

Topic of the lecture: PRIMITIVE CULTURE

1. Prehistoric era. Stone, Bronze, and Iron Ages. 2. The Neolithic Revolution. 3. Types of primitive culture. 4. Syncretism of primitive culture. 5. Forms of beliefs and rituals. 6. Types and forms of primitive art. 7. Monuments of primitive art.



Prehistoric era



- these are the periods of primitiveness:
- - Paleolithic;
- - mesolithic;
- - Neolithic.
- The periodization of primitive culture is based on archaeological data. The main occupation of the Upper Paleolithic man was hunting, which formed a special psyche of people, beliefs, social structure, and left an imprint on art
- The Stone Age (Paleolithic in Greek) is divided into stages:
- Lower (Early) Paleolithic (3 million-100 thousand years ago);
- Middle Paleolithic or Mesolithic (100 thousand-30 thousand years ago);
- Late (upper) Paleolithic (30-8 thousand years ago).
- It is also called the Neolithic or New Stone Age.

Primitive people:

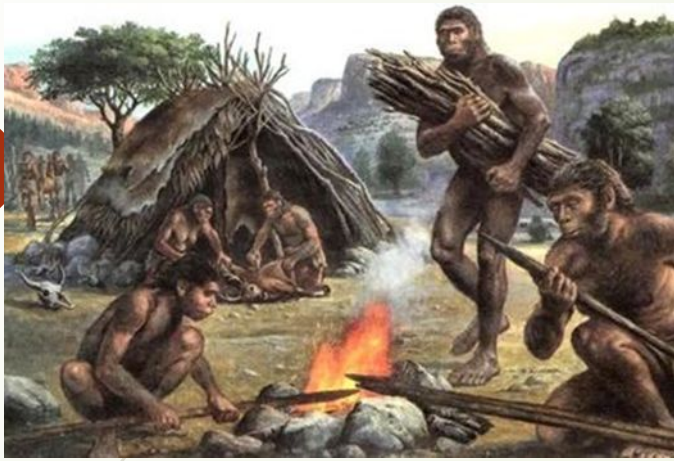
- Australopithecus, pithecanthropus,
- sinanthropus,
- Neanderthal,
- Cro-Magnon.
- Their main occupation is gathering, hunting.
- At the turn of the Middle and Upper Paleolithic, the biological evolution of "fossil humans" ends and the "real man" – Homo sapiens-appears





The main features of primitive society include:

- collective work;
- tribal organization;
- lack of personal property;
- equalizing the distribution of food and goods;
- primitive tools.



- Adaptation to the life of the surrounding nature (gathering, taming animals, observing the habits of wild animals and using these observations in economic practice) was accompanied by the emergence of faith in the supernatural forces of nature.




- Apparently, there was an opinion that the life of a person and his kind depends on the life of some animal or plant, which were revered either as the ancestors of the genus, or like his totem keepers.



- The life of primitive society was based on the unquestioning submission of the individual to the collective, for which there were many prohibitions (taboos). The most terrible punishment was banishment from the family.

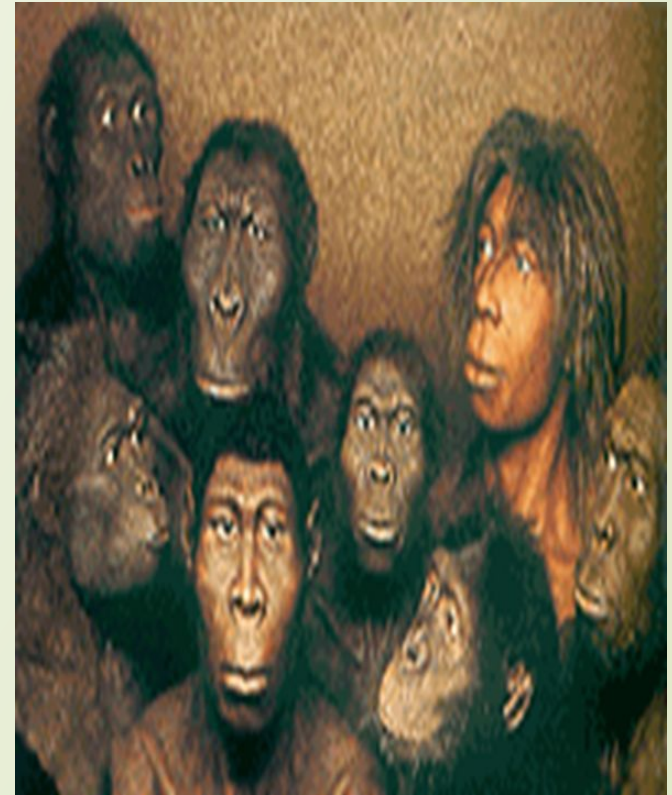


There are three stages, each of which has its own distinctive features:

- A primitive human herd.
 - Tribal community.
 - A primitive neighborhood community.
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Tribal community

- In the Paleolithic, there is a replacement in evolutionary biological development: from spontaneous to social development-ordered by social norms and prohibitions.



