

THE LATE PREHISTORY OF THE NILE VALLEY: THE REDEMPTION OF AFRICA

NİL VADİSİNİN SON
TARİHÖNCESİ DEVİRLERİ:
AFRİKA'NIN KURTULUŞU

Isabella CANEVA*

Key words: prehistoric Sudan, pastoral Neolithic, Nile valley
Anahtar sözcükler: tarihöncesi Sudan, göçebe Neolitik, Nil vadisi

Tarım ve hayvan yetiştirme gibi iki ayrılmaz bileşeni olan Neolitikleşme, bir bütün olarak Nil Delta'sına ulaştığında, çobanların çöl bölgesine yayılmasını sonucu yön değişikliğine uğrar. Bu nedenle Sahra ve Sudan çiftçiliği, her ne kadar kendi içinde açıkça belirgin olmasa da, doğrudan avcı kültürler üzerine kuruludur. Levant'da bileşik ekonomiyle nitelenen ve esnekliğe sahip bir modeli içeren tarım, buradaki yeni ekonominin etkilerini gideremez ve değişim, geçiş modelleri olmaksızın, çok daha belirgin hale gelir. Göçebe çiftçilerin oluşturdığı Akdeniz kültürlerinin olağanüstü bölgeselleşmesine karşı, Afrika örneğinde, öncüsü bilinmeyen sudanlular bir tarım rol oynamıştır. Hem hammaddenin hem de lüks maddelerin dolaşımında, özellikle çöl bölgesiyle Nil vadisi arasında, singesel bir iletişim kurulmuştur. Çiftçi gruplar kentleşme sürecine mani olmaktan çok, tam tersine bu süreci hızlandırmışlardır. Çünkü onların kültürel ve sosyo-ekonomik modelleri ve hareketli olmaları sonuç olarak iletişimi ve dolaşımı yoğunlaştırmış ve vadi kısı sürede bir bütünlük kazanmıştır.

Introduction

Pastoral nomads have always had, in both past and present societies, a negative connotation, as they lack those reference points upon which urban societies are based, such as cities, monuments and writing. Nomads have more often than not been considered as historically irrelevant and have consequently rarely been studied in archaeology, one of the few exceptions being the great nomads of the Asian steppe whose culture is characterised by rich funerary tumuli. Nomads have on occasion been cited as the possible intermediaries between separate areas, a vehicle of transmission of items and cultural

traits that belonged to other people (cf. A.M. Khazanov 1984, 2009). The nomadic lifestyle, in addition, appears to be so arduous that it has usually been considered to derive from intolerable environmental constraints that have prevented human groups from settling.

Besides being ethically opposed to this unscientific attitude, I have, ever since I began my studies, developed a deep curiosity for these unknown cultures. In this regard, there are two important things I had the fortune to learn from my teacher, Salvatore M. Puglisi: first, that histo-

*University of Lecce, Department of Cultural Heritage, Italy

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