

# Title: 고대 그리스 역사의 소개

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- ✓ **Dictated: 노하은, 류성민, 어선영, 정희빈**

🔊[0:00]

I'm going to talk to you today about the beginnings of the Greek experience as far as we know it, and I should warn you at once that the further back in history you go the less secure is your knowledge.

Especially at the beginning of our talk today when you are in a truly prehistoric period.

That is before there is any written evidence from the period in which you are interested.

So what we think we know derives chiefly from archeological evidence, which is before writing-mute evidence that has to be interpreted and is very complicated, and is far from secure.

Even a question such as a date which is so critical for historians, is really quite approximate, and subject to controversy, as is just about every single thing I will tell you for the next few days.

These will be even more than usual subject to controversy even the most fundamental things.

So what you'll be hearing are approximations as best we can make them of what's going on.

Well, we begin our story with the emergence of the Bronze Age in the Aegean Sea area.

That appears to have taken place about 3000 B.C.

I think these days they date it down about another century to about 2900.

Precision is impossible; don't worry about that.

And what we find, the first example of a Bronze Age - and I use the word civilization now for the first time, because before the Bronze Age - there is nothing that we would define as civilization.

Civilization involves the establishment of permanent dwelling areas that we call cities, as opposed to villages.



Agricultural villages will have existed all over the place in the late Stone-Age,, in the Neolithic Period, as it is known.

But there is a difference and the critical difference is that a city contains a number of people who do not provide for their own support.

That is to say, they don't produce food.

They need to acquire it from somebody else.

Instead, they do various things like govern and are priests, and are bureaucrats and are engages in other non-productive activities that depend upon others to feed them.

That's the narrowest definition of cities.

Of course, with cities we typically find a whole association of cultural characteristics, which we deem civilization.

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Well, that's what we see for the first time in the Aegean area on the island of Crete.

That civilization was uncovered by the archaeologists right at the beginning of the twentieth century.

Sir Arthur Evans, an Englishman, was responsible for the major work that has revealed that civilization.

He was captivated by it, he - at one point I think he convinced himself that he was a descendant of the kings of that civilization.

But in any case, he named it.

He named it after the legendary King of Crete who appears in Greek mythology by the name of Minos.

So he referred to that civilization as the Minoan civilization.

When we use the word Minoan we mean the civilization whose home is Crete.

It spread out beyond Crete because the Minoans established what we might want to call an empire in various parts of the Mediterranean, and is starts with Crete.

It is a Bronze Age culture, and it is the first civilization we know in the area.

What we find in the Minoan civilization - I mean the main place we can learn about this civilization was the city of Knossos, located on the northern shore **of Crete**



where a great palace complex was discovered and is available.

By the way it's an absolutely beautiful site, a great tourist site; you can see quite a lot there.

Anyway, when you examine that site and draw the conclusions that are inevitable from examining it, and, also I should have said, all of the Minoan settlements, you realize that they look and seem very much like older civilizations that have grown up in the Ancient near East.

The real sort of typical home of the kinds of things were talking about is Mesopotamia, modern Iraq, the Tigris, Euphrates Valley, which spread out beyond Iraq and went up into Syria and neighboring places.

It too was very similar to the civilization, but apparently a little bit newer in the Nile Valley in Egypt, about which we know a great deal more than we know about the Minoans because, as you know, in the nineteenth century, scholars discovered how to read the languages that were written in Egypt and in Mesopotamia.

So they were able to develop something approaching history for the period we're talking about.

That is not true for Crete because

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Although they had a script - and we have available to us tablets with those writings on them - to this day no one has deciphered the language written by the Minoans.

Therefore, we don't have that kind of knowledge.

So barring that, nonetheless, what we see remind us very much of these ancient Bronze Age early civilization.

So, this will be significant as we talk about how the Greeks differed from them, which gets us to the Greeks.

The Minoans are not Greeks.

