служили им.
8. Однако политеистическая религия не предусматривала этических и моральных законов для людей, вопросы добра и зла были полностью возложены на людей.

Ex. 7. Divide into two groups – pro and con – to discuss the following point: “Sargon of Akkad: progress or regress for the Akkadian Kingdom?”. Prepare your arguments for and against the ruling of Sargon. Use the active vocabulary from the text.

Text B

Sargon of Akkad

Legendary King of Mesopotamia

Read the text without a dictionary and answer the following questions:

- 1) What legends about the birth and upbringing of Sargon do you know?
- 2) What kind of state was Sumer before Sargon placed it under his own command?
- 3) How long did Sargon reign?
- 4) When was the Akkadian empire suddenly defeated?
- 5) Who reigned when it happened?

Sargon of Akkad reigned from 2334 to 2279 BC, creating an empire that united all of Mesopotamia since the Tower of Babel. He was an Akkadian Semite from the line of Noah's son Shem, like the later Assyrians, Babylonians, and Hebrews. When he conquered the dominant Sumerians, he created the first great Semitic empire. Although Sargon began his life as an orphan adopted by a gardener and not in a royal family, he rose up in power and conquered all the great kings around him. Rebellions surfaced during his life and the life of his sons but did not tear the empire apart until the reign of his grandson. Soon after, the Akkadian empire fell.

There are many legends surrounding the birth and upbringing of Sargon, though they probably have varying degrees of truth. When the events from the legends are combined, we see that Sargon's rise to emperor was a huge accomplishment. While the identity of his father is not clearly known, the legend states that his mother was a temple priestess. Giving birth to him in secret and

setting him in a basket to float, she abandoned him to the Euphrates river. Akki, a gardener, rescued him from the river and raised him. After working as a gardener for Akki, Sargon rose to the position of cup-bearer to Ur-Zababa, the king of Kish. One legend tells how Ur-Zababa rose to power, appointed Sargon as cup-bearer, and then attempted to murder him. An and Enlil, Sumerian gods, decided to oppose the reign of Ur-Zababa and to remove his wealth from him. Then, fearful because of a dream that the goddess Inanna would give Sargon his kingdom, Ur-Zababa attempted to murder him. When this attempt failed, Ur-Zababa sent Sargon with a note to Lugalzagesi, king of Uruk, containing instructions to kill Sargon. Here the legend stops, but history continues. Instead of being killed by Lugalzagesi, Sargon later made war against Lugalzagesi's empire, and became emperor in his place.

Before Sargon became emperor, Sumer consisted of many city-state governments. Lugalzagesi, king of Uruk, marched through Sumer and conquered the city-states one by one, uniting all of Sumer under his authority. Sargon began his rise to power by attacking Lugalzagesi and his Sumerian empire. Sargon conquered him, stripping him of kingship and placing all of Sumer under his own command—establishing the first empire to cover all of Mesopotamia. As the kingship of the united Sumer transferred to Sargon, the individual city-states took advantage of the ensuing confusion. They rebelled against Sargon, their new ruler, and forced him to support his claim as king through military might. After his defeat of Lugalzagesi he traveled throughout Sumer conquering one city-state after another. Not content with ruling the land of Sumer and Akkad, he expanded his empire as far as Lebanon and the Taurus mountains of Turkey. He continued to encounter uprisings as city-nations rose up against his authority. Nearly three-thousand years later, the Babylonians will tell of the kings who rose against Sargon, and his rescue by Inanna, the moon goddess (known in the Bible as Ishtar). Later he boasts about his prowess: “In my old age of 55, all the lands revolted against me, and they besieged me in Agade ‘but the old lion still had teeth and claws’ I went forth to battle and defeated them: I knocked them over

and destroyed their vast army. ‘Now, any king who wants to call himself my equal, Wherever I went, let him go’!”

According to the Sumerian king list and other records, Sargon reigned for fifty-six years, and then the kingship was passed to his son, Rimuc, who battled endless rebellions for nine years. The kingship then passed on to Sargon’s other son, and finally to his grandson, Naram-Suen. During his reign, the empire began to unravel as city-states broke away from the empire. Soon after, a barbaric tribe from the Zagros mountains to the east invaded and conquered the Akkadian empire.

Ex. 1. Divide the text into logical parts.

Ex. 2. Give a title to each paragraph of the text.

Ex. 3. Tell the content of each paragraph in 1-2 sentences.

Ex. 4. Summarize the text in brief.

Ex. 5. Discuss the question in pairs: How you evaluate the activity of Sargon as a warlord.

LESSON 8

Text A

Dark Ages and Greek Renaissance

Answer the following questions:

What period in men's history is called "Renaissance"? Define the term.

What do you know about the Dark Ages?

How can the idea of "Dark Ages" be applied to the history of Greece?

Give Russian equivalents to the following proper names:

Aegean Sea [i:'dʒi:ən'si:]

Asia Minor ['eiʃə'mainə]

Crete [kri:t]

Knossos ['knɒ:səs]

Mycenae [mai'si:ni:]

Minos ['mainəs]

The island of Thera ['θiərə]

Troy [trɔi]

Study the pronunciation of the following proper names and expressions:

Dark Ages ['da:k'eɪdʒɪz] – мрачное средневековье

Doric Greeks ['dɔrɪk'grɪ:ks] – Дорийцы (жители Дориды – области Древней Греции)

Greek Mainland ['grɪ:k'meɪnlənd] – Греческая Равнина

Greek Renaissance ['grɪ:k rə'neɪs(ə)ns] – Греческий Ренессанс (Возрождение)

The Minoans [mi'nəʊən] - Минойцы

Give Russian equivalents to the following words:

bureaucrat ['bjʊərəʊkræt], n

destroy ['dis'trɔɪ], v

pottery ['pɒtteri], n

remains [ri'meinz], n

tidal wave ['taɪdl'weɪv], n

trade [treɪd], v

warrior ['wɒriə], n

Study the following words and expressions:

abrupt [ə'brʌpt], adj – резкий, внезапный, неожиданный

burial ['beriəlz], n – похороны

decipher [di'saɪfə], v – расшифровывать, разгадывать, распутывать

decline [di'klaɪn], n - упадок

earthquake ['ɜθ,kweɪk], n - землетрясение

engulf [ɪn'gʌlf], v – затапливать, поглощать

halt [hɔ :lt], n - прекращение

invader [ɪn'veɪdə], n - захватчик

invasion [ɪn'veɪz(ə)n], n – вторжение, захват

ornate [ɔ: 'neɪt]. adj – пышный, богато украшенный

script [skri:pt], n – рукописный текст, манускрипт

surround [sə'raʊnd], v - окружать

valley ['væli], n – долина

Read and translate the text using a dictionary if necessary:

The first important society in the Greek world developed on the large island of Crete, just south of the Aegean Sea. The people of Crete were not Greek but probably came from western Asia Minor well before 3000 B.C. In 1900, the English archeologist, Arthur Evans (1851-1941), excavated Knossos, the greatest city of ancient Crete. There he discovered the remains of a magnificent palace which he named the Palace of Minos, the mythical king of Crete (and so, Cretan civilization is also known as Minoan). The palace bureaucrats of Crete wrote in a script called Linear A and although their language has not been fully deciphered, it is assumed that they may have been a member of the Indo-European family of languages, which includes Greek and Latin.

With an estimated population of 250,000 people (40,000 in Knossos alone), the Minoans traded with the people of the Fertile Crescent. Their palaces became the centers of economic activity and political power. The palaces themselves were constructed with rooms of varying sizes and functions and it seemed as if there were no apparent design (the Greeks later called them labyrinths). Although the Minoans were remarkable for their trade networks, architecture and the arts, their civilization eventually declined. Although historians have not agreed on an exact cause, it has been suggested that a large earthquake on the island of Thera may have created a tidal wave that engulfed the island of Crete. Whatever the cause of their decline, Minoan society was transformed by invaders from the Greek mainland.

How the Greeks settled on the Greek mainland is significant for their future development. Greece is a mountainous country and full of valleys. Greece is also nearly surrounded by water. Because of their geography, the Greeks were encouraged to settle the land in independent political communities. These communities would soon come to be known as city-states. Each city state or polis had its own political organization and thus was truly independent. The largest and

most powerful of all the city-states in the period 1600-1100 was that of Mycenae and this period of time has come to be called the Mycenaean Age.

By the 16th century Mycenae was an extremely wealthy, prosperous and powerful state. Archeological discoveries of the area have uncovered swords, weapons and the remains of well-fortified city walls showing that this city-state was indeed a community of warriors. Each city-state in the Mycenaean period was independent and under the rule of its own king. The only time the city-states may have united was during the war with Troy in Asia Minor.

By 1300, the Greek mainland was under attack by ships from Asia Minor and by 1100, Mycenae was completely destroyed. This invasion is known as the Dorian Invasion – the Doric Greeks were supposedly tribes who had left Greece at an earlier time and then returned by 1200 B.C. Following the Dorian Invasion Greece fell into its own period of the Dark Ages. For the most part, Greek culture began to go into decline – pottery became less elegant, burials were less ornate and the building of large structures and public buildings came to an abrupt halt. However, the invasion and subsequent Dark Age did not mark the end of Greek civilization. Some technological skills survived and the Greek language was preserved by those people who settled in areas unaffected by the Dorian Invasion.

After 800 B.C. a new spirit of optimism and adventure began to appear in Greece. This spirit became so intensified that historians have called the period from 800-600 the Greek Renaissance. For instance, in literature, this is the age of the great epic poets, poets who wrote of the deeds of mortal men as well as of immortal gods. It is also the period of the first Olympic games, held in 776 B.C.

Ex. 1. Answer the following questions:

- 1) Where did the first Greek society originate from?
- 2) Who was the Cretan civilization named after?
- 3) What family of languages did the bureaucrats of Crete belong to?

- 4) Who was the main trade partner of the Minoans?
- 5) What was the alleged cause for the Cretan Civilization decline?
- 6) What was the most powerful Greek city in the period of 1600-1100?
- 7) Why was the city of Mycenae completely destroyed?
- 8) What did the period of the Dark Ages mean for Greece?
- 9) What period does the Greek Renaissance apply to?

Ex. 2. Match the words with their definitions:

Trade	the state of human society marked by a high level of intellectual, technological, cultural and social development
Island	a great land mass; the principal section of a continent as compared with an island near it
Mythical	a man engaged or experienced in warfare
Mainland	a state comprised of an autonomous city and its surrounding dependent territories
Immortal	fictitious or fabled hero having his own history and no existing in fact
Warrior	not liable or subject to death; remembered or celebrated through all time
city-state	a tract of land surrounded by water, whether of the sea, a river or a lake
Civilization	buying and selling or exchanging commodities either by wholesale or retail; a particular commercial or business transaction

Ex. 3. Complete the chart with the appropriate forms of the words:

VERB	NOUN
Remain	
Assume	
Invade	
	Discovery
Attack	
	Burial

Ex. 4. Complete the sentences below with the correct word forms from the box:

Assume	trade	city-state	population	remain	period
wealthy	magnificent				

- a) Athens was similar to other _____ of the _____ of the Greek Renaissance.
- b) Athens never faced the problem of trying to control a large _____ of angry and sometimes violent subjects.
- c) This also explains why Sparta had to _____ an intensely militaristic state.
- d) In 561, the former military leader Pisistratus rewarded dispossessed peasants with land confiscated from _____ families.
- e) He also encouraged _____ and industry and engaged in great public works programs.
- f) _____ temples were built and religious centers improved.
- g) Pisistratus was succeeded by his eldest son, Hippias, whose rule was _____ to be somewhat similar to that of his father.

Ex. 5. Translate from Russian into English:

1. Остров Крит стал местом появления первого греческого общества, жители острова Крит были выходцами с западной части полуострова Малая Азия.
2. Критская цивилизация получила название «Минойская» по имени мифического короля Миноса.
3. Несмотря на высокий уровень развития торговли, архитектуры и искусства Минойская цивилизация пришла в упадок.
4. У историков нет единого мнения о причинах упадка Минойской цивилизации.
5. После упадка минойское общество постепенно менялось под влиянием греческих завоевателей.
6. Греческие поселения представляли собой независимые политические сообщества: такие поселения вскоре стали известны как города-государства, самым крупным городом-государством стали Микены.
7. Каждое государство Микенского периода было независимым, они объединились всего один раз во время Троянской войны.
8. К 1100 году Микены были полностью разрушены греческими Дорийскими племенами.
9. После Дорийского нашествия для Греции наступил период “Мрачного Средневековья” и, хотя он не означал конца Греческой цивилизации, многие культурные ценности пришли в упадок.
10. Период с 800 по 600 гг. до н.э. был назван Греческим Ренессансом. Он характеризовался духом оптимизма и культурного расцвета.

Ex. 6. Discuss the following questions in pairs:

How did the ancient Greeks view their gods and goddesses? Were they similar to ordinary people?

Text B

The Myceneans

Read the text and answer the following questions:

- 1) Who settled Greece before Greeks invaded there?
- 2) How many periods can you outline in the history of Greece? How are they called?
- 3) What happened to the Myceneans after the Dorians' invasion?

Somewhere between 3000 BC and 2000 BC, the lands of Greece were settled by a metal-using agricultural people who spoke a language other than Indo-European. The period when they dominated Greece, called the "Early Helladic" period, seemed to be one of comparative quiet and peace. All that ended around 2000 BC; the early Helladic sites and villages were destroyed in fire or abandoned outright. An invader had entered the stage, one that quickly dominated the landscape: the Greek.

This period of conquest and settlement by the Greeks makes up the Middle Helladic period. These new invaders settled all the parts of Greece, in some instances settling peacefully with the previous inhabitants, and began to dominate Greek culture. They spoke an Indo-European language; in fact, they spoke Greek. Their society was primarily based on warfare; their leaders were essentially war-chiefs. They had settled a difficult land: the Greek mainland is hot, dry and rocky. Agriculture is difficult, but some crops grow extremely well, such as grapes and olives. The coastal settlers relied heavily on fishing for their diet. In spite of the ruggedness of their life and the harshness of their social organization, these early Greeks traded with a civilization to the south, the Minoans. Their contact with the

Minoans was instantly fruitful; they began to urbanize somewhere in the Middle Helladic period and translated their culture into a civilization.

