

BRIDGING WORLD HISTORY

EPISODE: #11

Early Empires

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Produced by Oregon Public Broadcasting for Annenberg/CPB

TIME CODE	AUDIO
0:00:00	ANNENBERG/CPB LOGO
0:00:15	OPB LOGO
0:00:22	WEB TAG
0:00:27	HOST: THE WORD "EMPIRES" EVOKES VISIONS OF GRANDEUR AND GLORY, SLAVERY AND CONQUEST.
	HOST: BUT WHAT MAKES AN "EMPIRE"? AND HOW AND WHY DID EMPIRES RISE AND FALL IN DIFFERENT PARTS OF THE WORLD THROUGHOUT HISTORY?
0:00:53	SHOW OPEN PACKAGE
0:01:18	HOST: THE ORIGIN OF THE WORD "EMPIRE" COMES FROM THE ROMAN EMPIRE – WITH ALL ITS ARMIES, EMPERORS, AND GLADIATORS. THE LATIN ROOT, IN FACT, MEANS "ORDER" AND "COMMAND."
	HOST: BUT MANY DIFFERENT EMPIRES – BOTH BEFORE AND AFTER ROME -- HAVE APPEARED IN WORLD HISTORY: BABYLONIAN, CHINESE, AZTEC, MUGHAL...
	HOST: WHAT WERE SOME COMMON FEATURES THAT LED HISTORIANS TO CALL THESE ALL "EMPIRES"? AND HOW DID THESE PATTERNS APPEAR AROUND THE WORLD?

0:01:49	<p>HOST: BY EXPLORING DIVERSE HISTORICAL, CULTURAL, AND GEOGRAPHICAL SETTINGS, HISTORIANS TRY TO UNDERSTAND HOW AND WHY EMPIRES EMERGED, WHERE AND WHEN THEY DID, HOW THEY WERE MAINTAINED, AND HOW AND WHY THEY CAME TO AN END.</p>
0:02:03	<p>HOST: CERTAIN CONDITIONS MAY HAVE BEEN FAVORABLE TO THE CREATION OF EMPIRES: MILITARY ADVANTAGE; ACCESS TO AND CONTROL OF TRADE ROUTES; POLITICAL CHAOS OR INSTABILITY AMONG NEIGHBORING PEOPLES. OTHER FACTORS WERE IMPORTANT IN MAINTAINING AN EMPIRE: STRUCTURES AND PERSONNEL TO ADMINISTER CONQUERED TERRITORIES, A SYSTEM OF TAXATION OR TRIBUTE, AND AN IDEOLOGY THAT JUSTIFIED CONQUEST.</p>
	<p>HOST: HISTORIANS ASK HOW VARIOUS ENVIRONMENTAL, ECONOMIC, IDEOLOGICAL, AND TECHNOLOGICAL FACTORS CONTRIBUTED TO AN EMPIRE'S SUCCESS, LONGEVITY AND COLLAPSE. AS IN ALL OF HISTORY, THE ANSWERS TO THESE QUESTIONS DEPEND ON THE KIND OF SOURCES AVAILABLE AND ON THE WAYS HISTORIANS INTERPRET THOSE SOURCES TO PROVIDE MULTIPLE PERSPECTIVES ON THE PAST.</p>
0:02:54	<p>CANDICE GOUCHER: Large scale complex societies have always attracted the attention of historians, so great empires, thundering hooves of armies that conquered new territories – these are familiar to historians. What non-written oral traditions, archeology; sources like that have provided to historians is a different perspective on empire. The perspective of people and how they felt and how they lived, what were their daily lives, what did it mean to be part of an empire from the bottom up.</p>
0:03:33	<p>HOST: BETWEEN ABOUT 1000 AND 1500 CE THREE EMPIRES AROSE IN THREE DIFFERENT PARTS OF THE WORLD. THE MONGOL EMPIRE IN THE STEPPES OF EURASIA, THE MALI EMPIRE ON THE EDGE OF THE SAHARA DESERT IN WEST AFRICA AND THE INKA IN THE ANDES OF SOUTH AMERICA.</p>
