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Descendants 2015 sub indo

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English translation by Mario Beltramini Anatomy of the Great BritainBecco Untice Trzciniec Nordic Bronze Age Tumulo Urnfield Lusatian South Asia Bmac Yaz Gandhara Grave Iron Age Steppe Chernoles Europe Thraco-Cimmerian Hallstatt Jastorf Caucasus Colchian India Painted Gray Ware Northern Black Polythed Ware Peoples and Bronze Society Age Anatolian (Hittites) Armenians Greeks Micenai Indo-Iranian Indo-Arian Iranians Iranian Persians MEDES PARHIANS SCYTIANS SAKA SARMATIANS Massagetae Alans Asia East Asia Wusun Yuezhi Europe Celts CelTiberi Galli Insular Celtiers Cimmerians People Hellenic Peoples Germanic Peoples People Paleo-Balkan / Anatolia Thracians Dacians Illyrians Paions Phrygians Middle Age Asia Tocharians Europe Albans Slaves Norsperma / Medieval Scandinavians Medieval Europe Indo -Aren Medieval India Iranian Greater Persia Religion and Mythology Iranian Reconstruction Proto-Indo-European Mythology Proto-Indo-Religion Iranian Ancient Religion Iranian Hitithy Indo-Arian Vedic Hinduism Buddhism Jainful Persian Zoroastrianism Kurdish Yazidism Scythian Ossetian Other Armenian Europe Paleo- Balkan (Albanian _; 183; Illyrian ~ 183; Thracian Ã.Â · Dacian) Greek Roman Celtic Irish Scottish Scottish Scottish Scottish Scottish Scottish Scottish Scottish Scottish Scottish Scottish Welsh, Anglo-Saxon Continental Norwegian Baltic Latvian Lithuanian Practices Fire Sacrific Sacrifice Sati Winter Sol / Yule Indo-European Studies Marija Gimbutas JP Mallory Institutes Copenhagen Studies In Indo-European Publications Encyclopedia of Indo-European Culture The Horse, the Journal Wheel and Language of Indo-European Studies Indogermanichess Etymogisches WÃƒ 182; Rterbuch Indo-European ETYMOGIC Dictionary VTE The Indo-Arian Migrations [note 1] were migrations in the Indian subcontinent of the Indeanian peoples, an ethnic group that spoke Indo Arian languages, the predominant languages of northern India, Pakistan, Nepal, of Bangladesh, Sri Lanka and today's Maldives. It is believed that the movements of the indoor population in the Central Asia region After 2000 ECB, as a slow spread during the late Haripan period, which led to a language change in the North Indian subcontinent. More or less at the same time, Iranian languages were brought to the Iranian highlands by Iranians, who were closely linked to the Indo-Aryans. The proto-Indo-Iranian culture, which originated in the Indo-Aryans and Iranians, has developed on the steppes of Central Asia north of the Caspian Sea as the Sintashta culture (2050[2]226;ECB)[3][4][5][6] in present-day Russia and Kazakhstan, and has further developed as the Andronovo culture (200th century;;1414750 ECB). [7][8] The Indo-Aryans sometimes separated between 2000 ECB and 1600 ECB from Indo-Iranians, and migrated south to the Bactria Margiana Culture (BMAC), from which they borrowed some of their distinctive religious beliefs and practices. From BMAC, the Indo-Aryans migrated to northern Syria and, perhaps further afield, Punjab (northern Pakistan and India), while the Iranians could have reached western Iran before 1300 BCE, both carrying Indo-Iranian languages with them. Migration by an Indo-European people was assumed for the first time at the end of the 18th century, after the discovery of the Indo-European language family, when similarities between Sanskrit and European languages were observed. In the nineteenth and early twentieth centuries, this hypothesis was supported by archaeological, anthropological, genetic, linguistic and ecological research. Genetic research reveals that these migrations are part of the combined ancestry of the modern population. Literary research reveals similarities between different Indonesian historical cultures, geographically distinct. Environmental studies show that in the second ECB widespread drying leads to water scarcity and ecological changes in both Eurasian and steppe steppes subcontinent,[web 1] causing the collapse of sedentary urban cultures in South Central Asia, Afghanistan, Iran and India, and triggering large-scale migrations, resulting in the fusion of migratory peoples with post-urban cultures. 1] The Indo-Arian migrations began at times in the period between 2000 and 1600 BC,[9] after the invention of the war chariot, and also brought the Indo-Arian languages to East and perhaps inland Asia. It was part of the spread of Indo-European languages from the Proto-Indo-European homeland to the Pontic-Caspian steppe, a vast area of grasslands in Eastern Europe, which began between 5 and 4 years BC, and the Indo-European migrations of the Eurasian steppes, which began around 2000 BC.