

DOWNLOAD PDF HARMONY BETWEEN NOMADIC AND OTHER CIVILIZATIONS

Chapter 1 : FC9: Farmers, Nomads, and the Spread of Civilization - The Flow of History

Harmony between nomadic and other civilizations: the Fifth International Symposium of Asian Folklore, August , 2. by International Institute for the Study of Nomadic Civilizations.,:

After decades of research, scholars are more aware than ever of the challenges posed by this deceptively simple question. Textual biases, poor archaeological visibility of nomadic remains, and tenuous ethnographic parallels all pose obstacles to reconstructing the complex dynamics of tribe-state interactions in antiquity. This conference brings together a diverse group of archaeologists, historians, and anthropologists to explore new ways of approaching the study of nomadic populations and encounters between tribes and states. Although great strides have recently been made in the study of these issues, new approaches have called into question the very categories we use to describe tribe-state interactions. Furthermore, archaeologists, anthropologists, and historians have been addressing these issues in relative isolation. This conference thus offers a unique opportunity to set an agenda for the study of ancient Near Eastern nomadism from a cross-disciplinary perspective. The first steps will be to assess the current state of research on ancient pastoral nomadism, tribes and the state, and to reach a consensus about the use and misuse of data and terminology. Once a common framework is established, we can begin to address new theoretical and methodological approaches to the lingering questions of tribe-state interactions. A central aim of the conference is to equip attendees to apply the diverse techniques of various fields and various regions of the Near East to their own work. The two-day conference is organized with those goals in mind. The emphasis of the conference will be as much on discussion and debate as on the presentations themselves. Papers will be circulated among participants in advance of the conference and there will be ample opportunity for response and discussion. Publication of the proceedings of this conference is made possible through the generous support of the Arthur and Lee Herbst Research Fund. Although the attitude of early Mesopotamian states was overwhelmingly negative toward tribal groups, their textual record often hints that mobile populations played an important role in the rise and fall of early states. In Late Antiquity and the Islamic period, despite the fact that nomads made up a relatively small portion of Near Eastern society, their impact on the social and political trajectory of Near Eastern history was substantial. The conflicting evidence on Near Eastern nomadism makes it exceptionally difficult to describe the complex socio-political relationship between nomadic and sedentary peoples in the ancient Near East. Textual biases that are a product of the urban setting in which the ancient sources were composed are only one source of difficulty for the modern researcher. Problematic ethnographic parallels and the generally poor archaeological preservation of the remains of mobile peoples present additional challenges to the study of ancient nomadism. In many cases, we are left to reconstruct tribe-state interactions based only on the ephemera of excavated nomadic encampments, tantalizing implications gleaned from the context of primary documents, and tenuous analogies with modern tribes. Nevertheless, the spate of recent research in the field suggests that new techniques and nuanced analytical frameworks are helping researchers make strides towards a more comprehensive understanding of tribe-state interactions in the ancient Near East. This conference brings together a diverse group of archaeologists, historians, and anthropologists to explore new ways of approaching the study of nomadic populations and tribe-state interactions in antiquity. Those who study ancient mobile peoples must contend with historic biases against sheep- and goat-herding nomads. Texts that touch on nomads were composed by urban elite, whose wealth and power were rooted in their control over agricultural resources and labor. The fundamentally negative attitude toward nomads was maintained over centuries and worked its way into scholarship well into the 20th century. By the s researchers continued to assume that the primary role of nomads throughout history was as agents of destabilization Kupper ; Dossin By the s, it had become clear that despite intermittent antagonism, farmers and mobile pastoralists in fact participate in a symbiotic relationship. Furthermore, communities alternate between nomadism and sedentism, depending in part on the strength of the central authority Barth ; Bates ; Khazanov ; Salzman This broader

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understanding of nomadic adaptations to sedentary society was applied in the following years by archaeologists, Assyriologists, and historians to the study of the origins of specialized pastoral nomadism Adams ; Gilbert ; Lees and Bates , the Amorites at Mari and in the Levant Kamp and Yoffee ; Matthews , Arameans of the late second millennium Schwartz , and later pre-Islamic periods Donner The s and s saw the emergence of a more integrated view of nomadic and sedentary encounters in the ancient world. Archaeological Approaches It was not until the past two decades that archaeologists have challenged the view that pastoral nomadic remains were unrecoverable Childe ; Finkelstein Ethnoarchaeological studies show that nomads do indeed leave behind distinct traces based on domestic patterns that are both unique to a nomadic lifestyle and relatively universal among nomads of different tribes Cribb Pastoral nomadic sites have been identified and excavated in the Levant, especially in areas where vegetation and erosion are unlikely to affect the visibility of archaeological sites. The pottery assemblage of those sites may also reflect a pastoral nomadic lifestyle Rosen and Avni ; Saidel Outside of the Levant, evidence of early specialized pastoralism has appeared in the valleys of the rugged landscape of Khuzestan in southwest Iran Abdi ; Alizadeh ; Hole However, in the Mesopotamian plain and in the cultivated fields of rainfed Upper Mesopotamia, alluviation, vegetation, and erosion reduce archaeological visibility to a much greater degree, which makes it difficult to identify pastoral nomadic sites. Nevertheless, it may be possible to identify the effects of pastoral nomadism on settlement patterns Abdi ; Lyonnet ; Szuchman Although this approach appears to capture more accurately the complexity of ancient tribe-state interactions, it also introduces questions about the very categories we use to describe pastoral nomadic tribes. Did such bounded categories exist in antiquity, or are they fabrications or idealizations created by modern ethnographers Abu-Lughod ; Marx ; Salzman ? If so, should they be applied to mobile and sedentary communities in the past? If tribal leaders can also be urban rulers, does it make sense to discuss tribe and state as separate social, political, or economic sectors? One is often compelled to define or defend their use at the outset of a publication Abdi Additional complications arise from the fact that despite calls for the integration of archaeology, anthropology, and history in the study of ancient pastoral nomadism LaBianca and Witzel Although great strides have been made thus far, there remains a pressing need for cross-disciplinary dialogue to establish a common framework for the study of pastoral nomadism and tribe-state interactions in the ancient Near East. The Conference Goals Recent conferences have addressed ancient nomadism, but the chronological and regional scope of the Oriental Institute Symposium will be much more specific. This conference therefore offers a unique opportunity to set an agenda for the study of ancient Near Eastern nomadism from an integrated archaeological, historical, and anthropological perspective. The first step will be to assess the current state of research on ancient pastoral nomadic and tribal interactions, and reach a consensus about the use and misuse of data and terminology in discussing and studying ancient pastoral nomadism. Once a common framework is established, we can begin to address new theoretical and methodological approaches to the lingering questions of tribe-state interactions: How do economic, social, ecological, or political factors intersect and feed back to determine or alter mechanisms of tribe-state interactions? How do encounters between tribes and rural villagers differ from the confrontation of tribes and urban authorities? Under what circumstances are the social and political organization of tribes and states compatible or incompatible? Can our analysis accommodate individual agency in addition to broader factors influencing tribe-state dynamics? A central aim of the conference is thus to equip scholars to apply the diverse techniques of various fields and various regions of the Near East to their own work. This will also be a forum in which participants can gather feedback on research from peers in their own discipline and from an outside perspective. The publication of the conference volume in the Oriental Institute Seminar Series will proceed according to the same goals: Format The 2-day conference will be organized with those goals in mind. To facilitate cross-disciplinary exchange, sessions will cover broad theoretical issues, rather than matters of specific methodology or chronology. Thematic sessions will explore the characteristics of ancient pastoral nomadism, tribes, and tribe-state relations in terms of the economy of pastoralism; the social impact of mobility; the mechanisms of interaction and integration between nomads and sedentary urban or rural

