

H O M O S A P I E N S

The Inventor of Dreams

International Version
52 mins.
Final Draft
July 2000

TEASER

African plains

Cave paintings

Ape-men drawings

Scientist at work: contrast the traditional archeologists with the hi-tech lab scientists

One hundred thousand years ago, the first humans roamed these plains.
To most of us they would have seemed little more than brutish "ape-men".

But recent discoveries and new techniques in science have given us fresh new insights
into their world.

Snow

heat
Their traces lie scattered across the globe
From the icy wastes of the Canadian Arctic, to the sunbaked plains of Southern Africa

Bungalow at dawn

Book
These fragments of history are pieces of the world's most baffling scientific puzzle

Homo Sapiens book

Open book

the origins of Homo Sapiens .. (PAUSE)

or literally... "the one who knows"...

Inside... the narrator opens his notebook and begins to write...

Pan across notebook, drawings, photos etc

But what did the first humans know all that time ago?

Where had they come from?

How did they interpret the world?

What did they think and feel?

Were they anything like us?

(00 34) (PAUSE - MUSIC)

I went in search of these answers on a journey back in time in the footsteps of our distant cousins

The trail led me to every region where they had lived and became a compelling quest into the mind of Homo Sapiens - the inventor of dreams.

(01 13)

MAIN TITLE

CANADIAN ARCTIC

Small plane takes off

Map

01 56

NARR:

My voyage (back in time) begins in the Canadian Arctic... the last place on Earth conquered by man.

Aerials

02 06

Ten thousand years ago, the first inhabitants of these icy lands were hunter-gatherers.. just like the first SAPIENS.. Their traditions have been preserved and handed down through the ages.

Island of K..

02 20

Today, their descendants live here... the Inuits.

2-S Bernard &
Inuit

02 26

Bernard Saladin D'Anglure, an ethnologist, has shared their life since the 1950s.

Departure on skidoos

02 40

We meet up with Charlie, a young Inuit, keen to revive the memories and knowledge of his ancestors, and Naala, on the Island of Krayartalik, the site of some ancient STONE carvings. Bernard discovered them 20 years ago....evidence of an old Inuit tradition. It was the first step back into the past.

Aerials

(PAUSE) (MUSIC)

03 13

Even though much history has been lost in time, STONE can still bear witness to practices long-forgotten....

On skidoos

03 23

I'm on the trail of early man who, 3,000 years ago, took this route.. on foot.. to perform the rites of a sacred ceremony.

03 46

The cold and the wind exert constant pressure on a landscape that appears dead and uninhabited. Yet this land was once the Inuits's sole means of survival. (03 57) (UP MUSIC)

Pan from ice to
stone carvings..

(** INSERT LINE OF NARR, CUT PIC OR FILL WITH MUSIC HERE?)

04 20 (DOWN MUSIC)

Small communities depended on hunting and fishing, and had a religious tradition closely related to nature, whose symbols ensured eternal life.

Arrival - discovery of the stone carvings

(Sub-titles in Fr. version)

04 46

Charlie: What do you make of these?

04 48

Bernard: Masks perhaps? Yes, they look like masks... 04 52 What do you think?

04 54

Charlie: Maybe this represents a young boy, and that a young girl. And the others, their parents. The shamans represented them as secondary spirits.

05 07

Bernard: It's possible. Either spirits or representations of spirits. Some might be animal spirits, others... spirits of the deceased or living, or even the stone spirit, or there again the air spirit...

I/V BERNARD Saladin d'Anglure: (VO + In Vis)

05 34

Without a shadow of doubt, the prehistorians, who worked on these ancient sites, and found these life-sized masks, immediately saw a connection with shamanism.

05 48

We use the term shamanism, in a general way, when talking about the Inuits' system of beliefs, figures, and rites.... which define their culture, and to a certain extent, their religion.

06 06

The term for shaman is Angakork. The shaman is the one who asks the spirits to bring back the animals after they're gone. They believe that a spirit lives at the bottom of the sea in charge of marine mammals.

06 19

They believe that a moon spirit plays an important part in bringing back the game when it is no longer there, or in giving childless couples children and so on.. And it was the shaman who was the great mediator in all this, who had to plead the case of humans with the spirits. (06 37)

Pan over engravings on rock..