The transition between the Middle and Late Helladic periods is indistinguishable, for the Greek settlers had begun building the rudiments of a civilization earlier in the millennium. Around 1600 BC, though, these urban centers began to thrive and the Greek settlers entered their first major period of cultural creativity. Their cities grew larger, their graves more opulent, their art more common, their agriculture more efficient, and the power of these new warlord cities began to be felt around the Aegean. This period of Greek development and prosperity is called the **Late Helladic Period** or simply the **Mycenean** period.

The Myceneans derived much of their culture from the Minoans, but with some dramatic differences. Mycenean society was monarchical. The monarch, called a **wanax**, ruled over a large administration as a kind of head bureaucrat. Unlike the Minoans, though, the Mycenean kings accumulated vast wealth in concentrated form; the rest of society did not share in the prosperity as did the Minoans. The king was also primarily a warlord, and Mycenean society was constantly geared for battle and invasion. Their cities were heavy fortresses with unimaginably thick perimeter walls. While the Minoans surrounded themselves with delicate art of everyday life, Mycenean art was about warfare and hunting. After Minoan civilization had been weakened in a series of earthquakes, the Myceneans conquered Crete and other Aegean civilizations, establishing themselves over the culture that so deeply influenced their own.

The most famous of the Mycenean raids, of course, is the war against Troy, a wealthy commercial city on the coast of Asia Minor. This city was totally destroyed by the Myceneans. The Myceneans ranged far and wide as merchants, trading raw goods such as oil and animal skins for jewelry and other goods from Crete, Asia Minor, and Egypt. Some of this commercial activity was not exactly above-board; the Mycenean kings were not above a little piracy or rapine. All of this activity concentrated a great deal of wealth in the hands of the kings and a

few officials. Most of the wealth, of course, was spent on warfare and defense; a large part of it, though, went into other activities: crafts, jewelry, and expensive burials. Like most societies dominated by an extremely powerful ruler, the Myceneans spent a great deal of wealth and labor burying that ruler. Initially, the most powerful Myceneans were buried in deep shaft graves, but sometime around 1500 BC, they began burying their most powerful people in **tholos** tombs, which were large chambers cut into the side of a hill. Their principle purpose was probably a display of power.

At the very peak of their power, shortly after the destruction of Troy, the Myceneans suddenly disappear from history. Around 1200 BC, the populations of the cities dramatically decrease until they are completely abandoned by 1100 BC. The Greeks believed that the Myceneans were overrun by another Greek-speaking people, the Dorians, and there is some evidence that invasions may have taken place. If that were the case, the Dorians were uninterested in the Mycenean cities but chose to live in small, tribal, agricultural groups. It may be that no invasions took place, but that economic collapse drove people from the cities out into the countryside. Whatever happened, the great Mycenean cities were abandoned to their fates; Greek society once again became a non-urbanized, tribal culture. The Greeks also stopped writing, so the history of this period is lost to us forever; for this reason it's called the "Greek Dark Ages."

Ex.1. Make up a plan of the text.

Ex.2. Find the key words in each paragraph of the text.

Ex.3. Summarize the text in brief.

Ex.4. Guess the meaning of the following words from the text:

rudiments

a bureaucrat

economic collapse

non-urbanized

raids

a war-chief.

Ex.5. Translate the text from English into Russian.

LESSON 9

Text A

The Athenian Origins of Direct Democracy

Answer the following questions:

What is democracy? Give your definition. How does it differ from other political regimes?

What is «polis»? Is it similar to modern cities?

Give Russian equivalents to the following terms:

Athens ['æθ(ə)nz]

The Acropolis [ə'krɒpəlɪs]

Aristotle ['æris,tɒt(ə)l]

Plato ['pleitəu]

Sparta ['spa:tə]

Study the following words and expressions:

agora (the) ['ægərə], n – Агора (место собраний, рыночная площадь)

citizenry ['sitiz(ə)nri], n – граждане, гражданское население

defensible [di'fensəbl], adj – легко обороняемый, защищаемый

hereditary [hi'reditəri], adj - наследственный

inferior [in'fiəriə], adj - наихудший

juror ['dʒʊərə], n - присяжный

magistrate ['mædʒɪstreɪt], n – мировой судья

peasant ['pezənt], n - крестьянин

replica ['replɪkə], n – копия, повторение

reprehensible [ˌrepri'hensəbl], adj - предосудительный

retreat [ri'tri:t], v - отступать

shirk ['ʃɜ:k], v – увиливать, уклоняться, избегать

slave ['sleiv], n - раб

socially disruptive ['səʊʃəli diz'rʌptɪv], adj – социально опасный

artistic pursuit [a:'tɪstɪk pə'sju:t] – художественное призвание

cast a vote [kɑ:st ə'vəʊt] – подавать голос, голосовать на выборах

commercial convenience [kə'm z: ʃəl] – преимущества (удобства) ведения торговли

public assembly ['pʌblɪk ə'sembli] – общественное собрание

resident alien ['rezɪdənt 'eɪliən] – подданный другого государства

Read and translate the text using a dictionary if necessary:

One of the hallmarks of Greek Civilization was the polis, or city-state. The city-states were small, independent communities which were male-dominated and bound together by race. What this means is that membership in the polis was hereditary and could not be passed on to someone outside the citizen family. The citizens of any given polis were an elite group of people – slaves, peasants, women and resident aliens were not part of the body of citizens.

Originally the polis referred to a defensible area to which farmers of a particular area could retreat in the event of an attack. The Acropolis in Athens is one such example. Over time, towns grew around these defensible areas. The growth of these towns was unplanned and they were not placed for commercial convenience near rivers or seas. In fact, the poleis were situated well inland to avoid raids by sea. With time, the *agora* or marketplace began to appear within the polis. The *agora* was not only a marketplace but the heart of Greek intellectual life and discourse.

The scale of the polis was indeed small. When the philosopher Aristotle (384-322 B.C.) came to discuss the origins of the polis in his book “*Politics*” in

the early 4th century B.C. he suggested that "it is necessary for the citizens to be of such a number that they knew each other's personal qualities and thus can elect their officials and judge their fellows in a court of law sensibly." Before Aristotle, Plato fixed the number of citizens in an ideal state at 5040 adult males. For Plato (c.427-c.347 B.C.), as it was for Aristotle, the one true criteria of the size of the polis was that all the citizens know one another. The issue at stake here is between public and private worlds. The ancient Greeks did not really see two distinct worlds in the lives of the citizenry. Instead, the public world was to be joined with the private world.

The citizens in any given polis were related to one another by blood and so family ties were very strong. As boys, they grew up together in schools, and as men, they served side by side during times of war. They debated one another in public assemblies – they elected one another as magistrates – they cast their votes as jurors for or against their fellow citizens. In such a society – the society of the polis – all citizens were intimately and directly involved in politics, justice, military service, religious ceremonies, intellectual discussion, athletics and artistic pursuits. To shirk one's responsibilities was not only rare but reprehensible in the eyes of the Greek citizen. Greek citizens did not have rights, but duties. A citizen who did not fulfill his duties was socially disruptive. At the polis of Sparta, such a citizen was called "an Inferior." At Athens, a citizen who held no official position or who was not a habitual orator in the Assembly was branded as *idiotai*.

Every polis was different from another. For example, some poleis had different names for the months of the year. Although there were similarities and differences between the city-states, they all made the effort to preserve their own unique identity. What we call the ancient Greek world was really hundreds of independent city-states or poleis. No one polis was a replica of another. Those who lived within the confines of a city state considered everyone else to be inferior. Furthermore, those people who did not speak Greek were referred to as *barbar*, the root of our word barbarian.

Ex. 1. Answer the following questions:

- 1) What is a city-state?
- 2) Who were and who were not the citizens of a polis?
- 3) What era did the polis originally refer to?
- 4) What was “the heart” of intellectual life in the polis?
- 5) What, in Plato’s opinion, the number of citizens had to be?
- 6) What was a citizen who didn’t fulfill his duties called at the polis of Sparta?
- 7) Were poleis similar to each other?

Ex. 2. Match the words with their definitions:

Peasant (n)	a city-state of ancient Greece
polis (n)	one of a body of persons sworn to deliver a verdict in a legal case submitted to them
shirk (v)	lawfulness, governmental judiciary department
intellectual (adj)	to select for an office by vote or designation
juror (n)	without a like or equal, single in its kind
unique (adj)	a countryman engaged in working on the land as a small farmer
elect (v)	relating to the exercise of mental faculties, engaged in creative thinking
justice (n)	to avoid an obligation or performance of duty

Ex. 3. Choose the word from A, B, C or D that best keeps the meaning of the original sentences below if substituted for the underlined word or phrase:

1) One of the hallmarks of Greek Civilization was the polis, or city-state

- A) symbol
- B) objective
- C) mark
- D) label

2) Originally the polis referred to a defensible area to which farmers could retreat in the event of an attack.

- A) go forward
- B) move
- C) escape
- D) pass

3) To shirk one's responsibilities was not only rare but reprehensible in the eyes of the Greek citizen.

- A) innocent
- B) excellent
- C) blameworthy
- D) trustworthy

4) A citizen who was not a habitual orator in the Assembly was called as *idiotai*.

- A) unusual
- B) customary
- C) former
- D) further

5) No one polis was a replica of another.

- A) reduplication
- B) twin
- C) message
- D) copy

Ex. 4. Read the passage below and answer which of the following is not true?

Athens and Sparta were the most advanced Greek cities of the Hellenic period (750-338 B.C.). Both had a city-state type of government, and both took slaves from peoples they conquered. However, the differences outweigh the similarities in these two ancient civilizations. Sparta was hostile, warlike (constantly fighting the neighboring cities), and military, while Athens catered more toward the democratic and cultural way of life. The latter city left its mark in the fields of art, literature, philosophy and science, while the former passed on its totalitarianism and superior military traditions. The present system of a well-rounded education is based on the ancient Athenian idea. The Spartan system, on the other hand, was concerned only with military education.

- A) Both cities had city-state types of government.
- B) Both cities took slaves.
- C) Both cities were advanced, but in different areas.
- D) Both cities developed a well-rounded education.

Ex. 5. Translate the following sentences from Russian into English:

1. Города-государства представляли собой небольшие сообщества.
2. Членство в полисе передавалось по наследству.
3. Гражданами полисов являлись лишь элитные группы людей, а рабы и крестьяне не входили в состав гражданского населения.
4. Структура полиса предусматривала защиту от вражеских нападений. Со временем вокруг полисов стали складываться города.
5. Центром интеллектуальной жизни городов стала Агора, которая изначально была торговой площадью.
6. Жители полисов были связаны крепкими семейными узами, участвовали в политической, интеллектуальной и спортивной жизни.

7. Уклонение от своих гражданских обязанностей считалось социально опасным явлением.
8. Ни один древнегреческий полис не был похож на другой.

Ex. 6. Role – play: “Elect a magistrate!”

Work in pairs. Each of you is a habitual orator in the Public Assembly. Elect one another a magistrate and prove your choice. Use the active vocabulary from the text.

Text B

Polis (City-State)

Read the text without a dictionary and answer the following questions:

- 1) How did the first city-states arise?
- 2) Which city-state was the greatest?
- 3) Which word in modern English or other languages reveals the importance of the polis in the world history?
- 4) What was the most common form of government in the Greek city-states?

The single greatest political innovation of the ancient Greeks was the establishment of the **polis**, or "city-state". In the Mycenaean age, the Greeks lived in small, war-oriented kingdoms, but for reasons unknown to us, they abandoned their cities and their kingdoms sometime between 1200 and 1100 BC. From that point onwards, they lived in either sedentary or nomadic tribal groups; the period is called the *Greek Dark Ages* and lasted until sometime between 800 and 700

BC. The tribal or clan units of the dark ages slowly grew into larger political units at the end of this period; beginning around 800 BC, trade began to dramatically accelerate between the peoples of Greece. Marketplaces grew up in Greek villages and communities began to gather together into large defensive units, building fortifications to use in common. On this foundation, the Greek-speaking people who lived on the Greek peninsula, the mainland, and the coast of Asia Minor, developed political units that were centrally based *on a single city*. These city-states were independent states that controlled a limited amount of territory surrounding the state. The largest of these city-states, for instance, was Sparta, which controlled more than 3000 square miles of surrounding territory.

The overwhelming characteristic of the city-state was its small size; this allowed for a certain amount of experimentation in its political structure. The age of the city-state in Greece is an age of dynamic and continual experimentation with political structures; this period of experimentation gave the European world most of its available political structures. Its small size also allowed for democracy, since individual city-states were small enough that the free male citizens constituted a body small enough to make policy decisions relatively efficiently. The overwhelming importance of the *polis* in the evolution of European political structures is betrayed by the word "political" itself: derived from the word *polis*, "political" etymologically means "of or relating to the *polis*".

Politically, all the Greek city-states began as monarchies. In their earliest stages, they were ruled by a **basileus**, or hereditary king. The Greeks living in those city-states, however, soon tired of the kings, many of which were overthrown in the eighth century BC. A variety of political alternatives were experimented with in place of the *basileus*: these included oligarchy, timocracy, tyranny, and democracy. The most common form of government in the Greek city-states was oligarchy, or "rule by a few." The oligarchs were almost always drawn from the noble classes or from the wealthiest citizens of the state ("rule by the wealthy" is called a **timocracy**), but a variety of oligarchic forms were invented in the eighth century. These include having the members of the

oligarchy chosen by lot, having them elected, or rotating the oligarchy among members of a certain class. The oligarchs most often ruled absolutely; they had many of the powers granted to a king. However, many oligarchies ruled in conjunction with other political structures: in Sparta, for instance, the oligarchy ruled over and with a pair of kings, a council, and a democratic assembly. The reforms of Solon in Athens left in oligarchy of nobles in charge of the state, but granted enormous powers to an elected, democratic Assembly. Even though the powers of the oligarchs were diffused among a group (which could be surprisingly large), the power of the oligarchy could be remarkably totalitarian, since many of the members of the oligarchy were drawn from the same class and had the same interests.

Many of the early oligarchic governments and a few of the kings were overthrown by "tyrants" (in Greek, **tyrranos**); oligarchy could be a particularly unstable form of government when it was also a **timocracy**, or "rule by the wealthy." While Greek history is generally unkind to the tyrants, we can through the haze of later Greek propaganda come to some dispassionate conclusions about the nature of the tyrannies. The Greeks believed that the tyrants were illegitimate usurpers of political power; they seem, however, to have had in many cases popular support. The Greek tyrants were often swept into power by dissatisfaction or crisis; they were more often than not extremely popular leaders when they assumed the tyranny. They often assumed absolute control in the name of reforming the government; Solon, the great reformer of the Athenian constitution, was essentially granted all the powers of a tyrant. Many of the tyrants, in fact, were brilliant and morally sound reformers and activists; many, however, were not. Once in power, they ruled as a king would rule, and many attempted, and some succeeded, to make the tyranny hereditary—in essence, a form of monarchy. The tyrants ruled only by a thread; they maintained power only by their hold on military force and often fear. The tyrannies were by nature highly unstable, and they fell apart rapidly. Even so, tyranny was a widespread political institution throughout the Greek-speaking world.

