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Anthropology

99/00



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Twenty-Second Edition

99/00



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Elvio Angeloni

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Elvio Angeloni received his B.A. from UCLA in 1963, his M.A. in anthropology from UCLA in 1965, and his M.A. in communication arts from Loyola Marymount University in 1976. He has produced several films, including *Little Warrior*, winner of the Cinemedia VI Best Bicentennial Theme, and *Broken Bottles*, shown on PBS. He most recently served as an academic adviser on the instructional television series *Races of Culture*.

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Twenty-Second Edition

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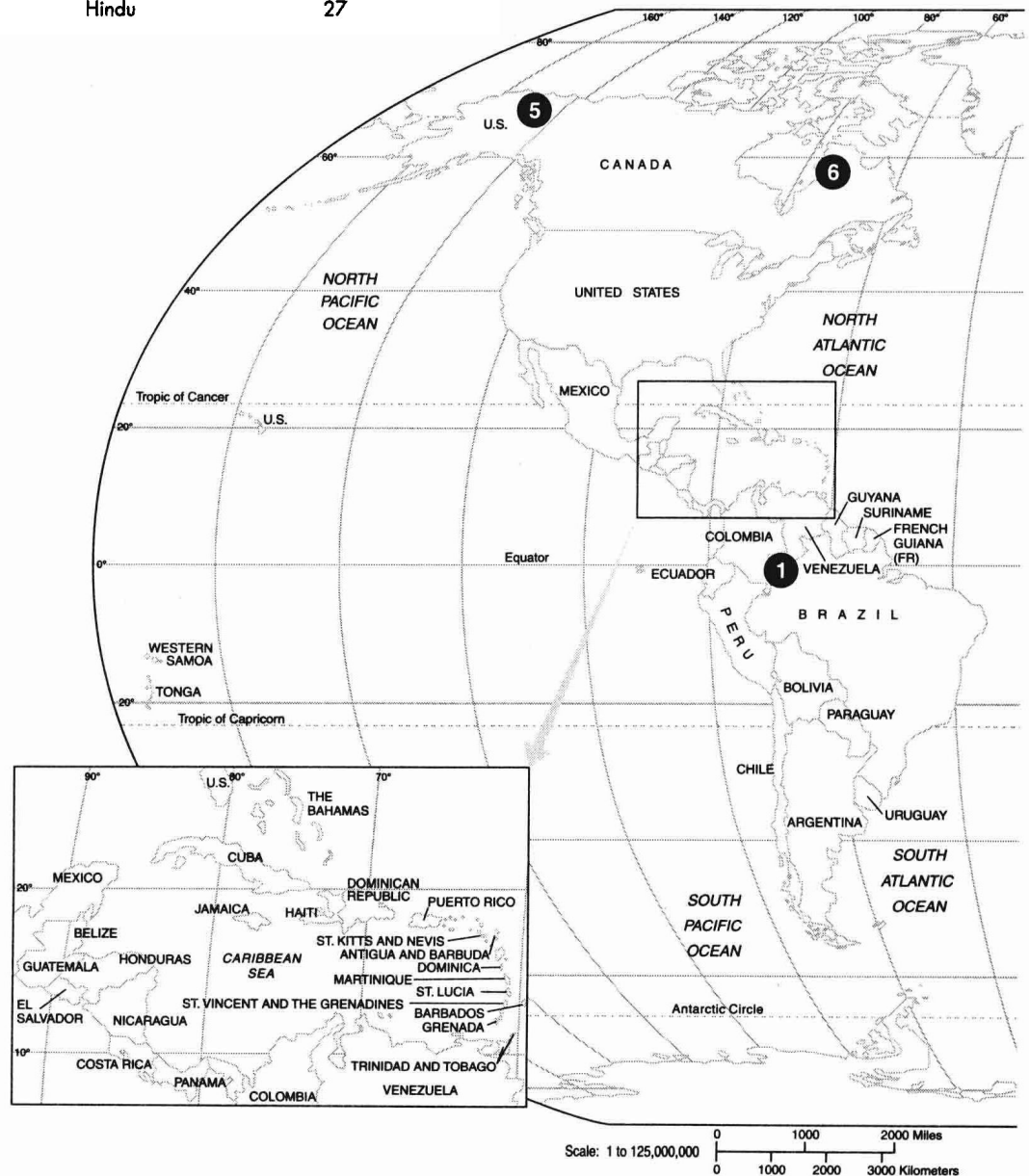
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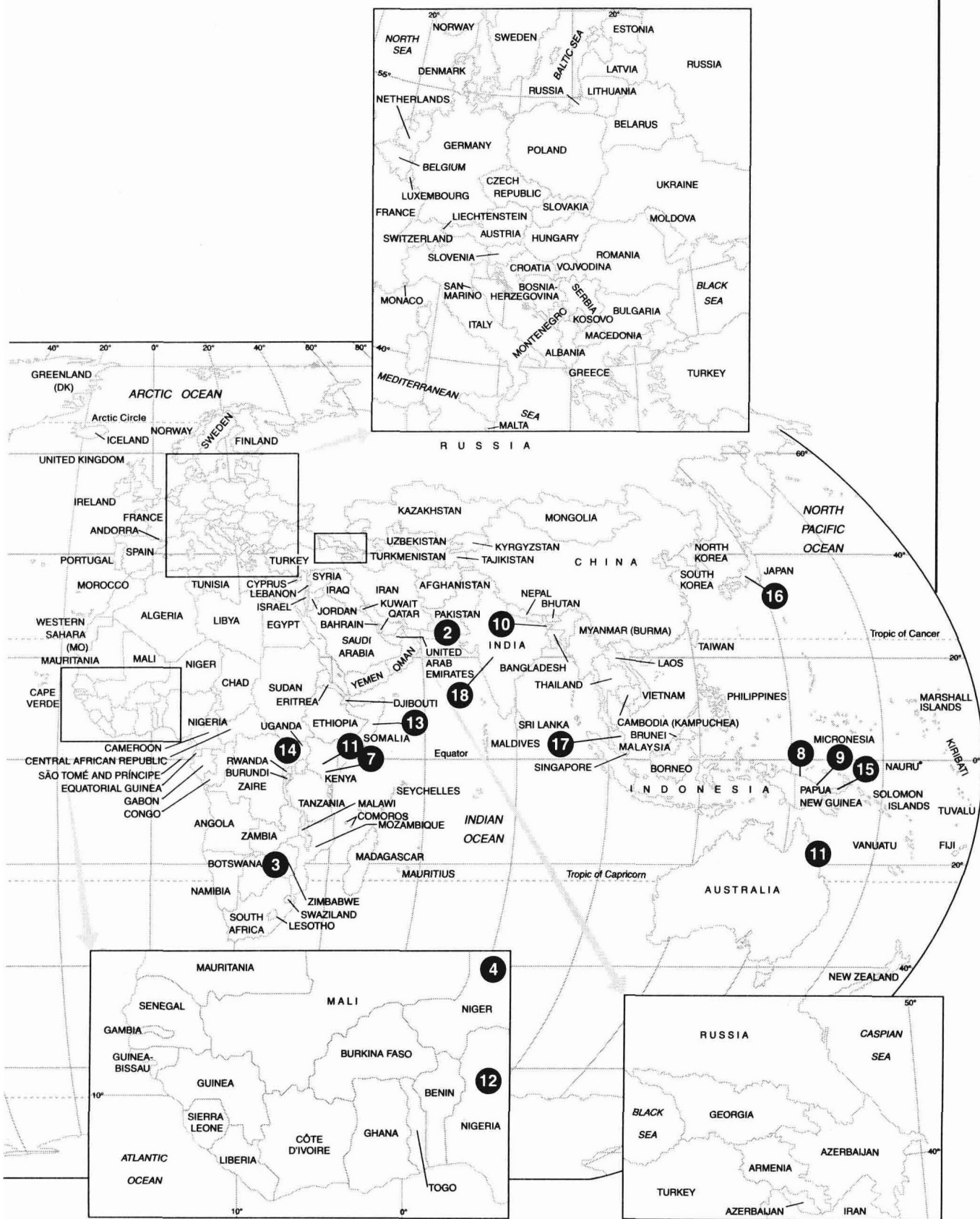
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Members of the Advisory Board are instrumental in the final selection of articles for each edition of ANNUAL EDITIONS. Their review of articles for content, level, currentness, and appropriateness provides critical direction to the editor and staff. We think that you will find their careful consideration well reflected in this volume.