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communities; the unique political and social circumstances of tribes, and how tribes differed from early states or other communal entities. Additional sessions on methods will focus on how best to tease out information about ancient nomads and nomadism from the material, textual, and ethnographic record. Papers will be circulated among participants in advance of the conference and there will be ample opportunity for response to and discussion. Those discussions should inform the final versions of the papers that will be published in the Oriental Institute Seminar Series. This unidirectional view of political economy also derives from an over-dependence on the skewed and biased ancient literature and 20th century ethnographic views of nomads in relation to powerful nation states. Two case studies, one from the highlands and the other from the lowlands may shed light on this problem. The Bakun A ca. The second case study is the model proposed for the formation of the early state in Susiana during the 4th millennium B. Undoubtedly, the sedentary, urban approach in reconstructing cultural developments and trajectory of regions with substantial nomadic population has generated significant insights into the life of late prehistoric communities in southwestern Iran. This is a tall order and much specific research needs to be done to address the present disconnect between the lowlands and highlands of southwestern Iran during the crucial 5th to 3rd millennia B. The value of this approach can be seen in its ability to generate, if not a fuller picture of the long-term trends in change and continuity in southwestern Iran, but perhaps an alternative view that can lead to further research. Hans Barnard Cotsen Institute of Archaeology, UCLA The Archaeology of the Pastoral Nomads between the Nile and the Red Sea The archaeology of Egypt has long been overshadowed by the wealth of textual sources, both monumental and informal, further augmented by the early translation of hieroglyphic Egyptian, and the initial emphasis on finds of museum quality. Initially, Egyptian archaeology was perceived as a technique to find more texts and objects, while archaeological observations were readily explained from the textual data. Only recently has the archaeology of Egypt become a specialism in its own right, generating its own specific data, although often still haunted by legacies of the past. These groups are often associated with specific archaeological phenomena; the Medjay with the pan-graves, so called because they are shaped like a frying pan; the Blemmyes with Eastern Desert Ware, well-burnished hand-made cups and bowls with incised decorations. A recent study of Eastern Desert Ware, which included chemical analysis of the ceramic matrix and the organic residues in the vessels, as well as ethnography and experimental archaeology, indicated that Eastern Desert Ware was probably made and used by a group of pastoral nomads, but did not provide any evidence towards their identification or association with any specific group mentioned in the textual sources. Such is also hampered by the scholarly interest in the remains left in the Eastern Desert, between the Nile Valley and the Red Sea, by outsiders while little research has been done on the pastoral nomads living in that area. The archaeological study of the latter requires a specialized approach, combining the study of ephemeral campsites and low-density surface scatters with data on the environment, the available resources and the routes of the nomads. This methodology will be very similar for the study of pastoral nomads, mobile groups of hunter-gatherers or sections of a settled population that have temporarily been displaced. Specialists in these fields should work together to come to an archaeology of mobility to increase our understanding of people on the move. Zimri-Lim at Mari The cuneiform archives of early second-millennium Mari have provided a frequent point of reference for understanding mobile pastoralism in the entire ancient Near East. Interpretation of the Mari evidence has evolved in part with changing understanding of nomadism, pastoralism, and tribal organization. At the same time, understanding of the society manifest in the Mari texts has changed substantially with the past twenty-five years of French publication and analysis. This change has only begun to be digested by those beyond the immediate circle of Mari research. Mari was the center of a substantial kingdom, with its core territory divided into districts with governors and palaces, all secondary versions of the central administration. According to most analyses, the kingdom based at Mari would qualify as an archaic state. With or without this terminology, this sort of multi-tiered administration is not generally associated with tribal social organization in the ancient world. In fact, Zimri-Lim ruled his kingdom by two parallel structures, aside from his core leadership circle. For this event, I will explore the royal center in this

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dual system. In particular, I am interested in how Zimri-Lim managed the tribal chiefs of pasture, whose authority did not entirely depend on royal appointment and support. In this political framework mobile herding groups and their tribal social units were inseparable from the rule of states, integrated as equal political players, with settled and mobile communities woven together into one social fabric. This is a certain anachronism that does not take into account significant differences between those pastoralisms which can not be reduced to chronology. Specialized forms of pastoral nomadism based on mounted animals camels and horses that serve simultaneously as beasts of burden for transportation of household belongings and other goods, and as additional sources of milk and meat products emerged only in the first millennium BCE. Grazing territories available to the Chalcolithic and Bronze Age pastoralists were more limited and, therefore, the composition and size of their herds was also more limited. I would also add that without riding animals and mounted warfare, they would lack a military advantage over their settled neighbors. For these reasons, I suspect that there had been few, if any, pure pastoralists in the Near East until the first millennium BCE. The majority had to supplement stock-raising with cultivation, trade, or other occupations. In any case their dependence on sedentary agricultural and urban groups and societies had been even greater than in the later periods. These circumstances made early pastoralism even less self-sustained than its latter varieties. It is possible that in many cases those pastoralists did not constitute separate societies, but rather were a specialized but integrated part of the larger agrarian-urban societies within a kinship idiom, sociopolitical organization, or other institutions. The rich ethnographies of the 19th and early 20th centuries concerning the nomads of the southern Levant have colored our perceptions of the structure and nature of pastoral nomadic societies in antiquity. New archaeological data from southern Jordan are forcing researchers to confront some of these assumptions. This paper explores the relationship between the nomadic population attribute to the Shasu nomads known from ancient Egyptian sources buried in the cemetery at Wadi Fidan 40 with the nearby industrial scale copper production site of Khirbat en-Nahas.

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Chapter 2 : Religion Religion and Ancient Civilizations

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The Lady of Shalott -John William Waterhouse Ancient trade originated in the migratory patterns of prehistoric nomadic people who ranged over long distances across the continents of Africa, Asia, Australia, Europe, North America, and South America, for thousands of years. Archaeological evidence reveals the origins of a mysterious and creative people who learned to transform themselves in response to changes in the environment and disruptions in age-old patterns of nomadic life. It can be surmised that nomads were close observers of nature “its colors and patterns, its natural cycles, and its sudden impulses” because the ability to journey easily over diverse geographic areas depended on a knowledge of terrain, plant and animal life, climatic variations, and food and water resources. As small families followed migrating herds of deer, antelope, and bison, they moved easily and quietly, gathering wild honey, tsama melons, cucumbers, roots, and berries. They lived, worked, and raised their children beside rivers, across vast deserts and valley landscapes, and in pristine mountain caves. They developed complicated navigational skills, a thriving trade network, symbolic etchings, ceremonial burials, extravagant cave paintings, beads, jewelry, carved figurines, and elegant stone tools. About , years ago there was a technological, cultural, and demographic evolutionary period in which people began to ornament themselves with shells and ivory beads, create colorful abstract patterns, realistic cave paintings, and symbolic figurines, and engage in a thriving trade with their neighbors to obtain the materials necessary for survival “obsidian, medicinal herbs, deer hides, shells, amber, stone ornaments, and so forth. At differing times and in various geographical areas, and perhaps due to either positive or negative environmental changes, instead of following migrating herds, a number of hunter-gatherer tribes began to specialize in the domestication of sheep and goats. This involved protecting, feeding, breeding, and herding the animals, and marking the boundaries of water supplies and grazing pastures. The traditional migration ranges became the herding routes for nomadic pastoralists who also built migrating tribal villages, making it possible to move their herds between pastures and water supplies while maintaining a home base. As a result, there was stabilization and increase of food supplies and the ensuing economic prosperity brought trade in livestock, surplus foodstuffs, and materials such as obsidian and amber, which gave nomadic life a sense of social structure and settled existence, which first temporarily and then permanently began to absorb the nomadic way of life. The age-old patterns of nomadic hunter-gatherer life were transformed by pastoralism, and some nomadic shepherders, instead of herding their animals long distances, began to experiment with growing wild grasses, which led to cultivating wheat, flax, barley, shallots, watercress, vegetables, and herbs. The families who maintained the home camps specialized in protecting the water sources and farming the crops, while other families specialized in animals to pull transport and haulage carts or in the production of farm tools, cooking utensils, and storage vessels. As the home camp families and crop farmers became more sedentary and dependent on the herders for milk, meat, and supplies of draft animals, the herders became dependent on reliable supplies of water and feed, and everyone depended on the toolmakers and artisans. Consequently, the gradual evolution of food and tool specialization increased the need for social interaction, communication, and trade. It was essential for traders to learn foreign languages and be familiar with dissimilar customs; and the development of cultural and language skills in the course of trade interconnected the families and laid the groundwork for the founding for local trade networks between early communities. The emergence of Neolithic civilizations can be traced to this kind of cultural and commercial exchange organized around an alliance of pastoralism, cultivation, artisanship, and trade, as nomadic families, who had prospered by complying with the laws of nature, now depended on pastoralism and cultivation and relationships of mutual exchange. The travel and trade patterns and that had played a pivotal role in nomadic survival now brought people together around permanent villages and established interchanges

