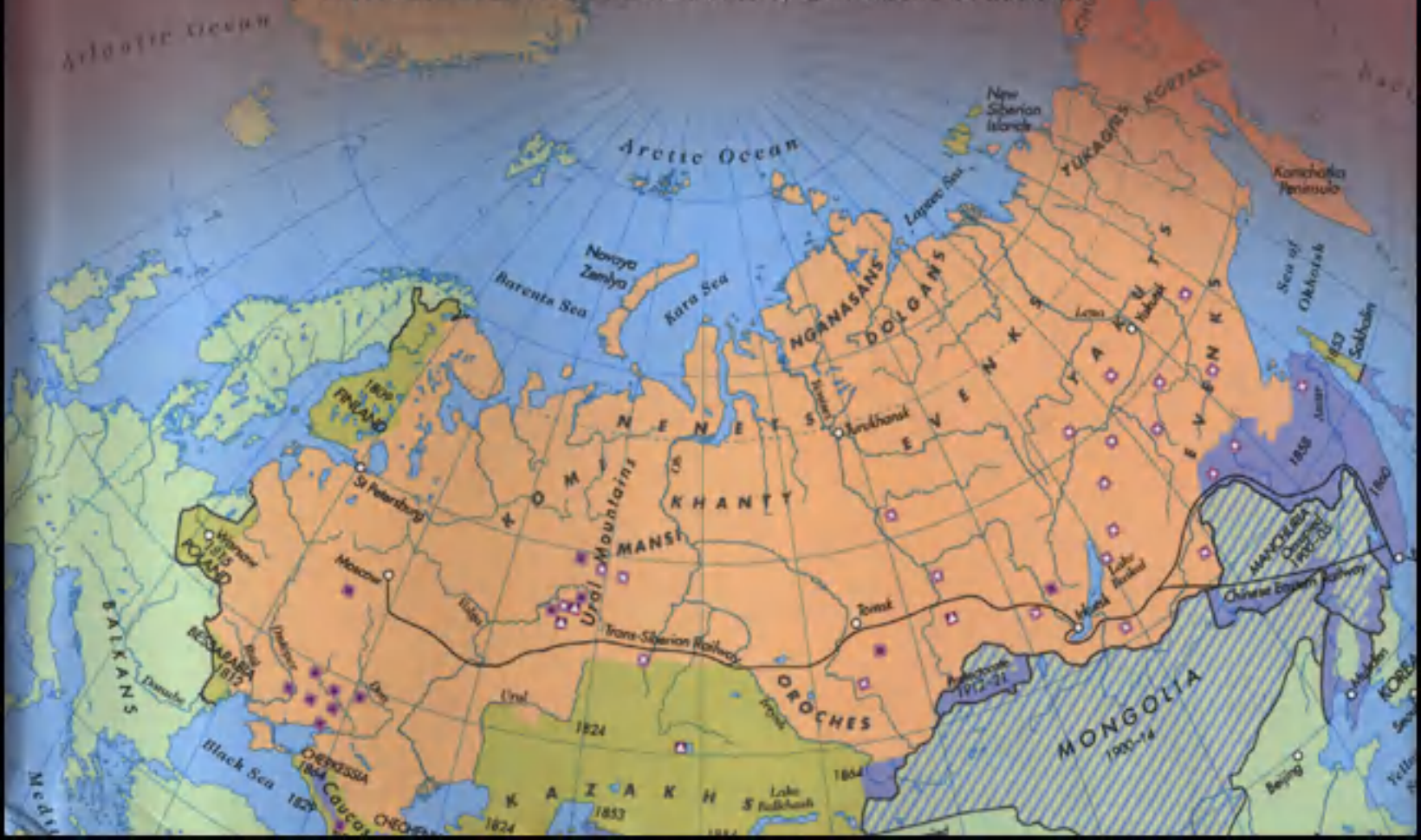
PHILIP'S

ATLAS OF WORLD HISTORY

CONCISE EDITION

GENERAL EDITOR, PATRICK K. O'BRIEN
INSTITUTE OF HISTORICAL RESEARCH, UNIVERSITY OF LONDON



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EDITORS Christian Humphries
Jannet King
Petra Kopp
Martha Leyton
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EDITORIAL ASSISTANT Louise Jennett

PICTURE RESEARCH Sarah Moule

PRODUCTION Katherine Knowler
Sally Banner

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CONTRIBUTORS

GENERAL CONSULTANT EDITOR
Patrick K. O'Brien FBA
Centennial Professor of Economic History
London School of Economics
Convenor of the Programme in Global History
Institute of Historical Research
University of London

CONSULTANT EDITOR: THE ANCIENT WORLD
Jane McIntosh
University of Cambridge

CONSULTANT EDITOR: THE MEDIEVAL WORLD
Peter Heather
Reader in Early Medieval History
University College London
University of London

