

**MINISTRY OF HIGHER EDUCATION AND INNOVATION OF THE REPUBLIC OF  
UZBEKISTAN  
NAMANGAN STATE UNIVERSITY**

**Department of History**

TRAINING AND METODOLOGY COMPLEX

by subject:

"History of World Civilizations"

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Namangan – 2023

**MINISTRY OF HIGHER EDUCATION AND INNOVATION  
OF THE REPUBLIC OF UZBEKISTAN**

***NAMANGAN STATE UNIVERSITY***

***WORKING PROGRAMM***

***By discipline***

**" HISTORY OF WORLD CIVILIZATIONS "**

Sphere of knowledge : 100000 - Humanitarian sphere

Sphere of education : 12 0000- Humanities

Bachelor's degree areas: 5120300 - History ( by country of the world )

NAMANGAN – 2023

## Preface

History and modernity, past and present are inseparable; they form a connecting thread on which, like pearls, the events of past eras are strung.

The purpose of studying the subject is to provide students with complete information about the civilizations of peoples that have existed since ancient times and its place in world history, the place of scientists in world history, the history of the formation of statehood, the social and political status of peoples, and spiritual development.

Civilization is characterized by: the orderliness of the social system and the emergence of classes, the state, and private property. Civilization - this magical word fascinates, creating in the imagination the image of an extraordinary community where everything is arranged intelligently and for the benefit of man. It is no coincidence that calls to "return to civilization" are so often heard from the pages of newspapers and from television screens. Where, exactly, should we return? The real life of humanity, both in highly developed societies and in poor ones, is difficult, contradictory, and prosaic. The question is all the more relevant because the young states formed on the territory of the former USSR, apparently, are planning to return to different places. Some are guided by the West, others by Turkey, others by Iran, and others propose to live by their own wits.

The age of human society is estimated at 35-40 thousand years. At the dawn of history, man began from the same "starting position" regardless of the region of residence, which is commonly called the primitive communal system. This system was characterized by extraordinary similarity throughout the entire territory of human habitation: the same type of social structures, working methods, beliefs, everyday culture, etc. But throughout history, humanity has arrived at strikingly unequal results. In the modern world we have a colossal variety of social structures, political systems, levels and types of economic development, spiritual, artistic culture, etc. In order to systematize a huge array of historical data, we introduce the concept of civilization as the main typological unit of history.

Due to the universality and ambiguity of this category, it is difficult to define. Many attempts have been made to formulate it. There are more than a hundred definitions of civilization. The starting principles are very different. R. Lowy (USA) called civilization "a chaotic jumble of shards and scraps." He is an archaeologist and, naturally, history appeared before him in the form of preserved remnants of human activity. The most common definition of civilization is through the concept of culture: O. Spengler, N. Berdyaev, F. Northrop, A. Kroeber, etc. For P. Sorokin, civilizations are huge museum-like repositories of material culture, put on display without any system. O. Spengler considered the most important thing in civilization to be the form and style of culture characteristic of this society. This approach has a rich tradition and is widely used in the theory and history of culture.

### **The purpose and objectives of teaching the subject:**

Methods for studying the history of world civilizations. The purpose of studying the subject: to develop new methodological approaches to the study of the history of world civilizations. Study the lives of people from the first stages of the formation of human society to the present day. Objective coverage of historical processes, traditions, knowledge of the history of the planet. Disclosure of the reasons for the decline of certain civilizations.

Studying the history of world civilizations is one of the most pressing and important problems of today. The main goal of the subject is the development of an independent worldview among students and the formation of pride in their historical past. The main goal of the subject is to teach each student to independently reason.

To bring to the attention of students about the existence of spiritual culture on the territory of the Earth, about the role and place of scientists who have made a huge contribution to world civilization, about the economic, political and cultural connections of centers of civilizations with each other.

Possible problems that can be studied during the course consist of:

- concept of civilization;
- stages of civilizations;
- interconnectedness of culture and civilization;
- the emergence of centers of the first civilizations;
- formation of local civilizations;
- concepts of "national civilization", "religious civilization";
- civilizations of the East;
- Western civilizations;
- the problem of studying the valuable heritage of historically established national cultures;

### **Requirements for student qualifications in the subject**

Students, when studying the subject "History of World Civilizations," consider the following problems:

- concept of civilization;
- stages of civilizations;
- interconnectedness of culture and civilization;
- the emergence of centers of the first civilizations;
- formation of local civilizations;
- concepts of "national civilization", "religious civilization";
- civilizations of the East;

- Western civilizations;
- the problem of studying the valuable heritage of historically established national cultures;

#### **Interconnectedness between other subjects:**

In the process of teaching the history of world civilizations, she also uses auxiliary subjects. The subject is related to archaeology, source studies, historiography, numismatics, paleography, historical local history, historical geography, world history and the history of international relations.

In the teaching process, teaching aids should also be used, such as political maps, historical materials, etc.

#### **Modern information and pedagogical technologies for teaching the subject .**

In students' mastery of the subject "History of World Civilizations," the use of advanced teaching methods and the introduction of new information and pedagogical technologies play an important role. In the process of mastering the subject, textbooks, teaching aids, lecture texts, handouts, electronic materials, virtual stands and tables are used. The topics given in the program are conducted in the form of lectures and seminars. Also, current issues of the subject are given to students to master the subject in the form of independent work.

The subject is taught using such innovative pedagogical technologies as "cluster", "boomerang", "brainstorming", "working with small groups".

#### **When planning the course "History of World Civilizations," the following basic concepts are used:**

**Personality-oriented education.** The content of this direction involves the involvement of all participants for further development. This direction does not consider the development of one individual, but prepares professional personnel.

**Systems approach.** Pedagogical technology consists from the following: logic of the process, generalization and relationship with other phenomena.

**Activity-oriented approach.** This direction develops the following abilities in students: activation and intensity, entrepreneurship and its potential.

**Dialogue.** This pedagogical technology develops self-expression in students.

**Partnership formation.** Partnership formation provides for equality and democracy between teacher and student, as well as joint cooperation in the final assessment.

**Problem-based education.** Problem-based education develops activation in students to think about scientific problems.

**Use of modern information technologies.** This direction is widely used in the educational process.

**Methods and methods of teaching.** Lecture (introduction, thematic, visualization), problem-based education, case study, pinboard, paradox, planning methods and practical work.

**Organization of teaching.** Dialogue, polylogue, cooperation in communication, group, frontal and collective forms of education.

**Methods of teaching.** This direction provides traditional form of education (textbook, lecture text) and, along with it, computer and information technologies.

**Communication methods.** Feedback and prompt communication with listeners.

**Methods and methods of feedback.** During training, this direction involves observation, quick survey, diagnostics of the results of current, intermediate and final controls.

**Methods and methods of management.** Planning classes using an educational technology map, the relationship between teacher and student, supervision of classroom and extracurricular independent work.

**Monitoring and evaluation.** Planning and assessment during subject teaching. Assessing students' knowledge through testing or written work at the end of the course.

When teaching the subject "History of World Civilizations", computer technologies, electronic lecture texts and multimedia programs are used. Some assessment methods are carried out using computer testing. Internet materials are used, auxiliary materials, reference terms and a testing system are prepared, intermediate and final controls are carried out.

#### **Distribution of workload by type of classroom activities**

Semester	Load	Distribution of workload by type of classroom activities			Independent work
		Total	Lectures	Seminars	
3-semester	92	54	26	28	38
<b>Total</b>	92	<b>54</b>	<b>26</b>	<b>28</b>	<b>38</b>

#### **Lecture topics and distribution of hours by topic for 2nd year**

No.	Item name	Watch
1	Concepts of "Civilization". Its definition and characteristic features. Formation of early civilizations	2
2	Ancient civilization of Mesopotamia.	2
3	Ancient civilization of Egypt.	2
4	Civilization of ancient Asia Minor and the Eastern Mediterranean.	2
5	Civilization of Ancient Africa and South Arabia	2
6	Civilization of the countries of ancient Transcaucasia. Iran in ancient times and the early Middle Ages.	2
7	Ancient Southeast Asia and Chinese Civilization	2
8	Indian civilization	2
9	Japanese civilization.	2
10	Islamic civilization. Civilization of Central Asia. Independent sources of the emergence of civilization in Central Asia.	2
eleven	Civilizations of Ancient Greece and Rome. Origins of Rome's civilization	2
12	Byzantine and Russian civilization	2
13	Western civilization	2
<b>Total</b>		<b>26</b>

### **Main part: Methods of continuous subject sequence**

In the main part, the topics of the subject are arranged in a logical sequence. Each topic is revealed using concepts and theses. Students must be familiarized with each topic in accordance with GOST. Each topic should include socio-economic events and achievements in our country and the world.

#### **Lecture topics**

#### **Lecture 1. Concepts of "Civilization". Its definition and characteristic features. Formation of early civilizations.**

The idea of cultural progress in the ancient world. Introduction of the term "civilization" into European science in the 18th - 19th centuries. Different meanings of the term "civilization". Civilization in the system of L. Morgan. The concept of "civilization" in modern science. Theories of M. Weber, O. Spengler, A. Toynbee, K. Jaspers, P. Sorokin, S. Huntington. Civilization and culture.

Socio-economic features of the first civilizations: writing, cities, monumental architecture. Settlement and size of the ancient population. Prerequisites for the Neolithic Revolution.

**Pedagogical technologies used** : "cluster", "boomerang", "brainstorming"

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

#### **Lecture 2. Ancient civilization of Mesopotamia.**

Population of ancient Mesopotamia. Development of the territory by the first farmers. Sumerian problem. Semitic tribes. Sumer in the 4th - 3rd millennium BC. Mesopotamia during the era of Akkad and Ur. Babylon in the 2nd millennium. Assyria in the 3rd and 2nd millennia. Economy and social institutions. Culture of Ancient Mesopotamia. Cuneiform. Literature of Ancient Mesopotamia. Schools. Libraries.

**Pedagogical technologies used** : "cluster", "boomerang", "brainstorming"

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

#### **Lecture 3. Ancient civilization of Egypt.**

Lower and Upper Egypt in antiquity. Confluence of Lower and Upper Egypt. Early Kingdom period. The period of the Old Kingdom. Middle Kingdom period. Early Kingdom period. Political structure of ancient Egyptian society. Economic and social structures. Culture of Ancient Egypt. Scientific knowledge. Religion and legends of Ancient Egypt. The first historical form of monotheism: Akhenaten's religious reforms

**Pedagogical technologies used** : "cluster", "boomerang", "brainstorming"

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

#### **Lecture 4. Civilization of ancient Asia Minor and the Eastern Mediterranean.**

The most ancient cultural centers of Anatolia. Early state formations of ancient Anatolia in the 2nd millennium BC. Formation of the Hittite state. The system of government of the Hittite kingdom. Economy and social structure of Hittite society.

Phrygian and Lydian kingdoms. Unions of Byblos, Alalakh, Ebla, Yamhad and Goksos. Trading cities of the Phoenicians. Kingdom of Damascus. Kingdom of Israel and Judah. Eastern Mediterranean culture. The Bible and its role in world culture

**Pedagogical technologies used** : "cluster", "boomerang", "brainstorming"

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

### **Lecture 5. Civilization of ancient Africa and South Arabia.**

Civilization of Meroe. Ancient Kush Kerma. Napata. Meroe culture. Ancient cultures of tropical Africa. Centers of civilization in Western Sudan and Nigeria. Ancient Ghana. Lualaba: Sanga and Katoto. Civilization of Zimbabwe. Aksum. Nubia. The arrival of Semitic tribes in Southern Arvaia. Civilizations Sabaeus, Kataban, Hadhramaut, Main.

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

### **Lecture 6. Civilization of the countries of ancient Transcaucasia. Iran in ancient times and the early Middle Ages.**

Countries of Transcaucasia in the IV - III millennium BC. The emergence of the state of Urartu. The Rise of the Kingdom of Wang. Culture of Urartu. Ancient Armenian kingdom. State of Colchis. Iberian kingdom. Caucasus. Albania. Culture.

Iran in the 3rd millennium BC. Ancient Elam. Its social and economic organization. Culture of Elam. Writing of Elam. Religion of Elam. The arrival of the Persian and Median tribes in Iran. Mussel. Culture and art of the Medes. Iran under the Achaemenids. Economic and social institutions. Politic system. Culture of Iran under the Achaemenids. Religion of Ancient Iran. Iran during the Parthian period. Parthia in World History. Iran under the Sassanids. Literature and art.

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

### **Lecture 7. Ancient Southeast Asia and Chinese civilization.**

Dong Son civilization (1st millennium BC). social and economic structure. Culture. Art. The influence of the Dong Son culture on the states of Malaya, the territory of Java, Nam Viet and other states of Vietnam. Indonesians.

China in the 3rd - 2nd millennium BC. Shang and Zhou period. China in the 8th - 3rd millennium BC. Religion. Mythology. The science. Writing. Golden Age of Chinese Philosophy. Confucianism. Taoism. Qin state. Han state. Culture and science. Buddhism. The states of Sui, Tang, Song, Yuan, Ming, Qin.

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

### **Lecture 8. Indian civilization.**

India in the III - II millennium BC. Indian civilization. Social and political system. Mauryan, Kushan, Gupta states. Socio-economic relations and political system. Hinduism. Buddhism. Philosophy. The science. Literature. Art.

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

### **Lecture 9. Japanese civilization.**

Yayoi period. States of Yematai and Yamato. Fortress period ( IV – VII centuries). Socio-economic development. Political regime. Ancestor worship and Shintoism. Buddhism. Japan in the X- XVI centuries. Samurai. Basic elements of political and economic development. Japanese culture. Philosophy. The science. Literature. Art.

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

### **Lecture 10. Islamic civilization. Civilization of Central Asia. Independent sources of the emergence of civilization in Central Asia.**

The basis of Islamic civilization. Muhammad and the emergence of Islam. The path to a world empire. The first four caliphs. External expansion and internal structure. The strength and weakness of the caliphate. Islamic society and socio-religious movements.

Fall of the Caliphate. Main features of Arab-Muslim art. The role of Islam in the modern world.

Early agriculture in Central Asia. VI - IV millennium (Dzheitun culture, Oltin Tepa). Central Asia in the 2nd millennium BC. The emergence of early cities and states. Bactria. Central Asia in the 1st millennium BC. Greco-Bactria. Kushan kingdom. Hephthalites. Türks. The Great Silk Road. Culture and art of ancient Central Asia. Islamic period. Pre-Renaissance period. Culture, art, architecture, science.. The period of Amir Temur and the Temurids. Central Asia in the 16th - 18th centuries. Culture and art

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

### **Lecture 11. Civilizations of Ancient Greece and Rome. Sources of the Civilization of Rome .**

Creto-Mycenaean culture. Achaean culture. Dorians. Great Greek Colonization. Policy. Two centers of development of Greek civilization. Athena. Sparta. Policy crisis. Culture of the ancient Greek polis. Religion and mythology. Ancient Greek philosophy.

The last phase of civilization: the Hellenistic era. The origins of Hellenism. Political life and value system. Hellenistic culture.

The origins of Roman civilization. The Romans and their neighbors. The path to the republic. The Roman community in the ancient period. Patricians and plebeians. Civic community of Rome. Formation of the Roman Empire. Social and economic dynamics.

The path to world domination. Social and economic crisis of the community. Searching for a way out. The spiritual crisis of the Roman community. Empire: the rise and fall of civilization. "Golden Age" of the Empire. Causes of the collapse of Roman civilization.

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

### **Lecture 12. Byzantine and Russian civilization .**

Byzantium - as the heir of Rome . "New Rome". Byzantium and the barbarians. The Byzantine state and feudalism. The idea of the kingdom. State administration and society. Cultural life of Byzantium. Christianity and its movements. Eastern Christianity. Fall of Byzantium. Between West and East. Statehood and socio-economic development of Russia. State and society. Culture of Russia. Legacy of Byzantium. Russian intelligentsia and government. Westernism and Slavophilism. Problems of modernization. Revolution or reform.

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

### **Lecture 13. Western civilization .**

Ancient heritage and fundamental foundations of Christian-European civilization . "Barbarism" against civilization. Processes of merger of the Roman-barbarian world. Unity and diversity of medieval Europe. Church and government of society. Society of Western Europe in the Middle Ages. Relations between society and government. Spiritual culture of the Middle Ages. Knowledge and faith. Heretical movements. Europe is on the threshold of a new period. Europe and the world: the birth of ocean civilization. Great geographical discoveries. Sources of capitalism. Absolutism. Renaissance period and reformation. European revolutions. Holland, England, Germany, Italy, USA. Protestantism. Education. Rationalism. Colonial system of European countries. Industrial Revolution. USA: the path to world domination. American democracy. Technocratic society. Information society. Mass culture .

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

### **Topics of seminar classes and distribution of hours by topic**

<b>No.</b>	<b>Item name</b>	<b>Watch</b>
1	Concepts of "Civilization". Its definition and characteristic features. Formation of early civilizations	2
2	Ancient civilization of Mesopotamia.	2
3	Ancient civilization of Egypt.	2
4	Civilization of ancient Asia Minor and the Eastern Mediterranean.	2
5	Civilization of Ancient Africa and South Arabia	2
6	Civilization of the countries of ancient Transcaucasia. Iran in ancient times and the early Middle Ages.	2
7	Ancient Southeast Asia and Chinese Civilization	2
8	Indian civilization	2
9	Japanese civilization.	2
10	Islamic civilization	2
eleven	Civilization of Central Asia. Independent sources of the emergence of civilization in Central Asia.	2
12	Civilizations of Ancient Greece and Rome. Origins of Rome's civilization	2

13	Byzantine and Russian civilization	2
14	Western civilization	2
	<b>Total</b>	<b>28</b>

### Seminar topics

#### Lecture 1. Concepts of “Civilization”. Its definition and characteristic features.

The idea of cultural progress in the ancient world. Introduction of the term “civilization” into European science in the 18th - 19th centuries. Different meanings of the term “civilization”. Civilization in the system of L. Morgan. The concept of “civilization” in modern science. Theories of M. Weber, O. Spengler, A. Toynbee, K. Jaspers, P. Sorokin, S. Huntington. Civilization and culture.

Socio-economic features of the first civilizations: writing, cities, monumental architecture. Settlement and size of the ancient population. Prerequisites for the Neolithic Revolution.

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

#### Lecture 2. Ancient civilization of Mesopotamia.

Population of ancient Mesopotamia. Development of the territory by the first farmers. Sumerian problem. Semitic tribes. Sumer in the 4th - 3rd millennium BC. Mesopotamia during the era of Akkad and Ur. Babylon in the 2nd millennium. Assyria in the 3rd and 2nd millennia. Economy and social institutions. Culture of Ancient Mesopotamia. Cuneiform. Literature of Ancient Mesopotamia. Schools. Libraries.

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

#### Lecture 3. Ancient civilization of Egypt.

Lower and Upper Egypt in antiquity. Confluence of Lower and Upper Egypt. Early Kingdom period. The period of the Old Kingdom. Middle Kingdom period. Early Kingdom period. Political structure of ancient Egyptian society. Economic and social structures. Culture of Ancient Egypt. Scientific knowledge. Religion and legends of Ancient Egypt. The first historical form of monotheism: Akhenaten's religious reforms

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

#### Lecture 4. Civilization of ancient Asia Minor and the Eastern Mediterranean. Civilization of the countries of ancient Transcaucasia.

The most ancient cultural centers of Anatolia. Early state formations of ancient Anatolia in the 2nd millennium BC. Formation of the Hittite state. The system of government of the Hittite kingdom. Economy and social structure of Hittite society.

Phrygian and Lydian kingdoms. Unions of Byblos, Alalakh, Ebla, Yamhad and Goksos. Trading cities of the Phoenicians. Kingdom of Damascus. Kingdom of Israel and Judah. Eastern Mediterranean culture. The Bible and its role in world culture

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

#### Lecture 5. Civilization of ancient Africa and South Arabia.

Civilization of Meroe. Ancient Kush Kerma. Napata. Meroe culture. Ancient cultures of tropical Africa. Centers of civilization in Western Sudan and Nigeria. Ancient Ghana. Lualaba: Sanga and Katoto. Civilization of Zimbabwe. Aksum. Nubia. The arrival of Semitic tribes in Southern Arvaia. Civilizations Sabaeus, Kataban, Hadhramaut, Main.

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

#### Lecture 6. Civilization of the countries of ancient Transcaucasia. Iran in ancient times and the early Middle Ages.

Iran in the 3rd millennium BC. Ancient Elam. Its social and economic organization. Culture of Elam. Writing of Elam. Religion of Elam. The arrival of the Persian and Median tribes in Iran. Medes. Culture and art of the Medes. Iran under the Achaemenids. Economic and social institutions. Political system. Culture of Iran under the Achaemenids. Religion of Ancient Iran. Iran during the Parthian period. Parthia in World History. Iran under the Sassanids. Literature and art.

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

#### Lecture 7. Ancient Southeast Asia and Chinese civilization.



Dong Son civilization (1st millennium BC). social and economic structure. Culture. Art. The influence of the Dong Son culture on the states of Malaya, the territory of Java, Nam Viet and other states of Vietnam. Indonesians.

China in the 3rd - 2nd millennium BC. Shang and Zhou period. China in the 8th - 3rd millennium BC. Religion. Mythology. The science. Writing. Golden Age of Chinese Philosophy. Confucianism. Taoism. Qin state. Han state. Culture and science. Buddhism. The states of Sui, Tang, Song, Yuan, Ming, Qin.

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

#### **Lecture 8. Indian civilization.**

India in the III - II millennium BC. Indian civilization. Social and political system. Mauryan, Kushan, Gupta states. Socio-economic relations and political system. Hinduism. Buddhism. Philosophy. The science. Literature. Art.

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

#### **Lecture 9. Japanese civilization.**

Yayoi period. States of Yematai and Yamato. Fortress period ( IV – VII centuries). Socio-economic development. Political regime. Ancestor worship and Shintoism. Buddhism. Japan in the X- XVI centuries. Samurai. Basic elements of political and economic development. Japanese culture. Philosophy. The science. Literature. Art.

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

#### **Lecture 10. Islamic civilization.**

The basis of Islamic civilization. Muhammad and the emergence of Islam. The path to a world empire. The first four caliphs. External expansion and internal structure. The strength and weakness of the caliphate. Islamic society and socio-religious movements.

Fall of the Caliphate. Main features of Arab-Muslim art. The role of Islam in the modern world.

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

#### **Lecture 11. Civilization of Central Asia. Independent sources of the emergence of civilization in Central Asia. .**

Parthia, Margiana, Khorezm, Sogd, Bactria, Chach, Fergana. The end of the 3rd - the turn of the 2nd - 1st millennium BC. e. - Bronze Age civilizations. Border of the 2nd–1st millennium BC e. - the beginning of the Early Iron Age and the formation of a local class (slave-owning) society and statehood. VI century BC BC - conquest of a significant part of Central Asia by the Achaemenids.

End of the 4th century BC BC - the conquests of Alexander the Great and the beginning of the Hellenistic era, the end of which in different regions falls at different times (in Parthia - mid-3rd century BC, in Bactria - 130s BC, etc. d.). Agriculture, irrigation, cattle breeding, crafts.

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

#### **Lecture 12. Civilizations of Ancient Greece and Rome. Sources of the Civilization of Rome .**

Creto-Mycenaean culture. Achaeon culture. Dorians. Great Greek Colonization. Policy. Two centers of development of Greek civilization. Athena. Sparta. Policy crisis. Culture of the ancient Greek polis. Religion and mythology. Ancient Greek philosophy.

The last phase of civilization: the Hellenistic era. The origins of Hellenism. Political life and value system. Hellenistic culture.

The origins of Roman civilization. The Romans and their neighbors. The path to the republic. The Roman community in the ancient period. Patricians and plebeians. Civic community of Rome. Formation of the Roman Empire. Social and economic dynamics.

The path to world domination. Social and economic crisis of the community. Searching for a way out. The spiritual crisis of the Roman community. Empire: the rise and fall of civilization. "Golden Age" of the Empire. Causes of the collapse of Roman civilization.

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

#### **Lecture 13. Byzantine and Russian civilization .**

Byzantium - as the heir of Rome . "New Rome". Byzantium and the barbarians. The Byzantine state and feudalism. The idea of the kingdom. State administration and society. Cultural life of Byzantium. Christianity and its movements. Eastern Christianity. Fall of Byzantium. Between West and East. Statehood and socio-economic development of Russia. State and society. Culture of Russia. Legacy of Byzantium. Russian intelligentsia and government. Westernism and Slavophilism. Problems of modernization. Revolution or reform.

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

#### Lecture 14. Western civilization .

Ancient heritage and fundamental foundations of Christian-European civilization . "Barbarism" against civilization. Processes of merger of the Roman-barbarian world. Unity and diversity of medieval Europe. Church and government of society. Society of Western Europe in the Middle Ages. Relations between society and government. Spiritual culture of the Middle Ages. Knowledge and faith. Heretical movements. Europe is on the threshold of a new period. Europe and the world: the birth of ocean civilization. Great geographical discoveries. Sources of capitalism. Absolutism. Renaissance period and reformation. European revolutions. Holland, England, Germany, Italy, USA. Protestantism. Education. Rationalism. Colonial system of European countries. Industrial Revolution. USA: the path to world domination. American democracy. Technocratic society. Information society. Mass culture .

**Pedagogical technologies used** : “cluster”, “boomerang”, “brainstorming”

**Recommended reading**: O1, O2, O3, O4, O5, D2, D4, D9, I1, I4, I5.

#### Forms and content of independent work

In the process of conducting lectures and seminars, direct students to the creative process, teach them to independently work with sources, Internet sites, presentations, and teach them how to write scientific articles.

#### EVALUATION CRITERIA

No.	Type of control	Total points _
1	<b>Current assessment</b> 1.1. Carrying out seminars 1.2. Completion of an independent (scientific article, tests) by a student	thirty 10
2	<b>Interim assessment</b> 2.1. Paperwork 2.2. Student completing an essay	20 10
3	<b>Final assessment</b> 3.1. Written work ( of 3 questions ) or Test ( of 30 questions )	thirty

#### Criteria for rating assessment in the subject “History of World Civilizations”

1.1. **Current control (T.K.)** . From the current control, a student can score only 40 points in the subject. For seminar classes, 30 points are allocated. The student can score the remaining 10 points by completing independent work.

A maximum of \_\_ points are allocated for one pair of seminar classes and this is distributed as follows:

a) \_\_\_\_ – \_\_\_\_ 86-100% b) \_\_\_\_ – \_\_\_\_ 71-85% c) \_\_\_\_ – \_\_\_\_ 55-70%

Current control is carried out and distributed as follows:

a) 25 , 8 – 3 0 86-100% b) 21.3 – 25.5 71-85% c) 16.5 – 21.0 55-70%

1.2. **Independent work. (SR)** Carrying out independent work, the student prepares a written description of an abstract or scientific article. Depending on the quality of the prepared work, the student receives a maximum of 10 points. The student’s independent work - an essay must correspond to the topic of the subject “History of World Civilizations” and is assessed as follows :

- If the topic of the essay is fully disclosed, the correct conclusion is made and there is a creative approach - 8.6 – 10 86-100% point a;
- is revealed , there is a conclusion - 7.1 - 8.5 71-85 % ;
- The essence is revealed, but there are minor drawbacks - 5.5 - 7.0 55-70% .

2.1. **Intermediate control (PC.)**. The intermediate assessment is carried out once in writing and consists of two questions. Each question is worth 15 points .

- If the essence of the question is fully revealed, the answers are complete, specific and there are creative ideas, it is assessed - from 14.5 to 15 points a.

- If the essence of the issue is revealed in a generalized manner, the main facts are given - from 13.3 to 14.4 points a.
  - The question is given a general answer, there are some shortcomings from 10.2 up to 12 points a
- The maximum intermediate control score is 30 points and this is distributed as follows:
- a) 25, 8 – 30 86-100% ; b) 21.3 – 25.5 71-85% ; c) 16.5 – 21.0 55-70% ;
- 3.1. **Final control (I.K.).** At the final assessment, the student answers 3 questions in writing, or answers 30 test questions : 10 points are allocated for each written question
- If the essence of the issue is revealed fully and completely, there is a critical approach on the part of the student - from 8.6 to 10 points a.
  - The essence of the issue is fully revealed, the main facts are given - from 7.1 to 8.5 points a.
  - The correct answer was given to the question, but there are minor deficiencies - from 5.5 to 7 points a.
- At the final control, a student can score a maximum of 30 points and this is distributed as follows:
- a) 25, 8 – 30 86-100% ; b) 21.3 – 25.5 71-85% ; c) 16.5 – 21.0 55-70%

### **Methodological support of the subject**

#### **Main literature:**

1. Fernand Braudel, A history of civilizations. USA, The Penguins Press. 2005.
2. Ancients civilization \_ Ed. G. M. Bongard -Levina . - M., 2000.
3. Ostrovsky A.V. History of civilizations. - St. Petersburg, 2000
4. Yakovets Yu.V. History of civilizations. - M., 1997.
5. Jaspers K. "The meaning and purpose of history." - M., 1991.
6. Spengler O. "The Decline of Europe. Essays on the morphology of world history." T.1., - M., 1993.

#### **Additional literature :**

1. Mirziyoyev Sh.M. Buyuk kelazhagimizni mard va olizhanob khal q imiz bilan birga q uramiz. - Tashkent: "Uzbekiston" NMIU. 2017. 488 b.
2. Mirziyoyev Sh . M. \_ Tanqidiy tahlil , kat iy t artib -intizom va shah s iy zhavobgarlik har bir rahbar faoli yat ini ng kundali k k oidasi bulishi kerak. Ÿ zbekistan republicasi Vazirlar Mahkamasining 2016 yil yakunlari va 2017 yil isti q bollariga ba gi hoslan mazhlisidagi Ÿ zbekiston republicasi Presidentini ng nut q i. // Hulk suzi gazetasi. 2017 July 16 January. No. 11.
3. Mirziyoyev Sh.M. Ÿ onun ustuvorligi va inso n manfaatlarin i taminlash - yurt tarakkiyoti va khalk farovonliging garovi. Ÿ zbekistan Republicasi Constitutionsi q abul q ilinganliginin g 2 4 yilliga bagishlangan t antanali marosimdagi maruza. 2016 mil December 7 / Sh.M. Mirziyoyev. - Tashkent; " Ÿ bekiston" NMIU, 2017. - 486.

4. Mirziyoyev Sh.M. Erkin va farovon , Demokratik Ўzбекистон davlatini birgalikda barpo etamiz . Uzbekistan Republicasi President and lavozimiga kirishish tantanali marosimiga barcha ishlangan Oliy Majlis palatalarining kushma mazhlisidagi nutk . / Sh.M. Mirziyoyev. Tashkent: “ Ўzbekiston” NMIU, 2016. - 56 b.
5. Ўzbekistan republican ing Constitution . -T.: Ozbekiston, 2014.
6. Urakov DJ , Jahon sivilizatsiyatari tarixi. Uslubiy qo'llanma. - Toshkent, 2018. 126 bet.
7. Bobrov AND . IN . And etc. \_ History of world civilizations. Part I. Study guide. - Tyumen 2004
8. Bobrov I.V. and others. History of world civilizations. part II. Tutorial. - Tyumen 2004
9. Galich M. History of pre-Columbian civilizations. - M.: “Thought”. 1960.
10. Guido Mansuelli. “Civilizations of Ancient Europe.” – Ekaterinburg, 2001.
11. Gubman B.L. Civilization before the court of history. Collection. - St. Petersburg , Progress . "Culture" "Juventa", 1996.
12. Ancient Indian philosophy. Initial period. - M., 1963.
13. Thucydides. "History". - L., 1981 .
14. Mythology of the ancient world. - M., 1977.
15. Toynbee D. “The Ancient East in the light of new excavations.” - M., 1956.
16. Kramer S. “History begins in Sumer.” - M., 1991.
17. Korostovtsev M. A. “Religion of Ancient Egypt.” - M., 1971.
18. “History of Chinese philosophy.” - M., 1988.
19. Fulomov X.G. \_\_ , Tatibev L.S. “ Ўrta Osiyo va jahon tarixi”, - T., 1993.
20. Bolshakov O.G. "History of the Caliphate". T. I. - M., 1989.
21. Tarn V. "Hellenistic civilization". - M., 1989.
22. Rtveladze E.V., Gaidov A.Kh., Abullasi E.V. Ўzбекиstan civilization: davlatchilik xarakteristikalarini o'rganish. - T.: Ўzbekiston. 2001.
23. Urakov D. \_ J. \_ Jahon sivilizatsiyalari tarixi . Uslubiy qo'llanma. - Toshkent, 2018. 126 b.

#### Internet sites

<http://history.hanover.edu/texts.htm>  
<http://www.ucr.edu/rh-iaa/horuslinks.html>  
<http://www.hss.cmu.edu/history/>  
<http://www.ukans.edu/history/vl>  
<http://www.lib.muabout.hio.edu/inetsubi/history/wwiiFindex.htm>  
<http://www.lib.bvu.edu/~rdh/wwwi>  
<http://classics.mit.edu>  
<http://www.washlaw.edu/forinL/1>  
<http://www.vole.edLi/Lawweb/avolon.htm>  
<http://www.yale.edu/acuns>

#### Routing

Subject	Concepts of "Civilization". Its definition and characteristic features
Target:	Many meanings of the term "civilization". Talk about scientists studying civilizations
Tasks:	<p>Explain about cultural progress in the ancient world. Introduction of the term “civilization” into European science in the 18th - 19th centuries. Different meanings of the term “civilization”. Civilization in the system of L. Morgan. The concept of “civilization” in modern science. Theories of M. Weber, O. Spengler, A. Toynbee, K. Jaspers, P. Sorokin, S. Huntington. Civilization and culture.</p> <p>Socio-economic features of the first civilizations: writing, cities, monumental architecture. Settlement and size of the ancient population. Prerequisites for the Neolithic Revolution.</p>

<b>Contents of the educational process</b>	Through lecture material, provide students with new information on this topic. Resolve controversial issues during seminar classes.
<b>Technology of the educational process</b>	Method: "Fan" Form: collective work in groups Means: Development of World Civilizations Control: the teacher listens carefully and summarizes the discussion.
<b>Results</b>	Results obtained: the teacher, through this method, invites students to freely express their point of view. The student develops logical thinking and public speaking skills, learns to work in a team
<b>Future plans</b>	Teacher: use new teaching aids in other classes. technologies Student: through other methods ("Information conference", "boomerang"), develop a discussion, write an essay, etc.

#### Routing

<b>Subject</b>	<b>Ancient civilization of Mesopotamia</b>
<b>Target:</b>	Features of the oldest civilization in the world - the civilization of Mesopotamia
<b>Tasks:</b>	Tell students about the ancient civilizations of Asia Minor. Population of ancient Mesopotamia. Development of the territory by the first farmers. Sumerian problem. Semitic tribes. Sumer in the 4th - 3rd millennium BC. Mesopotamia during the era of Akkad and Ur. The most ancient cultural centers of Anatolia. Early state formations of ancient Anatolia in the 2nd millennium BC. Formation of the Hittite state. The system of government of the Hittite kingdom. Economy and social structure of Hittite society.
<b>Contents of the educational process</b>	Through lecture material, provide students with new information on this topic. Resolve controversial issues during seminar classes.
<b>Technology of the educational process</b>	Method: "Information video conference" Form: presentation in groups Means: Characteristics of cultural processes; Control: the teacher watches, listens, guides and comments on the presentations, sums up the results.
<b>Results</b>	Results obtained: the teacher, through this method, invites students to think freely and express their point of view. The student develops logical thinking and public speaking abilities;
<b>Future plans</b>	Teacher: use new pedagogical technologies in other classes Student: through other methods ("Cluster", "Fan", "Brainstorm", "Mill", "Boomerang") to master the topic, write an essay, etc.

#### Routing

<b>Subject</b>	<b>Ancient civilization of Egypt</b>
<b>Target:</b>	Culture, religion, art and science of ancient Egypt
<b>Tasks:</b>	Tell about Lower and Upper Egypt in ancient times. Confluence of Lower and Upper Egypt. Political structure of ancient Egyptian society. Ancient Egyptian culture. Religion and mythology of Ancient Egypt.
<b>Contents of the educational process</b>	Through lecture material, provide students with new information on this topic. Resolve controversial issues during seminar classes.
<b>Technology of the educational process</b>	Method: Brainstorming Form: discussion in groups Means: Understanding cultural processes Control: the teacher listens carefully and summarizes the discussion.
<b>Results</b>	Results obtained: the teacher, through this method, invites students to think freely and express their point of view. The student develops logical thinking and public speaking abilities;
<b>Future plans</b>	Teacher: use new pedagogical technologies in other classes Student: through other methods ("Information conference", "boomerang"), develop a discussion, write an essay, etc.

#### Routing

<b>Subject</b>	<b>Chinese civilization</b>
<b>Target:</b>	Ancient Chinese state formations, culture and religion

<b>Tasks:</b>	Tell about China in the 3rd-2nd millennium BC. Shang and Zhou period. China in the 8th-3rd millennium BC. Religion. Mythology. The science. Writing. Golden Age of Chinese Philosophy. Confucianism. Taoism. Qin state. Han state. Culture and science. Buddhism. The states of Sui, Tang, Song, Yuan, Ming, Qin.
<b>Contents of the educational process</b>	Through lecture material, provide students with new information on this topic. Resolve controversial issues during seminar classes.
<b>Technology of the educational process</b>	Method: "Fan" Form: collective work in groups Means: understanding the role of China in the history of the world Control: the teacher listens carefully and summarizes the discussion; gives points.
<b>Results</b>	Results obtained: the teacher, through this method, invites students to think freely and express their point of view. The student develops logical thinking and public speaking abilities, learns to work in a team;
<b>Future plans</b>	Teacher: use new pedagogical technologies in other classes ("Brainstorm", "Mill") Student: through other methods ("Information conference", "boomerang") develop a discussion, write an essay, give a report, etc.

### Routing

<b>Subject</b>	<b>Indian civilization</b>
<b>Target:</b>	Ancient state formations of India, culture and religion
<b>Tasks:</b>	Tell about India in the 3rd - 2nd millennium BC. Indian civilization. Social and political system. Mauryan, Kushan, Gupta states. Socio-economic relations and political system. Hinduism. Buddhism. Philosophy. The science. Literature. Art.
<b>Contents of the educational process</b>	Through lecture material, provide students with new information on this topic. Resolve controversial issues during seminar classes.
<b>Technology of the educational process</b>	Method: "Mill" Form: individual work and group work Means: characteristics of political and socio-economic processes; Control: the teacher watches, listens, guides and comments on the process, sums up the results.
<b>Results</b>	Results obtained: the teacher, through this method, invites students to think freely and express their point of view. The student develops logical thinking and public speaking abilities;
<b>Future plans</b>	Teacher: use new pedagogical technologies in other classes Student: through other methods ("Cluster", "Fan", "Brainstorm", "Mill", "Boomerang") to master the topic, write an essay, etc.

### Routing

<b>Subject</b>	<b>Islamic civilization</b>
<b>Target:</b>	Islamic civilization and its contribution to world culture
<b>Tasks:</b>	Talk about the foundations of Islamic civilization. Muhammad and the emergence of Islam. The path to a world empire. The first four caliphs. External expansion and internal structure. The strength and weakness of the caliphate. Islamic society and socio-religious movements. Fall of the Caliphate. Main features of Arab-Muslim art. The role of Islam in the modern world.
<b>Contents of the educational process</b>	Through lecture material, provide students with new information on this topic. Resolve controversial issues during seminar classes.
<b>Technology of the educational process</b>	Method: "Cluster" Form: work in groups Means: understanding socio-economic and cultural processes Control: the teacher presents the material, listens to students and sums up the work.
<b>Results</b>	Results obtained: the teacher, through this method, invites students to think freely and express their point of view. The student develops logical thinking and public speaking abilities;
<b>Future plans</b>	Teacher: use new pedagogical technologies in other classes ("Boomerang", "Brainstorm") Student: through other methods ("Colloquium", "Mill") to develop the topic, obtain new information, etc.

### Routing

<b>Subject</b>	<b>Civilization of Ancient Greece</b>
<b>Target:</b>	Civilization of Ancient Greece: culture, religion, mythology
<b>Tasks:</b>	Tell about the Creto-Mycenaean culture. Achaean culture. Dorians. Great Greek Colonization. Policy. Two centers of development of Greek civilization. Athena. Sparta. Policy crisis. Culture of the ancient Greek polis. Religion and mythology. Ancient Greek philosophy. The last phase of civilization: the Hellenistic era. The origins of Hellenism. Political life and value system. Hellenistic culture.
<b>Contents of the educational process</b>	Through lecture material, provide students with new information on this topic. Resolve controversial issues during seminar classes.
<b>Technology of the educational process</b>	Method: "Fan" Form: collective work in groups Means: civilization of antiquity Control: the teacher listens carefully and summarizes the discussion.
<b>Results</b>	Results obtained: the teacher, through this method, invites students to think freely and express their point of view. The student develops logical thinking and public speaking abilities, learns to work in a team;
<b>Future plans</b>	Teacher: use new pedagogical technologies in other classes Student: through other methods ("brainstorming", "cluster"), develop a discussion, write an essay, etc.

### Routing

<b>Subject</b>	<b>Roman civilization</b>
<b>Target:</b>	Civilization of Ancient Rome: culture, religion, mythology
<b>Tasks:</b>	Talk about the origins of Roman civilization. The Romans and their neighbors. The path to the republic. The Roman community in the ancient period. Patricians and plebeians. Civic community of Rome. Formation of the Roman Empire. Social and economic dynamics. The path to world domination. Social and economic crisis of the community. Searching for a way out. The spiritual crisis of the Roman community. Empire: the rise and fall of civilization. "Golden Age" of the Empire. Causes of the collapse of Roman civilization.
<b>Contents of the educational process</b>	Through lectures and handouts, provide students with new information on this topic. Resolve controversial issues during seminar classes.
<b>Technology of the educational process</b>	Method: Brainstorming Form: individual work Means: understanding the historical processes associated with the emergence of statehood; Control: the teacher watches, listens, guides and comments, sums up.
<b>Results</b>	Results obtained: the teacher, through this method, invites students to think freely and express their point of view. The student develops logical thinking and public speaking abilities;
<b>Future plans</b>	Teacher: use new pedagogical technologies in other classes Student: through other methods ("Cluster", "Fan", "Brainstorm", "Mill", "Boomerang") to master the topic, write an essay, make a visual aid, etc.

### Routing

<b>Subject</b>	<b>Civilization of South America</b>
<b>Target:</b>	Civilization of South America: culture, religion, mythology
<b>Tasks:</b>	Talk about the formation of the Mayan, Incas and Aztec civilizations. Government system, social system, religion, culture, spirituality, architecture, agriculture, crafts. Mysterious cities, pyramids, sacrifice. Colonization. "New World".
<b>Contents of the educational process</b>	Through lecture material, provide students with new information on this topic. Resolve controversial issues during seminar classes.
<b>Technology of the educational process</b>	Method: "Cluster" Form: work in groups Means: understanding socio-economic and cultural processes; Control: the teacher presents the material, listens to students and sums up the work.
<b>Results</b>	Results obtained: the teacher, through this method, invites students to think freely and express their point of view. The student develops logical thinking and public speaking abilities;

<b>Future plans</b>	Teacher: use new pedagogical technologies in other classes (“Boomerang”, “Brainstorm”) Student: through other methods (“Colloquium”, “Mill”) to develop the topic, obtain new information, etc.
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#### Routing

<b>Subject</b>	<b>Civilization of Central America</b>
<b>Target:</b>	Civilization of Central America: culture, religion, mythology
<b>Tasks:</b>	Talk about the formation of the Mayan, Incas and Aztec civilizations. Government system, social system, religion, culture, spirituality, architecture, agriculture, crafts. Mysterious cities, pyramids, sacrifice. Colonization. "New World".
<b>Contents of the educational process</b>	Through lecture material, provide students with new information on this topic. Resolve controversial issues during seminar classes.
<b>Technology of the educational process</b>	Method: "Fan" Form: collective work in groups Means: understanding the national liberation struggle; Control: the teacher listens carefully and summarizes the discussion.
<b>Results</b>	Results obtained: the teacher, through this method, invites students to think freely and express their point of view. The student develops logical thinking and public speaking abilities, learns to work in a team;
<b>Future plans</b>	Teacher: use new pedagogical technologies in other classes Student: through other methods (“brainstorming”, “cluster”), develop a discussion, write an essay, etc.

#### Routing

<b>Subject</b>	<b>North American Civilization</b>
<b>Target:</b>	North American Civilization: Culture, Religion, Mythology
<b>Tasks:</b>	Talk about the formation of the Mayan, Incas and Aztec civilizations. Government system, social system, religion, culture, spirituality, architecture, agriculture, crafts. Mysterious cities, pyramids, sacrifice. Colonization. "New World".
<b>Contents of the educational process</b>	Through lectures and handouts, provide students with new information on this topic. Resolve controversial issues during seminar classes.
<b>Technology of the educational process</b>	Method: Brainstorming Form: individual work Means: understanding the historical processes associated with the emergence of statehood; Control: the teacher watches, listens, guides and comments, sums up.
<b>Results</b>	Results obtained: the teacher, through this method, invites students to think freely and express their point of view. The student develops logical thinking and public speaking abilities;
<b>Future plans</b>	Teacher: use new pedagogical technologies in other classes Student: through other methods (“Cluster”, “Fan”, “Brainstorm”, “Mill”, “Boomerang”) to master the topic, write an essay, make a visual aid, etc.

#### Questions for the first intermediate control

- |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ol style="list-style-type: none"> <li>1. Civilization</li> <li>2. Ancient civilizations of Mesopotamia</li> <li>3. Ancient Egyptian statehood</li> <li>4. Phoenician alphabet</li> <li>5. "Mahabharata"</li> <li>6. Civilization of the earth</li> <li>7. Koran</li> <li>8. Culture</li> <li>9. Totemism</li> <li>10. The Great Silk Road</li> <li>11. Babek uprisings</li> <li>12. Civilizations of Transcaucasia</li> <li>13. Signs of civilization</li> <li>14. Greek writing</li> <li>15. Societies</li> </ol> | <ol style="list-style-type: none"> <li>16. Damascus Caliphate</li> <li>17. Indian science</li> <li>18. Roman army</li> <li>19. Stages of Civilization</li> <li>20. Islam</li> <li>21. Ahmenides</li> <li>22. Judaism</li> <li>23. "Avesta"</li> <li>24. Buddhism</li> <li>25. Western civilization</li> <li>26. Libya Sai Kingdom</li> <li>27. "Odyssey"</li> <li>28. The earliest population of Egypt</li> <li>29. Maurya State</li> <li>30. Religious civilizations</li> </ol> |
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31. Ancient Egyptian medicine
32. Cycles of civilization
33. Ancient kingdoms
34. Castes
35. Kingdom of Van
36. Art of Ancient Rome

37. Local civilizations
38. Hieroglyph
39. Sanskrit
40. Colchis kingdom
41. Rise of Civilizations
42. Formation

### Questions for the second intermediate control

1. Laws of Manu
2. Sumerian state
3. A. Fergusson's theory
4. "Ramayana"
5. Middle Kingdom
6. Israel-Judea
7. Pyramids
8. Public Administration of Athens
9. Literature of Mesopotamia
10. Civilization of Central Asia
11. The Pyramid of Cheops
12. Sparta
13. Mesopotamian mythology
14. "The Sayings of Ipusser"
15. Greco-Persian Wars
16. Shanyang reforms
17. Death of Civilization
18. Akhenaten's reforms
19. Senate
20. Greek religion
21. Statehood of Ancient China

22. Cuneiform
23. Islamic Renaissance
24. Epic of Gilgamesh
25. Creto-Mycenaean culture
26. Peloponnese
27. Zoroastrianism
28. "Bible"
29. Civilizations of the Ancient East
30. Japanese civilization
31. Ethnic civilizations
32. Types of civilizations
33. Barbarism
34. Geographic civilizations
35. Mayan
36. Dong Son civilization
37. African civilization
38. Byzantium - heir to Rome
39. Russian civilization
40. Western civilization
41. Technotronic Society

### Options for questions and tests for final control

#### Option #1

1. Civilization
2. Laws of Manu
3. Ancient civilizations of Mesopotamia

#### Option No. 2

1. Sumerian state
2. Ancient Egyptian statehood
3. Theory of A. Fergusson

#### Option No. 3

1. Phoenician alphabet
2. Ramayana
3. "Mahabharata"

#### Option No. 4

1. Middle Kingdom
2. Civilization of the earth
3. Israel-Judea

#### Option No. 5

1. Koran
2. Pyramids
3. Culture

#### Option No. 6

1. Public administration of Athens

2. Totemism
3. Literature of Mesopotamia

#### Option No. 7

1. The Great Silk Road
2. Civilization of Central Asia
3. Babek's Rebellion

#### Option No. 8

1. Pyramid of Cheops
2. Civilizations of Transcaucasia
3. Sparta

#### Option No. 9

1. Signs of civilization
2. Mesopotamian mythology
3. Greek writing

#### Option No. 10

1. "The Sayings of Ipusser"
2. Society
3. Greco-Persian Wars

#### Option No. 11

1. Damascus Caliphate
2. Shanyang reforms
3. Indian science

**Option No. 12**

1. The death of civilization
2. Roman army
3. Akhenaten's reforms

**Option No. 13**

1. Stages of civilization
2. Senate
3. Islam

**Option No. 14**

1. Religion of the Greeks
2. Achmenides
3. Statehood of Ancient China

**Option No. 15**

1. Judaism
2. Cuneiform
3. "Avesta"

**Option No. 16**

1. Islamic Renaissance
2. Buddhism
3. The Epic of Gilgamesh

**Option No. 17**

1. Western civilization
2. Creto-Mycenaean culture
3. Libya Sai Kingdom

**Option No. 18**

1. Peloponnese
2. "Odyssey"
3. Zoroastrianism

**Option No. 19**

1. The earliest population of Egypt
2. "Bible"
3. Maurya State

**Option No. 20**

1. Civilizations of the Ancient East
2. Religious civilizations
3. Japanese civilization

**Option No. 21**

1. Ancient Egyptian medicine
2. Ethnic civilizations
3. Cycles of civilization

**Option No. 22**

1. Types of civilization
2. Ancient kingdom
3. Barbarism

**Option No. 23**

1. Castes
2. Geographical civilizations
3. Kingdom of Van

**Option No. 24**

1. Maya

2. The art of ancient Rome
3. Dong Son civilization

**Option No. 25**

1. Local civilizations
2. African civilization
3. Hieroglyph

**Option No. 26**

1. Byzantium, heir to Rome
2. Sanskrit
3. Russian civilization

**Option No. 27**

1. Kingdom of Colchis
2. Western civilization
3. Rise of Civilizations

**Option No. 28**

1. Technotronic Society
2. Formation
3. Iliad

**Option No. 29**

1. Civilization
2. Laws of Manu
3. Ancient civilizations of Mesopotamia

**Option No. 30**

1. Sumerian state
2. Ancient Egyptian statehood
3. Theory of A. Fergusson

**Option No. 31**

1. Phoenician alphabet
2. Ramayana
3. "Mahabharata"

**Option No. 32**

1. Middle Kingdom
2. Civilization of the earth
3. Israel-Judea

**Option No. 33**

1. Koran
2. Pyramids
3. Culture

**Option No. 34**

1. Public Administration of Athens
2. Totemism
3. Literature of Mesopotamia

**Option No. 35**

1. The Great Silk Road
2. Civilization of Central Asia
3. Babek's Rebellion

**Option No. 36**

1. Peloponnese
2. "Odyssey"
3. Zoroastrianism

## Tests on the history of world civilizations

### Option #1.

#### 1. The word civilization has its origins:

A) from the English word civilization; B) from the German word zivilisieren; C) from the French word civilisation; D) from the Latin word civilis.

#### 2. The word civilization as a designation of a qualitative milestone in the history of mankind appeared:

A) during the era of great geographical discoveries; B) during the High Renaissance; C) during the Age of Enlightenment; D) in Western European science of the 19th century.

#### 3. For the first time, the concept of civilization was used in one of his works:

A) A. Fergusson; B) V. Mirabeau; C) J.-J. Rousseau; D) M. F. Voltaire.

#### 4. The idea of a cyclic cycle, i.e. recurrence in the sphere of human history during the Ancient World was first expressed:

A) in Ancient India; B) in Ancient China; C) in Ancient Japan; D) in Ancient Greece.

#### 5. A three-stage periodization of a single line of historical development (the ancient world, the Middle Ages, modern times) appeared:

A) during the Middle Ages; B) during the Age of Enlightenment; C) in Western European science of the 19th century; D) in Russian science of the 19th century.

#### 6. Egyptian civilization belongs to the type:

A) maritime civilizations; B) continental civilizations; C) river civilizations; D) mixed civilizations.

#### 7. Egyptian civilization was created:

A) a group of tribes and peoples who initially spoke different languages and only with the development of Egyptian civilization formed a single culture and a single language; B) a single people who, by the beginning of the development of Egyptian civilization, spoke the same language with different dialects; C) a group of tribes and peoples, where the Egyptians played a predominant role and soon assimilated other tribes; D) jointly by the Egyptians and Nubians.

#### 8. The first irrigation systems in the Nile Valley were created:

A) in the 5th millennium BC; B) in the 4th millennium BC; C) in the 3rd millennium BC; D) in the 2nd millennium BC.

#### 9. Nomes are:

A) ancient self-name of the Egyptians; B) tribal leaders; C) a generalized name for local tribal deities; D) the area of residence of a neighboring community using a single irrigation system.

#### 10. The formation of a single centralized ancient Egyptian state occurred during the era of the Early Kingdom:

A) in 4000-3500 BC.; B) in 3000-2800 BC.; C) in 2500-2000 BC.; D) in 2000-1700 BC.

**11. The first writing material in the history of mankind, papyrus, was made by the Egyptians in the era:**

A) Early Kingdom; B) Ancient Kingdom; C) Middle Kingdom; D) New Kingdom.

**12. The first states in the history of mankind arose in Mesopotamia:**

A) in the middle of the 8th millennium BC; B) in the 6th millennium BC; C) at the end of the 4th millennium BC; D) in the 2nd millennium BC.

**13. River civilizations do not include:**

A) Mesopotamian civilization; B) Egyptian civilization; C) Ancient Chinese civilization; D) Ancient Greek civilization.

**14. Irrigation in Mesopotamia began to develop:**

A) in the 6th millennium BC; B) in the 4th millennium BC; C) in the 3rd millennium BC; D) in the 1st millennium BC.

**15. Polycentrism in the development of Mesopotamian civilization was expressed in the fact that:**

A) political leadership and supreme power passed from one center to another; B) as a rule, there was no single political center; C) as a rule, several political centers existed simultaneously; D) as a rule, there were two strong political centers united by some common interests (development of irrigation, protection from external enemies, etc.).

**16. The most common material from which buildings were built, household items were made, etc., in Mesopotamia was:**

A) tree; B) stone; C) clay; D) metal.

**17. The first historically reliable state on the territory of China, the Great City of Shan, existed:**

A) in the XXV-XXIII centuries. BC.; B) in the XX-XVIII centuries. BC.; C) in the XVIII-XII centuries. BC.; D) in the XII-IX centuries. BC.

**18. The State of Zhou, the first united slave state in China, was formed:**

A) in the 14th century BC; B) in the 12th century. BC.; C) in the X-IX centuries. BC.; D) in the 7th century. BC.

**19. The name of the ruler Qin Shi Huang-di (246-210 BC) in the history of China is associated with:**

A) the fall of the Jou state; B) the creation of the first unified centralized state that united most of the territories of China; C) creation of a unified irrigation system in the Yellow River valley; D) the introduction of the first metallic money in history.

**20. The Han Empire (the reign of the Han Dynasty) the highest point of development and the finale of the history of Ancient Chinese civilization refers to:**

A) to the VI-IV centuries. BC.; B) to the IV-II century. BC.; C) to the 2nd century. BC. II century AD; D) to the I-III centuries. AD

**21. Two great Chinese thinkers, Confucius and his elder contemporary Lao Tzu, lived:**

A) in the 8th century. BC.; B) in the 7th century. BC.; C) in the VI-V centuries. BC.; D) IV-III century. BC.

**22. What type can the Ancient Indian civilization be classified as:**

A) open (like Mesopotamian); B) closed (like ancient Egyptian); C) mixed type civilization; D) this classification is not suitable for defining ancient Indian civilization.

**23. The indigenous population of the Indus and Ganges valleys, where the Ancient Indian civilization arose, were:**

A) Dravidians; B) arias; C) a conglomerate of different ethnic tribes; D) modern science does not have a definite point of view on this issue.

**24. The predominant form of economic activity of the tribes inhabiting the Indus and Ganges valleys in the 3rd-2nd millennium BC was:**

A) fishing; B) cattle breeding; C) agriculture; D) hunting and gathering.

**25. The most ancient cities of India, Harappa and Mohenjo-Daro, discovered by scientists in the Indus Valley, belong to:**

A) V millennium BC; B) IV millennium BC; C) III-II millennium BC D) I millennium BC

**26. Name the first monotheistic religion in the history of world civilization:**

A) Buddhism; B) Christianity; C) Islam; D) Judaism.

**27. Islam originated in Arabia:**

A) in the 9th century; B) in the 8th century; C) in the 7th century; D) in the 6th century.

**28. The city became the religious center of Muslims during the Middle Ages:**

A) Damascus; B) Mecca; C) Baghdad; D) Medina.

**29. Ancient civilization (Greek and Roman) has the following chronological framework:**

A) XI centuries. BC.; B) VIII-I centuries. BC.; C) VIII century BC. V century AD; D) V century. BC - IV century AD

**30. Ancient Greek civilization by its type is:**

A) to river civilizations; B) to the civilizations of military empires; C) to urban civilizations; D) to the civilizations of the peoples of the sea.

**31. The Cretan-Mycenaean era (the era of palace civilization) as a transition period to ancient civilization falls on:**

A) V-IV millennium BC; B) IV-III millennium BC; C) III-II millennium BC; D) II-I millennium BC

**32. The archaic period in the history of Ancient Greek civilization or the period of the Great Colonization falls on:**

A) XII-IX centuries. BC.; B) X-VIII centuries. BC.; C) VIII-VI centuries. BC.; D) V-III centuries. BC.

**33. Ancient Roman civilization by its type is:**

A) to marine civilizations; B) to urban civilizations; C) to river civilizations; D) to the civilizations of military empires.

**34. Chronological framework of Ancient Roman civilization:**

A) XI centuries. BC.; B) VIII-I centuries. BC.; C) V century BC. III century AD; D) VIII century. BC. V century AD

**35. The royal period in the development of Ancient Roman civilization refers to:**

A) by the X-VIII centuries. BC.; B) to the VIII-VI centuries. BC.; C) to the V-IV centuries. BC.; D) to the 3rd century BC.

**36. The period of the Roman Republic in the development of Ancient Roman civilization refers to:**

A) to the VIII-VI centuries. BC.; B) to the VI-IV centuries. BC.; C) to the VI-I centuries. BC.; D) to the 1st century. BC. II century AD

**Option #2.**

**1. The genetic approach to the history of the civilizational development of mankind is reflected in the works of:**

A) F. Guizot; B) G. Hegel; C) I. Herder; D) D. Diderot.

**2. Thought about the progressive development of mankind: The East knew and knows only that one (i.e. the despot - author) is free, the Greek and Roman world knows that some are free, the German world knows that all are free - belongs to:**

A) G. Hegel; B) D. Diderot; C) J. Vico; D) F. Guizot.

**3. Drawing an analogy between the development of a living organism and society (childhood, youth, maturity, old age) is typical for:**

A) Annales school; B) Hegel's concept of world history; C) works of I. G. Herder; D) positivist historians.

**4. The progress of human history is embodied in three successive stages of its development (theological, metaphysical, scientific) according to:**

A) G. Hegel; B) F. Guizot; C) O. Konta; D) G. Boklya.

**5. Of the laws of historical development given below, 4 were formulated by N.Ya. Danilevsky, one law - by another author. Define a law that does not belong to the concept of N.Ya. Danilevsky:**

A) every nation represents its own unique civilization; B) civilization cannot develop and function without political independence; C) civilizations are not transmitted from one people to another, but only influence each other; D) civilization develops only when its constituent peoples are united in a federation; 5) the development of civilization is the more successful, the more successful is the development of man within the framework of civilization.

**6. Copper products began to be widely used in Ancient Egypt:**

A) in the 4th millennium BC; B) in the 3rd millennium BC; C) in the 2nd millennium BC D) in the 1st millennium BC.

**7. The power of the pharaoh (king of Egypt) can be described as:**

A) the power of the oligarchy headed by the king; B) type of ancient Eastern despotism; C) the power of the priestly stratum, headed by the high priest Pharaoh; C) centralized power based on the free inhabitants of the Egyptian kingdom.

**8. The first royal pyramid tomb in Ancient Egypt was built for:**

A) Pharaoh Djoser; B) Pharaoh Snefru; C) Pharaoh Cheops; D) Pharaoh Tutankhamun.

**9. The collapse of the unified Ancient Egyptian state as the end of the era of the Old Kingdom ca. 2200 r. BC. was called:**

A) the struggle of the priesthood for power; B) attack by nomadic tribes; C) the destruction of the unified irrigation system in the Nile Valley; D) strengthening the power and independence of the local nomarchs.

**10. The era of the Middle Kingdom in the history of Ancient Egyptian civilization continued:**

A) from 3000 to 2800 BC.; B) from 2500 to 2180 BC.; C) from 2050 to 1700 BC. D) from 1800 to 1650 BC.

**11. In the 3rd millennium BC. the Sumerian language was supplanted:**

A) Persian language; B) Akkadian language; C) Chaldean language; D) remained the main language for the entire existence of the Mesopotamian civilization.

**12. Approximately how many inhabitants were there in the city-state of Mesopotamia, i.e. self-governing city with adjacent territories:**

A) 10-15 thousand; B) no more than 30 thousand; C) 40-50 thousand; D) 60-80 thousand.

**13. When the first city-states in human history arose on the territory of Mesopotamia:**

A) in the 5th millennium BC; B) in the 4th millennium BC; C) in the 3rd millennium BC; D) in the II-I millennium BC.

**14. Writing appeared in Ancient Mesopotamia:**

A) in the 5th millennium BC; B) at the turn of the 4th-3rd millennium BC. C) at the beginning of the 2nd millennium BC; D) at the turn of the 2nd-1st millennium BC.

**15. For the first time in world history, a permanent professional army was created by:**

A) Uruinimgina; B) Sargon of Akkad; C) Gudea; D) Lugalzagesi.

**16. The Aryan tribes, who descended from the Hindu Kush and Pamir mountains, conquered a significant part of India:**

A) at the beginning of the 3rd millennium BC; B) in the middle of the 3rd millennium BC; C) at the beginning of the 2nd millennium BC; D) in the middle of the 2nd millennium BC.

**17. The development of social relations in Ancient India led to the emergence of castes (varnas), i.e. several social groups, among which the highest position was occupied by:**

A) sudras; B) brahmins; C) kshatriyas; D) vaishya.

**18. In the 5th century. BC. As a result of the struggle for power over Northern India, the state becomes the strongest:**

A) Magadha; B) Gandhara; C) Anga; D) Koshala.

**19. The Indian campaign of Alexander the Great took place:**

A) in 411-406. BC.; B) in 382-380. BC.; C) in 327-323. BC.; D) in 303-301. BC.

**20. Chandragupta, founder of the Maurya dynasty, led a successful revolt against the garrisons left in India by Alexander the Great, and united Northern India into a single state:**

A) in 401 r. BC.; B) in 377 r. BC.; C) in 318 r. BC.; D) in 295 r. BC

**21. Holy book of Muslims:**

A) Avesta; B) Torah; C) Gospel; D) Koran.

**22. Chronological framework of the existence of the Arab Caliphate, the epicenter of the Arab Islamic civilization:**

A) A) IV-X centuries ; B) V-VIII centuries ; C) VII-XIII centuries ; D) X-XII centuries .

**23. The Arab Caliphate by its nature is:**

A) a conglomerate of nomadic tribes recognizing power and paying taxes to one ruler; B) a single centralized state, where secular and spiritual power is in the hands of one ruler; C) the unification of agricultural communities led by the communal nobility; D) the unification of large trading cities with adjacent rural areas led by a spiritual leader.

**24. The main owner of land in the Arab Caliphate was:**

A) state; B) tribe; C) rural community; D) family.

**25. In the Arab Caliphate, the following activities were considered unworthy of a Muslim:**

A) cattle breeding; B) craft; C) trade; D) agriculture.

**26. The classical period in the history of Ancient Greek civilization falls on:**

A) V-VI centuries. BC.; B) III-II centuries. BC.; C) II-I centuries. BC.; D) I century BC. I century AD

**27. The Hellenistic period in the history of Ancient Greek civilization or the period of Macedonian hegemony falls on:**

A) VI-V centuries. BC.; B) IV-I centuries. BC.; C) I century BC. I century AD; D) I-II centuries. AD

**28. Scientists attribute the Dark Ages (period of decline) or the Homeric period in the history of Ancient Greek civilization to:**

A) by the XI-IX centuries. BC.; B) to the VIII-VII centuries. BC.; C) to the VI-V centuries. BC.; D) by the VI-III centuries. BC.

**29. Which of the named peoples took the greatest part in the creation of Ancient Greek civilization:**

A) Phoenicians; B) Chaldeans; C) Scythians; D) Dorians.

**30. The determining factor in the development of Ancient Greek civilization in the archaic era was:**

A) deepening the social division of labor; B) transformation of settlements into cities; C) the formation of a developed type of slavery; D) development of steel production and its widespread distribution.

**31. The period of the Roman Empire in the development of Ancient Roman civilization refers to:**

A) by the 6th century. BC.; B) to the III-I centuries. BC.; C) to the 1st century. BC. III century AD; D) to the 1st century. BC. V century AD

**32. Which of the named peoples did not play a significant role in the development of civilizational processes in the early stages of the formation of Ancient Roman civilization:**



A) Etruscans; B) Veneti; C) Greeks; D) Latin.

**33. Which version of the origin of the Roman patricians do you consider correct:**

A) Roman patricians trace their origins to the leaders and nobility of those tribes that inhabited the city of Rome and its environs during the formation of this city; B) Roman patricians trace their origins to the Latin tribe that inhabited the region of Latium, where Roman civilization arose and initially developed; C) Roman patricians trace their origins to the noble Greek families who settled the Apennine Peninsula during the Great Colonization; D) the Roman patricians trace their origins to the three hundred clans, united in tribes and curiae, which originally formed the Roman community.

**34. Which version of the origin of the Roman plebeians do you consider correct:**

A) plebeians trace their origins to ordinary free community members who belonged to tribes. Who inhabited Rome and its environs during the formation of this city; B) plebeians trace their origins to settlers who came to Rome and were freed slaves, i.e. all those who were personally free, but did not have the right to own land and were engaged in crafts, trade, etc.; C) plebeians trace their origins to those people who, for various reasons, were expelled from the clans and tribes that inhabited Rome and its environs during the formation of the Roman community; D) plebeians trace their origins to those tribes that lived on the territory of Rome even before its founding, but, unlike the Latins, Etruscans, and Greeks, did not contribute to the formation of Roman civilization.

**35. Which version of the formation of the Roman Senate do you consider the most reliable:**

A) initially it was an elected governing body; B) initially the Senate was a council of elders, which included the heads of the 300 clans that made up the Roman community; C) initially the Senate included the leaders of the military squads of those tribes that made up the Roman community; D) initially the Senate was the name given to the general assembly of all free citizens of the Roman community.

**36. The royal period in the development of Ancient Roman civilization refers to:**

A) by the X-VIII centuries. BC.; B) to the VIII-VI centuries. BC.; C) to the V-IV centuries. BC.; D) to the 3rd century BC.

**Option #3.**

**1. Savagery, barbarity, civilization - these universal stages of the historical development of mankind are indicated in the work:**

A) K. Marx German ideology; B) L. Morgan Ancient society; C) G. Buckle History of civilization in England; D) N.Ya. Danilevsky Russia and Europe.

**2. The essence of the formational approach to the historical process is that:**

A) history is seen as a struggle between classes; B) history is understood as a world-historical process, the essence of which is an upward movement that arises in the course of the dialectical interaction of material production forces and production relations; C) history is viewed as a consistent and objective (independent of people) change of various economic formations; D) the driving force of history is the struggle of ideologies.

**3. Understanding of civilization as a stage of descent, completion, inevitable end to which all cultures come in the first half of the 20th century. was expressed in the works:**

A) N. Kondratieva; B) P. Sorokina; C) O. Spengler; D) L. Febvra.

**4. The theory of cyclic dynamics in the development of the historical process was developed by:**

A) N. Kondratiev; B) M. Blok; C) L. Fevre; D) O. Spengler.

**5. The concept of civilization as a large cultural supersystem, where there are five main cultural systems (language, ethics, religion, science, art) was put forward by:**

A) P. Sorokin; B) N. Kondratiev; C) L. Gumilev; D) M. Block.

**6. During the era of the New Kingdom (1580-1085 BC), the Ancient Egyptian state reached its greatest power and occupied the largest territory in its entire history under the pharaoh:**

A) Thutmose I; B) Thutmose II; C) Thutmose III; D) Amenhotep IV.

**7. The essence of the reforms of Pharaoh Amenhotep IV (Akhenaton) was as follows:**

A) strengthening royal power by relying on the new service nobility and the new priesthood of the cult of the solar god Aten; B) strengthening state power by relying on the old priesthood; C) strengthening royal power by concentrating all powers in the hands of one person, the pharaoh; D) redistribution of power in favor of large provincial rulers.

**8. The last pharaoh of the New Kingdom era, under which Ancient Egypt remained a powerful power and experienced economic and cultural growth, was:**

A) Thutmose III; B) Amenhotep IV; C) Ramses I; D) Ramses II.

**9. The religious beliefs of Egyptian civilization were characterized by:**

A) monotheism (belief in one God); B) polytheism or pantheon of gods, uniform for the entire population of Egypt; C) various pagan beliefs associated with the deification of nature, animals, plants; D) the mixed nature of beliefs, when different gods were worshiped in different areas of Egypt.

**10. In Egyptian hieroglyphic writing it was:**

A) more than 1500 hieroglyphs; B) about 1000 hieroglyphs; C) more than 700 hieroglyphs; D) no more than 400 hieroglyphic characters.

**11. The reign of Sargon of Akkad, the first ruler of the unified state of Mesopotamia:**

A) 2696-2672 BC.; B) 2316-2261 BC. C) 2236-2201 BC.; D) 2017-1993 BC.

**12. The predominant form of government throughout the history of Mesopotamian civilization was:**

A) despotism; B) military democracy; C) dictatorship of the priestly stratum; D) oligarchy.

**13. The reign of the Babylonian king Hammurabi:**

A) 1994-1961 BC.; B) 1889-1856 BC.; C) 1792-1750 BC.; D) 1711-1682 BC.

**14. Tamkars are:**

A) certain areas in Mesopotamia, allocated due to the need to carry out irrigation work; B) special privileged warriors during the reign of King Hammurabi; C) collections of business records by year; D) persons engaged in foreign trade under government control during the time of Hammurabi.

**15. In the social structure of Mesopotamia at the time of Hammurabi, muskenum is:**

A) the royal family and its associates; B) full free residents; C) free residents with limited legal and political rights; D) slaves.

**16. The invention of paper is an achievement:**

A) Egyptian civilization; B) Chinese civilization; C) Indian civilization; D) Babylonian civilization.

**17. Sima Qian this name entered into the history of China and the history of civilization due to the fact that he:**

A) invented the compass; B) wrote a unique 130-volume work on the history of China Shih Tzu; C) invented silk weaving; D) wrote the Book of Changes.

**18. The time of the highest flowering of the ancient Indian slave state was the reign of Ashoka, the grandson of Chandragupta:**

A) in 299-278. BC.; B) in 272-232. BC.; C) in 201-181. BC.; D) in 166-148. BC.

**19. The oldest Indian religion is:**

A) Hinduism; B) Vedism; C) Buddhism; D) Krishnaism.

**20. Among the works of ancient Indian literature that have become an integral part of world culture, the earliest is:**

A) Rig Veda; B) Ramayana; C) Mahabharata; D) Bhagavad Gita.

**21. The written source that has reached us, which regulates the relationship between master and slave in Ancient India, is called:**

A) Panchatantra; B) Kural; C) Shakuntala; D) Laws of Manu.

**22. The heyday of Arab Islamic culture occurred in:**

A) V-VI centuries ; B) VII century ; C) VIII-XI centuries . D ) XII - XIII centuries.

**23. The House of Wisdom, the center of scientific thought in the Arab world and translations into Arabic of the works of ancient authors, was created:**

A) in the 9th century. in Baghdad; B) in the 7th century. in Medina; C) in the 8th century. in Damascus; D) in the 11th century. in Mecca.

**24. Which system of religious beliefs did not have a significant influence on the formation of Muslim doctrine:**

A) Judaism; B) Hanifism; C) Christianity; D) Buddhism.

**25. What are arabesques:**

A) color drawings - miniatures in Arabic manuscripts; B) a type of oriental dance music, which is based on the musical folklore of the Bedouin nomads; C) an ornament that decorates buildings and combines floral and geometric images with stylized inscriptions in Arabic; D) a type of fine oriental jewelry made of gold and precious stones.

**26. During the formation of the Arab Islamic civilization, the ancient heritage had the greatest influence:**

A) for the development of exact and natural sciences, medicine; B) for the development of literature; C) for the development of fine arts; D) for the development of law.

**27. Among the achievements of Ancient Greek civilization that had a significant impact on the further development of world civilizational processes, there was not yet:**

A) the beginnings of democracy; B) the emergence of rational thinking; C) the idea of one God; D) attitudes towards personal initiative and independent work.

**28. One of the main reasons for Greek colonization in the 8th-6th centuries. BC. was:**

A) lack of sufficient land and overpopulation; B) the onslaught of nomadic tribes from the north and northeast; C) worsening climatic conditions; D) the Greeks' thirst for travel.

**29. The final separation of crafts from agriculture and the transition from natural to commodity-money economy in the development of Ancient Greek civilization occurs in:**

A) dark ages; B) archaic period; C) classical period; D) Hellenistic period.

**30. The main social unit in Ancient Greece was:**

A) patriarchal family; B) gender; C) policy, i.e. a city-state with its surrounding countryside; D) a neighboring community united around the veneration of local gods.

**31. Which of the following characteristics cannot be attributed to the ancient Greek polis:**

A) the high role of the people's assembly; B) election of power; C) formation of civil law; D) the sacred nature of the ruler's power.

**32. Which source of slavery was not typical for Ancient Roman civilization:**

A) prisoners of war; B) debt slavery; C) purchasing slaves from neighboring tribes and slave traders; D) forced slavery of the poorest part of the population of Rome.

**33. What is the nature of royal power in early Rome:**

A) kings were elected by the Senate for a life term; B) royal power was acquired by one or another representative of the nobility through armed struggle; C) the candidacy of the king was determined by the priestly class; D) royal power was hereditary.

**34. The reforms of the Roman king Servius Tullius, which strengthened the foundations of the civil community in Rome and Roman statehood and transformed the Roman tribes from tribal to territorial, occurred:**

A) in the 8th century. BC.; B) in the 7th century. BC.; C) in the 6th century. BC.; D) in the 5th century BC.

**35. By the decision of the Roman Senate, royal power was abolished, and the patricians took the government of Rome into their own hands, declaring it a common cause (res publica):**

A) in 654 r. BC.; B) in 581 r. BC.; C) in 510 r. BC.; D) in 432 r. BC.

**36. The main social unit of the civil community of Rome during the republic was:**

A) gender; B) family; C) territorial union of a tribe; D) chickens

**1. Indicate in what field of activity the individuals whose names are given below became famous, using the list given after the table.**

Pericles	
Akhenaten	
Confucius	
Heraclitus	
Schliemann	
Ashoka	
Spengler	

Gilgamesh	
Hammurabi	
Ashurbanipal	
Lao Tzu	
Shakyamuni	
Qin	
Shih Huang	
Panish	
Cicero	
Aristarchus of Samos	
Ptolemy	
Pythagoras	

1. Founder of Buddhism. 2. Philosopher, mathematician, head of a union of like-minded people. 3. Architect-theorist. 4. Creator of the ancient Indian literary language. 5. Creator of the largest library of antiquity. Ruler of Assyria. 6. an astronomer who proved the fact that the Earth rotates around the Sun. 7. Founder of a new philosophical and religious movement in Ancient China. 8. Ruler of Babylonia, creator of the most ancient code of laws. 9. Repeatedly re-elected strategist, during whose reign ancient Greek culture reached its greatest flowering. 10. Ancient Chinese emperor who carried out the world's first "cultural revolution". 11. Pharaoh who made the first attempt to introduce monotheism. 12. Ancient Greek philosopher, founder of dialectics. 13. Ruler of Hellenistic Egypt, initiator of the creation of the largest scientific and educational center of antiquity. 14. ruler of Ancient India, famous for his love of peace. 15. A lover and expert of antiquity, who led excavations in Mycenae and Troy. 16. The ruler of Uruk, the hero of the Sumerian epic, who went in search of immortality. 17. Creator of the ethical and religious teachings that became the basis of the culture of Ancient China. 18. Author of the work that laid the foundation for cultural studies as an independent science. 19. Orator, philosopher and politician of Ancient Rome.

**2. Who is the author of the works indicated below? Determine compliance.**

"Aeneid"	Euripides
"The Decline of Europe"	Aeschylus
"Russia and Europe"	Berdyaev
"Iliad"	Virgil
"Oresteia"	Sophocles
"The Fate of Russia"	Toynbee
"Comprehension of History"	Homer
"Antigone"	Jaspers
"The Birth of Tragedy from the Spirit of Music"	Danilevsky
"Golden Bough"	Spengler
"Medea"	Fraser
"The meaning and purpose of history"	Nietzsche

**List of topics for independent works on the history of world civilizations**

1. The Sumerian-Akkadian kingdom during the III dynasty of Ur.
2. Ancient Babylonian society according to the laws of Hammurabi.
3. Culture of the peoples of Ancient Mesopotamia.

4. Neo-Babylonian power. Nebuchadnezzar II.
5. Historiography of the history of ancient Egypt.
6. Creation of a pan-Egyptian state. Early Kingdom.
7. Egypt in the era of the Old Kingdom (III - IV dynasties).
8. Egypt in the era of the Old Kingdom (V - VI dynasties).
9. Egypt in the era of the Middle Kingdom.
10. Egypt in the era of the New Kingdom (Conquests of the pharaohs of the XVIII dynasty and the creation of a powerful Egyptian empire).
11. Religious and political reform of Akhenaten.
12. Culture of Ancient Egypt.
13. Ancient Hittite kingdom.
14. The Hittite kingdom in the New Hittite period. Hittite culture.
15. The Indo-European problem: the origin and ways of spreading of the Indo-European peoples.
16. Vedic period of Indian history (end of the 2nd - first half of the 1st millennium BC).
17. Socio-economic relations in Vedic India.
18. Greco-Macedonian invasion of India. Mauryan Empire.
19. Domestic and foreign policy of Ashoka.
20. Religious teachings in Ancient India. Buddhism. Hinduism.
21. Reforms of the Persian king Darius 1.
22. The political system of China in the Zhanguo era.
23. Shang Yang's reforms in the state of Qin and its strengthening.
24. The unification of China by the Qin state and the creation of the Qin Empire.
25. Han Empire in the 3rd century. BC. - III century AD Van Mann's reforms.

### Glossary

**Ancient civilization (Hellenic civilization)** is a set of material and technical achievements, cultural codes, archetypes (patterns), myths and symbols of the Greco-Roman world, the completeness and significance of which allows us to consider Antiquity the foundation of a civilization of the European type and an inexhaustible treasury of general cultural and general civilizational experience. In the theories of the 20th century, there are different views on the relationship between the "Greek" and "Roman" components of ancient culture. O. Spengler, for example, believed that in the ancient area the stage of culture proper is the Greek tradition, while the Roman one represents the stage of civilization.

**Westernization** is the process associated with globalization of the spread of Western values and the Western way of life throughout the world: the struggle for freedom, liberalization of the economy, the disappearance of differences, inequality, etc. In modern theory, Westernization is understood as the cultural assimilation of non-modernized territories by the dominant civilization, and, as a consequence, the formation of a single culture based on the values of liberalism and universalism.

**Renaissance** is the era of the formation of modern urban civilization and capitalist forms of production. She laid the foundations for a humanistic understanding of man as a spiritually developed personality. In the process of development of humanistic ideas - in modern times, and especially in modern times - a person is understood as a bright creative individuality (according to the Kantian theory of genius and the concept of a romantic hero) or as an actively self-realizing modern person, by birthright possessing a whole "set" of freedoms ("Declaration of Human Rights").

**Globalization (Latin globus - globe)** is a natural, objectively developing cultural and historical process, indicating the transition of an industrial society to a post-industrial (information) society. At the beginning of the third millennium, globalization is also understood as a transition from the broadly understood "modernity" (the era of "modernity") - through "post-modernity" (the era of "postmodernity") - to new frontiers of world evolution. Globalization is seen, first of all, as an objective process that pulls the world into a certain informational and general cultural whole, existing according to certain laws and realizing itself in the same rhythm of time for everyone. The ultimate goal of globalization is the development of the world community into a global one, in which all peoples will find their common home.

**Glocalization** is a term by R. Robertson, which was formed from the words "globalization" and "localization", in order to capture the interaction in the global world of two processes: "heterogenization" (affirmation of differences) and "homegenization" (uniformity). W. Beck argues that the mass production of cultural symbols on the Internet does not lead to the unification of culture, but to its glocalization: in London, for example, McDonald's and jeans get along

quite well with the African carnival, giving birth to “third forms” of culture. It is this tendency that allows us to perceive and decipher the contradictory elements of different cultures in their paradoxically new - glocal, or transnational - unity.

**Eurasianism** is an ideological and socio-political movement of the first wave of Russian emigration, which substantiates in its manifestos the idea of the unique face of Russian culture: Russia is not Europe or Asia, but a separate, unique, holistic and organic world (N. Trubetskoy, G. Florovsky, G. Vernadsky, V. Ilyin, etc.).

**Industrial civilization** is the heir of “industrial society” (Saint-Simon), a term that was also actively used by O. Comte. According to these scientists, an industrial-type society has replaced the “military society” and is characterized, first of all, by the introduction of 36 technical innovations. Technology gave impetus to science, and, after the 19th century, humanity reaps the benefits of a developed civilization: developed social legislation is trying to provide a better life for an increasing number of people and thereby prevent revolutionary upheavals.

**Cosmopolitanism (from the Greek Κοσμοπολίτης - cosmopolitan, citizen of the world)** is the idea of world citizenship and a worldview that puts universal human interests and values above the interests of an individual nation.

**Culture** is a multi-level system, and its structure is recognized as one of the most complex in modern science. However, the structuring of culture is possible and necessary; for this it is important to correctly determine the basis of division: such procedures are defined as “typological” in the cultural sciences. Type is an ideal, abstract construct that, in a generalized, schematized form, expresses some essential, “typical” features of cultures, abstracting from their specific features. Typology identifies types of cultural objects (phenomena) according to certain essential characteristics. For example, it is customary to subdivide culture according to its bearer: ethnic group or nation. **Ethnic culture** is the culture of individual tribes and ethnic groups, or the culture of an ethnic community as a certain cultural integrity. We are talking about the culture of a specific, historically defined society, the specific features and characteristics of which are determined by differences in geographical, natural, climatic, economic and other conditions. **National culture** is the culture of a nation, emerging (or not emerging) on top of ethnic diversity. N.Ya. Danilevsky wrote that a nation appears on the arena of history when each of the tribes that made up the ethnic group emerges from an “unconscious” existence at the level of everyday life. A nation has a historical will and creates distinctive political units, practically realizes its ideals of truth, freedom, reasonable social improvement, the uniqueness of its spiritual nature, and achieves a certain level of personal well-being. In this case, on top of ethnic diversity, a national culture arises, which is also defined as national, state, imperial. A nation has a single culture and, ideally, a single legal space; it sets the task of educating a citizen responsible to the state.

**Cultural identity** is a procedure of identification, that is, correlation of “I”, as a subjective component of the personality, with the typological characteristics of the “other”, through ideas about the norm, status, values, cultural differences, etc. Any culture as a specific integrity is characterized by the core opposition “I” - “other”, or “one’s own” - “alien”, which is the law of cultural development and the fact of awareness of a person’s belonging to a particular cultural environment.

**Cultural-historical type** is a family of peoples united by a common language and political independence. This definition is given by N.Ya. Danilevsky in his work “Russia and Europe”, where, based on an analysis of the dynamics of the cultural-historical process, ten cultural-historical types are identified and special attention is paid to the eleventh - the Slavic cultural-historical type, which, according to this researcher, is being formalized as an alternative European, in the last quarter of the 19th century.

**Localization** is the unification of ethnic and civilizational communities based on a policy of cultural isolation, often based on fundamentalist ideologies (for example, in Islam) that reject any renewal of religious tradition.

**Modernism** is a historical stage, a philosophical worldview, an artistic platform and the state of European cultural consciousness at the end of the 19th – first half of the 20th centuries. The general mood of the era, which opposed the art of realism to the dogma of novelty, the emphasis on experiment and freedom of creative individuality, is generated by disappointment in the idea of social progress and is defined as a crisis of culture.

**Multicultural civilization** is considered as the result of a policy aimed at the development and preservation of cultural differences in a single country and in the world as a whole, as well as the theory or ideology that justifies such a policy. Multiculturalism is opposed to the concept of a symbolic “melting pot”, in which all cultures supposedly merge into one. Examples include Canada or the USA, where multiculturalism is cultivated at the level of government support. The basis for such a policy is the requirement for the parallel existence of cultures for the purpose of their mutual penetration, enrichment and development. Such an ideology is put forward mainly in highly developed societies of Europe, where a high level of cultural development has long existed. In modern Europe, multiculturalism presupposes, first of all, the inclusion in its cultural field of cultures from the “third world” countries, including from the former colonies of European countries.

**The Enlightenment** is an era that marked the beginning of the formation in the 18th century. New European culture of the rationalistic type, the defining basis of which is the flourishing of material culture and technology. In addition, it was during this era that the national European culture and civilization was born in all its “brilliant components” (F. Braudel): man, his mind, attitude towards nature and the state, as well as science, art, philosophy and other achievements of European civilization. F. Braudel, like many other scientists, believes that scientific thought in Europe before the 18th century. - this is the “childhood” of modern science, or “pre-science”, since it was the scientific achievements of the Enlightenment that laid the foundation for industrialization and the associated flourishing of all spheres of life of European man. At the end of the 20th century, the German philosopher J. Habermas sharply criticized the “Enlightenment project,” and postmodern philosophy in general questioned the values of the Enlightenment liberal-humanistic ideology that had dominated Western culture since the 18th century: the cult of reason,

cultural progress, academic science, etc.

**Post-industrial civilization** is a society in which the economy, as a result of the scientific and technological revolution and a significant increase in population incomes, is undergoing a transition from the primary production of goods to the production of services. At the stage of post-industrial civilization, information and knowledge become a production resource, scientific developments become the main driving force of the economy, and the most valuable qualities are the level of education, professionalism and creativity of the employee. At the same time, services mean not only the sphere of trade, utilities and consumer services, but any infrastructure that is created by society to provide services: state, army, law, finance, transport, communications, healthcare, education, science, culture, Internet, production and sale of software, etc. The concept of post-industrial society is based on the traditional division of human history into three stages: agrarian (pre-industrial), dominated by the agricultural sector, as well as the church and the army; industrial, with developed industry, corporations and firms; post-industrial, with the determining role of information, theoretical knowledge and the infrastructures that produce them (university, research institute, etc.).

**The Reformation** is a socio-political anti-feudal movement in Western Europe in the 16th century. in the form of religious struggle (Protestants) against the Catholic Church and papal authority. German researcher K. Burdach in his work "Reformation. Renaissance. Humanism" draws an organic connection between the culture of the Renaissance, which gave rise to an urban civilization and liberated man, and the humanism of the Reformation.

**The theory of local civilizations** - examines the individual diversity of the historical process. Local civilizations act as sociocultural systems generated by the specific conditions of existence of societies, the characteristics of national character, as well as the interaction of individual cultures on the scale of world history. Theories of local civilizations developed by O. Spengler, A. Toynbee, P.A. Sorokin, F. Braudel and others, explore large, established communities that have their own characteristics of socio-economic and cultural development. The most complete "catalogue" of local civilizations is provided by Toynbee, who identifies the following types: Western society; Orthodox Christian (or Byzantine) - South-Eastern Europe and Russia; Islamic - from the North. Africa and the Middle East to the Great Wall of China; Hindu society in tropical subcontinental India; Far Eastern society in subtropical and temperate regions of Southeast Asia, etc.

**The theory of linear-stage development** - studies civilizations as a single process of progressive development of humanity, in which certain stages (stages, formations) are distinguished. Proponents of the stage approach are based on the search for the source of the development of society and the driving forces of history: for example, Marxism explains the change in socio-economic formations by antagonistic contradictions between new productive forces and outdated production relations. The founder of the theory of local civilizations O. Spengler already in the first decades of the last century. criticizes the stage theory, which in the scientific literature is also defined as "epochal" or "formational".

**Types of civilizations and "technogenic" civilization** - "cycle-forming", "traditional", "territorially scattered", "permanently developing", etc. The history of civilizations shows that not every one of them was capable of giving birth to new civilizational formations: the Egyptian and Sumerian died, Andean and other once very advanced civilizations. However, there are also counter examples. Thus, the Hellenic civilization gave birth to Western European (Romano-Germanic) and two Orthodox ones: Byzantine and Russian. In the context of the global historical development of mankind, there has emerged

the tendency of human cultures to merge into a single civilization, which is determined by the dynamics of the development of the information society and is called "technogenic" civilization.

**Civilization (from the Latin *civilis* - civil, state)** is a dynamically developing historical community of countries and peoples, the originality of which is determined by various natural and socio-cultural factors: diversity of climate, relief, cultural landscape, development of science and communications, technical progress, etc. Concept civilization is multi-valued, and various aspects of the manifestation of civilization give rise to a variety of characteristics of this phenomenon.

**Civilization, culture and history** - in modern society, an urgent problem is the relationship between "culture" and "history" as the "resultant component" of the sum of accumulated knowledge (the total result of human activity) and the dynamics of social change. We are talking about the connection with the dynamics of social life of the identified potential of culture, its internal reserves, accumulated experience and possibilities for relaying tradition. From this perspective, the past is viewed through the prism of the coexistence of large integral formations, social and cultural phenomena: N.Ya. Danilevsky called them cultural-historical types, O. Spengler - developed cultures, A. Toynbee and S. Huntington - civilizations. These large social systems, socio-cultural formations can be called by one general term - civilization.

**Civilization cycles and world history** - the relationship between these concepts is decisive for modern civilizational theory. The classical idea of the unity of world history was criticized already at the beginning of the last century, starting with O. Spengler, who argued that world history as a single forward movement does not exist, since history is a set of cycles, circles that every culture goes through, accomplishing its destiny. the cycle of birth, blossoming and dying. Spengler was convinced that every culture not only survives the age of an individual person (childhood, youth, manhood and old age), but also has its own "soul".

