

2

The Tree of Knowledge

IN THE PREVIOUS CHAPTER WE SAW THAT although Sapiens had already populated East Africa 150,000 years ago, they began to overrun the rest of planet Earth and drive the other human species to extinction only about 70,000 years ago. In the intervening millennia, even though these archaic Sapiens looked just like us and their brains were as big as ours, they did not enjoy any marked advantage over other human species, did not produce particularly sophisticated tools, and did not accomplish any other special feats.

In fact, in the first recorded encounter between Sapiens and Neanderthals, the Neanderthals won. About 100,000 years ago, some Sapiens groups migrated north to the Levant, which was Neanderthal territory, but failed to secure a firm footing. It might have been due to nasty natives, an inclement climate, or unfamiliar local parasites. Whatever the reason, the Sapiens eventually retreated, leaving the Neanderthals as masters of the Middle East.

This poor record of achievement has led scholars to speculate that the internal structure of the brains of these Sapiens was probably different from ours. They looked like us, but their cognitive abilities – learning, remembering, communicating – were far more limited. Teaching such an ancient Sapiens English, persuading him of the truth of Christian dogma, or getting him to understand the theory of evolution would probably have been hopeless undertakings.

Conversely, we would have had a very hard time learning his language and understanding his way of thinking.

But then, beginning about 70,000 years ago, *Homo sapiens* started doing very special things. Around that date Sapiens bands left Africa for a second time. This time they drove the Neanderthals and all other human species not only from the Middle East, but from the face of the earth. Within a remarkably short period, Sapiens reached Europe and East Asia. About 45,000 years ago, they somehow crossed the open sea and landed in Australia – a continent hitherto untouched by humans. The period from about 70,000 years ago to about 30,000 years ago witnessed the invention of boats, oil lamps, bows and arrows and needles (essential for sewing warm clothing). The first objects that can reliably be called art date from this era (see the Stadel lion-man on page 25), as does the first clear evidence for religion, commerce and social stratification.

Most researchers believe that these unprecedented accomplishments were the product of a revolution in Sapiens' cognitive abilities. They maintain that the people who drove the Neanderthals to extinction, settled Australia, and carved the Stadel lion-man were as intelligent, creative and sensitive as we are. If we were to come across the artists of the Stadel Cave, we could learn their language and they ours. We'd be able to explain to them everything we know – from the adventures of Alice in Wonderland to the paradoxes of quantum physics – and they could teach us how their people view the world.

The appearance of new ways of thinking and communicating, between 70,000 and 30,000 years ago, constitutes the Cognitive Revolution. What caused it? We're not sure. The most commonly believed theory argues that accidental genetic mutations changed the inner wiring of the brains of Sapiens, enabling them to think in unprecedented ways and to communicate using an altogether new type of language. We might call it the Tree of Knowledge mutation. Why did it occur in Sapiens DNA rather than in that

of Neanderthals? It was a matter of pure chance, as far as we can tell. But it's more important to understand the consequences of the Tree of Knowledge mutation than its causes. What was so special about the new Sapiens language that it enabled us to conquer the world?*

It was not the first language. Every animal has some kind of language. Even insects, such as bees and ants, know how to communicate in sophisticated ways, informing one another of the whereabouts of food. Neither was it the first vocal language. Many animals, including all ape and monkey species, have vocal languages. For example, green monkeys use calls of various kinds to communicate. Zoologists have identified one call that means 'Careful! An eagle!' A slightly different call warns 'Careful! A lion!' When researchers played a recording of the first call to a group of monkeys, the monkeys stopped what they were doing and looked upwards in fear. When the same group heard a recording of the second call, the lion warning, they quickly scrambled up a tree. Sapiens can produce many more distinct sounds than green monkeys, but whales and elephants have equally impressive abilities. A parrot can say anything Albert Einstein could say, as well as mimicking the sounds of phones ringing, doors slamming and sirens wailing. Whatever advantage Einstein had over a parrot, it wasn't vocal. What, then, is so special about our language?