CONSULTANT EDITOR: THE EARLY MODERN WORLD
David Ormrod
Senior Lecturer in Economic and Social History
University of Kent at Canterbury

CONSULTANT EDITOR: THE AGE OF REVOLUTIONS
Roland Quinault
Reader in History
University of North London

CONSULTANT EDITOR: THE TWENTIETH CENTURY
Pat Thane
Professor of Contemporary History
University of Sussex

Reuven Amitai
Senior Lecturer and Department Head
Department of Islamic and Middle Eastern Studies
Hebrew University of Jerusalem

Lito Apostolakou
Visiting Research Fellow
Centre for Hellenic Studies
King's College
University of London

Dudley Baines
Reader in Economic History
London School of Economics
University of London

Ray Barrell
Senior Research Fellow
National Institute of Economic and Social Research (NIESR), London

Antony Best
Lecturer in International History
London School of Economics
University of London

David Birmingham
Professor of Modern History
University of Kent at Canterbury

Ian Brown
Professor of the Economic History of South East Asia
School of Oriental and African Studies
University of London

Larry Butler
Lecturer in Modern History
University of Luton

Peter Carey
Laithwaite Fellow and Tutor in Modern History
Trinity College
University of Oxford

Evguenia Davidova
Research Associate
Institute of History
Bulgarian Academy of Sciences, Sofia

Kent G. Deng
Lecturer in Economic History
London School of Economics
University of London

Saul Dubow
Reader in History
University of Sussex

Ben Fowkes
Senior Lecturer in History
University of North London

Ulrike Freitag
Lecturer in History
School of Oriental and African Studies
University of London

Stephen Houston
University Professor of Anthropology
Brigham Young University

Janet E. Hunter
Saji Senior Lecturer in Japanese Economic and Social History
London School of Economics
University of London

Robert Iliffe
Lecturer in the History of Science
Imperial College of Science, Technology and Medicine
University of London

Timothy Insoll
Lecturer in Archaeology
University of Manchester

Liz James
Lecturer in Art History
University of Sussex

Simon Kaner
Senior Archaeologist
Cambridge County Council

Zdenek Kavan
Lecturer in International Relations
University of Sussex

Thomas Lorman
School of Slavonic and European Studies
University of London

Rachel MacLean
British Academy Post-Doctoral Research Fellow in Archaeology
University of Cambridge

Patricia Mercer
Senior Lecturer in History
University of North London

Nicola Miller
Lecturer in Latin American History
University College London
University of London

David Morgan
Senior Lecturer in History
University College London
University of London

Jean Morrin
Lecturer in History
University of North London

R. C. Nash
Lecturer in Economic and Social History
University of Manchester

Colin Nicolson
Senior Lecturer in History
University of North London

Phillips O'Brien
Lecturer in Modern History
University of Glasgow

David Potter
Senior Lecturer in History
University of Kent at Canterbury

Max-Stephan Schulze
Lecturer in Economic History
London School of Economics
University of London

Ian Selby
Research Fellow
St Edmund's College
University of Cambridge

Caroline Steele
Lecturer in Iliad Program, Dartmouth College
Research Associate
State University of New York at Binghamton

Diura Thoden van Velzen
English Heritage

Jessica B. Thurlow
University of Sussex

Luke Treadwell
University Lecturer in Islamic Numismatics
Oriental Institute
University of Oxford

Nick von Tunzelmann
Professor of the Economics of Science and Technology
Science and Technology Policy Research Unit
University of Sussex

Emily Umberger
Associate Professor of Art History
Arizona State University

Gabrielle Ward-Smith
University of Toronto

David Washbrook
Reader in Modern South Asian History
Professorial Fellow of St Antonys College
University of Oxford

Mark Whittow
Lecturer in Modern History
Fellow of St Peter's College
University of Oxford

Beryl J. Williams
Reader in History
University of Sussex

Richard Wiltshire
Senior Lecturer in Geography
School of Oriental and African Studies
University of London

Neville Wylie
Lecturer in Modern History
Acting Director of the Scottish Centre for War Studies
University of Glasgow

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FOREWORD

There could be no more opportune time than the start of the third millennium AD to produce an entirely new atlas of world history. Not only does this symbolic (if arbitrary) moment provoke a mood of public retrospection, but the pace of global change itself demands a greater awareness of "whole world" history. More than 20 years have passed since a major new atlas of this kind was published in the English language. In that period there has been an explosion of new research into the histories of regions outside Europe and North America, and a growing awareness of how parochial our traditional approach to history has been. In this changed environment, the demand for an un-biased overview of world history has steadily grown in schools and colleges, and among the general reading public.

Several developments within the study of academic history promote the seriousness with which histories of the world are now taken. First the accumulation of knowledge about the past of different nations has engendered excessive specialization. The sheer volume of publications and data about details of the past stimulates demand from students, scholars and a wider public for guidelines, meaning and "big pictures" that world history, with its unconfined time frame and wider geographical focus, is positioned to meet.

