

GENERAL STUDIES COURSE PROPOSAL COVER FORM

Course information:

Copy and paste **current** course information from [Class Search/Course Catalog](#).

College/School	College of Liberal Arts and Sciences	Department/School	School of Historical, Philosophical and Religious Studies
Prefix: HST	Number: 302	Title: Studies in History (Gods and Kings: Ancient Mesopotamia)	Units: 3

Course description:

Is this a cross-listed course? No If yes, please identify course(s): _____

Is this a shared course? No If so, list all academic units offering this course: _____

*Note- For courses that are crosslisted and/or shared, a letter of support from the chair/director of **each** department that offers the course is required for **each** designation requested. By submitting this letter of support, the chair/director agrees to ensure that all faculty teaching the course are aware of the General Studies designation(s) and will teach the course in a manner that meets the criteria for each approved designation.*

Is this a **permanent-numbered** course with topics? Yes

If **yes**, each topic requires **an individual submission**, separate from other topics.

Requested designation: *Historical Awareness (H)*

Mandatory Review: Yes

*Note- a **separate** proposal is required for each designation.*

Eligibility: Permanent numbered courses **must** have completed the university's review and approval process. For the rules governing approval of omnibus courses, contact Phyllis.Lucie@asu.edu.

Submission deadlines dates are as follow:

For Fall 2021 Effective Date: October 2, 2020

For Spring 2022 Effective Date: March 5, 2021

Area proposed course will serve:

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study. It is the responsibility of the chair/director to ensure that all faculty teaching the course are aware of the General Studies designation(s) and adhere to the above guidelines.

Checklists for general studies designations:

Complete and attach the appropriate checklist

- [Literacy and Critical Inquiry core courses \(L\)](#)
- [Mathematics core courses \(MA\)](#)
- [Computer/statistics/quantitative applications core courses \(CS\)](#)
- [Humanities, Arts and Design core courses \(HU\)](#)
- [Social-Behavioral Sciences core courses \(SB\)](#)
- [Natural Sciences core courses \(SQ/SG\)](#)
- [Cultural Diversity in the United States courses \(C\)](#)
- [Global Awareness courses \(G\)](#)
- [Historical Awareness courses \(H\)](#)

A complete proposal should include:

- Signed course proposal cover form
- [Criteria checklist](#) for General Studies designation being requested
- Course catalog description
- Sample syllabus for the course
- Copy of table of contents from the textbook and list of required readings/books

It is respectfully requested that proposals are submitted electronically with all files compiled into one PDF.

Contact information:

Name Marissa Timmerman E-mail Marissa.R.Timmerman@asu.edu Phone 480-727-4029

Department Chair/Director approval: (Required)

Chair/Director name (Typed): Richard Amesbury Date: 1/5/2021

Chair/Director (Signature): 

Arizona State University Criteria Checklist for

HISTORICAL AWARENESS [H]

Rationale and Objectives

Recent trends in higher education have called for the creation and development of historical consciousness in undergraduates now and in the future. History studies the growth and development of human society from a number of perspectives such as—political, social, economic and/or cultural. From one perspective, historical awareness is a valuable aid in the analysis of present-day problems because historical forces and traditions have created modern life and lie just beneath its surface. From a second perspective, the historical past is an indispensable source of identity and of values, which facilitate social harmony and cooperative effort. Along with this observation, it should be noted that historical study can produce intercultural understanding by tracing cultural differences to their origins in the past. A third perspective on the need for historical awareness is that knowledge of history helps us to learn from the past to make better, more well-informed decisions in the present and the future.

The requirement of a course that is historical in method and content presumes that "history" designates a sequence of past events or a narrative whose intent or effect is to represent both the relationship between events and change over time. The requirement also presumes that these are human events and that history includes all that has been felt, thought, imagined, said, and done by human beings. The opportunities for nurturing historical consciousness are nearly unlimited. History is present in the languages, art, music, literatures, philosophy, religion, and the natural sciences, as well as in the social science traditionally called History.