	<p>HOST: THESE THREE EXAMPLES ILLUSTRATE HOW PEOPLE IN DIVERSE CULTURAL, HISTORICAL AND GEOGRAPHICAL SETTINGS CREATED EMPIRES. THE MONGOL, MALI AND INKA EMPIRES SHARED THE BASIC PATTERN OF CENTRALIZED RULE BY POWERFUL LEADERS OVER ETHNICALLY DISTINCT, CONQUERED PEOPLES. BUT THESE EMPIRES ALSO DISPLAY MANY VARIATIONS ON THAT COMMON THEME.</p>
0:04:17	<p>TRANSITION DEVICE</p>
0:04:34	<p>HOST: BY THE 2ND CENTURY BCE, THE GREAT WALL OF CHINA HAD BECOME A POTENT SYMBOL OF THE RELATIONSHIP BETWEEN THE CHINESE AND PEOPLES TO THE NORTH. IT MARKED AN ENVIRONMENTAL–AS WELL AS POLITICAL–BOUNDARY BETWEEN PASTORALISTS, WHO WERE DEPENDENT ON THE RICH GRASSLANDS OF THE NORTHERN STEPPES, AND THE SEDENTARY AGRICULTURAL SOCIETY</p>

	OF THE CHINESE.
0:04:56	HOST: PASTORAL SOCIETIES GENERATED CONSIDERABLE WEALTH FROM HERDING AND PRODUCING LIVESTOCK-BASED GOODS, WHICH THEY TRADED OR SOLD. THEIR NOMADIC WAY OF LIFE, HOWEVER, PREVENTED STORAGE OF LARGE QUANTITIES OF FOOD. PASTORAL NOMADS CAME TO BE DEPENDENT ON TRADE WITH SETTLED AGRARIAN SOCIETIES.
0:05:16	LINDA WALTON: Over the centuries a number of different ethnics groups lived in the steppes and tundras to the north of China, across, really across Eurasia and periodically they united into confederations that enabled them to attack large land based empires like China.
0:05:40	HOST: THE QIDAN AND JURCHEN PEOPLES FOLLOWED THIS PATTERN, INVADING PARTS OF NORTHERN CHINA IN THE LATE 10TH THROUGH THE 12TH CENTURIES. THEY EVEN ESTABLISHED THEIR OWN CHINESE-STYLE DYNASTIC STATES.
	HOST: EARLY IN THE 12TH CENTURY, MONGOL CLANS IN THE STEPPE LANDS TO THE NORTH OF THE GREAT WALL BEGAN TO ORGANIZE INTO TRIBAL COLLECTIVES. IN THE YEAR 1206, TRIBAL LEADERS ELECTED TEMUJIN AS THEIR UNIVERSAL RULER... OR "CHINGGIS KHAN". CHINGGIS KHAN CLAIMED THAT THE MONGOL SKY DEITY, TENGRI, HAD GRANTED HIM THE POWER TO CONQUER THE WORLD. THIS DIVINE SANCTION--AND HIS OWN CHARISMATIC LEADERSHIP--UNITED THE MONGOL TRIBES.
0:06:24	HOST: IN <i>THE SECRET HISTORY OF THE MONGOLS</i> THE MONGOL CHIEFTAINS PLEDGED THEIR LIVES TO THE GREAT KHAN:
0:06:32	<i>MONGOL CHORUS:</i> <i>We will make you Khan; you shall ride at our head, against our foes.</i> <i>We will throw ourselves like lightning on your enemies;</i> <i>We will bring you their finest women and girls, their rich tents like palaces.</i> <i>---From all the peoples and nations we will bring you the fair girls and the high-stepping horses;</i>
0:06:56	HOST: ONCE HE HAD GAINED THE ALLEGIANCE OF TRIBAL LEADERS, CHINGGIS REORGANIZED THE TRIBES INTO MILITARY UNITS OF 1000 MEN EACH. THIS SERVED TO BREAK DOWN THE CLAN AND TRIBAL TIES OF LOYALTY AND FORGED A HIGHLY EFFECTIVE MILITARY FORCE.