**Civilization crisis and "threats" to civilization** - modern civilizations are faced with a choice: to disappear or to overcome the threats that have arisen before humanity. There are alternatives: either humanity will follow the path that leads it to death, or it will survive, preserve its uniqueness, cultural achievements and life itself on Earth. The destructive forces of modern civilization usually include: the use of scientific and technological achievements to



establish the dominance of elites, thermonuclear war, racism, totalitarianism, confrontation in relations between states, regions and civilizations, international terrorism, environmental disaster, demographic pressure on the environment, depletion of natural resources, anthropological disaster, etc.

**The cyclical concept of the cultural-historical process** - its appearance is associated with the extinction in the second half of the 19th century. historical optimism. The idea of progress is being questioned, and although ideas about the integrity and coherence of history continued to be preserved, greater importance was attached to various civilizational factors, and the development of the structure of society was associated with its adaptation to the environment, the dominant religion, traditions, etc. (O. Comte, G. Spencer, G.T. Buckle, G. Rickert, etc.). All this gradually created the ground for the emergence at the beginning of the 20th century. ideas about history as a set of local civilizations.

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### **Texts of lectures on the history of world civilizations**

#### **Lecture 1. Concepts of "Civilization". Its definition and characteristic features**

1. Evolution of the concept of "civilization".
  2. Basic concepts.
  3. The cyclical concept of the development of civilization.
  4. Reasons for the decline and death of civilizations
- Evolution of the concept of "civilization"

The word "civilization" (French) itself appeared in the language recently. Who was the first to use this concept has not been established, but L. Febvre claims that this word was discovered in print in 1766 r. Before the appearance of the noun, the verb "civilize" and the participle "civilized" were used. At the end of the 16th century, the word "civilization" became known to Montaigne, the author of the Essays, and the contrast between the concepts of "savage" and "civilized" appeared half a century later in Descartes' Discourse on Method.

In encyclopedias, the concept of "civilization" was associated with the concept of progress and carried the meaning of Enlightenment thinking. Thus, P. Holbach noted: "The complete civilization of peoples and the leaders who lead them, beneficial changes in government, the eradication of shortcomings - all this can only be the result of the work of centuries, the constant efforts of the human mind, and repeated social experience." That is, civilization was initially perceived as a process. "A nation is civilized under the influence of experience," is the conclusion of P. Holbach.

Economists (Adam Smith) linked the concepts of "civilization" and "wealth". At the end of the 18th century, no critical examination of the very concept of "civilization" arose. For many researchers, civilization turned out to be a kind of ideal, and ambiguous concepts were embedded in it. Thus, civilization is identified with good manners and self-control - civilized behavior, civilized man. The term first appeared in this meaning in the works of Voltaire. The plural word "civilization" appeared after the 18th century, with the creation of various theories of civilization. Yes, in 1827 r. "Principles of Philosophy" by J.-B. Vico and "Thoughts on the Philosophy of Humanity" by I. Gsrder were published. Following them, Francois Guizot expresses the conviction that humanity has a common destiny, and the history of mankind can be considered as a collection of materials selected for the great history of the civilization of the human race. This means that civilization needs to be studied and analyzed. According to Guizot, civilization consists of two components: first, the level of intellectual development; secondly, from the level of social development.

Appearance in 1877 r. L. Morgan's book "Ancient Society, or an Inquiry into the Paths of Human Progress from Savagery through Barbarism to Civilization" meant that the meaning of the word began to be used to characterize the stages of human development.

The development of the connection between the concepts "civilization" and "culture", which acted as synonyms, is interesting; the words "civilization" and "culture" were used in the same sense. In the 20th century The anthropological concept of culture as the result of acquired behavioral skills began to be gradually replaced by the concept of civilization.

#### **Basic Concepts**

What is civilization? Many attempts have been made to define this universal and polysemantic category. Thus, in the 5th edition of the "Philosophical Dictionary" it is written: "Civilization (Latin civilis - civil, legal) is the totality of the material and spiritual achievements of society." Pitirim Sorokin (a domestic sociologist who was expelled from

the country in 1922 г. and became a US citizen) believed that civilizations are huge museum-like repositories of material culture, put on display without any system.

Arnold Joseph Toynbee, an English historian and sociologist, argues that civilization is a single organism, all parts of which are interconnected and are in constant interaction. Civilization is a complex system that has an internal functioning mechanism.

The definition of the Russian social scientist L.I. Semennikova, which is proposed as a working one, is based on the formula of A. Toynbee: "Civilization is a community of people, united by fundamental spiritual values and ideals, which has stable special features in socio-political organization, culture, economics and psychological a sense of belonging to this community."

What factors determine the essence of civilization? Oswald Spengler considered the main thing in civilization to be the form and style (Gestalt) of culture characteristic of this society. The Russian philosopher Nikolai Yakovlevich Danilevsky wrote about civilization that the main thing "... should be to distinguish cultural and historical types, so to speak, independent, original plans of religious, social, everyday, industrial, political, scientific, artistic, in a word, historical development "

The history of mankind includes many civilizations that had unique features and appearances. Some collapsed or were destroyed, others arose from their ruins.

How long has civilization lasted? O. Spengler and A. Toynbee argued that the development cycle of civilization from origin to decline is approximately one thousand years. Lev Nikolaevich Gumilev was one and a half thousand years old. The Belgian Quetelet concluded that the average lifespan of a civilization is approximately 185 years.

As we see, opinions are different, just as they differ in how many and what kind of civilizations there were. N.Ya. Danilevsky, for example, counts 11 of them: Egyptian; Assyrian-Babylonian-Phoenician; Chaldean, or ancient Semitic; Chinese; Indian; Iranian; Jewish; Greek; Roman; New Semitic, or Arabian; Germano-Roman, or European. Two civilizations - Mexican and Peruvian - died violent deaths at an early stage of development.

According to O. Spengler, in the history of mankind there were only 8 civilizations: Babylonian, Egyptian, Mayan, ancient, Indian, Chinese, Arab, Western.

A. Toynbee first counted up to 100 independent civilizations. Then, working on world history, he reduced their number successively: first to 36, then to 21 and, finally, to 13.

In principle, the question of how many there were - 100 or 13 - is not so important. It is more important to identify a larger unit of analysis – the cultural-historical type of civilization.

The types of civilizations are determined according to the following criteria.

- community and interdependence in the history of political justice and economic development;
- interweaving of cultures;
- the presence of a sphere of common interests and common tasks from the point of view of development prospects.

Based on these characteristics, three types of civilization development have been identified: non-progressive forms of existence (Australian aborigines, American Indians, many African tribes, small peoples of Siberia and Northern Europe), cyclical development (Eastern countries) and progressive development (Greco-Latin and modern European). More details about the features of these three types of development of civilizations can be found in the following lectures. Now let us dwell on the concepts of N.Ya. Danilevsky, O. Spengler, L.N. Gumilyov, A. Toynbee, K-Jaspers and some others, revealing the underlying reasons for the flourishing and death of certain civilizations.

The cyclical concept of the development of civilizations

The image of the cycle as a ideological guide was formed, obviously, on simple observations accessible to everyone: the life-biological regularity of a person's earthly journey, lunar phases, sea ebbs and flows, the change of seasons . Therefore, cyclicity, a cycle, is an obligatory element of myths about dying and resurrecting gods, catastrophes and renewal of the world. Different peoples and cultures have such myths. Thus, in the myths about the Greek Adonis, the Sumerian Inanna, and the Egyptian Osiris, we see a series of departures and returns, deaths and births. Indian teaching tells about four yugas (uida - epoch, era, period of time, generation), together forming mahayuga - one large yuga.

The first descriptions of the cyclic interconversion of the basic elements or elements of the world are found in Heraclitus, who called the transformation in the direction "earth - water - air - fire" "the way up", the transformation in the opposite direction – the "way down". According to Empedocles, all things consist of four elements, principles or roots: fire, air, water and earth. The movement of these principles is determined by the action of two opposing forces - Love and Hate, which dominate alternately. P.K. Grechko in his work "Conceptual Models of History", published under the program "Renewal of Humanitarian Education in Russia" (1995), compares what is happening with the movement of a pendulum: love - hate, etc., ad infinitum. The Pendulum of the World will swing in one direction - restoration, connecting processes in the universe begin, the convergence "into one world structure", into One; swings into another - the solid One disintegrates, separates. And the four elements remain unchanged, "continuously and eternally identical" to themselves. As if passing through each other, they become this or that.

Following Heraclitus, the Stoics took "cyclism" to its logical conclusion: in space from time to time (every 18,000 or 10,800 years) ekpyrosis occurs - a general ignition, or "world fire", followed by a "period of moisture", due to which "logos" are the seeds of everything that exists. A new cosmos, exactly like the one that burned, grows from these seeds.

Plato connects his cyclic concept with the direct dependence of the divinely correct and repeating circulation of the Universe, floods and fires, i.e. periodic catastrophes, on the life and fate of individual people. On this he builds his reasoning about the four types of state, timocracy, oligarchy, democracy and tyranny, which are preceded by the "fifth" form of government - Kronos (golden age), which is quite in the spirit of the cycle.

Aristotle in *Metaphysics* emphasizes that "every art and every doctrine was invented repeatedly and to the extent possible and perished again." In "Politics" he continues this same idea, saying that "almost everything has already been thought out a long time ago." Aristotle's classification of the main types of government is based on cyclicity: monarchy, or royal power adjacent to aristocracy, polity, oligarchy, tyranny, democracy.

The ancient Greek historian Polybius, in his "General History," brought the Platonic-Aristotelian concept to complete cyclical certainty. He believes that 6 forms of gyre government replace each other in history. After the next cataclysm (flood, plague, etc.), the surviving people gather and submit to the strongest and bravest among them - the leaders: this is the power of force. Reason replaces force, and the monarchy is transformed into a kingdom, which passes into its more perverted form - tyranny, from the ruins of which an aristocracy grows. Aristocracy (according to the law of nature) degenerates into oligarchy. The revolt against the oligarchy leads to the establishment of democracy, which degrades over time into ochlocracy. Each form of manifestation carries its own destruction. The circle closes on ochlocracy in order to begin the "circulation of the state hostel" again.

18th century thinker Giambattista Vico continued his study of the cyclical concept in philosophy, concluding his judgments in the formula: "one can only know with certainty what has been done." The coherence and order of all things and human affairs is determined by Divine Providence, by that Eternal Ideal History that is contained in it. According to this model, the histories of all nations flow through time in their emergence, movement forward, and decline.

According to the Eternal Ideal History, all nations, all peoples go through three eras in their development: "The Age of the Gods" - "when pagan people thought that they lived under divine control through oracles"; "The Age of Heroes" is the time of the aristocratic republic, when the heroes oppose themselves to the plebeians; "The Age of Men" - everyone recognizes that they are equal in human nature. Each era has its own language: "Age of the Gods" - sacred, secret - hieroglyphic; The "Age of Heroes" has a symbolic language: coats of arms, metaphors, similes; "The Age of People" is the people's language, the language of everyday concerns and needs of ordinary people. According to Vico, each cycle of three eras sooner or later ends in a crisis of the entire social system. The transition from one era to another is through a social revolution. And it is not possible for people to cancel this order, to circumvent it. Giambattista Vico comes to this conclusion in his work "Foundations of a new science of the general nature of nations."

The problems of cultural and historical cyclicity and the analysis of types of civilizations were continued by the original Russian thinker. Nikolai Yakovlevich Danilevsky (1822-1885), whose name is mentioned first among such thinkers as O. Spengler, A. Toynbee, F. Northrop, A. Shubart, P. A. Sorokin, is considered the founder of "spatio-temporal localization" cultural phenomena." This is how it was rated 1964 r. contribution of N.Ya. Danilevsky by the International Society for the Comparative Study of Civilizations.

In the book "Russia and Europe," Danilevsky, through an analysis of problems in the relationship between Russia and Europe, develops his theory of the structure and dynamics of "cultural-historical types." He wrote that Europe (the West) is hostile to Russia, seeing in Russia and the Slavs not only an alien, but also a hostile force. This hostility persists despite the great sacrifices and services Russia provides to Europe. Thus, Russia has never attacked Europe, Europe has repeatedly invaded Russia, forcing it to defend itself and expel the aggressor. "The reason is much deeper. It lies in the uncharted depths of those tribal sympathies and antipathies that constitute, as it were, the historical instinct of peoples, leading them (in addition to, although not against, their will and consciousness) to a goal unknown to them..." - this is the philosopher's conclusion.

Danilevsky sees the real reason for the emergence of hostility in the fact that Russia and Europe belong to different historical and cultural types: Europe is the field of Romano-Germanic civilization. It is one of several great civilizations in human history.

At the same time, according to Danilevsky, the identification of European civilization with the world is based on an erroneous point of view, thanks to which only one civilization is considered as progressive and creative as opposed to the rest, static and not creative. Danilevsky also considered the division of history into ancient, medieval and modern dubious.

Rome, Greece, India, Egypt and other cultures had their ancient, medieval and modern periods. And the very fall of the Roman Empire in 476 r. AD, which marked the end of ancient history and the beginning of the Middle Ages, was significant for Europe, but not for China, India and the rest of humanity. Consequently, there are many civilizations that collectively express the infinitely rich experience of humanity. Each civilization arises, develops its own values and forms, and then dies along with them.

Danilevsky believes that only a few peoples were able to create great civilizations and become "cultural-historical types." He divides all peoples into three main classes: positive creators of history who created great civilizations and cultural-historical types; negative creators of history, who, like the Huns, Mongols and Turks, did not create great civilizations, but like "God's whip" contributed to the death of decrepit dying civilizations; and, finally, peoples whose creative spirit (.elan) for some reason is delayed at an early stage of development and becomes ethnographic material used by creative peoples to enrich their civilizations.

In Chapter V, "Cultural-historical types and some laws of their movement and development" of the book "Russia and Europe," Danilevsky sets out the laws of historical development arising from his grouping of phenomena into cultural-historical types.

Law 1. Every tribe or family of peoples that speaks the same language or belongs to the same linguistic group represents a cultural-historical type if, according to its spiritual inclinations, it is capable of historical development and has already emerged from infancy.

Law 2. In order for civilization to arise and develop, it is necessary that the peoples belonging to a given distinctive cultural and historical type enjoy political independence.

Law 3. The principles of civilization of one cultural-historical type are not transmitted to peoples of another type: each type develops them for itself with greater or lesser influence of alien, previous or modern organizations.

Law 4. Civilization only reaches completeness, diversity and richness when the ethnographic elements that make it up are diverse - when they, without being absorbed into one political whole, taking advantage of their independence, make up a federation, or political system of states.

Law 5. The course of development of cultural-historical types is most closely similar to those perennial single-fruited plants in which the growth period is indefinitely long, but the period of flowering and fruiting is relatively short and depletes their vitality once and for all.

The first two laws do not require, according to Danilevsky, much explanation. In fact, of the 10 cultural-historical types, the development of which constitutes the content of world history, three belong to the tribes of the Semitic race, and each tribe, characterized by one of the three languages of the Semitic group - Chaldean, Hebrew and Arabic - had its own distinctive civilization.

The Aryan group of languages, as is known, is divided into 7 main linguistic families: Sanskrit, Iranian, Hellenic, Latin, Celtic, Germanic and Slavic. Of the tribes corresponding to these seven families of languages, 5 - Indian, Persian, Greek, Roman, or ancient Italian, and Iranian - are original cultural and historical types that developed into original civilizations (except for the Celtic tribe, which was included as ethnographic material in the German-Roman cultural -historical type).

Danilevsky emphasizes that there is not a single civilization that would have arisen and developed without political independence, although having reached an already known stage, a civilization can continue for some time even after the loss of independence, as we see in the example of the Greeks.

Danilevsky reinforces the third law of cultural and historical development with conclusions from the history of Egypt, China, India, Iran, Assyria and Babylon: there are no people of non-Egyptian origin who would accept Egyptian culture; Indian civilization was limited to peoples who spoke languages of Sanskrit origin. Of course, the Phoenicians and Carthaginians belonged to the ancient Semitic cultural type, but the former were people of the same origin as the Babylonians, and the latter were a colony of the Phoenicians, while the civilization of Carthage was not passed on to the Numidians and other African aborigines. Chinese civilization is spread between the Chinese and Japanese - immigrants from China. The Jews did not pass on their culture to any of the peoples who surrounded or lived with them at the same time.

Danilevsky refers to the attempt of Alexander Mikhdsdonsky not only to conquer the East, but also to spread Greek civilization there, which was considered (according to modern theories) universal in the 4th century. before the Nativity of Christ. However, in the eastern part of the Alexander monarchy, after 70 or 80 years, with the help of the Parthians and Scythians, the cultural type of Iran was restored, where it continued to dominate in the new Parthian and then in the Sasanian kingdoms. In the western regions, things were better: in Syria and Asia Minor, kings of Greek origin ruled; The court, the capital and the cities adopted Greek customs and fashion; Greek sculptors, architects, carvers, and goldsmiths had a lot of opportunities for selling their works.

It seems that things went best in Egypt: museums, libraries, academies were formed in Alexandria, philosophy flourished, but everything was in Greek. Scientist Alexandria was a Greek colony. The rulers generously patronized Greek scientists, philosophers, and all carriers of Greek culture, but thanks to this, Greek civilization was not transmitted to Egypt, or to the East in general.

If the Greeks failed to pass on their civilization through conquest, were they not more successful in doing so when they were conquered by the Romans? Danilevsky emphasizes: "... only because the Romans remained Romans, they produced something great," and the speculative, metaphysical direction of the Greek mind was unusual for people of the Latin race. The transfer of civilization was tried, but failed. The Roman principles remained original; loyalty to the principles of the national state system made Rome the most powerful "political body that has ever existed." The rules of civil relations, which passed from custom into law and were brought into a coherent system, laid the foundation for the spider of law, representing a model of the civil code, which is still studied by lawyers of all countries. In architecture, the Romans demonstrated their originality with their arch and dome, they created The Colosseum and Pantheon are on par with the best examples of Greek art. Finally, in poetry, where it was a reflection of Roman life, in the odes of Horace, in elements and satire, the Romans expanded the possibilities of poetry. In the field of science of history, Tacitus stands on a par with Thucydides.

The Romans themselves forcibly transferred their civilization to the peoples they conquered. "...They destroyed the original culture where it existed (for example, in Druid Gaul), built cities - colonies of Roman life and Roman life, but did not arouse civilization anywhere," Danilevsky concludes. One of the most civilizing peoples who destroyed the Roman Empire were, of course, the Goths. They penetrated Italy and formed a powerful kingdom, headed by one of the wisest and most well-intentioned sovereigns who ever reigned, Theodoric [19]. He set the most noble and humane

goal - to merge the winners with the vanquished, to instill Roman civilization in the first. What happened? The Goths, being in too close relations with the civilization of Rome, being suppressed by its brilliance, did not assimilate it and lost their political power. The darkness of barbarism continued in Europe for about three more centuries before the disappeared civilization began to influence its new types.

Thus, the whole history, according to Danilevsky, proves that civilization is not transmitted from one cultural-historical type to another. However, civilizations influence each other. Firstly, through colonization. Thus, the Phoenicians transferred their civilization to Carthage, the Greeks to Southern Italy and Sicily, and the British to North America and Australia. Secondly, by "grafting": the Greek cutting was Alexandria on an Egyptian tree; Caesar grafted Roman culture onto its Celtic roots. There is another way in which civilization influences civilization: the way in which Egypt and Phoenicia acted on Greece, Greece on Rome, and Rome and Greece on German-Roman Europe.

According to Danilevsky, most civilizations are not creative in all, but only in one or several areas of activity. Thus, Greek civilization reached unsurpassed heights in the aesthetic field, Semitic - in religious, Roman - in the field of law and political organization. The progress of mankind does not consist in everyone going in the same direction, but in the fact that the entire field, which constitutes the field of historical activity, proceeds in different directions. This is Danilevsky's conclusion.

Danilevsky sees the reason for Europe's hostile attitude towards Russia and the Slavs in the fact that Europe has already entered a period of decline, while the Slavic civilization is entering a period of flowering of its creative powers.

Danilevsky writes that if European civilization turned out to be two-part, i.e. creative in two areas - political and scientific - then the Russian-Slavic civilization will be three- or even four-component in four areas: religious, scientific, political-economic and aesthetic.

Oswald Spengler (1880 – 1936), whose name occupies an important place among philosophers of history and culture, declared himself the unique and only creator of a truly scientific scheme for the historical process of the development of civilizations. According to him, the book "The Decline of Europe" posed a question that had never been asked before: is there a logic of history? Let's try to figure out what the new methods of historical knowledge proposed by O. Spengler are.

The book "The Decline of Europe" was published in Russian in 1923 r. with the title "Image and Reality", with a foreword by Professor A. Deborin. O-Spengler's book left no one indifferent: the extraordinary talent and extraordinary, overwhelming erudition of the author, who brings down upon the reader historical events of all eras, the philosophical teachings of Greece and China, information about the Mayan people, the mathematics of Eudoxus and Gauss, cave painting, the architecture of ancient Egypt, paintings masters of the Flemish school, Bach fugues, etc. - everything to confirm your reasoning.

O. Spengler writes: "The death of the West... represents the problem of civilization. Here we are faced with one of the most fundamental questions of history. What is civilization, understood as a logical consequence, as the completion and outcome of any culture? Since every culture has its own civilization, then civilization, according to Spengler, is the inevitable fate of every culture. "Civilization is a set of extremely external and extremely artificial states of which people who have reached the last stage of development are capable. Civilization is completion... It is an inevitable end; all cultures come to it with deep inner necessity," this is the conclusion of O. Spengler, who claims that the heyday of Western European culture has ended. It has entered the phase of civilization and cannot give anything original either in the field of spirit or in the field of art. The age of purely expansionist activity has arrived, which is devoid of heuristic brightness and highest artistic productivity.

The fate of European civilization is no exception: each culture is isolated from all others, and it consistently goes through a cycle of development from birth to death.

So, history breaks up into a number of independent, unique, closed cyclical cultures that must survive birth, formation and decline and have a purely individual fate.

The main thing for Spengler is the internal life of cultures, hence the analogy is purely external in nature, since purely external features of the development cycle are compared.

Spengler in his work "Is this Pessimism?" lamented: "Almost no one has understood my book so far." This is wrong. Quite a lot of philosophers shared and share his positions. Thus, the thesis about the absence of meaning in history formed the basis of the worldview of Sartre, Barth, Niebuhr, Popper - philosophers of various directions. All of them denied the interconnection of historical events, and existentialism even denied the objectivity of the method of historical science. According to Heidegger, a person thrown into an absurd world creates history based on his own decisions. Consequently, for both existentialists and neopositivists, history has no objective meaning. Hence the idea of progress that disappears by itself.

Spengler nevertheless looked for yet unrealized opportunities in European culture, revealing creative potential. Only true self-awareness and a sober look at the world order can save you from the apocalypse.

Herder also wrote about the individual stages of human development, in the alternation of which each nation reveals itself as a certain meaning. Spengler sets a goal: to make people realize the significance and originality of all the great cultures that existed on earth. Europe's enormous interest in the East, which at the end of the 20th century. perceived as a rich cultural space, confirms that Spengler was right in many ways.

Since each culture creates historical phenomena - symbols of its soul, it contributes to the overall development of humanity. Spengler develops the idea of the awakening of the soul of culture, its boundless loneliness, the desire to



subjugate the hostility of the world, space, borders by creating symbols that are the material expression of this culture. Numbers, language, architecture, etc. - symbols of the soul of a given spiritual cosmos.

Objectification of the soul in space exhausts its creative powers. Having completed its cycle, the soul goes into eternity. Therefore, the image of space is very significant for Spengler. He emphasizes that we can talk about culture only when we discover a change and development in the forms of human existence. That is why history is transitory and unique.

Historians and political scientists have divided the world into civilizations (since the time of Guizo), identifying the main ones: Western, Confucian, Japanese, Islamic, Hindu, Latin American, Slavic Orthodox.

Civilization, according to Spengler, is "the will to world power, to the elimination of the surface of the earth." "At the heart of the world is the "I" - man, from here there are as many worlds as there are people and cultures," that is, only a subjective, individual idea of the world. Hence the famous phrase "scientific knowledge is self-knowledge."

Spengler calls the nobility and clergy the bearers and creators of culture - this is the creative force of society. Why nobility? It is vitally connected with the earth, and the earth is the basis of human existence. In this sense, the nobility is a higher level of the peasantry, "the very essence of blood and race, the stream of existence in its conceivably modern form." The proletariat is a faceless mass, and "the mass is the end, the radical nothingness." The goal of the proletariat is to destroy culture, but it is pointless to try to revive culture and its values. Culture comes from "cult", it is connected with the cult of ancestors, it is impossible without sacred traditions. Spengler concludes that philosophy and art exist only in culture, culture is aristocratic and organic. Civilization is a world city, it is imbued with the desire for equality, it is democratic and wants to settle in numbers. Culture is national, but civilization is international.

For a more complete understanding of the problems of the development of civilizations, it is necessary to dwell on the "large cycles" of N.D. Kondratiev (1892–1938) and the cyclic contour of the passionary concept of L.N. Gumilyov (1912–1993).

The well-known theory of "large cycles" (48 years old) by N.D. Kondratiev concerns more the economic problems of society, but their socio-historical generalizations formed the basis of the theory of the wave cyclic process. The key to understanding Gumilev's concept is the concept of ethnos. "When the initial ethnic group is created, the initiators of this emerging unity select active people for themselves precisely on this complementary basis - they choose those who are simply sympathetic to them." So 500 people united around Romulus and Remus on the seven hills, which marked the beginning of Rome. People of "long will" gathered around Genghis Khan.

It is ethnic groups that are the phenomena in which the interaction of people and the natural environment takes place; these are systems that lie at the junction of the biosphere and the sociosphere. The nature of an ethnos, according to Gumilyov, of its ethnogenesis is energetic. Based on V.I. Vernadsky, Gumilyov defines the nature of this energy: biogeochemical energy of living matter (energy accumulated by plants through photosynthesis and absorbed by animals through food). Passionarity is the effect of the energy of living matter on the character and behavior of a person, a member of a particular ethnic group.

Passionarity is an anti-instinct that goes against the instinct of self-preservation. For the sake of achieving a cherished goal, a passionate person does not spare either his own, or even more so, the lives of other people, his fellow tribesmen. There are different modes of passion: vanity, greed, pride, etc. There are not many passionate individuals, but they create the critical mass necessary for the development of the ethnos. It is this energy that goes into creating cultural values and political activities, writing books, sculpting sculptures, and building cities.

Passionaries appear, according to Gumilyov, as a result of a "passionary impulse", which lasts approximately from 1 to 5 years. Over the past 3 thousand years, many such tremors have been recorded in Eurasia: in the 18th, 11th, 8th and 3rd centuries. BC.; in the I, VI, VIII, XI, XIII and XIV centuries. AD

According to Gumilev, on an elongated and narrow strip of the earth's surface (200 – 300 км) as a result of "variable cosmic irradiation," perhaps a series of passionate populations arises from a supernova explosion. New ethnic groups appear after 130–160 years of incubation fermentation of these populations. The vector of ethnogenesis proceeds in phases (being an energy process, ethnogenesis obeys the second law of thermodynamics, or the law of entropy).

The first phase of ethnogenesis is ascent. The human collective, ascending to the historical arena for the first time, is inspired by the imperative: "We must fix the world, because it is bad." People are more concerned with themselves than with nature.

The second phase is acmatic, this is the greatest, maximum activity of the ethnos and its passionate individuals. The ethnic system swells with energy, resulting in wars (civil strife in the 11th – 14th centuries in Western Europe). People assert themselves and are even less busy with nature.

The third phase is the transition to the imperative: "We are tired of the greats." Breakdown, passionate impoverishment, conquests are replaced by studies in science and creativity (the phase of breakdown in Europe coincided with the Renaissance). In this phase, the pressure on nature is destructive and manifests itself to the greatest extent.

The fourth phase is the desire for a calm and normal life with the imperative: "Be like me!" Individuals of "golden mediocrity" take over. The theory of progress gives a "sanction" for the ruthless destruction of nature, which avenges itself: with deserts, dead seas, and various types of cataclysms.

The fifth phase - obscuration - is the twilight of the ethnos, in fact it is the end with the imperative: "Be like us!" - ridicule hard work, despise intelligence, do not be ashamed of ignorance. After about 1,500 years, the end is inevitable.

The fragments of a disintegrated ethnic group, their groups, and individuals fall into a state of homeostasis (stability). The anxieties and worries of creative life are behind us, the imperative is “Be satisfied with yourself” (examples: North American Indians, Eskimos, Aleuts, Central African pygmies, Australian aborigines). Gumilev believes that all such peoples are not the initial, but the final phases of ethnogenesis, ethnic groups that have lost their passionate fund. People turn, in essence, into an element of the landscape. Gumilyov believes, however, that a relict ethnos is not the only option for completing ethnogenesis: individual representatives can become a substrate for the formation of a new ethnos.

Of course, much in this concept is still not entirely clear; many questions arise around which discussions continue.

#### Causes of the decline and death of civilizations

Arnold Toynbee (1899–1975), an English historian and sociologist, in his work “Comprehension of History” posed the following question: why do some societies turn out to be “immobile” already at an early stage of development, why does civilization not develop?

For the genesis of civilization, according to A. Toynbee, two conditions are necessary: first, an understanding of the role of the creative minority in a given society; secondly, the presence of an environment that is not very favorable, but not very hostile. For civilization to take place, a “mechanism of interaction of challenge and response” is needed: the environment is moderately unfavorable, it challenges society, and society, through a creative minority, successfully responds to the challenge and solves problems: society is in motion, therefore, the level of civilization has not changed.

A. Toynbee identifies four civilizations: Far Western (Irish), Far Eastern Christian (Nestorian in Central Asia), Scandinavian and Syrian - all of them were born dead. And five civilizations - Polynesian, Eskimo, nomadic, Spartan and Ottoman - froze in their development. Why did all this happen?

The growth of civilization lies in the self-expression of civilization, in the transition from crude forms of religion to more sublime and complex forms of religious consciousness and culture. A growing civilization is the social unity of a society where the creative minority is followed and imitated by the majority. In such a society there are no fratricidal fights, no frozen social differences. This is a stable whole, a society where there are no class battles or revolutions.

Why do civilizations break down, why do they fall apart? The main idea of the twelve-volume Study of History by A. Toynbee is the idea of civilizations. He identified 32 civilizations, including 21 that were fully developed and revealed. All civilizations are individual and original. Among the many mechanisms for the development of civilizations, A. Toynbee singles out the mechanism of alternation of statics and dynamics, which he denotes by the Chinese symbols Yin and Yang.

Challenge-and-Response is one of the important mechanisms for the development of civilizations. A. Toynbee writes: “Civilizations develop thanks to the impulse that carries them from challenge through response to further challenge.”

The mechanism of Exit -and-Return is especially important at the stage of growth of civilizations; it is a “push-pull” rhythm of creative acts that make up the growth process: to go behind the scenes of the historical drama, retreating, in order to accumulate the strength and abilities of the whole society, individuals, to internally transform and then respond to the challenge with renewed vigor.

A. Toynbee sees the mechanism of Schism in the period of collapse of a broken civilization, in the period of alienation of the majority from the minority. A. Toynbee sees the shadow of fatalism and doom in the continuous repetition of the same historical circle of existence in the cyclical concept. He is looking for how not to be “eternal victims of a cosmic joke,” how to bring meaning to the repetition of history. And since civilization itself, in the understanding of A. Toynbee, is the common basis for the intersection of “individual fields of action of many people,” the 20th century thinker turns his hopes to human activity, opportunities and freedom of choice. Knowledge of the past is one of the possibilities of the future. Hence the need to understand the reasons for the death of previous civilizations. According to A. Toynbee, civilizations commit suicide. He explains the nature of this for three reasons:

- the decline of the creative forces of the minority;
- weakening of voluntary imitation on the part of the majority;
- loss of social unity of society as a consequence of the first two reasons.

The breakdown of civilization leads to internal instability in society, to an increase in social tension in it.

The phase of the decline of civilization is divided into three subphases: the breakdown of civilization, its decomposition, its disappearance. All this lasts for centuries. Thus, Egyptian civilization experienced a breakdown in the 16th century BC e., and disappeared only in the 5th century AD. For two thousand years it existed in the form of “petrified life and death.”

But no matter how long it lasts, the fate of most civilizations, if not all, sooner or later leads them to eventual extinction. This is the nature of the decline of civilizations: the creative minority loses its appeal, and the majority refuses to imitate and follow it. The minority uses force (the state) to preserve itself, but it becomes a slave to its inert attitudes and leads itself to destruction.

Thus, schism enters the body and soul of civilization. At the same time, the split leads to the emergence of four types of personalities and “rescuers”: firstly, “archaists” appear who are trying to return the “past”, the past and the passing. Secondly, “futurists” appear, intending to return and hold events by force (with a sword). Thirdly, there are “indifferent stoics” who look indifferently at everything that happens; they stoically intend to simply live until better times. Fourthly, “transformed religious rescuers” who find support in God are inevitable.

But all this, according to A. Toynbee, is an illusion. The only path that he finds true is the “path of transformation”, the transfer of goals and values into the supersensible “kingdom of God” - “from man to superman”, “from the earthly city to the heavenly city” as the ultimate result of man and civilization. In the West, Toynbee’s theory was fairly criticized. So, Pitirim Sorokin saw two main “defects” in it. He found that the development of civilizations along the line “genesis - growth - decline” is a simplified approach. This is the first. And the second thing P. Sorokin objects to is to consider civilization as a system, and not just an accumulation of economic, political and social relationships.

A. Toynbee considers only one civilization to be a living civilization - Western, all the others are either dead or half-dead. For a number of civilizations he uses the term “petrified civilization”. Thus, China, according to A. Toynbee, petrified for one thousand years, Egypt - for 2 thousand years. And Rome went through “a path of continuous decay from beginning to end.”

Thus, there are many cultures on Earth, and each is capable of giving world history a unique look.

#### Questions

1. What are “cultural-historical types of civilizations” according to N.Ya. Danilevsky?
2. Why, according to O. Spengler, does culture end with civilization?
3. What does A. Toynbee see as the reasons for the decline and death of civilizations?

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### Lecture 2-3. Ancient civilization of Mesopotamia Plan

1. **Ancient Mesopotamia.**
2. **The origins of Mesopotamian civilization.**
3. **Sumerian civilization. Old Babylonian period**
4. **Mesopotamian civilization in world history**

#### 1. Ancient Mesopotamia

In the IV-II millennium BC. The first civilizations in human history appear over a vast territory from the Mediterranean Sea to the Pacific Ocean. Several centers of formation of ancient civilizations arose, four of which are associated with the basins of the major rivers Nile , Tigris , Euphrates , Indus , Ganges , and Yellow River . Independently of each other, the emergence of civilizational structures and the formation of four *river civilizations* - Mesopotamian , Egyptian, Hindustan and Chinese - took place.

One of the most ancient civilizations in the world arose in the East in the territory of Mesopotamia in the fertile lowland between the Tigris and Euphrates . The formation of civilization took place in particularly favorable geographical conditions. Mesopotamia stretches from the mountains of Armenia in the north to the Persian Gulf in the south. It is adjoined to the west by the Syrian steppes and to the east by the Iranian Plateau. The center of the emerging civilization was in southern Mesopotamia , which is called Mesopotamia .

In northern Mesopotamia it snowed in winter and rained in spring and autumn. In Mesopotamia the climate is dry and hot. Summer lasted 6 months, and the air temperature reached +60 C. The amount of precipitation was small. They fell mainly in winter. From the Persian Gulf, winds drove large waves ashore, raising the water level of the Tigris and Euphrates , leading to flooding. It is no coincidence that the myth of the global flood was born in this region. Due to such climatic conditions, Mesopotamia was one of those regions where civilization could arise . It was rich in fertile soil with alluvial silt brought in by seasonal floods. But the favorable environment of the Tigris and Euphrates was at the mercy of nature. And man responded to this challenge with hard work, organization and the desire to survive.

Already in the 4th millennium BC. *Irrigation* began to develop here . A system of irrigation canals distributing the waters of the Tigris and Euphrates , basins, and ditches turned the areas irrigated by them into fertile granaries feeding millions of people. This extremely hard work of building and cleaning canals was performed for a month or two a year by the entire adult population of Mesopotamia . And this continued from year to year, from century to century throughout the history of Mesopotamian civilization.

Economically, the Tigris and Euphrates united the peoples living here, but did not in any way influence their ethnopolitical diversity and disunity. In Mesopotamia, some states were replaced by others more than once, and different peoples were constantly at enmity with each other. After the Sumerians, Akkadians, Assyrians and Chaldeans, the Persians and then the Greeks appeared here. In addition, in the Ancient Mesopotamia there were no borders created by nature that protected its population from the predatory raids of neighboring tribes. This region, unlike, for example, Egypt, has always been a passageway for nomads and conquerors. Mesopotamian civilization was formed in conditions of polycentrism, when leadership passed from one center to another. However, ethnically, culturally and religiously it was still one Mesopotamian civilization \_

In order for the Mesopotamian civilization to take place there was everything necessary, although without much variety. *Clay and natural asphalt* were available in abundance. Clay was used to make boxes, barrels, pipes, hearths, casting molds, furniture, spindles, lamps, figurines, and funeral boxes. Vessels were sculpted from clay, first by hand and then on a potter's wheel. The main building material, mud brick, was also made from clay, mixing chopped reeds or straw into it. This brick was not fired in a kiln, but simply dried in the sun. Palaces, temples and residential buildings were built from it. Finally, they wrote on clay and believed that the gods also fashioned the first people from clay.

In the north of Mesopotamia there were deposits of lead, tin, iron, and in mountainous areas there was a lot of stone. The Sumerians learned to obtain pure copper, from which they made weapons, axes, sickles, dishes, lamps and figurines. Somewhat later, bronze appeared, an alloy of copper with lead or tin. Thus, in the 3rd millennium BC. The Sumerians opened the door to the Bronze Age for humanity.

Main tree of Mesopotamia *date palm*, which produces nutritious and tasty fruits, but low-quality wood. And yet it brought great benefits. In ancient times, they knew 360 of its beneficial properties, which were sung in literature, fine arts and religion. In Mesopotamia, the date palm was considered a sacred tree, and its cult contributed to the emergence of the legend of the tree of life. Since ancient times, other fruit trees, figs, grapes, and willow, reeds and reeds grew here along the river banks.

## 2. Origins of Mesopotamian civilization

Humanity took its first tentative steps towards civilization in Western Asia around the 8th millennium BC. An attempt was made to emerge from the primitive existence of *gatherers* and *hunters*. And this transition is unlikely to happen overnight. This took at least a millennium. In the 7th millennium BC. *agricultural-pastoral* Tribes who lived near the Zagros mountain ranges begin to migrate in search of new spaces for their fields and new pastures for livestock. It is their villages that appear on the outskirts of the Mesopotamian lowland. Hundreds of years passed before these tribes, having tamed wild goats and dogs, began to use *hoe farming*. Judging by the *Jarmo culture*, people lived in primitive houses built of clay and reeds, defied the forces of nature and worshiped the mother goddess, the patroness of fertility. However, the general line of development of Mesopotamian civilization is by no means connected with goat herders, as the carriers of the Jarmo culture are called. The basis of all subsequent achievements of the civilization of Mesopotamia is *the Hassun culture* (VI millennium BC). Its signs are adobe buildings, the appearance of metal products and pottery decorated with ornaments. Hassoun culture already reflects the lifestyle of sedentary *farmers* and *herders*. The Hassounians lived in adobe *multi-room houses* with a flat roof. A stove, sometimes in the form of a rather massive structure, was a mandatory accessory of every home. *Boiled food*, including various porridges, occupied a prominent place in the diet of the Hassun people. The floors in the house were covered with reed mats. The comfortable life of the Hassun people was complemented by *elegant pottery*. It was decorated with ornaments in the form of large triangles and patterns painted with dark paint, the shades of which varied from black to red. Quite complex scenes and symbols were often reproduced. The preliterate era preserved two forms of storing and transmitting information: oral and artistic. Hassoun ceramics are a kind of keeper of information, reflecting the lifestyle of settled farmers and cattle breeders. The Hassoun culture was created by a society of relative prosperity, as evidenced by the care of its members about their appearance: stone bracelets, beads made of carnelian, chalcedony and turquoise.

In the area of the upper reaches of the Euphrates, settlements of the so-called *Halaf culture* (5th millennium BC) were found. It is characterized by adobe round-plan houses, ceramics with monochrome and then polychrome painting, and clay figurines of plump seated women. The specificity of Khalaf architecture is *the predominance of round buildings*. The most interesting are the round buildings on a stone foundation with adjacent rectangular rooms. Maybe. Tribal leaders lived here. *Thin-walled Khalaf dishes* represent perhaps the most perfect clay products of antiquity. On a yellow-orange background, the ornament was painted with red-brown and brown paint. Carefully made pottery was decorated with multi-colored geometric and floral patterns, as well as images of spotted leopards, deer, birds, fish, and snakes. A favorite motif of the Khalaf craftsmen is the head of a bull. *The glaze technique* appears for the first time. Terracotta female figurines are also represented in the Halaf culture. Apparently among the Khalafans *craft* had already separated from agriculture, and the most primitive barter trade had appeared.

During the settlement, some of the tribes from the mountainous regions of Elam and Northern Mesopotamia occupied the south of Mesopotamia. Here in the middle of the 5th millennium BC. *The Ubeid culture* developed, which spread widely in the Southern Mesopotamia. It was distinguished by monochrome painted ceramics with geometric and curvilinear painting motifs, terracotta sickles and terracotta figurines of standing women with the heads of fantastic creatures. The main occupation of the Ubeid people was agriculture. They had already begun to build large

and complex *artificial irrigation systems*, including canals and reservoirs. The process of specialization of production was actively underway. Not only utilitarian buildings were erected, but also *monumental* and *religious* buildings, which indicates the significant potential that the Ubeyds had already accumulated. Probably, food surpluses made it possible for some part of the population to engage in activities other than farming. *Craftsmen, traders, and priests* stood out. Thus, during the time of Ubaid, the foundations of the Sumerian civilization were formed.

### **3. Sumerian civilization . Old Babylonian period**

What people created the Sumerian civilization? What language did the people of Mesopotamia speak ? The foundations of civilization in Mesopotamia were laid by the Sumerians. Already in the 6th millennium BC. they were the main population of Mesopotamia, but not its first inhabitants. Gradually occupying southern Mesopotamia, the Sumerians may have encountered some tribes here. It is not clear where the ancestral home of the Sumerians was located. The Sumerians themselves considered themselves to be from the island of Dilmun in the Persian Gulf. They spoke a language whose relationship with other languages has not yet been established.

From the 3rd millennium BC Semitic tribes began to penetrate into Mesopotamia from the Syrian steppe. The language of this group of tribes was called East Semitic ( Akkadian ). By the end of the 3rd millennium BC. The Sumerian and Semitic populations finally mixed. From the end of the 4th millennium BC. Three languages coexisted in Mesopotamia: Pre-Sumerian Banana, Sumerian, and East Semitic ( Akkadian ). Approximately until 2350 r. BC. the population of Lower Mesopotamia spoke Sumerian; in Upper Mesopotamia the Akkadian language predominated. In the end, the Semitic language turned out to be the main one: the pre-Sumerian language disappeared, and Akkadian won and gradually replaced the Sumerian language, adopting many Sumerian words. This was by no means explained by the power and numbers of the Eastern Semites, but only by the fact that they were mobile shepherd tribes that quickly merged with neighboring peoples. There was no ethnic hostility between peoples who spoke different languages. The entire population of Mesopotamia called themselves Blackheads, regardless of the language each spoke.

From the second half of the 4th millennium BC. A new stage in the development of Mesopotamian civilization began, called the Uruk culture (2nd half of the 4th - 3rd millennium BC). It was at this time that the formation of the economic and cultural basis of the Sumerian civilization, which developed in the southern part of Mesopotamia, was completed.

The first cities in human history arose on the territory of Mesopotamia. Already in the 4th millennium BC. large settlements here turn into city-states. A city-state is a self-governing city with its surrounding territory. Typically, each such city had its own temple complex in the form of a high stepped ziggurat tower, a ruler's palace and adobe residential buildings. The cities of Sumer were built on hills and were surrounded by walls. They were divided into separate villages, from the combination of which these cities emerged. In the center of each village there was a temple to the local god. The god of the main village was considered the lord of the entire city. Approximately 40-50 thousand people lived in each of these city-states. The city of Uruk, located on the Euphrates, played a major role in the development of the Sumerian civilization. In the 4th millennium BC. it was the largest city in Mesopotamia. Uruk occupied an area of approximately 7.5 square meters. km., a third of which was under the city, a third was occupied by a palm grove, and the rest of the area was occupied by brick quarries. The inhabited territory of Uruk was 45 ra. There were 120 different settlements in the Uruk region, indicating rapid population growth. There were several temple complexes in Uruk, and the temples themselves were of considerable size. The Sumerians were excellent builders, although they lacked stone and wood. To protect against water, they lined the buildings. They made long clay cones, fired them, painted them red, white or black, and then pressed them into clay walls to form colorful mosaic panels with patterns imitating wickerwork. The red house of Uruk, the place of public meetings and meetings of the council of elders, was decorated in a similar way.

Sumerian tribes Mesopotamia in various places in the valley were engaged in draining swampy soil and using the waters of the Euphrates and then the Tigris to create irrigation agriculture. The creation of an entire system of main canals, on which regular irrigation of fields was based, in combination with well-thought-out agricultural technology, was the most important achievement of the Uruk period.

The main occupation of the Sumerians was agriculture, based on a developed irrigation system. In urban centers, crafts were gaining strength, the specialization of which was rapidly developing. Builders, metallurgists, engravers, and blacksmiths appeared. Jewelry making became a special specialized production. In addition to various decorations, they made cult figurines and amulets in the form of various animals: bulls, sheep, lions, birds. Having crossed the threshold of the Bronze Age, the Sumerians revived the production of stone vessels, which in the hands of talented anonymous craftsmen became genuine works of art. This is the cult alabaster vessel from Uruk, about 1 m. It is decorated with an image of a procession with gifts going to the temple. Mesopotamia did not have its own deposits of metal ores. Already in the first half of the 3rd millennium BC. The Sumerians began to bring gold, silver, copper, and lead from other regions. There was brisk international trade in the form of barter or gift exchanges. In exchange for wool, fabric, grain, dates and fish, they also received wood and stone. There may have been real trade carried on by sales agents. The life of Sumerian society developed around the temple. The temple is the center of the area. The creation of cities was preceded by the creation of temples, followed by the resettlement of residents of small tribal settlements under its walls. In all the cities of Sumer there were monumental temple complexes as a kind of symbol of Sumerian civilization. Temples had important social and economic significance. At first, the high priest led the entire life of the city-state. The temples had rich granaries and workshops. They were centers for collecting reserve funds, and trade expeditions were equipped from here. Significant material assets were concentrated in the temples: metal vessels, works of art, and various types of jewelry. Here the cultural and intellectual potential of Sumer was collected,

agronomic and calendar-astronomical observations were carried out. Near 3000 r. BC. Temple households became so complex that they needed to be accounted for. They needed writing, and writing was invented at the turn of the 4th-3rd millennium BC. The appearance of writing is the most important stage in the development of any civilization, in this case Sumerian. If previously people stored and transmitted information in oral and artistic form, now they could write it down in order to store it indefinitely. Writing in Sumer first appeared as a system of drawings, as a pictogram. They drew on damp clay tablets with the corner of a sharpened reed stick. The tablet was then hardened by drying or firing. Each sign-drawing designated either the depicted object itself, or any concept associated with this object. For example, the sign of the foot meant walking, standing, fetching. This ancient form of writing was invented by the Sumerians. Around the middle of the 3rd millennium BC. they handed it over to the Akkadians . By this time, the letter had already largely acquired a wedge-shaped appearance. So, it took at least four centuries for writing to transform from purely reminder signs into an orderly system for transmitting information. The signs turned into a combination of straight lines. Moreover, each line, due to the pressure on the clay with the corner of a rectangular stick, acquired a wedge-shaped character. This type of writing is called cuneiform. The first Sumerian records did not record historical events or milestones in the biographies of rulers, but simply economic reporting data. Perhaps that is why the oldest tablets were not large and poor in content. A few written characters of the text were scattered across the surface of the tablet. However, they soon began to write from top to bottom, in columns, in the form of vertical columns, then in horizontal lines, which significantly speeded up the writing process. The cuneiform script used by the Sumerians contained about 800 characters, each of which represented a word or syllable. It was difficult to remember them, but cuneiform was adopted by many neighbors of the Sumerians to write in their completely different languages. The cuneiform script created by the ancient Sumerians is called the Latin alphabet of the Ancient East.

The Sumerian civilization also created early forms of statehood. In the first half of the 3rd millennium BC. Several political centers developed in Sumer. For the rulers of the states of Mesopotamia, in the inscriptions of that time there are two different titles: lugal and ensi. Lugal is the independent head of the city-state , a big man, as the Sumerians usually called kings. Ensi is the ruler of a city-state who has recognized the authority of some other political center over himself. Such a ruler only played the role of high priest in his city, and political power was in the hands of the lugal, to whom the ensi was subordinate. However, not a single lugal was king over all the other cities of Mesopotamia .

In the life of the Sumerian civilization, from the moment of its appearance, the idea of unification arose and then began to steadily develop. The entire political life of Mesopotamia was built around it . The confederal unification of Sumer under Lugalzagesi lasted only 25 years. This was followed by two attempts to create a unified state Mesopotamia under Sargon of Akkad and during the III dynasty of Ur. This process took 313 years.

In the northern Mesopotamia, such an extraordinary personality suddenly appeared as Sargon of Akkad (the Ancient), a talented commander and statesman. Everything that is known about him fits into the classic formula of an eastern despot: he created a kingdom for himself, became a true king, possessing unlimited power, founded a dynasty, and established the authority of his state in the eyes of other peoples . Legends and traditions about the origin of Sargon brought him closer to the mythical gods and thereby contributed to the growth of his popularity. A founding raised in the family of a water-carrier, Sargon became the personal servant of the Lugal Kish , and then elevated the unknown city of Akkad , creating his own kingdom there.

Semitic Akkad first united the north of Mesopotamia , and the region became known as Akkad . Subsequently, he subjugated the city-states of Sumer, thus creating a single state Mesopotamia . Sargon's victory over the cities of Sumer was largely achieved because the Sumerian city-states were constantly at war and competing with each other, and also due to the support of the Sumerian nobility. Having united Akkad and Sumer, Sargon began to strengthen state power. He managed to suppress the separatism of kingdoms competing with each other. The city-states retained their internal structure, but the ensi actually turned into officials managing the temple economy and responsible to the king. Sargon managed to create a unified irrigation system, which was regulated on a national scale.

Sargon created a permanent professional army for the first time in world history. The army of the united Mesopotamia numbered 5,400 people. Professional warriors were settled around the city of Akkad and were completely dependent on the king, obeying only him. Particularly great importance was attached to archers, a more dynamic and operational army than spearmen and shield bearers. Relying on such an army, Sargon and his successors achieved success in foreign policy, conquering Syria and Cilicia . The state was replenished with raw materials, labor products and living labor with slaves.

The despotic-bureaucratic rule of Sargon created an entire army of officials, a new service nobility, the ranks of which were not replenished. A huge court environment was also created. A despotic form of government was established in Mesopotamia for thousands of years, determining the specifics of the civilization developing here. Already Sargon's grandson Naram-Suen discarded the old traditional title and began to call himself the king of the four cardinal directions. Akkadian the state reached its apogee. Subsequently, despotism became a special form of state power in all ancient eastern states. The essence of despotism was that the ruler at the head of the state had unlimited power. He was the owner of all lands, during the war he was the supreme commander-in-chief, and served as the high priest and judge. Taxes flocked to him. The stability of despotism was based on the belief in the divinity of the king. A despot is a god in human form. The despot exercised his power through an extensive administrative and bureaucratic system. A powerful apparatus of officials controlled and counted, collected taxes and administered justice, organized agricultural and craft work, monitored the state of the irrigation system, and recruited

militia for military campaigns. The unification of Mesopotamia into a single state was an important step in the development of Sumerian civilization: economic life and trade developed, and strife ceased. However, ordinary people, both Sumerians and Akkadians, actually gained nothing from the changes that followed. Discontent reigned in the country, and uprisings broke out. Akkadian the state, weakened by social contradictions, collapsed around 2200 r. BC. under the blows of the external enemy of the Kutians. In such a situation, the city of Babylon, which had not previously played a significant role, emerged and gradually achieved dominance. The Mesopotamian city of Babylon began to gain strength when rulers from a dynasty of Amorite origin reigned in it. Advantageously located in the heart of Mesopotamia, where the riverbeds of the Tigris and Euphrates converge and the most important river and caravan trade routes intersect, Babylon, whose name means the gate of God, acquired great political and cultural significance. The greatness of Babylon lasted one and a half thousand years. During this time, it was also the center of a vast kingdom and fell under the rule of foreigners, but invariably remained the largest and richest city not only of Mesopotamia, the miracle city of the East, but also the main city of the entire populated world. It took Babylon just over a century to unite all of Mesopotamia and create a great power, which was called Babylonia. This powerful centralized state with its capital Babylon is rightfully ranked among those regions that can be called the cradle of civilization. After visiting Babylon Herodotus wrote: Babylon was not only a great city, but also the most beautiful of all that I know. Indeed, this city could amaze with its size. Its fortress wall with copper gates stretched for many kilometers. Several horse-drawn carts could ride along its top. The only way to enter the city was through the blue-glazed northern gate, named after the goddess of love Ishtar. The city had 2 boulevards, 24 large avenues, 53 churches. The largest temple dedicated to the god Marduk, the seven-tiered 90-meter stepped tower of the ziggurat Etemenanka, known as the Tower of Babel. In Babylon there was one of the wonders of the world, the famous Hanging Gardens, which were many terraces planted with flowers, trees, and shrubs. Three periods of the history of Babylon reflect the main development trends and main achievements of the Babylonian civilization. The first period of Old Babylonian covers the time from the end of the reign of the III dynasty of Ur to 1595 r. BC, when Babylonia was conquered by the Kassites. The second period, Middle Babylonian (Kassite), occupied more than 400 years of Kassite rule (1595-1158 BC). The third period, Neo-Babylonian, is associated with the reign of the Chaldean dynasty, which ended with the conquest of Babylon by the Persians (626,538 BC).

At first, the Babylonian kingdom did not play a special role. In 1792 r. BC. The sixth king of Babylon was the young king Hammurabi. The purposeful and dexterous policy of Hammurabi contributed to the transformation of Babylon into the capital of a huge state that subjugated almost all of Mesopotamia. In the conditions of endless internecine wars, the wise ruler and diplomat Hammurabi more than once concluded and dissolved military alliances, building his far-reaching plans. He conquered the southern cities of Uruk and Issin, captured the kingdom of Eshnunnu and the city-state of Larsa, subjugated the state of Mari, and conquered Ashur. Hammurabi was undoubtedly one of the most prominent rulers in the history of Mesopotamia. His personal qualities played a significant role in the rise of Babylon and its retention of power over a large part of Mesopotamia for a long time. In Mesopotamia, which was unified for the third time, he established a totalitarian system reminiscent of the order of the Third Dynasty of Ur.

What was the state power of Babylonia? She was one of the classic examples of ancient Eastern despotism. The government of the country is strictly centralized. Supreme power (executive, legislative, judicial and even religious) is concentrated in the hands of the ruler-king. In governing the country, the tsar relied on a complex bureaucratic apparatus. Some officials were in charge of branches of central government, others governed cities or regions on behalf of the king. In large cities, special governors of the king were in charge of affairs. The population was obliged to pay various taxes: from the grain harvest, from date orchards, from the offspring of livestock, from fishing, etc. Special taxes in silver and special royal taxes in kind were also levied. They entered the royal treasury and formed palace property. Special officials supervised the delivery of taxes in kind to central warehouses. The royal chamber was in charge of precious metals. This entire system of bureaucratic government of the country was headed by the Babylonian king, who, according to the teachings of the priests, received supreme power as if directly from the hands of the gods. Thus, King Hammurabi said about himself: I, Hammurabi, the eternal royal offspring, the strong king, the sun of Babylon, who illuminated the country with light, Marduk sent me to rule the people and give the country prosperity.

The material basis of the Babylonian civilization was the irrigation system, which required constant attention and constant work to maintain it in order. Artificial irrigation largely determined the standard of living of the population. Hammurabi understood this very well and was proud that, thanks to irrigation, he gave water and food to the inhabitants of Babylonia. Already in the first years of his reign, he built a canal called Hammurabi - abundance. The central government cared not only about expanding the irrigation network, but also about maintaining the water of the earth's abundance in order. The king gave orders for the clearing of canals and various works related to irrigation. If the king received information that there was not enough water in any area, then an order was sent to take measures to provide the population with water. Local officials were financially responsible for the normal irrigation of lands. During the Old Babylonian period, the population of Mesopotamia experienced a horticultural boom, with the planting of various varieties of fruit trees, especially the date palm. It was not for nothing that Babylonia seemed like a blooming garden, and it was here that the legend of the Garden of Eden arose, in which beautiful fruit trees grow. Forestry, led by the chief forester, also developed actively. However, in Mesopotamia there were not enough forests and there was a constant acute shortage of construction wood. Therefore, there was strict demand from foresters who were responsible for the safety of forests, and their official crimes were punishable by death. The economic activities of the Babylonians were typical of the population living in the zone of river civilizations. This is not only agriculture, but also cattle breeding, as well as crafts and trade. Foreign trade was

of particular importance. This trade was carried out by tamkars . According to one of Hammurabi's reforms , ordinary merchants were actually turned into royal officials, tamkars . They operated under state control, and were obliged to put on sale the products of the royal economy that provided the king with the greatest income. As an agricultural country, Babylonia traded agricultural products and imported metals, slaves and other goods. Trade transactions were carried out in special markets. Prices for goods fluctuated depending on the season. The cost of some goods was set at the price rate in one of the foreign markets. They traded with Crete , Phoenicia and Syria. During Hammurabi's forty-year reign , the cost of food increased significantly. Thus, grain prices have doubled, and the cost of vegetable oil has tripled. The rise in prices of products was probably associated with the long wars waged by Babylon and which could not but affect the economic life of the country. The process of the emergence of trade in Mesopotamia was undoubtedly very long. It did not begin in the Old Babylonian period and was far from over with the end of this period. Trade developed gradually in the direction of replacing exchange relations with commodity-money relations. They, like silver, which plays the role of money, first appeared in international trade. The distribution system and natural exchange dominated within the country. Even within the country's largest state-owned economy, the means of circulation were more often natural products produced in this economy. In the Old Babylonian period, silver had not yet monopolized all the functions of money. It has not lost its role as one of the goods and has not yet completely replaced other goods, which, along with silver, acted as the so-called. money.

In addition to cities, there were also small rural settlements, the population of which ranged from fifty to several hundred people. The life of such settlements was governed by a council of elders, which included the most respected and wealthy villagers. At the head of the council was an elder appointed by the king. Residents of these settlements worked in the fields. They cultivated barley, less often wheat, and grew onions, legumes, and dates.

What was the social structure of Babylonian society? The highest position in society was occupied by a small group of wealthy families. They were among the king's associates or relatives, or occupied leading positions in the state and temple economy, and had significant property (buildings in cities, gardens, estates). All work on the farms of such families was carried out by tenants, hired workers and slaves. Most members of Old Babylonian society had a more modest financial status. The lowest stratum of society consisted of poor peasants and townspeople. Having nothing, they lived on extractions from the palace or temple. There were few rich and poor people, but they had a noticeable influence on the social life of Old Babylonian society.

The population of Mesopotamia was sharply divided into two classes of free and slave. Free people were divided into two categories that had different legal rights: full free citizens *avilum* and persons with limited legal and political rights *muskenum* . The *Avilum* were the dominant stratum. As a rule, they were members of the community and played prominent roles in the administration and court. Legally, the *muskenum* stood much lower than them . They were not members of the community , for they were aliens, or outcasts who had lost touch with the community . They had no real estate and were used to work on royal land. The real wardum slaves in old Babylonian society were foreign slaves. The average ancient Babylonian family could have from 2 to 5 slaves. Slaves could be sold, exchanged, inherited, or given as a gift. The average cost of a slave was 150-175 r. silver, the slave was cheaper. Slaves performed work along with other family members, but in legal status they were equal to minor family members under the authority of the head of the family. Hammurabi spent more than 30 years unifying the country and strengthening the new state . And while some were fighting, others managed to get rich. Behind Hammurabi , busy with state building, a completely different country appeared. The unification of one country began, and ended with a completely different one. Wars that lasted for decades changed the life of Old Babylonian society. The tendency for public lands, craft workshops, trade institutions, and even the distribution of priestly positions to come under the control of private individuals was rapidly gaining momentum. Rich and enterprising people received an opportunity for independent activity that they had never had before. Giving part of the production as a tax to the state , they put the rest into circulation to increase their wealth. There was little available cash in the form of silver, so small farms became dependent on credit. Usury became widespread. The buying and selling of fields and gardens was going on everywhere. For the first time, wage labor became widespread. Every five to seven years, Hammurabi issued royal decrees on justice, which he tried to limit the private sector, seeing in it a threat to the future of the country.

Hammurabi's vigorous domestic activities were aimed at strengthening despotic power in all its manifestations. The Tsar took a personal part in all matters, delving into all issues of government , conducting intensive correspondence with local officials. Judicial reform strengthened the role of the king and his intervention in judicial proceedings. The royal judges, whose decisions were final, were of great importance. The temples with their extensive farms again found themselves under the administrative and economic subordination of the king. On behalf of the tsar, fixed tariffs were established on a number of the most commonly used agricultural products. The state tried, if not to monopolize international trade , then at least to control it. Private international trade was prohibited. The sale of land was also completely prohibited, with the exception of urban plots.

Radical changes in the Babylonian economy were accompanied by active legal activity. Hammurabi created the first legal system in the history of civilization. The Laws of Hammurabi are one of the first, most detailed sets of laws, one of the most remarkable monuments of the legal thought of Babylonian civilization, one of its main achievements. The Code of Hammurabi was found by French archaeologists at the beginning of the 20th century. in Susa. Nowadays it is a unique exhibit of the Louvre. The text of the Laws of Hammurabi is carved on a two-meter basalt stele. Carved into its upper part are two relief figures depicting King Hammurabi standing before the sun god Shamash , seated on a throne. Shamash , the patron of justice, presents the king with a judge's rod and ring. The entire remaining surface of the stele is covered with cuneiform text on both sides. Probably, such steles were installed in all



the most important cities of Babylonia . In addition, a large number of copies of individual parts of this code of law have been preserved on clay tablets. They were used in everyday practice. More than a thousand years will pass, and the Laws of Hammurabi will continue to be rewritten and studied.

What's special about this document? Why was he so popular? It was established that the Code of Hammurabi included 282 articles of law. They covered all aspects of the life of Babylonian society and determined its social structure: avilum, muskenum , vardum. The Code of Hammurabi is the first law in human history to protect private property. Severe punishments were established for encroachments on other people's property, as well as on the foundations of the patriarchal family. When determining punishment, the social status of the perpetrator was often taken into account. Slaves were punished more severely. When punishing, the law required following the basic principle of assigning punishment to the thallion , retribution by equal for equal. Criminals were usually forced to experience the same thing they inflicted on their victims: An eye for an eye, a tooth for a tooth, a person for a person. With the corresponding articles of the Code , Hammurabi sought to introduce usury within certain limits. One of the articles limited debt slavery to three years of work for the creditor. The Laws stipulate the special position of soldiers. They were obliged to go on a campaign at the first request of the tsar; for their service they received land plots from the state , passed on by inheritance and not alienated even for debts. Hammurabi's legislation included the requirements: do not lie, do not steal, and do not bear false witness.

Hammurabi considered himself a wise ruler and his Laws fair. However, ultimately, they were aimed not at renewing society, but at strengthening and supporting traditional foundations. Despite this, the Code of Hammurabi largely predetermined the legislation of other ancient Eastern civilizations.

#### **4. Mesopotamian civilization in world history**

Mesopotamian civilization descended from the pedestal of history with a majestically slow step, as if descending the steps of a ziggurat. Profound and irreversible changes did not begin with the Persian conquest and the loss of Mesopotamian statehood itself. This civilization was formed and existed for several millennia under difficult conditions of invasion and conquest. The inhabitants of Mesopotamia , who had seen more than one defeat and more than one wave of migrants, did not flinch before the Persians. Before the new conqueror, they did not feel defective and inferior. In addition, the Persians respected the culture and shrines of the peoples Mesopotamia .

It just so happened that the decline and final death of the Mesopotamian civilization was brought on their banners by representatives of another equally significant civilization, the ancient Greek one. And although Alexander the Great wanted to make Babylon one of the capitals of his empire, the Babylonians themselves could not help but see their lack of demand among the Hellenes . What could the achievements of the Babylonians mean to the Greeks, already familiar with the thoughts of Plato and Aristotle ? The population of Mesopotamia realized that it was inferior to the Hellenes , and this fatally affected the fate of civilization between the Tigris and Euphrates . In addition, the population of a huge region found itself without a national central government interested in supporting old traditions . At this historical stage, there was no strong personality in the country who could consolidate the idea of the revival of civilization. In addition, the ethnic structure of the inhabitants of Mesopotamia , the language of communication and the general cultural situation have changed. A significant part of the population now consisted of Arameans , Persians and Arabs . Aramaic replaced the Babylonian and Assyrian dialects of Akkadian . Only large temples remained the centers of Mesopotamian culture. For 3 centuries they preserved and passed on the heritage of Mesopotamian civilization. However, it completed its life cycle and soon ceased to exist.

The Mesopotamian civilization had no immediate successors, although many civilizations around the world benefited from its achievements and learning. Sumer, Akkad , Ur, Babylon ceased to exist and sunk into oblivion , but the culture they created, being transformed, continued and continues to live in our time. Mesopotamian civilization was rediscovered during the European Renaissance and especially during the Enlightenment. Scientists from different countries continue to study the intriguingly mysterious world of the inhabitants of Mesopotamia , filled with greatness and glory . This process is not yet finished. The hills of Mesopotamia have not revealed all their secrets. The political events of our days show the current significance of Western Asia, and at the same time of its entire multi-thousand-year-old culture in its full scope.

What did Mesopotamia leave to humanity? civilization ? How did she delight, surprise, warn and enrich the world? In the description of the main achievements of Mesopotamian civilization, there must be one clarifying word for the first time. Mesopotamian civilization is the oldest in the world. It was in Sumer at the end of the 4th millennium BC. humanity emerged from primitiveness and entered the era of antiquity. The true history of mankind has begun. This transition from barbarism to civilization formed a new type of consciousness. It was born along with the emergence of cities, the formation of statehood, complex social differentiation, the emergence of new types of activities, especially in the field of management and education, with a new nature of relations between people.

in Mesopotamia , whose consciousness and thinking were not fundamentally different from the consciousness and thinking of modern man. For the first time after the completion of the process of sapientation , a person mastered new types of practical activities: planning, management, accounting and control. It is also noteworthy that the people of Mesopotamia realized for the first time: one person can buy and sell another person, like any other thing. While

civilizing, Mesopotamian man learned slavery. Before the advent of civilization, he conquered and worshiped only nature. The conquest of people is one of the not most worthy examples that Mesopotamia gives civilization – Mesopotamian man is an individualist. He was busy primarily with his personal problems and affairs. His interests are not directed towards society and the state (let the legal, officials and priests think about this), but towards home, family, relatives and neighbors. He highly valued human life, including its everyday side. The people of Mesopotamia were afraid of death, because, according to them, it put an end to everything that is positive, bright, joyful, active, comforting and happy in life. The inhabitants of ancient Mesopotamia never changed this belief. Mesopotamians, not expecting anything good from the posthumous existence, strived only for the completeness of their earthly existence. The history of Mesopotamian civilization is full of restlessness, activity, the spirit of conquest and subjugation, a creative impulse with a bitter awareness of the tragedy of life. The tension between these poles was the driving force of Mesopotamian civilization.

In the worldview of the Sumerians, and then the Akkadian Semites, an important role was played by the deification of those forces of nature, the importance of which was especially great for agriculture - sky, earth and water. A unified system of religious beliefs emerged around the time of the Third Dynasty of Ur. A canonical pantheon of gods took shape, and a merger of Sumerian and Akkadian cults took place. Anu ruled in the sky, Enlil ruled on the earth, and Enki ruled in the world ocean. Marduk was considered the supreme god and creator of the Universe. Each city and settlement revered its patron god. They treated the mother goddess, the patroness of agriculture, fertility and childbirth, with great respect. The central female image of the Sumerian pantheon is the goddess of the city of Uruk - Inanna. Personal gods and a person's individual appeal to God, rather than his participation in general worship, began to play an increasingly important role. At home, each head of the family was a priest of the family gods and ancestral spirits, performing rituals and prayers in front of a small wall image of the deity.

The religious consciousness of the inhabitants of Mesopotamia is filled with pessimism. They were afraid of their dead, although they often buried them in cities or even on the floors of their houses. The gloomy nature of the Mesopotamian religion did not give a person psychological comfort. Magical practice became widespread in both official cults and popular beliefs in Mesopotamia. The role of fortune-tellers, stargazers, soothsayers, dream interpreters, etc. is very significant. Man lived in fear of the divine world, not believing in the justice of the gods, and trusted in their will. Earthly life had the highest value status for him.

An invaluable achievement of peoples Mesopotamia became the creation of writing. Clay tablet inscribed with cuneiform symbols Mesopotamian civilization. In early pictographic writing there were 1500 symbols-drawings. In the Neo-Babylonian period, there were just over 300 of them left. With the help of cuneiform, economic reporting documents, bills of sale, religious texts, collections of proverbs, school or scientific texts and dictionaries were compiled. Sumerian cuneiform influenced the formation of the Phoenician script, from which Greek and other alphabets originate.

Mesopotamian civilization showed the first experience of training educated people. The training was based on copying texts for various purposes. About a quarter of what was copied has survived to this day. In large temples, palaces of rulers, in schools, as well as private individuals, entire collections of clay books, unique libraries, were created. Literate and educated people were highly valued. In Mesopotamia, scribe is an honorary title for an educated person. Despite the complex nature of the writing system, literacy in society was quite widespread, especially in Babylonia. Everyone from the plowman to the legal could write. The Sumerian school of Eduba played a large role in this. It emerged as a special educational institution in the middle of the 3rd millennium BC. Initially, training there had purely practical purposes. The school trained scribes and surveyors. However, gradually Eduba developed into a Mesopotamian academic center. The education received there included the study of writing and language, elements of arithmetic, geometry and astronomy, law, medicine and music. The teaching methodology was limited to teacher questions and student answers, translations from one language to another, written exercises and memorization. It is significant that not only boys, but also girls studied in these schools.

Thanks to the diligence of Sumerian and Babylonian schoolchildren, the most ancient monuments of Mesopotamian literature have survived to this day. Among them are myths, epic tales, hymns and funeral laments, teachings, anecdotes, proverbs and sayings. The treasury of world literature includes Tales and Gilgamesh, the Poem about the suffering righteous man, the myths of the ancient Sumerians, the Babylonian theodicy and many other works. The written literature of Mesopotamia was formed on the basis of oral creativity and has its roots in time immemorial.

The limited possibilities in Mesopotamia unusually intensified architectural thought, bringing to life the most ingenious solutions. Already by the middle of the 4th millennium BC. a type of temple on a platform developed. It arose on the basis of the Sumerian dwelling: the southern one with an open courtyard and a flat roof and the northern one with an outer courtyard and a gable roof. In conditions of very swampy soil, the idea of a special platform made of adobe, lined with stone for strength, arose. The platform leveled the construction site (in the presence of a natural elevation this was all the more significant) and served the purpose of additional waterproofing. It was a kind of pedestal that raised up the building of the sanctuary, which in the minds of the Mesopotamians was the dwelling of the Divine.

Mud brick, as the main building material (stone and wood in Mesopotamia have always been imported, and therefore expensive, materials) played a huge role in the development of the design of the Sumerian temple. Mud brick created the architecture of Mesopotamia. In the absence of wood, it began to be used early in Sumer both for creating additional supports and for constructing floors. The material dictated the vaulted system and the Sumerians switched to the vault and arch. Then this will form the basis of the famous architecture of ancient Rome and will be brought by it to the heights of development. Distinguished by its massive monumentality, Mesopotamian

architecture created the original temple stepped tower-ziggurats, the memories of which were preserved in biblical legends. The type of tower-shaped ziggurat sanctuary was the logical conclusion of the idea of a tiered building that arose in certain natural and historical conditions of Mesopotamia . In the ideas of the Mesopotamian population , the best and most significant in architecture was considered to be that which could be comparable to the most expressive and grandiose form in nature itself, with a mountain whose peak rises to the sky. Ziggurat staircase-mountain architecture of Mesopotamia . An increase in the number of platforms to three or more, as well as an increase in the height of the platform itself, led to a reduction and then bringing the sanctuary itself to a minimum scale. As a result, it turned into a kind of symbol . Mesopotamian architecture is diverse and complex in design, but its buildings, unfortunately, have hardly been preserved or have been poorly preserved due to the fragility of its material.

of Mesopotamian civilization in the field of medicine are significant . In addition to the priest-healers, who, along with spells, sometimes used methods of primitive psychotherapy, there were also real doctors, who were called the knower of water or the knower of oil, because water and oil were widely used in the art of healing. Ancient Sumerian pharmacists were able to prepare a variety of medicines from mineral and plant substances, including seeds, roots, branches and bark. They made various ointments, tinctures and decoctions. Mesopotamia gave humanity its first experience of medical specialization. Surgeons, ophthalmologists, and gynecologists appeared. Some attempt has been made to systematize symptoms and diagnose diseases. Symbol Mesopotamian medicine, a snake (the god Ningishzida), entwining a rod, has been preserved as an emblem of medicine in our time.

The Sumerians and Akkadians used the concept of a day running away. This is something that has overtaken people and become a thing of the past. The Babylonians lived with an eye to the future and an appreciation of the past. In Mesopotamia , where the reigning dynasties were constantly changing, where nomads were constantly invading, where the social system was changing painfully, not guaranteeing a person any protection from usury, the collapse of communities , everyday experience forced people to avoid dangerous innovations. He oriented social practice towards repeating an already familiar, obviously safe and fairly successful course of action. It is difficult to find a country where this achievement of Mesopotamian civilization was unclaimed. Many of the subsequent civilizations in terms of the development of society and man passed through their Mesopotamia. According to the prevailing view, many great empires are the heirs of Babylon . The idea of royalty, the sacred nature of royal power, originated in Mesopotamia . During the era of the III dynasty of Ur, the doctrine of the divine, united and eternal kingship was created, which from the beginning of time was transmitted from one king to another. The king is the guarantor of justice in human society. Not only success in political affairs, but also the entire life of the country depended on his personal qualities, on his virtue or vice, merits or crimes. The sacred nature of royal power and the personality of the king contributed to the consolidation of the people around the ruler, constantly relating the daily activities of people to the life of the king. The man swore in the name of the king, for he acted as the guarantor of the right, eventually accepting the epithet shepherd. The idea of royalty, in contrast to the material traces of the statehood that gave birth to it, has stood the test of time. Three and a half thousand years later, it formed the basis of the theory of Moscow the third Rome .

The Mesopotamian civilization, which was created by small peoples , on a relatively small territory, continued to exist even outside of Antiquity, serving other peoples after two, three, four millennia.

#### **Reference terms**

Mesopotamia, cuneiform, Sumer, Akkad, Assyria, Babylon. Sargon, Hammurabi

#### **Control questions .**

1. How did the first states appear in the east?
2. How did the process of unification of Egypt take place?
3. What was the administrative management of the Ancient Eastern states?
4. What idea did the pyramids express?
5. What was the nature of Hammurabi's laws?

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### **Lecture 4-5. Ancient civilization of Egypt**

#### **Plan**

#### **1. Early agricultural culture of Egypt**

## **2. Civilization of the Early Kingdom era, Old Kingdom. The rise of civilization during the Middle Kingdom**

### **3. On the way to everything new. Late period of Egyptian civilization**

### **4. Egyptian civilization in world history**

#### **1. Early agricultural culture of Egypt**

The first people appeared on the Nile floodplain during the Neolithic era . External circumstances brought them here: the climate became increasingly arid, the Nile tributaries dried up, the desert encroached, and people were drawn to the fertile moisture of the Nile . At first they settled along the edges of the valley, for the Nile at that time caused fear and fear. He met man with the elements of floods and the riot of predatory animals (crocodiles, hippos, snakes, insects, etc.). The inhabitants of the settlements were engaged in agriculture, cattle breeding, hunting, fishing, and gathering. In general, the favorable conditions of the oasis nature contributed to the development of these settlements and an increase in the standard of living of their inhabitants. An early agricultural world was formed, an example of which is the Badarit culture. Residents of the village of Badari in Upper Egypt led a sedentary lifestyle, cultivating barley and polo, raising livestock, and engaged in hunting and fishing. They achieved great success in crafts, making weapons, jewelry, amulets and figurines. They made axes and arrowheads from stone, boomerangs from wood, combs, spoons and amulets from ivory, fish hooks from shells, tanned leather, knew fabrics, knew how to weave baskets, and made clay vessels. The Badarits used ground malachite paint to decorate their faces and for hygienic purposes. They also began to have metal products made of copper.

#### **2 . Civilization of the Early Kingdom era, Old Kingdom. The rise of civilization during the Middle Kingdom.**

Near 3000 r. BC. a single state probably already existed in the Nile Valley . At first, it in many ways still resembled a rather primitive tribal union. Side by side with him lived tribes who communicated in the Egyptian language, albeit in different dialects, and for a long time the Egyptians living in the Nile Delta did not understand those who lived at the 1st threshold.

The history of the ancient Egyptian state is usually divided into several periods: Early, Ancient, Middle, New and Late Kingdoms. At all stages of historical development, Egyptian civilization had its own distinctive features. During the era of the Early Kingdom (about 3000-2800 BC), the final unification of the country and the formation of a strong centralized state were completed . The king of Upper Egypt managed to subjugate the entire country from the first cataract of the Nile to the Mediterranean Sea. The conquered Lower Egypt did not want to admit defeat for a long time. The fight against the rebellious and rebellious North continued until the end of the Early Kingdom, when bloody military clashes took place. The fortified city of White Walls ( Memphis ) on the left bank of the Nile , on the border of Upper and Lower Egypt, subsequently became the capital of a single state .

The economic and political systems of Egyptian civilization began to take shape based on the economic culture of artificial irrigation . Egypt of the Early Kingdom lived in the Copper Age, but with remnants of the Stone Age. The Egyptians, using copper products (axes, knives, harpoons, fishhooks, saws, hoes, daggers, bowls and vessels), did not abandon stone or wooden household items. But stone was still used very rarely in construction, more often unfired brick or wood. The country's irrigation system was created, expanded and improved. The word nom was written at that time with a sign depicting land divided by an irrigation network into quadrangles. This level of development of material culture was also matched by fairly high agricultural productivity. Viticulture flourished in Lower Egypt, as evidenced by the countless wine vessels found by archaeologists. The Egyptians at that time kept a lot of livestock, including bulls, goats, rams, and donkeys. The weaving craft has made significant progress . High quality linen fabrics indicate skillful use of the loom, as well as the extensive experience of the Egyptians in weaving. In the era of the Early Kingdom in Egypt they already knew how to make the writing material papyrus . It was the first paper in human history specifically designed for writing. The appearance of papyrus contributed to the widespread dissemination of writing, one of the most important components of the development of civilization .

The period of the Early Kingdom was the time of the creation of a pan-Egyptian state apparatus, the main function of which was to organize irrigation in the Nile Valley. Already at this time, accounting and control were established at the proper level, starting from the water level in the Nile to the distribution of produced material assets. Over the course of more than 200 years of history of the Early Kingdom, the sphere of office work, especially accounting, developed. Language and writing already had special words and signs to designate 10,000, 100,000, 1,000,000. The era of the Old Kingdom (2800-2300 BC) lasted for more than 500 years, when Egypt became a large centralized state waging successful wars with its neighbors , when trade expeditions were equipped and the ideals and core values of Egyptian civilization were formed . New phenomena were determined primarily by the strong unification of the country, its unification into a single whole. This contributed to the rise of all branches of the Egyptian economy - royal, temple, and private economy. There were no qualitative changes in agriculture, except that a new rake tool appeared and they began to engage in beekeeping. As before, the Egyptians were engaged in gardening, viticulture, and vegetable gardening. For the first time they began to grow onions, garlic, lettuce, and cucumbers. There were large cattle and poultry farms on the royal estates and temples. The main wealth of Egypt remained barley and emmer wheat. Crafts also achieved significant development. Stone tools were increasingly replaced by copper ones, which were used in wood processing. Moreover, the population needed wood products every day and everywhere. These are furniture and household items, doors, pillars and ceilings in knowledge, cargo ships and barges. In the economy of the Old Kingdom, the households of nobles played a huge role. The nobleman's domain consisted of the main estate and

numerous estates scattered throughout the country, both in Upper and Lower Egypt. The housekeeper was responsible for the nobleman's household. Sometimes there were several of them. Subordinate to him was a large staff of scribes, overseers, accountants, and record keepers. Very strict accounting and control was carried out on the nobleman's household. The nobleman, receiving annual reports, could monitor and control the results of the work of farmers and shepherds, fishermen and poultry farmers, gardeners and gardeners, bakers and brewers, jewelers and potters, stonemasons and weavers, carpenters and joiners, shipbuilders and artists. During sowing and harvesting, work teams consisting only of men worked in the fields. They were used for other jobs as needed.

At the head of the established Egyptian state was a king, whom the ancient Greeks called pharaoh (from the Egyptian title of king per-o Big House, Great House). He had unlimited economic, political and supreme priestly power. All significant events in Egypt and beyond were carried out in the name of the king. He was revered as a god and was, according to Egyptian ideas, like a god in everything. The king was surrounded by divine honors, but he was called not just a god, but a great god, thus marking his power. The Egyptian civilization of the Old Kingdom provides a unique example of the formation of a unique ancient Eastern despotism.

Its distinctive features are the centralization of management, the use of bureaucracy and the strengthening of the authority of the pharaoh with the help of religious ideology, the deification of the king and his deeds. Despotism, based on the unlimited power of the king, was strengthened and justified by a whole system of religious beliefs, which were based on the doctrine of the divinity of the king. During his lifetime, the pharaoh was worshiped as an earthly god, and after his death he was buried as a heavenly god, viceroy and heir of the great gods. The deification of royal power was carried out in an organized manner through rituals, holidays and solemn ceremonies. The material basis of the tsarist autocracy was the enormous land, human, food and military resources that were at the personal disposal of the tsar.

During the era of the Old Kingdom, the state acquired the features of a centralized despotism, based on a strong bureaucratic apparatus. After the pharaoh, the first person in the state was the supreme dignitary. At the same time, he was also the chief judge, and also held a number of government positions, exercising general management of the country's economic activities on behalf of the pharaoh. This high post was usually occupied by the king's son, which contributed to the strengthening of despotism. Another major dignitary in the state was the commander of the army, who headed the House of Arms (military department). This position was occupied by representatives of the highest nobility, sometimes even princes. There was complete subordination of the nomarchs to the central government, which exercised strict control over all actions of the local administration. The highest metropolitan nobility consisted of a narrow circle of people who were related by blood to the pharaoh. The most important positions in the state were occupied by people from the royal house. Centralized management was carried out with the help of a huge and extensive bureaucratic apparatus. However, the Egyptian authorities chose to transfer police functions to foreigners, the Majai, immigrants from Northern Nubia. The material embodiment of despotism was the grandiose tombs of the pharaohs of the pyramid. These mute witnesses to the unlimited power of the Egyptian rulers were supposed to glorify the names of the pharaohs. The residential buildings of the ancient Egyptians have not survived to this day, and the grandiose royal tombs turned out to be timeless. An Egyptian proverb says: Everything in the world is afraid of time, and time is afraid of the pyramids. The pyramids were built as tombs of the pharaohs, but perhaps, as some scientists believe, they were erected for some other purpose. The time of the Old Kingdom left us the step pyramid of the pharaoh Djoser (near present-day Saqqara south of Cairo). The construction, which lasted 29 years, was supervised by the architect Imhotep. From the often and successfully fought pharaoh Snefru, two large pyramids remain: one in Medum, where the king's mummy is located, the other in Dahshur (south of Saqqara). Egypt is often figuratively called the Land of the Pyramids. In this country, on the western bank of the Nile, near the city of Giza, there was the Valley of the Kings, a place where the pharaohs were buried. Here is the Pyramid of Cheops, the only surviving one of the Seven Wonders of the World. It is followed by the pyramids of Khafre, Mikerin. Next to the pyramids, as if guarding their peace, rises the 20-meter Great Sphinx, carved into the rock, a fantastic creature with the body of a lion and the head of a man. The pyramids are surrounded by a large number of tombs belonging to royal relatives, nobles and major officials. This city of the dead, a kind of symbol ancient eastern despotism, for even after the death of their ruler the Egyptian nobility wanted to rest next to him at the foot of his pyramid.

In the middle of the 3rd millennium BC. The power of the nobility is increasingly strengthened. This is a golden period in the life of the capital's Egyptian nobles. Among the highest officials of the state there appear people who are not related to the king by family relations. WITH 2400 r. BC. Local, rather than metropolitan, nobility began to gain more and more influence. The tombs of the nomarchs became increasingly luxurious, and the construction of pyramids decreased significantly. The nomarchs concentrated the administration of a separate region in their hands, gradually freeing themselves from the tutelage of royal power. The process of weakening the center and strengthening the local nobility led to the fact that about 2200 r. BC. Egypt broke up into many independent regions of nomes, ending the era of the Old Kingdom.

Less than a century had passed before a trend towards restoring state unity began to grow in Egypt. A time of fragmentation. The rivalry and struggle of the nomes with each other had a negative impact on the state of the irrigation system, the basis for the well-being and constant development of Egyptian civilization. Two centers led the unification process: Heracleopolis in the north and Thebes in the south. In this struggle, the final victory was won by the Theban king Mentuhotep I, who restored a unified state and became the pharaoh of all Egypt. With this event, the era of the Middle Kingdom begins (2050-1700 BC).

It was a difficult and at the same time significant period in the history of Egyptian civilization, a kind of milestone and a time of testing that took more than three hundred years. Perhaps for the first time, the structure-forming role of ancient Eastern despotism and the influence of this factor on the darkness of civilizational development was so

clearly manifested in a critical situation for Egypt. During the Middle Kingdom, thanks to the despotic nature of state power, Egyptian civilization was preserved. Using the example of the Middle Kingdom, the special role of the subjective factor in changing age-old civilizational processes becomes obvious.

Near 2000 r. BC. Amenemhet I became pharaoh. With his accession to the throne, the flourishing of the Middle Kingdom began. It lasted two and a half centuries, when 8 pharaohs replaced the throne, successively bearing the names of Amenemhat and Senusret. At this time, the Egyptians not only waged successful wars with neighboring Libyan and Central Asian tribes, not only conquered Northern Nubia, but also made a new technological breakthrough - they mastered bronze casting and glass production. The Egyptians entered the Bronze Age. However, as before, not only copper, but even stone tools continued to be used in many jobs. Moreover, copper tools were especially taken care of. All rough work was done, as a rule, with stone tools, and finishing with copper tools.

In an effort to unify the state and strengthen central power, the pharaohs are trying to introduce within certain limits the almost unlimited power of the nomarchs, replacing the old, independent rulers of the regions with new ones, subordinate to the royal power. The restoration of state unity was seen as the triumph of order, shaken by prolonged unrest. However, the nomarchs still retained great real power in their hands. They owned large estates and had significant material and human resources. The position of the new nobility was still strong, which gradually turned from a service bureaucracy into a hereditary landed aristocracy. However, people of humble origin are becoming increasingly important. The path to the top of the court hierarchy often brought there low-born representatives of the service stratum, who owed everything to the pharaoh. It was in this environment that the winged owl was born: The king is food. Pharaohs are increasingly seeking to surround themselves with completely devoted people, a special army, a kind of bodyguard, the so-called. guides of the ruler. For their loyalty, they were generously rewarded with golden weapons, slaves and titles.

The main creator of Egypt's material wealth was almost the entire working population of the country, who were called the royal people. Their main responsibility was to work within a certain profession, depending on the affiliation of the estate to which they were assigned. It could be a royal, temple or private household. The distribution of crafts and professions did not depend on the will of the Egyptian, his occupation was predetermined and only those who went to recruit camps and became a warrior had a chance to change their fate. During the era of the Middle Kingdom, a layer of small owners began to form, who were called small (nejes). The Nejes, who became rich, penetrated into the environment of the priesthood and bureaucracy, becoming scribes, traders and even landowners. The increasingly complex social structure and the preservation of a strong provincial nobility led to frequent conspiracies and coups. Even strengthening the positions of service officials and the military did not help. They were given food and clothing from the royal household. Most often, they were received by the royal bodyguards, officials, high dignitaries and palace servants, artisans, servants, and cooks. In order to somehow reduce the risk of coups, the kings appointed a co-ruler during their lifetime. Egyptian civilization flourished under the pharaoh Amenemhete III. He completed grandiose irrigation works in the Fayum oasis and, on the threshold of the Fayum, erected a majestic stone building, which the Greeks later admired, giving this huge structure with countless halls and passages the name Labyrinth. With the death of Amenemhat III, the end of the Middle Kingdom approaches.

Near 1700 r. BC. Egypt was invaded from the east by the Hyksos, a union of tribes from Southern Syria and Northern Arabia. The invasion took place through the eastern Delta and was a rather lengthy process. Hyksos settled in Northern Egypt, making the city of Avaris their capital. Their rule lasted for at least 108 years. Hyksos power did not extend above the middle Nile. For many centuries, the heavy trace of the invasion of Asian tribes remained in the minds of the Egyptians. However, the paradox was that the uninvited guests shared their achievements with the residents of Egypt: the development of horse breeding, wheeled transport, and the use of cavalry in battles. The initiator of the Egyptian struggle against the Hyksos was the Theban nome, who rallied around himself the majority of nomes who came out not only for the expulsion of Asian nomads, but also for overcoming internal fragmentation. The final victory over the Hyksos was won by the Theban king Ahmose I, who ascended the Egyptian throne around 1600 r. BC. From this time on, Egyptian civilization entered the era of the New Kingdom.

### **3. On the way to everything new. Late period of Egyptian civilization**

During the era of the New Kingdom (1580-1085 BC), Egypt experienced economic growth and took a leading position in the Eastern Mediterranean. Iron appeared, but it was perceived as a luxury item; products made from it had a gold frame. Bronze became widespread, gradually displacing copper and copper products. Copper and bronze were used to make tools and tools (axes, saws, hoes, knives, hammers), weapons (swords, daggers, battle axes, spear and arrowheads), ritual and household vessels, objects of worship and everyday life (figurines of gods, kings, sacred animals) and artistic products that have survived to this day. Metallurgy acquired particular importance. Various alloys were known, such as 6-piece bronze, which was similar in color to gold and brass, or gold alloys, which were distinguished as white gold, Asian gold, Nubian gold, Coptos desert gold, good gold, second-grade gold, third-grade gold. The time of the New Kingdom opened the way to everything new. New inventions and improvements in the field of technology and technology have appeared. If previously coppersmiths inflated the forge with their mouths through tubes, then in the era of the New Kingdom leather bellows were already known. A more convenient and productive loom appeared, an improved plow with a vertical handle finally replaced the old one, and in gardening for watering they already used a water-lifting structure, reminiscent of well cranes shaduf. Glassmaking, a new craft for the Egyptians, began to develop intensively. Numerous small items made of opaque colored glass and various vessels decorated the life of the Egyptians.

