

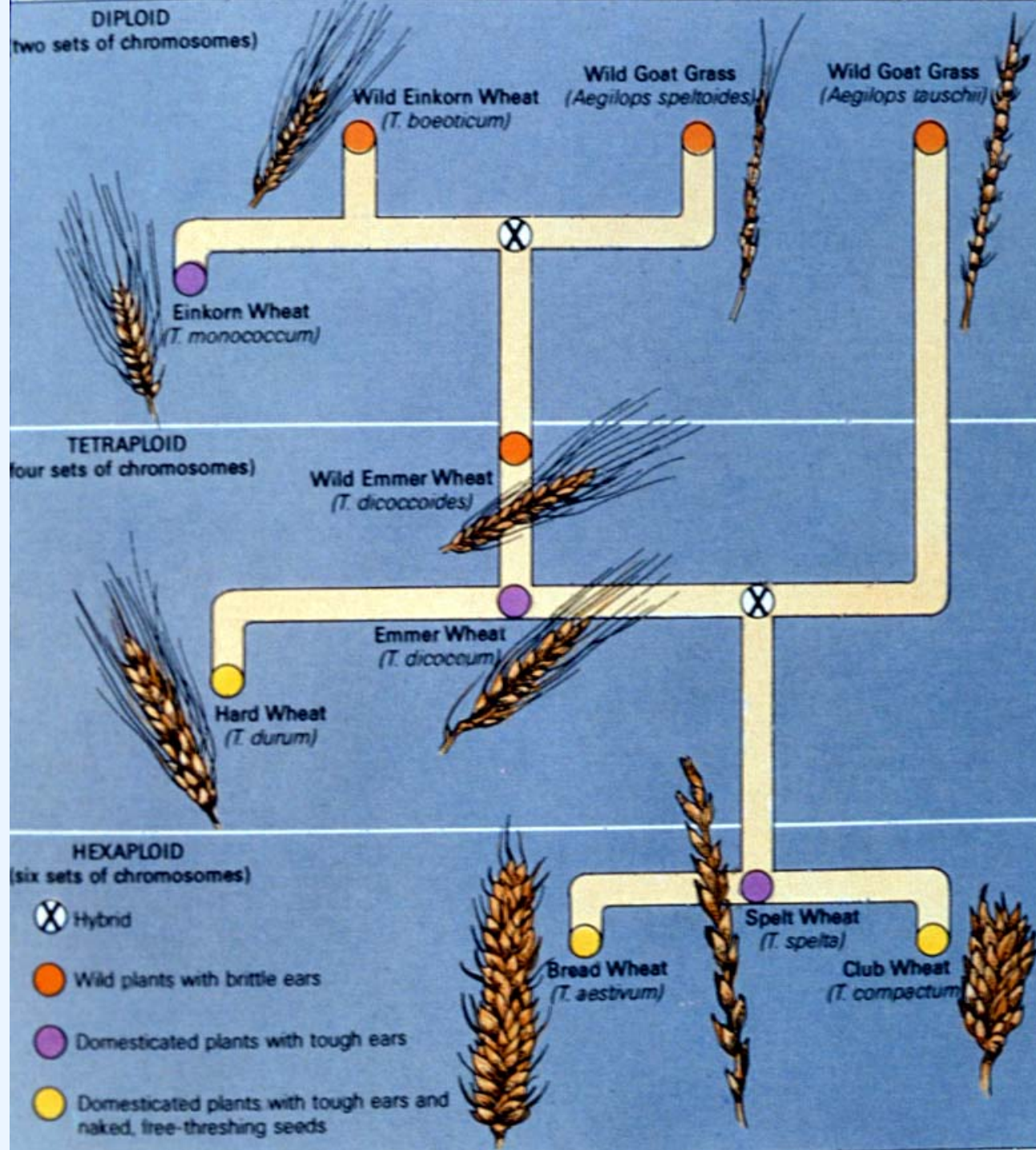
M1-26

- introduction of agriculture
- before 9000 BC
 - 9000-7000 BC
 - 7000-5000 BC
 - 5000-3000 BC
- principal crop
- barley and wheat
 - millet
 - rice

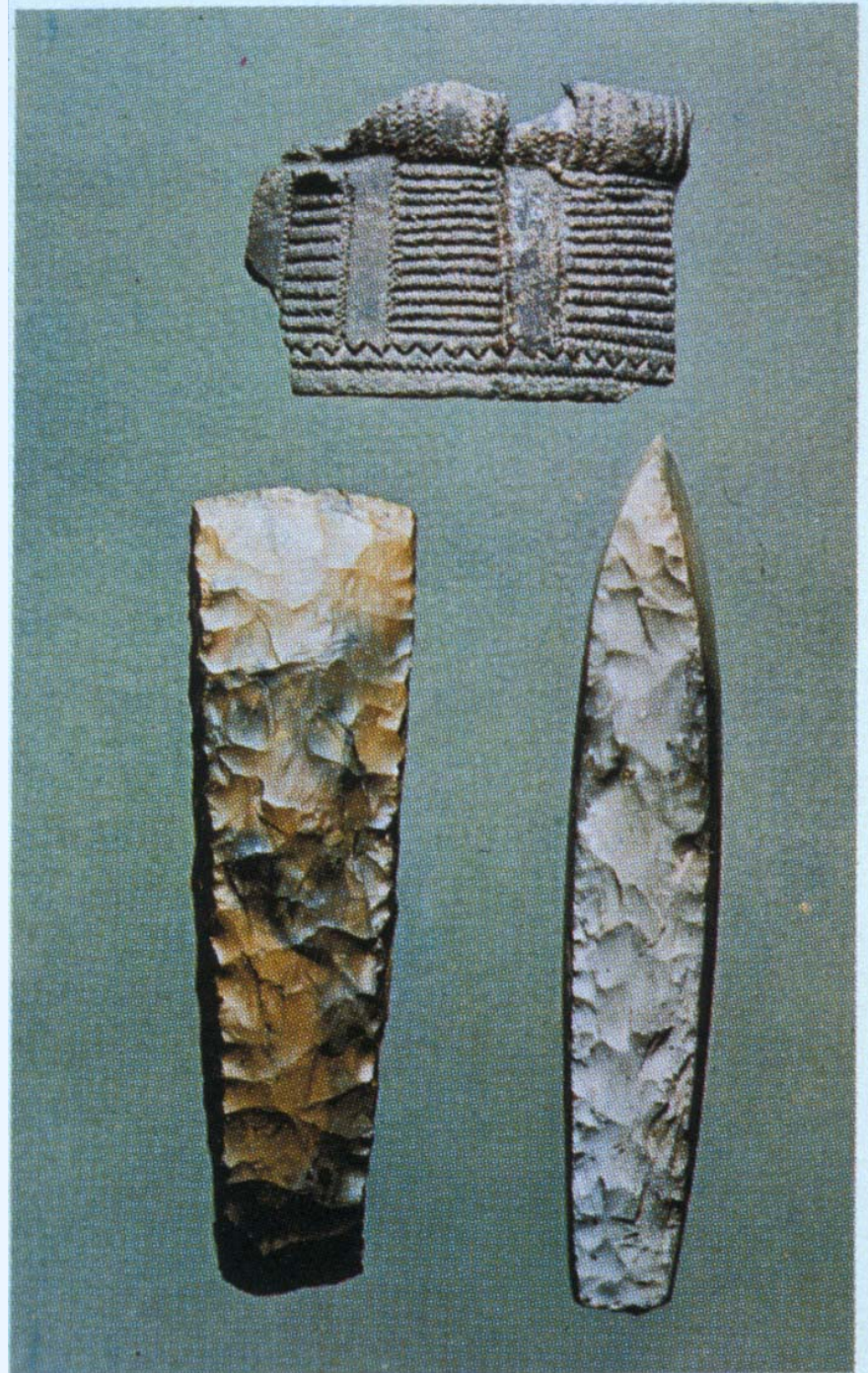
600 km

Equatorial scale 1 : 88 000 000

The Evolution of Wheat

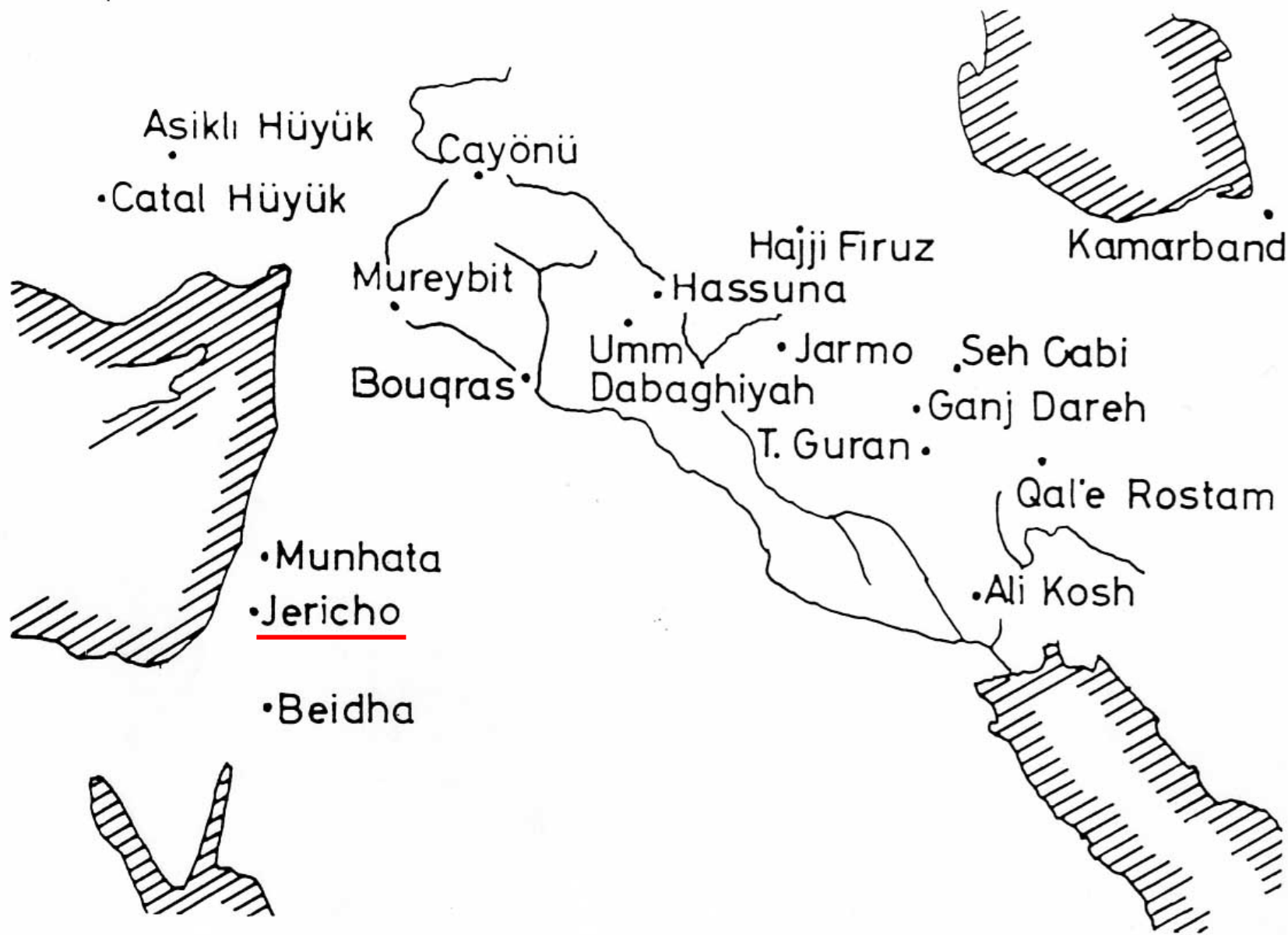


Neolithic potsherd and flints (from Europe)



Jericho



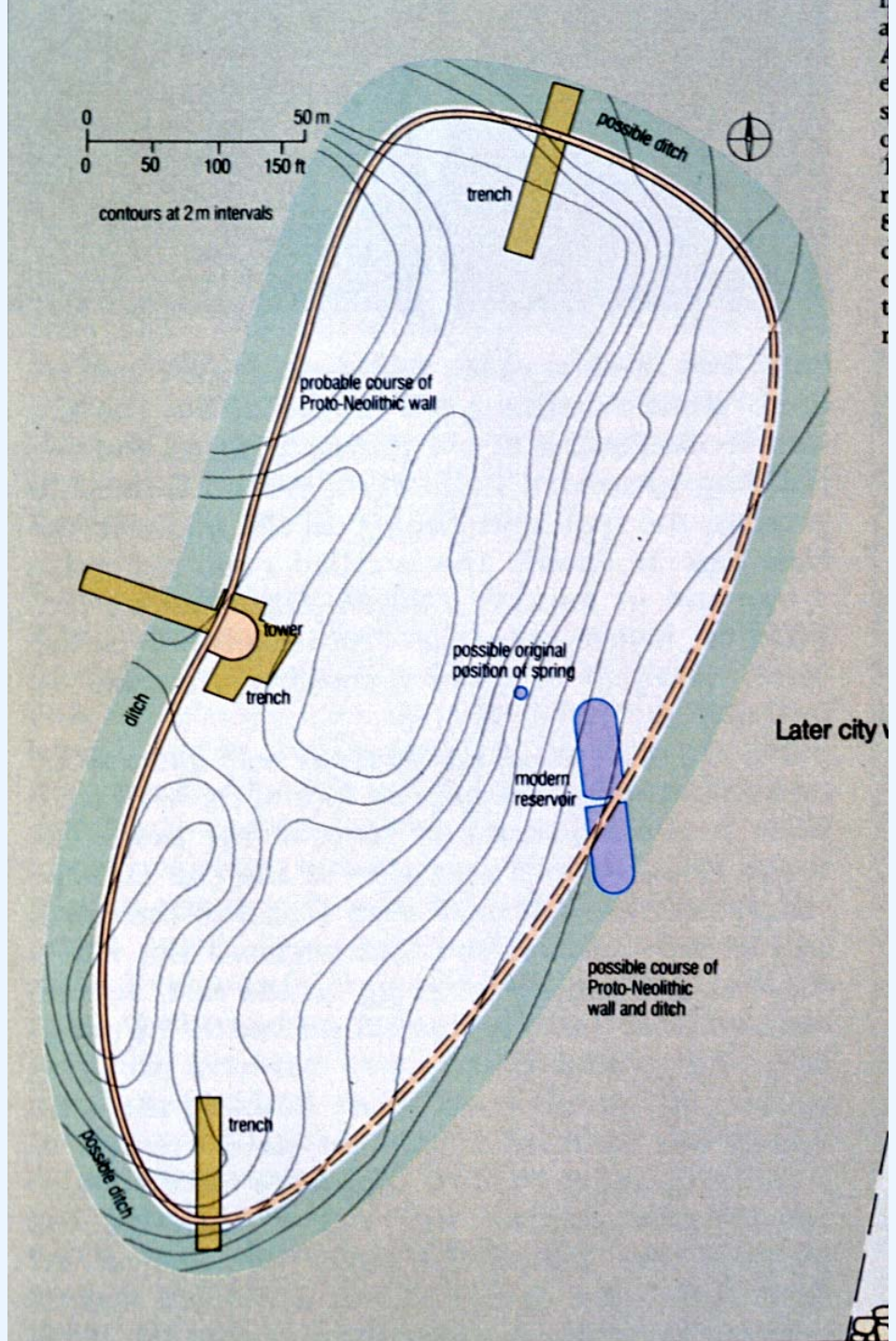


Neolithic sites in the Near East.



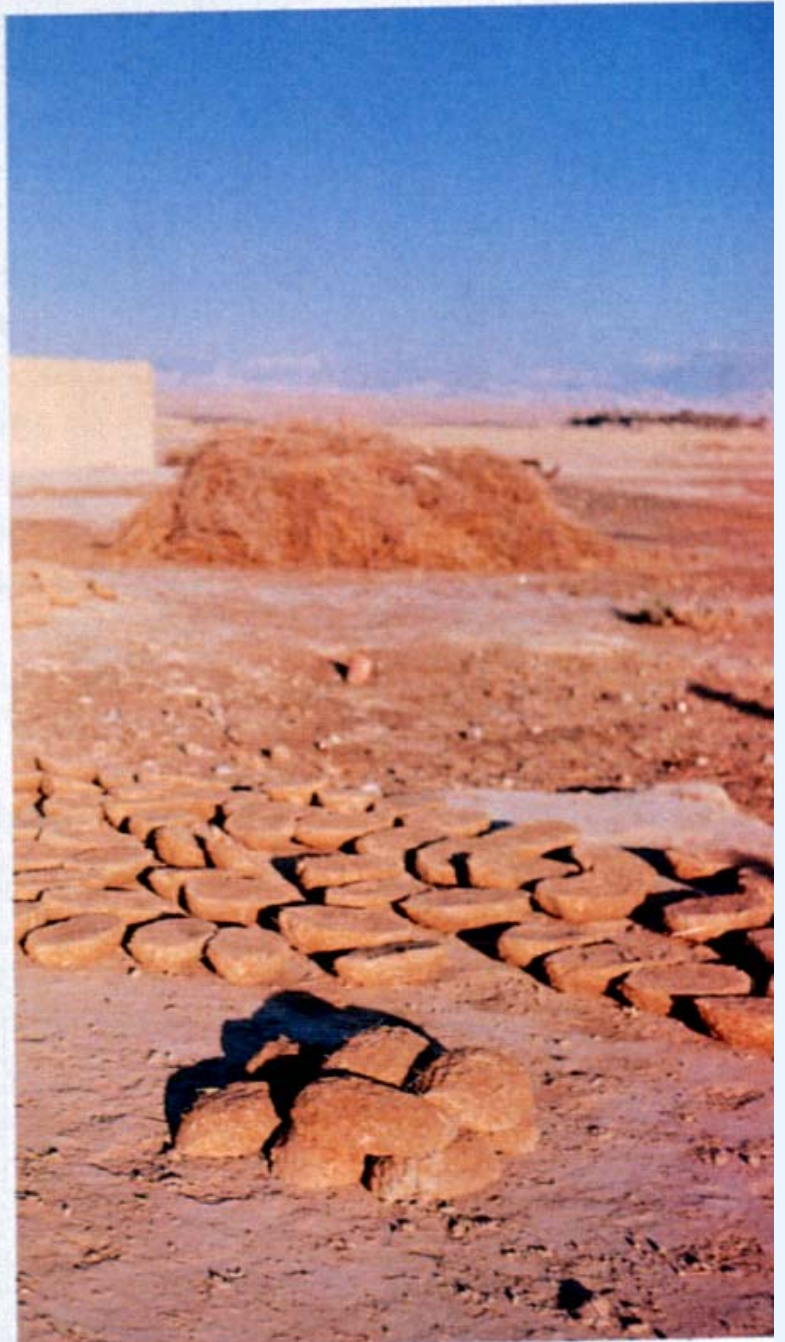
This mound is part of the remains of the ancient city of Jericho. Located on an oasis in ancient times, it is the site of one of the earliest Neolithic settlements in the Near East. [© Zev Radovan, Jerusalem, Israel]

Map of Jericho



Mudbricks

47 Mudbricks drying in the sun with a demonstration in the foreground showing how they are laid. These bricks, flat on one side and rounded on the other, are not unlike the Sumerian plano-convex bricks, and were still being made in a village near Mandali, north-east of Eshnunna, about AD 1966.