	HOST: IN ADDITION TO THEIR RENOWNED MOBILITY ON HORSEBACK, THE MONGOLS ALSO HAD SOPHISTICATED WEAPONRY AT THEIR COMMAND.

0:07:19	<p>HOST: THIS IS A REPLICA OF THE MONGOL RECURSIVE BOW. IT INDICATES A TREMENDOUS ADVANCE IN MILITARY TECHNOLOGY. ITS REFLEX DESIGN GIVES IT GREAT RANGE AND POWER. ARMED WITH THESE BOWS AND MOUNTED ON POWERFUL HORSES, MONGOL WARRIORS COULD SHOOT A QUIVER-FULL OF ARROWS WITHOUT BREAKING STRIDE. THEY BECAME VIRTUALLY UNBEATABLE, OFTEN DEFEATING ARMIES MANY TIMES THEIR SIZE.</p>
	<p>HOST: CHINGGIS KHAN BUILT HIS CAPITAL, KARAKORUM, IN THE MONGOL HEARTLAND ON THE STEPPES OF CENTRAL ASIA. FROM THERE HIS MILITARY HAD EASY ACCESS TO PASTURELANDS AS WELL AS TO TRADITIONAL TRADE AND TRAVEL NETWORKS.</p>
0:08:00	<p>HOST: AT KARAKORUM, CHINGGIS KHAN BUILT AN ADMINISTRATIVE FRAMEWORK DRAWING ON THE ADVICE AND THE TALENTS OF UIGHUR TURK AND CHINESE BUREAUCRATS. HE HAD EARLIER ORDERED THE DEVELOPMENT OF A PHONETIC SCRIPT FOR THE MONGOL LANGUAGE. THIS FACILITATED RECORD KEEPING AND ADMINISTRATION OF THE YASA, THE MONGOL LEGAL CODE ISSUED BY CHINGGIS. AS THEIR EMPIRE GREW, THE MONGOL COURIER SYSTEM – SOMETHING LIKE THE PONY EXPRESS – ENABLED RAPID COMMUNICATION AMONG DIFFERENT REGIONS.</p>
	<p>HOST: BY 1215, THE MONGOLS BESIEGED AND EVENTUALLY CAPTURED BEIJING, THEN CAPITAL OF THE JURCHEN JIN STATE, WHICH HAD RULED NORTH CHINA FOR A CENTURY.</p>
0:08:40	<p>LINDA WALTON: First of all, the Mongols were very successful because, like their predecessors, they were a very effective mobile fighting force. They had a very powerful cavalry, able to assault sedentary agricultural societies easily, conquer them.</p>
0:09:03	<p>HOST: BEIJING’S WALLS WERE BREACHED, IN PART, BY ADOPTING WEAPONS OF SIEGE WARFARE FROM THE CHINESE. BY CAPTURING CHINESE ENGINEERS, THE MONGOLS LEARNED HOW TO EMPLOY CATAPULTS, MOUNTED CROSSBOWS, AND- LAST BUT NOT LEAST- FLAMING ROCKETS PROPELLED BY GUNPOWDER.</p>
	<p>HOST: FROM THEIR Foothold IN BEIJING, THE MONGOLS TURNED THEIR ATTENTION WESTWARD. BEFORE THE DEATH OF CHINGGIS KHAN IN 1227, ALL OF CENTRAL ASIA WAS UNDER MONGOL CONTROL. UNDER THE COMMAND OF HIS SONS AND GRANDSONS, MONGOL ARMIES SWEEP ACROSS EURASIA. BY THE MIDDLE OF THE 13TH CENTURY, A VAST SWATH OF THE EURASIAN CONTINENT – FROM KOREA TO HUNGARY – WAS UNDER MONGOL CONTROL.</p>

0:09:45	<p>HOST: HISTORIANS BELIEVE THAT THE GOAL OF THE MONGOL CONQUESTS WAS THE CREATION OF A TRIBUTARY EMPIRE. THROUGH EXTENDING INTO OTHER REGIONS, THEY HAD ACCESS TO THE GOODS THEY COVETED FROM THE AGRICULTURAL AND COMMERCIAL WEALTH OF EURASIA.</p>