[11][1] These Indo-Aryan-speaking people were united by common cultural norms and language, called Ärya, noble. The diffusion of this culture and this language was carried out by patronal-client systems, which allowed the absorption and acculturation of other groups into this culture, and explains the strong influence on other cultures with which it interacted. Schemes of Indo-European linguistic dispersion from c. 4000 to 1000 BC according to the Kurgan hypothesis widely held.â Center: Steppe cultures1 (black:) Anatolian languages (anarchist column) 2 (black:) Afanasievo culture (first PIE) 3 (black) Expansion of Yamnaya culture (passapia) pionale-casale, Danube Valley) (PIE side) 4A (black:) Western Corded Ware4B-C (blue and dark blue:) The theory of Indo-Aryan migration is part of a larger theoretical framework. This picture explains the similarities between a wide range ofof contemporary and ancient languages. It combines linguistic, archaeological and anthropological research. [12] [13] This provides an overview of the development of Indo-European languages, and the spread of these Indo-European languages through migration and acculturation. [13] Linguistics: relations between languages The linguistic part traces the connections between the various Indo-European languages and reconstructs the proto-Indo-European language. This is possible because the processes that change languages are not random, but follow strict patterns. Sound shifts, changing vowels and consonants, are particularly important, although grammar (especially morphology) and vocabulary (vocabulary) can also be significant. Historical-comparative linguistics thus allows us to see great similarities between related languages which at first glance might seem very different. [13][14] Several characteristics of Indo-European languages argue against an Indian origin of these languages and indicate a steppe origin. [14] Archaeology: migration from the Lithuanian steppe The archaeological part posits a "Urheimat" on the Pontic steppe, which developed after the introduction of cattle on the steppes around 5,200 B.C. [1] This introduction marked the change from forage to pastoralist cultures, and the development of a hierarchical social system with cap patronages systems, and the exchange of goods and gifts. [15] The oldest nucleus may have been the "Sinauta culture (late 6th and early 5th millennium BC), at a bend in the Volga. A broader "horizon" developed, called the Kurgan culture of Marija Gimbutas in the 1950s. It included several cultures in this "Kugan culture", including the Samara culture and the Yamna culture, although the Yamna culture (36-23rd century BC), also called "Pit Grave Culture", can more rightly be called the "nucleus" of the proto-Indo-European language. 13 From this area, which already included various subcultures,languages spread to the West, South, and East from about 4,000 B.C.[15] These languages may have been brought by small groups of males, with client-client systems that allowed other groups to be included in their cultural system.[13] To the east, the Sintashta culture (2050-1900 B.C.) emerged, where the Indian language was spoken. [16] From the Sintashta culture developed the Andronovo culture (2000-1450 BC), which interacts with the Bactria-Margiana culture (2250-1700 BC). This interaction further shaped the Indo-Iranians, who at some point between 2000 and 1600 BC into Indo-Aryans and Iranians[9]. The Indo-Aryans migrated to the Levant and South Asia.[17] The migration to the north of India was not a large-scale migration, but could have been made up of small groups[18][footnote 2] genetically different.[clarification needed] Their culture and language spread through the same mechanisms. culturalisation and the absorption of other groups into their client system[13]. Anthropology: Elite Recruitment and Linguistic Change See also: Linguistic Change Indo-European languages have probably spread through linguistic changes.[20][21][22][22][22][23] and the male dominance of elites by small groups may have led to a linguistic change in the North India.[24][25][26][26] The spread of Indo-European languages probably did not occur through "chain folklóric migrations", but through the introduction of these languages by ritual and political elites, emulated by large groups of people,[28][note 3] a process he calls Ä" elite recruitment".