

# BRIDGING WORLD HISTORY

EPISODE: #6

## ORDER AND EARLY SOCIETIES

**Producer: Brian Costello**

**Writer: Kristian Berg**

**Editor: Sarah Marcus**

**Host: Veronica Dujon**

**Narrator: Lew Frederick**

Produced by Oregon Public Broadcasting for Annenberg/CPB

TIME CODE	AUDIO
0:00:00	<b>ANNENBERG/CPB LOGO</b>
0:00:15	<b>OPB LOGO</b>
0:00:23	<b>WEB TAG</b>
0:00:27	<b>NARRATOR: AT THE END OF THE 19<sup>TH</sup> CENTURY, PEOPLE IN NORTH CHINA BEGAN DIGGING UP WHAT THEY CALLED "DRAGON BONES"... GRINDING THEM UP TO USE AS MEDICINE.</b>
	<b>NARRATOR: BUT SCHOLARS RECOGNIZED MARKINGS ON THESE BONES AS ARCHAIC CHINESE WRITING.</b>
0:00:40	LINDA WALTON: Oracles bones were the...scapula, the...shoulder blades of oxen or sheep for the most part, that were used, ...were heated until they cracked and then they were inscribed with answers to questions that diviners, presented to the gods of the Shang people.
0:01:01	<b>NARRATOR: ORACLE BONES PROVIDED CLUES TO HOW PEOPLE IN EARLY CHINA ORDERED THEIR WORLD. A GLIMPSE AT ONE PATTERN AMONG MANY IN WORLD HISTORY, DECIPHERED BY ARCHAEOLOGISTS AND HISTORIANS.</b>
0:01:12	<b>SHOW OPEN</b>
0:01:37	<b>HOST: AS EARLY PEOPLES AROUND THE WORLD BEGAN TO FIND AND CREATE DEPENDABLE FOOD SOURCES, EXPANDING POPULATIONS ENCOURAGED THE DEVELOPMENT OF INCREASINGLY COMPLEX SOCIETIES. THIS GROWTH IN SHEER NUMBERS CREATED A NEED TO ORDER SOCIETY. AND PEOPLE FOUND MANY DIFFERENT WAYS TO ORGANIZE POLITICAL, ECONOMIC, AND SOCIAL</b>

	<b>LIFE.</b>
0:02:00	<b>HOST: THE ARTIFACTS OF MANY EARLY SOCIETIES OFFER EVIDENCE OF INCREASINGLY COMPLEX SOCIAL ORDERS. AS HUMAN POPULATIONS EXPANDED, SPECIALIZATIONS AND DIVISIONS OF LABOR AROSE THAT HAD NEVER BEEN SEEN BEFORE: ARTISANS AND POTTERS, SCRIBES AND SOLDIERS, METALLURGISTS AND PRIESTS.</b>
	<b>HOST: AND THIS NEW SOCIAL COMPLEXITY SEEMS TO HAVE BEEN ACCOMPANIED BY AN INCREASINGLY UNEQUAL DISTRIBUTION OF RESOURCES AND POWER.</b>
	<b>HOST: OVER TIME MANY SMALL AGRICULTURAL VILLAGES BECAME CITIES... SOME OF THESE GREW TO CITY-STATES... KINGDOMS... EMPIRES. WAS THIS MOVEMENT TOWARD INCREASING LEVELS OF HIERARCHY AND CENTRALIZATION INEVITABLE?</b>
0:2:43	LINDA WALTON: Historians and other social scientists who study this very, very early period in the human past have tried to answer that question by thinking about what happened when people began to produce food that they needed to store and needed to find a way to protect those resources that they needed for survival from...predators, human or otherwise. That's one reason to protect those food sources but also to defend territorial boundaries that people established. And so that seems to be one of the main ways we as historians can explain the reasons for people to organize themselves in ways that eventually produced hierarchies and centralization of power.
0:03:33	<b>HOST: SCHOLARS STUDY THE DIFFERENCES IN THE WAYS PEOPLE ORDERED THEIR WORLD. ENVIRONMENTS, ECONOMIES, RELIGIOUS AND CULTURAL TRADITIONS, CHANGING TECHNOLOGIES, AND CONTACTS WITH OTHER PEOPLES AND CULTURES -- ALL PLAYED THEIR PART.</b>
	<b>HOST: AND A VARIETY OF SOURCES, INCLUDING ARCHAEOLOGY, MYTH, ORAL TRADITIONS, AND WRITTEN TEXTS ALL COMBINE TO GIVE US CLUES TO—AND DIFFERENT PERSPECTIVES OF—“THE ORDERING OF THE WORLD” IN THE PAST.</b>
0:04:02	<b>HOST: THREE VERY DIFFERENT SOCIETIES ACROSS THE GLOBE HELP TO ILLUSTRATE THE VARIETY OF WAYS PEOPLE HAVE CREATED POLITICAL AND SOCIAL ORDER.</b>
	<b>HOST: IN ASIA, A CENTRALIZED BUREAUCRATIC EMPIRE EVOLVED IN CHINA...</b>
	<b>HOST: ...IN THE AMERICAS, THE MAYA DEVELOPED REGIONAL KINGDOMS THAT SHARED A COMMON CULTURE, BUT NO CENTRAL AUTHORITY...</b>
	<b>HOST: ...AND, IN AFRICA, THE SITE OF IGBO UKWU REVEALS A DECENTRALIZED WAY OF ORDERING SOCIETY.</b>