The justifications for how the course fits each of the criteria need to be clear both in the application tables and the course materials. The Historical Awareness designation requires consistent analysis of the broader historical context of past events and persons, of cause and effect, and of change over time. Providing intermittent, anecdotal historical context of people and events usually will not suffice to meet the Historical Awareness criteria. A Historical Awareness course will instead embed systematic historical analysis in the core of the syllabus, including readings and assignments. For courses focusing on the history of a field of study, the applicant needs to show both how the field of study is affected by political, social, economic, and/or cultural conditions AND how political, social, economic, and/or cultural conditions are affected by the field of study.

Revised October 2015

Proposer: Please complete the following section and attach appropriate documentation.

ASU--[H] CRITERIA			
THE HISTORICAL AWARENESS [H] COURSE MUST MEET THE FOLLOWING CRITERIA:			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. History is a major focus of the course.	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. The course examines and explains human development as a sequence of events influenced by a variety of factors.	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	3. There is a disciplined systematic examination of human institutions as they change over time.	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.	
		THE FOLLOWING ARE NOT ACCEPTABLE:	
		• Courses that are merely organized chronologically.	
		• Courses which are exclusively the history of a field of study or of a field of artistic or professional endeavor.	
		• Courses whose subject areas merely occurred in the past.	

Course Prefix	Number	Title	General Studies Designation
HST	302	Gods and Kings: Ancient Mesopotamia	H

Explain in detail which student activities correspond to the **specific** designation criteria. Please use the following organizer to explain how the criteria are being met.

Criteria (from checklist)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
History is a major focus of the course	The course is a history of ancient Mesopotamia from the origins of the world's first cities in the region until the end of Sasanian Persia at the hands of Arab forces, a moment that marked a shift in the region's history toward the Islamic world.	See examples of historical periods and topics covered in the course throughout the syllabus.
The course examines and explains human development as a sequence of events influenced by a variety of factors	The course is diachronic in structure, beginning with the earliest known civilizations of Mesopotamia and tracing their development and changes until late antiquity.	The outline of the course schedule given in the syllabus provides a summary of the historical events covered in the course, beginning with the Neolithic revolution and the origins of the Sumerian city states, through the rise of the first great multi-ethnic empires (Neo-Assyrian and Persian) and transformation of ancient Mesopotamia following the conquests of Alexander, and ending with the fall of the Sasanian Persian dynasty in the seventh century CE. For a project near the end of the semester, students will have the option of identifying and mapping out a number of the most pivotal events covered in the course in a timeline.
There is a disciplined systematic examination of human institutions as they change over time	The course is particularly focused on religious hierarchies, institutions of learning, and political systems (from city-states to multi-ethnic empires), as they developed and changed over the course of the pre-Islamic history of Mesopotamia	The outline of the course schedule provided in the syllabus shows (in summary form) the topics that will be covered in the course. Some class topics relevant to this include "Uruk: Building the World's First City" and "Rise of Babylon and its Gods." In the first class, students will be introduced to the earliest evidence for religio-political hierarchies in Uruk, and subsequent classes on the the Sumerian city states will examine the rise of a military class, the first multi-city kingdoms, and the growth of regional religious cults. In the class on Babylon and its gods, students will see how the rise of the first Babylonian Empire coincided with the rise of the cult of the chief Babylonian god Marduk. In that class, we will read and discuss the Babylonian epic poem "Enuma Elish" as a demonstration of the aggressive promotion of the cult of Marduk by Babylonian political, religious, and intellectual