	<p>HOST: MONGOL CONTROL OF EURASIAN TRADE ROUTES LIKE THE FABLED SILK ROADS ASSURED SECURITY FOR TRADERS AND TRAVELERS, ENCOURAGING COMMERCIAL PROSPERITY.</p>
	<p>HOST: THE EMPIRE ALSO BROUGHT THE EAST ASIAN WORLD INTO SUSTAINED CONTACT WITH THE ISLAMIC AND EUROPEAN WORLDS.</p>
	<p>HOST: ONE MUSLIM HISTORIAN WROTE THAT PEOPLE "ENJOYED SUCH A PEACE THAT A MAN MIGHT HAVE JOURNEYED FROM THE LAND OF SUNRISE TO THE LAND OF SUNSET WITH A GOLDEN PLATTER UPON HIS HEAD WITHOUT SUFFERING THE LEAST VIOLENCE FROM ANYONE."</p>
0:10:32	<p>LINDA WALTON: The Pax Mongolica would seem to be a contradiction in a sense that the Mongol conquests are what we mostly think about in terms of the Mongols and the slaughter and the pillage that the Mongol armies caused, but the Pax Mongolica – Mongolian Peace – was really, a, it's a descriptive term that's used to refer to the culture exchanges, economic contacts that were facilitated by the Mongol conquest of vast swath of Eurasia.</p>
0:11:12	<p>HOST: THE EVENTUAL COLLAPSE OF THE MONGOL EMPIRE CAN BE ATTRIBUTED, AT LEAST IN PART, TO THEIR UNSTABLE METHOD OF SELECTING RULERS. ON THE EURASIAN STEPPE, ANY ADULT MALE COULD CLAIM THE AUTHORITY TO RULE. THIS METHOD OF SUCCESSION WAS ILL-SUITED TO A VAST EMPIRE COMPOSED OF DIFFERENT PEOPLES, CULTURES, RELIGIONS, AND WAYS OF LIFE. IN THE MID-14TH CENTURY, FIERCE COMPETITION AMONG THE DESCENDANTS OF CHINGGIS KHAN CAUSED VIOLENT UPHEAVALS THAT EVENTUALLY DESTROYED THE MONGOL EMPIRE.</p>
0:11:45	<p>HOST: THE MONGOL EMPIRE LEFT A DUAL LEGACY. AFTER MORE THAN A CENTURY OF CONQUEST AND RULE, THE MONGOLS HAD KILLED HUNDREDS OF THOUSANDS OF PEOPLE. BUT THEY ALSO FOSTERED TRADE AND COMMERCIAL PROSPERITY AND FACILITATED THE EXCHANGE OF TECHNOLOGY, IDEAS, AND CULTURE AMONG ASIA, THE MUSLIM WORLD, AND EUROPE. AND THE <i>PAX MONGOLICA</i> CREATED CONNECTIONS THAT MANY HISTORIANS NOW REGARD AS A 13TH-CENTURY EURASIAN WORLD SYSTEM.</p>
0:12:16	<p>TRANSITION DEVICE.</p>
0:12:29	<p>HOST: DURING THE PERIOD BETWEEN 1200 AND 1400, ANOTHER NEW EMPIRE AROSE, THIS ONE IN WEST AFRICA. ITS PEOPLE SPOKE THE MANDE LANGUAGE... AND THEY BUILT THE EMPIRE OF MALI.</p>

	HOST: THE HISTORY OF THE WEST AFRICAN EMPIRE OF MALI CAN STILL BE HEARD TODAY. THE "GRIOTS", TRADITIONAL STORYTELLERS, SING OF SUNJATA, THE LION PRINCE OF THE MANDE-SPEAKING PEOPLES...
