

## A BRIEF REVIEW ON THE ANCIENT CLOSE EASTERN CULTURE

**Mohita Verma\* ; Ruby Sharma\*\***

\*Department of Education,  
Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, INDIA  
Email id: mohitav.education@tmu.ac.in

\*\*Department of Education,  
Teerthanker Mahaveer University, Moradabad, Uttar Pradesh, INDIA

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### ABSTRACT

*The ancient Near Eastern civilizations (ca. 3000– 300 BCE) were tyrannical, cruel, vicious, and acquisitive, yet they were also strategic, intelligent, and architectural masters, leaving strong legacies behind. Who were these people, and what factors shaped their civilizations' unique characteristics? Individuals' otherworldly convictions; the type of government; business exercises; battle as well as times of political flimsiness were five intelligent socio-political powers that decided the idea of societies in the antiquated Near East during the third and second centuries BCE, some more significantly than others. Finally, each civilization was shown by a beginning, a rise, and a conclusion.*

**KEYWORDS:** Ancient, Art, Culture, civilizations, Eastern.

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### 1. INTRODUCTION

The ancient Near Eastern style of life (ca. 3000–300 BCE) was harsh, cruel, callous, and avaricious, yet it was also vibrant, sophisticated, and constructing aces, leaving incredible legacies. Who were these people, and what shaped the fascinating aspects of their societies? During the third and second centuries BCE, five intelligent sociopolitical powers, some less significant than others, decided the idea of societies in the ancient Near East: individuals' otherworldly convictions; the type of government; business exercises; battles, as well as times of political shakiness.(1). Finally, each civilization was characterized by a beginning, a rise, and a conclusion. Fig 1 shows the ancient near eastern art.



**Fig 1: Ancient Near Eastern Art**

*1.1 Cultures of the ancient Near East: Third and Second Millennia BCE:*

*Anatolia – The Hittites:*

With periods of political unrest, the Hittite civilization, an outstanding medieval aristocracy, is divided into the Old Kingdom, Middle Realm, and Hittite Empire. Hattusili I founded Hattusa, Anatolia's capital, in north-central Anatolia. 'The Great King,' the chief commander of the conflict, who peacefully presided over different free city-states, such as Kanesh and Purushatum, was at the pinnacle of Hittite civilization (2).

The king demanded absolute loyalty from his subject-dynasties ('arru'), as shown by the many intermarriages as well as the famous 'vassal-settlements,' 'guidelines,' and 'dependability pledges.' Furthermore, the Kurunta-settlement demonstrates that the ruler established progress-directed norms, and that any offenders, as shown by the 'Expression of regret of Hattusili III,' required to justify their actions (3).

An unmistakable political structure emerged in Hittite culture as a result of the ruler's monstrous planning: in the Old Kingdom, a 'get together' (panko) supervised authoritatively obligations and was made up of strict, military, and illustrious people; during the Hittite Empire, positions such as a city hall leader (HAZANNU), officials, instructing contingents, and 'the extraordinary' were made up of strict, military, and il Similarly, city old people in more humble communities were dealing with day-to-day problems. In terms of agriculture and commercial activities, the Hittite economy defined Anatolia's triumph. Storage facility administrators checked goods (such as agricultural products, materials, and metals) entering and departing the domain, much as krums and warbartums (exchange stations) had a significant impact on Hittite society. Mursili I, Supiluliuma I, and Hattusili II, for example, increased their wealth via battle and regional growth, primarily in search of tin to match copper and make bronze (4). Fig 2 shows the ancient near east.



**Fig 2: Ancient near East**

In Hittite polytheistic worship, the lord was responsible to divine beings and the assembly (panko). Hittites worshipped Hattusa's tempest divine force and Arinna's sun-goddess, both of which were in Hattusa. The Anatolian area has also been frequented by other religious organizations, such as Samuha(5–8). Hittites were concerned with sanitization rites and sought pardon from celestial beings when required, as shown by Mursili II's 'plaque supplications.' The supernatural had an impact on titles as well, with 'The Great King' referring to himself as 'my child,' underlining his superiority over his subject dynasties. Following his death, the Hittite king's body was burnt and put into a Storehouse, where an interment cult looked after him. Despite being a revolutionary empire, the Hittite Empire, forerunners of the Iron Age, came to an end about 1190, perhaps as a result of the 'Ocean People's' influence and growth. (9).

### *1.2 Cultures of the Levant:*

Different autonomous city-states in the Levant were shown, notably Mittani, Emar, and Ugarit. Rich city-states under Hittite rule, Ugarit and Emar, were engaged in a wide range of commercial and agricultural activities. Emar was a major focal point for jackass parades, while 'The Hittite Treaty' indicates that Ugarit was the primary location for food supply and trade, with gold and silver being a speciality (10). Many individuals were involved in the economy, and since there was no incorporated force, the majority of society was made up of 'free inhabitants(11–14).

The 'Decree of Hattusili' demonstrates that the lord allowed, but regulated, the impact of new merchants becoming used to the area. Not only was their trading limited to the late spring season, but they were also forbidden from purchasing property or accepting any obligation-related property owed to them by locals. The act of separation, referred to in the 'Judgment of Hittite King Tudhaliyah IV,' was also recorded in the Levant, as was designating a dead benefactor's better half as the head of the family, a procedure known to exist in Nuzi. Residents of Emar worshipped Ishtar, Teshub, and Hetap (like in Mitanni), in contrast to Ugarit, who seemed to venerate Baal and Dagan, according to the polytheistic rigid norm of the ancient Near East.