Commodity and money exchange is expanding both within the country and abroad. It was at this time that the word merchant first appeared, and the words silver and money became

synonymous. Sometimes they began to pay money for work instead of in-kind remuneration. There was no minted coin yet; it was replaced by weight units of gold, silver and copper - deben ( 91 r.), shat ( 7,5 r.), kedet ( 9,1 r.).

The entire economy of the new kingdom was connected with the aggressive policy of the pharaohs . Not only minerals, raw materials, grain and livestock poured into Egypt, but also an unprecedented number of prisoners of war.

The main support of the Egyptian kings was increasingly becoming stronger in the battles. During the New Kingdom, out of every hundred young men who reached adulthood, ten became warriors, whereas previously one in a hundred. The warriors of the new kingdom were an impressive force. They received state allowances. Every day, each warrior was given 2 krbread, a piece of fried meat and 2 bunches of greens. They were given lands, slaves, gold and silver insignia, necklaces, wrists, etc. The Egyptian army consisted of foot soldiers and a privileged part of the charioteers. There were military units and divisions of various sizes, and each had its own banners, trumpets and drums. The infantry of the Egyptian army consisted mainly of people from the people. They were divided into archers and shield-bearing spearmen. A powerful compound bow, arrows with copper tips, axes, short swords are the weapons of Egyptian warriors, which were issued by the state for military needs, and in peacetime were stored in special warehouses. With such an army, Egypt entered an era of extensive campaigns of conquest, which indicates a crisis in civilizational development.

Pharaoh Thutmose I (XVI century BC) turned Egypt into a powerful world power at that time. In the south he advanced beyond the third cataract of the Nile . The campaign through Syria and Palestine brought the Egyptians to the Euphrates , where he defeated such a state as Mitanni. Successfully started campaigns were unexpectedly interrupted for 20 years. After the reign of Thutmose II, his widow Hatshepsut seized the throne . These were the years of the peaceful reign of the female pharaoh , marked by intense construction activity. Having come to power around 1500 r. BC. Thutmose III, in the 22nd year of his formal reign, finally became the sole king of Egypt. He fiercely pursues the memory of his stepmother and dramatically changes the political life of the country. Over the course of 20 years , Thutmose III made at least 15 campaigns in Western Asia, occupying more and more cities and regions of Syria. The city of Karchemish became the northernmost border of Egyptian possessions. At the same time, military campaigns were carried out in the south into Nubia up to the 4th cataract of the Nile . The empire of Thutmose III reached a size that his successors could not surpass. The degree of dependence of the conquered countries varied. Ethiopia , Syria, Palestine and Libya paid annual tribute. Enormous wealth also flows into Egypt from the southern shores of the Red Sea, from the Mediterranean islands, from the Babylonian , Hittite and Assyrian kings. Much goes to the Egyptian army, but the priesthood is not forgotten, especially the temple of Amun in Thebes . To change the ideas and traditions that had developed over thousands of years , seventeen years of Akhenaten's reign were probably not enough. Moreover, except for the pharaoh's henchmen , no one benefited from this reform. The introduction of the cult of Aten promised neither real nor imaginary benefits. After the period of redistribution of power and wealth, reconciliation came. Akhenaten's successors curtailed the reform, and Pharaoh Tutankhamun deprived the cult of Aten of state support. It seems that opponents of the reforms were celebrating their victory. The paradox, however, is that subsequent pharaohs not only did not persecute those whom Akhenaten relied on to serve the nobility, but made it a special concern to protect their interests and material security. As before, many royal positions at the court of the pharaoh were occupied by people from among the small and medium-sized service people. This had a very important consequence for the further development of Egyptian civilization . As well as the fact that after these upheavals, a certain territorial division seemed to be fixed: the south of the country is the area of influence of the Theban priesthood, the north, where the royal court and army are almost constantly located, is the strong position of the middle strata of the serving population.

Under Ramses I, wars began with the Hittites over Syria, which continued into the reign of Ramses II . Huge armies took part in the Battle of Kadesh on both sides (about 20,000 people on each side). IN 1292 r. BC. A peace treaty was concluded between Ramses II and the Hittite king Hattushal III, which was recorded on silver tablets in the Hittite and Egyptian languages. Northern Syria remained under Hittite influence, while Southern Syria, Palestine and Phoenicia were again under Egyptian rule. The peace treaty was sealed by a dynastic marriage between Ramses II and the Hittite princess. The long reign of Ramses II (ruled for 66 years) was preserved in the memory of many generations of Egyptians as the heyday of Egypt. He did much to raise the eastern part of the Delta, building new cities here and among them the new capital of Per-Ramses (House of Ramses). The entire eastern part of the Delta was called the country of Ramses. Many immigrants from Asia, Phoenician merchants and noble Syrians, appeared in Egypt.

Under the successors of Ramses II , as one papyrus says , different times came when it was necessary to defend the borders of Egypt from the Libyan tribes and invasions of the peoples of the sea. In the XIII-XII centuries. BC. A group of tribes invaded Western Asia from the Balkan Peninsula through the Aegean Sea . It has not yet been established exactly which peoples were part of this wave of settlers, although there is an assumption that among them were the Achaean Greeks who defeated Troy . Using iron weapons unknown in Egypt in battle, the Sea Peoples were formidable opponents, defeating them was not easy, while significantly weakening the power of the central administration. The political and economic division between Lower and Upper Egypt intensified. Power in the south passes to the high priest of Amon Herihor, and the Delta has its own dynasty with its capital in the city of Tanis (Per-Ramses). From the middle of the 11th century. the unified Egyptian state of the New Kingdom ceases to exist. In the Late Period (XI-V centuries BC), Egyptian civilization experienced difficult times, because internal contradictions in the country prevented its further normal development. The significance of a particular civilization is determined not only by what it contributes to the development genotype of human society, but also by how long it can exist in an automatic mode when the integrity of its structure-forming components is destroyed. In conditions of decentralization, the dominance of the priestly nobility and foreign mercenaries, Egyptian civilization continued, however, to preserve the same

achievements and the uniqueness that it had created during the time of the great pyramids. The main condition for the prosperity of the Egyptian economy was irrigation, so the well-being of the Egyptian population depended on the annual floods. Since the development of the irrigation network was one of the most important functions of the despotic power of the pharaohs, it continued to be maintained during the centuries of instability that Egypt went through in the later period of its history. It is characterized by the extremely slow introduction of iron, brisk trade, the spread of usury, a more rigid division of society into free and slaves, minor fragmentation of the country, the formation of a military caste of foreign Libyan mercenaries, a fierce struggle for priestly positions, an invasion from the south of the Ethiopians, from the east of the Assyrians.

#### **4 . Egyptian civilization in world history**

What distinctive features characterize Egyptian civilization and make up its unique and inimitable appearance? What achievements has she enriched humanity with? The uniqueness of Egyptian civilization was determined by Egypt's favorable geographical location, its relative isolation and protection from outside raids, the stability of the power of the pharaohs and the social system as a whole, as well as the high standard of living of the Egyptians. The Egyptian civilization was created on a very narrow strip of inhabited land along a huge river. There were no natural boundaries between the nomes, but there were sharp natural boundaries that separated Egypt from the peoples surrounding it. Here, much earlier than in any other place, a single state, a territorial state, arose for the entire valley. Here, a powerful bureaucratic apparatus and a standing army were formed extremely early, which gave Egyptian civilization a very special appearance. It was one of the most highly centralized states ever known, a bureaucratic despotism in the full sense of the word. Only in Egypt there was a transition practically from primitiveness directly to a centralized state. All the foundations of community organization were destroyed by the characteristic practice of using work detachments and labor teams throughout the country. This gave rise to a special ideology and a special mentality of the Egyptians. Egyptian civilization created a completely special ideology of power: here the king was a god and, moreover, the most important god. It was generally accepted that the bulk of the working population belonged to the state and were royal people. All economic life was under the constant supervision and control of state authorities. The entire agricultural population, formed into work detachments, led by overseers, worked in the fields, in orchards and vineyards, in pastures and in craft workshops. Strict records were kept, there were huge state storerooms, from which the tsar and members of his family, an extensive court staff, and the bureaucracy (central and local) received their allowances. Priests, as well as artisans, builders, farmers involved in the economy, involved permanently or temporarily in royal (i.e. state) work. Part of the collected wealth was used by the authorities for external exchange, which was also monopolized. This principle of directing production and distribution from a state center survived in Egypt until Roman times. In a certain sense, Egypt is a large community of people led by a king.

The population of those regions where Egyptian civilization was formed never exceeded 5 million people. The creators of civilization were all layers of Egyptian society, which can be represented in the form of a kind of pyramid: pharaoh, top administration, high priesthood, clan and military aristocracy, service people, traders, warriors, artisans, farmers. People built civilization, and it formed personality. The Egyptian was a special type of person of the ancient world. The state is an integral and essential part of life for him. He lived and died with the hope that it was the state that would grant him a happy life and ensure blissful immortality after his death. The Egyptian's choice of profession was also predetermined by the state. Upon reaching full age (12-14 years), the Egyptians were enumerated and, at special reviews, distributed according to crafts and professions. Those who were appointed artisans went to their workshops, future warriors went to recruit camps, those left in agriculture signed up for medium and large farms. There was practically no chance to change my fate (except for joining the army).

The whole life of the Egyptians was connected with religion. They not only worshiped many gods, but also believed in an afterlife. Death and the state after it were considered a continuation of earthly existence. To get to the kingdom of the dead, the Egyptians believed, you need to go through the court of Osiris, where a person's heart will be weighed on special scales and it will be determined whether there is more good or evil in it. Only a good person who has not stolen, who has not lied, who has not spoken bad things about the king, who has not neglected the gods will be allowed into the kingdom of the dead. Consequently, a person's earthly life is only a preparation for real eternal life in the kingdom of the dead, where everything is like on earth, only much better. The Egyptians attached great importance to preparing the deceased for eternal life in the kingdom of the dead, performing embalming, when the body of the deceased was dried in a special way, wrapped in bandages, i.e. prepared the mummy. She was placed in a coffin-sarcophagus, on which gods were depicted and spells were written, and then the sarcophagus was lowered into the tomb. In their psychology, the Egyptians were rather optimistic. They were distinguished by an extremely positive attitude towards the world and towards life, turning life itself into a certain aspect of religion. A unique feature of the Egyptian religion is its pronounced optimism, the idea of a just structure of the world and human society. It was reflected by a simple vertical: gods, pharaoh, subjects. The Egyptians had no fear of the afterlife. That is, there was fear, of course, but death was perceived as a kind of dangerous threshold, which, as a rule, everyone managed to overcome, after which the deceased found himself in another world, opening up new opportunities for him, both dangerous and seductive. This left a strong imprint on the psychology of the Egyptians, contributing to the development of individualism.

Egyptian civilization highly valued literacy and literate people. One hieroglyph denoted the concepts of writing, God, master. Despite the complexity of the writing (more than 700 hieroglyphs), which were very difficult to master, not only priests were literate, but also skilled artisans. If an Egyptian mastered reading and writing, he became a competent scribe, an official who was no longer in poverty and enjoyed real respect. The Egyptians said: There is no



position where there is no boss, except the position of a scribe, for he is his own boss. Egyptian civilization accumulated great knowledge, but it was transmitted in a narrow circle, primarily by priests, and was inaccessible to the majority of the population. In the schools created at the temples, they taught not only literacy. The priests were not only representatives of the cult, but also scientists. They have been observing the sky for hundreds of years and have made many discoveries in astronomy. Without even the simplest instruments, they knew the laws of motion of the Sun, Moon, planets, stars, could predict solar and lunar eclipses, and draw up fairly accurate calendars. There was a unique institution of higher education, the House of Life, to the development of which all the nomes contributed. The development of mathematics and medicine became especially popular. Mathematical knowledge was used in construction, agriculture, in calculating taxes, drawing up maps and drawings. Special signs were adopted for numbers (up to a million). Egyptian mathematicians discovered the number pi, were able to calculate the area of a rectangle, a circle, the volume of a pyramid and a ball, and were able to solve an equation with one unknown. Egyptian doctors treated many diseases, had an understanding of the laws of blood circulation, performed surgical operations with pain relief, and introduced new medicines of plant and animal origin, such as ginseng, camphor, and liver.

The daily life of the Egyptians, their system of values and aesthetic orientations is reflected in ancient Egyptian art. The pyramids became symbols of Egyptian civilization, and the emergence of cities (c. III millennium BC) marked the boundary between barbarism and civilization. The appearance of the Egyptian city reflects not so much the aesthetics of Egyptian life as the growing wealth stratification of society. The quarters of the poor and the rich were clearly distinguished, but the latter were also devoid of any decoration. However, cities such as Memphis or Thebes became major cultural centers, giving rise not only to the rich material, but also to the universal spiritual culture of the Egyptian civilized society. The famous Theban temples in Luxor and Karnak have survived to this day, embodying the power, strength and wisdom of Egyptian civilization. The Egyptians were the first to create monumental stone architecture. In Giza, the only one of the seven wonders of the world that has come down to us has been preserved - the pyramid of Cheops, and the pyramids of Khafre and Mikerin (III millennium BC), which are only slightly inferior to it in grandeur. In Egypt we find the oldest examples of monumental sculpture. Such, for example, is the statue of the Egyptian pharaoh Ramses II, full of greatness and at the same time constraint. These are the sculptural images of Nefertiti, the wife of Amenhotep IV (Akhenaton), full of life. To this day, Egyptian gods, kings, warriors, and ordinary people look at the audience from the giant reliefs. The majestic sphinx lion with a human head guards the pyramids of the Egyptian pharaohs. The names of many creators of these amazing works of art are carved in stone on the monuments they created. The very purpose of the monuments seemed to raise their creators in the eyes of the Egyptians. However, they were very fond of not only the clear and majestic simplicity of monumental creations, but also the sophisticated play on words. Words had a special meaning for the Egyptians, because it was believed that there was a close relationship between the word and the object. With the advent of syllabic writing, it became possible to write down the texts of myths, legends, fairy tales, and hymns to the gods. And these texts were written down. They have reached us and formed an important part of the artistic culture of the first civilizations. These are the adventure stories: The Tale of Sinuhet, The Tale of the Castaway. Particularly popular was the genre of teachings, which were also used as exercises and were copied from century to century in Egyptian schools. The teachings are a kind of transfer of experience and information accumulated by entire generations of Egyptians for future descendants. And even today the words, for example, from the Teachings of Akhtoy do not sound at all anachronistic: If a scribe has a position in the capital, then he will not be a beggar there.

The uniqueness of the Egyptian civilization is determined not only by the fact that it was one of the first created by man. The mentality of the Egyptians was formed by the special way of their daily life, their amazingly optimistic religion, and the majestic monumentality of a powerful centralized state. Egyptian civilization was looking towards the future. The Egyptians created history without specifically caring about leaving a record of it in the annals. They didn't have their own historians, and do people who are tuned to eternity really need them?

#### **Reference terms**

Egypt, Fayum oasis, Pharaoh, Narmer table, nomarch, pyramids, writing, Akhenaten's reforms, Hygsos.

#### **Control questions .**

6. How did the first states appear in the east?
7. How did the process of unification of Egypt take place?
8. What was the administrative management of the Ancient Eastern states?
9. What idea did the pyramids express?
10. What was the nature of Hammurabi's laws?

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## Lecture 6. Chinese civilization Plan

1. The emergence and development of Chinese civilization
2. The role of Confucianism in Chinese civilization

1. China is a country of ancient history, culture, philosophy; one of the oldest civilizations that existed for millennia and, despite all the cataclysms, preserved its integrity and originality. Many peoples of East Asia contributed to the general culture of China, living on its territory and creating distinctive cultures, the synthesis of which over the centuries gave rise to the unique phenomenon called Chinese civilization. Only from the end of the 3rd millennium BC. the leading role in this synthesis of the Han people is determined, which gave the name to the people who created the greatest civilization of antiquity. The name “Hainians” or “Hanzhen” (as the Chinese call themselves) comes from the name of the huge despotic empire of late antiquity - Han ( 202 rBC). And the name of its predecessor Qin goes back to the European names for China since antiquity: Latin - *sinæ* , English - *china* . Ancient society on the territory of China was a closed social and political complex with the patterns of various ethnic groups and structures inherent in all ancient societies:

1. I-II millennium BC - the emergence of the state, Shan (Yin) period
2. XI-VIII centuries BC-state of Zhou (Western)
3. VII-VI centuries. BC. – period of “many reigns” (Lego)
4. V-III centuries. BC. – the era of “war kingdoms”
5. III century BC - II century AD - Qin and Han Empire
6. III-VI centuries. AD – the period of the “three kingdoms”

In the middle of the 2nd millennium BC in Northern China, along the shores of the settlements of the early urban type, covering one or several communities. Such territorial communities formed the basis for the formation of proto-state associations. At the end of the 2nd millennium BC. At the head of one large ethnically homogeneous conglomerate of such communities stood the strongest community - the Shan. Its leader had great military powers and was called a *vann*. In Chinese civilization, the transition from antiquity to the Middle Ages occurred almost imperceptibly, without the upheavals that accompanied this process in the West. Strictly speaking, the Middle Ages began in China much earlier than in Europe. Peculiar feudal relations developed in China during approximately the 11th-3rd centuries. BC e. The most important pillar of strong centralized power in the country was the right of supreme ownership of land. In China, as in all eastern despotisms, the state controlled society and the economy rather harshly. At the same time, “the authorities sought to limit private ownership (primarily land) and strictly control trade, craft, and the use of natural resources. It should be noted that the peasants (they made up 90% of the country’s population) were invariably the object of attention and concern of the state: after all, it considered them first of all, as taxpayers, seeing their well-being as a guarantee of the strength of the centralized government. There was, of course, large private land ownership in China - the so-called *strong houses*. But it was relatively independent of the central government and therefore unprofitable for it. The growth of “strong houses” led to the dispossession of peasants, who became tenants of rich landowners. The latter tried by hook or by crook to reduce the amount of taxes going to the state, and the treasury became scarcer. As a result, the power and influence of the local nobility grew, and the authority of the central government fell. In this situation, peasants often rebelled, demanding the return of the land and the restoration of the principle of egalitarianism. Successive dynasties, having come to power, usually met these demands halfway and carried out reforms designed to restore social harmony. After the redistribution of the land (at the same time, the government sometimes confiscated land from the “strong houses”), each able-bodied peasant received his own plot. And as a result, the “equal playing fields” system, which has always been considered an ideal in China, was once again revived. However, it was impossible to completely stop the growth of private land ownership. Therefore, in China, as in other eastern civilizations, *state feudalism was formed*. At the same time, the government placed its main emphasis on small peasant taxpayers. Large plots of land were distributed to officials, and the income from them (minus taxes paid to the state) went to the owners as salaries. But these owners were not feudal lords in the European sense: the state could deprive them of their land and often did so (in the event of an official’s dismissal from service or demotion).

A similar policy was carried out in relation to artisans and merchants. Control over the production and sale of the most important consumer goods gradually passed into the hands of the state: salt, tea, porcelain, copper, iron, etc. True, state trade did not always compete with private trade, but the government could raise taxes on merchants and purchase from them goods at fixed prices. The authorities allowed officials to engage in trade, exempting them from taxes and turning them into a kind of counterbalance to private traders. Only in the XVI-XVII centuries. A certain shift took place in the country: large-scale land ownership noticeably increased, and manufactories began to emerge

(including scattered ones) using hired labor. The state still maintained a monopoly on mining, but secret private coal and silver mining enterprises began to appear in inaccessible mountainous areas. The government stopped hindering the growth of private land ownership, since the intensification of agriculture made it possible, as before, to receive large taxes. At the same time, bourgeois relations developed very slowly.

2. The emergence of Confucianism was a turning point in Chinese history. Its founder was the philosopher and teacher Confucius (Kung Tzu, 551-479 BC), who strived to create an ideal state based on solid moral principles and harmonious social relations. The teachings of Confucius, which several centuries later became the state religion, for two millennia were the basis of the spiritual life of Chinese society and largely determined its socio-economic development.

The ideology of Confucianism is permeated with rationality and practicality. Confucius and his followers developed methods of government, a system of relations in society and in the family, and ethical standards. The center of the highest good and harmony, the role model in Confucianism, is considered to be Heaven, an ancient deity. Imitation of heavenly harmony aims a person at creating a kind of Kingdom of God on earth.

The state in Confucianism is defined as a large family, where everyone has a strictly designated place, according to which they should behave. The core on which the entire state rests, according to Confucius, is devotion and obedience. They must permeate the entire life of society from top to bottom: children honor their parents, younger brothers and sisters honor their elders, and subjects honor their rulers. But the principle of a large family also implied the utmost responsibility of the authorities ("parents") to the people. Only then will mutual trust reign in the state ("family"), without which a stable existence is unthinkable. Confucius attached particular importance to the moral character of officials - the pillar of power and its representatives. In China, there were special schools where the new bureaucratic elite was carefully trained. And when Confucianism became an official religion, it became the main subject in the state examination system. Only someone who brilliantly knew the works of Confucius could become an official. Of course, reality often diverged from the noble ideas of the great philosopher: other officials could know his "moral code" by heart, but in practice be dishonest and selfish. However, apparently, there were much more of those who sincerely and zealously performed their duties. It is known that in the 16th century. Inspector officials, concerned about the plight of the population, periodically proposed a broad program of reform to the emperor. At first, the authorities responded to this with repression: brave officials were executed, exiled, or, at best, deprived of their positions. Many, without waiting for reprisals, committed suicide. But in the end the government was forced to make some changes. Thus, Confucianism, with its idea of the humanity of power, strengthened the bureaucratic apparatus and, as a result, statehood itself. The spiritual life of China was not limited to Confucianism. Other religious teachings also competed with it. A contemporary of Confucius, the philosopher Lao Tzu (a number of experts believe that he lived a century or even two later than Confucius) created the doctrine of *Taoism*, which preached spiritual improvement and a contemplative lifestyle (*non-action*), merging with nature. In the IV-V centuries. Buddhism became quite widespread in China. But both of these religions, which had fans not only among the people, but also at the top of society, still did not supplant Confucianism.

Confucianism also withstood the onslaught of the *legalist political school*, who saw the basis for the well-being of the state in a strict, harsh cult of law. If during the time of Confucius the Chinese rulers were strongly influenced by the legalists, then in the end the authorities nevertheless relied on Confucianism, prophetically assessing this humane teaching as a force cementing civilization. This explains the unique fact: the statehood of Confucian China remained virtually unchanged for almost two millennia. But during this time the country experienced periods of prosperity and severe disasters, civil peace and bloody uprisings, unity and fragmentation. In the alternation of these periods, even ancient Chinese thinkers saw the action of a certain clear rhythm. They believed that each new dynasty, as it were, begins a new cycle and at first acts very successfully. But then signs of decline become more and more apparent (the peasantry is going bankrupt, corruption among officials is growing, the conflict between large landowners and the central government is intensifying). The process of general disintegration ends with a popular uprising, the participants of which demand a change in the "bad" dynasty. History largely confirms the existence of such cyclicity. Yes, in 206 r. BC e. In the conditions of a severe economic and social crisis, the first Confucian empire arises, ruled by the Han Dynasty. It unites the country, repeals or softens laws that are too strict. But in the middle of the 2nd century. n. e. a fatal period of decline sets in, and in 220 r... the empire is dying. China then splits into three independent states, which at the end of the 3rd century. briefly united by a new dynasty. However, already at the beginning of the 4th century. Hordes of Huns and other nomads begin to attack China from the north. The population flees from the northern regions, and the invaders create many small states there, which quickly become Sinicized, adopting the local culture, customs and management system.

In 581-618 The Sui dynasty manages to unite the north and south of China, but the era of the country's true prosperity is associated with the long reign of the Tang (618-907) and Song (960-1279) dynasties. Roads, canals and new cities are being built throughout the country, crafts and trade, and fine arts (especially poetry) are developing. But the reign of the Song dynasty is interrupted by a new invasion of nomads. The country is conquered by the Mongols, who found their own Yuan dynasty (1280-1368). Over the decades of wars with the Mongols, China's economy declines, irrigation structures are destroyed, and a huge number of Chinese are forced into slavery. True, having taken over the country, the Mongols are also gradually becoming Sinicized. Yet dissatisfaction with their rule is growing steadily. As a result of the uprising, which was led by the ancient Buddhist sect "White Lotus", the power of the Mongols was overthrown. The era of the Ming Dynasty (1368-1644) begins. The new government relatively quickly restores the country's economy, abolishes slavery, and reduces taxes. Opportunities for the social advancement of

people from the lower classes are noticeably expanding. But at the end of the 16th century. The country is entering another crisis. Soon, a small tribe of Manchus, united with neighboring tribes, begins an armed struggle for power, and in 1644 r... The Manchu Qing dynasty reigns 1911 in China, which lasted until . (The Manchus, ethnically close to the Chinese, surprisingly organically fit into the structure of the ancient empire and Confucian culture, which is why the Qing dynasty was destined for such longevity.) Many historians believe that these regularly repeated periods of prosperity and decline reflected the struggle of two cosmic forces - Good and Evil. But the features of the formation of feudal relations in China already known to you indicate that the reasons for this cyclicity were quite earthly and specific.

Under conditions of extremely strong imperial power, a system of vassalage similar to that of Western Europe did not develop in feudal China. The state was considered the sole and indisputable ruler. Therefore, for example, the large urban population was never able to achieve self-government. If in Western Europe cities were centers of freedom, then in China they were strictly controlled by the state. Confucius's famous thesis about the "big family," which called for sacrificing personal interests for the sake of state interests, provided the authorities with ample opportunities to put pressure on society. The system of *collective responsibility* meant that the father could pay for the crime, the son, or even the whole family, the headman in the village could be severely punished for the negligence of the peasants, etc.

At the same time, the focus on collectivism led to a significant strengthening of family-clan ties. Large clans, consisting of many families (both rich and poor), were essentially powerful organizations based on the principles of solidarity and mutual assistance. In China, all kinds of communities, sects, secret societies, etc. were also widespread. The totality of all these communities was a real force that the authorities had to reckon with.

Chinese society was governed by the principle of *equal opportunity*. Formally, every Chinese, regardless of his origin, could, by passing state exams, become an official and thus enter the ranks of the elite. These difficult exams required careful preparation, and it would seem that those from the upper echelons of society had an advantage. But thanks to clan and community ties, often even residents of a poor village were able to send capable children to study for subsequent exams. And in the future, such young officials, naturally, patronized those who helped them advance. In other words, a bureaucratic apparatus unique for the Middle Ages arose in China, in which the rank of an official largely depended on his personal merits.

In the XVII-XVIII centuries. China was a powerful power with an efficient economy, a strong army and quite powerful internal potential, which allowed it to maintain independence in relations with Europe. It was only in the 19th century, when the West intensified its colonial policy, that the weaknesses of traditional Confucian China made themselves felt.

## **Lecture 7. Indian civilization Plan**

- 1. The Hindustan Peninsula in ancient times**
- 2. Mohenjo-Daro and Harappa**
- 3. Culture and religion of Indian society**
- 4. "Vedic period". XIII-VII centuries BC e.**
- 5. "Buddhist period" VI-III centuries. BC e.**
- 6. Coming of the Kings**
- 7. Culture of Ancient India**

Civilization on the Hindustan Peninsula arose later than the Egyptian and Sumerian, but almost a thousand years earlier than the Chinese. The modern and ancient meanings of the word "India" are not the same. Currently, India (more precisely, the Indian Republic, in Hindi - Bharat) is one of the states of the Indian subcontinent. In ancient times, India ("Indus Country") was the name given to the entire territory east of the river. Indus (Sipdhu among the Indians, Hindu among the Persians, Indos among the Greeks), where the states of Pakistan, India, Nepal and Bangladesh are now located.

In size, ancient India was approximately equal to Egypt, Mesopotamia, Asia Minor, Iran, Syria, Phoenicia and Palestine combined, and, naturally, was distinguished by a wide variety of natural conditions. The whole country can be divided into three main regions, the geographical differences of which have left their mark on the history of their inhabitants.

1. Indus (northwestern), including the river valley. The Indus with its tributaries and adjacent mountainous areas. The climate here is dry and hot. In the north of the region, the amount of atmospheric precipitation reaches 1000 mm a year, but the further you go to the southwest, the less precipitation: in the lower reaches of the Indus it falls about 250 mm, which makes regular farming based only on rain irrigation impossible. However, in ancient times precipitation was apparently more abundant.

2. Gangetic (northeastern), covering the valley of the Ganges River with its tributaries, the adjacent foothills of the Himalayas and the mountainous regions of Central India. Here the climate is hot and humid; precipitation ranges from 700 mm in the west to 2-3 thousand mm or more in the east. Until the end of the 2nd millennium BC. e. it was an area of dense jungle vegetation.

3. Deccan (southern; from the word Deccan - that's what South India was called in ancient times), which includes the peninsular part of the country. It has a complex topography, its climate is hot, the amount of precipitation is uneven, but even in the arid interior it does not descend lower 700 mm per year.

The vast majority of India receives more 500 mm rainfall per year, which falls mainly in the summer, which is sufficient for agriculture. In a significant part of the country, precipitation reaches 700 mm even more, which makes it possible to grow even cotton without artificial irrigation, and in many areas of the Gangetic and Deccan regions, such moisture-loving crops as rice, sugarcane and jute. Therefore, the water problem in India was not nearly as acute as in Egypt and some other countries of the Middle East, and although artificial irrigation was known to the ancient Indians for a long time, it cannot in any way be considered the basis of ancient Indian agriculture.

The abundance of moisture was not always a good thing. Dense tropical tree and shrub vegetation was an insurmountable obstacle to the economic development of the land for a person armed with a stone or even a copper ax. Therefore, early centers of agriculture arise in India in the less forested north-west of the country. The Indus region had another important advantage: it was more open to external relations and, in particular, was closer to the most ancient agricultural regions of the Middle East. This facilitated the exchange of cultural achievements with other countries and contributed to faster technological progress.

The earliest settlements of farmers in Hindustan date back to the 4th millennium BC, the late Neolithic period; with the transition to the Copper Age (end of the 4th - beginning of the 3rd millennium BC) their number increases noticeably. These settlements are located on the western edge of the Indus Valley and in neighboring Baluchistan in low mountainous regions. The climate here is more moderate, small rivers served as a source of water for household and household needs, without the threat of flooding; It was easy to hide from enemies here. The first settlements were small, permanent dwellings were built from mud brick, copper was rare, and the range of agricultural crops remained limited (mainly barley and millet). Sometimes artificial irrigation was also used.

With the advent of the metal age, farmers in the mountainous regions were able to develop larger areas of land in the lowland regions. Agriculture arose in the valleys of large rivers - the Indus and its tributaries - on fields irrigated by their floods. Rivers also turned out to be a convenient means of communication, facilitating the exchange of goods and cultural values, and uniting communities into larger communities. If in the first half of the 3rd millennium BC. e. In the flat part of the north-west, not a single large settlement was noted, but in the second half this part of India was completely transformed. The emergence of a cultural and historical complex, scientifically called the "Indus Civilization," dates back to this time, although later researchers established its spread beyond the Indus Valley - from the area east of Delhi, south to the lower reaches of the river. Tapti, north of modern Bombay, and west along the sea coast of Baluchistan. Archaeologically, its heyday is associated with the "Harappa culture," named after the first and largest discovered city of this civilization. To date, up to 150 settlements of the Harappan culture are known; Up to a dozen have been studied.

Some Indian cities reached large sizes. In Harappa and Mohenjo-Daro the number of inhabitants reached tens, perhaps one hundred thousand. The construction of the cities was probably carried out according to the plan: in any case, the streets were straight, ran parallel and intersected at right angles. The cities were surrounded by powerful steppes. In some cases, there was a citadel on the hill dominating the city. In Mohenjo-Daro, the citadel housed a granary, as well as administrative and commercial institutions. One of the largest and most complex buildings (its size is 230 X 170 m) was probably the palace of the ruler, the other was a covered fort. A pool was also discovered here, supposedly intended for religious ablutions; the buildings adjacent to it were also probably cultic.

In Harappa, the granary was located on the banks of the river. Ravi; it was a huge structure, designed to simultaneously store many hundreds of tons of grain. Its dimensions reached 61X46 m; it was built on a brick platform to protect against floods. Near the granary there were areas for grinding grain. There were also living quarters for workers involved in servicing the pier, granary and grinding.

The main building material for buildings was brick - raw or baked. In the central part of the city, all residential buildings, two- or three-story, were built of brick. Usually they are closely adjacent to each other, forming complexes of residential premises. The architecture of the buildings is quite simple, but very well-appointed. Rooms for ablutions were provided, narrow slits were made in the upper part of the walls for access to fresh air, and staircases were built between floors. The roofs were flat and covered with compacted earth; on sweltering summer nights they probably slept here. The houses had backyards in which there were fireplaces, food was prepared and children played.

The city sewerage system in Mohenjo Daro seems to be the most advanced in the ancient East. Many houses had special settling tanks, from where dirty water was discharged outside the city through underground channels lined with bricks.

Data from archaeological excavations suggest that the population living in the central part of the city, inside the urban steppes, was well off financially, although differences in living standards are not difficult to discern. The urban poor apparently settled outside the city walls, and their modest adobe huts could not survive, especially in the face of frequent floods to which the Indus cities were subjected.

Agriculture was the basis of the Indian economy. It is known for the cultivation of wheat, barley, peas, melon; in wetter places outside the Indus Valley (in Gujarat - Lothal, Rangpur) rice grew in the late Harappan period. Cotton was grown, the earliest example of its kind in world history. It is known about the use of a water scoop wheel, but the existence of large irrigation structures in these years - The fields located along the banks were most likely irrigated by natural river floods.

The development of livestock farming can be judged from bone remains. Cows, buffaloes, sheep, goats, pigs, and donkeys are known as domestic animals; Chickens were also bred. The horse appears only in the middle of the 2nd millennium BC, i.e. in the late period of the existence of this civilization. Hunting and fishing apparently no longer played a big role in the economy of that time.

Information about urban crafts is more numerous. The Harappan culture during its heyday (late 3rd - early 2nd millennium BC) was a Bronze Age culture. In addition to bronze, lead was used, as well as gold and silver, which were used to make jewelry. No iron was found in the cities of civilization. The residents of these cities received most of the copper and copper products from outside, apparently from Rajasthan (the neighboring region in the east), but their own non-ferrous metallurgy was at a high level. Melting and soldering of copper and its alloys were known; swords, knives, spear and arrowheads, axes and many other tools and household items were made. The people of the Indus civilization also knew the art of artistic casting, as evidenced by finds such as a bronze figurine of a dancer. Objects such as grain grinders, weights, plow openers and some weapons (for example, maces) continued to be made from stone. In addition to metal processing, spinning and weaving played an important role; India was probably the first country to master cotton weaving. Even then, India exported cotton fabrics and remained their exporter for the next four thousand years.

Pottery making flourished. Vessels and utensils of various kinds were skillfully made on a potter's wheel, fired and painted with black paint, and the ornaments were distinguished by their complexity and variety. Since cities and settlements were built mainly from brick, its manufacture had to be an important branch of the economy.

Jewelers were very skillful, making a variety of jewelry - bracelets, necklaces, rings, beads. They used precious and non-ferrous metals, semi-precious stones, faience, bone, and shells. Artistic crafts include the production of toys, stone and bone carving, and the production of seals and amulets.

Trade was to play an important role in the economy of the Indian cities. This is indicated not only by the large number of discovered weights, but also by the highly developed craft itself, the products of which, of course, were produced not only for centralized distribution by probably existing royal households, but also for sale. In addition, the production used many raw materials that certainly could not be found locally - copper and other non-ferrous metals, gold, precious and semi-precious stones. Some of these materials could be obtained as booty in wars or in the form of tribute, but trade remained a constant and secure source.

The cities of the Indus Valley acquired materials lacking locally through trade exchanges with South India, Balochistan, and Afghanistan. A Harappan "colony" was discovered on the Amu Darya - the settlement of Shortugai A (2200–2000 BC). Trade with distant Lower Mesopotamia is also known from cuneiform and archaeological sources. The intermediate station on the sea route from India to Mesopotamia was the Bahrain Islands, called in ancient times Dilmun. The items exported from India to the countries of the Middle East were cotton fabrics, ivory, semi-precious stones, gold, and valuable wood species. Less information about the composition of imports. But there are interesting finds: for example, beads from Crete dating back to approximately the 16th century were discovered in Harappa. BC e.

The oldest civilization in South Asia is called the Indus civilization, as it arose in the region of the Indus River in Northwestern India (now mainly the territory of Pakistan). It dates back to approximately the 23rd–18th centuries BC. e. and thus can be considered the third most ancient Eastern civilization in appearance. Like the first two - in Mesopotamia and Egypt - it is located in the basin of a great river, and, obviously, its formation was associated with the organization of high-yield irrigated agriculture.

The discovery of the Indus Valley culture occurred relatively recently (in the 20s of the 20th century), and for various reasons it is known much less well than the simultaneously existing Egyptian and Sumerian-Akkadian states. However, it can be argued that it was characterized by the use of bronze, the construction of cities, and the invention of writing. These main features allow us to talk about the emergence of civilization, that is, class society and the state.

Discovery of cities of the 3rd millennium BC. e. in the Indus Valley was so unexpected that for several decades the prevailing belief in science was that the culture was brought here ready-made from outside (presumably from Sumer). Only recently, as a result of many years of archaeological excavations, has the ancient history of this region begun to become clearer. In the territory west of the Indus River already in the Neolithic era, in the VI (and possibly in the VII) millennium BC. e., the population began to engage in agriculture. By the end of the 4th millennium BC. There are several types of Chalcolithic agricultural crops. Small villages with mud-brick houses were located in valleys irrigated by the floods of small rivers. Clay figurines and paintings on ceramics indicate typical fertility cults—the mother goddess and the bull. Certain features of material culture (shape and ornamentation of vessels, construction techniques) make it possible to trace the similarities and continuity between the cities of the Indus civilization and those Neolithic settlements that partially preceded them, and partially coexisted with them.

The early agricultural cultures of Northwestern India were not isolated from nearby areas, and there is reason to talk about their connections even with the territory of distant Elam. It is important to emphasize, however, that, despite any possible migrations of population or borrowing of any achievements, the emergence of urban civilization in the Indus Valley was prepared by the centuries-old development of this region itself.

The first to be explored were the two largest urban centers - Mohenlzhodaro and Harappa (after the name of the latter, the entire archaeological culture is sometimes called Harappan). Then less significant ones were discovered - Chanhudaro, Kalibangan. In recent years, excavations have been carried out mainly in peripheral areas. Of particular interest is Lothal, an important outpost of the southern zone of civilization, which may have been a seaport. Currently, several hundred settlements of the Indus civilization are already known over a vast area stretching over a thousand

kilometers from north to south and one and a half thousand kilometers from west to east. It still retains the conventional name Indus, for its main centers were located in the basin of this great river.

Cities such as Mohenjo-daro, Harappa and Kalibangan have a characteristic two-part layout. Part of the city is built on an artificial hill and is separated from the rest of the settlement by a battlement. This so-called citadel was obviously intended for city-wide buildings - administrative and religious. The large building discovered in the Mohenjo-Daro citadel is considered by researchers to be a temple or palace of the ruler. Not far from it there is a pool intended for ritual ablutions (and nowadays pools form an essential part of Hindu temple complexes). In the covered arcade around the pool there were probably priests performing religious ceremonies. A huge granary was found in the Harappan citadel. There is a similar structure in Mohenjo-Daro. Near the brick grain grinding area there are small rooms in parallel rows in which workers could live.

Mohenjo-Daro was surrounded by a strong stone wall with a citadel and was clearly planned. In the central part of the city there were imperial palaces, huge libraries, temples and parks, and the adjacent residential areas consisted of two to three-story buildings with a flat roof without architectural decorations and windows facing the street. Inside the houses there were from 4 to 6 rooms, rooms for water procedures with wastewater drainage into settling tanks, wells and sewerage structures; many houses had separate bathrooms and toilets.

Efficient water supply, drainage and waste removal were established. The buildings of Mohenjo-Daro were built from baked bricks and were closely adjacent to each other, forming large blocks and grouped around central courtyards with wells. To illuminate houses and streets, luminescent plants were used, as well as natural phosphorus and its compounds, placed in special lamps. The main streets of the cities were straight and quite wide. All streets and alleys intersected at right angles, and at street intersections the corners of buildings were rounded so as not to interfere with heavy traffic, and the pavements were equipped with deep grooves for the wheels of carriages and carts drawn by elephants and other animals.

Mohenjo-Daro had a city-wide sewerage system with main canals, sedimentation basins and drains for draining rainwater; a citadel measuring 230x170 meters and a pool 12x7 meters deep 2,4 метра, into which two brick staircases led.

The defensive walls of Mohenjo-Daro in some places were up to 9 метров. In the city there were huge flour mills, granaries equipped with conveyors, foundries, boiler houses for supplying hot water to houses, museums, theaters and even circuses with wild animals! Smaller settlements, merchant centers, seaports and border fortresses were scattered around the city for hundreds of kilometers.

The urban settlement itself occupies an area of about two square kilometers in Mohenjo-Daro; several tens of thousands of people could live here. Straight streets, up to ten meters wide, were used for the passage of wheeled carts and, possibly, for religious processions. Intersecting at right angles, they divide the city into large blocks. There is no clear layout inside these neighborhoods, and the houses are separated only by narrow, often winding alleys. Most of the city's buildings are built from baked bricks of standard sizes.

What amazes researchers most is the level of urban improvement. In many houses there are special rooms for ablution. Dirty water was discharged through drains and brick-lined channels into special settling tanks. The sewerage system in the cities of the Indus Valley seems to be more advanced than in other countries of the ancient world.

The inhabitants of Mohenjo-Daro maintained close trade ties with Ancient Iran and Mesopotamia. They grew wheat, barley, peas, date palms, cotton, flax, and raised elephants, cows, buffaloes, goats, sheep and chickens. Craftsmen used lead soldering; hot and cold metal processing was at a fairly high level. Weapons, tools, household items and jewelry were made from copper and its alloys. There was jewelry and pottery production, stone carving and winemaking. Women used creams, perfumes and lipsticks. The ancient Dravidians used a decimal counting system, from which Arabic numerals were later derived. There were weighing weights and measuring rulers made from shells with very precisely marked divisions. The basic unit of weight was 0,86 грамм, the basic unit of length was 6,7 мм.

Excavations of urban centers do not provide any complete picture of agriculture (although undoubtedly a significant part of the townspeople also took part in agricultural work. Found remains of cereals indicate that wheat, barley, and millet were grown. Remains of fabrics prove that in India earlier, than in other Asian countries, they began to cultivate cotton (it has recently been established that it was known here even before the emergence of the Harappan culture), bulls and buffaloes were used as draft animals, and poultry (for example, chickens) was raised.

You can get a more complete picture of urban crafts. Burnt brick was so widely used in construction that its manufacture was to become an important branch of production. Characteristic Harappan pottery is distinguished by a variety of forms. The painting of vessels mainly reproduces floral patterns. Findings of spindle whorls indicate the development of weaving. A number of items made of bronze, gold and silver were found. Unlike Egypt and Mesopotamia, the Indus civilization was not at all characterized by monumental sculpture (it is unlikely that it was made of fragile material, say wood). All surviving images are small in size. The most famous is the figurine of the so-called ruler-priest, found in the largest building of the Mohenjo-Daro citadel. A small bronze figurine of a naked woman wearing a necklace and many bracelets on her arms is considered a dancer (of the type that lived at Hindu temples much later). Stone and bronze sculpture is distinguished by its plasticity and lively transmission of movements. On the contrary, numerous clay figurines of the mother goddess in a complex headdress are made in a conventional manner and differ little from similar cult figurines of the previous time.

The most notable works of artistic craft are small stone seals (unlike Mesopotamia, they are not cylindrical, but rectangular). More than two thousand of them have already been found. Probably, the seals were sometimes worn on the body, since on the reverse side there is a protrusion with a hole for a cord. They are supposed to be used as

amulets, but the main purpose, obviously, was to indicate the proprietary rights (or position) of the owner. Seals originating from the same area often contain similar scenes, apparently associated with a local cult or sanctuary. Images on seals often reflect mythological scenes - such as the hero's fight with tigers (which brings to mind the art of Mesopotamia), a female deity in the branches of a tree, a male deity surrounded by animals, etc. Undoubtedly, images of animals - buffalo, "unicorn" etc. also have a sacred meaning. One of the most common scenes - a bull in front of a special type of "feeding trough" - apparently indicates the ritual feeding of a sacred animal. The image is usually accompanied by a short caption. The signs that go back to the drawings reproduce the plants and animals of Northern India, which is evidence of the local origin of writing. Seals and other characteristic objects of Harappan culture are sometimes found far beyond the Indus Valley - in Mesopotamia and the Bahrain Islands (Persian Gulf), in Iran and Turkmenistan. This suggests that during their heyday, Mohenjo-Daro and Harappa maintained extensive external connections and were part of the system of early civilizations of the Ancient East.

The main part of objects of Indian origin in Mesopotamia dates back to the period of the Sumerian-Akkadian kingdom and the Issin dynasty, i.e., the last third of the 3rd millennium and the beginning of the 2nd millennium BC. e. It is assumed that a number of geographical names in cuneiform texts of this time refer to North-West India. Certain types of raw materials (mainly for the manufacture of luxury goods) must have reached the Indus cities through trade operations by land or sea. Intermediary trade was widely used. The possibility of military expeditions cannot be ruled out, especially to more backward areas, such as the South Indian coast.

Finds of stone weights are usually considered evidence of the development of internal trade, and one of the premises is considered to be an indoor market. We can also imagine a system of distributing food from public warehouses. It is difficult to say to what extent craft production was market-oriented.

Based on monuments of material culture and art, some conclusions can be drawn about the nature of the religious beliefs of the inhabitants of the Indus Valley. The images on the seals testify to the cult of trees (and the goddess of the tree), animals, and heavenly bodies. The figurines of the mother goddess indicate the agricultural nature of the religion. The male deity, seated in the so-called yogic pose, surrounded by four animals, is seen as the ruler of the four cardinal points. There is reason to say that greater importance was attached to ritual ablution.

The Indus Valley civilization had a developed written language and spoke the ancient Dravidian language "Munda", which, as scientists have recently established, was related to Elamite. The libraries of Mohenjo-Daro were gigantic repositories of hundreds of thousands of steatite tablets covered with pictographic writings that remain undeciphered to this day. No written sources were found in other places, since in the specific climatic conditions of India, ancient texts written on tree bark, palm leaves, leather and fabric had no chance of surviving to this day. All that remains are seal-amulets made of stone, ivory, copper and clay, on which there are scanty hieroglyphic inscriptions.

The work of deciphering the writing has not yet been completed. It is complicated by the complete absence of bilingual inscriptions by bilinguals, the brevity and uniformity of the texts (almost exclusively on seals). Judging by the total number of characters (approx. 400), the letter must be syllabic in nature. Statistical analysis of combinations of signs carried out by Russian scientists allows us to draw conclusions about the structure of the language. The language of proto-Indian inscriptions (i.e., the Indus civilization) is considered close to Dravidian. More precisely, the supposed ancestor language of the Dravidian languages. If this conclusion is confirmed, then further interpretation of the texts can be based on the comparative grammar of these languages (attested approximately from the beginning of our era). Deciphering the written language helps solve the problem of the ethnic composition of the population of the cities of the Indus civilization.

Around the end of the 18th century. BC e. The Harappan culture ceased to exist. We can say with reasonable certainty that she did not die as a result of a sudden catastrophe. The extensive material accumulated by archaeologists to date shows how gradually, over the centuries, once flourishing cities fell into decay. The majestic buildings of the citadel fell into disrepair, the wide streets of the city were built up, and its layout was disrupted. Imported items, skilled crafts and seals appeared less and less. There was a replacement of cities with rural settlements and barbarization of culture. In the peripheral areas in the north and on the Surashtra peninsula, later than others colonized by the inhabitants of the Indus Valley, the characteristic features of the Harappan culture persisted longer, gradually giving way to the late Harappan and post-Harappan.

Many hypotheses have been put forward to explain why the Indus civilization ceased to exist. The decline of cities was accompanied by the penetration of more backward tribes from the north-west into the Indus Valley, but these raids were not the cause of the death of the Harappan culture. Some areas of North-West India have now turned into deserts and semi-deserts, and it is quite possible that as a result of unsustainable irrigation farming and deforestation, the natural conditions of the area have become less favorable. The huge gap between the few developed centers and the vast rural periphery contributed to the fragility of Bronze Age civilization. But the real reasons for the death of the Harappan cities must first of all be connected with their history, and we still don't know it.

Only the most general remarks can be made about the social and political structure of the Indus civilization. The presence of a citadel and urban planning seems to indicate the existence of state power. Finds of granaries and premises for workers evoke associations with the temple-state economy of Ancient Mesopotamia. The level of development of production, the presence of cities and writing makes us think about social inequality, which is confirmed by differences in the size and types of residential premises. Perhaps in the Indus civilization, as in other countries of the Ancient East, prototypes of classes developed. But in the absence of written sources, we cannot judge with certainty the degree of social differentiation, forms of exploitation or organization of political power.



According to legend, for a long time the rulers of the three largest ancient Indian cities - Harappa, Mohenjo-Daro and Kalibagan - lived in peace and harmony until the most powerful of them became proud of his power and wealth. On his orders, two other rulers were brutally killed, and discord and war came to the Indus Valley. As a result, the entire center of Mohenjo-Daro was destroyed. In some places, traces of the fire are still preserved on the walls of the buildings.

After the death of the Indus civilization, history seems to take a “step back” and on the site of empty cities, tribes who were only destined to enter the era of civilization erected their poor shacks. However, the heyday of the cities of the Indus Valley did not pass without a trace. The direct influence of Harappa is felt both in the Aeneolithic cultures of Central Hindustan of the 2nd millennium BC. e., and among the tribes of the Ganges basin. The cultural heritage of the Indus civilization is preserved in the religious beliefs and cults of later Hinduism.

An important evidence of the cultural level of the Indus civilization is the presence of writing. Inscriptions have been preserved on ceramics, on metal objects and mainly on seals. Some of them were drilled and may have served as amulets or marks attached to goods. Many seals came from the hands of skilled craftsmen, sometimes depicting complex mythological scenes, but the inscriptions are short, barely a few characters.

Writing, of course, was never invented solely for the purpose of composing inscriptions on seals or metal objects. Undoubtedly, economic and legal documents, letters, and perhaps literary works were compiled in the language of the Indus civilization. However, all this was written on quickly deteriorating material and did not reach us. The number of inscriptions is quite large (almost 3 thousand have reached us), but their total volume of text is insignificant, which makes deciphering extremely difficult.

Indus writing has long attracted the attention of researchers. It was established that it contained up to 400 pictorial signs, that along with ideograms it also contained phonetic signs, the direction of writing was from right to left. The main difficulty in deciphering is that the language of this writing is unknown. Among some Indian scholars, there is a widespread view that this language was an archaic form of Sanskrit, well known from much later Indian literary monuments and belonging to the Indo-European group. But most modern researchers consider it more likely that the writing represents one of the oldest Dravidian languages, which in our time is widespread mainly in the south of the Hindustan Peninsula and partly on the island of Ceylon. Small groups of the Dravidian-speaking population, forming the Brahui people, live scattered to this day at the junction of Pakistan, Afghanistan and Iran. A related language to Dravidian, Elamite was spoken in ancient times in southern Iran.

Researchers of the “Proto-Indian writing” in Finland managed to establish the structure of the words of the language and grammatical indicators; this structure is similar to what one would expect in Dravidian languages. A decoding of individual words is proposed, which also seem to sound Dravidian.

Writing, by its nature, is very reminiscent of the ancient Sumerian and ancient Elamite. Was there a family connection here? It's hard to say for sure; in any case, the type of written material - clay - was not borrowed from the Sumerians and Elamites, which deprived us of most of the written monuments of the ancient Indian civilization.

And we don't know enough about the art of this civilization.

Sculpting was at a high level; Finds of bronze and stone figurines allow us to confirm this. Jewelry and toys made with great artistic taste testify not only to the skill of the workers, but also to the level of aesthetic needs of the population.

There is relatively little data on religious beliefs. Based on the discovery of a large number of female terracotta figurines, the existence of a cult of the mother goddess is assumed. This is quite likely, since such a cult remains very strong in modern India. The three-faced deity surrounded by animals, depicted on some Indus seals, resembles the later god Shiva in the form of Pashupati - “Lord of Cattle”. Mythological scenes suggest the deification of certain types of vegetation and animals that are considered sacred even today (peepal tree, bull, etc.). All this points to the connection of modern Hinduism with the beliefs that existed in India 4 thousand years ago. Excavations of burial grounds provide some insight into funeral rites. There was no strict uniformity; Most often, burial was carried out directly in the ground, sometimes household items were placed with the deceased.

This is the information that has reached us. No burial structures in any way similar to those of ancient Egypt have survived. Is there one building that could confidently be considered a temple or chapel? This markedly distinguishes the Indus civilization from the great contemporaneous civilizations in Mesopotamia and the Nile Valley, in whose cities religious buildings constitute the most important element.

The main sources on the history of Northern India at the end of the 2nd – beginning of the 1st millennium BC. e. are the oldest monuments of Indian religious literature - the Vedas. They are collections of hymns, chants, sacrificial formulas and spells, as well as extensive works devoted to the interpretation of sacred ritual. The Vedas were created in a language that belonged to the Indo-European family (and the word “veda” is related, for example, to the Russian “vedat”). The very fact of their compilation indicates the appearance of Indo-European tribes in India. In language, religion and mythology, the Vedas show special similarities with the Iranian Avesta.

The ancestors of the ancient Indians (the creators of the Vedas) and Iranians, obviously, for a long time represented a group of closely related tribes living in a common territory. In science it is customary to call both of them Aryans (the word Arya - “noble” - was the self-name of the dominant clans in the ancient Indian and ancient Iranian tribal unions). Aryan tribes that settled in the second half of the 2nd millennium BC. e. in Northern India, are regarded as Indo-Aryan, thus distinguishing them from their Iranian counterparts.

Despite the vastness of Vedic literature, including hundreds and thousands of individual works, for many centuries it was transmitted from generation to generation orally and was written down quite late. It is not possible to

arrange these texts in a strict chronological sequence, although centuries undoubtedly separate the earliest parts of the Rigveda (Veda of Hymns) from the later ritual commentaries. The development of India from the early Vedic to the late Vedic era can be outlined only in the most schematic form. At the same time, the reconstruction of the original society of the Indo-Aryans is largely based on the analysis of linguistic material and information related to the Iranian peoples, and the history of the first third of the 1st millennium BC. e. is being restored with the help of not only Vedic literature, but also epic. The period, usually defined as “Late Vedic” (approximately IX -VII centuries BC), with good reason can also be called “epic”.

Judging by the geographical names found in the Rigveda, most of the hymns included in it were composed for the territories of Punjab. By the time of the creation of the Late Vedic texts, the Aryans had already settled throughout the central part of the Indo-Gangetic plain. This region began to be considered the “Middle Country”, the “Land of the Aryans”, as especially sacred and most suitable for performing their rituals. For a long time, the Vedic tribes treated the inhabitants of the more eastern regions with prejudice, considering them barbarians. The territories along the middle and lower reaches of the Ganges were not yet developed by the Indo-Aryans. Archaeological excavations show that a different culture was widespread here than in the upper Ganges. It is believed that this culture of “copper treasures and yellow pottery” was created by the tribes of the Munda group.

The plot of the epic poem “Mahabharata” is also connected with the regions of the upper Ganges and between the Ganges and Yamuna (Jamna) rivers. The basis of its narrative is the story of the dynastic feuds of the rulers of the Kuru clan. According to legend, extensive coalitions of tribes acted on the side of both rival groups, but all the main events took place within the “Middle Country”. Analysis of the epic allows us to draw an important conclusion that the “Vedic period” cannot be reduced to the history of the Indo-Aryans only. Many famous epic heroes stood at the head of tribes of clearly non-Aryan origin. The contacts of the Aryans with the local population are also evidenced by the penetration of foreign words into the language of late Vedic texts. Apparently, the settlement of Indo-Europeans on the Indo-Gangetic Plain was accompanied not by simple assimilation of the aborigines, but by much more complex ethnic processes. As a result of the merging of tribes of different origins, a single culture was created. This is also evidenced by archaeological data - the distribution throughout the entire territory of the “Middle Country” of the first third of the 1st millennium BC. e. uniform culture of the so-called gray painted ceramics.

In the era of the creation of the Rigveda, the Aryans had not yet developed a class society and a state. In their economy, a huge place was occupied by cattle breeding, mainly cattle breeding. It was for the increase of herds that the authors of the Vedic hymns prayed to the gods. Myths and legends of the Indo-Aryans told how the gods fought with their opponents, taking away countless herds of cows from them.

In the Vedic language, even the word “war” (gavishti) literally means “capturing cows.” Agriculture initially received less attention, although the Rig Veda repeatedly mentions barley and some agricultural implements.

The Aryans used products made of copper and bronze, and built their homes from reeds and clay. There is also a word denoting a village; however, it is believed that initially it did not refer to a permanent settlement, but to a cluster of tents, a temporary stop for cattle breeders. They did not know cities at all, and the word that later meant “city” was used to refer to fences intended mainly to protect livestock.

All literary works dating back to the Vedic era tell of endless conflicts and bloody battles. Many hymns of the Rig Veda are dedicated to the exploits of the warlike god Indra, who on a three-wheeled chariot pushes back his opponents and destroys their fences and fortifications, driving out countless herds of fat cows. This image, typical of Vedic sacred poetry, is obviously inspired by earthly orders. Mentions of war chariots and weapons made of bronze suggest the presence of professional artisans, such as blacksmiths, gunsmiths, and carpenters. However, this list is very small, and almost all types of craft activities were reduced to meeting the needs of the nobility for military equipment.

The social organization of the Indo-Aryans during the period of their settlement in Punjab, apparently, remained tribal. At the head of each tribe was a rajah - a military leader and leader, who relied on the help of his relatives and relatively few servants. Ordinary members of the tribe, who carried weapons, took an active part in various types of gatherings convened to resolve common affairs. The bulk of the spoils obtained as a result of constant intertribal wars was also distributed among the full-fledged representatives of the “army people.”

Already in the early Vedic era, the institution of slavery is attested, and the word “dasa”, in the ancient Indian language meaning a slave, is found in many Vedic hymns. However, in the Rigveda, this is usually not the name given to slaves, but to tribes hostile to the Aryans. The very development of the meaning of the word from “enemy” to “slave” suggests that prisoners of war were initially converted into slavery. However, male slaves are mentioned quite rarely not only in the Vedas, but even in the epic. Much more often we are talking about female slaves, who were captured as spoils of war and turned into concubines and domestic servants. Wanting to emphasize the power and generosity of the leaders - their patrons, ancient Indian singers say that they were accompanied by thousands of slaves and that the rulers gave many beautiful girls to friends and relatives. In general, social differentiation in early Vedic times was still rather weakly expressed.

In the late Vedic era, radical changes took place in the economy, social and political structure of North India. Agriculture has developed significantly more. Using a plow with a ploughshare made of hard wood, vast areas of the Indo-Gangetic plain were plowed. The main draft force was oxen, and the breeding of livestock was given great importance. Dairy products constituted everyday food, and on particularly special occasions —during sacrifices and festivals—livestock, including cows, were slaughtered (the custom of vegetarianism had not yet developed in the Vedic period).

Iron appeared, but it was apparently expensive and not of high quality. Arrow and spear tips and other types of weapons were made from it - iron had not yet received widespread use in the economy. Farmers of the late Vedic era built their houses from wood and bamboo. Dwellings obviously varied in size and layout depending on the social status of their owners. Next to ordinary villages stood the residences of the nobility, surrounded by a rampart or palisade. Excavations carried out at Hastinapur and other places glorified by the Mahabharata have shown that political centers were indeed located here at the beginning of the 1st millennium BC. e. However, the descriptions of the magnificent palaces of epic heroes do not correspond at all to the late Vedic period. Archeology convincingly proves that the lifestyle of the nobility of this time was still very modest.

Military leaders, as in the era of the Rig Veda, fought in chariots drawn by horses. Chariot races were a necessary part of the multi-day rituals described in late Vedic texts. The light war chariot is also discussed in the oldest episodes of the Mahabharata. The driver drove it, and the royal hero standing next to him showered the enemy with arrows. The description of the battles in the epic boils down, essentially, to the description of duels of chariot warriors, and only behind their backs are the masses of foot fighters discernible. Such a military organization exactly corresponded to the social structure of Vedic society - the nobility fought on chariots, and the people formed the militia.

Archaeological finds of "gray painted pottery" indicate further development at the beginning of the 1st millennium BC. e. professional craft. Late Vedic texts mention a fairly large number of different crafts, including those that served the everyday needs of the village population (for example, potters, weavers). Trade still retained an exchange character, but gold neck decorations (such as the Old Russian hryvnia) were sometimes used as a measure of value.

Sources of the beginning of the 1st millennium BC. e. They continue to talk about tribes, but at this time it is possible to clearly identify the area that each tribe occupied. The population of such an area was often united not so much by common origin and consciousness of family ties, but by territorial proximity and subordination to one leader and ruler. In the late Vedic period, early state formations gradually began to take the place of tribal unions.

Religious and epic works contain rather scant information about the bulk of the population. Free and full-fledged farmers were " communities, each of which covered one or more villages. Community members were united not only by neighbors, but, as a rule, also by family ties, since settlement took place in entire clans. Their elders traditionally enjoyed enormous authority. The most important matters were decided at the gathering, and the main rituals were performed on behalf of the entire community.

Some of the village residents did not have full rights and therefore could not participate in the gatherings - people alien to the collective, not connected with it by kinship or property. As a rule, these were those who arrived late on its territory (sometimes, on the contrary, the first settlers conquered by the aliens). The religious expression of such isolation was their exclusion from participation in the community cult. Everyone who was engaged in service work, including village artisans, was considered to have no rights. Naturally, there could be no talk of any rights of those who did not even have personal freedom.

The development of agriculture in the late Vedic era significantly expanded the possibilities for the exploitation of other people's labor. Household slaves (both women and men) became widely used in the households of the nobility. In the village, sharp stratification of property was prevented by the strength of intra-community ties, but those who were not part of the community were constantly in danger of enslavement. Most of them never became true private slaves. However, both the nobility and ordinary community members viewed these disadvantaged categories of the population as doomed to slavery or even as their collective property.

The development of social differentiation in the late Vedic era is expressed not only in the emergence of lower, powerless and exploited strata. The situation of the bulk of the people is also changing. Its self-government is increasingly limited to the boundaries of a single rural community, and the affairs of the entire tribe and the emerging territorial state become the exclusive competence of the leaders and rulers. Epic tales paint a picture of a society dominated by a military aristocracy. Even more significant is that priestly ritual literature also contains a characteristic contrast between the nobility ("the best") and the common people.

Once upon a time, the "kings" (rajās) of the Indo-Aryans were mainly military leaders. It was not for nothing that they were called by such terms as "leader", "being in front" or "going ahead". Gradually, one can notice the development of the power of the ruler, the complication of the royal court and governing bodies. However, until the very end of the Vedic period, the state retained extremely archaic features. Late Vedic texts, describing the largest rituals, list a number of categories of persons close to the king. One of the first places is occupied by the military leader (from which it follows, by the way, that the leadership of troops has ceased to be the main responsibility of the leader himself). Several courtiers bore titles related to their ritual functions during the royal feast ("he who cuts meat", "he who distributes", etc.) - the place at the feast also reflected the role of a person at court. Equally important was the game of dice, through which the fate or will of the gods was learned. Therefore, the "thrower of dice" was among the royal advisers. Among the king's friends or "servants of his house" we also see bearers of the titles of "chariot maker" and "carpenter."

Many of the courtiers (starting with the military leader) were relatives of the ruler. Relationships in the state took on the appearance of family ties. The support of relatives was necessary to achieve power, and it was not for nothing that the royal prayers usually contained a spell with the goal of enlisting the help of loved ones and defeating rivals "equal to him by birth." There was a continuous and fierce struggle for power between different factions of the nobility. Coming to power meant the opportunity to collect taxes from the people. Regular taxation did not arise immediately. Initially, it was about voluntary contributions, a significant part of which was spent on general sacrifices,

or about tribute from communities conquered by military force. The ruler-*raja* himself, his relatives or servants collected taxes, traveling around the territories under their control and simultaneously conquering new possessions. Large sacrifices were accompanied by abundant treats and distributions, which, in turn, contributed to the spread of the king's glory and his prestige among both the nobility and the common people.

Uneasy alliances were created between representatives of the aristocracy, often unequal. The weakest rulers were forced to temporarily submit to their more powerful neighbors. Thus, at times, quite extensive political formations arose, the rulers of which called themselves "supreme" and "autocratic" sovereigns. The king's highest success was considered to be the performance of a ritual called the "horse sacrifice." A specially selected horse was allowed to graze in the wild for a year. He was accompanied by numerous armed guards, who forced the ruler of any area where the horse's foot set foot to recognize the supreme power and pay tribute to the king who performed the sacrifice. A year later, the horse was solemnly slaughtered, and after that the king was considered as "the ruler of the whole earth."

The ritual of "horse sacrifice" was performed in India until the Middle Ages.

Next to the leaders of the Indo-Aryans were their priests, seers and possessed people, who, in a fit of inspiration, uttered the sacred spells of the Vedas. They came from certain families and formed closed associations, whose members strictly protected their secrets from the uninitiated, passing them on from generation to generation. These priests, as guardians of tradition and supernatural wisdom, were, as it were, tribal judges who ensured the maintenance of long-established orders. The priesthood of the late Vedic era was early consolidated into a class, to a certain extent independent of tribal and political boundaries. At this time, a huge amount of work was done on editing and understanding ancient religious texts and rituals. The design of extensive collections of the Vedas and some unification of rituals contributed to the cultural unity of Northern India and played an important role in the further destinies of ancient Indian civilization.

The Indo-Aryan tribes did not form a political unity opposed to the aborigines. Part of the local nobility and priesthood became part of the dominant social circles of the emerging states, and on the contrary, some communities that were Aryan in language and culture found themselves pushed aside and dispossessed. Social and political development of Northern India at the end of the 2nd – beginning of the 1st millennium BC. e. led to the formation of four main layers of society: priesthood; tribal military aristocracy; full-fledged community people; lower, inferior categories of the population, including slaves. Each of these layers turned into a closed class – *varna*. The hereditary status of the representatives of each *varna* determined their occupations and religious duty: the duties of priests and teachers lay with the *varna* of brahmins, the *kshatriyas* had to fight and rule, the *vaishyas* had to work, and the *shudras* had to humbly serve the three highest *varnas*. This scheme of social order was applied to all areas where Indian culture spread, despite the diversity of the social reality of a particular region. The class ideology of *varnas*, which developed in the late Vedic period, became a distinctive feature of India and far outlived the era when it largely correctly reflected the real structure of society.

The result of the "Vedic period" was the spread of arable farming on the Indo-Gangetic plain, the development of social stratification and the emergence of a specific class structure (*varna* system), and the formation of early states. As a result, with the active interaction of Aryan and local cultural traditions, by the middle of the 1st millennium BC. e. The foundations of ancient Indian civilization were formed here.

Mid-1st millennium BC e. was marked by major changes in the economy and social relations, in the political system and culture of North India. Both archaeological and written sources, in particular the works of the Buddhist canon, make it possible to judge these changes. Tradition dates the life of the Buddha and his closest disciples to this period, and the earliest Buddhist "monuments actually date back to the 5th–4th centuries BC. The sacred books of Buddhism are associated with other areas of India than Vedic literature. The Buddha himself was from a small oligarchic association of the *Shakyas*, located on the territory of modern Nepal, and the legends about his wanderings and preachings mention mainly North-East India. In the previous era, the compilers of Vedic texts spoke of the population of this region with disdain, considering their way of life as alien and barbaric. But gradually it is the northeast that is becoming the most advanced part of the country both economically and politically.

The development of agriculture in the central part of the Ganges valley and further east - all the way to the lower reaches of the river - was fraught with significant difficulties. The climate here is hot and characterized by high humidity. In ancient times, the Ganges valley was covered with dense thickets of tropical forest. No less difficult than fighting the jungle was plowing the hard soil, teeming with roots. Only significant progress in the means of production could ensure the transition to widespread economic development of this region. Apparently, the conditions for this were created by the spread of iron tools. Although archaeological evidence for such a hypothesis is still insufficient, it is difficult to imagine that tropical forests could be cleared without an iron axe, hard soils plowed without an iron plow, and canals dug without a hoe or spade. Mentions of these tools are already found in the most ancient Buddhist books.

Over most of the Indo-Gangetic Plain, precipitation falls in sufficient quantities (sometimes even in excess), but only the creation of artificial irrigation structures - ponds, wells, canals and dams - made it possible to achieve sustainable harvests that did not depend on the vagaries of the weather. Under the conditions of irrigated agriculture in the northeast of India, rice became the main grain crop, and the word "food" itself already in ancient Indian languages had a specific meaning - "boiled rice". By the middle of the 1st millennium BC. e. Advanced rice growing methods began to be used - the use of seedlings, selection of varieties, etc. The soils of the Ganges Valley, which were distinguished by their extraordinary fertility, provided high yields. The development of agricultural production throughout Northern India contributed to rapid population growth. It is not without reason that in ancient literature,

since the time of Herodotus (5th century BC), the opinion was established that Indians are the most numerous people on earth.

A distinctive feature of the period is the intensive construction of cities. Favorite characters in Buddhist legends are merchants and wealthy townspeople who listen to the Buddha's sermons and provide patronage to his disciples and followers. Archeology shows that the tiny villages of previous times, over the course of several generations, turned into vast and prosperous cities. For the Vedic era, we can only talk about the fortified residences of rulers who dominated the rural district (at the same time, since the dynasties themselves were of tribal origin, each such fortress represented the political center of the entire territory occupied by the tribe). On the contrary, in the middle of the 1st millennium BC. e. cities were built not only in strategically important points, but also on land and river routes - in places favorable for trade. The main reason for the growth of cities as trade and craft settlements was the progress in the division of labor.

An indicator of the development of commodity-money relations is the appearance in the middle of the 1st millennium BC. e. coinage. These coins are still quite primitive and were pieces of metal (usually silver or copper) with a "stamp" - a seal certifying quality, but the very fact of monetary circulation testifies to the changes taking place in society. Archaeological excavations also show that it was during this period that active construction of city fortifications took place. This cannot but be connected with the accumulation of wealth by city residents and with the process of property stratification.

The area of the largest settlements that have been excavated, such as Ujjain and Kaushambi, is about 1.5–2.5 square meters. km, which corresponds to the size of the famous cities of Ancient Greece of the same era. The Greek Megasthenes, who arrived as an ambassador to the court of Chandragupta Maurya at the end of the 4th century. BC BC, was amazed by the vastness of the Indian capital Pataliputra. He determined the length of the city walls to be approximately 30 km, counting several hundred wooden towers and dozens of city gates. However, these figures still need to be confirmed by archaeologists. Until special field surveys are carried out, it is difficult to say anything definite about the urban layout. Judging by the excavations in the city of Taxila, the development took place quite chaotically.

Valuable information about the social structure and system of city government has been preserved in Buddhist legends. They often mention merchant associations and guild organizations of artisans. Apparently, not only economic ties were maintained between artisans or traders - they were also united by common cults, festivals and customs. Members of such associations usually settled together, forming intra-city neighborhood communities—neighborhoods. Professional skills were passed down by inheritance, and marriages took place within their social circle. Cases of specialization of individual ethnic groups have been noted. Thus, the persons who were part of the association were related to each other by kinship or property, forming, as it were, huge "families" or clans. The heads of such associations enjoyed significant influence, being representatives of city self-government.

When in works of Buddhist literature the action takes place not in the city, but in the countryside, then the indispensable participants are wealthy householders. Other sources of that time paint a similar picture. They also focus on the image of a householder, a rural owner (usually a Brahman). Descriptions of numerous household rituals and religious and moral teachings make it possible to imagine the main features of village life. The economy was carried out by a separate family, which owned the house, fields, livestock and all kinds of equipment. All this property was managed on behalf of the family by its head, usually the eldest man. Usually the texts refer to an extended, large family that included several generations. Married sons remained under parental authority. After the death of the father, division did not always occur ; the place of head of the family was often taken by the eldest of the brothers. If the brothers demanded a division, the eldest claimed an additional share, because he was the main successor of the family. Only the sons and grandsons, and the daughter, inherited the property. % had the right only to wedding gifts, which gave her some material security in her husband's house. Sons were supposed to show respect to their mother, but she did not become a full-fledged mistress, and after the death of her husband, the man ruled the house. The woman remained, to a certain extent, a stranger in the large patriarchal family. She did not even have rights to the inheritance left by her husband or son and retained only the property that was received from her father's house. If those who were connected by ties of close blood relationship did not occupy the same position in the large patriarchal family, this is especially true for strangers accepted into the family. For example, the practice of adoption was widespread. To some extent, it can be considered as a form of charity for orphans and assistance to distant relatives, but, as a rule, adopted children were not completely equal to their own sons and had limited inheritance rights. Within the family itself, relations of patriarchal dependence and exploitation developed.

The owner, on behalf of all household members, performed funeral sacrifices, which were considered the basis of family well-being. The cult of ancestors united all families related to each other by kinship through the male line. Other bonds were also maintained between them. Family customs passed down from generation to generation were strictly observed. The most important issues were raised at meetings of relatives, where, apparently, the final word belonged to families and individuals who enjoyed special authority. A traditional system of relations developed between relatives and neighbors, which can only partially be reflected in written sources. The terminology of literary texts is extremely unclear, but there is reason to say that the most influential families provided patronage to others, and in return made extensive use of their services.

The development of private property contributed not only to property stratification, but also to the direct exploitation of other people's labor. Debt became a real disaster, leading to the enslavement of the free, to the sale of family members or self-sale. Only the strength of community traditions of mutual assistance prevented the widespread spread of debt slavery.

Naturally, the upper ranks of the urban population, mainly merchants, moneylenders and heads of craft corporations, had especially wide opportunities for increasing wealth. Buddhist texts describe their treasures in detail and with many fabulous exaggerations. Showing quite natural skepticism regarding individual details, the reader of this literature can imagine, however, what a huge impression the splendor of the life of individual rich people made on his contemporaries. It should be emphasized that in such descriptions we are talking not only about gold, precious stones or clothes, but also about crowds of domestic servants and slaves who accompany their owners everywhere and fulfill their every whim. In Buddhist stories there are repeated references to slaves belonging to peasant families, which indicates a fairly widespread prevalence of slavery. A typical situation is when a slave helps women around the house or takes lunch to the owner working in the field. Literary monuments allow us to conclude that during this period slavery was predominantly domestic in nature.

Social changes also affected the political system. Unlike the tribal kings of the previous period, the rulers of the North Indian states of the mid-1st millennium BC. e. relied on the serving nobility, on the emerging administrative apparatus. The hereditary aristocracy had to make room in certain areas, giving way to those who were closer to the ruling dynasty in the center. Former village elders or other people from the "people" (vaishyas) sometimes came to power. Having secured stable influence for themselves and their relatives, they were able to falsify genealogies and prove that they actually descended from ancient Kshatriya kings and heroes. A person's wealth and the degree of his influence in the state acquired no less importance than his origin from the highest varnas. At the same time, maintaining the hierarchy of varnas limited the possibilities of social mobility, and changing the real place of a person in society required justification from the point of view of class ideology.

The most important support for the rulers of states was the army. Its equipment became different: light chariots were replaced by heavy quadrigas, cavalry and especially war elephants were used more widely. Even more important was the significant change in its composition and character in comparison with the Late Vedic period. The core of the army now consisted of detachments that were in constant royal pay - a professional army, thus, replaced the ancient squad. Temporary militias were usually formed on the basis of urban craft corporations, and the concept of a people-army, familiar to the Vedic era, completely fell out of use. In the middle of the 1st millennium BC. e. The rural population was, as a rule, unarmed and was only obliged to regularly pay taxes, which made it possible to maintain the state apparatus, including a standing mercenary army.

Many states of the mid-1st millennium BC. e. occupied a vast territory (often far beyond the area of settlement of the original main tribe). Most of them were ruled by royal dynasties, but there were also oligarchic states. Power in the latter usually belonged to a more or less narrow circle of nobility, from among whom the head of state was chosen. Each representative of this ruling layer of the aristocracy bore the royal title of "raja," and the entire state constituted, as it were, a federation of individual principalities. The bureaucratic apparatus in such states develops more slowly than in monarchies. The very form of the political system obviously depended on the level and nature of social relations that developed in different parts of the country. The oligarchic states were located mainly on the periphery: in the extreme northwest - in the Punjab, and in the extreme northeast - in the region adjacent to the Himalayas.

There were about two dozen large states at that time, but fragmentation still prevailed in certain regions. The Punjab region was particularly diverse. At the end of the 6th century. BC e. numerous tribes and small states in the Indus basin submitted to Darius I, and the Persian kings thus acquired two new satrapies, called Gandhara and Hindu. This allowed for closer ties between India and the countries of the Middle East and the Greek world. But the most significant Indian states were located much to the east of the borders of the Achaemenid power. These were Magadha and Koshala along the middle and lower reaches of the Ganges, Vatsa with its capital Kaushambi in the area between the Ganges and Yamuna, and Avanti with its capital in Ujjain in the upper reaches of the Yamuna. The struggle for hegemony between these four largest centers constitutes the main content of the political history of the 6th - 5th centuries. BC e.

By the 4th century. BC e. Magadha acquired the greatest influence, whose rulers were destined to create the first all-Indian power a century later. About the Magadha Nanda dynasty, which controlled most of Northern India, only vague historical legends have been preserved. The events of the late 4th century are somewhat better known. BC e., when the troops of Alexander the Great appeared on the territory of Punjab, having already crushed the power of the Achaemenids. Some local tribes and states submitted to the Greek-Macedonians voluntarily (for example, Taxila) or were crushed by force. Ancient sources report about the noble Indian Sandrocotta, who arrived at the court of Alexander to convince him to continue his campaign to the east and overthrow the king from the Nanda dynasty from the throne. However, further conquests caused such fierce resistance from the population that the Greek-Macedonian troops had to set off on the return journey from the Beas River. Then the same Sandrocott became the head of the anti-Macedonian movement and, after expelling the garrisons left by Alexander, led a successful fight against the king of Magadha. The name Sandrocotta mentioned by Greek writers fully corresponds to the name of Chandragupta, known from Indian literature, who, having defeated the Nandas, founded the Mauryan dynasty (317-180 BC) - the most important in ancient Indian history.

Northern India from Punjab to Bengal was already subjugated by Chandragupta, and his successors extended their power to the territory of the Deccan. The Mauryan power reached its peak in the middle of the 3rd century. BC e., under Chandragupta's grandson Ashok. The most important source for this time is the numerous inscriptions of Ashoka (the so-called edicts), carved on stone by order of the king. The Edicts of Ashoka are devoted to the presentation of the piety of the sovereign, and contain instructions to all subjects to imitate their ruler in this regard.

The very places where Ashoka's inscriptions were found make it possible to outline the approximate boundaries of his empire from the mouth of the Indus to the mouth of the Ganges and from Kabul to the southern tip of the Deccan (only the regions of the extreme south of Hindustan were not included in it). The edicts, written in local languages and dialects, make it possible to appreciate the diversity of the peoples who inhabited India (including the Iranian-speaking and Greek colonies of the northwest). The countries that became part of the Mauryan Empire formed several vast provinces. The main ones corresponded to the former independent states - the North-Western province with its center in Taxila, the Western province with its capital in Ujjain. The eastern province was Kalinga, conquered by Ashoka during a brutal war (the king reports his repentance for this bloodshed in several inscriptions).

The ruler of the all-Indian power modestly calls himself the king of Magadha and clearly separates his ancestral possessions from the provinces - a huge periphery. Conquests, as a rule, did not lead to a complete change in the administrative apparatus and the liquidation of the previous political system. Only once every three to five years did the king of Magadha or the "princes" who headed the provinces send special officials to monitor the situation on the ground and demonstrate rights to the territory under their control. The structure of the power as a whole was extremely loose and decentralized. In some of its regions, local dynasties or oligarchic associations continued to rule. In vast territories (especially in the Deccan), the population continued to live in a tribal system, and government officials had to enter into close contacts with tribal leaders, often inviting them to serve. Political unification contributed to a certain unification of the material and spiritual culture of various regions, but it was of particular importance for accelerating the processes of economic development and social stratification of previously lagging areas (mainly Central and Southern India).

The power of the ruler in the capital was limited by the royal council, which consisted of his relatives and representatives of the most noble families who occupied the highest administrative positions. The internal politics during the times of the Nandas and Mauryas can be judged on the basis of an analysis of the legends that have survived about them. Tradition speaks extremely disapprovingly of the Nandas. They are denied nobility of birth, their greed and cruelty are emphasized. Similar assessments are found in later stories about the rulers of the Mauryan dynasty. There is reason to believe that the kings of major powers limited the privileges of the ancient aristocracy - the Kshatriyas, sometimes replacing them with their proteges from less glorious families. Apparently, they sought to concentrate financial management in their hands and increase the revenues of the state treasury, severely suppressing all discontent.

Another distinctive feature of the policies of the Nandas and Mauryas (and many other kings of large ancient Indian states) was the patronage of non-traditional religions, mainly Buddhism. In his inscriptions, Ashoka calls on the population to honor not only the hereditary Brahmin priests, but also the wandering preachers of new teachings. The edicts themselves are sermons influenced by Buddhism. The king calls on the people for tolerance, saying: "Whoever, out of adherence to his own faith, blasphemes someone else's, in fact only harms his own faith." Proclaiming himself the father of his subjects, he promises support to all religious communities. The bearer of the supreme power comes out with an interpretation of what true piety and righteousness are, expresses judgments on issues of Buddhist doctrine and persistently intervenes in the life of the monastic community. Moreover, he appoints special officials to oversee the observance of the piety that the king preaches. Recognition of this righteousness of the king becomes, as it were, a manifestation of political loyalty. It is not for nothing that the edicts were carved out for public viewing precisely in the border regions and in the recently conquered, rebellious Kalinga. The lack of economic unity of the country and the looseness of its political structure contributed to the special role of ideology - Ashoka's religious policy constitutes the main content of his edicts.

The all-Indian ruler persistently proclaimed his desire to "conquer with righteousness" the whole world. It was for this purpose that Ashoka sent out special missions that were supposed to preach the truth of the teachings of Buddha and talk about the piety of the king of Magadha. The edicts say that Ashoka sent messengers even to the most distant countries of the West known to him - to the Greek rulers of the states of Epirus (Northern Balkans) and Cyrene (North Africa). However, ancient sources do not report anything about the arrival of these Indian embassies.

Missionary activity was much more successful in areas closely connected with India, primarily in Lanka. Sri Lanka (Ceylon) had previously experienced significant influence from the more developed Indian civilization. Local historical tradition explains the emergence of agriculture, crafts and the state here by the activities of settlers from Northern India who arrived on the island at the beginning of the 5th century. BC e. At their head was Prince Singala ("Lion"), after whom the dominant population in the country began to be called. The most common Indo-European language in Sri Lanka today, Sinhalese, was undoubtedly brought by newcomers from the North. Archaeological excavations also indicate that in the middle of the 1st millennium BC. e. An Iron Age culture similar to the North Indian one suddenly appeared on the island.

The Ceylon chronicles say that Ashoka's brother (or son), who headed a special mission, convinced the local ruler of the benefits of the Buddha's teachings, and soon the first monasteries appeared here. Sri Lanka, from the time of Ashoka to the present day, has remained a country dominated by the Buddhist religion. Buddhism in Sri Lanka played an important civilizing role, replacing primitive communal cults. The subsequent adoption of this world religion in many other Asian countries had the same significance.

In the middle of the 1st millennium BC. e. the spread of iron tools contributed to the economic development of all of Northern India. In the field of social history, this period is characterized by rapid urban construction, the development of private property and exploitation. In the IV - III centuries. BC e. The first all-Indian power gradually emerged, which was of great importance for the faster development of civilization in all regions of South Asia. The fragile political union disintegrated already at the beginning of the 2nd century. BC e., but the memory of him remained.

It is not for nothing that the lions from the capital of Ashoka are the national emblem of the Indian Republic - the cultural unity that arose during this period has been preserved forever. Since that time, India has had an increasing influence on other parts of Asia.

At the beginning of the 1st millennium BC, the country of the Aryans, "Aryavarta", was a country of small fortified villages, lost in the depths of the jungle. The Aryans were the masters of this country, and the conquered natives were the plebeian Shudras and slaves; the Aryan order was the same everywhere and everywhere, in India, Greece or Rome, there were conquering masters and slaves bowing before them. However, over time, there were more and more masters, and less and less military booty, and the Vaishya foot soldiers had to, in the end, take up hoes and become cultivators. The land around the village was divided and turned into property, with the Vaishyas getting small plots, and the Brahmins and Kshatriyas getting large estates. Slaves and cattle were divided in the same way; Among the masters there appeared rich and poor people who lived little better than the Shudras. The nobles began to shun the commoners and did not marry their sons and daughters to them; This is how four closed "castes" appeared: brahmins, kshatriyas, vaishyas and sudras. Each caste had its own color: Brahmins - the white color of the sky, Kshatriyas - the red color of blood, Vaishyas - the yellow color obtained from mixing red and white. The color of the Shudras was black - apparently because, unlike the pale-faced Aryans, the Shudras had dark skin. According to legend, the god Brahma, who created people, created the Brahmins from his mouth, the Kshatriyas from his hands, the Vaishyas from his thighs, and the Shudras from his mud-stained feet. The Shudras were destined to serve the other three castes.

Meanwhile, time passed, centuries succeeded each other, and by the 5th century the fortified settlements of the Aryans grew into small city-states, similar to Greek polities. Just as in Ancient Rome, each city had its own king-*raja*, its own Senate and people's assembly, but the assembly met rarely and power belonged to the rich and noble. The reed huts of the Kshatriyas became wooden palaces filled with many servants; Many artisans appeared in the cities - mostly poor Shudras who tried to support themselves by working for the nobles. Moneylenders and traders appeared - and not only Indian traders; Merchants from Babylon began to come to Indian cities, newcomers from the distant center of ancient civilization, who had once again found their way to the blessed country in the East. Following the merchants, India saw the warriors of the "king of kings" Cyrus coming from the west. At the end of the 6th century, the Persians passed through the mountain passes in the northwest and captured the Indus Valley; a new province of the World Empire was established here. Scribes were assigned to the local kings to collect taxes for the "king of kings"; they introduced the Indians to the achievements of civilization - writing, coins and the art of constructing stone buildings. By order of King Darius, the sailor Scyllacus went down the Indus in a ship and, after a thousand years of oblivion, again found sea routes to Babylon and Egypt. India came into contact with the civilized world.

The Persians controlled the Indus Valley for more than a century; then, in 327, the Macedonians and Greeks came. The conqueror of half the world, Alexander the Great, was delighted with the huge rivers and the riot of tropical nature; he wanted to conquer this world too, but his tired warriors could not go further. Having subjugated several Indian cities, Alexander went west; in neighboring Bactria he left garrisons and governors, who soon became independent and founded their own kingdoms. The Greco-Bactrian kings ruled the Indus Valley for a long time and made campaigns deep into India; Indians learned from the Greeks to build temples decorated with sculpture, fell in love with theatrical performances and learned about the sphericity of the Earth. The Persians and Greeks brought to India the idea of omnipotent royal power, called upon to protect justice, and this idea fell on prepared ground: in the 4th century, the Compression began in the Ganges Valley. The fragmentary information that has reached us about those times speaks of famine and wars, of people selling themselves into slavery for food, of the Shudra Mahapadma, who, unknown how, seized power, exterminated the nobles and founded a large kingdom. After Mahapadma, Chandragupta (317-293) ruled, establishing the Mauryan dynasty on the throne; The Mauryas were autocratic monarchs who lived in huge palaces and emulated the Persian "kings of kings." The most powerful of these monarchs, Ashoka (268-231), extended the borders of his kingdom far to the south and, as a sign of his power, erected columns with stone lions on top throughout the country. One of the sages of those times, the learned brahman Kautilya, left behind the treatise "Arthashastra", or "Science of Politics", a textbook for kings, which spoke about the principles of government. The main thing for a king is to firmly hold the rod of power and punishment, wrote Kautilya; if this rod is lowered, then a "fish order" is established among people, when the strong eat the weak. With the help of the rod of power, the king motivates people to fulfill their duties; he selects honest officials who collect fair taxes and set wages and market prices. The king must support children, the elderly, the sick and the poor, wrote Kautilya; he must build irrigation systems and provide the poor with land, and in case of famine, take grain from the rich and distribute it to the poor. "The Science of Politics" teaches how, by accusing nobles of sacrilege and crimes, confiscating their wealth - these methods were widely used by all monarchs, from Rome to India. It is necessary to send secret informants to nobles under the guise of holy hermits or hetaeras, said Kautilya, it is necessary that everything that happens in houses, in markets, on the streets is known to the king through informants; informants are "the eyes and ears of the king", secret informants help solve crimes, maintain order and peace among people. "Peace and work are the basis of well-being," said Kautilya.

Just kings eased the lot of the oppressed classes, the Shudras were in many ways equal to the Vaishyas, and enslavement for debt was prohibited. Just like the kings of Egypt and Mesopotamia, Indian monarchs gathered tens of thousands of peasants to build irrigation systems. Guided by Kautilya's advice, King Chandragupta created a large artificial lake, which he called "Magnificent"; this made it possible to irrigate vast areas and give land to peasants. They stood together on the shore of the lake: the king, whose bronze chest was decorated with golden chains, and the holy Brahman with long, waist-length gray hair. They looked at their creation, and the gray-haired brahman said to the king:



- The happiness of the king is in the happiness of his subjects, in the benefit of his subjects is his benefit... The king must support children, the elderly, the sick, the poor and defenseless... He must protect the farmers... He must clear trade routes... If people are protected by the king, then devoted to their occupations, they live safely in their monasteries... Like the king, so are his subjects...

In Northern India of the first half of the 1st millennium BC. e. in the process of merging Aryan and local traditions, the foundations of ancient Indian culture were formed. The culture of Ancient India, at its source, is inextricably linked with the Harappan civilization that preceded the Aryan one. In the III -II millennium BC. e., and perhaps even earlier, one of the greatest civilizations of antiquity existed in the Indus Valley. Science learned about this little-known culture of ancient India much later than about other civilizations - in the 20s. XX century - and it was not easy to fit it into world history: it asked researchers too many difficult and insoluble questions.