0:12:55	<i>VOICE OF MALI GRIOT:</i> <i>Listen then sons of Mali, children of black people, listen to my word, for I am going to tell you of Sunjata, the father of the Bright Country, of the savanna land, the ancestor of those who draw the bow, the master of a hundred vanquished kings.</i>
0:13:21	HOST: ORAL TRADITIONS, MAINTAINED AND PASSED ON BY THE GRIOTS, CREDIT A SINGLE CHARISMATIC FIGURE WITH THE UNIFICATION OF MALI... SUNJATA. HE WAS LEADER OF THE KEITA CLAN AND THE MOST POWERFUL OF MALI'S RULERS.
0:13:35	HOST: LED BY SUNJATA, THE EMPIRE OF MALI ROSE FROM THE ASHES OF THE KINGDOM OF GHANA... AND GREW TO WEALTH AND POWER ON THE TRADE ROUTES OF THE SAHARA DESERT.
0:13:47	CANDICE GOUCHER: Trade within the Mali empire included trade in iron and iron products, trade in gold, trade in salt which was a very key commodity in hot climates particularly. Salt was mined and traded long distances and exchanged for gold. People traveled along these trade routes, sometimes as slaves, sometimes as travelers, and helped to create the diversity of the Mali Empire.
0:14:22	HOST: TODAY, THE SAHARA IS RIGHTLY CONSIDERED A FORBIDDING EXPANSE. BUT IT IS ALSO USEFUL TO THINK OF THIS DESERT AS A VAST OCEAN THAT CAN BE NAVIGATED AND CIRCUMNAVIGATED.
	HOST: THE "SHORELINE" OF THE SOUTHERN SAHARA HAS LONG BEEN CALLED THE "SAHEL"... TERRAIN CONSISTING OF DESERT, STEPPE, AND GRASSLAND.
	HOST: MASTERY OF THIS COMPLEX ENVIRONMENT BY THE MALI EMPIRE MADE THE TRADE ROUTES HERE QUITE LUCRATIVE.
	HOST: THE EMPIRE CREATED VAST INTER-CONNECTIONS BETWEEN ENVIRONMENTAL ZONES, FACILITATING THE MOVEMENTS OF DIFFERENT PEOPLE.
0:14:57	<i>VOICE OF MALI GRIOT:</i> <i>You could go from village to village without fearing brigands. A thief would have his right hand chopped off and if he stole again he would be put to the sword. Traders became numerous and during the reign of Sunjata the world knew happiness.</i>
0:15:21	HOST: THE EMPIRE OF MALI FUNCTIONED SMOOTHLY BECAUSE ITS WEALTH OF RESOURCES COULD SUPPORT A LARGE MILITARY. THE MILITARY, IN TURN, PROTECTED AND ENSURED THE FLOW OF TRIBUTE FROM SUBJECT STATES.

	BUT MALI ADMINISTRATION SHOWED TOLERANCE TOWARD EXISTING REGIONAL CULTURES AND COMMUNITIES. THE STATE ESTABLISHED THE RULE OF LAW, BUT ALLOWED LOCAL ELITES AND CLANS TO RUN LOCAL AFFAIRS.
0:15:45	CANDICE GOUCHER: One thing that the Mali Empire did was to create great centers, urban centers like Timbuktu and Gao, Jenne Jenno were all centers of learning, centers of interaction and they were very diverse places. If you visited Jenne Jenno you would have heard many different languages spoken. It was a very cosmopolitan place where people from different cultures interacted on a daily basis.