By the sixth century the tyrannies never died out, but oligarchy became the settled norm of the Greek city-states. Several of these oligarchies, however, were replaced by a second alternative that originated sometime in the sixth century: **democracy**. The word means, "rule by the *demos* (people)," but the Greek democracies looked nothing like modern democracies. First, they really do mean *rule by the people*; the Greek democracies were not representative governments, they were governments run by the free, male citizens of the city-state. Second, all the members of a city-state *were not* involved in the government: slaves, foreigners, and women were all disbarred from the democracy. So, in reality, the democratic city-states more closely resembled oligarchies for a minority ruled the state - it was a very large minority, to be sure, but still a minority.

Ex.1. Divide the text into logical parts.

Ex.2. Give a title to each paragraph of the text.

Ex.3. Tell the content of each paragraph in 1-2 sentences.

Ex.4. Summarize the text in brief.

Ex.5. Discuss the question as a group:

Did city-states in your opinion get more advantages or disadvantages from oligarchy as a form of government?

LESSON 10

Text A

From Polis to Cosmopolis: Alexander the Great and the Hellenistic World, 323-30 B.C.

Answer the following questions:

What do you know about Alexander the Great?

What is he famous for?

Give Russian equivalents to the following proper names, study the pronunciation:

Achilles [ɑ'kili:z]

Alexander ['ælig,za:ndə] the Great

Danube, The ['dænju:b]

Hercules ['hɜ:kjuli:z] – (also Heracles)

Persia ['pɜ:ʃə]

Thebes [θi:bz]

Study the following words and expressions:

amateur ['æmətə], n - любитель

attitude to/toward ['ætɪtju:d], n - отношение к

breakdown ['breɪkdaʊn], n - развал

captive ['kæptɪv], n - пленный

consolidate [kən'sɒlɪdeɪt], v - укреплять, объединять

demand [dɪ'ma:nd], v - требовать

descend [di'send], v - происходить (из к-л. рода)
embrace [im'breis], v - принимать
immensity [i'mensiti], n - необъятность
introspection [intrəu'spekʃən], n - самонаблюдение
regardless [ri'gɑ:dʌlis], adj - не взирая на, не считаясь с
urge [ɜ:dʒ], v - настаивать
virtuous ['vɜ:tjuəs], adj - добродетельный, целомудренный
visionary ['viʒənəri], n - мечтатель, фантазёр
warfare ['wɔ: ,feə], n - война
worship ['wɜ:ʃɪp], v - почитать

for instance [fər'instəns] - например

in general - в общем

pay attention to [peɪ ə'tenʃən] обращать внимание на

private affair [praɪvət ə'feə] - личное дело

sense of importance [sens əv im'pɔ:təns] - чувство значимости

to gain the throne [geɪn θə θrəun] получать трон

to run something - руководить, управлять

tolerable way of life ['tolərəbl] - сносный уровень жизни

Read the text below using a dictionary if necessary:

Alexander III (356-323 B.C.) or, as he is better known, Alexander the Great, gained the throne he had just reached his 20th birthday. Within fifteen months he stamped out rebellions, marched into various Greek cities demanding submission, sent his armies as far north as the Danube River, and destroyed the city of Thebes. By 327, Alexander's armies had moved as far east as India. However, his troops were exhausted and could go no further. We can only wonder how much more territory Alexander would have added to the Empire had he had a fresh supply of troops.

Regardless, his illustrious career as leader and military strategist came to an end in 323 B.C., when he died from fever. He was 33 years old. Alexander has been portrayed as an idealistic visionary and as an arrogant and ruthless conqueror. He sought to imitate Achilles, the hero of Homer's Iliad. He claimed to be descended from Hercules, a Greek hero worshipped as a god. In the Egyptian fashion, he called himself pharaoh. After victories against the Persians, he adopted features of their rule. He called himself the Great King. He urged his followers to bow down before him, in Persian fashion. He also married Roxane, a Persian captive, and arranged for more than 10,000 of his soldiers to do the same. He wore Persian clothes and used Persians as administrators. By doing this, Alexander was trying to fuse the cultures of East and West, of Asia Minor and Greece. This fusion, and all that it came to represent, is what historians mean by the expression Hellenization.

The immediate cause for the collapse of Classical Greece was the experience of a century of warfare. The city-state could no longer supply a tolerable way of life for its citizens. Intellectuals began to turn away from the principles of direct democracy and embrace the idea of the monarchy.

On a spiritual level, the 4th century witnessed a permanent change in the attitudes of all Greeks. What resulted was a new attitude toward life and its expectations – a new world view. In the classical world of the polis, public and private lives were fused. Duty to the city-state was in itself virtuous. But in the Hellenistic world, public and private lives were made separate, and the individual's only duty was to himself. In art, sculpture, architecture, or philosophy or wherever we choose to look, we see more attention paid to individualism and introspection. By the 4th century, Greek citizens became more interested in their private affairs rather than in the affairs of the polis.

In general, the democracy of the city-state was made for the amateur and not the professional. The ideal of the polis was that every individual was to take a direct role in political, economic, spiritual and social affairs. But perhaps this was just too much responsibility to place on the shoulders of the citizens.

Hellenistic Greece was a predominately urban culture. The cities founded by Alexander were centers of government and trade as well as culture. These were large cities by ancient standards. For instance, Alexandria in Egypt contained perhaps 500,000 people. The Greeks brought their temples, their theatres and schools to other cities, thus exporting their culture and Greek culture became a way of life. The upper classes began to copy the Greek spirit. They sent their children to Greek schools and the Greek language became a common, almost international language.

What the breakdown of Alexander's empire had accomplished was nothing less than the Hellenization of the Mediterranean world. Cultures once foreign to the Hellenic world now became more Greek-like – they were Hellenized. One of the most important developments in association with this process of Hellenization, was the shift from the world of the polis to the new world of the cosmopolis. Such a shift was decisive in creating the Hellenistic world as a world of conflicting identities, and when identities are challenged or changed, intense internal conflicts are the result.

The world of the polis had clearly given way to the world of the cosmopolis. And with that change from the smallness of the city-state to the immensity of the world-city, there were corresponding changes in the world view. The city-state was no longer run by citizens, citizens whose private and public duties were identical. In the world-state, bureaucrats and officials took over the duties formerly given over to citizens. Citizens lost their sense of importance as they became subjects under the control of vast bureaucratic kingdoms. From the face-to-face contact of the Athenian public Assembly, the people now became little more than numbers. As a result, they lost their identity.

Ex.1. Answer the following questions:

1. What did Alexander manage to do within 15 months of the throne?
2. What kind of person was Alexander the Great like?

3. What is called for Hellenization?
4. What was the main reason for the collapse of Classical Greece?
5. What are the principal differences between the polis and the Hellenistic world?
6. What did citizens lose in the world of the cosmopolis?

Ex.2. Match the words with their definitions:

Troop	break down
Rebellion	a person who holds a government office
Supply	a group of soldiers
Ruthless	the process of making or becoming like the ancient Greeks
Bow	showing no human feelings, without pity or forgiveness
Collapse	opposition or fight against someone in a position of control
Hellenization	to bend the upper part of the body forward, as a way of showing respect
Official	to provide something that is needed

Ex. 3. Complete the table with the appropriate forms of the words given:

Verb	Noun	adjective
destroy		
care		careful
exhaust		
fuse		
expect		
	Responsibility	
accomplish		

Ex. 4. Insert the words and phrases given into the sentences in their correct form. Translate the sentences into Russian:

to exhaust /to arrange /to fuse /to run /collapse

1. What _____ in the classical world of the polis?
2. The immediate cause of the _____ of Classical Greece was the experience of a century of warfare.
3. Alexander's troops couldn't go further as they _____.
4. Who _____ the city _____ by?
5. What _____ Alexander _____ to for more than 10 000 of his soldiers?

Ex. 5. Translate from Russian into English:

1. Войска Александра не могли двигаться дальше, потому что солдаты были сильно истощены.
2. Эллинизация – это смешение культур запада и востока и введение греческих обычаев и традиций.
3. В области философии, архитектуры и культуры много внимания уделялось самонаблюдению и к IV веку граждане стали больше интересоваться личными делами, чем государственными.
4. Город Александрия в Египте, например, имел население в 500 000 человек, а его библиотека содержала 500 000 разных книг.
5. Граждане потеряли чувство независимости, так как они находились под контролем огромной бюрократической машины.
6. Римляне создали империю, о которой греки только мечтали.

Ex. 6. Make a brief report on one of the following topics:

1. The role of Alexander the Great in world history.
2. Hellenization.
3. Advantages and disadvantages of Hellenization.

Text B

Stoicism

Before reading the text answer the questions:

1. What Hellenistic philosophies do you know?
2. What have you heard about the school of Stoicism?

Read the following text quickly without a dictionary and find out the following information:

1. Why was the therapy called Stoicism?
2. What are the main ideas of this philosophy?
3. Why was it thought that human beings were essentially brothers?
4. How do you understand the phrase: "Stoicism was a therapy of choice for individuals who were still trying to bring order out of the chaos"?

The school of Stoicism was founded by Zeno (c.336-c.265 B.C.) in the late 4th century. Zeno was born at Citium, a small Phoenician-Greek city on Cyprus. His father, Mnaseas, was a merchant and, according to Diogenes Laertius, he brought back many Socratic books to Zeno when he was still a boy. At the age of twenty-two Zeno went to Athens and in 300 he started his school, first called the Zenonians and later called the Stoics because he gave his lectures in the Stoa

Poikile, or Painted Colonnade, where he soon became a familiar part of Athenian intellectual life. His followers were known as the Stoics or Colonnaders.

Zeno taught that a single, divine plan governed the universe. To find happiness, one must act in harmony with this divine plan. By cultivating a sense of duty and self-discipline, one can learn to accept their fate – they will then achieve some kind of inner peace, freedom and tranquility. The Stoics believed that all people belong to the single family of mankind and so one should not withdraw from the world, but try to make something of the world. The Stoics believed that the universe contained a principle of order, called the Divine Fire, God or Divine Reason (Logos). This was the principle that formed the basis for reality -- it permeated all things. Because men was part of the universe, he too shared in the Logos. Since reason was common to all, human beings were essentially brothers -- it made no difference whether one were Greek, barbarian, free man or slave since all mankind were fellow citizens of a world community. It was the Stoics who took the essentials of Socratic thought -- a morality of self-mastery based on knowledge -- and applied it beyond the Athenian polis to the world community.

By teaching that there was a single divine plan called Logos, and that the world constituted a single society, it was Zeno who gave perfect expression to the cosmopolitan nature of the post-Alexandrine world. Stoicism, then, offered an answer to the problem of alienation and fragmentation created by the decline of the polis. Surrounded by a world of uncertainty, Stoicism promised individual happiness.

Stoicism is therapy which reflected the change in man's social and political life during the Hellenistic Age. On the one hand, therapy suggests a disenchantment with the overtly political world of a Pericles or Thucydides, Athenian or Spartan. So, it can be seen as direct reactions to the philosophy of both Plato and Aristotle. On the other hand, the Stoics also reflect profound social changes within Greece itself. Greek society had become more complex and more urban as a result of Alexander's conquests. Politics fell into the hands of the

wealthy few and the citizens were left with nothing. And Hellenistic politics became little more than an affair of aristocrats and their bureaucratic lackeys and experts.

Hellenistic philosophers questioned such an order and in general, turned to the inner harmony of the individual – a form of therapy with which to deal with an increasingly cold and impersonal world. This is an ironic situation. A culture congratulates itself that it has been able to progress from simplicity to complexity. But with complexity – improvement? progress? – the control of one's life seems to fall away. We are not in control since control is in the hands of unidentifiable entities.

Given this, Hellenistic Greeks turned to personal philosophies – therapies – for comfort. What do we turn to? Do we turn inward? No! the majority of us "find ourselves" reflected in things external to us. We become members of "the club," losing our own identity in collective identities. We are asked to say, "don't worry, be happy." In the Hellenistic world, Stoicism became the point of view and therapy of choice for individuals who were still trying to bring order out of the chaos of Hellenistic life.

Ex. 1. Use the context of the article to work out the meaning of these words:

- | | |
|------------------|--------------|
| - divine plan | - profound |
| - to withdraw | - simplicity |
| - to permit smth | - complexity |
| - to reflect | |

Ex. 2. Give a short summary of the article in 4-5 sentences.

LESSON 11

Text A

Early Roman Civilization, 753-509BC

Answer the following questions:

What do you know about the Roman Empire?

Why was the Roman Empire so powerful?

Study the pronunciation of the following words:

Actium ['æktiəm] – Актиум (город в Др. Греции, при котором произошла знаменитая морская битва)

Aequi ['ekwi] – Экви (одно из племен, завоеванных римлянами)

Etruscans [i'trʌskənz] - этруски (представители одного из племен, населявших древнюю Этрурию, современная Тоскана)

Volski ['vɒlski] – Вольски (одно из племен, завоеванных римлянами)

Give Russian equivalents to the following words and expressions:

superiority [sju: ,piəri'ɔriti], n

establish [ist'æbli], v

illuminate [i'lju:mineit],v

gladiatorial contest [glædiə'to:riəl 'kɒntest]

highest military and civil authority [ɔ:'θɔriti]

thanks to

to consolidate power [kən'sɒli ,deit]

Study the following words and expressions:

failure ['feɪljə], n – неудача, провал.

grandeur [grændʒə], n – великолепие

opulence ['ɒpjuləns], n – изобилие

defeat [di'fi:t], v – наносить поражение

expel [ɪks'pel], v – изгонять, высылать.

opt for [ɒpt], v – выбирать кого-либо.

refer to [rɪ'fɜ:], v – ссылаться на...

succumb [sə'kʌm], v – уступать.

trait [treɪt], n – отличительная черта.

trite [traɪt], adj – банальный.

viability [vaɪə'bɪləti], n – жизнеспособность.

executive office [ɪg'zɛkjʊtɪv] – исполнительный комитет.

loose organisation [lu:s ,ɔ:gənəɪ'zeɪʃən] – свободная организация.

tenacious soldier [ti'neɪʃəs 'səʊldzə] – нестигаемый, крепкий солдат

ultimate power ['ʌltɪmɪt] – максимальная власть.

