

UNIT I
PREHISTORIC AND
EARLIEST CIVILIZATIONS
(Prehistory to 1200 B.C.)

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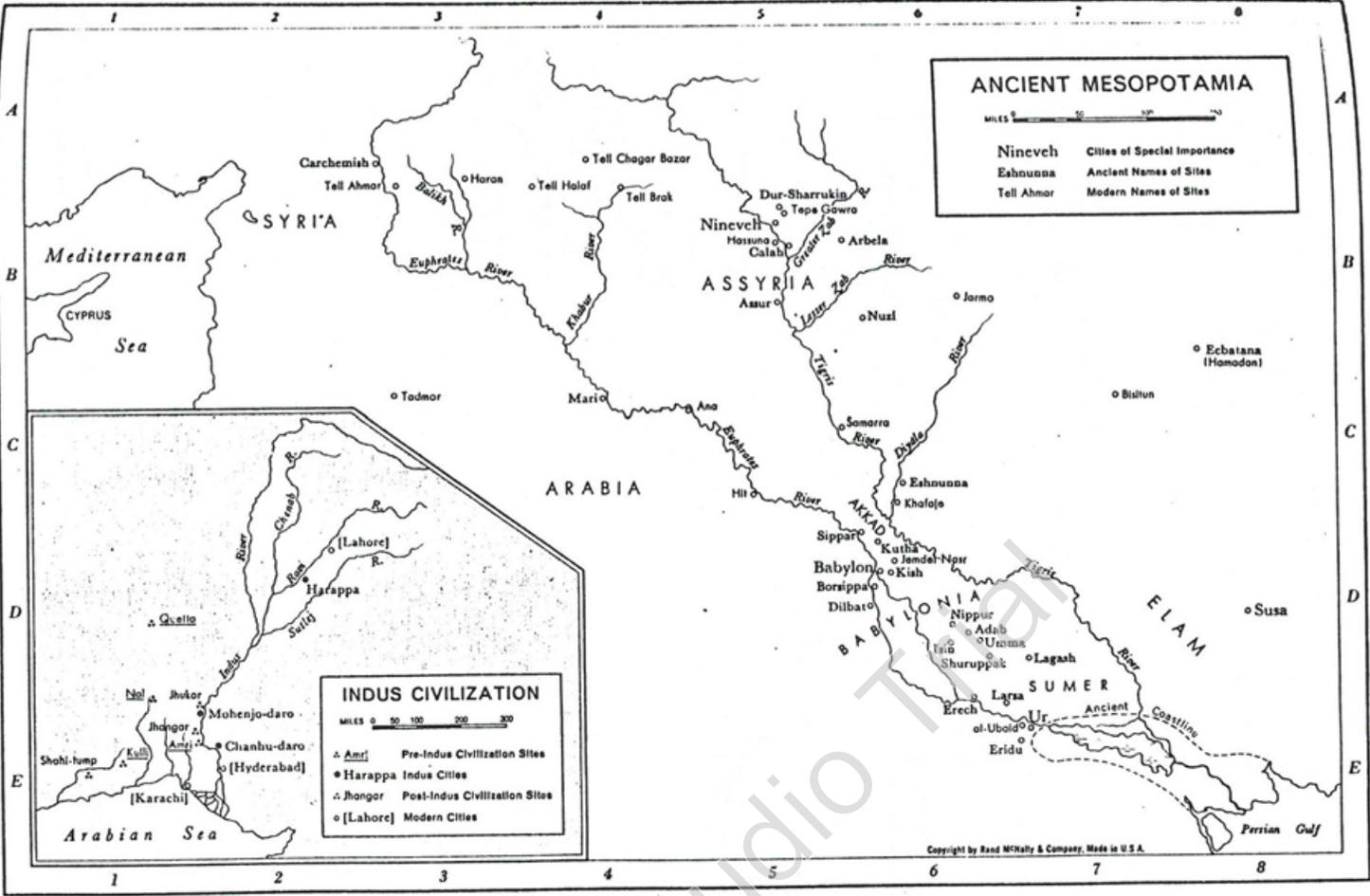
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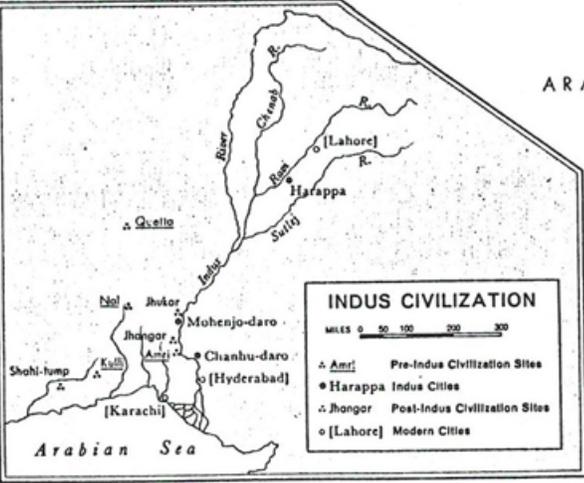
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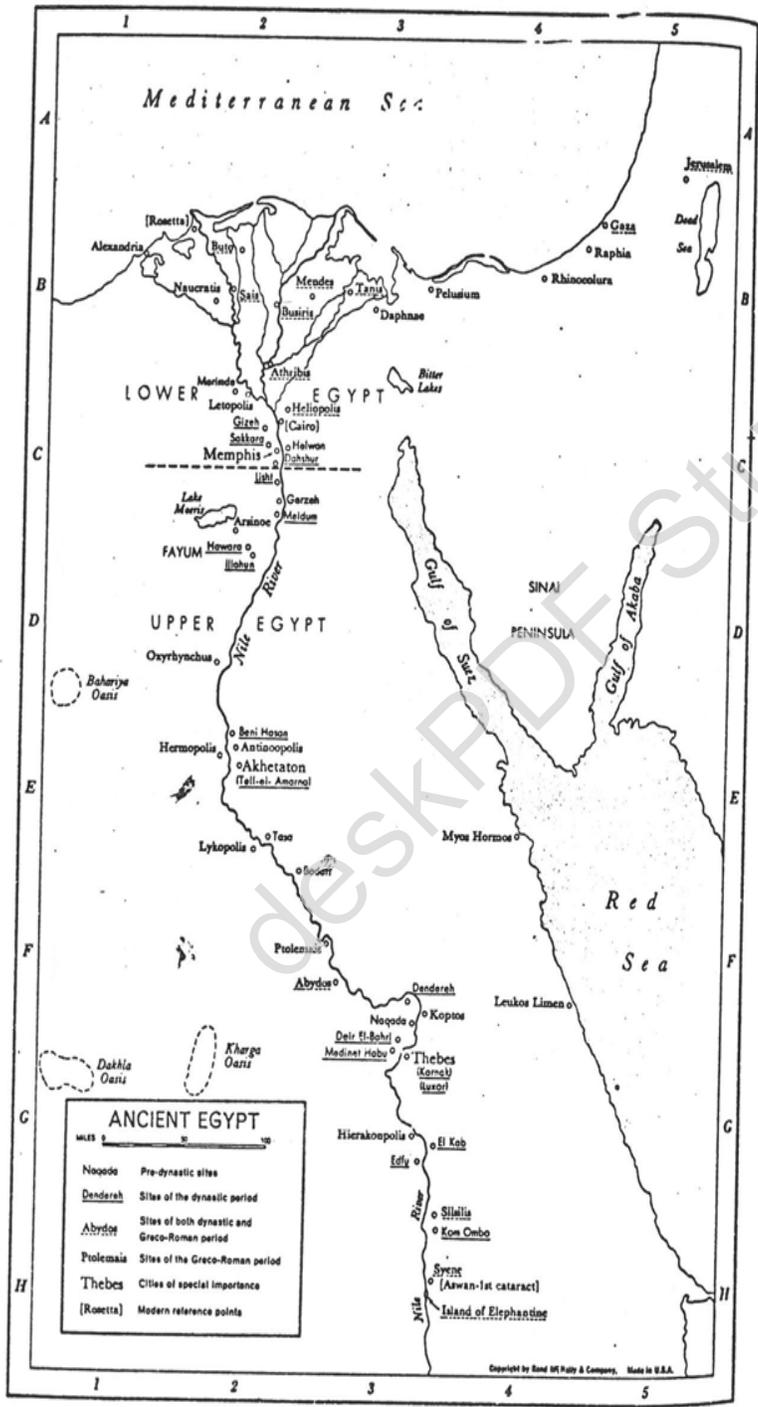
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HISTORY

BY WAY OF INTRODUCTION

"*All men possess by nature the desire to know.*" Such was the basic conviction of Aristotle, the Greek thinker who became the model of all who followed him in the passionate search for truth and knowledge. Surveying the contemporary scene, modern students of history may well doubt the literal accuracy of such a statement; perhaps Aristotle was too rash, too generous in his judgment. In recent times, moreover, public opinion polls, mass media, and pundits of all persuasions have begun to speak of a widespread loss of faith in man's ability to know and, by implication, in his ability to somehow "set things right." In the face of this pessimism, however, modern students, faced as they are by an uncertain future and surrounded by economic, political, and social instability, cannot doubt that man's need to know is greater than ever before.