0:16:19	HOST: MUSLIM TRADERS HAD A GREAT INFLUENCE ON THE PEOPLE AND RULERS OF THE MALI EMPIRE. MANY OF THE MANDE ELITE CONVERTED TO ISLAM. HOWEVER, THERE ARE CONFLICTING STORIES ABOUT SUNJATA'S OWN CONVERSION. SOME SCHOLARS FEEL HE WAS ONLY CLAIMED AS MUSLIM BY LATER HISTORIANS. MUSLIM OR NOT, JUDGING BY THE SURVIVING ORAL TRADITION, SUNJATA NEVER ABANDONED HIS PEOPLES' RELIGION. THE GRIOTS STILL MEMORIALIZE SUNJATA AS A POWERFUL MAN OF MAGIC AND ENCHANTMENT.
	HOST: IN THE 15TH CENTURY, NOMADIC RAIDS ON ITS NORTHERN BORDERS MARKED THE DECLINE OF THE EMPIRE. BY THE MIDDLE OF THE 1400'S, THE MALI EMPIRE FINALLY CRUMBLLED.
0:17:02	TRANSITIONAL DEVICE
0:17:16	HOST: MEANWHILE, ACROSS THE OCEAN TO THE WEST, ANOTHER EMPIRE WAS RISING TO POWER....
	HOST: IN THE MOUNTAINS OF ECUADOR, PERU AND BOLIVIA, THE PHYSICAL REMNANTS OF THE INKA EMPIRE ARE STILL VISIBLE TODAY.
	HOST: ON THESE ROADS INFORMATION FROM EVERY CORNER OF THE EMPIRE REACHED THE CAPITAL CITY OF CUZCO. INKA ROADS STRETCHED OVER 30,000 KILOMETERS... FROM CHILE TO ECUADOR... FROM COASTAL DESERTS ACROSS THE HEMISPHERE'S HIGHEST MOUNTAINS.. DOWN TO THE AMAZON RAIN FOREST.
0:17:48	PETER WINN: The question that the Incas represent is: How can you build and rule an empire if you do if you do not have certain kinds of things that historians of empires in Eurasia associate with empire building.... The Incas were able to build and rule the very highly structured complex and efficient empire without the benefit of writing, of metal tools, of wheeled vehicles, or of large draft animals like the ox and the horse.
0:18:23	HOST: THE RUINS OF THE MOUNTAIN RETREAT OF MACCHU PICCHU TESTIFY TO THE WEALTH AND POWER OF THE RULERS OF THE INKA EMPIRE.
	HOST: LIKE THE MONGOL AND MALI EMPIRES, THE INKA EMPIRE WAS CONSOLIDATED BY A POWERFUL AND CHARISMATIC LEADER. IN 1438, DURING A CRITICAL BATTLE, THE YOUNG PRINCE PACHACUTI DONNED THE

	SKIN OF A PUMA AND LED A COUNTERATTACK THAT DEFEATED THEIR ENEMIES. HE THEN USED HIS MILITARY MIGHT TO EXPAND INKA CONTROL BEYOND THE VALLEY OF CUZCO. THE EMPIRE THUS CREATED, SPREAD INKA CULTURE AND RELIGION OVER A VAST EXPANSE OF SOUTH AMERICA.
	HOST: THE INKAS DID NOT ENJOY A TECHNOLOGICAL ADVANTAGE IN WARFARE. BUT THEY MADE UP FOR IT IN SHEER NUMBERS AND SUPERIOR LOGISTICS. BY ADDING CONQUERED PEOPLES TO THEIR RANKS THE INKA ARMIES SLOWLY INCREASED IN SIZE. THE INKAS ALSO ORGANIZED THEIR FORCES IN WAYS THAT ALLOWED THEM TO FIELD LARGE NUMBERS OF WARRIORS OVER LONG PERIODS OF TIME. ONCE THEY HELD A TERRITORY, THEY ADMINISTERED IT VERY EFFECTIVELY... USING A COMBINATION OF DIRECT AND INDIRECT RULE.
