



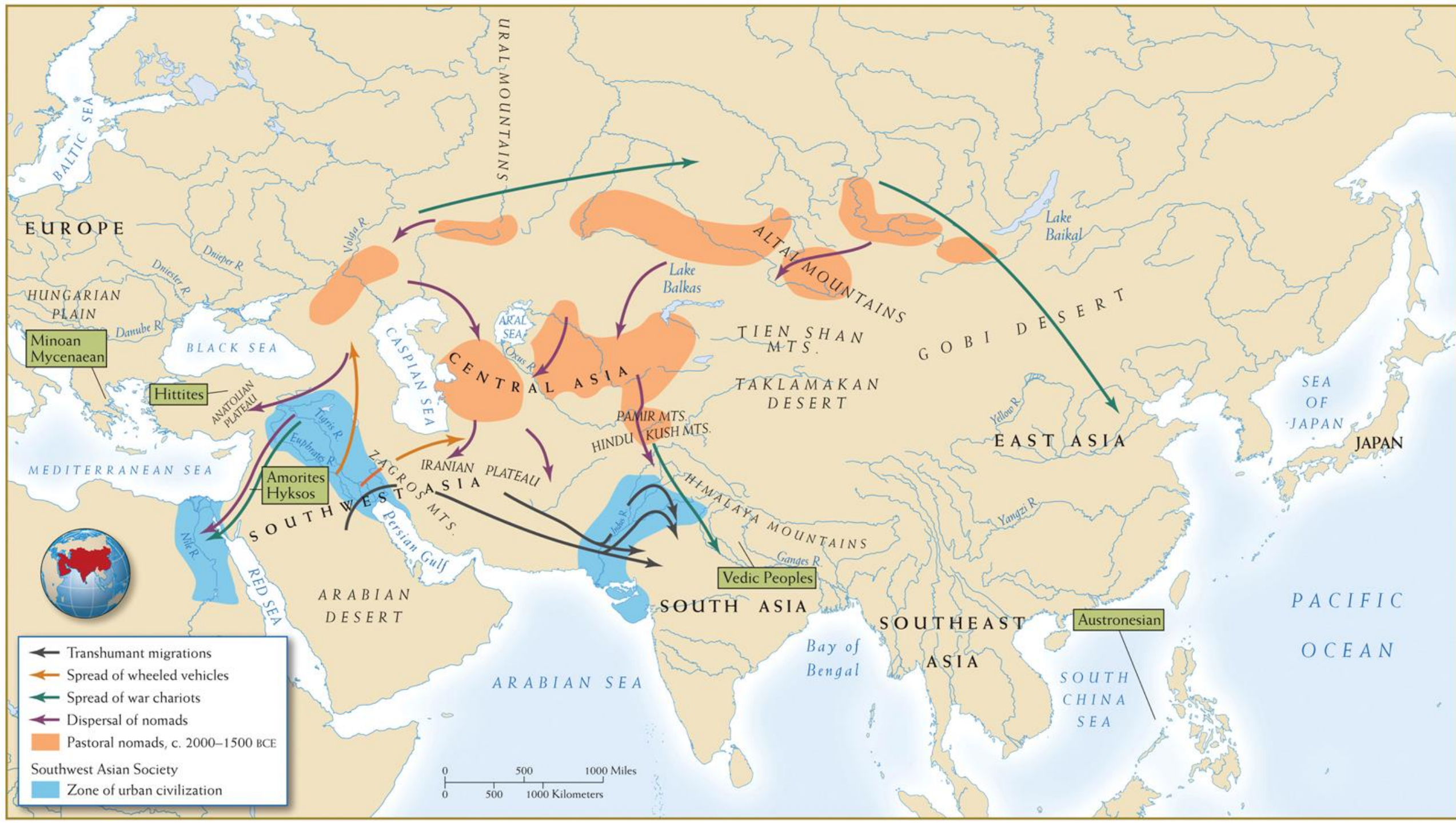
# Chapter 3 (Part I)

NOMADS, TERRITORIAL STATES, AND MICRO-SOCIETIES

# Nomadic Movement and Emergence of Territorial States

## **Overarching Argument in this chapter:**

1. CLIMATE CHANGE RESULTED IN DROUGHT AND FAMINE
2. THIS IN TURN CAUSED SUBSTANTIAL MIGRATION OF PASTORAL NOMADS AND TRANSHUMANT HERDERS FROM THE HINTERLANDS TO ESTABLISHED CITIES
3. THIS IN TURN CAUSED CONFLICT AND EVEN WARFARE THAT LED TO ECONOMIC AND POLITICAL TURMOIL IN THE RIVER-BASIN SOCIETIES IN MESOPOTAMIA, EGYPT, AND THE INDUS RIVER VALLEY
4. THIS IN TURN CAUSED THE COLLAPSE OF THE EXISTING POLITICAL ORDERS IN THESE RIVER-BASIN SOCIETIES
5. FROM THIS CHAOS, EVENTUALLY, CAME STRONGER, MORE CENTRALIZED TERRITORIAL STATES