This need to know has led many of those who are concerned about the present and future to seek help from the past, and the attempt has not been without its dangers. For some, such activity has become a form of escape, an avoidance of anxiety by indulging in nostalgia for the "good old days" when life seemed more manageable. For these, nostalgia may well provide consolation, but consolation is often the first step toward resignation.

For others, the search of the past has been an attempt to discover the "laws" which govern and dictate the movements of nations and men. This urge to seek the "lessons of history" is understandable--man has often sought to exert control by discovering and using to his advantage the rules by which things operate. But one must be wary of the siren's song: the "laws" one discovers may be derived according to one's own advantage, and their seeming inevitability may be illusory. For example, the "laws" discovered by Karl Marx led some of his followers to believe in an inevitable progress toward an earthly utopia, while Oswald Spengler's "guiding rules" revealed only inexorable decline. Clearly, an endeavor that yields such contradictory results must be regarded with caution. In any event, and especially in light of recent scientific theory, such claims to having discovered objective truth in history must always appear problematic and subject to personal experience, desire, and judgment.

Faced with the either/or of resignation and contradiction, one is tempted to accept the conclusion that knowledge of the past is useless, that history is bunk and teaches us nothing. Such has been the response of those who have grown impatient with tradition, who view the past as a burden to be put aside as willingly and easily as one takes off a heavy pack. Such a solution is simple; and it is wrong for at least two reasons.

To begin with, those who would abolish the past, and with it a people's history, would do well to read any of the modern anti-utopian novels such as *1984* or *Brave New World*. The insights of Orwell and Huxley lie in their separate perceptions that a government capable of controlling a citizen's knowledge of history inestimably increases its control over his present and future. A citizen without history lives in space, but not in time; his life becomes, as Edmund Burke put it, "like that of a fly on a summer's day." Seen in this aspect, the study of history becomes a potentially radical enterprise, and those who would abolish it deny themselves an important weapon. Secondly, those who would denigrate history overlook the impossibility of the very activity they propose. Every present is in some way the product of what has gone before, and we reveal our belief in this simple historical truth in our everyday language and conduct. As a matter of course we speak and think of institutions, social groups, individuals, etc. as having a genesis and development in and through time. It is difficult to imagine, for example, a modern psychological theory which deals with neurotic behavior as the product of gremlins rather than as the result of previous experiences and circumstances in life. In this sense, then, what man has been and done is necessarily a part of the definition of what man is and does. And if we are dissatisfied with what exists in the present, at least part of our solution must be based upon our understanding of developments in the past. The simple fact of the matter is that we only free ourselves of the past by coming to grips with it, and not by wishing it away. From this point of view, the study of history becomes cathartic in effect; instead of being a burden or a pack of tricks played upon the living by the dead, history becomes our birthright, the means by which living human beings come to know themselves and to understand their place in the world. It is of its essence that only historical investigation and understanding can provide the necessary perspective -- a feeling for the process of change, an appreciation of human behavior, a framework for decisions--that every society must have if it is to understand and deal effectively with its present difficulties.

Thus, as a matter of principle we ought to adopt Aristotle's statement as sound advice; as people we must seek to know our past, to earn it in order to possess it. In the course of this and the following units it is hoped that the student will consider what has been said here and will enter into this discussion, developing and enriching it thereby. The points raised here form but the merest beginning.

PREHISTORY

Until the nineteenth century the task of recounting man's early history was a relatively simple matter; the Book of Genesis, with its tale of creation, set everything in place. If one were to have asked the question, "What has been the history of life?" at the end of the eighteenth century, the answer might well have been, "Is there any reason to think that there has been a history of life other than the cycle of birth, maturation, and death? have not things remained essentially the same since the time of creation?" Underlying this answer one finds an unshaken belief in the truth of scripture and ancient authority.