[29] According to Parpola, local elites joined "small but powerful groups" of Indo-European-speaking migrants.[20] These migrants had an attractive social system and good weapons, and luxury goods that marked their status and power. Membership in these groups is interesting for local leaders, as they strengthened their and gave them further advantages. [30] These new members were further incorporated by the matrimonial alliances. [31][21] According to Joseph Salmons, linguistic change is facilitated by the "displacement" of linguistic communities, where the © Litigation is being delivered. [32] According to Salmons, this change is facilitated by "systemic changes in the community structure", in which a local community integrates into a larger social structure. [32][note 4] Genetics: ancient offspring and multiple genetic flows See also: Genetics and archaeogenics of South Asia and Peopling of India Indo-Aryan migration is part of a complex genetic enigma about the origin and spread of the various components of the Indian population, including various waves of administration and linguistic movement. Studies indicate that the Indian subcontinent has two main ancestral components,[37][38][39] that is the Indians of the Ancestral North (ANI) that is "genetically close to the medium, Caucasus and European languages" and the Ancestral South Indians (ASI). These two components emerged in India between 4.200 and the 1.900 years ago (2200.C. 100.C.), which represents a change in endogamy took place,[39] perhaps with the application of the caste system. Many groups and castes also show traces of Iranian and Central Asian ancestry. Mondal et al. (2013) describe three scenarios for the origin of the Indian population: 1) Indian ancestry is the result of the second migration of the ancestors of the Indian groups: pre-agricultural hunter-gatherers who lived in the Indian subcontinent before 8.000-9000 years before the present (BP); migration of people from West Asia[note 6] together with the spread of agriculture, maybe up to 4.600 years BP; migration of Western Eurasians from 3.000 to 4.000 years BP. [42] Gallego Romero et al. (2011) suggests that the ANI component comes from Iran and the Middle East,[43] less than ten,000 years ago,[web 3][Note 7] while according to Lazaridis et al. (2016) ANI is a mix of "first farmers of western Iran" and "people of the Et à del bronze steppe euroasiatica". [44] Several studies also show traces of a subsequent influx of maternal genetic material[33][web 4] and paterno genetic material related to ANI and perhaps Indo-Europei. [37][45][46] Literary research: similarities, geography and migration references The oldest inscription[when?] In Ancient Indic is located in northern Syria in Hittite records related to Hurriana Mitanni. [47][48] Religious practices depicted in the Rigveda and those depicted in the Avesta, the central religious text of Zoroastrianism, show similarities. [48] Some of the references to the Sarasvati in the Rigveda refer to the Ghaggar-Hakra River, while the Afghan Harakvaiti/Harakuvati Helmand River is sometimes referred to as the site of the Rigvedic River. [50][near context] The Rigveda does not explicitly refer to an external home[51] or migration,[52] but later the Vedic and Puranic texts show movement in the Gangetic plains. Ecological studies: diffuse drought, urban collapse and pastoral migration Climate change and drought may have triggered both the initial dispersion of the Indo-European speakers, and the migration of the Indo-Europeans from the steppes of southern Central Asia and India. [53][54] A climate change occurred around 4200–4100 ECB, which is manifested in colder winters in Europe. [55] Pastors of steppe, archaic orators Proto-Indo-European, spread in the lower valley of the Danube about 4200ã - 4000 BCE, causing or taking advantage of the collapse of old Europe. The Yamna horizon was an adaptation to a climate change that occurred between 3500 and 3000 ECB, where steppes areDried and more cold. The herds had to be moved frequently to feed them And the use of wagons and horse riding made possible this, leading to "a new, more mobile form of pastoralism". [57] In the third millennium A.C. The widespread aridification led to the lack of water and ecological changes in the Eurasian steppes and in the Indian subcontinent. [Web 1][54] on the steppes, the hunt,ification led to a change of vegetation, triggering "higher mobility and transition to the Nomad breeding of cattle ". [54] [Note 8] [57] Even the lack of water has had a strong impact in the Indian subcontinent," causing the collapse of sedentary urban cultures in Southern Central Asia, Afghanistan, Iran and India, And triggering large-scale migrations ". 