# Importance of Horses and Chariots

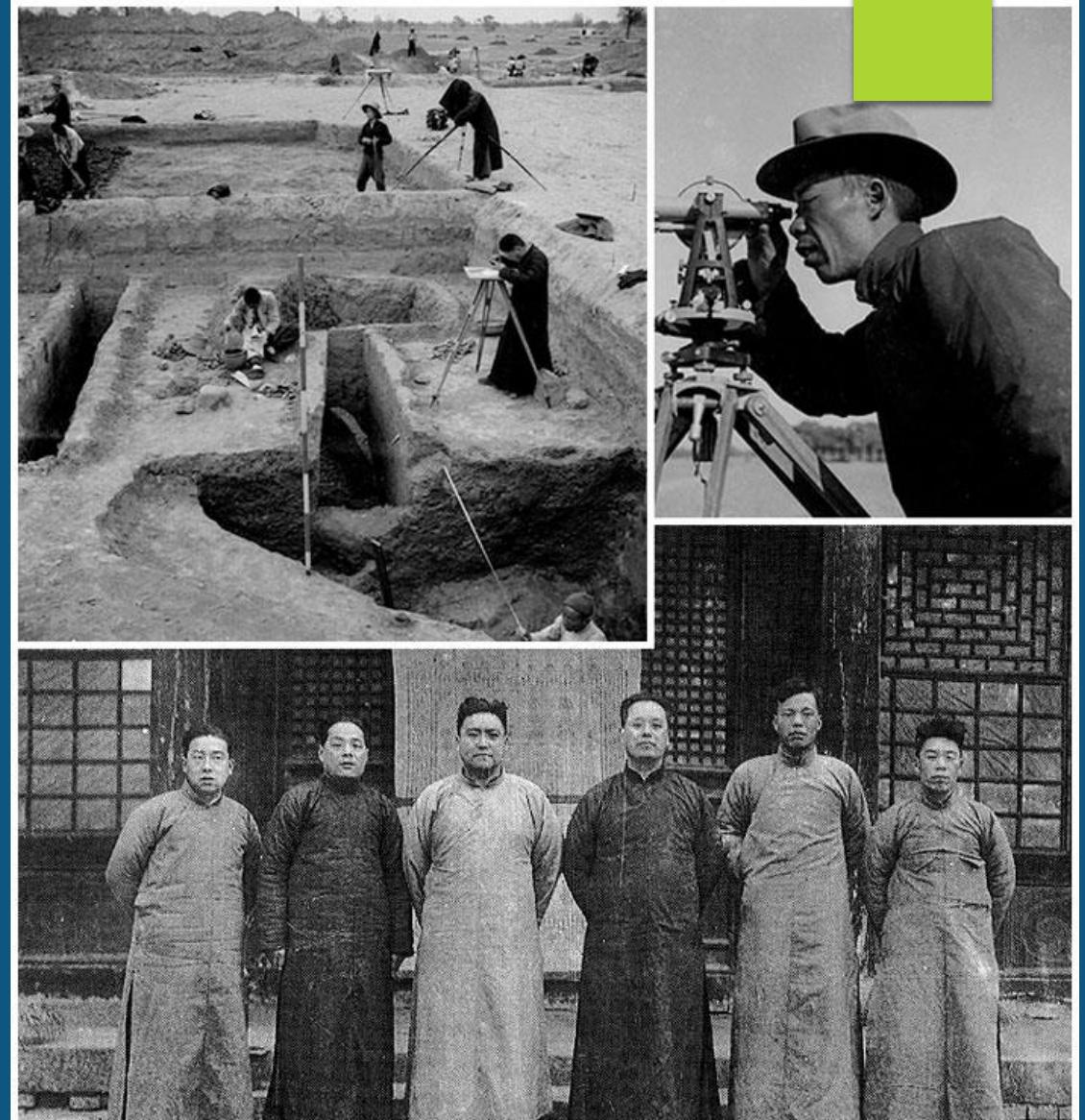
- ▶ Horse first domesticated in late fourth millennium BCE in steppes of Caucasus Mountains
- ▶ Horse culture spread to Anatolia and Iran
- ▶ Headgear developed for controlling horse's speed and direction as a form of transportation in late third millennium BCE (evidence: burials of nomads)
- ▶ Harnesses reveal gradual adaptation of metallurgy (movement from wood and bone to bronze and eventually iron pieces) Tombs of nomads reveal evolution of horse headgear
- ▶ One-axle, two-wheel vehicle developed c2000 BCE
- ▶ Pastoral people lightened chariots to be pulled by horses.
- ▶ Spoke wheels required special wood and fostered specialized carpentry
- ▶ Wheel covers, axles, and bearings were produced by settled people