(NOT INCLUDED ??)

Naala: Do you think that the spirits could be seen by people?

Bernard: No, they were only visible to the shamans. Ordinary people couldn't see them.

I/V CHARLIE: (Sub-titled in Fr. Version)

06 52

Ever since the world began, the Inuits have always sought shamanistic knowledge, for they wanted to know what might happen to their souls. Our way of life is based on our relationship with animals.

There was a time when there was no difference between humans and animals.. They were the one and same. The Inuits always had to go off after animals and live with them. That's how it was in the past. Without the animals, we could not have survived.

Icy landscape...

Engravings...

Notebook...

NARR:

07 31

In this icy desert, men, animals and spirits have always been one. (PAUSE)

They lived together in a world whose rules ensured equality for all. The shaman would intervene as mediator... guardian of a fragile equilibrium on which (depended) the survival of all (depended).. (07 53)

Cutting up seal carcass

I/V BERNARD Saladin d'Anglure: (VO + In Vis)

08 28

Shamanistic rituals relate mostly to hunting, using symbols of the hunt. (PAUSE) You have to kill an animal in order to eat, so you need to seduce the animal into accepting its death. And so the Inuits developed a number of extremely precise rituals which established these relationships.

Therefore, you need to have, for example, weapons, really sharp ones, so the animal does not suffer when it is killed, and cut up. Because if you don't respect these rules, the animals, well, will disappear. Everyone would then suffer.

And then we would have to appeal to the Shaman who would find out why there were no animals, and having found out, the Shaman would attempt to make peace with the great spirits who controlled nature. (09 20)

Charlie and others eat liver and look at eye of seal

(INSERT LINE OF NARR ??)

09 22

For the Inuit, every part of the animal has a use, a purpose... or so they believed..

Icy wastes

NARR:

09 48

Their ancestors might not have understood all life's mysteries, but the spirits did. They roamed the ice watching over the community of man and the animals. Shamanism was the bridge between the conscious and sub-conscious world, controlling rites over every aspect of daily life. (10 08) (TIGHT CUE INTO BERNARD!!)

I/V BERNARD Saladin d'Anglure: (VO + In Vis)

10 10

Aside from these traces of ancient beliefs and rituals, there is other evidence. In particular, these human-like figures. There's a piece missing here, but you can recognise a sort of mask which looks surprisingly like those rock carvings.

This whole region was a symbolic area, as designated by the spiritual leaders.. you can see that by the place names. There's an island of spirits, an island of kerns and of tombs... it's a whole mental world transmitted through oral tradition, and which has been

engraved over the centuries, not to mention the thousands of years of occupation... the age-old transmission of knowledge and experience.

(PAUSE) (10 59)

Night is falling

11 13

What strikes me is the immense capacity to symbolise things, the way of analogy and representation. In short, we've entered a domain where thought permeates everything... and this is surely one of the big legacies SAPIENS has left us today. (11 38) (MUSIC)

The blizzard begins to

blow

NARR:

11 50

The legacy of SAPIENS.. (PAUSE)

Tested by a hostile environment, this society of hunter-gatherers felt the need to make sense of the world around them. (PAUSE)

They needed to understand their place in nature... they needed to know how to survive... such behaviour... so universal in man... (12 16)

Plane taking off..

NARR:

12 34

Could this behaviour have a history? To find out, we must go back further in time.

(PAUSE) My journey now leads me to the ancestors of the Inuits, who originally came from Siberia. These men crossed the Bering Strait in the footsteps of animals who had discovered America well before. As ever.. it's the hunter who has to follow the prey. (12 58)

RUSSIA

Film theatre -

Archive film...

NARR:

13 30

St Petersburg...the film theatre of the Museum of the Russian People. Once again an ethnologist gives us an insight into what SAPIENS was like. Valentina Gorbatcheva believes the traditional customs of the Siberian people can teach us much about their distant past... some 10 to 25,000 years ago.

13 50

This life, which has more or less disappeared, exists still on film.

Archive film

I/V GORBATCHEVA: (VO + In Vis)

14 13

The Siberian people lived in complete harmony with nature. Nature was their home, the great cosmos... whilst their shelters were a smaller one... they were inseparable from nature.. (PAUSE) (14 36) the men who hunted, who fished, who bred reindeer, could not risk upsetting the balance of nature.