Read the text below using a dictionary if necessary:

Roman History can be divided into three convenient periods or episodes. The years 753-509 B.C. concern the years of Rome's origins. By 509 B.C., Rome had established itself by pushing the Etruscans out of northern Italy. The era of the Roman Republic falls between 509 B.C. and the Battle of Actium in 31 B.C. Rome under the Republic consolidated its power both at home and abroad, especially during the Punic and Macedonian Wars. The Republic is also the period when Rome developed its distinctive forms of law and government. Finally, the period from 31 B.C. to A.D 476 constitutes the era of the Roman

Empire. It is this period that most people think of when they are reminded of the grandeur that was Rome. Thanks to the greatest of all the Roman emperors, Augustus Caesar, Rome was able to capture and control all of modern day France, Spain, Greece, Asia Minor, Palestine, North Africa and Great Britain.

By about 750 B.C. the Greeks had established about fifty city-states on the southern peninsula of Italy. To the north lived the tribes of the Etruscans. It is not known how the Etruscans came to occupy the northern territory of Italy. They are not of Indo-European origin and they most likely came from the Near East if not the Orient. Their cities, twelve in number, were autonomous like the city-states of Sumer and Archaic Greece and were combined in a loose organization which historians have referred to as the Etruscan Confederacy. Material objects found from archeological digs of Etruscan city-states illuminate the luxury and opulence of the Etruscan aristocracy.

As a people, the Etruscans played hard and worked hard. They were not a contemplative sort but were always busy. They were practical and realistic, habits of mind which we will see became specifically Roman traits as well. Trite, as it may sound, we could argue that whereas the Greeks were thinkers, the Romans were doers.

The Romans adopted many Etruscan customs over the years. They used the Etruscan alphabet, which the Etruscans had borrowed from the Greeks. The Romans even adopted the Etruscan toga. The vault and the arch were Etruscan in origin as were gladiatorial contests.

Etruscan power and influence over the city of Rome was indeed strong and thanks to their trading interests, the city began to grow. By the mid-6th century, temples and public buildings could be found throughout the city. The Capitoline Hill became the religious center of the city and the Forum, formerly a cemetery, became a public meeting place, thus serving a similar role as the *agora* had at Athens.

It is unclear how and why the Romans ended the era of Etruscan superiority but somehow Rome managed to free itself from the kings to the north

and establish their own unique culture. What is noticeable is the manner in which the Romans overcame the Etruscans. Rather than simply conquer these people, the Romans assimilated them into the Roman world. I mention this because idea of "assimilation" will become a key to both Roman success and failure. The Greeks had the habit of conquering territories and then importing their culture, a process which, during the age of Alexander and after, we can identify as Hellenization. The Romans conquered territories as well but they were much more willing to bring the conquered peoples into the Roman world as partners. I suppose we could say they Romanized these people by giving them an "offer they couldn't refuse."

Early Roman history - a history that dates from 509 B.C., when the Etruscan kings succumbed to Rome - is an uneven mixture of fact and myth. According to Roman legend, the Romans expelled the Etruscan king Tarquin the Proud from Rome around 509 B.C. and founded the Roman Republic. In the following years, the Romans fought numerous wars with their neighbors on the Italian peninsula. They became tenacious soldiers, Stoic soldiers, a Roman trait. War also meant diplomacy and the Romans quickly showed their excellence in that art. They knew the viability of alliances and provided leadership for their allies, something the Greeks could never quite do for themselves.

With the Etruscan monarchy at an end, the dignity of the Senate and the Curiate Assembly (both created during the Etruscan Confederacy) was restored. However, there was no executive office. Among the most powerful families it was decided that extraordinary powers be given to two men, who would eventually be called consuls. The reason the Romans opted for two executives was an obvious attempt to prevent tyranny. Both consuls possessed the highest military and civil authority in the state. They could only serve for one year at a time. Only much later was it agreed that there be at least a ten year interval between terms so as to prevent unbridled ambition.

Rome's founding also coincided with war. One of the earliest wars was with two tribes, the Aequi and the Volsci. From this war arose the Roman

legend of Cincinnatus. When the Aequi launched an invasion, the Romans called on Cincinnatus to become dictator, that is, he was given ultimate powers for specified period of time. The Roman officials found Cincinnatus working his farm. He listened to the appeal of the officials, dropped his plow, and accepted the office offered to him. As legend has it. fifteen days later, and after he had defeated the Aequi, Cincinnatus returned to his farm, picked up his plow, and continued to plow his fields. This was the ideal Roman citizen - a man of simplicity who places his duty to Rome before personal interest or wealth.

Ex. 1 Answer the following questions:

1. What periods is Roman history divided into?
2. What Etruscan symbols were adopted by Roman culture?
3. What were the main places in the Roman city?
4. How did the process of assimilation look like in Roman and Greek worlds?
5. How was history presented in Roman society?
6. What was the main difference between Roman and Greek war policy?
7. How did the Romans try to present tyranny?
8. What was the legend of Cincinnatus about?

Ex. 2. Match the words with their definitions:

1. Government	to take land by attacking people or win it by fighting a war
2. Plow	a group of countries that are all controlled by the ruler or government of one country
3. Conquer	the group of people who govern a country or state

4. Tribe	indulgence in and enjoyment of rich, comfortable, and sumptuous living
5. Temple	a piece of land almost completely surrounded by water but joined to a large mass of land
6. Peninsula	a large piece of farm equipment used to turn over the earth so that seeds can be planted
7. Empire	a building where people go to worship
8. Luxury	the activity of buying, selling or exchanging goods within a country or between countries
9. Trade	a social group consisting of people of the same race who have the same beliefs, customs, language etc and usually live in one particular area

Ex.3 Complete the table with the appropriate forms of the words given:

Verb	noun	Adjective
divide		-----
create		
develop		
-----		distinctive
notice		
succeed	success	
coincide	coincidence	

Ex. 4. Insert the words and phrases given into the sentences in their correct form. Translate the sentences into Russian.

be divided into establish according to possess

assimilate

1. _____ the legend, the Romans expelled the Etruscan king and founded the Roman Republic.
2. How _____ the Etruscans _____ into the Roman world?
3. How many city-states _____ the Greeks _____ by 750 BC?
4. Roman history _____ three convenient periods.
5. Who _____ the highest military and civil authority?

Ex 5. Translate from Russian into English.

1. Своды и арки Римляне заимствовали у Этрусков, также как и некоторые обычаи.
2. Благодаря торговым интересам город стал расти, и к середине VI века можно было найти храмы и общественные здания по всему городу.
3. За завоеваниями немедленно следовала ассимиляция побеждённых народов с римским миром.
4. Несгибаемые римские солдаты показывали своё превосходство в искусстве войны.
5. Высшая военная и гражданская власть в государстве принадлежала консулам.
6. Когда племя начало своё вторжение, Римляне дали своему правителю максимальную власть на определённый период времени.

Ex. 6. Make a brief report on the following topics:

1. Assimilation into the Roman world.
2. Foundation of the Roman Empire.
3. The legend of Cincinnatus.

Text B

The Roman Empire

Read two sayings. Can you explain their meaning?

When in Rome, do as Romans do.

Rome was not built in a day.

Do you know any other sayings with the word "Rome"?

Read the following article without a dictionary and find the answers to the following questions:

1. How was the problem of unemployment solved?
2. What innovations were made in educational system?
3. What were the borders of the Roman Empire?
4. What was the vision of Caesar Augustus for the Empire?

The Republic ended and the Roman Empire began with the rise of Caesar Augustus to power. It was a new era in European history. In 27 BC he got the title of Augustus. For the next 41 years Augustus gave the Romans good government. To better the administration, he appointed men whom he knew could be trusted to office from every class. In order to solve the problems of so many people without jobs, he put Rome's citizens to work on construction projects building forums, granaries, baths, temples, libraries, and roads. "I found Rome built of sun-dried brick; I leave it clothed in marble," he boasted of his accomplishments.

Augustus appointed able men to supervise the postal service and the grain trade. The emperor also gave Rome its first fire department. Education was

another concern for him. Augustus paid the salaries of school teachers and librarians and urged that students be given a basic training in citizenship.

The emperor was well aware that the army had become bloated during the wars of the Late Republic. So he reduced the size of the army from 60 to 28 legions. Dismissed soldiers, 100,000 of them, were settled in different parts of the Empire furthering its Romanization. He also expanded Rome's borders even farther. The Rhine River became a permanent boundary between Germans and Romans for the next 300 years. All the territory south of the Danube was brought under Roman Rule. In Anatolia the Roman border was placed on the Euphrates River.

The reign of Augustus lasted until AD 14 when he died at 76 years of age. He had truly become father of his countrymen. His vision for the Empire was to unite all people for service on behalf of Rome. He came close to success. It is not too surprising that some people thought him a god.

Ex. 1. Give a title to each part of the text.

Ex. 2. Give the content of each part in 1-2 sentences.

Ex. 3. Give a brief summary of the text.

Ex. 4. Give a written translation of the text paying attention to historical terminology.

Lesson 12

Text A

Augustus Caesar and the Pax Romana

Answer the following questions:

What does the term “Pax Romana” mean?

What historical role did Augustus Caesar play in history?

Give Russian equivalents to the following proper names, study their pronunciation:

Julius Caesar ['dʒu:liəs 'si:zə]

Marc Antony [ma:k 'æntəni]

Lepidus ['lepidəs]

Octavian [ək'tæviən]

Augustus Caesar [ɔ:'gʌstəs 'si:zə]

Pax Romana ['ræx 'rəʊmɑ:nə]

Study the following words and expressions:

claim [kleim], v - требовать, претендовать

despite [dis'pait], prep - несмотря на

dubious ['dju:biəs], adj - сомнительный

extend [iks'tend], v - расширять

meddle in [medl], v - вмешиваться в

overhaul [əʊvə'hɔ:l], v - производить полную проверку

proclaim [prə'kleim], v - провозглашать

reduce [ri'dju:s], v- уменьшать, сокращать

self-sufficient [ˌselfsə'fɪʃənt], adj - самодостаточный

triumvirate [traɪ'ɒmvɪrɪt], n - триумвират

armed forces [ɑ:md 'fɔ:sɪz] вооружённые силы

at once [ət 'wʌns] сразу же

cash payment [kæʃ 'preɪmənt] оплата наличными

civic affair ['sɪvɪk ə'feə] гражданское дело

rise to power [raɪz tə paʊə] приходить к власти

slave-labour [sleɪv 'leɪbə] рабский труд

solid supporter ['sɒlɪd sə'pɔ:tə] надёжный сторонник

to do away with [də əwei wɪð] покончить с

to face a problem [feɪs ə prɒbləm] столкнуться с проблемой

to head a faction [hed ə 'fæksjən] возглавлять группу

to lay down supreme power [leɪ daʊn su:'prɪm paʊə] – устанавливать
верховную власть

to purge of something [pə:dʒ] избавляться от

to spell the death [spel ðə deθ] повлечь за собой смерть

to take an oath of allegiance [əʊθ əv ə'li:dʒəns] дать присягу на верность

Read the text below using a dictionary if necessary:

On the morning of March 15, 44 B.C., Julius Caesar was assassinated by several members of the Roman Senate. This was just one month after he had declared himself dictator of the Roman world. In the wake of his death, three men moved forward to form a new triumvirate which would punish Caesar's assassins and then divide up the Roman world. The members of this triumvirate consisted of Mark Anthony (consul), Lepidus (high official), and Octavian (the grand

nephew of Caesar). Up to the year 37 B.C., there was relative peace in the Roman world. These three men headed a republican faction against Caesar for the simple reason that Caesar had claimed absolute power for himself. But in 37 B.C., stability appeared to disintegrate.

In the wake of the decisive battle, the Battle of Actium, Octavian emerged as the sole master of the Roman world and would rule the Roman Empire for 45 years, until his death in A.D.14. Although his rise to power was always suspect, he succeeded in overhauling and reforming almost every Roman institution. He also helped to establish the Roman Empire on a much more rational basis. His reforms carried the Roman Empire for almost 200 years, and this, the most creative period of the Roman Empire, is often called the Age of Augustus.

On January 13, 27 B.C., Octavian appeared before the Roman Senate and laid down his supreme powers. It was at this time that Octavian took the name of Augustus Caesar. The Senate had been purged of its dubious members and reduced from about 1000 members to 800. The majority of these men were solid supporters of Augustus (indeed, they were handpicked by Augustus). Augustus proclaimed that he had restored the Republic. The Senate voted to allow Augustus to govern in for ten years which he gladly accepted. Despite all the pomp and circumstance which accompanied this, the plain fact was that he was now left with total control of the armed forces of the Roman State. The Senate took an oath of allegiance to Augustus as emperor. In 23 B.C., Augustus was granted the authority of tribune for life. This enabled him to have ultimate veto power and also to deal directly with the people.

The reforms of Augustus as well as his long life contributed to the idea that he was something more than human -- he was certainly a hero, the Romans thought, perhaps even a god. His reforms of the system of Roman government were important. He compromised between inherited traditions and a changed economic, political and social reality. In other words, he effectively mixed both the old and the new, a typically Roman idea. His system of reforms save the Empire, but in the long run spelled the death of representative institutions.

Augustus never did away with these institutions, he merely united them under one person -- himself. He was consul, tribune, chief priest of the civic religion and the public censor. He ruled by personal prestige: he was princeps (first citizen among equals) and pater patriae (father of the country). He was the supreme ruler, the king, the emperor and his authority was absolute.

He immediately faced four distinct problems:

(1) He had to secure the northern frontiers against attack. Civil wars had involved the army and had led to a weakening of the frontiers of the border.

(2) The army had grown too large and unmanageable: the army formed a state within a state.

(3) The urban population and small farmers had to be helped.

(4) His new government had to promote confidence among the senatorial class which was necessary for efficient rule.

His reform of the administration of the provinces hit all these problems at once. First, the frontiers were consolidated. His policy was to extend the northern frontier (the Rhine and Danube Rivers) no further and to bolster what remained. Augustus reduced the size of the army and the remainder were stationed in the provinces. He provided a cash payment to those soldiers who had served for more than twenty years, thus securing their loyalty to the Roman state and not to their generals. The army was removed from Rome where they were tempted to meddle in civic affairs. He also created the Praetorian Guard, an elite corps of 9000 men charged with defending him. Stationed at Rome, the members of the Guard were from Italy only, and received higher pay than soldiers in the Roman legions. The Guard served as the personal bodyguard to Augustus but a few decades after the death of Augustus, they often played a decisive role in the "selection" of new emperors. In the home provinces near Rome, Augustus entrusted the senatorial class. He made the senatorial aristocracy feel as if they still had power. They were, of course, losing it quickly. The reforms of Augustus stabilized the economy and made the Mediterranean basin nearly self-sufficient.