With God at the helm, the nature of the vessel and its past and future course were matters of easy knowledge. For example, by careful calculation of the ages of Old Testament figures, Bishop James Ussher was able to place the time of creation at 4004 B.C. (tradition has it that others, more given over to detail than he, narrowed it down to a Monday at 1:00 p.m.). At the beginning of the nineteenth century, however, a series of changes in attitudes and methods occurred which first cracked and then smashed this complacency of knowledge in natural things. He may characterize the changes briefly by saying that reasons were indeed coming to light that seemed to suggest a history of life different from that described in the Bible. As a result, faith in scriptural authority decreased while reliance increased in the areas of scientific observation and experimental reasoning. In consequence, the methods of theological exegesis gave way to those of the geologist, the biologist, and other explorers of nature, and the concept of change in time (evolution) came to dominate scientific and intellectual thought. The consequences of this change amount to a revolution in human thought, and the full development of this story belongs most properly to units XI and XII of this series. It must satisfy us here to say merely that the work of men like Cuvier, Lamarck, William Smith, Lyell, and Darwin prepared the way for scientists who have pushed back Bishop Ussher's modest proposal to a time

approximately 4,600,000,000 years ago and have placed man's appearance as a tool-making animal in the Pleistocene Epoch some 1,700,000 years before Christ.

The idea that man has evolved through time, emerging from a natural succession of lower animals, no longer presents itself as a theological crisis; it does, however, present problems of a different order. The older idea of special creation had held a firm belief in the immutability of species. This is to say simply that man had always been man, and changes in time were of little or no concern. In the new view, however, development and change become matters of supreme importance, and man's search for his earliest forebears reads like a detective story; leads, clues, tantalizing bits of evidence lie in the ancient strata of fossil beds, providing mute evidence of previous existence, and generations of patient sleuths like Professor Louis S. B. Leakey have slowly sifted literally tons of debris looking for the tell-tale signs of man's climb out of darkness. Several excellent accounts of the investigation of man's attainment to humanity (hominization) are available to the student (the best of these are listed in the bibliography) and little time will be spent reiterating this material. What shall concern us here is the account of man's evolution in terms of those traits which have acted to make him a distinctive animal: his tools, his manner of life, and his relationship to his environment.

In terms of sheer time this period is the longest in man's existence; in terms of our knowledge it is also the most obscure. The work of physical anthropologists, geneticists, and paleontologists has served to create a giant jig-saw puzzle in which many pieces are missing or still remain to be discovered, but despite the many difficulties they have succeeded in tracing the story back 30 million years to the common ancestor of man and ape, *Dryopithecus*. Further, they have succeeded in dating the earliest known hominids at about four million B.C. Thus, the general outline of man's precursors is recognizable, but the chief problem yet remains--how to decide precisely where and when man himself appears in this succession. This is so because there is much room for debate concerning the morphological evidence; as we push further back in time, it becomes increasingly difficult on the basis of physical evidence such as teeth to decide if a particular fossil discovery is that of man or that of ape. Cultural anthropologists have attempted to resolve this problem of distinction by including a behavioral criterion as part of man's definition. Feeling that man is known more truly from his works than from mere physical forms, they have concluded:

Man is the primate that habitually makes and uses tools. With this additional criterion the classification of a fossil population as men or apes depends on the evidence (or lack of it) of associated tools rather than on an assessment of the degree of physical similarity with one group or the other. This emphasis on the tool—making function has proven extraordinary fruitful in man's search for man. To begin with, it is clear that once tools were regularly made and used, they became a factor in human evolution for they opened new possibilities in both the organic and behavioral spheres to the primates that employed them. On the other hand, primates which had not learned the use of tools remained captive in their environments and were forced to evolve through the normal processes of natural selection. For the toolmaker, behavior began to substitute intelligent response for biological reaction. As a result, while tools are obviously a useful extension of the body, they may also be seen as both cause and result of mental extension as well; tools develop the fabricating creature physically and psychologically. The creation of tools implies a consciousness; one must abstract from past experience, engage in present industry, and work for future purpose. And it is this sense of conscious, problem solving behavior that we first encounter in the fossil remains of Australopithecus with which the first crude pebble-choppers appear at Oldavai Gorge in 1,750,000 B.C.