It is usually called Proto-Indian, or Indus - after the name of the Indus River, the main waterway of this territory, or Harappan - after one of the main excavation sites in Harappa, Montgomery County, Pakistan. Prosperous, rich cities were located along the banks of rivers. The streets stretched in regular, strictly parallel lines from east to west or from north to south and intersected at right angles. It was in these directions that the winds blew, which did not allow the air to stagnate. Some cities are considered examples of ancient urban planning, such as Harappa and Mohenjo-daro. For the most part, they were inhabited by people who spoke, or rather wrote, in the Proto-Dravidian language. Their distant descendants - the Dravidians - now live in southern India.

Judging by the read and translated inscriptions, images on seals, prints and other archaeological finds in these cities, culture and religion with complex rituals were an integral part of the life of proto-Indian culture. This feature is also inherent in modern Hinduism.

At the site of Harappan cities and villages, archaeologists have found many clay figurines depicting naked or almost naked women in fancy headdresses and necklaces around their necks. Apparently, they depict different images of the mother goddess, the giver of life and fertility. In ancient times, the idea of the fertility of the earth was associated with ideas about the fertility of man himself. Ancient farmers endowed the earth and women with the same properties - giving birth and nurturing. This similarity also underlay numerous sacrificial rites designed to ensure fertility. They had to be strictly performed so that the gods would send rains in a timely manner, return the sun, and give life to crops and animals.

Perhaps the proto-Indian mother goddesses are distant predecessors of the current Hindu local goddesses, of whom there are many known in India and whose veneration goes back thousands of years.

Traits of an ancient proto-Indian deity appear in the image of the now popular Hindu god Shiva. The proto-Indian god sits on a throne in a yogic pose, surrounded by animals, which evokes the image of Shiva-Pashupati - the patron of cattle, as well as the image of Shiva - the lord of yogis and ascetics. They also have other similarities, which is why the proto-Indian god is often called proto-Shiva. The origins of the ancient phallic cult, which exists in Hinduism even today and is associated with the veneration of the lingam - the male reproductive organ, are traced back to it.

Residents of Harappan cities and villages revered both domestic and wild animals: aurochs, buffalo, zebu bull, tiger, elephant, rhinoceros. Perhaps they were seen as totemic ancestors, consubstantial with people and natural phenomena.

An important part of the religion was the cult of trees and plants in general. The Ashwattha tree, acting as the world tree, was especially revered. It still remains a sacred tree not only in Hinduism, but also in Buddhism.

Since ancient times, in Hinduism, as in other religions of India, belief in the cleansing magical power of water and the associated cult of rivers have taken root. The practice of ritual ablutions, characteristic of the proto-Indians, remains today one of the main religious rites of Hinduism.

Much evidence suggests a connection between the proto-Indian religion and Hinduism. The line of succession connecting them is not always clearly visible and tangible because very little is known about some historical periods in India. But its existence is undeniable, and this gives Hinduism a unique feature as the oldest national religion in the world.

#### Literature

The central place in ancient Indian culture belongs to the monuments of religious literature. The oldest of them - the Vedas - were not only written down late, but were subsequently transmitted mainly from teacher to student orally. Moreover, over many centuries, the language became so different from the spoken one that extensive books were often memorized with virtually no understanding of their meaning. The complex system of memorization and accurate reproduction of literary texts that developed among the Brahmans had a significant impact on the entire nature of education and science in Ancient India.

Most of the Vedic hymns were associated with the ritual of sacrifice. The priests sang, for example, addressing God:

"Brightly sparkling with brilliance, drive away enemies, demons and diseases! Like a chariot with captured booty, bring the reward! O Agni, help so that the one who worships the gods will forever have a reward in the form of a cow! May we have a son who will continue the family line, flesh of flesh!"

Many conspiracies have also been preserved in order to achieve power, health, success" or love. So, wanting to bewitch a woman, a young man would cast a spell, piercing her image with an arrow or, putting a ring of honey grass on her finger, saying: "I am sweeter than honey, "Sweeter than honey grass. Desire me like a sprig of honey."

Commentaries of the late Vedic period were intended to explain the connection between ritual action and the formulas pronounced at the same time, often giving an allegorical interpretation of ancient rituals. Explaining the

magical meaning of the ritual, they came, for example, to identifying the parts of the sacrificial animal with the entire Universe. In connection with the "horse sacrifice" the following explanation was given: "The head of the sacrificial horse is the morning dawn, the eye is the sun, the breath is the wind, the spine is the sky, the hooves are the earth," etc. Revealing the meaning of the sacrifice in words and even mental reproduction it began to be likened to a real sacrificial ritual, especially for those who, like the forest hermits, could not serve the gods at the altar. From such speculative constructions arose the most ancient monuments of ancient Indian philosophy.

The enormous attention paid to the accuracy of the transmission and interpretation of the sacred Vedic texts ultimately led to the emergence of such special disciplines as phonetics and etymology. On this basis, ancient Indian linguistics subsequently developed. Determining the time for sacrifices required observations of the heavenly bodies, and the construction of complex altars required geometric knowledge. Thus, already in late Vedic literature the beginnings of sciences appeared, although they were very original and did not coincide with modern ones not only in their goals, but also in their methods.

Along with Vedic literature, an epic tradition was also formed - two poems, the Mahabharata and the Ramayana, each of which includes several tens of thousands of verses. The main plot of the Mahabharata boils down to the struggle for power between cousins belonging to the same royal family of the Kurus. The Ramayana tells the story of how Prince Rama fought the demon Ravana, who kidnapped and carried his wife Sita to Lanka. However, more than half of the Mahabharata is not directly related to the main plot. It includes a presentation of myths and ancient legends, sometimes dating back to deep (perhaps even Indo-Iranian) antiquity. Over the centuries before the creation of the last editions of the poems (around the Gupta era), their text increasingly expanded due to edifying chapters and entire independent treatises (like the above-mentioned Bhagavad-gita), in their final form the Mahabharata and Ramayana "became a true encyclopedia of Hinduism and an inexhaustible treasury of images for subsequent poets and artists. The epic, one might say, still exists in oral form, being accessible to millions of illiterate Indians and having a huge impact on their worldview.

By the second half of the 1st millennium BC. e. The formation of Buddhist literature also applies. Some canonical texts are mentioned in the edicts of Ashoka and thus already in the 3rd century. BC e. had authority. Some of them possibly date back to the mid-1st millennium BC. e., the time to which tradition attributes the life of the Buddha himself. According to Buddhist legends, in the 1st century. BC e. In Lanka, the entire Theravada canon was written down, dozens of books were written in Pali, a language close to the spoken dialect of North-East India, in which the Buddha preached. Judgments about original Buddhism are still based mainly on these works included in the Pali canon. Its recording is an invaluable contribution of Lanka to world culture.

The canon is called "Tipitaka", which literally means "Three Baskets". (Ancient manuscripts were usually written on narrow strips of palm leaves and stored in special baskets.) The first of the "baskets" contained "statutes" - rules of conduct for monks and nuns. The last "basket" included texts on Buddhist philosophy and psychology, the study of which was given great attention in the monasteries. From a historical and literary point of view, the most interesting are the works included in the middle "basket". They contain collections of Buddha's sayings, parables and stories about his life and previous existences. Some of the Buddhist stories are probably older in origin than Buddhism itself. The works of other schools of Buddhism - the "great vehicle" - have not been preserved in full, sometimes in Sanskrit, but mostly in Chinese, Japanese and Tibetan translations.

Among the works of scientific and didactic literature, mention should first of all be made of the Sanskrit grammar compiled by Panini around the 5th -4th centuries. BC e. According to experts, this is the most perfect description of language in world science until the 19th century. Writing in India is attested late; practically the first monuments are the Ashoka inscriptions. However, the perfection of the alphabet suggests a long period of its development.

Ancient Indian philosophy, which included several competing schools, enjoys well-deserved fame. The main philosophical texts can be dated to the first centuries of the new era, but in some cases a long tradition of the development of a particular school can be assumed in the second half of the 1st millennium BC. e. The achievements of Indians in the field of logic and philosophy of language are especially important; their atomistic theories also deserve attention. It should be noted, however, that the main goal of philosophy in Ancient India was not to generalize the achievements of the natural sciences and expand practical knowledge, but to interpret sacred texts and achieve religious salvation.

Ancient psychology, which was closely linked partly with religion and partly with medicine, had the same character. In Ancient India, vast experience was accumulated in the use of medicinal plants, and Buddhist monks were widely involved in healing. Indian doctors were famous throughout the world in late antiquity and the Middle Ages. Special treatises on the natural sciences date back to the turn of antiquity and the Middle Ages. A number of the most important mathematical and astronomical ideas are undoubtedly inspired by general philosophical concepts. Thus, the famous Aryabhata (5th century), based on the principle of relativity of motion, assumed the rotation of the Earth around its own axis and its movement around the Sun. The concept of "emptiness" in Buddhist philosophy may be associated with the introduction of zero in mathematics (and, accordingly, the positional system for recording numbers). The so-called Arabic numerals, which are still used today, originate from India.

The flourishing of ancient Indian culture in the first centuries of the new era is expressed in the development of a wide variety of secular literary genres. Apparently, the work of the greatest playwright Kalidasa dates back to the period of the reign of Chandragupta II. The surviving dramas (including the famous Shakuntala, which was based on a legend borrowed from the Mahabharata) are almost all devoted to heroic plots and are associated with the court theater.

The prose, especially the fables that made up the book Panchatantra, had a more democratic character. Her individual stories are strung one on top of the other, skillfully inserted into a common frame. The Arabic translation of the Panchatantra is known as Kalila and Dimna. The Panchatantra short stories and the very method of constructing a literary work enjoyed enormous popularity in the Middle Ages, influencing many national literatures (One Thousand and One Nights, Decameron, etc.).

In addition to poetic lyrics, panegyric poems and collections of didactic aphorisms in poetic form, scientific treatises were often compiled in Ancient India in order to thus facilitate their memorization and oral transmission. A large number of verses were included in the Arthashastra. This treatise vividly depicts court intrigue, treacherous provocations and secret murders. The main goal of political art is seen in the subjugation of surrounding territories, and therefore all neighboring rulers are considered potential opponents, and the neighbors of neighbors are considered potential allies of the “sovereign seeking conquest.”

In connection with the development of certain areas in the post-Mauri era, literature emerged in some spoken Indo-European languages, but, unfortunately, this literature was almost completely lost (it was preserved mainly in Sanskrit versions). An independent literature is also emerging in the extreme south of Hindustan. It is represented predominantly by Tamil war heroic epics and love lyrics.

#### Architecture and art

Construction with brick and stone begins mainly in the post-Mauri era. The surviving monuments are associated primarily with Buddhism, for example, the cave monasteries of Western India. The rock-cut halls reach an area of 500 кв. m about 15 m. Their internal design is characteristic, reproducing the traditions of wooden architecture (ceilings and other elements that are unnecessary in stone buildings, and especially in caves).

Of the above-ground buildings, the most significant are located in Sanchi. Here, on the top of a large hill, not far from an important political center of the post-Mauri era, was located a huge Buddhist monastery. Little has been preserved from the monastery itself and the hotel for pilgrims. And the main attraction of Sanchi is a large stupa, built in the 2nd – 1st centuries. BC e. It is surrounded on four cardinal points by carved stone gates depicting scenes from Buddhist legends. Stone stupas are an indispensable part of cave temples, being generally the most characteristic monuments of Buddhist architecture. The largest stupa in Lanka is comparable in size to the Egyptian pyramids.

Perhaps the most ancient monuments of Indian sculpture (of course, if we do not talk about the period of the Indus civilization) are the columns on which the inscriptions of Ashoka are carved. All columns were made of stone quarried in the vicinity of Varanasi, carefully polished and delivered to remote areas of the Mauryan state. The sculpture crowning the column, such as the famous lions, shows a certain influence of Persian and perhaps Greek art. This is obviously explained by the fact that Indian craftsmen at that time were not yet accustomed to working in stone.

In the post-Mauri era, local schools of sculpture emerged. The most famous are the schools of Gandhara (northwest India), Mathura (central North India) and one of the Deccan regions.

The heyday of the Gandhara school, formed under the strong influence of Hellenistic and Roman art, dates back to the first centuries of the new era. The Gandhara style influenced the Buddhist art of Central and East Asia from the Kushan era onwards. More closely associated with the traditions of Indian fine art are the Mathura and Deccan schools. It was on their basis that the medieval art of Hinduism developed not only in India itself, but to a certain extent also in the countries of Southeast Asia. The spread of “great vehicle” Buddhism contributed to the emergence of a vast pantheon of bodhisattva saints. Massive finds of terracotta figurines of bodhisattvas indicate a widespread demand for works of art associated with Buddhism.

The world-famous monuments of Indian painting are located in Ajanta (Western India). The cave temples and monasteries of Ajanta were created over a period of almost a thousand years from post-Mauri times. The walls of some halls are covered with colorful images of scenes from Buddhist legends. Remarkable fragments of painting similar to the Ajanta paintings are also found in Sri Lanka.

Most of the works of ancient Indian literature - Vedic, epic and Buddhist - belonged to traditional genres and were transmitted orally for centuries. It was the practice of memorizing, transmitting and interpreting sacred texts that largely determined the special development of such scientific disciplines as linguistics, philosophy and logic. In the post-Mauri period, the flourishing of states in various regions of South Asia contributed to the emergence of remarkable monuments of secular literature - drama, poetry and prose, as well as architecture and fine arts. The middle of the 1st millennium (the Gupta era in Northern India) was a time of sort of summing up the cultural development of South Asia in ancient times.

## Lecture 8. Islamic civilization Plan

1. Muslim state
2. Muslim law
3. Economy of Muslim civilization
4. Social relations of Muslims
5. Culture of Islamic society
6. Urban planning of Muslims
7. Evolution of Islamic civilization

Islam (this Arabic word means submission), a monotheistic religion, one of the world religions, its followers are Muslims. Islam developed under the significant influence of Christianity and Judaism. The main principles of Islam are set out in the Koran. The main dogmas are the worship of one god - the almighty God-Allah and the veneration of Muhammad as a prophet - the messenger of Allah. Muslims believe in the immortality of the soul and the afterlife.

The five fundamental duties (pillars of Islam) prescribed for adherents of Islam are:

- 1) the belief that there is no God but Allah, and Muhammad is the messenger of Allah (shahadah);
- 2) five times daily prayer (salat);
- 3) alms in favor of the poor (zakat);
- 4) fasting in the month of Ramadan (sauna);
- 5) pilgrimage to Mecca (Hajj), performed at least once in a lifetime.

The most significant of the eastern civilizations is Islamic. The decisive role in its formation was played by the Arabs, moreover, the northern Arab tribes, familiar with urban planning, developed trade, writing and generally with a higher culture. The political, social, economic and cultural foundations of Islamic civilization are determined by Islam. The founder of this universal ideological system was Muhammad (571 - 632). He came from the Quraysh family, which was in charge of the pan-Arab pagan shrine - the Kaaba. He was left without parents early and was raised by his uncle, Abu Talib. He was illiterate, but had a rare poetic gift and the ability to see and hear angels. In one of the visions, an angel ordered Muhammad to read fiery letters on a stone, and he, who did not know the letters, read this revelation of the new god Allah.

Muhammad preached a new teaching: he condemned blood feud, sacrifices, and slavery. He was rejected in Mecca and an attack was being prepared against him. He was saved by a prophetic gift - on September 20, 622, a few hours before the massacre, Muhammad fled from Mecca to Medina. With this miraculous salvation - the Hijra - a new chronology began for the Arabs and other peoples who later adopted Islam.

In Medina, Muhammad was recognized as a prophet; the tribal leaders came up to him in turn and touched his hand with their right hands. A council of 12 Muhajirs was elected from among his closest friends who accompanied him during the Hijra. A detachment of bodyguards - elansuars - was created. An agreement was concluded between the believers: quarrels among fellow believers were prohibited; all the faithful defend each other against the infidels; general peace and common war were declared, common worship was introduced. To help the poor, widows, orphans and students, zakat was introduced - a special tax that reached up to 1/20 of the value of the property.

In 630, Muhammad was recognized in Mecca. The pagan idols of the Kaaba were destroyed, only the meteorite stone was preserved. The main mosque of Islam was built on this site. The Prophet sent manifestos to nearby countries demanding recognition of the new faith. He sent a detachment to conquer Syria, but the campaign ended in failure. In 632, Muhammad died of a fever.

This was the beginning of Islamic civilization. Subsequently, this civilization spread far beyond the borders of Arabia, it covered the entire Middle East, Central Asia, India, partly Siberia, the Caucasus, the Black Sea region, the Volga region, North Africa, partly Spain and even Southern Italy. Islam was recognized by the Syrians, Iranians, partly Hindus, Turkic peoples, Mongols, Tatars, Ugric tribes and even certain groups of Europeans, for example, the Spanish renegados.

Several periods can be distinguished in the development of Islamic civilization:

- The reign of the four faithful caliphs (al-khulafa ar-rashidun) (632 - 661):
- Umayyad Caliphate (661 - 750);
- Abbasid Caliphate (750 - 1258);
- Mamluk Sultanate (1258 - 1517);
- Ottoman Sultanate (1517 - 1922).

The basic institutions of government, as well as the dogmas of law and religion, were established under the first four caliphs.

Abu Bakr (632 - 634), the father-in-law of Muhammad, the father of one of the prophet's wives, extended the power of Islam to all of Arabia. On his instructions, the former scribe of the prophet Zayd ibn Thabit compiled a consolidated text of the Koran, which existed in 1 copy.

Omar (634 - 644), also the father-in-law of Muhammad, carried out the conquest of Iran, Egypt, Syria, and Palestine. In 636, he rode a camel into Jerusalem, striking the inhabitants with the poverty of his clothes. Omar introduced civil administration on the Iranian model, established divans, established taxes, and introduced pay for soldiers.

Othman (644 - 656), the son-in-law of the prophet, created a college of four, headed by Zayd ibn Thabit, to study all existing versions of the Koran and reduce them into one canon. In 651, the canonical text was made public, and all other versions deviating from it were destroyed. The Koran was considered untranslatable. Under Osman, Arabic became not only the only sacred language, but also a national language, widespread in all conquered countries.

Ali (656 - 661), Muhammad's cousin and son-in-law, advocated the non-electability of the caliph, whose dignity is transmitted by blood, by belonging to the family of the prophet. He waged a fierce struggle with supporters of the election of the caliph, but was defeated.

The head of the state was the caliph, the successor of the prophet. He had absolute power - religious (imamate) and secular (emirate). He was the head of the Muslim community, leader of the army, and was the highest court and appellate authority. Laws were passed in his name. His name was spoken in Friday services. His name was minted on gold (dinar) and silver (dirham) coins.

After the Battle of Siffin in 657 between supporters of the fourth righteous caliph Ali (Muhammad's son-in-law and cousin) and Mu'awiyah (the founder of the first Muslim Umayyad dynasty), Islam split into three main directions. Initially, the cause of the split was the issue of supreme power in the Muslim community. The majority, who later became known as "Ahl al-Sunnah" (people of tradition), Sunnis, believed that the caliph should be a person belonging to the family of Muhammad in the broad sense, that is, to be from the Quraysh tribe; Shiites (from "Shi'at Ali" - the party of Ali) argued that power could only belong to the direct descendants of Ali and his wife Fatima (Muhammad's beloved daughter) - the only successors to the male line of the prophet; finally, the Kharijites, who separated from Ali, believed that any member of the Muslim community could be the head of the Muslim community. After a series of military defeats, the Kharijites focused on developing state-legal, ethical and dogmatic ideas, creating significant theological literature. That is, on the question of who can be the caliph, three doctrines have developed in Islam: Shiism, Sunnism and Kharijism. Religious and ethnic contradictions led to the collapse of the unified caliphate. Already in the 10th century, in addition to the Baghdad caliph, there were Cordoba and Cairo caliphs. Since the 10th century, the power of the caliph began to be limited only to the spiritual sphere. Secular power was transferred to the Sultan. The Sultan and the people were likened to a tent; just as a tent rests on one pillar, to which the cords from the pegs are stretched, so the Muslim state rested on the Sultan and his rayats. Formally, the Sultan was elected by the nobility from the most powerful family. The elections took place in a special tent; there was a ritual of raising the chosen one, representatives of the nobility alternately worshiping him, and taking the oath. Elections were often preceded by a battle and victory, perceived as the will of Allah. So, in 1038, Toghrul, the grandson of Seljuk, the founder of the Seljuk dynasty, was proclaimed Sultan. So, in 1361, Murad I, the grandson of Osman, the founder of the Ottoman dynasty, was named Sultan. The next obligatory act of legitimation of the Sultan's power was the recognition of its owner as the Caliph. This act was accompanied by the ritual of girding with a sword and putting on a turban. Sultans who became famous for their victories in spreading the faith received from the caliph the honorary titles of "malik al-mulyuk" (king of kings) or "malik la-Mashriq wa-l-Maghrib" (king of the East and West).

The Sultan made appointments to all civil and military positions. He appointed a vizier - the head of government. The signs of his dignity were a golden inkwell (dawat), a feather (kalam) and a special turban (dastar). Subordinate to the vizier were sahibs - ministers who headed departments of central administration, the number of which was constantly increasing. Among the departments that arose in the 7th century, one can highlight the divan ar-rasail (office), the divan-i vezirat (the vizier's department), the divan istifa (financial department), the divan-i viqalat (palace department), and the divan barid (postal department). The Sultan appointed governors of regions and provinces, respectively - hajibs and sipahsalar; the signs of their power were kettledrums, horsetails, drums, black caftans, golden belts, and horned turbans. During the Ottoman era, the main territorial and administrative unit became the sanjak, ruled by the bey.

The ideal form of statehood was conceived in classical Islam as a kind of egalitarian secular theocracy. Egalitarian, since all believers, regardless of their social status, are equal before the divine law; secular, since in Islam there is no institutional analogue of the church, just as there is no clergy - people, through the sacrament, endowed with special powers that exceed human capabilities (Sunni Islam, in principle, does not recognize intermediaries between God and man, an imam or mullah is only the primate of the common prayer, which can be led by any Muslim who knows the Koran); theocracy, since the legislative power (amr) is possessed in the strict sense only by the Koran, and the executive power (hukm) - both religious and secular - belongs only to God and is exercised through the caliph - the leader of the Muslim community, its religious, administrative and military head, under whose command the community takes an oath of obedience to God. The absence of an "earthly legislator" in Islam in practice led to the appropriation of legislative and, partly, executive functions by jurists (ulema and fuqaha).

A special Muslim system of Sharia law has emerged. Sharia (Arabic sharia, lit. - the proper path), a set of Muslim legal and theological norms proclaimed by Islam as the "eternal and unchanging" fruit of divine institutions. The main sources of law were the Koran - the revelation of Allah, the Sunnah - the tradition of the life of the prophet; Tefsir, Ijma and Qiyas. The Koran and Sunna provided a moral basis for law and imparted religious sanction to legal norms as the highest justice. Tefsir, Ijma and Qiyas made it possible to use the norms of other legal systems - Hellenic, Roman, Iranian, Byzantine - in Muslim legal practice after the procedure of recognition of their justice by the Muslim community. This made Muslim law particularly flexible, continuously enriched by the best legal experience of other peoples.

In Muslim law, until the 10th century, there was a custom of ijthad, that is, making a judicial decision on a whim, "at the inspiration of Allah," in situations where it was impossible to rely on an adequate legal norm. In the 10th century, taqlid was declared, i.e. prohibition to make judicial decisions "at the inspiration of Allah." By this time, there were no highly authoritative ulemas (theologians and jurists) left in the Muslim world; the caliphs had ceased to be mujtahids, i.e. enjoyed the confidence of the entire Muslim community. The judges were obliged to find a precedent in cases where there were no corresponding rules in the five sources of Sharia.

The right of ownership was very specific. Allah was considered the owner of all the land in a Muslim state. The caliph acted as the supreme administrator of the lands on his behalf. There was personal property of the caliph (sawafi). There was property of the Muslim community (waqf). Both were not subject to alienation and taxation. Subsequently, the Sultan's property acquired the same sawafi status. The Sultan could distribute the conquered lands as conditional holdings (ikta) to his officers and officials. Finally, in Muslim law, unlike other eastern legal systems, private ownership of land (mulk) was known, which implied the rights of use, possession and disposal.

The nomadic lifestyle of a significant part of Muslim society led to the registration of special rights to water sources. They could be privately owned, but the law of sheffet and the law of sherbu were practiced in relation to them. Sheffet is the “right of thirst”, according to which any Muslim can use the spring for free to drink and water his camel. Sherbu is the right to use a source for a fee when the amount of water consumed exceeds the sheffet.

In general, Islam represents an indissoluble unity of religion, culture, socio-political and even religious-economic structure; that is, a total system that embraces in their unity all aspects, all levels of human life. Classical Islam does not differentiate the spiritual and worldly spheres; the distinction between the concepts of “God’s” and “Caesarean’s”, characteristic of Christianity, is alien to it, which is manifested both among medieval theologians and among ideologists of our century (for example, the reformer Rashid Rida, who believed that “Islam is equally a spiritual principle and a socio-political ideal,” or in the well-known motto of the modern Muslim Brotherhood: “Islam is a religion and a state”).

The basis of the economy of Muslim civilization, in contrast to the eastern civilizations discussed above, was nomadic cattle breeding. In the Middle Ages, it was exclusively extensive in nature, requiring continuous expansion and renewal of pasture areas. This type of economy became one of the factors in the unprecedented expansion of Muslim peoples, first the Arabs, then the Seljuk Turks, then the Mongols and, finally, the Ottoman Turks.

Taxation took into account the division of society into Muslims and non-Muslims. Muslims, first of all, had to pay zakat, which was not a tax, was not collected by officials and did not have a rate established by the authorities, but was considered a voluntary donation, “alms” to the poor members of the community. In addition, Muslims paid tithes. Non-Muslims were required to pay jizya, a poll tax, and kharaj, a land tax, ranging from a third to half of the harvest. Anyone who converted to Islam was immediately freed from paying jizya and kharaj. This religious-economic policy determined the relative ease of mass Islamization of the conquered countries.

Islam radically changed the nature of social relations. The entire population of the conquered countries was divided into two categories: Muslims and infidels who did not convert to Islam. Among the infidels, the infidels stood out, continuing to fight against Islam with weapons in their hands; they were subject to destruction, and their wives and children were subject to slavery. In addition to the Guyars, there were also Zimmiyaments, who voluntarily surrendered and came under the protection of the Muslims. In addition to taxes, they had to perform a special duty - devshirma, giving their children to Muslims.

Among the faithful, volunteer warriors (muttawiah) and fighters for the faith (ghazian) stood out. In the Ottoman era, a distinction was made between infantry (yaya) and cavalry (musellem). Warriors were rewarded with lands for their service; they participated in the distribution of war booty, captives and women. Thus a Muslim, even of the lowest birth, could become a landowner through holy war. The Sultan’s guards (gulams) occupied a special position. They came from among the children of non-Muslims who were enslaved; they were converted to Islam, trained in the art of war, and trained as bodyguards loyal to the Sultan. There is a saying in the Muslim world: “A devoted ghoul is better than 100 children; children wish their father death, ghulams a long life.” Maces and golden belts of ghulams were a sign of closeness to the Sultan. The Mamluk Guard in the Cairo Sultanate of the 13th–15th centuries, recruited from the Circassians, was built on the same model. The Janissary Guard of the Ottoman Sultans had a similar meaning. The guardsmen were distinguished by their consolidation and organization. They became the main force ensuring the continuity of the Sultan’s power; they were indispensable participants in palace coups and sometimes occupied the Sultan’s throne themselves. The guard was Baybars, the founder of the Mamluk dynasty in Egypt. The features of Islamic civilization will not be clear without the characteristics of the family. First of all, Islam legalized polygamy. It was considered canonical to have four wives in imitation of Muhammad. However, in reality, a Muslim could have as many wives as he could support. Harems of the nobility are known. The Sultan had the most significant harem. Wars were the source of replenishment of harems. It is known that Muslims never killed the women and children of conquered peoples; they distributed them as booty. Polygyny and the promotion of births caused a population explosion in the Muslim world.

The religious precepts that every Muslim is obliged to observe are, first of all, the “five pillars of Islam”: 1) verbal confession of monotheism and the prophetic mission of Muhammad, expressed in the utterance of the prayer formula of testimony: “There is no god but God, and Muhammad is His servant and Messenger God”; 2) ritual prayer, which a Muslim must perform five times a day; 3) cleansing alms for the benefit of those in need; 4) fasting in the month of Ramadan (Ramadan), which consists of complete abstinence from food, drink and any entertainment during daylight hours; 5) pilgrimage (at least once in a lifetime) to Mecca to the main Muslim shrine - the Kaaba. The pilgrimage to Mecca, where Muslims from all over the world gather annually, symbolizes primarily the unity of the Muslim community, which ideally does not recognize national and cultural differences. After the end of the pilgrimage, the main Muslim holiday begins, lasting three days - Eid al-Adha or Kurban Bayram, the festival of sacrifice, since on the last day of the pilgrimage livestock are sacrificed in memory of the sacrifice of Abraham.

The second most important Muslim holiday is Eid al-Fitr or Eid al-Fitr, the holiday of breaking the fast in honor of the end of fasting in the month of Ramadan. A very brief summary of the basic and mandatory religious truths and religious duties of Muslims is given in just one Quranic verse (verse): “Piety does not consist in turning your faces towards the East or West, but piety lies in those who believe in God and the last day, and in the angels, and in the scriptures, and in the prophets, and gave property, despite the love for him, to loved ones, and orphans, and the poor, and travelers, and those asking, and to slaves, and stood up for prayer, and gave cleansing , - and those who fulfill their covenants when they make them, and are patient in adversity and distress and in times of trouble - these are those who were truthful, it is they who fear God" (Quran 2:177).

Islam has left a deep imprint on the culture of those countries where it has spread. Already in early Islam, three main Muslim disciplines arose: 1) the science of interpretation and reading of the Koran, 2) the science of hadith, 3) jurisprudence, within the framework of which in Sunnism there are four equally recognized authoritative religious and legal schools: Hanafi, Shafi, Maliki, Hanbali. From the Koranic injunctions and prohibitions and legal precedents recorded in the hadiths, Muslim law (Sharia) is formed, which to this day remains the main source of legislation in most Muslim countries. Islamic law, as a universal normative-dogmatic system, equally regulates religious dogma; norms governing man's relationship to God; ethics; social relations. That is, in Sharia, religious, legal and ethical principles are fused together. Ethical behavior is regulated by law, and legal behavior is understood primarily as religious and ethical.

The militarized nature of Islamic society should not obscure its tolerance. In Islamic countries, non-Christians - Christians, Jews, Zoroastrians, Buddhists - were not persecuted; the developed agricultural technology, the practice of building cities and roads, the system of land and sea communications, technology, science, traditions of education and culture, inherited from previous civilizations, were preserved.

The Arabs were particularly open to assimilating the best achievements of previous cultures. Arab scientists and engineers inherited Middle Eastern technologies for processing iron and producing steel. They created a new brand of ultra-strong steel - damask steel. Arab alchemists learned to obtain saltpeter (potassium nitrate) by separating and purifying salts, discovered the explosive properties of saltpeter, and came to the creation of gunpowder much earlier than the Europeans. It is known that the Arabs used "rattling trumpets" during the assault on Spanish cities. The word "alchemy" itself is of Arabic origin, as is the European word "chemistry" derived from it. Arab alchemists who settled on the island of Sicily were the first to create a distillation cube and obtain alcohol. The word "alcohol" is also borrowed from Arabic. The Arabs learned to make paper before the Europeans, and this word is derived from the name of the Cairo quarter, where the most famous paper-making workshops were located in the Middle Ages. The Arabs began to use a compass and make compass maps earlier than the Europeans; the earliest and most famous of them is the Idrisi map (12th century).

The Arabs mastered the navigation techniques of their predecessors and became one of the most developed maritime nations of that time. Arab sailors knew the waters of the Indian and Pacific oceans, they reached China and Japan, knew the islands of Polynesia, and were familiar with the sailing routes along Africa.

In the development of sciences, an exceptional role belongs to the "House of Wisdom", a kind of Muslim academy and translation institute created by Caliph Harun al-Rashid (763/766 - 809). Here translations from Greek into Arabic of the best ancient works on mathematics, geometry, and astronomy were made. In particular, Euclid's Elements and Ptolemy's books, called the Almagest by the Arabic translator, were translated. The Arabs adopted the Indian notation, changed it somewhat and introduced it into use throughout the Muslim world from India to the Pyrenees. Europeans borrowed numbering from the Arabs, and from the 11th century. Arabic numerals began to be used. At the same time, "algebra" became known in Europe, owing its formation and its very name to the Arabs.

Of the Arab scientists, the most famous were Al-Kindi (800 - 870), a subtle expert on Aristotle, a critic of the Koran; Ibn Rushd, or Averroes (1126 - 1198), who rejected God and considered matter eternal; Abu Musa Jabir ibn Hayyan (721-815), known in European literature as Geber, who discovered methods of acid distillation, metal purification, and textile and leather dyeing technologies; Muhammad al-Battani (858 - 929), creator of the observatory; Abu Bakr Muhammad ibn Zakariya Ar-Razi, or Rhazes (865 - 925), encyclopedist, physician, alchemist and philosopher.

Somewhat later - partly due to contacts and polemics with Christianity, as a result of which the first theological disputes arose in Islam about free will and predestination, the uncreatedness of the Koran, and divine attributes - Muslim speculative theology (kalam) developed, within which various schools emerged: Mu'tazilism, Asharism, Maturidism. The perception of the ancient philosophical heritage (Aristotelianism, Neoplatonism) contributed to the development of certain rationalistic tendencies in theology, and in the 9th-12th centuries the emergence and flourishing of Arab philosophy (Al-Kindi, Al-Farabi, Ibn Sina). At the same time, Sufism is developing - a mystical trend in Islam, which initially arose as an ascetic movement, and subsequently, to one degree or another, spread to all ideological movements. Grammar, mathematics, and astronomy are developing as a kind of applied science to the main religious disciplines. The development of all these disciplines occurred in the process of close contacts of Muslims with other Eastern cultures: Syrian, which gave Islam translations of the Greek philosophical and scientific heritage; Byzantine, from which Islam borrowed many elements of state and administrative culture; Persian and Indian, which influenced Muslim legal culture, the development of literature and poetry, and mysticism.

Islamic civilization, despite the initial nomadic impulse, knew developed urban planning. Cities (shahr, medina) were built as centers of trade, crafts, administration and religious worship. The central part of the city - the medina - was intended for a cathedral mosque, palaces, and caravanserais. Cities necessarily had madrassas, religious schools, often connected to mosques, libraries, banks, and hospitals. The founder of the first madrasah is Salah ad-Din, or in the European version - Saladin (1138-1193); At the same time, at the end of the 12th century, the first public library was created, called the Mustansiriya Library. Particular attention was paid to the construction of fountains, artificial reservoirs, cisterns, and underground water pipelines were made. It was believed that the ablution wells in all mosques were connected underground to the well of the Kaaba, the main Muslim mosque in Mecca.

The mosque in the canonical sense was a closed square or rectangular courtyard. This is an open space for prayer at the top. In the center of the courtyard there is a well or fountain. Arches could run along the walls. In one of the arches, oriented towards Mecca, there was a niche - a mihrab. Nearby there was a minbar - an elevation for the

mullah, the preacher. The Koran was immediately installed on a stand. On the outside of the mosque stood a minaret: a tower from which a blind muezzin called the faithful to prayer. In addition to the Kaaba, the Qubbat al-Sakhra ("Dome of the Rock") mosque in Jerusalem (VII century), the Umayyad mosque in Damascus (VIII century), the Great Mosque of Samarra (IX century), which occupied 38,000 square meters, stood out; An even greater attraction of the last mosque was the fifty-meter-high minaret, reminiscent of the Tower of Babel.

Among the secular buildings of Muslims, castles stood out, for example, Qasr al-Kheir al-Gharbi in Jordan (8th century) or Alcazaba in Spain (8th century), crowned with a forty-five-meter square tower. Caliphs and sultans competed with each other for the possession of the most magnificent palaces. A masterpiece of Islamic architecture is the Alhambra palace of the Cordoban caliphs (XIII-XIV centuries). The main residence of the caliphs was the Komares Palace, in front of which the Myrtle Court was built; in the Comares tower there was a hall of ambassadors with the throne of the caliph; Part of the palace complex was the Palace of Lions, intended for the private life of the ruler. The palace was decorated with paintings, vases, stone carvings, and was equipped with a perfect plumbing system that fed numerous fountains and pools and ozonized the air in the rooms.

Islam prohibited anthropomorphic images and rejected icons and sculptures. Hence the special significance of the geometrized ornament, which acquired the meaning of a sacred language for the uneducated. The sign meant Allah; sign - symbolized the Kaaba; - the eye of Allah; - true faith, Islam; - five pillars of Islam (faith in Allah, prayer, almsgiving, fasting, hajj). Despite the ban, in Sunni areas, in Syria, Palestine, Egypt, the traditions of fresco painting were preserved; Book painting—miniatures—developed in Iran. In the 9th–10th centuries, Arabic literature experienced an intensive flowering. Farazdak, Akhtal, Abu Nuwas, Abu al-Atahiya became unsurpassed masters of artistic expression.

The Museum of Islamic Art was founded in Cairo in 1881. The museum presents monuments of medieval monumental, decorative and applied art of Arab countries, Iran and Turkey; manuscripts and miniatures. The collection includes about 62 thousand works of art. The basis of the collection was made up of receipts from Cairo mosques, private houses, and excavations of Fustat (the old city founded by the Arabs in 641 and subsequently annexed to Cairo). Among the most valuable exhibits: reliefs from the Fatimid palace with hunting scenes, etc. (11th century); a wood-paneled wall from the Koranic school at Rosetta with decorated openings for books (17th century); Turkish mosaic panel depicting the Holy Kaaba and Al-Haram Mosque in Mecca (16th century); papyrus, consisting of twelve parts, with the demand of the Abbasid prefect Musa to the king of Nubia for compensation for the murder of a merchant (758); table of the Sultan of Qalaun (1327) by the master Muhammad ibn Sunkur from Baghdad, lamps from mosques and vessels painted with colored enamels and other monuments of Islamic art.

Speaking about the future fate of Islamic civilization, it is necessary to note several subsequent waves of its expansion in Europe and Asia. They were caused by the migrations and strengthening of the Seljuk Turks in the 11th–12th centuries, the conquests of the Mongols in the 13th–14th centuries, and the rise of the Ottoman Turks in the 14th–16th centuries. The Seljuk Turks took Isfahan in 1050, Baghdad in 1055, crushed the Byzantine army at Manzikert in 1071 and reached Constantinople; they conquered the Caucasus, brought Crimea under their influence, and invaded the lands of the Western Black Sea region. In 1176, the Seljuks again celebrated their victory over Byzantium at the Battle of Myriokephalon. However, already in the 13th century they lost their dominant role in the Middle East to the Mongols.

The Mongol conquest turned out to be even more significant. Already in the middle of the 13th century, the Mongols captured Central Asia, the Middle East, the Caucasus, and a significant part of Eastern Europe. In 1258, Hulagu took Baghdad, killing the last Abbasid caliph and creating the Muslim state of the Hulaguids. At the same time, Khan Berke, who also converted to Islam, established his dominance in the Crimea and the Western Black Sea region. The Great Mongol Power (Eke Mongol Ulus) was formed from the Mediterranean Sea to the Pacific Ocean.

In the 14th century, the rapid rise of the Ottoman Turks began. In 1326, the Ottomans captured Brusa, in 1331 - Nicaea, in 1337 - Nicomedia, in 1354 - Ankara and Gallipoli, which opened the way for them to Europe. In 1361, the Ottoman ruler Murad I took Adrianople and assumed the title of Sultan. In 1389, at the Battle of Kosovo, the Ottomans defeated the Serbs, and subsequently captured the capital of Bulgaria - Tarnovo. The victorious march of the Ottomans was interrupted by the Mongols: in 1402, at the Battle of Ankara, the Ottoman army was crushed by Tamerlane. Only fifty years later did the Ottomans recover from their defeat.

In 1453, Sultan Mehmed II Fatih took Constantinople, turning it into the Muslim capital - Istanbul. In 1460, the Ottomans conquered Morea, in 1461 - Trebizond, in 1478 - Bosnia, in 1475 - Kafa in Crimea, in 1478 - Wallachia. In 1517, Selim I captured Cyprus, executed the last Mamluk sultan, captured the caliph and forced him to renounce his caliphic powers in favor of the Ottoman sultans. In 1521 Belgrade was taken, and in 1526 the capital of the Hungarians, Buda, was conquered. In 1529, the Ottomans besieged Vienna; after two months of siege they were forced to retreat. This was the apogee of the Ottomans' military victories. Over the next few centuries, Islam became a factor in the history of Central and Southeastern Europe. The Ottomans' first major defeat was the Battle of Lepanto in 1571, in which a joint Venetian-Spanish fleet destroyed a Turkish squadron.

In addition to the military successes of Islamic civilization, reform movements also took place in the Muslim world. Thus, the central dogma of the Shiites became the cult of the imam - an authoritative teacher from the "house of Ali", sinless and infallible in matters of faith, possessing secret knowledge and endowed with the ability to interpret the hidden meaning of Revelation. It is not human will that makes him an imam, but the internal character of his nature - the presence in his being of an eternal divine-light substance. Without the imam and his leadership, the salvation of believers is impossible. The Shiites contrast the authority of the imams with the concurring opinion of the religious authorities (ijma) of the Sunnis; the esoteric meaning of revelation (batin), accessible only to the "initiated," is opposed



to the exoteric meaning (zahir). The Shiite doctrine reaches its culmination in the doctrine of the “hidden imam”: the last of the “visible imams” (different in different Shiite sects: among the Ismailis - the seventh, among the Imami - the twelfth) did not die, but passed into the state of ghaib, that is, by the will of God was withdrawn and hidden from people, continuing in this hidden state to rule the lives of believers and should appear at the end of times in the role of a kind of messiah - the Mahdi, filling the world with truth and justice.

The doctrine and dogma of the extreme Shiites (Alawites, Druze, Ali-Ilahi, Qarmatians, Hurufis) are syncretic in nature and contain elements of ancient astral cults, Hinduism, Zoroastrianism, Manichaeism. Some Shiite ideas received a unique development in modern times among the sheikhs, Babis and Bahais - movements that arose in the 19th century in Iran. The founder of the latter, Mirza Hussein Ali (Baha'u'llah), faithful to the Mahdist traditions of Shiism, at the same time tried to act as the founder of a new creed designed to unite all humanity.

In the bosom of Sunni Islam in the middle of the 18th century, a religious and political movement of Wahhabism emerged (named after the founder, Muhammad ibn Abd al-Wahhab), who rejected the “innovations” that appeared in Islam in the process of its historical development and contacts with other religious systems (the cult of saints, belief in miracles, dervishdom). Wahhabism had a certain influence on Muslim reformers of the second half of the 19th - early 20th centuries (al-Afghani, Muhammad Abdo, Rashid Rida), who understood the reformation as the cleansing of Islam from historical distortions and layers through a return to the ethos of the early Muslim community. In the 20th century, largely as a reaction to the socio-political and cultural influence of the West, ideologies based on Islamic values (pan-Islamism, fundamentalism) emerged in Muslim countries.

### **Lecture 9-10. Civilization of Ancient Greece Plan**

- 1. Pre-Hellenic population**
- 2. Creto-Minoan culture. Hellenes. Dorians**
- 3. The emergence of the polis of Athena. Athens Code of Laws**
- 4. Society of Athenian Citizens**
- 5. The rise of the Athenian polis and democracy**
- 6. Sparta. Sissitia and laws in Sparta**
- 7. Social stratification of Hellas**
- 8. Economy of Hellenic civilization**
- 9. Science and technology of Hellas**
- 10. Philosophy and education in Hellas**
- 11. Artistic culture and religion of the Hellenes**
- 12. The fate of Hellenic civilization**

By Hellenic civilization we mean the civilization that developed within Greece, or Hellas, if we follow the ancient self-name of this country. Various peoples of the Indo-European and non-Indo-European language families took part in its formation, although the dominant role was played by the Hellenes, the ancestors of modern Greeks. Spatially, Hellenic civilization tended towards a very extensive expansion: in the west it reached the Pillars of Hercules in the Bay of Gibraltar, in the east - up to Persia inclusive, in the north - to Macedonia, Thrace, Moesia and the northern coast of the Pontus Euxine, that is, the Black Sea, in the south - before Egypt, although Hellas always remained the cultural core.

Hellas occupied an extremely unique position: mainland (Achaea), peninsular (Peloponnese) and island (Aeolia), which predetermined the special role of the sea in the life of its population and involvement in both the West and the East. The most significant regions of Hellas: Macedonia - the northern region of Greece, Thrace - the northeastern region, Epirus - the northwestern region, washed by the Ionian Sea from the southwest; Thessaly is the most flat region, washed from the east by the Aegean Sea; Central Greece; Attica - the area around Athens; The Peloponnese is the largest peninsula of Greece, connected to the mainland by the narrow Isthmus of Corinth.

Hellenic civilization went through a long path of development, and the following periods can be roughly distinguished:

- Early Helladic XXX - XXII centuries BC;
- Middle Helladic XXI – XVII centuries BC;
- Late Helladic XVI – XII centuries BC;
- Homeric XI – IX centuries BC;
- archaic VIII – VI centuries BC;
- classical V – IV centuries BC;
- Hellenistic III – I centuries BC.

The climate in Ancient Greece varied from temperate continental on the mainland to subtropical on the islands. Precipitation occurred in the autumn-winter season from September to February, which therefore turned out to be the only favorable one for agriculture. The spring-summer season, on the contrary, was characterized by extreme aridity, which led to the drying up of rivers. Mountain rivers predominate, short, stormy, with picturesque rapids and waterfalls, often flowing to the sea in narrow canyons. The longest river in Greece is Aljakmon (almost 300 км). Other large rivers are Ebro, Nestos, Strymon, Vardar, Aheloo. Lakes: Prespa, Trichonis. The climate in Greece is Mediterranean with dry, hot summers and cool, rainy winters. In ancient times, both mainland and island Greece were covered with dense

forests, but excessive grazing by goats led to their disappearance and replacement by shrubs (maquis, shiblyak) or olive groves and vineyards.

The landscape of Hellas is predominantly mountainous, interspersed with alpine meadows and valleys; this created favorable conditions for shepherding, but extremely limited the possibilities of agriculture: it was possible to cultivate grapevines and olives, but it was almost impossible to grow grain, which was the basis of ancient eastern civilizations. In the mountains of Hellas there were mines of precious, ferrous and non-ferrous metals, deposits of the best and very diverse types of marble and other building stones. Deposits of high-quality clays were found in the valleys. The sea was quite rich in valuable fish and other seafood.

The Hellenes were not the indigenous population of the country in question. Before them, there were tribes here whose linguistic and ethnic identity remains problematic. From them, the most ancient untranslatable toponyms have been preserved, ending in -nf: Corinth, Olynthos, Tiryns, etc., as well as plant names in -nt, -s: hyacinth, cypress, narcissus. Most likely, the pre-Hellenic population was not Indo-European and was related to the tribes of Asia Minor. Later, after the appearance of the Hellenes, the local tribes would be called Leleges and Pelasgians.

The ethnic composition of Hellas in the 3rd millennium BC was varied: Pelasgians, Leleges, who were pushed aside and assimilated by proto-Greek tribes - Achaeans, Ionians. The first states of the Achaeans (Knossos, Festus, Mycenae, Tiryns, Pylos) were formed at the beginning of the 2nd millennium BC, during the Bronze Age. The invasion of the Dorians (about 1200 BC) led to the collapse of states and the revival of tribal relations.

By the 9th century BC, Hellas was inhabited by: Aeolians - Northern Greece, Dorians - Central Greece and the Peloponnese, Ionians - Attica and the islands. In the 8th-6th centuries, policies were formed in Greece. Depending on the results of the struggle of farmers and artisans with the clan nobility, state power in the polis was either democratic (in Athens) or oligarchic (in Sparta, on the island of Crete). In economically developed city states (Corinth, Athens, etc.), slavery became widespread; in Sparta and Argos, vestiges of the tribal system remained for a long time.

Already in the 3rd millennium BC, the Leleges and Pelasgians created a complex system of irrigation agriculture, cultivated grapes and olives, knew how to make oil and wine, they built palaces and temples, multi-story buildings and fortress walls, canals and water pipelines from stone, paved streets and squares; they knew the processing of copper and the technology of bronze alloys, the manufacture of ceramic dishes and terracotta sculpture; already in the 3rd millennium BC they knew how to build boats and use sails. Already in that distant era, the Leleges and Pelasgians, thanks to navigation, maintained contacts with Phoenicia, Egypt and Asia Minor. Probably, the appearance of the word "thalassa" - sea, later borrowed by the Hellenes - should go back to that era.

Even before the arrival of the Hellenes, Crete reached its peak. Around the 22nd century BC, the temple and palace complexes of Knossos and Phaistos arose there. They featured a cult and political center - the Acropolis; around there were workshops of artisans, numerous blacksmiths and potters, and storerooms for grain, wine, and oil; The island was crossed by perfect roads, fortified with walls and towers, stone aqueducts and canals. In Crete at that time there were the best shipyards where rowing and sailing ships were built. It was on Crete that writing, hieroglyphics, was the first to develop. Its earliest monuments were identified by the English archaeologist Arthur Evans and date back to the 21st century BC.

In the 20s of the last century, excavations began in Crete under the leadership of Arthur Evans. Before the eyes of amazed archaeologists, the ruins of a colossal palace with an area of 120x120 m appeared with intricate passages, hundreds of rooms and fresco paintings on the walls. Currently, hundreds of seals with incomprehensible signs, vases with ornate ornaments or drawings on marine themes, ivory figurines, frescoes with scenes of a distant and already unknown life have been discovered. We do not know who the Cretans worshiped, how life went in their palace cities and what the names of the rulers of the island of Crete were (by tradition they are called Minos).

Cretan hieroglyphics refers to undeciphered types of writing. In the 18th century BC, on its basis, Linear A was developed, a transition from hieroglyphics to syllabographic, that is, syllabic writing. So far there is no reliable decryption of this letter. There are about 80 syllabic signs and about the same number of patterned ideogram signs. Cretan Linear A records a non-Greek language. The most famous monument of this letter is the so-called "Phaistos Disc". This is a round clay tablet, with a diameter of 15 cm, with an inscription in the form of a spiral on the front and back sides. Despite all the problematic aspects of reading it, it can be argued that this is the first inscription in the history of mankind from left to right. It dates back to the 17th century BC.

In the 17th century BC, Knossos and Festus were destroyed by an earthquake. Then, over the course of a century, all the temples and palaces had to be rebuilt. At this time, a new palace was erected at Knossos, named by Arthur Evans, its discoverer, "Minoan", after the semi-mythical king Minos. The palace occupied an area of 16 thousand square meters and consisted of 1,500 rooms on two to three floors; the palace had bathrooms, latrines, and a very well-functioning sewage system; the walls of the palace were decorated with frescoes, and the floors were decorated with mosaics. Apparently, at this time the establishment of royal power and the first, so-called Minoan dynasty occurred. The kings had legislative, judicial and priestly prerogatives. Not only the settlements of Crete, but also all the islands of the Greek archipelago and even the protopolises of mainland Greece were subordinate to the Cretan kings. This dependence is evidenced by the legendary legend about the obligation of Athens to send annually to Crete the seven most beautiful young men and women intended for sacrifice. The Cretan kings had a navy, which ensured their dominance in the Eastern Mediterranean, designated as a thalassocracy.

During the reign of the Minoan dynasty, the Labyrinth was built - a special sanctuary dedicated to the totemic deity of the Cretans - the bull. According to the legendary legend, the Labyrinth was built by Daedalus and was intended for the monster Minotaur, who ate people. The Athenian hero Theseus, using, on the advice of Daedalus, a ball of

thread, walked through the Labyrinth, killed the Minotaur and returned safely. King Minos of Crete, having learned about this, ordered its creator Daedalus to be imprisoned in the Labyrinth. And then Daedalus invented an aircraft and made the first flight in history - from the island of Crete to Sicily. In reality, the Labyrinth was a special sacred place where the sacraments of initiation of kings and priests were performed, accompanied by human and animal sacrifices, and ritual fights with bulls. During the reign of the Minoan dynasty, accounting records and contracts appeared on clay tablets in the form of palm leaves, and the first archives arose, for example, Knossos, which contained more than 2 thousand tablets, or Pylos - more than 1 thousand tablets. At the same time, the first monetary equivalent appeared - copper ingots in the form of rolled up bull skin, weighing 29 kr, which was later called talent.

The Creto-Minoan culture died in the middle of the 2nd millennium BC, after a violent volcanic eruption on the island of Santorini and the invasion of the Achaean Greeks from the mainland. Under the onslaught of the Dorian Greeks, the centers of Mycenaean culture also perished in the 12th century BC.

In the 21st century BC, the first waves of Greek-speaking migrants - Hellenes - appeared. They came from the steppes of Eurasia, led a nomadic lifestyle, raised horses, sheep and goats; they wore coarse, undyed woolen clothes - peplos for women and chiton for men; they used gray pottery and bronze weapons. Pre-Hellenic settlements were destroyed, the natural continuity of cultural traditions was disrupted. In general, the Hellenes were divided into three groups of tribes: the Achaeans, who occupied the mainland; the Ionians who took possession of the Peloponnese, and the Aeolians who moved to the islands. The Achaeans developed much faster than other Hellenic tribes; They were the first to adopt the developed agriculture of the Leleges and Pelasgians, the cultivation of vines and olive trees, the techniques of stone construction and bronze casting, the art of navigation and ceramics; they more intensively absorbed the political and economic experience, technology and knowledge of the local population. In the 19th century BC, the Achaeans founded Mycenae, the first Greek protopolis, and erected the Dorion acropolis with a double row of buttressed walls and high towers open inward. Near Mycenae and Dorion there were necropolises and monumental tholos tombs for rulers. Mycenae was discovered in 1874 by Heinrich Schliemann.

In the 16th century BC, the Achaeans occupied the island of Crete, took out many objects of Cretan art as trophies, and captured hundreds and thousands of Cretan craftsmen and artists as captive slaves. At this time, Mycenae achieved its greatest wealth and prosperity. From the 15th century BC, hereditary royal power (basileia) was established in Mycenae, and the so-called "dynasty of domed tombs" emerged. The largest domed tomb reached in diameter 14 метров, the stonework of the open corridor leading to the tomb - the dromos - reached 14 метров in height. The royal necropolis included 24 tombs filled with bronze and ceramic vases, rock crystal vessels, items made of gold, silver, electrum, that is, an alloy of gold and silver, and precious stones; In one of the tombs, a funeral mask of the king was found, which was long considered to be the mask of the Mycenaean king Agamemnon, the hero of the Trojan War, but which, in fact, belonged to a king who lived 300 years before the Trojan War. Mycenae became the main center of Hellas. The Mycenaean Acropolis stood out with particular grandeur: it was surrounded by Cyclopean walls and decorated with the Lion Gate. The central part of the acropolis was occupied by the royal palace; it had a luxurious throne room, decorated with wall paintings in the Cretan style; An integral part of the palace was the megaron, an open courtyard. From Mycenae roads were built with bridges and embankments to the Corinthian and Argolid gulfs.

In the 15th century BC, the Achaeans began colonizing Asia Minor. They came into contact with the Phoenicians and experienced quite a strong influence of Phoenician culture. In particular, it was from the Phoenicians that the Achaeans adopted the traditions of highly developed book learning and the very word "byblos" to designate books. From the Phoenicians they inherited methods of preparing red paint and red ink - "purple", obtained from the glands of a sea mollusk. Under the influence of the Phoenicians, the Achaeans developed Linear B, in which for the first time signs were used to designate individual sounds - vowels. Linear B was deciphered by M. Ventris in 1952 and proved that the language of this script was already Greek.

From the 15th century BC, several hundred new fortified protopolises were added to the Hellenic settlement at Mycenae, of which Thebes and Athens stood out. They had monumental fortifications, palace complexes, acropolises and necropolises. They also developed royal power - basileia. The kings of Thebes fought with the Mycenaeans for dominance in Hellas, which was reflected in the epic cycle "The Theban War". Around the 14th - 13th centuries BC, Thebes was captured by the Mycenaeans and destroyed. Around the 14th century BC, Achaean migrants settled in Troas, ousted the Hittites and founded Troy, which was discovered in 1871 by the same Heinrich Schliemann. In the 13th century BC, the Achaeans undertook voyages to Pontus Euxine, which was glorified in the epic legends about the Argonauts. Around 1275 BC, Troy was destroyed by a strong earthquake, shortly after which the defenseless city was captured by the Hittites. The Hittite conquest caused a retaliatory campaign of the Achaeans, which became the main plot of the epic about the "Trojan War". The campaign was led by Basileus Mycenae Agamemnon, the first known ruler of the Mycenaean kingdom, who ruled in the first half of the 13th century. The unfolding Trojan War lasted until 1200 BC and ended with the capture of Troy.

In the 12th century BC, Hellas was invaded by the Dorians, who belonged to the proto-Illyrian and proto-Macedonian tribes. The Dorians moved from Northern Greece to the southwestern regions of the Peloponnese, then settled on the islands of Rhodes, Crete and other areas of Hellas. The Dorians were nomads and stood at an extremely low level of social and cultural development, and were distinguished by exceptional warlikeness and cruelty. The Dorian conquest was led by the Heraclides, descendants of Hercules. The Dorians captured and destroyed Mycenae, Athens, Tiryns, Pylos and other Hellenic protopolises. City life was interrupted, the city population disappeared; scientists, artists and craftsmen emigrated. The achievements of the previous culture were lost: shipyards ceased to function, sea communications ceased to be maintained, roads and bridges, water pipelines and canals were destroyed,

stone buildings and majestic tombs were gone; frescoes and painted floors disappeared; writing was forgotten; Literacy began to be persecuted as a practice of black magic.

Houses began to be made of wood and unbaked brick, pottery became simpler, geometric patterns replaced skillful vase painting, and instead of burials in the ground (inhumation), cremation began to be practiced. Life froze in the sanctuaries - Delphi, Delos, etc. There was no royal power, no priesthood, no writing. In terms of civilization, Hellas was thrown back several centuries. At the same time, the Dorians were clearly superior to the Hellenes militarily and in militarized technology. The Dorians knew how to process iron, made iron weapons, used linear formation of heavy infantry, which later became known as the phalanx, and used cavalry. The heroic era began, in which the oral epic tradition took the place of writing.

Historians call this era the Homeric era (XI–IX centuries BC), named after the legendary poet-singer Homer. He most likely was a native of the island of Chios and lived at the turn of the 9th–8th centuries BC, even before 776 BC, the year of the First Olympiad, unknown to the poet. He was responsible for the final revision of the Trojan poetic cycle and the creation of the Iliad and Odyssey. Modern linguistic research confirms the linguistic and stylistic unity of the poems, which is the result of individual authorship. Homer used the experience of previous Aedic singers of several centuries, in particular Thamyris, Demodocus, Phemius. Researchers rightly highlight the layers of different eras in the poems - pre-Homeric, Homeric and even post-Homeric, since after Homer the Iliad and Odyssey existed and were passed on in oral tradition for more than 200 years and were written down at the behest of Peisistratus in the 6th century BC. Homer is unaware of the achievements of the former highly developed cultures of Crete and Mycenae. Homer knew nothing about water supply, sewerage, palaces, acropolises; he did not mention frescoes, mosaics, or exquisite ceramics; he had rather vague ideas about the countries bordering Hellas; his information about Italy was frankly fantastic. Homer condemned educated people; all his heroes are completely illiterate.

Only centuries later the morals of the Dorians softened, they adopted the customs, fashion and language of the Hellenes. Only by the 9th–8th centuries BC did urban life and the general culture of Hellas begin to recover. In the 8th century BC, writing was also restored, and it acquired the character of phonetic writing. This was the most significant discovery of the Greeks - the Greek alphabet arose, the first in history. The appearance of Greek writing is often considered the result of borrowing from the Phoenicians.

Indeed, most of the letters of the Greek alphabet, like the word “alphabet” itself, derived from the first two letters, coincide with the signs of the Phoenician-Semitic letter: just compare the Greek α (alpha), β (beta), γ (gamma), δ (delta) and Phoenician (aleph), (bet), (gimel), (dalet), denoting the corresponding concepts - “bull”, “house”, “camel”, “door”. But this judgment does not allow us to appreciate the innovation of the Greeks, namely, the introduction of signs for recording vowel sounds that were absent in Phoenician writing. It turned out that 24 characters are enough to record the entire variety of words, and not several hundred, as in syllabic or syllabic writing, and not several thousand, as in hieroglyphic writing. The alphabet made it possible to more accurately record and transmit social and cultural information, and became a factor in the rapid development of literature and poetry. The invention of the alphabet, without exaggeration, marked the beginning of Hellenic civilization. The discovery by the Hellenes of signs for recording vowels would subsequently be accepted by the Phoenicians themselves, from whom the Hellenes learned a lot, and by other Semitic-Hamitic and European peoples.

The restoration of productive forces by the 9th – 8th centuries BC, the stabilization of social ties, and the general revival of culture became the main factors in the emergence of the Greek polis, the first type of legal society in world history. The polis (from the Greek Πολις) differed from the urban settlements of the previous time - protopolis - by the presence of a community of citizens (Πολιτης), which had supreme sovereignty, that is, the right to establish their own governing bodies, create their own military organization, establish laws, administer legal proceedings, introduce their own monetary and measuring units, etc. Actually, the polis was a city-state, a form of socio-economic and political organization of society and the state. The policies were composed of full citizens (community members), each of whom had the right to land ownership and political rights. Part of the city's population was not included in the polis and did not have the rights of citizens (metics, perieci, freedmen, slaves deprived of all rights). Subsequently, the form of power in the polis was different (oligarchy, democracy, etc.).

Previously, the policy began to receive legal registration in Athens. In the 9th century BC, all power was concentrated in the people's assembly - the ecclesia. The assembly elected a lifelong ruler - an archon, who differed from the previous basileus in the absence of royal insignia and privileges, and the absence of priestly and judicial powers. From 752 BC, archons began to be elected for only 10 years, and from 682 BC, a college of 9 archons began to be elected for a period of 1 year. The first archon, the eldest, was called eponymous, and his name was used to designate the year in Athens; The eponym was in charge of internal affairs, care of orphans, minors, family and inheritance affairs. The second archon, the basileus, oversaw religious life and performed high priestly functions. The third archon - the polemarch - led the army. The remaining six archons were called thesmothetes, that is, judges and legislators. All Athenian citizens were divided into three classes: eupatrides (nobles), demiurges (artisans) and geomores (farmers). All of them had voting rights, but only eupatrides had the right to be elected to office.

Tradition dates the founding of the city-state of Athens to the 16th-13th centuries BC. Named after the goddess Athena (the myth about her dispute with Poseidon for the right to give the city a name, perhaps reflects the struggle of various tribes for a dominant position). After the conquest of Greece by Macedonia in the 6th century BC, the decline of the city began, but for a long time it held on to the remnants of its former glory as the capital of philosophers and poets, the best teachers of Greece. Thus, regular donations were made by the Ptolemaic dynasty and the Attalid dynasty.

Already in the Hellenistic period, Athens became a place of pilgrimage for every educated Greek, wherever he lived, and subsequently for the Romans.

In 621 BC, during the archonship of Draco, the first set of laws was adopted in Athens. They were distinguished by extreme severity and were, as the Greeks put it, "written in blood." For every crime, great and insignificant, the death penalty was established. In 594 BC, Solon, who came from the ancient royal family of the Codrides, was elected archon-eponymous. He was distinguished by his comprehensive education, was revered as one of the seven sages, and stood out as an outstanding poet, military leader and diplomat, legislator and reformer. Solon carried out reforms in Athens that laid the foundations for democracy. First of all, he carried out *sysachphia* by abolishing debt slavery. From now on, a Greek could not become a slave of a Greek. Then he carried out *nomothesia*, legislative reform. All Athenian citizens were divided into 4 classes according to income level:

1. Pentakosiomedymni, who had more than 500 medimni of grain annual income.
2. Hippas (horsemen), who had more than 300 medimni of grain.
3. Hoplites (infantry) with an income of more than 150 medimni of grain.
4. Fetas (judges) with an income of less than 150 medimni.

Rights and responsibilities were distributed depending on the class. Pentakosiomedymnas received the right to be elected to the highest position - archons. Hippas and hoplites could be elected to other government positions. The fetas only had the right to vote when elected. Representatives of the first three classes were required to perform military service and perform liturgy, namely: maintain sports and educational institutions, theaters and choirs, organize festivals and sports games, equip warships, etc. The fetas were free from such duties. Solon rejected the idea of equality. In his opinion, wealthier citizens bear more difficult responsibilities and therefore receive greater honors. Therefore, the government system he introduced was called "timocracy." Solon gave the ancient clan council of elders - the Areopagus - the status of guardian of the laws. He then established a council of four hundred - *boule*, consisting of 400 *bouleuters* and representing the government of the polis. In addition, a jury court was created - *heliast* - consisting of 4000 *heliasts*; this court heard criminal and civil cases and appeals.

Having completed these transformations, Solon went into voluntary exile, and after his departure the Athenian state was engulfed in intensified rivalry between clans and the struggle of parties. In Attica at that time, three parties stood out: the *Paediei* - inhabitants of the plain, they reflected the interests of wealthy landowners; *diacria* - inhabitants of mountainous areas, they represented the interests of small farmers; *Paralia* - a coastal population consisting mainly of artisans, sailors and traders. Perhaps this was one of the earliest examples of party struggle and multipartyism in general. In this fight, Pisistratus, the leader of the *diacrii*, emerged victorious. Using the support of the Fetes, he established tyranny and began repressions against the aristocracy. Pisistratus distributed the requisitioned lands among the landless fetas, thus promoting the equalization of fortunes and preparing the transition to full democracy.

In 509 BC, the heirs of Pisistratus were overthrown. At this time Cleisthenes advanced. He was from the ancient noble family of Alcmaeonids, cursed in 597 BC for shedding blood near the altar and therefore considered an outcast among the aristocracy. Standing out for his political and oratorical talents, Cleisthenes created the *demos* party. In 508 BC, he was elected first archon and began government reforms that established democracy in Athens. Cleisthenes divided the entire Athenian state into 10 territorial districts - *phylas*, which made up approximately the same number of citizens; Moreover, each phylum included coastal, lowland and mountainous territories. Thus, party discord was overcome, and the influence of tribal interests on the affairs of the policy was eliminated. The procedure for forming collegial government bodies has changed, approaching the model of representative democracy. *Bule* was increased to 500 people, 50 from each phylum. *Gelieia* was increased to 6,000 people, 600 from each phylum, and became equal in number of votes to the quorum of the national assembly. Colleges were introduced: 10 *apodectes* (treasurers), 10 *logisticians* (financial controllers), 10 *euthyns* (administrative auditors), 10 *stratego*i (military leaders), one from each phylum.

In Hellas, musical education was practiced (from the Greek *musike* - general education, spiritual culture, lit. - the art of the muses), a system of mental, aesthetic, moral education, which included literary and musical education, familiarity with the basics of science, the study of oratory, politics, ethics, philosophy. Musical education received its greatest development in the system of Athenian education, where it was combined with gymnastics. Greek youths had to graduate from a *gymnasium* (Greek *gymnasion*) - a state educational institution in ancient Greek cities and the Hellenistic East, which became most widespread in the 4th - 5th centuries BC. After the *palestra*, young men of 16 years old from noble slave-owning families entered the gymnasium and until the age of 18 they practiced gymnastics there and received a literary, philosophical and political education. Then came training in *ephebia*. *Ephebia*, (from the Greek *ephebos* - young man), a state organization in Athens and Sparta for the preparation of free-born young men from 18 to 20 years old for military and civil service. Those who graduated from the *ephebe* became full citizens of the state.

All Athenian citizens received equal rights to participate in meetings, courts and government. Every Athenian citizen began to have the right of legislative initiative. All candidates for positions were subjected to equal tests - *dokimasia*, which was aimed at confirming Athenian origin and suitability for public office. A secret voting procedure was introduced for the first time, designed to equalize the candidates' chances. However, when electing strategists, it was considered prudent to abandon secret voting. *Bule* acquired the character of a democratic government of the polis. He was in charge of the internal and external affairs of the state, conducted an investigation into the affairs of the *bouleuters*, and carried out *dokimasia* of the members of the new *bule*. At the head of the *boule* stood an *epistat*; he was elected by lot from among the *bouleuters* for 1 day; he kept the seal of the policy, the keys to the treasury, and received

Athenian citizens in the bouleuterium, a special round-shaped building. The boulet dealt with current affairs not in its entirety, but in 10 working commissions - prytanei, with 50 bouleuters in each, who worked for 1 month (since the year was divided into 10 months), and the turn was determined by lot. Gelieia, which was numerically equal to the competent people's assembly, acquired a new quality, becoming, in fact, the upper house of the legislative assembly. It was in the helium that the final fate of the bills was decided in the form of a competition between two commissions - synegros and syndics, who respectively acted as defenders and opponents of the bill under discussion. And only after receiving a majority of votes in the helium, the project became a nomos, that is, a law.

The work of the ecclesia was regulated. At the beginning of the year, an epicheirotomy of laws was carried out, that is, a general confirmation of existing laws. Those laws that did not receive the required majority of votes were transferred to specially created commissions of synegros and syndics for a new examination, and the final decision on them was made by the Gelieia. Following this first meeting of the year, the council of five hundred made a request in the next meeting: whether it was necessary to resort to a special measure of punishment this year - exile in order to preserve democracy in Athens. After receiving a majority of votes, a day was set for the next meeting, in which they resorted to ostracism, the "trial of shards." Each citizen secretly wrote down on a clay shard the name of a politician whose activities posed a threat to the polis; if 6,000 citizens indicated the same name (this is 1/3 of Athenian citizens), then this person had to leave Athens for ten years within ten days. The ostracized person retained property rights and retained his honor and dignity. At the last meeting of the year, the candidates for the highest positions and the elections of the bule, heliei and other collegiums were held.

The ecclesia acted as the highest court of appeal: the person sentenced to death went out into the agora where the meeting was held with a rope around his neck; if the assembly agreed to pardon, then the rope was removed; if the assembly refused to pardon, then the condemned person was strangled with this rope in the assembly square. As for the legislative power, the ecclesia acquired the position of a kind of lower chamber, where the principle of direct representation was preserved. For the decisions of the ecclesia to become valid, 1/3 of the Athenian citizens had to be present, which amounted to 6,000 people. The ecclesia was empowered to adopt psephismic decrees that were below the laws, that is, they were by-laws, but were considered mandatory for the polis. Cleisthenes himself, the founder of democracy, became the first Athenian politician to be ostracized. By this democracy showed its intolerance towards outstanding personalities. At the same time, the institutions of democracy turned out to be weak in the face of mediocre individuals, but skillful demagogues who skillfully manipulated the mood of the people in their own interests.

The heyday of the Athenian polis and democracy is usually considered to be the 5th century BC, associating it with the name of the Athenian strategist Pericles (about 490-429 BC). The legislative measures of Pericles (the abolition of the property qualification, the replacement of voting by lot when granting positions, the introduction of payment for officials, etc.) initially contributed to the flourishing of the Athenian polis and democracy. However, in reality, the 5th century BC turned out to be the end of democracy in Athens. Pericles was distinguished by extreme ambition, authoritarianism, was a rather mediocre military leader and unsurpassed in the art of demagoguery. He was the leader of the popular party for fifteen consecutive years until his death in 429 BC. Pericles was called the chief strategist and was endowed with special powers: to convene and dissolve the ecclesia, boule, helieia and other colleges, manage the treasury, have bodyguards, etc. Pericles passed a series of laws aimed, as was declared, at expanding democracy. The Areopagus was deprived of his privileges. Payment was introduced for the performance of government positions, previously considered an honor for participation in a national assembly. By this, the legislator sought to involve the widest possible strata of society in the management of the policy, including farmers and artisans with low incomes. However, the consequences turned out to be completely opposite.

It was from this time that such vices of democracy as bribery, bribery of officials, lobbying, bribing votes of voters and judges, etc. spread. As a matter of fact, the distribution of money at the entrance to the meeting turned out to be bribery of votes in the interests of Pericles. Then payment was established for military service, which had previously been considered the sacred duty of every citizen. It was assumed that this measure would strengthen the army, attract the most active part of society into its composition and compensate for the loss of daily income. But here too the result was negative. It was from this time that the patriotism characteristic of the polis began to disappear, Athenian citizens began to evade military service and began to hire deputies. Not limiting himself to this, Pericles introduced the pheoricon, the so-called "show money", which was distributed to the demos for visiting theaters, hippodromes and other places of mass spectacle. This was, obviously, a populist measure designed to strengthen the influence of Pericles among the demos. In addition, making such daily payments turned Pericles into an uncontrolled manager of the state treasury, which was previously inviolable.

Theoricon turned out to be even more destructive for the foundations of the city: idleness spread; labor and socially significant activities ceased to be considered a virtue. Under Pericles, the ecclesia was placed above all legislative, judicial and supervisory institutions. Society began to be regulated not by laws, but by decrees of popular assemblies, in which Pericles always received the majority of votes he needed. In essence, the ecclesia masked authoritarian governance, and democracy degenerated into demagoguery. Personal motives always remained leading in the activities of Pericles. Even at the beginning of his political career, society was agitated by the divorce process. According to the old laws of Athens, Pericles was subject to deprivation of office and dishonor - atymia. However, Pericles achieved recognition of the "legality" of his divorce. Following this, the people's assembly was forced to deal with a new scandalous matter - the recognition of the legality of Pericles' second marriage with the heterosexual Aspasia, and then the matter of the legitimacy of his son from Aspasia.

Even construction activity on an unprecedented scale cannot be credited to Pericles. 3,700 talents of silver were spent on the construction of the Athenian Acropolis. The state was brought to the brink of bankruptcy, but Pericles became the richest citizen of Athens. The money of not only Athens itself, but also of its allies was wasted, which became the cause of the Peloponnesian War of Athens 431 - 404 BC. During this war, Pericles died from an epidemic and Athenian democracy fell.

Sparta (Lakedaemon), an ancient Greek state and city on the Peloponnesian peninsula, in the valley of the Eurotas River (Lakonia region). Greek myths say that the ancestors of the hero Hercules were from Mycenae, a city in the Peloponnesian. After the death of Hercules, his sons - the Heraclides, i.e. the descendants of Hercules - decided to reclaim the Peloponnesian. According to the will of the god Apollo, only the third generation of Heraclides could do this. After the conquest, the Peloponnesian was divided into three parts, one of which, Laconia, went to two brothers, Proclus and Eurysthenes. From them came two royal families - the Agiads and the Eurypontids.

The legend may have reflected the history of the resettlement of the Dorian tribes at the end of the 2nd millennium BC to the Peloponnesian. The Dorians gradually occupied almost the entire peninsula, pushing aside or enslaving the Achaean population. One of the main settlements of the Dorians was Sparta, which arose from the merger of four villages - *ob*, to which several more settlements were later annexed as a fifth village. By the middle of the 8th century BC, the inhabitants of Sparta subjugated all of Laconia. The local Achaean population was turned into slaves - *helots*, Dorians from other communities - into *perieki*, free, but politically inferior people. The next stage of Sparta's aggressive policy was the conquest of Messenia (west of Laconia). As a result of two Messenian wars, this area was conquered, its population turned into *helots*.

Sparta was a completely different type of polis than Athens. Its origin dates back to the Dorian conquest, to the 11th century BC. It was one of the first polities founded by the Dorians. Already outwardly, Sparta was different from Athens: it had no fortress walls, no stone buildings, no paved streets: all the houses were wooden. The Spartans formed a community of equals and established military dominance over Lacedaemon. The local population was deprived of freedom and land, declared *helots*, that is, prisoners of war, who, along with the lands, were divided among the Spartans and were obliged to give half of the products produced to the masters. Power over the *helots* was maintained by fear and annually announced *crypts* - massacres of the healthiest and strongest of them. In addition to the *helots*, there were also *perieki*, that is, surrounding residents who retained freedom, agricultural and trading activities and were obliged to pay tribute to the Spartans. The Spartans themselves were engaged only in war and feasts. Any kind of work was considered shameful among them. The Spartan community of equals was a tribal army.

The beginnings of the state system in Sparta were laid by Lycurgus, who acted at the turn of the 9th - 8th centuries BC. He established the procedure for the activities of the national assembly - *appellai*; the assembly passed laws, elected officials, held court, heard appeals; voting was carried out by shouting; during the election of officials, a wooden hut without windows was installed in the center of the assembly square, and counters were placed in it; each candidate in turn walked through the square past the hut, the gathered people shouted their attitude towards the candidate, counters anonymously recorded the level of shouting, and then the election result was announced using their signs. Next, Lycurgus introduced double royal power in order to prevent the danger of tyranny. Two kings - *archagetes* - led the army, had the right of life and death over soldiers during military operations and carried out priestly functions. The kings were part of the council of elders - *gerousia*, which consisted of 30 *gerontes* over 60 years of age, elected for life. The Council of Elders discussed bills and submitted them to a vote in the People's Assembly. In addition, Lycurgus established a board of five *ephors*, elected for 1 year and in charge of the current affairs of the policy between national assemblies. The *ephors* observed the heavenly bodies and, depending on their location, announced favorable and unfavorable days for state affairs and court. The *ephors* convened and dissolved meetings, prepared the agenda for the meeting, and maintained discipline and order during meetings. The *ephors* could raise the issue of removing kings from power. One of the *ephors*, the eldest in age, was considered the first, and the year in Sparta was named after him. Finally, Lycurgus introduced the first set of laws, the so-called "*Rehtas*".

According to this legislation, the supreme owner of the land was the polis. The lands were divided equally among the Spartans; they were not subject to alienation or division and were inseparably passed on from father to eldest son. Escheated lands were returned to the state. Ownership of land imposed the obligation of military service. The allotments of the Spartans were processed by *helot* slaves, who could not be alienated. All citizens, and full citizenship came at the age of 30, were divided into *trains*, 15 people in each. These military units were called *enomotai*; they were based on an oath of mutual support, help, sharing a camp lifestyle, cooking and eating. Joint meals - *sissitia*, or *phytidia* - had a special meaning. Only citizens participated in them, and young men served. For the first time, those who were admitted to the table underwent a test and a secret vote: each of the participants in the *sissitia* dropped a bread ball into the vessel; if the ball was squeezed, then it was a vote "against" the new dinner companion; if the ball came down undeformed, then it was a "yes" vote; should have received 2/3 votes in favor.

*Sissitia* acted as a kind of political club, where the most important issues of the policy were discussed in a relaxed atmosphere, where public opinion was formed and expressed. Participants in the *sissitia* made a monetary contribution of 10 *obols* per month, as well as food products - wine, cheese, olives, figs, barley, etc. Anyone who did not make a contribution was excluded from the *sissitia*, and this meant deprivation of civil rights. The rules of *sissitia* did not allow luxury, comfort, drunkenness, or gluttony; It was not allowed to drink undiluted wine, it was not allowed to eat at home, outside the *sissitia*.

*Sissitia* supported the idea of equality of citizens and contributed to their unity, were the center of public life, and exercised control over their members. However, the proclaimed equality did not exist already in the 8th century

BC. Some of the Spartiates gradually lost their clergy and, accordingly, full rights, and could not participate in *sisstia*. Rich families stood out, as evidenced by their passion for horse breeding, which was a sign of great wealth.

A number of laws were directed against luxury: it was forbidden to use gold, silver and precious stones under penalty of death; Expensive materials were prohibited; dwellings were not to be distinguished by individuality, they were to be built with one ax and one saw; travel outside the state was prohibited; leaving Sparta was considered an escape from the army and was punishable by death. To prevent hoarding and corruption, iron money was introduced - mines, weighing several tens of kg; to, for example, pay 5 minutes, you had to use a cart; Moreover, the iron of this money was fragile and was not suitable for recycling.

A series of laws concerned the education of warriors. Newborns were subject to examination by phylarchs, elders of clan phyla: weak children were dedicated to the gods and taken to the mountains, healthy children received names and came under the care of the clan. Until the age of seven, the boys were with their mother, then they were transferred to public education. They had to know writing, but primary attention was paid to sports and military training. The boys had to sleep on a bed of reeds, eat rough food, and very little at that, walk barefoot, bathe in cold water, and play naked. From the age of twelve, young men were given one tunic for a year without underwear, and their hair was cut off. Theft was considered a manifestation of dexterity and daring.

Boys were also taught correct speech (it had to be clear and concise - concise), reading and writing, playing musical instruments, and choral singing. Young men at the age of 20 began military service, which lasted until the age of 60. Only success in military service could glorify a Spartiate. Only the names of those who died in battle for the fatherland could be engraved on the gravestone. Every Spartiate dreamed of joining the detachment of three hundred, which fought next to the king in battle. The Spartan army was the only professional one in all of Greece, since the Spartans did not engage in manual labor, spending all their time in military pursuits and hunting. Girls in Sparta were raised in a family; they were also necessarily developed physically.

The military power of Sparta gave it the opportunity to actively influence the situation in Greece. The conquest of Arcadia in the second half of the 6th century BC marked the beginning of the Peloponnesian League. Then Corinth, Megara, Aegina enter it. Sparta, like Athens, claimed to be the hegemon of Greece. The participation of Sparta in the Greco-Persian Wars was very important, especially in such episodes as the defense in 480 BC of the Thermopylae Pass by three hundred Spartans and seven hundred volunteers led by King Leonidas, the Battle of Plataea in 479 BC, in which 10 thousands of Laconian warriors. After the Greco-Persian Wars, relations between Sparta and Athens worsened. Sparta feared the growth of the power of the Athenian Maritime Union; moreover, these states supported different forms of government: Sparta - oligarchic, Athens - democratic. The contradictions led to the Peloponnesian War between two powerful states, in which Sparta won.

Undoubtedly, the alphabet, the polis and democracy are the highest achievements of Hellenic civilization. But the Hellenes were characterized by social stratification and the special nature of the family, the basis of society, requiring special coverage. The whole society was divided into free and unfree - slaves, who predominated numerically. The free, in turn, were divided into Hellenes and non-Hellenes, who were called differently - *meteks*, *perieks*, etc. Citizenship extended only to Hellenes. Their freedom was limited by the interests of the polis. Citizens were required to participate in constant gatherings, continuous public affairs, in public assemblies, elected governing bodies, etc. Citizens were overly politicized and associated; in essence, they had no right to private life, private interests. Personal life was under the total control of the policy; for adultery, for poor upbringing of children, they were threatened with *athymia*, dishonor and deprivation of civil rights.

The unfree occupied a special place in Hellenic society. They constituted, according to various estimates, from 50 to 75 percent of the population. The unfree, or slaves, came mainly from captives. In pre-civilized societies, captives were either killed or eaten, as mentioned in the *Iliad*. The introduction of slavery was undoubtedly a civilizing factor: it prohibited the killing of captives and cannibalism. But the civilizing effect of slavery should not be exaggerated. The slave was perceived by the Hellenes as a thing, an "animate instrument," an "animal," endowed with the ability to understand speech. The slave had no name, but only a nickname, had no property, had no right to marriage, his union with a woman was only cohabitation. The master could punish the slave with his power, sell, give, brand, send to hard labor and even take his life. The greatest cruelty was the attitude of the Spartans towards the helots; if caught on the street after sunset, they were subject to death; on certain days the Spartans hunted them like animals; When a Spartan youth was first given a sword, he had to sprinkle the blade with the blood of a helot. The position of the slave in Athens was relatively better; there the slave could join the Eleusinian sacraments, which gave personal immortality, could use the right of refuge at the altar and demand from the state to sell to another master.

The presence of slaves had a dual impact on Hellenic civilization: on the one hand, it created conditions for the Hellenes for free spiritual development, freeing them from physical labor, and thereby contributed to the development of the arts, philosophy, and literature; on the other hand, the excess of slaves preserved the technical backwardness of society, hindered technological progress. But slavery had an even more detrimental effect on the moral state of society. Slavery was seen as something natural. Thinkers of such caliber as Plato and Aristotle developed a whole theory according to which there is a category of people destined by their nature to be slaves; these are people with low intelligence, with an undeveloped rational principle; they are driven only by low instincts, are not capable of acting intelligently on their own, and therefore need a master, the strict guidance of the master's will. It was considered normal to use the "low instincts" of slaves in male and female brothels, legalized throughout Hellas; It was considered common to keep female slaves and male slaves for erotic play.



The characteristics of the family can also shed light on some of the shadow sides of Hellenic civilization. The Greek family was patriarchal. Its head was the father, the husband - *Δεσποτης*. He had complete power over his wife, children, servants and slaves; he could pay off his debts with them, he could make a sacrifice; The life and death of his household was in his power. The father could sell his disobedient daughters into slavery. The mother of the family, the wife was considered a thing in the husband's house, and she was called accordingly - "oikurema". The mother had no property, no property. Her only possession was a spinning wheel, so she was only the "mistress of the spinning wheel." When the mother died, her spinning wheel was placed next to her. The woman lived in the female half of the house - in the gynaeceum; she did not dare to leave the gynaeceum without her husband's permission; a woman could not appear on the street without the accompaniment of her husband; on rare occasions she was obliged to cover her face with a cape. The wife mattered only as an instrument for the reproduction of offspring. It is not surprising that Greek literature is extremely stingy in expressions of love for his wife. Next to the wife there could be concubines, concubines of unfree or non-Hellenic status. In addition, male society widely used the services of hetaeras, that is, "girlfriends" who were present at all public events as flutists, dancers, and singers. The hetaeras came from foreign women, so they could not be equal to the Hellenes. Their "love" in democratic Athens cost 1 obol. The lack of a spiritual connection between husband and wife, equal relations between a man and a woman led to monstrous perversions - homosexuality and lesbianism, which for all subsequent centuries were called Hellenic (or Greek) love.

The Hellenic civilization was characterized by a special economic system. The word "economy" itself is of Greek origin – it meant "household". The basis of the Hellenic economy was the supreme ownership of land by the polis. The polis distributed land among its citizens, controlled the use of land, and could confiscate land holdings for mismanagement and wastefulness; land holdings were not subject to alienation and fragmentation when transferred by inheritance. At the same time, the Hellenes developed private ownership of buildings, movable property, livestock, slaves, however, even here there was no complete freedom of alienation, and the movement of property was under the control of the policy, especially if the property passed from the hands of the Hellenes to the hands of the meteks, or foreigners.

It is known that many prominent cultural figures, for example, Herodotus and Socrates, were brought to court for the sale of their property and significant travel expenses, and they had to prove for a long time that their trips to overseas countries were not aimless and that the costs were justified by the benefits for them. policy of acquired new knowledge. Hellas was one of those few countries whose progress was based not on an agricultural economy, but on trade exchanges. Even in the 16th century BC, before the conquest of the Dorians, the monetary equivalent inherited from the Cretans - talent - came into use in Hellas. In the 8th century BC, simultaneously with the alphabet, the first coin appeared in Hellas - the drachma, with the signs of the policy and guaranteed weight stamped on it. Money itself was invented in Lydia, the kingdom of Asia Minor, but it was in Hellas that it received special development. Usury appeared - lending money at interest. The art of accumulating money arose, based on the ability of money to give growth, or new money; Later this art would be called "chrematistics" by Aristotle.

Usury and slavery led to the abandonment of production activities by free citizens and gave rise to consumer, parasitic sentiments. If in the time of Solon an Athenian could end up in prison for idleness, then later, in the Hellenistic period, engaging in craft or commerce began to be perceived as shameful in the eyes of the Athenians. In the Hellenistic era, the disaster of society will be the extreme uneven distribution of property: less than one percent of citizens will concentrate the absolute majority of wealth in their hands, poverty will spread among the rest of the citizens, among the demos.

The reproduction of political, social, and economic experience and its transmission from generation to generation was ensured by the education system. The Hellenic school took shape during the classical period. The word "school" itself is derived from the ancient Greek *σχολη* - leisure. There were schools of primary, secondary and higher levels. Primary schools educated children aged 7–12; they learned reading, writing, basic calculations, and went in for music and sports. Secondary schools - ephebia, sometimes gymnasiums, were intended for boys 12-18 years old; they studied gymnastics, grammar, rhetoric, and declamation. Higher schools involved mastering philosophy, which was considered a comprehensive science. All schools were private, maintained by wealthy citizens. The schools were headed by scholarchs, they were assisted by scholarchats and school councils; in democratic Athens, scholararchs were elected. Protagoras (480–410 BC), a famous atheist philosopher, was the first to take money from students for education, which later became a general rule.

One of the first higher-level schools was founded by Pythagoras (582–500 BC). It was a semi-religious association in which a special oath was pronounced and special rituals were performed. The school was located outside the city, in a sacred grove; classes were conducted in the form of conversations between the teacher and students during walks; teachers and students lived together. Arithmetic, mathematics, geometry and philosophy were studied at school. A similar school was the Academy, founded by Plato in 388 BC in the suburbs of Athens, in the Garden of the Academy. Above the gate there was an inscription: "Let no one who is not familiar with mathematics enter here." The study of abstract sciences - mathematics, astronomy, music theory - was the main difference of the Platonic Academy. This special institution included "initiates", academicians and candidates. Academicians exercised their minds in debates, in scientific meetings - symposia; the latter took place in special halls, where a box was installed in the shape of a square; philosophers reclined on them; a topic was asked, and everyone in turn expressed their opinions; the pauses were filled with light music and dancing flutists, fruits and wine.

Close in character, but with an emphasis on the natural sciences, the school was the Lyceum, founded by Aristotle (384–322 BC) in the grove of Apollo Lyceum near Athens. The followers of Aristotle were called Peripatetics,

i.e. strolling, since the training took place during walks along the alleys of the Lyceum Grove. Students collected and systematized information on various branches of knowledge - literature, forms of polis structure, plants, fauna, stones, etc. The educational and scientific activities of the Lyceum were subsidized by Alexander the Great. All of these institutions were available only to full citizens and their sons. They were closed to the Meteks, Perieks and other non-Hellenes. The only exception was Athens, where in one of the suburbs a school for immigrants was created by the Cynics - Kinosarga, which was free and free. It was alternative not only in the social sense, but also in the content of education. The philosophy of Cynicism, which criticized the traditional values of the Hellenic polis, was mastered in Kinosarga.

Hellenic civilization not only developed the main educational institutions that have survived in a modified form to the present day, but also created science as such and formed the most important branches of scientific knowledge. John Desmond Bernal, a major specialist in the history of science, argues that science as abstract, theoretical knowledge originated in Ancient Greece. The founder of science is often called Thales of Miletus (625–547 BC), a scientist of versatile talents; he was the first to give a rational explanation of solar eclipses, the emergence of life without the participation of gods from water as the beginning of all things; he knew how to determine the height of the pyramids, calculate the cycles of movement of the heavenly bodies; Based on precise mathematical calculations, he predicted the solar eclipse of 585 BC, and this date is considered the birth date of European science.