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of goods, services, favors, and obligations, and reinforced community cohesion and tradition through an awareness of common goals, cultural ceremonies, intermarriage, and political coalitions. The rudimentary techniques of pastoralism and cultivation that had enticed nomadic hunter-gatherer families into villages were increasingly replaced by complex farm cultures, and the resulting increase in populations depended on the methodical breeding of sheep, goats, and cattle, as well as developing seed diversity and germination, and seasonal irrigation and soil conservation, for a constant food supply. During the Neolithic Age, as far back as 16,000 BC, long distance trade in the black volcanic glass called obsidian flourished as a material excavated for exchange. This was concurrent with lapidary artisans inventing complex tools for the symmetrical cutting, precise drilling, and polishing of hard stone and the gradual increase in the trade of exotic goods such as lapis-lazuli, garnet, sapphire, jade, mother-of-pearl, carved ivory, carnelian beads, gold and silver jewelry, soft leather bedding, furs, medicinal herbs, and salt. Obsidian would be supplanted by copper during the Chalcolithic Age, and later by bronze and iron. Nomadic travel and the trade in goods promoted an exchange of ideas and technologies, blurring the lines between families and tribes and encouraging their assimilation into communities, which was made possible by the increase in food supplies. The long distance exchange of goods made it profitable to produce and distribute pottery, beads, jewelry, glass, gold, and silver on a large scale, and new tools and methods were invented to extract metals, minerals, fine clays, crystals, pigments, precious stones and metals, tin, copper, iron, and coal from the earth. Innovative metalworking techniques and pottery and lapidary skills, led to the crafting of storage and ritual vessels, fine ceramics, richly-colored glazes, ivory and jade carvings, complex copper and bronze objects, intricate carnelian and lapis-lazuli beads, seed pearls, garnets, rubies, diamonds, topazes, and sapphires, metal basins, copper kettles, cast-iron pots, glass faience beads, and gold figurines. Familiarity with cultures was an important aspect of a trade network and helped merchants be familiar with the possibilities of for exchange. The first long-distance networks of caravan routes and shipping routes were established by approximately 10,000 BC, between the early-urban settlements in lowland Mesopotamia; and by 8,000 BC, there were trade routes throughout Asia, Africa, and Europe. Along with luxury items, stone beads, gold, silver, and silk, seeds – wheat and flax grains, preserved foodstuffs, and beer and wine were highly prized as trade goods. The rapid transmission of goods from farmer and artisan to merchant and trader was central to the emergent civilizations of Mesopotamia, Eastern Mediterranean, lower Nile Valley, Indus Valley, and China. These first civilizations were reliant on the regular trade in grain, olive oil, spices, incense, opium, wool, textiles, copper, iron, enameled mosaics, celadon pottery, cedar timber, silver inlay, carved ivory, precious gemstones, honey, wine, raisins, tea, pine resins, building stone, furniture, metal weaponry, and horses. As each successive political power understood the value of trade and cooperation, they gathered powerful merchants, traders with language skills, precise record keepers, bankers, coin and seal makers, gold and silver smiths, and specialists in the drying, preservation, and warehousing of food, around them, in order to expand trade. Merchants developed uniform weights and measurements, and learned to predict weather cycles and ocean currents and to navigate to more distant lands. This way, the ancient nomadic paths became a vast network of roads and sea routes connecting the cities of Sumer – Ur, Umma, and Kish – then northward along the Fertile Crescent into the surrounding deserts, and northeast over the Zagros Mountains to Susiana. The migratory patterns of ancient nomadic people and how they survived reveals the mystery and allegory of the origins of human life as it was subject to the mysterious and inexplicable workings of fate, and how over thousands of years generations of farming and artisan and merchant families relied on those time worn nomadic ancestral routes to establish long-distance trade relationships. For the original nomadic people, trade was an instinctive response to the essential human need for social bonding, ritual gifting, cultural and economic prosperity. The ancient trade routes represented diverse geographic locations and a complex worldview that drew energy from nature through art and design, and was grounded in the nomadic ability to adapt to dramatic change and survive and prosper.

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Chapter 3 : Nomads, barbarians, and minor civilizations | CivFanatics Forums

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Before Civilization Human Ancestors Prehistory is the large time period of history before humans developed writing or a written history. It is difficult to pinpoint the year when writing officially began, but sometime around BCE is when the first organized writing system appears about years ago. Human prehistory is much larger since we have only been writing for the last 5, years. Scientists and historians believe modern humans that look like us came from a long line of animals called hominids [HA-min-id] that slowly changed over time. Hominids are the group of primates apes that walk on two legs—this includes modern humans yes, you are a primate. Over the last million years, our ancestors gradually changed in size and appearance due to changes in their environment, diet, and lifestyle. These slow changes are called human evolution. The changes were very slow and small, but over 5 million years, small changes added up to major changes in our appearance. Science allows us to find the age of fossils because all living things are made of carbon. We can find the date that carbon began to breakdown. Carbon begins to breakdown when living things die. So, we can find the age of bones, wood, cloth, or other plants if they turn into fossils. Radiocarbon dating allows us to date living things accurately up to about 50, years. Other elements beside carbon are used to date fossils up to 2. The evidence shows modern humans Homo sapiens evolved in Africa about , years ago. Intelligent Ancestors About 2. The Stone Age lasted for most of the last 2. The Stone Age ended when humans learned to take metal from rock ore and make metal tools. This began the Bronze Age. Our ancestors learned to control fire very early in some areas, but the evidence in most parts of the world shows hominids could control fire about , years ago. Fire allowed people to cook food, become healthier, and have a longer life. Fire also provided heat, light, and protection at night. Controlling fire was another sign of hominid intelligence. Early humans lived in small tribes of hunter-gatherers. At this point in our history we were nomads. Nomads are people who stay on the move looking for food, without a permanent home. Many nomadic tribes may have moved only during the change of seasons as different foods became available. Finding food dominated this time in our history. Every day was a struggle to find enough food to feed the group. Early Migration Genetic [jen-E-tic] evidence—the DNA in our genes we pass down to our children—shows us clues about human migration. Africa was the only place on earth where modern humans lived until about , years ago. The last Ice Age began about , years ago, so we probably left Africa because of changing climate and environment. Still most humans lived in Africa. Eventually, humans moved into Central Asia about 75, years ago and from there some went toward East Asia and others went toward Europe—they arrived about 40, years ago. When humans left Africa, there were at least 2 other human-like species they might have seen, shown on the map below. The Americas were the last continents to be reached by humans—groups of people probably followed animal herds from Russia across the land bridge into Alaska. The water level of the oceans was about feet lower than today—this exposed ocean floor as new land. The water was trapped in massive glaciers that covered North America, Europe, and Asia. This was the last Ice Age. The last Ice Age ended about 10, years ago. Our migration is shown by linguistic evidence too. Linguistics is the study of the structure and variety of languages and how they are related. We can trace the movement of people thousands of years ago by studying their genes and the language they speak today. For instance, we know many of the people living in India and Europe once lived in Central Asia together because their spoken languages today have similarities that shows they once had a common language. As humans settled into new environments, they slowly developed unique appearances. Asian, African, and European people look different because they lived in different environments with different amounts of sun, wind, temperature, food, etc. The differences in environment created different adaptations, so the reason many humans look different today is because of at least 50, years of adapting to our different environments. Maybe , generations have passes in the last 50, years. Early humans showed another