Valentina in film theatre...

Archive film...

15 03

They used every part of the reindeer. Nothing remained. (PAUSE)

(15 19)

The antlers and bones were used to make all sorts of things... arrows... spears... knives...

The skins were used to make clothing and to cover their shelters.. The peoples of the North were nomads, so their huts could be dismantled... the skins carried to another place, and re-used. (15 48) (MUSIC)

Valentina gets into taxi

NARR:

16 20

So I could learn more about the origins of the Siberian people, I went with Valentina Gorbatcheva to the Cultural Institute at Saint Petersburg to meet her archaeological colleague, Serge Vassiliev. (16 31)

Archaeological

Institute

SERGE VASSILIEV: (VO + In Vis)

17 06

We can only make guesses as to how these hunter-gatherers were socially organised. But we believe they lived in small groups. (PAUSE)

Their camps changed with the seasons. We believe that they moved camps with the seasons. It makes sense when you look at the animals they were hunting.

You must not think that humans of the Stone Age were only involved in economic activities. (PAUSE)

(17 46) They must also have had a complex spiritual life, that we archaeologists can only guess at from the little evidence that remains. (17 56)

Puskin Garden

SERGE VASSILIEV: (VO)

18 08

As an archaeologist, I work with people who lived tens of thousands of years ago.

(PAUSE) What strikes me is the permanent existence of all the cultural attributes we associate now with HOMO SAPIENS..... (PAUSE)

Economics, social organisation, the arts, religion, burial customs... they all existed in some form or other in the Stone Age... and they still exist today. (18 41)

City streets...
Narrator + notebook..
Int. Plane...

NARR:
18 49

Once again, evidence of SAPIENS' legacy. Like the Inuits, the life of the Siberian hunter-gatherers is dominated by a spirituality giving them a special bond with nature. Their world is seen as a home, where nature, people and the timeless universe of the spirits live in complete harmony. (19 13)

Plane + aerial

19 18

But customs and traditions cannot provide all the clues. I need to go back even further in time to find the answer.

FRANCE.. GROTTES DE NIAUX..

Ext. valley, village...

Arrival at the cave..

19 27

40,000 years ago, the climate of this warm valley in the south of France was like that of Siberia today. (PAUSE) Here I can enter the world of the cave man, who, in the middle of the Stone Age, lived as a hunter-gatherer in these forests.

(PAUSE)

(19 52) He only ventured into the deepest of the caves to paint and to draw... works known today as 'rock art'...

20 01

Was this ornamental art, or part of a religious ritual?

Int. Cave, a torch goes on, the narrator writes on a Polaroid the name of Jean Clottes

20 13

Jean Clottes, an expert on prehistory, is the man who can tell me most about this underground world....

Int. cave

I/V CLOTTE: (VO + In Vis)

20 24

Modern man arrived in Europe 35 to 40,000 years ago and we begin to see the emergence of artistic objects that had been sculpted and carved, and of wall art, paintings and engravings appearing in the caves.

Continue walking into the cave

20 49

We know that the underground world is seen as the world of the spirits, the world of the supernatural. So they were deliberately entering the world of the supernatural. (PAUSE)

21 16

When you get to the "Salon Noir" (the black chamber), after climbing this steep slope of glacial sand, what strikes you immediately is the echo - the way your words bounce off the walls - that must have also struck the people of the stone age when they came here.

21 37

Being at the end of the cave, as deep as possible in the mountain, this is the place where your words come back to you, where there is an echo, where the rock face talks to you, where the spirits are all around you - this must have played a big role in choosing this as a place to paint dozens of images, and to conduct ceremonies, where words and chants would certainly have played an important role.

(22 07) (MUSIC)

Hunting scenes

22 28

We're looking at one of the most beautiful scenes at Niaux, where you see mostly bison, and some ibex like this large one which dominates the scene... and then there are these great bison.. in confrontation... this one's a female with her young, and there, an ibex which looks as though it's pierced with arrows...

It's this kind of animal, which was drawn pierced with arrows, like this bison or this one, that gave the abbot of Breuil the idea of hunting magic. He saw people coming deep into these caves to cast spells on the animals. They would draw a bison with an arrow and then, on the next hunt, they would go out and kill a lot of bison.