Philosophy arose in Hellas as the most abstract science about nature, society and man. Its origins go back to the 6th century BC, to the activities of the sophists, sages - the same Thales of Miletus, Heraclitus of Ephesus (530-470 BC), Pythagoras (582-500 BC), Anaximander (611-547 BC). The main problem of the Sophists was the problem of origins. Thales considered water to be such, Heraclitus - fire, Anaximander - air, or apeiron. Empedocles then developed the doctrine of the four primary elements - earth, water, air, fire, which were different states of everything natural. These primary elements, according to Empedocles, corresponded to the four humors - human vital juices: blood, bile, mucus, black bile, as well as four temperaments: sanguine, choleric, phlegmatic, melancholic. In the 5th century BC, Socrates introduced the very concept of philosophy, “philosophy” translated from Greek, and the sages began to be called not sophists, but philosophers. Subsequently, various directions and currents emerged in Hellenic philosophy. Democritus (460–370 BC) developed the doctrine of atoms, the smallest, indivisible particles of the natural world, founding the materialist movement. Plato (427–347 BC) substantiated the doctrine of eidos, mental images of existence, giving rise to idealism.

Hellas became the birthplace of geometry and mathematics. Thales and Pythagoras formulated the first theorems. The followers of Pythagoras discovered irrational numbers. Eudoxus (408–355 BC) developed the theory of proportions and began to use letters to represent geometric figures, laying the foundations of geometric algebra. Euclid (3rd century BC) systematized knowledge of geometry and mathematics in his treatise “Elements”; he presented methods for determining the areas and volumes of various figures and bodies, outlined the theory of numbers, and gave definitions and axioms, in particular, about parallel lines. Diophantus (circa 250 BC) was engaged in solving equations and algebraic calculations.

Physics owes its development to Hellas. Here we need to point out the discoveries of Archimedes (287–211 BC); he introduced the concept of the center of gravity and developed methods for its determination; he formulated the laws of leverage; It is no coincidence that Archimedes is credited with the phrase: “Give me a fulcrum, and I will move the Earth”; he formulated the famous law of hydrostatics: any body immersed in a liquid is acted upon by a supporting force equal to the weight of the liquid displaced by the body, directed upward and applied to the center of gravity of the displaced volume; he introduced a formula for determining the number pi as the ratio of the circumference to the diameter, and determined the ratio of the volumes of a ball and the cylinder described around it as 2: 3.

Quite extensive knowledge of the celestial sphere was already known to the predecessors of the Hellenes, but only in Hellas did they acquire the character of a rational theory; It was among the Hellenes that theoretical astronomy and the very designation of the science of celestial bodies arose. Gitsset (5th century BC) and Ecphantus (IV century BC) developed a geocentric concept, according to which the Earth is at the center of the Universe and the Sun, Moon and other luminaries revolve around it. Aristarchus (320–250 BC) proposed a completely different, heliocentric concept, according to which the Sun is the center of the Universe, and the Earth, like other luminaries, revolves around the Sun. Apollonius of Perga (about 170 BC) developed the doctrine of the ellipse, parabola and hyperbola, which were discovered by Menaskhmose in the middle of the 4th century BC.

Geography also developed in Hellas. Pytheas of Massalia (circa 320 BC) left the first geographical descriptions of European peoples, including the coasts of the Mediterranean and North Seas. Eratosthenes of Cyrene (circa 202 BC) calculated the circumference of the Earth in 24700 миль, making an error of only 250 миль. Interest in knowledge about the past already distinguished the societies of Egypt, Sumer and Akkad, but it did not extend beyond the compilation of genealogical tables of rulers and dynasties. Only in Hellas did the science of the past arise - history, the very designation of which should be understood as “research”. Herodotus compiled a history of the peoples of the Mediterranean world; Thucydides introduced the concept of the “law of history” and methods of historical criticism. Eratosthenes undertook research in the field of historical chronology using Egyptian papyri; he established the dates of the First Olympiad, the Trojan War; he invented a new calendar with 365 days and a leap year. One cannot fail to say about medicine, freed from magical ideas and based on experience. Its true founder was Hippocrates (460–370 BC). Medicine was supposed to help preserve health, beauty and prolong life. Hippocrates established the natural causes of diseases, incl. “sacred disease” – epilepsy. Herophilus (3rd century BC) made significant discoveries in anatomy; he was the first to distinguish arteries and veins, studied various organs - liver, pancreas, heart, genitals, etc.; he began to

use the pulse for diagnosis; in the pulse he distinguished 4 phases: systole, diastole and 2 intervals; he examined the eye, discovered the retina, the optic nerve, and the nervous system. Erasistratus (circa 240 BC) made discoveries in physiology, describing the functions of organs. It can be said without exaggeration that some other sciences, considered the property of modern times, originated in Ancient Greece. For example, political science definitely originates from Aristotle's "Politics", who created the doctrine of the forms of political structure, identifying three correct forms - monarchy, aristocracy and democracy, and three incorrect forms - tyranny, oligarchy and demagoguery.

Speaking of sciences, one cannot fail to note the achievements of the Hellenes in technology. Even before the invasion of the Dorians, the Hellenes knew a cartridge screw-cutting lathe, on which it was possible to turn cylinders, balls, and cones. Archimedes was well aware of screws, blocks, winches, and gears; he became famous for the invention of irrigation and military machines; he began to use a bolt for the first time. His follower Ctesibius (2nd century BC) created a gear wheel, a revolution counter; improved a water clock that could mark time by striking and moving figures; he invented a hydraulic pump and created many mechanisms for extracting wine from barrels, water from cellars, pus from wounds, etc. But perhaps the most outstanding engineer of Hellas was Heron of Alexandria (150–100 BC), author of the work "The Theater of Automata", founder of the first technical school. He created a wide variety of mechanisms - diopters, an air organ, fountains; He discovered the properties of steam and created the aeolipile, the first steam engine. It is characteristic that this invention was not used to facilitate the work of slaves, but in theatrical performances: Heron's machines forced mechanical puppets to dance, an artificial Hercules to fight, to move any figures, to open the gates of the temple, etc.

The technical achievements of the Hellenes, except, perhaps, steam engines, were widely used in architecture. The Hellenes made significant progress in stone and marble processing technologies. They developed the basic architectural forms that are still used in construction. They invented the order - ways of connecting load-bearing and non-supporting parts in architecture, which today are integral features of a European city. The Hellenes developed all the main architectural elements from the foundation to the roof, creating a kind of construction alphabet for centuries; It is no coincidence that the Greek names of many architectural elements are preserved in modern European languages. The oldest Greek sculptures known to us date back to the 7th century BC. According to legend, the first creator of sculptures was the master Daedalus. In the classical era (5th century BC), Greek sculptors created reliefs and statues of gods and heroes to decorate temples; To this were added secular images - statues of the winners of the Olympic Games and statesmen. Greek masters discovered movement in sculpture and were the first to learn to convey the moment of active action using gestures and postures. In the 5th century BC, the great sculptors Myron, Phidias and Polycletes, each in his own way, updated the art of sculpture and brought it closer to reality. Their ideal was the perfect image of a person whose face cannot be touched by any emotion.

The subject of special pride of the Hellenic masters were the seven wonders of the world. First of all, this is the temple of Artemis at Ephesus; it was built on swampy land that had previously been drained; the pit under the foundation was filled with sheep's wool mixed with coal, which was supposed to provide increased earthquake resistance; this temple was burned by Herostratus in 356 BC, the year of the birth of Alexander the Great. Then, this is the tomb of King Mausolus of Caria, erected by his wife, which gave the name to the tombs of rulers - mausoleums; it was three-stage; at the top stood a marble quadriga with statues of Mausolus and his wife. Next is the Temple of Olympian Zeus; it contained a 18 meter tall statue of Zeus, made by Phidias in the chrysoelephantine technique, that is, in gold and ivory; In order to offer food to Zeus during sacred meals, an elevator was built. The next wonder of the world was the Faros lighthouse; it was located on the island of Pharos in the Nile Delta, connected by an artificial embankment to the mainland; rails were laid along the embankment and trolleys ran along them, on which tree trunks were transported to the lighthouse tower; Then the trees were lifted up inside the hollow tower with the help of winches, where they were put into a tent and set on fire. Following this, another lighthouse should be mentioned - the Colossus of Rhodes. The above-mentioned wonders of the world have not survived. The Erechtheion temple in Athens, decorated with caryatids, and the altar of Zeus in Pergamon have survived to this day, although not entirely. It is significant that the Parthenon, the masterpiece of Ictinus and Callicrates that adorns the Acropolis of Athens, was not one of the seven wonders. The Library of Alexandria, which was a whole city of intellectuals, was not included in them: part of the library were not only storage facilities, reading rooms, but also parks with swimming pools and fountains, a botanical garden, a zoo, and the Museyon, that is, the temple of the nine muses, which turned into a museum. The Hellenes were the first to build stadiums, hippodromes and theaters.

The invention of the alphabet gave a tremendous impetus to the development of literature and poetry. Poetry in Hellas was comprehensive: military leaders and politicians, priests and legislators were poets; laws and scientific treatises were written down in verse. In the 8th century BC, the Greek alphabet arose, and already in the 7th century BC we find brilliant poetry, a variety of poetic forms and genres in Hellas. The most talented was Archilochus (704–640 BC), the son of a slave, squire of the god of war Ares, who died in battle. He is considered the founder of lyric poetry, the most sensual and intimate poetry; he first introduced epics, that is, fables and satire. In the 6th century BC, Sappho, the founder of a women's community dedicated to Aphrodite, the graces and muses, a unique school of love that glorified Lesbos, took precedence in the world of Hellas poets. It was then that tragedy arose: Pisisstratus also organized a competition of tragedies during the Dionysian festivals. But the true creator of the tragedy was Aeschylus (VI-V centuries BC), the hero of the Marathon and Salamis battles. If tragedy was considered a sublime genre and was addressed to gods and heroes, then comedy was a lower genre suitable for reflecting human deeds. The creator of comedy was Aristophanes (about 385 BC), the son of a peasant. Among the competitions at the Olympics and other games, a special place was occupied by competitions of poets and singers, who were also awarded laurel wreaths and

glorified in sculpture. In ancient times, Hellas was the most enlightened country where everyone read and wrote. The catalog of Hellas writers compiled by Callimachus included 1,100 names. Hellenic writers were amazingly prolific. A certain Didymus was noted as the author of 3,500 books; not one of them has survived, which usually happens with mediocre works.

The work of most authors is characterized by unoriginality, compilation, and dependence on general mythological images and plots. If we try to briefly characterize the religious views of the Hellenes, we should begin by pointing out their inherent pantheism. The Hellenes deified Pan, the goat-footed, lustful god of nature, who was depicted with a huge erect phallus. It was the phallus that became the symbol of this deity. The Hellenes worshiped him in sacred groves and gardens; fountains in the form of the same phalluses were arranged in his honor; phallic statues, symbols, amulets were widespread; puppets with rising phalluses were obligatory participants in theatrical performances, official celebrations, and traditional processions of farmers around the fields, with the goal of increasing the fertility of the land with the help of Pan. A whole host of spirits circled around this god: these are centaurs - the spirits of mountain streams, nymphs - the spirits of meadows, the dreads - the spirits of trees, the Silenes - the spirits of forests, the satyrs - the spirits of vineyards, etc. The agricultural population especially revered Demeter - the "mother of loaves", and in imitation of her, who became pregnant from a peasant in the field, a ritual of intercourse was performed directly on freshly plowed land, which had a magical meaning - influencing the forces of fertility of the earth. The Hellenes revered and feared Artemis, the goddess of wild animals. The urban population revered Hephaestus, the god of crafts, patron of blacksmiths, as well as Athena, who was not only the goddess of wisdom, but also the patroness of inventors, artisans, especially potters; it was believed that it was she who created the first potter's wheel. The townspeople also especially singled out Hermes, the god of travel and trade, who protected against thieves; it was believed that he made the first scales, weights and established measurement standards. Cultural figures worshiped Apollo, the god of the arts, and the muses. The sailors made sacrifices to Poseidon, the god of the sea. All Hellenes united in the worship of Zeus, the supreme god, and Moira, the goddess of fate.

Temples were built for the gods and majestic statues were erected. It was believed that in sacred times the spirit of the gods entered the statues; therefore, the priests performed rituals of washing, dressing, eating and going to bed for the statues; on the days of the summer and winter solstice, rituals of sacred marriage were performed, when the statue of the god was carried to the house of the first archon, put into bed with the archon's wife, and the latter, it was believed, could become pregnant from the god. In Hellas, animal and human sacrifices were performed throughout its history. Themistocles, a contemporary of the 5th century BC, the most enlightened age of Hellas, strangled three of the most beautiful youths with his own hands as a sacrifice on the eve of the Battle of Salamis, and he believed that he had achieved victory over the Persians only thanks to this sacrifice. In Athens, the most cultural and democratic polis, the crippled, sick, and criminals were always kept in special houses, who were declared "pharmaka," that is, "scapegoats" in days of disaster and were subject to ritual stoning or burning.

The origins of theater in Ancient Greece go back to the festival of the Great Dionysus. The waiter, seated in a boat on wheels, depicted Dionysus. A large retinue of satyrs in goat skins accompanied the procession with dithyrambs (cheerful and noisy ritual songs). Actors performing in theatrical performances wore masks: funny and sad, tragic or comic. The official date of birth of the Greek theater is considered to be 534 BC. On the stage of Hellenic theaters, the real blood of those tragic heroes was shed who, according to the script, were supposed to die - at the last moment, instead of the main actor, an understudy was brought out from among the same outcasts, and he died, becoming a sacrifice to the gods. Before the start of the work of the ecclesia, helieii, boule and other democratic bodies, animals were necessarily sacrificed on special altars. During the Hellenistic period, the cult of sacrifice intensified even more. The phallic cult acquired an unrestrained orgiastic character.

The apogee of the heyday of Hellenic civilization was the time of Alexander the Great (356–323 BC), a period of cultural mutual influence of Greek and local, mainly eastern, cultures. A barbarian who received a Greek upbringing, Alexander the Great established a huge empire as a result of brutal conquests: in addition to Greece itself, it included Illyria, Scythia, Syria, Phoenicia, Egypt, Persia, and the western part of India; Babylon became the capital. Polis were founded everywhere, named after the conqueror - Alexandria, which sometimes numbered up to 70; some of them gave birth to cities that have survived to this day (Khoyent, Samarkand, Herat, Kandahar, Cairo). In all the captured cities, Alexander destroyed men and sold women and children into slavery. Alexander considered himself the son of the god Zeus and set himself the goal of establishing dominance over the world. In this regard, he is credited with the desire to establish power not only over the earth, but also over other elements; it is believed that Alexander the Great was the first person to fly in a balloon; that he was the first to sink to the bottom of the sea in a bathyscaphe. The emperor dreamed of a merger of Greeks and barbarians. Cultural interaction led to the formation of a single, despite clearly distinguishable local differences, Hellenistic culture, in which the Greek language, Greek mythological stories and Greek aesthetic values were common to all. During his reign, the Hellenization of the Middle East began: Greek writing became official throughout the empire. At the same time, the orientalization of Hellas itself began: eastern beliefs, rituals, and rites began to spread in Hellenic cities. At the imperial court, the ritual of proskynesis was introduced - prostrating before the emperor.

In 323 BC, Alexander the Great, who conquered most of the ecumene known to the Greeks, died of malaria; by that time, his power covered the Balkan Peninsula, the islands of the Aegean Sea, Egypt, Western Asia, the southern regions of Central Asia, part of Central Asia, down to the lower reaches of the Indus. The most important political force of Alexander's power was the army, which determined the form of government after his death. In fact, power ended up in the hands of a small group of noble Macedonians who occupied the highest military and court positions

under Alexander: Perdikkas became regent under the feeble-minded Arrhidaeus (throne name Philip III, son of Philip II) and Alexander IV (son of Roxana, born after the death of Alexander the Great); Antipater and Craterus began to rule in Greece and Macedonia; Thrace was handed over to Lysimachus. In Asia Minor, the most influential position was occupied by Antigonos, the satrap of Phrygia, Lycia and Pamphylia. Egypt was transferred to the administration of Ptolemy Lagos (Ptolemy I Soter). The most important command posts were occupied by Seleucus and Cassander (son of Antipater). Perdikkas, as regent, claimed full-fledged power; his speeches against Antigonos and Ptolemy Lagos marked the beginning of a long period of struggle among the diadochi, as a result of which the empire fell into several parts - the Seleucid power in Syria and Persia, Macedonia and the Ptolemaic power in Egypt.

Military clashes throughout the 3rd century BC did not stop, but were of a more local nature. The successors of Ptolemy I and Seleucus I continued to compete in Syria, Phoenicia and Asia Minor (the so-called Syrian Wars). The Ptolemies, who owned the most powerful fleet, challenged Macedonian dominance in the Aegean Sea and Greece. Attempts by Macedonia to expand its possessions in Greece encountered stubborn resistance from the Greek city-states. Pergamum became independent from the Seleucids in 283 BC, and Cappadocia in 260 BC. Around the middle of the 3rd century BC, the northeastern satrapies of the Seleucid power formed the independent Parthian kingdom and the Greco-Bactrian kingdom.

In the 2nd century - the end of the 1st century BC, the Hellenistic states declined and were subjugated to Rome. Macedonia was conquered by the Romans in the 2nd century BC. The confrontation between the urban nobility (interested in closer ties with the Roman world) and the nobility associated with the royal administrative apparatus and temples and living mainly at the expense of traditional forms of agricultural exploitation contributed to the emergence of numerous palace coups, dynastic feuds, and urban uprisings. Roman diplomacy played a significant role, in every possible way encouraging the aggravation of contradictions between the Hellenistic states and the dynastic struggle.

In 30 BC, the Egyptian Ptolemaic power, the last Hellenistic state led by Cleopatra, was conquered by Octavian Augustus. The Hellenistic world as a political system was absorbed by the Roman Empire, but Hellenistic cultural traditions and established socio-economic life turned out to be stronger than the conquerors, spreading all their achievements throughout the territory of the Roman Empire.

### **Lecture 11-12. Roman civilization Plan**

- 1. The oldest population of Italy**
- 2. Formation of Rome**
- 3. Reforms of Servius Tullius**
- 4. Establishment of the Republic**
- 5. Senate of the Roman Republic**
- 6. Wars of the Roman State**
- 7. Monarchical tendencies of Rome**
- 8. Laws of the twelve tables. Social relations in Rome**
- 9. Economy of Ancient Rome**
- 10. Material culture of the Romans**
- 11. Education and science in Ancient Rome. Artistic culture and religion**
- 12. The fate of Roman civilization**

According to legend, Rome was founded on seven hills (septimontium, Latin Septimontium, from septem - seven and montes - mountains) by the brothers Romulus and Remus in 753 BC, but archaeological evidence shows traces of Bronze Age settlements, at least three years old half a thousand years. In the 6th century BC, the Forum Romanum on the Palatine became the center of settlements. Having subjugated Latium (modern Lazio) and the rest of Italy, Rome became the capital of a huge state - Ancient Rome.

Roman civilization is the civilization created by the Romans on the territory of Italy and then spread to all conquered peoples. The center of this civilization was Rome, which gave it its name, the first metropolis in world history, reaching about 2 million inhabitants during the periods of its greatest power. Roman civilization initially occupied the Italian mainland in the north, the Apennine Peninsula, which divided the Mediterranean Sea into western and eastern parts, which predetermined dominance throughout the Mediterranean world, and the island of Sicily. Subsequently, this civilization extended in the west to the Atlantic Ocean, occupying Spain and Lusitania, North Africa and Carthage, in the east - to the Don and the Caucasus, in the north - to Britain inclusive, in the south - to Parthia and the upper cataracts of the Nile.

In time, Roman civilization lasted 1500 years, from the 10th century BC.

The following periods can be roughly distinguished:

- Etruscan X – VIII centuries BC;
- royal VIII - VI centuries BC;
- Republican VI – I centuries BC;
- early imperial (principate) 1st century BC – 3rd century AD;
- late imperial (dominant) III – V centuries AD.

Italy, due to natural conditions, occupies a more advantageous position than Greece. The climate here is mild, subtropical, with sufficient rainfall in Central and Northern Italy; Only Southern Italy was more arid. Full-flowing rivers flow through the country, the largest of which are the Po, Arno and Tiber; In addition, in Italy there are lakes,

sometimes quite large. Therefore, the flora and fauna here are much richer than in Greece. In addition, Italy has much more land suitable for farming. In the Alps and Apennine Mountains there are deposits of copper and tin, the alloy of which made it possible to obtain bronze; There were also deposits of iron, gold and silver. It should also be noted the presence of clay, stone, marble; there were unique deposits of natural liquid cement, which, when mixed with stone chips of volcanic origin, made it possible to obtain the world's first concrete.

By the middle of the 3rd century BC, having subjugated the entire territory of Italy, Rome became a large state that achieved hegemony throughout the Mediterranean, which led to a clash with Carthage.

After three Punic Wars, having defeated Carthage in 146 BC, Rome became the largest Mediterranean power. The ruin of the peasants, which intensified due to the growth of large landownership and slavery, caused a widespread movement of the rural plebs, slaves (the rebellion of Spartacus) and the first outbreaks of civil war on the streets of Rome.

In the socio-political life of Rome in the 1st century BC, the army and its leaders began to play an increasingly important role (L. C. Sulla, G. Marius, G. Pompey, etc.). During the civil war of 49-45, Caesar became the unlimited ruler of the state; As a result of a conspiracy by supporters of the republic, Caesar was killed on March 15, 44 BC. The new period of civil wars ended with the victory of Octavian, who received the title of Augustus from the Senate in 27 BC. Since the reign of Augustus, Rome has become an empire.

Under Trajan in the 2nd century AD, the empire reached its maximum boundaries. Uprisings of the local population in the conquered lands, combined with barbarian invasions, led to the fall of a number of provinces and the division of the empire in 395 into Eastern and Western. In 476, the last emperor of the Western Roman Empire, Romulus Augustulus, was deposed by the leader of the German mercenaries Odoacer.

In ancient times, Italy was inhabited by various tribes. The indigenous population is considered to be the Ligures, who gave the name to the region in the North in the center with Genoa and the sea, the Siculi, after whom Sicily began to be called, and the Sicani. Their linguistic and ethnic origins are unclear; it is assumed that they were not Indo-Europeans. Other tribes were newcomers. Among them, the Italics stood out, giving the country its name; they, in turn, were divided into clans: the Latins, from which the name of the region "Lacium" comes, the Umbrians, their ethnonym preserved in the name of the province "Umbria," and the Osci. They were Indo-Europeans and formed a separate Italic language group. In the north of Italy there were also Veneti, who were also Indo-Europeans, but belonged to the Illyrian language group. All these tribes cultivated the land, knew metallurgical technologies, obtained bronze alloys, and practiced both inhumation and cremation in burials; in the latter case, clay urns in the form of houses were used.

In the 10th century BC, Italy was invaded by the Etruscans, one of the most mysterious tribes in Europe with a highly developed culture. They called themselves Rasens, while the local tribes called them either Tusci, from where the name of the region of Tuscany in the center with Florence comes, or Tyrrhenians, from where the name of the Tyrrhenian Sea, which washed the Apennines from the West, comes. Their language and ethnicity are still a matter of debate. Archaeological data do not allow us to resolve the question of the homeland of the Etruscans. Back in the 5th century BC, the "father of history" Herodotus pointed to their eastern origin. According to the legend set forth by Herodotus, the Etruscans were descendants of the Lydians, some of whom were forced to leave Asia Minor, where famine was raging, and go overseas. A contemporary of Herodotus, Hellanicus of Lesbos, saw in the Etruscans the pre-Greek population of Hellas; the Greek rhetorician of the Augustan era, Dionysius of Halicarnassus, considered them to be the indigenous inhabitants of Italy. Disputes about the origins of the Etruscans continued for centuries: the problem was complicated by the fact that the language of Etruscan inscriptions is still not understood by researchers. In search of family connections, Etruscan inscriptions are compared with all Indo-European languages, including Slavic. More than ten thousand Etruscan inscriptions of the 7th-1st centuries BC are known, but scientists have been able to establish the meanings of only a few dozen words.

The Etruscans knew advanced urban planning; they occupied the region from the Tiber to the Alps, called "Etruria," now Tuscany; they founded twelve cities there, based on a square layout; all cities were distinguished by powerful stone fortifications with corner towers, straight paved streets, stone buildings and temples. The ancient Etruscan cities were located on the tops of high hills and were inaccessible fortifications, "eagle's nests" that dominated the agricultural region. The inhabitants of Etruria were actively involved in the development of mining deposits, as evidenced by the mountains of slag preserved around the Etruscan settlements. The products of Etruscan artisans were in great demand among neighboring peoples, which led to the development of trade and the founding of trading posts on the western and eastern coasts of the Apennine Peninsula. Items made in Etruria were found in Switzerland, Burgundy, Provence, Spain, North Africa, Asia Minor and Greece. The Greeks called the sea washing the western coast of Italy Tyrrhenian, recognizing the absolute dominance of Etruscan sailors - merchants and pirates - on it .

The Etruscans knew the wheel, the potter's wheel, iron crafts, and writing. With the Etruscans, agriculture was raised to a qualitatively new level: they carried out drainage work to drain wetlands, built irrigation canals; this allowed them to grow cereals - spelt, oats, barley; In addition, the Etruscans planted cypress, myrtle, pomegranate, and flax; In particular, flax was widely used: it was used for sewing tunics, sails, and even for making shields; The art of ceramics developed, terracotta figurines and bucchero vessels were made. Jewelry art has developed; Etruscan craftsmen could make jewelry from the finest gold or silver wire, and could solder the smallest drops of gold and silver; jewelers used precious stones from Asia and high-quality amber from the Baltic states. The Etruscans had excellent knowledge of shipbuilding and navigation; It was along the Mediterranean Sea that they arrived in Italy.

At the end of the 7th-6th centuries BC, the Etruscans captured the Po River valley, where they founded a number of cities, penetrated Latium and occupied the fertile lands of Campania. According to Titus Livy, from 616 to 510 BC, Rome was ruled by a dynasty of Etruscan kings: Tarquinius the Ancient, Servius Tullius, and Tarquinius the Proud. From the Etruscans, the Romans borrowed symbols of royal power: a curule chair (throne) and fasces - a bunch of rods with a double hatchet in the center.

Having spread its influence over most of the Apennine Peninsula, Etruria continued to be a politically unstable union of cities that was unable to resist an external enemy. In the 5th century BC, the lands along the Po River were captured by the Gauls and later received the name Cisalpine Gaul. Perhaps some of the Etruscans moved to the Alpine valleys, where, according to the testimony of ancient authors, the tribe of the Rhaetians lived, whose language was related to Etruscan. In southern Italy, the Etruscans suffered a series of defeats from the Greeks. Titus Livy tells about the stubborn wars that Rome waged with the Etruscans. In 510 BC, the Romans expelled the last Etruscan king and established republican rule.

According to legend, the city of Rome was founded on seven hills by the brothers Romulus and Remus around 753 BC, and from this date chronology was subsequently carried out for almost a thousand years. In fact, among the settlements of the seven hills that existed from an earlier time, Italian archaeologists identified a stone fortress on the Capitoline Hill, which scientists called "Roma quadrata" due to its characteristic square layout; it dates back to the 8th century BC and belonged to the Etruscans. But subsequently, dominance in the resulting Roman civil community (civitas) passed to the Roman clans; they were more ancient in the area, less cultured, but more warlike; they worshiped the god of war, Janus Quirinal, that is, who was located on the Quirinal Hill, and therefore they were often called "Quirins" or "Quirites." Apparently, from that time on, a difference began to emerge between the indigenous inhabitants - the Romans and the newcomers - the Etruscans, who later formed into two classes: patricians and plebeians. Patricians were members of the clan (gentile) organization; they could name their fathers as already living within the city; they had the right to occupy the lands of the Roman community (ager publicus); had the right to marriage (ius connubio), had their representatives in the Senate - the highest governing body, and had the right to participate in clan people's assemblies - curiat comitia, which had the highest legislative and judicial power. Plebeians were not considered members of the gentile organization and therefore did not have the corresponding rights; marriages between plebeians and patricians were prohibited.

Apparently, the emergence of royal power among the Romans, which was significantly influenced by the Etruscan tradition, dates back to the 8th century BC. The king was titled rex, had the functions of leader and priest; he had the privilege of sitting on an ivory curule chair and had twelve bodyguards - lictors, armed with hatchets (fasces). The king was elected by the people's assembly. Tests of the contender for the royal throne were practiced in the form of a sacred race (refugium). The Senate acted next to the king; it consisted of one hundred people; at the head was the princeps - the chairman, who was the oldest senator. The position in the Senate was for life; vacancies were filled by the king. The Senate considered issues of war and peace, supervised finances, and discussed bills. During periods of interregnum, the Senate, by lot, elected from among itself a "temporary king" (interrex) for a period of one day, giving him the seal of Rome, the keys to the treasury and the attributes of royal power. Voting in the Senate was carried out with "feet" (pedalium), moving to the sides. All power was concentrated in the curiat comitia. It was here that the king was elected, laws (lex) were adopted, and appeals of those sentenced to death were considered. The meetings took place in the forum; each clan had one vote; in total there were 30 genera in Rome; In order for the meeting's decision to gain legal force, it was necessary to get 16 votes in favor.

Tradition names the first king as Romulus, one of two twin brothers who, according to legend, were suckled by the Capitoline she-wolf. In fact, the She-Wolf was the totem animal of one of the Roman clans, which from ancient times lived on the Capitoline Hill and, possibly, accepted migrants - the Etruscans. The name Romulus itself is not proper; the suffix "ul" denotes belonging, and the "name" Romulus should be understood as "Roman". That is, it was not Romulus who gave the name to the city, but the already existing city who gave the nickname "Romulus". Tradition ascribes to Romulus not only the founding of the city, but also the establishment of the state, royal power, comitia, senate, the first laws and public rituals. In reality, these instruments of early statehood were not formed simultaneously, but during the reign of several kings, the generalized personalization of which was the mythical Romulus.

Despite the elective nature of royal power, one can note in the 6th century BC a tendency towards the establishment of dynasties, when the royal throne passed from the reigning sovereign to the son-in-law, through the mediation of daughters. Such is the Etruscan dynasty of the Tarquins. In addition to the king, Rome had a great pontiff (pontifex maximus); he kept the "scrolls of the pontiffs," which recorded the rules of rituals, and the "fasti," a special sacred calendar that listed favorable and unfavorable days for public affairs (dies fasti et nefasti).

Historical reference. Seven Hills (Septimontium, Latin Septimontium, from septem - seven and montes - mountains), hills in the region of Latium, on the left bank of the Tiber, approximately from 25 km the sea, on which the city of Rome stood. The traditional number seven was: the "mountains" Palatine, Aventine, Capitol, Caelius, Esquiline and the "hills" (lat. colles) Quirinal and Viminal. According to legend, the city was founded by Romulus on the Palatine and the initial composition of the "Seven Mountains" was different: it covered the Palatine with two spurs (Tsermal, Velia), part of Caelium and three hills of the Esquiline (Carina, Oppius, Cispius). This is where the ancient holiday "Semigorye" comes from, celebrated in December. On the Quirinale and Viminale hills lived the Sabines, who joined Palatine Rome, according to legend, after the abduction of the Sabine women. The Vatican and Janiculum hills on the right bank of the Tiber and the northern Pintius hill were also part of the city of Rome.

In the 6th century BC, Servius Tullius (578 - 534 BC) was elected as the sixth king of Ancient Rome after appropriate trials. There are two versions regarding its origin. According to the generally accepted tradition, he was the son of a noble woman from the Latin city of Corniculum, who was captured by the Romans (according to another version, refuted by Titus Livius, he was the son of a slave). The boy grew up in the house of Tarquin and enjoyed the greatest love and honor not only at court, but also among senators and the people. The king gave his daughter in marriage to him. When Tarquinius was killed by the sons of Ancus Marcius, Servius Tullius, taking advantage of his popularity and with the assistance of Tanaquil, the widow of the late king, seized power with the approval of the Senate. According to another less common version (from the speech of Emperor Claudius in the Senate), Servius Tullius is none other than Mastarna, an Etruscan adventurer who was expelled from Etruria and settled in Rome, where he changed his name and achieved royal power. Sometimes legend calls the Roman god of blacksmiths Vulcan the father of Servius Tullius.

Roman tradition associates the name of Servius Tullius with reforms that contributed to the establishment of the state system. The most important of them is the centuriate reform, according to which clan tribes were replaced by territorial ones, and plebeians were introduced into the Roman community. He divided the territory of the Roman state into 4 tribes - territorial districts. Without abolishing the comitia curiata, Servius Tullius introduced the comitia centuriata, that is, meetings of centuries - hundreds, the main military unit, and gave them the highest legislative, judicial and electoral power.

Next, Servius Tullius introduced a property qualification and divided all Roman citizens into classes according to property qualification (income):

- riders (equites);
- Romans with a qualification of 100,000 asses;
- Romans with a qualification of 75,000 asses;
- Romans with a qualification of 50,000 asses;
- Romans with a qualification of 25,000 asses;
- Romans with a qualification of 11,000 asses;
- proletarians.

Thus, an aristocracy of wealth was established to replace the aristocracy of kinship. Formally, the “super-rich,” that is, the horsemen, and the “super-poor,” that is, the proletarians, were not included in the classes. Horsemen (or equites) are one of the privileged classes in Ancient Rome. Horsemen had different meanings at different times in the history of Ancient Rome, which is why it is necessary to distinguish between several periods. Initially - in the tsarist era and in the early republican period - it was the patrician nobility who fought on horseback. Horsemen in the army of the Roman kings wore a tunic with a red stripe, an embroidered cloak and special red strap shoes. Over time, all this, with some amendments, became the distinctive signs of belonging to patricians, senators and magistrates. In the early era, there was no clear distinction between the classes of senators and equestrians. According to the reform of Servius Tullius in the 6th century BC, horsemen, allocated to the 18 centuries, formed part of the highest qualifying rank of Roman citizens. The first duty of each class was to field a certain number of centuries; only one century was required of the proletarians. The meeting began to take place on the Champ de Mars, where military reviews were held. Each century received one vote. For the meeting's decision to become law, 98 votes in favor were required. The Assembly passed laws, heard appeals, and elected officials. The division of the Roman army into triarii, principes and hastati was based on classes.

Servius Tullius waged successful wars with Veii and other Etruscan cities. He is also credited with carrying out religious reform and building the city wall, the remains of which survive among the structures of a later era. Under him, the city's borders were significantly expanded (all seven hills were included in the city). After the reforms, Servius Tullius was killed as a result of a conspiracy led by his father-in-law Lucius Tarquinius the Proud (son of Tarquinius Priscus), who became king after Servius Tullius. However, the attempt at one-man, authoritarian rule was stopped by a popular uprising in 509 BC. Lucius Tarquin the Proud fled and a republic was proclaimed.

In Roman political theory and practice, the republic was presented as a mixed form of government. It was believed that it combined the best traditions of the monarchy, aristocracy and democracy: a well-known continuation of the monarchical traditions began to be the power of elected magistrates - consuls, who had an ivory curule chair, had a retinue of twelve lictors, led the army and acted as priests; The guardian of aristocratic principles was the Senate, and the embodiment of democratic values was the People's Assembly. During the Republican period, three types of popular assemblies were distinguished: the comitia curiata, which existed from the 8th century BC, the comitia centuriata, established from the 6th century BC, and the comitia tributa, which began to play a special role from the 5th century BC. The curiat comitia were in charge of family ceremonies and meals on the occasion of birth, marriage or death. It was in them that the civil rights of Roman youths who had reached the age of 18 were recognized. In these comitia, augurs were elected who participated in the rituals of inauguration, that is, the ceremonial introduction to office. In the comitia centuriata, laws (lex) were adopted, appeals of those sentenced to death were considered, which were called provocatio ad populum - “appeal to the people”; They elected consuls (praetors), their assistants (censors), who conducted a census of citizens, and quaestors, who were in charge of the army treasury. In the tribute comitia, from 494 BC, they began to elect tribunes - defenders of the rights of the plebeians, and aediles - their assistants; they could adopt resolutions - plebiscites, which had recommendatory power, but from the 3rd century BC they were equated to laws.

Magistrates became a new phenomenon in the government structure of Rome during the republican period. Filling the highest elective positions was considered an honor and was free of charge. The magistrate had personal



integrity and legal immunity for the duration of his office; was perceived as the embodiment of the greatness of the Roman Republic, and damage or insult to the magistrate was regarded as damage or insult to the Roman state. It was the magistrates who could initiate bills, popular assemblies and even sessions of the Senate. All positions were fixed-term, filled, except for censors, for a period of one year. At the end of their mandate, the magistrates gave reports to the Senate and were examined. One could apply for a higher position only after completing a lower magistracy.

The first place among the magistrates of the republic was occupied by two consuls. They held the supreme military authority (*imperium maius*), which gave the power of life and death over Roman citizen-soldiers in times of war. The consuls also had the highest civil power (*potestas*), which allowed them to issue decrees (*edicta*) that were binding. Consuls also had sacred power (*auctoritas*), which ordered them to lead in state ceremonies, rituals and sacrifices. Only consuls who achieved outstanding victories could be awarded the honorary title of “emperor” and granted a triumph.

Behind them stood two praetors. They were given military power over the city militia (*imperium minus*), civil power (*potestas*) within the city of Rome and its immediate surroundings, which gave the right to issue decrees (*edicta*), and judicial power; it was the praetors who accepted claims and appointed a judge to hear the case. From the 3rd century BC, one praetor began to be called “urban”, and he settled disputes between Roman citizens; and the second praetor began to be called “Peregrine”, and he investigated legal cases between Roman citizens and foreigners.

Two censors occupied a special place among the magistrates. Only those citizens who fulfilled the office of consul with dignity could be elected to this position. Censors were elected once every five years for a period of one and a half years. Their main function was to conduct a census of Roman citizens and determine their qualifications for distribution into classes. They also maintained a list of senators (*album*) and filled vacancies in the Senate with candidates from among former consuls and praetors. Censors had the power to control the morality of society (*cura morum*). Therefore, they had the right to reduce the civil legal capacity of the Romans (*deminutio capitis*) for dishonest acts, lack of patriotism, adultery, evasion of raising children, etc.; they could demote Roman citizens, deprive them of the right to hold office, the right to vote, etc. At the end of the census, which was carried out once every five years for one year and six months, the censors announced the lists, published them, arranged a solemn sacrifice (*lustrum*), and after that the lists of citizens by class and senators became law.

Two tribunes had a special status. The right of immunity extended not only to the person of the tribune, but also to his home, the doors of which were open day and night for everyone, even the persecuted plebeian. The tribune also had the right of absolute veto, that is, to challenge or cancel any bill. The tribune could arrest any official if his actions threatened the interests of the plebeians; he could impose a moratorium on the state treasury, prohibiting the issuance of money; he provided legal defense for accused plebeians. Aediles were given special powers; they were in charge of the improvement of the city, festivals, and shows; during the late Republic they distributed bread and “show money” to the plebeians. The quaestors were the treasurers of the republic. During the war, they accompanied the consuls, were in charge of the army's treasury, and divided the spoils.

The Senate (Latin *senatus*, from *senex* - elder) is one of the main bodies of government in Ancient Rome. During the tsarist era, it was an advisory body under the king; during the era of the Republic, it directed the foreign policy of Rome, decreed military recruitment, determined the number of troops, appointed triumphs, and made important decisions on the administrative management of Italy. Before the reforms of Gaius Gracchus (20s of the 2nd century BC), senators were jurors in criminal judicial commissions; at the end of the Republic they shared judicial powers with the equestrians. In extreme circumstances, the Senate had the right to decide on the introduction of a state of emergency in the state (*senatus consultum ultimum*).

During the republic, the functions of the Senate changed. As the state grew, the senate was increased to 300 people, and by the 1st century BC even to 600 people. In the Senate, two categories of senators began to be distinguished - consulars, that is, former consuls, and praetorians, that is, former praetors. Becoming a senator was considered the pinnacle of a political career. The Senate adopted resolutions (*senatusconsultum*), which required approval by the people's assembly; until the 2nd century AD, they did not have the force of law and did not participate in the formation of civil law. The Senate of the Roman Republic could declare a state of emergency and establish a dictatorship. Dictatorial powers were transferred to one of the acting consuls; the second consul, like all the other magistrates, had to resign. The dictator was endowed with full military, civil and sacred power (*imperium summum*). However, a legal dictatorship could not exceed six months, after which dictatorial powers automatically ceased.

The Senate acted as the highest court; he could declare individual Roman citizens and even entire groups of Romans “enemies of the people,” adding them to the “proscription lists.” “Enemies of the people” were deprived of the personal and property protection of the republic, and it was the duty of every citizen to kill them in any place where they could be encountered. The Senate considered cases of crimes of magistrates and controversial cases of inheritances of consuls.

A distinctive feature of the early republic was the struggle between patricians and plebeians, which ended in equalization of rights by the 4th century BC. Already under the law of Canuleius in 445 BC, marriages between patricians and plebeians were allowed. In 367 BC, according to the law of Sextius-Licinius, plebeians received the right to be elected to the office of consul, and it was established that one consul was elected from the patricians, and the other from the plebeians. Later, patricians received the right to occupy the position of tribune, endowed with special powers and previously considered the exclusive right of the plebeians. Finally, in 287 BC, according to the law of Hortensius, the resolutions of the plebeian assemblies - plebiscites - were equated to the *lex* and became mandatory for all citizens of Rome.

In addition, in the Roman Republic there were two parties - the optimates and the populares, the importance of which increased as the differences between patricians and plebeians were leveled. The optimates united the wealthiest Roman citizens - senators, equestrians, representatives of the first class and those associated with them by any interests. Opposition to them were the populares, who united all other citizens.

However, despite all the clan and party differences, the citizens of the Roman Republic constituted a single army, an armed people who were in a state of continuous war. The very word "populus" - people - is derived from the verb "popolare" - to devastate, conquer, conquer. In the front ranks of the troops were heavily armed infantrymen, representatives of the 1st class. They were followed by warriors of classes II, III, IV, whose weapons were lighter according to their income. Representatives of the V class marched in the rearguard; they were dressed in short linen shirts and armed with light darts, which they had to throw from behind the heads of those in front. The proletarians formed auxiliary units that did not participate in the battles.

The official name of the senators is "fathers recorded" (on the list). In the tsarist era, the Senate consisted only of nobles - patricians; in the first year of the Republic, when plebeians were admitted to it, it lost its significance as an aristocratic corporation (the prestige of a Republican senator was determined by the concept of "venerable" and not "noble"). For a long time, senators were considered members of the equestrian class and voted in the national assembly along with the equestrians. Around 129 BC, when a law was passed requiring senators to surrender their horses, the highest senatorial class was formed. The sons of senators were listed as horsemen. The title of senator, in principle, was for life. The censor could remove a name from the Senate list only for a criminal offense or an immoral act condemned by both censors.

War was the lifeblood of the Roman Republic. The war ensured the continuous replenishment of the fund of public lands (ager publicus), which were then distributed among soldiers - Roman citizens. Since the proclamation of the republic, Rome waged continuous wars of conquest with neighboring tribes of Latins, Italics, and Greeks who colonized the south of Italy. It took the Romans more than 200 years to integrate the lands of Italy into the Roman Republic. The Tarentum War (280–275 BC) was especially fierce, in which the Epirus Basileus Pyrrhus, who was compared in military talent to Alexander the Great, came out in support of Tarentum against Rome. Despite defeats by Pyrrhus early in the war, Rome ultimately emerged victorious. In 265 BC, the Romans captured the Etruscan city of Volsinia, which is considered the end of the conquest of Italy. And already in 264 BC, the landing of the Romans in Sicily led to the beginning of the Punic Wars, that is, wars with the Phoenicians, whom the Romans called Punic.

The First Punic War began in 264 BC with the landing of Roman troops led by consul Appius Claudius in Sicily and the expulsion of the Carthaginians from Messana. Hiero entered into an alliance with the Romans and with joint forces they also expelled the Carthaginians from the Sicilian city of Agrigentum. The Romans, who did not previously have their own navy, quickly built one and won a number of victories over the Punes, known for their naval power. The first naval victory was won by the consul Duilius at Mylae (on the northern coast of Sicily), in particular thanks to the use of boarding bridges invented by the Romans - corvi. However, in 255 BC, the Carthaginian mercenary commander Xanthippus defeated the Romans, and Duilius himself was captured. The Romans' misfortunes were compounded by the loss of several fleets during a sea storm, but in 250 they won a land victory at Panormus in western Sicily.

In 248-242 BC, the talented Carthaginian commander Hamilcar Barca successfully repelled the attacks of the Romans both on land and at sea and recaptured the cities of Sicily one after another. The situation changed dramatically in 242 BC, when the consul Lutatius Catulus defeated the Carthaginian fleet at the Aegadian Islands. Hamilcar found himself cut off from Carthage, since the Romans dominated the sea. This forced the Carthaginians to conclude an unfavorable peace for them, according to which they completely abandoned Sicily and the adjacent islands. Further internal unrest in the Carthaginian state, caused by the uprising of mercenaries, permanently excluded the Carthaginians from the struggle for dominance in the Western Mediterranean, thanks to which the Romans captured Sardinia.

The immediate cause of the Second Punic War was the active expansion of Carthage in Spain. From 237 BC, the Punic generals Hamilcar, then Hasdrubal and finally Hannibal gradually conquered the various tribes of Spain. When Hannibal, after a long siege, captured the city of Saguntum, allied to the Romans, they declared war on Carthage in 218. During the most dramatic Second Punic War (218 - 201 BC), Rome experienced a clash with the most brilliant military genius of world history, Hannibal, the commander of the Phoenicians, experienced defeats at Trebbia, at Lake Trasimene, at Cannae, when Hannibal's troops reached the walls of Rome, but despite this, he emerged as the absolute winner in the war, crushing the Phoenician power and destroying its capital, Carthage.

The Third Punic War was started by the Romans, who feared the revival of Carthage; Cato the Elder in the Roman Senate demanded the complete destruction of Carthage. In 149 BC, taking advantage of the discord between the Punic and the Numidian king Masinissa, the Romans declared war and besieged Carthage. The townspeople defended themselves with the despair of the doomed, and only after a three-year siege in 146 BC did Scipio the Younger take possession of the city, destroying it to the ground, and selling the surviving Carthaginians into slavery. As a result of the Punic Wars, the once prosperous south of Italy was so devastated that it forever lost its economic importance.

The Roman Republic emerged from the Punic Wars as a world power, establishing dominance throughout the Mediterranean. In the 2nd century BC, Rome conquered Greece, Spain, Gaul, and Helvetia; in the 1st century BC, the Pontic kingdom in the Black Sea region, Armenia, Syria, Cilicia, Palestine, the Germans on the North Sea coast and the Britons submitted to Rome. It seemed that the Roman Republic had reached its greatest power. However, in reality, the 2nd - 1st centuries BC saw a severe internal crisis.

During the crisis, monarchical tendencies began to appear. The first signs of them can be found in the activities of the Gracchi brothers: Tiberius (about 133 BC) and Gaius (about 123 BC). Coming from a noble plebeian family, they were distinguished not only by their political and oratorical talents, but also by their rare ambition. At a young age they held the position of tribunes and were leaders of the popular party. The Gracchi acted as defenders of the plebs for establishing a maximum land holding of 500 iugera and for the redistribution of surpluses among land-poor and landless Roman citizens. This measure, coupled with the extension of Roman citizenship to Latins and Italics, was supposed to increase the Roman army and restore the prestige of the republic. However, the nature of the actions of the reformers was very authoritarian: they rejected all laws they did not like; submitted their own bills, failed in the Senate, to a referendum; dissolved and convened popular assemblies until they made the decisions they needed; arrested officials, the treasury, removed magistrates, extended their powers, and usurped the functions of the Senate in distributing land. As you know, the elder brother, Tiberius Gracchus, was killed and thrown off a cliff as a state criminal. The younger brother, Gaius Gracchus, had bodyguards, armed detachments, and fortifications around his home; he was declared an "enemy of the people" and troops were sent against him.

Objectively, the activities of Marius (about 86 BC) and Sulla (about 78 BC) were of a pro-monarchist nature, although both of them presented themselves as defenders of republican traditions. Marius, a representative of the plebs, leader of the popularists, carried out military reform in 107 BC; he introduced a standing army on the basis of free hiring, established state maintenance of soldiers and payment for service, pensions and land grants to veterans who served 16 years. Under Mary, the army became the personal party of the commander, who was proclaimed emperor, still in a republican spirit. Sulla used the new army in the outbreak of civil war to capture Rome and establish a dictatorship, which was declared for life for the first time. Julius Caesar (about 44 BC), a man of versatile talents and at the same time a "great loser," was only the successor of Sulla, having received a lifelong dictatorship from the hands of the Senate and the people. Caesar, like his predecessors, viewed his policy as restorationist. After him, the "republican idea" will become a demagogic declaration of politicians who strived for unlimited monarchical power - an empire.

After a campaign in Syria and Cilicia, Gaius Julius Caesar returned to Rome and then defeated the supporters of Pompey at the Battle of Thapsus in 46 BC in North Africa. Upon returning to Rome, Caesar celebrates a magnificent triumph, arranges grandiose shows, games and treats for the people, and rewards the soldiers. He is proclaimed dictator for a ten-year term, and soon receives the titles of "emperor" and "father of the fatherland." Caesar carries out laws on Roman citizenship, on government in cities, on the reduction of grain distributions in Rome, as well as a law against luxury. He reforms the calendar, which bears his name.

After the last victory over the Pompeians at Munda in Spain in 45 BC, Caesar began to be given immoderate honors. His statues were erected in temples and among images of kings. He wore red royal boots, red royal vestments, had the right to sit on a gilded chair, and had a large honorary guard. The month of July was named after him, and a list of his honors was written in gold letters on silver columns. Caesar autocratically appointed and removed officials from power.

Discontent was brewing in society, especially in republican circles, and there were rumors about Caesar's desire for royal power. His relationship with Cleopatra, who lived in Rome at that time, also made an unfavorable impression. A plot arose to assassinate the dictator. Among the conspirators were his closest associates Cassius and the young Marcus Junius Brutus, who, it was claimed, was even the illegitimate son of Caesar. On March 15, 44 BC, at a meeting of the Senate, conspirators killed Gaius Julius Caesar in front of the frightened senators.

Roman law, the most developed system of ancient law, was formed and developed in ancient society, which opened up wide opportunities (compared to other pre-industrial societies) for the development of private initiative and private property rights. The heyday of Roman law occurred in the era of the early Roman Empire (late 1st century BC - early 3rd century AD) with its characteristic political and social stability, high level of urbanization and commodity-money relations. Unlike many other ancient societies, in Rome, law very early (already in the era of the Laws of the Twelve Tables, 5th century BC) was constituted as a special system for regulating human behavior that did not coincide with the requirements of religion and morality.

The Republic is, of course, one of the fundamental achievements of Roman civilization. Another fundamental asset was law (*ius*). Already in the tsarist period, the idea of law (*ius*) was formed as correct, fair (*iustitia*), corresponding to the religious order (*fas*). In 451 BC, a commission of decemvirs was elected, which developed the "Laws of the Twelve Tables" - the first set of Roman laws. In 449 BC they were accepted into the *comitia centuriata*. These laws applied only to Roman Quirin citizens. They were distinguished by their ritualized character; transactions were concluded with the obligatory utterance of sacred phrases and the performance of special ritual actions; property disputes were carried out through vindication: alternately touching the disputed item with a *vindicta* stick by the plaintiff and the defendant; the appropriation of things was accomplished through *mancipation* - a ritual touch of the hand to the acquired object. The legal proceedings were simple: there were no bailiffs or executors (the plaintiff himself brought the defendant to court), there was no prosecutor's office or bar (the plaintiff acted as a prosecutor, and the defendant as a defense lawyer), the disputing parties themselves provided witnesses.

According to the "Laws of the Twelve Tables," debt slavery existed; the debtor could pay for debts with members of his family - children and wives, as well as with his own person; the debtor was liable to the creditor with "blood and flesh"; if the debtor owed several creditors and could not repay the debt, then he had to be cut into as many pieces as he owed to the creditors. All property was divided into two categories - *res mancipi*, the alienation of which required the ritual of *mancipation*, and *res nec mancipi*, the alienation of which was simplified and carried out without

mancipation; *res mancipi* included land, house, livestock, slaves, household members; everything else belonged to *res nec mancipi*. During the alienation of the *res mancipi*, five witnesses had to be present, a person with scales, a copper ingot had to be passed from the buyer to the seller, after weighing on the scales, sacred words had to be pronounced and mancipation had to be performed - touching the purchased item with one's hand. There was an acquisitive right of prescription for unowned things: for *res mancipi* it was two years, for *res nec mancipi* - one year; that is, if a Roman citizen publicly used some thing and no one laid claim to it, then after one or two years it became his property.

The "laws of the twelve tables" did not know corporal and mutilating punishments against citizens. The death penalty was practiced in rare cases - for crimes against the republic, against religion, for practicing magic, perjury and some others. These laws were in force during the republican period, and some norms were in force at a later time. Subsequently, Roman law freed itself from ritualization and formality, absorbed the customs and norms of the conquered peoples and became more universal.

The Roman Republic expanded territorially and demographically many times over, but only the Romans had full civil rights; even the Latins and Italians had no full rights, and the inhabitants of the conquered countries - the provinces - stood even lower in legal terms: they were obliged to pay *tributum*, support troops, providing a third of their housing, a third of food, etc. (thirds). The military organization, which included only the Romans, and the management system, which remained essentially urban, did not correspond to the global character of the Roman state.

Social relations in the Roman state are not limited to the confrontation between patricians and plebeians or the struggle between slaves and slave owners. Of course, the main division was between free and unfree, but both included many different social groups. The free were divided into *Quirini*, or *Quirites*, that is, those with Roman citizenship, Latins, *Peregrini* and freedmen. *Quirini* had the right to own land, civil and property legal capacity, the right to enter into transactions (*ius commercii*), the right to enter into legal marriage (*ius connubii*), the right to vote in popular assemblies (*ius suffragii*) and the right to hold office (*ius honorum*).

The Latins were considered allies, constituted the allied troops and could enjoy some of the listed rights, except *ius honorum*, as a personal privilege for services to the republic.

*Peregrines*, or foreigners, had no rights from the point of view of Roman law. In order to integrate into Roman society, they were forced to submit to the patronage of the *Quirini* and turned into clients. A fictitious mancipation of *Peregrine* under Roman rule was practiced with the promise of subsequent emancipation. Freedmen, although considered Roman citizens, did not enjoy their rights in full, often being limited to only *ius commercii*.

The unfree (*servus*), or slaves, were also not homogeneous. Of these, the children stood out, that is, those who were captured with weapons in their hands. Their situation was the worst. The sources of slavery were captivity, debt and birth in captivity. For debts, the Romans practiced selling themselves or selling family members. The sale was carried out publicly, a period of 60 days was set for satisfying the creditor, and three times the forum was prescribed for sale into slavery.

It was not until 326 BC that debt slavery was abolished. Slaves participated in religious worship and festivities; there were holidays when slaves behaved as equals to their masters. There were customs of manumission of slaves by will, *vindicta* and *census*. During the period of the empire, slaves began to sit on the land, receiving *peculium*, and began to turn into *colons* who used the land, had a house, personal property, and sometimes even a family. But in general, a slave was considered an "animal endowed with the gift of speech" and could be bought and sold as *res mancipi*. The right to marry (*ius connubii*) and, therefore, to create a family was the original right of the Roman citizen. Marriage unions of all other social groups were considered just cohabitation. The presence of *ius connubii* determined the status of the heirs: with *ius connubii*, the children inherited the father's fortune, in his absence, the children inherited the mother's fortune; for example, if the father was free, and the mother was a slave, with whom marriage was impossible, then the son became a slave, if the father was a Roman citizen, and the mother was a *Latina* with the right to marry, then the child from this union received Roman citizenship.

The basis of Roman marriage was the ownership of land as part of the *ager publicus*, which was not taxed, was transferred free of charge, could not be bought or sold, and could be inherited by children. At the head of the family was the father (*pater familiae*), endowed with enormous power; he could kill children under three years old, and if they had deviations and older, he could sell them; even later, the release of the eldest sons from the power of the father was carried out in the form of a fictitious sale. The father had the right to judge the mother, but together with relatives. The mother (*mater familiae*) was considered subordinate to the father, although the father could trust her to run the house. There were two forms of marriage: *cum mano* and *sine manu*. In the first case, the marriage was accompanied by the presence of witnesses, a weighmaster with scales, and the ritual of mancipation (touching by hand). In the second case, the marriage union was informal. However, the wife had to leave her husband's house for three days and nights within a year. If she did not do this, then by right of acquisitive prescription she passed under the power of her husband. That is, the wife was considered in the categories of property rights. In addition to his wife, a man could have concubines.

In Rome, there were two systems of kinship - *Agnatian* and *Cognatian*. *Agnate* kinship united relatives in the male line; it gave the right to inheritance, to guardianship over women under control. *Cognatian* kinship united relatives along the female line.

During the imperial period, one can note a drop in the birth rate in Rome, the spread of the practice of adoption, that is, adoption; There was a degradation of the very institution of the family; not only adopted persons, but also clients and other people who surrendered under the protection of the head of the family on any conditions were considered its members. Some researchers even note the physiological degeneration of Roman society in the last centuries of the empire.

In the economic sphere, the Romans also had significant achievements. It is known that the Greeks did not even have the concept of property, not to mention the specification of private property. In Rome, a whole theory of property was developed. Characteristic of private Roman law is the desire to provide optimal conditions for independent activity for each full participant in social and economic life, that is, first of all, for each Roman householder (*pater familias*) - the head of the family (large patriarchal family). In the works of Roman jurists, methods for protecting the personal and property rights of individuals, legal concepts and structures related primarily to property, inheritance and obligations law were carefully and comprehensively developed.

Already in the royal and early republican periods, there was an idea of *quirite* property (*dominium ex iure quiritum*), that is, the property of Roman citizens. Possession (*possessio*) was distinguished from property as the dominion of a person over a thing; in possession, two acts were distinguished: the actual possession of a thing (*corpus possessionis*) and the will of a person to treat the thing as his property (*animus possessionis*). If only the first act was present, then it should not be a question of possession, but of holding (*detentio*); holding took place when receiving a loan, luggage, deposit, or when receiving something for storage. During the imperial period, the concept of private property (*proprietas*) arose, which meant the full right of a person over a thing, namely the right of possession (*ius possidendi*), use (*ius utendi*) and disposal (*ius abutendi*), which later became the property of a legal society. In Ancient Rome, the main types of agreements and contracts were developed: purchase and sale, rental, pledge, loan, storage, lease, partnership, commission, usufruct, easement, etc. All of them are still important in economic life today.

The Romans had priority in introducing a single universal means of exchange, common throughout the entire space of the republic, and then the empire; At first it was a copper ass, later a silver sesterius and, finally, a gold solidus. The Romans began to practice small change, the Latin designation of which entered all European languages. As you know, *Moneta* (Latin for "counselor"), a nickname for Juno in Ancient Rome. From him the mint, located in the Temple of Juno on the Capitol, took its name.

The achievements of material culture and technology of the ancient Romans seem especially impressive. It is enough to turn to architecture. It was the Romans who invented a new building material - concrete, which became widespread from the 2nd - 1st centuries BC and provided increased strength to Roman buildings. It was the Romans who improved the arch and were the first to use the vaulted-castle design, which supplanted the Greek orders. A special feature of this design was the masonry of the arch from truncated trapezoidal stones; in the center of the arch, like a wedge, a keystone was driven in; the vaulted-castle arch was capable of supporting several floors: the more gravity acted on the keystone, the greater the elastic forces. This design began to be used from the 2nd century BC for the construction of bridges, aqueducts, basilicas and other public buildings; bridges sometimes exceeded the length 3 km, if we recall the famous, unfortunately not preserved, Trajan's Bridge (98 - 117) across the Danube River. Aqueducts, or water conduits, rose on arches above the ground, like bridges, and were sometimes two- and even three-story high and reached tens and even hundreds of kilometers; The most famous surviving aqueduct is the two-tier aqueduct in Nimes (France). The aqueducts of Rome had a length of 440 km. Along with aqueducts, underground sewer canals were built; Here the Roman sewer acquired particular fame.

The cities had theaters in which tragedies and comedies were performed; the most famous of them was the Roman Theater of Marcellus (1st century BC). The Romans were the first to build amphitheaters intended for the most massive spectacles - gladiatorial fights, baiting of wild animals, etc. The most famous was the Colosseum (1st century BC); it could accommodate 50 thousand spectators; two thousand gladiators could fight in its arena at the same time; Along the seats, cold water was supplied through special grooves, refreshing and filling the atmosphere of the spectacle with aromas; The underground premises of the Colosseum included gyms, animal cages, medical outpatient clinics and anatomical rooms. The Romans built circuses in which races were held on quadrigas - chariots drawn by four horses.

The cities were decorated with majestic temples. The most prominent of these was the Pantheon, the temple of "all gods"; it was erected by Apollodorus of Damascus and topped with a dome with 43 meters diameter that remained the largest until the Renaissance. During the empire, they began to build thermal baths - public baths, which were complex complexes of structures: massage rooms, steam rooms, swimming pools, sulfur baths, as well as gymnasiums, a courtyard with a park, a library, symposium, etc. The most impressive were the Baths of Caracalla (III century BC) and Diocletian (IV century AD), accommodating up to 3 thousand visitors at a time.

The Romans became famous for the construction of fortified camps (*castrum*), which gave rise to many cities in the Mediterranean. The Zara fortress on the Adriatic coast, built especially for Diocletian, is the best preserved, the last place of solitude for the emperor who renounced power. Fortified camps along the border of the empire were sometimes connected by fortress walls, forming a continuous line of fortification - *limes*. Hadrian's Wall, which crossed Britain, remains intact. The Roman state was famous for its high-quality roads. During the imperial period, 372 roads were built with a total length of more than 80 thousand km. More than 30 roads connected in Rome. The roadbed was laid out in a trench more than one meter deep and four meters wide, and consisted of several layers - gravel, cobblestones, cut stone placed on edge, and stone tiles laid on the mortar. There were mile markers that marked the distance from Rome. The most famous was the Appian Way 330 km, which connected Rome with Capua.

The Romans built huge ports, equipped with lifting mechanisms for unloading ships, they made stone piers, granite embankments stretching for tens of kilometers; They were the first to build special warehouses, from which the huge portico of the Aemilii of the 2nd century BC stands out, and began to erect covered markets, living courtyards with an internal open courtyard and a portico or gallery along the outer perimeter of the building. The Romans were the first to build special production and utility premises and introduced the concept of "fabrica" into use.

They developed new types of buildings for administrative needs: offices, courts, archives; The central Senate archive is known - Tabularium (1st century BC). The Romans created a new type of private dwelling - the atrium; it had a courtyard with a swimming pool and a gallery. During the empire, five-story houses - insulas - were built for the plebs, and palaces or villas were built for the aristocracy, surrounded by parks, alleys, and artificial ponds with fountains. Villa Tivoli stood out for its particular wealth, and among the palaces, Nero's "Golden House" was distinguished by its unprecedented luxury. In the throne room stood a golden statue of the emperor himself. The ceiling of the hall consisted of rotating plates and could change before the eyes of visitors; in the walls of the throne room there were mechanisms that set the ceiling plates in motion. The Romans were the first to use water and steam heating.

In the field of technology, the Romans used everything that was known to the Hellenes: they knew screws, presses, winches, throwing machines, rail carts, and knew how to use the forces of water, air, and steam. At the same time, the Romans were able to make their contribution to the development of technology. They improved the Greek dromon, a rowing ship, and created a galley with several decks and masts. Nero's ship is known; its superstructures were decorated with marble columns and expensive mosaics, the masts were equipped with mechanisms and could be lowered, there was a mechanism for lowering anchors; Rails were laid along the deck, and trolleys rolled along them for the entertainment of the public. The Romans invented water mills. They were able to establish the production of standardized products for the first time, developed stamping technology used for the manufacture of weapons, etc.

In the field of education, the Romans also acted as successors to the Hellenes. In Rome, back in the Republican period, three levels of education developed: a primary school for children 7–12 years old, a grammar school for boys 12–16 years old, and a rhetoric school for young people 16–20 years old, which corresponded to higher education. In primary school they taught reading, writing and arithmetic. At the grammar school they studied Roman literature, the Latin language, as well as the Greek classics and the ancient Greek language as separate subjects. At the rhetoric school they studied eloquence, philosophy, history, and law. The schools were private and tuition was paid. Emperors provided financial support to rhetoric schools. In addition, during the period of the empire, the Alexandria Museum, the Athens Academy and the Lyceum continued to operate.

Roman science is usually assessed as decadent. This is only partly true. Rome became the birthplace of a new science - jurisprudence, which continued to improve during the imperial period. Gnaeus Flavius is called the father of jurisprudence. He came from a freedman's family. In 304 BC, as scribe to the college of pontiffs, he published the pontifical scrolls and fastas, making them the subject of free discussion and interpretation. Later, Gnaeus Flavius was elected tribune, praetor, and ended his career as a senator. In 509 BC, he introduced a new calendar from the establishment of the republic. In the 2nd century BC, the first treatises on law appeared, for example, "De iure civile" by Cato the Younger and Junius Brutus. In the 1st century AD, legal schools arose - Sabinian and Proculian, named after the most prominent jurists of that time - Sabinus and Proculus. In the 2nd–3rd centuries, classical Roman law was formed, in which Paul, Papinian, Gaius, Ulpian, and Modestine were recognized as the highest authorities. They are credited with developing private and public law, basic legal categories and concepts. In the 4th century, the writings of these jurists were endowed with normative force, like laws. In 426, a law on citation was passed, according to which references to specified authorities became the norm.

Political theory was developed. Here, the most significant are the works of Cicero and Polybius on the republic as a mixed form of government, which simultaneously had a division of powers.

In the natural sciences there is a significant degree of borrowing of Hellenic knowledge. Celsus summarized the achievements of Greek medicine. Galen continued the practice of anatomical dissections. The founder of Roman science proper is often called Varro, who compiled an encyclopedia of sciences; in addition to his extensive knowledge of natural science, he demonstrated a deep understanding of Roman religious and everyday traditions, Roman ancient monuments, Roman theater, the Latin language, etc. Pliny the Elder, the author of Natural History, was a universal encyclopedist. Virgil, who enjoyed the fame of the first poet of Ancient Rome, revealed extraordinary agronomic knowledge in his work "Georgics". Theoretical and practical treatises on architecture (Vitruvius), on aqueducts (Frontinus), on botany (Dioscoridius) were created, geographical works were created (Pomponius Mela, Claudius Ptolemy), road maps, for example, "Peitinger Tables"; the geometer Pappus continued to improve the calculations of areas and volumes; the mathematician Diophantus used alphabetic rather than numerical values when solving equations, anticipating the advent of algebra; the astronomer Sosigenes made calendar calculations, laying the foundations for the Julian calendar reform; The alchemist Zosima discovered the properties of sulfur, mercury, and acids. At the same time, we can note the retreat of Roman science during the empire into the realm of esotericism: astronomy turned into astrology, medicine into magic, mathematics and geometry into the mysticism of numbers and figures, chemical knowledge became alchemy, that is, a special symbolic chemistry.

In the humanities, the Romans also drew on Greek ideas. Scipio Aemilianus, the first Roman philosopher, spoke and wrote in Greek and adhered to the teachings of the Greek Stoics. Lucretius, the author of the philosophical poem "On the Nature of Things," developed the doctrine of Epicurus; he rejected the idea of God, put forward a theory of progress, and introduced a three-part periodization of human development - the Stone, Copper and Iron Ages. Cicero's role in the development of Latin philosophical terminology is significant. The founder of Roman Stoicism was Seneca, the educator of the future emperor Nero, who is called the "uncle of Christianity"; he developed the doctrine of the inner dignity of man, which could make the slave superior to the free; taught about reward after death. Marcus Aurelius, the philosopher-emperor, was also a Stoic; he preached the renunciation of everything external, submission to fate.

During the period of the Principate, the Gnostic doctrine arose, the founder of which is considered to be Philo of Alexandria; he distinguished between the elect, who possessed spiritual knowledge (gnosis), and the mob, alien to spirituality. At the same time, Christian theology arose, sharply criticizing pagan science for false knowledge. One of the first theologians, Tertullian, proclaimed the principle of the superiority of faith over knowledge: "I believe because it is absurd" (*credo quia absurdum est*). During the Dominant period, Neoplatonism developed, the most prominent representative of which was Plotinus - the latest achievement of speculative knowledge of Roman and generally ancient culture.

Ennius (2nd century BC) is considered the founder of Roman historical science. Roman historiography reached its peak during the imperial period. The most brilliant historian was Titus Livius, who wrote "The History of Rome from the Founding of the City." Of the representatives of the Greek intelligentsia who wrote in Latin, the most famous were Dionysius of Halicarnassus, who wrote the book "Roman Archeology" and argued about the kinship of the Romans and Greeks, and Plutarch, the author of the famous "Comparative Lives". The pinnacle of Roman historical thought was Tacitus's History and Annals; he had a sharply negative attitude towards the empire and emperors, and was extremely sensitive to the degradation of Roman civil society.

If science is essentially cosmopolitan, then the literature of the Romans was distinguished by patriotic pathos. The origin of Roman literature proper dates back to the 3rd century BC. At the origins of this process was Andronicus Livy, who translated the Odyssey into Latin and was the first to use the Roman hexameter. In 240 BC, the first dramatic performance in Rome took place in Latin, giving rise to the Roman theater. The father of Roman comedy was Plautus, who staged "The Boastful Warrior" and sharply opposed the spread of Greek morals. Cato the Elder was extremely hostile to everything Greek. The plebs as a whole were intolerant of Greekisms. Gaius Lucilius became the founder of Roman satire. His follower was Catullus, who became famous for his satirical messages to his beloved Lesbia. An integral feature of the cultural life of Rome was street theater in the form of the so-called *attelans* and *mimes*, that is, short stage performances in which artists participated in stable, recognizable costumes and masks of rogues, gluttons, and impudents. The favorite pastime of the Romans was circus shows - gladiator fights, wrestling, baiting of wild animals.

Propaganda appeared during the imperial period; Proclamations were hung on buildings - "Pax", "Pietas", "Libertas". A policy was pursued of the restoration of ancient temples, ancient rituals, festivals, and ceremonies. Secular games were introduced, ancient colleges of priests and brotherhoods were restored. Many poets and writers devoted themselves to the study of antiquities. Thus, Ovid, who became famous for his scandalous book "Ars amandi," conducted a study of Roman religion, studied the fasts, restored the meaning of holidays forgotten by his time, and explained the etymology of their names. Virgil believed in the possibility of a return to the "Golden Age," and in his *Bucolics* and *Georgics* he extolled the life of shepherds and farmers. Horace composed hymns for secular games, foreshadowing the appearance of a divine savior with whom the "Golden Age" would be established. Skeptical and mystical sentiments spread in the literature of the imperial period. Martial introduced the genre of epigrams, leaving twelve books of epigrams and the famous "Book of Spectacles." Juvenal, in his vivid satire, exposed the morals of contemporary Roman society. Apuleius, the author of the *Metamorphoses*, was associated with magic and mystical cults of the East.

The religious views of the Romans were distinguished by significant originality. The Romans did not know anthropomorphic gods; they deified internal forces - spirits, geniuses of place, actions and states. They distinguished between good spirits - *manas* and evil ones - *lemurs*; they recognized male and female spirits: *Silvan* and *Silva*, forest spirits; *Janus* and *Jana*, spirits of war; *Faun* and *Faun*, spirits of the bushes. The patricians worshiped three gods - *Jupiter*, *Juno* and *Minerva*; The plebeians opposed this cult with their trinity - *Ceres*, the patroness of cereals, *Libera* and *Libera*, the patroness of the vineyards. Spirits accompanied a person throughout his life - *Partula* was present at the first pains of childbirth, *Lusina* was in charge of the birth itself, *Diespiter* gave light to the baby, *Vitumnus* - breathing, *Sentinus* - feelings, *Vaticanus* - the first cry, *Levana* raised the child from the ground and gave him to his father, *Cunina* guarded the cradle, *Rumina* gave to suck the breast, *Nundina*, the spirit of the ninth day when the name was given, *Geneta* and *Fata*, fairies of fate. Subsequently, the child was surrounded by new deities: *Educa* taught him to eat, *Putina* - to drink, *Cuba* accompanied him to bed, *Ossipaga* strengthened the bones, *Carna* - muscles, *Statinus* kept him on his feet, *Abeona* and *Adeona* accompanied him when going out and returning. The soul is also formed with the help of many divine powers: *Fabulinus* gives the gift of speech, *Mens* gives reason, *Volumnis* - will, *Stimula* excites and attracts, *Strema* awakens courage, *Volupta* generates pleasure, *Claucina* - rough passions, *Paventia* - fear. Adolescence is controlled by *Yuventas* and *Fortuna barbata*, which gives puberty. The marriage is performed by *Pronuba*, *Afferenda*, who accompanies the dowry, *Domiducus*, who brings the bride to the groom's house, *Domitius*, who introduces her into the house, *Manturno*, who keeps her in the house. Family ties were facilitated by *Tutanus*, who helps in need, *Viriplaca*, who reconciles quarrels, and *Orbona*, who gives offspring. Wealth was under the auspices of the spirits of money, silver and bronze - *Pecunia*, *Argantinus*, *Aesculanus*. The end of life's journey was accompanied by *Caeculus*, who closed his eyes, *Viduus*, who separated the soul from the body, *Mors*, the spirit of death.

Relationships with gods, deities and spirits were built like a mystical contract; they were approached with prayers and requests, thanked and given gifts for their help, and punished for inaction.

After the conquest of Greece, Greek deities spread to Rome - *Jupiter* (*Zeus*), *Neptune* (*Poseidon*), *Venus* (*Aphrodite*), *Diana* (*Artemis*), etc. During the period of the empire, a fashion appeared for eastern cults - *Mithra*, *Isis*, *Osiris*, *Yahweh*, etc.

At the beginning of our era, the cult of Jesus Christ began to form. In the 1st–2nd centuries AD, the Gospels, the biography of Christ, appeared. In the 4th century, the canon of the Four Gospels was adopted, but other gospel texts were declared apocrypha, that is, false. For the first three centuries, Christianity was persecuted. It was not until 313 that Christianity was declared a tolerant religion by the Edict of Milan. The baptism of Emperor Constantine gave it the status of an official religion, which did not, however, abolish paganism. In 325, the First Ecumenical Council in Nicaea adopted the first dogmas of Christianity and condemned the first heresies.

The Roman Republic gave way to an empire, first in the form of a principate, then in the form of a dominant. The founder of the Principate was Julius Caesar's great-nephew Augustus. In the 30s BC, he announced to the people and the Senate the abdication of all dictatorial powers, the end of the civil war and the establishment of peace, and the return of all power to the Senate and the people. He retained for himself the honorary title of emperor, granted by the army, the position of censor and senator. Using the rights of a censor, Augustus purged the Senate, freeing it from unworthy people and expanding it to 900 people. In the renewed Senate, Augustus took the position of princeps, and from now on the head of the Senate will not be the oldest senator, but the most authoritative, who enjoyed the greatest prestige. It was then that the honorary title of emperor turned into a title. The constant presence of the guard under Augustus gave the emperor a new status. The legal position of the emperor was significantly strengthened by a new understanding of the law of lese majeste (de majestatis): if previously this law protected magistrates, now it protected only one person - the head of the Roman Empire. With the strengthening of the power of the princeps-emperor, the preservation of republican institutions was observed - the people's assembly functioned, the people passed laws, administered justice, and elected officials; the emperor himself gave regular reports to the Senate. But later there was a degradation of popular assemblies, which were convened less and less often and by the 3rd century AD disappeared without any bans or abolitions; marked the decline of the Senate, reduced to the status of a municipality.

In the 3rd century, the Roman Empire was gripped by a severe crisis: almost all provinces rebelled and declared independence, the army disintegrated, borders ceased to exist, severe inflation broke out, anarchy and an unprecedented scale of crime reigned everywhere. In 284, Diocletian became emperor, who carried out a series of reforms and was able to stabilize the empire in a short time, within 20 years. He began by not ruling alone, and named Maximian co-ruler, ceding to him the Western part of the empire, and leaving the Eastern part behind him. Then he introduced a standing army based on conscription and established a capitation tax. He carried out a territorial and administrative reform, dividing the empire into 12 dioceses headed by vicars and 101 provinces headed by rectors. Next, he began issuing gold coins, established 12 ranks of officials, and obliged all subjects to make weekly sacrifices to the Emperor's genius. The stabilizing effect was so significant that Diocletian was declared the incarnation of God, and a new chronology was begun - the era of Diocletian. In 395, the empire finally split into Western and Eastern.

In the 5th century, the decline of the empire led to barbarian campaigns against Rome. In 410, Rome was captured for the first time by the Visigoths, led by Alaric, and sacked. In 455, Rome was significantly destroyed by the Vandals. Finally, in 476, the leader of the Heruls, Odoacer, once again captured Rome, overthrew the last Roman emperor, Romulus Augustulus, and the Roman state, which began with Romulus, ended with Romulus. The reasons for the fall of Roman civilization were the dominance of slavery, imperial policies, increasing ethnic and social contradictions, the contrast between growing super-wealth and expanding super-poverty, the dominance of paganism, the devaluation of the human person, his labor, creative abilities, demographic degeneration and the decay of morality.

In the late Roman Empire, contempt for slaves reached its apogee. The slave was reduced to the position of a mechanism working for the master, without any needs or desires; this is *machina vocalis*; labor is the lot of a slave, labor efforts are not worthy of a free person; even reading and writing was considered shameful for a Roman; a master who wanted to read or write something ordered his slave to do it; in the last centuries of Rome's existence, idleness and parasitism spread among its citizens. In the late Roman Empire, the contrast between rich and poor reached unprecedented proportions. Few bathed in fabulous wealth, creating "golden" palaces and villas for themselves, and building magnificent tombs - mausoleums. And the numerous Roman plebs huddled in overpopulated *insulae*, or even worse, in catacombs; The dead plebeians were not even buried, but were thrown into huge, fetid pits and sprinkled with lime.

The paganism of the late empire was characterized by the intensification of orgiastic cults, accompanied by monstrous, even according to the ideas of the then society, bacchanalia; Sacrifices became more sophisticated and large-scale. In gladiatorial battles, ritual killings and sacrifices were performed, dedicated to the gods of the military pantheon. For the amusement of the crowd, Caligula forced horsemen and senators to fight in these battles; Gladiator battles were held in galleys. Those unfortunates who died from the fangs and teeth of wild animals in the arenas of amphitheaters and circuses were dedicated to the gods of nature.

With the strengthening of the authoritarian power of the emperor during the period of dominance, the citizen was reduced to the position of a subject, obliged to serve the sovereign as master with his property and even his own life. In relation to the subject, corporal and mutilating punishments became possible; many types of capital punishment appeared, turning into a theatrical performance; the person has lost his usual security; Essentially, a regime of repression was established.

But perhaps the most devastating impact on Roman civilization was the decline in morality. Sexual perversions, same-sex love and, as a consequence of this, incurable diseases, which were then called venereal diseases, again reached an unprecedented scale.



## Lecture 13. Civilization of South America

### Plan

1. Natural conditions of South America
2. The oldest population of the Central Andean region
3. Central Andean region in the Postclassic period
4. Indian culture of Ancient South America

The natural conditions of South America are varied and contrasting. Based on the nature of the surface structure on the continent, two parts are distinguished. In the east, for the most part, lowland, elevated plains and plateaus prevail, in the west - the longest mountain ranges of the Andes. The formation of the Andes began in the Paleozoic and has not ended yet. The Andes continue to rise, volcanoes erupt, and strong earthquakes occur.

South America is the wettest continent on Earth. The Andes, which block the path of the westerly winds, contribute to the abundance of precipitation. There is a dense river network here, including the largest rivers on the globe - the Amazon and Parana. High in the Andes 3800 m lies the world's largest alpine lake, Titicaca.

Due to the prevalence of a hot, humid climate on the continent, South America has widespread forests and relatively few deserts and semi-deserts. The highland climate of the Andes is very diverse. It changes as you rise from the foothills of the mountains to the peaks and as you move from the Northern to the Southern Andes. South America is rich in mineral deposits. The Andes are home to the largest deposits of copper ores, silver, tin, and lead. There are fuses of gold. This contributed to the fairly early development of metallurgy here.

The zone of high civilizations of antiquity in South America occupied the Central Andes region. The Central Andes are bordered on the east by the forests of the Amazon basin, and on the west by the ocean. The northern periphery is formed by the territory of modern Ecuador. In southern Peru and Bolivia, the area of ancient civilizations extended to approximately 17°S. However, from the beginning of the 1st millennium BC. The Southern Andes, with the exception of the central regions of Chile and the eastern slopes of the Argentine Hades, were part of the cultural influence of the Central Andean civilizations.

Human economic activity in the Andes is possible up to altitude 4,5 km. On the plateaus of the Central Andes, isolated from the influence of the ocean, there are dry mountain steppes and semi-deserts called puna. Puna is divided into the lower one, suitable for agriculture, and the upper one, suitable only for grazing livestock. On the central plateaus of the Andes, located in the tropical zone, the air is exceptionally clean and dry. Little precipitation falls as snow even in summer. The weather changes not only according to the seasons, but also during the day, and abruptly and several times. It is difficult for a person to tolerate such a climate. Puna stretches from northern Chile to central Peru. Further towards Ecuador it is replaced by alpine meadows, called páramo in South America. Puna and Paramo differ in relief, climate, flora and fauna, so these zones were developed in ancient times by different groups of tribes.

The uniqueness of the natural environment in the far north of Peru (desert giving way to savannah and warmer waters of the Pacific Ocean) compared to more southern regions significantly influenced the course of ethnic and economic processes. This site turned out to be an insurmountable obstacle for the cold-loving alpaca (genus of llamas), domesticated on the plateaus of Bolivia and Peru.

Below Puna there are warmer valleys and basins, mostly characterized by an arid climate, so the development of agriculture here required irrigation. The eastern slopes of the mountains occupy cold, rainy areas with poor soils. The lower forest areas were not part of the distribution zone of the Central Andean civilization, but their population sometimes penetrated to the west, playing a well-known role in the history of ancient Peru.

The natural resources of the Central Andean region are much richer than Mesoamerica. Here were the necessary conditions for growing potatoes and other mountain root crops, corn, pumpkin, quinoa, and beans. On the coast - for growing cotton and tropical root crops: sweet cassava, sweet potato and others. There were also prerequisites for the development of cattle breeding - the wild llama.

The lower belt of mountains facing the Pacific Ocean is arid and dissected by steep gorges. There is almost no population here. Next comes the coastal plain. In the north of Peru it reaches a width of 50 km. The cold Humboldt Current determines the climate of the coast. It's not hot here. Summer and winter differ slightly in temperature. Life on the coast is concentrated where mountain streams open onto the plain or where there are sources of groundwater. The oases are separated from each other by desert areas 20- 40 km. They are fertile and favorable for life. Thanks to the supply of nutrients, one of the richest biosystems of marine organisms in the world has developed off the coast of Peru. There was so much fish here that the fields were fertilized with it. The harvest of just one percent of these reserves per year ensures the existence of more than one hundred thousand people, without any additional sources of food. Thus, the population of the Central Andean region had much more reliable sources of protein food than the Indians of Mesoamerica. Namely, the lack of reliable sources of protein food became a big brake on the development of Mesoamerica.

The distribution of natural resources determined the spatial structure of the Central Andean civilization. From the very beginning, two relatively independent centers emerged in it. In the mountains, the best opportunities for the development of a productive economy existed in the south of the region in the Lake Titacaca basin. The most extensive pastures and fields are located here. The freshwater body of water itself was of considerable economic importance. The mountainous regions of Ecuador lagged somewhat behind in development, acquiring importance only under the Incas.

On the coast, the center of development was shifted to the north. The oases here are the most extensive, and the sea is the richest. The far south coast of Peru was heavily influenced by the cultures of the Titicaca Basin. The

mountainous regions in the north were influenced by coastal cultures. Cultural interaction was most complex in central Peru.

In general, cultural diversity in the Central Andean region was very high in ancient times. Areas of fertile land here are separated by deserts and mountain ranges, and predominantly agricultural areas alternate with predominantly pastoral ones. The level of development of the Indian tribes inhabiting this territory was not the same. The barbarian periphery penetrated deeply into the zone of high cultures. All this created an exceptionally complex and dynamic system of the Central Andean civilization.

2. The most ancient population of the Central Andean region.

Central Andean region in the Preclassic period.

The most ancient human settlements in the Central Andean region date back to the XII-XI millennium BC. They were located mainly in the west, where hunting opportunities were more favorable. People lived sedentary for a whole year. They hunted mastodons and used many dozens of plant species, including wild potato tubers. The latter contributed to the first agricultural experiments.

By the 8th millennium BC, settlements appear on the seashore, owned by shellfish gatherers. The life of the population of these villages was closely connected with the sea, and it was the development of fishing that contributed to the formation of civilization here. The cultivation of the first cultivated plants, primarily beans, also dates back to this time.

From about the 7th millennium BC, the inhabitants of the mountainous regions began to develop methods of hunting vicuna and guanaco (a type of wild llama), which ultimately led to the domestication of these animals. Guanacos served as the basis for domestic llamas, and their crossing with vicunas led to the appearance of alpacas. At the same time, Peruvians begin to grow pumpkins and peppers. Yet, overall, the Central Andean economy continued to be appropriative.

The turning point occurred at the end of the 4th – beginning of the 3rd millennium BC. In the 4th millennium BC, cotton began to be grown on the coast of Peru. This was due to the need to establish effective fishing using a fine-mesh net. The mastery of the technique of weaving nets from cotton fiber led to the rapid flourishing of coastal culture from the beginning of the 3rd millennium BC. The boats were made from reeds, and the floats for the nets were made from light pumpkin fruits - gourds.

By the middle of the 3rd millennium BC, in coastal areas, the beginning of the cultivation of tropical root crops - sweet cassava, sweet potato and some others - began. The transition to new forms of economy led to a numerical increase in the population (about 30 times compared to the previous period) and changes in its lifestyle. On the central and northern coast of Peru, villages of fishermen and farmers appear, living in rectangular houses made of stone and clay. From the end of the 3rd millennium BC, buildings for public and religious purposes acquire a monumental appearance. Some pyramids, built near Lima at the beginning of the 2nd millennium BC, are among the most massive and tallest structures in South America.

In mountainous areas from the end of the 4th millennium BC, the transition to new forms of economy also begins. Beans, pumpkin, and quinoa were grown here. Corn was also known, but its productivity until the 1st millennium BC, remained low and did not play a significant role in the life of the tribes. The development of productive forms led to the gradual formation of a potato-cattle-breeding type of economy. The widespread introduction of potatoes begins in the second quarter of the 2nd millennium BC. By the middle of the 1st millennium BC, domestic alpacas and llamas are becoming widespread. Initially they appeared in the southern regions, in the Puna zone, and later in other areas, including on the Pacific coast. These animals were valued primarily for their wool and their ability to transport goods. The fields were fertilized with llama droppings.

By the beginning of the 1st millennium BC, corn spreads from Mesoamerica to the Central Andes, significantly supplementing the existing early agriculture. By the turn of our era in Peru, almost all the plants that were grown here and before the arrival of the Spaniards were introduced into cultivation. The problem of storing the crop was also solved. Leguminous crops were stored in ordinary pits covered with sand on top. Dry starch (chuno) was prepared from potatoes by soaking and freezing. They also prepared meat for future use, called charki in dried form.

In the Central Andes there were no conditions for the spread of extensive fallow farming. Almost every piece of land required complex and labor-intensive cultivation, but it produced stable and high yields. In the warm valleys and oases of the coast, two and three crops were collected per year. From the middle of the 2nd millennium BC, in its various forms: artificial irrigation, terracing of slopes (with simultaneous regulation of irrigation), arrangement of crops in excavations or on beds in order to use groundwater or, conversely, to avoid waterlogging. At the beginning of our era, unified irrigation systems were already being created on the coast within entire valleys. On the swampy plains adjacent to Lake Titicaca, a system of bed fields (varu-varu) was widely used, which gave a threefold higher potato yield than in conventional plots.

By the middle of the 2nd millennium BC, Indians of mountainous Bolivia or northern Chile discovered the smelting of copper from oxides. Then gold appeared here. A thousand years later, metallurgy became known in northern Peru. Vessels and jewelry made of gold and silver found in burials on the northern coast indicate the excellent mastery of the craftsmen in the technique of processing precious metals. Here on the coast, at the beginning of our millennium, bronze land-cultivating tools became widespread.

All these changes indicate the steady technological progress of ancient Peru.

Having passed at the end of the 4th - beginning of the 3rd millennium BC. From hunting and gathering to agriculture, cattle breeding and fishing, having mastered weaving, ceramic production, copper and then bronze

metallurgy, the Indians of the Central Andes discovered previously unknown ways of exploiting the environment. The development of methods for long-term storage of food products, transportation of goods by land on llamas, and by sea - on balsa rafts, the creation of a system for transmitting information in time (using a quipu) and in space (the service of chaska messengers) made it possible to achieve high efficiency in the use of environmental resources environment. The progress of economics and technology ensured population growth, the emergence of ever larger groups of people connected by the solution of common problems, maintaining ever closer and constant connections with each other. This path of development naturally led to the complication of social organization. In the region of the Central Andes and in the so-called Intermediate (Circum-Caribbean) zone, the unique civilizations of Chavin, San Agustin, and Paracas flourish.

Chavín culture ( 1000 rBC – 300 rBC)

The first civilization to shine as a bright star in the Central Andes was the Chavín (“Sons of the Jaguar with Spears”). Its center - the city of Chavin - arose in a place surrounded by snowy peaks and non-melting glaciers. A road leading to it was located at an altitude 4100 m; the entrance to the city was through a tunnel dug into the mountain.

Chavin was a cult center, so only the highest priests lived there. The main object of their worship is felines (puma or jaguar). Their menacing, stylized faces decorate almost all the city’s buildings.

The most remarkable thing about Chavin is the architecture and sculpture. The famous Chavin ensemble consisted of terraces, ritual platforms and stone buildings. Its crown is a magnificent three-story structure, which had the shape of a stepped pyramid (its base area is 75 x 72 m and its height 13 m). Most likely, this was the main temple of the city. Inside there are numerous galleries, rooms, staircases with flights, ventilation hatches and underground corridors that stretch deep underground beyond the buildings, going under the bottom of the river. One of the main objects of the temple is the “Great Square”, which has a quadrangular shape and is surrounded on all sides by special platforms. In its center was one of Chavín’s most remarkable works of art - the obelisk “Deity on the Point of a Spear,” which was an almost five-meter monolithic spear-shaped block, on top of which was installed a sculpture of a terrifying creature with a human body, the face of a jaguar, with snake hair on its head .

A nearby staircase leads to underground galleries called Bats, Labyrinths, Wall Cabinets, Flights of Stairs, the Madman, the Camp, and the nine chambers of the Gallery of Sacrifice, which contained the most complete and amazing collection of Chavin ceramics ever known. The unique objects included in it apparently constituted attributes of cult ceremonies.

Typical Chavin sculptures include about 90 roughly hewn stones discovered in the Kasm Valley (Cerro Sechin), depicting male warriors with a jaguar grin, in high helmets, with richly decorated wide belts and staffs in their hands. At the head of the army is a military leader in a magnificent robe, on a special belt from which the severed heads of enemies hang. It is possible that these figures once framed the façade of the pyramid.