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To the Reader

In publishing ANNUAL EDITIONS we recognize the enormous role played by the magazines, newspapers, and journals of the public press in providing current, first-rate educational information in a broad spectrum of interest areas. Many of these articles are appropriate for students, researchers, and professionals seeking accurate, current material to help bridge the gap between principles and theories and the real world. These articles, however, become more useful for study when those of lasting value are carefully collected, organized, indexed, and reproduced in a low-cost format, which provides easy and permanent access when the material is needed. That is the role played by ANNUAL EDITIONS.

New to ANNUAL EDITIONS is the inclusion of related World Wide Web sites. These sites have been selected by our editorial staff to represent some of the best resources found on the World Wide Web today. Through our carefully developed topic guide, we have linked these Web resources to the articles covered in this ANNUAL EDITIONS reader. We think that you will find this volume useful, and we hope that you will take a moment to visit us on the Web at <http://www.dushkin.com> to tell us what you think.

The twenty-second edition of *Annual Editions: Anthropology* contains a variety of articles on contemporary issues in social and cultural anthropology. In contrast to the broad range of topics and minimum depth typical of standard textbooks, this anthology provides an opportunity to read first-hand accounts by anthropologists of their own research. In allowing scholars to speak for themselves about the issues on which they are expert, we are better able to understand the kind of questions anthropologists ask, the ways in which they ask them, and how they go about searching for answers. Indeed, where there is disagreement among anthropologists, this format allows the readers to draw their own conclusions.

Given the very broad scope of anthropology—in time, space, and subject matter—the present collection of highly readable articles has been selected according to certain criteria. The articles have been chosen from both professional and nonprofessional publications for the purpose of supplementing the standard textbook in cultural anthropology that is used in introductory courses. Some of the articles are considered classics in the field, while others have been selected for their timely relevance.

Included in this volume are a number of features designed to make it useful for students, researchers, and professionals in the field of anthropology. While the articles are arranged along the lines of broadly unifying themes, the *topic guide* can be used to establish specific reading assignments tailored to the needs of a particular course of study. Other useful features include the *table of contents* abstracts, which summarize each article and present key

concepts in italics, and a comprehensive *index*. In addition, each unit is preceded by an overview, which provides a background for informed reading of the articles, emphasizes critical issues, and presents *key points to consider*.

Finally, there are *World Wide Web* sites that can be used to further explore the topics. These sites are cross-referenced by number in the topic guide.

Annual Editions: Anthropology 99/00 will continue to be updated annually. Those involved in producing the volume wish to make the next one as useful and effective as possible. Your criticism and advice are welcomed. Please fill out the article rating form on the last page of the book and let us know your opinions. Any anthology can be improved. This continues to be—annually.



Elvio Angeloni
Editor

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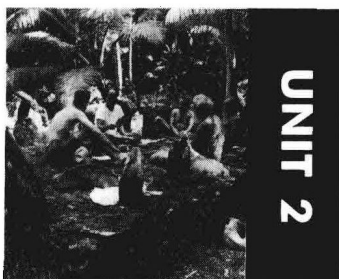
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Anthropological Perspectives

Seven selections examine the role of anthropologists in studying different cultures. The innate problems in developing productive relationships between anthropologists and exotic cultures are considered by reviewing a number of fieldwork experiences.