Mudbricks being made



Mudbricks drying in the sun



Modern Mudbrick Houses

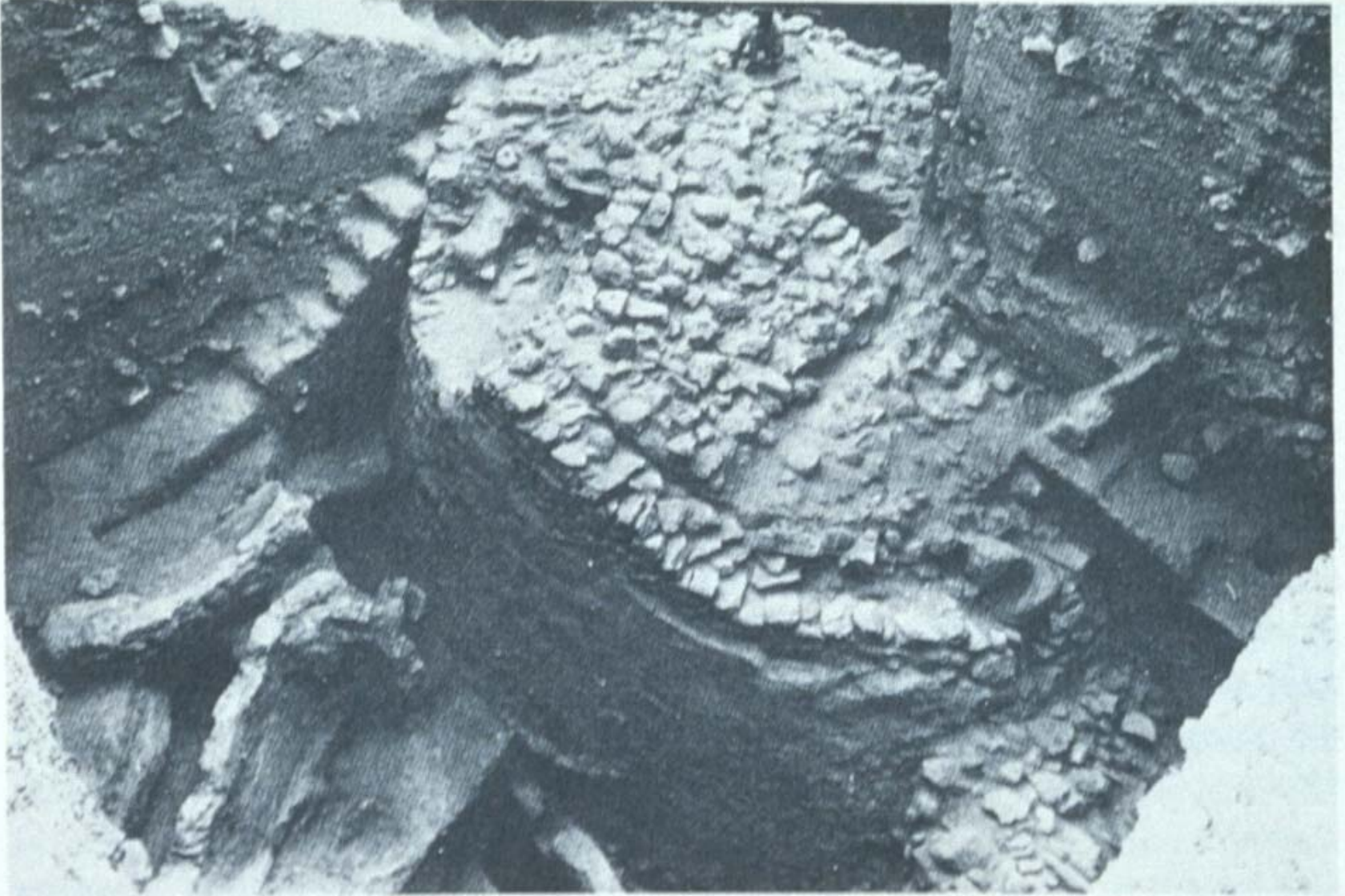


Walls of Jericho



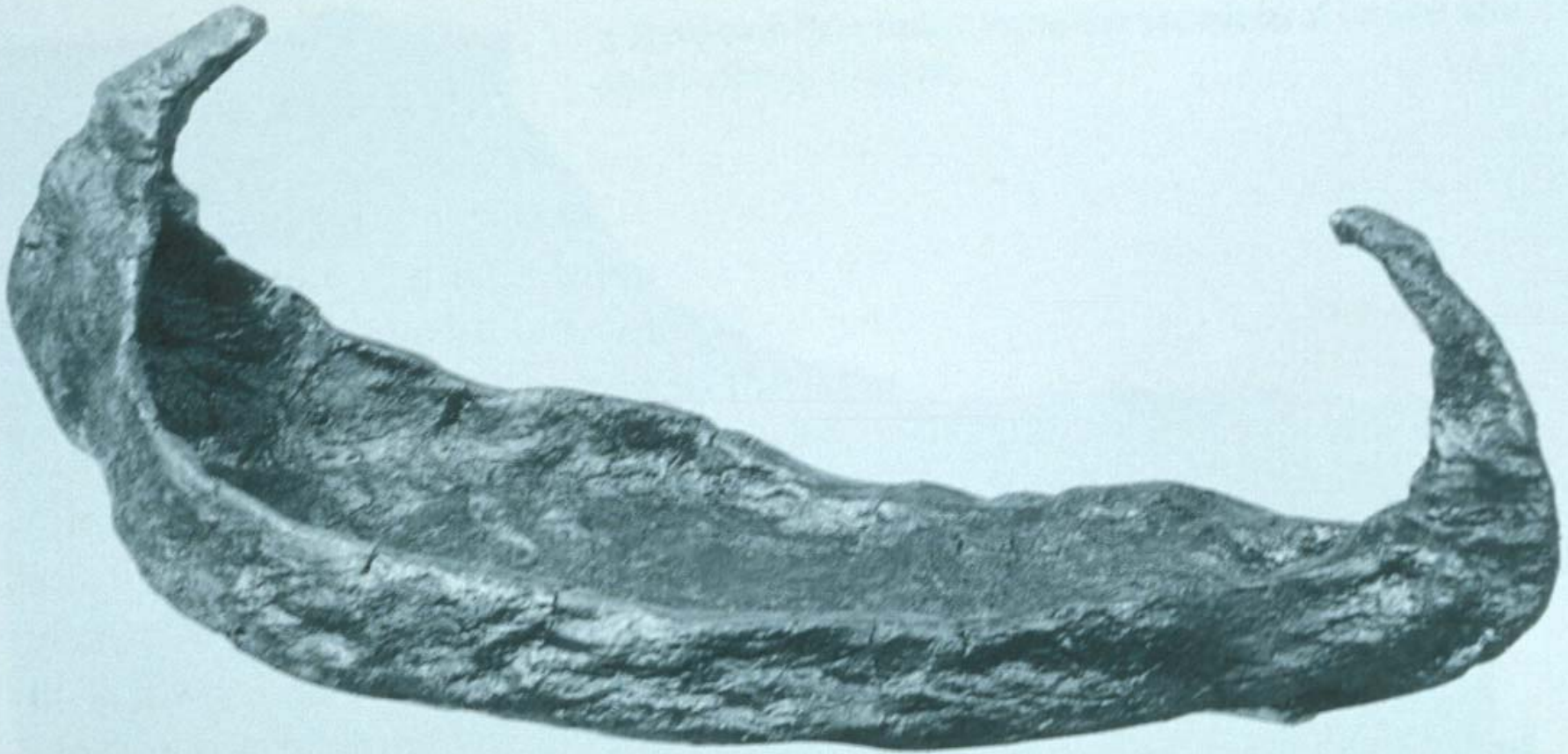
Tower of Jericho



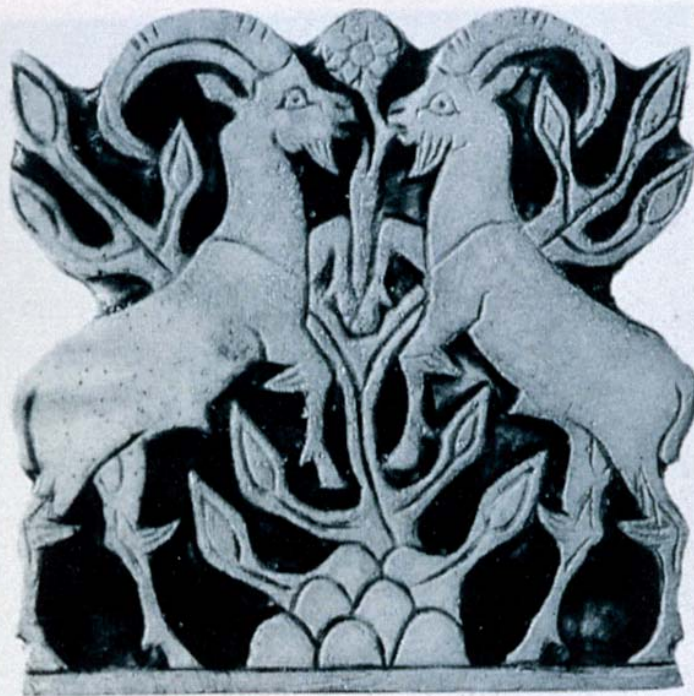


*Figure 10. Tower of the fortifications at Neolithic Jericho. From K. Kenyon, *Excavations at Jericho III* (Jerusalem, 1981), pl. 7a. Courtesy, British School of Archaeology, Jerusalem.*

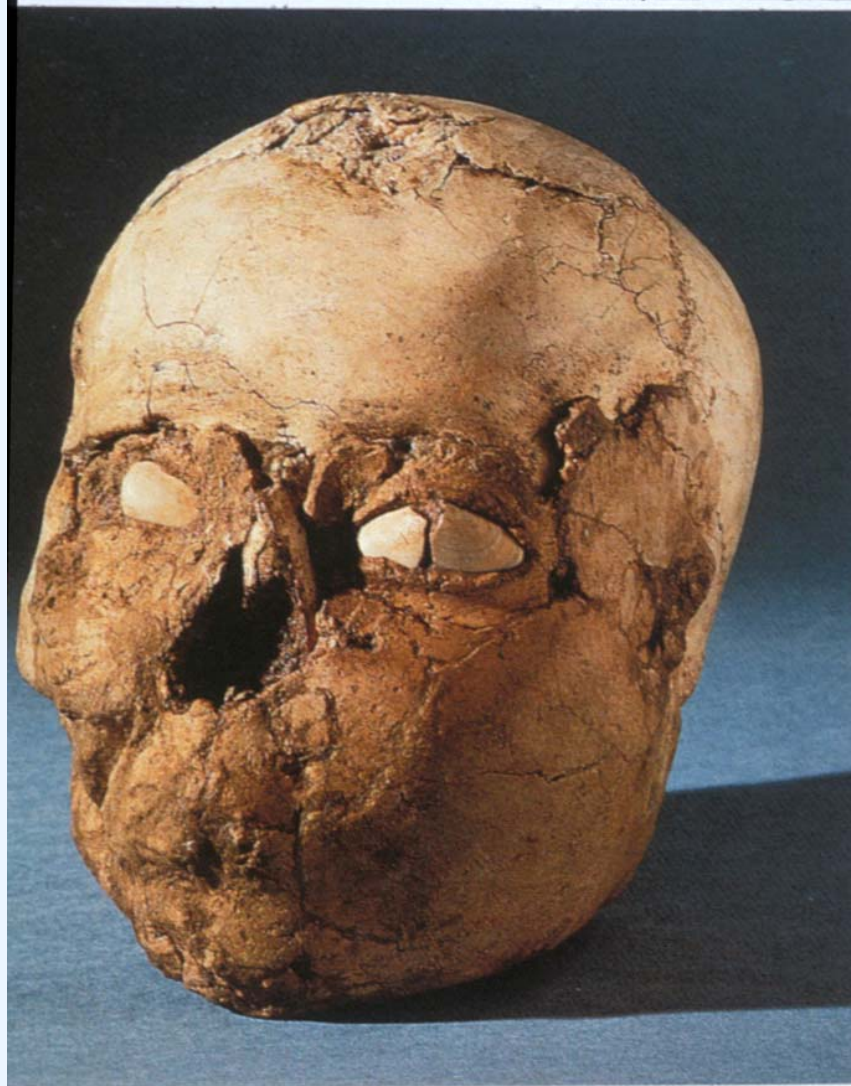
Bitumen: Model of Boat



M1-40



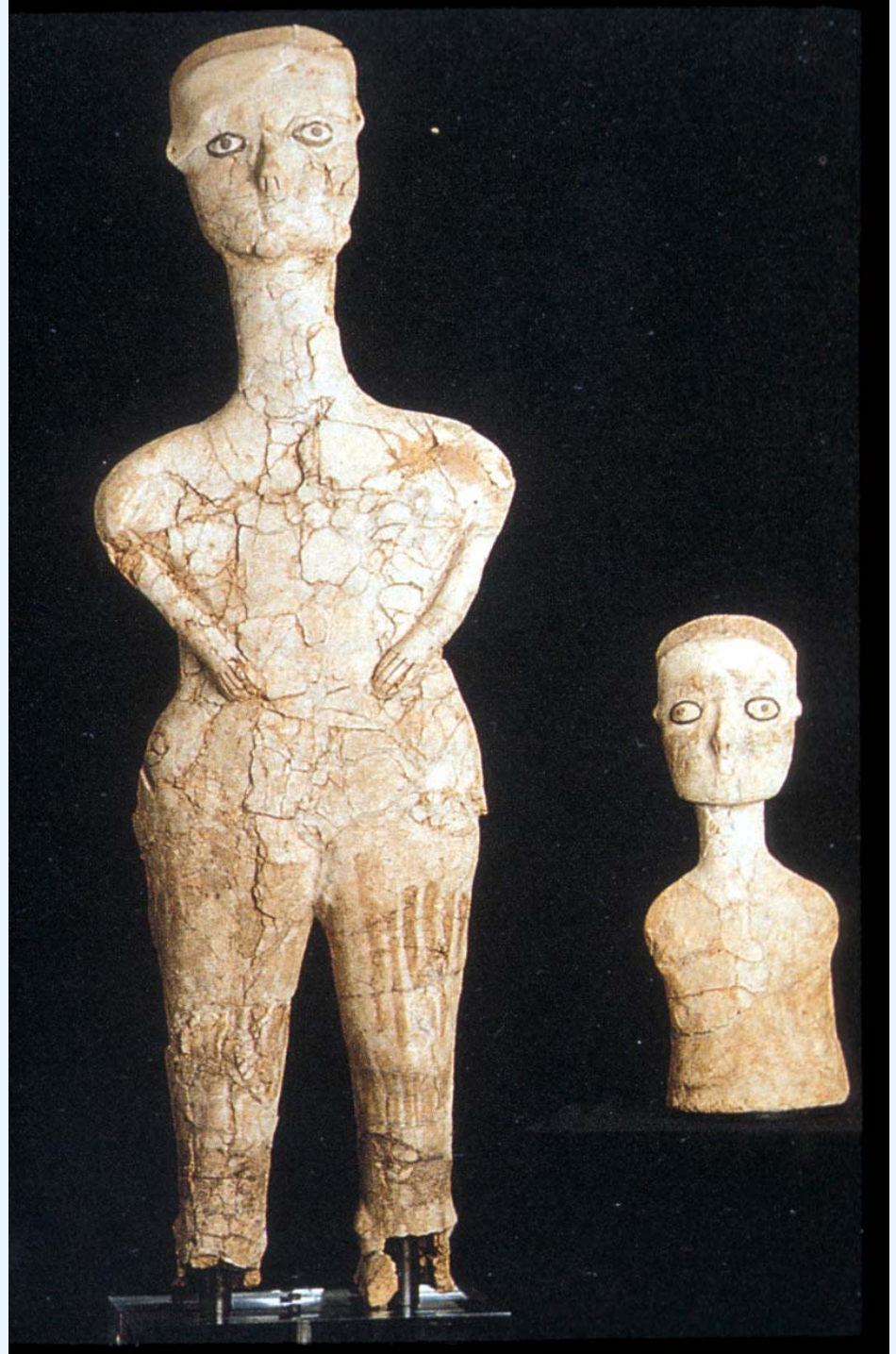
47 The motif of pairs of goats browsing in a tree, often on a hill, was common in Near Eastern art at most periods. Examples in the round have rarely survived (though see Fig. 49), but there are many carved on seals. On this small shell plaque the background has been cut away and filled with bitumen so that the design stands out. From Pu-abī's grave in the Royal Cemetery at Ur (c. 2600 BC). Ht 4.4 cm.

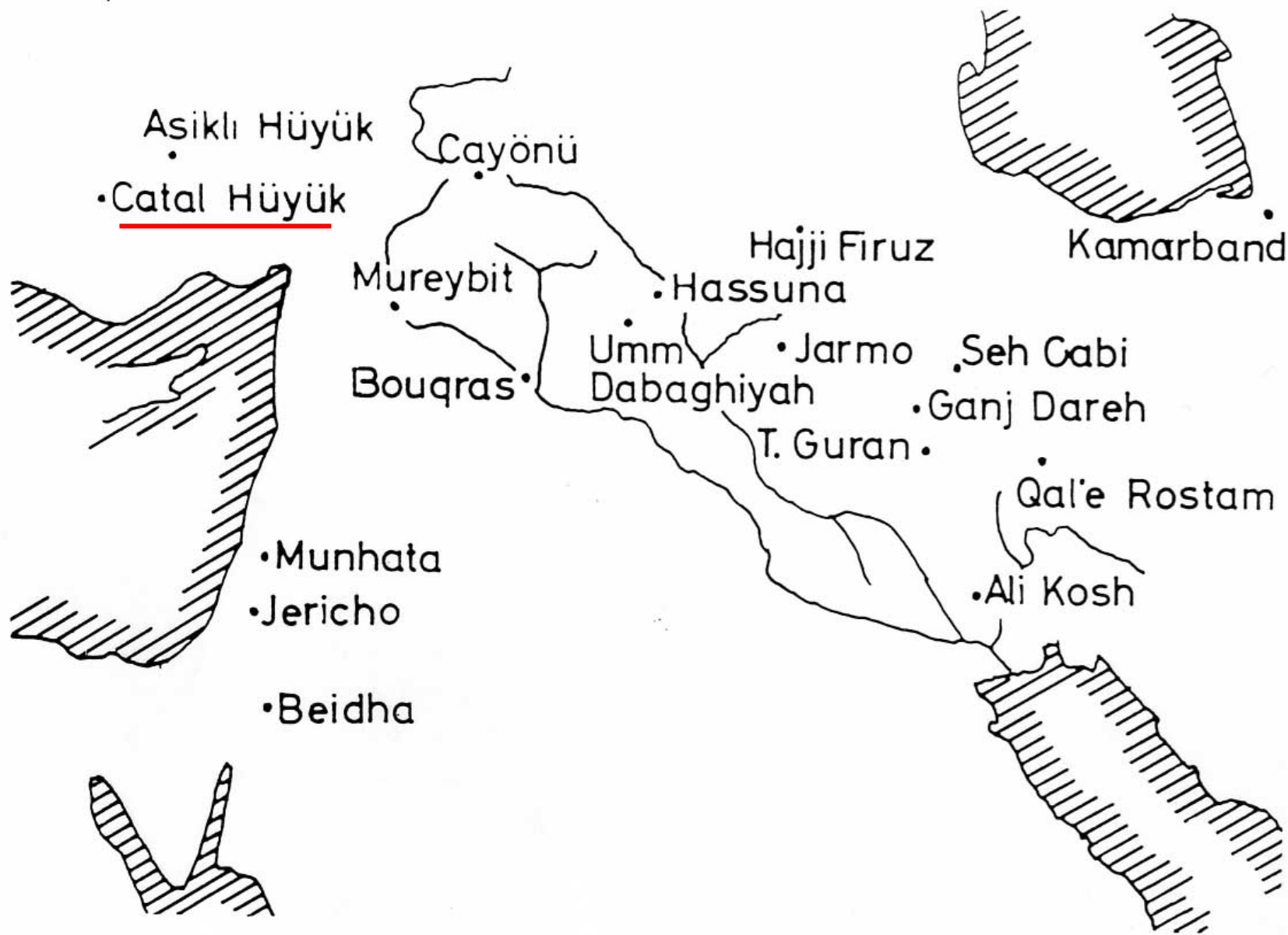


20 ABOVE LEFT Neolithic skull from Jericho. The lower jaw has been removed and the face has been carefully remodelled in plaster, with shells for the eyes and red and black paint to represent hair and moustaches. About 6750–6250 BC.