The most common answer is that our language is amazingly supple. We can connect a limited number of sounds and signs to produce an infinite number of sentences, each with a distinct meaning. We can thereby ingest, store and communicate a prodigious amount of information about the surrounding world. A green monkey can yell to its comrades, 'Careful! A lion!' But a modern

* Here and in the following pages, when speaking about Sapiens language, I refer to the basic linguistic abilities of our species and not to a particular dialect. English, Hindi and Chinese are all variants of Sapiens language. Apparently, even at the time of the Cognitive Revolution, different Sapiens groups had different dialects.

human can tell her friends that this morning, near the bend in the river, she saw a lion tracking a herd of bison. She can then describe the exact location, including the different paths leading to the area. With this information, the members of her band can put their heads together and discuss whether they should approach the river, chase away the lion, and hunt the bison.

A second theory agrees that our unique language evolved as a means of sharing information about the world. But the most important information that needed to be conveyed was about humans, not about lions and bison. Our language evolved as a way of gossiping.



4. An ivory figurine of a 'lion-man' (or 'lioness-woman') from the Stadel Cave in Germany (c.32,000 years ago). The body is human, but the head is leonine. This is one of the first indisputable examples of art, and probably of religion, and of the ability of the human mind to imagine things that do not really exist.

According to this theory *Homo sapiens* is primarily a social animal. Social cooperation is our key for survival and reproduction. It is not enough for individual men and women to know the whereabouts of lions and bison. It's much more important for them to know who in their band hates whom, who is sleeping with whom, who is honest, and who is a cheat.

The amount of information that one must obtain and store in order to track the ever-changing relationships of even a few dozen individuals is staggering. (In a band of fifty individuals, there are 1,225 one-on-one relationships, and countless more complex social combinations.) All apes show a keen interest in such social information, but they have trouble gossiping effectively. Neanderthals and archaic *Homo sapiens* probably also had a hard time talking behind each other's backs – a much maligned ability which is in fact essential for cooperation in large numbers. The new linguistic skills that modern Sapiens acquired about seventy millennia ago enabled them to gossip for hours on end. Reliable information about who could be trusted meant that small bands could expand into larger bands, and Sapiens could develop tighter and more sophisticated types of cooperation.¹

The gossip theory might sound like a joke, but numerous studies support it. Even today the vast majority of human communication – whether in the form of emails, phone calls or newspaper columns – is gossip. It comes so naturally to us that it seems as if our language evolved for this very purpose. Do you think that history professors chat about the reasons for the First World War when they meet for lunch, or that nuclear physicists spend their coffee breaks at scientific conferences talking about quarks? Sometimes. But more often, they gossip about the professor who caught her husband cheating, or the quarrel between the head of the department and the dean, or the rumours that a colleague used his research funds to buy a Lexus. Gossip usually focuses on wrongdoings. Rumour-mongers are the original fourth estate,

journalists who inform society about and thus protect it from cheats and freeloaders.

Most likely, both the gossip theory and the there-is-a-lion-near-the-river theory are valid. Yet the truly unique feature of our language is not its ability to transmit information about men and lions. Rather, it's the ability to transmit information about things that do not exist at all. As far as we know, only Sapiens can talk about entire kinds of entities that they have never seen, touched or smelled.

Legends, myths, gods and religions appeared for the first time with the Cognitive Revolution. Many animals and human species could previously say, 'Careful! A lion!' Thanks to the Cognitive Revolution, *Homo sapiens* acquired the ability to say, 'The lion is the guardian spirit of our tribe.' This ability to speak about fictions is the most unique feature of Sapiens language.

It's relatively easy to agree that only *Homo sapiens* can speak about things that don't really exist, and believe six impossible things before breakfast. You could never convince a monkey to give you a banana by promising him limitless bananas after death in monkey heaven. But why is it important? After all, fiction can be dangerously misleading or distracting. People who go to the forest looking for fairies and unicorns would seem to have less chance of survival than people who go looking for mushrooms and deer. And if you spend hours praying to non-existing guardian spirits, aren't you wasting precious time, time better spent foraging, fighting and fornicating?

But fiction has enabled us not merely to imagine things, but to do so *collectively*. We can weave common myths such as the biblical creation story, the Dreamtime myths of Aboriginal Australians, and the nationalist myths of modern states. Such myths give Sapiens the unprecedented ability to cooperate flexibly in large numbers. Ants and bees can also work together in huge numbers, but they do so in a very rigid manner and only with close relatives. Wolves and chimpanzees cooperate far more flexibly than ants, but they can do so only with

small numbers of other individuals that they know intimately. Sapiens can cooperate in extremely flexible ways with countless numbers of strangers. That's why Sapiens rule the world, whereas ants eat our leftovers and chimps are locked up in zoos and research laboratories.