But there were flaws which soon became apparent. Economically, the system was based on a network of mutually interdependent areas. If one fell, it could hurt the whole Empire. The system of slave labor was also showing signs of deterioration. Slaves had no desire to work. Furthermore, the number of slaves had been reduced since many slave families had won their freedom by manumission. As a result, manpower was drained off the farms.

In general, the Augustan system worked fairly well, in fact, it lasted more than 200 years. It provided a material and political base of cultural achievement that rivaled the Greeks under Pericles. This is the age of the Pax Romana, the Roman Peace. But the Augustan reforms were not limited to political, economic and social issues alone. They also envisioned a fundamental change in Roman culture itself. Augustus tried to turn Rome into a world capital and taught the Romans to identify their destiny with the destiny of all mankind. They were the chosen people who would bring peace and stability to a violent and changing world.

Ex. 1. Answer the following questions:

1. Why did Marc Antony Lepidus and Octavian head a faction against Caesar?
2. What period of Roman Empire is called the Age of Augustus?
3. How did Augustus get the total control of the armed forces and authority of tribune?
4. What kinds of innovation did Augustus introduce?
5. What problems did Augustus face when he rose to power?
6. What was made to cope with all the problems?
7. What were disadvantages of his reforms?

Ex. 2. Match the words with their definitions:

bodyguard	to make sure
Pax Romana	a position that gives someone the ability, power or right to control and command
Priest	A man whose job is to guard an important person
secure	to do work
manumission	a specially trained person, usually a man, who performs various religious duties and ceremonies for a group of worshippers
destiny	to break into small pieces
disintegrate	the peace supposed to be established in the world by the presence of the Roman Empire
vote	fate, what must happen and cannot be changed or controlled
authority	to express one's choice officially from among the possibilities or suggested
serve	the act of freeing or the state of being freed from slavery, servitude, etc

Ex. 3. Complete the table with the appropriate forms of the words given:

verb	noun	adjective
assassinate		
suspect		
achieve		
decide		
inherit		
weaken		
Die		
Deteriorate		

Ex. 4. Insert the words and phrases given into the sentences in their correct form. Translate the sentences into Russian:

assassinate	lay down	take	lead	provide	reduce
envision					

1. Who ... the Senate ... an oath of allegiance?
2. A cash payment ... to those soldiers who had served for more than twenty years.
3. Augustan reforms ... a fundamental change in Roman culture.
4. Who ... Julius Caesar ... by?
5. Civil wars ... to a weakening of the frontiers of the border.
6. Since many slave families won their freedom, the number of slave
7. How ... Augustus ... his supreme powers?

Ex. 5. Translate from Russian into English:

1. Август Цезарь правил римской империей в течение 45 лет, вплоть до своей смерти в 14 году н.э.
2. Кто и каким образом получил полный контроль над вооружёнными силами Римского государства?
3. Система реформ Августа спасла империю, но повлекла за собой смерть института законодательной власти.
4. Сенат избавился от своих сомнительных членов, и их количество сократилось с 1000 до 800 человек.
5. Преторианский корпус, созданный Августом, впоследствии сыграл решающую роль при выборе новых императоров.
6. Почему римляне считали Августа Цезаря несомненным героем и почитали почти как бога?

7. Так как система была основана на сети взаимозависимых районов, развал одной мог причинить вред всей империи.

Ex. 6. Give a brief report on one of the following topics:

1. The period of Pax Romana.
2. Innovations of Augustus Caesar.
3. Age of Augustus.

Text B

Gladiators

Read the following article without a dictionary and find the answers to the questions:

1. What were the most important leisure activities in the Roman Empire?
2. What were the main rules in gladiatorial contests?
3. How was the fate of a loser decided?
4. What do expressions "Missum" and "iugula" mean?
5. Part of what ceremony were gladiatorial combats?
6. Who were the first gladiators?

For more than five hundred years spectacular events took place in amphitheatres, circuses and theatres across the Roman Empire. The most important leisure activities of their day, they captured the popular imagination, and remain fascinating to this day. In the year of Ridley Scott's epic film

Gladiator, The British Museum held the sensational exhibition “Gladiators and Caesars” in 2001, which looked at all aspects of the ancient Roman entertainment industry. Using objects lent from European museums and major pieces from the British Museum’s own collections, there were sections on gladiatorial combat, chariot-racing, athletics, boxing, and the theatre.

Two armed men faced each other in an arena. There was no time limit; they fought until victory was decided. There was usually a clear winner; either one of the gladiators was so severely wounded that he died or was unable to continue, or he was forced to capitulate through exhaustion or loss of blood. His ultimate fate, however, still hung in the balance.

This was decided by the editor, the organizer or sponsor of the games, but he usually went along with the feeling of the crowd. If the loser had fought courageously and fairly, they might feel sympathy, and wave the hems of their togas or cloacs, crying “*missum!*” or “*mitte!*” (“let him go”). However, if his performance displeased them, they would demand his death, turning their thumbs up (*pollice verso*) and crying “*iugula!*” (“kill him”).

The first public appearance of gladiator in the city of Rome was in the third century BC. Gladiatorial combat originated in warrior fights staged as part of funeral ceremonies for important citizens. The shedding of blood beside a dead man’s grave is an ancient practice common to many Mediterranean cultures. During the second and first centuries BC these spectacles became more and more common and elaborate. Gladiatorial schools recruited from among prisoners of war, slaves, condemned criminals and volunteers.

Ex. 1. Give a title to each part of the text.

Ex. 2. Give the contents of each part in 1-2 sentences.

Ex. 3. Give a brief summary of the text.

Ex. 4. Give a written translation of the text paying attention to historical terminology.

LESSON 13

Text A

The Decline and Fall of Rome

Answer the following questions:

1. What do you remember about the beginning of the Roman Empire?
2. Name the most prominent Roman emperors. What were they famous for?
3. When did the Roman Empire fall?

Give Russian equivalents to the following terms and proper names:

Byzantine ['bizənti:n]

Greece [gri:s]

Greek [gri:k]

Hellenistic [ˌheli'nistik]

Renaissance [ri'neisəns]

Roman Empire ['rəʊmən 'empaɪə]

Give Russian equivalents to the following words and expressions:

deity ['di:iti], n

refashion [ri:fæʃ(ə)n], v

Romanize ['rəʊmə'naɪz], v

at best

the city state

a world view

Study the following words and expressions:

accomplish [ə'kɒmplɪʃ], v – завершать, выполнять, совершать

assassination [ə,sæsɪneɪʃ(ə)n], n - убийство

cognizant ['kɒgnɪz(ə)nt], adj – знающий, осведомленный

cohesion [kəu'hi:z(ə)n], n - сцепление, сплоченность

devious ['di:viəs], adj - лукавый, неискренний

embody [ɪm'bɒdi], v – содержать, включать

emphasis ['emfəsis], n – акцент, ударение, значительность

endow [ɪn'dəʊ] , v – наделять, одарять

equate [i'kweɪt] , v - уравнивать, приравнивать

forged [fɔ:dʒ], v – изобретать, выдумывать

ripen ['raɪpən], v – зреть, созревать

rival ['raɪv(ə)l], n – соперник, конкурент

scheming ['ski:mɪŋ], n – плетущий интриги

secular ['sekjʊlə(r)], adj -мирской, светский

strangulation [,stræŋgju'leɪʃ(ə)n], n – удушение

stupendous [stju:'pendəs], adj - изумительный, колоссальный

subsist [səb'sɪst], v – существовать, жить

sustain [sə'steɪn], v – поддерживать

virtue ['vɜ:tju:], n – добродетель, целомудрие, достоинство

virtuous ['vɜ:tjuəs], adj – добродетельный, целомудренный

yield [ji:ld], v – поддаваться, уступать

abundantly clear [ə'blʌnd(ə)ntli 'kliə]– предельно ясно

downright insanity ['daʊnraɪt ɪn'sænitɪ] - явное безумие

to eat away – разъедать

no doubt [nəʊ daʊt] – без сомнения, вероятно

to pay homage to [peɪ 'hɒmɪdʒ]– преклоняться перед

regardless of [rɪ'gɑ:dllɪs] – невзирая на

to take great pain – мучиться, прилагать старания
through and through [θru:] – до мозга костей, полностью

Read and translate the text using the dictionary if necessary:

One of the reasons for the success of the Roman Empire was that the Romans treated their Empire as the world. In other words, the world was equated with the Empire. This belief formed the social cement which kept the Empire sustained. However, this bond, this social cohesion, was temporary at best. There were forces outside the Roman Empire which were eating away at the Empire itself. And regardless of whether we accept the fact that Rome fell as a result of internal pressure or invasions from the outside, or both at one and the same time, one thing is abundantly clear: Rome fell, and did so with a loud noise. It would take Western Civilization nearly ten centuries to recover and refashion a world which could be the rival of the civilization of Rome.

By the third and fourth centuries AD, it is proper to speak of a Greco-Roman tradition of thought. The Romans tried to limit the influence of Greek thought in the early days of the Empire. However, over time Greek ideas joined with Roman conceptions and a new tradition of thought was forged. In some respects, the Hellenistic world became Romanized. This is just one more example of how the Romans succeeded by assimilated other cultures. Furthermore, the Greco-Roman tradition refers as much to classical and Hellenistic Greece as it does the days of the Roman Republic and the Empire. Both civilizations produced a world view which we could only call pagan. This world view was secular through and through. Gods and goddesses were common to both civilizations and yet as time passed it was the virtuous life of the good citizen that was of supreme importance. The emphasis was on living the good life in the here and now, whether in the city state or the cosmopolis.

The Greco-Roman tradition was fashioned over the one thousand year history of the classical world, the world of Greece and Rome. The Renaissance of the 14th through 16th centuries attempted to revive the ideals of the classical world, and so the humanists of the Renaissance tried to imitate the humanism of centuries past. Humanist scholars took great pains to study the texts of the ancient world, not just to "harvest" the virtuous life of classical man, but to learn classical Greek and Latin. If ancient texts needed to be studied, then they needed to be studied in the language in which they were composed. What had happened between the fall of Rome and the Renaissance was the bastardization of classical languages. As scholars, the humanists needed the classical world for its language as much as it did for its ideas.

The Greco-Roman tradition was secular: it proposed no one God and formal religion as we know it today, did not exist. While the Greeks would pay homage to their many deities, as would the Romans, there is no doubt that they placed their true faith in the hands of man. In other words, humanism: man the thinker, man the doer, man the maker. For the Greeks, man was endowed with Reason, the capacity to think and use his intellect. This initially took the form of glorifying the city state: the city state was the world.

Above all, the Greeks asked questions. What is knowledge? What is the state? What is beauty? What is virtue? What is justice? Was the best form of government? The Greeks, in the last analysis, were thinkers rather than doers. In time, the Greek world view came or to be based on the intellect more than it was on action.

The Romans, on the other hand, were doers, they were men of action. They succeeded in translating into action what the Greeks had only thought possible. The Romans also asked questions about the world, about nature, and about man. To be sure, they inhabited the same world as the Hellenistic Greeks. They understood and accepted the chaos and disorder of the world. However, they were clearly more prepared to develop their thought of the world in relation to what kind of world in which they wanted to live. The Romans also had the

example of the Greeks and their history. In other words, the Romans were cognizant of what the Greeks had accomplished and not accomplished. The Greeks had no such history to which they could refer.

The end result for the Romans was that they managed to create their own world and they called it the Roman Empire. And their world view became embodied in a pagan cult. This cult was nothing less than the patriotic worship of Rome itself.

Despite the obvious fact that the majority of Roman emperors were scheming, devious, opportunistic, or plainly insane, the world view dominated the social life of the Roman citizen of the Empire. The history of the Empire is dotted with political assassinations, strangulations, emperors playing fiddles while Rome burned, court intrigue and rivalry not to mention a widespread incidence of downright insanity or paranoid schizophrenia. In the end, it is extraordinary that the Roman Empire existed for as long as it did. For Edward Gibbon, author of the *Decline and Fall of the Roman Empire* (3 vols, 1770s), the decline of Rome was natural and required little explanation: "The decline of Rome was the natural and inevitable effect of immoderate greatness. Prosperity ripened the principle of decay; the cause of the destruction multiplied with the extent of conquest; and, as soon as time or accident removed the artificial supports, the stupendous fabric yielded to the pressure of its own weight. The story of the ruin is simple and obvious: and instead of inquiring why the Roman Empire was destroyed we should rather be surprised that it has subsisted for so long."

It's a complicated question and has occupied the attention of historians for centuries. One thing can be said with certainty - although Rome ultimately fell in A.D. 476, its decline was a process that had been going on for centuries. Roman strengths eventually became Roman weaknesses. Another thing which we ought to remember is that the Roman Empire was large, and when we speak of the fall of Rome, we are talking about the western half of the Empire. The eastern half

survived as the Byzantine Empire until 1453. Lastly, there is no one explanation that accounts for Rome's decline and fall.

Ex.1. Answer the following questions:

1. What were the reasons for successful growth of the Roman Empire?
1. Why did Rome fall?
2. What do you know about the Greco-Roman tradition?
3. What did the Greeks and the Romans contribute to the world?
4. Why did scholars of the Renaissance study ancient languages?
5. What does E. Gibbon say about the decline of Rome? What is your opinion?
6. What happened to the eastern part of the Empire after the fall of Rome?

