

Введение

Данное пособие продолжает серию учебных материалов кафедры иностранных языков исторического факультета МГУ, задачей которых является обучение студентов английскому языку для специальных целей и представляет собой сборник оригинальных текстов по истории Древнего мира на английском языке.

Пособие разработано на основе фрагментов книги Г. Уэлса «Очерк всемирной истории», в которой известный писатель-фантаст популяризирует историческую науку, вынося на суд читателей свое, может быть, иногда спорное для историка видение событий.

Пособие включает 17 разделов. Темой каждого раздела является какое-либо явление, событие или личность, связанные с историей Древнего мира. Раздел состоит из текста для чтения со словарем и упражнений, направленных на развитие устной и письменной речи. Лексические упражнения предполагают расширение тематического словаря и дальнейшую работу над языком специальности.

Каждый текст снабжен комментарием, в котором дается транскрипция, перевод и пояснения наиболее сложных исторических терминов, имен и названий. Это поможет избежать трудностей произношения и перевода. Кроме того, в каждый раздел включены дополнительные тексты, тематически связанные с основным, с которыми можно работать в аудитории, развивая речевые навыки.

Пособие будет интересно и полезно не только студентам-историкам, специализирующимся по истории Древнего мира но также всем, кто интересуется данной проблематикой и стремится совершенствовать английский язык.

Авторы благодарят кандидата филологических наук, доцента Г. С. Гринь за помощь в подготовке данного учебного пособия.

Предисловие

К концу Первой мировой войны известный всему миру писатель-фантаст, автор романов «Машина времени» и «Человек-невидимка» Г. Уэллс задумал и осуществил уникальный проект – он написал обзор всемирной истории.

Уэллс создал оригинальное произведение художественной публицистики, в котором в сжатой и увлекательной форме рассказал о том, как на нашей планете зарождалась жизнь, возникали и умирали древние цивилизации, о том, как боролись и распадались великие империи, как складывалась современная картина мира, как развивался человеческий язык.

Одним словом, Г. Уэллс затронул вопросы истории, этнологии, философии, языкознания, культуры и т. д.

Несомненно, с высоты знаний современной науки его исторические трактовки и выводы могут показаться наивными и ошибочными, датировки – неточными, а попытки оценить развитие религиозных учений – спорными, учитывая материалистические позиции писателя. Но дерзость замысла, с которой он решил проследить путь человечества от истоков жизни до начала XX века, и результат говорят о незаурядности мышления и таланте автора. К этому надо добавить, что книга написана ярким и образным языком, свойственным великому беллетристу.

Все это заставило нас обратиться к «Очерку всемирной истории» и предложить отдельные главы для чтения.

Авторы-составители

A Fragment of Introduction to H. G. Wells

A Short History of the World

The circumstances in which Wells wrote his *Outline of History* and his *Short History*, here now reprinted, were peculiar, and Wells's contribution to them was peculiar too. At the end of the First World War, men and women saw that the era of European predominance was coming to an end. There was socialism at home, a threat to the old order; there was Bolshevism abroad. America – aggressively democratic – dominated the world's economy, though not as firmly as in the later 1940s. There were colonial revolts, of which no one could foresee the outcome and a «Third-World» country, Japan, had shown Europe how she might be defeated. Writers in Europe tried to make sense of this. Was there some cyclical process, by which Empires rose and fell? Oswald Spengler wrote his *Decline of the West*, in the ruins of Imperial Germany, to say so. In England, Arnold Toynbee constructed a vast *Study of History*, in umpteen volumes, to say much the same, though he ended up with a rather reedy cry for Anglicanism and the League of Nations. There was even a book called *Mein Kampf*, which summarized various Germanic solutions to the problems of the age. Wells's two books on history are, to a degree, his *Kampf*, but, with his English perspective, they were much shorter, much cleaner, and much funnier. Speaking as an historian and professional, I admire them very greatly. His books combine admirable skill in the compression of material, and extraction of what matters, with a sense of moral purpose and are evidence of the creative genius of Wells.