1] Development of similarity theory between Sanskrit, Persian, Greek in the 16th century, Europeans visitors similarities between Indian and European languages[58] and already in 1653 Van Boxhorn had published a proposed the Indo-European family, the Slavic, the Celtic, and the Germanic languages. [59] In a memorandum in 1767 Coeurdoux, a French Jesuit, compared Sanskrit with Latin, and suggested that they had a common ancestor. [60] Sir William Jones, the founder of the Asiatic Society of Sciences in 1767 Coeurdoux, a French Jesuit, compared Sanskrit with Latin, and suggested that they had a common ancestor. [60] Sir William Jones, the founder of the Asiatic Society of Sciences in India, had already in 1783 proposed the analogy between Sanskrit and European languages. The Sanskrit language, whatever its antiquity is of a wonderful structure; More perfect than the Greek, plus Latin latin, and more refined of both, leading to both strongest affinity, in the roots of the verbs and in the forms of grammar, which could have been produced by chance; so strong, that no philologist could examine them all and three, without believing them to be unleashed by a common source, which, perhaps, no longer exists: there is a similar reason, although not quite forcible, to assume that it is the gothic and the Celtic, though mixed with a very different idiom, had the same origin with the Sanskrit; And the old Persian could be added to the same family, if this were the place to discuss any question concerning the antiquities of Persia. [63] [Web 5] Jones concluded that all these languages were originated from the same source. [63] Main article of the Homeland: Proto-European scholars of the homeland take a home in both Central Asia or Western Asia, and Sanskrit must in this case have reached India from a linguistic transfer from west to east. [64] [65] In the 19th century Indo-European Studies, the language of the Rigveda was the most archaic Indo-European language known to scholars, in fact the only records of Indo-European suitors who could claim. This primacy of Sanskrit inspired scholars such as Friedrich Schlegel, to assume that the locust of the proto-Indo-European homeland had been in India, with other dialects spread westward from historical migration. [64] [65] With the discovery of the 20th century of Bronze-Indo-European age (Anatolian, Mycenaean Greco), VEDIC sanskrit lost its special status as the most archaic Indo-European language known. [64] [65] Aryan "Race" Main articles: Aryan Race and Scientific Racism A 1910 The Aryans representation enters India, from the history of Hutchinson of Nations in 1850 Max Müller introduced the notion of two Aryan races, one western and one eastern, which migrated from the Caucasus in Europe and India respectively. Müller dictated the twoby giving greater prominence and value to the western branch. However, this The branch of the Aryan race was more powerful than the native orientals, Herbert Herbert Resley expanded on the Aryan Aryan invasion theory to two Muller races, concluding that the caste system was a remnant of the Indo-Aryan domination of native Dradisaics, with observable variations in the phenotypes between hereditaries, based on race, caste. [67] [68] Thomas Trautmann explains that the risley "found a direct relationship between Aryan's percentage of blood and the nasal index, along a gradient from the highest castes to the lowest. This assimilation of the race caste has proven very influential." [69] Muller's work contributed to the developing interest in Aryan culture, which often put Indo-European traditions (Aryan) in opposition to those of the Semitic Jews. Nineteenth-century Indian nationalists also used the concept of Aryan culture to emphasize the ancient Indian heritage, in contrast to the Muslim and British rulers. Claims that "All Brahmins are Aryans and all Aryans are Brahmins" were widespread by the Arya Samaj of Dayanand Saraswati. [70] Indo-Aryan culture began to spread in the western part of the Indian subcontinent, from the collapse of Harappan culture, which gained the name of the Indus Valley Civilization (IVC) in the 1920s. Many scholars have linked the early Aryans of Western Central Asia with the Andronovo culture, which is part of the Bronze Age. [71] Although the Indo-Aryan culture is well known from the Vedic Sanskrit texts, the Indo-Aryan languages were also spoken in the Mitanni Empire, which was a vertable popular migration of proto-Indo-European speakers from culture. Yamna to the west, in the Danube Valley.