- A special feature of the worldview inherent in primitive, archaic societies is ritual. Through its prism, nature and social existence are considered, the actions and actions of people, as well as various phenomena of the surrounding world are evaluated. Ritual—the main means of updating the world to ensure the continuity of its existence and thereby guarantee the survival of the collective in extreme conditions. The main thing here is that at the heart of ritual human activity is the principle of imitation of natural phenomena.



Ритуал

• Организация жизни племени тесно связана с понятием ритуала. Ритуал – это театрализованное, коллективное, символическое действие. Первобытные ритуалы совершались с целью достижения каких-либо значимых для племени результатов, связанных с устройством земной или загробной жизни. Ритуал реализует мистические связи, его главная задача – помочь людям повлиять на действительность, осуществить желаемое, пережив его как реальность.



Сакральный уровень



- Такое «вхождение в другое существование» связано с мифологическим представлением о времени. Древние верования и мифы свидетельствуют о том, что люди разделяли время и пространство на два уровня – **сакральный** (таинственный, священный) и **профанный** (каждодневный, бытовой). Сакральное время не имеет длительности, оно существовало до человека. В нём живут духи, боги, в нём создавался мир и человек, все, что происходит в сакральном времени – единично: «рождение» (восход) солнца и луны, «рождение» племени, появление воды и суши, зверя и дерева.

- in the course of observing the biocosmic rhythms. Thanks to the ritual, a person of an archaic society feels inextricably linked with the cosmos and cosmic rhythms.. In the archaic ritual, prayer, chant, and dance are closely intertwined.

The two main centers of world civilization:



- Afro-European and Asian are formed in the Upper Paleolithic. These are the first centers of the birth of human civilizational culture. In the Late Paleolithic, the inhabitants of subglacial Europe already had the features of the Caucasian race, in the southern Mediterranean – negroid, and in the east – Mongoloid.



Neolithic Revolution



- - this is a transition to a sedentary lifestyle, to agriculture and cattle breeding. It begins in the eighth millennium BC and ends around the fourth millennium BC. The worldview of primitive man is radically changing. The presence of social culture and the hierarchy of society during the Neolithic revolution was reflected in the tribal community, which was headed by an elder.
- Земледельческая культура способствовала тому, что появились первые представления о пространстве и времени, о космосе и хаосе.
- Зародились ремесла: ткачество, керамика.
- Новая форма хозяйствования укоренилась на современных территориях Ближнего Востока, Индии, Южной Европы, Средней Азии, Дальнего Востока, Америки.

Bronze and Iron Ages

□ After the Neolithic revolution came the Bronze Age (IV-II thousand BC) and the Iron Age (I thousand BC). These are already periods of existence of highly developed civilizations of antiquity (Archaic). They do not belong to the primitive culture. But archaic forms of world perception remain until the birth of philosophy and the foundations of future world religions (ser. I thousand BC).

- Cup of the
- European
- Scythians of
- the V century BC.



□ The Bronze Age is associated with important milestones in the history of mankind. First of all, this is the further expansion of the producing economy - agriculture and cattle breeding; the development of a new material - metal, primarily copper and its alloys.

□ At the beginning of the metal age, there is an expansion of contacts between the peoples of vast territories. In steppe Eurasia, for example, a productive cattle-breeding economy is developing, which is associated with new technical inventions. In particular, there is a wheeled cart, and in the late Bronze Age, people began to use a horse for riding.



Types of primitive culture





□ SYNCRETISM - (Greek: synkretismos – connection) – a combination of heterogeneous views, their uniformity, the main characteristic of archaic culture and human thinking in ancient times. This term in antiquity denoted mixed religious views. In the 16th century, syncretist philosophers tried to combine the teachings of Plato and Aristotle (ideas and actions).