		<p>elites.</p>
<p>The course examines the relationship among events, ideas, and artifacts and the broad social, political, and economic context</p>	<p>A focus of the class will be to introduce students to the material artifacts of Mesopotamia (especially tablets, inscriptions, and manuscripts) through online resources, to show how we know what we know about such distant history. The class will also explore particular events which shaped the course of later history, like the exile of Judeans in Babylon after 596 BCE, an event with profound consequences for the composition and editing of the Hebrew Bible and the shaping of what would become Judaism.</p>	<p>One of the course learning outcomes, as stated in the syllabus, concerns the origins and development of writing systems and scribal cultures, and showing how they contributed to religious systems and ideologies, as well as to the exercise of political power. Proving this will require students to examine primary sources and collections of artifacts (like the cuneiform library of the Assyrian King Ashurbanipal II, available in a digitized form through the British Library's website). A significant event like the exile of the Judeans will be explored by comparing references to that event in the books of the Hebrew Bible, Neo-Babylonian sources, and recently published tablets from the Judean settlement of Al Yahudu in Iraq.</p>



SCHOOL OF
Historical, Philosophical
& Religious Studies

ARIZONA STATE UNIVERSITY

Gods and Kings: Ancient Mesopotamia (HST 302)

Fall 2021

Instructor: Blake Hartung, Ph.D.



Investiture of King Ardashir I by the God Abura Mazda (Naqsh e Rostam, Iran; 3rd century CE)

COURSE DESCRIPTION

Ancient Mesopotamia—a region including modern Iraq as well as parts of parts of Turkey, Iran, and Syria—gave rise to the world’s first cities, writing systems, managed agriculture, and mathematics. This course centers the story of this pivotal region in global history, tracing 5000 years of its history from the rise of the world’s first cities in the fourth millennium before the Common Era to the destruction of the Sasanian Persian Empire by Arab forces in the seventh century of the Common Era.

The particular focus of the course is *religious cultures* (networks of rituals, hierarchies, symbols, ideas, and stories) in ancient Mesopotamia. This class especially explores the relationship of religious cultures to the origins and development of urbanized societies and their connections to scribal traditions that were responsible for the production of texts. Finally, the class traces the shifting

relationships between religious cultures (“gods”) and political institutions and ideologies (“kings”) in Mesopotamian history.

LEARNING OUTCOMES

Students who complete all assignments, who attend class consistently, and who engage with the material will be able to respond intelligently to the following questions:

1. How did the unique environmental conditions of Mesopotamia give rise to the origin of urbanized societies and contribute to the development of states and economies?
2. How does the history of Mesopotamia demonstrate the complex contacts, conflicts, and continuities that existed between religious cultures (traditional religious cults, Zoroastrianism, Judaism, Manichaeism, Christianity)?
3. How did the origins and development of writing systems and scribal cultures support the development of organized societies and lend authority to religious and political officials?
4. What role did religious ritual, devotion, and texts play in the social and political lives of Mesopotamian cities and kingdoms?

SKILL SET ACQUISITION

At the end of this course you will be able to:

1. Describe the general historical narrative and features of the ancient civilizations of Mesopotamia from pre-history to the seventh century CE.
2. Grasp key concepts and ideas developed throughout the long history of the ancient civilizations of Mesopotamia.
3. Actively read ancient texts by posing questions and analyzing their contents and purpose.
4. Appreciate the complex and contested nature of the discipline of history and historical arguments.
5. Appreciate the complex and contested nature of the discipline of history and historical arguments.
6. Develop an empathetic understanding of the shared humanity common to modern and ancient peoples.

COURSE READINGS

- Van de Mieroop, Marc. *A History of the Ancient Near East: Ca. 3000–323 BC*. 3rd edition. Wiley-Blackwell, 2015.
- Other readings will be available as pdfs on Canvas or through the ASU library website.

COURSE POLICIES

What to expect and how to prepare:

1. **This is a history class, and history requires reading.** In this course we will be doing a decent amount of reading. You need to set aside time every day to do the reading.
2. **Free expression of ideas, especially the ones that you and I disagree with, are encouraged in this classroom.** The purpose of the university is the common pursuit of truth which means we must listen to all viewpoints and weigh their merits. You will be allowed to express your thoughts and ideas openly, but you also must be ready to defend them. In this way we will learn to engage those with whom we disagree respectfully and also refine our own thinking.
3. **Class time will be used for lecture and discussion.** I am going to call on you to answer questions, so if you don't want to be totally embarrassed then please read the material.
4. **Please login to my Zoom office hours** to discuss questions or concerns. You can talk to me before or after class to set up a special time or you can email me or stop by during the allotted time.
5. I am happy to help with **accommodations** (for more information, visit the ASU Disability Resources Center).