The Legend of Peugeot

Our chimpanzee cousins usually live in small troops of several dozen individuals. They form close friendships, hunt together and fight shoulder to shoulder against baboons, cheetahs and enemy chimpanzees. Their social structure tends to be hierarchical. The dominant member, who is almost always a male, is termed the 'alpha male'. Other males and females exhibit their submission to the alpha male by bowing before him while making grunting sounds, not unlike human subjects kowtowing before a king. The alpha male strives to maintain social harmony within his troop. When two individuals fight, he will intervene and stop the violence. Less benevolently, he might monopolise particularly coveted foods and prevent lower-ranking males from mating with the females.

When two males are contesting the alpha position, they usually do so by forming extensive coalitions of supporters, both male and female, from within the group. Ties between coalition members are based on intimate daily contact – hugging, touching, kissing, grooming and mutual favours. Just as human politicians on election campaigns go around shaking hands and kissing babies, so aspirants to the top position in a chimpanzee group spend much time hugging, back-slapping and kissing baby chimps. The alpha male usually wins his position not because he is physically stronger, but because he leads a large and stable coalition. These coalitions play a central part not only during overt struggles for the alpha position, but in almost all day-to-day activities. Members of a coalition spend more time together, share food, and help one another in times of trouble.

There are clear limits to the size of groups that can be formed and maintained in such a way. In order to function, all members of a group must know each other intimately. Two chimpanzees who have never met, never fought, and never engaged in mutual grooming will not know whether they can trust one another, whether it would be worthwhile to help one another, and which of them ranks higher. Under natural conditions, a typical chimpanzee troop consists of about twenty to fifty individuals. As the number of chimpanzees in a troop increases, the social order destabilises, eventually leading to a rupture and the formation of a new troop by some of the animals. Only in a handful of cases have zoologists observed groups larger than a hundred. Separate groups seldom cooperate, and tend to compete for territory and food. Researchers have documented prolonged warfare between groups, and even one case of 'genocidal' activity in which one troop systematically slaughtered most members of a neighbouring band.²

Similar patterns probably dominated the social lives of early humans, including archaic *Homo sapiens*. Humans, like chimps, have social instincts that enabled our ancestors to form friendships and hierarchies, and to hunt or fight together. However, like the social instincts of chimps, those of humans were adapted only for small intimate groups. When the group grew too large, its social order destabilised and the band split. Even if a particularly fertile valley could feed 500 archaic Sapiens, there was no way that so many strangers could live together. How could they agree who should be leader, who should hunt where, or who should mate with whom?

In the wake of the Cognitive Revolution, gossip helped *Homo sapiens* to form larger and more stable bands. But even gossip has its limits. Sociological research has shown that the maximum 'natural' size of a group bonded by gossip is about 150 individuals. Most people can neither intimately know, nor gossip effectively about, more than 150 human beings.

Even today, a critical threshold in human organisations falls somewhere around this magic number. Below this threshold,

communities, businesses, social networks and military units can maintain themselves based mainly on intimate acquaintance and rumour-mongering. There is no need for formal ranks, titles and law books to keep order.³ A platoon of thirty soldiers or even a company of a hundred soldiers can function well on the basis of intimate relations, with a minimum of formal discipline. A well-respected sergeant can become 'king of the company' and exercise authority even over commissioned officers. A small family business can survive and flourish without a board of directors, a CEO or an accounting department.

But once the threshold of 150 individuals is crossed, things can no longer work that way. You cannot run a division with thousands of soldiers the same way you run a platoon. Successful family businesses usually face a crisis when they grow larger and hire more personnel. If they cannot reinvent themselves, they go bust.

How did *Homo sapiens* manage to cross this critical threshold, eventually founding cities comprising tens of thousands of inhabitants and empires ruling hundreds of millions? The secret was probably the appearance of fiction. Large numbers of strangers can cooperate successfully by believing in common myths.

