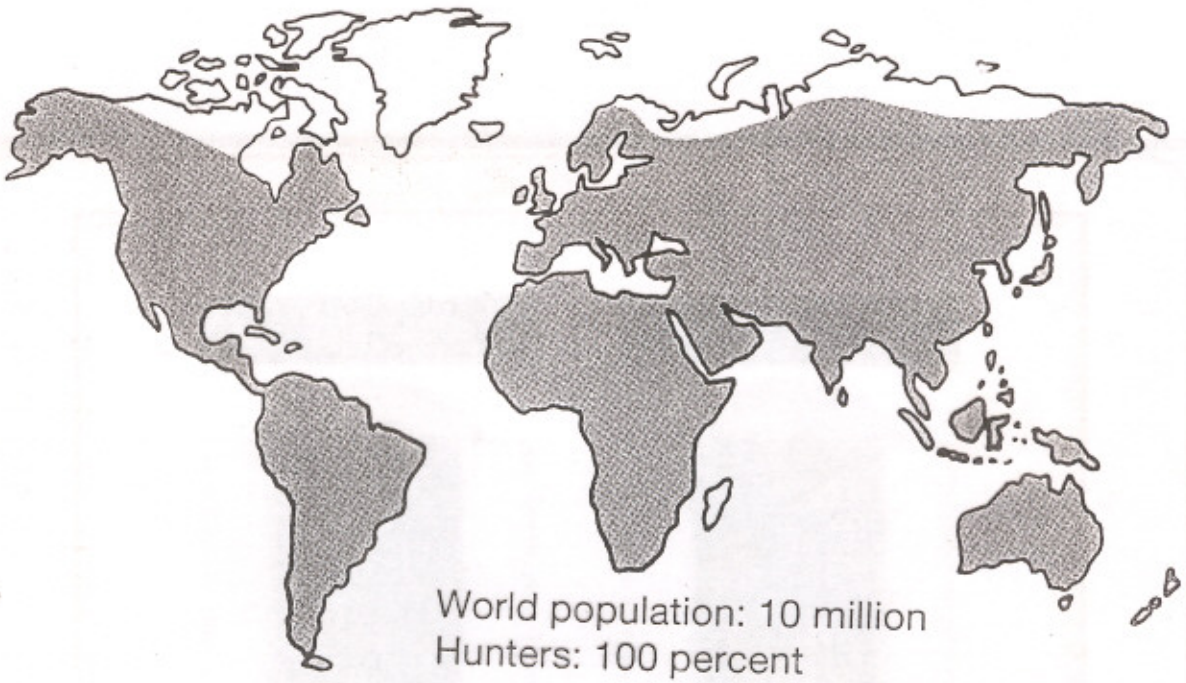
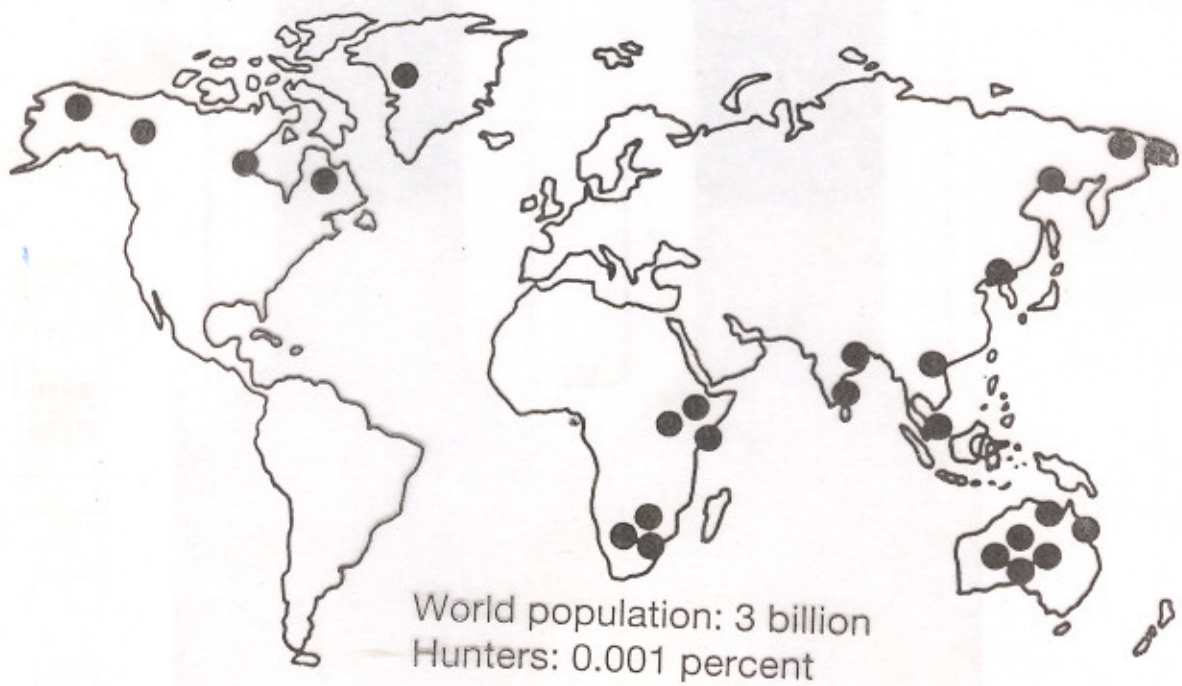
12,000 BC