*By Norman Stone
(Penguin Classics, 2006)*

Unit 1

The First Historical Peoples. The Sumerians, the Empire of Sargon

The first condition necessary to a real settling down of Neolithic men, as distinguished from a mere temporary settlement among abundant food, was of course a trustworthy all-the-year round supply of water, fodder for the animals, food for themselves, and building material for their homes. There had to be everything they could need at any season, and no want that would tempt them to wander further. This was a possible state of affairs, no doubt, in many European and Asiatic valleys; and in many such valleys, as in the case of the Swiss lake dwellings, men settled from a very early date indeed; but nowhere, of any countries now known to us, were these favourable conditions found upon such a scale, and nowhere did they hold good so surely year in and year out as in Egypt and in the country between the upper waters of the **Euphrates** and **Tigris** and **the Persian Gulf**. Here was a constant water supply under enduring sunlight; trustworthy harvests year by year; in **Mesopotamia** wheat yielded, says **Herodotus**, two hundredfold to the sower; **Pliny** says that it was cut twice and afterwards yielded good fodder for sheep; there were abundant palms and many sorts of fruits; and as for building material, in **Egypt** there was clay and easily worked stone, and in Mesopotamia a clay that becomes a brick in the sunshine. In such countries men would cease to wander and settle down almost unawares; they would multiply and discover themselves numerous and by their numbers safe from any casual assailant. They multiplied, producing a denser human population than the earth had ever known before; their houses became more substantial, wild beasts were exterminated over great areas, the security of life increased so that ordinary men went about in the towns and fields without encumbering themselves with weapons, and among themselves, at least, they became peaceful peoples. Men took root as man had never taken root before.

Perhaps the earliest people to form real cities in this part of the world, or indeed in any part of the world, were a people

of mysterious origin called the **Sumerians**. They were probably brunets of **Iberian** or **Dravidian** affinities. They used a kind of writing which they scratched upon clay, and their language has been deciphered. It was a language more like the unclassified Caucasian language groups than any others that now exist. These languages may be connected with **Basque**, and may represent what was once a widespread primitive language group extending from Spain and western Europe to eastern India, and reaching southwards to Central Africa.

These people shaved their heads and wore simple tunic-like garments of wool. They settled first on the lower courses of the great river and not very far from the Persian Gulf, which in those days ran up for a hundred and thirty miles and more beyond its present head. They fertilized their fields by letting water run through irrigation trenches, and they gradually became very skilful hydraulic engineers; they had cattle, asses, sheep, and goats, but no horses; their collections of mud huts grew into towns, and their religion raised up tower-like temple buildings.

Clay, dried in the sun, was a very great fact in the lives of these people. This lower country of the Euphrates-Tigris valleys had little or no stone.

They built of brick, they made pottery and earthenware images, and they drew and presently wrote, upon thin tile-like cakes of clay. They do not seem to have had paper or to have used parchment. Their books and memoranda, even their letters, were potsherds.

At **Nippur** they built a great tower of brick to their chief god, **El-lil (Enlil)**, the memory of which is supposed to be preserved in the story of the **Tower of Babel**. They seem to have been divided up into city states, which warred among themselves and maintained for many centuries their military capacity. Their soldiers carried long spears and shields, and fought in close formation. Sumerians conquered Sumerians. **Sumeria** remained unconquered by any stranger race for a very long period of time indeed.

They developed their civilization, their writing, and their shipping, through a period that may be twice as long as the whole period from the Christian era to the present time.

The first of all known empires was that founded by the high priest of the god of the Sumerian city of **Erech**. It reached, says an inscription at Nippur, from the Lower (Persian Gulf) to the Upper (**Mediterranean** or Red?) **Sea**. Among the mud heaps of the Euphrates-Tigris valley the record of that vast period of history, that first half of the Age of Cultivation, is buried. There flourished the first temples and the first priest-rulers that we know of among mankind.

Upon the western edge of this country appeared nomadic tribes of Semitic-speaking peoples who traded, raided, and fought with the Sumerians for many generations. Then arose at last a great leader among these **Semites**, **Sargon** (2750 B. C.), who united them, and not only conquered the Sumerians, but extended his rule from beyond the Persian Gulf on the east to the Mediterranean on the west. His own people were called **the Akkadians** and his empire is called the **Sumerian Akkadian empire**. It endured for over two hundred years.

But though the Semites conquered and gave a king to the Sumerian cities, it was the Sumerian civilization which prevailed over the simpler Semitic culture. The newcomers learnt the Sumerian writing (the «cuneiform» writing) and the Sumerian language; they set up no Semitic writing of their own. The Sumerian language became for these barbarians the language of knowledge and power, as Latin was the language of knowledge and power among the barbaric peoples of the middle ages in Europe. This Sumerian learning had a very great vitality. It was destined to survive through a long series of conquests and changes that now began in the valley of the two rivers.