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major sign of intelligence about 35,000 years ago. Humans began to draw on the walls of caves—probably other places too, but it has been preserved in caves. Cave paintings often depict hunting scenes. This is some of the first artwork and also an early attempt at written communication. Learning to farm meant learning to control wild plants—when they grow, where they grow, and selecting seeds from the best plants to make a better crop next year. This process is called domestication. Domestication means taking something from the wild—plant or animal—and controlling the breeding to create the type of plant or animal that is most desirable for your needs. The ability to control wild plants and animals food supply is another sign of intelligence that is uncommon in the animal kingdom. Corn is a good example of domestication. When corn was a wild plant, it was the size of your thumb. As farming increased, people needed animals to help with the work, so animal domestication began—dogs, sheep, goats, cows, chickens, etc. The same process worked with animals. By controlling the breeding, humans made cows calm and big, dogs loyal hunters, sheep with lots of wool, etc. It is believed that people first began farming around 10,000 BCE, although it is different in different regions. Southwest Asia was the first place farming developed—mainly because they had the highest number of plants and animals that could be domesticated. Not every plant and animal can be domesticated. Humans have lived in Africa longer than anywhere else, but many African societies adopted farming much later than other parts of the world. This is due to several factors. Africa had a greater supply of plants and animals that allowed hunting and gathering to be more successful for a longer period of time. Also, they had a much smaller supply of plants and animals that could be domesticated. These factors kept some Africans and other similar people around the world from developing the type of advanced civilizations found in other parts of the world, Ancient Egypt for example. Farming created a lifestyle that forced many changes to nomadic hunter-gatherers. Farming forced nomadic people to live in one place—to take care of and protect their fields. These new farmers usually settled along a river. Farming also helped to create the first towns. River valleys were perfect for farming, so many people settled in the same area. Water for irrigation was available in the river. Irrigation is another word for watering farm fields or gardens. The soil near rivers is very fertile—or full of plant food and good for growing. The soil is fertile because most rivers regularly flooded during this time. When an area around a river would flood, the water would soak into the ground and a thin layer of silt would be left on the ground. Silt is very small, fertile soil in many rivers what turns rivers brown. Slowly, more people moved into these river areas. Villages and small towns began to develop. The first cities developed around 3500 BCE. Agriculture Brings Changes Farming had other effects on lifestyle and society. In hunter-gatherer tribes, nearly everyone is looking for food or water throughout the whole day. Since one farmer could produce enough food for several people, the other people could experiment and discover new things in the world around them such as natural metals, domesticating animals, medicine, religious beliefs, making pottery, or providing security. Extra food and free time from farming allowed what is called a division of labor. The division of labor is where people do different jobs and create different products and then trade each other their goods or services—like our society today. This change took thousands of years. The society that farming created forced people to interact in new ways. The need for leaders or governments soon developed as people interacted with each other and shared resources. Disagreements over land, water, and trade required some type of government to resolve the conflict. The need for government soon led to the development of laws. The Code of Hammurabi is known as one of the earliest set of written laws. The world was rapidly changing and people finally had time to settle down and think about the world around them. Without science, the world was full of mysteries, and many people asked questions about the world. Some people offered answers—this led to the development of religion. Religion is basically a set of beliefs about why and how humans are on Earth and how they should act while here. Below are some early religious symbols.

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Chapter 4 : Nomad - Wikipedia

nomadic alternatives to sedentary agriculture emerged sometime after the first civilizations, and that nomadic herders were quite widely distributed by B.C.

Compare and contrast essay: Ancient Egypt and Greece The ancient Egyptian and ancient Greek civilizations are two of the oldest known civilizations in our history. The Egyptian civilization, based in the eastern part of North Africa, is believed to have started around BC and continued till the end of the Pharaoh rule in 31 BC. Many similarities and differences existed between these two civilizations, as even though they co-existed during a certain timeframe BC to BC , they were located in different geographical areas. Because of these differences in geography, both these civilizations were subjected to different kinds of exposure, which included contact with other civilization and cultural inheritance. In the political sphere, we find that the Egyptian civilization had stronger emphasis on central authority, while the Greeks had a more decentralized structure, where powers were distributed over the cities and the states as well. As far as art is concerned, we find that the Egyptians were more involved in creating great monumental and gaudy structures, while the Greeks were more involved in creating smaller, more literary pieces of art. One of the biggest reasons why these two civilizations had these differences is due to their geography. The Egyptians had easy access to large stones that they could bring in to their country and use them to erect such monumental structures. Many scholars believe that it was their power structure and the lust of large buildings that caused the Egyptians to develop a class system where they had to gather mass laborers to work for them. This can also be attributed to the Egyptians have a very strong bureaucracy and a strictly centralized government system. These differences can also be attributed to the difference in religious beliefs of the two civilizations, as the Egyptians had a very strong believe in the after-life and they built all their large pyramids and structures in order to help their dead find a better life after death. The Greeks lacked such beliefs and this is why their social structure was very different from the Egyptians. Both the civilizations are known to have been extensive traders, however, there were certain differences in the way that they traded due to their geographical location. The Egyptians had the Nile to their advantage and their production was mostly agricultural. The Greeks had a much harsher climate and their focus was instead on the development of commercial law and merchant class. This is why the Greeks had to develop much more complex trade routes than the Egyptians did. Many scholars as being more stable than the Greeks also describe the overall political structure of Egypt. Most scholars agree that this was because of the comprehensive religious belief system that the Egyptian had in place. The Greeks lacked such a strong belief system and their political structure was marked by intermittent and heavy disruptions. However, the two civilizations were very similar as far as the social stratification was concerned. Both civilizations had an upper class that were landowners and each of these upperclassmen had their peasants and slaves. Religious priests were also part of the upper class, as they had a great say in the political happenings of both the civilizations. Even though both the civilizations encouraged scientific studies in astronomy and mathematics, and had greatly developed political and economic systems, they both showed more conservatism. Change was not encouraged and was only brought on about because of outside forces, such as natural disasters or invasions. Both civilizations, were therefore, able to last a long time while keeping true to their roots and their values. Perhaps the biggest impact that the Egyptian and Greek civilizations had on our Western society was on the iconoclastic ideals and symbols. Many of our current religious as well as social symbols such as the sun, the moon, etc have been adopted from the ideas behind Egyptian religion and mythology. The Ancient Egyptians believed that there was more to life than just the life on earth. Much of their architecture, including the pyramids and the houses they built were based on strict rules of mathematics and geography. They used mathematics to build the dwellings in very symmetrical designs. It has been noted that the numbers pi and phi have been greatly incorporated in the building and design of Ancient Egyptian architecture Greenberg. Researchers have noted that dividing the perimeter of the dwellings made by Ancient Egyptians by their