0:19:29	PETER WINN: The Incas used several methods. One most important was really to...bring the children, particularly the sons of the local elites that the peoples they conquered, to Cuzco to be educated. While they were there in Cuzco, on the one hand they were hostages to the good behavior of their fathers. But on the other hand and more importantly for the long run they were indoctrinated/socialized into the Inca imperial ideology, the language, and culture. So that when they returned to their homelands as adults they became kurakas, local governors in the system the Incas had of indirect rule.
0:20:07	HOST: FOLLOWING MILITARY CONQUEST, INKAN RULERS NEEDED TO LEGITIMIZE THEIR RULE. RELIGION WAS OFTEN CRUCIAL TO THIS PROCESS.
	HOST: THE INKAS DIDN'T REQUIRE THEIR SUBJECTS TO ABANDON THEIR OLD GODS. BUT THEY <i>WERE</i> EXPECTED TO ADOPT THE CREATOR GOD OF THE INKA... AND TO RECOGNIZE THE INKA RULER AND HIS PRINCIPAL WIFE AS DIVINE REPRESENTATIVES OF THIS GOD ON EARTH.
0:20:35	HOST: THE INKAS KEPT RECORDS AND COMMUNICATED INFORMATION THROUGH A CODED SYSTEM OF "QUIPUS"... STRANDS OF KNOTS CARRIED THROUGHOUT THE EMPIRE BY A SYSTEM OF RELAY RUNNERS. IN 1535 THE SPANISH SOLDIER PEDRO DE CIEZA DE LEON RECORDED THIS ACCOUNT OF THE QUIPUS SYSTEM.
0:20:54	VOICE OF CIEZA: <i>The tribute paid by each district---and turned over by the natives, whether gold, silver, clothing, arms and all else they gave, was entered in the accounts of those who kept the quipus. When they were ordered to go to Cuzco to give an accounting, the record-keepers themselves gave it by the quipus, or went to give it where there could be no fraud, but everything had to come out right.</i>
0:21:23	PETER WINN: The Quipus are basically strings which are knotted and tied together in different patterns. They have different forms—They had different colors—and depending upon the nature of the pattern of the colors where the knots were, they meant different things.... Some of them are clearly numerical and the problem there is that we can read the numbers but we don't know what they represented. Others on the other hand may have been mnemonic devices or narrative devices. We're not sure. But what we do know is that the Quipus through their combination of knots and colors were capable of communicating extremely

	complex information.
0:22:07	HOST: NETWORKS OF ROADS WERE BUILT TO MOVE ARMIES AND GOODS ACROSS THE EMPIRE.
	HOST: THESE ROADS ALSO SERVED TO CONNECT ANDEAN PEOPLE TO MANY ECOLOGICAL NICHES ACROSS VARYING ENVIRONMENTAL ZONES: FROM ARID COASTAL REGIONS UP TO THE COLD HIGHLANDS; FROM THE WARM, HUMID CANYONS DOWN TO THE AMAZON RAIN FOREST.
0:22:30	PETER WINN: In order to insure complete market basket of consumer goods for their people—pre-Inca ethnic states—founded colonies in different ecology niches at different altitudes. One of the roles of the state was to assure the distribution of these products throughout this ethnic archipelago.
0:22:54	HOST: ONE OF THE MOST REMARKABLY DIFFERENT ASPECTS OF THE INKA EMPIRE WAS THAT IT WAS LARGELY CONSTRUCTED ON RECIPROCITY. WHEN THE INKAS CONQUERED TERRITORY, THEY TOOK OVER OWNERSHIP OF THE LAND AND THEN REALLOCATED SOME OF IT BACK TO THE LOCAL COMMUNITIES. THEY IMPOSED A LABOR SERVICE- CALLED THE <i>MIT'A</i>- WHICH WAS OWED TO THE EMPIRE.