Unfortunately, at present it is still difficult to give a convincing answer to the question of what the socio-political structure of Chavin was. There is no exact information about the place of origin of this culture: whether it appeared in the Amazon, later crossing the Andes and spreading to the coast, as Tello believes, or in Cupinisque, in the valley of the Chicama River, and from there reached Chavina de Huantar, as R believes Larko Oile.

However, it is already reliably known that elements of the Chavin culture can be traced in the architecture and sculpture of Cajamarca, located far to the north; in buildings and tombs of the Nepeña, Viru and Lambayeque valleys on the northern coast of Peru; in pottery found in the pyramid temple at Palca (Casma Valley), in Huarmey and Hucaringa (Fortales Valley) on the coast of the central part of the country, as well as on the southern coast in the caves of Paracasa and Ocucaje. There is some evidence of Chavin influence spreading into Ecuador and Bolivia, as well as parts of Chile and Argentina. Thus, the Chavin culture extended its achievements to an area only slightly smaller than that which covered the lands that later formed part of Tahuantinsuyu.

The main occupation of the population was agriculture. However, there were difficulties with land in Chavín, since cultivable areas were limited to the river mouths. Forced to look for a way out, the Chavins built irrigation canals and drainage structures. Powerful irrigation systems helped to obtain high yields. One of them, occupying two and a half hectares, was discovered near the modern city of Cajamarca. Its main part is an aqueduct carved into the rock. The water coming from it went through several tunnels, the walls of which were decorated with peculiar petroglyphs.

The Chavins tamed the dog and the llama. Lamas carried loads, provided meat, wool, and their droppings were good fuel. Tools were made from stone and bone. Of the metals, only gold was known. It was used to make a variety of jewelry: earrings, crowns, beads, etc. Ancient craftsmen perfectly processed semi-precious stones, shells and wood.

The emergence of the Chavin culture occurred quickly and in an organized manner. This suggests that even before penetration into this area it was already fully formed. Its main feature was the cult of the jaguar. However, this animal never lived in the Andes. The worship of the spotted predator and a number of other peculiar features (deformation of skulls, the use of corn, the proximity of artistic motifs) allowed some researchers to look for connections with the famous Olmec culture of Mesoamerica. They can be easily recognized by their characteristic artistic style, specific ornaments (decorating ceramics, colorful fabrics, stone and bone items), the ubiquitous magical number 7 and, of course, the jaguar elements. According to Tabio, in Chavin there was a highly organized religious system, the ministers of which had great power, which was theocratic in nature.

The Chavín culture disappears around 300 r. BC e. just as suddenly as it appeared.

San Agustin ( 1000 r. BC – 0 r. AD)

In parallel with the Chavin civilization, the amazing culture of the Intermediate Region grew and strengthened. It is characterized by high mounds, graves, underground tombs covered with stone slabs with geometric designs, and

water pipes carved into the cliffs. But most famous are their steles and large, unusual two-headed statues. The heads are located next to each other or one above the other, and the second is always the head of the animal. Most likely this is an image of a nagual, who was a person's personal totem, his spiritual assistant. In the hands of the stone idols there is a club and some kind of spherical object (a ball or a stone). There are many figures with children in their arms. However, more typical of the San Agustín culture were fairly large images of frogs, salamanders and tadpoles placed near sources of drinking water. The combination of complex stone patterns and reflections of water creates a harmonious image of a single whole and testifies to the high artistic taste of the Indians. The level of processing of basalt slabs suggests a significant antiquity of this culture.

Paracas culture (700-200 BC)

The traditions of the majestic Chavín were supplemented by younger cultures mainly from the coastal Andean region. The exact time of their appearance is unknown. However, it is believed that the first culture after the disappearance of Chavín was that which arose on the southern coast of Peru. It received the name Paracas, since its main finds were made on the Paracas Peninsula ("Sand Rain"). The deserted part of the coast has brought to us such archaeological treasures as thousand-year-old mummies and textiles. The fact that they have survived to this day is especially surprising, since huaqueros (tomb robbers) repeatedly devastated the tombs located there.

Archaeological finds of the 20s - 30s indicate two eras of the existence of Paracas. According to Tello's terminology: "Paracas caves" (early period) and "Paracas necropolises" (late period).

Burials of the "cave" type consisted of "common chambers" reaching 6-7 meters deep, where the remains of people of both sexes and all ages were buried. The attention of archaeologists in these burials was attracted by the cotton fabrics in which the dead were wrapped, the objects accompanying them, as well as not only the artificial deformation, but also the trepanation of their skulls. It is still difficult for experts to say where the dead were brought to Paracas from: there are no traces of human settlements nearby.

From burials of the "necropolis" type in 1927, 429 mummies were recovered. Based on the age of those buried, the type of deformation of the skulls and the objects that made up the funeral offerings, we can conclude that people who occupied the upper steps of the hierarchical ladder were buried in the necropolises.

The list of objects found in these tombs is truly impressive: in some cases their number reaches one and a half hundred. Among them are clothing, jewelry, weapons, food, vessels, remains of domestic animals, tools, objects made of gold, hats, ponchos, capes made of llama and vicuña wool, and much more.

Ceramics and precious metal jewelry are truly stunning. However, they do not reflect the most striking achievements of technology and the flowering of art on the southern coast of Peru, more precisely, in the Pisco Valley. The most outstanding monument, an unsurpassed masterpiece produced by those who left burials in Paracas, is the art of weaving.

Each Paracas mummy is wrapped in one or more magnificent cloaks. The more cloaks, the more noble the person. Cloaks were woven from cotton or wool, skillfully decorated from top to bottom with thin embroidered patterns of a wide variety of colors (up to 190 shades). The colors were of natural origin. Favorite subjects of embroidery are condors, hummingbirds, fish, geometric patterns reminiscent of animal body parts, deities in the form of sphinxes, birds and animals with human faces. Some researchers believe that these figures are signs of the oldest Peruvian script. It is generally accepted that Paracas raincoats are the best textile products of the ancient cultures of the world. It seems that they only recently came out of the hands of master weavers.

Smartly dressed deceased people are usually in a sitting position with their knees tucked to their chins and their arms crossed over their chests. Their skulls are deformed. Some show traces of trepanation. Scientists tend to see in this signs of a special magical cult. Perhaps such operations were a type of sacrifice. The skulls indicate a high level of development of Paracas medicine. Doctors (or priests) knew how to remove bone fragments from a broken skull, pressing on the brain and causing paralysis. The Indians, as a rule, closed the holes in the cranial bone with gold plates. During the operation, surgical instruments made of stone and bone (tweezers, obsidian knives, needles, scalpels, tourniquets for clamping blood vessels, etc.) were used of such high perfection that modern doctors have attempted to use them in their work. The experiment led to positive results.

Unfortunately, so far science cannot say anything about the socio-political structure of the society whose representatives were buried in the Paracas necropolises. Traces of the Paracas culture are lost around 200 r. BC e.

Central Andean region in classical

At the end of the 1st millennium BC. Large tribal movements began in north-central Peru. Cattle breeding is spreading into areas where it was previously unknown. The processing of mineral raw materials will be improved. Ceramics of the early 1st millennium AD is not inferior to the best products of ancient Eastern potters. In the middle of the 1st millennium AD. The creators of the Rekuay culture in the mountains of northern Peru made ceremonial vessels on a potter's wheel. However, this invention was not widely used in the future.

At the end of the 1st millennium AD. marks the last noticeable shift in technology improvement. It was marked primarily by the progress of metallurgy. On the northern coast, copper smelting from sulfur-containing ores is being developed, which will now allow unlimited expansion of the production of this metal. Bronze (arsenic on the coast and tin in the mountains) is now used to make any tools.

From the 9th-10th centuries AD. On the coast of Peru, the construction of larger main canals than before began, connecting the irrigation systems of individual valleys.

In the first centuries of our era, the formation of states with a population of hundreds of thousands of people began in the Central Andes, distinctive cultures took shape and developed, both in the mountainous regions and on the coast.

The most famous among them are the cultures of Nazca, Mochica, Lima (on the coast), Tiahuanaco, Huari and Tayrone (in the mountains).

Nazca culture (100 – 500 AD)

Another important center of the southern Peruvian coast is Nazca. Its main centers were the valleys of the Ica, Nazca, and Pisco rivers. Representatives of this culture did not leave behind the palaces, temples and pyramids that had been built since the time of Chavin. From this culture, only traces of small rural settlements have reached us.

The Nazcans, apparently, were quite good farmers. 2000 years ago, the area of dry land in this region was much larger than in the 20th century, and the Nazcan people were often forced to look for water underground. They built large water reservoirs, dug huge aqueducts, and brought water pipelines directly to the fields, which still serve their distant descendants. Underground water tunnels have a large cross-section (as tall as a person) and a significant length.

However, the Nazcans became famous not only for their magnificent hydraulic structures, but also for their excellent ceramic products. They were created without a potter's wheel, covered with glaze and multi-colored. The ancient Peruvian priests knew both the potter's wheel and even the lathe, but considered their use for making everyday items blasphemous. These devices were used only for the production of ceremonial ritual vessels and cult stone objects. To paint the vessels, the artists used about 11 colors (several red and yellow shades, brown, gray, pink, purple, as well as ocher and bone color), but did not know blue and green paint. Various color combinations complemented each other and delighted the eye with colorful inflorescences. Nazca pottery often took the form of a goblet or vessel with two necks connected by a bridge-like handle in the shape of a human or bird's head.

Nazca pottery is the most colorful in the Americas and is distinguished by the subtlety of its polychrome painting. The ornament is peculiar: anthropomorphic images of some fantastic human-jaguaro-birds, plants, animals, fish, birds (hummingbirds and swallows) and an abundance of severed enemy heads, which were perhaps the most favorite subject of the Nazcans. This motif is associated with the widespread custom of constantly wearing the severed head of an enemy, hanging it from the belt or attaching it to the arm or thigh, which testified to the valor of the warrior and the large amount of magical energy that such a trophy gave him. This bloody custom was not widespread anywhere else on such a scale as in Nazca.

Nazca fabrics were just as famous as ceramics. They were woven from cotton, wool and human hair. A range of more than 200 colors and shades was used in the production of canvases. Fabric designs often repeated motifs found on vessels. Ancient craftsmen knew embroidery, production of brocade, carpets and other types of weaving techniques.

The carriers of the Nazcan culture did not gain the reputation of being good city planners, despite the fact that they had fortresses (Chovacento, Amato, Huarato), temples (Cahuachi), administrative and residential buildings made of sun-dried mud brick.

The most beautiful city is considered to be Cahuachi (in the Nazca River valley). The city is still poorly studied, but it has been established that it was inhabited by several thousand inhabitants. Cahuachi's most famous monument is the Estacera sanctuary, consisting of hundreds of mesquite tree trunks (algarroba). The center of the monument is a quadrangle formed by twelve rows of trunks with 12 pillars each. Its true purpose has not been definitively established: most scientists assume its connection with the calendar.

However, all this cannot be compared with the unique phenomenon of the Nazca culture - "Guiding Signs for Wanderers," as Pedro Cieza de Leon called it in the Chronicle of Peru, written in 1548. We are talking about Pampa de Nazca. This valley, which has a length 70 км and a width of 2 км, is all dotted with many shallow lines and rows of stones. Lines and stones run parallel to each other, intersect, forming closed spaces, triangles, squares, trapezoids and other shapes. They are mostly indistinguishable from the surface of the earth, so they were first noticed from an airplane in the early 30s. XX century Among the intricacy of lines, images of animals are visible: 120 - 200-meter birds, lizards, monkeys, iguanas, spiders, killer whales (one of the Nazca deities), snakes and dogs.

An inventory of the figures and lines of this unique giant art gallery was first made by the German mathematician, Professor Maria Reiche, as a result of almost 30 years of research in the Nazcan desert. The images exactly match the designs on the ceramics. In order to apply them to the surface of the earth, it was first necessary to draw everything on a small scale on a plan with exceptional accuracy, since even 1 mm deviations when transferred to the ground would produce distortions of several tens of meters. To do this, there had to be special tools and units of measurement. M. Reiche proved that the basic measure of the Nazcans was equal to 1 м 10 см. It was skillfully divided into tenths (i.e., they used the decimal system), but the most common unit was 33 м 66 см.

It is unclear how many people took part in the implementation of such a grandiose event and what purposes this unique monument served (a cosmodrome, an airfield, a kind of calendar, a religious object, a message to the gods, or a system of lines dividing the territories of individual clans and connecting sanctuaries). One thing is clear, the images are indeed tied to the winter and summer solstices, had a certain relationship to the moon, and some lines determined the position or movement of stars and constellations. The antiquity of the Nazca images has not yet been established. However, due to the nature of their style, scientists are inclined to believe that they were created during the Chavin period or somewhat later, closer to the beginning of our era.

The last traces left by the mysterious Nazcan culture were lost around the fifth century AD, leaving many mysteries for descendants.

Mochica Culture (400–800 AD) Contemporary with the Nazcas and one of the most significant civilizations of pre-Inca Peru, the Mochica culture took its name from the valley considered its main center. Its area of influence is 24 oases located in the valleys of the coastal rivers Chicama and Viru, reaching Pacasmayo in the north, and Nepeña

in the south. Thus, this territory occupied a coastal strip with a length of about 300 km. All researchers studying Peruvian history of that era agree that the spread of the influence of the Mochica culture was a consequence of military expansion.

This region of Peru has a good coastal climate and fertile soil. Like the Egyptian Nile Valley, the Mochica land is regularly flooded by river waters, providing high harvests twice a year. Naturally, in such conditions, the main occupation of the residents was agriculture.

Today we cannot help but be amazed by the agronomic and engineering knowledge of the Mochica. They used tools that the Incas used a thousand years later. Many of them have not fallen out of use to this day among some categories of rural workers in Latin America. The Mochica used fertilizers (guano), which allowed them to improve the quality of crops such as maize, potatoes, pumpkins, tomatoes, and also to develop some new varieties of edible plants that were little known or not grown at all outside of Peru. Mochica engineers created grandiose irrigation structures - canals and aqueducts. Along one of them - La Cumbra - more than a length, 130 km water from the sources of the Chicama River runs to the very coast even today. If the channel bed had to cross a deep ravine, the stubborn Mochica would overcome the situation by creating aqueducts. One of them, Askope, located in the same Chicama valley, reaches a height of 15 and a length of 1400 m. Thus, there are good reasons to talk about the high art of Mochica engineering.

Representatives of this culture were not only experienced farmers, but also skilled fishermen. The sea provided a lot of food (fish, crabs, shellfish, etc.) Going far into the sea on rafts and canoes, the Mochica caught fish with fishing rods and nets. Hunting had an auxiliary value and was most likely a privilege of the nobility. Using dogs, pens, nets, spears and throwing tubes, they hunted deer, pumas and birds. The Mochica diet was supplemented by the meat of llamas and guinea pigs, which were bred in almost every family. Apparently, beer (chicha) made from fermented maize was very popular among the Mochica. According to Tabio's calculations, with the reasonable use and distribution of all these resources, they were quite enough for the 2 million people then living on the coast.

Crafts played a major role in the economy: weaving, making clothes and feather products (hats and jewelry), and jewelry making. The Mochicas are recognized as the best metallurgists of pre-Inca Peru. They worked with gold, silver and copper, mastered chasing, forging, soldering, inlaying with semi-precious stones and mother-of-pearl. With the help of these techniques, the Mochica achieved significant success in the art of all types of small sculptures made of gold, wood, shells and bones. Those found in the 19th century are notorious. Colonel La Rosa graceful butterflies that could float in the air if you blew on them. Each of the butterflies, and there were about five thousand of them, weighed less than a gram and were not similar to the other. Unfortunately, this entire unique collection was melted down into gold bars.

The main achievement of the Mochica culture remains ceramics. The most significant feature is the absence of genre scenes; its plots are associated with myths and beliefs. The purpose of most Mochica ceramics was not domestic, but religious, aesthetic and socio-political. Highly skilled craftsmen who specialized in this field worked on behalf of the state, creating works of art with complex pictograms that had deep meaning. The skill of the Mochica craftsmen was so perfect that the ceramic drawings seem to come to life, become dynamic and make it possible to observe, for example, the transformation of an ordinary sea snail into a demon growing before our eyes, rushing about in its shell. Even emotional states (pain, joy, sadness, etc.) were brilliantly reproduced.

The subjects of ceramic products allow you to get acquainted with the social structure of the Mochica. At the top of the social pyramid stood a ruler, supported by two to four co-principals (according to the number of "quarters" of the state), who divided among themselves spheres of influence (state, army, cult, judiciary). The Mochi laws were harsh. For the slightest offense, any part of the body (arm, leg, nose or lips) was cut off. The highest penalty is murder by stoning. All these procedures took place publicly.

The basis of society was the largest part of the population - free community members - farmers and artisans. Below were servants - free people who did not have land, and at the very bottom of the social pyramid were slaves. It was possible to determine the social affiliation of different segments of the population by clothing: the nobility had rich outfits with many decorations, ordinary residents had simple clothes, slaves went naked.

The Mochica, like all Indians, were very religious. They still revered the divine jaguar, but the cult of this animal was already eclipsed by the worship of the mysterious night luminary, which commands the ebb and flow of rivers and seas, influencing crops and human emotions - the Moon (Si). However, the most important deity of the Mochica was considered the god-man - Ai Apeka ("He who creates"). He created the Universe and, maintaining its vitality, fights Darkness and Chaos, and helps people. The falcon, sea eagle and dog were considered the Creator's faithful guides. Like the Mesoamerican peoples, the Mochica "nourished the gods with human blood," which was "transmitted" to the sacred powers through the mediation of messengers - sea eagles. That is why drawings so often depict these birds drinking from a ritual bowl. This is the most common motif in Mochica culture.

A special ritual was running sports, and daily rituals included reading prayers and drinking coca leaves, which have a narcotic effect.

Mochica places of worship can be seen in the magnificent temples, especially the two gigantic structures known today as Huaca del Sol (Pyramid of the Sun) and Huaca de Luna (Pyramid of the Moon). They are buildings located on several stepped platforms.

"Pyramid of the Sun" is one of the most grandiose Peruvian buildings. This stepped monumental structure, erected in the cult metropolis in the valley of the Moche River (Pampa de los Mochica), has a base area of 342x159 m and a height 48 m, it is complemented by the "Pyramid of the Moon" (base 80x60 m, height 21 m), the internal walls of which were covered with numerous paintings. One of them, for example, depicted the rebellion of things and their war with people. There are also "portraits" of prisoners destined for sacrifice to the gods. Picturesque images also decorated

other Mochica buildings. For example, the plot of the paintings of one of the pyramids located in Panyamarca gives an idea of the socio-political structure of this state, as well as the exploits of the Mochic warriors. The remains of unique ritual buildings have also been preserved in the valleys of the Nepeña (six-step, twenty-meter pyramid), Hequetepequi (the religious center of Pacatnamu - 57 pyramids) and other areas. They were connected by wide roads (9,8 m), although the Indians of ancient Peru did not know the wheel.

The monumental architecture and the scale of the irrigation structures suggest that the Mochica had a despotic state.

It is impossible to say for sure whether there was writing in the Mochic culture. It is possible that ceramics can provide the answer to this question. According to some scholars, drawings on ceramic vessels replaced Mochica writing. However, Peruvian researcher Rafael Larco Oile believes that the original writing system is beans covered with various dashes, circles, crosses and dots, which are often found on dishes and fabrics. From this he draws a conclusion: the running characters depicted in the pictures are chaskis (messengers). They pass each other leather bags filled with beans with written information depicted on them.

Unfortunately, we can judge the Mochica weaving art mainly from images on ceramics, since the lands of this region are not conducive to the long-term preservation of materials subject to decay. Nevertheless, the little that has survived to this day testifies to the significant development of weaving.

Speaking about metal processing, it should be noted that the Mochica did not know bronze. At the same time, they left evidence of their high skill in jewelry - delightful chased jewelry made of gold and alloys of gold, silver and copper. They knew the technique of lost wax model, soldering, metal tempering and gilding. The Mochica also achieved great success in small plastics made from wood, shells and bones.

Apparently, the Mochica were great lovers of music, as can be judged by the drums, tambourines, small trumpets and flutes of various types found during excavations. The dancers, whose images are found on ceramics, dressed in animal masks and attached trains to their clothes. These dances were apparently related to a religious cult that reflected the warrior spirit of the Mochica. The most common image of this cult was a terrifying jaguar with anthropomorphic features. Later, this cult was inherited by the Chimu culture. They revered the jaguar under the name Ai-Apeka as the god of war, to whom warrior-priests made sacrifices during ritual ceremonies.

The Mochica culture, having reached a high level of development and independence, disappeared from the historical arena at the beginning of the 9th century. n. e.

On the central coast, there was, apparently, another association, similar in character to the Mochica, to which the Lima culture corresponds, but it was two to three times smaller than the Mochica and less studied. Further south, the power of local leaders did not extend beyond the boundaries of individual oases.

Tiahuanaco culture (500 rBC - 1100 rAD)

The culture of Tiahuanaco is recognized as one of the most significant in the South American region. Its distribution area was the Central and Southern Andes, and the center from which its influence emanated was the city of Tiahuanaco, located on the Bolivian plateau (Upper Peru) at an altitude of 4 thousand m above sea level, east of 60 km La Paz. Tiwanaku is often called the "American Tibet". The cold plain, surrounded by the snowy Cordillera, lies south of the world's highest navigable Lake Titicaca. It is believed that during the heyday of culture it reached the city itself.

The origin of the "imperial" civilization of Tiahuanaco began at the end of the 1st millennium BC, and its heyday occurred in a long period, called classical by archaeologists. It lasted from the 3rd to the 8th century. n. e. However, it should be noted that there is no consensus regarding the chronological framework and stages of development of this culture. For example, Tabio believed that the period of the "classical" Tiahuanaco and the Huari and Pachacamac cultures that originated from it fell on 500-900. n. e. Ibarra Grasso developed a complete chronological periodization of the development of Tiahuanaco, highlighting five main stages. The first three: s 500 r. BC e. approximately by 300 r. n. e. - "the era of origin"; fourth: s 300 r. n. e. By 800 r. n. e. - "classical period"; fifth: s 800 r. n. e. approximately by 1100 r. n. e. - "expansionist period". Other researchers, for example A. Poznansky, attributed an age of 16 - 18 thousand years to this civilization. The question of whether Tiahuanaco was an urban settlement or a ritual center also remains unresolved. Recent research suggests that the ruins of Tiahuanaco correspond to a similar type of Mesoamerican city, such as Teotihuacan. In ancient times, this type of urban settlement was called "Taipikala", which means "middle stone" in the Aymara language. Tiahuanaco was a city-state, the territory extending over a much larger area than that currently occupied by the archaeological complex. According to Ibarra Grasso, within the same Tiahuanaco civilization, other city-states existed in nearby areas, although they have not yet been discovered. If this concept were confirmed, it could be argued with a reasonable degree of probability that the political organization of Tiahuanaco was similar to that of the Maya or Chibcha.

Tiahuanaco occupied an area of 450 thousand square meters. m. Its magnificent buildings were made of stone masonry. Cubes weighing 60 tons were placed on 100-ton sandstone blocks. These blocks were fitted to each other with such precision that there was no need to resort to lime mortar, it was simply not needed. The most impressive building of the settlement is Akapana - a pyramid with the height 15 m and length of the base 250 m, on the top of which there is an artificial reservoir, clearly oriented to the east. The presence of an artificial source of water has given some researchers reason to consider the pyramid a fortified structure, used as a shelter in the event of a siege.

The most mysterious structure of Tiahuanaco is considered the "Semi-Submerged Temple"; its base is lowered to a depth of almost two meters. No less famous is another outstanding monument of the city - Kalasasaya. This is the largest Tiahuanacan structure (128x118 m), raised to approximately 3 m. above the surface of the ground, has a

rectangular base with an area of about 1300 кв. м and is surrounded by tetrahedral stone pillars with masonry in the spaces between them. The courtyard of Kalasasaya is located below the earth's surface. The ancient inhabitants of the city entered the palace through a large stone gate along a monumental staircase with six steps. The complex was decorated with gold. Even the nails that held up the gold foil that covered the building were gold. Interestingly, on the territory of Tiahuanaco in the ruins of the Cantatayita Palace, located west of Akapana, there is a large stone that served as a model for the construction of Kalasasaya. All its details are applied to it. Among the archaeological sites surrounding Kalasasaya to the west and east is a small underground temple.

The monumental sculpture of Tiahuanaco also deserves attention. In size it surpasses even the Olmec. These are mainly giant stele-shaped colossi with a height of 3 to 7, 5 м and weighing up to 100 tons. Carved from monolithic stone blocks, they stand in Puma Punco, an archaeological complex located a kilometer southwest of the central part of Tiahuanaco. The most famous of them is the so-called Bennett Monolith. The head of the statue made of pink stone is decorated with a turban, its arms are folded on its chest, its stomach is tied with a wide belt, and its eyes look straight ahead, creating the illusion that tears are flowing from them. Perhaps this monolith was once painted. All statues are distinguished by such characteristic features as protruding ribs, noticeably protruding jaws and lips, which emphasize their supernatural character. Almost all the statues are covered with fragmentary drawings. Of interest is the fact that none of the statues depict a woman. Stone sculptures depicted images of warriors and priests.

Tiahuanaco was glorified by Inti-Lunka ("Gate of the Sun"), carved from a single block of andesite in height 3 м and width 4 м. Their weight exceeds 10 tons. The upper part of the gate is decorated with a rich relief, in the center of which is the figure of the main deity. The sun's rays radiate from his head, his hands clench the wands, and tears flow from his eyes. Running creatures (48 characters) with wings on their backs and crowns on their heads rushed towards God. Some are anthropomorphic, others have condor heads. Most likely, the figure on Inti-Lunku depicts the ancient deity of the Andean Indians - Kon-Tiksi Viracocha - the Creator of the World. Myths tell that he created the light, and then the earth. In order for it not to be empty, God created people who built the city of Tiawanaku. But since the people did not want to follow Viracocha's orders, the angry god turned them into stones and sent a flood to the earth that lasted sixty days. After the waters receded and the earth dried out, the Creator continued creation - he created the "heavenly disks": the Sun, Moon, Venus and other planets, stars and constellations, and again people - men and women. He sent them in pairs all over the world. Then God created animals. Time will pass and Viracocha, in the form of an enlightener, will appear on Earth in order to divide people into tribes and nations, give them laws, religion, rituals, and teach them useful activities.

At the end of the 1st millennium AD e. in Tiahuanaco, a powerful and educated ruling elite was emerging, which lived off the surplus labor of farmers (the main product was potatoes and Peruvian rice). At the service of the nobility were artisans, peasants and traders, who were called people without a title. It can be assumed that the city was a state with a highly centralized government, since the construction of Tiahuanacan structures and the delivery of heavy building materials required the organized labor of thousands of people.

Copper, bronze, tin, gold and silver were processed in Tiahuanaco. This is evidenced by jewelry, axes, disks, and golden vessels.

The elegance of the potters' products was not inferior to Nazca ceramics. Tiahuanacan craftsmen create ceramic products that can compete with porcelain in perfection. Various shapes, puku bowls, kero cups, zoomorphic vessels in the shape of the heads of a jaguar, llama, condor. The ceramic painting was polychrome, naturalistic and stylized (decorated with patterns similar to the Greek meander and stepped motifs). It was clearly outlined in black and light brown paints.

Apparently, Tiahuanacan fabrics were decorated in the same style. The most common type was ponchos. Some ponchos had rows of dark stripes. It is believed that such ponchos were the "uniform" of civil servants. Despite the fact that, due to the moisture of the soil, the fabrics of Tiahuanaco were not preserved, sculpture and images on ceramics give us the opportunity to make a well-founded conclusion that the Tiahuanacan art of weaving was no lower than that of Paracas.

Until the end of the 1st millennium AD. e. Tiahuanaco's influence extended only to nearby lands - south of Lake Titicaca and some of its islands, as well as territories lying east of the La Paz Valley. However, in the first 400 years of the 1st millennium, this state began to pursue an active expansionist policy and subjugated the territories of the modern Bolivian departments of La Paz, Cochabamba, Oruro and Potosi. Later, Tiahuanaco came to dominate all of Southern Peru, including Cuzco and the coastal areas as far as Callejon de Huaylas. In the south, his influence reached as far as the Atacama Desert in Chile.

During this period, Tiwanaku maximized its cultural influence and political hegemony. But at the same time there was a decline in artistic style, and after this a general cultural decline. At the beginning of the 12th century. The Tiahuanacan state ceased to exist. Another unique civilization is leaving the forefront of South American culture. However, at that time there was at least one other center whose level of development reached the same heights as Tiahuanaco. It was called Wari.

Wari culture (500 - 1200 AD)

Huari was located north of Tiahuanaco. The influence of this highland state extended precisely to the region where the Incas subsequently came to power. This culture was discovered in 1931 г. Tello in the Mantaro River basin in the province of Huanta, department of Ayacucho. According to the terminology of Lumbreras, the Huari state is also called the "Ayacucho Empire". Its lands extended from Cajamarca and Lambayeque to Cuzco and Arequipa, and the



capital was Huari, whose population exceeded 50 thousand people. The “Ayacucho Empire” reached its highest level of development by the 9th century.

This ancient Peruvian power received its name from the name of its capital center. The urban buildings of this archaeological complex occupied an area of 10 thousand square meters. km. The architecture and sculpture of Huari were in many ways inferior to the achievements of Tiahuanaco - the stonework of the walls was much rougher, and the statues lacked the elegant designs so characteristic of the Bolivian plateau. However, some researchers believe that Huari was culturally influenced by Tiahuanaco and Nazca. From Nazca, this state inherited the secrets of many crafts, in particular the production of woolen fabrics, as well as trade, thanks to which the merchants of the “Ayacucho Empire” were able to spread their influence in the south to Cañete, Ica, Lima and even Arequipa, and in the north to Callejon de-Waylas. Some features of the architectural style, ceramics, and techniques for producing bronze products and turquoise jewelry were adopted from Tiwanaku. In addition, Tiwanaku transferred its religious cult to the “Ayacucho Empire,” the main deity of which was the same character who was depicted on Inti-Lunku.

The active military expansion of Huari began in the first years of the 10th century. and covered the entire territory of present-day Peru. At the same time, the conquerors forcibly imposed their gods on the conquered tribes. The Huari lords, in a certain sense, were the closest cultural predecessors of the Incas. Both were inhabitants of the mountains, both were conquerors; like the Incas, they seem to have kept a tight rein on their subjects, issuing strict orders everywhere. To collect taxes, they sent collectors to the most remote places of the empire.

The expansion of the “Ayacucho Empire” involved the founding of cities like Huari itself, capable of feeding a large population. It is no coincidence that food warehouses, water storage tanks were located next to them, canals were dug and other agricultural buildings were created, interconnected by a network of pedestrian roads, as, for example, in Chinchai Sui. The Huari were natural builders and truly became the first urban planners in South America. One of the largest administrative centers of the empire, the city of Pikilyakta, located just 27 kilometers southeast of Cuzco, they planned with such impeccable precision, as if they were setting up a military camp. Pikilyakta consisted of 700 monumental structures, many of which reached the height of a three-story building and were about 46 m. The masonry walls of such buildings were held together with cement mixed with clay, and a layer of clay and gypsum plaster was applied on the outside. Judging by the surviving ruins, the walls of some buildings reached 1,8 m width and rose on the foundation to the mark 15 m. Some researchers believe that the Inca Pachacuti later used the example of Piquillacta to renovate Cuzco. Apparently, the great ruler directly borrowed both the street layout and the general layout of the “kancha” - an enclosed residential area with a courtyard, which became the model for houses in the imperial Inca style.

According to Tabio, the “Ayacucho empire” began to disintegrate already by 800 r., and its cities were abandoned by the inhabitants. During this period, similar processes were observed in Mesoamerica. But there are other points of view regarding the time of decline of Wari. For example, Lumbreras in his work “The Origin of the State and Social Classes in Pre-Hispanic Peru” seeks to prove that the existence of this state was longer. In his opinion, Wari, called the “turquoise city,” experienced a long period of decline before disappearing by the 12th or 14th centuries. It is possible that the fall of Huari was associated with the invasion of the Chanca tribes - a new people of conquerors who were destined to have a short existence: the dawn of the Inca period was already dawning. However, at the site of Wari, evidence of its former greatness remained - walls, streets, squares, temples, fragments of household utensils and tools used in public works, as well as the remains of the creators of this empire.

Tyrone (600 - 1100 AD)

In the region of the Sierra Nevada de Santa Marta there lived tribes that would later receive the name Tayrona (“goldsmiths”). They were engaged in terrace farming (maize, yucca), gardening, fishing and beekeeping. The Tyrone architecture is characterized by high stone platforms under houses and long staircases with tiled steps leading to dwellings located high in the mountains, as well as enclosed triangular squares, aqueducts, canals, bridges and stone-paved roads.

Tyrone craftsmen made a variety of ceramics (figurines and whistles, amphoras and zoomorphic incense burners, funeral urns and anthropomorphic vases), cotton clothing and feather headdresses. But most of all, they became famous for their flashy jewelry: nose pendants, bracelets, large amulets, rings worn on the hands and feet, beads and necklaces.

### 3. Central Andean region in the postclassic period.

The last period in the history of pre-Columbian America is represented in the Central Andean region by the Chimu and Inca cultures, and in the Intermediate region by the Chibcha culture.

The political integration of the Andes at this stage also ends with the formation of a single state, the population of which was approaching 10 million. Ancient Peru turned out to be prepared for unification by the entire course of its previous development. By the beginning of the 15th century, the population of the region exceeded the level achieved during the existence of the early states. The abundance of developed natural resources made it possible to divert a lot of people (about ten percent of the total population) from the production of life-support products and turn them into permanent or temporarily conscripted warriors, builders, administrators and clergy. The second condition for success is the creation of an excellent communications network, also based on previous achievements in this field. The economic and administrative mechanism that was put into action contributed to the accumulation of huge reserves of both food and prestigious valuables, which were distributed as needed, based on the interests of the central government. The first - food supplies - ensured the loyalty of the masses, the second - prestigious values - of the privileged strata of society.

## Chimu culture (1200-1476 AD)

After the collapse of Tiahuanaco, five main tribal associations formed on its lands. The Chimu tribes played a major role during this period of time. They settled from the very north of the country to the outskirts of Lima. The next most important group was the warlike Chinchu, who occupied lands from the present department of Ica to the borders of Chile. These two tribal associations dominated almost the entire Peruvian coast. The Kolya tribes lived in the mountainous regions, subjugating the entire plateau region to their power. The brave Chancas occupied part of the Apurimac and Pisco valleys, as well as the provinces of Andahuaylas, Ayacucho, Huancavelica and the coastal regions of Ica. The last were the Incas - a warlike people who rapidly developed politically and economically. Initially they occupied the areas of Cusco and Apurimac. Rivalry between these tribes was inevitable, which in turn increased the role of cities as defensive centers. The acceleration of urbanization processes led to widespread public works. All this required a higher level of political organization of society.

The most developed of these tribal unions at the time of the rise of the Incas was the Chimu state - the kingdom of Chimor. Its military power and cultural influence extended from Piura to Paramonga in the Fortaleza Valley, and further south, all the way to the outskirts of Lima. Their capital was the city of Chan-Chan, located not far from present-day Trujillo.

According to legend, the Chimu people sailed across the sea on balsa rafts from somewhere in the north. It was led by a man named Takainamo. In the Moche Valley, he went ashore, erected a sanctuary, where he performed thanksgiving rites to the gods who patronized him, and founded the kingdom of Chimor. The local population recognized him as a new ruler. The possessions of the kingdom of Chimor extended for thousands of kilometers. It was the most powerful state previously known in South America. In the conquered areas, the Chimu rulers left their governors, who controlled the administration of the local princes. Representatives of such strata of society were called "high-ranking men." They were contrasted with "servants."

In the state of Chimor there were many cities whose dead ruins have survived to this day. These are Apurlek, Fado, Chakma and others, but they all paled before the greatness and splendor of the capital - the city of Chan-Chan. Translated, this meant "House of Snakes" - after all, snakes were revered there as sacred creatures. During its heyday, the city was inhabited by more than one hundred thousand people.

Chan Chan is located near the famous cult metropolis of the Sun and Moon (Pampa de los Mochica). It occupied an area of 20 square meters. km and was built very thoughtfully, according to a pre-drawn plan. The city was divided into ten quarters, surrounded by 30-meter walls, additionally fortified with hardwood tree trunks. Each quarter had its own sanctuaries and parks, squares and well-planned streets, public buildings and gardens, and reservoirs. The center of Chan Chan was a series of royal estates, today called "ciudadelas" (towns). Initially, it was believed that "ciudadelas" were a kind of "ghetto" that divided the population along social or professional lines. But as it turned out later, each such territory, in fact, was a royal palace. When the ruler died, he was apparently buried in his own home along with utensils, jewelry and a huge number (tens, if not hundreds) of young girls who were forcibly sacrificed to him. His property passed into the hands of his relatives, and his successor built himself a new residence on a new walled site.

The smaller plots adjacent to the "ciudadelas" apparently housed the houses of the nobility and high-ranking officials, they acted as a kind of buffer between the royal palaces and the quarters of the common people. The buildings were decorated with intricate stamped clay ornaments. The reliefs depicted stylized animals, birds and consisted of lattices and stripes, crosses and a stepped meander. These friezes were created in three different ways: the pattern was applied directly to a still wet clay wall; they made masonry from already molded bricks; created a relief surface using the embossing method. The reliefs of Chan Chan's buildings were originally covered with plaster and brightly painted. As a rule, they were painted with white paint. The style of the images is reminiscent of textile patterns transferred to brickwork.

Recognizing that the Chimu were masters of architecture, scientists cannot yet answer the question of why the Indians erected walls in sections that did not have a rational grain either in architectural or artistic terms. It was suggested that each such section represented a countable unit of labor for the entire brigade for a certain period of time. In any case, the walls of Chan Chan have stood the test of time. Usually they were wide 4 meters at the base and 1.2-1.5 meters wide at the top. They managed to stand for about 600-800 years, and, despite the earthquakes that occurred from time to time, they still stand today.

Between the blocks within the city there were irrigated fields. To increase security, Chan Chan was surrounded by two powerful defensive walls. Cities similar to Chan-Chan were located in all Chimu possessions. One of them was Pacatnamu - modern Pacasmayo.

Defensive structures are a characteristic example of the Chimu culture, and the Paramonga fortress is recognized as their standard. It protected the southern borders of the state and stood on the hill of the westernmost spur of the Cordillera, between two rivers with a very fast current. It was impossible to take the fortress by storm; it was surrounded on all sides by mighty walls. The fortress had a stepped pyramidal structure. There was a gate on the defensive rampart that could be quickly barricaded. From them a well-fortified road led to the next fortress step. The center of the structure was located on the third stage, also surrounded by a wall, but even here the enemy's penetration was hampered by many dead ends and corridors. Moreover, the Chimu even managed to install a water supply system into this "eagle's nest."

But truly the most amazing and grandiose structure of Peruvian architecture in general and Chimu architecture in particular was the so-called Great Wall of Peru. It extends from the seashore to the highland Suchimancillo and has a thickness 5 m, height 3 m and length of about 100 km. The wall was built from stone, held together by chips, and

fortified with fourteen small fortresses. This multi-kilometer rampart is very reminiscent of the famous Great Wall of China, which protected the Qin Empire from invasion. Most likely it served these purposes in Peru as well.

In addition to architecture, the Chimu also achieved high results in metallurgy. They smelted various metals and were the first to discover bronze in South America. Their knives, hoes and spears were highly prized, as were gold and silver jewelry. Preference was given to silver - it was considered the metal of the Moon, which was worshiped as the supreme deity. As for gold, the Chimu valued it not as a sign of wealth; they had no money, but as a symbol of power and high prestige. They, like the Incas, only the highest nobility had the right to wear gold clothes. The Chimu lords drank from golden goblets, combed their hair with golden combs, and plucked the hair on their faces and bodies with golden tweezers. Apparently, the most valuable thing about gold was the idea itself, and not the fact of its existence, not its physical properties and external signs.

But Chimu ceramics did not bring fame to the Chimus. It was practical, but not particularly beautiful and sparsely ornamented. Characteristic of Chimu potters was a vessel with two holes, one of which made a whistle when air entered it when liquid was poured out of the other hole. The production of ceramics, organized by the state, had an almost industrial character among the Chimu.

A special type of artistic activity of Chimu craftsmen was making clothes for aristocrats from yellow, green and blue bird feathers. The most prized items were cloaks and overlays made of cotton, decorated with original appliqué. Such products not only looked beautiful, but were also practical - they did not get wet.

The entire life of the kingdom of Chimor passed under the sign "Sm". That's what they called the night star here. The Sun in the desert was an enemy, and the Moon, ruling the rivers and seas, was a friend. Since she could cover the Sun with herself, she was therefore a more powerful deity. Therefore, solar eclipses were a holiday in Chimor. But when the shadow of the Earth fell on the Moon, mourning was declared in the state. To help their main deity live and defeat enemies, five-year-old children were sacrificed on small colored blankets. In addition to the Moon, the constellation Pleiades (Fur) was surrounded with special honor - the new year began with its appearance in the sky. Another significant planet was Venus (Ni).

However, the stars and planets that the Chimu worshiped did not save them from the attacks of their enemies. IN 1476 r. the last supreme ruler, Chimo Capac, was defeated by the Inca army, and the state itself was annexed to the territories of the winner.

But there are other approaches to the history of the decline of the Chimus state. Some researchers believe that the Chimor kingdom reached its highest development already during the heyday of the Incan power and even outlived it, existing until the end of the 16th century. This version introduces a new element into the understanding of the highly developed cultures of pre-colonial Peru: thanks to it, it was possible to highlight the Chimu traditions during the period of the Conquista and in the early years of Spanish colonial rule. She allowed the chroniclers of the 16th century. bring to us the legends about the Nailamp dynasty of Lambayeque and about life in Pacasmayo. The same chroniclers wrote about the high level of culture and political organization, aristocracy and despotism among the Chimu. From them we know that the Chimu spoke a language different from Quechua.

Archeology provides a lot of material for getting to know the social organization of the Chimu tribes. When experts encounter Chimus monumental architecture, undoubtedly the result of well-organized public works, with strict divisions of cities into neighborhoods, he comes to the conclusion that this society had a strong centralized authority, class divisions, a clear division of labor and an effective system of government. Judging by the data obtained, today we can say that it was an urban, well-organized, theocratic society (the rulers were considered deities) and a fairly aggressive society.

Chibcha culture (1200-1500 AD)

The glory of the famous cultures of the Intermediate Region - the San Agustinians and Tayrones - was eclipsed by the achievements of the tribes of the Chibcha linguistic group, who lived in the valley of the Bogota and Sogamoso rivers and called themselves Muisca. The basis of the Chibcha economy is agriculture. They grew corn and potatoes, beans, sweet potatoes and tomatoes, pineapples and avocados, as well as tobacco and coca used for ritual purposes. The only source of meat food was hunting. Of the Chibcha animals, only the dog was domesticated. Exchange played a major role in the economy. His main items were salt, linen, coca, gold and emeralds. These precious green stones were mined from the Chivore and Sumundoki mines. But the Chibcha (Muisca) did not have gold; it was brought from afar. Nevertheless, they achieved amazing results in processing this particular metal. The Chibcha were the only ones in pre-Columbian America who made small disks (tejuelos) of gold that served as coins. However, they cannot be called money in the full sense of the word. Most likely they were decorations, and not a form of universal equivalent.

Every four days, large auctions were held in large Muisca settlements. Foreign trade also flourished. To improve it, a road was built, which was called the Salt Road. Salt was the main export item.

By the time the Europeans arrived, the Chibcha had nine nascent state associations - tribal unions. They consisted of the population of one valley, which included from 80 to 120 villages. At the head of each village was a local chief, who directed all the affairs of the community and was subordinate to the supreme ruler of the valley.

The main part of the population and the main producers were free chibcha - peasants, artisans and miners. They were called "tax payers." They cultivated fields, made pottery, wove cotton fabrics and painted them using the printing method. Slaves existed in society, but they did not play a significant role in production. Ordinary Chibcha lived in patriarchal families in which polygamy was common. Groups of families made up a community.

Leaders and priests were the elite of society. They could be recognized not only by their well-equipped life, but also by their clothing - magnificent painted robes with gold plates. Tiaras and necklaces belonged only to the

supreme ruler. His palace was lined with gold and decorated with carvings and wall paintings. No one dared to look the ruler, who was considered the earthly incarnation of the Moon God, in the eyes. He had many wives, whom ordinary Muisca gave him as tribute (in addition to food and handicrafts). When he died, the son of his elder sister usually took the throne, preparing for his "position" for six years: he lived in a temple, from which he could only leave at night, did not eat meat, did not salt or pepper his food, did not know women.

When there was no legal heir, the ruler chose his own successor. Candidates for the throne were subjected to preliminary testing and coronation rites.

The coronation of the Chibcha ruler was associated with religious ideas. It is known that the Colombian Indians worshiped the Sun and the Moon, who lived in the depths of the sky long before people were created. The latter, according to legends, were created from dust: a man from clay, and a woman from grass. But there were also those who had divine origins. One day the goddess Bachuyo came out of the waters of the sacred lake with a little boy in her arms. Upon reaching adulthood, he became her husband. From this marriage children were born who gave rise to dynasties of leaders. Having grown old, the divine parents returned to the waters of the lake from which they came and turned into snakes.

Later, when people settled across the earth, the god of warriors and rulers, Bochica, appeared from the east. He had white skin, blond hair, a mustache and beard, and a long cloak decorated with small wooden crosses flowed from his shoulders. Bochica taught the Indians goodness and love. He showed how to spin cotton, make fabrics, sew clothes and draw the sign of the cross on them. But the Muisca religion was dualistic, and Bochik had an opponent Chibcha-Chum - the god of those associated with gold: miners, jewelers, traders. The struggle between two deities is reflected in the myth of Tekendama Falls. In order to punish the inhabitants of the Bogotá plateau, Chibcha Chum flooded it. People turned to Bochica for help. With a golden rod, he made a cleft in the mountain, and the water began to flow away. But there was so much of it that since then it has been falling and falling from the cliffs.

The religious rites of the Muisca were led by priests (shekyo). They appeased the gods and spirits of their ancestors with generous sacrifices - baskets of gold and emeralds. Human sacrifices were performed only in honor of the sun, but were extremely numerous. The victims (prisoners of war and 15-16 year old boys (mojas) from the Marbarache tribe) were considered intermediaries between people and God. The ritual took place high in the mountains at the hour of sunrise. Blood was supposed to help the birth of the luminary. It was poured onto the stones, the sacred power of the hearts went into the heavens, and the lifeless bodies remained lying on the rocks so that the Sun could take away every drop of all their strength and energy.

Inca civilization (1200 -1572)

When the rise of the Inca culture began (1200–1572), all previous outstanding civilizations of South America disappeared from the arena of history or were rapidly approaching decline. The Inca country was located in the southwestern part of the continent, stretching from north to south for many thousands of kilometers. During its heyday, 15–16 million people lived on its territory.

Legends tell about the origin of this people. The Sun God Inti watched with sadness the life of people on earth: after all, they lived worse than wild animals, in poverty and ignorance. One day, taking pity on them, Inti sent his children to the people: son Manco Capac and daughter Mama Oklo. Having given them a staff made of pure gold, the divine father ordered them to settle where the staff would easily enter the ground. This happened near the village of Pakari-Tambo, which lies at the foot of the Uanakauri hill. In fulfillment of the divine will of the Sun, his children stayed and founded a city called Cusco. They gave religion and laws to the people who lived there, taught men how to cultivate the land, mine rare metals and process them, and taught women how to weave and run a household. Having created the state, Manco Capac became its first Inca - the ruler, and Mama Oklo - his wife.

Harsh natural conditions (oxygen deficiency, low atmospheric pressure, low soil fertility) and rapid population growth necessitated the struggle for survival and expansion of the occupied territory. At the same time, the Incas resettled the indigenous inhabitants of the conquered territories into the internal regions of the state, and their lands were populated by people from the central regions of the empire; Quechua was introduced as the official language.

From the fog of legends and myths the Incas emerge around 1438 r., when they defeated the neighboring people of the Chaika. The organizer of this victory, the son of the ruler of Cusco-Viracocha, Inca, accepted supreme power, and with it the name Pachacuti. The historicity of his personality is beyond doubt.

Further expansion of the Incas unfolded mainly in the southern and southeastern directions. In the mid-15th century, the Incas intervened in the struggle between the Aymara chiefdoms and, as a result, subjugated the area around Lake Titicaca with relative ease. Here the Incas took possession of colossal herds of llamas and alpacas. Pachacuti declared animals royal property. From now on, the armies of Cuzco did not need vehicles, clothing or food.

Together with his heir, Tupac Yupanqui, Pachacuti organized a large northern campaign, during which the Incan state finally established its status as an empire seeking to unite the entire ancient Peruvian ecumene. The Incan expansion on the plateau near Titicaca brought them close to confrontation with the kingdom of Chimor. The ruler of the latter, Minchansaman, also began to expand his possessions. However, both the highlanders and the inhabitants of the lowlands tried to delay an open clash. Both experienced difficulties when they found themselves in an unusual landscape and climatic zone.

Tupac Yupanqui led the army into mountainous Ecuador, where he had to wage a grueling struggle with local tribes. The Incas tried to make forays into the coastal plain of Ecuador, but the hot, marshy land turned out to be unattractive for people accustomed to mountain air. Moreover, its large population actively resisted.

In the late 60s - early 70s of the 15th century, a decision was made to attack Chimor. Victory remained with the Incas, although the peace concluded by the kingdom of Chimor was relatively honorable for the latter. Only after the uprising that broke out soon was the coastal state finally defeated. Chimor lost all possessions outside the Moche, and Inca military posts were established in this valley itself.

After the death of Pachacuti, Tupac Yupanqui set out on a new campaign. Without much difficulty they subjugated the small states and tribes of the central and southern coasts of Peru. The Incas encountered stubborn resistance only in the small valley of Cañete, south of Lima. Even easier than the capture of the southern coast of Peru was the conquest of thousands of kilometers of space south of Titicaca. Small groups of cattle breeders, farmers and fishermen in local oases were not able to provide significant resistance to his army.

After the southern campaign of Tupac Yupanqui, the empire reached its natural borders. The peoples who lived on the plateau, mountain valleys and in the oases of the Pacific coast were united under one rule. The Inca rulers tried to expand the boundaries of their state also to the east. Tupac Yupanqui's successor, Huayna Capac, defeated the Chachapoya tribes in the Eastern Cordillera. However, the Incas could not advance further east - into the Amazon.

The eastern border was the only one that needed constant protection. Here the Incas built a series of fortresses, and on the territory of modern Bolivia, these fortresses were even connected by a stone wall stretching along the mountain ridges with a length of almost 200 km.

Under Huayna Capac (1493-1525), the Inca Empire reached its apogee of development. After his death, an internecine war broke out between two contenders for the Inca throne - Atahulpa and Huascar, which ended in the victory of Atahulpa. Pizarro took advantage of this struggle and lured Atahulpa into a trap. Having taken a huge ransom in gold from Atahulpa, the Spaniards then executed him and placed Huascar's younger brother Manco Capac on the throne. The latter soon rebelled, but was unable to recapture Cuzco and took his supporters to the northwest of the capital, where he created the so-called Novinsky kingdom in a remote mountainous region. Its last ruler was executed by the Spaniards in 1572.

The Incas called their state Tawantinsuyu - "Land of Four Parts". Indeed, the empire was divided into four parts (suyu) - provinces. They were not administrative territorial units in the modern sense. Rather, they were symbolic areas representing the four cardinal directions. Chinchaisuyu's territory extended to the central and northern coastal and mountainous regions, up to the northern border that today divides Ecuador and Colombia along the Ancasmayo River. The second province, Collasuyu, was located to the south and covered the plateau, part of Bolivia, northern Argentina and the northern half of Chile. The third - Antisuyu - lay in the east in the area of the Amazonian jungle. The fourth - Kontisuyu - extended to the west, all the way to the ocean. The center of these four parts, the starting point was Cusco, located at an altitude of 3 thousand meters above sea level.

In turn, the provinces were divided into districts, which were governed by an official appointed by the Inca. The district included several villages. Each of them belonged to one or even several genera. The clan owned a strictly defined area of land. From the communal land, each man received an allotment (tupa), and the woman received only half of it.

All land in the empire was divided into three parts: the fields of the community, the "land of the Sun" (the income from it went to support the priests and sacrifices), as well as the fields of the state and the Inca (intended to supply the state apparatus, warriors, builders, the Inca himself and his retinue, in case of natural disasters, as well as a fund for widows, orphans and the elderly). The lands of the priestly fund and the state were cultivated by free residents in their free time, after the family plots were cultivated. This additional labor was called minka. It was perceived as a necessary, feasible and sacred contribution of everyone to the common cause.

The standard of living of ordinary community members and their families was almost the same (amount of food, clothing, quality of houses and utensils). There were no starving poor. Those who could not work were provided with the necessary minimum by the state.

The basis of the Inca economy was agriculture and animal husbandry. They cultivated the same plants and those the same animals as everywhere in Peru. Natural conditions forced the creation of irrigation structures: dams, canals, etc. The fields were arranged in terraces. The land was cultivated by hand, using special sticks the size of a man. Craft production was well organized. The bulk of goods were produced in the community, and the most skilled potters, gunsmiths, jewelers and weavers were resettled in Cusco. They lived at the expense of the Incas and were considered public servants. The best of their works were used for religious purposes and gifts; tools and weapons were stored in state warehouses. The Incas achieved great success in metallurgy. Copper and silver deposits were developed. Weaving received special development. The Incas knew three types of looms on which they could even make carpets.

There were no purchase and sale relations; they were replaced by developed regulated state exchange, the functions of which were to meet the needs of residents of different climatic zones. The form of exchange was fairs - city and village, held every ten days.

The socio-political organization of the Incas was very original and fully consistent with its goals. The primary and basic unit of Inca society was the family, led by the father, who was called purek. On its basis, the social organization of society expanded according to the pentecostal system. These associations were built incrementally, each headed by its own leader: one link - 5 families (the leader of this level was called piska kamajok), the second link - 10 (chunka kamajok), the third - 50 (piska chunka kamajok), the fourth link - 100 (pachaca kamajok) families. Each link was headed by its own leader, who was obviously re-elected every year. Thus, all heads of families had the opportunity to participate in the management process. In each pachak, meetings were regularly held to solve pressing problems, in which women took equal part. These meetings were called camacicos. Based on the foregoing, it can be

stated that up to the level of the Pachaka Kamayok, the Incas, in fact, exercised self-government. As for higher-level managers, they held their posts permanently, receiving them as a privilege for personal merit. The higher levels of the social structure and their leaders were distributed as follows: 500 families (Pisca Pachaca Camayoc), 1,000 families (Huaranca Camayoc), 5,000 families (Pisca Huaranca Camayoc), 10,000 families (Unu Camayoc). At the Unu level, the pentecostal principle of organizational structure ended. Next, the principle of division into military units was introduced, numbering 40,000 people from four Unu under the command of the Huamani. The highest level of government was represented by four suyuyuk - apu, who were the supreme leaders of the four suyu. Above them stood only Sapa Inca ("The Only Inca") - the ruler of all Tawantinsuyu, the sovereign coordinator of her life, who had another official title Intip Churin ("Son of the Sun"). It was believed that he descended to earth in order to fulfill the will of the Sun. Sapa Inca's subjects also called themselves "Inca" and considered themselves God's chosen people.

Only a man of royal blood could sit on the throne in Cusco. The future Inca prepared for a difficult role for a long time: he comprehended the secrets of existence, studied religion, various sciences and quipu - knotted writing. He was also taught good manners and military skills.

Although political, economic, legislative and military power was concentrated in the hands of Sapa Inca, he was not an unlimited, absolute ruler in the full sense of the word. This problem lies not only in the nature of the relationship between the Sapa Inca and the aristocracy, but also in certain institutional limitations of royal power. Foreign and domestic research in recent years allows us to conclude that the hierarchical structure in Tawantinsuyu was not strictly pyramidal. Next to the head of the empire stands the figure of a co-ruler, not immediately noticeable, but still endowed with certain functions. In the traditional pre-state hierarchical tradition, such a co-ruler was the head of the younger phratry. Since each phratry was divided into two suyu, Sapa Inca may even have been surrounded by three co-rulers, leading the second, third and fourth suyu, while he himself was the leader of the first. According to Yu.E. Berezkin, such hierarchical structures are typical of the Andean Indians. They are noted in the chiefdoms of Kolya, Huanka, and in the valleys of the northern coast, which were part of the kingdom of Chimor. However, the younger phratry could not be the ruling one, so its head could only be in the status of co-ruler of the supreme ruler - the head of the older phratry.

Sapa Inca was deified as Intip Churin - Son of the Sun. This fact speaks of the theocratic nature of statehood in Tawantinsuyu. As a sign of imperial power, he wore a maskpaichu on his head - a headband made of the finest red wool, decorated with korikenke feathers (a rare type of falcon that lives in the Andes).

In his palace, the Inca sat on a low, carved mahogany throne. Visitors could not see his face - he was separated from them by a curtain. The Inca had hundreds of concubines at his service, and up to eight thousand servants from among the representatives of noble families served him. Fifty of them had access to the ruler and were replaced every seven to ten days.

During his travels, he was protected by a guard dressed in shiny "uniforms" decorated with gold and silver jewelry. The Inca was carried in a stretcher made of gold (only the frame was wooden). After his death, the Inca's body was embalmed. The mummy was seated on a golden throne, and a golden statue of the emperor was installed next to it. By the time the Spaniards arrived in Tahuantinsuyu, the veneration of the mummified remains of emperors already had the significance of a state cult.

Speaking about social differences in Tawantinsuyu, it should be noted that they were determined by origin and personal merit. There were two groups of nobility in the empire: metropolitan and provincial. Representatives of the first received appointments to the highest positions and were considered direct (male line) descendants of Manco Capac, the legendary Incan ancestor. Inca society was only at the beginning of the transition from a communal-kinship form of defining social ties to an estate-class one. The ruling group in it was both a caste and an ethnic group. True, under Pachacuti an important step was taken towards overcoming ethnic isolation. This Inca granted several small tribes living in the Cusco area the status of "Inca by Privilege". This not only made it possible to fill the shortage of managerial personnel, but also accelerated the rethinking of the concept of "Inca" as a social rather than ethnic phenomenon. However, the complete dissolution of the Inca community into the ruling stratum of Tawantinsuyu never happened. Representatives of the Kuskan aristocracy could be easily recognized by the presence of gold discs in their ears. This is where the concept of orejona comes from - the Spanish designation for the metropolitan elite. Representatives of the second rank aristocracy included the leaders of the conquered peoples who recognized the power of the Incas. They were called kuraka. Kurak status was hereditary. However, the new curaca were considered to have begun to exercise their powers only after being approved in Cuzco. People of low origin could be appointed to a responsible post mainly in those areas where, before the advent of the Incas, the political hierarchy was poorly developed. But in this case, the candidate for the highest provincial position had to prove a certain competence. In Tawantinsuyu, one could also be included in the category of aristocracy for outstanding achievements in the military field, for exceptional engineering abilities and for talent in science, art, and literature.

The people of the Inca Empire were represented by communal families united in pisci, chunca and pachaca. At the head of the primary unit of society was the purek - the head of the family. However, in the empire there were categories that remained outside the social structure of the communal sector. These are Yanakona, Aklya, Kamajok and Mitmak, and a person's belonging to one of these categories could be combined with belonging to others.

The term "yanakona" denoted all those who were not subject to conscription for public work and were not subject to taxes, but were personally dependent on their masters. Unlike the community members, they were completely deprived of the means of production.

A category close to Yanacona was formed by Aklya - women who, even in childhood, were assigned to serve the Sun. Most aklyas, however, did not perform priestly functions, but were engaged in spinning and weaving. The procedure for forming the Aklya Institute was as follows. Every year, beautiful, intelligent girls of four or five years old were selected throughout the country and placed at the temples of the main cities of the provinces. Here they learned music, singing, as well as cooking, spinning and weaving. At the age of 10 - 13, the brides were "certified": some were elevated to the rank of "mothers - servants of Inti": they performed religious rites in honor of Inti and performed some other sacred duties, others continued to perform the usual functions for the aklya, i.e. They were part of the servants and worked not only at temples, but also in the houses of the Kuskan aristocracy. Therefore, it was quite typical for Yanaqona men to be given wives from among the Aklya as a reward for their service, regardless of whether these Yanaqona were already married or not. The institution of aklya existed not only among the Incas, but also in the kingdom of Chimor, and even earlier among the Mochica.

The Camayoc are the least studied population group of ancient Peru. They were professional specialists in certain types of work, had a narrow specialization and were personally, and not indirectly through the community, dependent on the administration. The Kamayok were on government pay, but they had no chance of getting into administrative positions because their qualifications were too limited.

The Mitmaq constituted the largest part of the population in the non-communal sector of Tawantinsuyu. The term "mitmak" denoted migrants who were forcibly deported en masse from one region of the empire to another. This kind of practice was determined by both political and economic considerations. The population from the central regions was moved to the border regions, and the newly conquered or prone to rebellion - to long-pacified areas or to the opposite outskirts of the empire. With the help of settlers, large state farms were organized on virgin lands or on insufficiently intensively cultivated lands, which were sometimes given great strategic importance. Among other groups of "government workers," the Mitmaks stood closest to ordinary community members. For two years after the resettlement, they remained dependent on the state, after which they began to engage in ordinary agricultural labor, maintaining the traditional organization.

The objective social and property stratification of Inca society did not completely coincide with the officially recognized scale of social divisions. In Inca society, in principle, no one was free to choose either their place of residence, their type of occupation, or the time allocated to certain types of activities, or even the choice of a spouse. All this was regulated, on the one hand, by custom, and on the other, by the practice of public administration.

In the Inca Empire, ten age categories of citizens were legalized. For men, the first three groups consisted of children under nine years of age ("playing children"); fourth group - from 9 to 12 years old (hunting with snares); fifth - from 12 to 18 years (livestock protection); sixth - from 18 to 25 (military or courier service); seventh - from 25 to 50 years (purekhs who paid taxes and worked for public needs); eighth - from 50 to 80 (raising children); the ninth - from 80 onwards ("deaf elders") and the tenth group - the sick and infirm without age restrictions. The women's classification was somewhat different from the men's, but its principles were the same.

When entering the adult age category, the person's name changed. The first name was given in infancy and, as a rule, reflected the impression of the child (for example, Oaklew - innocent, pure). A person received a second name during puberty. It was final and characterized the inherent qualities of a person.

The imperial ambitions of the Incas pushed them to create a certain class of citizens of low birth who would be able to perform various types of work aimed not only at satisfying their own needs, but above all, at providing everything necessary for the highest aristocracy of the empire. Although the Incas did not spare their subjects in their work, they nevertheless forced them to spend a lot of time participating in various festivals, religious rites, state ceremonies and celebrations. It must be recognized that such generosity on the part of the state strengthened the connection between the imperial power and the people, whose life was thus diversified and, to some extent, made easier.

In this labor-intensive society, people's lives were strictly regulated. The state indicated where they should live, what crops to grow on their plot of land, how and what to wear, and even with whom to marry.

A simple subject of Tawantinsuyu could find moral support primarily in the family and community (aylyu), created through the male line. The aylyu consisted of several families who lived next to each other and engaged in collective labor. In a large village several communities could live, each of which occupied its own complex of walled buildings. Each community revered its ancestors and had the right to a certain place in the main village square during holidays.

A man who was a member of the Aylew, upon marriage, received from the Sapa Inca (i.e., from the state) a land allotment (topu) large enough for him to support himself and his wife. The size of such plots depended on the fertility of the soil in a particular area, but if the topu was equal to two acres, then in this case the head of the family received two more after the birth of each son and one for the maintenance of his daughter. As the owner of a topu, a married man automatically became a pureh, the head of a tax-paying family unit. It should be noted that although formally the land plot was allocated to the man (only after marriage), it was, in fact, issued to both the husband and wife as one whole, emphasizing their equal share in bearing the tax burden. Moreover, within the Andean cultural tradition, both men and women viewed their work roles as complementary to each other, considering them useful and necessary for the survival of all family members. Within the Aylew itself, a spirit of solidarity prevailed. The men worked together to build houses for the newlyweds, and when one of them was called upon to work his mita (tax), serve his labor service, or serve in the army, those who remained at home would work on his topo on behalf of his family. During the spring sowing season, men and women worked side by side, singing religious hymns. The men, lined up in a row, dug up the ground using a chaquital (a foot plow used like a shovel) - a long stick with a footrest above a bronze

tip. They were also followed by women lined up in a row, who were breaking clods of earth with the help of a hoe with a wide bronze blade, called a "lamp".

To meet the food needs of the empire, the Incas had to take a new approach to the use of land, and they successfully coped with this by creating terraces on the slopes of mountains, straightening the beds of some rivers, filling or draining swamps, and directing water to desert areas. Inca agricultural terraces (andenes) have been preserved in great numbers. They made it possible to make agriculture possible where it had previously been unimaginable. Today in Peru, thanks to the Incan Andenes, about 6 million acres of land are regularly cultivated. The dimensions of typical Andenes are as follows: 1.5 - 4 meters height, width and length depend on the slope of the slope (from 15 to 61 meters width and 1524 meters length at the foot of the slope). At such a scale, steps were made to connect the terraces. The walls of many Andenes are made of various types of stone (sometimes from well-cut blocks). The space between the supporting wall and the slope was first filled with a layer of cobblestones (to ensure drainage), then with earth, which was brought from the valleys. In some places, soil fertility was ensured with the help of guano (bird droppings). The system of irrigation structures played a huge role in the agriculture of ancient Peru (especially in the dry coastal areas). The main crop was potatoes (up to 220 species), but various varieties of corn and beans, red peppers, pumpkins, cassava, avocados, peanuts, cotton, coca, and quinoa (Chilean quinoa) were grown.

In addition to working in the fields, community members performed hundreds of other duties: they made pottery, weaved baskets, made chicha (strong maize beer), and were engaged in spinning and weaving in order to meet the needs of both their own family and the state for fabrics and clothing.

Great attention was paid to cleanliness and neatness of clothing in Inca society. Men wore short trousers down to the knees (a sign of maturity) and sleeveless shirts, and women wore simple long woolen dresses, which were pulled over the head and tied at the waist with a wide, elaborately decorated belt. On her feet were sandals made of llama wool. In cold weather, all Incas wore long and warm cloaks.

In Inca society, no one had the right to spend time in idleness. Even pregnant women were rarely freed from daily menial work. Expectant mothers were allowed not to go to the fields only in the late stages of pregnancy, but in other cases they were obliged to do all the work as long as they had enough strength. However, from the Incas' point of view, children were a valuable addition to the family, as future additional labor force. Therefore, abortion was legally punishable by death, to which both the mother herself and all those involved in her crime were subjected.

Although the Incas required everyone to work, they took into account a person's abilities and state of health. The sick and infirm did not have to earn their living. They received everything they needed - food and clothing - from government warehouses. They were assigned tasks that they could perform in accordance with their physical condition. At the same time, the extremely pragmatic Inca regime did not allow the infirm to distract the strong and healthy inhabitants of the country from work to provide themselves with special care. Therefore, according to the law, a person deprived of the ability to work due to a physical defect could start a family only with a similar disabled person.

Old people also received special attention from the state. It was believed that a person reached old age at about fifty years of age. Such people were no longer considered full-fledged workers, and they were exempted from both labor service (mita) and taxation in general. However, until they were completely deprived of physical strength, the old people were instructed to perform tasks that did not require much effort: they collected brushwood in the forests, looked after infants, cooked food, drove chicha, weaved ropes and ropes, provided all possible assistance with harvesting.

In the Inca Empire there were four permanent army formations of 40,000 people, the command of which was subordinate to the ruler of the entire people.

The Inca army was the largest in pre-Columbian America. It was mainly a "civilian" army. All men aged 25 to 50 fit for military service were required to serve military service for five years. Each province supplied both privates and "officers" personnel. Each underwent rigorous military training from the ages of 10 to 18. The training was led by professional military men, usually from the lower ranks of officers, who taught their students how to use weapons of defense and attack, introduced them to the basics of hand-to-hand combat, taught them to overcome water obstacles, besiege enemy fortifications, give smoke signals and other things useful in war.

After completing lengthy military training, the young men in their aylyu, in the presence of a state inspector, took something like final exams in military affairs. The sick and disabled were not subject to military training. When war broke out, the youth of the community, having undergone extensive military training, were sent to the battlefield with the unit to which they were assigned based on the administrative structure of the empire.

The structure of the Inca army exactly corresponded to the administrative and organizational structure of the state and society.

The unit at the lowest level was a detachment of ten soldiers (from one village), headed by a commander responsible for the state of discipline and the timely provision of fighters with everything they needed. The next unit in hierarchy consisted of five such detachments, and ten such groups from ten villages (100 people) were commanded by an officer of a higher rank, and, most often, of noble birth. Large military units included detachments of a thousand people (battalion), two and a half thousand (regiment), five thousand (brigade), ten thousand (division) and, finally, formations of forty thousand people (army corps). At the very top of the military pyramid stood the apo kispai (commander-in-chief). The commander-in-chief of the army of Tahuantinsuyu, naturally, was Sapa Inca. However, often one of the brothers (or other representatives of the highest aristocracy) of the ruler was appointed to this position. At the head of the army corps were "apoksin rantin", regiments - "atun apo", etc. Warriors who performed well in battle not only received awards, but often improved their social standing.



The efficient organization of the army was greatly facilitated by a network of convenient roads and a supply system. During long, long campaigns, the army received everything it needed from state warehouses located along the highways: clothing, food and various types of weapons. In battle, the first weapons to be used were slings (huaraca), since the battle began when the opponents approached a certain distance. Clutching in his hand the two ends of a sling loaded with a stone the size of a chicken egg, the warrior, spinning the uaraka, sharply released one of its ends, and the projectile, which had picked up speed, flew into the enemy ranks at a distance of over 27 метров. In skillful hands, this weapon was distinguished by great accuracy. A stone thrown with a Peruvian sling pierced the metal helmets of the Spaniards at a short distance.

When approaching the enemy, the warrior used a dart. In hand-to-hand combat, the Inca warrior could use some kind of flail - a rope, at the end of which was attached either a stone ball or a bronze pommel with sharp spikes that pierced the enemy's skull. The main melee weapon was the club (makana) - a club with a stone, copper or bronze pommel in the form of a six-pointed star. Sometimes one of the rays of the makana was made in the form of a small hatchet with a sharp blade. In battles with the Spanish conquistadors, the Incas began to actively use another type of weapon - the bola, which was three stone balls attached to the long tendons of llamas. This projectile was thrown with force towards the enemy. The sinews wrapped around the naked infantrymen or horses, which fell at full speed, dragging the riders with them. Shields covered with deer or tapir skin and helmets made of leather and twigs, often decorated with multi-colored plumes, were used as protective weapons. It should be noted that the Inca shields had a very specific "coat of arms" symbolism, by which it was possible to determine which group of troops a given warrior belonged to. Strong sandals were put on the feet, and thick quilted jackets protected the body. Military units of one or another aylyu, and often entire army corps of individual provinces, usually specialized in the use of one or another type of weapon.

The Inca army was distinguished by high discipline: the death penalty was threatened even for absence without the knowledge of the military leader. In battle, in addition to conventional weapons, psychological weapons were also used - various frightening sounds, wild screams, the sounds of flutes made from the bones of defeated enemies and the roar of wooden drums with human skin stretched over them. It should also be noted that the Incas often won victories by the power of words, that is, through diplomatic negotiations, during which the "sons of the Sun" invited the enemy to submit voluntarily.

Unlike the Aztecs, the Incas waged wars not in order to obtain human sacrifices to implement the messianic idea of sustaining the life of the Sun (and therefore the whole world), but to expand the empire and obtain new subjects (additional labor).

In Tawantinsuyu the laws were unwritten, but they were all divided into civil and criminal. Blasphemy, atheism, idleness, laziness, lies, theft, adultery and murder were unacceptable. The question of guilt was decided by judges - community leaders and representatives of the nobility. The laws were based on clear principles: the officials responsible for the decimal division were accomplices in each case; the instigator of the crime was punished, not the perpetrator; an offense committed by an aristocrat was considered a more serious offense than the same offense of a commoner (the Supreme Inca himself considered such a case).

The punishments used were expulsion, scourging, torture, and public reproach, but the most common measure was the death penalty (hanging, quartering, stoning, etc.). Persons who threatened the security of the state were placed in cells infested with poisonous snakes or predatory animals. The villages in which they lived were razed to the ground, and the inhabitants were executed. With such harsh laws, crime in the country was extremely low.

All the settlements of Tawantinsuyu were connected by an elaborate system of magnificent roads, paved with stone and framed by a barrier. They were intended for walking. There were two main roads that crossed the Inca Empire from end to end. One of them began at the northern border of the empire, near the equator (modern Ecuador), and ended at the Maule River. The total length of this road is approx 5250 км. The second road connected the northern coast (Tumbes) with the south. Both roads crossed mountain peaks, swamps, impenetrable jungles, rapid rivers, over which were suspended rope bridges made of agave fibers, and were connected by a series of transverse roads. Along each of them there 25 км were inns, approximately spaced from each other, and 2 км postal posts (chukla) were located after each of them. This is another achievement. The Inca postal service was unmatched by any other ancient civilization. Special couriers-runners (chaskis) with a white headband passed messages along the relay race, running through 2 км their area. There were to be two couriers at each post at the same time. One was resting; the other was awake and closely watching the section of road that passed through his post. As soon as the chaski on duty noticed the approaching courier, he immediately ran out to meet him and received an oral or bundled message along the relay. Since the distances were short, a high delivery speed was achieved: 2000 км they were covered in three to five days. Chaska's work was very hard, so the state postal service used (at the expense of mita) healthy, fleet-footed and especially hardy young people from 18 to 20 years old.

The Inca Empire's excellent postal service was modeled after the earlier Peruvian cultures of the Mochica and Chimú courier services. However, the Incas improved and expanded the postal service of their predecessors. They covered the entire territory of the empire with a network of post posts, starting from the south of what is now Colombia all the way to central Chile. It is also important to take into account that the organization of both the postal service and other state events, including monumental construction, did not cost the empire anything. Work of this kind was the responsibility of the residents of the community in whose territory the work was carried out. Acting as a chaska, 18-20 year old boys performed their labor duties on a mita basis. How difficult the work of the couriers of the Inca postal

service was eloquently demonstrated by the following fact: while others, according to the Mita, had to work for the state for three months (for example, in the mines), the chaskas worked for only a month.

People traveled along the roads of Tawantinsuyu on foot. The only means of transport were palanquins, but the privilege of using them belonged to the Inca himself, members of the royal family and a few noble persons and state officials. As for the means for transporting goods, in this case llamas were actively used. It is noteworthy that the empire could simultaneously use up to 25 thousand llamas! And yet, a person had to deliver the bulk of the cargo himself, on his own back.

#### 4. The culture of the Indians of Ancient South America.

Just like the culture of Mesoamerica, the culture of the Indians of South America was not something homogeneous and established. Over the course of thousands of years, different peoples, organically incorporating the experience of their predecessors, added their own original creativity to it. The cultural achievements of the Chavin, Paracas, Nazca, Mochica, Tiahuanaco, Huari, Tayrone, Chimu and other ancient societies discussed in previous chapters were used by the Incas and became the property of their culture. Therefore, the Inca culture can be considered as a kind of peak in the development of the Indians of South America and, therefore, reflects not only the Inca beginning, but also the heritage of all previous eras.

#### Religion and cult

In accordance with the Incas' worldview, the supreme creator of the Universe and the creator of all other gods was Kon-Tixi Viracocha. When creating the world, Viracocha used three main elements: water, earth and fire. The Inca cosmos consisted of three levels: the top – celestial, where the Sun and his wife-sister Moon live, directly influencing the life of mankind; the middle one, in which people, animals and plants live; the lower one is the habitat of the dead and those who are about to be born. The last two worlds communicate through caves, mines, springs and craters. Communication with the upper world is carried out through the mediation of the Inca, who carried out the will of the Sun on Earth.

The official state ideology was the cult of the Sun (Inti). White llamas were sacrificed to him almost daily, burning them at the stake. In order to ward off epidemics and attacks from enemies, to win the war and for the health of the emperor, tall, beautiful children under the age of 10 were given to the Sun without any flaws. The second-ranking deity was considered Mama Kilya, the patroness of women and women in labor, then the god of Lightning and Thunder (Il-yapa), the goddess of the Morning Star (Venus) and many other divine stars and constellations.

The sacred forces, whose cults were especially widespread among the general public, included spirits. They lived in rocks and caves, in trees and springs, in stones and in the mummies of their ancestors. They prayed to the spirits, made sacrifices, and dedicated certain days to them. Places where gods or spirits lived were called "huaca". All religious ritual in Incan society was the responsibility of the priests. The high priest was the Inca's brother or uncle. He wore a sleeveless red tunic and wore an image of the Sun on his head. He often decorated his face with colorful parrot feathers. He was forbidden to marry or have children out of wedlock, to eat meat, or to drink anything other than water. The rank of high priest was for life. His duties included observing the exact rules of the solar cult, the coronation of the great Inca and his marriage.

The high priesthood was subordinate to ten main clergy. They directed religious life in separate "patriarchies" and came from only one specific family. The highest clergy included religious teachers of individual provinces, and the lower clergy included oracles who knew how to speak with the dead and predict the future from the entrails of animals and birds. The priests professed and performed religious rites, for example, during the four main holidays of the year: the Inca festival, the Water festival, the Moon festival and the Sun festival, celebrated after the harvest.

The cult of Sapa Inca was closely connected with the religion and mythology of the Incas. According to the beliefs of Tawantinsuyu's subjects, the prosperity and misfortunes of the empire and the entire people depended on the health and well-being of their ruler. Sapa Inca was deified as the "son of the Sun" with all the manifestations of cult service to the ruler that flowed from this fact. But the most interesting and unusual institution that contributed to the ideological strengthening of the power of the Sapa Inca was one of the oldest, called "panaka". Panaka is the totality of all the direct descendants of the ruler in the male line, except for his son, who became the successor. The successor son inherited the throne, but not the father's wealth. The Inca's property remained his property even after the death of the ruler. Of course, the Panaka actually controlled the valuables, but symbolically they belonged to the mummies of Sapa Inca and his coya. Preserved through the process of mummification, dressed in royal attire, their corpses sat on thrones in the palaces that belonged to the rulers during their lifetime. They served the rulers as if they were alive, trying to forestall their every desire, satisfy any need, "fed" them, "watered them" and pleased them in every possible way. The deceased emperors were carried on palanquins so that they had the opportunity to "go" to visit each other, to visit the living Incas, who not only worshiped their predecessors, but consulted with them on the most pressing issues, and during such negotiations members served as intermediaries in the conversation Panaki. From time to time, royal mummies were taken to the central square of Cusco to participate in certain ceremonies. Thus, most of the resources of the empire, as Pedro Pizarro, the cousin of the conqueror of Peru, wrote, "belonged to the dead." The great-grandson of the great Pachacuti Huascar considered it too ruinous for the empire to maintain all these mummies of Panac dead rulers. But when he, Sapa Inca, tried to abolish this institution, he caused great discontent among many influential nobles. This resulted in a political crisis that put Huascar at a disadvantage in his fight against Atahualpa. This civil strife ultimately ended with the collapse of the empire.

Writing and literature. Music. Dancing

Regarding the presence of writing among the Incas, there is an opinion, especially among non-specialists, that they used knotted writing in this capacity - the quipu. This is not entirely accurate. The fact is that what is traditionally called knotted writing performed completely different functions than those performed by writing. It was only an excellent means of recording, first of all, statistical data. With the help of quipus, special people (kipukamayok), who had undergone special training and belonged to highly respected officials of the empire, recorded all the information that should have been recorded or about which Cuzco should have been informed: the number of population or troops, the number of weapons or crops, livestock llamas, etc. The khipu consisted of several laces. One, thicker one, was the base; many thinner multi-colored cords of various lengths and with a certain number of knots were attached to it. This record was based on the Inca decimal counting system. The position of the knot on the lace corresponded to the value of the digital indicators. It could be one, ten, a hundred thousand or even ten thousand. In this case, a simple knot denoted the number "1", a double knot - "2", a triple - "3". In order to read a knot entry, it was necessary to know not only the place occupied by a knot on a lace, but also the color of the corresponding lace. The colors of the laces were symbolic. White meant silver and peace, yellow meant gold, black meant illness or time, red meant army, etc. The Kipukamayoks, who mastered the art of knotted writing, could decipher more abstract concepts from the color of these notes. So, for example, white meant not only silver, but also peace, black meant illness (as well as time), etc. It is very possible that initially the knotted writing of the "sons of the Sun" also served as a kind of Inca calendar. This, in particular, is evidenced by another name for the Kipukamayoks - "kilyakipok". The Incas used the term "quilla" to designate the "monthly year" of their calendar, and also called their moon goddess.

The importance of the quipu was so great in Tahuantinsuyu that one of the Spanish chroniclers even wrote about this: "...The entire Inca empire was ruled through the quipu." A large number of copies of the quipu have survived to this day. They differ primarily in size. The largest pile that has come down to us has a length of 165 cm. and width 6 cm. Often, bundles were lowered into the grave so that they would accompany the deceased on his final journey.

And yet it cannot in any way be considered a genuine type of writing. Therefore, it is hardly legitimate to translate the Quechuan word "kipu" using the very common equivalent "knot letter."

It is believed that the Incas had a writing system that was different from what Europeans were accustomed to considering as writing. That's why they simply didn't recognize her. Chroniclers mention special canvases kept in temples, on which "everything that needed to be known about the past" was painted, and about messages from rulers drawn on fabrics. Most likely it was a pictographic script, accessible only to the nobility; Moreover, some scientists are inclined to consider images on ceramic vessels - kero - as inscriptions. It is noteworthy that in the Quechua language, which supposedly did not have a written form, nevertheless, already in the pre-Hispanic period there were words that indicated the opposite. For example, "kilka" ("kelka") - "writing" ("writing"), "kilkangi" - "write", "kilyaskuni" - "read".

In recent years, a point of view expressed in a similar interpretation simultaneously in the works of two prominent researchers has begun to win its adherents. According to this point of view, writing was known to the Incas, but it looked like a lot of peculiar square or rectangular images decorating ancient Peruvian textiles, as well as kero vessels. Such pictographic writing, if, of course, it can be considered writing, was also known to the pre-Inca cultures of this country. The idea that these images are signs of writing was first expressed by the Peruvian archaeologist Victoria de la Jara. She came to this conclusion on the basis of a fundamental, many-month study of tissues preserved in the Paracas burial grounds. Victoria de la Jara found that 16 basic characters are most often repeated on South American fabrics. From the same angle, these signs are studied by the German scientist, professor at the University of Tübingen, Thomas Barthel. He managed to discover up to 400 different signs (tokapu) on the fabrics and vessels of ancient Peru, which in all cases had exactly the same spelling. Apparently, these signs were not just a decorative ornament. However, there is no clear evidence that Tokapu signs are indeed written language.

Despite the fact that there are no ancient written texts of Incan literature, it is still known that it had a fairly high level. There were religious and secular hymns, legends, myths, ballads, prayers, short epics, poems and fables, songs and elegies. Their authors lived in the palaces of rulers. Among them there are poets-philosophers and lyricists, but their work remains nameless.

The pearl of world drama is called the Inca drama in verse "Apu-Ollantay". She talked about a courageous and noble commander, a native of the provincial aristocracy, who dared to fall in love with the daughter of the great Pachacuti himself - Cusi Coyliur ("Laughing Star") - and achieve her reciprocal love. To this day, this drama is still performed on the stage of the Indian theater of Latin America.

The Incas were good musicians. There were only five sounds in their sound series (do, re, fa, sol, la), but this did not stop them from playing bone and metal flutes, drums, tambourines and vessels with water, the neck of which was covered with leather, as well as reed or clay Andean pipes. The inhabitants of Tawantinsuyu often danced to the sounds of music. The dances were mainly of a magical and ritual nature, but sometimes they were performed simply for pleasure. There were several types of dance: men's military, shepherd's, secular, folk, etc.

Scientific knowledge

The inhabitants of the great empire of the sun could not only dance. Among them were good mathematicians, astronomers, engineers and doctors. The basis of Incan science was mathematics. It was based on the decimal system and marked the beginning of the development of statistics. Mathematics has found wide application in astronomy. Observatories were located throughout Peru, where the days of the solstices and equinoxes were determined, the Sun, Moon, Venus, Saturn, Mars, Mercury, the constellations of the Pleiades, the Southern Cross, etc. were observed. The Incan solar year was divided into twelve months of thirty days each, plus one additional month of five days.

Tawantinsuyu had its own geographers and cartographers who made beautiful relief maps, as well as historians. There was even a post of official historian of the empire, who was elected from the relatives of the great ruler.

But medicine is recognized as the most developed science in the state. Diseases were considered a consequence of sin, so priests and healers practiced medicine. They treated with magical techniques, fasting, bloodletting, gastric and intestinal lavage, as well as herbs. In severe cases, they resorted to operations (craniotomy, amputation of limbs), etc. They used a special method of treating wounds - with the help of ants, as well as painkillers, such as coca, which was highly valued. Evidence of the effectiveness of Inca medicine was the longevity of the inhabitants of the empire - 90–100 years.

#### Urban art and architecture

A brilliant example of the urban planning art of the Incas is their capital, the city of Cusco. Cusco was the capital and symbol of the empire - a fairy tale of stone and gold. Here were the residence of the Inca, the main authorities, the ritual center and city services. It was an important economic and cultural point where funds were distributed, taxes were paid and the most important educational institutions were located, where for four years they taught everything that the Incas achieved.

The city is considered one of the largest capitals in the world during the Conquest. In the 16th century about 200 thousand inhabitants lived in it and there were more than 25 thousand houses, painted in bright colors, decorated with marble and jasper, gold door and window frames. Cusco even had running water and sewerage. The city was built according to a pre-developed plan and was distinguished by thoughtfulness. Such a high location of the Inca capital (more than 3 thousand meters above sea level) is surprising. The valley in which Cusco is located is surrounded on all sides by mountains and is only open to penetration from the southeast. The outline of the city resembled the body of a puma, which is why it was the symbol of the city.

The imperial capital was divided into upper Cusco - Hanan Cusco and lower - Urin Cusco.

In the center of Cusco there was the "Plaza of Joy", bordered by the largest golden chain in the history of mankind (length - 350 steps). The square and surrounding streets are surrounded by a complex of shrines and temples. The main one is considered to be the Temple of the Sun. Its walls were lined with gold plates. Inside the structure there was an altar with an image of a huge disk of the sun from which rays emanated. Along the walls of the temple, the mummies of the late rulers of the empire sat on golden thrones covered with carpets.

Adjacent to the great temple is the palace-residence of the high priest and five beautiful buildings in which his assistants lived. These buildings were covered with thatch, into which gold threads were woven.

Nearby was the Temple of the Moon, lined with silver. His altar in the form of a night deity was guarded by the mummies of the deceased Inca spouses.

On the other side of the building complex were the shrines of Thunder, Lightning and Rainbow. And not far from it was the fantastic golden garden of Cusco - half natural, half artificial. According to legend, water flowed here through golden gutters, and in the center of the garden there was also an octagonal fountain covered with gold. The entire world of the Incas was reproduced here from gold in life-size: eared fields, shepherds and llamas with cubs, trees and shrubs, flowers and fruits, birds and butterflies. The Inca people gave the unique creations of skilled craftsmen to pay the ransom for the life of the last supreme Inca, Atahualpa (1532–1572).

There were many amazing things in Cusco, but nevertheless the citadel of Machu Picchu (c. 1500) is considered the main wonder of South America. The last Inca fortress, Machu Picchu, is located high in the Andes to 120 km the east of the capital, on very rugged terrain, but the builders of the fortress were able to turn the disadvantages of the landscape into advantages, achieving unity of architectural structures with the environment. The pointed battlements of the main fortress tower seem to be part of the mountain, and the stone terraces are in strict accordance with the curves of the rocks. All buildings in Machu Picchu are located at different heights, so there are more than 100 stairs in the citadel. The center of the fortress city is considered to be "the place where the Sun is tied" - an observatory carved into the rock. Next to it are the Temple of the Sun, the Temple of the Three Windows (with the three largest trapezoidal windows in Peru) and the palace of the high priest. This is the first part of the city. Its second part - the Royal Quarter - is made up of a semicircular fortress tower emerging from the rocks. The Princess's Palace is the residence of the ruler's wife and the Royal Palace of the Inca. The third part of the fortress was a block of residential buildings for ordinary residents. The entire city was surrounded by powerful ramparts.

#### Art

Most of the pre-Columbian art has been found in burials on the coast. Fewer objects with plot images were found in the mountains, and they date mainly from the Wari-Tiaunaco era or even earlier. During the Predina period, the geometric style dominated here everywhere.

Inca art is poorly known. The figurines that archaeologists find in burials are poorly individualized and are most likely associated with the world of lower mythology, with the veneration of spirits and ancestors. Inca vessels and fabrics are covered with geometric patterns or decorated with artistically perfect, but plot-inexpressive images of people and animals. Only under the influence of the Spaniards did a unique figurative style of lacquer painting on goblets develop in Cusco, but the subjects presented on vessels of the 16th-17th centuries are not of a purely Indian nature.

As for the Incan statues, they were made primarily not from stone, but from precious metals. Naturally, all this was immediately melted down by the conquistadors. Stone sculptures were mainly broken with hammers. The images of the Incan deities were destroyed so diligently and consistently that we now practically do not know what they exactly looked like.

## Lecture 14. Civilization of Central America

### Plan

#### 1. Natural conditions of Mesoamerica

#### 2. The most ancient population of Mesoamerica

#### 3. Mesoamerica in the classical era

A special cultural and geographical region - Mesoamerica - includes Central and Southern Mexico, Guatemala, Belize, and the western regions of El Salvador and Honduras.

Mesoamerica is distinguished by an extraordinary diversity of natural conditions. Most of Mexico is occupied by the Mexican Highlands with the outlying Sierra Madre ranges. In the northwest is the mountainous California Peninsula, in the south are the mountainous region of Chiapas and the southern Sierra Madre, and in the southeast is the lowland Yucatan Peninsula. The climate in most of Mexico is tropical, in the north it is subtropical, and varies greatly depending on the nature of the relief. More than half of Mexico's territory is occupied by arid regions. The largest river (on the border with the United States) is the Rio Bravo Del Norte. There are many lakes in southern Mexico.

The topography of Guatemala is predominantly mountainous, dominated by highlands with active and extinct volcanoes towering above them. In the north there is the Petén plateau with karst landforms, in the south there is a narrow strip of coastal lowland. The climate is subequatorial. Precipitation ranges from 500 1000 mm per year in the lowlands of the south of the country and the Peten plateau and up to 2000 2500 mm in the highlands. The largest rivers are Motagua and Polochik.

The southeastern part of the Yucatan Peninsula (modern Belize) is a low-lying, swampy plain. Only in the southwest do the Mayan Mountains rise. The climate here is tropical. Precipitation is about 2000 mm per year. The main rivers are Rio Hondo, Belize.