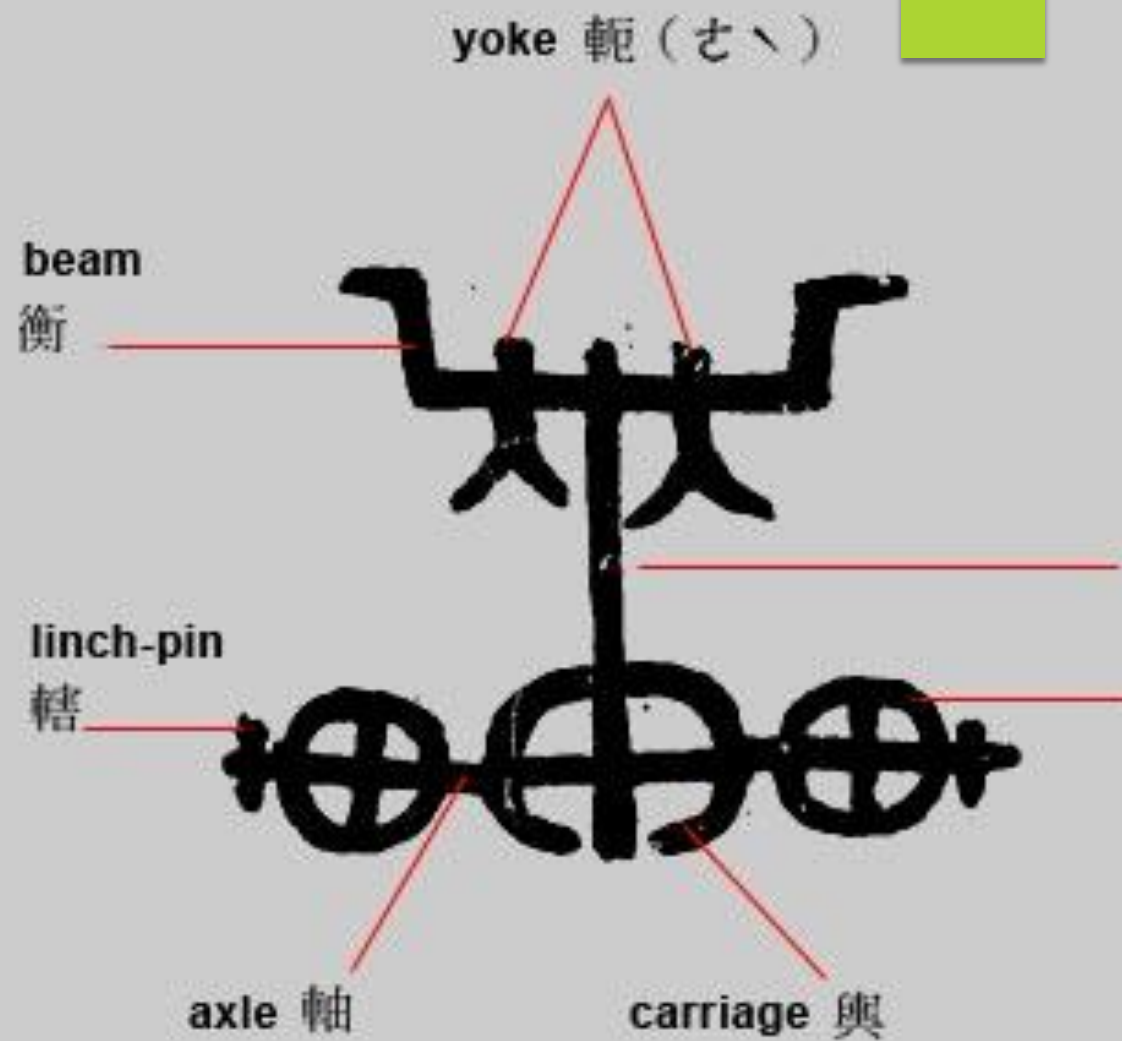


# More on Horse-Drawn Chariots

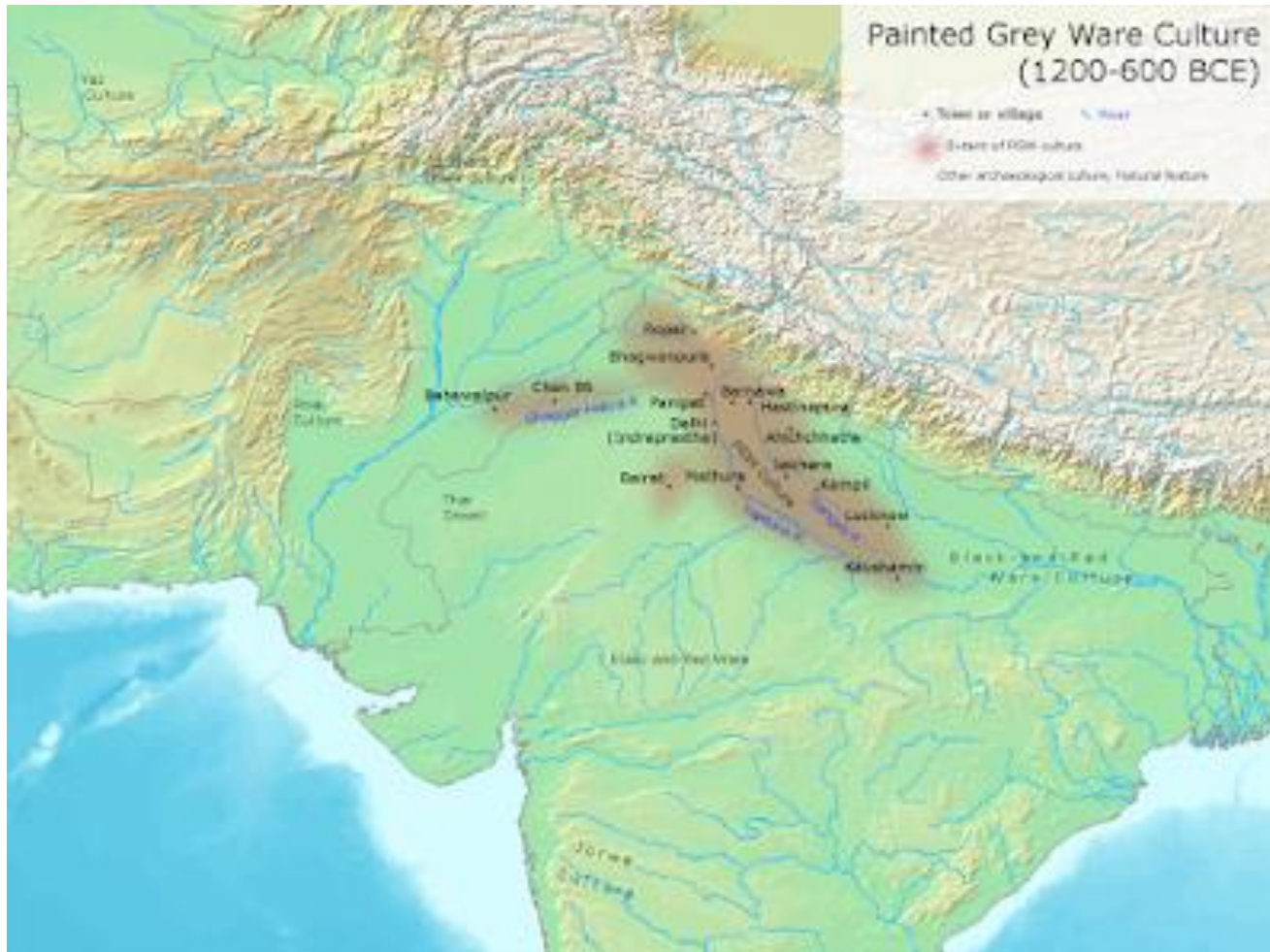
- ▶ Horse-drawn chariots combined the ideas and skills of both nomadic and agrarian peoples
- ▶ Shortened time of travel (more mobile societies)
- ▶ Transformed Warfare:
  - ❖ Emphasis on infantry gave way to battalions of chariots
  - ❖ Each chariot carried a driver and an archer
  - ❖ Mobility, accuracy, and shooting power of warriors, more powerful than large-state armies
  - ❖ Only after states developed cavalry units did chariots lose their decisive military advantage
  - ❖ This style of warfare challenged political systems (overcame population advantages)
- ▶ Elites copied nomads' chariots
- ▶ Tutankhamen (r. c. 1336–1327 BCE) buried with chariot
- ▶ Horse-drawn chariots found in tombs of Shang kings in China