As the people of the Sumerian Akkadian empire lost their political and military vigour, fresh inundations of a warlike people began from the east, **the Elamites**, while from the west came **the Semitic Amorites**, pinching the Sumerian Akkadian empire between them. The Amorites settled in what was at first a small up-river town, named **Babylon**; and after a hundred years

of warfare became masters of all Mesopotamia under a great king, **Hammurabi** (2100 B. C.), who founded the first Babylonian empire.

Again came peace and security and a decline in aggressive prowess, and in another hundred years fresh nomads from the east were invading **Babylonia**, bringing with them the horse and the war chariot, and setting up their own king in Babylon...

Notes

1. **The Euphrates** [ju:'fretti:z] – Евфрат, река в Западной Азии.
2. **The Tigris** ['taɪgrɪs] – Тигр, река в Западной Азии.
3. **The Persian Gulf** ['pɜ:ʃəŋɡɒlf] – Персидский залив, на сев.-зап. Индийского океана, у берегов Азии.
4. **Mesopotamia** [ˌmesəpə'teɪmiə] – Месопотамия (от греч. *mesos* – находящийся в середине и *potamos* – река), Междуречье, Двуречье, природная область в Западной Азии, в бассейне рек Тигр и Евфрат.
5. **Herodotus** [hɪ'rɒdətəs] – Геродот (ок.484–430/420 гг. до н. э.), древнегреческий историк.
6. **Pliny, Pliny the Younger** ['plɪni] – Плиний Младший (61/62 – ок. 114), римский писатель, учёный и государственный деятель.
7. **Egypt** ['i:ʒɪpt] – Древний Египет, древнее государство в нижнем течении реки Нил, в сев.-вост. Африке.
8. **The Sumerians** [su:'mɪəriən] – шумеры, древний народ, населявший Южное Двуречье.
9. **Iberian, the Iberians** [aɪ'bɪəriənz] – иберы, древний народ Испании.
10. **Dravidian, the Dravidians** [drə'vɪdiən] – дравиды, народы, населяющие гл. образом Южную Индию.
11. **Basque** [bæsk] – баскский язык, язык народа, населяющего северные области Испании и сопредельные южные районы Франции.
12. **Nippur** [nɪ'puə] – Ниппур, древний город в Месопотамии.

13. **El-lil (Enlil)** ['enli:l] – Энлиль, бог шумерской мифологии.
14. **The Tower of Babel** ['tauə əv 'beib(ə)l] – Вавилонская башня.
15. **Sumeria** [su:'miəriə], **Sumer** [su:'mər] – Шумер, ист. область в Южном Двуречье (между рр. Тигр и Евфрат, на территории современного Ирака).
16. **Erech** ['erɛk] – Урук (Эрех), древний город в Месопотамии.
17. **The Mediterranean Sea** [ˌmedɪt(ə)'reɪniən si:] – Средиземное море.
18. **The Semites** ['si:məɪts] – семиты, представители народов, говорящих на семитских языках. Традиционно упоминается их общее происхождение от библейского Сима. Основные представители семитских народов – евреи и арабы.
19. **Sargon** ['sɑ:gɒn] – Саргон Древний (Аккадский), основатель в XXIV в. до н. э. державы в Двуречье с центром в Аккаде.
20. **The (Sumerian) Akkadian empire** [ə'keɪdiən 'empraɪə] – Аккадская империя. Аккад – город в Южном Двуречье, ставший ок. 2300 г. до н. э. столицей огромной державы Саргона Древнего (Аккадского).
21. **The Akkadians** [ə'keɪdiənz] – жители Аккада.
22. **The Elamites** ['i:ləməɪts] – эламиты (эламитяне), жители Элама, древнего государства, располагавшегося в юго-западной части Иранского плоскогорья.
23. **The Amorites** ['amərɪɪts] – амориты (амореи; амур), древние семитические племена, обитавшие от Палестины до Персидского залива.
24. **Babylon** ['bæbɪlən] – Вавилон, древний город в Месопотамии.
25. **Hammurabi** [ˌhæmu'rɑ:bɪ] – Хаммурапи (1792–1750 гг. до н. э.), царь Вавилонии, с именем которого связано ее возвышение.
26. **Babylonia** [ˌbæbɪ'ləʊniə] – Вавилония, древнее государство в Месопотамии.