Statues from Ain Ghazal

(ca. 6750-6250 BCE)





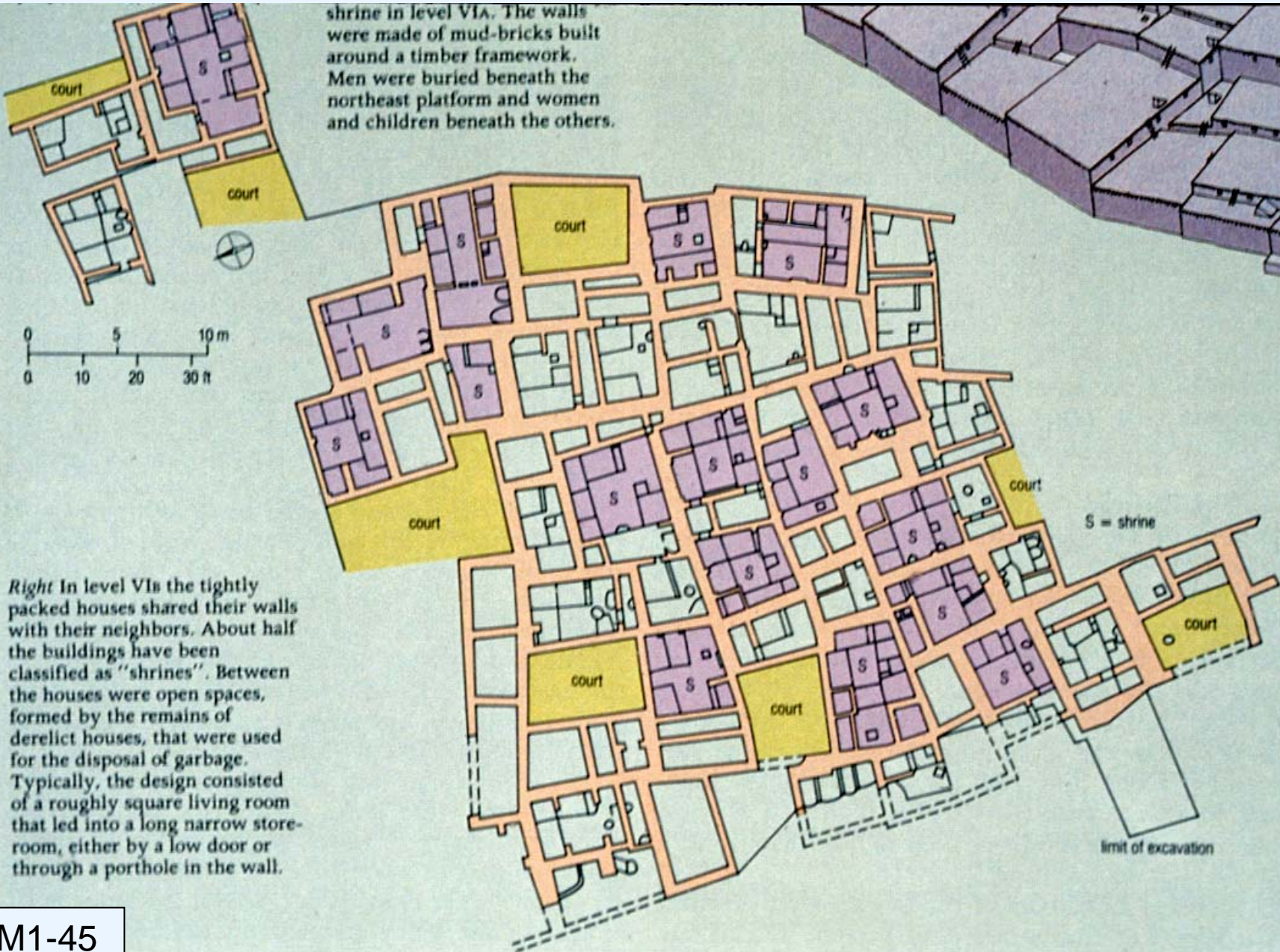
Neolithic sites in the Near East.

Çatal Hüyük



Map of Çatal Hüyük

shrine in level VIA. The walls were made of mud-bricks built around a timber framework. Men were buried beneath the northeast platform and women and children beneath the others.



Right In level VIa the tightly packed houses shared their walls with their neighbors. About half the buildings have been classified as "shrines". Between the houses were open spaces, formed by the remains of derelict houses, that were used for the disposal of garbage. Typically, the design consisted of a roughly square living room that led into a long narrow store-room, either by a low door or through a porthole in the wall.

Above right the north shrine in the vultu and it has the scene up as bir corpse be

Right On leopards VII. The replaster repainted

Çatal Hüyük: houses



Çatal Hüyük, a beehive city 8,000 years old

The strange, streetless city of Çatal Hüyük in southern Turkey marked a revolution in prehistoric building. The mud-brick dwellings, built more than 8,000 years ago, were clustered together like the cells of a beehive. They were lit by small windows built high in the walls and their only entrance was on the roof. The reconstruction of this remarkable city follows the painstaking work of the British archaeologist James Mellaart, who discovered Çatal Hüyük and excavated the site from 1961 to 1965.

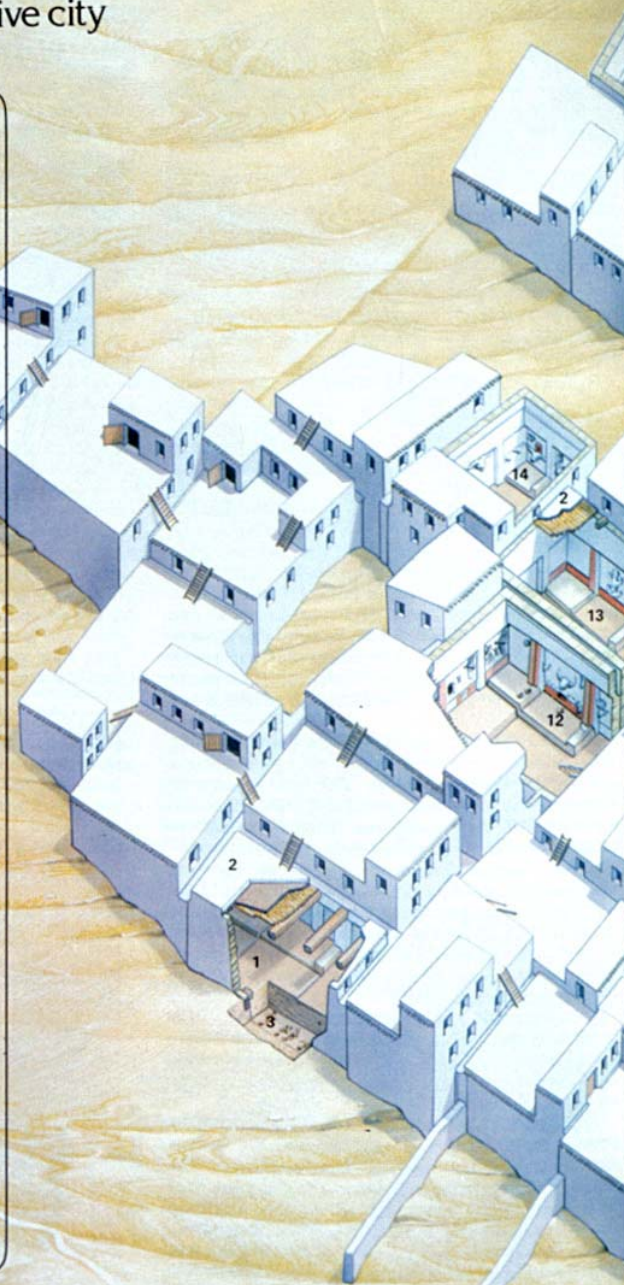
The houses of Çatal Hüyük were all very much alike with main rooms [1] measuring about 20 ft by 13 ft. The roof [2] was constructed from bundles of reeds covered by a thick layer of mud and resting on two heavy beams and numerous joists. A ladder dropped through the entrance and visitors stepped down into the room below. The kitchen took up almost one-third of the living space. Along the walls were elevated platforms where the occupants sat and slept—large platforms for women and children, smaller ones for men.

Beneath these platforms the people of Çatal Hüyük buried skeletons of their dead [3]. The bodies were first left out in the open to be stripped clean by vultures before being laid to rest inside the mud houses.

Some of the buildings of Çatal Hüyük were religious sanctuaries [4, 16] where ceremonies almost certainly took place. They were impressively ornamented with wall-paintings and plaster relief [9, 10, 11, 15]. Such decorations, in dwellings as well as shrines, helped bring light within to supplement stone lamps placed in wall niches. Some purely decorative motifs are reflected today in the geometric patterns of Anatolian carpets [4]. Mellaart found on the walls many symbols of fertility. These took the form of a woman giving birth [13], of breasts or of a male god often associated with the bull [6, 7, 8, 14]. Other sanctuaries were adorned with vultures and were clearly linked with burial ceremonies [5, 12]. None had altars or sacrificial tables.

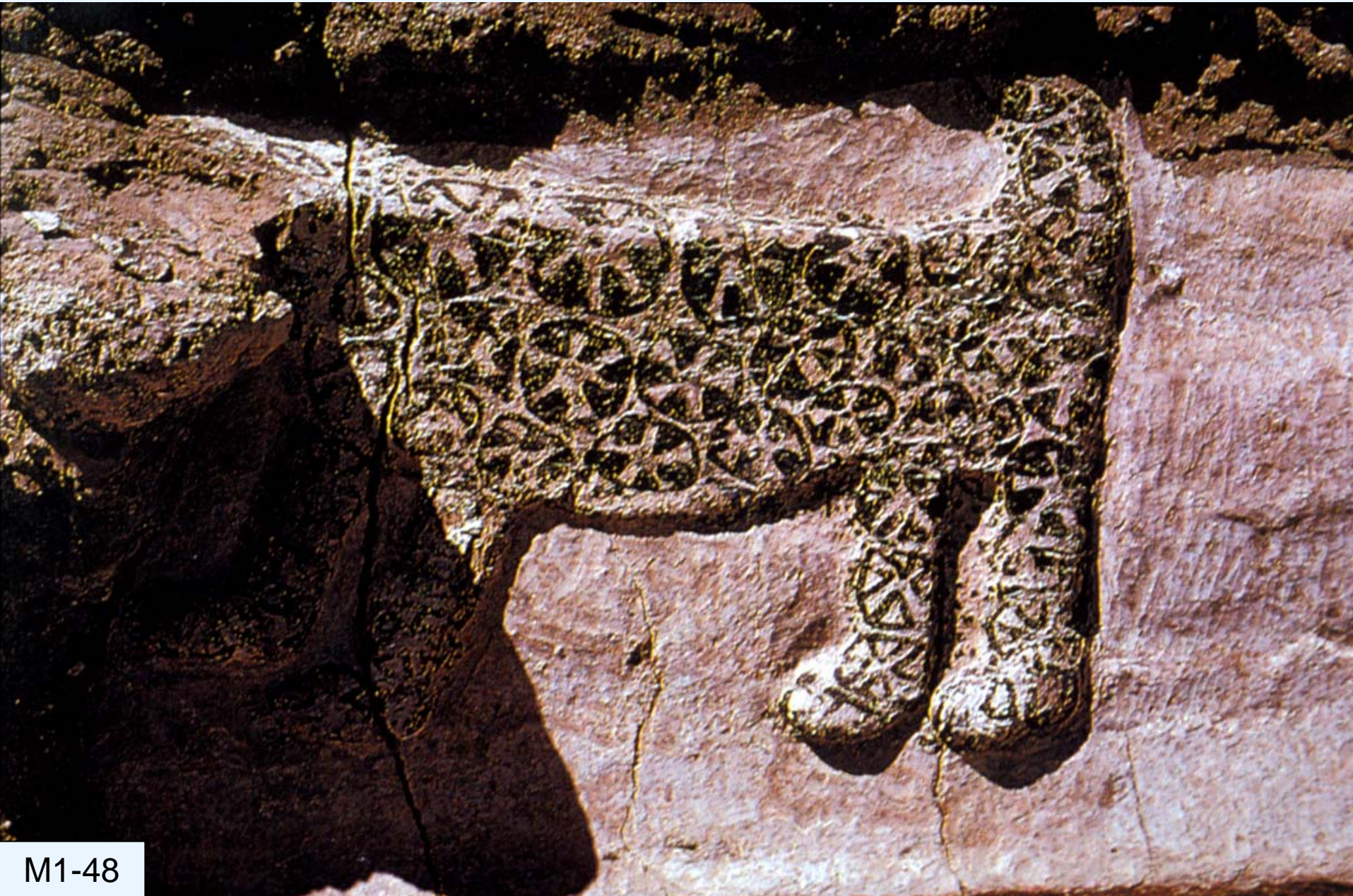
The people of Çatal Hüyük were most likely farmers or cattle herders who needed to live close to the broad plain stretching to the north of the city. There was no local stone to build with and the crude mud bricks were unsuitable for fortification. But the streetless city offered only a high and continuous wall to a would-be attacker.

In the event of an assault, the people simply took away their ladders and retreated into their houses. Capture then would be possible only by a long, difficult and costly house-by-house conquest—a daunting prospect for any attacker. The defences were probably effective, for no trace has been found at Çatal Hüyük of any plunder or massacre during its nearly 1,000 years of existence as an occupied city.



0 1 2 3 4 5 10 yards

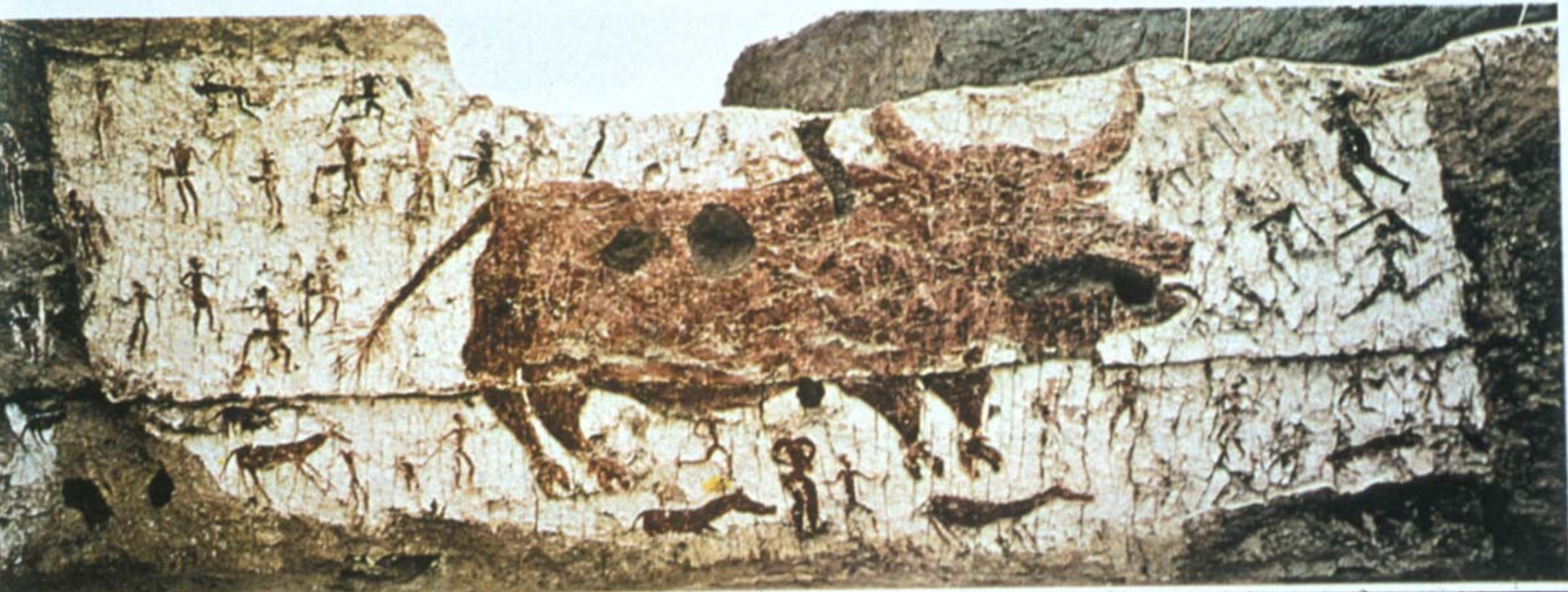
Çatal Hüyük: leopard painted on plaster



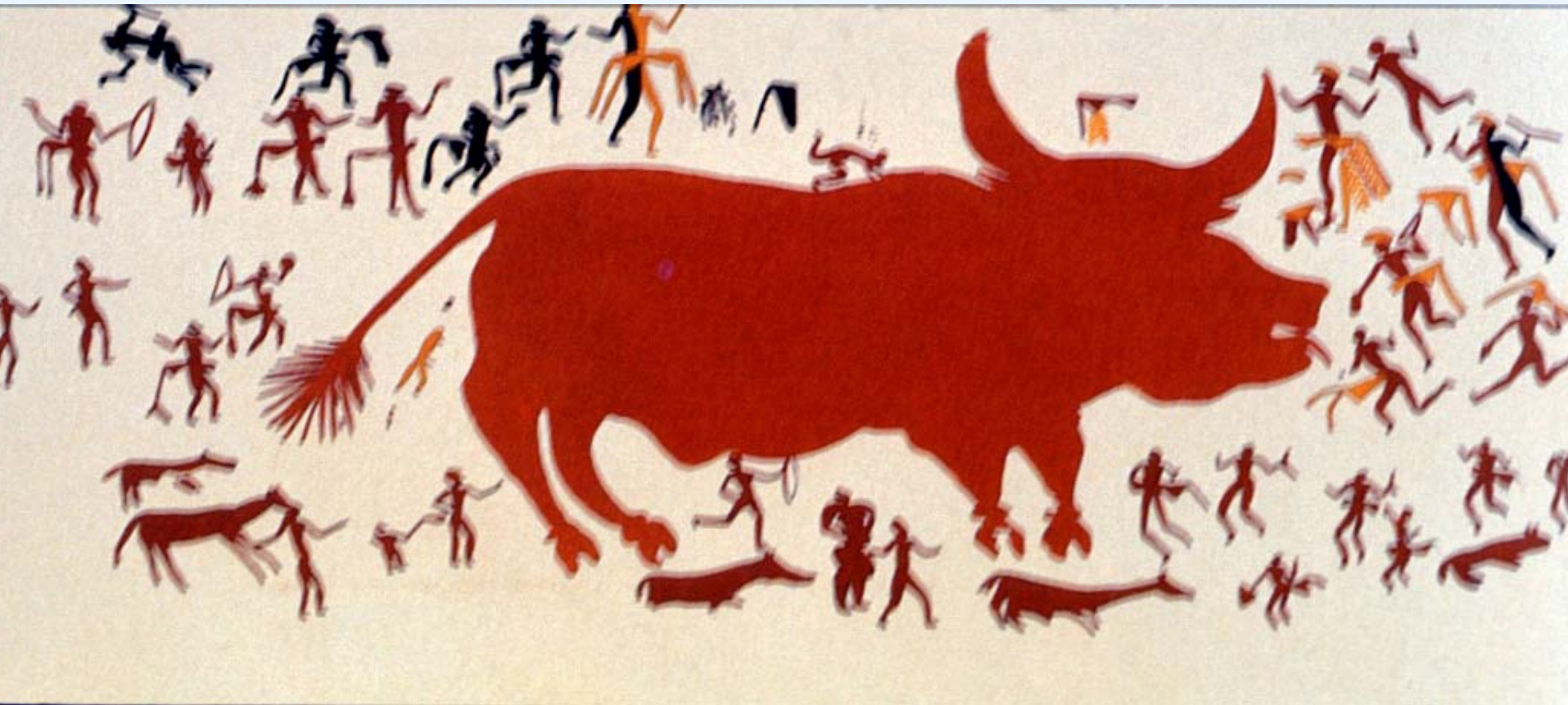
M1-48

Çatal Hüyük: bull fresco

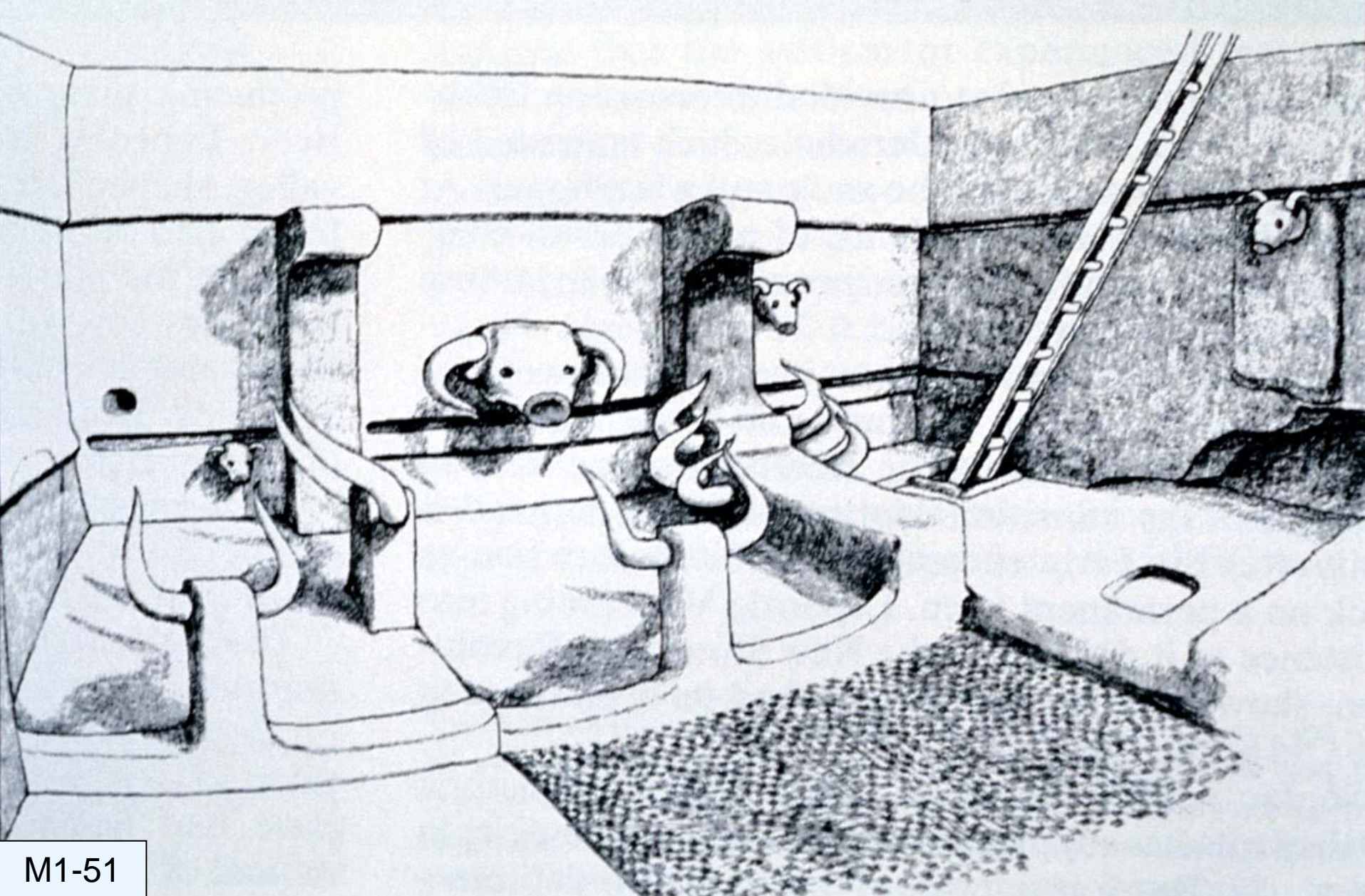
The Great Red Bull, one of the most striking frescoes at the prehistoric city of Çatal Hüyük, dates from about 6000 BC. The painting measures roughly 15 by 5 ft and shows the bull surrounded by armed hunters. It was undoubtedly the chief decoration in a sanctuary, and probably symbolised a god.