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height gives a close approximation to 2π , which is the same result one would get if one were to divide the circumference of a circle by its radius. This suggests that maybe the ancient Egyptians were trying to emulate the spherical nature of the Earth by presenting this relation Smith et al. These design techniques show that the Ancient Egyptians built their dwellings very symmetrically. It has also been noted by research that symmetrical dwellings tend to create harmony in its structure. This also allows the residents to remain in harmony amongst each other. One of the things that is also common in the dwellings structure of all three ancient civilization is the use of landscaping. The use of gardens was considered to be very important. This use of plants and gardens gave the houses a very natural feel and it allowed the dwellers to find some sort of a peace of mind. This not only helps in beautifying the houses, but also helps the residents to find their peace of mind. This allowed them to be in harmony not only with each other but also with nature. Similarly, we find that people in ancient Greece had the same ideas of harmony and they incorporated them in their architecture as well. Just like the Egyptians, the Greeks also considered the mental well-being of their people and worked to provide residential units that were designed to provide harmony and peace. Even according to the Greek religion, trees and gardens were considered to be places where the divine visited often. This is why most of the Greek houses in Athens had courtyards and gardens that were surrounded by walls. This is what was called a colonnaded garden. Some of the houses that were built on the hill sides of Athens included terraced gardens. The rich Greeks were known to have extensive and lavish gardens or pleasure grounds. The Greeks considered beauty to be a very important part of harmony and this is why they gave a lot of attention on making their abodes as beautiful as possible. This was usually done by landscaping and including gardens and courtyards in their houses. In the houses in Athens, people used to have delightful little gardens with running fountains. The inmates of that home heard these very fountains splash their refreshing waters among the flowers MSN Encarta. This is again consistent with the Greeks religion and how the use of gardens and fountains in dwellings worked to create harmony for the residents. One of the main differences between these two civilization was in the realm of politics Aird, In Greece, the Greek polis was the focus of the classical era of Greece. The Greek polis was an ancient political community that took a rich variety of forms and worked to shape the Greek culture that was so prominent in the world by the eight century. Many historians also argue that the whole of the Greek power that ruled over mot of Europe was all because of the developments that were allowed by the Greek polis. The polis is often described as a complex hierarchical society that was built around the notion of citizenship. Hundred and thousands of peasant households were all part of the Greek polis and none of them were dependent on a central government. None of the household in the polis ever paid any kind of a tax nor did they have to revert to the government in order to provide them with the basic necessities, which is very much unlike the major forms of governments that we have today. This is one of the biggest factors that differentiates the Greek polis from other ancient states: In the polis, every single citizen had his due share and the most developed form of polis reports the basis on the economic institutions such as that of chattel slavery. Any community whose citizens at any time became the subjects was automatically removed from the polis Buckley, The polis was a society that was isolated from the rest of the world and it was not much influenced by the external forces. The Greek polis culture was made up of various and mixture of civilizations. The government was usually small, with various cities and states that were mostly self-governing. The polis culture, however, had great empires that were ruled by monarchs and kings. The wealthy and the rich class controlled many of the cities in the polis. The citizens went for various educational and physical fitness training at various gyms all over the Greek polis cultures. The trade was limited to the usual commercial activity, while they relied upon heavy and extensive trade, both on sea as well as on land. The status of women and slaves were very low in both the cultures and slavery was widely used in both the times. More attention was paid to philosophy and experimental methods in the polis, while there were great advancements in astronomy, mathematics, and medicine Buckley, This is greatly different from Egyptian politics, as we find that the pharaohs had a more conservative approach Grimal, The pharaoh was the main ruler of Egypt and unlike the Greek politics, the general public did not have any say or representation in the

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government. This was also due to the religious differences in between ancient Egypt and ancient Greek. The Egyptian believed that the pharaoh was some sort of a god who was answerable to some higher gods. They believed in a very complex religion that involved the meeting up of the deceased with Osiris the Egyptian god of re-birth in the afterlife. There were certain aspects that were attributed to a human: The Greeks also had a very complex religious system with many different gods in hierarchy with Zeus being the king and ruler of the other gods. Various other gods and goddesses were there for many other things, such as the god of war Ares and the goddess of love Aphrodite. The Greeks also had the notion that the soul of the person still existed in the afterlife, as it went into the underworld to be ruled by the god of underworld Hades. Thus, both the Egyptians as well as the Greeks placed a lot of importance to death and the afterlife. They were constantly being reminded about death and were very afraid of their fate after death. These religious undertones were also apparent in the temples that the two civilization made. For the Egyptians, their pyramids and other temples such as the great Ramesseum had great religious significance for the Egyptian. Similarly for ancient Greek, there is the great Acropolis. Various historians have referred to this complex of temple as one of the most gigantic and marvelous temples ever built in Egypt. The Ramesseum consisted of various courts, pylons, extremely large statues, and carvings of various war scenes depicted on the pylons. Overall, it was an extremely large and lavish piece of architecture that worked to show the grandeur of the great pharaoh. Even though Pericles did not actually built the Acropolis, he did conduct some major reforms to the architecture during his leadership. He built many new and large temples, and it was during the Age of Pericles that the Acropolis gained its final shape. It was also Pericles who commissioned the building of the Parthenon within the Acropolis. One of the most apparent aspects of both these civilization that sets them apart at a glance is the differences in their art. In ancient Egypt, various art forms, such as painting, sculpturing, crafts, and architecture were practiced. Much of the art depicted in ancient Egypt has been found to be symbolic in nature and it is mostly found on their tombs and monuments. Animals have been found to be represented in much of Egyptian art and they used many different colors to paint their paintings. Their colors were more expressive than natural and some exaggerations, such as red and yellow colors used for skin meant to imply youth or old age. Ancient Egyptians used many art forms where they depicted detailed humans in nature.

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Chapter 5 : Student's Friend Unit 3

Which of the following resulted from trade between nomadic people of Central Asia and civilizations of India during the Vedic Age? The people of the Vedic Age died from new diseases The people of the Vedic Age could better obtain cattle and other goods.

Nomads have been a distinct element within and carriers of civilizations within the old world dry belts for thousands of years, from Morocco in the west to northern China in the east. They have, however, not always been perceived as such. Academics have only learned within the past few decades to view nomads not as a separate societal phenomenon, or as a fascinating particular form of human lifestyle, but, rather, to perceive them as an intertwined, broad societal structure. Thus, the importance of nomads is now seen in a new light. Within the wide expanse of history nomadic peoples – also, indeed, not necessarily small in number - have formed their own distinct forms of lifestyle, yet also remained in close contact with settled societies and have helped to mould institutions, social structures and moral concepts. Nomadic mobility has also shaped nomadic life styles and living forms. Continuous cyclical wandering, usually in tribal or familial groupings, has helped to create spatial and cultural distance to settled communities. This is to be observed within the Roma and other traveling peoples in Europe. Economic practices, social organization, laws, norms, language and the material culture of nomads have, usually, distinguished them greatly from their social surroundings. The Multiplicity of Lifestyles Nomadic ways of life have been characterized by a great variety. One thinks instantly of the historical model of mounted pastoral nomadism. Highly, and instantly, mobile they were able to assert themselves in relation to state-oriented settled communities for many years. But, however, nomads that have retained smaller numbers of animals in the steppe or mountain areas also have engaged in economic activities other than those of a mobile pastoral nature, including landholding and wage labor. In this way nomadic and settled life forms have been intertwined for many years. Relations based upon peaceful exchange have existed alongside differing, at times, epochal conflict constellations, shaped by specific interests, values and identities. An echo of these relations are to be seen in the distrust, contempt, as well as idealistic civilization critique that is often expressed by the majority settled community in relation to nomadic societies. The societal structures, habits and customs of nomads have remained persistent, even when they have actually given up their mobile lifestyle. Nomads Today The complicated relationship to the past is still relevant today, even if the modern world allows little room for horse-mounted pastoral nomadism. In the 20th century modern notions of order and transport have become established in most areas. Campaigns intended to settle nomads, the reduction of their freedom of movement through state borders, but also new sources of income have resulted in a loss of importance for nomadism as a distinct way of life. However, these developments have had differing results, according to region. Basic economic and social conditions, often in conjunction with cultural conditions, have allowed the survival of niche and reserve pastoralism, also promoting a return to nomadic pasture usage. Nomadic camp in Oussikis, Morocco. Whole families are employed as labour migrants in Moroccan cities and in Europe, while the barley for their animals comes chiefly from the U. Ingo Breuer, Project A 4. A lot of factors would suggest that the mobile use of natural pastures does, indeed, have a future. Long distance and wandering pastoral agriculture is still practiced, under very difficult conditions, in arid areas and in the tundra, usually in a motorized form. In some places this form of agriculture has even displayed levels of growth. Ecologically suitable, mobile pastoral agriculture by state supervised nomads even appears to national and international agencies as a meaningful option for regional development. SFB Collaborative Research Centre with Numerous Projects The history and present day situation relating to the interaction of nomadic and settled forms of life still shape the face of many areas of our contemporary world. In SFB Collaborative Research Center of the universities of Halle and Leipzig the workings of this relationship are being examined within the second phase in a total of 20 research projects. Historians, Archeologists, Geographers, Orientalists and Ethnologists are working together in an effort to understand the conditions and consequences of cohabitation