0:23:15	PETER WINN: For most men this meant military service; for most women weaving, the most valuable of Inca commodities. Overall, the mita under the Incas was mostly used for military service, transportation of commodities, and public works. But in return, the individuals and their communities received a kind of welfare the benefits of a welfare state which would help them in times of need.
0:23:43	HOST: AS THE INKAS LED THEIR ARMIES INTO PRESENT DAY ECUADOR, THEY FOUND CONQUEST MUCH MORE DIFFICULT. BY THE 16TH CENTURY THE EMPIRE HAD BEEN WEAKENED BY REBELLION, DEATHS FROM SMALLPOX, AND BY CIVIL WARS OVER IMPERIAL SUCCESSION. THE SPANISH CONQUISTADORS LED BY FRANCISCO PIZARRO CAPTURED AND KILLED THE INKA RULER ATAHUALPA IN 1532 BUT MAINTAINED THE INFRASTRUCTURE OF THE EMPIRE, CONTROLLING THROUGH INKA PUPPET RULERS FOR YEARS AFTERWARD.
0:24:32	HOST: THE STORY OF EMPIRES IS A FAMILIAR PART OF WORLD HISTORY. BUT WHAT DID AN EMPIRE LOOK LIKE FROM THE PERSPECTIVE OF THE PEOPLE WHO WERE RULED? AND WHAT ARE THE COMPLEX AND SOMETIMES CONTRADICTIONARY LEGACIES OF AN EMPIRE?
0:24:46	TRANSITION DEVICE
0:24:50	PETER WINN: Even the best run and seemingly benign empire often looks different when viewed from the perspective of their subject peoples. Historians studying the Inca Empire through the lens of the ethnic groups they conquered tell a different story than the official Inca story of a benign welfare state, a view confirmed by periodic rebellions and by the collaboration of some Incas subjects with the Spanish conquistadors. But 250 years of oppressive Spanish

	<p>rule would make even these peoples dream of an Inca restoration. In 1780 Cuzco kuraka of Inca descent took the name of the last Inca, Tupac Amaru, and rose in revolt against the Spanish bad government. The news that the Inca had returned to claim his kingdom and free his people from Spanish misrule inspired rebellions from Colombia to Bolivia which took the Spanish four years to suppress and cost a hundred thousand lives in the highland territory whose population was only 1.2 million. Nor did the legacy of the Incas end with independence from Spain and our own times approving guerilla group named Tupac Amaru, a soft drink was successfully marketed as Inca Cola, and the national currency has been named Inti and Sol with pictures referring back to the Inca Empire. At bottom many Peruvians are still looking for their Inca.</p>
0:26:18	GRAPHICAL TRANSITION
0:26:22	HOST: ALL EMPIRES INTEGRATED VARIED PEOPLES, RELIGIONS, AND CULTURES UNDER A COMMON POLITICAL UMBRELLA. THEY ALSO CREATED DIFFERENCE AND INEQUALITY BY IMPOSING POLITICAL, SOCIAL, ECONOMIC, AND ETHNIC HIERARCHIES.
	HOST: HISTORIANS EXPLORE THE TENSION BETWEEN THE FORCES OF INTEGRATION AND DIFFERENCE WITHIN EMPIRES. THEY EXAMINE MULTIPLE PERSPECTIVES OF THE PEOPLES WHO BUILT, RULED, AND LIVED WITHIN THEM. IN THIS WAY, HISTORIANS IDENTIFY PATTERNS OF COMMON HISTORICAL EXPERIENCE AS WELL AS DIVERSITY AMONG EMPIRES IN WORLD HISTORY.
1:26:57	WEB TAG
1:26:58	PROGRAM CREDITS
1:27:33	SPECIAL THANKS
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