Secondly the broadening of traditional history's central concerns (with states, warfare and diplomacy) in order to take account of modern concerns with, for example, ecology, evolutionary biology, botany, the health and wealth of populations, human rights, gender, family systems and private life, points the study of history towards comparisons between Western and non-Western cultures and histories.

Thirdly young people now arrive at universities with portfolios of know-ledge and aroused curiosities about a variety of cultures. They are less likely than their predecessors to study national let alone regional and parochial histories. Schools and universities need to provide access to the kind of historical understanding that will satisfy their interests. To nourish the cosmopolitan sensibility required for the next millennium, history needs to be widened and repositioned to bring the subject into fruitful exchange with geography and the social sciences. Barriers between archaeology, ancient, classical, medieval, early modern, contemporary and other "packages" of traditional but now anachronistic histories are being dismantled.

Unsurprisingly, the implications of "globalization" for hitherto separ-ated communities, disconnected economies and distinctive cultures have been analysed by social scientists. They serve governments who are uneasily aware that their powers to control economies and societies nominally under their jurisdiction are being eroded, both by radical improvements in the technologies for the transportation of goods and people around the world and by the vastly more efficient communications systems that diffuse commercial intelligence, political messages and cultural information between widely separated populations.

A NEW PERSPECTIVE ON WORLD HISTORY

As the world changes at an accelerated pace, for problem after problem and subject after subject, national frameworks for political action and academic enquiry are recognized as unsatisfactory. Historians are being asked for a deeper perspective on the technological, political and economic forces that are now transforming traditional frameworks for human behaviour, and reshaping personal identities around the world. Philip's *Atlas of World History* has been designed, constructed and written by a team of professional historians not only for the general reader but to help teachers of history in schools and universities to communicate that perspective to their pupils and students.

World histories cannot be taught or read without a clear comprehension of the chronologies and regional parameters within which different empires, states and peoples have evolved through time. A modern historical atlas is the ideal mode of presentation for ready reference and for the easy acquisition of basic facts upon which courses in world history can be built, delivered and studied. Such atlases unify history with geography. They "encapsulate" knowledge by illuminating the significance of locations for seminal events in world history. For example a glance at maps on pages 78 and 116-7 will immediately reveal why explorers and ships from western Europe were more likely (before the advent of steam-powered ships) to reach the Americas than sailors from China or India. More than any other factor it was probably a matter of distance and the prevailing winds on the Atlantic that precluded Asian voyages to the Americas.

Historical atlases should be accurate, accessible and display the unfurling chronology of world history in memorable maps and captions. The team of historians, cartographers and editors who collaborated in the construction of Philip's *Atlas of World History* set out to produce a popular work of reference that could be adopted for university and school courses in world history. In the United States and Canada such courses are already commonplace and the subject is now spreading in Britain, Europe, Japan and China. New textbooks appear regularly. American journals dealing with world history publish debates of how histories designed to

cover long chronologies and unconfined geographies might be as rigorous and as intellectually compelling as more orthodox histories dealing with individuals, parishes, towns, regions, countries and single continents. The editors attempted to become familiar with as many course outlines as possible.

Their plans for the atlas were informed by the ongoing, contemporary debate (largely North American) about the scale, scope and nature of world history. For example, they were aware that most "model" textbooks in world history are usually constructed around the grand themes of "connections" and "comparisons" across continents and civilizations, and that a scientifically informed appreciation of environmental, evolutionary and biological constraints on all human activity are regarded as basic to any understanding of world history.

Through its carefully designed system of cross-referencing, this atlas promotes the appreciation of "connections", "contacts" and "encounters" promoted through trade, transportation, conquest, colonization, disease and botanical exchanges and the diffusion of major religious beliefs. It also aims to facilitate "comparisons" across space and through time of the major forces at work in world history, including warfare, revolutions, state formation, religious conversion, industrial development, scientific and technological discoveries, demographic change, urbanization and migration. Histories or atlases of the world are potentially limitless in their geographical and chronological coverage. Publications in the field are inevitably selective and as William McNeill opined: "Knowing what to leave out is the hallmark of scholarship in world history".

History in its broadest context

As I write this foreword conflict escalates in the Middle East. The crisis in the Middle East features in Part 5: "The Twentieth Century", but in the atlas it is also set in the context not just of our times, but of the whole span of history. The atlas opens with "The Human Revolution: 5 million years ago to 10,000 BC" placed within an innovative opening section dealing largely with archaeological evidence for the evolution of tools and other artefacts, as well as the transition from hunting to farming in all the continents except Antarctica from around 10,000 BC.