Ex. 2. Match the words with their definitions:

1. empire	Strong usually religious feelings of love, respect, admiration
2. cohesion	Good fortune and success, especially in money matters
3. invasion	A system of worship, especially one that is different from the usual and established form of religion in a society
4. secular	A group of countries all ruled by the ruler or government of one particular country
5. cult	Not connected with or controlled by a church, not religious
6. worship	A period or process of movement to a lower or worse position
7. decline	An act of invading when the enemy spreads into and tries to control a country, city
8. prosperity	The act or state of sticking together tightly

Ex. 3. a) Give English equivalents to the following expressions:

1. мировоззрение древних греков
2. преклоняться перед богами
3. добродетельная жизнь простых граждан
4. языческий культ
5. большинство римских императоров
6. неизбежный эффект
7. явное безумие
8. Византийская империя

b) Choose the expressions from 3 a) to speak about:

1. The Greco-Roman tradition.
2. The decline and fall of Rome.

Ex. 4. Complete the table with the appropriate forms of the words given:

Verb	Noun
to treat	
to invade	1. 2.
	forgery
to press	
	conquest

Ex. 5. Translate from Russian into English:

1. Автор считает, что одной из причин успеха Римской Империи было то, что римляне считали свою империю целым миром.
2. Со временем наибольшую важность для древних римлян стала приобретать добродетельная жизнь простых граждан.
3. Итогом стараний римлян было то, что они смогли создать свой собственный мир, который они называли Римской Империей.
4. Эпоха Возрождения пыталась оживить идеи классического мира, поэтому гуманисты того времени старались подражать идеалам прошедших веков.
5. Древние тексты нужно было изучать на том языке, на котором они были написаны, поэтому ученые-гуманисты учили классические греческий и латинский языки.
6. Независимо от того, принимаем мы тот факт, что Рим пал в результате внутреннего давления или влияний извне, или из-за обеих причин одновременно, предельно ясно одно: Рим пал, и пал он с оглушительным треском.

Ex. 6. Make a brief report on one of the following topics, use the vocabulary from the text:

- The Greko – Roman tradition
- The decline of Rome

Text B

Guess the meaning of the following words:

Autocracy

Constitutional

Republic

Principate

Usurpation

Inauguration.

Read the text without a dictionary and choose the most suitable title:

- a) **The autocracy.**
- b) **The reign of Augustus.**
- c) **The Republic of Rome.**

The Roman Empire was founded by Augustus, but for three centuries after its foundation the State was constitutionally a republic. The government was shared between the Emperor and the Senate; the Emperor, whose constitutional position was expressed by the title Princeps was limited by the rights of the Senate. Hence it has been found convenient to distinguish this period as the Principate or the Dyarchy. From the very beginning the Princeps was the predominant partner, and the constitutional history of the Principate turns on his gradual and steady usurpation of nearly all the functions of government which Augustus had attributed to the Senate. The republican disguise fell away completely before the end of the third century. Aurelian adopted external fashions which marked a king, not a citizen; and Diocletian and Constantine definitely transformed the State from a republic to an autocracy. This change, accompanied by corresponding radical reforms, was, from a purely constitutional point of view, as great a break with the past as the change wrought by Augustus, and the transition was as smooth. Augustus preserved continuity with the past by maintaining republican forms; while Constantine and his predecessors simply established on a new footing the supreme Imperial power which already existed in fact, discarding the republican mask which had worn too thin.

The autocracy brought no change in the principle of succession to the throne. Down to its fall in the fifteenth century the Empire remained elective, and

the election rested with the Senate and the army. Either the Senate or the army could proclaim an Emperor, and the act of proclamation constituted a legitimate title. As a rule, the choice of one body was acquiesced in by the other; if not, the question must be decided by a struggle. Any portion of the army was considered, for this purpose, as representing the whole army, and thus in elections in Constantinople it was the troops stationed there with whom the decision lay. But whether Senate or army took the initiative, the consent of the other body was required; and the inauguration of the new Emperor was not complete till he had been acclaimed by the people. Senate, army, and people, each had its place in the inaugural ceremonies.

But while the principle of election was retained, it was in actual practice most often only a form. From the very beginning the principle of heredity was introduced indirectly. The reigning Emperor could designate his successor by appointing a co-regent. In this way Augustus designated his stepson Tiberius, Vespasian his son Titus. The Emperors naturally sought to secure the throne for their sons, and if they had no son, generally looked within their own family. From the end of the fourth century it became usual for an Emperor to confer the Imperial title on his eldest son, whether an adult or an infant. The usual forms of inauguration were always observed; but the right of the Emperor to appoint co-regents was never disputed. The consequence was that the succession of the Roman Emperors presents a series of dynasties, and that it was only at intervals, often considerable, that the Senate and army were called upon to exercise their right of election.

Ex. 1. Express the main ideas of the text in 5 sentences.

Ex. 2. Give a written translation of the text.

TEXTS FOR ADDITIONAL READING

Mesopotamia

Mesopotamia (from the Greek meaning "land between the rivers") is the area of the Tigris-Euphrates river system, along the Tigris and Euphrates rivers, largely corresponding to modern Iraq, as well as some parts of northeastern Syria,[2] some parts of southeastern Turkey, and some parts of the Khūzestān Province of southwestern Iran.

Commonly known as the "cradle of civilization", Bronze Age Mesopotamia included Sumer, Akkadian, Babylonian and Assyrian empires. In the Iron Age, it was ruled by the Neo-Assyrian Empire and Neo-Babylonian Empire, and later conquered by the Achaemenid Empire. It mostly remained under Persian rule until the 7th century Islamic conquest of the Sassanid Empire. Under the Caliphate, the region came to be known as Iraq.

The regional toponym Mesopotamia (< meso (μέσος) = middle and potamia < ποταμός = river, literally means "between two rivers") was coined in the Hellenistic period without any definite boundaries, to refer to a broad geographical area and probably used by the Seleucids. The term biritum/birit narim corresponded to a similar geographical concept and coined at the time of the Aramaicization of the region, in the 10th century BCE. It is however widely accepted that early Mesopotamian societies simply referred to the entire alluvium as kalam in Sumerian (lit. "land"). More recently terms like "Greater Mesopotamia" or "Syro-Mesopotamia" have been adopted to refer to wider geographies corresponding to the Near East or Middle East. The later euphemisms are Eurocentric terms attributed to the region in the midst of various 19th century Western encroachments.

Mesopotamia encompasses the land in between the Euphrates and Tigris rivers; both of which have their headwaters in the mountains of Armenia in modern Turkey. Both rivers are fed by numerous tributaries, and the entire river

system drains a vast mountainous region. Overland routes in Mesopotamia usually follow the Euphrates because the banks of the Tigris are frequently steep and difficult. The climate of the region is semi-arid with a vast desert expanse in the north which gives way to a 6,000 square mile region of marshes, lagoons, mud flats, and reed banks in the south. In the extreme south the Euphrates and the Tigris unite and empty into the Persian Gulf.

The arid environment which ranges from the northern areas of rain fed agriculture, to the south where irrigation of agriculture is essential if a surplus energy returned on energy invested (EROEI) is to be obtained. This irrigation is aided by a high water table and by melted snows from the high peaks of the Zagros Mountains and from the Armenian cordillera, the source of the Tigris and Euphrates Rivers, that give the region its name. The usefulness of irrigation depends upon the ability to mobilize sufficient labor for the construction and maintenance of canals, and this, from the earliest period, has assisted the development of urban settlements and centralized systems of political authority. Agriculture throughout the region has been supplemented by nomadic pastoralism, where tent dwelling nomads move herds of sheep and goats (and later camels) from the river pastures in the dry summer months, out into seasonal grazing lands on the desert fringe in the wet winter season. The area is generally lacking in building stone, precious metals and timber, and so historically has relied upon long distance trade of agricultural products to secure these items from outlying areas. In the marshlands to the south of the country, a complex water-borne fishing culture has existed since pre-historic times, and has added to the cultural mix.

Periodic breakdowns in the cultural system have occurred for a number of reasons. The demands for labour has from time to time led to population increases that push the limits of the ecological carrying capacity, and should a period of climatic instability ensue, collapsing central government and declining populations can occur. Alternatively, military vulnerability to invasion from marginal hill tribes or nomadic pastoralists have led to periods of trade collapse

and neglect of irrigation systems. Equally, centripetal tendencies amongst city states has meant that central authority over the whole region, when imposed, has tended to be ephemeral, and localism has fragmented power into tribal or smaller regional units. These trends have continued to the present day in Iraq.

Ancient Egypt

Egyptian religion, like that of Mesopotamia, was polytheistic and each region had its own patron deity. Some of these local or regional gods gained notoriety throughout Egypt. For instance, the god Ptah gained power when the city of Memphis became the capital of Egypt. Later, the god Re of Heliopolis eclipsed that of Ptah. Finally, the god Amon rose to supremacy in Thebes in connection with the political authority of the Thebian pharaoh. As a rule, whenever a new capital was founded, a new supreme god was chosen.

Egyptian gods were often represented as animals – as falcons, vultures, a cobra, dog, cat or crocodile. For the Egyptians, because animals were non-human, they must have possessed religious significance. Other gods, such as Ptah and Amon, were given human representation, but the most important god Re, was not represented at all. The gods created the cosmos – they created order out of chaos. The Sumerians had a similar belief. But the life of the Sumerian was filled with anxiety and pessimism because the gods themselves were unstable and the idea of an afterlife was unknown.

Egyptian religion inspired confidence and optimism in the external order and stability of the world. The gods guided the rhythms of life and death. And what really distinguished Egyptian religion from that of Mesopotamia, was that any man or woman could share in the benefits of an afterlife. As one historian has put it: "death meant a continuation of one's life on earth, a continuation that, with the appropriate precautions of proper burial, prayer, and ritual, would include only the best parts of life on earth – nothing to fear, but on the other hand, nothing to want to hurry out of this world for."

Religion was the unifying agent in ancient Egypt. Pharaoh indicated his concern for his people by worshipping the local deities in public ceremonies. The gods protected the living and guaranteed them an afterlife. The Egyptians believed they were living in a fixed, static or unchanging universe in which life and death were part of a continuous, rhythmic cycle. Certain patterns came to be expected – grain had to be harvested, irrigation canals had to be built and pyramids had to be built. Just as the sun rose in the east and set in the west, so all human life and death passed through regular and predictable patterns.

The first pyramids, built around 2900 B.C., were little more than mudbrick structures built over the burial pits of nobles. These structures protected the body from exposure and also provided a secure place for the personal belongings of the dead noble. By 2600 B.C., mudbrick structures were replaced by the familiar stone pyramid. The pyramids were completely inaccessible structures – once pharaoh was buried, hallways and passages were sealed and obliterated. In this way, the pyramids would stand eternal, unchanged, and fixed, as they stand today. The pyramid symbolizes much of what we know about ancient Egypt. They reflect the extreme centralization of the Egyptian government as well as rule by pharaoh.

The great pyramids of Giza, built more than 4500 years ago, expressed pharaoh's immortality and divinity. The earliest built of the Giza pyramids is that of Khufu, better known as Cheops, the Greek name given to it by the Greek historian Herodotus, when he visited the pyramids around 480 B.C. Cheops covers 13 acres and contains two million stone blocks, each weighing 5000 pounds. Its height originally stood at 481 feet. One of the most compelling features of the pyramids, in addition to the architectural feat of just building them, was their mortuary art. Inside the pyramids was the royal burial chamber. The walls of the chamber are covered with hieroglyphics, which detail the life of pharaoh. We find art detailing people fishing and hunting. We also see people seated at banquets. Representations of food and wine were included as well. Jars of wine, grain, fruits and other foods were included, as well as boats, bows,

arrows and other objects from the real world. Slaves were often entombed as well. Why? Very simple. Pharaoh would need these things in the afterlife, since death was not final, but an extension of this worldly life. The emphasis on mortuary art was not death but life. Like the seasons, man lives and dies. Death was nothing final but the beginning of yet another cycle. In the next life there would be birds, people, oceans, rivers, desert, food and wine.

From what we have said so far it should be obvious that religion gave the river civilizations of Mesopotamia and Egypt their distinctive character. But this religion was not a religion of comfort or morality. Instead, these polytheistic religions were mythoepic. Whereas our world view may be scientific or rational, these river civilizations adopted a world view based on myth. The construction of myths was the first manner in which western civilization attempted to explain life and the universe. Myths explained the creation of the universe as well as the role men and women would play in that universe. Nature, for these earliest river civilizations, was not an inanimate "it." Instead, nature, the world of nature, had a life, will and vitality all its own.

The myth-makers of the Ancient Near East and of Egypt did not seek to rationally or logically explain nature. Instead of natural laws or systematic explanations, these people resorted to divine powers and myths. Although these civilizations certainly exercised their minds to build ziggurats and pyramids, irrigation canals and pottery wheels, cuneiforms and hieroglyphics, they did not advance to the creation of science. They did not deduce abstractions, nor did they make hypotheses or establish general laws of the nature world. These efforts – science and philosophy – were the product of another culture, located in another time and place: the Greeks.

Hebrew Civilization

Dwarfed by the great empires of the Sumerians, Akkadians, Babylonians and Egyptians, were the Hebrews. Of all the ancient civilizations, it was the

Hebrews who exerted perhaps the greatest influence on western society as well as the western intellectual tradition.

The Hebrews, a Semitic-speaking people, first appeared in Mesopotamia. For instance, Abraham's family were native to Sumer. But between 1900 and 1500 B.C., the Hebrews migrated from Mesopotamia to Canaan and then into Egypt. At this time, a tribe of Hebrews who claimed to be the descendants of Abraham began to call themselves Israelites ("soldiers of God"). The Hebrews were enslaved by the Egyptian pharaohs until 1250 B.C. when their leader, Moses, led them on an exodus out of Egypt to the Sinai peninsula. Moses persuaded his followers to become worshippers of Yahweh or Jehovah.

The Hebrews who wandered into the Sinai with Moses decided to return to Canaan. The move was not easy and the Hebrews were faced with constant threats from the Philistines who occupied the coastal region. Twelve Hebrew tribes united first under Saul and then his successor, David. By the 10th century, David and his son Solomon had created an Israelite kingdom. Economic progress was made as Israeli people began to trade with neighboring states. New cities were built and one in particular, Jerusalem, was built by David to honor God.

In 586, the region of Judah was destroyed and several thousand Hebrews were deported to Babylon. (200 years earlier the northern country of Israel was destroyed by the Assyrians. The 586 destruction completed the destruction of the two regions.) The prophets Isaiah, Ezekiel and Jeremiah declared that the Babylonian captivity was God's punishment. The Hebrews, in other words, had brought upon their own captivity because they had violated God's laws. Despite this calamity, the Hebrews survived as people. In the 4th century, Alexander the Great conquered nearly all of the Near East and Palestine was annexed to Egypt and fell under Greek control. And by the 1st and 2nd centuries B.C., the Hebrews lost near total independence under the Romans. But the Hebrews would never give up their faith or their religion.