The further development of man's stone tools (what we might call his lithic industry) may be used to mark his ever-increasing refinement and his growth in power vis-à-vis his environment. His tools allowed man to practice an economy of food gathering and hunting and to acquire a more expanded set of social relations. In effect, stone tools allowed man to develop other tools at least as valuable. Speech, for instance, is behavior that is uniquely human and may be viewed as a tool to transmit and receive information in a social situation. If we expand our conception still more, it is possible to see this social situation itself, along with its cultural requirements, as an important tool which contributed to man's evolution. (Here again we might cite Aristotle's good sense in his idea that "man is an animal which lives in a polis.")

It is traditional to characterize the Pleistocene Epoch (approximately two million to 10,000 B.C.) as the Ice Age. In this epoch we record at least four major glacial periods, and it is obvious that man encountered heavy selection pressure in the course of his development. In such circumstances, success lies in favor of gene

pools facile in adapting rapidly and advantageously. It is here that man's position as one of the least specialized products of evolution stood him in good stead; in the face of rapid ecological shifts, physical specialization almost certainly insures extinction, and man's gregarious nature and cultural accomplishments allowed him to adapt and develop new and successful combinations.

Some time between 30,000 and 40,000 years ago, completely modern man began to replace his predecessors. The exact process of replacement is unknown, but it seems valid to say that it took the form of inter-breeding rather than warfare. This new Upper Paleolithic culture pursued a highly developed hunting economy, and is perhaps best known to us through its sophisticated art forms, particularly cave painting. As is predictable in a hunting economy, bison, deer, and other game animals are the most common subjects, and it is apparent that the cave paintings were intended as hunting magic--"art for meat's sake," as a noted anthropologist has put it. Although it is difficult to speculate in such matters, the sophistication of his art and the special care he conferred on his dead would seem to indicate that this man enjoyed a rich spiritual life. Moreover, from what we know of his family and community life, it seems clear that Upper Paleolithic man had broken the bonds of biological necessity that had fettered his ape-man ancestors. From the advent of the first tool-making man down to the sophisticated hunter/artist of 20,000 years ago, it is difficult to detect any single major revolution in development. Techniques had improved, as had man himself, but the basic way of forging a living had remained essentially the same -- that of a child of nature. What is described in these almost 2,000,000 years of human development is a series of micro-evolutionary variations played on a familiar theme. And it is only when they are considered as a whole that they can be said to compose a biological and cultural miracle of adaptation and change. With the end of the Pleistocene (approximately 10,000 B.C.), however, the world's environments underwent many drastic changes, and it was then that man underwent a major revolution based upon plant cultivation and animal husbandry. With these as his vehicles, he crossed the Rubicon, so to speak, from pre-history to history, from culture to civilization.

Early Civilization to 1200 B.C.

Neolithic Culture

His art and industry tell us that early Neolithic man had developed a relatively high degree of culture. In spite of this, his economy and way of life remained those of a nomadic hunter, the results of his creative adaptation to conditions which had persisted for about 90,000 years. In this sense, then, the New Stone Age man remained a child of nature, and his culture derived from a specialized interdependence between man and beast in which the great herds of game animals supplied him with almost 95 percent of his food and other needs. Thus we moderns, with our understanding of the organic unity of nature, will not be surprised to learn that a dramatic change in one area of this existence led to a chain reaction in other areas as well. The primary change occurred with the end of the last glacial period about 12,000 years ago. At that time rising temperatures and melting ice combined to change the face of the earth as oceans rose and many well-watered areas began to dry out. In most of Europe and the Near East the tundras and grasslands which had covered large areas began to diminish, receding northward with the ice. The resultant loss of forage areas meant a loss of grazing room. The ensuing ecological competition sent many large game animals into extinction (so went the woolly mammoth) and the remaining species became comparatively scarce. Clearly, these changes took place over many years, and man was given an opportunity for choice within the limits of a new and diversified environment. Some small groups, for example, followed the migrating herds north and developed an even narrower specialization based upon the old ways (this may explain the present day cultures found among the Eskimos and Laplanders). Others remained in Europe, deriving a meager existence from a now impoverished environment. They, too, intensified their techniques derived from the old tradition, but changing conditions lessened the chances for success and diminished the Neolithic culture of the area: a return to gathering became a supplement to hunting, and the climate remained too cold to be favorable to agricultural invention. In retrospect, both the northern migrants and those who remained tied to Europe appear as cases of arrested development in our tradition; as long as Homo Sapien was solely a hunter and gatherer, he could exist only in very small groups which were biologically and socially unstable. (It appears, for example, that two-thirds of the newborn died as babies, that at least a third of those who survived infancy died before the procreative age, and that

almost all adults died before 50 years of age.) Because of this instability, these early men left signs of their passing, but they left no written words, and their message cannot be clearly understood by us. For its existence, history requires a persisting society--a social arrangement of some enduring nature--and this could not be provided by the hunting economy and culture of early man. Thus, Abel, the shepherd, may remain an attractive symbol, but the history of civilization begins with Cain, the farmer.