This first section also covers connections and comparisons across the first civilizations in Mesopotamia, the Indus Valley, Egypt, China and Mesoamerica and South America as well as those later and more familiar empires of Greece, India, China and Rome. Yet the editors have also ensured that small countries (such as Korea), important but often forgotten traders and explorers (such as the Vikings), and the nomadic peoples of Central Asia, the Americas and Africa have found their place in this comprehensive atlas of world history.

Furthermore, coverage of the world wars of the 20th century, the Great Depression, the rise of communism and fascism, decolonization and the end of the Cold War and the events of the 1990s makes the atlas into a distinctive work of first references for courses in current affairs and contemporary history. Facts, brief analyses and illuminating maps of such seminal events in world history as the transition to settled agriculture, the inventions of writing and printing, the birth of religions, the Roman Empire, Song China, the discovery of the Americas, the Scientific, French and Industrial Revolutions, the foundation of the Soviet Union and of communist China are all carefully chronicled and represented on colourful maps drawn using the latest cartographic technology. Although any general atlas of world history will, and should, give prominence to such traditional, historical themes as the rise and decline of empires, states and civilizations, a serious effort has been made wherever possible in the atlas to accord proper emphasis to the communal concerns of humankind, including religion, economic welfare, trade, technology, health, the status of women and human rights.

The Philip's Atlas can be used easily to find out about a significant event (*The American Revolution*), the history of defined places and populations (*India under the Mughals 1526–1765*), religious transitions (*The Reformation and Counter Reformation in Europe 1517–1648*), or social movements on a world scale (*World Population Growth and Urbanization 1800–1914*). Nevertheless the atlas has also been designed in the context of a remarkable revival in world history, which is now underway, and which represents an exciting alternative to histories narrowly focused on the experience of national communities. World history offers chronologies, perspectives and geographical parameters which aim to attenuate the excesses of ethnicity, chauvinism and condescension. The length and breadth of an atlas of world history covering all continents, and a chronology going back twelve millennia, can work to separate the provincial from the universal, the episodic from the persistent. It can expose the decline as well as the rise of societies, nations, cultures and civilizations. In so far as this atlas succeeds in these goals, and thus contributes to the widespread aspiration for an education in world history, it can also help nurture a cosmopolitan sensibility for the new millennium.

Patrick K. O'Brien FBA
Institute of Historical Research, University of London

1 THE ANCIENT WORLD

The first humans evolved in Africa around two million years ago. By 9000 BC their descendants had spread to most parts of the globe and in some areas were beginning to practise agriculture. From around 4000 BC the first civilizations developed, initially in the Near East and India and subsequently in China, Mesoamerica and South America. In the centuries that followed, to AD 500, many states and empires rose and fell.

Some five to eight million years ago, a species of small African primates began walking upright. While there are many theories about the advantages conferred by moving on two legs rather than four, there is general agreement that the success of the hominid line (humans and their ancestors) is due in part to the adoption of this new method of locomotion. Between five and one million years ago, hominid species proliferated in East Africa and southern Africa, giving rise by 1.8 million years ago to the new genus, *Homo*, to which we ourselves belong (*map 1*).

The development by *Homo* of stone tools – and, we may presume, tools that have not survived, made of other materials such as bone and wood – was a major advance in human evolution, allowing our ancestors to engage in activities for which they lacked the physical capabilities. This ability to develop technology to overcome our physical limitations has enabled us to develop from a small and restricted population of African apes to a species that dominates every continent except Antarctica and has even reached the moon. Between 1.8 million and 300,000 years ago, members of our genus colonized much of temperate Europe and Asia as well as tropical areas, aided by their ability to use fire and create shelter. By 9000 BC the only parts of the globe which modern humans – *Homo sapiens* – had not reached were some remote islands and circumpolar regions.



1 COLONIZATION OF THE WORLD 1.8 MILLION YEARS AGO TO 10,000 BC

Area inhabited by early hominids
5 to 1 million years ago

Area colonized by early *Homo*
1.8 million to 300,000 years ago

Area colonized by modern humans
100,000 to 10,000 BC

▼ The world was not colonized in a single movement; there were at least two major episodes. In the first, between 1.8 million and 300,000 years ago, early *Homo* spread from Africa as far as China and western Europe. In the second, the descendants of early *Homo* were replaced by representatives of modern humans, *Homo sapiens*, who reached Australia by 60,000 and the Americas by 14,000 years ago. During the whole of this period the migration of humans was greatly affected by a number of ice ages, when sea levels fell to reveal land "bridges" that in later years became submerged.



▲ With the development of agriculture and settled communities there was a growing need for storage. Pottery began to be made on a wide scale in order to meet this need, but it also served as a vehicle for human artistic activity. This Maya cylindrical pottery vessel depicts players in a ballgame that was an important ritual activity throughout the ancient civilizations of Mesoamerica. A standard but as yet undeciphered text in the complex Maya hieroglyphic writing runs round the top of the vessel.