0:04:31	<b>GRAPHIC TRANSITION</b>
0:04:36	<b>HOST:</b> <b>"ORACLE BONES" ARE AN IMPORTANT SOURCE FOR EARLY CHINESE HISTORY. DISCOVERED AT THE END OF THE 19<sup>TH</sup> CENTURY, THESE BONES TELL A GREAT DEAL ABOUT RELIGION AND POLITICAL AUTHORITY IN CHINA DURING THE SHANG PERIOD...OVER THREE THOUSAND YEARS AGO.</b>
0:04:54	<b>HOST:</b> <b>PRIESTS ADDRESSED QUESTIONS TO THE CENTRAL DEITY OF THE SHANG PEOPLE AND THEN INTERPRETED THE ANSWERS IN THE CRACKED BONES. THE ANSWERS WERE THEN INSCRIBED <i>ONTO</i> THE ORACLE BONES.</b>
0:05:07	LINDA WALTON: We could think of the control of writing as historians do as a means of codifying the social system and also exercising power by using writing to address the gods and to communicate on behalf of the gods to the Shang people. So, it's in that sense historians think that writing can be seen as a kind of technology of power.
0:05:37	<b>HOST:</b> <b>BY THE 2<sup>ND</sup> MILLENNIUM BCE, THE SHANG KINGS WERE ABLE TO SUPPORT THEIR RELIGIOUS AND POLITICAL AUTHORITY BY CONTROLLING WRITING AND BRONZE TECHNOLOGY. BRONZE WEAPONS ALLOWED THEM TO ESTABLISH MILITARY CONTROL...AND BRONZE VESSELS PLAYED AN IMPORTANT PART IN RELIGIOUS CEREMONIES.</b>
	<b>HOST:</b> <b>THE EXCAVATION OF THE SHANG CITY OF ANYANG, BEGUN IN 1928, YIELDED EVIDENCE OF A SHARPLY STRATIFIED SOCIETY. DISCOVERED WITH BRONZE VESSELS AND OTHER SIGNS OF WEALTH AND POWER, WERE THE REMAINS OF NOT ONLY RULERS AND NOBLES, BUT ALSO SERVANTS AND SLAVES—WHO HAD BEEN EXECUTED TO ACCOMPANY THE DECEASED IN THEIR AFTERLIFE.</b>
	<b>HOST:</b> <b>ONE OF THE MOST INTRIGUING TOMBS WAS THAT BELONGING TO LADY HAO. SHE WAS A CONSORT OF A SHANG KING WHO REIGNED AROUND 1200 BCE.</b>
0:06:30	LINDA WALTON: Well, the quite surprising finds in that tomb of a woman who obviously had a great deal of power in Shang society pretty dramatically revised or opened up the way historians looked at gender in this period—the role of women. So it's clear that she had wealth in her own right but also power, political power, and conceivably, power as a military leader because there were, many bronze weapons found in her tomb along with other signs of wealth such as cowrie shells which would have used for money or just bronze ritual vessels that portrayed the kind of wealth that she commanded.
0:07:17	<b>HOST:</b> <b>ANYANG WAS LOCATED ON AN ENVIRONMENTAL BORDER BETWEEN THE LOWLAND AGRICULTURAL AREAS OF THE NORTH CHINA PLAIN, AND MOUNTAINS THAT PROVIDED A DEFENSIVE PERIMETER. BUT ANYANG WAS ONLY ONE OF SEVERAL SUCCESSIVE SHANG CAPITALS, EACH OF WHICH SERVED AS THE PRIMARY RESIDENCE OF THE SHANG KING.</b>