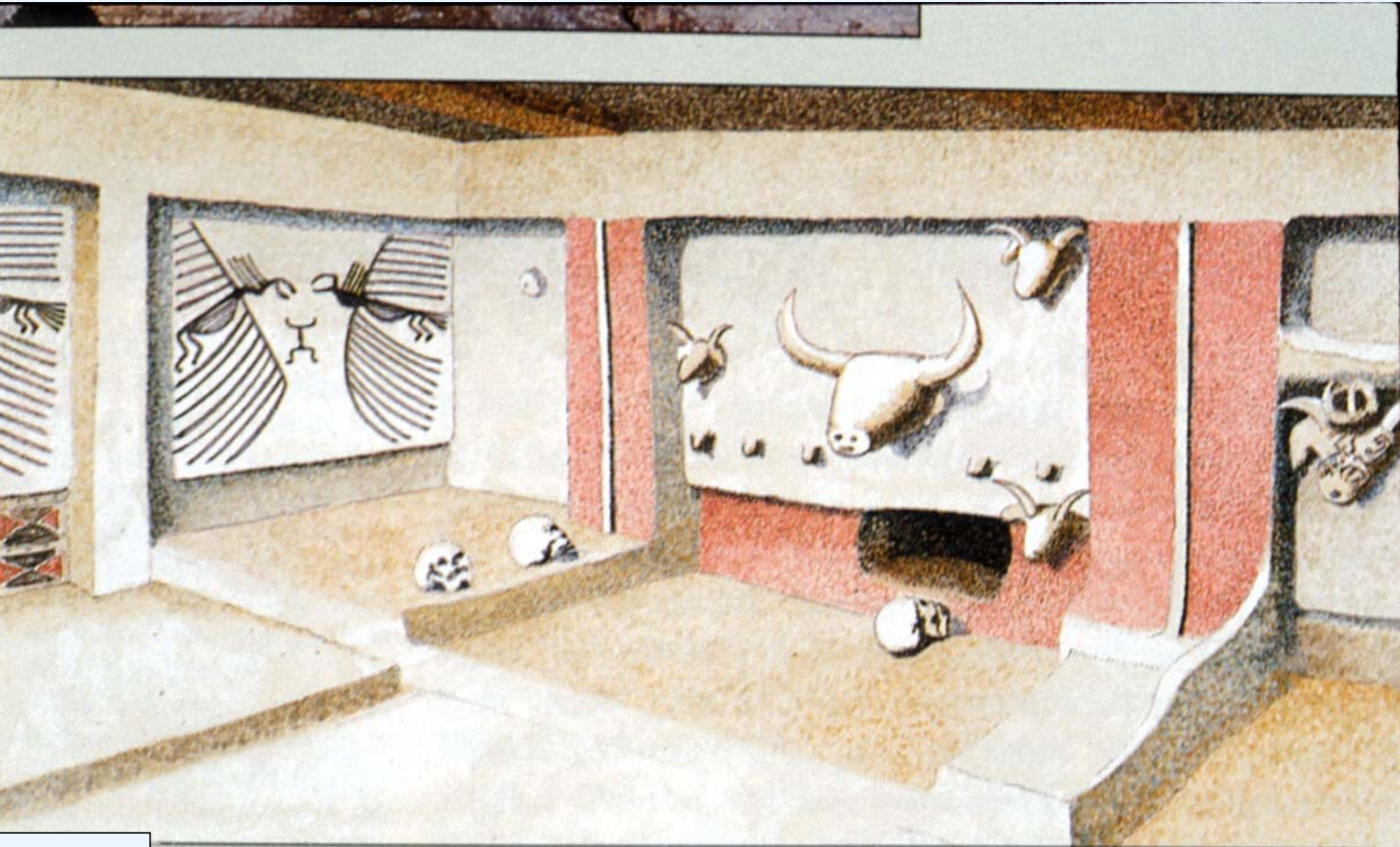
Çatal Hüyük: bull fresco



Çatal Hüyük: bull shrine



Çatal Hüyük: bull shrine



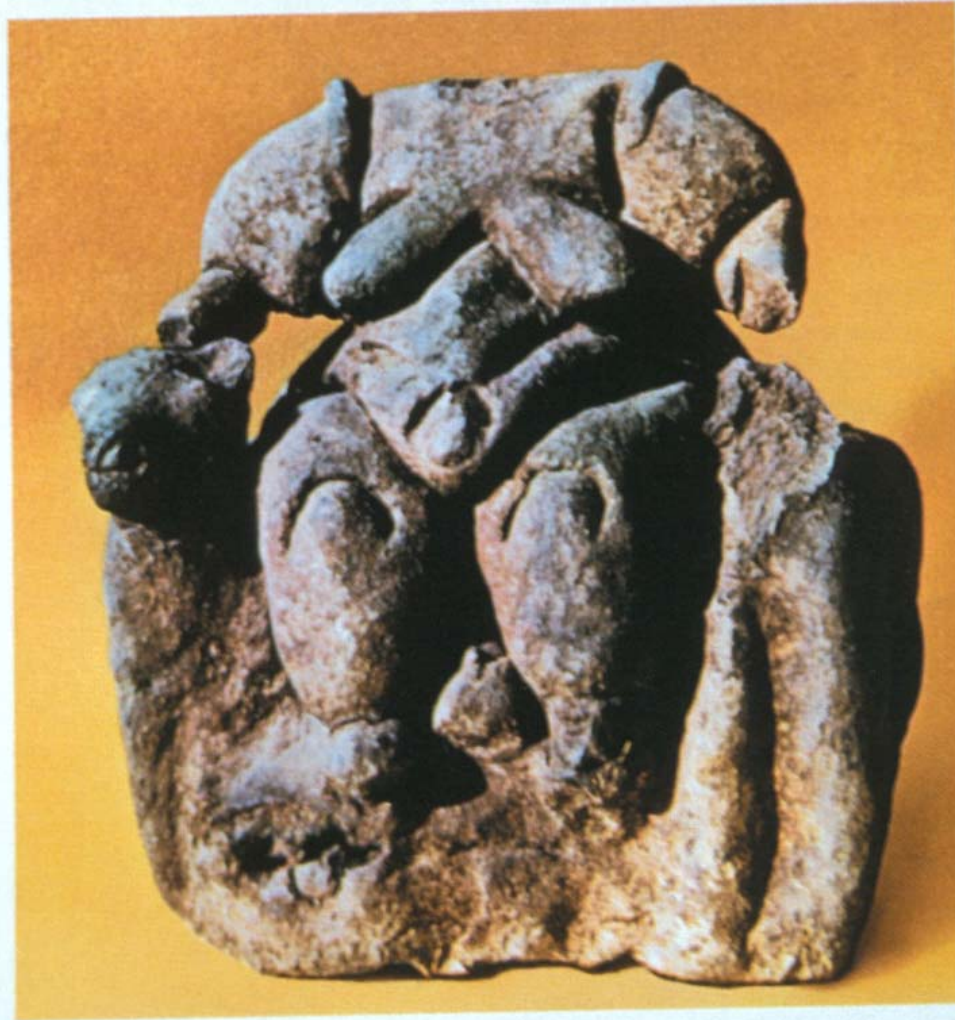
Çatal Hüyük

statuette of birth
goddess seated on
leopard throne

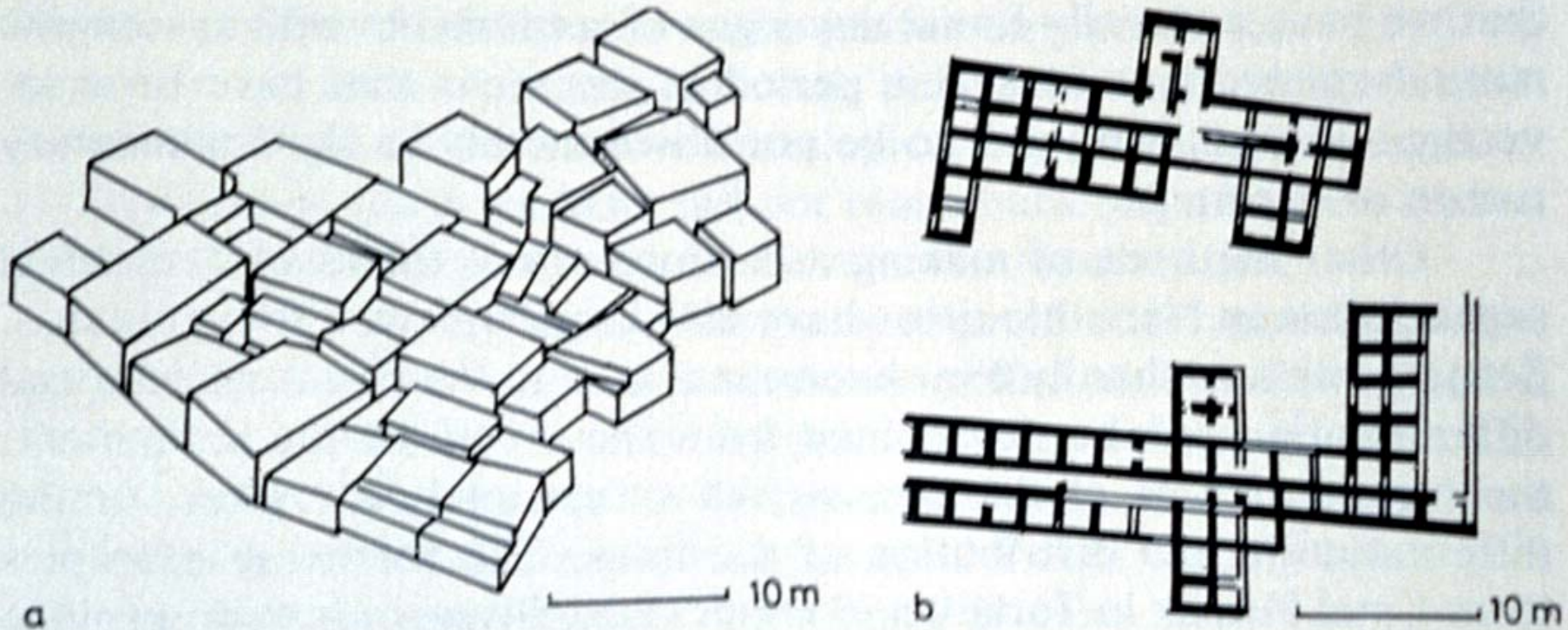


Above Baked clay figure of a fat pregnant female in the act of giving birth. It has been identified as a "birth goddess" supported by two cat-like animals. The figure was found in one of the latest shrines at Chatal Huyuk. The head has been restored.

This statuette found at the site of Çatal Hüyük may have played a part in the fertility rites that were practised there. It represents a mother-goddess giving birth to a child on a leopard throne. The carving indicates the importance of agriculture and women in the society of the city.



Chapter Two



*Figure 9. (a) Graphic reconstruction of part of the Neolithic settlement of Çatal Hüyük (Turkey), and (b) plan of the principal buildings at Umm Dabaghiyah (Iraq). After (a) J. Mellaart, "Excavations at Çatal Hüyük, 1962," *Anatolian Studies* 13 (1963), fig. 6, and (b) D. Kirkbride, "Umm Dabaghiyah, 1974," *Iraq* 37 (1975), pl. 1.*

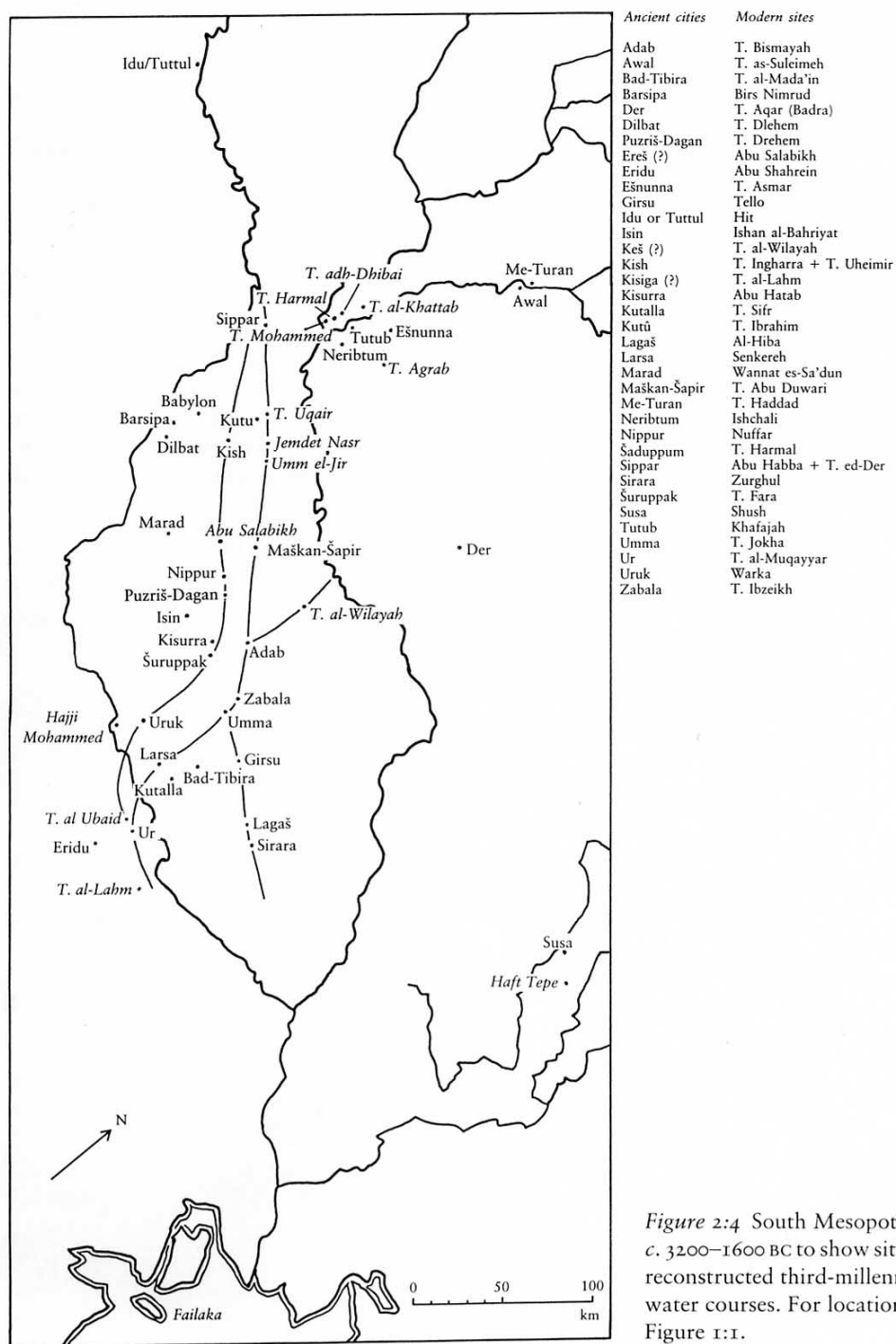
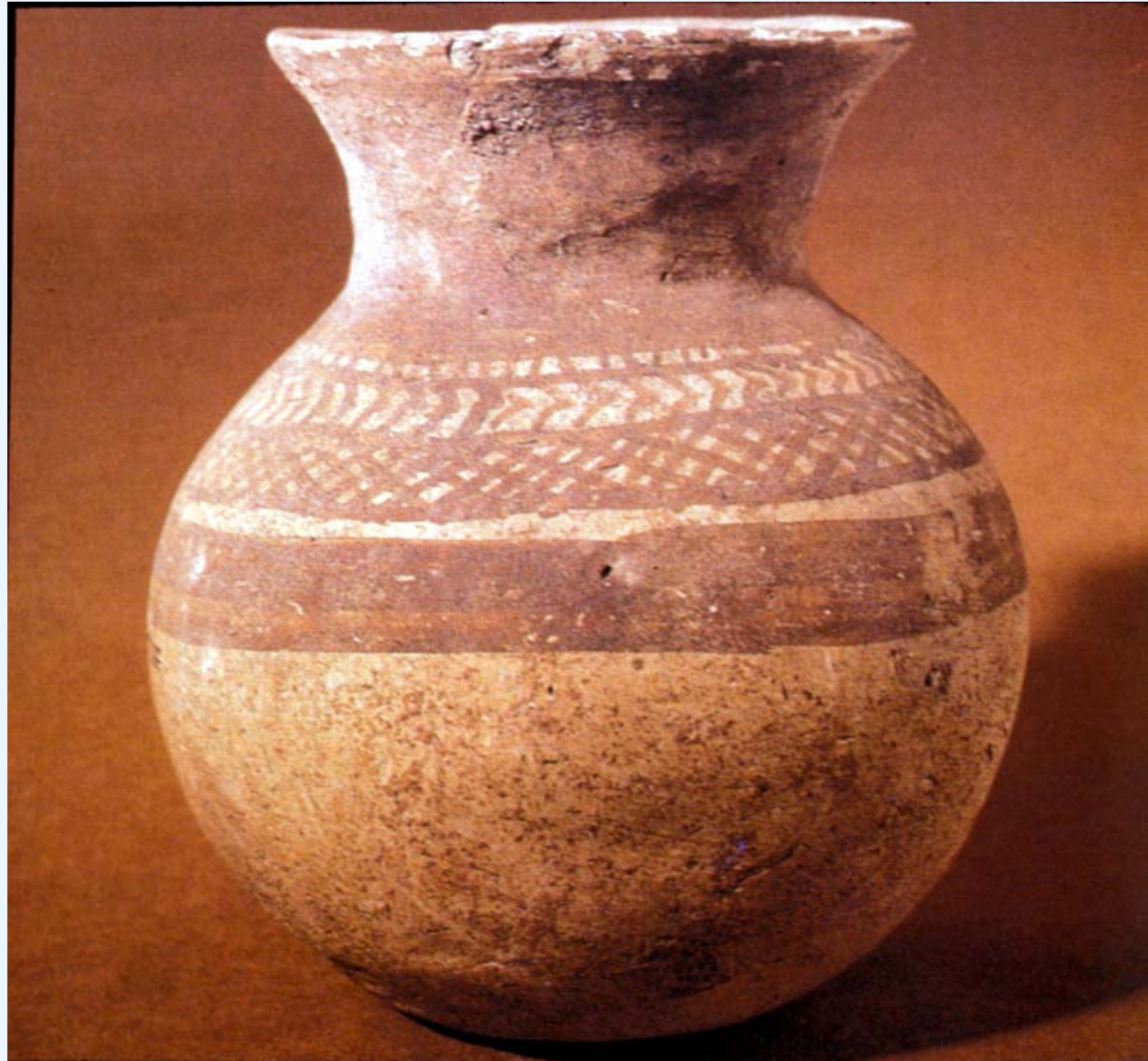


Figure 2:4 South Mesopotamia c. 3200–1600 BC to show sites and reconstructed third-millennium water courses. For location see Figure 1:1.

| Western and Northern Neighbors | | | Babylonia | | Eastern Neighbors | |
|--------------------------------|--|------------------------------|----------------------|----------------------|----------------------|--|
| 7000 | Domestication of plants and animals | Çayönü/ Jericho/ Çatal Hüyük | Prepottery Neolithic | | Prepottery Neolithic | Domestication of plants and animals |
| | Permanent settlements in favorable locations | Umm Dabaghiyah | | | T. Sarab/ T. Guran | Permanent settlements in favorable locations |
| 6500 | | | | | | |
| 6000 | Settlements in dry farming areas; far-reaching trade | Hassuna | Pottery Neolithic | | Pottery Neolithic | Settlements in dry-farming areas; far-reaching trade |
| 5500 | | | Kolkolithic | | Kolkolithic | |
| 5000 | Local centers | Halaf | | | | Local centers |
| 4500 | | | | | Susiana sequence | |
| 4000 | | Northern Ubaid | Ubaid | Isolated settlements | "Susa A" | Regional centers |
| 3500 | | | Early Uruk | | | |
| 3000 | | | Late Uruk | Regional centers | | |
| | Regional centers | Tell Chuera | Jamdet Hasr | | "Susa D" | |
| 2500 | | Ebla | Early I dynastic | II City states | | |
| | | | Bronze Age | III Regional states | | |
| 2000 | | | Akkad | | | |
| 1500 | Regional states | | Ur III | | | Regional states |
| | | | Old Babylonian | | | |

Figure 1. Chronological chart. Author's original.