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and confrontation of nomadic and settled lifestyles. The reasons and modalities regarding the disappearance or re-emergence of nomadic life forms are examined and a perspective has been taken in order to reflect upon and legitimize these various ways of life. Fragment of a stela, consecrated by a former nomadic Amorite for the welfare of Hammurabi 18th cent. The cooperation between specialists for ancient epochs with empirically oriented social scientists is indeed a challenge, as evident changes and discontinuities in history, in relation to understanding and comparisons, are also included. As always in such research the work includes a multiplicity of perspectives and approaches, from which a complete picture will emerge. The ruins of the medieval castle of Tadmur Palmyra , Syria. Here one can follow how the attempts by the state to control and tax nomadic groupings had to be balanced out with the attempts of the nomads to flee state control and establish links to the outside world. The Influence of Nomads on their Surroundings With the taming of the horse for domestic usage and its resulting mobile life forms, especially the emergence of horse breeding mounted nomads in B. The consequences of this development included the spread of the image of the weapon-carrying nomads, which became a sort of dominant leitmotif. Nomadic-dominated rule or state forms, as are to be seen for example in the Fruitful Half Moon of the 11th century or the Uzbeks of the 16th century, show the possibilities and limits of the adaptability of nomads in relation to the institutional requirements of a political order. The example of the Near East shows in detail how efforts at a controlling and integrating nomadic politics incorporated great effort, as well as misguided directions. In relation to North Africa it can be proven that the nomadic or nomadic dominated areas influenced directly Roman power structures, in which the local demesne economics developed its own administrative and legal forms. When today armed nomadic militia in the west of Sudan go to attack the farmer communities of Darfur, it seems as if an ancient contrast lives on. This situation is typical for contemporary and historical times. The present practical and developmental-oriented perspectives of peaceful nomadism in Tibet and Central Asia, in the Arabic Near East and in North Africa are determined by events on national and international fields of play, often very distant from the place of the actual happenings. It is a task of observing and accompanying academia to incorporate the economic possibilities of mobile pastoral agriculture and the social function of nomadic or nomadically perceived ways of life from the local context with the process of decision-making. Basic political conditions are also immensely important for the historical relationship between the nomadic and settled communities. The incursion of powerful bands of nomads from the Steppe, for example during the time of the Genghis Khan led Mongols of the 13th century or at the time of the expansion of the Arab tribes in the 7th century, are spectacular exceptions to the norm. Made possible by the consequences of an internal unifying idea or religion, the conditions in the conquered areas " China and Byzantium " also contributed. The conquests were also marked by the adaptation of the nomads to settled ways of life and state organization. A Shepard boy in western Mongolia. Uta Schilling , Project E 6 The consequences of nomadism may also be seen in alternative world-views and approaches to life. As descriptions of the beauty of nomadic life, in the Arabic context present already in late antiquity, make evident, the differences between nomadic and settled lifestyles stimulate the creation of concepts, in which the symbolic representation of nomads can facilitate the offering of collectively influential points of identification. These images and imaginings have resulted in their own, in the Arab context longstanding, consequences. The nomadic roots of Kazaks are perceived in present day Kazakhstan as a quasi-national identity. The functionalization of a negative image is, however, more usual. Since ancient times nomads have been seen in many societies as civilisation threatening conquerors or, as in the colonial context of Czarist Russia, as a culturally inferior savage and - in the complementary idealisation " as a savage who maintains ancient human capabilities. Large parts of historical experience are simply ignored with this traditional structure of perception, which is also present in Aramaic literature. This has to, firstly, be exposed. In actual fact nomads have not worked against but always with processes of civilisation. Nomadic heavily influenced cities such as Hatra and Hira, which bloomed in Iraq on the border to the Steppe in the first half of the 1st century A. Reindeer nomads during migration to the Yamal Peninsula, Western Siberia. Florian Stammler, Project B 6 Nomadic and settled communities maintained in history an entangled

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relationship, in which aspects of societal difference and lines of conflict with integrative changes, from both sides, intermingled. If these relationships, which are still extremely relevant for contemporary times, can be systematically examined, then a new foundation for our understanding of the history and society of large parts of Africa and Asia can be laid.

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Chapter 6 : Nomadic Challenges And Civilized Responses

Which of Moctezuma I's tactics promoted harmony between the Aztecs and other Central American civilizations? calendrierdelascience.comng conquered lands and wealth fairly among his allies calendrierdelascience.comng the practice of the Aztec religion on all his allies.

Instead of a settler and a worker, each civilization starts with a new unit called a tribe. A tribe is like a hybrid of a city, a settler, and a barbarian village. Multiple tribes can be members of the same nation. These nations have a treasury, technology, and all other aspects of normal civilizations. They can negotiate with other nations either nomadic or settled just like other civilizations for right of passage, mutual defense, etc. Tribes generate no trade, however, so they have no regular income and cannot research technology. Since a tribe is not a city, it cannot have improvements or culture either. A tribe has no borders either. However, this would be only on the single tile they exist upon, thereby reducing it to a reasonable level, whilst still allowing a nomadic tribe to function, though obviously not as a rival to a major civ. A tribe can choose to settle in a particular location and build a city. If the tribe building the city has a population of 3, it creates a worker with the founding of the city. Relevant Western historical precedents are the Puritans, Huguenots, and Mormons. Tribes may also be formed by the conquest of a city. These tribes may become a nation, either new or recreating a vanquished one, and behave independently. They may also become units of the civilization that lost the city. A tribe cannot be built. All tribes are either in existence at the beginning, spawn from another tribe, or spawn from a city. A settled nation may send missionaries to convert tribes, but the reverse cannot happen. I think the idea of refugees is one of the strongest aspects of this idea; it would allow a lot of attempts at making a comeback, and it would further add to the feeling of being part of one world, where events in one place can affect others. A war between Persia and Greece could affect Rome as Greek refugees flood in, and India might receive a lot of Persian culture. Or India might grant some land and protection to a Persian refugee tribe, in return for technology or something. A nation may have both tribes and cities in it, if it delays the founding of its first city long enough for the first tribe unit to spawn another one. Perhaps the initial part of the game can be tweaked so that is a feasible strategy. There may be tensions between the nomadic and settled parts of the civilization, however, and they may separate into two or more nations. Perhaps if a tribe goes too far away for too long from your settled lands, it will become independent and you will lose contact? Then centuries later you might launch expeditions and find the tribe, now a settled nation maybe; this could open up a lot of fresh possibilities at the negotiating and cultural tables. That all sounds like very reasonable justification, and as I said I support the idea. A civil war between the tribe of clowns, and the tribe of mimes! If a tribe stays in the same location for some number of turns TBD, it automatically becomes a city. Maybe this could be the only way to build a city from a tribe? To represent the aforementioned transition from nomads to settlers. Perhaps tribes could spontaneously appear in empty areas the way barbarian tribes did in civ3, but I intuitively dislike the idea of people appearing out of nowhere. Actually, I think between secession and refugees there would be sufficient mid-to-late game production of tribes to make this unnecessary.