Attendance Policy

- **Expectations:** I expect students: 1) to attend class (virtually or in-person) regularly and on time, 2) to bring readings to class, and 3) to submit written assignments by the *beginning* of class.
- **Exceptions:** I will excuse absences due to illness, family emergency, or University-sponsored events (paperwork required). If you know about an excused absence in advance, you must turn in any assigned work beforehand. In the case of an emergency or an illness, I will accept late work.
- **What to do when you miss a class:** If you are not in class (virtually or in-person), your absence will be considered unexcused unless you provide me with evidence that it should be excused. You are responsible for the following: 1) advising the instructor if the absence should be excused, 2) getting notes from a competent note-taking classmate, 3) asking the instructor if you have questions about your classmate's notes, and 4) not complaining when you are penalized for being absent.
- **What happens to your grade when you miss class:** Because discussion is an important part of the course, attendance is essential. However, in light of the current pandemic situation, I will allow you three unexcused absences (no questions asked). *Each unexcused absence after the third* will result in a deduction of **ten points (-1%)** from your final grade. You will also be penalized for any daily assignments that you fail to turn in due to unexcused absence.

Academic Integrity & Honesty:

- Students are expected to be honest in their academic work. Students are responsible for knowing and adhering to the ASU Student Academic Integrity Policy (see <http://provost.asu.edu/academicintegrity>); violations — which include, but are not limited to plagiarism, cheating on examinations, submitting work from other courses — will be sanctioned in accordance with ASU guidelines.

- **Examples of What Not To Do:** copying from another student, copying from a book or class notes during a closed book exam, submitting materials authored by or revised by another person as the student's own work, copying a passage or text directly from a published source without appropriately citing or recognizing that source (this includes copying internet sources!), taking a test or doing an assignment or other academic work for another student, or colluding with another student or students to engage in academic dishonesty.
 - **NOTE:** Keep in mind what I do for a living. A big part of my day job is reading texts and looking for connections with other texts, which means I am pretty good at spotting text that looks out of place. I will automatically give a 0 on any plagiarized work. So, if you are uncertain, always err on the side of caution, and cite your sources.

And don't forget that you can get free writing assistance from [ASU Writing Centers](#)!

GRADING

A grade of A represents work of outstanding quality; it indicates that the student has shown initiative, skill, and thoroughness and has displayed originality in thinking. A grade of B is awarded for work of high quality, well above average. The grade of C indicates average work and satisfactory completion of course requirements. The grade of D indicates minimally satisfactory completion of course requirements. A grade of E indicates that one's coursework is unsatisfactory, and no credit is given.

How Grades are calculated:

Assignment	Weight
Primary Source Discussion Questions	15%
Attendance/Participation	10%
Mesopotamian Geography/Economics Quiz	5%
Creative Response Assignment	15%
Text Analysis Research Project	30%
Timeline or Glossary	10%
Final Exam	15%

A+	96.5-100%	B	82.5-86.5%	D	59.5-72.5%
A	92.5-96.5%	B-	79.5-82.5%	E	0-59.5%
A-	89.5-92.5%	C+	76.5-79.5%		
B+	86.5-89.5%	C	72.5-76.5%		

Components of your Grade

I. Attendance/Participation (10%)

I would like for each of you to show your respect for the other members of this semester-long community by showing up to each class, on-time and prepared with the day's work. *The fundamental prerequisites for active participation in the classroom are that you have the assigned readings with you and have done the reading prior to class.* Active participation means that you are attentive to the lectures, ask questions, and engage your classmates in discussion and scholarly dispute. I expect you to conduct yourselves respectfully in your interactions with class members.