□ The syncretic character of archaic consciousness was determined by European scientists of the XIX-XX centuries-philosophers, historians, archaeologists, anthropologists, cultural scientists – on the basis of scientific data and in the course of observations of the life of tribes that are at the primitive level of development in modern historical times. Anthropological problems of archaic forms of world perception (myth, symbol, magic, game) were studied by E. Tylor, E. Cassirer, Z. Freud, K. Jung, F. Nietzsche, K. Levi-Strauss, etc.




Syncretism of primitive consciousness

- in the fact that a person did not distinguish and did not separate himself from nature and the collective, he perceived everything around him as integral and indivisible. He was characterized by abstract thinking, dynamism and schematism in the symbolic perception of the surrounding world. The creator of everything was nature-the chaos woman. Connected together were space-time, past-future, cosmos-chaos, sacred-profane



Concepts of space and chaos

- Chaos and the cosmos are only semantic limits, they do not exist in their purest form, they are intuitions that have no definition. The reality of chaos-cosmos is in their continuous mutual conversion and mutual transformation. The first ideas about time are related to the concepts of rhythm and cycle. Rhythm is like the movement of a pendulum, which has no fixed state of rest. Like an abstract pendulum, time always moves either from right to left or from left to right. Movement in one direction is the cosmization of chaos, movement in the other direction is the chaoticization of the cosmos
 - Symbols of the cosmos:– abstract: beautiful, born, designed, structural, dissected, actualized, etc.;– visual: light, form, limb, sky, masculine, etc.
 - Symbols of chaos:– abstract: dark, infinite, formless, lack of structure, etc.;– visual: earth, water, vortex, abyss, feminine (since the potential of the intrauterine life of the human embryo is reduced to the point), etc.
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Archaic Spiritual Culture

- ▣ Beliefs in primitive culture are a solid foundation of existence. They remained unchanged, as traditional culture was preserved in rituals and beliefs. They guarded and protected the person. First came the myth, then the myth created the gods. Each god had its own name, function, and character. Everyone had their own ritual, prayers. The gods were zoomorphic and anthropozoomorphic (animal + human) in nature. Monotheism (Greek: monos – one, one; theos-god) – monotheism. Polytheism (Greek: poly – many; theos – god) – polytheism. Paganism is the theological term of Christianity, which refers to the entire system of beliefs of various peoples before they adopted Christianity. The origin of the term is associated with the word "language" in the sense of "people". Myth (Greek: mythos-tradition) is a spiritual form of archaic culture, expressed in legends and traditions. This is the collective memory of the people, which creates an emotional and figurative picture of the world, statically reflects the worldview.

Forms of primitive art:

- Ritual dance;
- Ritual action;
- Mythological creativity;
- Rock art;
- Small plastic.



Types of primitive art

- The ornament is an image of stable forms and concepts (water-a wavy line, the sky-a circle, the earth-a square, a cross – the four cardinal directions). The art of making fire (The Myth of Prometheus) – home hearth, pottery. Construction of fortresses, giant statues. Music.



Monuments of primitive art:

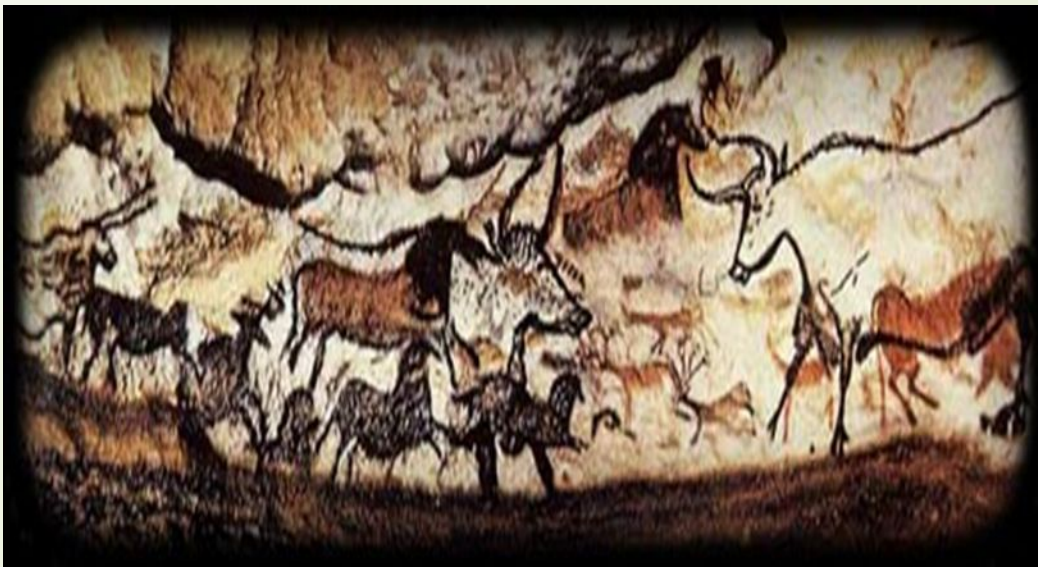
- Paleolithic Franco-Cantabrian Art (Spain, France);
- Neolithic Art of Central Europe, Russia, Mongolia;
- Levantine Art;
- Arctic Art of Europe;
- North African and Saharan art, etc.
- Azykh cave Gobustan