The Hebrews were, as a people, committed to the worship of one God and His Law as it was presented in the Old Testament. The Old Testament represents

an oral history of the Jews and was written, in Hebrew, between 1250 and 150 B.C. The Old Testament was written by religious devotees and not by historians – it therefore contains factual errors, discrepancies and imprecise statements. Still, much of the 39 books of the Old Testament are also reliable as history. No historian who wishes to understand the religious faith of the Jews can do so without mastering the Old Testament.

There is only one god in the Old Testament – although the books of the Old Testament emphasize the values of human experience. Its heroes are not gods and goddesses but men and women, both strong and weak. What separates the religious beliefs of the Hebrews from the belief systems of Egypt or Mesopotamia was clearly their monotheism. The Hebrews regarded God as fully sovereign – He ruled all and was subject to no laws Himself. Unlike Near Eastern gods, Jehovah was not created – God is eternal and the source of all creation in the universe. He created and governed the world and shaped the moral laws that govern humanity.

God was transcendent – that is, He is above nature and not part of nature. In this sort of religion, there is no place for a sun god or moon god. Nature was demystified – it was no longer super-natural, but natural. That is, the Hebrews conceived nature as an example of God's handiwork. This is very important because once nature was demystified scientific thought could begin. However, the Hebrews were neither philosophers nor were they scientists. They were concerned with God's will and not with man's capacity to explain away or understand nature. In other words, God's existence was based not on Reason or rational investigation, but on religious conviction or faith alone. Not Reason but Revelation was the cornerstone of the Hebrew faith.

This monotheism made possible for a new awareness of the individual. In God, the Hebrews developed an awareness of the Self or the "I" – the individual was self-conscious and aware of his own moral autonomy and worth. With this in mind, the Hebrews believed that man was a free agent – man had the capacity to choose between good and evil. Although God was omnipotent He was also just

and merciful. He did not want His followers to be slaves. Instead, men and women were to fulfill their morality by freely making the choice to do good or evil. God does not control mankind – rather, men must have the freedom to choose.

There is only one God and the Hebrews believed that the worship of idols would deprive people of the freedom God had given them. This belief was opposed to Near Eastern polytheism which used images to represent their gods and goddesses. For the Hebrews, God is incapable of being represented in any form whatsoever.

Because God was the center of all life only He was worthy of worship. Therefore, the Hebrews would give no ultimate loyalty to kings or generals. To do so would be to violate God's law to have "no other God but me." So, the Hebrews were morally free. But this freedom came with one solemn condition. Freedom did not mean, do as you please. Instead, it meant voluntary obedience to those moral commands which God had given to the Hebrews through Moses.

Homer

The best though sometimes unreliable source of Greek civilization in this period is Homer, and in particular, two epic poems usually attributed to him. We don't really know much about Homer. His place of birth is doubtful although Smyrna, Rhodes, Colophon, Salamis, Chios, Argos and Athens have all contended for the honor of having been his birthplace. His date of birth has been assumed to be as far back as 1200 B.C. but, based on the style of his two epic poems, 850-800 B.C. seems more likely. It has been said that Homer was blind, but even that is a matter of conjecture. And lastly, we are not even sure that Homer wrote those two classics of the western literary canon, the Iliad and the Odyssey.

The confusion arises from the fact that the world of Homer was a world of oral tradition and oral history. There is evidence to show that Homer's epics were

really ballads and were chanted and altered for centuries until they were finally digested into the form we know today 540 B.C. by Pisistratus, a man we shall meet again but in a very different context. We shall assume, as generations before us have done, that Homer was the author of the Iliad and the Odyssey.

In twenty-four books of dactylic hexameter verse, the Iliad narrates the events of the last year of the Trojan War, and focuses on the withdrawal of Achilles from the contest and the disastrous effects of this act on the Greek campaign. The Trojan War was fought between Greek invaders and the defenders of Troy, probably near the beginning of the 12th century B.C. Archeological evidence gathered in our own century shows that the war did indeed take place and was based on the struggle for control of important trade routes across the Hellespont, which were dominated by the city of Troy. About this war there grew a body of myth that was recounted by Homer in the Iliad, the Odyssey and a number of now-lost epics.

According to the more familiar versions of this complex myth, the cause of the war was the episode of the golden apple which resulted in the abduction by the Trojan prince Paris of Helen, the wife of Menelaus, king of Sparta. Earlier, most of the rulers of Greece had been suitors for the Hand of Helen and her father, Tyndareus, had made them swear to support the one chosen. So, they joined Menelaus and prepared to move against Troy under the leadership of Agamemnon, king of Mycenae.

After forcing Agamemnon to sacrifice his daughter Iphigenia to insure fair weather, they set sail for Troy. In the tenth and final year of the war with Troy, Achilles withdrew from the fight in an argument with Agamemnon over possession of a female captive, however, grieved by the death of his friend Patroclus, he rejoined the battle and killed the Trojan leader, Hector.

That, in brief, is the action of the Iliad. The characters we encounter are warriors through and through – not just warriors, but aristocratic warriors who considered greatness in battle to be the highest virtue a man could attain. This heroic outlook was composed of courage, bravery and glory in battle and was

necessary for a strong city-state in Greek civilization. But these were not self-interested goals alone. Instead, the warrior fought bravely in service to his city-state. We are not talking about patriotism here. Virtue was what made man a good citizen, and good citizens made a great city-state. We shall encounter virtue a great deal in conjunction with the Athenian city-state.

The world of Homer is a world of war, conflict, life and death. In the Homeric world of war, men do not have rights, but only duties. By serving the city-state with their virtuous behavior, they are also serving themselves. Indeed, there was nothing higher or more sublime in the Homeric world than virtue. And Homer's epic poems served as the Bible of ancient Greece right down to the time of Alexander the Great in the 4th century B.C. In fact, an education in the classical world meant the rote memorization of Homer's Iliad and Odyssey.

Homer's world is a closed and finite world. This is completely unlike our own world which is a mechanical world, governed by mathematics and fixed physical laws. Homer's world is a living world – the earth, man, animals and plants are all endowed with personality, emotion and wills of their own. Even the gods and goddesses were endowed with these qualities. The gods themselves could appear at any time and at any place. Although the gods had no permanent relations with the world of men and women, they were interested in their welfare. They also intervened in the affairs of life, as Homer's Iliad makes abundantly clear. In general, the gods were the guides and councilors of mortal men and women. Still, the gods and goddesses often deceived men by offering them delusion rather than reality.

For Homer, the world was not governed by caprice, whim or chance – what governed the world was "Moira" (fate, fortune, destiny). Fate was a system of regulations that control the unfolding of all life, all men and women, all things of the natural world, and all gods and goddesses. Fate was not only a system of regulations but a fundamental law that maintained the world. It is Moira that gives men and women their place and function in Greek society. That is, it is Moira that determines who shall be slave or master, peasant or warrior, citizen or

non-citizen, Greek or barbarian. It is Moira that fixed the rhythm of human life – from childhood through youth to old age and finally death, it was Fate that regulated the personal growth of the individual. Even the gods had their destinies determined by Moira. From the Iliad, the goddess Athena expounds on this principle of Fate to Telemachus when she says the gods may help mortals but "Death is the law for all: the gods themselves/Cannot avert it from the man they cherish when baneful Moira has pronounced his doom."

Given all this, it should be obvious that Greek religion was polytheistic. Homer endowed his gods with a personality and the gods differed from men only (1) in their physical perfection and (2) in their immortality. In other words, gods and goddesses, like men and women, could be good, bad honest, devious, jealous, vengeful, calm, sober, quick-witted or dim. The gods assisted their favorite mortals and punished those who defied their will. Most gods were common to all Greeks but each city-state also had their own patron deity. Gods and goddesses were worshipped in public. But there were also household gods – the gods of the hearth – specific to each family or clan. The general acceptance of these gods is a sign of a specific culture that arose during the Greek Renaissance, a culture we can identify as "Panhellenic."

Athenian Democracy

Athenian democracy developed in the Greek city-state of Athens, comprising the central city-state of Athens and the surrounding territory of Attica, around 500 BC. Athens was one of the very first known democracies (although anthropological research suggests that democratic forms were likely common in stateless societies long before the rise of Athens). Other Greek cities set up democracies, most but not all following an Athenian model, but none were as powerful or as stable (or as well-documented) as that of Athens. It remains a unique and intriguing experiment in direct democracy where the people do not elect representatives to vote on their behalf but vote on legislation and executive

bills in their own right. Participation was by no means open, but the in-group of participants was constituted with no reference to economic class and they participated on a scale that was truly phenomenal. The public opinion of voters was remarkably influenced by the political satire performed by the comic poets at the theaters.

Solon (594 BC), Cleisthenes (509 BC), and Ephialtes (462 BC) all contributed to the development of Athenian democracy. Historians differ on which of them was responsible for which institutions, and which of them most represented a truly democratic movement. It is most usual to date Athenian democracy from Cleisthenes, since Solon's constitution fell and was replaced by the tyranny of Peisistratus, whereas Ephialtes revised Cleisthenes' constitution relatively peacefully. Hipparchus, the brother of the tyrant Hippias, was killed by Harmodius and Aristogeiton, who were subsequently honored by the Athenians for their alleged restoration of Athenian freedom.

The greatest and longest-lasting democratic leader was Pericles; after his death, Athenian democracy was twice briefly interrupted by oligarchic revolution towards the end of the Peloponnesian War. It was modified somewhat after it was restored under Eucleides; the most detailed accounts are of this fourth-century modification rather than the Periclean system. It was suppressed by the Macedonians in 322 BC. The Athenian institutions were later revived, but the extent to which they were a real democracy is debatable.

The word "democracy" (Greek: δημοκρατία) combines the elements *demos* (δημος, which means "people") and *Ukratos* (κρατος, which means "force" or "power"). In the words "monarchy" and "oligarchy", the second element *arche* means rule, leading, or being first. It is not possible that the term "democracy" was coined by its detractors who rejected the possibility of, so to speak, a valid "demarchy", as long as the word "demarchy" already existed and had the meaning of mayor or municipal. That is why a new term has been invented, and was adopted wholeheartedly by Athenian democrats.

The word is attested in Herodotus, who wrote some of the earliest Greek prose to survive, but even this may not have been before 440 or 430 BC. It is not at all certain that the word goes back to the beginning of the democracy, but from around 460 BC[citation needed] at any rate an individual is known whose parents had decided to name him 'Democrates', a name which may have been manufactured as a gesture of democratic loyalty; the name can also be found in Aeolian Temnus, not a particularly democratic state.

Sparta

Sparta (Doric Σπάρτα; Attic Σπάρτη Spartē) was a city-state in ancient Greece, situated on the River Eurotas in the southern part of the Peloponnese. From c. 650 BC it rose to become the dominant military power in the region and as such was recognized as the overall leader of the combined Greek forces during the Greco-Persian Wars. Sparta owed its military efficiency to its social structure, unique in ancient Greece. The Spartans formed a minority in their own territory of Lakonia; all male citizens of Sparta were full-time soldiers; unskilled labour was performed by a much larger, heavily subjugated slave population known as Helots (Gr., "captives"), while skilled labour was provided by another group, the Perioikoi (Gr. "those who live round about"). Helots were the majority inhabitants of Sparta (over 80% of the population according to Herodotus). They were ritually humiliated. During the Crypteia they could be legally killed by Spartan citizens. Between 431 and 404 BC Sparta was the principal enemy of Athens during the Peloponnesian War. By 362 BC Sparta's role as the dominant military power in Greece was over. Sparta continues to fascinate Western culture; an admiration of Sparta is called laconophilia.

Sparta was generally referred to by the ancient Greeks as Lakedaimon (Λακεδαίμων) or Lakedaimonia (Λακεδαιμονία); these are the names commonly used in the works of Homer and the Athenian historians Herodotus and Thucydides. Herodotus uses only the former and in some passages seems to

denote by it the ancient Greek citadel at Therapne, in contrast to the lower town of Sparta. The immediate area around the town of Sparta, the plateau east of the Taygetos mountains, was generally referred as Lakonia. This term was sometimes used to refer to all the regions under direct Spartan control, including Messenia.

In Greek mythology, Lakedaimon was a son of Zeus by the nymph Taygete. He married Sparta the daughter of Eurotas, by whom he became the father of Amyclas, Eurydice, and Asine. He was king of the country which he named after himself, naming the capital after his wife. He was believed to have built the sanctuary of the Charites, which stood between Sparta and Amyclae, and to have given to those divinities the names of Cleta and Phaenna. A shrine was erected to him in the neighborhood of Therapne.

Lacedaemon is now the name of a province in the modern Greek prefecture of Laconia. The prehistory of Sparta is difficult to reconstruct, because the literary evidence is far removed in time from the events it describes and is also distorted by oral tradition. However, the earliest certain evidence of human settlement in the region of Sparta consists of pottery dating from the Middle Neolithic period, found in the vicinity of Kouphovouno some two kilometres south-southwest of Sparta. These are the earliest traces of the original Mycenaean Spartan civilisation, as represented in Homer's *Iliad*.

This civilization seems to have fallen into decline by the late Bronze Age, when Doric Greek warrior tribes from Epirus and Macedonia in northeast Greece came south to the Peloponnese and settled there. The Dorians seem to have set about expanding the frontiers of Spartan territory almost before they had established their own state. They fought against the Argive Dorians to the east and southeast, and also the Arcadian Achaeans to the northwest. The evidence suggests that Sparta, relatively inaccessible because of the topography of the Taygetan plain, was secure from early on: it was never fortified.

Between the eighth and seventh centuries BC the Spartans experienced a period of lawlessness and civil strife, later testified by both Herodotus and

Thucydides. As a result they carried out a series of political and social reforms of their own society which they later attributed to a semi-mythical lawgiver, Lykourgos. These reforms mark the beginning of the history of Classical Sparta.

The Persian Invasion of Greece

The 5th century was an age of war and conflict. Between 490 and 479 B.C., Greece was invaded by the army and naval fleet of the Persian Empire. By about 500 B.C. the Greek city states had lost their kings (with the exception of Sparta) and had embraced a new form of government through councils of citizens. Almost immediately, however, these states were confronted by an invasion of the Persian Empire.

King Darius (548-486 B.C.) managed to build up the Persian Empire and now controlled Asia Minor, including Greek poleis on the west coast. In 499 B.C., some of these poleis rebelled from the Persians (an episode called the Ionian Revolt). The Athenians lent their support but the revolt ultimately collapsed in 493 B.C. Darius proposed now to invade mainland Greece – his prime target was Athens. Darius sent his fleet across the Aegean in 490 and awaited news of victory.