It is very important to recognize that the class discussions are not meant to be bull sessions (ill-formed or ill-informed remarks). While reading an assignment, keep asking: “What does the author mean by that?” “Why should I believe that?” When you find something in the readings that seems open to criticism, try to formulate the criticism precisely, but then try to imagine how the author might respond to your question or objection. E.g., how might s/he respond to and/or judge your beliefs, assumptions, and opinions?

If you come to each class, on-time and prepared and demonstrate active participation, you will receive the full grade. Points will be deducted for tardiness, technological distractions, unpreparedness, sleeping, or working on/talking about other subjects.

II. Weekly Primary Source Discussion Questions (15%)

As the late Herbert A. Simon once said, “Learning results from what the student does and thinks and only from what the student does and thinks. The teacher can advance learning only by influencing what the student does to learn” (quoted in Ambrose et al., *How Learning Works*, 1) Regular reading responses require you to *do* something with, and *think* about, the reading, as this has been proven to increase student learning.

Every week you will post on the week’s discussion board one discussion question for each day. Note that discussion question must focus on a *primary source* reading unless no primary source is assigned for that day. I will read and respond to these, grading them as Pass/Fail (Check or No-check). The purpose of this is not to ask simple factual questions that can easily be answered by reading the text, but incisive questions that will encourage all of us to dig deeper and consider questions related to historical context, literary style/genre, authorship, etc.

III. Mesopotamian Geography and Economics Quiz (5%)

In order to facilitate your understanding of the geographical context of ancient Mesopotamia, there will be a short quiz at the beginning of the semester testing your ability to identify particular geographical features and answer some questions about how the landscape shaped the region’s economy.

To assist you in preparing for this, I will provide you with maps and a list of locations for you to be familiar with.

IV. Creative Response Assignment (15%)

The goal of this assignment is for you to creatively engage with the class material in some way other than a standard research assignment. You should draw on the readings and discussions done in class to imagine the social, religious, and cultural, and any other factors as accurately as possible. You have *three options* for this assignment:

Option #1: Create a Cuneiform Tablet or Incantation Bowl

Option #2: Write a short story based in ancient Mesopotamia

Option #3: Create an informative/funny video based on some aspect of the material

Detailed instructions for each of these options will be distributed to the class and posted on Canvas.

V. Text Analysis Research Project (30%)

The purpose of this project is for you to develop your own in-depth analysis of a single *primary source* relevant to the subject matter of the class, not to rely on what other people think about it. The project consists of five parts which will be spread out over the course of the semester. I will give you feedback on each part, helping you to develop your analysis, and culminating in a research paper on your source. In this final research paper, you will analyze your text's contents, rhetoric, and style in light of its historical context.

Detailed instructions for each part of each assignment will be distributed in class and posted on Canvas.

VI. Timeline/Glossary (10%)

This course covers a very large span of time, and introduces you to a wide range cultures, religions, and languages that are (presumably) foreign and new to you. For this reason, I am asking you to create *either*:

Option 1: A **timeline** of important dates in the history of ancient Mesopotamia (must include at least 50 date entries). There are several platforms online to create timelines, and I recommend that you note important dates as we go along in class.

Option 2: A **glossary** of (at least 50) important terms/concepts in the history of ancient Mesopotamia. I highly recommend that you keep a document and add noteworthy terms as we go along in class.

Whichever option you choose, it will be due at the end of the semester.

VII. Final Exam (15%)

The Final Exam (taken on Canvas) will consist of a short essay question and some comprehensive exam questions (multiple choice, true/false, short answer). More information on the contents of the exam will be provided in a study guide.