	<p><b>HOST:</b>  <b>TO REINFORCE HIS AUTHORITY, THE SHANG KING PERIODICALLY MADE CEREMONIAL VISITS FROM HIS CAPITAL TO SURROUNDING WALLED TOWNS WHERE LEADERS OF NOBLE LINEAGE HELD SWAY. ETHNIC GROUPS THAT WERE SOMETIMES HOSTILE TO THE SHANG POPULATED THE AREAS BETWEEN THESE WALLED ENCLAVES.</b></p>
	<p><b>HOST:</b>  <b>THE SHANG KING AND HIS NOBLES CEMENTED THEIR BONDS BY ENGAGING IN MILITARY EXPEDITIONS AND ROYAL HUNTS. THEIR CONTROL OF PEASANT-FARMED AGRICULTURAL LANDS WAS NECESSARY TO SUPPORT THE POPULATION OF THE WALLED TOWNS.</b></p>
0:08:11	<p><b>HOST:</b>  <b>IN THE MID-11<sup>TH</sup> CENTURY BCE, THE ZHOU PEOPLE CAME FROM THE NORTHWEST AND CONQUERED THE SHANG. HISTORICAL RECORDS TREAT THIS MILITARY CONQUEST AS THAT OF A RIGHTEOUS RULER REMOVING A CORRUPT ONE... CLAIMING THE "MANDATE OF HEAVEN" TO RULE.</b></p>
	<p><b>HOST:</b>  <b>THE "MANDATE OF HEAVEN" IS A THEORY OF RULE BASED ON MORAL RIGHT, RATHER THAN ON FORCE.</b></p>
	<p><b>HOST:</b>  <b>ZHOU KINGS RULED FROM A "CENTRAL KINGDOM" AND APPOINTED KIN TO TITLES OF LEADERSHIP IN SURROUNDING TERRITORIES. EACH OF THESE REGIONAL LORDS WAS RELATED BY BLOOD TO THE ZHOU KING.</b></p>
0:08:48	<p><b>HOST:</b>  <b>WITHIN A FEW CENTURIES OF THE FOUNDING OF THE DYNASTY IN 1045 BCE, BLOOD TIES AMONG THE ZHOU RULERS HAD BEGUN TO THIN. EVENTUALLY THE CONFEDERATION OF STATES PROPPING UP THE ZHOU KING FELL APART. BY 500 BCE, EVEN THE <i>SYMBOLIC</i> AUTHORITY OF THE ZHOU KING CARRIED LITTLE WEIGHT. INDIVIDUAL STATES HAD BECOME INDEPENDENT AND OPENLY WARRED AGAINST EACH OTHER.</b></p>
	<p><b>HOST:</b>  <b>THIS PERIOD OF SOCIAL, POLITICAL, AND MILITARY CHAOS GAVE RISE TO MANY DIFFERENT IDEAS ABOUT HOW TO ORDER THE WORLD.</b></p>
0:09:21	<p><b>HOST:</b>  <b>FOR INSTANCE, CONFUCIUS ARGUED THAT SOCIAL ORDER SHOULD BE BASED ON RITUAL AND FAMILY. HE HELD THAT APPROPRIATE BEHAVIOR, SUCH AS BOWING, MARKED HIERARCHICAL SOCIAL DISTINCTIONS BASED ON GENDER, AGE AND STATUS. HE BELIEVED THE PATRIARCHAL FAMILY WAS THE MODEL FOR SOCIETY, AND THAT THE RULER SHOULD TREAT HIS SUBJECTS AS A FATHER TREATS HIS SONS.</b></p>