The north of El Salvador is occupied by a longitudinal tectonic depression along which the Lempa River flows. Along the Pacific coast there is a narrow coastal lowland. In the central part of El Salvador there is a volcanic highland with two marginal chains of volcanoes. The climate is tropical. Precipitation ranges from 600 700 mm per year in the Lempa depression to 1500 2500 mm in the highlands.

The territory of Honduras is predominantly mountainous. Most of it is occupied by highlands up to 2865 m. Along the coasts (in the south – the Pacific Ocean, in the north – the Caribbean Sea) there is a low-lying plain, in the northeast there is a swampy lowland (mosquito coast). The climate is tropical. Precipitation up to 3000 mm per year. The largest rivers flow into the Caribbean Sea.

The flora of Mesoamerica corresponds to climatic conditions and landscape features. Most of the territory is covered with forests. In the hot and humid zone these are evergreen tropical forests with valuable tree species. Mixed, predominantly oak-pine forests grow on the mountain slopes. The Pacific coast of Guatemala, northern Belize and some other areas are occupied by savannas and bushes. In the arid regions of Mexico, the vegetation is desert and semi-desert.

The southern regions of Mesoamerica are located in a seismically active zone. Earthquakes are common here.

The natural environment of Mesoamerica was relatively unfavorable for the development of productive forms of economy. There were no domesticable animals and many useful plants known in the Old World. This was one of the reasons for the significant lag in the development of the American Indians. The basis of developed agriculture in Mesoamerica was corn, the ancestral home of which is the northern regions of the zone of ancient civilizations. In addition to corn, useful plants of Mesoamerica are represented by certain types of pumpkins and legumes (Guatemala), which also underwent domestication.

The successful development of agriculture was not accompanied by the development of cattle breeding. The local breed of horses, which could later prove to be as useful as in the Old World, became extinct in America very early (about 10 thousand years ago). Cows and sheep were unknown, and caribou (deer) and bison, which could take over if they were domesticated, were found mainly in areas inhabited by primitive tribes, who were content to hunt them.

The lack of reliable sources of protein food became a big brake on the development of Mesoamerica. Eating protein-rich algae or poultry farming could not decisively improve the situation.

In Mesoamerica there are reserves of metal ores: copper, gold, silver, iron. However, metallurgy here begins no earlier than the 9th-10th centuries. AD Apparently, the use of copper and bronze tools in Mesoamerican agriculture was not particularly profitable. This is also confirmed by the fact that, right up to the Spanish conquest, decorations prevailed over utilitarian objects in metal products. As for iron, the inhabitants of the New World in the pre-Columbian period of their history could neither mine nor process it.

Not all of Mesoamerica was favorable for human life. Human progress was hampered by dense forests, entangled in vines and covered underneath with thorny bushes. Poisonous snakes, scorpions, mosquitoes and vampire bats are represented here in more than abundance. Tropical downpours washed away and carried away a thin layer of fertile soil, and the rainwater was immediately absorbed by the porous limestone. However, despite the influence of these unfavorable factors, people developed these territories and managed to create high civilizations comparable in their level of development to the ancient Eastern ones.

#### 2. The most ancient population of Mesoamerica.

There are many hypotheses about when humans first appeared in the Western Hemisphere and where people came to the American continent. World science has been studying this problem for more than 400 years. Since the remains of great apes have not yet been found in the New World, the hypothesis about the autochthony of the American population is currently rejected by most scientists. According to modern ideas, the ancestors of the Indians came to the American continent from Northeast Asia through the Bering Strait and Alaska. This happened, according to some

sources, approximately 30-40, according to others – 12-15 thousand years ago. There are no reliable dates indicating that man appeared in the New World earlier than 40 thousand years ago. The most reliable information about the ancient inhabitants of America dates back to the end of the 12th-11th millennium BC.

The number of initial newcomers from Asia was small and the development of the vast spaces of the new continent proceeded very slowly. In order to reach Tierra del Fuego, it took man 12-15 thousand years. The earliest finds indicating human presence in Alaska are 27-30 thousand years old (Old Crow site, “Yukon man”, etc.). Numerous finds of Paleo-Indian times in the central and southern regions of the United States date back to the end of the 12th-11th millennia BC. Two large traditions or cultural and historical communities stand out here, separated territorially by rocky mountains - the ancient eastern and the ancient western.

The tribes who lived east of the Rocky Mountains were mainly engaged in hunting large Pleistocene animals: mammoths, fossil bison, camels, horses. In areas where the ancient Western tradition spread, the main occupation of the population was gathering, supplemented by hunting small animals and birds. Within the framework of the ancient Eastern tradition, several cultures changed over several millennia. The Sandia culture is considered the earliest, followed by the Clovis culture (10000-9000 BC), Folsom (9000-8000 BC) and some others. Ancient Western traditions are represented by the cave sites of Danger (Utah), Gypsum (Nevada) and Bentana (Arizona), as well as the so-called “desert culture”. Tribes of the “desert culture” inhabit a vast territory from the southwestern regions of the United States to the deep regions of Mesoamerica from the 8th-7th millennia BC. In their economy, there is a noticeable increase in the role of gathering and a decrease in the role of hunting.

The earliest materials from Central America date back to the 10th millennium BC. (Diablo culture). From this time until at least 7000 r. BC. Mesoamerica was inhabited by various groups of wandering hunters and gatherers who traced their origins to North American tribes. This time is represented by the finds of stone tools and mammoth bones in Santa Isabel Istapan, the skeleton of an ancient hunter with a variety of stone implements in Tepeshpan and individual finds of ancient stone tools.

Around the 6th millennium BC. Mesoamerica is experiencing major climate change. The climate becomes much drier and warmer compared to the previous period. As a result, many species of flora and fauna died, and their place was taken by organisms more adapted to new natural conditions. The balance of the former hunting-gathering economy was disrupted and the local population was forced to move to new forms of economy. Gathering and hunting for small game begin to play a predominant role.

From the end of the 7th-6th millennium BC. The first timid attempts are made to grow useful plants. The mountainous regions of the tropics and subtropics created the most favorable conditions for agriculture and for the life of ancient man. There are the beginnings of agriculture from a distant time (caves of Tamaulipas, Chicoloapan, Coshcatlan, etc.). In the 4th millennium BC. A trio of the most important cultivated plants of the New World appears - corn, beans and pumpkin.

III millennium BC - a time of further progress of agriculture, an increase in its share in the life of the Indians. In the southern regions of Mesoamerica (Puebla, Oaxaca), agriculture at the end of the 3rd millennium BC. is beginning to play a decisive role in the economy. At the same time or a little later, ceramics first appeared here and permanent settlements of farmers began to emerge. As more and more plants were introduced into culture and agricultural productivity increased, people could remain for longer and longer periods of time in the place where their crops were located.

The end product of this long evolution was permanent agricultural settlements consisting of wooden huts plastered with clay.

From this moment on, the process of development of aboriginal cultures of the New World becomes unequal. The difference is that centers of the productive economy emerge, while the remaining Indian tribes continue to remain at the hunting and gathering stage. In addition, these centers themselves do not arise simultaneously. Mesoamerica in the Preclassic Period.

At the turn of the 3rd and 2nd millennia BC. The cultures of hunters and gatherers are being replaced by cultures of early agriculture. Throughout Mesoamerica, a relative similarity of economic and cultural structures was established, expressed in the dominance of agriculture based on the cultivation of corn, beans and pumpkins, the presence of permanent settlements of farmers and well-established traditions in the manufacture of ceramics.

Within the framework of the Preclassic period in the history of Mesoamerica, three stages are distinguished: Early Archaic (2000-1000 BC), Middle Archaic (1000-500 BC) and Late Archaic (500-100 BC). The lower limit (2000 r... BC) is determined by the moment when the economy of the local population is already based primarily on agriculture. The upper limit of archaic cultures coincides with the time of the emergence of the first Indian civilizations.

In the Early Archaic period, the number of settled agricultural settlements with adobe dwellings sharply increased (Yarumela and Los Naranjos in Western Honduras, La Victoria on the Pacific coast of Guatemala, Chiapa de Corzo in the central part of the Mexican state of Chiapas, ancient settlements in the Tehuacan Valley, Southern Puebla). The density of settlements indicates a clear increase in population compared to the previous era of gatherers, hunters and fishers.

Ceramics production is being improved and developed. The presence of weaving is evidenced by the imprints of fabrics made from cotton and other plant fibers, often found on ceramics.

The level of development of agriculture can be determined by plant remains in the cultural layer of individual settlements, as well as tools directly related to the processing of plant food (coarse grain grinders, stone bowls, mortars and pestles). Hybrid varieties of maize, beans, squash, amaranth, chili pepper, avocado, sapote and cotton were grown.

The population lived in tribal communities. The land was cultivated with primitive tools, but in a number of areas, especially on the Pacific coast, due to the extraordinary fertility of volcanic soils, even in the presence of primitive types of maize, and only with the help of a digging stick, good harvests were harvested. The development of agriculture led to important changes in the field of ideological views. Clay figurines depicting naked women (a reflection of the cult of fertility) are becoming widespread.

Agriculture during this period was not yet so productive as to fully provide the population with food. This constantly forced him to resort to old types of economic activity: gathering, fishing, hunting.

The Middle Archaic stage is a time of important deep processes and changes within agricultural cultures. Archaic relics are disappearing. The main trio of crops - corn, beans and squash - made up about 85-90% of the food of ancient farmers. High-yielding varieties of hybrid corn were created, the first permanent irrigation systems appeared, and milpa farming began to develop. Milpa farming is an extensive type of farming, approximately corresponding to slash-and-burn agriculture in forested areas of Europe ("milpa" is an area cleared of thickets, a corn field). Extraordinarily fertile soils fertilized with ash, a carefully developed agricultural calendar and high yields of hybrid corn created a solid economic basis for the development of agricultural crops.

Pottery production is being further developed. Many new forms of ceramics appear, among which vessels in the form of animals, birds and fish stand out. The cult of clay female figurines also continues to exist. Their styles are becoming much more diverse in technique.

Economic and cultural achievements created the prerequisites for the subsequent development of new lands. In the Valley of Mexico, on the shores of Lake Texcoco and the surrounding freshwater lagoons, many new agricultural villages are emerging. The low-lying, forested areas of Northern Guatemala and the Yucatan Peninsula are beginning to be populated.

The population still lives in tribal communities. However, new features appear within them. Here and there special necropolises appear; the burials of some of them stand out from the rest due to the abundance of grave goods. At the very end of the Middle Archaic stage in Mesoamerica, the first examples of temple architecture appeared in the form of small stone pyramids, on top of which stood sanctuaries made of wood and clay (Tehuacana Valley, Kaminaljuyu in Guatemala, Louisville in Belize and some others). The appearance of the first temple buildings, as well as figurines of shamans or priests, indicates the emergence of a layer of priesthood. During the Middle Archaic period, cults of many gods arose, which later became the main deities of Mesoamerica. At the same time, one of the main concepts of all developed religions of Mesoamerica began to take shape - the idea of dualism.

All these trends, which originated in the Middle Archaic stage, clearly manifest themselves towards the end of the Preclassic period of Mesoamerica.

Productive forces are being further developed, primarily in the field of agriculture. Along with the development of extensive forms, intensive agriculture also appears. Complex irrigation systems are being created and artificial terraces are being used. Along with agriculture, crafts and trade developed. In ceramics, the emergence of new characteristic forms of dishes and the first examples of polychrome painting are noted. Weaving is being developed.

Throughout the Late Archaic stage, there is an increase in the number of settlements and their size, which indicates a significant increase in population. Some old villages turned into religious and administrative centers, where, along with a mass of simple dwellings made of clay and wood, entire complexes of monumental temple and administrative buildings rose on pyramids. An example is the grandiose pyramids of the Temple of the Sun in Teotihuacan and the "round" temple in Cuicuilco. The construction of massive temple platforms was determined by the nature of the transitional era from primitiveness to a socially differentiated society and state. This phenomenon was characteristic of most ancient societies, in which the basis of the leader's power was cult-religious. Such structures became a visible embodiment of this power and at the same time symbolized the power and wealth of this group in relation to others.

Extensive temple construction testified to the formation of a layer of professional priesthood. At the same time, magnificent stone tombs of the nobility appeared, located under the foundations of temples and sometimes accompanied by human sacrifices. All this testified to important changes in the social structure of society, indicating the transition of local Indian tribes from a primitive communal system to a socially differentiated society and state. This process occurred simultaneously throughout most of Mesoamerica, but was especially intense in areas such as the Valley of Mexico, mountainous Guatemala (Kaminaljuyu), Southern Veracruz and Tabasco (Olmec culture), central Chiapas and Petén (Northern Guatemala).

### 3. Mesoamerica in the classical era.

The Olmec culture is one of the earliest cultures of Mesoamerica. The name of the people who created it has not been preserved (the name was given by the name of the Indian tribe that lived here much later). The main centers of the "Olmec" culture are large settlements: La Venta, Tres Zapotes, Cerro de las Mesas, San Lorenzo. They are located on the territory of the modern Mexican states of Veracruz and Tabasco, in their coastal part. The chronological framework of the "Olmec" culture is ca. 800 r. BC. – 100 r. AD

Analysis of the most important monuments of the "Olmec" culture allows us to identify several successive stages. The oldest of them dates back to the Middle Archaic period. The second stage is Late Archaic. The third stage is protoclassical and early classical.

The first two stages are characterized by development trends common to all of Mesoamerica. The formation of the distinctive features of the "Olmec" culture (primarily in the field of art) dates back no earlier than the second half of the 1st millennium BC, i.e. to the late archaic stage and to the transition period from archaic to civilization.

Characteristic features of the Olmec style are:  
Depiction of a special type of human being (jaguar child).  
Image of a jaguar (in the form of stylized masks).  
Motif of a dwarf with pathological defects.  
Ritual centers with a specific orientation and layout.  
Ritual offerings and dedicatory treasures (hides) in the platforms of buildings.  
Mirrors made of polished stone.  
Colossal stone heads in helmets.  
Steles and altars.

The bearers of the "Olmec" culture grew maize, beans, pumpkin, and zucchini. They knew how to construct irrigation canals, build dams and dams. Certain types of crafts have reached a high level: construction, stone-cutting, pottery, weaving. Trade probably also existed. This is evidenced, in particular, by the finds of "Olmecoid" figurines in other areas of Mesoamerica.

Almost nothing is known about the social structure and political structure of the Olmec society. Analysis of burial complexes shows that the process of property differentiation in local society has gone quite far. The presence of ritual centers with a certain layout indicates a fairly high level of organization of power. The role of the leader, who primarily exercised military functions, is strengthening. On the monuments of the "Olmec" monuments there are triumphal scenes depicting rulers. A special layer was the priesthood (cult scenes with the participation of priests are also not uncommon on the "Olmec" monuments). In general, the social structure of the local tribes was unlikely to differ significantly from similar societies of the ancient world and continued the previous tribal relations.

The discovery of the "Olmec" culture and the long period of its existence led to the emergence of a serious scientific problem. Its solution depends on establishing the time to which the "Olmec" style of art belongs (small plastic jade, colossal heads, basalt steles and altars). If it occurs in Middle Archaic times, then the "Olmec" culture can be considered as the ancestor of all the high cultures of Mesoamerica. If this style belongs to the proto-classical or early classical period, then the question of its role as an alma mater in the history of Mesoamerica disappears. This issue still remains controversial, but the second point of view looks more convincing. In this case, the most advanced areas of Mexico and Central America (the highland and lowland Mayans, the Zapotecs of Monte Alban, the inhabitants of Central Mexico and the Gulf Coast) arrived at the threshold of civilization more or less simultaneously.  
Civilization of Teotihuacan

The area of distribution of the Teotihuacan civilization is quite extensive and covers the territory of the Valley of Mexico and the modern Mexican states of Hidalgo, Morelos, Tlaxcala and Puebla. Its core was the Teotihuacan Valley.

This rather vast mountain plain is located at an altitude 2280 m above sea level and is approximately 15 km in length and 7 km in width. From the north, the Teotihuacan valley is closed by the mountain ranges of the Central American Cordillera. It is also surrounded by mountains in the east, west and south. The valley itself and the surrounding area are characterized by an extremely arid climate. The main source of water for irrigation of fields and various economic needs is the shallow San Juan Teotihuacan River. Many streams and streams flow into it, most of which completely disappear during the dry season. The area's mineral resources are quite poor, but the most important raw material for making tools and weapons in ancient times - obsidian - is found in abundance in the vicinity of Teotihuacan.

It was here that one of the most important cultures of Central Mexico originated and flourished in the 1st millennium AD. With the advent of the Teotihuacan civilization, cities, writing, a calendar, a complex religion and a state emerged.

The name of the people who created this culture has not been preserved. It is known that the majority of the population of Teotihuacan belonged to the Nahuatl language group and were ethnically related to the Toltecs and Aztecs.

Chronological framework of Teotihuacan culture - from 300 r. BC. before 800 r. AD. Its development includes several stages: the formation stage (300 r. BC - the turn of our era), when the foundation for the future achievements of Teotihuacan civilization is laid; the stage of the formation of the main traditions of classical culture (the turn of our era - 250 rAD); the stage of highest prosperity, ending with the death of Teotihuacan (250-600 AD) and, finally, the last fourth stage of the decline of Teotihuacan culture in Central Mexico (600-800 AD). The further history of Teotihuacan is connected with the Toltec tribes, who created the second major civilization after Teotihuacan in Central Mexico.

The economic basis of the Teotihuacan civilization was highly developed agriculture. Three centuries before the beginning of our era, a settled agricultural population already lived in the Valley of Mexico, cultivating corn, pumpkin, beans, tomatoes and other useful plants.

By the turn of our era, the main forms of intensive agriculture became widespread, among which the chinampas ("floating gardens") system occupies a special place. The Chinampas were small artificial islands formed by scooping up mud from the marshy shores of the lake and putting it in heaps, first strengthened by wattles of reeds, and then by trees, firmly connecting the ground with their roots. The water between them was fertilized with fresh silt, and its fertility was thus always renewed. The Chinampas made it possible, to a certain extent, to solve the problem of supplying food to such large classical centers as Teotihuacan, Azcapotzalco, etc.

Irrigation also played a significant role in the Valley of Mexico. Moreover, the canals were used not only for irrigation, but also as convenient routes of communication between the center and the outskirts of Teotihuacan.



Most of the classical centers in the Valley of Mexico and neighboring areas had areas of high soil moisture on their outskirts. These green areas, whose soil is fed by groundwater, springs, wells, etc., served as the main source of cultivated land and the main supplier of agricultural products. An addition to this was the “bed” system on artificial terraces on the slopes of hills and mountains.

Despite the primitive nature of agricultural tools (the main tool was the koa - “digging stick”), the farmers of Teotihuacan managed to obtain fairly high yields that met the needs of the population.

Hunting and fishing products served as a certain addition to plant foods. In ancient times, this area was rich in fish, waterfowl, deer, hares, etc.

The main type of craft in Teotihuacan was the production of ceramics. It was widespread and for the most part was the work of specialist craftsmen. Another important type of craft was the production of stone tools and weapons. The main types of raw materials were flint, obsidian, basalt, granite and other types of stone. In addition, weaving (yarn and fabrics were made from cotton), construction, the production of baskets and mats, and the manufacture of feather products were developed.

Trade, both internal and external, was also developed. During its period of greatest prosperity, Teotihuacan maintained lively relations with most of the civilized peoples of Mesoamerica. Teotihuacan terracotta figurines and ceramic vessels are found from the southwestern United States to the borders of El Salvador.

The centers of Teotihuacan civilization were the cities of Teotihuacan, Azcapotzalco, Portezuelo and other smaller centers. The largest among them was Teotihuacan. Its territory in the classical period was about 28 km<sup>2</sup>. At its peak, the population numbered from 40 to 70 thousand people. The city had powerful streets and squares, an excellent drainage system for rainwater. Luxurious palaces of the nobility and grandiose pyramidal temples coexisted with cramped quarters of adobe houses - the habitat of ordinary people, noisy markets and foreign farmsteads.

Little is known about the socio-political structure of Teotihuacan. It can be assumed that already from the turn of our era, a primary urban state existed here, which later united the vast territory of the Valley of Mexico City and the adjacent areas. Whether Teotihuacan was the only capital of the state or whether there were several centers is still impossible to answer unequivocally. However, in the V-VII centuries. AD Teotihuacan moves from trade expeditions and peaceful ties with its southern neighbors to military expansion against them (an example here is the fate of the city of Kaminaljuyu in mountainous Guatemala). This is evidence of the beginning of a qualitatively new stage in the development of Teotihuacan civilization, which was, however, interrupted by a military invasion from outside.

The main social groups of Teotihuacan society were the priesthood, secular military nobility and free community farmers, artisans, and traders. There is no evidence yet of the presence of slaves, but in this regard it is unlikely that Teotihuacan differed from other ancient societies of this type. The property status of different categories of the population was not the same. The aristocracy stood out sharply from the background of the bulk of the community members. However, relations between them were unlikely to be clearly antagonistic in nature and were most likely quite peaceful (most Teotihuacan urban centers did not have defensive structures). To some extent, the civilization of Minoan Crete or the Harappan culture in Ancient India can serve as an analogue of Teotihuacan society.

Teotihuacan died at its peak in the 7th century. AD Death came quite quickly as a result of violent destruction. Most likely they were aliens from the north. Teotihuacan at that time was the northernmost region of the zone of Mesoamerican civilizations and constantly felt barbarian pressure on its northern borders. One of the enemy raids into the country ended in the destruction of the city.

After the death of Teotihuacan, his culture continued to exist for some time in Azcapotzalco, Portezuelo and other centers of the Valley of Mexico, gradually declining until this entire territory was subjugated by the Toltecs. Zapotec (Monte Albana civilization)

Another center of the ancient civilizations of Mesoamerica was located on the territory of the modern Mexican state of Oaxaca in the valley of the same name. Oaxaca lies at the junction of the most important land and sea routes connecting Central Mexico with more southern regions. In ancient times, almost the only land road to the south passed through the Isthmus of Tehuantepec, which was used to get to Guatemala, El Salvador and Honduras.

The geographical position of Oaxaca has long allowed the penetration of strong external influences there. By the beginning of our era, the Zapotecs who inhabited the valley found themselves between the two most developed civilizations of Mesoamerica: Teotihuacan in the northwest and Mayan in the southeast. In the north and northeast, the Zapotecs bordered on the creators of the "Olmec" culture. Despite the strong influence of their neighbors, the Zapotecs managed to create their own distinctive culture, which is distinguished by its original architecture, a characteristic writing and calendar system, original ceramics with carved patterns and a special type of burial structures.

The main center of Zapotec culture was the city of Monte Alban. By the end of the 1st millennium BC. Monte Alban was a typical example of a primary state formation at the city-state stage, similar to Sumerian Lagash in the middle of the 3rd millennium BC. 10-20 thousand people lived in the city, and the total population of the valley did not exceed 100 thousand people. Subsequently, Monte Alban, as a result of successful campaigns of conquest, significantly expanded its territory. In the north up to the southern part of the Mexican state of Puebla, in the northeast it includes part of the territory of the “Olmec” culture, and in the south Zapotec influence extends to the Isthmus of Tehuantepec. Thus, Monte Alban turns into the capital of a large territorial entity with a population of up to half a million people. The period of greatest prosperity of the Zapotec civilization of Monte Alban falls on the period from 400 to 900 years. AD

The basis of the Zapotec economy was highly productive maize farming, based on a complex irrigation system. In ancient times, the Oaxaca Valley was covered with a dense network of dams and canals. The important role of

agriculture in the life of the local population can be indirectly evidenced by the fact of the dominant position of the gods - the patrons of farmers in the Zapotec pantheon (the god of maize - Pito Cosobi, the god of rain - Cosico, etc.).

Craft among the Zapotecs, as well as among other cultures of classical Mesoamerica, is represented primarily by ceramic production, the production of textiles, stone tools and weapons, and construction.

The socio-political structure of the Zapotecs was, in general terms, very similar to other societies of Mesoamerica during the classical era (especially the Maya and Teotihuacan).

At the end of the 9th or beginning of the 10th century. AD Monte Alban was captured by the Mixtecs, but the traditions of Zapotec culture survived until the Spanish conquest. The Mixtecs were one of the carriers of the Mixteca-Puebla culture (territory of the states of Tlaxcala, Puebla, Morelos), which flourished in the 7th-10th centuries. AD Later they created their own civilization (in the northern part of the Mexican state of Oaxaca), which existed until the arrival of the Spaniards.

Mayan Civilization (Ancient Kingdom)

The territory where the Mayan civilization developed once occupied the modern southern Mexican states of Chiapas, Campeche and Yucatan, the Peten department in Northern Guatemala, Belize and part of Western El Salvador and Honduras. The southern borders of the Mayan possessions were closed by the mountain ranges of Guatemala and Honduras. Three quarters of the Yucatan Peninsula is surrounded by sea, and the land approaches to it from Mexico were blocked by the endless swamps of Chiapas and Tabasco. The Mayan territory is distinguished by an extraordinary diversity of natural conditions, but nature has never been too generous to humans here. Every step on the path to civilization was achieved by the ancient inhabitants of these places with great difficulty and required the mobilization of all human and material resources of society.

The history of the Maya can be divided into three major eras in accordance with the most important changes in the economy, social institutions and culture of local tribes: Paleo-Indian (10,000-2000 BC); archaic (2000-100 BC or 0) and the era of civilization (100 r. BC or 0 - 16th century AD). These eras, in turn, are divided into smaller periods and stages. The initial stage of the classical Mayan civilization occurs around the turn of our era (1st century BC - 1st century AD). The upper boundary dates back to the 9th century. AD

The earliest traces of human presence in the area of the spread of Mayan culture were found in central Chiapas, mountainous Guatemala and part of Honduras (X millennium BC).

At the turn of the 3rd and 2nd millennia BC. In these mountainous regions, early agricultural cultures of the Neolithic type appeared, the basis of which was maize farming.

At the very end of the 2nd - beginning of the 1st millennium BC. The development of the tropical jungle region by the Mayan tribes begins. Individual attempts to settle on the fertile, game-rich lands of the plains had been made earlier, but mass colonization of these areas began precisely from that time.

At the end of the 2nd millennium BC. The milpa (slash-and-burn) farming system was finally taking shape, progressive changes were observed in the production of ceramics, house-building and other areas of culture. Based on these achievements, the mountain Maya tribes gradually developed the forested lowlands of Peten, eastern Chiapas, Yucatan and Belize. The general direction of their movement was from west to east. During their advance into the interior of the jungle, the Mayans used the most advantageous directions and routes, and above all river valleys.

By the middle of the 1st millennium BC. the colonization of most of the lowland jungle region was completed, after which the development of culture here proceeded completely independently.

At the end of the 1st millennium BC. in the culture of the lowland Maya, qualitative changes are taking place: palace complexes appear in cities, former sanctuaries and light small temples are transformed into monumental stone structures, all the most important palace and religious architectural complexes stand out from the total mass of buildings and are located in the central part of the city on special elevated and fortified places, writing and a calendar developed, painting and monumental sculpture developed, magnificent burials of rulers with human victims appeared inside temple pyramids.

The formation of statehood and civilization in the lowland forest zone was accelerated by a significant influx of population from the south from the mountainous regions, where, as a result of the eruption of the Ilopango volcano, most of the land was covered with a thick layer of volcanic ash and turned out to be uninhabitable. The southern (mountainous) region appears to have given a powerful impetus to the development of Maya culture in the Central region (Northern Guatemala, Belize, Tabasco and Chiapas in Mexico). Here the Mayan civilization reached the peak of its development in the 1st millennium AD.

The economic basis of the Mayan culture was slash-and-burn maize farming. Milpa farming involves cutting down, burning and replanting an area of tropical forest. Due to the rapid depletion of the soil, after two or three years the plot must be abandoned and a new one must be looked for. The main agricultural tools of the Mayans were: a digging stick, an ax and a torch. Local farmers, through long-term experiments and selection, managed to develop hybrid high-yielding varieties of the main agricultural plants - maize, legumes and pumpkin. The manual technique of cultivating a small forest plot and the combination of several crops on one field made it possible to maintain fertility for a long time and did not require frequent changes of plots. Natural conditions (soil fertility and abundance of heat and moisture) allowed Mayan farmers to harvest here on average at least two harvests per year.

In addition to the fields in the jungle, near each Indian dwelling there was a personal plot with vegetable gardens, groves of fruit trees, etc. The latter (especially breadfruit "Ramon") did not require any care, but provided a significant amount of food.

The successes of ancient Mayan agriculture were largely associated with the creation by the beginning of the 1st millennium AD. a clear and harmonious agricultural calendar, strictly regulating the timing and sequence of all agricultural work.

In addition to slash-and-burn, the Mayans were familiar with other forms of agriculture. In the south of Yucatan and Belize, agricultural terraces with a special soil moisture system were found on the slopes of high hills. In the Candelaria River basin (Mexico) there was an agricultural system reminiscent of the Aztec "floating gardens". These are the so-called "raised fields", which have almost inexhaustible fertility. The Mayans also had a fairly extensive network of irrigation and drainage canals. The latter removed excess water from swampy areas, turning them into fertile fields suitable for cultivation.

The canals built by the Mayans simultaneously collected rainwater and supplied it to artificial reservoirs, served as an important source of animal protein (fish, waterfowl, freshwater edible shellfish), and were convenient routes of communication and delivery of heavy cargo by boats and rafts.

The Mayan crafts are represented by ceramic production, weaving, the production of stone tools and weapons, jade jewelry, and construction. Ceramic vessels with polychrome painting, elegant figured vessels, jade beads, bracelets, tiaras and figurines are evidence of the high professionalism of Mayan artisans.

During the Classic period, trade developed among the Mayans. Imported Mayan pottery from the 1st millennium AD. discovered by archaeologists in Nicaragua and Costa Rica. Strong trade ties were established with Teotihuacan. A large number of Mayan pottery shards and jade carvings were found in this huge city. Here was a whole quarter of Mayan traders, with their homes, warehouses and sanctuaries. There was a similar quarter of Teotihuacan traders in one of the largest Mayan cities of the 1st millennium AD. Tikal. In addition to land trade, sea transportation routes were also used (images of dugout rowing boats are quite common in works of art of the ancient Mayans, dating back to at least the 7th century AD).

The centers of Mayan civilization were numerous cities. The largest of them were Tikal, Palenque, Yaxchilan, Naranjo, Piedras Negras, Copan, Quirigua, etc. All these names are late. The true names of the cities are still unknown (the exception is Naranjo, which is identified with the fortress of the "Jaguar Ford", known from the inscription on a clay vase).

Architecture in the central part of any major Mayan city of the 1st millennium AD. represented by pyramidal hills and platforms of various sizes and heights. On their flat tops there are stone buildings: temples, residences of the nobility, palaces. The buildings were surrounded by powerful rectangular squares, which were the main unit of planning in Mayan cities. Row dwellings were built of wood and clay under roofs made of dry palm leaves. All residential buildings stood on low (1- 1,5 m) platforms, lined with stone. Typically, residential and ancillary buildings form groups located around an open rectangular courtyard. Such groups were the habitat of a large patriarchal family. The cities had markets and craft workshops (for example, processing flint and obsidian). The location of a building within the city was determined by the social status of its inhabitants.

A significant group of the population of Mayan cities (the ruling elite, officials, warriors, artisans and traders) was not directly connected with agriculture and existed due to the vast agricultural district, which supplied it with all the necessary agricultural products and mainly maize.

The nature of the socio-political structure of Mayan society in the classical era cannot yet be determined unambiguously. It is clear that, at least during the period of its greatest prosperity (VII-VIII centuries AD), the Mayan social structure was quite complex. Along with the bulk of communal farmers, there was a nobility (its stratum consisted of priests), and artisans and professional traders stood out. The presence of a number of rich burials in rural settlements indicates the heterogeneity of the rural community. However, it is too early to judge how far this process has gone.

At the head of the hierarchical social system was a deified ruler. Mayan rulers always emphasized their connection with the gods and performed, in addition to their main (secular) functions, a number of religious ones. They not only had power during their lifetime, but were also revered by the people even after their death. In their activities, the rulers relied on the secular and spiritual nobility. From the first, the administrative apparatus was formed. Despite the fact that little is known about the organization of management among the Mayans during the classical period, the presence of a management apparatus is undeniable. This is indicated by the regular layout of Mayan cities, an extensive irrigation system and the need for strict regulation of agricultural labor. The latter was the task of the priests. Any violation of the sacred order was regarded as blasphemy, and the violator could end up on the sacrificial altar.

Like other ancient societies, the Mayans had slaves. They were used for various household jobs, worked in the gardens and plantations of the nobility, served as porters on the roads and rowers on merchant boats. However, it is unlikely that the share of slave labor was significant.

After the 6th century AD in Mayan cities there is a consolidation of a system of power based on the rules of inheritance, i.e. a dynastic regime is established. But in many respects, the classical Mayan city-states remained "chiefdoms" or "chiefdoms." The power of their hereditary rulers, although sanctioned by the gods, was limited - limited by the size of the territories they controlled, the number of people and resources in these territories, and the comparative underdevelopment of the bureaucratic machinery available to the ruling elite.

There were wars between the Mayan states. In most cases, the territory of the defeated city was not included in the state borders of the winner. The end of the battle was the capture of one ruler by another, usually followed by the sacrifice of the captured leader. The foreign policy goal of the Mayan rulers was power and control over their neighbors, especially control over cultivable lands and the population to cultivate those lands and build cities. However, not a

single state has been able to achieve political centralization over a significant territory and has not been able to retain this territory for any long period of time.

Approximately between 600 and 700 AD. AD Teotihuacan troops invaded Mayan territory. Mostly mountainous areas were attacked, but even in the lowland cities at this time, Teotihuacan influence increased significantly. The Mayan city-states managed to resist and quite quickly overcame the consequences of the enemy invasion.

In the 7th century AD. Teotihuacan perishes under the onslaught of the northern barbarian tribes. This had the most serious consequences for the peoples of Central America. The system of political unions, associations and states that had developed over many centuries was disrupted. A continuous series of campaigns, wars, relocations, and invasions of barbarian tribes began. This whole motley tangle of ethnic groups of different languages and cultures was inexorably approaching the western borders of the Maya.

At first, the Mayans successfully repelled the onslaught of foreigners. It was to this time (late 7th-8th centuries AD) that most of the victorious reliefs and steles erected by the rulers of the Mayan city-states in the Usumacinta River basin date back to: Palenque, Piedras Negras, Yaxchilan, etc. But soon the forces of resistance the enemy has run out. Added to this was the constant hostility between the Mayan city-states themselves, whose rulers, for any reason, sought to increase their territory at the expense of their neighbors.

A new wave of conquerors moved from the west. These were the Pipil tribes, whose ethnic and cultural identity has not yet been fully established. The Mayan cities in the Usumacinta River basin were the first to be destroyed (late 8th - first half of the 9th century AD). Then, almost simultaneously, the most powerful city-states of Peten and Yucatan perished (second half of the 9th - early 10th centuries AD). Over the course of just 100 years, the most populous and culturally advanced region of Central America fell into decline, from which it never recovered.

After these events, the lowland areas of the Maya did not turn out to be completely deserted (according to some authoritative scientists, up to 1 million people died in this territory over the course of just one century). In the 16th-17th centuries, a fairly large number of inhabitants lived in the forests of Peten and Belize, and in the very center of the former "Ancient Kingdom", on an island in the middle of Lake Peten Itza, there was the populous city of Taysal - the capital of the independent Mayan state, which existed until the end of the 17th century .

In the northern region of Mayan culture, in Yucatan, events developed differently. In the 10th century AD The cities of the Yucatan Mayans were attacked by warlike Central Mexican tribes - the Toltecs. However, unlike the central Maya region, this did not lead to catastrophic consequences. The population of the peninsula not only survived, but also managed to quickly adapt to the new conditions. As a result, after a short time, a unique culture appeared in Yucatan, combining Mayan and Toltec features.

The cause of the death of the classical Mayan civilization still remains a mystery. Some facts indicate that the invasion of the warlike Pipil groups was not the cause, but the result of the decline of the Mayan cities at the very end of the 1st millennium AD. It is possible that internal social upheavals or some serious economic crisis played a certain role here.

The construction and maintenance of an extensive system of irrigation canals and "raised fields" required enormous community efforts. The population, sharply reduced as a result of the wars, was no longer able to support it in the difficult conditions of the tropical jungle. And she died, and with her the Mayan classical civilization died.

The end of the classical Mayan civilization has much in common with the death of the Harappan culture in Ancient India. And although they are separated by a rather impressive period of time, typologically they are very close. Perhaps G.M. Bograd-Levin is right in linking the decline of civilization in the Indus Valley not only with natural phenomena, but primarily with the evolution of the structure of sedentary agricultural cultures. True, the nature of this process is not yet clear and requires further study.

## **Lecture 15. Civilization of North America**

### **Plan**

#### **1. Mesoamerica in the postclassical era**

#### **2. Mesoamerican Indian culture**

Toltecs. The first traces of the Toltecs' presence in the Valley of Mexico date back to the 9th century. AD It is possible that the new arrivals came from areas located south and east of the valley (the modern Mexican states of Morelos and Puebla). In the new place, the Toltecs encountered scattered tribes and individual urban centers, remaining from the previous Teotihuacan culture, in a state of deep decline. By subjugating local tribes, the Toltecs were able to create the second major civilization in Central Mexico after Teotihuacan.

The basis of the economy of the Toltecs, like their predecessors, was agriculture. They sowed corn and cotton, planted beans, peppers and other agricultural plants known to Mexico. The Toltecs had an extensive network of irrigation canals and chinampas, which allowed them to obtain fairly high yields.

Crafts and trade played a certain role in the Toltec economy. The Toltecs were skilled builders and carpenters. They built their houses and palaces from stones held together with lime mortar, erected magnificent temples, and created a complex irrigation system.

Ceramic production and weaving reached a high level. From cotton, Toltec craftsmen made yarn and made fabrics - from thin linen to something as dense as velvet.

At the turn of the 1st/2nd millennium AD. The metallurgy of copper and bronze penetrates into Mesoamerica. Tradition calls the Toltecs the first metallurgists of Mexico. But in Tollan (the modern city of Tula in the Mexican state

of Hidalgo) - the capital of the Toltecs - metal was not found. But it was found in the contemporaneous Toltec layers of Monte Albana in Oaxaca. The main material used by metallurgists was native copper. Many utilitarian items and decorations were made from it. We noticed a false filigree technique with a characteristic motif of spiral curls made of thick threads. The largest centers of metallurgy in Mesoamerica dating back to the end of the 1st millennium AD. were located south of the Valley of Mexico and in some of the modern western states of Mexico. In addition to copper, gold was also widely used. The vast majority of metal objects were jewelry.

There was almost no use of metal in economic activities. If in the Old World the development of agriculture was inseparable from the progress of crafts, then in America the use of new tools and materials in agriculture was limited (the species cultivated here required human contact with each individual plant) and the increase in labor productivity was ensured mainly by the development of increasingly productive varieties and varieties. This not only slowed down the formation of a new branch of the economy, but also narrowed the base for the development of crafts.

Little is known about the history of the Toltecs, their social system and political organization. In the 9th century. AD, penetrating the Valley of Mexico, the Toltecs founded the city of Tollan, which became their capital. Tradition also dates the election of the first ruler to this time. Nine Toltec rulers are known: Chalchiutlanetsin, Ixtlilquechahuac, Huetzin, Toteneu, Nakoshok, Mitl-Tlacomihua, Queen Xiuiquenicin, Iztakkaltzin, Topilitzin. The nature of the power of the Toltec rulers is unlikely to have initially differed significantly from the power of a tribal leader - the leader of military expansion. However, as the boundaries of Toltec influence expanded and the agricultural system in the Valley of Mexico became more complex, the functions of the ruler became more diverse. A solid religious and ritual system is introduced, including a calendar, the basic forms of religious architecture are formed, and ritual ball games are established. The creation of canals and chinampas required a significant consolidation of public efforts. This led to the strengthening of central power.

The priesthood occupied a high position in Toltec society. Indirect confirmation of the role that the priests played among the Toltecs is the mention in the chronicle of Ixtlilxochitl of the priest-astrologer Huemak, who was the leader of the Toltecs at the founding of their capital and left them a book of events and prophecies.

The Toltec rulers pursued an active foreign policy, expanding the territory under their control. At the end of the 10th century. AD they invaded Mayan territory and established their dominance over Yucatan (Chichen Itza) for several centuries. Judging by the chronicle of the same Ixtlilxochitl, a particularly active period of Toltec conquests occurred during the reign of the sixth (Mitl-Tlacomiu) and eighth (Ixtakaltzin) Toltec rulers. At the same time, the cult of the god of war Huitzilopochtli strengthened.

The principle of absorption of conquered cities by the victorious state was absent in those days. The defeated cities retained local autonomy. They only paid an annual tribute, and their leaders had to make official visits to the winner, thereby confirming their dependence.

Further development of the Toltec civilization might have led to a more durable territorial formation, but it was interrupted by a new wave of warlike barbarian tribes that descended on the Valley of Mexico from the north. By the end of the 12th century. The Toltecs were displaced by newcomers. After this, the Valley of Mexico for many years became a wide gate through which barbarian tribes penetrated deep into Mesoamerica. The surviving farmers with ancient cultural traditions gradually mixed with the semi-wild Chichimec hunters. This bizarre fusion of cultural traditions and ethnic groups served as the basis on which the powerful Aztec state subsequently emerged.

#### Aztec civilization

The Chichimec period in the history of ancient Mexico spans almost two centuries (from the second half of the 12th century to the beginning of the 14th century).

Different societies and peoples fought at this time for dominance in the Valley of Mexico. In the course of this struggle, certain centers were strengthened. the largest among them were Culucan, Azcapotzalco, Cuautitlan, Texcoco, and Tlacopan.

The Aztecs belonged to the last wave of Indian tribes that moved from the more northern regions of the American continent to the Valley of Mexico. The culture of these tribes at first did not have any distinct features, but gradually they crystallized into a single, strong whole - the Aztec civilization.

Initially, the tribes lived separately in their village and satisfied their living needs by cultivating the land. These resources were supplemented whenever possible by tribute from conquered peoples. At the head of the tribe was a hereditary leader, who simultaneously performed priestly functions. Religious ideas were characterized by a complex polytheistic system based on the worship of nature, with the veneration of one or more gods allocated to special cults. One of these tribes that settled in the region of the Mexican lakes were the Tenochki. Near 1325 r. they founded the city of Tenochtitlan (Mexico City), which later became the capital of the most powerful state in Mexico. Initially, the tenochki became dependent on the city of Culucan. It was a significant city-state that played an important role in the Valley of Mexico. Another major center of this time was the city of Texcoco, located on the eastern shore of the Mexican lakes. About seventy cities paid tribute to its ruler Kinatzin (1298-1357). His successor Techotlal managed to unite all the dialects of the Valley of Mexico into one Aztec language.

In the middle of the 14th century, the Tepanec tribes, led by the ruler Tesosomoc, occupied a dominant position in the Valley of Mexico. Azcapotzalco becomes the capital of the Tepanecs. In 1427, Tesosomoc was succeeded by his son Mastl. He tried to increase the dependence of the conquered tribes on the Tepanecs and even interfered in the internal affairs of his allies. The Indians collected tribute from the conquered tribes, but they did not know how to force other tribes to pay tribute without declaring a new war on them and without taking new campaigns. Mastla's policies led to the unification of a number of cities under their control. Tenochtitlan, Tlacopan and Texcoco formed an alliance,

rebelled and overthrew the Tepanecs. Mashtla was killed, his city was burned, and his people, contrary to the customs of that time, were annexed to the allied tribes. The land was distributed to soldiers who distinguished themselves during the war. This circumstance marked the beginning of the formation of a rich and influential military stratum in Aztec society.

The events described occurred under the fourth Aztec tlatoani (supreme ruler) Itzcoatl (1427-1440). Although the members of the so-called Triple Alliance, which finally took shape around 1434, had a certain degree of independence in internal matters, the leading role in it undoubtedly belonged to the Aztecs of Tenochtitlan, who largely controlled and directed its economic, political and military activities.

Itzcoatl streamlined the distribution of positions in civil administration, established a priestly hierarchy, and carried out large construction work. Under him, the island on which Tenochtitlan was located was connected to the mainland by three dams. Itzcoatl pursued an active foreign policy, seeking to subjugate the independent tribes of the Valley of Mexico.

Itzcoatl's successor Montezuma I, who ascended the throne in 1440, continued the policies of his predecessor. He significantly strengthened Tenochtitlan, protecting it from the east from floods during the rainy season with a mighty pier. An aqueduct-water pipeline was built that supplied the city with spring water. Montezuma I expanded the Aztec area of domination to the south (Pueblo region). Under him, the construction of new churches continued. Crop failures 1451-1456 led to an intensification of the process of enslavement of the poor towards the end of the reign of Montezuma I.

In 1469, Montezuma I was succeeded by his son Axayacatl. Under him, Aztec expansion to the west and south continued. Ashayacatl led a campaign into the territory of the Tarascan tribes west of Mexico City, but here he failed. This failure was Tenochtitlan's only defeat before the Spanish conquest.

Under Ashayacatl, the Aztecs switched to a policy of confiscating the most valuable lands from the conquered peoples, whose territories were located close to the center of the state. Such, for example, is the fate of the city of Chalco Amecamecana in the southern part of the Valley of Mexico and Tenochtitlan's closest neighbor, the city of Tlaltelolco, which later turned into one of the districts of Tenochtitlan.

The time of Axayacatl was the time of the highest development of Aztec religious art. During his time, a large calendar stone was built, weighing over 20 tons and having about one 3,5 m diameter. All the allied rulers sent people to install it. This monument was a symbol of the Aztec universe and embodied the power of the state created by the Aztecs.

Ashayacatl died in 1479. He was succeeded by his brother Tisok, who had previously been a military leader. In memory of his victories, he ordered the so-called sacrificial stone to be carved, which was a gigantic vessel for burning human hearts, covered at the edges with a relief depicting Tisok as the god of war and seizing captives from the tribes under his control.

The bloody cult of human sacrifice, according to the Aztecs, should have been maintained constantly so as not to bring disaster. During relatively peaceful periods they had a special custom, the so-called "war of the flowers," which was a religious tournament between the wars of two tribes or groups of tribes, with the goal of capturing captives for sacrifices without the economic difficulties associated with real war.

In 1486, Tizoca was succeeded by his brother Ahuitzotl. In his military campaigns, he reached Guatemala, but at the same time he had to pacify uprisings in various areas of the territory subject to the Aztecs. Tenochtitlan by this time had become the largest city with a population of approximately 300 thousand people. A second aqueduct was built to supply it with water.

Ahuitzotl was an energetic but rather vicious man. He loved war most of all, and was a vengeful and ruthless warrior. He was interested in women and was very fond of everything ostentatious. During the ceremony of consecration of the large temple of the war god Huitzilpochtli, a real massacre was staged, in which Ahuitzotl, his ally the ruler of Texcoco Nezahualpilli and many senior officials took part. 20 thousand prisoners captured by the Allies during their campaign in the northern regions specifically for these purposes were sacrificed.

In 1503, while leading reconstruction efforts after a flood, Ahuitzotl was shot in the head and died. He was succeeded by his nephew, Axayacatl's son, Montezuma II the Younger. He waged an unsuccessful war against Tlaxcala, tried to keep subject tribes in obedience and was not much inferior in religious zeal to his uncle (once he sacrificed twelve thousand captives to the god of war).

Under Montezuma II, relations between the allies worsened, primarily with the ruler of Texcoco, Nezahualpilli. The latter was married to the sister of Montezuma II and in 1498 legally killed her for adultery. Montezuma II took revenge on his sister's death against his Texcocan allies by allowing his army to be ambushed and destroyed by their enemies. In 1516, after the death of Nezahualpilli, Montezuma II openly intervened in the internal affairs of Texcoco, appointing his successor and not recognizing the appointment of the Texcoco council. The leader, whom he did not recognize, rebelled and the alliance, already fragile, disintegrated. This significantly weakened the Aztec forces on the eve of the Spanish invasion.

The Aztec state was a fragile territorial entity, similar to many territorial kingdoms of antiquity. The nature of its economy was polymorphic, but the basis was intensive irrigated agriculture. The range of crops grown by the Aztecs was typical of the Valley of Mexico. These are corn, zucchini, pumpkin, green and red peppers, many types of legumes and cotton. Tobacco was also grown, which the Aztecs smoked mostly in hollow reed stalks, like cigarettes. The Aztecs also loved chocolate made from cocoa beans. The latter also served as a means of exchange.

The Aztecs converted large areas of barren swamps, which flooded during the rainy season, into areas covered with a network of canals and fields, using a system of chinampas ("floating gardens").

The Aztecs had few domestic animals. They had several breeds of dogs, one of which was used for food. The most common poultry are turkeys, possibly geese, duck and quail.

Crafts played a significant role in the Aztec economy, especially pottery, weaving, as well as stone and wood processing. There were few metal products. Some of them, for example, finely forged copper knives in the shape of a sickle, served along with cocoa beans as a means of exchange. Gold was used by the Aztecs only for making jewelry, and silver was probably of great value. The most important thing for the Aztecs was jade and stones that resembled it in color and structure.

The separation of crafts from agriculture was in its infancy. Specialized professional craft was concentrated mainly in large urban centers and served primarily the needs of the ruling elite. In rural communities the picture was completely different. Most farms were closed in nature, since all the necessary tools, utensils and clothing were produced at home.

The only type of exchange among the Aztecs was barter. The means of exchange were cocoa beans, feather shafts filled with gold sand, pieces of cotton fabric (cuachtli) and the copper knives mentioned above. Due to the high costs of human labor for transportation in the Aztec state, it was reasonable to bring the places of production of products and products as close as possible to the places of their consumption. Therefore, the population of the cities turned out to be extremely diverse both professionally and socially, and many artisans spent a significant part of their time working in the fields and vegetable gardens. Over long distances it was profitable to move only the most expensive or light in weight and small in volume products - for example, fabrics or obsidian; but the local exchange was unusually lively.

Each village held a bazaar at certain intervals, attracting people from the most remote places. There was a daily market in the capital. The entire system of tributary obligations that the Aztecs imposed on the defeated provinces was determined by the possibility of organizing the delivery of certain categories of handicraft products to the capital from afar, with the obvious impossibility of establishing equally long-distance transportation of food. The government authorities therefore sold fabrics and other light products from the provinces at a low price to residents of the capital region. They also had to pay with agricultural products, thereby becoming interested in expanding their production and sales. Trade thus flourished, and anything could be bought in the market of the Aztec capital Tenochtitlan.

The forms of land ownership in the Aztec state were different. The general name for the entire territory of the state was "land of the Mexica," i.e. Aztecs. It consisted of both the lands of the metropolis (primarily the Valley of Mexico) and the "lands of the enemy," i.e. lands of conquered peoples.

Lands that gravitated towards a specific urban center were called "city land" or "city milpa." They were not always urban in the proper sense of the word, but were rural districts focused on one or another ancient city as an administrative center.

The main form of land ownership was communal land. The land owned by the calpulli (as the community was called in the Aztec state) consisted of plots for community needs, the plot of the head (elder) of the calpulli, which was cultivated by community members or tenants, and family plots of community members. Ordinary community members (maseuals) kept the land for individual use in accordance with the number of family members.

The land was divided into plots among the families that made up the community. The lands of one community from another, plot from plot, were separated by stones and agave plantings. The boundaries and boundaries of communal lands were carefully guarded and, if necessary, protected by customary law. The community elder kept a codex on which all the community plots and plots of individual families were shown pictographically. As necessary, changes were made to this code that occurred in the land distribution system.

In addition to the plots placed at the disposal of the calpulli members, there was another part of the communal land, which was cultivated collectively. The income and harvest from it were intended to support the elder of the calpulli and pay taxes to the state. Such a plot was called "land intended for the payment of tribute."

The cultivation of family plots was individual in nature and carried out by large families. Family plots consisted of a personal plot ("land attached to a dwelling") and an allotment in the field. There was no single standard defining the size of a plot.

Land plots could not be arbitrarily alienated. The land was the property of the community (and its patron god), therefore, the deprivation of the right to an allotment of one of the community members meant for the latter the deprivation of his civil rights in the community, and in fact the status of an independent free person. The right to an allotment was ensured by birth in a family belonging to a particular community. If any of the families ceased to exist for one reason or another, the land remained in the common possession of the calpulli. If a member of the calpulli left the community, he also lost the right to the land. Since the community paid certain taxes to the state, it made sure that all areas of the calpulli were cultivated. Therefore, anyone who did not cultivate the plot for two years lost it. In addition to communal land, there were royal, temple, service and, in their infancy, private lands.

The supreme owner of the land in the Aztec state was the tlatoani (supreme ruler). He had the right to dispose of the land, and he could transfer it to whomever he wished, always taking into account the traditions, customs, and norms existing in society.

The main source of replenishment of the Aztecs' land fund was the lands of the peoples whom they consistently and successfully subjugated. The lands of the conquered peoples in one form or another passed to the conquerors (usually up to 1/3 of the total area), and most of them went to the tlatoani of Tenochtitlan, as the bearer of supreme power, and served to maintain the throne. Tlatoani was always first on the list of applicants for new lands.

The captured land could be exploited in two forms. Firstly, to be cultivated by the local population while remaining with the previous owners, subject to the payment of tribute to those to whom this land was transferred. This was the case in the most remote areas. Secondly, the lands close to the center of the state and the richest could completely pass into the hands of the conquerors and the Tlatoani, first of all.

Another way to replenish the royal land fund was associated with the inheritance system in the Aztec state. Escheated property, and along with it the land, went into the royal fund or were poured into communal lands, for which the tlatoani received tribute from the community. In addition, the land of traitors, traitors, and embezzlers also came at the disposal of the Tlatoani.

Royal lands in the Aztec state were divided into a number of categories. Firstly, this is the "palace land". The income from it went to the maintenance of the palace and persons associated with it (service personnel, administrators, various kinds of palace managers). Secondly, this is the "land of shield". The income from this land was used for military purposes and for maintaining the army in general. Another category of lands, the income from which also went to the maintenance of the army - the "land of eagles", ensured the maintenance of the most noble warriors who distinguished themselves in battle.

Service land tenure was quite developed in the Aztec state. Service plots were provided to various officials from among the nobility, who received correspondingly unequal income from the lands. Among the persons who had the right to official plots were those who performed both judicial-administrative and economic, as well as military functions. The size of the plot depended on the number of officials or the degree of military merit.

The holder of the allotment did not have ownership rights to the allotment and only enjoyed the income from it. After his death, the land passed to his successor in service along with those people who worked on it. There were service plots both with and without the right of inheritance.

Temple land ownership occupied an important place in the Aztec state. The temple was usually served by the nearest district or a separate community. Those who served temples or were assigned to religious institutions did not pay any tribute, i.e. the temple had no economic obligations to the state.

In the Aztec state there was no unified management of the entire temple economy and unified temple property. There were different temples - community, city, main state and dedicated to regional deities, central and provincial. There were both rich and poor temples. The temples were not absolutely independent in the structure of the ancient Aztec system of economy and land ownership. The prosperity of the temples directly depended on the policies of the Tlatoani, and the temple lands, together with royal and official lands, constituted a special category of state lands.

Along with state and communal lands, the Aztecs also had private land ownership, at least in relation to the upper strata of society. Among ordinary people (communities), there were few land owners; it was mainly owned by the nobility, and priests, rich merchants, and artisans received plots much less often, therefore private land ownership in Aztec society presupposes, first of all, an element of nobility, a high social status of the individual. The owners were predominantly military nobility, who played a decisive role in the Aztec state. The Tlatoani also had their own land. This land consisted of both inherited plots and those that were appropriated after the conquests.

The communal structure in Aztec society was still too strong for its land to become a significant, much less the main source of the formation of private land ownership. The private sector could develop partly on the basis of modifications in the structure of the state fund, primarily in relation to service plots. The position most often passed from father to son, and this did not exclude the possibility that the service land became more and more firmly the property of a particular family over time. However, the main source of the formation of private land ownership was the "land of the enemy," i.e. expropriated land of conquered peoples. It was from this fund that the Tlatoani awarded his warriors, as well as other persons who became famous in one way or another.

Private lands did not form a coherent tract. The same owner had them located in different places in the territory of the Triple Alliance. The plots were not only scattered in different places, but also had different sizes. The right of inheritance extended to private land. Usually the eldest son inherited, and at the same time the responsibility to support all other family members was transferred to him. In the families of rulers, women also had the right to inherit. The Aztec state also had a system of lifelong ownership of donated land. The tlatoani gave such land for merit to a specific person, and it could not be transferred to his son.

Private lands were necessarily marked with boundary signs, violation of which was punishable by death. Such lands could only be sold to other noble persons. The processes of buying and selling land among the Aztecs were not yet widely developed. The operations were most likely carried out with those areas that were located in the metropolis. The nobility did not pay taxes or tribute on their lands, but they spent a lot on offerings and gifts to the Tlatoani, especially when they arrived at the court for some solemn or religious holiday.

In the social structure of Aztec society, the following five groups were distinguished: warriors, priests, merchants, commoners, slaves. The first three estates constituted the privileged classes of society, the fourth and fifth groups constituted its exploited part. The classes were not homogeneous. There was a certain hierarchy within them, determined by the size of property and social status. All classes were clearly separated, and this could be determined even by clothing. According to one of the laws introduced by Montezuma I, each class had to wear its own type of clothing. This also applied to slaves.

The military nobility played a decisive role in Aztec society. The title *tekuhtli* ("noble") was usually given to people who held important government and military positions. Most civilian officials were in fact the same military officers. The most noble ones who distinguished themselves in battle in the war formed a kind of "order", a special union of "Eagles" or "Jaguars". The nobility received in-kind allowances and land plots from the tlatoani. No one



except nobles and leaders could, on pain of death, build a house with two floors. There was a difference in punishments for offenses for a noble person and a commoner. Moreover, class norms were often more cruel. So, if a person who was in enemy captivity was of “low origin,” then he was not threatened with expulsion from the community and family, while the “noble” was killed by his compatriots and relatives themselves. This reflected the desire of the elite of society to maintain the strength of their position.

Initially, in Aztec society, a man could achieve high position through personal activity and his children could take advantage of his elevation for their own development. However, they could take the position of their father only thanks to equivalent services to the tribe. At the same time, the tlatoani, when choosing applicants for the vacant position, and therefore for all the privileges inherent in it, more often gave preference to the son of the one who had previously held this position. This practice contributed to the transformation of the nobility into a closed class. To this we can add the principle of dividing land in newly conquered territory. The tlatoani and his commander-in-chief received the largest portion, followed by the rest of the nobles who distinguished themselves in war. In simple wars, no land was received, except for a few “bravest” ones. All this led to the emergence of a special agricultural nobility in Aztec society.

The priesthood was one of the privileged classes of Aztec society. The Aztec conquerors were extremely interested in strengthening religion, because it, preaching war as the highest valor and the Aztecs as its most worthy bearers, provided an ideological justification for the policy of conquest that they pursued throughout their independent history. The priests walked in the forefront during military campaigns. They were the first to greet warriors returning home at the gates of the capital.

Temples increased their wealth through gifts and voluntary donations. These could be gifts of land or part of the tribute of the nobility and the Tlatoani. The donation of the population could be for a variety of reasons: fortune telling, prediction, offerings for the sake of the success of their activities. The temples also had their own handicraft production. All income went to the maintenance of the priesthood and the conduct of numerous religious rituals. The life of the priesthood was regulated by certain norms. The priest guilty of having an affair with a woman was secretly beaten with sticks, his property was taken away, and his house was destroyed. They also killed all those who were involved in this crime. If a priest had unnatural tendencies, he was burned alive.

Since trade played an important role in the Aztec state and the ruling elite was interested in its development, rich merchants also occupied a privileged position. This class also includes rich artisans, who often combined their craft with trading in their own products.

The nobility, as well as rich merchants or artisans, could not and did not engage in agriculture. It was the lot of community members and, less often, special categories of slaves.

The community, the backbone and basis of the Aztec state, was called macehual. The community - calpulli - among the Aztecs had a predominantly neighborly, territorial character, although with the presence of certain remnants of tribal relations. The strength of community relations was determined by such factors as the milpa farming system (clearing plots required maintaining certain production connections, a certain collectivism of actions), the need to protect crops and the performance of collective communal duties.

The communities varied in the number of households. Most of them are hamlets of two or three houses or small villages. The large patriarchal family consisted of representatives of three generations (parents, their children and grandchildren). The community members cultivated their plots, carried out collective duties, were engaged in salt mining, fishing, making mats, etc.

The affairs of the community were managed by the elder. He monitored the correct distribution of communal land and the timely payment of duties. A special plot allocated to the elder was cultivated by community members. Under certain circumstances, part of the lands of a calpulli was leased, including to members of another calpulli. The tenants, as a rule, were mayeks (“those who have hands”), who, due to objective social reasons, did not have their own land. Thus, in Aztec society there were both community members who, for some reason, did not have enough land, and those who could cope with a larger plot than their own community offered them.

The process of differentiation within the community was very slow. Calpulli defended herself quite staunchly, trying, if possible, to avoid renting out land, so as not to disrupt the unity of the community. The Aztecs also did not sell a communal plot to pay off a debt. If a community member could not pay the debt, he sold family members and himself into slavery, but not the communal land. Hence, since it was impossible to sell the plot to pay off the debt, moneylenders and landowners could not appear.

The Maseuali and Mayeki were the main labor force on both public and private lands. The Mayeks could not leave it of their own free will and with the death of the owner, along with the land, they passed to the heirs. In this status, the mayeks were closer to slaves who owned land.

In addition to working on the land, community members also had numerous other duties: doing housework, cooking, delivering fuel, construction and repair work, spinning, weaving and other handicraft work, carrying heavy loads, etc.

Slaves occupied the lowest social rung in the hierarchy of Aztec society. The sources of slavery among the Aztecs were varied. Selling into slavery for theft was practiced. Debt slavery was widespread. Betrayal towards the state or one's immediate master was also punished involuntarily. However, the most characteristic of ancient Aztec society was patriarchal slavery. Parents could sell their “negligent” children into slavery. This happened more often in lean years, when extensive slave trade took place.

The slave trade in the Aztec state was widespread. Merchants usually acted as intermediaries here. The largest slave trading markets were located in two cities - Atzacapozalco and Isocan. Slaves were exchanged for a variety of things - fabrics, capes, precious feathers, etc. The cost of a slave varied depending on his merits, but his usual price was 20 capes. Slaves were sold not only to nearby areas, but also to foreign lands.

The use of slave labor was common. Slaves performed a variety of jobs in their master's house: they moved heavy loads, cultivated crops, and harvested crops in the fields. Often the slave owner used the slave not only in his own household, but also assigned him to a kind of hire, for rent, for example, as a porter in merchant caravans. All earnings in this case went to the slave owner. Slave labor was widely used in large construction projects: the construction of temples, bridges, dams, etc. Thus, the labor of slaves was varied and was a direct product of the economic activities of the state.

The degree of dependence on the slave owner was different, as a result of which there were different categories of slaves: from those under the full power of the slave owner, to those groups that owned land and had families.

The category of slaves who had land, houses, wives, and children was close in status to the Mayeks. Their children were born free. The master had no right to property belonging to the slave and his family. Slaves even traded in local markets.

In some cases, an Aztec slave could gain freedom. The slave could be redeemed by parents and relatives. He could gain freedom by marrying free members of society, or by the will of the owner. If a slave brought for sale ran away and crossed the market border before his owner, then according to special rules he received liberation. A slave could seek protection in a palace, the home of a major official, and in this case the only one who could prevent this was his master.

A special type of slavery was the system of *ueuetlatlaculli* ("ancient conscription"). Its essence was that the debtor's family was obliged to constantly place the slave at the disposal of the owner, and if the worker died, he had to be replaced by another. The owner lost this right only if the slave died in his house. Such slaves, as a rule, in order to maintain their status, did not live in the slave owner's house, but came there only to work. If someone from a family dependent on a slave owner started his own family, then each member of the new family became a potential slave. As a result, the slave owner and his heirs expanded their rights to an increasing number of families, although formally the latter did not consist of slaves. This practice caused discontent among the dependent sections of the population. The authorities made certain attempts to stabilize social life and legalize the relationship between slave owners and slaves dependent on them and members of their families. IN 1505 г. The ruler of the city of Teski, Nesaulpilli, issued a special decree according to which the debts of families, leading to the emergence of *ueuetlatlaculli*, were annulled. In addition, it was forbidden to sell the children of slaves into captivity. However, it is unlikely that these laws were translated into reality.

Aztec society completely lacked such a source of slavery as the capture of slaves as a result of wars. All prisoners captured in battle were sacrificed to the gods. And, although each captive had his own master, i.e. the one who captured him, and the prisoners of war already had a market value, cheap human labor remained unused. Due to special historical circumstances, Aztec society, in order to maintain its own existence and development, made do with the use of labor of various categories and community members (primarily Mayeks), and slaves, who retained the main incentives for work: land, home and family.

The supreme ruler, the *tlatoani*, was considered the bearer of the highest military, administrative and judicial power in the Aztec state. Under the *tlatoani* there were four high councils. The first was a council on military affairs, the second was in charge of the affairs of the secular nobility, the third dealt with issues of religion and ideology, the fourth - with the affairs of "ordinary people". The councils performed both administrative and judicial functions. Similar councils existed in each of the member cities of the Triple Alliance. The rulers of these cities had maximum authority and power in the legal system of their region.

However, not in all legal matters the members of the Triple Alliance were absolutely independent. At the court of the supreme ruler of Tenochtitlan, there were special "twelve judges" who considered the cases of the peoples subject to Tenochtitlan. The *tlatoani* of Tenochtitlan sought to strengthen their leading position and thereby make the state more durable.

The judicial and administrative apparatus in the Aztec state was monopolized by representatives of the dominant social elite. Council members were more often appointed based on the ruler's kinship. The officials received support from the *tlatoani* in the form of a service plot on which the community members were seated. In addition, every eighty days the ruler allowed himself to bestow gifts on them. These gifts did not have strictly defined sizes and were issued in the quantities that the *tlatoani* considered necessary.

The Aztec state included about 500 cities and other settlements, divided into 38 administrative units headed by local rulers or specially sent managers. To collect tribute, monitor the royal lands and official plots, there were special officials - *kalpishki*, appointed from the military class. There was also local legal proceedings. Local courts considered only minor crimes, or those that were easily demonstrable. The bulk of cases of ordinary citizens were decided by these courts.

To record cases in certain institutions there was a special staff of "scribes". In most cases, records were made using pictography, however, Mayan hieroglyphic writing was also sometimes used.

The basis of the socionormative structure of the Aztec state was formed by ethical and legal norms, in which written and unwritten laws were intertwined, sanctioned by the state and born in the era of tribal collectivism.

Legislative acts of a very different nature were adopted at an early stage in the history of ancient Aztec society, but the most intensive legislation dates back to the end of the existence of the Aztec state and is associated with the names of the ruler of Texcoco, Nezahualcoyotl, and the last of the rulers of Tenochtitlan, Montezuma II. Nezahualcoyotl (1430-1472) promulgated the so-called "eighty laws", compliance with which was mandatory. These laws had a decisive influence on the legislative activities of Montezuma II, who sought to establish uniform rules of law for the entire territory subject to Tenochtitlan.

Aztec law was quite simple and harsh. First of all, it consolidated a spontaneously emerging custom, transforming it from a mononorm of a tribal society into a legal norm, customary law. Thus, traces of remnants of primitive ideas can be seen in the practice of prohibiting, on pain of death, a woman from wearing men's clothing and jewelry, and vice versa. In a number of cases, the principle of equivalent retribution, talion, was applied (for example, if a free person gets another free person drunk and he dies, the culprit would face death under sticks). The right of lynching was also preserved, but it applied only to persons caught at the scene of a crime.

Along with customary law, legal norms also appear that stand outside the boundaries of customary law and reflect the era of early class relations. First of all, this is the protection of property rights. In Aztec society, the unlawful taking of someone else's property and encroachment on property was considered a crime and entailed punishment. Violation of property rights was punished very severely. Thus, for highway robbery, the perpetrator was publicly stoned to death. For theft in the market, the thief was publicly beaten (with sticks or stones) right at the scene of the crime by special ministers. Anyone who captured the spoils of war was also severely punished.

The most important object of law was land. There was a significant influence of communal relations here. Private landownership relations were just beginning to take shape. This is reflected in the relevant standards. For example, if someone illegally sold someone else's land or mortgaged it, then as punishment he was turned into a slave. But if he moved the boundaries, he was punished by death.

Diverse interpersonal relationships in Aztec society were regulated by marriage and family norms. Their most characteristic feature was the unlimited power of the father and husband. The basis of the family was marriage, the procedure for concluding which was equally a religious and legal act. It was built, as a rule, on the principle of monogamy, but polygamy was also allowed for the wealthy. There were two types of inheritance - by law and by will. Only sons inherited. The penalty for adultery was death in various ways. Blood relatives were punished by death for intimate relationships: the perpetrators were hanged. However, levirate marriages were allowed.

Drunkenness was severely punished. Only people over fifty could consume intoxicating drinks, and in a strictly defined quantity. Young people caught drinking were punished at school, sometimes beaten to death.

State power sought to strengthen its control over local affairs in order to create a solid administrative structure and management apparatus. This was also reflected in the norms of Aztec law. For example, those tax collectors who collected more from the population than they were supposed to were punished with death.

Primary norms regulating intertribal and interstate relations also developed on the territory of the Aztec state. Killing, for example, envoys or merchants was considered a legitimate reason for war. There were also special rules for dealing with the rebels.

Aztec law was class-based. The range of legal capacity depended on the social affiliation of the person. If free people in most cases act as subjects of law, then slaves are defined only as objects of law. Different legal norms were applied to different categories of the free population. Aztec law also protected the interests of the state. Severe punishments were provided for betrayal and treason against the interests of the country and the ruler. The most severe punishment was for conspiracy to seize power. Moreover, responsibility was placed not only on the instigators, but also on relatives up to the fourth or even fifth generation.

The process of independent development of the Aztec state and society was interrupted by the Spanish conquerors at the moment when Tenochtitlan embarked on the path of creating a single centralized state, relying in its activities on a strong administrative apparatus and uniform legislation for the entire territory of the state. The beginning of this path is always accompanied by serious social upheavals and a certain instability of state power. This circumstance largely determined the success of the conquistadors.

In 1519, Cortez began his march to Mexico City. Not daring to enter into an open fight with him, Montezuma II tried in every possible way to hamper or slow down the advance of the conquistadors. This was not successful and the Spaniards reached Tenochtitlan. Montezuma II was forced to recognize himself as a vassal and tributary of the Spanish king. However, such a step did not save the Aztec state and its ruler from destruction. According to Spanish sources, Montezuma II died during the uprising of the inhabitants of Tenochtitlan in the summer of 1520 (he was stoned by his subjects). According to Indian versions, he was strangled by the Spaniards.

After Montezuma II, his brother Cuitlauoc became the supreme ruler of the Aztecs, and began actively preparing for war with the Spaniards, but four months after the beginning of his reign, he died of smallpox. Instead, Montezuma's nephew Cuauhtemoc became ruler.

In May 1521, the Spaniards, led by Cortes, laid siege to Tenochtitlan. Methodically destroying the city, Cortez took it block by block. Cuauhtemoc was captured by the Spaniards, after which all resistance ceased and after sixty-five days of siege, Tenochtitlan fell. Along with the capital, the Aztec state also ceased to exist.

Yucatan Maya in the X-XVI centuries. AD

After the 10th century, the development of Mayan culture continued on the Yucatan Peninsula. This peninsula was a flat limestone plain with no rivers, streams or lakes. Only a few natural wells (deep karst sinkholes in limestone

layers) served as sources of water. The Mayans called these wells “cenotes.” Where there were cenotes, the centers of the classical Mayan civilization arose and developed.

In the 10th century AD The warlike Toltec tribes invaded the Yucatan Peninsula. The capital of the conquerors becomes the city of Chichen Itza, which arose in the 6th century. AD Having settled in Chichen Itza, the Toltecs and their allied tribes soon spread their influence over most of the Yucatan Peninsula. The conquerors brought with them new customs and rituals, new features in architecture, art and religion.

As the power of other political centers in Yucatan grew, the hegemony of Chichen Itza began to increasingly displease them. The rulers of Chichen Itza demanded more and more tributes and extortions from their neighbors. The ritual of human sacrifice in the “Sacred Well” of Chichen Itza caused particular indignation among residents of other Mayan cities and villages.

The “Sacred Cenote” was a giant round funnel with a diameter of 60 метров. From the edge of the well to the surface of the water there was almost 21 метра height. The depth is over 10 метров, I didn’t consider the multi-meter thickness of silt at the bottom. Dozens of people were required for sacrifices and they were regularly supplied by subordinate cities.

The situation changed after the ruler Hunak Keel came to power in the city of Mayapan. At the beginning of the 13th century, he was able to unite the forces of three cities: Itzmal, Mayapan and Uxmal. In the decisive battle, the troops of Chichen Itza were defeated, and the hated city itself was destroyed.

In the subsequent period, the role of Mayapan and its ruling dynasty, the Cocoms, sharply increased. But the rule of the Kokoms also turned out to be fragile. In the 15th century, as a result of a fierce internecine struggle, Yucatan was divided into one and a half dozen small city-states, waging constant wars among themselves in order to capture booty and slaves.

The basis of the economy of the Yucatan Mayans, just as in the classical era, remained milpa agriculture. His character remained virtually unchanged, and his technology was as primitive as ever.

The craft also remained at the same level. The Yucatan Mayans did not have their own metallurgy and metal came here from other areas through trade. Trade acquired an unusually large scale among the Yucatan Mayans. They exported salt, textiles and slaves, exchanging all this for cocoa and jade.

On the eve of the arrival of Europeans, several large trading centers existed in Mayan territory. On the coast of the Gulf of Mexico there was the city of Chiquiango, a large trading post where Aztec merchants, Yucatan merchants, and residents of the south came. Another shopping center - Simatan - stood on the Grijalva River. It was the terminus of a long overland route from the Valley of Mexico and a transshipment point for numerous goods. At the mouth of the same river was the city of Potonchan, which controlled not only trade in the lower reaches of the Grijalva River, but also sea routes along the western coast of Yucatan. The Mayan state of Acalan with its capital Itzalkanak was a major trading center. The favorable geographical location allows local residents to conduct lively intermediary trade with the most remote areas of Honduras and Guatemala.

The Yucatan Mayans conducted brisk maritime trade with neighbors near and far. Their most important cities stood either directly on the sea coast, in convenient bays and bays, or near the mouths of navigable rivers. There was a long sea route around the entire Yucatan Peninsula: from Xicalango in the west to the southern Gulf of Honduras in the east. This route was actively used by traders from Akalan.

For sea travel, dugout boats were still used, some of which were designed for 40 or even 50 people. These boats sailed both with oars and under sails. In a number of cases, ships also used a sewn-on side, made either from flat planks or from reeds, generously coated with resin.

During the Yucatan period of Mayan history, significant changes occurred in the nature of land ownership and in the socio-political structure of society. This was the result of both the internal development of the Maya city-states and the result of influences from Central Mexico.

Land tenure among the Mayans was represented by several types: communal lands, lands of rulers, lands of the nobility and private lands. There was probably also temple land ownership, but this issue has not yet been completely studied.

The lands within each Mayan city-state were divided among individual territorial communities. However, due to the specific features of milpa farming, these lands could not become the permanent property of the community or individual families, since they had to be abandoned for a long time every 2-3 years due to soil depletion. But the plantations of fruit trees, cocoa, salt mines and lands in which some costs were invested in order to improve their exploitation were privately owned and were fenced off with boundary signs.

All land that was part of one or another Mayan state was considered the property of the ruler of this state. The boundaries of land holdings were strictly observed and periodically checked. From these state lands, lands were allocated to territorial communities.

The lands of the nobility consisted of possessions of two kinds. Firstly, the nobility received the right to harvest from special plots allocated to them by their subject villages. Initially, the size of the plots that the community members worked together, and the harvest from which went entirely to the needs of the nobility, was small. But gradually the aristocrats arbitrarily expanded them, so that they began to be many times larger than the allotments of the community members. Secondly, part of the land was in the direct ownership of the nobility. These included household lands, vegetable gardens, groves of fruit trees, cocoa plantations, and salt mines. Slaves and dependent members of the community worked on these lands.

The rulers of the Mayan city-states also had their own lands. Families of slaves were planted on them, who paid tribute to the rulers in the form of part of the harvest.

Private lands were owned not only by representatives of the clan and military aristocracy, but also by wealthy community members and merchants.

The Yucatan Maya society was divided into two main classes: the nobility (spiritual and secular) and the communal. In addition, there were various kinds of dependent people, including slaves.

The nobility (aristocracy) constituted the ruling class and occupied all the most important political positions. It included not only dignitaries, but also military leaders, the richest merchants and community members. A special stratum among the nobility was the priesthood. The priesthood played a huge role in public life, since not only issues of religious worship, but also scientific knowledge, as well as almost all art, were concentrated in its hands.

Free community members made up the majority of the population. These included farmers, hunters, fishermen, artisans and small traders. The community members were not homogeneous. The lower stratum was a special group of poor people who were economically dependent on the nobility. Along with her, there was also a layer of wealthy community members.

There were quite a lot of slaves in Yucatan, most of whom belonged to the nobility or wealthy community members. The bulk of the slaves were men, women and children captured during frequent wars. Another source of slaves was debt slavery, as well as slavery for theft. In addition, persons who were in connection or marriage with slaves fell into slavery. There was trade in slaves both within the country and for export.

All power in the Mayan states belonged to the ruler - halach vinik. This power was hereditary and passed from one member of the dynasty to another. Halach vinik carried out general administration of the state, directed foreign policy, was the supreme military commander, and performed some religious and judicial functions. The Khalach Viniki received various kinds of tributes and taxes from the population under their control.

The Halach Vinik had a council of especially noble and influential dignitaries, without whom he did not make important decisions.

Administrative and judicial power in small towns and villages was exercised by batabs appointed by the halach vinik. Under the batab there was a city council consisting of the richest and most respected persons. The executive officials were called holpons. Thanks to them, direct control was carried out by the halach vinik and batabs. The lowest rung in the administrative ladder was occupied by petty officials - tupils, who performed police functions.

By the time the Spaniards arrived, Yucatan was divided between 16 independent small states, each of which had its own territory and ruler. The most powerful among the ruling dynasties were the Shiu dynasties. Kokomov and Kanul. None of these states was able to unite the territory into a single whole. But each ruler tried to carry out such a unification under his own auspices. As a result, from 1441, a civil war raged on the peninsula, which was superimposed by numerous civil strife. All this significantly weakened the Mayan forces in the face of external danger.

Still, the Spaniards were unable to conquer Yucatan the first time. For twenty years the Mayans resisted, however, they were unable to maintain their independence. By the middle of the 16th century, most of their territory was conquered.

The culture of Mesoamerica was the result of the creative activity of a number of peoples, mutually enriching each other.

Already the first people who came to this territory created myths about the emergence of fire and the origin of people and animals, about the patron of food and moisture - the caiman, about the good spirits of vegetation, about the structure of the universe.

With the advent of agriculture, myths appeared about the supreme multifunctional deity, represented by the image of a "goddess with braids." This deity personified both heaven and earth, life and death; "heavenly milk" flows from her chest - rain, she is the mistress of all moisture, the prosperity of the entire plant and animal world depends on her. The goddess was depicted as a girl with four braids descending in pairs onto her chest, a woman with emphasized gender features, or an old woman with sagging breasts. These three stages of a woman's age development are the personification of the time of spring flowering, fruiting and autumn-winter period.

The material embodiment of the culture of early farmers. Central America had numerous clay figurines, petroglyphs, ornaments on ceramic dishes, and stone stamp seals. Most of the figurines depict naked women. A characteristic feature of these figures is the interpretation of the pupil of the eye using a tiny hole - a dot. There are also figures of animals and birds.

At the end of the Archaic period, the first examples of monumental construction appeared, primarily temples. From the very beginning, a feature of architecture was the construction of monumental buildings on pyramids (the Temple of the Sun in Teotihuacan, the "round" temple in Cuicuilco).

The next stage in the development of Mesamerican culture is associated with the Olmecs. The Olmecs laid the foundation for the unusually wide spread of the jaguar cult among the Indians of Central America: all their main deities had a jaguar-like appearance. In most cases, the Olmec gods - the masters of the forest, animals, moisture - appear in male form. One of the main motives of Olmec mythology is the acquisition of maize, the main nutritious grain. During this period, a connection between mythology and the calendar was already established, which subsequently became widespread in Central America. A connection between deities and the cult of rulers as their representative on earth is also established.

The Olmec period is associated with the further development of monumental architecture. Ritual centers in Tres Zapotes, La Venta, Cerro de las Mesas and others have a specific orientation and layout. The construction of stone

steles, altars and giant stone heads in helmets is becoming widespread. One of the main motifs of Olmec art was the image of a stylized jaguar mask. On monuments, giant mosaics-offerings, on jade celts and plates.

In addition to this plot, on the "Olmec" monuments there are triumphal scenes, scenes of investiture, and cult rituals.

An example of architecture and urban planning of the classical period in the history of Mesoamerica is the city of Teotihuacan (Teotihuacan civilization). The ritual center of Teotihuacan is located on a plain that gradually decreases from north to south. It consists of one long (over 4 км) and wide (40- 45 м) street "Road of Death", on both sides of which there are religious and administrative buildings: temples, sanctuaries, palaces.

The "Road of Death" forms, as it were, the axis of ancient Teotihuacan. At one end of this axis (in the north) is the gigantic massif of the Pyramid of the Moon. Its base has approximately 150 m the length along the west-east line and 130 m along the north-south line. The height is 42 м. In the center of Teotihuacan itself there is a vast complex of buildings standing on one giant platform. Between the Pyramid of the Moon and this complex, known in literature as the Ciudadella, there are numerous ancient buildings. Among them: Temple of Agriculture, Square with Columns, Viking Group, Temple of Tlaloc (all names are relative). The central temple in the Ciudadella group is a temple dedicated to the god Quetzalcoatl. The carefully thought out orientation of all the city's buildings testifies to the high level of development of mathematics and astronomy in Teotihuacan.

Another example of the urban architecture of the Indians of Central America is the Zapotec Monte Alban. Just like in Teotihuacan, in the center of the city there are temples, palaces and homes of the nobility on artificial platforms. There were also astronomical observatories, steam baths, and dance areas. The monumental staircases of the palace and temple complexes have balustrades. Most of the buildings are plastered and painted on the outside, mostly red. The entire building is grouped around large square courtyards. An altar or sanctuary was always built in the center of such courtyards. Courts for ritual ball games ("tlachtli") are becoming widespread.

The game of ball became widespread among almost all civilizations of ancient Mesoamerica: the Mays, Mixtecs, Zapotecs, Toltecs and Aztecs. Sites for this game were available near all major temple complexes. They played with a ball made of hard raw rubber with a diameter of 10-13 сантиметров, which had to be thrown, and otherwise touching or pushing it was allowed only with the knees or buttocks, covered for this purpose with leather shields. The ball had to be passed through one of two stone rings, vertically embedded in the walls that blocked the field in the center. The game was a kind of sacrifice to the gods: the competitors gave it all their strength and life. Sometimes the freedom of players and spectators, and even the independence of the royal courts, depended on its result.

The Zapotecs of Monte Alban believed that their ancestors were born from rocks, trees and jaguars. The cosmos was divided into three parts: heaven, the world in which they lived, and the underworld of the dead. In the Zapotec pantheon - the god of rain and lightning, Cosico-Pitao, to whom human sacrifices were made; corn god Pitao-Kosobi; the jaguar god, the god of earthquakes Pitao-Shoo, close to the god of the earth and caves.

The Zapotec view of the world was reflected in sculpture and wall painting, which is represented by frescoes from tombs. One of the most outstanding examples of sculpture at Monte Alban is the so-called Bosan slab. It depicts figures of a priest and gods in low relief technique. The most striking examples of Zapotec painting are the wall paintings from the tombs of Monte Alban. Thus, on the walls of one of the burial chambers there is a procession of 9 gods and 9 goddesses, decorously walking in pairs.

Other peoples who penetrated this territory at different times also made their contribution to the culture of Mesoamerica: the Toltecs, Totonacs, Mixtecs, Tenochs and others. However, all their achievements were most fully manifested in the brilliant civilizations of the Mayans and Aztecs.

First of all, this concerns writing. Here the undoubted palm belongs to the Mayans, who created a fairly complex and complete writing system. Among other peoples of Mesoamerica, writing was either at the level of pictographic writing (Aztecs) or was underdeveloped (Zapotecs of Monte Alban, "Olmecs").

Mayan writing refers to the hieroglyphic writing system and is similar to similar writing systems of the Old World. It uses phonetic signs (alphabetic and syllabic), ideographic (denoting whole words) and key signs (explaining the meaning of the word, but not readable). The same sign in different combinations can be used either as a phonetic sign, or as a key sign, or as an ideogram. All this causes certain difficulties in deciphering the Mayan writing. For a long time, the only success in this area was the reading of calendar inscriptions and signs. Only in the 50s of the 20th century, the Soviet etnographer and linguist Yu.V. Knorozov was able to propose a method for deciphering Mayan hieroglyphs. As a result, it was possible to read Mayan handwritten books of the 12th-15th centuries. and move on to reading earlier Mayan texts carved in stone or carved on shells, bones and pottery.

Mayan books were written using inks on long strips of paper made from the bast of plants and then placed in a case. Temples and palaces had large libraries of handwritten books. Using hieroglyphs and colorful drawings, they recorded the pedigree of the ruling dynasties of the Mayan city-states, told about wars and tribal migrations, religious concepts, astronomical calculations and many other aspects of the Mayan spiritual and political life. Almost all of these manuscripts were lost during the Spanish conquest or later, during the forced Christianization of the Indians. Currently, only four Mayan manuscript books are known - Dresden (XII century), Paris (XII-XV centuries), Madrid (XV century) and the Grolier manuscript. All of them were priestly missals. They contain a detailed list of rituals, sacrifices and predictions associated with all sectors of the Mayan economy and affecting all segments of the population.

The life and economic activities of the Indians of Central America were closely connected with religion. Science, art and literature bear the imprint of religious-mythological thinking and become understandable only on the basis of an analysis of the latter.

The Mayan pantheon was very abundant and complex. Initially, these were local deities, which, with the growth of tribal and state associations, were united into one genealogical system. The pantheon distinguishes groups of gods: fertility and water, hunting gods, deities of fire, stars and planets, death, war, etc. Of great importance in the Mayan pantheon was the young god of corn, depicted as a young man wearing a headdress resembling an ear of corn.

Among the heavenly deities, the main one was the ruler of the world Itzamna, an old man with a toothless mouth and a wrinkled face. He is the creator of the world, the founder of the priesthood, the inventor of writing. A major role in the Mayan pantheon was played by the god of fire, who had the appearance of an old man with a huge branched nose in the form of a stylized fire sign.

Of the numerous female goddesses, the main role was played by the "red goddess", depicted with the paws of a predatory beast and a snake instead of a headdress.

The moon goddess - Ish-Chel - was the patroness of weaving, medical knowledge and childbirth. In addition to the main deities, there were many local and also tribal gods, which included deified ancestors and heroes.

The Aztec pantheon consisted of many deities, which can be combined into several groups. At the head of the pantheon was the supreme and incomprehensible deity Tloque Nahuaque. A step lower was the divine couple Tonatecuhtli and Tonacasiuatl ("lords of existence"), as well as Ometecuhtli ("lord of duality"). These gods constituted a group of creator gods. The next group includes three great gods who played a major role in the pantheon: Huitzilopochtli (god of war), Tezcatlipoca (great god of the sky) and Quetzalcoatl (god of knowledge). The third group united the gods of the stars and planets (Tonatiu, Metztli, Tlahuizcalpantecuhtli, etc.). The last group included the gods of the elements and fertility (Tlaloc, Tlazolteotl, Chicomecoatl, etc.). Most of the deities had an anthropomorphic appearance.

At the end of the classical period, the peoples of Central America created a mythological complex based on ideas about the need to regularly support the life of deities with human blood. Particular importance was attached to "feeding" the sun god so that he could make his daily journey across the sky.

In the religious thinking of the Indians, gods were understood as a special type of matter, so subtle that it could not be perceived by the senses. But still they are material, therefore they can be born and also die if they are not nourished with substances as subtle as themselves: the smells of incense, flowers, cooked food and, especially, the vital energy or spirit of living beings found in the blood and heart. Therefore, human sacrifice was the main ritual. It was carried out in front of the image of the gods, through which they received the food necessary for their life and allowing them, in turn, to maintain the existence of the cosmos.

The universe was considered by both the Mayans and the Aztecs to be a religious rather than a geographical entity. For the Mayans, it consisted of 13 heavens and nine underworlds. The lords of the heavens were the group of gods Oshlahun-Ti-Ku. The lords of the underworld were the Bolon-Ti-Ku group. Sometimes they were at odds with each other, but often they were perceived as a single whole. In the center of the universe, according to the Maya, there is a world tree, permeating all layers of heaven, and in its corners, i.e. to the cardinal directions there are four others: red (east), white (north), black (west) and yellow (south). Associated with the four cardinal directions were Chaks (rain gods), Pawakhtuns (wind gods) and Bakabs (bearers or holders of the sky). They were located on the world trees and varied in color. Each colored trinity ruled the year.

The ideas of the Aztecs were close to this. Their universe was also divided into regions in the horizontal and vertical directions. All areas had religious significance. Thus, the horizontal division recognized five directions - the four parts of the world and the center. The god of fire dominated the central zone. The East was sacred to the god of rain and the god of clouds and was considered a region of abundance. The South was considered an evil region. The West was auspicious as it served as the home of the planet Venus. The North was a gloomy and uncomfortable place, subject to the "lord of the dead."

According to the worlds, the universe was created by Tezcatlipoca and Quetzalcoatl and went through four stages. The first stage or era, or the Sun ("Four Jaguars") ended with the extermination of the giants living at that time by jaguars. The second era ("Four Winds") ended with hurricanes and the transformation of people into monkeys. The third era ("Four Rains") ended with a worldwide fire. The fourth era ("Four Waters") ended with the flood and the transformation of people into fish. The modern fifth era ("Four Earthquakes") must end with earthquakes. Each era was ruled by a specific god (Tezcatlipoc, Quetzalcoatl, Tlaloc, Chalchihuitlicue (goddess) and Tonatnu (sun god)).

Almost no works of literature created by the peoples of Mesoamerica have reached us. The Aztec pictographic writing was too simple and literary works could not be written down using it. At the same time, the Aztecs used rhythmic and verbose expressions, serving as a formula for polite address, which, if the Aztecs had developed a writing system, could have turned into literature.

The Mayans apparently had an extensive literature, which was mostly of a religious and mythological nature. Some idea of it is given by the Mayan-Kiche sacred book "Popol Vuh" and the book of the Yucatan Indians "Chilam Balam". The Popol Vuh is a collection of various cosmogonic myths, among which there is, for example, a completely artistic story about the adventures of the two twin heroes Hunahpu and Xbalanque in the Underworld and their victory over its rulers. Chilam Balam contains a number of ancient Mayan chronicles, for example, about the events at Chigen Itza at the end of the 12th century.