COURSE SCHEDULE

Module 1: Prehistory and Pre-Dynastic Sumer—Gods, Kings, and the World’s First Cities (4000–2300 BCE)	
8/23 (M): Introduction	8/25 (W): Early Mesopotamia/Introduction to Archaeology Reading: • Van de Mieroop, 1-17

<p>8/30 (M): Uruk—Religion, Economics, and Power in the World’s First City</p> <p>Reading:</p> <ul style="list-style-type: none"> • Van de Mieroop, 19-39 • Primary Source: The Debate between Hoe and Plough • Primary Source: The Debate between Grain and Sheep 	<p>9/1 (W): Reading and Writing with the Sumerians</p> <p>Reading:</p> <ul style="list-style-type: none"> • Van de Mieroop, 41-63 <p>Assignment:</p> <ul style="list-style-type: none"> • Mesopotamian Geography and Economics Quiz
<p>9/6 (M): Labor Day (NO CLASS)</p>	<p>9/8 (W): Gods and Kings in the Sumerian Cities</p> <p>Reading:</p> <ul style="list-style-type: none"> • Van de Mieroop, 63-85 • Primary Source: En-hedu-ana, The Exaltation of Inana
<p>Module 2: Gods, Kings, and the World of the Bronze Age (2300–1200 BCE)</p>	
<p>9/13 (M): The Rise of Babylon and its Gods</p> <p>Reading:</p> <ul style="list-style-type: none"> • Secondary Source: Van de Mieroop, 106-122 • Primary Source: <i>Enuma Elish</i> (Canvas) 	<p>9/15 (W): Creation, Gilgamesh and the Ark—Great Stories of Ancient Mesopotamia</p> <p>Reading:</p> <ul style="list-style-type: none"> • Primary Source: <i>The Epic of Gilgamesh</i> (Canvas)
<p>9/20 (M): Magic, Medicine, and Mathematics</p> <p>Reading:</p> <ul style="list-style-type: none"> • Primary Source: Magical Cuneiform Tablets (Canvas) 	<p>9/22 (W): Rise and Fall of Empires in the Late Bronze Age</p> <p>Reading:</p> <ul style="list-style-type: none"> • Van de Mieroop, 127-149
<p>Module 3: Gods, Kings, and Global Empires (1200–323 BCE)</p>	
<p>9/27 (M): Ashur is King: The Neo-Assyrian Empire</p> <p>Reading:</p> <ul style="list-style-type: none"> • Van de Mieroop, 229-247 	<p>9/29 (W): Exploring King Ashurbanipal’s Library</p> <p>Reading:</p> <ul style="list-style-type: none"> • Secondary Source: Brereton, <i>I am Ashurbanipal: King of the World, King of Assyria</i> excerpt (Canvas) <p>Video:</p> <ul style="list-style-type: none"> • The Palace Decoration of Ashurbanipal
<p>10/4 (M): The Neo-Babylonian Empire and the Kingdom of Judah</p>	<p>10/6 (W): “By the Rivers of Babylon”: The Hebrew Bible in Mesopotamia</p>

<p>Reading:</p> <ul style="list-style-type: none"> • Secondary Source: Van de Mieroop, 266-286 • Primary Source: 2 Kings 24-25 (Canvas) 	<p>Reading:</p> <ul style="list-style-type: none"> • Secondary Source: Finkel, <i>The Ark Before Noah</i>, Chapter 11 (Canvas)
<p>10/11 (M): Fall Break (NO CLASS)</p>	<p>10/13 (W): Achaemenid Persia: Building a World Empire</p> <p>Reading:</p> <ul style="list-style-type: none"> • Van de Mieroop, 286-301 <p>Video:</p> <ul style="list-style-type: none"> • “The Cyrus Cylinder”
<p>10/18 (M): The Achaemenid Legacy</p> <p>Reading:</p> <ul style="list-style-type: none"> • Secondary Source: Brosius, <i>The Persians</i>, 63-75 (ASU Library Ebook) • Primary Source: Behistun Inscription (Canvas) 	
<p align="center">Module 4: Gods and Kings in an Age of Transformation (323 BCE–224 CE)</p>	
	<p>10/20 (W): Babylonian Gods and Greek Kings: Hellenistic Mesopotamia</p> <p>Reading:</p> <ul style="list-style-type: none"> • Secondary Source: Bickerman, “The Seleucid Period” (Canvas) • Primary Source: Excerpt from Arrian, <i>The Anabasis of Alexander</i> (Canvas)
<p>10/25 (M): Decline and Continuity of Traditional Mesopotamian Culture</p> <p>Reading:</p> <ul style="list-style-type: none"> • Secondary Source: De Breucker, “Berossos between tradition and innovation” (Canvas) 	<p>10/27 (W): The Parthian Empire and Problems of Evidence</p> <p>Reading:</p> <ul style="list-style-type: none"> • Secondary Source: Brosius, <i>The Persians</i>, 79-101 (ASU Library Ebook) • Primary Source: Inscription on the Bronze Heracles of Mesene
<p align="center">Module 5: Late Antiquity—Universal Gods and the Kings of Kings (224–651 CE)</p>	
<p>11/1 (M): The Sasanian Revolution</p> <p>Reading:</p>	<p>11/3 (W): Eranshahr—Zoroastrian Gods and Sasanian Kings</p> <p>Reading:</p>