(23 13)

Shamanistic scenes

23 19

Actually in the last ten years, new interpretations have been made on cave art, and it was one of my colleagues, Professor Lewis Williams who advanced the idea that this could be something to do with shamanism. Why? Because in shamanistic societies people believe that a number of different worlds exist, other worlds parallel to ours. And the shamans entered these worlds so as to obtain power, to be in contact with the sources of power in these worlds, and to sort out problems in daily life.

(23 57) (MUSIC)

As above

NARR:

24 11

So in the depths of the cave, the shaman would make contact with parallel worlds. By going into a trance, he would liberate himself from earthly ties.. to the point where he could sense the breath of the spirits. Images came to him, which he inscribed on the rock, proof of his encounter with the other world... (24 30)

Int. cave

I/V CLOTTE: (VO + In Vis)

24 33

This allows you to interpret a large number of the paintings, particularly the marks like the dots and lines which are part of the initial phase of a trance. These are the dots and lines that the shaman sees before him, just like you might get if you had a migraine. And as the shamans travelled through their world of spirits in a trance, they saw these signs as a psychological reality, and integrated them into their supernatural world. (25 08)

Shamanistic scenes

25 12

In the third phase of the trance, they're in quite a different world from ours...another reality, and in certain locations, they've recorded this surreal experience. We even have composite

figures, that are part human, part animal. We find them in other cultures. We find them for example in South Africa, we find them with the Inuits and that explains something. Because we couldn't understand why people would go and make their drawings in the depths of a cave where no-one had access. But if it was for ceremonial purposes, to capture the power of the spirits, then it makes sense.
(25 57) (MUSIC)

Various Stone Age images in a study

NARR:

26 03

40,000 years ago, shamanism still centred around man, nature and the spirits. (PAUSE)
There was still cave art, but that was not all. (PAUSE)
Whilst Sapiens drew images of his thoughts and beliefs in the rock, his tools were becoming more sophisticated, along with his hunting techniques.

26 30

New developments, which assume transmission of knowledge, may therefore be linked to the existence of language, able to name an object, intention or idea.

USA .. STANFORD UNIVERSITY

Intro Ruhlén with photo

26 54

Meritt Ruhlen, a linguist, is studying the origin of language at Stanford University in California. He has just uncovered evidence for the existence of 'fossil words'. (27 05)

STANFORD
UNIVERSITY...
students on the lawn

MERRITT RUHLEN: (VO + In Vis) (IN ENGLISH)
27 07

Many people wonder how it's possible to reconstruct languages that existed before writing, because these languages left no trace. But in fact they left traces in the words which now exist in the world's 5000 languages.

And by simply comparing these languages we can uncover earlier languages. And then by comparing the earlier languages, we can uncover even earlier ones.

And by following this process all the way, we can conclude that it's very likely all of the world's languages go back to one single language, which probably existed 40 to 50,000 years ago in Africa.
(27 44)

By car to his house

NARR:

27 46

Merritt Ruhlen travels back in time by grouping words using their phonetic similarities. In this way he follows a path parallel to oral tradition. Take, for example, the word 'hand' in 10 European languages....

'Hand' in 10
Euro languages

MERRITT RUHLEN: (VO)

"ranka, reka, ruka,
haend, hand, hant,
mine, mano, main, mano"

NARR:

28 19

This is narrowed down to three linguistic roots - Slavic, Germanic and Roman.

MERRITT RUHLEN: (VO)
28 28

So just by this one word, it's possible to discern three different families of language, all of which derive from an earlier one.

World map

NARR:

28 35

By applying this principle, Merritt was able to reduce the world's 5,000 languages to a mere 400 families. Comparing these, he found they shared certain common words. This allowed him to reduce the families further into 12 groups.

Ruhlen compares language roots

MERRITT RUHLEN: (VO + In Vis)

28 55

But if we compares these 12 families, we find there are certain roots that are extremely widespread from Africa, throughout Eurasia to the Americas.

One of the most widespread is a word "tik" meaning "finger" or "one".

For example we find this word in Africa in the Nilo-Saharan language. "Tek" means "one". In Turkish "tek" means "only", right here. "Only" and "one" are very similar.