Any large-scale human cooperation – whether a modern state, a medieval church, an ancient city or an archaic tribe – is rooted in common myths that exist only in people's collective imagination. Churches are rooted in common religious myths. Two Catholics who have never met can nevertheless go together on crusade or pool funds to build a hospital because they both believe that God was incarnated in human flesh and allowed Himself to be crucified to redeem our sins. States are rooted in common national myths. Two Serbs who have never met might risk their lives to save one another because both believe in the existence of the Serbian nation, the Serbian homeland and the Serbian flag. Judicial systems are rooted in common legal myths. Two lawyers who have never met can nevertheless combine efforts to defend a complete stranger because

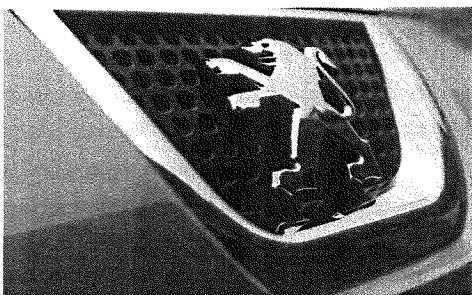
they both believe in the existence of laws, justice, human rights – and the money paid out in fees.

Yet none of these things exists outside the stories that people invent and tell one another. There are no gods in the universe, no nations, no money, no human rights, no laws and no justice outside the common imagination of human beings.

People easily understand that 'primitives' cement their social order by believing in ghosts and spirits, and gathering each full moon to dance together around the campfire. What we fail to appreciate is that our modern institutions function on exactly the same basis. Take for example the world of business corporations. Modern business-people and lawyers are, in fact, powerful sorcerers. The principal difference between them and tribal shamans is that modern lawyers tell far stranger tales. The legend of Peugeot affords us a good example.

An icon that somewhat resembles the Stadel lion-man appears today on cars, trucks and motorcycles from Paris to Sydney. It's the hood ornament that adorns vehicles made by Peugeot, one of the oldest and largest of Europe's carmakers. Peugeot began as a small family business in the village of Valentigney, just 300 kilometres from the Stadel Cave. Today the company employs about 200,000 people worldwide, most of whom are complete strangers to each other. These strangers cooperate so effectively that in 2008 Peugeot produced more than 1.5 million automobiles, earning revenues of about €55 billion.

In what sense can we say that Peugeot SA (the company's official name) exists? There are many Peugeot vehicles, but these are obviously not the company. Even if every Peugeot in the world were simultaneously junked and sold for scrap metal, Peugeot SA would not disappear. It would continue to manufacture new cars and issue its annual report. The company owns factories, machinery and showrooms, and employs mechanics, accountants and secretaries, but all these together do not comprise Peugeot. A disaster might kill every single one of Peugeot's employees, and go on to destroy



5. The Peugeot Lion

all of its assembly lines and executive offices. Even then, the company could borrow money, hire new employees, build new factories and buy new machinery. Peugeot has managers and shareholders, but neither do they constitute the company. All the managers could be dismissed and all its shares sold, but the company itself would remain intact.

It doesn't mean that Peugeot SA is invulnerable or immortal. If a judge were to mandate the dissolution of the company, its factories would remain standing and its workers, accountants, managers and shareholders would continue to live – but Peugeot SA would immediately vanish. In short, Peugeot SA seems to have no essential connection to the physical world. Does it really exist?

Peugeot is a figment of our collective imagination. Lawyers call this a 'legal fiction'. It can't be pointed at; it is not a physical object. But it exists as a legal entity. Just like you or me, it is bound by the laws of the countries in which it operates. It can open a bank account and own property. It pays taxes, and it can be sued and even prosecuted separately from any of the people who own or work for it.

Peugeot belongs to a particular genre of legal fictions called 'limited liability companies'. The idea behind such companies is among humanity's most ingenious inventions. *Homo sapiens* lived for untold millennia without them. During most of recorded history property could be owned only by flesh-and-blood humans, the kind that

stood on two legs and had big brains. If in thirteenth-century France Jean set up a wagon-manufacturing workshop, he himself was the business. If a wagon he'd made broke down a week after purchase, the disgruntled buyer would have sued Jean personally. If Jean had borrowed 1,000 gold coins to set up his workshop and the business failed, he would have had to repay the loan by selling his private property – his house, his cow, his land. He might even have had to sell his children into servitude. If he couldn't cover the debt, he could be thrown in prison by the state or enslaved by his creditors. He was fully liable, without limit, for all obligations incurred by his workshop.