Strictly speaking, what do we mean when we say somebody is Greek?

We mean that his native language, not one that he's acquired subsequently, but the one that he learned as a child, was Greek, some version of the Greek language.

These are linguistic terms.

But of course, the people who spoke them, especially in the early years, tended to be part of a relatively narrow collection of people, who intermarried with each other chiefly, and therefore developed common cultural characteristics.



So of course the language is only a clue.

When you speak about Greeks you will be speaking about something more than merely the fact that they spoke a certain language.

In the nineteenth century, there was a lot of talk about races.

There were people who spoke about the Greek race, or similar races for quite a long time in the science of anthropology and subjects like that.

It's been determined that those terms are inappropriate.

They suggest there is something in the genes that explains the characteristics of particular people that is certainly not true.

So let's understand each other.

We're talking about a culture when we're talking about the Greeks, which is most strikingly signified by the language that is spoken.

Well, the way we can reason things out from the evidence we have suggested that Greek-speaking people came down into the area around the Aegean Sea, perhaps around 2000 B.C.

About a thousand years later than the emergence of the Minoan civilization at Crete.

And again, I think these days they then to down date it by another century or so, so it might be around 1900 B.C.

We really don't know very much about these early Greek settlers.

We begin to know more about three or four hundred years down the road, when there appear buildings and settlements in the world later inhabited by the Greeks, as we know to which we give the name Mycenaean.

 [9:00]

Now, that derives from one site in the northeastern Peloponnesus called Mycenae, and the name is given because in the poems of Homer, the Iliad and the Odyssey, the leading Greek king, the man who is the leader of the expedition to Troy is Agamemnon.

Who was king of the Argolid region and his palace and his home are at Mycenae, and that's why we call the entire culture the Bronze Age culture, running from about 1600 to perhaps as late as 1100, but perhaps not so late.

That's what we mean when we speak about the Mycenaeans and the Mycenaean Period.



And please keep in mind that they are Greek speakers and we know this with confidence, something we didn't know at the beginning of the 20th century because written evidence is available on a bunch of clay tablets that were accidentally baked in some conflagration in these places.

The same thing is true of Knossos in Crete, and perhaps a few other sites in Crete.

Not at the same time, but the reason we have any written evidence at all is that there was some kind of conflagration that produced a fire that baked clay into pottery.

In the normal course of events, clay dissolves and disappears and any message on it is erased.

In other words, this was not meant to be a record to be left for the future,

It was an accident.

These things that we discovered were meant for a practical usage in ways that I will tell you about in a little while.

So anyway, that writing - let me back up a step.

When Evans found writing at Knossos, he found two-well, he actually found seven but only two that turned out to be significant - two kinds of script.

I shouldn't even say script' that sounds like he's writing a nice cursive line.

There were two kinds of writing.

Because he couldn't figure out what they were, he called one Linear A and the other Linear B, because he could tell by careful analysis that they were different.

And he could tell which pieces belonged to which Linear A is earlier and it is associated with and it is clearly the language used by the Minoan kings at Knossos and other places.

Linear B resembles Linear A, but it is clearly different and later, and one reason we know that comes mostly from stratigraphy.

But we can also tell because it's a much simpler script (00:12:00), but by no means simple.

These are not alphabets, these are syllabaries, every symbol represents a syllable; in other words typically two letters rather than one.

That's a nice step over having loads, and loads, and loads of symbols representing lots of things which is true more of Linea A than Linear B.

But it's still - we're talking about something approaching sixty symbols in a syllabary and when you think about how hard it is to learn to read when you're only using twenty-six symbols and how few Americans do learn to read, which I keep reading in the paper - it's not an essay thing.

It's not a simple matter.

Imagine what it would be like if you had to learn about sixty such things?

Well, of course what follows from all of that is that ordinary people did not.

What we learn ultimately from our decipherment of Linear B - which I've just skipped over, which was done in the 1950's by a brilliant young architect, who loved solving problems of this kind, he was able to discover that this was an early form of Greek and that he could essentially make out what it said.