Early Ubaid Jar (from Tell Arpachiyah)



M1-58

9 Below Bulls had religious significance as the embodiment of divine power and as fertility symbols. This clay bull figurine comes from the Ubaid period, before 4000 BC.



Temple at Warka



M1-60

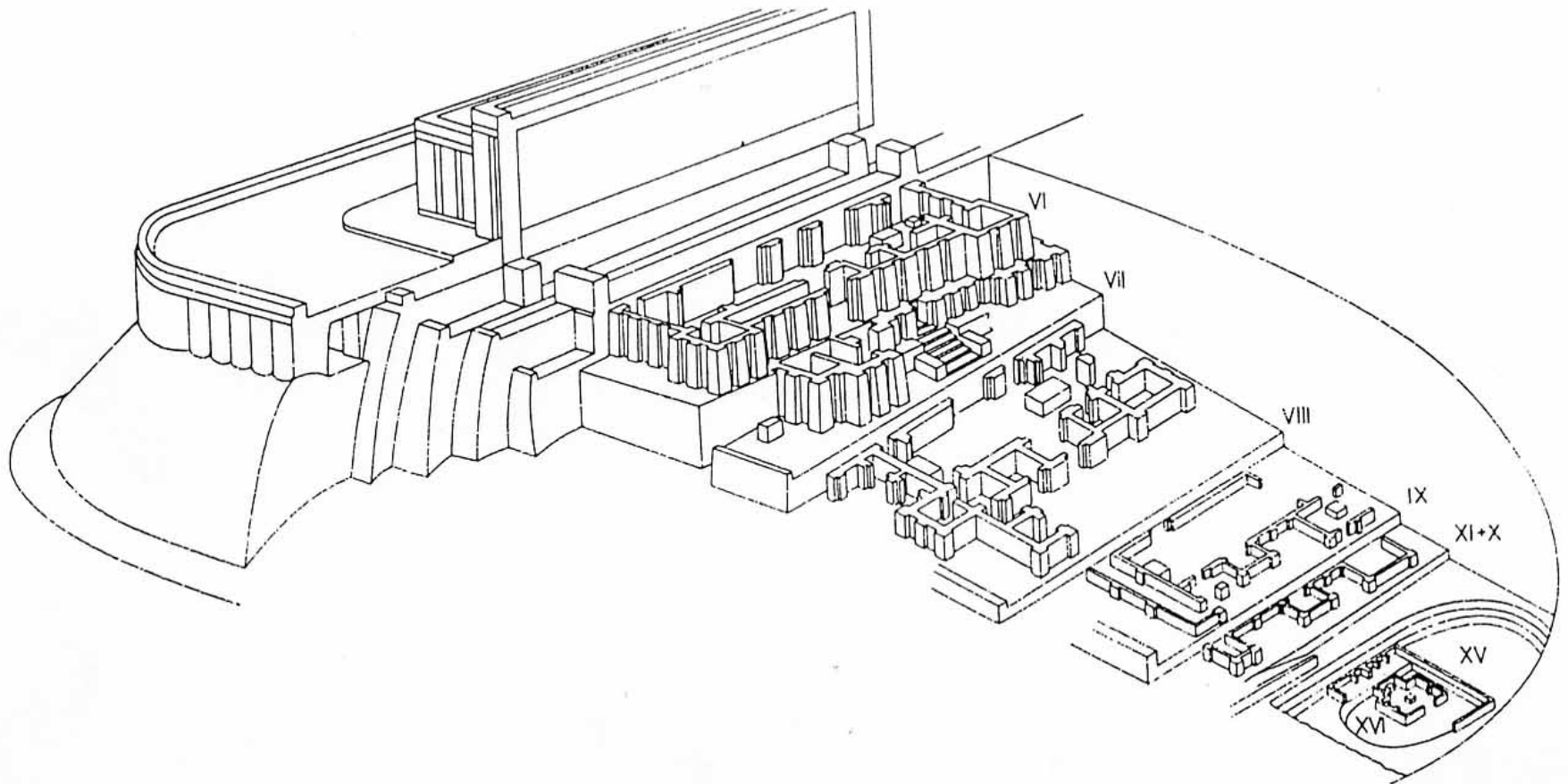


Figure 2:2 The Temple at Eridu. Reconstruction showing the development from the earliest Ubaid level (c. 5000 BC) to the Uruk period temple (c. 3000 BC). Levels VI–XVI were built one immediately above the other, but have been shown offset here. (After Heinrich and Seidl 1982, Abb. 60)

Indented Façade on early cylinder seal

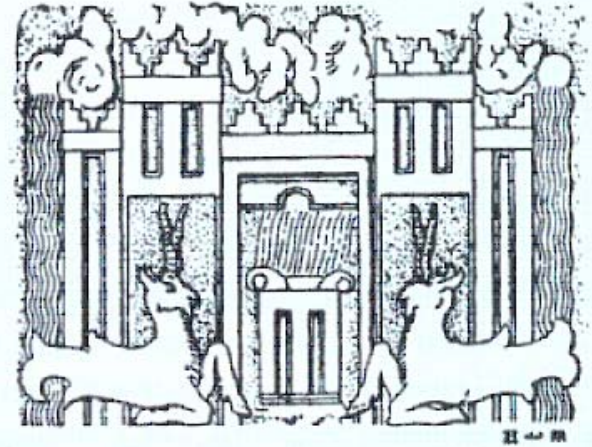


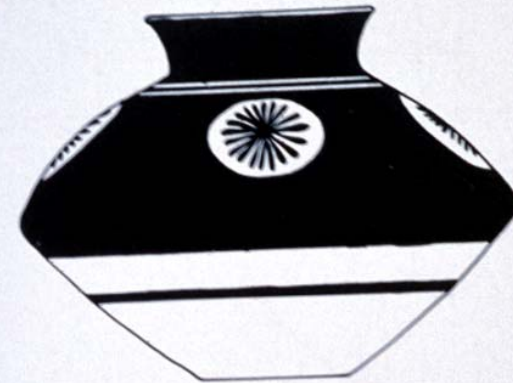
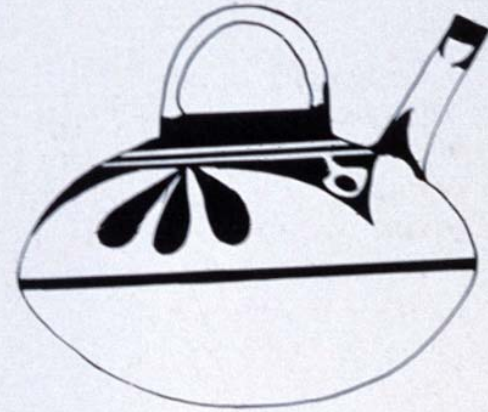
Fig. 29. Drawing of the seal impression on cat. no. 68. Reproduced from Andrae 1977, fig. 131

Ubaid
bowl



M1-62

Ubaid pottery styles



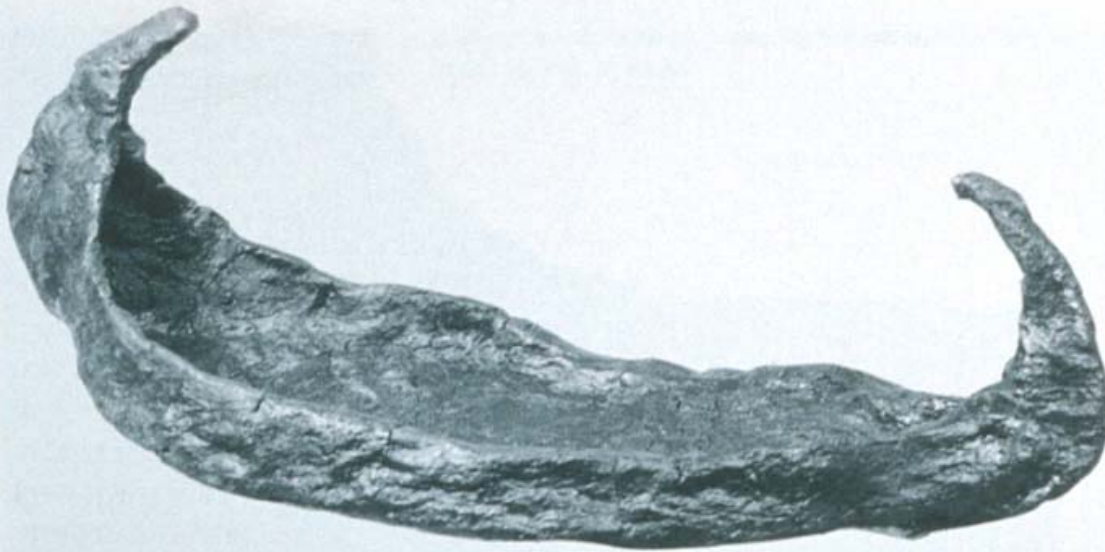
9 The earliest Al 'Ubaid pottery is found only in Sumer but by the mid-5th millennium this style occurs throughout Mesopotamia, northern Syria and even in Saudi Arabia. These examples come from Ur and the small site of Arpachiyah near Nineveh. After Woolley; Mallowan and Rose.

Clay incense burner in the form of a house

(from Al-Ubaid)



Bitumen Boat: votive offering

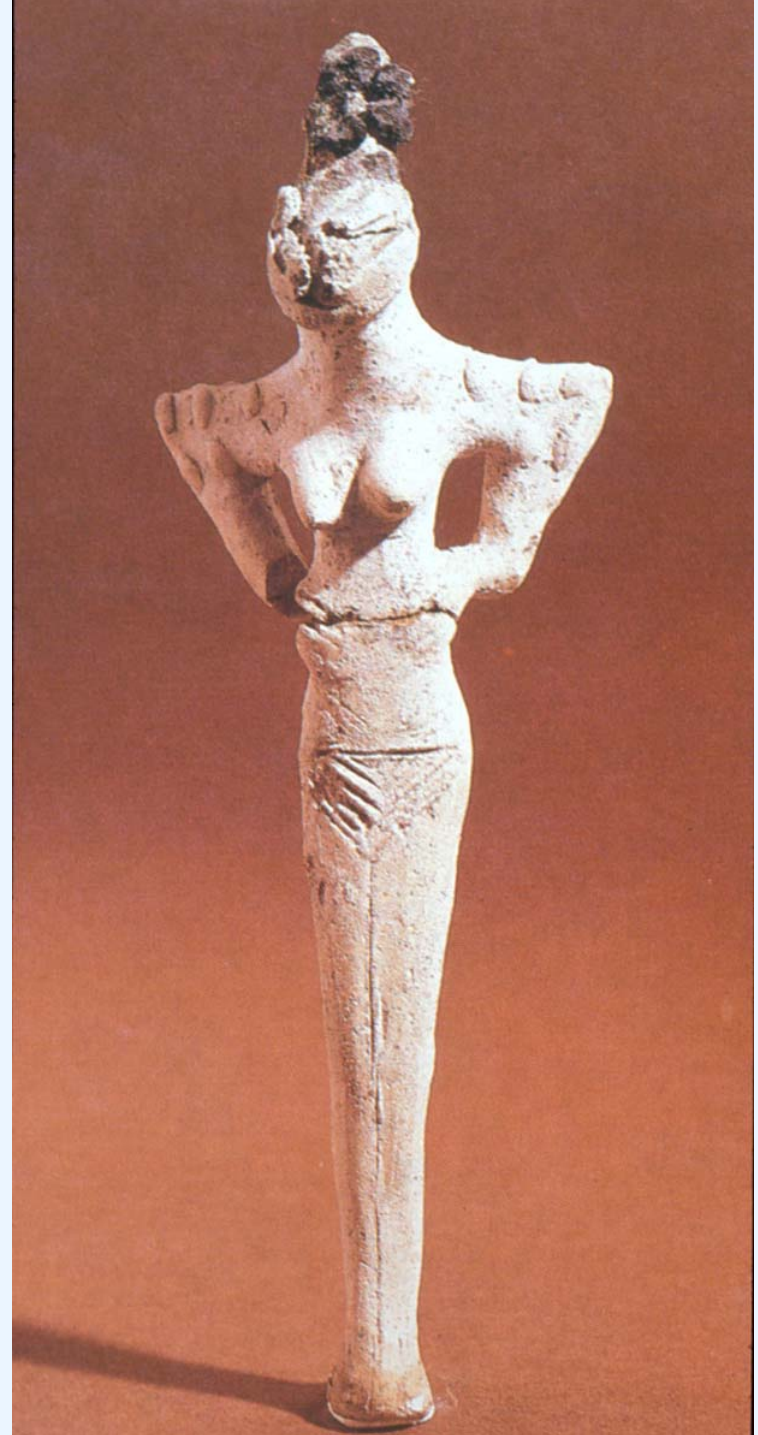


8 (Left) Bitumen boat model which was placed loaded with goods in a grave at Ur, to supply the dead person or possibly to lure away an evil demon. Boats of a similar design can still be seen in the marshes of south Mesopotamia (see below). About 2300 BC.

Lizard-headed Statuettes



Lizard-headed Statuette



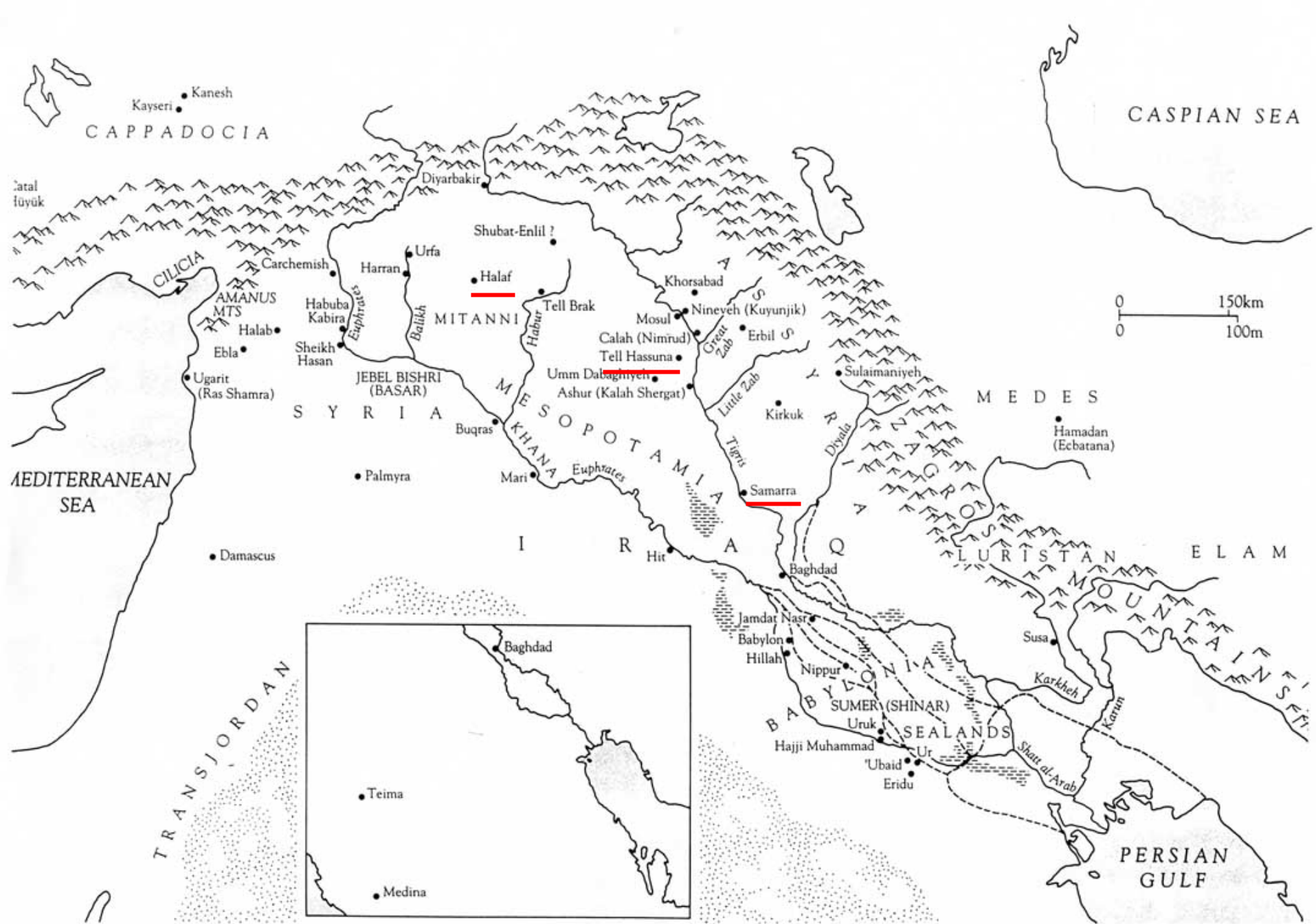
Heads of Lizarded-headed statuettes



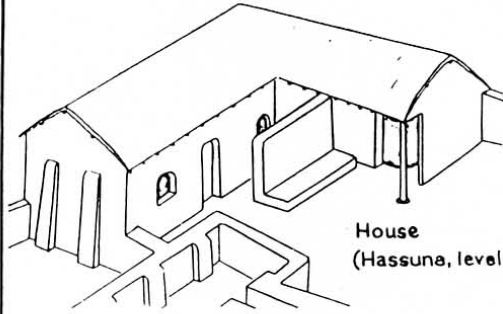
Anubis

Egyptian deity of
the dead

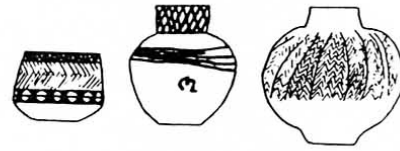




HASSUNA



House
(Hassuna, level IV)



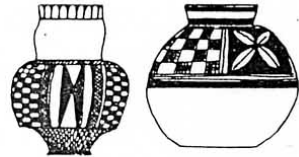
Hassuna pottery



Figurine



Flint sickle



Halaf pottery

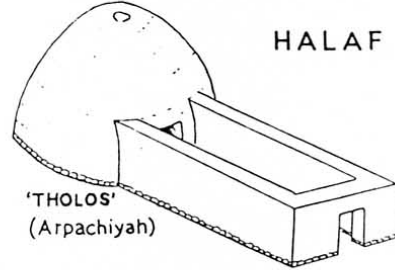


Stamp seal



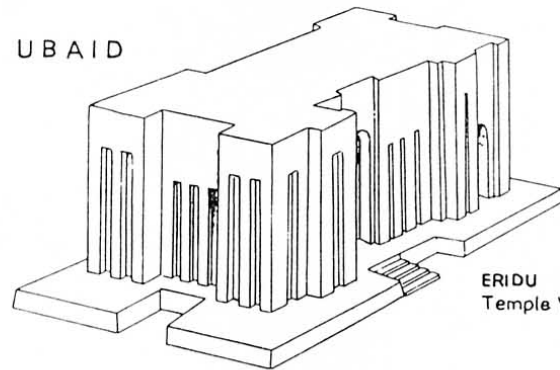
Figurine

HALAF



'THOLOS'
(Arpachiyah)