[110] These migrations probably separated from the pre-Italic, pre-celtic, and pre-Germanic migrations from the proto-Indo-European homeland. [111] Archaeologists have linked the Indo-Aryan migrations to the Bronze Age collapse and the Late Bronze Age collapse, which occurred around 1200 BCE, and to the Iron Age. [112] [113] [114] The Indo-Aryan migration is also associated with the spread of the Indo-Iranian languages, which probably occurred around 2000 BCE, in the Andronovo culture. [115] [116] [117] [118] [119] [120] [121] [122] [123] [124] [125] [126] [127] [128] [129] [130] [131] [132] [133] [134] [135] [136] [137] [138] [139] [140] [141] [142] [143] [144] [145] [146] [147] [148] [149] [150] [151] [152] [153] [154]

(1995):" Language change can be better understood as a social strategy through which individuals and groups compete for prestigious positions, power and internal security [...] what is important, therefore, is not only dominance, but vertical social mobility and a link between language and access to positions of Prestige and power [...] a population Neither relatively small immigrants can encourage a widespread change of language between numerically dominant indigenous in a non-state or pre-state context if the Ã © Lite uses a specific combination of incentives and punishments. Master cases [...] demonstrate that small groups of elite have successfully imposed their languages in non-state situations. "[200] (B Note The location of the civilization of the Indo Valley before the start of Indo-Arian migrations in northern India, and the beginning of the sanszkitation with the rise of King Kuru, as described by Michael Witzel. [205] The "Northeast Indians of the Ansteral" and "Ansteral Sud Indians" [38] [37] Mixed between 4.200 and 1.900 years ago (2200 ECB226; à € Â "100 CE), in which after one towards endogamy took place. (39) Basa et al. (2016) discern four major antennas in continental India, i.e. ANI, ASI, Ansteral Ansteral tribal (AAA) and Tibetan-Burmese Ancestral (ATB). See also Fertile Crescent, West Asia and Near East. b Both Renfrew and Cavalli-Sforza propose that proto-Dravidian was brought to India by the peasants of the Iranian part of the Fertile Crescent. [233] The Dravidian language was present in northern India at the time of the arrival of the Indo-Aryans, who borrowed a considerable number of words from the Dravidian language. Demkina et a l. (2017): In the second millennium BC, the humidification of the climate led to the divergence of the coverage of the forest-steppe formation of the complexes of chestnut and sol e The network. This paleoecological c risis had a significant effect on the "economy of the tribes in the late catacomb and post-catacomb period, establishing their greater mobility and transition towards the nomadic livestock farming". See also Eurogenes Blogspot, The Crisis. See: Duperron, Anquetil (1808), History and dimensions © moires de la Acad Museum of inscriptions and Belles-Letters, 1701-1793, Royal Printing Godfrey, John J. (1967). "Sir William Jones is Father Coeurdoux: a philological note. Journal of the American Oriental Society. 87 (1): 5759. two:10.2307/596 596. ANNEX 596 596. Esleben: In the following years, especially before his death, he was deeply saddened by the fact that these classifications were expressed in racist terms. According to Bryant, keeping up to date is problematic for many Indian scholars, as ® Most Indian universities do not have sufficient funds to keep up with current scholarships, and most Indian scholars are unable to access recent Western publications. [77] Bryant also notes that although you are lucky to find a book by Max Muller also in the markets of antiques in London, you can find a plethora of recent publications of works by Max Muller and others of the 19th century in almost all Indian libraries (some in the 10th or 12th edition). Basically speaking, it's Dehli publishers who are keeping the most raw versions of the Aryan invasion theory lives by their nineteenth-century reprints! These are some of the main sources available for most Indian readers. "[77] [unbalanced opinion?] ^ Michael Witzel: " In these opinions, although often for very different reasons, any immigration or misleading â € "almost always call invasion â € "of the arianes (indo-) in