At first there was doubt and controversy, which has completely gone away, as more and more examples of this writing have become available and scholars are now able, by and large, to be confident that they know what these things say.

So, the fact that this was a Greek script that was available in the Mycenaean Period tells us very confidently that the Mycenaeans were Greeks.

But of course a lot was known about these Mycenaeans well before the syllabary was deciphered.

It's worth saying a word about that, because I want to undermine any great confidence that you may have and what you can believe that scholars tell you, because we keep finding out how wrong we are about all kinds of things.

I would say, if you walked into the leading universities in the world, there would probably be Germans in the 1850's and you went to the classics people, and you said "Well, you know Homer wrote about these places, Mycenae and other places, can you tell me where that was?".

They would say, "You silly fellow, that's just stories, that's mythology, that's poetry. There never was an Agamemnon, there never was a Mycenae, there isn't any such thing."

Then in 1870, a German businessman by the name of Heinrich Schliemann,

🔊 [15:00]

Who had not had the benefit of a university education and didn't know what a fool and how ignorant he was, believed Homer, and he said he wanted to look for Troy.

So, he went to where people thought Troy might be and he began digging there, and before you know it, he discovered a mound filled with cities, which **he believed was Troy.**



And after the usual amount of scholarly debate, there seems to be no doubt that it was the City of Troy.

So having succeeded with that, he thought well, now that I've seen Troy, how about Mycenae?

Off he went to the northeast Peloponnesus to the site where he thought it might be, Mycenae, from Homer's account - I wouldn't be telling you this story and you know the outcome.

He found it and it was the excavation of the site of Mycenae which was soon followed by the excavation of other sites from the same period that made it possible for people to talk about this culture, even before they could read the script.

The culture is marked by some of the following features.

Let's take Mycenae, which is maybe the best example of the whole culture.

Certainly, it's a perfect model for what we're talking about.

What you have to begin with is a town or a city, or a settlement of some kind built on top of a hill, and it's usually intended to be a formidable hill, one not easily accessible to anybody who comes walking along, a place, in other words, that would make a very nice fort, a citadel.

That's indeed, what we find at Mycenae.

On that citadel, and that strongly rocky fort or citadel, they built what we now identify as the royal palace, the palace of the king.

🔊 **[17:00]**

The palace of cane and uh...that was actually I point out, maybe about ten miles from the sea.

Now not all of my Simeon sites are so far from the sea. Some of them are closer.

But what it is important to say is that none of them are right on the sea. They are always back some few miles.

The reason for that I think is that in early times in which these civilization arose has salt all kinds of dangers coming and the most the swiftest of the lease suspected the one that could come up on you overnight came from the sea.

People who came by land you would be hearing rumblings about it down **uh...the** row from villages that were spread out but if somebody comes in from the sea on a ship.



You may find in there in the morning and you don't know what's, what's so the idea for security and safety they've built their states Fokker from the sea.

🔊 [18:00]

But not far, because as we shall see demise indian civilization was a commercial one that relied from its wealth upon trade and that meant trip to trade by sea more than by land.

The citadel is typically always surrounded by farmland and that is of course you cannot live in ancient society.

If you are not surrounded by farmland, because the food that comes from the soil is essential for life, and you can't count on trade to provide it to you with any security.

Later on when times are more secure, there's trade for grain as well for everything else, but when you're setting a place in the first place, you can't rely on somebody bringing it to you.

You're going to have your own people working it, and bringing it up to you yourselves.

So, the citadel and the farmland surrounding it, make up fundamentally the unit which is the Mycenaean kingdom.

Well, the first thing that Schilemann found when he dug at Mycenae was this remarkable circle of graves, which were shafts dug straight down into the soil, and they are referred to, to this day, technically as shaft graves, and then in other places not very far from that main hill, they found even more remarkable burials, what we call beehive tombs.