UBAID



ERIDU
Temple VII



Clay pestle



Figurine



Clay sickle

Ubaid pottery



Early Hassuna Vase



M1-72



14 Painted pottery: bowl and jar in the Samarra style.
From Samarra. About 5500 BC.

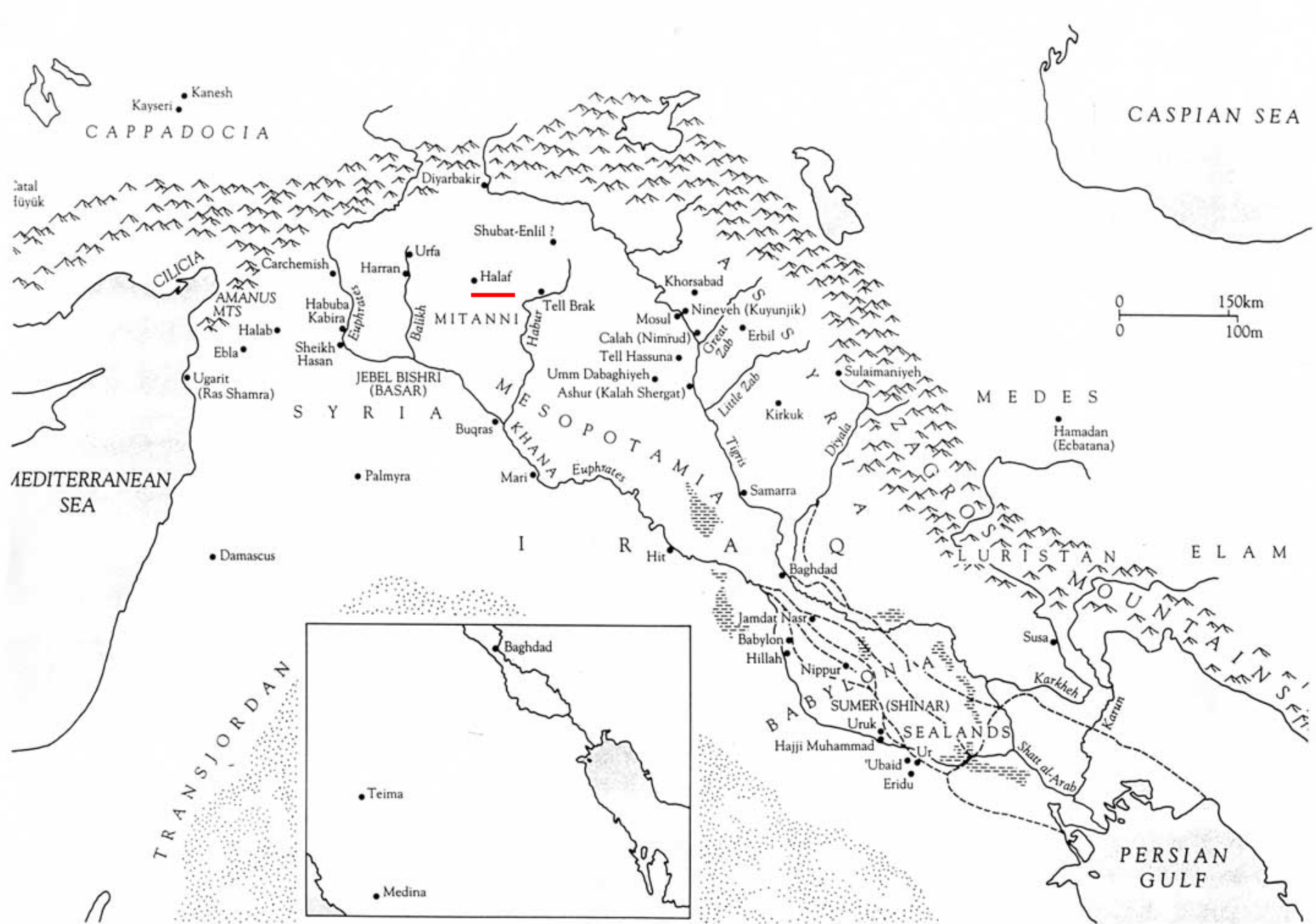


M1-73

Samarra Bowl, with sheep circling



M1-74



M1-01a



FIG. 5.
Sir Max Mallowan
supervising the excava-
tion of a mud-brick
pavement at Nimrud.
(Photo courtesy of
Joan Oates)

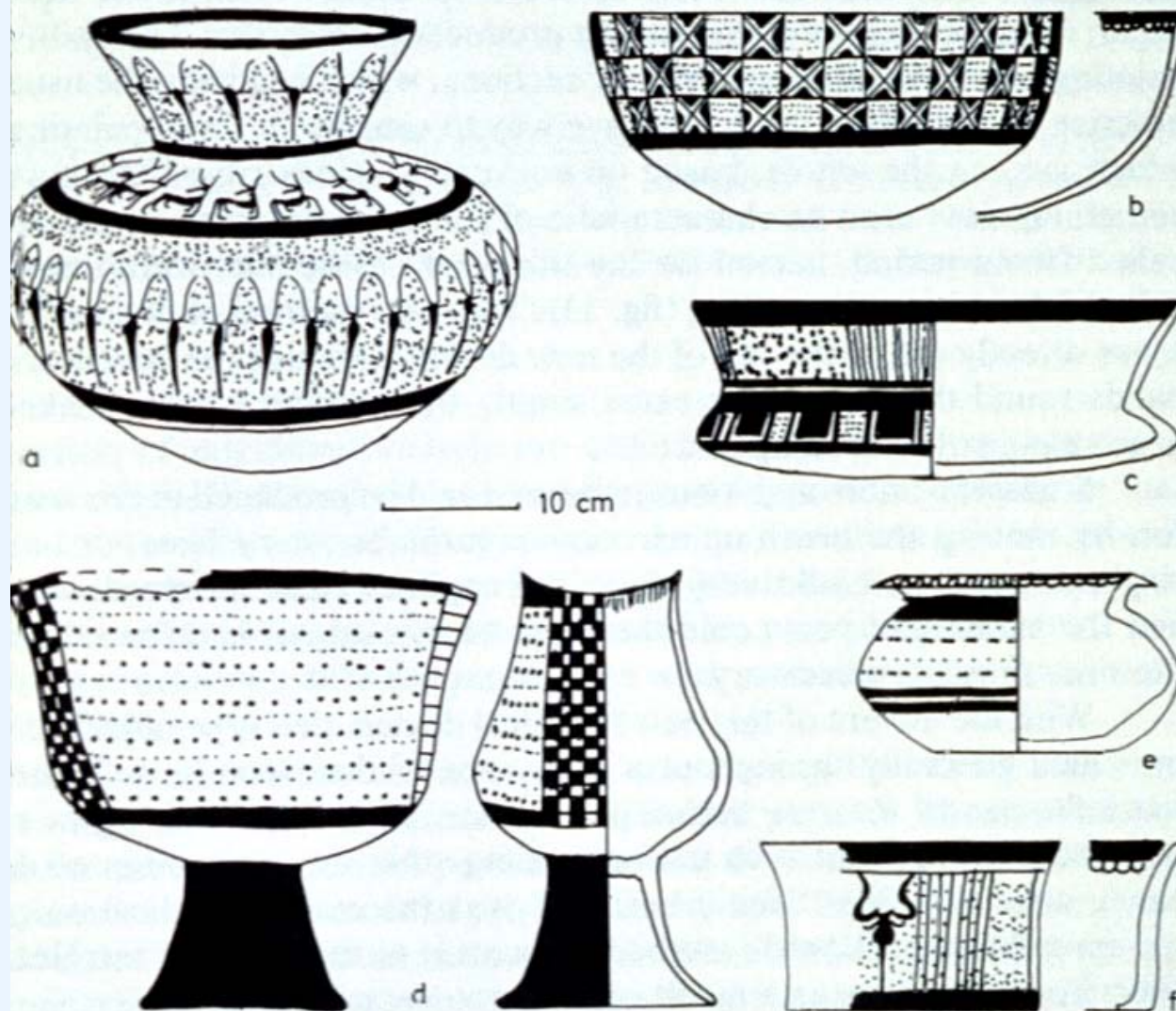
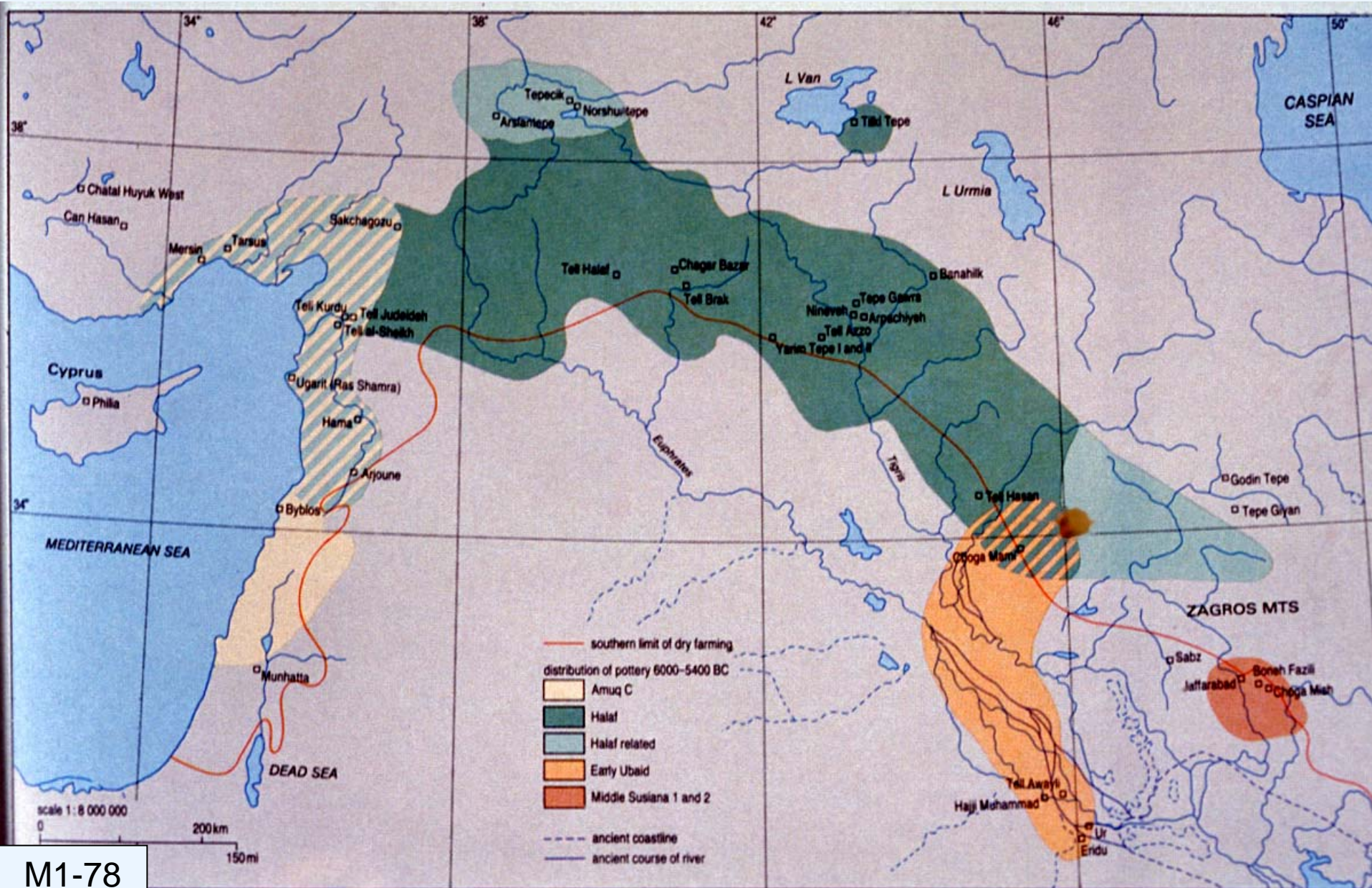


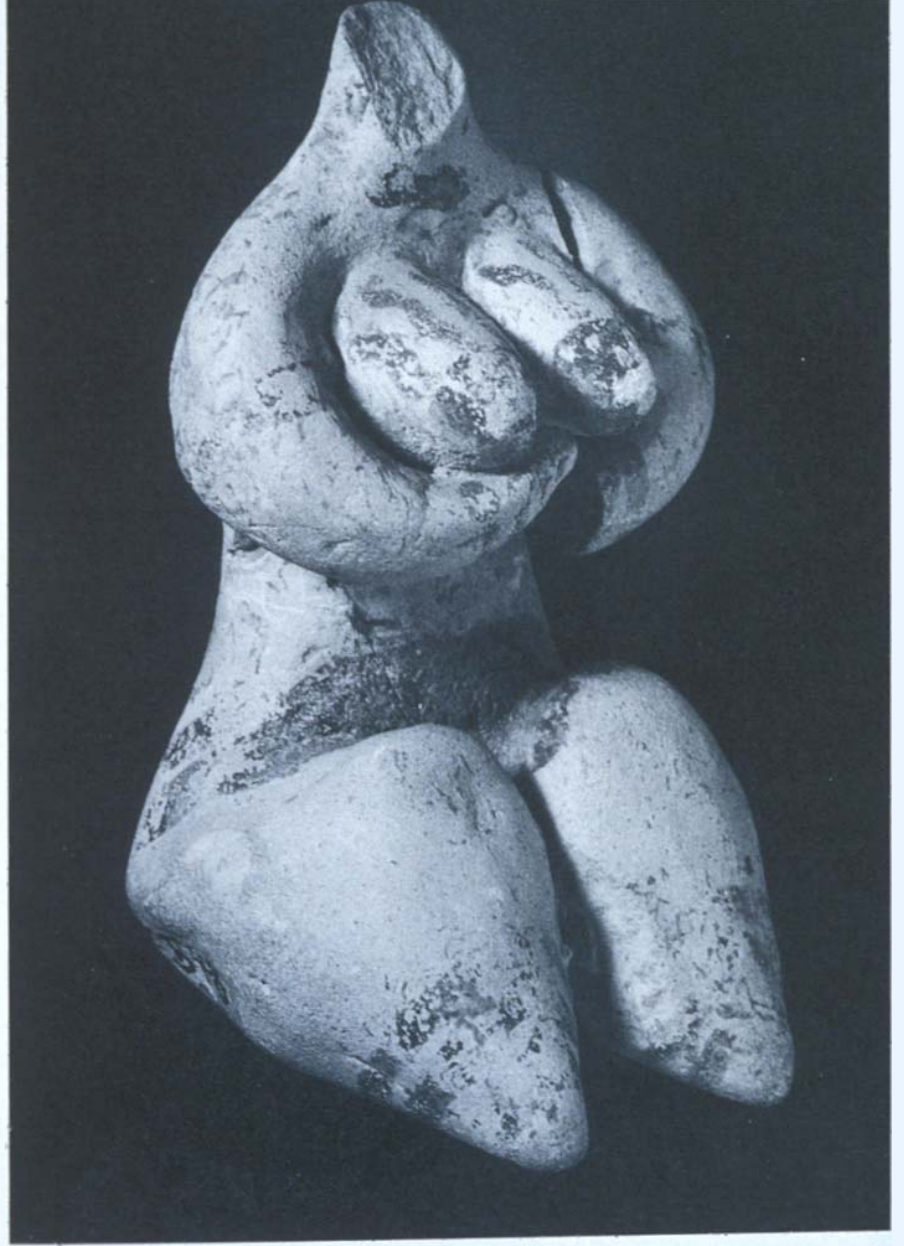
Figure 12. Pottery vessels of the Halaf period, from (a) Tell Halaf (Syria) and (b–f) Tell Arpachiyah (Iraq). After H. Schmidt, *Tell Halaf* (Berlin, 1943), frontispiece, and M. E. L. Mallowan, "Excavations at Tell Arpachiyah," *Iraq* 2 (1935), figs. 62, 64–66, 76.

Halafian Pots





Halafian religious figurine



16 Figurines of terracotta or unbaked clay were made during the Halaf period, probably for magical or religious purposes. The women often have large breasts and hips, emphasizing motherhood. This example is decorated with black paint apparently representing bangles on the arms and legs, a loin-cloth, and painted or tattooed breasts. From Chagar Bazar. About 5000 BC.

Halafian female figurine

(from Tell Arpachiyah)

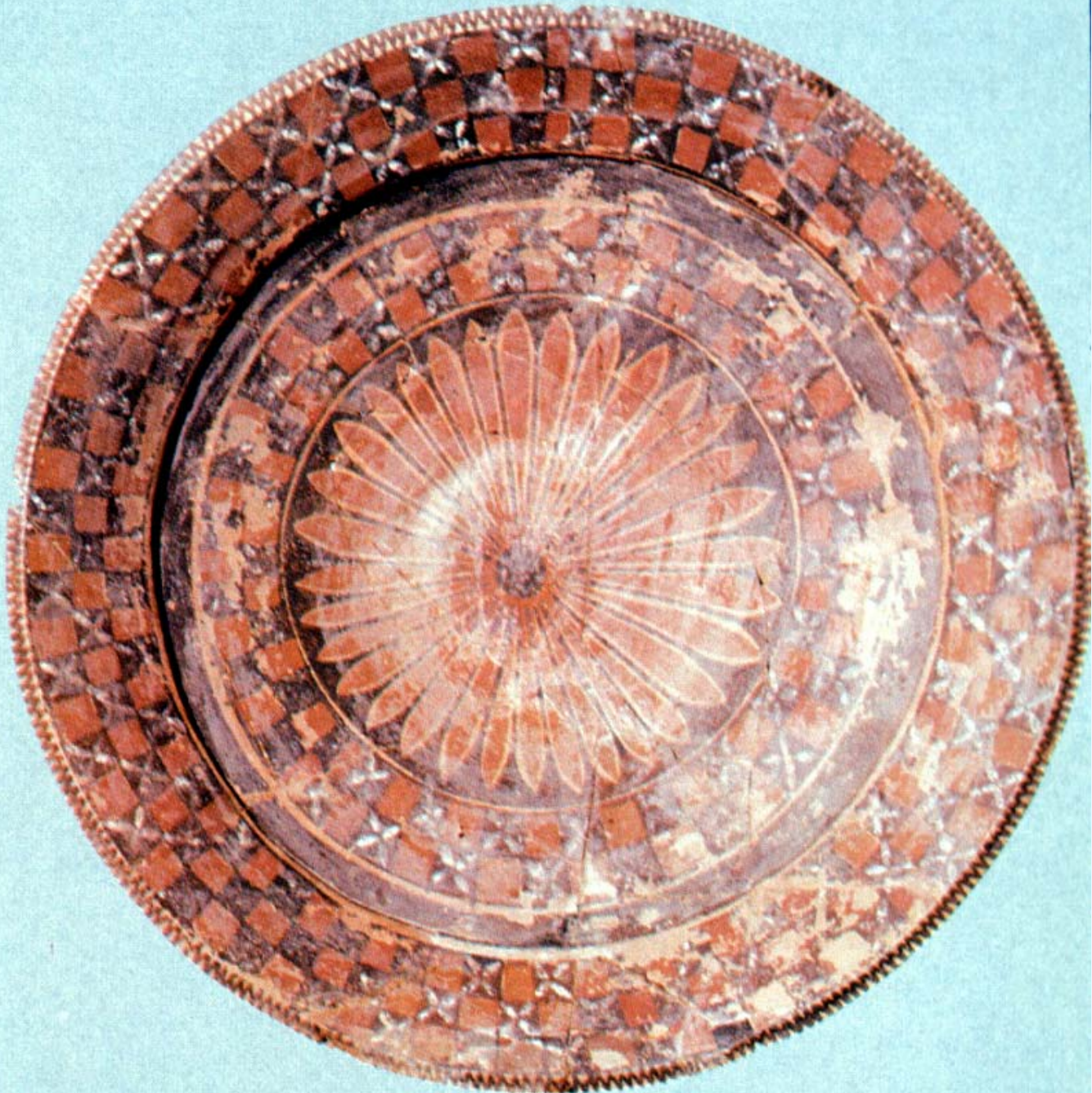


Halafian bowl



M1-81

Halafian bowl



M1-82

Halafian bowl



M1-83



Figure 12.2 Tell Sifr, different kinds of copper digging-tools. The crescent-shaped blade, bottom left, preserves herringbone traces of the palm-mat wrapping. (Moorey, 1971, Plate XXI.a)

Ubaid bowl



M1-85

Years BC

| | | |
|-----------|---|-------------------------|
| 5000–4000 | Halaf/Ubaid | |
| 4000–3200 | Uruk | } Protoliterate period |
| 3200–3000 | Jemdet Nasr | |
| 3000–2750 | Early Dynastic I | |
| 2750–2600 | Early Dynastic II | } Pre-Sargonic period |
| 2600–2350 | Early Dynastic III | |
| 2350–2150 | Dynasty of Akkad (Gutian interregnum) | |
| 2150–2000 | 3rd Dynasty of Ur (Amorite interregnum) | |
| 2000–1800 | Isin–Larsa Dynasties | } Old Babylonian period |
| 1800–1600 | 1st Dynasty of Babylon (Kassite interregnum) | |

Outline of archaeological and historical periods.