If you had lived back then, you would probably have thought twice before you opened an enterprise of your own. And indeed this legal situation discouraged entrepreneurship. People were afraid to start new businesses and take economic risks. It hardly seemed worth taking the chance that their families could end up utterly destitute.

This is why people began collectively to imagine the existence of limited liability companies. Such companies were legally independent of the people who set them up, or invested money in them, or managed them. Over the last few centuries such companies have become the main players in the economic arena, and we have grown so used to them that we forget they exist only in our imagination. In the US, the technical term for a limited liability company is a 'corporation', which is ironic, because the term derives from '*corpus*' ('body' in Latin) – the one thing these corporations lack. Despite their having no real bodies, the American legal system treats corporations as legal persons, as if they were flesh-and-blood human beings.

And so did the French legal system back in 1896, when Armand Peugeot, who had inherited from his parents a metalworking shop that produced springs, saws and bicycles, decided to go into the automobile business. To that end, he set up a limited liability

company. He named the company after himself, but it was independent of him. If one of the cars broke down, the buyer could sue Peugeot, but not Armand Peugeot. If the company borrowed millions of francs and then went bust, Armand Peugeot did not owe its creditors a single franc. The loan, after all, had been given to Peugeot, the company, not to Armand Peugeot, the *Homo sapiens*. Armand Peugeot died in 1915. Peugeot, the company, is still alive and well.

How exactly did Armand Peugeot, the man, create Peugeot, the company? In much the same way that priests and sorcerers have created gods and demons throughout history, and in which thousands of French *curés* were still creating Christ's body every Sunday in the parish churches. It all revolved around telling stories, and convincing people to believe them. In the case of the French *curés*, the crucial story was that of Christ's life and death as told by the Catholic Church. According to this story, if a Catholic priest dressed in his sacred garments solemnly said the right words at the right moment, mundane bread and wine turned into God's flesh and blood. The priest exclaimed, '*Hoc est corpus meum!*' (Latin for 'This is my body!') and hocus pocus – the bread turned into Christ's flesh. Seeing that the priest had properly and assiduously observed all the procedures, millions of devout French Catholics behaved as if God really existed in the consecrated bread and wine.

In the case of Peugeot SA the crucial story was the French legal code, as written by the French parliament. According to the French legislators, if a certified lawyer followed all the proper liturgy and rituals, wrote all the required spells and oaths on a wonderfully decorated piece of paper, and affixed his ornate signature to the bottom of the document, then hocus pocus – a new company was incorporated. When in 1896 Armand Peugeot wanted to create his company, he paid a lawyer to go through all these sacred procedures. Once the lawyer had performed all the right rituals and pronounced

all the necessary spells and oaths, millions of upright French citizens behaved as if the Peugeot company really existed.

Telling effective stories is not easy. The difficulty lies not in telling the story, but in convincing everyone else to believe it. Much of history revolves around this question: how does one convince millions of people to believe particular stories about gods, or nations, or limited liability companies? Yet when it succeeds, it gives Sapiens immense power, because it enables millions of strangers to cooperate and work towards common goals. Just try to imagine how difficult it would have been to create states, or churches, or legal systems if we could speak only about things that really exist, such as rivers, trees and lions.

Over the years, people have woven an incredibly complex network of stories. Within this network, fictions such as Peugeot not only exist, but also accumulate immense power. The kinds of things that people create through this network of stories are known in academic circles as 'fictions', 'social constructs' or 'imagined realities'. An imagined reality is not a lie. I lie when I say that there is a lion near the river when I know perfectly well that there is no lion there. There is nothing special about lies. Green monkeys and chimpanzees can lie. A green monkey, for example, has been observed calling 'Careful! A lion!' when there was no lion around. This alarm conveniently frightened away a fellow monkey who had just found a banana, leaving the liar all alone to steal the prize for itself.

Unlike lying, an imagined reality is something that everyone believes in, and as long as this communal belief persists, the imagined reality exerts force in the world. The sculptor from the Stadel Cave may sincerely have believed in the existence of the lion-man guardian spirit. Some sorcerers are charlatans, but most sincerely believe in the existence of gods and demons. Most millionaires sincerely believe in the existence of money and limited liability companies. Most human-rights activists sincerely believe in the

existence of human rights. No one was lying when, in 2011, the UN demanded that the Libyan government respect the human rights of its citizens, even though the UN, Libya and human rights are all figments of our fertile imaginations.