Just imagine a huge beehive, in which let's say, the center of the inside of that might be as much as fifty feet higher on more, and these were built of extraordinarily huge, heavy stones and very well worked too.

Here's the marvelous thing.

The reason he had to uncover it was that beehive tombs, like everything else, were buried.

This wasn't just results of centuries of neglect, it is clear that they were built in order to be buried.

That is to say, it was some kind of a big religious thing going on here, where the king-it was obviously a royal thing because the cost of it was so enormous;

Nobody else could afford a tomb of that kind.





So, here was a royal tomb closed forever and yet built at a fantastic expense and enormous kind of labor.

The same is true in a general way of what we find in the royal palace up on top of the hill at Mycenae, and so what is perfectly clear is the people who ruled these places were enormously powerful, at least locally, and wealthy.

Because even if you imagine that slaves did the work, you would need a hell of a lot of them, over a long period of time, and had to feed them, if nothing else.

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So, we are talking about a wealthy group, and of course, the other thing that struck Schilemann almost amazingly was that in the circle of graves that we've been talking about, he found all kinds of precious things buried.

The most striking of which were death masks made of pure gold on the remains of the body, but also jewels, and implements, and weapons of very high expense.

That's what of course, makes it clear they were royal; by the way, there are only a few of these graves over a large period of time.

So, you must imagine these are successive kings who are being buried in this, what must have been sacred soil.

So, that makes it clear we are talking about a wealthy civilization, at least in which the rulers are wealthy, and in which the rulers, of course, are very powerful.

Now, what we learn, both from archaeology and from references in the Linear B tablets in that they engaged-these cultures engaged in trade to a significant degree.

You find Nycenaeen elements, tools, other things, pottery particularly of a certain kind, all over the Mediterranean Sea.

You find it in datable places and that's why we can give this some kind of date, such as in Egypt.

The Mycenaeans had regular trade with Egypt.

We find Egyptian things in Mycenae and vice versa, and also presumable, much of it must have gone into Mesopotamia; some of it went all the way to the Western Mediterranean.

This was a civilization that was not shut in on itself, but was in touch with the entire Mediterranean region.

The major thing they seem to be selling were aromatic oils in little vials.

Think of them as some combination of oil and perfume.



I better say something about oil in the ancient world, so that you get a grip on what's going on here.

The ancient Greeks had no soap.

Think about that for a moment.

That's a problem, isn't it?

Yet, they wanted to get clean and so what device they used was to take oil, typically olive oil, spread it on themselves, then get a scrapper, a metal scrapper, and scrap off the oil with it what was underneath the oil.

**🔊 [24:05]**

And then finally, they would take their bath and out they would come and be clean.

Now, oil is a wonderful thing. Olive oil is a great thing. In certain forms you eat it.

The olive itself, you use it to cook with as oil.

Some people just put oil on their salad.

I, myself, can't stand it, but the point is, but that's not all.

If you get oil, crush the oil from the olives that come down from the trees, that's nasty smell that it has.

So if you are going to use it for this purpose, it's not going to be good by itself.

You've got to put some nice perfume onto it, in order for it to be useable, just as your soap would be pretty horrible without any perfume on it.

So it looks as though what the Nycenaeans did-Greece is filled with wonderful olive trees and so they obviously took the oil from those olives.

I'm sure they sold it in various forms, but one of the most popular was for this purpose.

Everybody in the Mediterranean wanted it for the same reasons, and obviously these Mycenaean site had access to what they needed.

It looks like, by the way, that they got much of the perfume from areas outside of Greece.

Some of the best of it came from northeast Africa, as a matter of fact.

You remember the Queen of Sheba from the Bible?



I say that, but I shutter to think how many of you have read the Bible, but anyway, she was so rich as to attract the interest of king Solomon, because that's where those wonderful, fine smelling things, frankincense and myrrh, and stuff like that was available, useful for this purpose.