Aerial view of Uruk



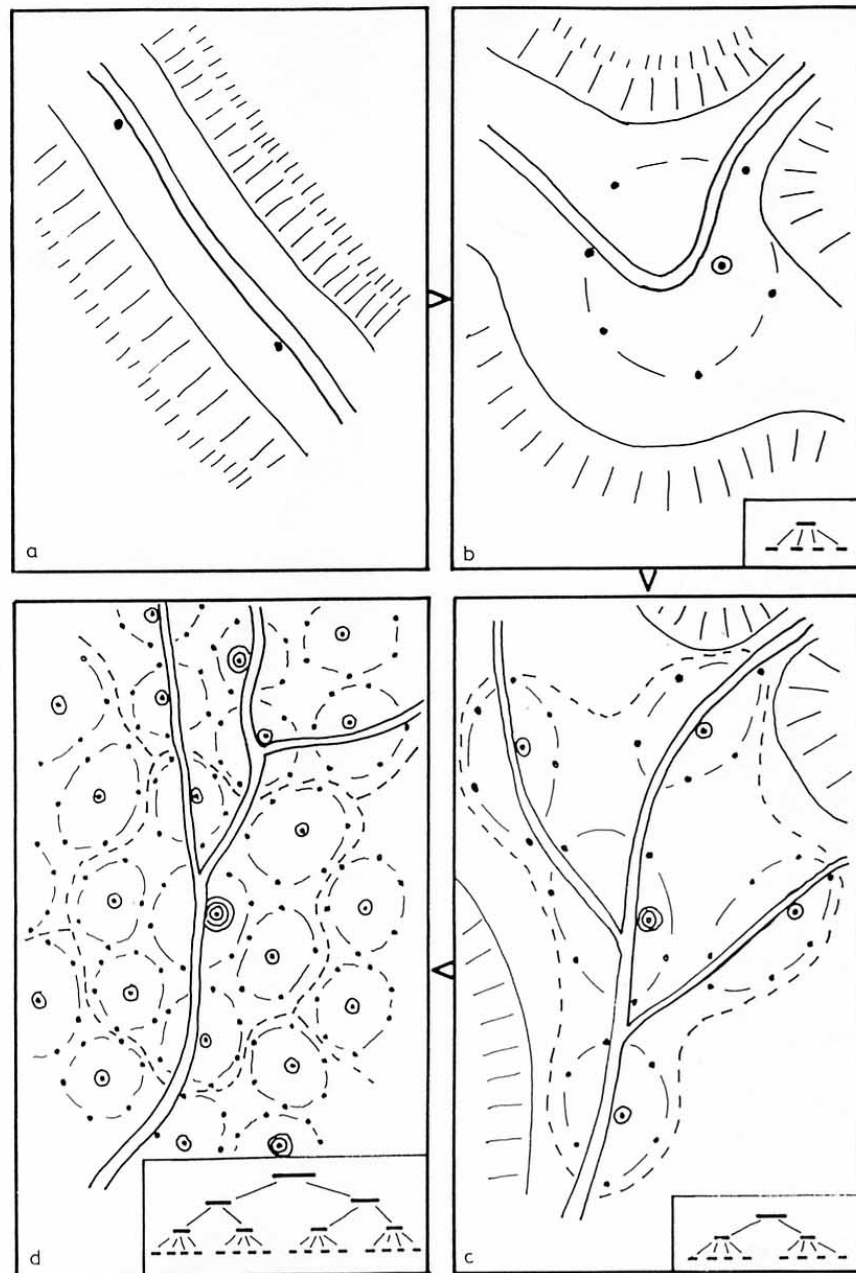
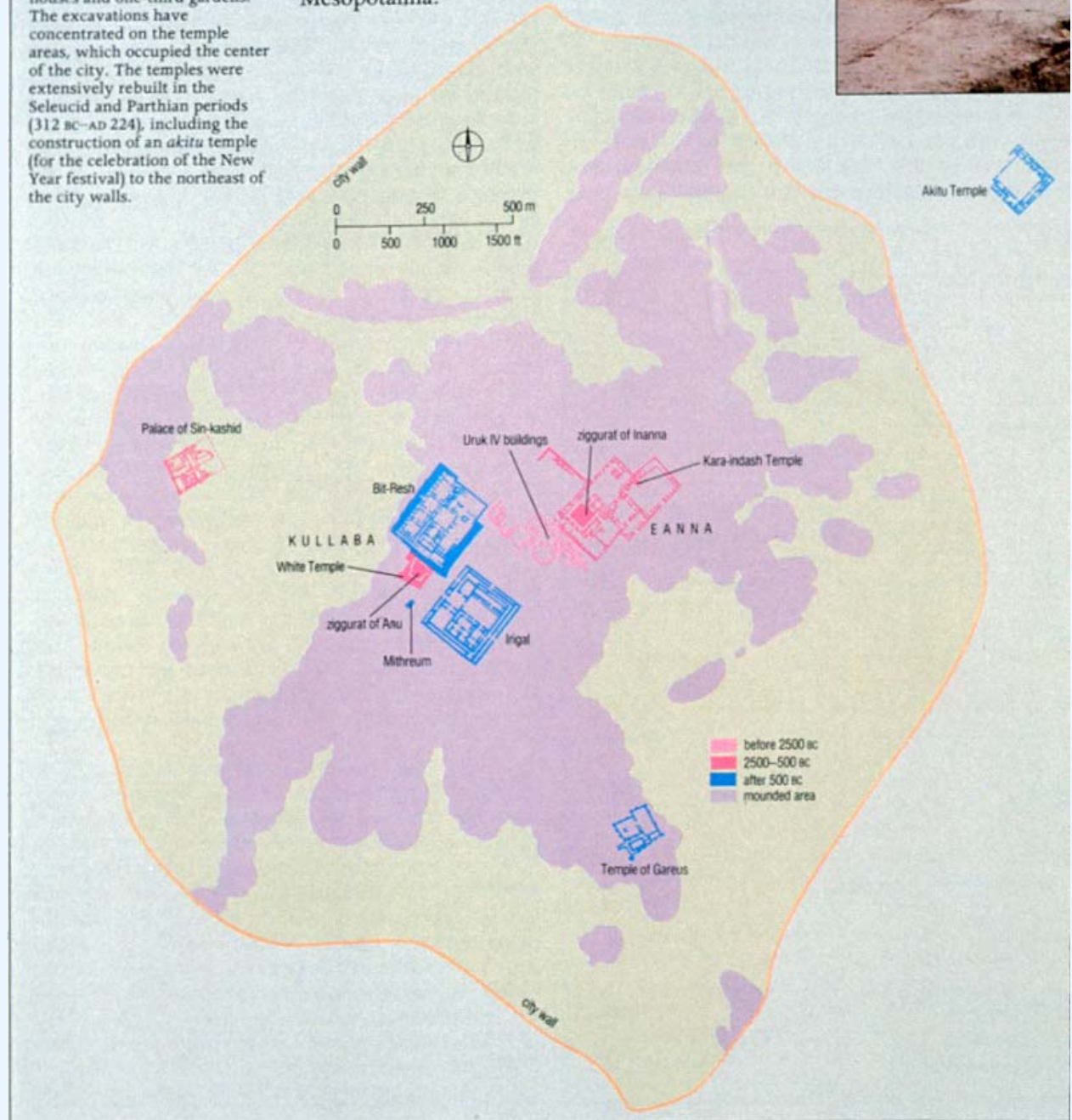


Figure 11. Typology of settlement systems: (a) isolated settlements in narrow valleys; (b) simple settlement system on a small plain; (c) three-tiered and (d) four-tiered settlement systems on larger plains. Author's original.

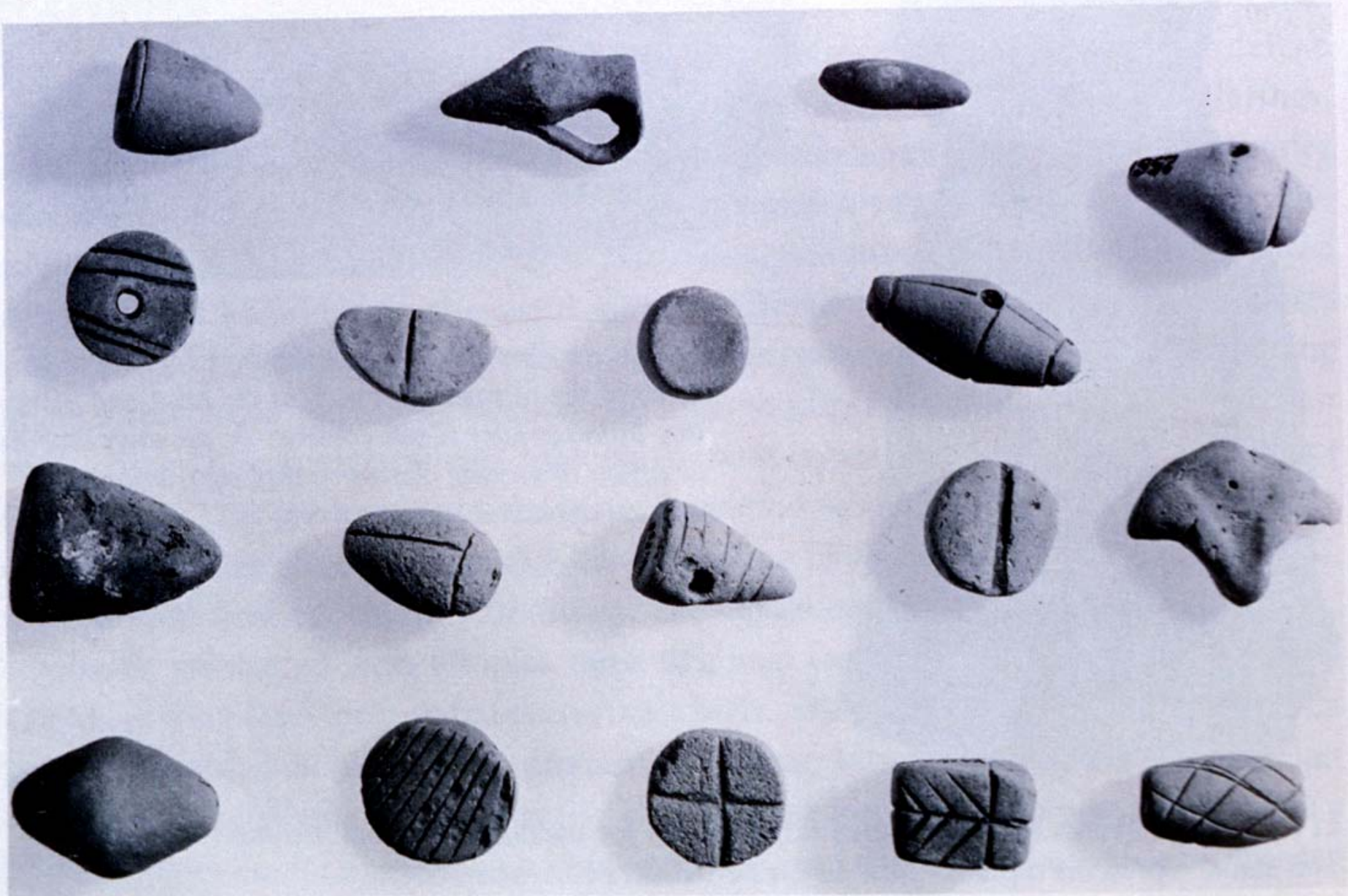
Map of Uruk

The city wall is about 9.5 km long. According to the Epic of Gilgamesh one-third of the city of Uruk was temples, one-third houses and one-third gardens. The excavations have concentrated on the temple areas, which occupied the center of the city. The temples were extensively rebuilt in the Seleucid and Parthian periods (312 BC-AD 224), including the construction of an *akitu* temple (for the celebration of the New Year festival) to the northeast of the city walls.

Uruk's legendary king. Uruk remained an important religious center and its shrines were embellished by many of the later rulers of Mesopotamia.



23 *Clay tokens, the antecedents of true writing.*





5 Above Cuneiform writing probably developed from an earlier recording system widespread in the ancient Near and Middle East. This archaic clay tablet bears numerals only, reflecting a stage intermediate between recording system and writing system.



2 Pictographic tablets from Tell Brak.

Early Cylinder Seal

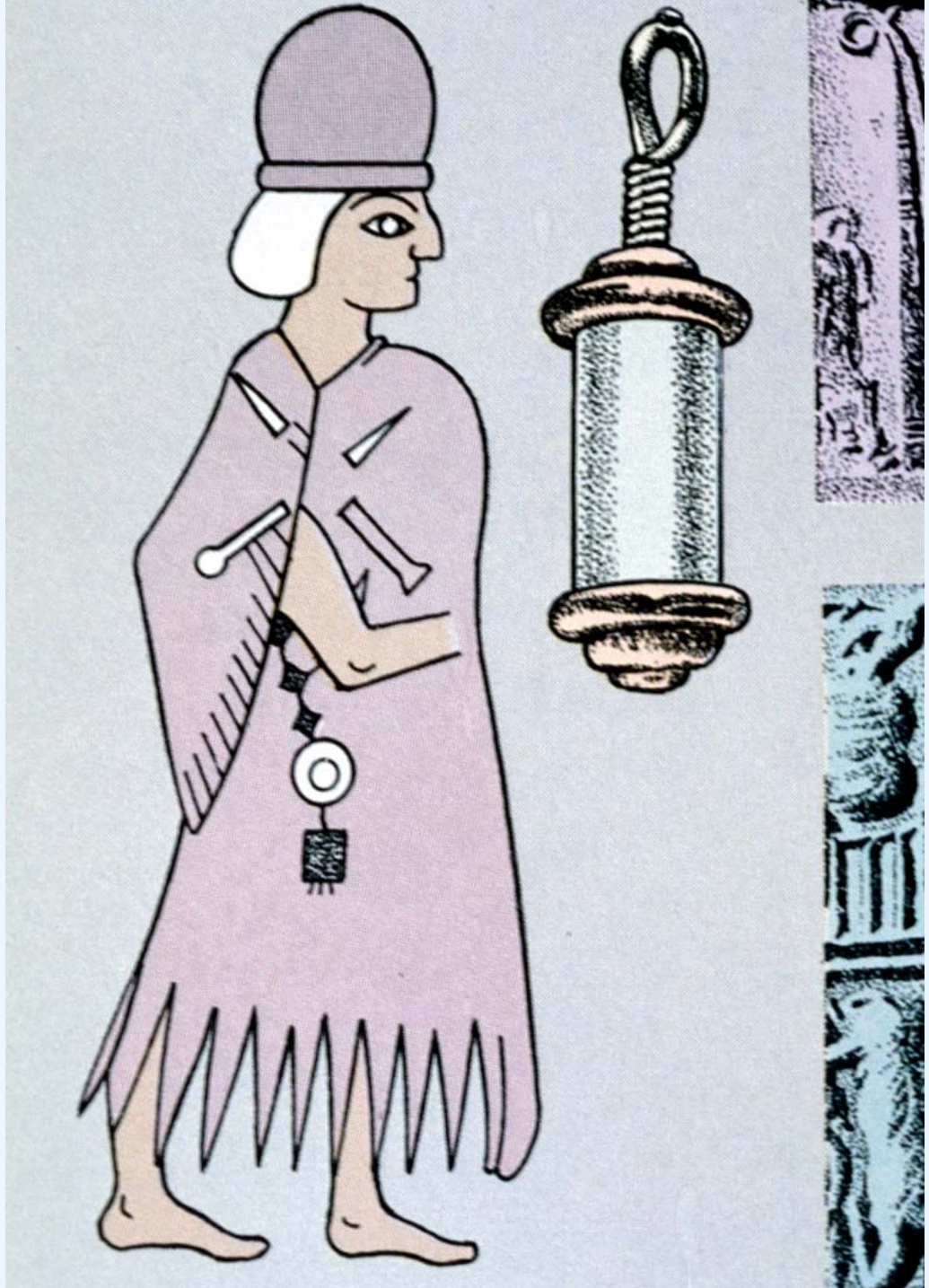


M1-99

Cylinder Seals



Drawing of an individual wearing a cylinder seal



Cylinder Seal



⌘ A cylinder seal and the impression of its design in clay. Termed the "brocade" style by art historians, this is typical of stamps and cylinders used to seal vessels or clay envelopes for texts during the Early Dynastic and later periods.

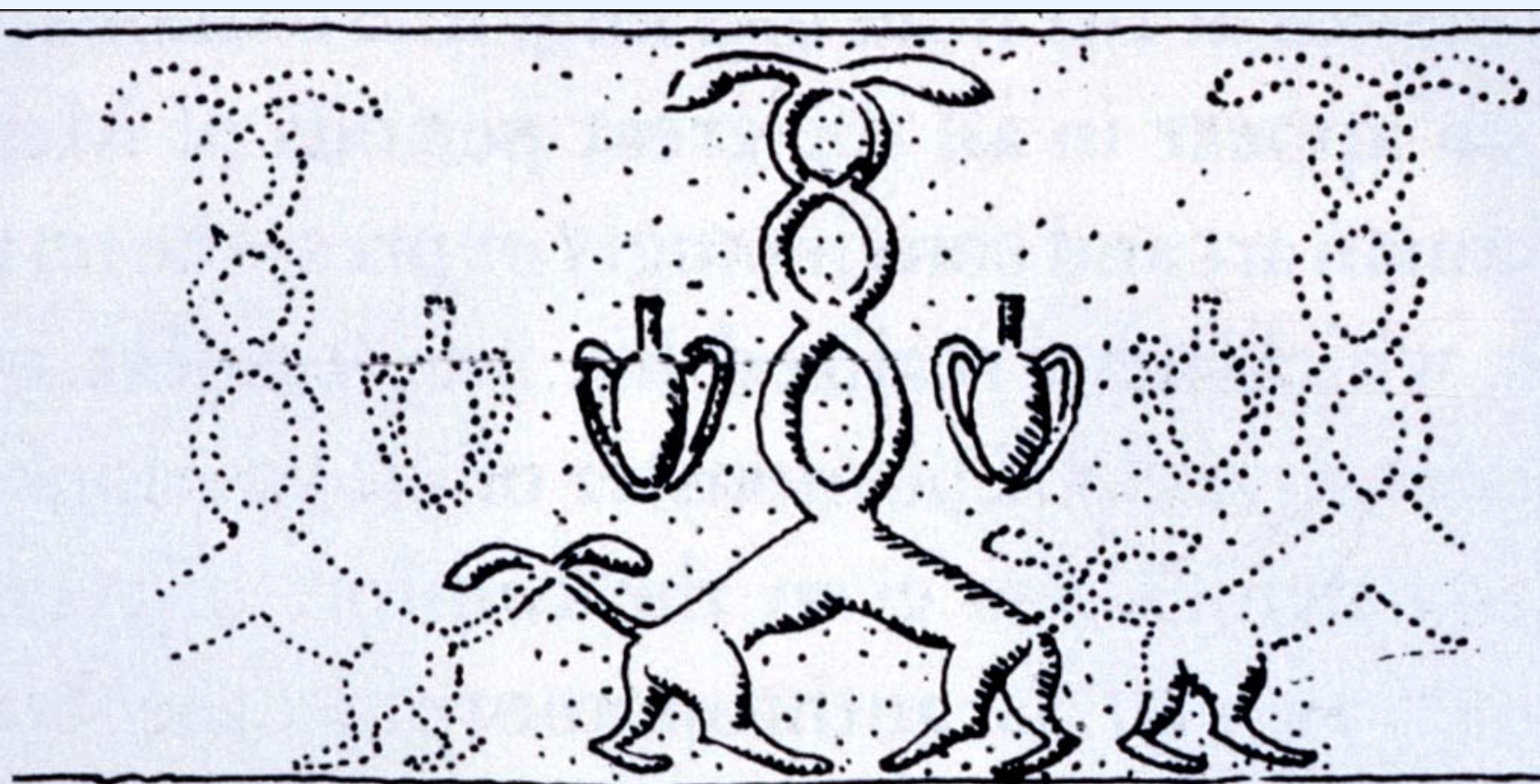
THE IRAQ MUSEUM, BAGHDAD/SCALA

Crystal lens used for magnification? (or a decorative inlay for furniture)



Cylinder Seal with beasts having long, intertwined necks

D



Stone Jug



🕒 This libation jug of stone, with inlaid mosaic, was found at the site of Uruk. It dates from the Jemdat Nasr period, about 3200 BC.