Ever since the Cognitive Revolution, Sapiens have thus been living in a dual reality. On the one hand, the objective reality of rivers, trees and lions; and on the other hand, the imagined reality of gods, nations and corporations. As time went by, the imagined reality became ever more powerful, so that today the very survival of rivers, trees and lions depends on the grace of imagined entities such as the United States and Google.

Bypassing the Genome

The ability to create an imagined reality out of words enabled large numbers of strangers to cooperate effectively. But it also did something more. Since large-scale human cooperation is based on myths, the way people cooperate can be altered by changing the myths – by telling different stories. Under the right circumstances myths can change rapidly. In 1789 the French population switched almost overnight from believing in the myth of the divine right of kings to believing in the myth of the sovereignty of the people. Consequently, ever since the Cognitive Revolution *Homo sapiens* has been able to revise its behaviour rapidly in accordance with changing needs. This opened a fast lane of cultural evolution, bypassing the traffic jams of genetic evolution. Speeding down this fast lane, *Homo sapiens* soon far outstripped all other human and animal species in its ability to cooperate.

The behaviour of other social animals is determined to a large extent by their genes. DNA is not an autocrat. Animal behaviour is also influenced by environmental factors and individual quirks. Nevertheless, in a given environment, animals of the same species

will tend to behave in a similar way. Significant changes in social behaviour cannot occur, in general, without genetic mutations. For example, common chimpanzees have a genetic tendency to live in hierarchical groups headed by an alpha male. Members of a closely related chimpanzee species, bonobos, usually live in more egalitarian groups dominated by female alliances. Female common chimpanzees cannot take lessons from their bonobo relatives and stage a feminist revolution. Male chimps cannot gather in a constitutional assembly to abolish the office of alpha male and declare that from here on out all chimps are to be treated as equals. Such dramatic changes in behaviour would occur only if something changed in the chimpanzees' DNA.

For similar reasons, archaic humans did not initiate any revolutions. As far as we can tell, changes in social patterns, the invention of new technologies and the settlement of alien habitats resulted from genetic mutations and environmental pressures more than from cultural initiatives. This is why it took humans hundreds of thousands of years to make these steps. Two million years ago, genetic mutations resulted in the appearance of a new human species called *Homo erectus*. Its emergence was accompanied by the development of a new stone tool technology, now recognised as a defining feature of this species. As long as *Homo erectus* did not undergo further genetic alterations, its stone tools remained roughly the same – for close to 2 million years!

In contrast, ever since the Cognitive Revolution, Sapiens have been able to change their behaviour quickly, transmitting new behaviours to future generations without any need of genetic or environmental change. As a prime example, consider the repeated appearance of childless elites, such as the Catholic priesthood, Buddhist monastic orders and Chinese eunuch bureaucracies. The existence of such elites goes against the most fundamental principles of natural selection, since these dominant members of society willingly give up procreation. Whereas chimpanzee alpha males use

their power to have sex with as many females as possible – and consequently sire a large proportion of their troop's young – the Catholic alpha male abstains completely from sexual intercourse and childcare. This abstinence does not result from unique environmental conditions such as a severe lack of food or want of potential mates. Nor is it the result of some quirky genetic mutation. The Catholic Church has survived for centuries, not by passing on a 'celibacy gene' from one pope to the next, but by passing on the stories of the New Testament and of Catholic canon law.

In other words, while the behaviour patterns of archaic humans remained fixed for tens of thousands of years, Sapiens could transform their social structures, the nature of their interpersonal relations, their economic activities and a host of other behaviours within a decade or two. Consider a resident of Berlin, born in 1900 and living to the ripe age of one hundred. She spent her childhood in the Hohenzollern Empire of Wilhelm II; her adult years in the Weimar Republic, the Nazi Third Reich and Communist East Germany; and she died a citizen of a democratic and reunified Germany. She had managed to be a part of five very different sociopolitical systems, though her DNA remained exactly the same.

This was the key to Sapiens' success. In a one-on-one brawl, a Neanderthal would probably have beaten a Sapiens. But in a conflict of hundreds, Neanderthals wouldn't stand a chance. Neanderthals could share information about the whereabouts of lions, but they probably could not tell – and revise – stories about tribal spirits. Without an ability to compose fiction, Neanderthals were unable to cooperate effectively in large numbers, nor could they adapt their social behaviour to rapidly changing challenges.