Tasks

1.1. Practice the following for pronunciation:

The Sumerians [su:'mɪərɪənz]
Sargon ['sɑ:gɒn]
European [ˌjuərə'pi:ən]
Asiatic [ˌeɪʃi'ætɪk]
The Euphrates [ju:'fretɪ:z]
The Tigris ['taɪgrɪs]
Mesopotamia [ˌmesəpə'teɪmɪə]
Herodotus [hɪ'rɒdətəs]
Basque [bæsk]
Sumeria [su:'mɪərɪən]
The Semites ['si:mait]
Mediterranean [ˌmedɪt(ə)'reɪnɪən]
Akkadian [ə'keɪdɪən]
Semitic [sə'mɪtɪk]
Babylon ['bæbɪlɒn]
Babylonia [ˌbæbɪ'ləʊnɪə]
Hammurabi [ˌhæmu'rɑ:bɪ]

1.2. Answer the questions on the text.

1. What conditions were necessary to a real settling down of Neolithic men? Where were they found?
2. What ancient historians does the author quote? What did they write?
3. Why did Neolithic men take root in Mesopotamia?
4. Who were the earliest people to form cities there?
5. What specific features did they have?
6. In what were they skillful?
7. What does the author write about Sumerian military tradition?
8. Who founded the first empire in Mesopotamia?
9. By what tribes were the Sumerians conquered at about 2750 B. C.?
10. Which of the cultures prevailed? Why?

11. What new conquest was the Sumerian Akkadian empire smitten by?

1.3. Give Russian equivalents for the following:

to settle down; abundant food; all-the-year round supply of water; state of affairs; to hold good; year in and year out; trustworthy harvest; to cease to wander; any casual assailant; without encumbering themselves; to fertilize fields; pottery; to use parchment; potsherd; military capacity; to be founded; priest-rulers; warfare; aggressive prowess.

1.4. Give English equivalents for the following:

временное поселение; брести, продвигаться; благоприятные условия; в таком масштабе; сеятель; глина; создавая большую плотность населения; укорениться; быть расшифрованным; керамический идол; город-государство; вести войны; покорять; копья и щиты; кочевые племена; клинопись; воинственный народ; боевая колесница.

1.5. Make a summary of the text.

1.6. Read and translate the text with the help of a dictionary. Summarize it.

At first writing was merely an abbreviated method of pictorial record. Even before Neolithic times men were beginning to write. The Azilian rock pictures¹ to which we have already referred show the beginning of the process. Many of them record hunts and expeditions, and in most of these the human figures are plainly drawn. But in some the painter would not bother with head and limbs; he just indicated men by a vertical and one or two transverse strokes. From this to a conventional condensed picture writing was an easy transition. In Sumeria, where the writing was done on clay with a stick, the dabs of the characters soon became unrecognizably unlike the things they stood for,

¹ Изображения на раскрашенных гальках из Мас-д'Азиля, типового памятника Азильской культуры. (Здесь и далее примеч. составителей).

but in Egypt where men painted on walls and on strips of the papyrus reed (the first paper) the likeness to the thing imitated remained. From the fact that the wooden styles used in Sumeria made wedge-shaped marks the Sumerian writing is called cuneiform (wedge-shaped).

An important step towards writing was made when pictures were used to indicate not the thing represented but some similar thing. In the rebus dear to children of a suitable age, this is still done today. We draw a camp with tents and a bell, and the child is delighted to guess that this is the Scotch name Campbell. The Sumerian language was a language made up of accumulated syllables rather like some contemporary Amerindian² languages, and it lent itself very readily to this syllabic method of writing words expressing ideas that could not be conveyed by pictures directly. Egyptian writing underwent parallel developments. Later on when foreign peoples with less distinctly syllabled methods of speech, were to learn and use these picture scripts, they were to make those further modifications and simplifications that developed at last into alphabetical writing. All the true alphabets of the later world derived from a mixture of the Sumerian cuneiform and the Egyptian hieroglyphic (priest writing). Later in China there was to develop a conventionalized picture writing, but in China it never got to the alphabetical stage.

1.7. Render these abstracts in English. Think of the headlines.

1

В первые века своей истории Месопотамия предста-ет страной, сотканной из многочисленных маленьких государств, группировавшихся вокруг городов. Города были центром политической жизни, здесь правили цари, которых сами боги избирали своими наместниками. Самым древним из тех, о ком сохранились документальные свидетельства,

² Индейские (америндские) языки.