the subcontinent is suspected or simply denied. The rigved arya should only be another tribe or group of tribes that have always been resident in India, near Dravidians, Mundas, etc. Theory of Arya's immigration that speaks IA "(Invasion Ariana") is simply seen as a British medium to justify their intrusion in India and their subsequent colonial rule: in both cases, a "white race" It has been seen as a submission of the most dark local population. However, present (European, American, Japanese, etc.) The indicators do not maintain anything similar now [...] while the "invasion model" was still prominent in the work of archaeologists like Wheeler (1966: "Indra accuses ", It was supplanted by much more sophisticated models in recent decades (see Kuiper 1955 sqq.; Thapar 1968; Witzel 1995). This development has not occurred because the indicators were reacting, as is now frequently presumed, to Current Indian criticism of the oldest theory. Rather, the philologists first, and archaeologists a little later, noticed some inconsistencies in the old theory and tried to find new explanations, a new version of immigration theories. [1] ^ LATHAM, as mentioned in Mallory 1989, p. 152 ^ Krishnamurti states: "Apart from the Gheg Vedas used the Gerund, not found in Avestan, with the same grammatical function of Dravidian, as a non-finished verb for incomplete action. The Vedic language attests to I use it as a clause of complementary. All these characteristics are not a consequence of the simple loan, but indicate substrate (Kuiper 1991: ch 2)**********Passover teams, archaic speakers of Proto-Indo-Europe, have spread in the time span from the beginning of 4200ê2;ECB, causing or taking advantage of the collapse of Old Europe.[56]**** Kljn (1974) As mentioned in Bryant 2001:206, it recognises the Iranian identification of the Andronovo culture, but finds the Andronovo culture too late for an Indo-Iranian identification, giving a later date for the beginning of the Andronovo culture "in the 16th or 17th century BC", while the Aryans appeared in the Near East no later than the 15th century BCE.[138] Kljn (1974, p.50) also argues that"these regions [the latter] contain nothing reminiscent of the materials of Timber-Frame Andronovo. "[138] Bonetjes (1981) also argues that the Andronovo culture "cannot be linked to the Indo-Iranians" [139] and Fraenkel (1989), which indicates the absence of archeological remains of the arrival of the Indo-Aryans in the Indus valley at the beginning of the second millennium BCE is"the best candidate for an archaeological correlation of the introduction of Indo-Iranian speakers to Iran and South Asia"(Hiebert 1995:192). Sarianidi states that the Andronovo tribes "have penetrated to a minimal extent". (139) However, archaeologists such as B.B. Lal seriously questioned the Bactria-Margiana and Indo-Iranian "connections", and thoroughly contested all the proclaimed reports. [web 8]. However, this culture can also represent the precursors of the Indo-Iranians, similar to the invasion of Lulubi and Kasmite of Mesopotamia at the beginning of the second millennium BCE. The "First urbanization" was the civilization of the Indo Valley. (162) Comparing Harappan and Gandhara cultures, Kennedy says: "Our Multivariate does not define the IL Identità of an ancient Ariana population, but indicates that the gandhara valley and the peoples of Gandhara share a series of crackiometric, odontometric and discreet characteristics that indicate a high degree of biological affinity. "Kennedy in Erdosy 1995, p.194; 160; 49 ^ Kennedy:" Have the Ariani been identified in the prehistoric skeletal record of South Asia? Biological anthropology and concepts of ancient breeds ", at Erdosy 1995 at p. 49. ^ The cephalic measures, however, cannot be a good indicator as they do not necessarily indicate ethnicity and can vary in different environments. The use of which However, see [179] ^ Kennedy: "There is no evidence of demographic disturbances in the north-western sector of the subcontinent during and immediately after the decline of Haripan culture. If the Vedic Arians were a biological entity represented by the Timargarha skeletons, then their biological characteristics of the cranial and dental anatomy were not distinguished by marked by what we met in the ancient Harappans. "Kennedy in Erdosy 1995, p.194; 160; 54 ^ Kenoyer:" There was an overlap between the late Haripan and post-Haripan Communities ^ 160; ... without any biological evidence for great new populations. "Kenoyer as mentioned in Bryant 2001, p.194; 160; 231 ^ HEMPHILL:" The data does not provide any support for any massive migration model and gene flow between the oasis of Bactria and the Indian valley. Rather, the best phonetic affinity models comply with a long-lasting bidirectional mutual exchange model, but at low level. HEMPHILL (1998). "Organic rentals and bronze adaptations Age Bactrians: III. A first craniometric evaluation". American Journal of Physical Anthropology. 