

blage from Schöningen (see Thieme 2005) does not demonstrate information flow, planning depth, and conceptualization, but an aggregate picture of such evidence attributed to *Homo erectus* compared with the available evidence for early modern *Homo sapiens* may demonstrate a difference in scale. Then again, as pointed out by Davidson, it may not. As he states, not every human “symbols” or is competent in any designated set of technological skills. So where to from here?

We do not believe, as is implied by Davidson, that the defining of essences is a matter of cleanly separating points on a continuum. Although the process of evolution itself is necessarily continuous, the conceptualization of modern human ancestors and relatives as a “straight-line” lineage of incremental intelligence and skill begins to take us down a path on which other hominids are viewed as a “not-so-well-endowed” version of us. Applied within any other domain of zoology outside of “primatology,” the ranking of species thus takes on an odd appearance. A species is evolved to a particular place, time, and set of circumstances and should always be assessed within this context.

Stepping back from here to modern humans, combining the key trait of behavioural flexibility with such a wide geographic range and attendant set of environments necessarily results in variation. In this respect, using any one part of the world to define exclusive material indicators of “humanness” must be seen to be isolating area-specific (or even “cultural”) variation rather than interspecific variation per se. If we are to understand the dimensions of being a “modern human,” we must embrace the variability inherent in the archaeological record, assess each case from the point of view of socio-geographic context, and then examine the links and undercurrents that bind our species.

—Katherine Szabó, Adam Brumm, and Peter Bellwood

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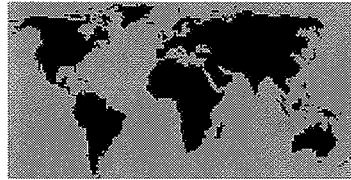
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