So they had to import that to make their goods as saleable as they wanted and so on.

So you have trade with the Mediteeranean and most especially the eastern Mediterranean, becasue that's where the older, more sophisticated, more civilized cultures were and that's where wealth was too, compared to what was out in the west.

So, that's also the pattern of trade. What you see is a kind of cultural unity, first of all, within the Mycenaean world itself.

It is evident that these different Mycenaean towns, all throughout the Greek world, on both side of the Aegean Sea, were in touch with each other.

And one of the things that's interesting about that is you can see pottery styles that you can hardly tell whether they came from one and of the Mycenaean or another, if they are of the Mycenaean variety, because it was a single culture.

## 🔊 [27:06]

I don't mean there were no local variations, but there was this general unity.

I'm going to contrast that with the situation in Greece after the fall of the Mycenaean world, and I was going to say not just in the Mycenaean towns themselves, but over the entire Aenean Sea and indeed across the Mediterranean.

In the years of the Mycenaean Period, roughly from 1600 to 1100 or so B.C., you are dealing with a largely unified culture. What is it?

What do we talk about the world like these days?

What's the Cliche? Globalized world.

It was a globalized world, except it was a little piece of the globe.

But they didn't really know or care about very much outside of the

Mediterranean area.

Now, in the perspects that I have spelled out, and I mean chiefly the fact that they were engaged in commerce and industry to some degree and that they were a trading people and that they were in touch with one another and so on, they were already similar to the civilizations that came before them in the **ancient** Mediterranean Near East.



In those places, in Egypt, the Pharaoh, and in Mesopotamia at first individual city states were ruled in the same way as everybody else I'm going to be talking about now, by somebody who is a king, a monarch, a one-man ruler who is the warlord, commander of the armies, who has the control of the power in the state, but more than that, all the economic activity that we find-and out best example of what I'm about to say in Mesopotamia-in the cities of Tigris-Euphrates Valley.

The ruler there, from his palace, assisted by vast groups of bureaucrats directed the economy of this land entirely and fully.

Agriculture was overwhelmingly the activity, the most important activity of the people of that area, of any area.

So, we have evidence that the king doled out seed for planting, instructed people just exactly when to plant, where to plant, what to plant there, when to fertilize it if they did.

🔊 [30:02]

In other words, you have a degree of centralized control of true, monarchical power, of a wealthy monarchical power.

Already the model is there in Asia. Again, I want to say it's the same but in a special way in Egypt, because in Egypt the world Nile Valley-because I think of the nature of the Nile Valley-became totally centralized, under the rule of one man, the Pharaoh, and he commanded the whole thing.

It took longer for anything like that to happen in Mesopotamia, although it ultimately did.

When we get, for instance, down to about 1750 B.C. in Mesopotamia, Babylonia, which is at that point the dominant kingdom of the area, King Hammurabi has just about the same power as a Pharaoh would in Egypt.

It's also worth pointing out that these rulers had full religious authority for their rule. In the case of the Pharaohs of Egypt, the Pharaoh was himself a god, and insisted on being worshipped in that way.

In Babylonia, for instance, and this I think was typical, Hammurabi was not a God, but as we know, thank God, by the great steely that he left, which is now in the Louvre.

The law code of Hammurabi is available to us and there's a preface to it in which he basically explains why you should obey the rules that he now is laying down for you.

And his answer is because the top god of our world, Marduk, appointed me in that place and I'm doing what he wants me to do, and if you cross me you cross him, and that's bad news.



That's a rough translation.

So, this is very important.

You have a full monarchy in the sense that both-we in America talk about the separation of church and state, that is a very rare and unusual thing in the history of the world.

The normal situation in cultures pro-civilized and civilized as well is for there to be a unity between religious things and non-religious things, and all of that to be ruled by a single individual who is the monarch of that territory with religious sanction as well as through his power, and through the legitimacy of his descent.