был Мебарagesи³, царь Киша⁴, очевидно, самого могущественного города в протоисторическую эпоху, начавшуюся после потопа (?) около 2800 г. до н. э. Впрочем, и других властителей, таких, как знаменитый Гильгамеш⁵ из Урука (2625 г. до н. э.), известных только по более поздней литературе, следует считать историческими лицами. Между царями шли местнические войны. Их соперничество подогревалось этническим противостоянием между шумерами и недавно осевшими на этих местах семитами.

2

Подняв бунт против царя Киша, Саргон основывает около 2300 г. до н. э. Аккад и провозглашает себя царем. Завоевав север Вавилонии, он сталкивается с Лугальзагеси⁶ (2320 г. до н. э.), длительный конфликт с которым закончился победой Саргона. Победным маршем он дошел до Средиземного моря и даже дальше – до Кипра и Крита и стал хозяином Ассирии и Элама. Ему, однако, так и не удалось полностью подчинить себе эти земли.

Неустойчивость империи Саргона (2296 г. до н. э.) проявлялась в постоянных восстаниях; подавлять их были вынуждены его наследники, которые, кроме того, то и дело сталкивались друг с другом в бесконечных попытках захватить власть и проливали кровь в междоусобной резне. Нарам-Суэн⁷ на их фоне предстает великим властителем, хотя в конце его правления участились набеги диких горных племен: кутиев⁸ и луллубеев⁹ с Загроса¹⁰. Наследник Нарам-Суэна уже совсем не владел ситуацией, и империя погрузилась в анархию.

³ Mebaragesi, En-Mebaragesi.

⁴ Kish.

⁵ Gilgamesh.

⁶ Lugalzagesi (царь г. Урука и всего Шумера).

⁷ Naram-Sin (царь Аккада, внук Саргона).

⁸ Gutians.

⁹ Lulubi

¹⁰ Zagros (горная система в Иране).

Законы Хаммурапи – один из самых ярких памятников истории права. Из его положений, в которых очень древние пережитки (ордалия, например) причудливо сочетаются с развитыми правовыми нормами (письменный контракт, ссуда под проценты), можно воссоздать в основных чертах картину общества с весьма непростым устройством: классовая иерархия, разнообразная экономическая деятельность, политическое и административное устройство обеспечивают всемогущество монарха, божественного по своей природе. Кроме того, кодекс – одно из важнейших литературных произведений славной и блестящей эпохи Хаммурапи, который сам был поэтом и основателем первых библиотек.

1.8. Suggested topics for oral and written composition.

1. Mesopotamia as a cradle of civilization.
2. The Sumerian culture.
3. The Empire of Sargon.

Unit 2

Early Civilizations. The Assyrian Empire, the Chaldean Empire

Higher up the Tigris, above the clay lands and with easy supplies of workable stone, a Semitic people, **the Assyrians**, while **the Sumerians** were still unconquered by the Semites, were settling about a number of cities of which **Assur** and **Nineveh** were the chief. Their peculiar physiognomy, the long nose and thick lips, was very like that of the commoner type of Polish Jew to-day. They wore great beards and ringleted long hair, tall caps and long robes. They were constantly engaged in mutual raiding with **the Hittites** to the west; they were conquered by **Sargon I**, and became free again; a certain **Tushratta**, King of **Mitanni**, to the north-west, captured and held their capital, Nineveh, for a time; they intrigued with **Egypt** against **Babylon** and were in the pay of Egypt; they developed the military art to a very high pitch, and became mighty raiders and exacters of tribute; and at last, adopting the horse and the war chariot, they settled accounts for a time with the Hittites, and then, under **Tiglath Pileser I**, conquered Babylon for themselves (about 1100 B. C.). But their hold on the lower, older, and more civilized land was not secure, and Nineveh, the Semitic stone city, as distinguished from Babylon, the Semitic brick city, remained their capital. For many centuries power swayed between Nineveh and Babylon, and sometimes it was an Assyrian and sometimes a Babylonian who claimed to be «king of the world».