FROM HUNTING TO FARMING

In 10,000 BC the world was inhabited solely by groups who lived by hunting and gathering wild foods. Within the succeeding 8,000 years, however, much of the world was transformed (*map 2*). People in many parts of the world began to produce their own food, domesticating and selectively breeding plants and animals. Farming supported larger and more settled communities, allowing the accumulation of stored food surpluses – albeit with the counterpoised risks involved in clearing areas of plants and animals that had formerly been a source of back-up food in lean years. Agricultural communities expanded in many regions, for example colonizing Europe and South Asia, and in doing so radically changed the landscape.



▲ Rock paintings, such as these "X-ray style" figures from Nourlangie in Australia's Northern Territory, provide a fascinating record of the everyday world of hunter-gatherers. They also give some insight into the rich spiritual and mythological life of the people who created them.

FIRST CIVILIZATIONS

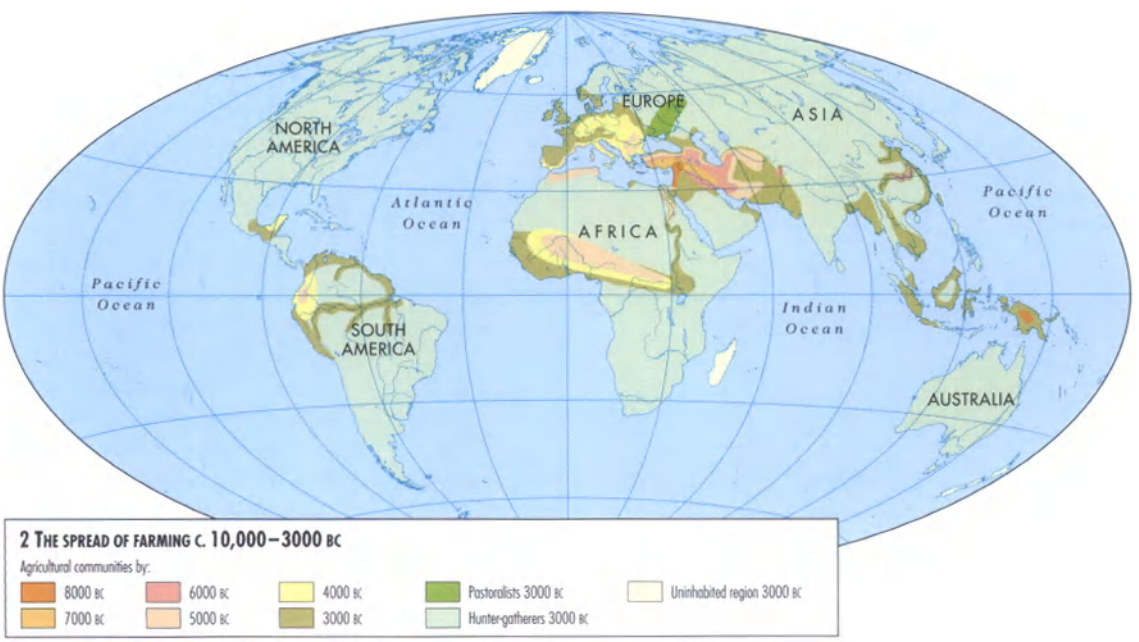
As the millennia passed there was continuing innovation in agricultural techniques and tools, with the domestication of more plants and animals and the improvement by selective breeding of those already being exploited. These developments increased productivity and allowed the colonization of new areas. Specialist pastoral groups moved into previously uninhabited, inhospitable desert regions. Swamps were drained in Mesoamerica and South America and highly productive raised fields were constructed in their place. Irrigation techniques allowed the cultivation of river valleys in otherwise arid regions, such as Mesopotamia and Egypt.

High agricultural productivity supported high population densities, and towns and cities grew up, often with monumental public architecture. However, there were also limitations in these regions, such as an unreliable climate or river regime, or a scarcity of important raw materials (such as stone), and there was often conflict between neighbouring groups. Religious or secular leaders who could organize food storage and redistribution, craft production, trade, defence and social order became increasingly powerful. These factors led to the emergence of the first civilizations in many parts of the world between around 4000 and 200 BC (*maps 3 and 4 overleaf*). A surplus of agricultural produce was used in these civilizations to support a growing number of specialists who were not engaged in food production: craftsmen, traders, priests and rulers, as well as full-time warriors – although the majority of soldiers were normally farmers.

Specialists in some societies included scribes. The development of writing proved a major advance, enabling vast quantities of human knowledge and experience to be recorded, shared and passed on. Nevertheless, in most societies literacy was confined to an elite – priests, rulers and the scribes they employed – who used it as a means of religious, political or economic control. In most parts of the world, the belief that there should be universal access to knowledge recorded in writing is a recent phenomenon.

RITUAL AND RELIGION

Although without written records it is impossible to reconstruct details of the belief systems of past societies, evidence of religious beliefs and ritual activities abounds, particularly in works of art, monumental structures and grave offerings.