In Proto-Sino Tibetan, the word "one" is "tyik". In Eskimo, the word for "index finger" is "tik-iq". The middle finger in Aliout is "tik-laq" as well. In North America, in the Mangai language, the word "one" is "tike", and in South America, tiqua" means "finger". In short, "tik" which means "finger" and "one" is shared by all these 12 families.

29 59

There are of course other words as well. One is a word "aqua", which means water. It's found in Africa, Eurasia, in North and South America nearly everywhere. The words which tend to survive over time are the personal pronouns, "I" and "you"... parts of the body, like the hand, head and foot, and natural phenomenon like fire and water... all the things like that... things which exist pretty much in every culture of the world.

(30 28) (MUSIC)

Anatomical

drawings

NARR:

30 31

Water, sun, blood, death, earth. Fossil words present in every language. Merritt dates them at around 40,000 years. From then on, SAPIENS had the means to share his ideas. In the history of mankind, this was a revolution.

But how could I get inside the mind of SAPIENS? By going back even further in time?....

ISRAEL

The town of Saint Joan of Acre

Map moves to
Middle East

NARR:

31 00

What was happening in his world more than 40,000 years ago? If art, language and tradition can't tell us, perhaps we must look to the earth for the answer. (PAUSE)

The Middle East hold the most interesting traces of man from this period. (PAUSE)

Bernard Vandermeersch has been studying the first SAPIENS here.. for 30 years. (31 27)
(TIGHT CUE!!)

A cafe.. the narrator
puts his notebook on the table..
Vandermeersch at
table..

Pan to excavation site..

I/V VANDERMEERSCH: (VO + In Vis)

31 29

Prior to 40,000 years ago, there were a number of findings which showed the development of a certain form of spirituality and community. Even if we can't use art as evidence, there are nevertheless a number of objects which clearly have aesthetic value, which were made, because they were beautiful, as ornaments. We have found coloured things, and also in this area, the very first human tombs.. you see, there's a very long history going back in time, but one which always concerns HOMO SAPIENS SAPIENS.
(32 10)

Excavation

NARR:

32 14

Bernard is currently working at the Hayonim site in Israel.

Archaeologists sift through material..

It's one of the greatest prehistoric sites now under excavation, giving priceless information about the men and women who once lived here. Every stone, every speck of dust is thought to bear witness to the history of mankind.

Researchers at work

Pan up to ceiling..

Skull..

32 53

In this section, the researchers have found numerous bones of animals, some engraved tools, and also an old human burial place 10,000 years old.

33 11

But in other areas of excavation, Bernard has exhumed human remains much more ancient.. dating back to 100,000 years .. (PAUSE)

He showed me a skull from one of the skeletons.

(33 22)

Vandermeersch in
his work area..

I/V VANDERMEERSCH: (VO + In Vis)

33 27

So.. this is quite a modern skull... you can tell by studying its shape or morphology... actually you could quite easily recognise that this is a woman without it being out of the ordinary.

33 41

The difference is that this skeleton or this skull is about 95,000 years old.. one of the most ancient ever known... it was found in a burial place... it's a young woman who had been buried along with a child.. perhaps hers, but we can't prove this, and it's quite simply an exceptional discovery from this period.

CU skull..

34 13

This skeleton is not the only one to be found here.. we've now the remains of about 25 people. There's an adolescent for example who was discovered in a ditch right at the far end of the cave... and you have on this photograph the image of this tomb, and this adolescent lying on his back, his two hands

around his neck, his palms turned to the sky, and upon his hands, the Mousterians had placed the antlers of a large deer, which was some kind of an offering. It's the oldest burial with an

Zoom in to skull
offering that we know... 100,000 years old.. So you can imagine what all this means in the psychic development of these peoples who treated their dead in very much the same way as we do today. It's also very moving.
(35 13) (MUSIC)

Skull...
Mix out to excavation..

35 19

As regards the exact origin of HOMO SAPIENS, I believe that we have in the Middle East, and at Qafzeh in particular, men with modern morphology or shapes.. the oldest to be well dated. Were these men local? Did they come

Pan over countryside..
from Africa? Did they come from Asia... These are the only possibilities... the only hypotheses, because for the moment we have no answer.
(35 42)

Countryside...

Genealogical drawings..