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Chapter 7 : Compare and contrast essay: Ancient Egypt and Greece

Contrasts Between Nomadic and River Civilizations When analyzing the problems of former civilizations, subsequent societies are able to learn from errors and triumphs of the past. The nomads and the pastoralists faced trials and difficulties; however, the solutions were very different.

An Lithograph showing nomads in Afghanistan. A yurt in front of the Gurvan Saikhan Mountains. A Sami Lapp family in Norway around Reindeer have been herded for centuries by several Arctic and Subarctic people including the Sami and the Nenets. Nomadic pastoralism is thought to have developed in three stages that accompanied population growth and an increase in the complexity of social organization. Karim Sadr has proposed the following stages [9]: This is a mixed economy with a symbiosis within the family. This is when symbiosis is between segments or clans within an ethnic group. This is when symbiosis is at the regional level, generally between specialised nomadic and agricultural populations. The pastoralists are sedentary to a certain area, as they move between the permanent spring, summer, autumn and winter or dry and wet season pastures for their livestock. The nomads moved depending on the availability of resources. The rapid spread of such nomadic pastoralism was typical of such later developments as of the Yamnaya culture of the horse and cattle nomads of the Eurasian steppe, or of the Mongol spread of the later Middle Ages. The population became increasingly urbanized after World War II, but some people still take their herds of horses and cows to high pastures jai-loo every summer, continuing a pattern of transhumance. The resulting famine of 1992 caused some 1. Government policies in Egypt and Israel, oil production in Libya and the Persian Gulf, as well as a desire for improved standards of living, effectively led most Bedouin to become settled citizens of various nations, rather than stateless nomadic herders. Please help improve this section or discuss this issue on the talk page. July Further information: Vagrancy people A tent of Romani nomads in Hungary, 19th century. Peripatetic minorities are mobile populations moving among settled populations offering a craft or trade. Formerly, all or a majority of their members were itinerant, and this largely holds true today. Migration generally takes place within the political boundaries of a single state these days. Each of the peripatetic communities is multilingual; it speaks one or more of the languages spoken by the local sedentary populations, and, additionally, within each group, a separate dialect or language is spoken. There are indications that in northern Iran at least one community speaks Romani language, and some groups in Turkey also speak Romani.

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Chapter 8 : Before Civilization - Ancient Civilizations for Kids

They can negotiate with other nations (either nomadic or settled) just like other civilizations for right of passage, mutual defense, etc. Tribes generate no trade, however, so they have no regular income and cannot research technology.

Until about C. Environment largely determined how these peoples lived, with wetter climates or river valleys favoring settled farming and drier climates leading to the nomadic way of life. These peoples often co-existed peacefully, exchanging goods and ideas in peaceful trade. Each side had its own advantages in such conflicts. On the one hand, civilized peoples usually outnumbered the nomads since agriculture could support more people than nomadic herding could. Also, their armies generally had better organization, discipline, equipment and technology. On the other hand, the nomads, being more involved with animals, had more meat and protein in their diets, making them bigger and stronger than the farmers. Mobility also made it harder for slower civilized armies to catch them. This, plus their size, often gave nomads a psychological edge against the farmers, which in any given battle, could be the most decisive element in determining which army would break and run. Still, as long as a civilization was well governed, its economy healthy, and its armies well trained and disciplined, it was very difficult for a few nomads to prevail. Not until civilization experienced internal troubles such as civil wars, famine, or a breakdown in the government and military organization, could the nomads strike effectively. Typically, they would do this in small-scale isolated attacks, not in one overwhelming wave. Repeatedly raiding the farms, stealing the livestock, and burning the crops, the underlying basis for civilization, over a period of years would trigger a further breakdown in the government, economy, and defense. This, of course, would lead to further raids, more serious breakdowns, and so on. At the same time, the nomads often infiltrated civilization as merchants, settlers, slaves, and mercenaries professional soldiers. Eventually, the civilization would be so weakened that the nomads could take over. However, this was just the start of a cycle of civilized decline, revival, and expansion that would repeat itself throughout most of recorded history. After a nomadic takeover, civilization would continue to decline either because the nomads did not care to keep it going, or they cared but just did not know how. What largely determined their attitude toward civilization was the length of contact they had had with it. Generally the longer the contact with civilization, the more it influenced the nomads and made them want to try to continue it. For example, the Saxons who conquered Roman Britain had little prior contact with the Romans and were quite willing to obliterate any signs of Roman civilization they found. On the other hand, such tribes as the Franks and Visigoths who had been exposed to Roman culture for two centuries tried to adopt Roman titles, copy Roman government, live in Roman style villas, wear Roman togas, and even speak Latin. However, even if the new nomadic masters tried to carry on the old civilized ways, they usually failed because they did not fully understand how the government, record keeping, and technology worked. As a result, the civilization would continue to break down despite their efforts. Therefore as civil servants died off, there would be no new civil servants to take their place. Such vital public works as roads and irrigation canals would not be kept up, and the economy would further decline, making it even harder to maintain an efficient government. For whatever reasons, either neglect or the inability to understand how civilization worked, the decline would continue for decades, generations, or even centuries, as was the case with Europe after the fall of Rome. First of all, extended contact with civilization gradually made the nomads more willing to try to preserve it. This at least slowed the rate of decline. Finally, and possibly most important, many nomadic men would take civilized wives. Their sons, although part of the nomadic ruling class, would also be influenced by their civilized mothers to be more accepting of civilized ways. They might also marry civilized women and further dilute the nomadic influence in their children. Eventually, the distinction between the nomads and the civilized people they ruled would virtually disappear, and with it any nomadic hostility toward civilization. Gradually, the semi-nomadic masters, with their still somewhat restless nomadic spirit, would rebuild civilization to its previous level and expand it beyond that to new frontiers, both culturally and geographically. Of course, the

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revived civilization would meet new nomadic tribes, and the process would start all over again: This goes a long way toward explaining much of human history. Of course, each situation had its own particular twists and turns. But the pattern has repeated itself again and again, spreading civilization from such isolated centers as Egypt, Mesopotamia, India, China, Mexico, and Peru. The Greeks would bring civilization to Rome and the Western Mediterranean. From there it would spread to northern Europe, and eventually the Americas. If we add other important elements such as colonization and trade, we can view history as the gradual but steady march of civilization across the planet. Taken in that light, one might see history as progress rather than an endless series of wars.

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Chapter 9 : What is one way in which nomadic cultures differ from civilizations

Conflict between different cultures has been a constant feature of history, arising from competition for land, food and other resources, as well as mistrust, fear and lack of understanding of each.