	<p><b>HOST:</b>  <b>IN CONTRAST, DAOIST THINKERS BELIEVED THAT PEOPLE SHOULD ASPIRE TO LIVE IN HARMONY WITH NATURE, AND TO TAKE IT AS THE MODEL FOR HUMAN BEHAVIOR. FOR EXAMPLE, THEY SAID THAT THE PATTERNS OF HUMAN BIRTH, LIFE AND DEATH SHOULD BE APPRECIATED AS PART OF THE CONSTANT TRANSFORMATION OF NATURE.</b></p>
	<p><b>HOST:</b>  <b>AND LEGALIST THINKERS HELD THAT A STRONG STATE WAS NEEDED TO KEEP HUMAN BEINGS IN ORDER. THEY PROMOTED LAWS AND PUNISHMENTS AS THE NECESSARY MEANS TO ENFORCE ORDER AND CONTROL THE POPULATION.</b></p>
0:10:26	<p><b>HOST:</b>  <b>LEGALIST IDEAS BECAME THE FOUNDATION OF THE QIN STATE, WHICH ROSE TO POWER IN THE 4<sup>TH</sup> CENTURY BCE IN NORTHWEST CHINA.</b></p>
	<p><b>HOST:</b>  <b>LORD SHANG, THE LEGALIST MINISTER OF THE QIN STATE IN THE MID-4<sup>TH</sup> CENTURY, SAW WAR AND AGRICULTURE AS THE TWO PRIMARY FUNCTIONS OF A STATE. AND HE SAW THE RULER AS THE EMBODIMENT OF THE STATE, WITH TOTAL POWER CONCENTRATED IN HIS HANDS. THESE IDEAS WERE LATER EPITOMIZED BY THE MAN HISTORY KNOWS AS QIN SHIHUANGDI, THE FIRST EMPEROR OF QIN, WHO UNIFIED CHINA FOR THE FIRST TIME IN 221 BCE.</b></p>
	<p><b>HOST:</b>  <b>THE SCHOLAR JIA YI LATER WROTE OF THE QIN RULER'S UNIFICATION OF CHINA:</b></p>
0:11:03	<p><i>VOICE OF JIA YI:</i>  <i>"He cherished a desire to roll up the empire like a mat, to bind into one the whole world, to bag all the land within the four seas; he had it in his heart to swallow up everything in the eight directions.</i></p>
0:11:17	<p><b>HOST:</b>  <b>THE ARMIES OF THE QIN STATE SUCCESSFULLY DEFEATED ALL OTHER STATES CONTENDING FOR POWER, AND ESTABLISHED THE FIRST CENTRALIZED EMPIRE IN CHINA. THE FIRST EMPEROR ORGANIZED HIS NEWLY UNIFIED REALM INTO DIVISIONS ADMINISTERED BY A CENTRALIZED BUREAUCRACY. HE CODIFIED LAWS, AND STANDARDIZED WEIGHTS, MEASURES AND THE WRITING SYSTEM. THE FIRST EMPEROR LAID THE FOUNDATION OF THE CHINESE EMPIRE, WHICH PERSISTED IN SOME FORM FOR OVER 2000 YEARS. THE VERY WORD CHINA, IN FACT, COMES FROM THE NAME OF THIS FIRST IMPERIAL DYNASTY.</b></p>
	<p><b>HOST:</b>  <b>DESPITE ITS POWERFUL MILITARY FORCES, THE QIN DYNASTY COLLAPSED WITHIN A FEW GENERATIONS AND A NEW DYNASTY, THE HAN, CAME TO POWER. THE HAN ESTABLISHED THEIR DYNASTY ON THE FOUNDATION OF CENTRALIZED EMPIRE CREATED BY THE QIN. BUT THEY JUSTIFIED THEIR RIGHT TO RULE IN CONFUCIAN—NOT LEGALIST—TERMS. THE HAN FOUNDER CLAIMED THE MANDATE OF HEAVEN. THAT IS, THAT THE MORAL ORDER OF THE COSMOS—OR HEAVEN—GAVE HIM THE RIGHT TO RULE BECAUSE OF THE HAN'S VIRTUE AND MERIT. THIS MORAL ARGUMENT UNDERLYING THE MANDATE OF HEAVEN CONCEPT CAN BE SEEN IN THE HAN SCHOLAR JIA YI'S EXPLANATION OF WHY, FROM THE CONFUCIAN POINT-OF-VIEW, THE QIN HAD FALLEN FROM POWER.</b></p>