For four centuries **Assyria** was restrained from expansion towards Egypt by a fresh northward thrust and settlement of another group of Semitic peoples, the **Arameans**, whose chief city was **Damascus**, and whose descendants are the Syrians of to-day. (There is, we may note, no connection whatever between the words Assyrian and Syrian. It is an accidental similarity.) Across these Syrians the Assyrian kings fought for power and expansion south-westward. In 745 B. C. arose another Tiglath Pileser, **Tiglath Pileser III**, the Tiglath Pileser of the Bible. (II. Kings, XV, 29, and XVI, 7). He not only directed the transfer of the **Israelites** to **Media** (the «Lost Ten Tribes» whose

ultimate fate has exercised so many curious minds), but he conquered and ruled Babylon, so founding what historians know as the New Assyrian Empire. His son, **Shalmaneser IV**, died during the siege of **Samaria** and was succeeded by a usurper, who, no doubt to flatter Babylonian susceptibilities, took the ancient **Akkadian Sumerian** name of Sargon-**Sargon II**. He seems to have armed the Assyrian forces for the first time with iron weapons. It was probably Sargon II who actually carried out the deportation of the Ten Tribes that Tiglath Pileser III had ordered.

Such shiftings-about of population became a very distinctive part of the political methods of the Assyrian new empire. Whole nations who were difficult to control in their native country would be shifted *en masse*¹¹ to unaccustomed regions and amidst strange neighbours, where their only hope of survival would lie in obedience to the supreme power.

Sargon's son, **Sennacherib**, led the Assyrian hosts to the borders of Egypt. There Sennacherib's army was smitten by a pestilence, a disaster described in the nineteenth chapter of the **Second Book of Kings**:

«And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh».

Sennacherib's grandson, **Assurbanipal** (called by the Greeks Sardanapalus), did succeed in conquering and for a time holding Lower Egypt.

The Assyrian Empire lasted only a hundred and fifty years after Sargon II. Fresh nomadic Semites coming from the south-east, **the Chaldeans**, assisted by two Aryan-speaking peoples from the north, **the Medes** and **Persians**, combined against it, and took Nineveh in 606 B. C. This is the first appearance of the **Aryan**-speaking peoples in this history. They drift down out of the northern and north-western plains and forests, a hardy

¹¹ во множестве (*фр.*).

warlike group of tribes. Some pass south-eastward into India, taking with them a dialect of **Aryan** that developed into **Sanscrit**; others turn back upon the old civilizations. Hitherto the nomadic conquerors of the agricultural lands have been **Elamites** and Semites; now it is **the Aryans** who for half a dozen centuries take on the conquering role. **The Elamites** fade out of history.

The Chaldean Empire, with its capital at Babylon (Second Babylonian Empire), lasted under **Nebuchadnezzar the Great** (Nebuchadnezzar II) and his successors until 538 B. C., when it collapsed before the attack of **Cyrus**, the founder of the Persian power

So the story goes on. In 330 B. C., as we shall tell later in some detail, a Greek conqueror, **Alexander the Great**, is looking on the murdered body of the last of the Persian rulers.

The story of the Tigris and Euphrates civilizations, of which thus far we have given only the bare outline, is a story of conquest following after conquest, and each conquest replaces old rulers and ruling classes by new: races like the Sumerian and the Elamite are swallowed up, their languages vanish, they interbreed and are lost; the Assyrian melts away into Chaldean and Syrian, the Hittites lose distinction, the Semites who swallowed up the Sumerians give place to rulers of these new Aryan tribes from the north. Medes and Persians appear in the place of the Elamites and the (Aryan) Persian language dominates the empire until the Aryan Greek ousts it from official life.

Meanwhile the plough does its work year by year, the harvests are gathered, the builders build as they are told, the tradesmen work and acquire fresh devices; the knowledge of writing spreads; novel things, the horse and wheeled vehicles and iron, are introduced and become part of the permanent inheritance of mankind; the volume of trade upon sea and desert increases, men's ideas widen and knowledge grows. There are set-backs, massacres, pestilence; but the story is, on the whole, one of enlargement. For four thousand years this new thing, civilization, which had set its root into the soil of the two rivers, grew as a tree grows; now losing a limb now stripped by a storm, but always growing and re-summing its growth. It changed its dominant race; it changed

its language, but it remained essentially the same development. After four thousand years the warriors and conquerors were still going to and fro over this growing thing they did not understand, but men had by that time (330 B. C.) got iron, horses, writing and computation, money, a far greater variety of foods and textiles, a far wider knowledge of their world than the old Sumerians.