Altamira is one of the most famous Paleolithic caves in Spain. It is located in the province of Cantabria near the city of Santander, on the outskirts of the village of Santillana del Mar.

Lyasko Cave Painting

□ The cave is located in France near Montignac (Dordogne). According to an old legend, from the castle of Montignac, under the river Weser to the estate of Lasko passed an underground passage, in which the treasures were hidden. Four teenagers were looking for these treasures. On September 12, 1940, they discovered a small entrance to a cave that really harbored a real treasure-magnificent rock paintings from the Late Paleolithic era.

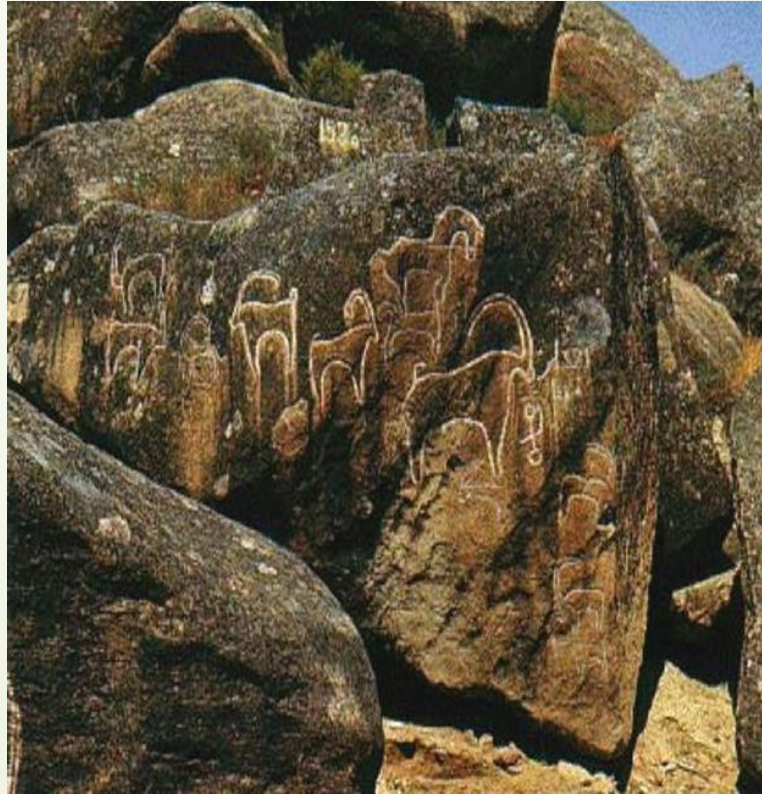


□ These are images of various animals (horses, bison, deer, bulls, etc.) that are full of movement and harmony. More than 2,000 images were found on the walls of the cave by Abbot Glory, who worked here from 1952 to 1963.



- The primitive religious and artistic complex can be considered as a hypothetical picture of the universe, satisfying a person with its completeness and completeness, i.e., it is about its cognitive function.





- The image makes it possible to group objects, accentuate details, revealing the purpose, the essence of a particular object. This is a special form of knowledge, which differs from scientific knowledge itself in that the "truths from art" are given to us in direct perception, and are connected with the affective acts of the human spirit.