0:12:46	<p><b>VOICE OF JIA YI:</b>  <i>"Qin, beginning with an insignificant amount of territory, reached the power of a great state and for a hundred years made all the other great lords pay homage to it. Yet a single commoner opposed it and its ancestral temples toppled, its ruler died by the hands of men, and it became the laughingstock of the world. Why? Because it failed to rule with humanity and righteousness."</i></p>
0:13:13	<p><b>LINDA WALTON:</b>  The Qin was so negatively viewed at the time it fell that the Han founders had to because they led rebellion against it they had to distance themselves from it but at the same time they couldn't help but use the imperial administrative structure that the Qin has established but they cloaked it in Confucianism terms to sanction their rule by moral ideas.</p>
	<p><b>HOST:</b>  <b>BY THE BEGINNING OF THE FIRST MILLENNIUM CE, THE CHINESE HAD ORDERED THEIR WORLD BY CREATING A CENTRALIZED EMPIRE, WHICH WAS SANCTIONED BY THE CONFUCIAN IDEA OF THE MANDATE OF HEAVEN.</b></p>
0:13:55	<p><b>Transitional Element</b></p>
0:13:59	<p><b>HOST:</b>  <b>THE EMERGENCE OF A CENTRALIZED EMPIRE WASN'T THE ONLY WAY PEOPLE ORDERED THEIR WORLD.</b></p>
	<p><b>HOST:</b>  <b>UNLIKE THE CHINESE, THE MAYA HAD NOT ONE CENTER OF POWER, BUT MANY.</b></p>
0:14:10	<p><b>HOST:</b>  <b>IN THE AREA OF PRESENT DAY MEXICO AND CENTRAL AMERICA, THE LOWLAND MAYAN KINGDOMS APPEARED AROUND 300 BCE... AND ROSE TO THEIR PEAK BETWEEN 700 AND 900 CE.</b></p>
	<p><b>HOST:</b>  <b>ARCHAEOLOGICAL EVIDENCE CONFIRMS THAT MAYAN KINGS RULED A PEOPLE DIVIDED BY LANGUAGE AND REGIONAL DIFFERENCES, YET WHO WERE UNITED BY A COMMON CULTURE.</b></p>
	<p><b>HOST:</b>  <b>AS IT DID ELSEWHERE IN THE WORLD, KINGSHIP DEVELOPED IN MAYAN SOCIETY IN RESPONSE TO WARFARE... AND TO ECONOMIC CHANGES THAT INTENSIFIED INEQUALITIES AMONG MEMBERS OF THE COMMUNITIES.</b></p>
	<p><b>HOST:</b>  <b>BUT AS MODERN SCHOLARS SLOWLY DECIPHERED THE ROYAL MAYAN HISTORIES, IT BECAME CLEAR THAT THE MAYA DEVELOPED MULTIPLE AND COMPETING CENTERS OF AUTHORITY, EACH RULING FROM ITS OWN URBAN CENTER.</b></p>
	<p><b>HOST:</b>  <b>THE BOUNDARIES OF THESE KINGDOMS WERE NOT STRICTLY MEASURED IN PHYSICAL TERRITORY. RATHER, IT WAS THE RULER'S INFLUENCE OVER PEOPLE AS PERCEIVED BY HIS SUBJECTS AND OTHER KINGS THAT DETERMINED THE EXTENT OF HIS REALM.</b></p>