The Persians landed at Marathon, a village just north of Athens. Commanded by Miltiades, the Greek forces totaled only 10,000 men – the Persian force was perhaps 20-25,000 strong. The Greek forces charged and trapped the Persians and won the battle. The remainder of the Persians attempted to attack Athens but the Greek army rushed back and the Persians were forced to return to Asia Minor. The victory at Marathon was won by superior timing and discipline.

Darius prepared a second invasion but died (486 B.C.) before his plans could be carried out. The task was taken up by Xerxes (c.519-465 B.C.) who prepared a huge force that would attack by land and sea. In 483 B.C., the

Athenian statesman Themistocles (c.523-c.458 B.C.) persuaded his fellow Athenians to build a navy of one hundred *triremes*. He also oversaw the fortification of the harbor at Piraeus. Fearing destruction at the hands of the Persians, in 480 B.C. thirty poleis formed an alliance. Athens, Sparta and Corinth were the most powerful members.

In 480 B.C., Xerxes sent a force of 60,000 men and 600 ships to Greece. The Greeks made their stand at Thermopylae. Five thousand men took up their positions to defend the pass at Thermopylae. The Greeks held the pass but eventually a traitorous Greek led a Persian force through the hills to the rear of the Greek forces, who were subsequently massacred. Meanwhile, the Greek navy tried to hold off the Persian ships at Artemisium. The Athenians eventually abandoned Athens ahead of the Persian army. The Persians marched across the Attic peninsula and burned Athens. Themistocles then sent a false message to Xerxes, telling him to strike at once. The Persians were taken in and sent their navy into the narrow strait between Athens and the island of Salamis. More than three hundred Greek ships rammed the Persians and heavily armed Greek soldiers boarded the ships. The Greek victory at Salamis was a decisive one. However, Persian forces remained in Greece. Their final expulsion came in 479 B.C. at the village of Plataea.

By 479 B.C., the Greek forces had all conquered the Persian army and navy. After the Persian Wars, Athens emerged as the most dominant political and economic force in the Greek world. The Athenian polis, buttressed by the strength of its Council of Five Hundred and Assembly of citizens, managed to gain control of a confederation of city-states which gradually became the Athenian Empire.

The Athenians not only had a political leadership based on the principles of direct democracy as set in motion by Cleisthenes, they also had wide trading and commercial interests in the Mediterranean world. These trading interests spread throughout the area of the Aegean Sea including Asia Minor, an area known as the Aegean Basin. Greek victories against the Persians secured mainland Greece

from further invasion. There was a great sense of relief on the part of all Greeks that they had now conquered the conquerors. But, there were some citizens who argued in the Assembly that a true Greek victory would only follow from total defeat of the Persians, and this meant taking the war to Persia itself. And this is precisely what would happen in the 5th century.

Meanwhile, dozens of Greek city-states joined together to form a permanent union for the war. Delegates met on the island of Delos in 478 B.C. The allies swore oaths of alliance which were to last until lumps of iron, thrown into the sea, rose again. The Delian League policy was to be established by an assembly of representatives but was to be administered by an admiral and ten treasurers appointed by Athens. It fell upon the Athenian leader, Aristides the Just, to assign an assessment of 460 talents per year, which member states paid in cash or in the form of manned ships. Right from the start, the Delian League was dominated by Athenian authority and leadership. The Delian League had its precedents: the Spartan League, the Ionian League of 499-494 B.C. and the League of 481-478 B.C. Eventually, the Greeks liberated the cities of Asia Minor and by 450 B.C., the war with the Persians came to an end.

It was at this time that the power of Athens was being felt throughout the Greek world. And as the power of Athens reached new limits, its political influence began to be extended as well. The Athenians forced city-states to join the Delian league against their will. They refused to allow city-states to withdraw from the League. And other city-states they simply refused entry into the League. Athens stationed garrisons in other city-states to keep the peace and to make sure that Athens would receive their support, both politically and in terms of paying tribute to the League. By 454 B.C., Athenian domination of the Delian League was clear – the proof is that the League's treasury was moved from the temple of Apollo on the island of Delos to the temple of Athena at Athens. Payments to the Delian League now became payments to the treasury of Athens.

Roman Religion

Like others, Romans saw themselves as a people blessed by their gods and their gods as extending benevolence only to them. And like others, they had numerous gods -- gods representing every force of nature that they perceived. The supreme god of the Romans was Jupiter, a god of sunshine and rain and most importantly Rome's protector. They had a fertility god called Mars, who stirred the plants back to life in spring. And the connection between Mars and land suited another of his occupations: wars were often about possession of land, and Mars was also a god of war.

The Romans had a god called Janus -- from which the word *January* derives. Janus was a god of doorways, including the gates at the walls of Rome. Rome's goddess of fire, Vesta, ranked high among the Roman gods, but the largest temple in Rome was for the goddess Venus, the daughter of Jupiter. She was a goddess of vegetation, a bringer of good fortune and victory and the protector of feminine chastity.

Like others, the Romans had acquired much in religion through cultural diffusion, and like others they remained largely unmindful of such origins. It seems that the Romans acquired the gods Jupiter, Juno and Minerva from the Etruscans, and perhaps through the Etruscans the Romans acquired Greek gods. The Roman gods Mercury, Ceres and Diana resembled Greek gods, and the Roman god Hercules *was* a Greek god. With increased contact between Romans and Greeks, the Romans would identify their gods more with Greek gods. And not having much in mythology surrounding their gods, the Romans would adopt Greek mythology to support their gods.

Religion for the Romans was not about their love for gods or of gods who loved them, nor was it about withdrawing from the present and waiting for a happy life in the hereafter. Religion for the Romans was about the here and now and the terrors that the gods could devise. For the Romans, devotion to the gods

and pleasing the gods was a duty, an act of patriotism, an act of service and protection for the community. And to serve the gods, the Roman government saw itself as the source of moral as well as legal standards. State priests attempted to appease the gods by carefully performed rituals and offerings. The welfare of the community was seen as affected by such virtues as discipline, soldierly courage, chastity among the women, and frugality, all of which were believed to please the gods. The Romans were afraid of displeasing the gods through some word or deed. And, to protect the community from the anger of the gods, soldiers took religious oaths against thievery. Olive growers took an oath against their conspiring with others to raise prices. Olive pickers took an oath against stealing olives. And those who handled public money took oaths against stealing. It appeared that religion would keep Rome on the path of virtue.

At the head of Rome's religion was the *Pontifex Maximus*, who, when Rome had become a republic, replaced the Etruscan king in this role. Under the Pontifex Maximus was a college of priests, who were called pontiffs. They were officers of the government in charge of handling Rome's relations with the supernatural. It was their duty to keep the city on good terms with the gods by preserving religious traditions and by making sure that every important act of state was sanctioned by the gods, including relations with foreign communities. Priests were assigned to individual gods, and laws derived from myths governed their actions: the priest of Jupiter was forbidden to walk under an arbor of vines, touch a dead man, eat bread fermented with yeast or to go outside without his cap.

That the state's priests were exclusively patrician had its origins in earlier times -- when the aristocracy believed that its interests alone were served by the gods. But common Romans were not about to leave all religion to the state. They saw their relations with their gods as personal. The common Roman saw gods guiding them through all kinds of matters from birth to death. Each Roman household had its divine protector. And to this god they prayed -- much as modern Christians pray while leaving ritual to their priests.

Marcus Aurelius

Marcus Aurelius Antoninus (121-180; emperor, 161-180), the last of the Five Good Emperors, was one of the noblest figures of the ancient world. From 140, when he was made consul, to the death of Pious in 161, he discharged his public duties with the utmost fidelity. At the same time he devoted himself to the study of law and philosophy, especially Stoicism.

The generally peaceful Marcus Aurelius was throughout his reign destined to suffer from constant wars and although in Asia, in Britain and on the Rhine the barbarians were held in check, a permanent peace was never secured. Rome was suffering from pestilence and earthquakes when the imperial colleagues led the Roman armies against the barbarians along the Danube. He was summoned to the East by a rebellion of the governor, Avidius Cassius who died at the hands of an assassin before Aurelius had arrived. Meanwhile, his wife Faustina died in an obscure village at the foot of Mount Taurus. On his way back to Rome, Aurelius visited Lower Egypt and Greece. At Athens he founded chairs in philosophy in each of the four main branches -- Platonic, Stoic, Peripatetic and Epicurean. By the end of 176 he reached Italy, and the following year Germany, where new disturbances had broken out. Victory again followed him but at last, his health gave way and he died at either Vienna or at Sirmium in Pannonia in 180.

A philosopher as well as emperor and general, Aurelius wrote the *MEDITATIONS*, a work which reveals the loneliness of his soul. However, as a Stoic thinker of the highest caliber, he also shows us that he did not allow himself to be saddened by his experience of life. His death was a national calamity and he became almost an object of worship to the citizens of the empire -- it is said that after his death Aurelius appeared in dreams as did the saints of the Christian era. Aurelius twice persecuted the Christians -- he undoubtedly believed Christian fanaticism and superstition were dangerous to philosophy, society and the empire.

Under the Five Good Emperors the frontiers of the Empire were consolidated to the north and to the east. The bureaucracy was opened up to all social classes, trade and agriculture flourished, and there was much public building. Although things did seem to be getting better, there were problems on the horizon. Barbarian pressures were mounting. There was a considerable decline in the slave population and the army was no longer large enough to maintain the frontier. As a result, Marcus Aurelius, the last of the Five Great Emperors, spent most of his time defending the frontier and as a result, spent very little time in Rome. Following his death in 180, the imperial office passed to his nineteen year old son and another madman, Marcus Aurelius Commodus Antoninus (161-192, emperor, 180-192).

The principle of heredity in the Roman Empire

The Emperor could designate a successor, without elevating him to the position of co-regent, by conferring on him the title of Caesar. This practice, which since Hadrian was usual under the Principate, and was adopted by Constantine, is not frequent in the later Empire. If the Emperor has sons, he almost invariably creates his eldest son Augustus. If not, he may signify his will as to the succession by bestowing the dignity of Caesar. The Emperor before his death might raise the Caesar to the co-regency. If he died without having done this, the Caesar had to be elected in the usual way by the Senate and the army. This method of provisional and revocable designation was often convenient. An Emperor who had no male issue might wish to secure the throne to a son-in-law, for instance, in case of his own premature death. If he conferred the Caesarship and if a male child were afterwards born to him, that child would be created Augustus, and the Caesar's claim would fall into abeyance.

When the Emperor had more than one son, it was usual to confer the title of Caesar on the younger. Constitutionally this may be considered a provision for the contingency of the death of the co-regent. Practically it meant a title of

dignity reserved for the members of the Imperial family. Sometimes the coregency was conferred on more than one son. Theodosius the Great raised Honorius to the rank of Augustus as well as his elder son Arcadius. But it is to be observed that this measure was not taken till after the death of the West Emperor Valentinian II, and that its object was to provide two sovereigns, one for the East and one for the West. If the division of the Empire had not been contemplated, Honorius would not have been created Augustus in A.D. 393. To avoid a struggle between brothers, the obvious policy was to confer the supreme rank on only one. Before the reign of Basil I in the ninth century, there were few opportunities to depart from this rule of expediency, and it was only violated twice, in both cases with unfortunate consequences.

But the Caesarship was not the only method employed to signalise an eventual successor. In the third century it became usual to describe the Caesar, the Emperor's adopted son, as *nobilissimus*. In the fourth, this became an independent title, denoting a dignity lower than Caesar, but confined to the Imperial family. On two occasions we find *nobilissimus* used as a sort of preliminary designation. But it fell out of use in the fifth century, and apparently was not revived till the eighth, when it was conferred on the youngest members of the large family of Constantine V. In the sixth century Justinian introduced a new title, *Curopolates*, which, inferior to Caesar and *nobilissimus*, might serve either to designate or simply to honour a member of the Imperial family. We find it used both ways. It was a less decided designation than the Caesarship, and a cautious or suspicious sovereign might prefer it.

The principle of heredity, which was thus conciliated with the principle of election, gradually gave rise to the view that not only was the Emperor's son his *legitimate* successor, but that if he had no male issue, the question of succession would be most naturally and satisfactorily settled by the marriage of a near female relative - daughter, sister, or widow, - and the election of her husband, who would thus continue the dynasty. There was a general feeling of attachment to a dynasty, and the history of the Later Empire presents a series of dynasties,

with few and brief intervals of unsettlement. During the four centuries between 395 and 802, we have five dynasties, which succeed one another, except in two cases, without a break.

Though there was no law excluding women from the succession, yet perhaps we may say that up to the seventh or eighth century it would have been considered not merely politically impossible, but actually illegal, for a woman to exercise the sovran power in her own name. The highest authority on the constitution of the early Empire affirms that her sex did not exclude a woman from the Principate. But the title Augusta did not include the proconsular Imperium and the tribunician potestas, which constituted the power of the Princeps, and it is not clear that these could have been conferred legally on a woman or that she could have borne the title Emperor. It is said, and may possibly be true, that Caligula, when he was ill, designated his favourite sister Drusilla as his successor; but this does not prove that she could legally have acted as Princeps. Several Empresses virtually shared the exercise of the Imperial authority, bore themselves as co-regents, and enjoyed more power than male co-regents; but their power was *de facto*, not *de jure*. Some were virtually sovrans, but they were acting as regents for minors. Not till the end of the eighth century do we find a woman, the Empress Irene, exercising sovranty alone and in her own name. This was a constitutional innovation. The experiment was only once repeated, and only in exceptional circumstances would it have been tolerated. There was a general feeling against a female reign, both as inexpedient and as a violation of tradition. Between the fourth and eighth centuries, however, two circumstances may have combined to make it appear no longer illegal. The Greek official term for Emperor was Autokrator, and in the course of time, when Latin was superseded by Greek, and Emperor fell out of use and memory, Autokrator ceased to have the military associations which were attached to its Latin equivalent, and the constitutional incompatibility of the office with the female sex is no longer apparent. In the second place, female regencies prepared the way for Irene's audacious step. When a new Emperor was a minor, the regency might

be entrusted to his mother or an elder sister, whether acting alone or in conjunction with other regents. Irene was regent for her son before she grasped the sole power for herself.

The title of Augusta was always conferred on the wife of the Emperor and the wife of the co-regent, and from the seventh century it was frequently conferred on some or all of the Emperor's daughters. The reigning Augusta might have great political power. In the sixth century, Justinian and Theodora, and Justin II and Sophia, exercised what was virtually a joint rule, but in neither case did the constitutional position of the Empress differ from that of any other consort.