The time that elapsed between the empire of Sargon I and the conquest of Babylon by Alexander the Great was as long, be it noted, at the least estimate, as the time from Alexander the Great to the present day. And before the time of Sargon I men had been settled in the Sumerian land, living in towns, worshipping in temples, following an orderly agricultural life in an organized community, for at least as long again.

Notes

1. **The Assyrians** [ə'sɪrɪənz] – ассирийцы, жители Ассирии.
2. **The Sumerians** – см. Notes к Unit 1.
3. **Assur (also Ashur)** [ˈɑʃʊə] – Ассур, Ашшур, город-государство, затем столица Ассирии.
4. **Nineveh** [ˈnɪnɪvə] – Ниневия, древнейший город Ассирии.
5. **The Hittites** [ˈhɪtaɪts] – хетты (*библ.* хеттеи), древний народ Анатолии.
6. **Sargon I** [ˈsɑ:ɡɒn] – Саргон I (ок. 1850 г. до н. э.), ассирийский царь.
7. **Tushratta** – Тушратта (Тушратта), царь Митанни в 1365–1338 гг. до н. э.
8. **Mitanni** [mɪˈtɑ:nɪ:] – Митанни, древнее государство в Северной Месопотамии. Просуществовало с 16 по 13 вв. до н. э.
9. **Egypt, Babylon** – см. Notes к Unit 1.
10. **Tiglath Pileser I** [ˌtɪɡlæθpaɪˈli:zə] – Тиглатпаласар I (ок. 1115–1077 гг. до н. э.), ассирийский царь.
11. **Assyria** [ə'sɪrɪə] – древнее царство в Северной Месопотамии (XIV–VII вв. до н. э.).

12. **The Arameans** [æɾə'mi:ənz] – арамейцы (арамеи), кочевые семитические племена передней Азии.
13. **Damascus** [də'mæskəs] – Дамаск, с кон. XI в. до н. э. до 732 г. до н. э. – центр Дамасского царства, затем – в составе Ассирии, Нововавилонского царства и т. д.
14. **The Syrians** ['sɪriənz] – зд.: жители Древней Сирии.
15. **Tiglath Pileser III** – Тиглатпаласар III (ок.744–727 гг. до н. э.), ассирийский царь.
16. **The Israelites** ['ɪzriəlɪt] – израильтяне.
17. **Media** ['mi:diə] – Мидия, древнее государство в Юго-Западной Азии.
18. **The New Assyrian Empire** – Новая Ассирийская империя (750–620 гг. до н. э.), считается первой империей в истории человечества.
19. **Shalmaneser IV** [ʃɑ:lmə'ni:zə] – Салманасар IV, ассирийский царь.
20. **Samaria** [sə'meəriə] – Самария, историческая область и древний город в Палестине.
21. **Akkadian Sumerian (name)** – см. Notes к Unit I.
22. **Sargon II** ['sɑ:ɡɒn] – Саргон II, ассирийский царь (ум. 705 г. до н. э.).
23. **Sennacherib** [si'nækəriɪb] – Синахериб, ассирийский царь (ум. 681 г. до н. э.).
24. **Second Book of Kings** – *библ.* Вторая Книга Царств.
25. **Assurbanipal** [ə'sʊɹ'bɑ:nəpəl] – Ашшурбанипал (ок. 668–627 гг. до н. э.), ассирийский царь.
26. **The Chaldeans** [kæl'di:ən] – халдеи, древне-семитский народ, обитавший в области устьев рек Тигра и Евфрата на северо-западном берегу Персидского залива.
27. **The Medes** [mi:dz] – жители Мидии, области Древней Персии.
28. **The Persians** ['pɜ:ʃənz] – жители Древней Персии.
29. **(The) Aryan (languages)** ['eəriən] – арийские языки, здесь: древние языки народов индоевропейской языковой общности.