0:15:14	<p>PETER WINN: In the case of the Maya, what we have is not a single empire, as in the case of China, for example, but rather a series of...or a group of regional hegemonic city-states.</p>
0:15:30	<p><b>HOST:</b> <b>LIKE THE CONNECTION BETWEEN THE SHANG KINGS IN CHINA AND THEIR POWERFUL ANCESTRAL DEITIES, THE LINEAGES OF THE MAYAN KINGS WERE ALSO LINKED TO MAYAN GODS.</b></p>
0:15:40	<p>PETER WINN: Under terms of the Mayan cosmogony, you have a situation in which the kings may communicate with the divine, their ancestors may become divine and help them from the other world to interpret what they should do in this world. But this is not a story about the creation of the universe, although it is a story about the creation of a particularly city-state a particular dynasty and legitimation of the latest in the line of that dynasty, the latest ruler of that city-state in terms of sacred authority for their secular acts.</p>
0:16:17	<p><b>HOST:</b> <b>THE MAYAN KINGS WERE SEEN AS VISIONARY LEADERS BECAUSE THEIR GODS ENDOWED THEM WITH THE WISDOM TO MAKE CRUCIAL DECISIONS AS WELL AS THE POWER TO CARRY THEM OUT. THE "POPOL VUH" OR "BOOK OF COMMUNITY," ILLUSTRATES THIS IN A PASSAGE THAT DESCRIBES THE POWER OF KINGS.</b></p>
0:16:35	<p><i>MAYAN VOICE:</i> <i>Great lords and wonderful men were the marvelous kings. They knew if there would be war, and everything was clear before their eyes; they saw if there would be death and hunger, if there would be strife.</i></p>
0:16:50	<p><b>HOST:</b> <b>AT THE PEAK OF MAYAN DEVELOPMENT, THERE WERE BETWEEN 50 AND 100 INDEPENDENT KINGDOMS AND THEY ENCOMPASSED MORE THAN 100 THOUSAND SQUARE MILES. THE WEALTH PRODUCED FROM TRADE AND AGRICULTURE HELPED TO SUPPORT DENSELY POPULATED URBAN CENTERS FOR OVER A MILLENNIUM.</b></p>
0:17:09	<p>PETER WINN: The kings in power take all the decisions in state that any absolute ruler would take and he is in fact an absolute ruler. But what I'm stressing in addition to that is a...sacred authority which comes not only from an abstract claim of some divine right of kings but from the very specific claim that the king is in communication with the gods, with the ancestors, that therefore the decisions that the king takes are decisions which are informed by this...information that's coming from beyond the visible human sphere.</p>
0:17:52	<p><b>HOST:</b> <b>ALLIANCES BETWEEN KINGDOMS WERE SOURCES OF WEALTH AND POWER. ONE WAY TO CREATE ALLIANCES WAS THROUGH MARRIAGE BETWEEN PROMINENT FAMILIES. MARRIAGES THAT LINKED RULING CENTERS PROVIDE SCHOLARS WITH EVIDENCE OF THE ROLE THAT WOMEN COULD PLAY IN MAYAN SOCIETY. FOR EXAMPLE, WIVES OF RULERS OFTEN BROUGHT STATUS TO THEIR HUSBANDS THROUGH THEIR OWN LINEAGE, AND WIVES WERE SOMETIMES DEPICTED ON A RULER'S MEMORIALS. AND THOUGH IT WAS UNCOMMON, FOUR WOMEN ARE KNOWN TO HAVE RULED MAYAN CITIES.</b></p>

0:18:27	<p><b>HOST:</b>  <b>DESPITE SHARING A COMMON CULTURE, NO CENTRALIZING FORCE AROSE TO UNIFY THE MAYAN KINGDOMS INTO AN EMPIRE. NEITHER DID WARFARE AMONG REGIONAL KINGDOMS FOSTER THE EXPANSION OF ONE KINGDOM AT THE EXPENSE OF ALL THE OTHERS. THE COEXISTENCE OF MULTIPLE CENTERS OF POWER DURING THE CLASSIC ERA OF THE MAYAN KINGDOMS SHOWS ONE ALTERNATIVE TO CENTRALIZED EMPIRE AS A WAY OF ORDERING THE WORLD.</b></p>
	<p><b>HOST:</b>  <b>AT THE TIME THE MAYAN KINGDOMS REACHED THEIR PEAK, AROUND THE END OF THE FIRST MILLENNIUM CE, ANOTHER EXAMPLE OF ORDER COULD BE FOUND IN A SOCIETY THAT EMERGED IN WEST AFRICA.</b></p>
0:19:08	<p><b>GRAPHICAL TRANSITION</b></p>
0:19:13	<p><b>HOST:</b>  <b>EAST OF THE NIGER RIVER... IN THE FORESTED REGION OF WHAT IS NOW SOUTHEASTERN NIGERIA, IS THE ARCHAEOLOGICAL COMPLEX CALLED IGBO-UKWU.</b></p>
	<p><b>HOST:</b>  <b>IN 1938, WHILE DIGGING A CISTERN IN HIS YARD, A FARMER DISCOVERED AN ANCIENT BRONZE BOWL DECORATED WITH FIGURES OF INSECTS AND SMALL ANIMALS. BEFORE LONG, HE FOUND 40 MORE OBJECTS NEARBY. FURTHER EXCAVATIONS REVEALED THE REMNANTS OF A FORGOTTEN CULTURE OF THE WEST AFRICAN FOREST. A ROYAL BURIAL CHAMBER YIELDED REGALIA, PENDANTS, ANKLETS, HUMAN HEADS WITH SCARIFICATION MARKS, AND SYMBOLICALLY POWERFUL IMAGES OF ANIMALS CAST IN BRONZE.</b></p>
0:19:56	<p><b>HOST:</b>  <b>THE MOST ELABORATE OF THE BRONZES WAS THIS FOOT-HIGH POT AND STAND, ENCIRCLED BY A CAGE OF KNOTTED ROPE, ALL IN BRONZE. THE ARTISAN WHO CRAFTED THIS EMPLOYED A LOST-WAX METHOD, THE SAME TECHNIQUE USED IN DISTANT EMPIRES.</b></p>
0:20:14	<p>CANDICE GOUCHER:  The archeological discoveries at Igbo-Ukwu, really amazed historians because up to that point in time, historians hadn't really considered that the forest of West Africa would contain complex political systems and so the archeological excavations completely changed that and be...and, began to in some ways help guide historians to rethink their ideas about the past in Africa.</p>
0:20:48	<p><b>HOST:</b>  <b>RESEARCHERS FOUND SIMILARITIES BETWEEN FACIAL SCARRING ON THE ARTIFACTS AND THE DESIGNS OF MODERN IBO PEOPLES LIVING IN THE SAME AREA. IBO ORAL TRADITIONS ALSO TELL OF A MILLENNIUM OF ETHNIC CONTINUITY IN THE REGION. SCHOLARS FOUND THAT THE IBO HISTORICALLY ORGANIZED THEMSELVES INTO SELF-GOVERNING VILLAGES HEADED BY FAMILY LEADERS.</b></p>
0:21:11	<p>CANDICE GOUCHER:  What historians found in working in the forests of West Africa was how important living peoples are in the reconstruction of that past. They're descendants of the people of Igbo-Ukwu in all probability and, the Ibo people therefore have a lot to say about how to interpret those objects, how to understand from those objects some meaning in the past. Why did the</p>