◀ Farming developed in many parts of the world from around 10,000 BC. Differences in the locally available plants and animals and in local conditions gave rise to much variation between regions. Domestic animals, for example, played an important part in Old World agriculture, whereas farmers in Mesoamerica and North America relied heavily on wild animals and crops such as beans for protein. A settled lifestyle usually depended on the practice of agriculture. However, in some areas, such as the Pacific coast of North America, an abundant supply of wild resources allowed settled communities to develop without agriculture.

Ritual and religion were a powerful spur to the creation of monumental architecture by literate urban societies such as the Egyptians, Greeks and Romans, but also in smaller societies dependent on agriculture, such as the prehistoric inhabitants of Europe who built the megalithic tombs, or the moundbuilders of North America. Monuments also reflected other factors, such as a desire for prestige or to affirm territorial rights. Although such building activity implied the ability to mobilize large numbers of people, this did not necessarily require hierarchical social control; it could be achieved within the framework of a community led by elders or priests.



▲ Scenes from the life and "former lives" of Buddha (c. 563–483 BC) are among those decorating the *stupa* at Amaravati in southern India. The *stupa* dates mostly from the 2nd century AD, by which time several major religions – Hinduism, Zoroastrianism, Judaism, Buddhism and Christianity – had developed and begun to spread through Asia and Europe.

► Intensive and highly productive agriculture gave rise to civilized societies in Mesopotamia, Egypt and northern India in the 4th and 3rd millennia BC and in China by 1700 BC.



3 CIVILIZATIONS C. 3000–1700 BC

► Between 1200 and 500 BC civilized societies were established in the Americas. By this time the early states of Eurasia and Africa had declined and been replaced by others, such as the Persian Empire, Minoan and Mycenaean Greece and the Zhou state in China.



4 CIVILIZATIONS C. 500–200 BC

Concern with the proper disposal of the dead was displayed from Neanderthal times, more than 50,000 years ago. In the burial or other treatment of the body regarded as appropriate (such as cremation or exposure), the dead were often accompanied by grave offerings. These could range from food or small items of personal dress, to large numbers of sacrificed relatives or retainers as in tombs dating from the 3rd millennium BC in Egypt and the 2nd millennium BC in Shang China. The offerings might be related to life after death, for which the deceased needed to be equipped, but also frequently reflected aspects of the dead person's social position in life.



◄ New regions became caught up in the expansion of states: Korea and parts of Central Asia fell to the Chinese Han Empire, Europe was swept up by the Roman Empire, and the North American southwest came under the cultural influence of Mesoamerican states. Elsewhere, however, farmers, herders and hunter-gatherers continued their traditional lifestyle, affected to varying degrees by their civilized neighbours, who regarded them as "barbarians". Such "barbarians" could turn the tide of empires: Central Asian nomads were the periodic scourge of West, South and East Asia for thousands of years, and Germanic confederacies, with Central Asians, brought down the Western Roman Empire in the middle of the 1st millennium AD.

Grave offerings often provide valuable clues about past social organization. They also point to the important part played by artisans in the development of civilized communities, in particular producing prestige items for use by the elite and manufactured goods to be traded in exchange for vital raw materials. In developed agricultural societies, craft production was unlikely to be a full-time pursuit for more than a handful of individuals, but this did not prevent high standards being reached in many communities.

Unlike pottery, which was made by the majority of settled communities, and stone, used for tools worldwide from very early times, metalworking did not develop in all parts of the globe, due in part to the distribution of ores. Initially metal artefacts tended to be prestige objects, used to demonstrate individual or community status, but metal was soon used for producing tools as well. The development of techniques for working iron, in particular, was a major breakthrough, given the abundance and widespread distribution of iron ore.

STATES AND EMPIRES

By about 500 BC ironworking was well established in Europe, West and South Asia, and in parts of East Asia and Africa. States had developed in most of these regions at least a thousand years before, but for a variety of reasons the focal areas of these entities had changed over the course of time (*map 4*). The formerly fertile lower reaches of the Euphrates, cradle of the Mesopotamian civilization, had suffered salination, and so the focus had shifted north to the competing Assyrian and Babylonian empires. In India the primary civilization had emerged along the Indus river system; after its fall, the focus of power and prosperity shifted to the Ganges Valley, which by the 3rd century BC was the centre of the Mauryan Empire.

Europe was also developing native states, and by the 1st century AD much of Europe and adjacent regions of Asia and Africa were united through military conquest by the Romans. The rise and expansion of the far-reaching Roman Empire was paralleled in the east by that of the equally vast Chinese Han Empire (*map 5*).

Military conquest was not, however, the only means by which large areas were united. The Andean region, for example, was dominated in the 1st millennium BC by the Chavin culture, seemingly related to a widely shared religious cult centred on a shrine at Chavin de Huantar. A complex interplay of political, economic, religious and social factors determined the pattern of the rise and fall of states.