The origins of agriculture are unclear, as are the steps which led men to adopt it as a way of life; as with all such "events," the evidence suggests a long series of trial and error developments in which constant refinements superseded earlier, more primitive attempts. Archaeological findings indicate that man was harvesting wild grain with the aid of wooden reaping knives set with flint blades by 10,000 B.C., and from this semi-passive activity he progressed to the active planting of seeds which had been stored from previous years. Here, too, as with the earliest toolmakers, we can detect man at work developing his powers of purposive activity with an eye to improving on nature; while he was still at nature's mercy to the extent that drought and famine could call his very existence into question, late Neolithic man was weighting the balance of chance in his favor. In any event, it is certain that by 9000 B.C. agriculture was beginning to provide a relatively stable basis for life in the regions of Iran and Palestine, and that its techniques spread outward from this center in later times. His new role as tiller of the soil changed man's position in relation to his environment, and it is impossible to overestimate the long-range consequence that this new form of production held for human development and history. By its very nature agriculture provided more food more reliably, and in a form that could be stored to sustain a growing population in times of shortage. At Jericho in Palestine, for instance, the inhabitants had domesticated barley and sheep before 7000 B.C., and archaeology has uncovered on its site the earliest known extensive human settlement. And in Mesopotamia, by 5000 B.C., agricultural techniques were transforming the area around the Tigris and Euphrates rivers into a land of milk and honey, which was capable of giving birth to the Sumerian civilization. In this way agriculture was to become and remain the foundation of cities and of civilized life, for the growth of large population centers provided men with the opportunity to develop specialized skills and, thus, with the ability to develop chance discoveries into techniques that could be perpetuated by regular practice. (The invention of pottery about 7000 B.C. is a good example; for potter's clay -- a

combination of ingredients -- was the first artificial matter manufactured by man, and its production required accumulative know-how!) In relative terms new inventions began to appear quickly, and by 3500 B.C. one finds evidence of wheeled vehicles, sophisticated irrigation techniques, animal-drawn plows, and the use of some metals. In effect, a culture based upon farming was becoming well established; its benefits, sown with such patience by generations, were ready to be harvested. Already the term barbarian had come to designate the nomad "who knew no grain," and man was approaching the margins of civilization.

Civilizations of the Bronze Age (3000-1200 B.C.)

Before we embark on a brief summary of the civilizations which arose (and fell) before 1200 B.C., we ought to decide what it is we mean by the term itself: What is civilization? This question has perplexed man ever since he became "civilized," and we will attempt here only a working definition--one that will allow us to make a beginning, while remaining amenable to later modification. It has been suggested that civilization derives from the Latin *civilia* (civil, and its related words citizen and city). In this sense, then, civilization exists wherever we find cities and citizens. But does this get us very far? In effect, such a statement seems to mean "Civilization is where we find civilized citizens," and this is like saying, "Medicine cures people because it makes them well." Moreover, it seems safe to say that cities do not, of themselves, guarantee civilization (indeed, there are those in the twentieth century who would claim just the opposite). Perhaps we can arrive at a better definition by setting forth a number of factors which are implied by the term itself and which are to be found in varying degrees and diverse forms in the civilizations of the Bronze Age.

To begin with, civilization seems to imply large size; obviously, we do not speak of groups of twenty people as having a civilization. Further, size implies a degree of specialization in the performance of tasks, and the releasing of at least some individuals for pursuits other than mere "food getting." For its part, specialization seems to imply social stratification or the breaking up of a large group into several smaller groups which are hierarchically arranged according to work, wealth, birth, or some combination of these and other factors. Besides these social factors, civilization seems to imply a certain degree of technical attainment in terms of production, distribution, and commerce. And one would expect to find, therefore, such institutions as government and such innovations as writing which could

serve to organize, control, and preserve the group itself as it sought to cope with the problems of its own size, complexity, and development. These, then, are some of the characteristics that designate civilization; it will be up to the student to decide if they are sufficient and correct or if still others should and can be added.