THE IRAQ MUSEUM, BAGHDAD/SCALA

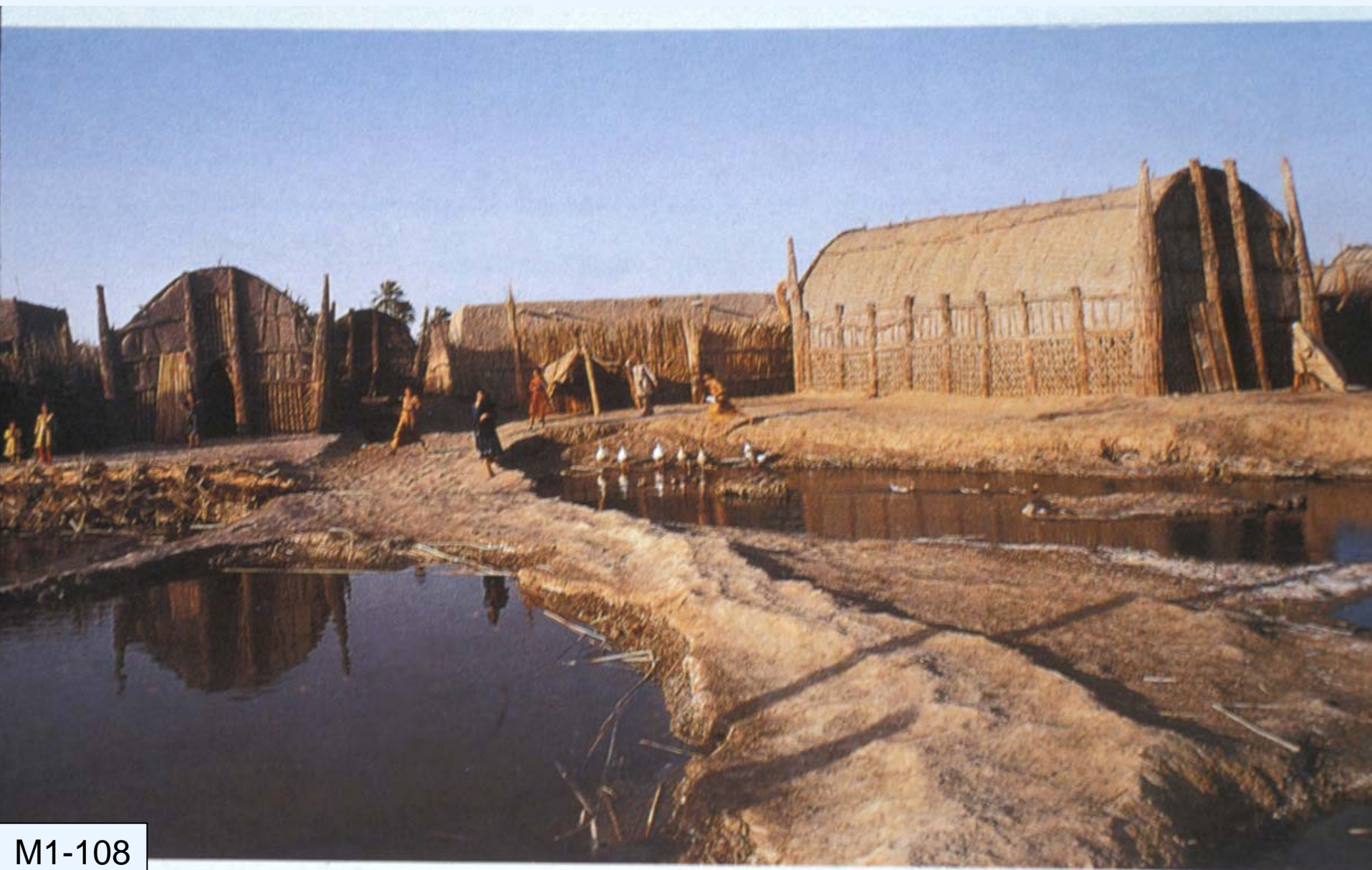
Reed House in modern Iraq



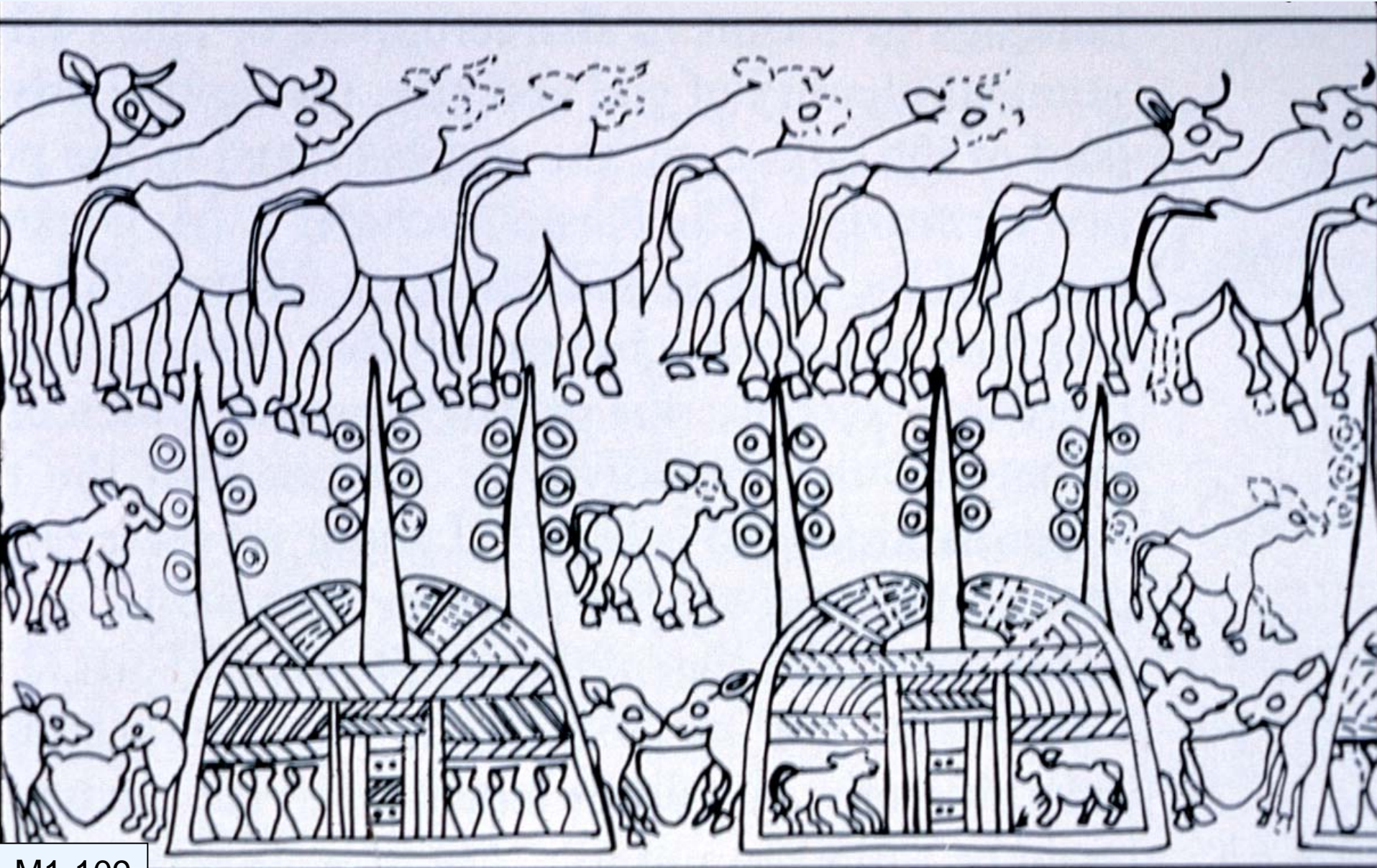


17 Early cylinder seals, like this of the Jamdat Nasr period, represent structures of reed construction, evidence for the reed hut as one of the earliest types of secular or religious building in south Mesopotamia.

Reed Huts in modern Iraq



Cylinder Seal, with reed houses



Reed bundles used in building reed houses





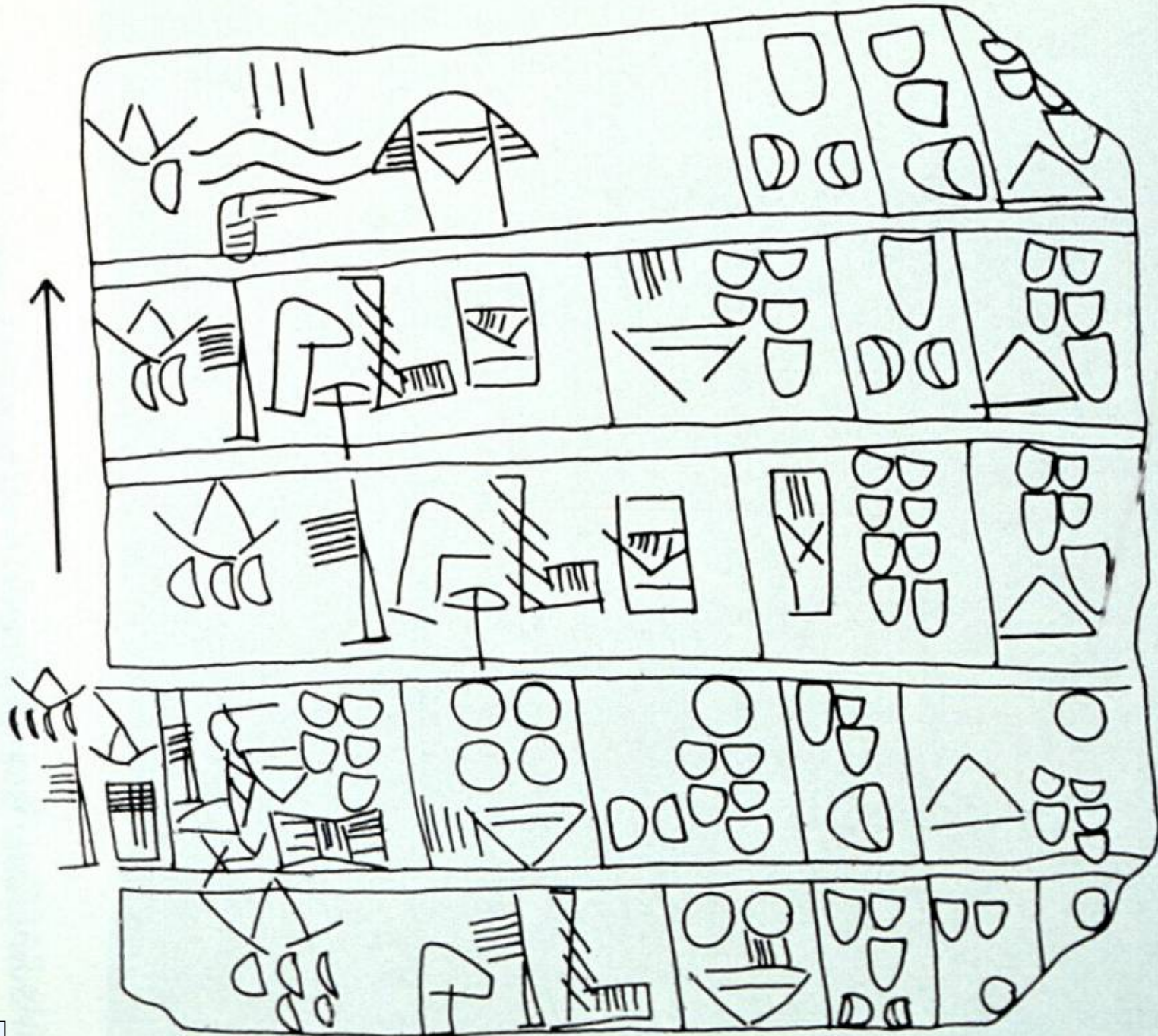
M1-01a

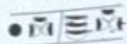


5 An archaic tablet from Ur,
c. 2900–2600 BC;
deliveries of barley and
meal to a temple.
BM 128897.



M1-112





● 10 (recorded in the bisexagesimal system)

𒀭 Barley product denoted by the amount of barley necessary for its production

𒀭 = 1/3

𒀭 𒀭 Calculated amount of barley groats for 10 𒀭



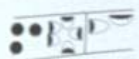
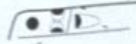
● 20 (recorded in the bisexagesimal system)

𒀭 Barley product

𒀭 = 1/4 = 1/20

𒀭 Calculated amount of barley groats for 20 𒀭

Error by the scribe: correct would be:



● 30 (recorded in the bisexagesimal system)

𒀭 Barley product

𒀭 = 1/5 = 1/25

𒀭 Calculated amount of barley groats for 30 𒀭



● 10 (recorded in the bisexagesimal system)

𒀭 Barley product denoted by a pictogram with implicit value:

𒀭 = 1/5

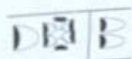
𒀭 Barley product denoted by a pictogram with implicit value:

𒀭 = 1/5

Amount of barley groats

for 10 𒀭

and 10 𒀭

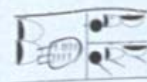


● 60 (recorded in the bisexagesimal system)

𒀭 Barley product

𒀭 = 1/6 = 1/30

𒀭 Calculated amount of barley groats for 60 𒀭



2 x 60 = 120 (recorded in the sexagesimal system)

𒀭 Vessel denoting another type of beer

● Calculated amount of barley groats

● Calculated amount of malt



1,200 + 5 x 120 = 1,800 (recorded in the bisexagesimal system)

𒀭 Ration bowl denoting the daily barley ration of a worker

● Calculated amount of barley for 1,800 rations



5

Big

𒀭 Vessel denoting a special type of beer

● Calculated amount of barley groats

● Calculated amount of malt

Tablet is actual size

Uruk Vase



EARLY CITIES

32 Alabaster vase from Uruk, 105 cm (41 in) high, about 3000 BC. The three friezes together represent a cult procession (see fig. 15). The procession is headed at the top of the vase by a man approaching a woman in a cloak, who is either the goddess Innin (Inanna) or a priestess representing her (see fig. 18). The man is her bridegroom in the Sacred Marriage.

Uruk Vase



10 and 11. Vase, from Warka. Alabaster.
Baghdad, Iraq Museum

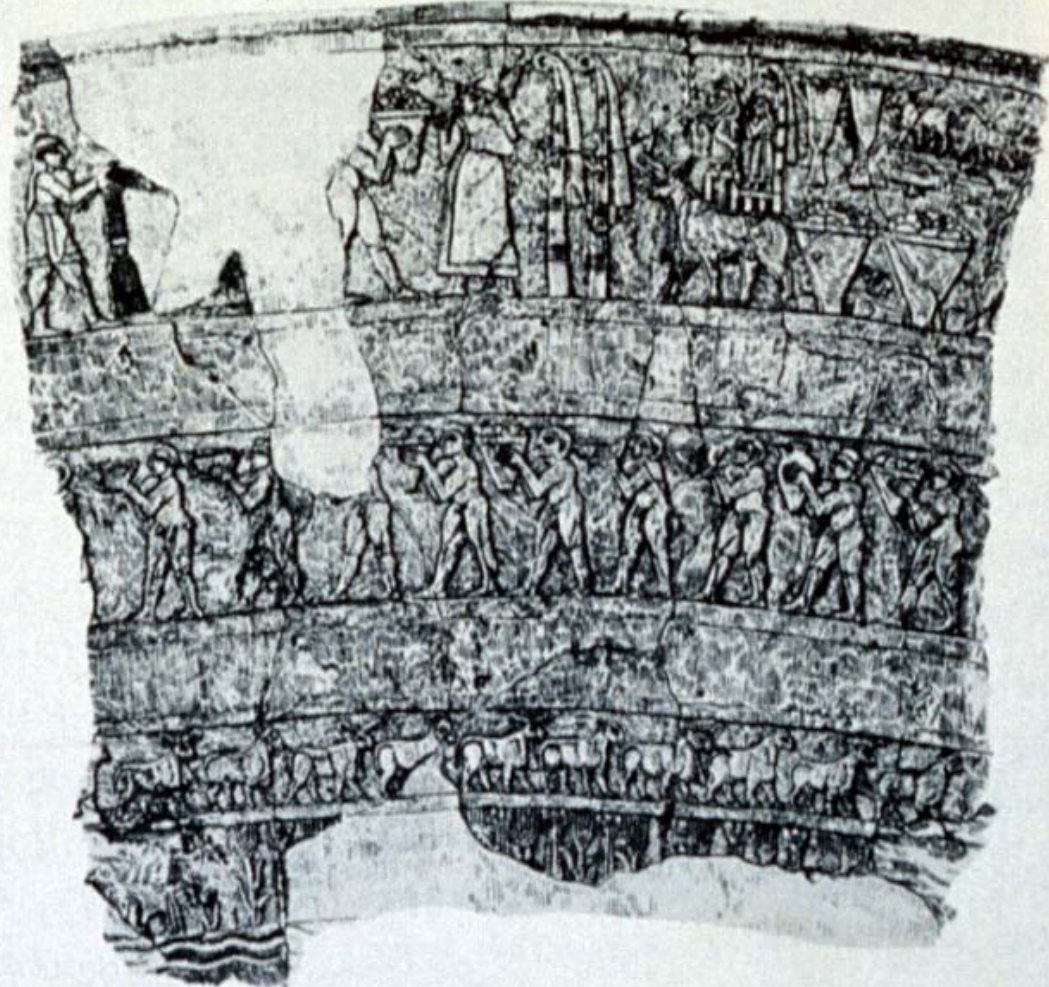


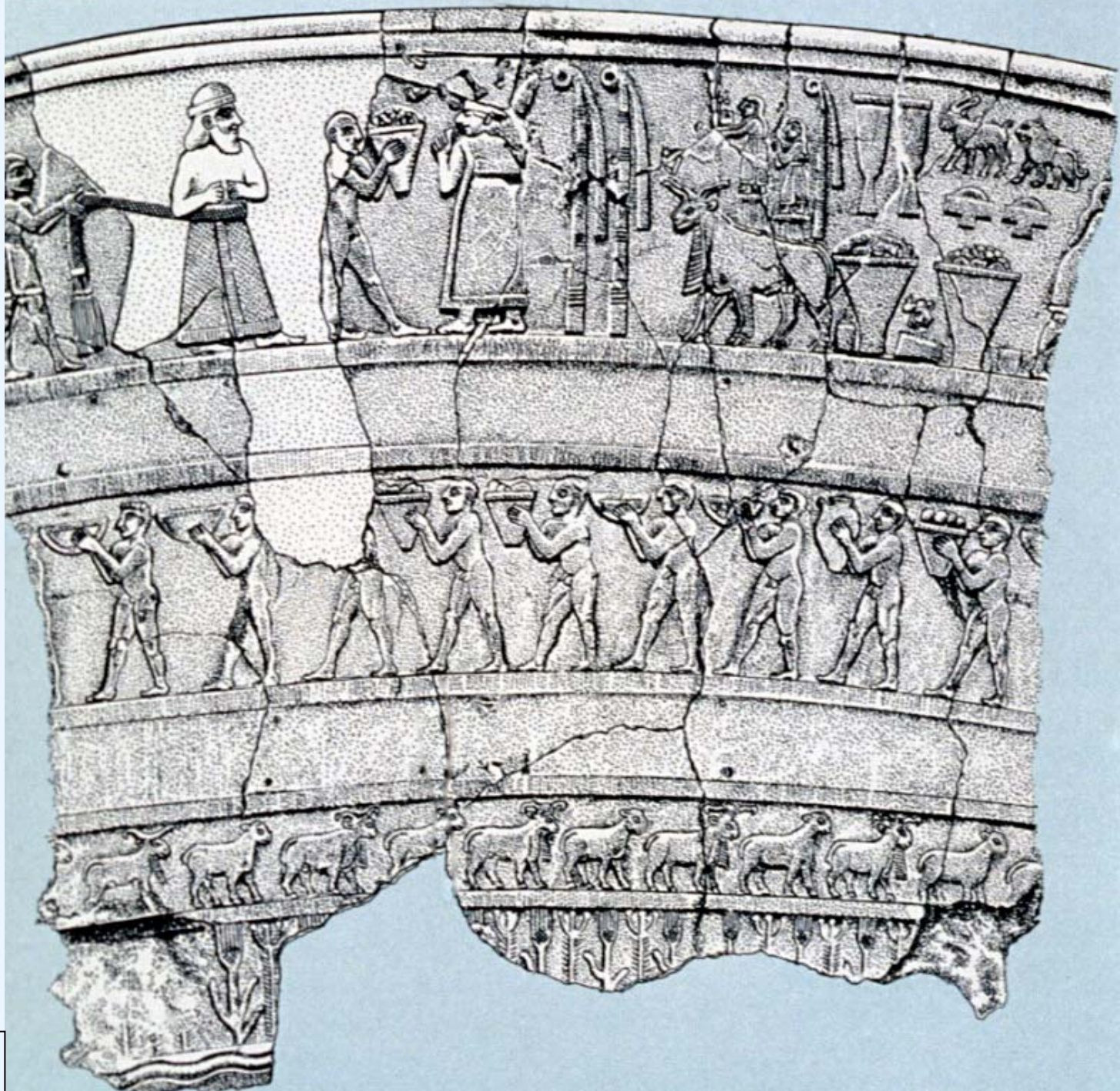
Figure 42. Form and decoration of the "cult vase" from Uruk, dating to the Late Uruk-Jamdet Nasr period. From E. Heinrich, *Kleinfunde aus den Archaischen Tempelschichten in Uruk*, (Berlin, 1936), pls. 2, 38.

M1-118





18 Symbols (pair of ring-topped standards) of the goddess Innin (Inanna) on the top register of the alabaster vase from Uruk (see figs 15, 32).



M1-120

Drinking from a *bibru*





Figure 43. The “Lady of Uruk” and the “Little King,” both from Uruk, dating to the Late Uruk–Jamdet Nasr period. From A Nöldeke, *Uruk Vorbericht* 11 (1940), pl. 1; H. J. Lenzen, *Uruk Vorbericht* 16 (1960), pl. 17a.