On the fringes of the human world, pioneers continued to colonize new areas, developing ways of life to enable them to settle in the circumpolar regions and the deserts of Arabia and to venture huge distances across uncharted waters to settle on the most remote Pacific islands. By AD 500 the Antarctic was the only continent still unpeopled.

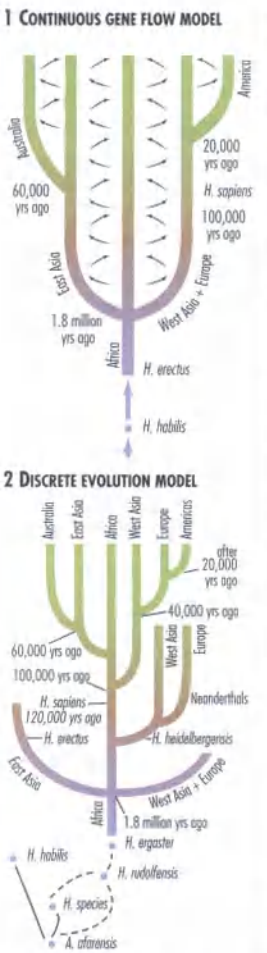


◀ The civilizations of the ancient world provided a milieu in which the sciences and technology thrived. The Babylonians, Indians and Greeks, for example, developed mathematics and astronomical knowledge to a high level, while the Chinese pioneered advances in a number of fields, among them metallurgy and mining technology. The Romans were also skilled innovators, particularly in engineering, where in the public domain they built magnificent roads and aqueducts, such as the Pont du Gard in France, pictured here.



▼ The burials of important people were often lavishly furnished with spectacular works of craftsmanship. The body of Princess Dou Wan of the Han kingdom of Zhongshan in China was buried in the 2nd century BC in this suit made of jade plaques bound together with gold thread. In Chinese belief, jade was linked to immortality, and suits such as this were intended to preserve the body of the deceased.

THE HUMAN REVOLUTION: 5 MILLION YEARS AGO TO 10,000 BC



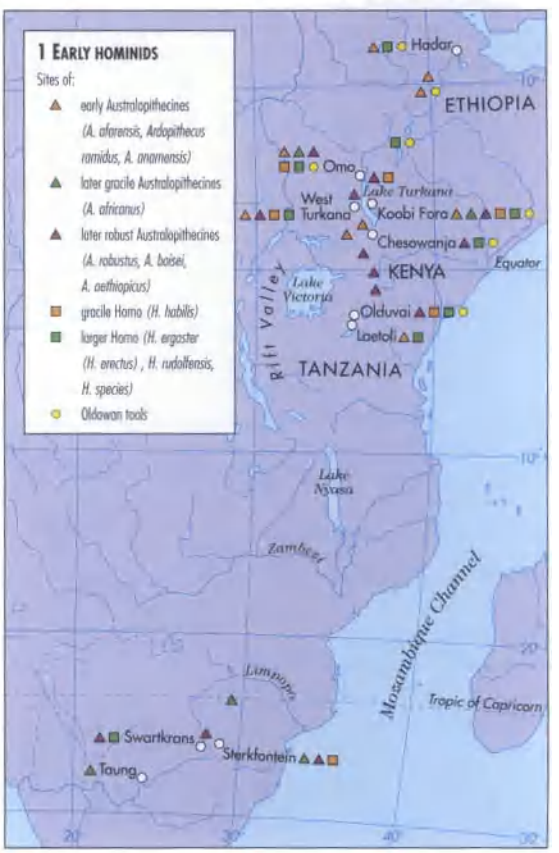
▲ Some experts believe that modern humans evolved from the early hominids in parallel in Africa, Asia and Europe (1). However, it is more generally accepted that they originated in Africa and then spread – at the expense of other hominid species (2).

Traces of the earliest ancestors of humans, the Australopithecines, have been found in Africa, dating from between five and two million years ago when the forests had given way in places to more open savanna (*map 1*). A line of footprints discovered at Laetoli is vivid evidence that these now extinct early hominids (human ancestors belonging to the genera *Australopithecus* and *Homo*) walked upright. Hominid fossils from this remote period are rare, since the creatures themselves were not numerous. The remains that have been found probably belong to different species: some, such as *A. robustus* and *A. boisei*, lived on plant material; others, such as the smaller *A. africanus*, ate a more varied diet. By two million years ago the hominids included *Homo habilis*, small creatures whose diet probably included kills scavenged from carnivores. Unlike their Australopithecine cousins, *H. habilis* had begun to manufacture stone tools (called "Oldowan" after the key site of Olduvai), roughly chipped to form a serviceable edge for slicing through hide, digging and other activities which these small hominids could not perform with their inadequate teeth and nails. These developments, along with physical adaptation, were crucial in the amazing success of humans compared with other animal species.