<ul style="list-style-type: none"> Secondary Source: McDonough, “The Legs of the Throne: Kings, Elites, and Subjects in Sasanian Iran” (Canvas) 	<ul style="list-style-type: none"> Secondary Source: Yarshater, “Iranian Common Beliefs and World-View” (Canvas)
<p>11/8 (M): The Rise of Christianity and Manichaeism</p> <p>Video:</p> <ul style="list-style-type: none"> Introduction to Manichaeism <p>Reading:</p> <ul style="list-style-type: none"> Primary Source: <i>The Death of Mani</i> (Canvas) 	<p>11/10 (W): Syriac Christian Culture</p> <p>Reading:</p> <ul style="list-style-type: none"> Secondary Source: Hermann, “The Syriac World in the Persian Empire” (Canvas) Primary Source: Ephrem of Nisibis, “Dispute between Death and Satan”
<p>11/15 (M): Religious Competition in Late Antique Mesopotamia</p> <p>Reading:</p> <ul style="list-style-type: none"> Primary Source: <i>The Martyrdom of Mar Qardagh</i> (Canvas) Primary Source: Excerpt from the <i>Ginza</i> 	
<p>Module 6: Late Antiquity—Identity and Conflict (224–651 CE)</p>	
	<p>11/17 (W): The Babylonian Talmud—Judaism and the Rabbis in Mesopotamia</p> <p>Reading:</p> <ul style="list-style-type: none"> Secondary Source: Wimpfheimer, “Gestation and Birth (Essential Talmud Part One)”
<p>11/22 (M): Sasanian High Culture</p> <p>Reading:</p> <ul style="list-style-type: none"> Secondary Source: Brosius, “The Sasanians,” 159-179 Primary Source: <i>Shahnameh</i> excerpt (Canvas) 	<p>11/24 (W): Recorded Lecture (Reading, Writing, and Reasoning in Sasanian Persia) NO CLASS</p> <p>Reading:</p> <ul style="list-style-type: none"> Primary Source: Barhadbeshabba of Nisibis, <i>The Cause of the Foundation of the Schools</i>
<p>11/29 (M): Roman and Persian Wars of Late Antiquity</p> <p>Reading:</p> <ul style="list-style-type: none"> Greatrex and Lieu, “The Roman Recovery under Heraclius” (Canvas) 	<p>11/31 (W): The Legacy of Ancient Mesopotamia</p> <p>Reading:</p> <ul style="list-style-type: none"> Secondary Source: Dalley, “The Sassanian Period and Early Islam” (Canvas)

Primary Textbook

Van de Mieroop, Marc. *A History of the Ancient Near East: Ca. 3000–323 BC*. 3rd edition. Wiley-Blackwell, 2015.

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Other Readings

Other readings will be available as pdfs or links on Canvas or through the ASU library website.

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