🔊 **[33:02]**

That's the normal human way of living.

You should always be aware, I think, about how peculiar we are.

We are the oddballs in the history of the human race, and anybody who follows our pattern, and it's important to realize that because there's nothing inevitable about the development that has come about to be characteristic of the world.

When we find people challenging it, I think they have the bulk of time and human experience on their side when they say you guys got it wrong.

So, let me say something about the nature of the society and economy that we find in the Mycenaean world revealed both by the archaeology and by what we learn in the records provided by Linear B.

🔊 **[34:01]**

The remains and records of these strongholds make it clear that a political organization was an imitation of oriental monarchy.

The sovereignty that sovereign by [????] were at a high loss another important site for the period.

And it seizes which is another one was somebody that the protagonist the virtue as the Wonox.

And that is the same as a later Greek word which drops the W at the beginning Onox.

And as we should see that word in later times means some powerful individual.

But it doesn't mean what it means here.



The Boss the single monarchical controller of everything.

He held a royal domain that belonged directly to him which was very significant size and wealth.

He appointed bureaucratic officials.

He commanded royal servants.

And he recorded royal goods which by the way most of the tablets are inventored.

List of things that exist in the palace that belong to the King.

There were other things that have to do with instruction that the King is sending out the people from the palace.

There is no reference in any other tablets.

I don't know how much we can make of that because tablets limit themselves to such a limited kind of thing that maybe doesn't prove anything.

But in this case I think it does.

Uh, there is no reference to law.

There is no reference to some objective or anything other than the king himself in the administration of Justice.

One scholar says it is natural to infer, it's a king all powerful controller of the all same bureaucracy.

Possess supreme authority also in the region of law making and law enforce.

And on the present bureaucracy with its detail and all encompassing record gives the clear picture of the power exercised by the centralized monarch of the Mycenaean age.

The records discovered at pile loss here are particularly interesting.

They cover only one part of a year.

And yet they carry details of thousands of transactions in hundreds of places.

These files as we might call them are both sweepingly inclusive and penetratingly minute.

For instance, brams is allocated to different places for the manufacturers of arrowheads or sorts.



With a note telling how many Smiths in each place are active and how many are not.

🔊 [37:02]

Cretan ship are enumerated to the amount of twenty thousand sorry, that's not right.

I don't want to get this wrong.

25000 and 51.

And we learned that in a cretan village two nurses, one girl and one boy are employed.

We are told how much linen is expected from a place called Rion.

What is acreage of a state of a man called Electruon.

And what a guy named Duniouos owes the palace.

The answer is twenty two hundred liters of barley, five hundred and twenty six of olives, 468 of wine.

I hope you remember all these.

15 lambs, one fat hog, one cow and two bulls.

We even learn the names of two oxen owned by Tarzaro.

Glossy and Blaggy.

The records make it perfectly clear that the kingdom of Palos and Canassus.

The kingdoms were bureaucratic monarchies of a type unexpected in Greece but in many ways similar to some contemporary earlier kingdoms in the eastern Mediterranean.

It is very unlike anything we associate with the Greeks or anything that ever again existed in the Greek world.

And that's really the point I want to make.

This, although these people are Greeks, are ruling a culture which is thoroughly different from the one we will be studying for the buck of the semester.

So like the Eastern says it is the powerful ruler who was the war lord.

There is a palace economy, there is a script.



There is a bureaucracy and there is collectivised agriculture under the central control of the economy.

That economy and that society go forward and flourished for as I said about 400 years.

Maybe perhaps about 400 years.

And then a bunch of terrible things obviously begin to happen.

That shake the security of this society and ultimately bring it down.

Roughly speaking about twelve hundred BC.

We hear of general attacks that are going on around the Mediterranean against the various civilizations of which we know.

Egypt experiences a number of attacks from the outside world.

Chiefly what we hear about is from in the area of the Nile Delta right there on the Mediterranean Sea.