1. Doing Fieldwork among the Yanomamö , Napoleon A. Chagnon, from <i>Yanomamö: The Fierce People</i> , Holt, Rinehart & Winston, 1992. Although an anthropologist's first experience may involve culture shock , Napoleon Chagnon reports that the long process of participant observation may transform personal hardship and frustration into confident understanding of exotic cultural patterns.	10
2. Doctor, Lawyer, Indian Chief , Richard Kurin, <i>Natural History</i> , November 1980. In transforming an anthropologist into one of their own, villagers of Punjab say, "You never really know who a man is until you know who his grandfather and his ancestors were." In this way, Richard Kurin finds, selecting a village for fieldwork is a matter of mutual acceptance and mutual economic benefit.	22
3. The Midday Sun and Other Hazards , Douglas Raybeck, from <i>Mad Dogs, Englishmen, and the Errant Anthropologist</i> , Waveland Press, Inc. 1996. As much as ethnographic fieldwork is an intellectual pursuit, it is also a matter of practical strategies involving acceptance, psychological security, creature comforts, and, in some respects, sheer survival.	27
4. Eating Christmas in the Kalahari , Richard Borshay Lee, <i>Natural History</i> , December 1969. Anthropologist Richard Borshay Lee gives an account of the misunderstanding and confusion that often accompany the cross-cultural experience . In this case, he violated a basic principle of the !Kung Bushmen's social relations— food sharing .	34
5. Ideal Teaching: Japanese Culture & the Training of the Warrior , Wayne W. Van Horne, <i>Journal of Asian Martial Arts</i> , Volume 5, Number 4, 1996. Although martial artists are trained to be highly skilled fighters who engage in one-on-one combat, the ultimate goal of the training is consistent with broader Japanese values —to create individuals who contribute to the betterment of the collective society and who have a high degree of social responsibility .	38



Culture and Communication

Four selections discuss communication as an element of culture. Ingrained social and cultural values have a tremendous effect on an individual's perception or interpretation of both verbal and nonverbal communication.

6. **Indians and Archaeologists: Conflicting Views of Myth and Science**, Kenneth L. Feder, *Skeptic*, Volume 5, Number 3, 1997. **44**

The rift between **myth** and **science** seems so fundamental and so defining that there appears to be very little common ground possible on which **Native Americans** and **archaeologists** can stand together, especially when it comes to the issue of when and how the **earliest people arrived in the New World**.

7. **The Challenge of Cultural Relativism**, James Rachels, from *The Elements of Moral Philosophy*, McGraw-Hill Companies Inc., 1993. **52**

From the perspective of **cultural relativism**, many of our behaviors and **values** are situational, products of cultural circumstance. As valuable as this insight may be, says the author, it fails to take into account the fact that there are also some values that all human beings must adhere to and that are, therefore, **universal**.

Overview **58**

8. **Language, Appearance, and Reality: Double-speak in 1984**, William D. Lutz, *Et Cetera*, Winter 1987. **60**

When **language** is used to alter our perception of reality, its main function—that of **communication** between people and social groups—is in grave danger.

9. **Why Don't You Say What You Mean?** Deborah Tannen, *New York Times Magazine*, August 28, 1994. **66**

As fundamental elements in human **communication**, **directness** is not necessarily logical or effective, and **indirectness** is not necessarily manipulative or insecure. Each has its place in the broader scheme of things, depending upon the culture and the relationship between the speakers.

10. **Teaching in the Postmodern Classroom**, Conrad Phillip Kottak, from *General Anthropology*, American Anthropological Association, 1994. **70**

Anthropologists do not always travel to exotic locales to find unique patterns of **culturally conditioned behavior**. They may even find them in their own **classrooms**.

11. **Shakespeare in the Bush**, Laura Bohannon, *Natural History*, August/September 1966. **73**

It is often claimed that great literature has **cross-cultural** significance. In this article, Laura Bohannon describes the difficulties she encountered and the lessons she learned as she attempted to relate the story of **Hamlet** to the Tiv of West Africa in their own **language**.

Overview 78

12. Understanding Eskimo Science, Richard Nelson, 80
Audubon, September/October 1993.

The traditional **hunters'** insights into the world of **nature** may be different, but they are as extensive and profound as those of modern science.