106 (3): 329A e â € e 348. doi: 10.1002 / (sici) 1096-8644 (199807) 106: 3 3.0.co; 2-h. PmidA. 160; 9696149; HEMPHILL (1999). "Organic activities and bronze adaptations AGE BACTRIANS: III. A cranial survey American Journal of Physical Anthropology. 108 (2): 173rd and 192. Kenyans: "Even though the global socio-economic organization has changed, the continuity in technology, the practices of subsistence and organization of the landscape show that the indigenous population has not been displaced by the Indo-European speakers. For some reason, I have not examined the skeletal remains of urban centers. "[185] "Basu et al. (2003) refers to Renfrew (1992,) Archaeology, genetics and linguistic diversity, affirming: "Renfrew (1992) He suggested that the model of elite domination, which involves the intrusion of a relatively small but well organized group that takes over an ^Another example Anthony gives as an open social system can encourage recruitment and language change, are the Pathans in Western Afghanistan. Traditionally, the status depended on agricultural surpluses and land ownership. Neighboring Baluch, outnumbered by the Easters, were pastoral pastors, and has a hierarchical political system. The Easters have lost their land, they could take refuge among the Baluch. As Anthony observes, "the chronic tribal war could generally favor pastoralism on the sedentary economy as herds can be defended by moving them, while agricultural fields are a immobile goal. [201] ^Michael Witzel: Ehret. Ch. 1988." Exchange of languages and related material of language and ethnic movement, 62: 564¢74; derived from Africa, cf. Diakonoff 1985.[23] ^ Joshua Fisfman (1991), Reversing language shift ^ Reich et al. (2009) excludes Austro-Asian and Tibetan-Burman speakers from their analysis to avoid interference. ^ Reich et al. (2009): "We analyze 25 different groups to provide concrete evidence of two ancient, genetically divergent populations that are ancestral to most Indians today. One, the "Northern Indian Ancestral" (ANI), is genetically close to the Middle East, Central Asia, and Europeans[contradictory], while the other, the "South Indian Ancestral" (ASI), is so distinct from the "Northern Indian Ancestral" and East Asia. as much as they are from each other". ^ Moorjani et al. (2013): "Most Indian groups are descended from a mixture of two genetically divergent populations: the North Indian Ancestral (NAI) related to Central Asia, the Middle East, Caucasians and Europeans; and the Ancestral South Indians (ASI) not closely related to groups outside the subcontinent.Ã" ^ Moorjani et al. (2013): Ã"We report genomic data at the level of 73 groups from the Indian subcontinent and analyse the linkage imbalance to estimate ANI-ASI mixing dates ranging from about 1,900 to 4,200 years ago. In a subgroup of groups, 100% of the mixture is consistent with the occurrence of that period. These results show that India underwent a demographic transformation several thousand years ago, from a region where population mixing was common to one where mixing even among closely related groups has become rare due to the transition to inbreeding". ^ Reich et al.: "The strongest gradient in males, replicating previous reports, it could reflect male gene flow from groups with more ANI to those with fewer ANI, or female gene flow in reverse. However, a large female gene stream in India is expected to homogenise ANI on just like in mtDNA, which we don't observe. In support of the vision of the male gender flow, we observe the strongest correlation between ANI and the caste ranking in the data set of men with the highest caste status, the Brahmins. 123 ^ Reich et al.: "Our results show that the ancestral North Indians and the ancestral South Indians mixed between about 1,800 and 4,200 years ago, a period that overlaps with the beginning of urbanization in the Indian subcontinent. Our results also show that the ancestral North Indians brought with them a substantial component of ancestry related to that of West Eurasians, which they had acquired through admixture. [185] ^