THE MOVE INTO TEMPERATE REGIONS

By 1.8 million years ago this success was already becoming apparent in the rapid spread of hominids well outside their original tropical home, into temperate regions as far afield as East Asia (*map 2*). This move was made possible by a number of developments. Hominids began to make new and more efficient tools, including the multipurpose handaxe, which extended their physical capabilities. A substantial increase in body size allowed representatives of *Homo* to compete more successfully with other scavengers, and by 500,000 years ago our ancestors were hunting as well as scavenging, using wooden spears and probably fire. Fire was also important in providing warmth, light and protection against predators, and for cooking food, thus making it easier to chew and digest. To cope with the temperate climate, hominids used caves and rock shelters such as those found at the famous Chinese site of Zhoukoudian.

There had been a gradual cooling of the global climate, with ice sheets developing in the Arctic by 2.4 million years ago. Around 900,000 years ago this process had accelerated, giving rise to a pattern of short ice ages approximately every 100,000 years. These ice ages were interspersed with short phases of temperatures similar to or higher than those of today, and much longer periods of intermediate temperatures. The pattern of ice advance and retreat had a major effect not only on the distribution of hominids and other mammals but also on the preservation of their fossils, so the picture that we have today is at best partial. During warm periods, hominids penetrated as far north as southern England; in cooler periods, sea levels fell and many coastal areas that are now submerged became habitable.



▲ Many hominid species flourished in sub-Saharan Africa between five and one million years ago, but most died out. Modern humans are the only surviving descendants.

► The last of the inhabited continents to be colonized by hominids was South America, probably between 14,000 and 11,000 years ago.





▲ Until recently the immediate descendants of *Homo habilis* were all classified as *Homo erectus*, but it now seems more probable that there were a number of roughly contemporary hominid species: *H. ergaster* in Africa, *H. erectus* in East Asia and *H. heidelbergensis* in Europe. The paucity of hominid fossils makes their classification extremely difficult, and there are major and frequent changes in the interpretation of the limited evidence.

The emergence of modern humans

Around 100,000 years ago two hominid species were living in the eastern Mediterranean region. One was the Asian representative of the Neanderthals (*H. neanderthalensis*) – descended from *H. heidelbergensis* – who inhabited Europe and West Asia from some time after 200,000 BC; the other was an early form of *Homo sapiens* (modern humans) who had first appeared some 20,000 years earlier in southern Africa. By 40,000 BC modern humans were to be found throughout the previously inhabited world – Africa, Asia and Europe – and in Australia (*map 3*).

Opinions are divided as to how this came about. One school of thought holds that the descendants of the first hominids to colonize these various regions had evolved in parallel (*diagram 1*); there was continuous gene flow between adjacent regions, spreading adaptations and changes throughout the hominid world but with regional differences also present, as in the modern races. This view sees the emergence of modern humans as a global phenomenon.

The alternative and more generally accepted view is that the original colonists developed into different regional species (*diagram 2*). Modern humans emerged in Africa and were able to spread at the expense of other hominids, progressively colonizing West Asia by 100,000 BC, East Asia and Australia by 60,000 BC and Europe by 40,000 BC. Whether they interbred with the hominids they displaced or simply extinguished them is unclear, but almost certainly *Homo sapiens* was the only surviving hominid by about 30,000 BC.

From Asia modern humans moved into the Americas, crossing the Bering Strait during an ice age when the land bridge of Beringia was exposed, and migrating southwards later. The date of this colonization is still hotly debated, but the earliest incontrovertible evidence of humans in the Americas south of the glaciated area comes after the ice sheets began to retreat – about 14,000 years ago.

Cultural development

Early modern humans and their Neanderthal contemporaries used similar tools and seem to have been culturally related. However, although Neanderthals and even earlier hominids may have communicated with sounds to some extent, *H. sapiens* was the first hominid to be able to communicate in a fully developed spoken language. This was a critical development, making possible detailed planning and discussion of group activities and interactions and, more importantly, allowing the knowledge acquired through individual experience to be shared and transmitted from generation to generation.

From about 100,000 years ago many aspects of human consciousness and aesthetic sense began to evolve, as evidenced by the finely shaped and consciously planned stone tools of both Neanderthals and modern humans, and by the beginning of burial. The emergence of human consciousness becomes ever more apparent in the art that dates from about 35,000 BC, and very probably earlier in Australia. Archaeologists have found exquisite figurines depicting both humans and animals, as well as magnificent animal and abstract paintings and engravings on the walls of caves and rock shelters. The most famous of these finds are in southern France and adjacent Spain, but early art has been found all over the world, with fine concentrations in Australia, Africa and Russia.

FROM HUNTING TO FARMING 12,000 BC–AD 500 *pages 18–27*

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