13. New Women of the Ice Age, Heather Pringle, *Discover*, 83
April 1998.

By combining research on the roles of **women in hunting and gathering societies** with recent archaeological evidence, an emerging picture of women of Ice Age Europe is that of priestly leaders, clever inventors, and full-fledged hunters.

14. Mystique of the Masai, Ettagale Blauer, *The World & I*, 89
March 1987.

Living in the midst of tourist traffic and straddling two nations struggling to modernize, the Masai have retained their **traditional culture** longer than virtually every other group of people in East Africa.

15. Too Many Bananas, Not Enough Pineapples, and No Watermelon at All: Three Object Lessons in Living with Reciprocity, David Counts, from *The Humbled Anthropologist: Tales from the Pacific*, Wadsworth Publishing, 1990. 96

Among the lessons to be learned regarding **reciprocity** is that one may not demand a gift or refuse it. Yet, even without a system of record-keeping or money involved, there is a long-term balance of **mutual benefit**.

16. From Shells to Money, Karl F. Rambo, *The World & I*, May 1989. 100

High in the mountains of New Guinea, the once-secluded Simbu have increasingly adopted **money** as a medium of exchange. Still, the **economic strategy** of maximizing **social relationships** rather than individual wealth remains intact.

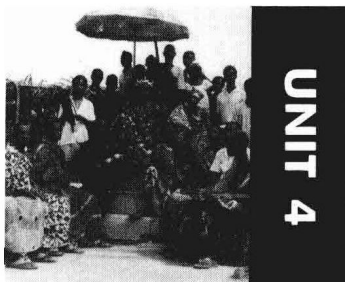
17. Life without Chiefs, Marvin Harris, *New Age Journal*, 106
November/December 1989.

Modern-day **egalitarian** bands of **hunters** share their food—and their **political power**—as did their forebears. But when **agriculture** was invented, people settled down, produced surpluses, and began to accumulate **private property**. As control of a group's resources fell to select individuals, **big men, chiefs**, and—with time—presidents emerged.



The Organization of Society and Culture

Six selections discuss the influence of the environment and culture on the organization of the social structure of groups.



Other Families, Other Ways

Seven selections examine some of the influences on the family structure of different cultures. The strength of the family unit is affected by both economic and social pressures.

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18. **When Brothers Share a Wife**, Melvyn C. Goldstein, 112
Natural History, March 1987.

While the custom of **fraternal polyandry** relegates many Tibetan women to spinsterhood, this unusual **marriage** form promotes personal security and economic well-being for its participants.

19. **Young Traders of Northern Nigeria**, Enid 116
Schildkrout, *Natural History*, June 1981.

In Hausa society, women live in strict Muslim seclusion. **Children**, who are free from the rigid segregation that so restricts adults, play an active and indispensable **economic** role.

20. **Death without Weeping**, Nancy Scheper-Hughes, 120
Natural History, October 1989.

In the shantytowns of Brazil, the seeming indifference of mothers who allow some of their **children** to die is a **survival strategy** geared to circumstances in which only a few may live.

21. **Why Arctic Women Choose to Give Away Their 125**
Babies, Joanne Furio, *Marie Claire*, December 1996.

The age-old custom of **adoption** among the Inuit has had many functions, from creating **bonds between families** that secured **cooperation** in times of need to ensuring that all families raised as many children as they were able, but none raised more than they could.

22. **Our Babies, Ourselves**, Meredith F. Small, *Natural History*, 128
October 1997.

Cross-cultural research in **child development** shows that parents readily accept their society's prevailing **ideology** on how babies should be treated, usually because it makes sense in their environmental or social circumstances.

23. **Arranging a Marriage in India**, Serena Nanda, from 134
The Naked Anthropologist, Wadsworth Publishing, 1992.

Arranging a marriage in India is far too serious a business for the young and inexperienced. Instead, the parents make decisions on the basis of both families' social position, reputation, and ability to get along.

24. **Who Needs Love! In Japan, Many Couples Don't,** 139
Nicholas D. Kristof, *New York Times*, February 11, 1996.

