

GENERAL STUDIES COURSE PROPOSAL COVER FORM

Course information:

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

**School of Historical,
Philosophical and Religious
Studies**

College/School	College of Liberal Arts and Sciences	Department/School	
Prefix:	HST	Number:	302
Title:	Studies in History (Gods and Kings: Ancient Mesopotamia)		Units: <u>3</u>

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: *Humanities, Arts and Design (HU)* **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
HUMANITIES, ARTS AND DESIGN [HU]

Rationale and Objectives

The humanities disciplines are concerned with questions of human existence and meaning, the nature of thinking and knowing, with moral and aesthetic experience. The humanities develop values of all kinds by making the human mind more supple, critical, and expansive. They are concerned with the study of the textual and artistic traditions of diverse cultures, including traditions in literature, philosophy, religion, ethics, history, and aesthetics. In sum, these disciplines explore the range of human thought and its application to the past and present human environment. They deepen awareness of the diversity of the human heritage and its traditions and histories and they may also promote the application of this knowledge to contemporary societies.

The study of the arts and design, like the humanities, deepens the student's awareness of the diversity of human societies and cultures. The arts have as their primary purpose the creation and study of objects, installations, performances and other means of expressing or conveying aesthetic concepts and ideas. Design study concerns itself with material objects, images and spaces, their historical development, and their significance in society and culture. Disciplines in the arts and design employ modes of thought and communication that are often nonverbal, which means that courses in these areas tend to focus on objects, images, and structures and/or on the practical techniques and historical development of artistic and design traditions. The past and present accomplishments of artists and designers help form the student's ability to perceive aesthetic qualities of art work and design.

The Humanities, Arts and Design are an important part of the General Studies Program, for they provide an opportunity for students to study intellectual and imaginative traditions and to observe and/or learn the production of art work and design. The knowledge acquired in courses fulfilling the Humanities, Arts and Design requirement may encourage students to investigate their own personal philosophies or beliefs and to understand better their own social experience. In sum, the Humanities, Arts and Design core area enables students to broaden and deepen their consideration of the variety of human experience.

Revised April 2014

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

ASU - [HU] CRITERIA			
HUMANITIES, ARTS AND DESIGN [HU] courses must meet <i>either</i> 1, 2 or 3 <i>and</i> at least one of the criteria under 4 in such a way as to make the satisfaction of these criteria A CENTRAL AND SUBSTANTIAL PORTION of the course content.			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. Emphasizes the study of values; the development of philosophies, religions, ethics or belief systems; and/or aesthetic experience.	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. Concerns the interpretation, analysis, or creation of written, aural, or visual texts; and/or the historical development of textual traditions.	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	3. Concerns the interpretation, analysis, or engagement with aesthetic practices; and/or the historical development of artistic or design traditions.	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	4. In addition, to qualify for the Humanities, Arts and Design designation a course must meet one or more of the following requirements:	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	a. Concerns the development of human thought, with emphasis on the analysis of philosophical and/or religious systems of thought.	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	b. Concerns aesthetic systems and values, especially in literature, arts, and design.	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	c. Emphasizes aesthetic experience and creative process in literature, arts, and design.	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	d. Concerns the analysis of literature and the development of literary traditions.	
		THE FOLLOWING TYPES OF COURSES ARE EXCLUDED FROM THE [HU] DESIGNATION EVEN THOUGH THEY MIGHT GIVE SOME CONSIDERATION TO THE HUMANITIES, ARTS AND DESIGN:	
		<ul style="list-style-type: none"> • Courses devoted primarily to developing skill in the use of a language. 	
		<ul style="list-style-type: none"> • Courses devoted primarily to the acquisition of quantitative or experimental methods. 	
		<ul style="list-style-type: none"> • Courses devoted primarily to teaching skills. 	

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

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 checksheet)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
Concerns the study of values; the development of philosophies, religions, ethics or belief systems; and/or aesthetic experience	The course puts specific emphasis on the origins and development of religious cultures in the regions, their relationships with one another, and their connections to literacy and political systems.	See course learning outcomes #2 and #4, as well as individual classes like "Gods and Kings in the Sumerian Cities," in which students will be introduced to the role of Sumerian temples in managing cities' economies and legitimizing their rulers. In another class session, titled "The Rise of Babylon and its Gods" students will analyze the Babylonian epic poem "Enuma Elish" as a piece of royal propaganda, written and copied by the professional scribal class, and elevating Babylon and its god Marduk to central roles in the creation myth. Later in the semester, multiple class sessions will introduce students to the diverse religious landscape of late antiquity, in which state-sponsored Zoroastrians vied with, influenced, and were shaped by aggressive, expansionary new religious movements (especially Christians and Manichaeans).
Concerns the interpretation, analysis, or creation of written, aural, or visual texts; and/or, the historical development of textual traditions	The course focuses heavily on the development of the world's first writing systems, how texts were used, and how cultural values and ideas were expressed through textual traditions.	See course learning outcome #3, as well as individual classes like "Reading and Writing with the Sumerians," in which students will explore examples of some of the oldest surviving Sumerian writing tablets in order to better understand the uses of writing in its earliest forms. In "Magic and Medicine," a guest lecturer will introduce students to magical and medical tablets (and the blurred line between those categories) from ancient Mesopotamia. In the final "Text Analysis" paper, each student will select a primary source relevant to the subject matter of the class and analyze its contents, rhetoric, and style in light of its historical context (drawing on the assistance of a small annotated bibliography of scholarly studies of the text).

<p>Concerns the development of human thought, with emphasis on the analysis of philosophical and/or religious systems of thought</p>	<p>In connection to its emphasis on religious cultures in ancient Mesopotamia, this course particularly focuses on the intellectual traditions developed and debated in the religions of the region.</p>	<p>See course learning outcome #2. A large portion of the final two modules of the course will deal with the contacts and parallel development of Christianity, Judaism, and Zoroastrianism within the Sasanian Persian Empire in late antiquity. Students will read primary source excerpts from Jewish texts like the Talmud, and Christian and Manichaean martyrdom narratives and philosophical works.</p>
<p>Concerns the analysis of literature and the development of literary traditions.</p>	<p>This course emphasizes reading primary sources from ancient Mesopotamia, including a variety of styles of literature, from royal court chronicles to hymns to mythological narratives. As the course progresses, we will give attention to changes and remarkable continuities in these literary traditions across the many centuries of Mesopotamian history.</p>	<p>Students will read numerous primary source texts over the course of the semester. These will include the most ancient literary genres like philosophically-oriented debate poems, religious hymns, and mythological narratives. Most of these genres will reappear later in the semester, and I will take those opportunities to examine points of continuity and differences when compared with texts from earlier periods. The syllabus foregrounds analysis of primary source texts by requiring each student to post one discussion question about the primary source reading for the day on a discussion board before every class. My intention is that this exercise will encourage closer reading of the texts and prompt more discussion in class.</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 of 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: <ul style="list-style-type: none">• 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

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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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