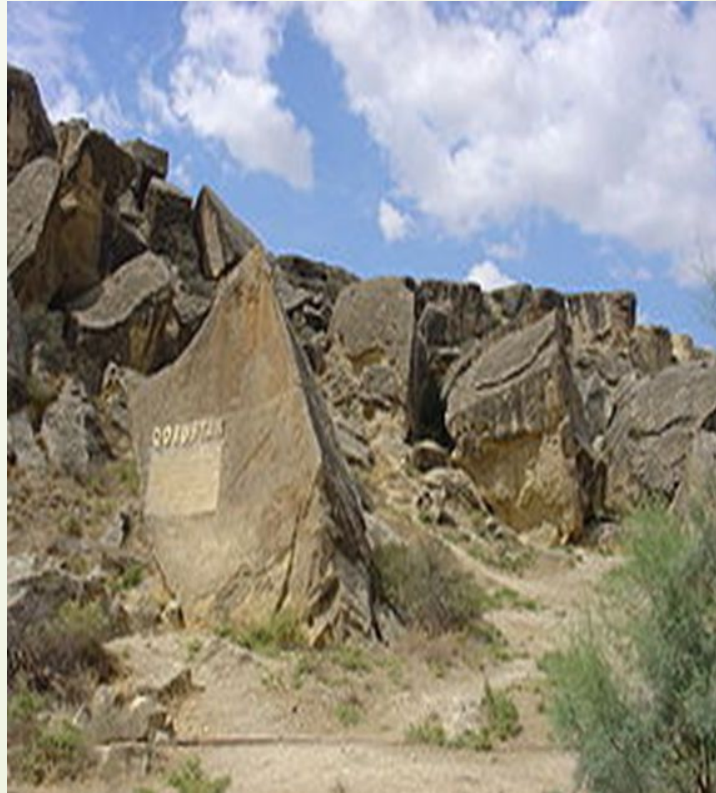


- In primitive society, there is a triad — the tribal system, myth, and visual activity. With the disintegration of primitive society and the emergence of class society, this triad is replaced by a new one: the state, religion and writing, and the myth is replaced by a religion that includes the moral moment.