Mesopotamia

About 4000 B.C. in the area of the Tigris and Euphrates rivers, the Sumerians built the cities of Ur, Ubad, and Uruk. Events in agriculture, as described above, had developed sufficiently to allow for the sedentary life of urban dwellers, and the factors constituting civilization are evidenced clearly. To begin with, these early cities were permanent places of habitation. At their core were large temples, palaces, and well developed business districts; and the responsibility for the direction and organization of the complex social activity which arose seems to have been about evenly divided between the priests of the temple and the king. The role of the king had evolved from the earlier concept of the leader considered as merely "first among equals." The emergence of one man who ruled above all others was probably due to the remarkable growth of population and the ensuing difficulties which could be resolved only through the centralization of the decision making process. With the passage of time, the position came to be seen as stemming from the choice of the god(s), and the king dispensed justice with divine sanction.

It is noteworthy that the priests who presided over the temple of the city-god also presided over the administration and organization of the work force and the economy. As a result of priestly control in these matters, private economy did not flourish in Sumer, but greater stability and equality of distribution may have been achieved. Moreover, the joint authority shared by priest and king over social affairs precluded the rise to complete domination by either faction. The Sumerian kings ruled over Mesopotamia until 2300 B.C., and the accomplishments in this time demonstrate a great vitality and industry. Perhaps the most important of these accomplishments were the invention of writing (c. 3500 B.C.) and a literate bureaucracy without which the management of society would have been an impossible task. Add to this the developments in architecture (the ziggurat) and literature (the Epic of Gilgamesh), and one cannot fail to see the contributions made by Sumer and its people to civilization. It was upon this basis that en-

Mesopotamian civilizations built. In 2300 B.C. Sargon I (c. 2300-2230 B.C.) initiated a period of expansion which established the Akkadian Empire. This, in turn, fell around 2100 B.C., and the history of Mesopotamia became the story of successive invasions by foreigners such as the Kassites, the Hittites, and the Assyrians. Of the successive rulers, Hammurabi (1728-1686 B.C.) is perhaps the best known to us because of the law code instituted during his reign. The expansion of Mesopotamia came to an end with the destruction of Babylon in 539 B.C. By 1150 B.C. the Assyrians were in firm control of the area; and their rule, characterized by terrorism and blood-thirsty behavior, lasted to the fall of Nineveh in 612 B.C. Perhaps their bequest is to serve as an example for all those who would make of war a form of national economy and an instrument of foreign policy.

Egypt

The Greek historian Herodotus called the Nile river the "gift of the gods to Egypt," and his judgment seems well based; the river forms the "main street" of the country, and all life thrives only within a few miles of its waters. Thus the country forms a long, narrow channel which early in its history lent itself to isolation and unification. In this sense Egypt is truly an example of a country in which geography made history. Much like Mesopotamia, the early development of Egypt depended upon the expansion of agriculture. Unlike Sumer and its successors, however, Egypt came to be ruled by a king who was also considered to be a god-- the pharaoh. This is perhaps the most significant point to be kept in mind when reviewing its history, for the nature of the ruler under such conditions became a fact of overriding importance. Since religion and politics became virtually inseparable, it is not surprising that there were few political conflicts arising from religious disputes, or vice versa. On the other hand, the fate of the country often depended upon the character and judgment of one person who ruled as a god. The history of Egypt is usually divided into three parts: the Old Kingdom, which lasted from 2686 to 2180 B.C.; the Middle Kingdom, 2130 to 1750 B.C.; and the New Kingdom, 1558 to 1085 B.C. The succession of dynasties was broken between 1674 and 1558 B.C. when the Hyksos (meaning the "chiefs of foreign lands") came to power over the throne; scholars believe these foreigners to have been Amorites from Palestine who were finally expelled by dynamic Egyptian leadership around 1557-1558 B.C. After the expulsion of the foreigners, Egypt attempted to control Sinai and the surrounding area through domination, and

thus to protect itself from further invasion. Thutmose III, for example, conducted seventeen campaigns into Syria-Palestine from 1470 to 1436 B.C., but the problems of maintaining an empire (a theme we will have frequent cause to consider throughout this course) resulted in the final collapse of Egyptian power at the close of the Bronze Age (c. 1200-1150 B.C.). The breakup of the Egyptian Empire was brought about by the "Sea Peoples," a series of war-like migrating bands who devastated many cities of the Near East. In succeeding centuries the Egyptian throne was frequently held by a foreigner--Libyan, Persian, Macedonian, and Roman.