Paradoxically, **Japanese families** seem to survive not because husbands and wives love each other more than do American couples, but rather because they perhaps love each other less. And as **love marriages** increase, with the compatibility factor becoming more important in the decision to marry, the **divorce rate** is rising.

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25. Society and Sex Roles, Ernestine Friedl, *Human Nature*, April 1978. 144

Ernestine Friedl relates the extent of **male domination** over **women** to the degree to which men control the exchange of valued goods with people outside the family. As women gain increasing access to positions of power in industrial society, they may regain the **equality** that seems to have been prevalent among our foraging ancestors.

26. Tradition or Outrage? Jan Goodwin, *Marie Claire*, March 1997. 149

For one Iranian, the **chador**—the black shroud-like garment that covers a woman from head to toe—is a symbol of **feminine oppression**; for another, it represents the return to respect for **womanhood** after the Iranian revolution. Perhaps no other piece of clothing represents such drastic differences in **cultural perspectives**.

27. Revered or Raped? Jan McGirk, *Marie Claire*, October 1997. 152

Locked into **caste** at birth, Hindus must obey a rigid set of rules that defines their **lifestyles**—what they can eat, how they dress, and what customs they practice.

28. The Initiation of a Maasai Warrior, Tepilit Ole Saitoti, from *The Worlds of a Maasai Warrior*, Random House, 1986. 156

In virtually every society, certain rites and ceremonies are used to signify adulthood. This article describes the Masai (Maasai) circumcision ceremony that **initiates an individual** into **adulthood**.

29. The Tragedy of Female Circumcision: One Woman's Story, Laura Ziv, *Marie Claire*, March 1996. 161

Each year millions of young girls are subjected to **female circumcision** and to its medical and psychological consequences. Meanwhile, the debate as to whether it should be seen as a **cultural tradition** or as a **human rights** issue goes on.

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30. Psychotherapy in Africa, Thomas Adeoye Lambo, *Human Nature*, March 1978. 166

Despite the technological advances and material benefits of **modern medicine**, **traditional healing** methods are found to cope more effectively with the psychological and social aspects of illness. When the old and the new forms of treatment are combined, the consequences are beneficial for both the individual and society.

31. The Mbuti Pygmies: Change and Adaptation, 171 Colin M. Turnbull, from *The Mbuti Pygmies: Change and Adaptation*, Holt, Rinehart & Winston, 1983.

Although informal in appearance, the **ritual** life of the Mbuti Pygmies provides individuals with deep feelings of personal security, individual responsibility, and overall **social equality**.



Gender and Status

Five selections discuss some of the sex roles prescribed by the social, economic, and political forces of a culture.



Religion, Belief, and Ritual

Six selections examine the role of ritual, religion, and belief in a culture. The need to develop a religion is universal among societies.



Sociocultural Change: The Impact of the West

Five articles examine the influence that the developed world has had on primitive culture. Exposure to the industrial West often has disastrous effects on the delicate balance of a primitive society.

32. **The Secrets of Haiti's Living Dead**, Gino Del Guercio, 174
Harvard Magazine, January/February 1986.
In seeking scientific documentation of the existence of zombies, anthropologist Wade Davis found himself looking beyond the stereotypes and mysteries of **voodoo** and directly into a cohesive system of **social control** in rural Haiti.
33. **Rituals of Death**, Elizabeth D. Purdum and J. Anthony Paredes, 178
from *Facing the Death Penalty: Essays on a Cruel and Unusual Punishment*, Temple University Press, 1989.
In a parallel manner, **capital punishment** in the United States and **human sacrifice** among the Aztecs have a similar social function: to assure citizens that society is not out of control and that God is indeed in his heaven.
34. **Body Ritual among the Nacirema**, Horace Miner, 184
American Anthropologist, June 1956.
The **ritual** beliefs and **taboos** of the Nacirema provide us with a test case of the objectivity of ethnographic description and show us the extremes to which human behavior can go.
35. **Baseball Magic**, George Gmelch, *Dushkin/McGraw-Hill*, 1997. 187
Professional baseball players, like Trobriand Islanders, often resort to **magic** in **situations of chance and uncertainty**. As irrational as it may seem, magic creates confidence, competence, and control in the practitioner.