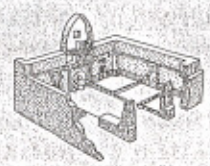


World population: 10 million
Hunters: 100 percent

1960



World population: 3 billion
Hunters: 0.001 percent

	MOBILE HUNTER-GATHERER GROUPS		CHIEFDOM	STATE
	San hunters, South Africa	*Man plowing, Valcamonica, Italy*	*Horseman, Gundestrup caldron*	*Terracotta army, tomb of first emperor of China*
TOTAL NUMBERS	Less than 100	Up to few 1000	5000–20,000+	Generally 20,000+
SOCIAL ORGANIZATION	Egalitarian Informal leadership	Segmentary society Pan-tribal associations Raids by small groups	Kinship-based ranking under hereditary leader High-ranking warriors	Class-based hierarchy under king or emperor Armies
ECONOMIC ORGANIZATION	Mobile hunter-gatherers	Settled farmers Pastoralist herders	Central accumulation and redistribution Some craft specialization	Centralized bureaucracy Tribute-based Taxation Laws
SETTLEMENT PATTERN	Temporary camps	Permanent villages	Fortified centers Ritual centers	Urban: cities, towns Frontier defenses Roads
RELIGIOUS ORGANIZATION	Shamans	Religious elders Calendrical rituals	Hereditary chief with religious duties	Priestly class Pantheistic or monotheistic religion
ARCHITECTURE	Temporary shelters *Paleolithic skin tents, Siberia*	Permanent huts Burial mounds Shrines  *Neolithic shrine, Çatalhöyük, Turkey*	Large-scale monuments *Stonehenge, England - final form*	Palaces, temples, and other public buildings *Pyramids at Giza* *Castillo, Chichén Itzá, Mexico*
ARCHAEOLOGICAL EXAMPLES	All Paleolithic societies, including Paleo-Indians	All early farmers (Neolithic/Archaic)	Many early metalworking and Formative societies	All ancient civilizations, e.g. in Mesoamerica, Peru, Near East, India and China; Greece and Rome
MODERN EXAMPLES	Inuit San, southern Africa Australian Aborigines	Pueblos, Southwest USA New Guinea Highlanders Nuer and Dinka, E. Africa	Northwest Coast Indians, USA 18th-century Polynesian chiefdoms in Tonga, Tahiti, Hawaii	All modern states

Anthro 140 — Social-political Organization (FEATURES)

Bands

- small scale; a few families (extended); generally less than 100 people
- egalitarian (non-stratified
- Hunting & gathering the main subsistence system
- Temporary habitations; seasonal mobility
- Organized through kinship
- Leadership ephemeral and informal. Public opinion is important

Tribes

- larger populations (up to +/- 1,000)
- egalitarian, but some ascribed status
- leadership more formal, but NOT inherited. Public opinion still important
- larger and more permanent settlements
- kinship-based social system to regulate aspects of settled life

Chiefdoms

- larger populations (5-20,000)
- large permanent settlements
- agriculturally-based (most)
- social ranking based on hereditary or ascribed status
- Specialized economic activities
- Headed by chiefs, although still organized around kinship
- Wealth largely concentrated in the hands of the chief and immediate family
- redistribution (of goods, through the chiefly power structure)
- Territorial control of the surrounding settlements
- Chief is often the political AND religious leader (a theocracy)

States

- large scale (20,000+ millions...)
- centralized political & economic control
- cities, markets
- record keeping (e.g., writing)
- intensive agriculture (grain based)
- monumental architecture
- system of laws, justice (codified, oftentimes...)
- full-time administrators
- full-time military (standing army) with political power to enforce
- taxation system formalized
- class stratification
- ruler may be semi-divine (often the case in early states), but great wealth in ruling class no matter what

Empire

- also a state, but one that has expanded (militarily, generally) to control the resources, labor, taxation [etc] of neighboring or distant cultures, which too can be states.

Observing social ranking or inequality in the archaeological record: How to do it?

In a nutshell, we look for distinctions/differences between individuals, groups, communities. One of the best indicators is *burials* and their *contents*, *location*, even things like body position. In general, the more elaborate the burial the higher the status. By classifying, to use the burial example, numerous burials from a single culture we can "get at" social divisions with societies, if indeed they are there to observed based on differences in the burials.

Other Indicators

Settlement patterns: this includes things like primary, secondary, and teritatry settlements on the landscape defined (and ranked) according to size variation. This can help to determine the complexity of the economic system. For example, in geography there is a system of though called "central place theory," in which site of greater significance (primary center) will be centrally located with secondary sites more-or-less equidistantly located around them. Tertiary sites will be located between those secondary sites and the primary sites, as well as between the secondary sites themselves. In effect, a pattern is created looking somewhat like a snowflake. Now, of course there are variations on this (e.g., sites located along a river), but the principle still may holds that the largest center will have smaller secondary centers, tertiary centers, and so on, organized along the river so as to maximize efficiency.

What does this tell us? Well, the economic system is one thing. For example, on the basis of this type of system you may be able to determine if the pattern is reflective of a market economy. This is usually done in conjunction with the distribution of goods (or the remains of goods) at the sites in question.

And, of course, where such complex spatial arrangements are lacking this may tell us that the society we are dealing with is tribal in nature rather than a complex chiefdom or state, which is usually indicated by such a "three-tier" (or more) settlement system as described above—i.e., primary, secondary, tertiary.

Buildings: palaces, formal courtyards, etc.

Monuments: especially of leaders; peoples activities.

Objects: their elaborateness & distribution.

Basically, we use everything at our disposal, and even then great debate often surrounds the categorization in many cases