NARR:

35 47

Asia, Africa, the Middle East? Where does Homo Sapiens come from? There is much debate amongst the archaeologists. But there's another type of fossil which enables me to pick up the trail again. It's found in every one of us... transmitted by our chromosomes.
(36 06)

USA... Tucson
University, Arizona

NARR:

36 17

At Tucson University in Arizona, geneticist Michaël Hammer, leads me down another road of inquiry.

Hammer on bench..
Photos of people..
Lab...

MICHAEL HAMMER: (VO + In Vis)
(IN ENGLISH)

36 27

In studying the origin of modern man, we have to look at the genetic variation of actual populations from different parts of the world. Then we try to reconstruct the history of these populations. We have paid particular attention to chromosome Y, which is uniquely found in the DNA of men, and which is passed from father to son. (So if we look at men today..) (36 52)

Lab... and research showing flux of populations..

Pan down chart..

NARR:

36 55

This study of over 3,000 individual males from 60 populations was enough to reconstruct the genealogical tree of chromosome Y. (PAUSE)

37 10

So Michaël Hammer was able to retrace the flux of human population right back to the beginnings of SAPIENS. He verified that men crossed from Siberia to America 10,000 years ago, then, he discovered that Asian, European and Indian man came from the Middle East even earlier. Most importantly, he sites the origin of chromosome Y in a unique place - Africa.
(37 34) (TIGHT CUE!!)

Hammer... &
genealogical charts

MICHAEL HAMMER: (VO + In Vis)

37 36

If you look at the whole of the African populations, you notice that these ancient lineages are for the most part hunter-gatherers... the "Bushmen". So we must ask ourselves... why?

Why have these populations preserved these ancient roots? I think we need to be extremely careful here, and remember that all the human populations today have evolved, in the same way, from an identical ancestral population.

But these populations in Botswana and the bushmen of Namibia certainly remained isolated during a certain period in the history of their evolution, and some of these ancient lineages have not been forgotten by the population.

(38 13)

AFRICA..
Aerial + POV
from plane..

NARR:

38 22

Africa, the land where SAPIENS was born... my journey through time is near the end...

(PAUSE)

Somewhere between Namibia and Botswana, my route takes me yet again to a society of hunter-gatherers ... the Bushmen of today. Might they help me understand how SAPIENS came to rule over the planet? (PAUSE)

Plane lands..

38 46

This time, I need to match tradition and art, with firm archaeological evidence. That's what I hope to discover from Polly Wiessner. (38 56)

POV drive along
African bush road

Plus Polly in car..

I/V POLLY WIESSNER: (VO + In Vis)
(IN ENGLISH) (Fr Version has sub-titles)

39 14

I've been doing, for the past 25 years, ethno-archaeological work, but one must be very careful not to see these people as remnants of the past, as something as people who've been left isolated and left over... But there are somethings we can do.. for instance, we use our studies to understand the hunter-gatherer's way of life... what is efficient, what works, and what doesn't... what people rely on... we can also make models, and then we can test those models against archaeological data.

Arrival at Bushmen village...
Men prepare weapons for hunt

40 10

The people like the Bushmen have no form of storage... we have food in the fridge, money in the bank, pastoralists have cattle on the hoof, and agriculturists have grain in storage, in the larder, but hunter-gatherers have nothing... so the question I was asking was...how do a people, who have no form of insurance whatsoever against risk, survive? (40 36)

A hunt ensues

Hunt..

NARR:

40 42

They do not breed cattle, they have no agriculture, nor industry. The economy of the Bushmen is dependent, solely, on hunting and gathering. Images sweep into my mind from the far-off ice floes of the great Canadian North. There, as now here.. man faced with nature.. is forced to adapt.

Polly and the Bushwomen....

NARR:

41 44

The life of a Bushman, so intimately linked to the vagaries of nature, is precarious. Without strict social rules, life would be impossible. (41 54)

They talk about necklaces..

Bushmen Wives: (Sub-titles??)