Different autonomous city-states in the Levant were shown, notably Mittani, Emar, and Ugarit. Rich city-states under Hittite rule, Ugarit and Emar, were engaged in a wide range of commercial and agricultural activities. Omar was a major focal point for jackass parades, while 'The Hittite Treaty' indicates that Ugarit was the primary location for grain supply and trade, with gold and silver being a particular speciality. Many individuals were involved in the economy, and since there was no incorporated force, the majority of society was made up of 'free inhabitants.'(15–18).

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Residents of Emar worshipped Ishtar, Teshub, and Hetap (as in Mitanni) in accordance with the polytheistic rigid norm of the ancient Near East, in contrast to Ugarit, who seemed to venerate Baal and Dagan. The king was accountable to the divine entities and the gathering in the Hittite polytheistic faith (panko). Hittites worshiped Hattusa's tempest lord and Arinna's sun-goddess, both of whom were based in Hattusa. The Anatolian district was also dubbed by other clique locations, such as Samuha. As shown in Mursili II's 'plaque petitions,' Hittites were preoccupied with refining rituals and, when necessary, sought forgiveness from heavenly entities.

The supernatural also had an effect on royal titles, with 'The Great King' referring to himself as 'my child,' emphasizing his superiority over his subject dynasties. The Hittite ruler was cared for by an entombment clique following his death, when his corpse was singed and buried in a Stone house. Despite the fact that the Hittite Empire was a pioneer in the Iron Age, it came to an end about 1190, perhaps due to the influence and expansion of the 'Ocean People'(19–22).

## 2. DISCUSSION

This paper discusses about the ancient Near Eastern way of life (ca. 3000–300 BCE) was harsh, brutal, heartless, and avaricious, yet it was also lively, clever, and capable of building amazing legacies. What created the interesting features of their civilizations and who were these people? Five intelligent sociopolitical powers, some less significant than others, decided the idea of societies in the ancient Near East during the third and second centuries BCE: individuals' otherworldly convictions; the type of government; business exercises; battles, as well as times of political turbulence. At the end of the day, each civilisation had a beginning, a rise, and a fall.

The lord was accountable to heavenly entities and the assembly in Hittite polytheistic worship (panko). Hattusa's tempest divine force and Arinna's sun-goddess, both of which were in Hattusa, were revered by the Hittites. Other religious groups, such as Samuha, have also visited the Anatolian region. Mursili II's 'plaque supplications' indicate that the Hittites were concerned with sanitization rituals and asked forgiveness from heavenly creatures when necessary. The supernatural also influenced titles, with 'The Great King' referring to himself as 'my child,' emphasizing his supremacy over his subject dynasties. Following his death, the Hittite king's corpse was burned and buried in a Storehouse, where he was cared for by an interment cult.

Despite being a revolutionary kingdom, the Hittite Empire, forerunners of the Iron Age, came to an end about 1190, perhaps due to the influence and development of the 'Ocean People.'

Various independent city-states in the Levant, like Mittani, Emar, and Ugarit, were shown. Ugarit and Emar, two wealthy city-states under Hittite control, were involved in a broad variety of economic and agricultural enterprises. Emar was a significant gathering place for jackass parades, whereas 'The Hittite Treaty' claims that Ugarit was the principal source of food and commerce, with gold and silver being particularly valuable [6]. Many people worked in the economy, and since there was no organized labor force, the bulk of society consisted of 'free residents.'

The ruler tolerated, but controlled, the effect of new merchants getting used to the region, as shown by the 'Decree of Hattusili.' They were not only prohibited from buying property or taking any obligation-related property due to them by locals, but they were also prohibited from purchasing or accepting any obligation-related property owed to them by locals. The act of separation, as described in the 'Judgment of Hittite King Tudhaliyah IV,' was also documented in the Levant, as was the process of appointing a deceased benefactor's better half as the family's head. In contrast to Ugarit, who appeared to revere Baal and Dagan, residents of Emar worshipped Ishtar, Teshub, and Hetap (like in Mitanni), in accordance with the polytheistic strict norm of the ancient Near East.

Various independent city-states in the Levant, like Mittani, Emar, and Ugarit, were shown. Ugarit and Emar, two wealthy city-states under Hittite control, were involved in a broad variety of economic and agricultural enterprises. While 'The Hittite Treaty' reveals that Ugarit was the main site for grain supply and commerce, with gold and silver being a particular specialty, Omar was a significant focal point for jackass parades. Many people worked in the economy, and since there was no organized labor force, the bulk of society consisted of 'free residents.'

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### 3. CONCLUSION

In contrast to Ugarit, who appeared to revere Baal and Dagan, residents of Emar worshipped Ishtar, Teshub, and Hetap (like in Mitanni) in line with the polytheistic strict norm of the ancient Near East. In the Hittite polytheistic religion, the king was responsible to the divine beings and the assembly (panko). Hattusa's tempest lord and Arinna's sun-goddess, both of whom were located in Hattusa, were worshipped by Hittites. Other clique areas, such as Samuha, called the Anatolian district. Hittites were concerned with perfecting rituals and, when required, sought pardon from celestial beings, as shown by Mursili II's 'plaque petitions.'

Despite the fact that sources as some of the time-restricted, obviously the way of life of the old Near East were altogether different from our own. The way of life was not described by steadily expanding components, or maybe times of strife and offense that brought about the development

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of better than ever social viewpoints. By the day's end, the way of life of the antiquated Near East during the third and second centuries BCE permit us to comprehend our past just as our present and perhaps our future.

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