While we can't get inside a Neanderthal mind to understand how they thought, we have indirect evidence of the limits to their cognition compared with their Sapiens rivals. Archaeologists excavating 30,000-year-old Sapiens sites in the European heartland occasionally find there seashells from the Mediterranean and Atlantic coasts. In

6. The Catholic alpha male abstains from sexual intercourse and childcare, even though there is no genetic or ecological reason for him to do so.



all likelihood, these shells got to the continental interior through long-distance trade between different Sapiens bands. Neanderthal sites lack any evidence of such trade. Each group manufactured its own tools from local materials.⁴

Another example comes from the South Pacific. Sapiens bands that lived on the island of New Ireland, north of New Guinea, used a volcanic glass called obsidian to manufacture particularly strong and sharp tools. New Ireland, however, has no natural deposits of obsidian. Laboratory tests revealed that the obsidian they used was brought from deposits on New Britain, an island 400 kilometres away. Some of the inhabitants of these islands must have been skilled navigators who traded from island to island over long distances.⁵

Trade may seem a very pragmatic activity, one that needs no fictive basis. Yet the fact is that no animal other than Sapiens engages in trade, and all the Sapiens trade networks about which we have detailed evidence were based on fictions. Trade cannot exist without trust, and it is very difficult to trust strangers. The global trade

network of today is based on our trust in such fictional entities as the dollar, the Federal Reserve Bank, and the totemic trademarks of corporations. When two strangers in a tribal society want to trade, they will often establish trust by appealing to a common god, mythical ancestor or totem animal.

If archaic Sapiens believing in such fictions traded shells and obsidian, it stands to reason that they could also have traded information, thus creating a much denser and wider knowledge network than the one that served Neanderthals and other archaic humans.

Hunting techniques provide another illustration of these differences. Neanderthals usually hunted alone or in small groups. Sapiens, on the other hand, developed techniques that relied on cooperation between many dozens of individuals, and perhaps even between different bands. One particularly effective method was to surround an entire herd of animals, such as wild horses, then chase them into a narrow gorge, where it was easy to slaughter them en masse. If all went according to plan, the bands could harvest tons of meat, fat and animal skins in a single afternoon of collective effort, and either consume these riches in a giant potlatch, or dry, smoke or (in Arctic areas) freeze them for later usage. Archaeologists have discovered sites where entire herds were butchered annually in such ways. There are even sites where fences and obstacles were erected in order to create artificial traps and slaughtering grounds.

We may presume that Neanderthals were not pleased to see their traditional hunting grounds turned into Sapiens-controlled slaughterhouses. However, if violence broke out between the two species, Neanderthals were not much better off than wild horses. Fifty Neanderthals cooperating in traditional and static patterns were no match for 500 versatile and innovative Sapiens. And even if the Sapiens lost the first round, they could quickly invent new stratagems that would enable them to win the next time.

What happened in the Cognitive Revolution?

New ability

The ability to transmit larger quantities of information about the world surrounding *Homo sapiens*

The ability to transmit larger quantities of information about Sapiens social relationships

The ability to transmit information about things that do not really exist, such as tribal spirits, nations, limited liability companies and human rights

Wider consequences

Planning and carrying out complex actions, such as avoiding lions and hunting bison

Larger and more cohesive groups, numbering up to 150 individuals

a. Cooperation between very large numbers of strangers
b. Rapid innovation of social behaviour

History and Biology

The immense diversity of imagined realities that Sapiens invented, and the resulting diversity of behaviour patterns, are the main components of what we call 'cultures'. Once cultures appeared, they never ceased to change and develop, and these unstoppable alterations are what we call 'history'.

The Cognitive Revolution is accordingly the point when history declared its independence from biology. Until the Cognitive Revolution, the doings of all human species belonged to the realm

of biology, or, if you so prefer, prehistory (I tend to avoid the term 'prehistory', because it wrongly implies that even before the Cognitive Revolution, humans were in a category of their own). From the Cognitive Revolution onwards, historical narratives replace biological theories as our primary means of explaining the development of *Homo sapiens*. To understand the rise of Christianity or the French Revolution, it is not enough to comprehend the interaction of genes, hormones and organisms. It is necessary to take into account the interaction of ideas, images and fantasies as well.