Among those attackers, there are others besides there are attackers from Libya we hear.

But there are other attackers simply called from the Sea.

The Sea people attacking at the roughly the same time.

**🔊 [40:03]**

The dominant empire in Asia minor, Eretria is that run by a people called the Hyptites who have been there for hundreds of years in security.

And are now suffering a sope we know that because they also have a writing which we can read.

And it speaks of it as well the archaeological remains that showed destruction.

Similarly attacks are going on against the kingdoms of Syria and of a Palestine which you know it is always hard to know which a piece of land should be called in any particular moment.

But I call it Palestine because one of the sea people attacked the Nile in the, around 12 hundred in Egypt are called the Palisets.

And most scholars suggested that is the same name as came to be the name for this region when they ruled it called Palestine.



And you will remember that when the bible talks about this, it refers to a people called the Philistines.

These are thought to be all the same people.

So since they ruled it until uh, what's his name?

Samson took them out with the jawbone of the ass.

Um, I think it's proper to call Palestine at that moment.

Um, Cyprus likewise suffers from these attacks.

And so far away west as Italy and Sisley are under attack.

Something is going on.

The question of course is what scholars have disagreed and continue to disagree because the evidence simply will not permit any confident answer.

But I just mention a few of the series that are been tossed around.

A few of the many many many.

One that seems to be in fashion these days although you never how long the fashion lasts is internal uprising.

That somehow this monarchical area when life got tough the people must have reason up against them

I think this reflects hopeful Marx's wishful filled man rather than any reality. But it's not, not what poor people have done in history.

If you look at revolutions, revolutions come when typically things are getting better.

And the people don't like the fact that they are that they don't have many than they already had.

But in any case, that's one theory.

Earlier theory is wonderful to have uh, scientific theories, and you can use to handle this problem which you cannot demonstrate any facts for whatsoever.

I'm being a bit strong but not so much.

The one theory made some investigations of earth spores hoping to find uh, what you call that stuff floats around and makes you sneeze, uh pollen! Yeah.

🔊 [43:11]



And behind that results they were droughts in these areas throughout that period and it caused tremendous unhappiness.

And this content ended up.

Other people have suggested climatic shift.

I keep waiting for somebody, I think that time is right for somebody to come up with the theory and explain it by Global Warming.

Also we know that the Ireland in the middle of the GNC called Theora, blew up in a most enormous kind of an explosion.

At some point, back there in prehistoric days, and one theory is the explosion on

Theora that caused a so much climatic trouble that, uh it can explain what went on here.

The travel is, you just don't know when that explosion took place, and since there were several periods in this general area that we are talking about now in which something big happened some great change takes place.

It turns out different people want to have that explosion at different times like a movable fist you put your explosion where you need it in any particular moment.

I am making a lie and I think it's somewhat just the fight because the evidence is just so scanty.

I think it is fun to play the games these guys do.

But we shouldn't take it too seriously.

Now, let's go back to a theory which at least got the virtue of being very old, although hardly anybody believes it anymore.

That is the theory that what happened in the Mycenaean world.

Let's forget what was happening elsewhere.

It was the result of a movement of tribes of ethnic groups who were outside the Mediterranean region.

Say it at the beginning of this period, say in the 600 hundred.

But who press into it usually the pictures is at their coming in from the north or northeast and pressing down into it.

I have to believe that whoever came up with that theory for the first time was aided and coming to it by thinking about the end of the Roman Empire when something precisely like that did happen.

These dramatic and other tribes who were largely located in north and northeast of Europe came down.

I should say not of Europe, of the Roman Empire came down and ultimately destroy it by invasion.

And even of course, there are more theories about the fall of the Roman Empire.

There are about the fall of the Mycenaean world.

But anyway by connected to all of these was a very interesting Greek myth which speaks about the return of the Heraclidae.