None of this, of course, constitutes the complete picture of Egyptian history; it is rather the political background against which the developments in religion, art, and social life must be placed. For these, the student should consult the other introductions in this unit as well as the lectures.

Cretan and Mycenaean Civilizations

Because of the research that has been done in recent generations, it is possible now to speak more cogently about peoples and civilizations that arose outside the Near East. Of these, the most important are those which came into being around 2000 B.C. on the island of Crete and mainland Greece.

The Minoan civilization of Crete (so-called because of its mythical king, Minos) came into being during the Bronze Age (c. 3000 B.C.), and the extent of its cultural attainments may be judged by the findings of archaeologists at Knossos, one of its main cities. Here there is much evidence of luxury and wealth, which seems to have come from extensive trade and manufacture; large quantities of Middle Minoan jars and pottery have been found in Syria and the Levant of the Near East, while many towns around the Aegean were called Minoa. These facts, coupled with myths such as that of Theseus of Athens, would seem to indicate that Crete was a major commercial power in the Bronze Age, but little is known about the nature and the true extent of its expansion. As with Egypt, the history of Crete is usually divided into three periods: Early Minoan, 3000 to 2000 B.C.; Middle Minoan, 2000 to 1600 B.C.; and Late Minoan, 1570 to c. 1100 B.C. It was during the Late Minoan period, about 1450 B.C., that Knossos and several other Cretan cities were destroyed or damaged. The causes of this "catastrophe" are unknown, but the best explanation seems to be that Crete was invaded by Greeks from the

mainland. In any event, during the fourteenth century B.C. mainland exports replaced Cretan products in Egypt and elsewhere in the Aegean, and the center of activity turned away from Crete.

Mycenaean Civilization

As a boy of seven Heinrich Schliemann read Homer's Iliad and vowed that he would someday uncover the remains of the ancient city of Troy. In 1871 Schliemann, then a successful businessman, did just that. In so doing, he proved to his own satisfaction that the ancient Greek bard had been telling the truth--a great city had truly been destroyed by Greeks led by Agamemnon, the king of Mycenae. Modern scholars have come to doubt much that Schliemann took to be proven fact (though most agree that Troy was destroyed by siege sometime in the thirteenth century B.C.), but his naive enthusiasm led him to continue his search for ancient heroes. In 1876 Schliemann began to excavate at Mycenae itself and there he "gazed upon the face of Agamemnon." Again, one can doubt that Schliemann's initial findings were as he believed, but one cannot deny that he uncovered a find of considerable importance. For the citadel of Mycenae, situated twelve miles from the sea, was truly occupied by a great king in the thirteenth century B.C. during the time of Troy's fall. That it was Agamemnon's city is problem- matic. Who, then, were the Mycenaeans, and who was their leader? The walls of the citadel are twenty feet thick! This much would indicate a great warrior with much wealth. The town was connected with others on the mainland by a series of fortified roads; again, an indication of wealth based on commerce.

During the Late Bronze Age (c. 1600-1200 B.C.) Mycenae seems to have grown stronger along with other Greek cities, but after the middle of the thirteenth century B.C. appears to have suffered a decline. Scholars disagree as to the cause; some maintain that it was due to foreign invaders -- the Dorians -- while others attribute the decline to natural causes such as severe climatic changes. Whatever the cause, mass migration ensued, the political organization of Mycenaean civilization was lost, and Greece entered into a Dark Age that was to last three hundred years.

The years around 1200 B.C. mark the end of the Bronze Age and the beginning of the Age of Iron. At this time vast migrations of people began, and there was a period of general unrest and instability. Hittites and other Near Eastern groups

Gentrain Unit I Prehistoric and Earliest Civilizations -- Prehistory to 1200 B.C.

wandered through Syria, Palestine, and Egypt; Mycenaean parties slowly established themselves on the coast of western Asia Minor; and the Hebrews began their exodus from Egypt back to their promised land. It is with this that Unit II will begin.

P.J.B.
1976

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