

# **The Worst Mistake in the History of the Human Race (1987)**

**By Jared Diamond**

*University of California at Los Angeles Medical School*

To science we owe dramatic changes in our smug self-image. Astronomy taught us that our earth isn't the center of the universe but merely one of billions of heavenly bodies. From biology we learned that we weren't specially created by God but evolved along with millions of other species. Now archaeology is demolishing another sacred belief: that human history over the past million years has been a long tale of progress. In particular, recent discoveries suggest that the adoption of agriculture, supposedly our most decisive step toward a better life, was in many ways a catastrophe from which we have never recovered. With agriculture came the gross social and sexual inequality, the disease and despotism, that curse our existence.

Progressivists claim we're better off in almost every respect than people of the Middle Ages, who in turn had it easier than cavemen, who in turn were better off than apes. Just count our advantages. We enjoy the most abundant and varied foods, the best tools and material goods, some of the longest and healthiest lives, in history. Most of us are safe from starvation and predators. We get our energy from oil and machines, not from our sweat. Who among us would trade his life for that of a medieval peasant, a caveman, or an ape?

For most of our history we supported ourselves by hunting and gathering: we hunted wild animals and foraged for wild plants. It's a life that philosophers have traditionally regarded as nasty, brutish, and short. Since no food is grown and little is stored, there is (in this view) no respite from the struggle that starts anew each day to find wild foods and avoid starving. Our escape from this misery was facilitated only 10,000 years ago, when in different parts of the world people began to domesticate plants and animals. The agricultural revolution spread until today it's nearly universal and few tribes of hunter-gatherers survive.

The progressivist argument states that hunter-gatherers adopted agriculture because it is an efficient way to get more food for less work. Planted crops yield far more tons per acre than roots and berries. The progressivist party line sometimes even goes so far as to credit agriculture with the remarkable flowering of art that has taken place over the past few thousand years. Since crops can be stored, and since it takes less time to pick food from a garden than to find it in the wild, agriculture gave us free time that hunter-gatherers never had. Thus it was agriculture that enabled us to build the Parthenon and compose the B-minor Mass.

But how do you show that the lives of people 10,000 years ago got better when they abandoned hunting and gathering for farming? Here's one example of an indirect test: Are twentieth century hunter-gatherers really worse off than farmers? Scattered throughout the world, several dozen groups of so-called primitive people, like the Kalahari bushmen, continue to support themselves that way. It turns out that these people have plenty of leisure time, sleep a good deal, and work less hard than their farming neighbors. For instance, the average time devoted each week to obtaining food is only 12

to 19 hours for one group of Bushmen, 14 hours or less for the Hadza nomads of Tanzania. One Bushman, when asked why he hadn't emulated neighboring tribes by adopting agriculture, replied, "Why should we, when there are so many mongongo nuts in the world?"

While farmers concentrate on high-carbohydrate crops like rice and potatoes, the mix of wild plants and animals in the diets of surviving hunter-gatherers provides more protein and a better balance of other nutrients. In one study, the Bushmen's average daily food intake (during a month when food was plentiful) was 2,140 calories and 93 grams of protein, considerably greater than the recommended daily allowance for people of their size. It's almost inconceivable that Bushmen, who eat 75 or so wild plants, could die of starvation the way hundreds of thousands of Irish farmers and their families did during the potato famine of the 1840s.

Paleopathologists study the remains of ancient hunter gatherers to learn more about their lifestyles. For example, archaeologists in the Chilean deserts found well preserved mummies whose medical conditions at time of death could be determined by autopsy. And feces of long-dead Indians who lived in dry caves in Nevada remain sufficiently well preserved to be examined for hookworm and other parasites.

Usually the only human remains available for study are skeletons, but even these offer a surprising amount of information. To begin with, a skeleton reveals its owner's sex, weight, and approximate age. Paleopathologists can also calculate growth rates by measuring bones of people of different ages, examine teeth for enamel defects (signs of childhood malnutrition), and recognize scars left on bones by anemia, tuberculosis, leprosy, and other diseases.

One straightforward example of what paleopathologists have learned from skeletons concerns historical changes in height. Skeletons from Greece and Turkey show that the average height of hunter-gatherers toward the end of the ice ages was a generous 5' 9" for men, 5' 5" for women. With the adoption of agriculture, height crashed, and by 3000 B. C. had reached a low of only 5' 3" for men, 5' for women. By classical times heights were very slowly on the rise again, but modern Greeks and Turks have still not regained the average height of their distant ancestors.