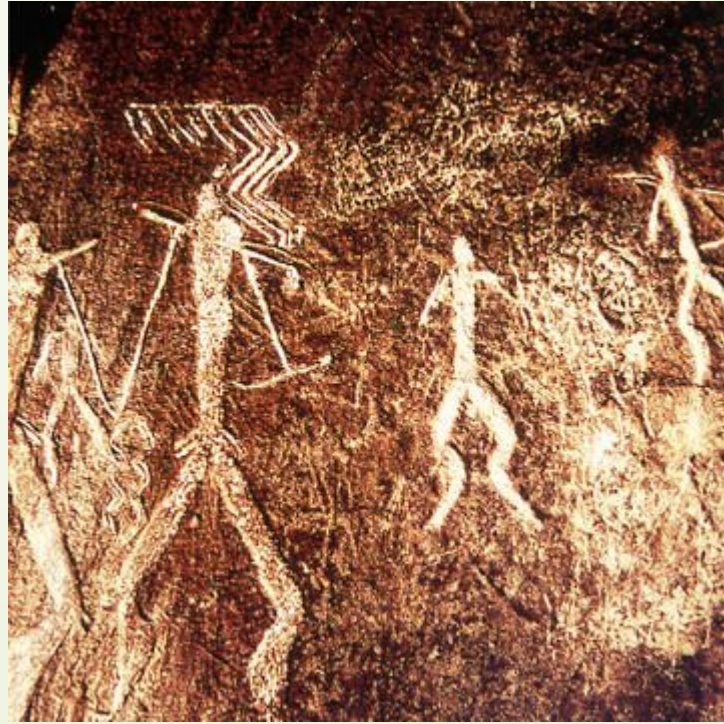
Gobustan Rock Art Cultural Landscape



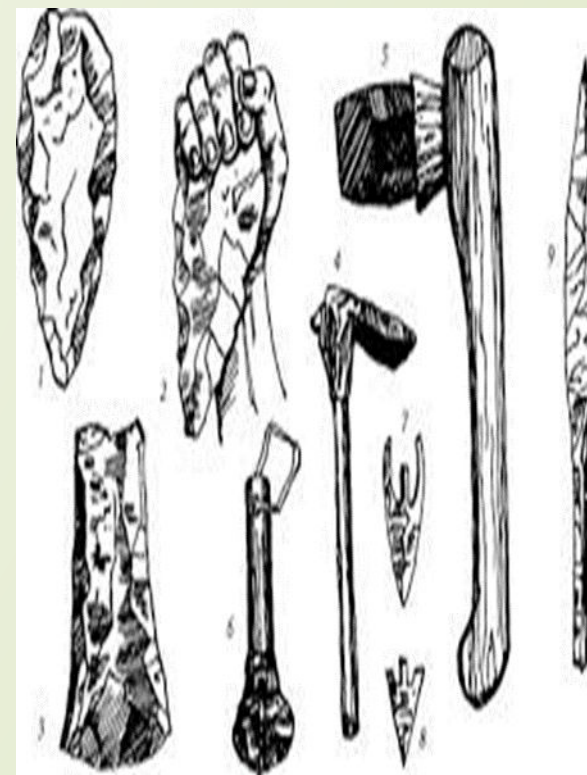
- Gobustan Rock Art Cultural Landscape covers three areas of a plateau of rocky boulders rising out of the semi-desert of central Azerbaijan, with an outstanding collection of more than 6,000 rock engravings bearing testimony to 40,000 years of rock art.



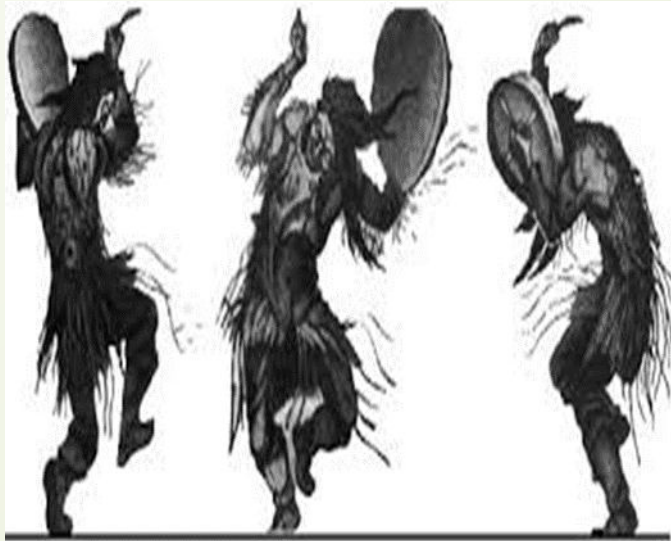
- The monuments of Gobustan are divided into two groups: 1) rock carvings and 2) ancient sites and other objects. In the mountains of Gobustan, under the names of Boyukdash, Kichikdash, Jingirdag, Shongardag and Shikhgaya, evidence of the inhabitants of the region of the Stone Age and subsequent periods is concentrated — rock carvings, human parking, tombstones, etc. There are also the remains of a large prehistoric cromlech, which can be clearly traced. The drawings were found on three sections of the rocky plateau, and the once-inhabited caves, traces of settlements and tombs found here indicate the dense population of this territory in the period between the Upper Paleolithic and the Middle Ages







Shamanism. Magical Consciousness



- in the book of the English scientist W. Rutherford's "Shamanism. The Foundations of Magic " describes the actions of the shaman, his magical dances, ecstasy and trance.



- Magic has left its mark in the culture of Mesopotamian civilization, Taoism, Zoroastrianism, Icelandic sagas, ancient Greek myths, in Polynesian beliefs, all over the territory from the Arctic to Australia



- The shaman's magical "art", his healing potions, and his entire experience depend on local ethnic and geographical conditions. Etymologically, the term "shaman" goes back to the concept of "knowledge", in Indo-European languages, "shaman" is "one who knows". Anthropologists emphasize that shaman means "ruler of spirits", religious scholars associate shamanism with the idea of the supernatural, with animism and totemism



- The shaman's worldview is based on a metaphorical representation of nature as a humanbody, a living being whose functioning is derived from the action of each of its parts.This kind of representation is seen in the Hindu concept of dharma in Taoism, in the" cosmos " of the ancient Greeks. The axis of the shaman's worldview is the idea of the universe asabout space.



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- In general, we can say that shamanism is a mixture of real knowledge and skills, fantasy, uncritical faith, spontaneous reactions, primitive delusions, illusionist and hypnotic art, and much more.



- It is shamanism, as an archaic belief system, that performs quite definite social functions in primitive, archaic cultures, which are conditioned by the conditions of existence of primitive man. After all, the world around a person in the process of its object-sensory development is mediated by the "world" of symbols, symbolic activity, which at the early stages of the development of society are manifested in the forms of totemism, animism, magic, shamanism and religion due to the low level of productive forces and the underdevelopment of social relations.