	people at Igbo-Ukwu make the objects they made and how were they used?
0:21:47	<b>HOST:</b> <b>ANTHROPOLOGISTS NOW CITE THE ANCIENT IGBO SOCIETY AS AN EXAMPLE OF A DECENTRALIZED POLITICAL SYSTEM BASED ON COOPERATIVE, LINEAGE-BASED CONNECTIONS. THE LINEAGE-BASED SOCIETY EMPHASIZED THE COMMON GOALS AND ACHIEVEMENTS OF THE GROUP, RATHER THAN THE TOP-DOWN HIERARCHICAL ORDER OF CENTRALIZED KINGDOMS OR EMPIRES.</b>
	<b>HOST:</b> <b>THE ORDER DESIGNED BY THE ANCIENT IGBO, CONSISTED OF AN INTRICATE WEAVING OF SOCIAL RELATIONS, POLITICAL DECISION-MAKING, ECONOMIC ACHIEVEMENT, AND COSMOLOGICAL WELL-BEING.</b>
0:22:21	CANDICE GOUCHER: What seems to be unique about the site at Igbo-Ukwu is that it reflects a society that's not completely centralized and not completely decentralized. So what is unique about Igbo-Ukwu is that it offers yet another model for understanding how people ordered the past, how people ordered their world, and how people ordered, their economic, their political, and their spiritual lives.
0:22:51	<b>HOST:</b> <b>HISTORIANS ONCE DESCRIBED SOCIETIES LIKE THAT OF IGBO UKWU AS "STATELESS," SUGGESTING THEY SOMEHOW LACKED THE CHARACTERISTICS ASSOCIATED WITH CENTRALIZED STATES SUCH AS THE MAYAN KINGDOMS OR THE CHINESE EMPIRE. BUT THE ORDER CREATED BY THE PEOPLE OF IGBO UKWU PROVIDED A REMARKABLY RESILIENT CULTURAL FABRIC THAT SERVED ITS DESCENDANTS WELL AND PERSISTED OVER MANY GENERATIONS.</b>
0:23:18	<b>HOST:</b> <b>AS THESE THREE CASES MAKE CLEAR, THERE ARE MANY VARIATIONS AMONG THE WAYS PEOPLE CREATED ORDER IN THEIR SOCIETIES. SCHOLARS FACE DAUNTING CHALLENGES IN TRYING TO UNDERSTAND BOTH HOW THOSE ORDERS DEVELOPED AND HOW THEY CHANGED OVER TIME.</b>
	<b>FOR EXAMPLE, BOTH TOMB ARTIFACTS AND WRITTEN SOURCES PROVIDE EVIDENCE OF THE VAST WEALTH AND POWER HELD BY LADY HAO, CONSORT OF A SHANG KING, IN EARLY CHINA.</b>
	<b>HOST:</b> <b>BUT VIEWED THROUGH THE LENS OF LATER CONFUCIAN VALUES—WHICH CLEARLY SUBORDINATE WOMEN—THIS SEEMS SURPRISING. IN FACT, ONE OF THE ORACLE BONES DECIPHERED BY MODERN SCHOLARS CONCERNS LADY HAO'S CHILDBEARING...AND CLEARLY TESTIFIES TO THE INFERIOR STATUS OF WOMEN AT THE TIME. IT WAS INSCRIBED: "SHE GAVE BIRTH. IT WAS NOT GOOD. IT WAS A GIRL."</b>
	<b>HOST:</b> <b>THE CONTRADICTORY NATURE OF THIS EVIDENCE—THAT ELITE WOMEN COULD HAVE WEALTH AND POWER AND THAT WOMEN WERE REGARDED AS INFERIOR—SUGGESTS THE COMPLEXITY OF INTERPRETING GENDER IN THE PAST.</b>