41 55

I had this necklace from a woman called Daxa who lived at Tsumkwe. This one came from one of my friends, Gam. (This one I got from my grandson Em in Baraka.) (42 14)

Polly with Bush-
women..

demonstrating the necklaces

I/V POLLY WIESSNER: (VO + In Vis)
(IN ENGLISH) (Fr. Version has sub-titles)

42 12

She took off each of her pieces of beadwork, and she told me a little bit about them... who had given them to her, and where these people lived, and what their relationship was, and this represented her wealth there...but it's not only a wealth in beads and in necklaces, but it's a social wealth, because each one of these which

she gets, represents a social relationship.... it gives information that this relationship is active, and alive, and well... and that this person who gave her this, holds her in their heart, and this

means that any time she has problems, if she has no water or food in her areas, or she wants to marry her daughter... she can go to them.. and she'll bring them a gift and she can stay with them, and get their help for as long as she needs it. So it's a kind of social insurance in these partnerships. (43 07)

An old man leaves the village, and goes to another

POLLY WIESSNER: (VO) (Fr. version has sub-titles
43 23

When people come in, they exchange information about other areas, and they approach people, and take some time to come into harmony and synchrony with the people in the camp. (43 35)

Bushmen discuss
daily concerns..
(TIGHT CUE!!)

Bushmen: (Fr. version has sub-titles_
43 36

Every day, I wonder where I shall find food, and what my children are going to eat. I worry so when I look at my children. In this village of Xamsa, all the inhabitants and myself suffer a lot from the lack of food. Every day, my children cry because they are hungry.

44 01

Before we could find a lot of food in the Bush, and living wasn't so difficult. My wife looks for things every day... she works hard for the survival of the family. Our death is near. Our death is near, but we do not know when...
(44 20)

Wiessner in bush camp..

POLLY WIESSNER: (VO + In Vis) (Fr. version has sub-titles)
44 25

And so, much of the conversation has to do with what's the condition of the resources in other areas, or who has what, and could be asked for something... who needs, who is

faking, who's pretending they've nothing to get something, so this makes for lively entertainment... this is constant regulation of their system.

44 50

I feel that the creation of kinship and social networks was a very, very important step in human evolution.

44 58

I think that it was these networks that allowed HOMO SAPIENS to really colonise so many niches in this world..

4-wheel drive car down bush road
at dusk...

45 13

I think that in the late, middle, upper Paleolithic, you begin to see materials moving over long distance... exchange.. and you also see items of personal adornment.. and so probably, ornamentation came about to present a positive image to others... outside.. whom you want to exchange with, and to get them to invest in you, and in the Upper Palaeolithic, you have population growth, and I don't think it's pushing the point too far to suggest that this population growth may have been furthered by the evolution of exchange networks and kinship. (45 49)

Car down road..
Bush fire at night..

NARR:

45 53

Survival depended on looking after others. Exchange was a necessity, which motivated SAPIENS to discover and conquer the entire planet. (PAUSE)

That evening, I came to recognise something very important. With the Bushmen, shaman rituals are not mixed up with the past, as I experienced in the French caves, in Siberia or with the Inuits. These rituals were part of everyday life. (46 21)

Bushmen dance around fire... then go into a trance..

(NOTE: sound goes at 48 03 - 48 13!!)

Shaman

Shaman: (Fr. version has sub-titles)

48 15

It was my father who taught me how to fall into a trance. To go beyond the trance.. Sometimes he taught me how to fly away with spirits... And sometimes to go underground with them.. It's something very complex, very difficult. Over there, you can summon the help of the spirits, and the spirits will give you the power to care for the others. (48 59)

Car drives away from camp...

Arrives back at bungalow..

Narrator begins to write in notebook..

NARR:

49 22

A moment when man and the world of spirits became one... I would like to think that the history of SAPIENS had begun like that...

(PAUSE)

The next day.. car leaves...

49 49

The social framework of the Bushmen depends on a complex dialogue with parallel worlds. Here lies the heart of a culture which has created SAPIENS' strength, and survived the test of time.

(PAUSE) (50 02 - MUSIC STING... TIGHT!!)

Rock carvings..

50 11

I've finally come face to face with SAPIENS.. prehistoric man...a man with imagination, who shared his resources, and questioned his entire existence. He confronted nature in both the conscious and sub-conscious worlds, and translated the experience into art.

(PAUSE)

He linked intuition to knowledge, knowledge to mind, and mind to language. (PAUSE)

This came as a revelation. Some 100,000 years ago, the first HOMO SAPIENS had developed consciousness, imagination, and a need for the sacred.

In fact in almost every respect, they felt exactly the same as we do today.

(50 48)

(UP END MUSIC FOR CREDITS)