### 🔊 [46:07]

They are the sons of the mythical hero, Hercules who was a Peloponnesian figure.

And this story goes that the sons of Hercules were expelled from the Peloponnese and then promised that they come back a hundred years later and conquer it.

And so they did come back a hundred years later and conquer it.

And since this is the link that explains the old story, since in historical Greek times, let us say the 5<sup>th</sup> century BC.

The people who inhabited the Peloponnese were mainly speakers of Greek dialect called Doric.

It was thought that Hercules' sons and Hercules' being Peloponnesians no doubt spoke Doric too.

And so this was referred to as by scholars in 19<sup>th</sup> centuries, not by the ancient

Greeks as a Dorian Invasion.

Another words, another kind of Greek, the Greeks who lived in the area the fall of the Mycenaean world, what would they call?

Well, if Homer gives us several names for them three stick out firmly.

The most common and the most widely used was a Kyians, another one is Danians, and third one is Argives.

Argives comes from the fact that they ruled over land of Argos in Greece.



Now the one that has cloud historically is Akians.

Because in the records of the Hittite kings, there are references to people, I think they were called, I want to get this right, but I don't remember if this was the Egyptians or the something like the ah, Wassha unless this was in Egyptian form.

Anyway they were called by names that sound something like that.

One in among the Hittite, one in among the Egyptians and it's so easy given the fact that the letter W dropped out of the Greek language between the Mycenaean period and the Classical period.

You can easily imagine that this people were referred to themselves as Achaiwoi and when the W drops out they are Achaioi which is why Homer calls them.

And so the idea here is that the original Greeks who came in were what we called Achians.

## 🔊 [48:57]

And that when the disturbances came and if the Dorian theory is true, Dorians either killed them all or dominated them possibly into marry with them but dominated them and washed away, wiped out the use of the Achian language and impose their own Dorian language upon it.

And supporting such an idea among other things is that if you go to the mountains in the center of the Peloponnese where is awfully hard to get to, there is a region called uh, actually beyond the mountain of the northern shore, is a place called Achia where the people are Achians.

And so the theory might be while they driven from their old homes from the southern Peloponnese and went up to the northern Peloponnese.

And then there are the people in the mountains of Archadia, who also don't speak the Doric language, and maybe they were driven up there to escape.

So those are the things that helped people decide that the Dorians may really have been the sons of Hercules so actually invaded.

And that what we find after the fall of the Mycenaean world in Greece are some of the following things.

Things that were not typically found in a Mycenaean world.

First of all, Iron weapons not bronze ones, a kind of a pin used to hold your cloak together, hold a Fibula, unknown in the previous period.

The buildings and the shapes of what the Greeks called a Megaron, a rectangular center which has a harthp in it, a front porch and a back porch which will be the style



in which the Greek temple in the historical period.

That appears for the first time after the fall of the Mycenaean.

We know that the Mycenaean buried their dead by inhumations those great tombs, those great grave and things and even the common people outside them are buried in graves.

Whereas, in the historical period, these people were cremated.

Rather than buried.

In the world of home land, that is what we say.

So, the a idea that was put for 19<sup>th</sup> century, was that the Dorian's who is less civilized, tougher ,meaner, harder fighting people, assisted by the use of Iron and their weapon which is appear to the browns.

Came down defeated the Archian imposes themselves, where they could, draw them away where they couldn't.

And that explains how things, way.

That has been attacked, and it is largely not believed these days for a whole lot of technical reasons.

But I don't wanna trouble you with it right now.

I do not think we can believe that simple story, as it stands.

And it is too simple, there were too many thing, that it doesn't account for.

And there were too many things that which it suggest that it is not correct.

However I am not sure there is nothing, in that story.

Here I really, influence most strongly, professor D P who was a historic archaeologist who has a notion that is very new one since surfiscated then he appears to me quite a long.

He suggest, that there were indeed, retrieves from the north who came down during this period. attempting to come into

And better settle

And families and so on.