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36. **Why Can't People Feed Themselves?** Frances Moore Lappé and Joseph Collins, from *Food First: Beyond the Myth of Scarcity*, Random House, 1977. 194
When **colonial** governments force the conversion of **subsistence** farms to **cash crop** plantations, peasants are driven into marginal lands or into a large pool of cheap labor. In either case, the authors maintain, they are no longer able to feed themselves.
37. **The Arrow of Disease**, Jared Diamond, *Discover*, October 1992. 199
The most deadly weapon **colonial Europeans** carried to other continents was their germs. The most intriguing question to answer here is why the flow of **disease** did not move in the opposite direction.

38. A Pacific Haze: Alcohol and Drugs in Oceania, 207

Mac Marshall, *Contemporary Pacific Societies: Studies in Development and Change*, Prentice Hall, 1993.

The relatively benign use of **psychoactive drugs**, such as betel and kava in the Pacific Islands, is deeply rooted in **cultural traditions** and patterns of social interaction. Today, as a result of new drugs and disruptive **social and economic changes** introduced from the outside, a haze hangs over Oceania.

39. Growing Up as a Fore, E. Richard Sorenson, Smithsonian, May 1977. 214

In the context of a bountiful **subsistence system**, Fore **children** were taught spontaneous expression and exploratory freedom. Hidden within this receptive character, however, was an Achilles' heel, for it permitted the willing adoption of a **cash-crop economy** and a consequent reformulation of the identity and practices of the Fore.

40. Academic Scholarship and Sikhism: Conflict or Legitimization, Arthur W. Helweg, from The Transmission of Sikh Heritage in the Diaspora, New Delhi: Manohar Publications, 1996. 219

When two groups interact but perceive the situation from different **cultural systems**, as in this case involving **Western science** and **South Asian Sikhism**, misunderstanding and tension will result.

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Topic Guide

This topic guide suggests how the selections and World Wide Web sites found in the next section of this book relate to topics of traditional concern to anthropology students and professionals. It is useful for locating interrelated articles and Web sites for reading and research. The guide is arranged alphabetically according to topic.

The relevant Web sites, which are numbered and annotated on pages 6 and 7, are easily identified by the Web icon (🌐) under the topic articles. By linking the articles and the Web sites by topic, this ANNUAL EDITIONS reader becomes a powerful learning and research tool.