Another example of paleopathology at work is the study of Indian skeletons from burial mounds in the Illinois and Ohio river valleys. At Dickson Mounds, located near the confluence of the Spoon and Illinois rivers, archaeologists have excavated some 800 skeletons that paint a picture of the health changes that occurred when a hunter-gatherer culture gave way to intensive maize farming around A. D. 1150. Studies by George Armelagos and his colleagues then at the University of Massachusetts show these early farmers paid a price for their new-found livelihood. Compared to the hunter-gatherers who preceded them, the farmers had a nearly 50 percent increase in enamel defects indicative of malnutrition, a fourfold increase in iron-deficiency anemia (evidenced by a bone condition called porotic hyperostosis), a threefold rise in bone lesions reflecting infectious disease in general, and an increase in degenerative conditions of the spine, probably reflecting a lot of hard physical labor. "Life expectancy at birth in the pre-agricultural community was about twenty-six

years," says Armelagos, "but in the post-agricultural community it was nineteen years. So these episodes of nutritional stress and infectious disease were seriously affecting their ability to survive."

The evidence suggests that the Indians at Dickson Mounds, like many other primitive peoples, took up farming not by choice but from necessity in order to feed their constantly growing numbers. "I don't think most hunter-gatherers farmed until they had to, and when they switched to farming they traded quality for quantity," says Mark Cohen of the State University of New York at Plattsburgh.

There are at least three sets of reasons to explain the findings that agriculture was bad for health. First, hunter-gatherers enjoyed a varied diet, while early farmers obtained most of their food from one or a few starchy crops. The farmers gained cheap calories at the cost of poor nutrition, (today just three high-carbohydrate plants -- wheat, rice, and corn -- provide the bulk of the calories consumed by the human species, yet each one is deficient in certain vitamins or amino acids essential to life.) Second, because of dependence on a limited number of crops, farmers ran the risk of starvation if one crop failed. Finally, the mere fact that agriculture encouraged people to clump together in crowded societies, many of which then carried on trade with other crowded societies, led to the spread of parasites and infectious disease. Epidemics couldn't take hold when populations were scattered in small bands that constantly shifted camp. Tuberculosis and diarrheal disease had to await the rise of farming, measles and bubonic plague the appearance of large cities.

Besides malnutrition, starvation, and epidemic diseases, farming helped bring another curse upon humanity: deep class divisions. Hunter-gatherers have little or no stored food, and no concentrated food sources, like an orchard or a herd of cows: they live off the wild plants and animals they obtain each day. Therefore, there can be no kings, no class of social parasites who grow fat on food seized from others. Only in a farming population could a healthy, non-producing elite set itself above the disease-ridden masses. Skeletons from Greek tombs at Mycenae c. 1500 B. C. suggest that royals enjoyed a better diet than commoners, since the royal skeletons were two or three inches taller and had better teeth (on the average, one instead of six cavities or missing teeth). Among Chilean mummies from c. A. D. 1000, the elite were distinguished not only by ornaments and gold hair clips but also by a fourfold lower rate of bone lesions caused by disease.

Similar contrasts in nutrition and health persist on a global scale today. To people in rich countries like the U.S., it sounds ridiculous to extol the virtues of hunting and gathering. But Americans are an elite, dependent on oil and minerals that must often be imported from countries with poorer health and nutrition. If one could choose between being a peasant farmer in Ethiopia or a bushman gatherer in the Kalahari, which do you think would be the better choice?

Farming may have encouraged inequality between the sexes, as well. Freed from the need to transport their babies during a nomadic existence, and under pressure to produce more hands to till the fields, farming women tended to have more frequent pregnancies than their hunter-gatherer counterparts -- with consequent drains on their health. Among the Chilean mummies for example,

more women than men had bone lesions from infectious disease. Women in agricultural societies were sometimes made beasts of burden.

Thus with the advent of agriculture and elite became better off, but most people became worse off. Instead of accepting the progressivist hypothesis that we chose agriculture because it was good for us, we must ask how we got trapped by it despite its pitfalls.

One answer boils down to the adage "Might makes right." Farming could support many more people than hunting, albeit with a poorer quality of life. (Population densities of hunter-gatherers are rarely over one person per ten square miles, while farmers average 100 times that.) Partly, this is because a field planted entirely in edible crops lets one feed far more mouths than a forest with scattered edible plants. Groups that adopted agriculture outbred and then drove off or killed the groups that chose to remain hunter-gatherers, because a hundred malnourished farmers can still outfight one healthy hunter.

Thus, archaeologists studying the rise of farming have reconstructed a crucial stage at which we made the worst mistake in human history. Forced to choose between limiting population or trying to increase food production, we chose the latter and ended up with starvation, warfare, and tyranny.

Hunter-gatherers practiced the most successful and longest-lasting lifestyle in human history. In contrast, we're still struggling with the mess into which agriculture has tumbled us, and it's unclear whether we can solve it. Suppose that an archaeologist who had visited from outer space were trying to explain human history to his fellow spacelings. He might illustrate the results of his digs by a 24-hour clock on which one hour represents 100,000 years of real past time. If the history of the human race began at midnight, then we would now be almost at the end of our first day. We lived as hunter-gatherers for nearly the whole of that day, from midnight through dawn, noon, and sunset. Finally, at 11:54 p. m. we adopted agriculture. As our second midnight approaches, will the plight of famine-stricken peasants gradually spread to engulf us all? Or will we somehow achieve those seductive blessings that we imagine behind agriculture's glittering facade, and that have so far eluded us.