4,000 year old  
chariots found  
in Sanauli  
Village of Uttar  
Pradesh



# Indus Valley Chariots Found



**4,000 YEAR OLD CHARIOTS FOUND**

ANOTHER CIVILISATION

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# Egypt as a Territorial State:

## *Religion and Trade in Middle Kingdom Egypt (2055-1650 BCE)*

- ▶ **Environmental Recovery:** The Nile's floodwaters returned to pre-drought norms (2050 BCE)
- ▶ **Political-Religious Realignment:** Amenemhet I elevated the cult of Amun to reunify the Egyptian state (1985-1955 BCE)
  - "Divine Fusion" Amun-Re
  - Reemphasis of Pharaoh as divinely appointed ruler
  - "[T]he cult of Amun-Re was both a tool of political power and a source of spiritual meaning for Egyptians."
- ▶ **Growing Economic Prosperity**
  - Expansion of trade networks and resource exploration
  - Development of a "middle class" comprising merchants and professionals
  - *What evidence might archaeologists and historians use to make these claims about expanded trade networks and a growing middle class?*



# Egypt as a Territorial State:

## *Migrations and Expanding Frontiers in New Kingdom Egypt (1550-1070 BCE)*

- ▶ Break between Middle and New Kingdom epochs marked by invasions by Hyksos (western Semitic-speaking peoples) – around 1640 BCE
- ▶ Ushered in a century of Hyksos rule of Egypt (ruled northern part of Egypt and presided over military innovations [e.g., use of horse chariots])
- ▶ Egyptians led by Ahmosis (1550-1525 BCE) defeated Hyksos ushering in New Kingdom
- ▶ Pharaonic state prioritized diplomatic relations, military innovations and adaptations, and frontier security during New Kingdom
- ▶ Under Hatshepsut, Egypt expanded south into Nubia





# Amarna Letters



# A Community of Major Powers (1400-1200 BCE)

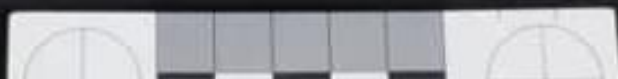
- ▶ Major territorial states crafted instruments of international diplomacy
- ▶ A letter cache found at Amarna reveals how diplomacy was carried out
- ▶ Communications between pharaohs and other leaders
- ▶ Treaties and diplomacy instead of warfare (co-existence)
- ▶ International order depended heavily on treaties, marriages, and the exchange of gifts



# Interpreting the Amarna Letters

- ▶ **DQ#1: What is the occasion for each letter? How does each letter's sender justify the request in the letter?**
- ▶ **DQ# 2: How does the sender of each letter greet the recipient? What does the set of relationships implied in the greetings and throughout the text of each letter suggest about the interactions among the “community of major powers” in the eastern Mediterranean in the late fourteenth century BCE?**
- ▶ **DQ#3: What commodities are listed in each letter? What does this suggest about the economy and trade networks of the “community of major powers” among the territorial states of Egypt and Southwest Asia Minor?**





# Territorial States in Southwest Asia: *Hammurabi's Code*

- ▶ *What can you tell from Hammurabi's code about the social and family structure of Mesopotamia?*
- ▶ *What picture of Mesopotamian life do you get from these laws?*
- ▶ *Why did agricultural civilizations such as Babylon insist on harsh punishments for crimes?*
- ▶ *What religious and magical beliefs does the document suggest?*
- ▶ *What are the most common punishments for crimes?*
- ▶ *What seems to be the rationale for these punishments?*
- ▶ *For what crimes is the death penalty given?*
- ▶ *Did this legal system sustain or challenge class, gender and racial ideologies? Provide a specific example to support your point.*



# Next Class

LD 5: *Nomads and the Indus River Valley; Shang Territorial State; Micro-societies in Aegean and South Pacific*

READ WTWA, Chapter 3 (Part II): 100-121

**FQs: (1) Describe Shang agriculture; (pp. 106-107) (2) According to the authors, what was the connections between Shang agriculture and Shang political order/power?**

**DQs: (1) What was the role of ritual and religion in Shang culture? (2) How did age and gender connect to Shang religious beliefs and ritual practices? (3) Describe the purpose and practice of ancestor worship in Shang culture? (4) What evidence do archaeologists and historians rely on to study Shang writing? What are the potential advantages and disadvantages of this kind of evidence?**