Because Asia is so huge, geographers have divided Asia into several regions. Farther east is central Asia. To the south lies the Indian subcontinent. India Most of the country of India is a triangular-shaped peninsula that juts into the Indian Ocean. India also gave the world important new ideas including the numbering system we use today and the religions of Hinduism and Buddhism. The capital of India is New Delhi. India and nearby countries form a region known as the Indian subcontinent or Southern Asia. After civilization first emerged in Mesopotamia and Egypt, it spread east to India. The Indus Valley Civilization had a written language and large cities with sophisticated plumbing systems. These were the first people to grow cotton. Ships and overland trade caravans connected India to Mesopotamia and Egypt in an early international trading network. The Indus Valley Civilization lasted for about a thousand years before it went into decline, possibly due to climate change that brought cooler and dryer weather. There were four main castes with complicated rules of behavior: A fifth group, the Untouchables, was outside the caste system. Considered not fully human, Untouchables performed the worst jobs such as skinning animals, cleaning toilets, and burying the dead. While the caste system may seem unfair to us today, it provided a means for different kinds of people to live together peacefully while avoiding the slavery common to many ancient cultures. Although discrimination based on caste has been outlawed in India for decades, it still influences what kind of jobs people can get and whom they will marry. Hinduism Hinduism is the oldest major religion in the world today; it survived so long by changing and adjusting to new circumstances. To Hindus all religions are acceptable, and the practices of other religions may be included as part of Hindu worship. Hindus believe in an eternal and infinite spiritual principle called Brahman that is the ultimate reality and foundation of all existence. Brahman can take the form of many gods including Brahma the creator of the universe, Vishnu the preserver, and Shiva the destroyer. For Hindus, a proper life is unconcerned with worldly riches; the goal is to seek union with Brahman, a quest that may take many lifetimes. Hindus believe in reincarnation, meaning the soul never dies and may be reborn again in a different body. Hinduism is the largest religion of India and a defining feature of Indian culture. Buddhism Not everyone in India was satisfied with Hinduism. In the 5th BC, a young Hindu prince raised in luxury became troubled by the suffering he saw in the world. He left his wife and infant son to become a wandering monk, seeking a way to end the suffering. After six years of solitary searching, he found an answer and began to teach. His followers called him the "Buddha" or "the enlightened one. When people let go of their worldly pain and worries, they can unite with the universal soul and achieve a state of complete peace called nirvana. Like Hindus, Buddhists believe nothing is permanent, that life constantly moves through cycles of birth, death, and rebirth like the turning of a wheel. Although Buddha accepted the Hindu belief in reincarnation, he taught that people could achieve nirvana from their actions in this life alone, and he rejected the caste system. For these reasons, Buddhism became popular among the lower classes in India. Today Buddhism is a major world religion. Although it began in India, Buddhism spread to the east and declined in India as Buddhism was absorbed into Hinduism. Buddhists are now found in the greatest numbers in East Asia and Southeast Asia. Ashoka Centuries after the Indus Valley Civilization died, cities and civilization arose again farther to the east in the fertile Ganges river valley. India was torn by warfare between kingdoms until the first Indian empire was established in the Ganges valley by the Mauryan dynasty in 322 BC. Its greatest leader was Ashoka, who extended his empire to the south in a bloody invasion that conquered all but the southern tip of India. Then Ashoka had a sudden change of heart. He publicly announced his grief at the suffering caused by his armies, and he rejected violence. He even gave up hunting and eating meat. Ashoka converted to Buddhism, and he spread Buddhist ideals throughout India and to neighboring countries. Ashoka also encouraged long-distance ocean trade. It was during his reign that India became the center of a vast southern

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ocean-trading network that stretched from China to Africa and the Middle East. Gupta mathematicians invented the zero, an amazing number with no value that gives value to the place of other numbers. The zero made it possible to calculate numbers faster and more accurately, and it was adopted the world over. Doctors developed an inoculation against smallpox. Farmers learned how to turn the juice from sugarcane into dried sugar crystals that could be easily stored and traded over long distances. Cotton from India clothed people across much of the ancient world. Gupta India was a land of wonders. Some were still hunters and gatherers stalking wild game herds, but most people lived in farming villages. Another group lived in cities supported largely by wealth from agriculture. A fourth group lived in pastoral societies; these were nomadic herders of the grasslands who did not settle down in one place like farmers. They moved their domesticated tame animals—sheep, goats, cows, horses, and camels—from pasture to pasture with the seasons. Pastoral people were mobile, and they developed military tactics to protect their animals from thieves. Pastoral nomads of the steppes grasslands of central Eurasia became skilled at using horses in warfare, and they sometimes raided settled communities. These were the nomadic raiders who attacked Jericho, Sumer, the Gupta Empire, and others. Many governments of Eurasia began with nomads sweeping in from the steppes and taking control. Centuries of warfare between nomadic raiders and civilized peoples in Eurasia led to advancements in military organization and technology unmatched elsewhere in the world. The land between the rivers became the center of Chinese civilization, the so-called "Middle Kingdom. The Chinese have long believed in a philosophy that recognizes a fundamental balance in nature between opposite but complimentary principles called yin and yang. Examples include day-night, hot-cold, wet-dry, and male-female. Central to Chinese philosophy and religion is a belief that people should avoid extremes and seek harmony with the balance of nature. A philosophy is a system of basic beliefs about life. China was a superpower in the past, and it has become a superpower again in this century. To give their government legitimacy, Zhou and later Chinese rulers claimed to rule with approval from the gods, a mandate from heaven. The emperor was expected to protect his people by ruling in a way that pleased the gods. If trouble developed in the empire—droughts or military defeats, for example—people might say the emperor had lost his mandate from heaven, and the emperor could be overthrown. A ruling dynasty would start out strong and gradually weaken over time until it was replaced by a new dynasty. Then the pattern would repeat. Zhou rulers controlled their kingdom through a feudal system, meaning they divided the land into smaller territories and appointed officials to govern them. When the Zhou dynasty eventually weakened, some of these territories developed into strong states that opposed the emperor and began fighting among themselves. These bloody conflicts lasted for over two centuries, a time called the "Warring States" period. Confucius Confucius was born in BC when Zhou rulers were losing control of their empire. He tried to return harmony to China with a philosophy based on devotion to the family, respect between the classes, high moral ideals, and learning. He emphasized individual duty and responsibility, what we might call a strong work ethic. The family was the center of Confucian society with the father at the head. The mother and children owed total obedience to the father. Family ancestors were honored and not forgotten. Confucius promoted an orderly society in which people of higher rank were courteous to those below, and those of lower rank were respectful to those above. Confucius said a ruler should act like a good father and lead by example, not through power and harsh laws. He declared himself First Emperor in BC. In order to unify China, the First Emperor stripped the regional warlords of their power, and he forced them to move to the capital where he could control them. He also standardized the Chinese language, money, roads, and weights and measures. The First Emperor ruled with a philosophy that considered people selfish and evil by nature; he adopted strict laws and harsh punishments to keep people in line. He also tried to control what people could think. It is said he buried scholars alive, burned books including the teachings of Confucius, and he brutally eliminated those who disagreed with him. Great Wall of China Natural barriers protected China on three sides: Hundreds of thousands of laborers worked on the Great Wall for years, and many workers died under the harsh conditions. Gates in the wall became centers of trade with the nomadic peoples who lived outside. The Great Wall was repaired and rebuilt a number of times over

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the centuries, and parts of it still stand. The First Emperor also built for himself a magnificent underground tomb, and nearby he buried a terra-cotta army of life-size soldiers to protect him for eternity. Terra cotta is the brownish-orange pottery used today to make flowerpots. One pit contained sculptures of 6, infantrymen foot soldiers , and a second pit held the cavalry mounted soldiers complete with life-size horses, all arranged in battle formation. One of the great archeological finds of the twentieth century, the terra-cotta army was uncovered accidentally in by a farmer digging a well. Hoping to find a way to avoid death, the First Emperor experimented with a number of potions until he killed himself by accidental poisoning. The Qin Dynasty lasted for only fifteen years, but it began a Chinese tradition of strong central governments controlled by powerful rulers. Han rulers adopted Confucian ideas about creating a respectful and orderly society, and they set-up a civil service system to run the government with well-educated officials chosen by written tests.