This does not mean that *Homo sapiens* and human culture became exempt from biological laws. We are still animals, and our physical, emotional and cognitive abilities are still shaped by our DNA. Our societies are built from the same building blocks as Neanderthal or chimpanzee societies, and the more we examine these building blocks – sensations, emotions, family ties – the less difference we find between us and other apes.

It is, however, a mistake to look for the differences at the level of the individual or the family. One on one, even ten on ten, we are embarrassingly similar to chimpanzees. Significant differences begin to appear only when we cross the threshold of 150 individuals, and when we reach 1,000–2,000 individuals, the differences are astounding. If you tried to bunch together thousands of chimpanzees into Tiananmen Square, Wall Street, the Vatican or the headquarters of the United Nations, the result would be pandemonium. By contrast, Sapiens regularly gather by the thousands in such places. Together, they create orderly patterns – such as trade networks, mass celebrations and political institutions – that they could never have created in isolation. The real difference between us and chimpanzees is the mythical glue that binds together large numbers of individuals, families and groups. This glue has made us the masters of creation.

Of course, we also needed other skills, such as the ability to make and use tools. Yet tool-making is of little consequence unless it is

coupled with the ability to cooperate with many others. How is it that we now have intercontinental missiles with nuclear warheads, whereas 30,000 years ago we had only sticks with flint spearheads? Physiologically, there has been no significant improvement in our tool-making capacity over the last 30,000 years. Albert Einstein was far less dexterous with his hands than was an ancient hunter-gatherer. However, our capacity to cooperate with large numbers of strangers has improved dramatically. The ancient flint spearhead was manufactured in minutes by a single person, who relied on the advice and help of a few intimate friends. The production of a modern nuclear warhead requires the cooperation of millions of strangers all over the world – from the workers who mine the uranium ore in the depths of the earth to theoretical physicists who write long mathematical formulae to describe the interactions of subatomic particles.

To summarise the relationship between biology and history after the Cognitive Revolution:

- a. Biology sets the basic parameters for the behaviour and capacities of *Homo sapiens*. The whole of history takes place within the bounds of this biological arena.
- b. However, this arena is extraordinarily large, allowing Sapiens to play an astounding variety of games. Thanks to their ability to invent fiction, Sapiens create more and more complex games, which each generation develops and elaborates even further.
- c. Consequently, in order to understand how Sapiens behave, we must describe the historical evolution of their actions. Referring only to our biological constraints would be like a radio sportscaster who, attending the World Cup football championships, offers his listeners a detailed description of the playing field rather than an account of what the players are doing.

What games did our Stone Age ancestors play in the arena of history? As far as we know, the people who carved the Stadel lion-man some 30,000 years ago had the same physical, emotional and intellectual abilities we have. What did they do when they woke up in the morning? What did they eat for breakfast – and lunch? What were their societies like? Did they have monogamous relationships and nuclear families? Did they have ceremonies, moral codes, sports contests and religious rituals? Did they fight wars? The next chapter takes a peek behind the curtain of the ages, examining what life was like in the millennia separating the Cognitive Revolution from the Agricultural Revolution.

3

A Day in the Life of Adam and Eve

TO UNDERSTAND OUR NATURE, HISTORY and psychology, we must get inside the heads of our hunter-gatherer ancestors. For nearly the entire history of our species, Sapiens lived as foragers. The past 200 years, during which ever increasing numbers of Sapiens have obtained their daily bread as urban labourers and office workers, and the preceding 10,000 years, during which most Sapiens lived as farmers and herders, are the blink of an eye compared to the tens of thousands of years during which our ancestors hunted and gathered.

The flourishing field of evolutionary psychology argues that many of our present-day social and psychological characteristics were shaped during this long pre-agricultural era. Even today, scholars in this field claim, our brains and minds are adapted to a life of hunting and gathering. Our eating habits, our conflicts and our sexuality are all the result of the way our hunter-gatherer minds interact with our current post-industrial environment, with its mega-cities, aeroplanes, telephones and computers. This environment gives us more material resources and longer lives than those enjoyed by any previous generation, but it often makes us feel alienated, depressed and pressured. To understand why, evolutionary psychologists argue, we need to delve into the hunter-gatherer world that shaped us, the world that we subconsciously still inhabit.

Why, for example, do people gorge on high-calorie food that is