0:24:25	<p><b>LINDA WALTON:</b>          Archeological discoveries from the Hongshan culture, a group of Neolithic sites in Northeastern China, show remarkable evidence of female imagery. Most notable is the goddess temple, with lifesize and larger statues that are identifiably female. Hongshan culture includes ceremonial sites with extensive jade carving and elite burials. Dated by carbon-14 methods to as early as the 4<sup>th</sup> millennium BCE.</p> <p>The iconography of Hongshan sites like the goddess temple indicates an ideology that privileges the female principle. This is especially seen in the presence of symbols such as turtles or dragons associated with water, a representation of the female principle: yin. The use of these symbols, along with the female statues, suggest that women played important roles in Hongshan society.</p> <p>Discoveries like this, compel scholars to reconsider their ideas, such as the notion that gender inequality necessarily precedes the origins of the state. In the case of China, the Hongshan discoveries raise questions about the role of gender before the formation of the patriarchal society that emerged to dominate the written historical record in later times.</p>
0:25:59	<p><b>HOST:</b>  <b>BY SHEDDING NEW LIGHT ON GENDER AND POWER IN EARLY CHINA, THE HONGSHAN EVIDENCE PRESENTS A CHALLENGE TO OUR PREVIOUS UNDERSTANDING OF THE CHINESE PAST. LIKE THE ARCHAEOLOGICAL DISCOVERIES AT IGBO UKWU IN WEST AFRICA, THE HONGSHAN ARTIFACTS HAVE ENCOURAGED SCHOLARS TO CONSIDER NEW INTERPRETATIONS OF THE PAST.</b></p>
	<p><b>HOST:</b>  <b>NOT ALL SOCIETIES DEVELOPED FROM SMALL, DIFFUSE COMMUNITIES INTO LARGE-SCALE, CENTRALIZED EMPIRES. PROJECTING SUCH A SINGLE EVOLUTIONARY PATTERN WOULD MEAN MISUNDERSTANDING THE WIDE VARIETY OF THE WAYS IN WHICH PEOPLE AROUND THE GLOBE ORDERED THEIR WORLDS.</b></p>
	<p><b>HOST:</b>  <b>WORLD HISTORIANS CONTINUE TO ASK NEW QUESTIONS AND USE EVERY AVAILABLE SOURCE OF EVIDENCE—ARCHAEOLOGY, MYTH, ORAL TRADITIONS AND WRITTEN TEXTS—TO FIND FRESH PERSPECTIVES ON HOW PEOPLE IN THE PAST “ORDERED THE WORLD”.</b></p>
0:26:57	<p><b>WEB TAG</b></p>
0:26:58	<p><b>END CREDITS</b></p>
0:27:33	<p><b>SPECIAL THANKS</b></p>
0:27:48	<p><b>OPB LOGO</b></p>
0:27:55	<p><b>A/CPB LOGO</b></p>
0:28:10	<p><b>1-800 TAG</b></p>
0:28:25	<p><b>END</b></p>