The development of science in the states of Central America was closely related to religion and the practical needs of the population. Both primarily contributed to the development of mathematics and astronomy. This is how the Mayans calculated the solar year to the minute. They knew how to determine the time of solar eclipses, they knew the

periods of revolution of the moon and planets. Astronomical observations allowed the Mayans to create a calendar that was not inferior in accuracy to the modern one.

The Mayan chronology was carried out from the initial date corresponding to 3113 r. BC. The Mayan calendar is characterized by a combination of cycles of varying durations. In everyday life, the Mayans used two calendars: the solar calendar, which included 365 days, and the ritual calendar (260 days). The ritual calendar was a combination of a 13-day cycle with a 20-day cycle and was largely derived from agricultural interests. The solar calendar was divided into 18 months of 20 days and an additional month of 5 days. Both months and days had their own names, which were also used in the second calendar. In addition, there was a 52-year calendar cycle, which was a combination of both calendar cycles. At the end of this cycle, the universe was in danger of being destroyed, so the end of such a cycle and the beginning of a new one was accompanied by particularly significant rituals.

Other peoples of Mesoamerica also had calendars similar to this.

The Mayans were good mathematicians. Here they introduced the concept of zero. This was done much earlier than other highly developed civilizations. And at the same time, neither the Mayans nor other peoples of Central America knew wheeled carts, a plow, or a potter's wheel. The entire gigantic program of their architectural construction was carried out exclusively by the muscular power of man.

The basic planning unit of Mayan cities was rectangular paved plazas surrounded by monumental buildings. Very often, the most important ritual and administrative buildings were located on natural or artificial elevations. An example of such a center is Tikal (Petén Department, Guatemala). This is one of the largest Mayan cities. Its main buildings were located on an area of 16 km<sup>2</sup>. Its entire territory is crossed by four large causeway roads, converging on a large central square. Starting from this core, there are hundreds of buildings in the city. Another example is Palenque (Chiapas, Mexico). From the south, the city was protected by a wall of rocky mountain ranges of the Chiapas Sierra. Numerous groups of buildings are scattered across the rolling plain. The main part of the city (area, about 19 ректaпов) is located on a natural plateau platform, which rises above the surrounding plain by almost 60 метров.

The urban architecture of the Aztecs can be illustrated by their capital, Tenochtitlan. Tenochtitlan was the largest city in America. Its center was decorated with majestic palaces and temples. The streets were paved with marble slabs. The city had parks and gardens. Tenochtitlan was located on a high plateau. Numerous canals and dams connecting various parts of the city were cut off by drawbridges and locks for the free passage of ships plowing the lake in all directions. There were no dams on the eastern side, and communication was carried out using boats. In the middle of each house, surrounded by a garden, there was an open courtyard. If in the outskirts the houses were built of unfired bricks woven from silt, then in the central, rich quarters buildings of red stone rose.

The cities of the Aztecs and Mayans were distinguished by a fairly high level of prosperity for their time. They had water pipes (there were three in Tenochtitlan). In the Mayan city of Palenque, the rushing Otolum stream that flowed through the city was enclosed in a stone pipe. In Tenochtitlan, the streets were watered daily and were immaculately clean.

The most striking expression of Mayan and Aztec architecture are temples and palaces. Mayan architecture, especially in the central and northern regions, is characterized by buildings made of rubble masonry with a false, or "stepped" vault, faced with stucco (artificial marble made of polished gypsum with additives) or well-hewn stones. The use of a stepped vault is one of the most important differences in Mayan architecture. Both the Mayans and the Aztecs widely used stylobates - high foundations in the form of truncated pyramids. Most temples and palaces were complemented by sculpted stone slabs or panels mounted on the walls. The Mayans also had paintings in which narrative scenes are highlighted and the fresco technique predominates.

Aztec craftsmen produced both sculptures and reliefs of monumental and miniature sizes with equal skill, equally mastering symbolic and naturalistic styles. Fired clay was widely used for sculptural works. Usually the figures were performed in a passive position, often in a sitting position. The most elegant works of Aztec sculpture are the images of young gods and goddesses who patronized the harvest. Sculptures that have survived to this day, such as the "Sad Indian", "Head of a Dead Man", the statue of the god Xochipilli, etc., also enjoy worldwide fame.

The highest flowering of Mayan sculpture occurred in the 6th-9th centuries. The sculptural schools of Palenque, Copan, Yaxchilan, Piedras Negras at this time achieved special subtlety in modeling, harmonious composition and naturalness in conveying the poses and movements of the depicted characters (rulers, priests, dignitaries, warriors, servants and prisoners). Magnificent examples of Mayan sculpture were discovered in Palenque. Expressive human figures, realistically depicting rulers, in the Palenque Palace are distinguished by extraordinary naturalness and individuality. On the sculptural slabs in the temples of the Sun, the Cross and the Foliated Cross (the names are arbitrary) people are shown worshiping the main deities of fertility. The selected subjects are interconnected and symbolize the cycle of religious transformation or initiation of a person or deity, associated with the annual cycle of maize and the sun (according to the Mayans, man was made from maize dough).

One of the best embodiments in Mayan sculpture of the concept of man and his connection with the sacred world is a carved sarcophagus slab from the tomb of the Temple of the Inscriptions at Palenque, discovered in 1952 by the Mexican archaeologist Alberto Ruz Lhuillier. On this slab, a person is placed between the symbolic world of death (below) and the symbolic world of life (above). Physical death leads a person to another, spiritual life, similar to the life of the gods. A ribbon of astronomical signs, reflecting the unity of man with the cosmos, entwines this scene. And man occupies a central place in it. Along the edge of the slab is depicted the private history of the ruler buried in the tomb. This is evidence that, along with the philosophical and religious awareness of man, the Mayan people also had a historical consciousness.



If the Aztecs and Mayans achieved equally high perfection in architecture and sculpture, then in painting the unconditional priority belongs to the Mayans. Aztec graphics are represented only by small historical scenes illustrating pictographic chronicles.

Mayan fresco painting is extremely colorful and dynamic. Samples of it are presented in many cities (Bonampak, Washiktun, Mul-Chik, Tikal). The famous frescoes of Bonampak (Chiapas, Mexico) date back to the 8th century. AD This is a whole historical narrative: complex rituals and ceremonies, scenes of a raid on a foreign village, the sacrifice of prisoners, celebrations, dances and processions of dignitaries and nobles. The paintings on the walls of the temple in Mul Chik (Yucatan Peninsula) depict brutal scenes of war. The bodies of the dead lie on the ground; one corpse hangs on a tree; people stone each other; Three menacing and gloomy Mayan warriors, decorated with necklaces from the skulls of their previous victims, slowly walk across the battlefield, holding the heads of slain enemies as trophies.

In the art of the Indians of Central America there was almost no place for images of individual personality. Religious symbolism and conventions in the transmission of images reigned supreme there. However, the lack of portrait resemblance does not mean that the characters in Indian art were completely devoid of individuality. The latter was supported by differences in clothing (social status), the presence of attributes of power, and even differences in ethnic types. Thus, in a triumphal scene on a stela from Piedras Negras dating back to 795 AD, the ruler of the city is depicted sitting on a throne in a magnificent headdress and a rich suit. With his right hand he rests on the spear. At the foot of the throne stand Mayan warlords and courtiers, and below that is a large group of naked prisoners with their hands tied behind their backs. One of them has a characteristic nose decoration reminiscent of Central Mexican.

Many Mayan steles, reliefs, and hieroglyphic inscriptions on them are memorial monuments in honor of the deeds of specific rulers. They talk about births, accession to the throne, wars and conquests, dynastic marriages, etc. At each Mayan monument, works of plastic art have unique features. This is because, unlike other peoples who established rigid aesthetic canons, the Mayans had noticeable creative freedom, manifested in a wide variety of artistic styles in different areas.

The religious nature of Mayan art is especially evident in the magnificent painted pottery of this people. Ceramic production was developed among all civilizations of Mesoamerica. Original polychrome ceramics were found in Teotihuacan, the Zapotecs of Monte Albana, and the Aztecs. However, only the Mayans achieved such perfection in artistic painting that it could well be compared with ancient Greek vase painting.

Many painted vessels from rich Mayan tombs contain images of underworld gods, monsters, and mythological creatures, many of which rarely or never appear on stone sculptures. But at the same time, there are also a number of motives of a purely historical nature that reflect real, particularly noteworthy events in the life of a deceased ruler or aristocrat. Elegant and original painted vases were brought by members of the elite from one city to another as funeral gifts on especially important occasions. This ceramics accompanied the dead to the Underworld and as such can be considered as a direct equivalent of the "Book of the Dead" of the ancient Egyptians.

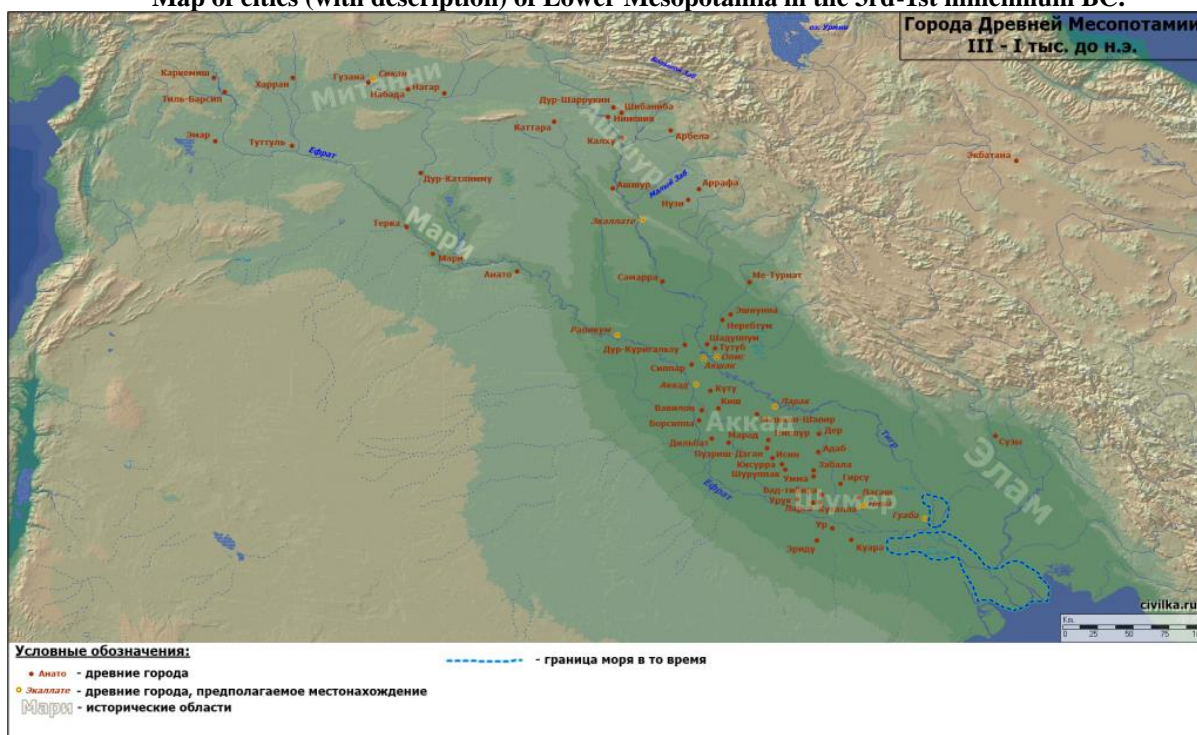
The Mayans did not have their own metal production. Almost all metal objects were imported. However, among them there are also those that reflect real historical events in the life of both the Mayans themselves and other peoples of Central America. Thus, on the golden disk from the "Well of Sacrifices" in Chichen Itza, Mayan warriors are depicted retreating under the onslaught of the victorious Toltecs. Another disc shows an episode of a naval battle.

A special direction in the art of the Indians of Central America was artistic crafts made of jade and other types of stone. Wonderful jade figurines depicting various gods and highly artistic jewelry were common among both Central Mexican tribes and the Mayans. Funeral mosaic masks were made from jade plates, serving as an accurate portrait of the deceased.

The original development of the culture of Mesoamerican civilizations, the level of which was in no way inferior to the ancient civilizations of the Old World, was mercilessly interrupted by the Spanish conquest. In the fire of the Conquest and at the direction of Christian fanatic missionaries, priceless treasures of literature, architecture and art were destroyed. Essentially, in the 19th-20th centuries, humanity had to rediscover the New World, but not in order to destroy, but in order for the unique Indian civilizations to take their rightful place in the history of mankind.

## Map of Mesopotamia III millennium BC.

### Map of cities (with description) of Lower Mesopotamia in the 3rd-1st millennium BC.



#### Map Notes:

CITY	TIME OF EXISTENCE	DESCRIPTION
LOWER MESOPOTAMIA		
<b>Akkad</b> (Akkad, Agade)	2350-2170/2230-2050 BC - ?	The founding date of the city is proposed based on the analysis of cuneiform tablets. The exact location of the city is unknown. Recent research suggests that the city was located east of the Tigris River. Akkad rose to become the capital under <a href="#">Sargon the Ancient</a> and his successors. Before and after this it was of secondary importance. The main deity was Ishtar, called the Warlike Ishtar. Her husband Llaba was also held in high esteem. Most likely the city was destroyed after the reign of Sargon's grandson Naram-Sin. An indirect confirmation of this is the construction of a temple in honor of the gods Ishtar and Llaba, in the city of Sippar, in the Old Babylonian period. And this may indicate that by the time the temple was erected, Akkad no longer existed.
<b>Akshak</b> (Ukushuk)	OK. 2500 г. BC. - ?	The location of the city is unknown. One of the most common versions says that the city was located in the place where the Tigris and Efrat are closest to each other. There is a version that Akshak is Opis. Kings of Akshaka in the 25th century BC. e. shared power in the Northern Two Rivers with the rulers of Kish. After the capture of Kish by the king of Uruk, En-Shakushan, the Akshak ruler Zuzu appropriated the title "lugal of Kish", which traditionally meant hegemony over northern Sumer. But after a short time, Zuzu was defeated by the ruler of Lagash, Eanatum, and died. IN 2350 г. BC. the city passed to the ruler of Umma Lagulzagesi.
<b>Adab</b> (Udab, Ud-Nun, modern Bismaya)	OK. 2750/2615 BC e. - ?	The city lay at the intersection of important trade routes, but did not play any important role. Only once in its history did this city rise to prominence under the rule of King Lugal-anne-mundu in the 25th century. BC. He created a large state, stretching "from Elam to the Amorites on the Jordan River." But after the death of the king, the state immediately disintegrated and hegemony passed to the ruler of Kish. The latest

		archaeological finds on the site of the city date back to the III dynasty of Ur (XXI-XX centuries BC), but this does not indicate the disappearance of the city, because Adab mentioned in the Code of Hammurabi (c. 1772 г. BC).
<b>Bad Tibira</b> ("Copper Fortress", Bad Tibiru, Durgurri, Patibira, modern Tel al-Madain)	? – ?	One of the oldest Sumerian cities. According to literary tradition, the second city built in Mesopotamia before the Great Flood after Eridu. According to the Nippur royal list, Bad Tibir was ruled by 3 mythical kings: <ul style="list-style-type: none"> <li>• <i>En-Menluanna ruled for 43,200 years;</i></li> <li>• <i>En-Mengalanna ruled for 28,800 years;</i></li> <li>• <i>Dumuzi, a shepherd, reigned for 36,000 years.</i></li> </ul> The total duration of their reign was 108,000 years, after which the city was abandoned and its throne was transferred to Sippar.
<b>Borsippa</b> (Til-Barsip, Birs-Nimrud, "Second Babylon", "Place of Struggle")	2450/2110 BC. – I century BC. (VII century AD)	The city was located far 20 км from Babylon and never played a leading role, always remaining a satellite of a larger city. Borsippa finally loses its independence after the capture of Hammurabi. At first, Borsippa was the cult center of the god Tutu, who was later supplanted by the cult of the god of wisdom Nabu, who became the city god. The temple of Nabu - Ezida ("House of Eternity"), as well as the ziggurat - Euriminanki ("House of the Seven Lords of Heaven and Earth"), which had a base of 82x82 m and, apparently, the same height, was built in the city. Borsippa was considered a city of the night sun, like Babylon, which was proclaimed a city of the day sun. The processions were carried out in close coordination between the priesthoods of both cities. Also, this ziggurat was often confused with the Tower of Babel.
<b>Babylon</b> (Kadingira, "Gate of God")	2500/2400 BC. – III/VII centuries. AD	The first mention of a settlement on the site of the city can be associated with an inscription on a Sumerian clay tablet dated around 2500 г. BC. Archeology gives us a slightly different date. Namely 2400 г. BC, which includes the earliest finds discovered on the site of Babylon. Turning to written sources (the inscription of King Sharkalisharri), we find that the first mention of the city dates back to 2200 г. BC. The rise of Babylon takes place in 1894 г. BC. when Sumuabum founded the First Babylonian (Amorite) dynasty. The further history of Babylon is filled with interesting events. IN 689 г. BC. Babylon was completely destroyed by the Assyrian troops of Sennacherib. In subsequent centuries, the city was rebuilt and achieved its greatness under Nebuchadnezzar II (604-561 BC). The city flourished under the Persian kings, and under Alexander the Great, and during the Hellenistic era. It fell into decay starting from the 3rd century. AD and by the time of the Arab conquest (VII century AD) and turns into an ordinary village. In Babylon there were many temples dedicated to various deities - Ishtar, Nanna, Adad, Ninurta, but the patron of the city and the head of the pantheon of the kingdom - Bel - enjoyed the greatest respect - Marduk. In his honor, in the very center of the capital, a large-scale Esagila complex was erected with the seven-stage ziggurat of Etemenanki - the Tower of Babel 91 м.
<b>Der</b> (Durum, modern Tell Akar, near Badra)	2750/2615 BC – VI/IV century BC.	Der was a border city on the road to Elam, and was founded as a kind of stronghold against the attack of tribes from the Zagros mountains. It had independent significance at the beginning of the Old Babylonian period (XX-XIX centuries BC), when the rulers of the city were Nidnusha and the successor Anummuttabbil. At the same time, the rulers carried out a series of military campaigns against their neighbors. The god of the city was Ishtaran, often acting as a judge god or god of healing.
<b>Dilbat</b> (modern Tell al-Delam)	OK. 2700 г. – VI century AD	Didn't play any significant role. It was a center for the production of wheat and cane. Instead of slaves, the labor of nomads was used, thanks to which the plantations surrounding the city reached large sizes. It was mentioned in the epic of Gilgamesh. The city goddess was Urash, the goddess of fertility.
<b>Girsu</b> (Ngirsu, modern Tello)	5300/4800 BC – 200 г. BC.	Girsu may have been inhabited as early as <a href="#">the Ubaid era</a> (5300-4800 BC), but reached a significant level in the Early Dynastic period (2900-2335 BC). During the time of Gudea (2080-2060 BC), the kingdom of Lagash became the capital. After the capital was moved to the city of Lagash itself, Girsu remained an important religious center of Sumer. After the fall of the dynasties of Ur (late 21st century BC), Girsu lost its

		significance and no longer played any role in history. The patron god of Girsu was Ningirsu (“Lord Girsu”), whose temple was rebuilt with pomp. Gudea was the king of the state of Lagash.
<b>Guaba</b>	? – ?	The exact location is unknown. Seaport of Lagash. Through it trade was conducted with India and Elam. It acquired particular significance when Lagash rose, during the Second Dynasty of Lagash (XX-XXI centuries BC).
<b>Zabala</b> (Zabalam, modern Tel Ibzeh)	3100/2900 – ?	The first mention of Zabal dates back to the Jemdet-Nasr period (or Uruk III period). It was during this period that the first writing appeared and small villages turned into cities. During the reign of Lugalzagesi (2294-2270 BC) from Lagash, Zabala was subject to this ruler. After the formation of the Akkadian kingdom, an uprising occurred in Zabala. After the fall of Akkad, the city fell into the sphere of influence of Isin. During the III dynasty of Ur, Zabala was part of the sphere of influence of the Ummah. During the time of Hammurabi, a temple was built to the patroness of the city, Inanna (Ishtar), the goddess of fertility and love.
<b>Isin</b> (modern Ishan al- Bakhriyat)	OK. 2500 r. BC. – ?	Perhaps a settlement on the site of Isin appeared in the Ubaid era (5300-4800 BC). However, the city’s heyday occurred during the fall of the III Dynasty of Ur (XXI century BC). IN 2021 r. BC. the deputy of the king of Ur, Ishbi-Erra, broke away from him and proclaimed himself the ruler of Isin. Near 2003 r. BC. The Elamites defeated Ur, after which the state of Isin remained the only significant one in Mesopotamia. Subsequently, the rulers of Isin expanded the territory of the kingdom, up to 1924 r. BC, when they gradually begin to cede leadership in the region to the rulers of Larsa. And a little more than a hundred years later, in 1793 r... BC. the king of Larsa, Rim-Sin, finally conquers Isin, which loses its importance. The rulers of Isin, after the fall of Ur, continued many of the cult practices that flourished during the III dynasty of Ur. They also performed the sacred marriage ritual every year. During this ritual, the king played the role of the mortal Dumuzi and had sex with a priestess who personified the goddess of love and war - Inanna (also known as Ishtar). It was believed that this strengthens the king's relationship with the gods, which ensures stability and prosperity throughout the country.
<b>Kisurra</b> (modern Tell abu-Khatab)	OK 2700 r. BC. – ?	A port city on the right bank of the Euphrates. The city was dependent throughout the Sumerian period, except for the 22nd century. BC, when the city was ruled by its own dynasty of seven kings. Kisurra pursued an independent policy until it fell under the rule of the kings of Ur (late 21st century BC). The city, having survived the collapse of Sumer, was devastated and burned in the following centuries and fell into decay already during the reign of Hamurappi in Babylon (1760 -ies BC). The city's god was originally Ninurta. Then the city began to worship the goddess Ishara (identified with Ishtar), because Many Syrians, Hittites and Canaanites lived in Kisurra.
<b>Kish</b> (modern Tell Ukhaimir)	OK. 3100 r. BC. – IV/I century BC.	The first settlements on the site of the future city appeared in the Jemdet-Nasr period. Already in the 28th century. BC. Kish becomes the unifying force of all of Sumer. The semi-legendary First Dynasty of Kish reigned in the city. Until the 26th century. BC. Kish was the most powerful state of Sumer until it was defeated by Uruk. Gradually the city loses its power, but remains a major political and symbolic center. All subsequent rulers of Sumer took the title of “kings of Kish.” In the 24th century. BC. Kish was destroyed by Lugalzagesi , the king of Uruk. But he was soon restored by Sargon of Akkad. Subsequently, the city remained a major administrative center, but did not play an independent role. It fell into decline during the Seleucid period. The patron god of the city is Zababa. His wife, the goddess Inanna, was also revered.
<b>Kuara</b> (Kisiga, modern Tell al- Lam)	OK. 2500 – 709 BC.	A port city that carried out trade with India through the island of Dilmun. The export of copper, precious stones, pearls and certain vegetables passed through the city; in return, a variety of agricultural products were exported from Mesopotamia.V 709 r. BC. The Assyrian king Sargon II, pursuing his enemy the Babylonian king Marduk-apla-iddin II, besieged Kuara. The city was taken and destroyed. According to the Sumerian king list, Kuara was the home of Dumuzi the fisherman, the legendary third



		king of Uruk. In Sumerian mythology, Kuara is also considered the birthplace of the god Marduk, son of Enki.
<b>Kutalla</b> (Kutallu, modern Tell Sifr)	? – ?	Small agricultural town. It was surrounded by date plantations and was one of the leading producers of dried dates, wine and honey. Fruit trees were also grown. Craft workshops produced products from palm wood, which were sent to Ur. He was part of the union of three cities - Ur, Larsa, Kutalla. During the reign of Babylon, it was an important port for trade with India. The city is known for the large number of tablets from the Old Babylonian period found during excavations.
<b>Kutu</b> (Kuta, Kuva, Gudua, modern Tell Ibrahim)	? – ?	A city of ancient origin, located on the Euphrates. There was a large smuggling market in the city. There was also a market here for the trade of obsidian, lapis lazuli, carnelian and other precious stones and metals that came from the northeast (modern Iran and Afghanistan). After processing, the precious stones were sent downstream to the jewelry makers of Umma, Uruk and other cities. The city was often under siege by the Syrian kingdom of Amurru and the Gutian mountain tribes, both individually and together. A distinctive feature of the city was the presence of the cult of Nergal - the god of the underworld and everything negative in the world. His wife Ereshkigal, the underground queen, was also revered. Thanks to this, Kutu had a special religious position among other cities of Sumer. Many rulers of the larger Mesopotamian cities built temples in Kutu.
<b>Lagash</b> (Urukuga, "Holy City", modern Tell El- Hibba)	turn of the 5th-4th millennium BC – first centuries AD	The rise of the city dates back to the reign of the First Dynasty of Lagash, starting with King Ur-Nanshe (c. . 2500 rBC). At this time, in a long-term confrontation with another city-state of Umma, Lagash emerges victorious. Eanatum also made several military campaigns in Mesopotamia, conquering the cities of Uruk and Ur. He soon had to face a dangerous coalition of northern Sumerian cities and Elamites. The cities of Kish, Akshak, Mari and the Elamites joined forces and attacked Lagash. Eanatum was able to defeat the enemies and drive out the Elamites, and brought the Sumerian cities into submission. When he died, Lagash stood at the pinnacle of power in Mesopotamia. After the death of Eanatum, his brother Enannatum I took power in the country, then his son Enmetena. Around 2350 BC e. he had to wage repeated wars with the Ummah, since the Ummians continued to quarrel with Lagash over the fertile land - Gueden. Enmetena was able to defeat Umma and install his own ruler there. But the Ummians apparently managed to maintain their independence and continued to quarrel with Lagash.V 2310 r. BC. Lagash falls under the rule of Sargon the Great, who, after capturing the city, ordered its walls to be torn down. Lagash managed to free himself approx. 2176 r. BC. after the fall of the Akkadian kingdom. After this, the next rise of the city occurs (the time of the II dynasty of Lagash). At this time, the city was controlled by the Kutian tribes, who just destroyed the Akkadian state. Lagash experienced its greatest rise under King Gudea (2142-2116 BC). Although the capital of the kingdom of Lagash was moved to Girsu, the city of Lagash itself flourished. Active construction of temples was carried out, trade and crafts were developing. Being allies of the Gutians, the Lagashians opposed Uruk, and c. 2109 r. BC. their coalition was defeated. A few years later, Lagash was captured by the king of Ur - Ur-Nammu and lost its former significance forever. Political and economic life was concentrated in temples dedicated to the supreme deity Ningirsu and his divine consort Baba (Bau), the goddess of legislation Nansha, the goddess Geshtinanna who served as the “scribe of the land without age,” and Gatumdug the mother goddess of Lagash.
<b>Larak</b>	5300/4800 BC – ?	Location unknown. In some sources, one of the first five cities of Mesopotamia, founded before the “Great Flood” and is identified with Larsa in Southern Mesopotamia. In others, a city other than Larsa, the location of which is not identified. The city was the earthly home of the god Pabilsag, who was the husband of Ninisina, the goddess of healing.
<b>Larsa</b> (modern Senkere)	5300/4800 BC – ?	It was part of one of the largest Sumerian nomes (territorial associations) - Uruk. The rise of Larsa began during the fall of the Third Dynasty of Ur. Then it fell under the authority of the city of Isin (Isino-Lara period). But thanks to the invasion of

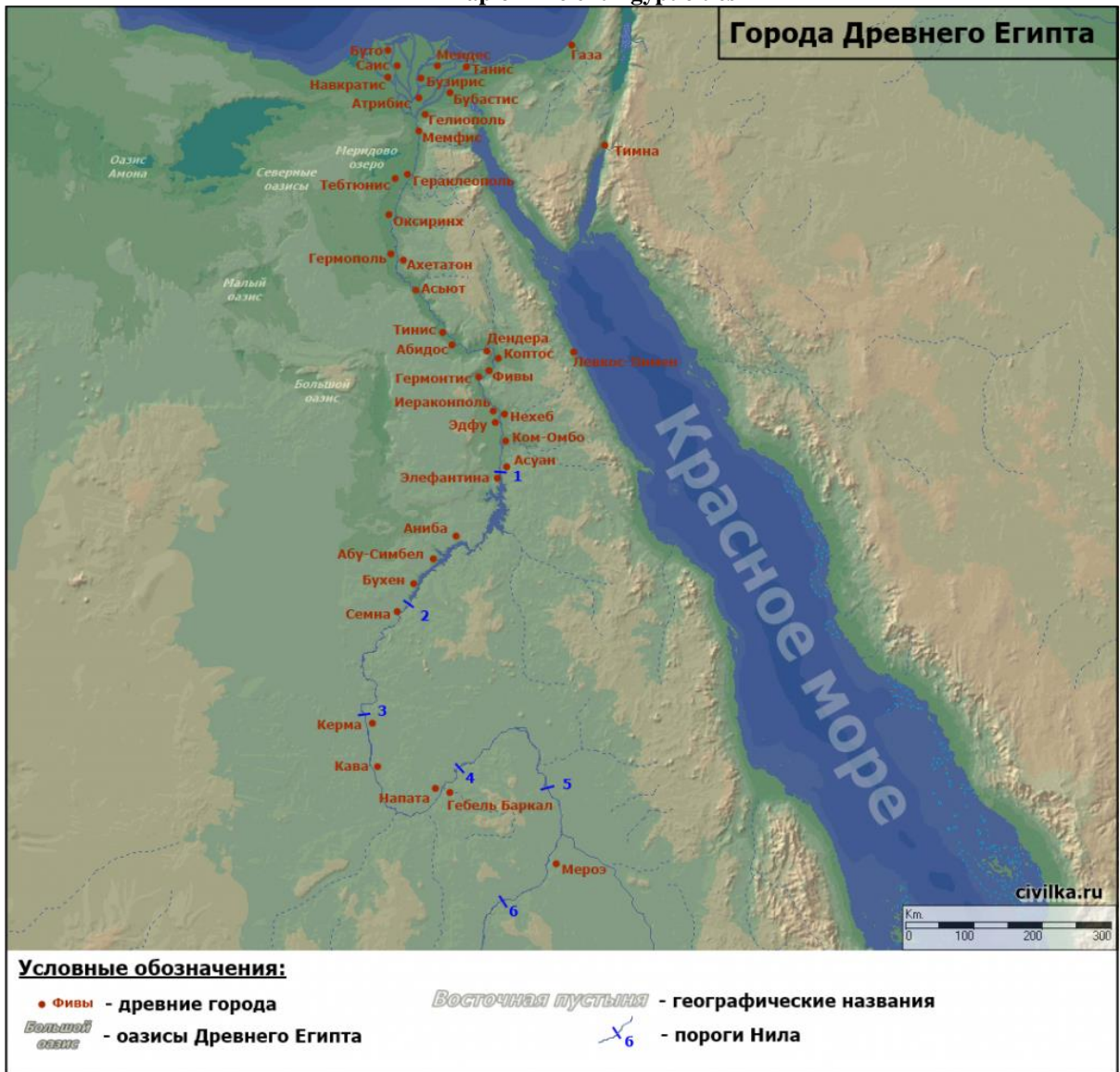
		<p>Mesopotamia by the Amorite tribes, Larsa managed to break away from Isin and form an independent kingdom, under the leadership of Gungunum (c. 1932 rBC). Larsa's hegemony continued until the 1830s. BC, when military clashes with neighbors intensified. At this time, Larsa captured the cities of Ur, Uruk, Lagash, and its borders reached the holy city of Nippur. The last rise of Larsa was noted in the reign of Rome-Sina I (1822-1763 BC), when it was once again conquered Isin kingdom. But already in 1794 r. BC. Clashes begin with the Babylonian kingdom represented by Hamurappi, which ultimately leads to the fall of Larsa in 1763-1762. BC. After this, Larsa no longer played an independent role in the history of Mesopotamia. The divine patron of the city was Utu - the solar god.</p>
<b>Marad</b> (Marda, modern Tell es-Sadum)	OK. 2700 r. BC. – ?	<p>Marad was a typical desert city, consisting of adobe buildings surrounded by a small wall. It was a transit point in the trade of Sumer and the kingdom of Amurru. The patron of the city was the god Ninurtu.</p>
<b>Mashkan-Shapir</b> (modern Tell abu-Duwari)	OK. 2300 r. BC. – ?	<p>The place was inhabited during the Uruk period (3900-3100 BC). But the appearance of the city dates back to a later time - the period of the Akkadian kingdom (c. . 2300 rBC). The city acquired particular significance during the times of rivalry between Larsa and Babylon. The rulers of Larsa erected powerful walls and built temples. The war between Larsa (to which Mashkan-Shapir belonged) and Babylon in 1763-1762. BC, ended with the victory of the latter. Makshan-Shapir itself was taken after a long siege, and soon (between 1750 and 1712 BC) it was completely abandoned, until the 1st millennium BC. The patron of the city is the god Nergal.</p>
<b>Nina</b> (modern Zurgul)	? – ?	<p>The city, together with Lagash and Girsu, was the basis of the Lagash nome. The patron saint of the city was the goddess Nanshe (responsible for dreams and prophecies).</p>
<b>Nippur</b> (Nibbur, modern Niffar)	5300/4800 BC – VIII century AD	<p>One of the oldest cities in Mesopotamia. One of the few cities that did not fight for hegemony in Sumer, largely due to the fact that it was considered the sacred city of the supreme deity of the entire Sumerian pantheon - Enlil. And thanks to this sacredness, the possession of Nippur made the power of the rulers who laid claim to all of Mesopotamia legitimate. At the end of the 3rd millennium BC. falls under the authority of the Akkadian rulers, who erect walls and temples in the city. During the time of Naram-Sin (2237-2200 BC), Nippur took part in a rebellion against the supreme power and for some time acquired its own ruler. During the III dynasty of Ur, the city was rebuilt again - new walls and temples were erected. The status of the city was maintained during the Isin-Lar period in Mesopotamia. Only with the rise of Hamurappi, the city begins to lose its importance. Babylon with its supreme deity, Marduk, comes to the fore. Under the Kassites (1595-1157 BC), Nippur was restored to sacred status. After this, some decline of the city follows again, due to the arrival of the Assyrians. And again it took off under Sargon II (722-705 BC) - the temple of Enlil was rebuilt, the wealth and decoration amazed contemporaries. After the fall of the Assyrians, Nippur fell into decay and under the Seleucids it turned into a fortress. Under the Sassanids (224-651 AD), the city finally turned into a small village. The patron of the city was the supreme god of the Sumerians - Enlil.</p>
<b>Opis</b> (Upi)	beginning II millennium BC – II century AD	<p>The location of the city has not been precisely established. Presumably it was located on the eastern bank of the Tigris, at the confluence of the Diyala River. It was first mentioned in the 2nd millennium BC, by the 14th century. BC. becomes one of the provincial centers of Babylonia. Nebuchadnezzar (634-562 BC) built a wall near Opis between the Tigris and Euphrates to protect his country from the Median invasion. B 539 r. BC. In the battle of Opis, the Persian king Cyrus crushed the Neo-Babylonian power of Nabonidus. Under Alexander the Great, Greek troops stationed there rebelled in Opis ( 324 rBC). After the collapse of Alexander's power, one of his generals, Seleucus Nicator, founded the city 305 r. BC e. on the opposite bank of the Tigris is the Greek city of Seleucia. Since then, Opis has become a suburb of Seleucia. During the Parthian rule, the city of Ctesiphon was built near Seleucia (at the beginning of the 2nd century AD). Subsequently it became a very large and great city. At the same time, traces of Opis are lost. Most likely, the development of new cities absorbed it.</p>

<p><b>Puzrish-Dagan</b> (modern Drehem)</p>	<p>2094/2046 BC – ?</p>	<p>The city was founded by King Shulgi from the III dynasty of Ur as a suburb of the city of Nippur. It was a collection point for livestock and various agricultural products. Subsequently, from this city there was a redistribution of all goods to various temples, royal palaces and salaries to officials. The supreme god of the city was Dagan (most likely of Hebrew origin) - this is the god of agriculture, the “giver of food”, the deity of fish farming, or the deity rain.</p>
<p><b>Sippar</b> (Sippar, Zimbar, modern Tell abu Habba)</p>	<p>4000/3100 BC – II/III century. AD</p>	<p>It is one of the oldest cities. Indicated in sources as one of the five cities that existed before the flood. The first settlements in this place appeared during the Uruk period. But more serious settlement occurred at the end of the 3rd millennium BC. Sippar was a border trading city that never claimed hegemony in the region. Very early it joins the orbit of influence of Babylon. Under Hamurappi, powerful walls and temples were built in the city. In subsequent periods (Achaemenids, Seleucids, Parthians), the city was used, but did not occupy any significant position. The patron of the city is the sun god Utu (Shamash). The goddess Anunit (Ishtar) was also worshiped. Even the division of the city took place into two quarters, each of which was dedicated to its own god.</p>
<p><b>Umma</b> (modern Tell Jokha)</p>	<p>XXVI century BC. – ?</p>	<p>The first mention of the city refers to 2550 r. BC, in connection with the installation of the Mesilim stele, demarcating the territory between Umma and Lagash. The first known ensi (ruler) of the Umma was Ush (beginning of the 24th century BC). During his reign, conflict broke out with Lagash over the fertile Gueden strip, which ran between the borders of Umma and Lagash. In the battle with the Lagashians, Ush was defeated, and Umma was forced to submit to Lagash. The next ensi, Enkale, may have been a protege of the Lagash king Eanatum and paid tribute to him. Only after the death of Enkale, when royal power passed into the hands of Ur-Luma, was the Umma able to regain its independence. Ur-Luma broke away from Lagash and stopped paying tribute. He also made a campaign against the reigning king Enanatum I. However, the Ummians were unable to take the city and retreated. After the death of Ur-Luma, power passed to Il, who was probably a priest. Around 2350 BC. Ile made a military campaign against Lagash. The reason for this was again the unresolved issue of control over the Gueden strip. However, like Ur-Luma, Il also failed to take Lagash, was defeated and was forced to again pay tribute to Lagash. The Umma became dependent on Lagash, but probably still continued to maintain a large degree of independence. In 2336 BC. power in the Umma passed to Lugalzagesi, who is considered the greatest ensi of the Umma. It was during his reign that the Umma reached the pinnacle of power in Mesopotamia. Lugalzagesi was able to conquer the cities of Uruk and Nippur (the sacred city of the Sumerians) and the rest of the cities of Mesopotamia. However, the Ummians could not consider themselves hegemony of the country as long as the Ummah’s long-time enemy, the city of Lagash, remained unconquered. In 2313 BC. Lugalzagesi began a war against the reformer king Uruinimgina ruling there. The war was difficult and bloody; the Ummians then destroyed and plundered many community temples between Umma and Lagash. However, this time too, Lugalzagesi could not succeed - the capital of Lagash, the city of Girsu, was not taken. Some time after the war with Lagash, the army of the Akkadian king Sharrumken ( <a href="#">Sargon the Ancient</a> ) invaded the territory of Umma. Lugalzagesi marched against the Akkadians, but in a decisive battle his army was defeated. He himself was captured and executed. The power of the Ummah was broken, the city lost its significance, and never again represented a significant political force in Mesopotamia. Community god Shara (resurrecting and dying god of fertility).</p>
<p><b>Ur</b> (Urim, modern Tell el-Mukayyar)</p>	<p>3800 r. BC. – IV century BC.</p>	<p>The first settlements on the site of the city date back to the Ubaid period (5300-4800 BC). The city's first heyday was during the Early Dynastic period (3000-2400 BC). Ur then falls under the rule of Akkad Sargon the Ancient. After the fall of Akkad, it was replaced by “barbarians” from the Zagros mountains - the Kutians. The next heyday of Ur came during the reign of Ur-Namu (2112-2094 BC) - a representative of the III dynasty of Ur, who united the entire Mesopotamia. Ur reached its greatest significance during the reign of Shulgi (2094-2046 BC), who at the end of his life was deified. V 2003 r. BC. the combined forces of Elam and the Subareans captured and destroyed Ur. According to one estimate, Ur was the largest city in the world at that time. Its</p>

		<p>population is approximately 65,000 people. A study conducted in 2011 shows that the Ur region was struck by drought around 2200-2000. BC. as a result, the population decreased by 93%. Also during this period, the region of Ur was twice devastated by nomads. Presumably, at the end of this drought, the Sumerian language disappears. Subsequently, Ur played an important symbolic role under the Babylonian and Assyrian kings, but does not play an independent role. By the time of Persian rule, Ur was abandoned, perhaps due to climate change and the retreat of the sea from the city walls. The city's patron deity was Nanna, the Sumerian and Akkadian god of the moon.</p>
<p><b>Uruk</b> (Sumerian. Unug, biblical. Erech, Greek. Orkhoya, modern. Varka)</p>	<p>V millennium BC – VII century AD</p>	<p>Settlements on the site of the city have been known since the Ubaid period (5300-4800 BC). It is believed that Uruk was the first to acquire walls, and therefore turned from a simple settlement into a city. Next came the Uruk period (4000-3100 BC) and was replaced by the Jemdet-Nasr period (or Uruk III period 3100-2900 BC). And all this time the city existed and strengthened. In the 28th-27th centuries BC. e. (under the semi-legendary rulers Enmerkar, Lugalband, Gilgamesh) the city-states of Southern Mesopotamia (I Dynasty of Uruk) were united under the hegemony of Uruk. In the 24th century BC. e. Under Lugalzaggisi, Uruk was the capital of Sumer. After the conquest of Sargon the Ancient (XXIV century BC), Uruk became part of his empire. At the end of the 22nd century BC. e. King Utuhegal of Uruk created the united “kingdom of Sumer and Akkad” in Mesopotamia; after his death, power passed to Ur-Nammu, the founder of the III dynasty of Ur. After this, Uruk began to lose its importance, due to the rise of Babylon and the wars with Elam. But how important the center of the south Uruk remained until the end of the 1st millennium BC. In the VIII–II centuries. BC e. - an autonomous temple city as part of the Babylonian, then Achaemenid and Seleucid kingdoms. In the 3rd century AD e. destroyed by the Sassanids. The name of Uruk finally fell into disrepair either before or after the Arab conquest of the region. The name of Uruk included the later cities of Larsa, Kutalla, as well as one of the ancient cities - Bad Tibira. The communal gods of Uruk were Anu and Inanna.</p>
<p><b>Shuruppak</b>  (“healing place”, “place of complete well-being”, modern Tell Fara)</p>	<p>end of the 4th millennium BC - after 2000 r. BC.</p>	<p>Settlements on the site of the city have been known since the Ubaid period. At the end of the Uruk period and the beginning of the Jemdet-Nasr period, the city witnessed several major floods. Subsequently, the city grew and reached its greatest size at the end of the III Early Dynastic period (2600-2350 BC .BC), when its territory covered about 100 ra. Judging by archaeological excavations, the city was destroyed by fire at the same time. A little later, around 2000 r. BC. the city was completely abandoned by its inhabitants. Shuruppak was dedicated to Ninlil, the goddess of grain and air. Thanks to this, the city had the most granaries in all of Mesopotamia.</p>
<p><b>Eridu</b> (Eredu, Eridug, Urudug, modern Tell Abu Shahrain)</p>	<p>5400 r. BC. – VI century BC.</p>	<p>In Sumerian mythology, Eridu was considered the first city to be founded and inhabited after the Great Flood. Eridu was formed from the merger of three separate ecosystems supporting three different lifestyles that came to an agreement over access to fresh water in a desert environment. The oldest element is agrarian, which was based on intensive agriculture using irrigation. It is possible that this group originates from the Samarran culture in the north, characterized by the construction of canals and adobe buildings. The second group were fisher-hunters of the Arabian coast, and may have been the ancestors of the Sumerians. They lived in huts built of reeds. The third group that contributed to the formation of the city of Eridu were nomadic Semitic pastoralists (herding flocks of sheep and goats) living in tents in semi-desert areas. All three of these cultures were the first settlers of Eridu. In the 21st century BC, with the rise of Ur ( 2100 rBC) and a change in its geographical position (being initially on the shores of the Persian Gulf lagoon, it was later increasingly pushed away from the sea by alluvial deposits), Eridu fell into decline , and approximately to 2050 r. BC. lost its political significance. Having important religious significance, temples were constantly being built in the city. Information about the city is found in sources up to the 6th century. BC. By this time, the climate had changed greatly and Eridu from an important seaport turned into a desert city and was abandoned.</p>



Map of Ancient Egypt cities



Pharaohs of Ancient Egypt

The main problem in dating the reign of the pharaohs of Egypt is the lack of exact dates. The priests were in charge of chronology, and each new period began with the reign of a new pharaoh. Hence the great confusion in dating.

#### Divine powers and gods of Ancient Egypt (table)

##### Description

**Amon** (ancient Egyptian “hidden”) - an ancient Egyptian god, worshiped in the city of Thebes. He was depicted as a man wearing a high crown of two feathers, sometimes with the head of a ram; sacred animals - ram, goose, snake. Since the 18th dynasty, the supreme god (identified with Ra is Amon-Pa), the patron of royal power and wars of conquest. Together with Amon, the so-called Theban triad is formed by his wife, the goddess Mut (Ancient Egyptian “mother”) and his son, the moon god Khonsu (Ancient Egyptian “wanderer”).

**Anubis** - Ancient Egyptian god, in the 3rd millennium BC, before the spread of the cult of Osiris, - the deity of the underworld. In the future - the deity of the circle of Osiris as the lord of the dead, the patron of the funeral ritual. The sacred animal is the black jackal, with whose head it was depicted. The center of the cult is the city of Kinopol.

**Apis** - a sacred black-and-white bull revered in ancient Egypt, which was considered the earthly receptacle of the god of fertility Osiris-Hapi, was kept and buried after death in his temple in Memphis.

**Aten** (Ancient Egyptian “solar disk”) is an ancient Egyptian god, revered in the image of the sun visible in the sky. Known from the Middle Kingdom; under Amenhotep IV (Akhenaton) - the central figure of the religious reform he carried out (the only god, the supreme ruler of the world, having the title of pharaoh, and the father of Akhenaten).

**Atum** (Ancient Egyptian “complete, complete” or “non-existent”) - the ancient Egyptian god-demiurge, revered in the city of Heliopolis. After being identified with the god Ra at the beginning of the 5th Dynasty, he acquired the aspect of a solar deity.

**Ba** - in ancient Egyptian ideas, “power”, the physical vital energy of a person. According to the beliefs of the Egyptians, the soul-Ba consisted of the totality of a person’s feelings and emotions. Variability was attributed to Ba; in addition, it was believed that it was closely connected with other shells and directly depended on the state of the physical body. During the life of her body, Ba traveled through the world of dreams. He could move freely between the world of the dead and the living. Soul-Ba could also move into other bodies at the request of its owner. After the death of a person, she was next to the heart when he was weighed, then, according to the Egyptians, she fell into a lethargic sleep.

**Bastet** - Ancient Egyptian goddess of love and fun, revered in the city of Bubastis. The sacred animal is a cat, with whose head it could be depicted.

**Geb** - Ancient Egyptian god of the earth, son of Shu and Tefnut, brother and husband of Nut and father of Osiris, Isis, Set and Nephthys. Was the God of the Earth or the Earthly Hill. Cosmogonic myths represented him as being in eternal union with the sky goddess Nut, until the air god Shu separated them. In the pyramid texts he is also credited with protecting the dead. He was depicted as an old man with a beard and royal jewelry or stretched out at full length, with Nut leaning on him, supported by Shu.

**Isis** - An ancient Egyptian goddess, originally associated with royal power and personifying the throne; later included in the cult of Osiris as his faithful wife and selfless mother of Horus. Thus, she personified the ideal of femininity and motherhood. She is also known as the protector of the dead and the patron goddess of children. In Hellenistic times, the cult of Isis from Egypt spread throughout the ancient world.

**Ka** - in ancient Egyptian ideas, an objectively existing visible image of a person and, in principle, any creature and object, arising with him, accompanying him throughout his life and remaining after his death (destruction) in people’s

memory and images. “Preserving the ka” of the deceased by creating accurate images of him is one of the main ways of magically maintaining his posthumous existence. “Ka” was depicted as a semblance of its bearer, but with his arms raised up.

**Maat** (Ancient Egyptian “truth”) is a fundamental concept of the Egyptian worldview, which means a cosmological/social order maintained by the supreme god and pharaoh in opposition to the tendencies of chaos (“isefet”). She personified truth, justice, universal harmony, divine decree and ethical norm; Pan-Egyptian goddess (depicted with a feather on her head).

**Min** - the ancient Egyptian god of fertility, which is associated with his ithyphallic appearance (the god who gave birth to himself out of chaos); in addition, he was the patron of the routes (caravans) connecting Egypt with the Red Sea coast. He was honored in the city of Koptos, located at the beginning of these paths. Also the patron of fertility and harvest, cattle breeding, reproduction and male sexual potency.

**Montu** - Ancient Egyptian warrior god, patron of the pharaoh's military successes. He was depicted with the head of a falcon and was revered in the city of Hermont and the city of Thebes, where he was subsequently ousted from the leading place in the cult by Amon.

**Mut** , Egyptian goddess (actually “mother”) is an ancient Egyptian goddess, queen of heaven, second member of the Theban triad (Amun-Mut-Khonsu), mother goddess and patroness of motherhood. Originally identified with Nuanette from Eight Gods. Over time, Mut herself began to act as a creator goddess. During the rise of the cult of the god Amun, she becomes the mother, wife and daughter of Amun. The rulers of Egypt worshiped Mut, who gave rights to rule the country. She was depicted with a vulture on her head and two Egyptian crowns.

**Nate** - An ancient Egyptian goddess, revered as the creator of the world, patroness of hunting and war in the city of Sens. The cult of Neith was also widespread among the Libyans.

**Nephthys** – Her name in Egyptian is pronounced Nebethet, and was considered by some authors as the goddess of death, and by others as an aspect of Black Isis. Nephthys was also sometimes called the Lady of the Scrolls and was credited with the authorship of lamentations and other hymns. Despite the connection with the Lower World, Nephthys bore the title of “Goddess of creation who lives in everything.” She was also considered the goddess of sexuality and the female counterpart of the ever-horny god Ming. In Mendes, in the Nile Delta region, she was revered as the goddess of healing. She was depicted as a woman with a hieroglyph of her name on her head (a house with a construction basket on top).

**Nekhbet** - the goddess of the ancient capital of Upper Egypt, Nekhen (Hierakonpolis), depicted in the guise of a kite. In addition, she was depicted as a woman with a kite on her head and the white crown of Upper Egypt. Since the 1st dynasty, together with the goddess Wajit, she has been considered the patroness of the king of a united Egypt; in the New Kingdom is revered as a deity who helps during childbirth.

**Chickpeas** (Well, Nuit) is the ancient Egyptian goddess of the sky, daughter of Shu and Tefnut, sister and wife of Geb and mother of Osiris, Isis, Set and Nephthys. She was depicted as a celestial cow, and also as a woman, stretching across the entire horizon and touching the ground with the tips of her fingers and toes, often with Geb lying below. The image of the beautiful Heavenly Cow does not refer to the “lower sky,” the air space through which clouds float (it was personified by Shu), but to the higher and more distant sphere of stars, which since antiquity has been called space. In this context, the name Milky Way makes sense for the strip of stars in which our Galaxy appears to the inhabitants of the Earth. The image of the Cosmic Cow dates back to ancient times. In the Pyramid Texts there are phrases: “ *A star floats on the ocean under the body of Nut* ” (whatever the body of Nut may be, it is clearly identified with the Cosmos, and the ocean perhaps with the air or even the sphere of stars).

**Ogdoad** (Greek “eight [gods]”; Egyptian “hemenu”) - an ancient Egyptian cosmogonic system that developed in the 1st millennium BC. in the city of Hermopolis. It included four pairs of male and female deities, personifying the primary ocean (Nun and Naunet), space (Huh and Khauchet), darkness (Kuk and Kauket), “the invisible”, i.e. air (Amun and

Amaunet). Male deities were depicted in the form or with the heads of frogs, female deities - snakes. The emergence of these deities was identical to the emergence from chaos of a world divided into elements. There are four gods out of eight in the picture.

**Osiris** - an ancient Egyptian god, whose resurrection after death (murder by the evil brother Seth) was associated with his aspect of the ruler of the underworld, manifested in his iconography as a mummy placed on the throne. Identification with Osiris and/or justification by him at the afterlife judgment is a way for the deceased to achieve afterlife bliss. Center of cult from the end of the 3rd millennium BC. - Abydos.

**Ptah** - An ancient Egyptian god who created all the other gods and the world with his magic word (naming the names of all things). He was revered in the city of Memphis in the form of a man whose entire body was hidden under special clothing.

**Ra** (ancient Egyptian "Sun") – the ancient Egyptian sun god; the supreme deity is the creator and supreme ruler of the world. From the IV-V dynasty - the state deity, the father of every newly born pharaoh. The center of the cult is the city of Heliopolis. He was identified with local deities who rose to general Egyptian veneration (Ra-Atum, Amon-Pa, Sebek-Ra).

**Sarapis** (Serapis) is a Hellenistic deity that appeared at the end of the 4th-3rd centuries. BC. based on the synthesis of the cults of the Egyptian god Osiris-Hapi (see Apis) and the Greek Zeus, Dionysus and Pluto. With the participation of Manetho of Seennites, he became the patron of the Ptolemaic dynasty; in addition, he is the deity of the sun, fertility and the underworld.

**Sebek** - An ancient Egyptian god in the guise of a crocodile, considered the lord of the waters, the source of fertility, and the protector of the supreme deity. The center of his special veneration is the Fayum oasis; at the same time his cult was spread throughout Egypt.

**Set** – ancient Egyptian god; originally - a warrior god who protected Ra, as well as a god of thunder, storms, and desert. Since Hyksos time - the god of non-Egyptian, primarily Asian, lands. The inclusion of Osiris in the cult as the evil brother who killed him led to the idea of Set as the personification of evil.

**Sokhmet** (ancient Egyptian "powerful") - the ancient Egyptian goddess of war, plague, and solar heat, depicted with the head of a lioness. She was revered in the city of Memphis as the wife of the main local god Ptah and the mother of the god Nefertum.

**Taurt** - Ancient Egyptian goddess - patroness of childbirth, female fertility and family. She was revered in the form of a standing female hippopotamus or crocodile with lion legs in the city of Thebes, not being associated with the circle of Amon. Taurt patronized the deceased in the Duat (the afterlife), drove away evil spirits from homes, so her images are often found on amulets and various household items.

**Tefnut** , (Tefnet) - the Egyptian goddess of moisture and heat. She was depicted as a cat or a woman with the head of a lioness. She was the wife and sister of Shu. The center of the Tefnut cult was the city of Heliopolis. They said about her: "*The daughter of Ra on his forehead*". When Ra rises above the horizon in the morning, Tefnut shines like a fiery eye in his forehead and burns the enemies of the great god.

**That** (Greek; Egyptian: Djehuti) – ancient Egyptian god of wisdom and the moon; vizier of the supreme god Ra; creator of writing and calendar. Depicted as a man with the head of an ibis, often with papyrus and a writing implement; sacred animals are the ibis and the baboon. The center of the cult is the city of Hermopolis. In the 1st millennium BC. identified with the Greek god Hermes.

**Wadjet** (Ancient Egyptian "Green") - the goddess of the ancient cult center of Lower Egypt, the city of Pe-Dep (Greek Buto). Personifying the power of the pharaoh, it was revered in the form of a cobra-uraeus, which adorned his crowns from the era of the Old Kingdom.

**Hapi** - An ancient Egyptian god who personifies the flood of the Nile. He was depicted as an obese man holding vessels with water pouring out of them. Due to his fertile nature, Hapi was sometimes considered the "Father of the Gods", and he was considered a caring father who kept the cosmos in balance. Starting from the 19th dynasty, it could be depicted as two gods, symbolizing the unity of Upper and Lower Egypt.

**Hathor** (ancient Egyptian "receptacle of Horus", her Egyptian name is Heru) - the ancient Egyptian goddess of sensual love, music and dance, intoxication; at the same time a formidable goddess who exterminated people at the will of Ra (compare with a similar duality in the image of Mesopotamian Ishtar); mother of Horus the Elder. She was depicted in the form of a cow, later - a woman with cow horns; the center of the cult is the city of Dendera.

**Khnum** - An ancient Egyptian creator god who created humanity on a potter's wheel and sculpted people at their birth. He was also the guardian of the Nile. The center of the cult is the island of Elephantine and the city of Esne in southern Egypt. He was depicted in the form of a ram or a man with the head of a ram with curled horns.

**Khonsou** - an Egyptian god, revered in Thebes as the son of Amun and Mut or Sebek and Hathor. Sometimes he was identified with Thoth, which is why he was called the "scribe of truth." Also considered a healing god. He was revered by the Ramessides. He was depicted as a man with a lunar crescent and a disk on his head, as well as with the head of a falcon (falcon) and with the same lunar features.

**Horus** (Horus) – god of the sky, royalty and sun; the living ancient Egyptian king was represented as the incarnation of the god Horus. His main opponent is Seth. Included two forms:

1. *the so-called Horus the Elder - the son and protector of Ra, revered in the form of a falcon or a winged solar disk (in the incarnation revered in the city of Behdet; another center of the cult is the city of Edfu);*
2. *the son of Isis, conceived by her from the dead Osiris, who accepted his power over the world and took revenge on Seth for the murder of his father.*

**Shu** - Egyptian deity of air, son of Atum, brother and husband of Tefnut. After Atum's identification with Ra, he was considered the son of Ra. During the creation of the universe, Shu raised the sky - Nut - from the earth - Hebe and then supported it with outstretched hands. Shu is the god of the air space illuminated by the sun; subsequently he received the character of a deity of the scorching midday sun.

**Ennead** (Greek "nine [gods]") is an ancient Egyptian cosmogonic and theological system created at the center of the cult of the god Ra in the city of Heliopolis and included him and several generations of gods descended from him. Within its framework, the god Ra "re-existed" from the original chaos, fertilized himself and created the god of air Shu and the goddess of moisture Tefnut; from them come the earth god Geb and the sky goddess Nut; from them are the gods Osiris and Isis, Seth and Nephthys. The purpose of this system is to include the spread at the end of the 3rd millennium BC. the cult of Osiris into the more ancient cult of the sun god Ra and explain the origin of not only the world, but also the Egyptian state (generations of gods successively succeed each other on the Egyptian throne).

**I** - the ancient Egyptian god of the moon (crescent), worshiped in the city of Hermopolis along with Thoth. The sacred animal is the baboon.

### **Gods of Mesopotamia**

**Adad** is the god of thunder, storm and wind, the son of the sky god Anu. God personified both the destructive and fruitful forces of nature: floods destroying fields and fertile rain.

**Anu** is the sky god, the supreme deity who reigned in the heavens, the son of Anshar and Kishar, one of the triad of creator gods, along with Enki, the god of fresh and fruitful waters, and Enlil, or Bel, the lord of the wind.

**Ahuromazda** is in ancient Iranian mythology the supreme deity of the Zoroastrian and Achaemenid pantheons, a priest who creates the world by effort or through thought.

**Ashur** is the central deity of the Assyrian pantheon in Akkadian mythology. Ashur - "lord of countries", "father of the gods" and father of Any; his wife is Ishtar of Ashur.

**Baal** is the god of storms, thunder, lightning, and rain associated with fertility in West Semitic mythology. Lord of the earth and fertility, Baal (Balu) appears as a dying and resurrecting god, whose main enemy is the god of death and the underworld Mutu.

**Zervan** is the supreme god in ancient Iranian mythology, the embodiment of time and fate. Zervan was thought of as an infinite time that existed from the beginning.

**Irta** is the god of war and plague in Akkadian mythology. His wife was considered the goddess of the underworld Mamitu. Irta brings chaos and destruction to the earth.

**Icades** are a general nickname for divine beings who were later transformed into a special group of lower deities such as angels, helpful spirits, or good geniuses.

**Marduk** is the central deity of the Babylonian pantheon, the main god of the city of Babylon, the son of Ey (Enki) and Domkina (Damgalnun). Written sources report on the wisdom of Marduk, his healing arts and magical powers; God is called "judge of the gods" and "lord of the gods."

**Mithra** is the god of treaties and friendship, protector of truth in ancient Persian mythology. Mithra was the light: he raced on a golden sun chariot drawn by four white horses across the sky.

**Nergal** is the god of horror and destruction, pestilence, drought and war. He was also considered the god of the underworld, the ruler of the underground kingdom of the dead, from which, in fact, his name came from in the ancient language - "lord of the dark city."

**Sin** is the god of the moon in Akkadian mythology, the father of the sun god Shamash, the planet Venus (Inanna or Ishtar) and the fire god Nusku.

**Teshub** is the god of thunder, revered throughout Asia Minor. The texts of Hittite mythology tell how the formidable Teshub defeated the father of the gods Kumarbi.

**Utu** is the sun god in Sumerian mythology, the son of the moon god Nanna, brother of Inanna.

**Horon** is a protector god in West Semitic mythology. In Ugaritic myths, Horon appears as the guardian of royal power.

**Shamash** is the all-seeing god of the sun and justice in Akkadian mythology. His radiance illuminated all atrocities, which allowed him to foresee the future.

**Elohim** is the supreme deity, demiurge and ancestor in ancient Semitic mythology. Elohim is referred to as Ilu, El, ("strong", "mighty", "god")

**Enki** is one of the main deities in Sumerian-Akkadian myth-making; he is the master of the Abzu, the world ocean of all earthly waters, as well as the god of wisdom and the lord of divine powers.

**Enlil** is one of the main deities in Sumerian-Akkadian mythology, the son of the sky god Anu. He was particularly vicious towards people: he sent them pestilence, drought, soil salinization and, to top it all, a global flood.

### **The original natural elements of ancient Greek mythology**

**Chaos** - formless universal space that existed at the beginning of the world

**Tartarus** – gloomy emptiness, part of Chaos

**Eros** – a driving and generating force that spontaneously arises in Chaos

**Erebus** – a primeval fog that arose from the movements of Tartarus under the influence of Eros

**Nyukta** - among the ancient Greeks - the goddess personification of the Night. Came from Tartarus

**Ether** – primeval light born from Erebus by the power of Eros

**Gemera** - the divine personification of Day, created by Erebus and Nyukta

**Gaia** – among the ancient Greeks – the Earth, which emerged from the matter of Chaos

**Uranus** - the god of Heaven born by Gaia, the first king of the older generation of gods

**Pont** – Gaia-born Sea

### **Gods of Ancient Greece and Rome**

**Zeus** is the main deity of ancient Greek mythology, the king of all other gods, the personification of the boundless sky, the lord of lightning. In Roman religion it corresponded to Jupiter

**Poseidon** is the god of the seas; among the ancient Greeks, he was the second most important deity after Zeus. As the personification of the changeable and turbulent water element, Poseidon was closely associated with earthquakes and volcanic activity. In Roman mythology, he was identified with Neptune .

**Hades** - the ruler of the gloomy underground kingdom of the dead, inhabited by the ethereal shadows of the dead and terrible demonic creatures. Hades (Hades), Zeus and Poseidon made up the triad of the most powerful gods of Ancient Hellas. As ruler of the depths of the earth, Hades was also involved in agricultural cults, with which his wife, Persephone, was closely associated. The Romans called him Pluto .

**Hera** - sister and wife of Zeus, the main female goddess of the Greeks. Patroness of marriage and conjugal love. Jealous Hera severely punishes violation of marriage bonds. For the Romans, it corresponded to Juno .

**Apollo** was originally the god of sunlight, whose cult then acquired a broader meaning and connection with the ideas of spiritual purity, artistic beauty, medical healing, and retribution for sins. As the patron of creative activity, he is considered the head of the nine muses , and as a healer, he is considered the father of the god of doctors, Asclepius . The image of Apollo among the ancient Greeks was formed under the strong influence of Eastern cults (the Asia Minor god Apelun) and carried refined, aristocratic features. Apollo was also called Phoebus. He was revered under the same names in Ancient Rome.

**Artemis** is the sister of Apollo, the virgin goddess of forests and hunting. Like the cult of Apollo, the veneration of Artemis was brought to Greece from the East (the Asia Minor goddess Rtemis). Artemis's close connection with forests stems from her ancient function as the patroness of vegetation and fertility in general. The virginity of Artemis also contains a dull echo of the ideas of birth and sexual relations. In Ancient Rome she was revered in the person of the goddess **Diana** .

**Athena** is the goddess of spiritual harmony and wisdom. She was considered the inventor and patroness of most sciences, arts, spiritual pursuits, agriculture, and crafts. With the blessing of Pallas Athena, cities are built and public life continues. The image of Athena as a defender of fortress walls, a warrior, a goddess who, at her very birth, emerged from the head of her father, Zeus, armed, is closely connected with the functions of patronage of cities and the state. For the Romans, Athena corresponded to the goddess **Minerva** .

**Hermes** is the ancient pre-Greek god of roads and field boundaries, all boundaries separating one from the other. Because of his ancestral connection with roads, Hermes was later revered as the messenger of the gods with wings on his heels, the patron of travel, merchants and trade. His cult was also associated with ideas about resourcefulness, cunning, subtle mental activity (skillful *differentiation* of concepts), and knowledge of foreign languages. The Romans have **Mercury** .

**Ares** is the wild god of war and battles. In Ancient Rome - **Mars** .

**Aphrodite** is the ancient Greek goddess of sensual love and beauty. Her type is very close to the Semitic-Egyptian veneration of the productive forces of nature in the image of **Astarte** (Ishtar) and Isis . The famous legend about Aphrodite and Adonis is inspired by the ancient eastern myths about Ishtar and Tammuz , Isis and Osiris . The ancient Romans identified it with Venus .

**Eros** is the son of Aphrodite, a divine boy with a quiver and a bow. At the request of his mother, he shoots well-aimed arrows that ignite incurable love in the hearts of people and gods. In Rome - **Amur** .

**Hymen** is the companion of Aphrodite, the god of marriage. After his name, wedding hymns were also called **hymens in Ancient Greece** .

**Hephaestus** is a god whose cult in the era of hoary antiquity was associated with volcanic activity - fire and roar. Later, thanks to the same properties, Hephaestus became the patron of all crafts associated with fire: blacksmithing, pottery, etc. In Rome, he corresponded to the god **Vulcan** .

**Demeter** - in Ancient Greece, personified the productive force of nature, but not wild, as Artemis once was, but "ordered", "civilized", the one that manifests itself in regular rhythms. Demeter was considered the goddess of agriculture, who rules the annual natural cycle of renewal and decay. She also directed the cycle of human life - from birth to death. This last side of the cult of Demeter constituted the content **of the Eleusinian Mysteries** .

**Persephone** is the daughter of Demeter, kidnapped by the god Hades. The inconsolable mother, after a long search, found Persephone in the underworld. Hades, who made her his wife, agreed that she should spend part of the year on

earth with her mother, and the other with him in the bowels of the earth. Persephone was the personification of grain, which, being “dead” sown into the ground, then “comes to life” and comes out of it into the light.

**Hestia** is the patron goddess of the hearth, family and community ties. Altars to Hestia stood in every ancient Greek house and in the main public building of the city, all citizens of which were considered one big family.

**Dionysus** is the god of winemaking and those violent natural forces that drive a person to crazy delight. Dionysus was not one of the 12 “Olympian” gods of Ancient Greece. His orgiastic cult was borrowed relatively late from Asia Minor. The common people's veneration of Dionysus was contrasted with the aristocratic service to Apollo. From the frenzied dances and songs at the festivals of Dionysus, ancient Greek tragedy and **comedy later arose** .

**Pan** is the god of forests, patron of herds and shepherds. Has goat legs, beard and horns. A distinctive attribute of Pan is the pipe (syringa) in his hands.

**Asclepius** - ancient Greek god of healing

**Amphitrite** - wife of Poseidon, one of the Nereids

**Proteus** is one of the sea deities of the Greeks. Son of Poseidon, who had the gift of predicting the future and changing his appearance

**Triton** is the son of Poseidon and Amphitrite, the messenger of the depths of the sea, blowing the shell. In appearance it is a mixture of a man, a horse and a fish. Close to the eastern god Dagon.

**Eirene** is the goddess of peace, standing at the throne of Zeus on Olympus. In Ancient Rome - the goddess Pax.

**Nike** is the goddess of victory. Constant companion of Zeus. In Roman mythology - **Victoria**

**Dike** - in Ancient Greece - the personification of divine truth, a goddess hostile to deception

**Tyukhe** is the goddess of luck and good fortune. For the Romans - Fortuna

**Morpheus** - the ancient Greek god of dreams, son of the god of sleep Hypnos

**Plutos** - god of wealth

**Phobos** (“Fear”) – son and companion of Ares

**Deimos** (“Horror”) – son and companion of Ares

**Enyo** - among the ancient Greeks - is the goddess of frantic war, which incites rage in the fighters and brings confusion into the battle. In Ancient Rome - **Bellona**

**Moirai** (from the word “share, fate”) - goddesses of inevitable fate, three sisters. Their names are Clotho (“Spinner” - spins the thread of life), Lachesis (“lot, fate” - determines life's destiny), Atropos (“inevitable” - cuts the thread of life, after which death occurs). In ancient Rome, Moirai were called **Parci** .

### Gods of India

**Avalokiteshvara** is the god of compassion in Buddhist mythology, the personification of compassion, the bothisattva of the present age. He was usually depicted as a handsome man with several heads and arms.

**Agni** is the god of hearth fire and sacrificial fire. Agni was considered the main of the earthly gods, the embodiment of sacred fire, which lifted the victim to heaven with tongues of flame.



**Brahma** is the creator and ruler of the world, the father of gods and people; in classical Hinduism he is part of the triad of supreme gods along with Vishnu and Shiva. The creator of the universe, he opposes Vishnu, who preserves it, and Shiva, who destroys it.

**Varuna** is the omniscient and punishing judge god, the god of the sky, along with Indra, the greatest of the gods of the Vedic pantheon. Varuna is the embodiment of world order and truth. He looked for the guilty, punished them and absolved their sins.

**Vishnu** is one of the most important and most revered gods in Hinduism; together with Shiva and Brahma, he made up the divine triad, trimurti: Vishnu - the guardian of the universe; majestic and terrible, but less formidable than Shiva.

**Ganesha** - in Hindu mythology, the "lord of Ghana" - deities included in the retinue of Shiva, the son of Shiva and Parvati. It has a human body of red or yellow color, a huge belly, four arms and an elephant's head with one tusk.

**Indra** is the god of thunder, lightning and war, the head of the gods, and later the lokapala. In his right hand, the god usually held a lightning bolt, with which he struck enemies or revived those killed in battle; he raced across the sky in a chariot, often identified with the sun.

**Surya** is a solar deity in ancient Indian mythology, the all-seeing Eye of the gods, especially Mitra and Varuna, and sometimes Agni. The main action of Surya is to illuminate the world with light, destroy darkness, enemies and diseases.

**Hanuman** is a monkey god, the son of the wind god Vayu. The ancients believed that Hanuman was able to fly through the air, change his appearance and size, and also possessed divine power that allowed him to tear hills and mountains out of the ground.

**Shiva** is one of the supreme gods in Hindu mythology, who, together with Vishnu and Brahma, forms the divine triad - trimurti. Shiva is the creator god and at the same time the god of time and destruction, the god of fertility and at the same time the ascetic god.

**Yama** is the lord of the kingdom of the dead, a fierce deity, the son of the sun Vivasvat and the brother of Manu, the only person who survived the great flood; his sister and companion, as well as shakti, the embodiment of his creative energy - Yami.

### Goddesses

**Devi** is the wife of the god Shiva in Hindu mythology. Reflects the creative energy of the spouse (shakti). In accordance with the two hypostases of Shiva, the creator god and the destroyer god, she appears either in a meek form, like Parvati, or in a formidable form, like Kali

**Durga** is in Hindu mythology one of the formidable incarnations of Devi or Parvati, the wife of Shiva, who acted as a warrior goddess, protector of the gods and world order from demons. One of her main feats was the destruction in a bloody duel of the buffalo demon [Mahishi, who expelled the gods from heaven to earth.

**Kali** - in Hindu mythology, one of the formidable incarnations of the great mother goddess Devi, or Durga, the wife of Shiva, the personification of death and destruction. She was born from Durga's forehead, black with anger: with blood-red eyes, four arms; a tongue stained with the blood of the victims hung from the open mouth; her nakedness was covered with a sash made from severed enemy heads or hands, a necklace made of skulls and a tiger skin. Like Shiva, Kali had a third eye in her forehead.

**Lakshmi** - in Indian mythology is associated with many goddesses and is most widely known as the beautiful wife of the great god Vishnu, the embodiment of his creative energy. The goddess of wealth and good fortune was depicted as a beauty sitting on a lotus flower, a symbol of motherhood, immortality and purity.

**Parvati** is one of the names of the wife of the god Shiva in Hindu mythology. She is the daughter of the king of the mountains, Himavat, and the mother of the elephant-like god Ganesha, whom she created from her sweat.

**Uma** is the good form of Devi, the wife of Shiva. Uma was the daughter of the Anshara Menaka, a semi-divine female being who lived primarily in the heavens.

## Avatars of deities

**Vairocana** is an asura in Hindu mythology, the son of Prahlada, the king of the asuras. Vairochana and Indra sought to know the Atman, which means "I", or the highest spiritual essence. In Buddhist teachings, Vairochana, the chief of the five Dhyani Buddhas or "Buddhas of Contemplation", or "Great Buddhas of Wisdom", is the personification of the "absolute".

**Krishna** - in Hindu mythology, an avatar of Vishnu, the guardian of the universe, is traditionally considered his only true avatar. According to legend, Vishnu appeared in the world as a man in the guise of Krishna, the son of Devaki, the sister of King Kansu.

**Rama** is in Hindu mythology the seventh avatar (incarnation) of Vishnu, in which he delivers gods and people from the tyranny of the Rakshasa king Ravana. King Dasharatha and his wife Kausalya were considered the earthly parents of Rama.

## Mythical creatures

**Garuda** is the king of birds in Hindu mythology, the son of the sage Kashyapa and the goddess of the night Daksha, the mount of Vishnu. When Garuda was born, the gods, blinded by the radiance of his body, mistook him for Agni, the god of fire, and praised him as the personification of the sun. Garuda was at enmity with the naga snakes, whose "devourer" he was.

**Nagas** - in Hindu mythology, semi-divine creatures with a snake body and one or more human heads, the children of Kadru, the wife of the sage Kashyapa. The nagas were the rulers of the underworld - the Patalas, where their capital Bhogavati was located and where they guarded the countless treasures of the earth.

**Shesha** is a thousand-headed serpent in Hindu mythology that supported the earth and served as a bed for Vishnu when he slept in the intervals between the creations of the world.

**Yakshas** are semi-divine beings in Hindu mythology who were born from the feet of Brahma at the same time as the rakshasas, one of the main classes of demons. The Yakshas were benevolent to people, they guarded his wonderful gardens of the god of wealth Kubera, as well as treasures buried in the ground and caves.

## Gods of Ancient China

### Guandi

Guandi, Guan Yu, Guan Yunchang, in Chinese mythology, the god of war, the god of wealth, and also the patron of officials. According to myth, Guandi became famous for turning away demons. It is assumed that Guandi had a real prototype - the military leader Guan Yu or Guan Yo, who lived in the 3rd century. AD in troubled times at the end of the Han Dynasty. He became famous for his fierce strength, military prowess and loyalty to his ruler Liu Bei. During the war, he was captured and executed because he refused to betray the sovereign. The hero was later canonized for his many merits and officially recognized as a god in the 16th century. The ancients imagined him in the form of a giant in a green robe, with a long beard and a red face, often next to a war horse and in full battle garb.

### Leigong

Leigong ("thunderer"), in Chinese mythology the god of thunder. He has the body of a dragon, the head of a man, and he beat his stomach like a drum. Leigong was often depicted with black bat wings, a bird's claws and head, and a blue human torso. The god was usually dressed only in trousers, a bunch of drums on his shoulders, and in his right hand a wooden hammer, with which the thunderer Leigong beats them. Leigong traveled in a cart pulled by a ram and pigs. The winged god beat drums and sent lightning. Leigong was revered as a god who helped people, since he was associated with the rain deities on whom the harvest depended.

### Maitreya

Maitreya ("associated with friendship"), in Buddhist mythology, the bodhisattva and Buddha of the future, who will appear at the end of the current Buddhist age. The cult of Maitreya is widespread in Tibetan Buddhism. According to one legend, Asanga (6th century), a scientist, sage and founder of the Yogacara school, which teaches that everything that exists is "only consciousness," received the teaching from Maitreya himself. Asanga, seeking to achieve spiritual

insight, indulged in meditation, invoking Maitreya. Years passed, the ascetic did not reach his goal, came out of the cave and saw a dog suffering from a wound infested with worms. Asanga collected the worms and, feeling sorry for them, provided his own body for food. But then the dog turned into Maitreya, who explained to Asanga that through compassion he had achieved the desired spiritual insight. It is believed that Maitreya resides in the Tushita sky, where he waits for the time of his entry as a Buddha into the human world. He will be born when the life expectancy of people reaches 84,000 years and the whole world will be ruled by a just Buddhist ruler. The cult of Maitreya was popular in the countries of Central Asia, the Himalayas and Tibet, where many giant statues were built in his honor. Maitreya was depicted sitting on a throne "in the European style", it is golden in color, next to Maitreya there is a wheel of dharma, a stupa and a vase.

### **Pangu**

Pangu, Panku, in Chinese mythology, the first ancestor, the product of the life-giving forces of the universe of yin and yang. The myth about the birth of Pangu tells that at the dawn of time the universe was something like the contents of a chicken egg. As Pangu grew over the course of 18,000 long years, the bright principle, the white (yang), formed the sky, and the cloudy one, the yolk (yin), formed the earth. To prevent heaven and earth from uniting again, Pangu stood between them, supporting the sky with his head and stepping on the ground with his feet. For 18,000 years, the distance between heaven and earth increased by 3 метра. Pangu grew at the same speed. Finally, seeing that earth and sky would no longer unite, he died. Panu's breath became wind and clouds, his voice became thunder and lightning, his left eye became the sun, and his right eye became the moon. Arms, legs and torso formed the four cardinal directions and mountains, rivers and roads arose from blood and veins. The flesh became trees and soil, the hair on the head and beard became the stars of heaven, the hair on the body became grass and flowers. From teeth and bones metals and stones were formed, from sweat - rain and dew, from bone marrow - pearls and jade. And finally, the lice and other parasites that lived on his body turned into people. According to one of the later versions, the change of day and night occurs when Pangu opens and closes his eyes. Another version of the myth tells that Pangu was born from the five basic elements and created heaven and earth with a chisel and a hammer. Therefore, Pangu was most often depicted with an ax and a chisel at the moment of separating the sky from the earth.

### **Fusi**

Fusi, Paosi, Baosi ("ambushed sacrificial animals"), in Chinese mythology the ancestor and hero, brother and husband of Nyuwa. The ancients believed that Fusi ruled the sky, and Nuwa ruled the earth. One of the popular myths tells how in ancient times a peasant put the thunder god Leigong in a cage, and the rains immediately stopped on earth. When the next morning the man went to the market to buy seasonings to prepare a dish from the thunder god, his children, a girl and a boy, violated their father's strictest prohibition and gave the captive water. He became powerful again and broke out of the cage. In gratitude, God left his tooth to the children and ordered them to plant it in the ground. A few hours later, a huge pumpkin grew from the tooth. It began to rain heavily, and the entire earth disappeared under water. The children escaped in the pumpkin, and the father built a boat. In it, he, along with the water, rose to heaven and asked the ruler of the sky to stop the flood. God heeded his prayers; the water disappeared, the boat crashed on the ground and the man died. The children survived because the pumpkin softened their fall. They, the only survivors of the terrible flood, were called Fusi. The matured young man invited his sister to become his wife and have children. At first she resolutely refused, but then she gave in on the condition that he could catch up with her. This is how an ancient Chinese marriage custom arose: the groom must catch up with the bride. Subsequently, this woman took the name Nuiva. According to another version of the legend, both the man and woman wanted to get married and have children, but had to obtain permission from the gods, since the marriage of brother and sister is incest. At the top of the mountain each of them lit a fire and the smoke of the fires united; Fusi and Nüwa considered this a good sign, and soon Nüwa gave birth to a piece of flesh. Fusi chopped it into many small pieces with an ax and climbed up the ladder with them to heaven. However, a sharp gust of wind blew pieces of flesh all over the ground. Having fallen, they turned into people. Thus the human race appeared on earth.

### **Shennong**

Shennong ("divine farmer"), in ancient Chinese mythology the god of agriculture. He was believed to have the body of a snake, the face of a man, the head of a bull, and the nose of a tiger; skin color – green (vegetation color). When Shennong was born, 9 wells suddenly appeared in the ground, and millet rained down from the sky. Shennong is recognized as the first healer - he prepared decoctions of medicinal herbs. Shennong died after swallowing a centipede, each leg of which turned into a worm.

### **Yudi**

Yudi ("jade sovereign"), in Chinese mythology, the supreme ruler to whom the entire universe was subordinate: heaven, earth and the underworld, all deities and spirits. The ancients imagined him sitting on a throne in a magnificent imperial robe with embroidered dragons, in a royal headdress, with the indispensable jade tablet in his hand. The emperor's palace was located in the highest, 36th heaven, from where he ruled all things, and Saint Wang Linguan stood at the gates of the palace as a gatekeeper. It was believed that the emperor's wife was the goddess of sericulture, Matodnian; his daughter Qigongyan ("seventh maiden") was a very popular character in fairy tales and beliefs. For example, girls summoned her spirit by telling fortunes about their betrothed. Yudi, the great sovereign who had the gift of reincarnation and changing his appearance in 72 ways, had many temples dedicated to him.

### **Guanyin**

Goddess Guanyin Guanyin, in Chinese Buddhism, the goddess of mercy and compassion, a hypostasis of the male image of the bodhisattva Avalokiteshvara, known in Japan as Kannon; she helped all earthly beings achieve spiritual insight. Guanyin – obstetrician; sometimes she was depicted holding a child. However, there are images of her in the form of a thousand-armed and thousand-eyed bodhisattva or a girl with a basket filled with fish, riding on a cloud or dragon. Guanyin taught people to grow rice, which became nutritious because she filled each grain with her milk. The goddess came to the rescue if the threat came from water, demons, fire or sword. She, as a symbol of samsara, the endless circle of earthly existence, stood on a rock in the middle of the raging waves and saved the shipwrecked. According to another legend, Guanyin is the third daughter of King Mao Zhum. She devoted herself to serving the gods against the will of her father, who tried to do everything to keep his daughter in the earthly world. The king decided to kill the disobedient woman. However, the ruler of the mortals, Yanwang, took Guanyin to his underground kingdom, where she consoled the damned and turned hell into heaven. Yanwan released Guanyin and she was reborn. When Guanyin's father fell ill, she healed him by preparing food from her own flesh. In gratitude, the king ordered a statue of his daughter to be sculpted, and the sculptor created a statue of the thousand-armed and thousand-eyed Guanyin. Guanyin was credited with the ability to free prisoners from chains, deprive snakes of their poison, and lightning of its power, and also heal all diseases. People often place images of the popular goddess in their homes. Holidays in honor of her birth and insight are given great importance in Buddhism.

### **Nuiva**

NyuwaNuiva, in ancient Chinese mythology, a female deity who "created all things in the world," in the guise of a half-woman, half-snake. According to myths, Nuiva sculpted people from clay, but since the work was very complex and labor-intensive, the goddess began to lower a rope into the clay slurry and, pulling it out, shook it off. From the lumps that flew to the ground, the ancestors of poor and low-born people were obtained. The noble and rich descended from those clay figurines that Nuiva sculpted with her own hands. Nüwa is also the heroine of the myth about repairing the firmament. The goddess melted colorful stones and strengthened the sky with them, then cut off the legs of a giant turtle and propped up the heavens on four sides with them, establishing cosmic balance and universal harmony. Fusi appears paired with Nüwa, both in the guise of snake men, with their tails intertwined, which symbolizes marital intimacy. According to myths, the union of brother and sister, Fusi and Nyuiva, who escaped from the global flood, into a married couple occurred for the revival of humanity that perished in the catastrophe. One of the popular myths tells how in ancient times a peasant put the thunder god Leigong in a cage, and the rains immediately stopped on earth. When the next morning the man went to the market to buy seasonings to prepare a dish from the thunder god, his children, a girl and a boy, violated their father's strictest prohibition and gave the captive water. He became powerful again and broke out of the cage. In gratitude, God left his tooth to the children and ordered them to plant it in the ground. A few hours later, a huge pumpkin grew from the tooth. It began to rain heavily, and the entire earth disappeared under water. The children escaped in the pumpkin, and the father built a boat. In it, he, along with the water, rose to heaven and asked the ruler of the sky to stop the flood. God heeded his prayers; the water disappeared, the boat crashed on the ground and the man died. The children survived because the pumpkin softened their fall. They, the only survivors of the terrible flood, were called Fusi. The matured young man invited his sister to become his wife and have children. At first she resolutely refused, but then she gave in on the condition that he could catch up with her. This is how an ancient Chinese marriage custom arose: the groom must catch up with the bride. Subsequently, this woman took the name Nuiva. According to another version of the legend, both the man and woman wanted to get married and have children, but had to obtain permission from the gods, since the marriage of brother and sister is incest. At the top of the mountain each of them lit a fire and the smoke of the fires united; Fusi and Nüwa considered this a good sign, and soon Nüwa gave birth to a piece of flesh. Fusi chopped it into many small pieces with an ax and climbed up the ladder with them to heaven. However, a sharp gust of wind blew pieces of flesh all over the ground. Having fallen, they turned into people. Thus the human race appeared on earth.

### **Xi Wangmu**

Goddess Xi Wangmu Xi Wangmu ("Lady of the West"), in Chinese mythology a monster with a human face, tiger teeth and a leopard tail who rules over the demons of disease and is known as the deity of epidemics; however, later Xi

Wangmu appears as a beautiful embodiment of the feminine principle, the owner of the potion of immortality, the ruler of the Western Paradise of Immortals in the Kunlun Mountains. Xi Wangmu was depicted as a beautiful woman in court attire, sometimes riding a crane. She lived in a nine-story palace made of jadeite, surrounded by a golden wall more than two thousand kilometers long. Immortal men lived in the right wing of her palace, women - in the left. Peaches of immortality grew in the goddess's garden. The tree bears fruit once every 3000 years. When the peaches were ripe, Xi Wangmu invited all the immortals and they feasted on the wonderful fruits. It was believed that the beneficent goddess gave peaches of immortality to some rulers of Ancient China. Xi Wangmu is known as the consort of Yuguang, the lord of the east. There is a legend that she met him once a year on the wing of a giant bird, which symbolizes the union of yin and yang.

### Chang E

Chan E Chan E, in Chinese mythology, the goddess of the moon, the wife of the shooter Yi. According to the myth, she secretly took the potion of immortality from her husband, which he received from the "Mistress of the West" Xi Wangmu, and flew away to the moon, leaving her husband on earth to await inevitable death. There Chang E turned into a toad-chan (which was usually depicted with three legs), according to some sources, pounding the potion of immortality in a mortar. It was believed that Yuetu, the "moon hare," lived on the moon along with the goddess. Probably, the image of Chang E is associated with the image of the ancient moon goddess named Changxi.

### Aztec and Mayan gods

**Ah Puch** is the god of death and the lord of the underworld, the worst world of all the nine worlds of hell. Usually Ah Puch was depicted as a skeleton or corpse or in an anthropomorphic form with a skull instead of a head, black corpse spots on the body; his headdress is shaped like the head of an owl or caiman.

**Kavil** is one of the supreme Mayan gods, the lord of the elements, causing earthquakes, possibly the god of thunderstorms and war. His constant attribute is the celtic axe.

**Camashtli** is the god of the stars, the polar star, hunting, battles, clouds and fate. Creator of fire, one of the four gods who created the world.

**Quetzalcoatl** is the creator god of the world, creator of man and culture, lord of the elements, god of the morning star, twins, patron of priesthood and science, ruler of the Toltec capital - Tollan. Quetzalcoatl - "snake covered with green feathers."

**Kukulkan** is the god of the four Holy Gifts - fire, earth, air and water; and each element was associated with a divine animal or plant: Air - Eagle, Earth - Corn, Fire - Lizard, Water - Fish.

**Metztli** is the god of the moon in Aztec mythology. Metztli is often depicted as a black disk or vessel of water with a rabbit on it.

**Mictlantecuhtli** is the ruler of the kingdom of the dead. In Aztec mythology, the god of the afterlife (underground) world and the underworld was depicted as a skeleton or with a skull instead of a head; his constant companions are a bat, a spider and an owl.

**Mixcoatl** - "cloud serpent". Initially, among the Chichimecs, Mixcoatl was a hunting deity, worshiped in the form of a deer. Later, the Aztecs associated with the cult of Huitzilopochtli and was considered the progenitor of the Nahua tribes.

**Sinteotl** is the god of corn. He was considered the patron saint of farmers.

**Tezcatlipoca** is one of the three main gods; patron of priests, punisher of criminals, lord of the stars and cold, lord of the elements, causing earthquakes; he is the demiurge god and at the same time the destroyer of the world.

**Tlaloc** - god of rain and thunder, agriculture, fire and the southern side of the world, ruler of all edible plants; among the Mayans - Chac, among the Totonacs - Tajin, among the Mixtecs - Tsavi, among the Zapotecs - Cocijo-Pitao.

**Tonatiuh** - in Aztec mythology, the god of the sky and the sun, the god of warriors. The cult of Tonatiuh was one of the most important in Aztec society. Tonatiuh rules the 5th, current world era. He was depicted as a young man with a red face and fiery hair.

**Huitzilopochtli** is the god of the blue clear sky, the young sun, hunting, and the special patron of the youth of the Aztec nobility. In other myths, Huitzilopochtli among the Aztecs is the god of war, to whom the most brutal, bloody human sacrifices were made.

**Chuck** is the god of rain, thunder and lightning. It is assumed that Chak was originally the god of forest purification, and later became the god of rain and water, and the deity of agriculture.

**Xipe Totec** is a deity in Aztec mythology, dating back to the ancient deities of spring vegetation and sowing, the patron saint of goldsmiths. Mystical god of agriculture, spring and seasons.

**Yum Kaash** - "lord of the forests". In Mayan mythology, the young god of corn is also known as Ium-Viila. He was depicted as a young man or teenager with a head that turned into a cob, or with wavy hair like maize leaves.

### **Goddesses of the peoples of Mesoamerica**

**Ishtab** - in Mayan mythology, the goddess of suicide and wife of Kami. In Mayan traditions, suicide, especially hanging, was considered a noble method of death, comparable to human sacrifices and slain warriors.

**Ixchel** - in Mayan mythology, the goddess of the Moon, moonlight and rainbows, the patroness of weaving, medical knowledge and childbirth; was considered the wife of Itzamna. Beautiful girls were sacrificed to her.

**Coatlicue** is the goddess of earth and fire, the mother of the gods and stars of the southern sky. It simultaneously contains the beginning and end of life. She was depicted wearing clothes made of snakes. At the same time, Coatlicue is the goddess of death, because the earth devours all living things.

**Coyolxauqui** - in Aztec mythology, the goddess of the Moon. Possesses magical powers that can cause colossal harm.