30. **Sanscrit** ['sænskɪt] – санскрит, литературный язык древних индийцев с III в. до н. э. по VII в. н. э.
31. **The Aryans** ['eəriənz] – арии, термин, имеющий различное употребление в литературе. С сер. XIX в. понятие «Арии» (или «арийцы») применялось для определения народов, принадлежавших к индоевропейской языковой общности. Этот термин употреблялся в расистской литературе, придавшей ему тенденциозное значение. В настоящее время термин «Арии» применяется лишь по отношению к племенам и народам, говорившим на индоиранских языках.
32. **The Chaldean Empire** [kæl'di:ən 'empraɪə] – Халдейская империя.
33. **Nebuchadnezzar the Great (Nebuchadnezzar II)** [ˌnebjəkəd'neɪzə] – Навуходоносор II (ок. 634–562 гг. до н. э.), царь Новой Вавилонской Империи, правил с 605 по 562 гг. до н. э.
34. **Cyrus** ['saɪərəs] – Кир, древнеперсидский царь.
35. **Alexander the Great** [ˌælgɪ'zɑ:ndə ðə greɪt] – Александр Македонский (Великий) (356–323 гг. до н. э.), царь Македонии с 336 г. до н. э.

Tasks

2.1. Practice the following for pronunciation.

The Assyrians [ə'sɪriənz]

Assur ['aʃʊə]

The Hittites ['hɪtaɪts]

Tiglath Pileser [ˌtɪglæθpaɪ'li:zə]

Shalmaneser [ˌʃɑ:lmə'ni:zə]

Assurbanipal [ˌasurbə'nəpl]

The Chaldeans [kæl'di:ən]

Nebuchadnezzar the Great [ˌnebjəkəd'neɪzə]

2.2. Answer the questions on the text.

1. What races are discussed in the text?

2. What was typical of the economic and political life of the Assyrians?
3. What do you know about the Assyrian dynasty?
4. How long did the Assyrian Empire last after Sargon II?
5. When was the first appearance of the Arian-speaking people in this history? Who were they?
6. What traces did the Chaldeans leave in the history?
7. What conclusions does the author make?

2.3. Give Russian equivalents for the following:

ringletted long hair; to be constantly engaged in mutual raiding; to a very high pitch; exacters of tribute; to settle accounts with smb.; by a fresh northwest thrust; in obedience to smb.; to be smitten by a pestilence; fourscore; a hardy warlike group of tribes; to give place to; oust smth from; wheeled vehicles; setbacks; massacre; to set one's root; to go to and fro.

2.4. Give English equivalents for the following:

свободная одежда; хетты; состоять на жалованье; власть переходила из рук в руки; удерживать от чего-либо; столица; ему наследовал...; перемещение; завоеватели-кочевники; сойти с исторической арены; краткий обзор; исчезнуть, утратить; ассимилировать; продолжать расти.

2.5. Make a summary of the text.

2.6. Read and translate the text with the help of a dictionary. Summarize it.

Both from Mesopotamia and Egypt we now have abundant public records, business accounts, stories, poetry and private correspondence. We know that life, for prosperous and influential people in such cities as Babylon and the Egyptian Thebes¹², was already almost as refined and as luxurious as that of comfortable and prosperous people today. Such people lived an orderly

¹² Thebes [θi:bz].

and ceremonious life in beautiful and beautifully furnished and decorated houses, wore richly decorated clothing and lovely jewels; they had feasts and festivals, entertained one another with music and dancing, were waited upon by highly trained servants, were cared for by doctors and dentists. They did not travel very much or very far, but boating excursions were a common summer pleasure both on the Nile and on the Euphrates. The beast of burden was the ass; the horse was still used only in chariots for war and upon occasions of state. The mule was still novel and the camel, though it was known in Mesopotamia, had not been brought into Egypt. And there were few utensils of iron; copper and bronze remained the prevailing metals. Fine linen and cotton fabrics were known as well as wool. But there was no silk yet. Glass was known and beautifully coloured, but glass things were usually small. There was no clear glass and no optical use of glass. People had gold stoppings in their teeth but no spectacles on their noses.

One odd contrast between the life of old Thebes or Babylon and modern life was the absence of coined money. Most trade was still done by barter. Babylon was financially far ahead of Egypt. Gold and silver were used for exchange and kept in ingots; and there were bankers, before coinage, who stamped their names and the weight on these lumps of precious metal. A merchant or traveller would carry precious stones to sell to pay for his necessities. Most servants and workers were slaves who were paid not money but in kind. As money came in slavery declined.

A modern visitor to these crowning cities of the ancient world would have missed two very important articles of diet: there were no hens and no eggs. A French cook would have found small joy in Babylon. These things came from the East somewhere about the time of the last Assyrian empire.

2.7. Render this abstract in English.

От 606 до 539 г. до Р. Х. благоденствие Вавилонского царства было прочно. Оно длилось лишь до тех пор, покуда оно поддерживало мирные отношения с более суровым

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