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Health and Welfare	20. Death without Weeping 21. Why Arctic Women Choose 22. Our Babies, Ourselves 28. Tragedy of Female Circumcision 30. Psychotherapy in Africa 34. Body Ritual among the Nacirema 36. Why Can't People Feed Themselves? 37. Arrow of Disease 38. Pacific Haze ☉ 1, 2, 3, 18, 30	Social, Cultural, and Industrial Change	16. From Shells to Money 17. Life without Chiefs 21. Why Arctic Women Choose 22. Our Babies, Ourselves 24. Who Needs Lovel 26. Tradition or Outrage? 27. Revered or Raped? 30. Psychotherapy in Africa 36. Why Can't People Feed Themselves? 37. Arrow of Disease 38. Pacific Haze 39. Growing Up as a Fore 40. Academic Scholarship and Sikhism ☉ 1, 2, 3, 15, 16, 17, 28, 30
Hunter-Collectors	12. Understanding Eskimo Science 13. New Women of the Ice Age 17. Life without Chiefs 22. Our Babies, Ourselves 31. Mbuti Pygmies ☉ 2, 3, 16, 17, 28	Social Equality	9. Why Don't You Say What You Mean? 16. From Shells to Money 17. Life without Chiefs 24. Who Needs Lovel 26. Tradition or Outrage? 27. Revered or Raped? 29. Tragedy of Female Circumcision 31. Mbuti Pygmies ☉ 11, 13, 14, 16, 17, 19, 21
Language	8. Language, Appearance, and Reality 9. Why Don't You Say What You Mean? 11. Shakespeare in the Bush ☉ 2, 11, 12, 13, 14	Social Relationships	1. Doing Fieldwork among the Yanomamö 2. Doctor, Lawyer, Indian Chief 4. Eating Christmas in the Kalahari 5. Ideal Teaching 10. Teaching in the Postmodern Classroom 15. Too Many Bananas 16. From Shells to Money 21. Why Arctic Women Choose 22. Our Babies, Ourselves 23. Arranging a Marriage in India 24. Who Needs Lovel 26. Tradition or Outrage? 27. Revered or Raped? 31. Mbuti Pygmies 32. Secrets of Haiti's Living Dead ☉ 1, 2, 3, 4, 5, 6, 7, 9, 16, 18, 23, 26, 28, 29
Marriage, Kinship, and Family Systems	16. From Shells to Money 18. When Brothers Share a Wife 19. Young Traders 20. Death without Weeping 21. Why Arctic Women Choose 22. Our Babies, Ourselves 23. Arranging a Marriage in India 24. Who Needs Lovel 25. Society and Sex Roles 26. Tradition or Outrage? 27. Revered or Raped? 29. Tragedy of Female Circumcision ☉ 2, 3, 4, 15, 16, 17, 19, 23, 24		
Participant Observation	1. Doing Fieldwork among the Yanomamö 2. Doctor, Lawyer, Indian Chief 3. Midday Sun and Other Hazards 4. Eating Christmas in the Kalahari 11. Shakespeare in the Bush 15. Too Many Bananas ☉ 6, 9, 13, 16, 17		

● AE: Anthropology

The following World Wide Web sites have been carefully researched and selected to support the articles found in this reader. If you are interested in learning more about specific topics found in this book, these Web sites are a good place to start. The sites are cross-referenced by number and appear in the topic guide on the previous two pages. Also, you can link to these Web sites through our DUSHKIN ONLINE support site at <http://www.dushkin.com/online/>.

The following sites were available at the time of publication. Visit our Web site—we update DUSHKIN ONLINE regularly to reflect any changes.

General Sources

1. American Anthropologist

<http://www.ameranthassn.org>

Check out this site—the home page of the American Anthropology Association—for general information about the field of anthropology as well as access to a wide variety of articles.

2. Anthropology Links

<http://www.gmu.edu/departments/anthro/links.htm>

George Mason University's Department of Anthropology site provides a number of interesting links.

3. Anthropology Resources on the Internet

<http://www.nitehawk.com/alleycat/anth-faq.html>

This comprehensive list of anthropological resources covers e-mail discussion groups, Usenet discussion groups, Web Servers covering different aspects of the subject, journals, and other collections of sources. *The Education Index* rated it "one of the best education-related sites on the Web."

4. Latin American Studies

<http://www.library.arizona.edu/users/ppromis/laspath.htm>

Covering facts, figures, people, organizations, and research, this extensive list of Latin American resources links to encyclopedias, journals, indexes, almanacs, and handbooks, and to the Latin American Network Information Center and Internet Resources for Latin American Studies.

Anthropological Perspectives

5. American Indian Sites on the Internet

<http://www.library.arizona.edu/users/jlcox/indian.html>

This Web page points out a number of Internet sites of interest to different kinds of anthropologists.

6. Anthropology Fieldstudy

<http://www.truman.edu/academics/ss/faculty/tamakoshi/index.html>

Don't miss this fascinating site, which gives a detailed report on how to prepare for and conduct fieldwork. Laura Zimmer Tamakoshi's fieldwork experience in Papua New Guinea is must reading for any anthropologist planning to do research in the field.

7. Archaeology and Anthropology Computing and Study Skills

<http://www.bodley.ox.ac.uk/isca/CASShome.html>

Consult this site of the Institute of Social and Cultural Anthropology to learn about ways to use the computer as an aid in conducting anthropological fieldwork, methodology, and analysis.

8. The Crisis in Anthropology

<http://www.comma2000.com/max-gluckman/annual/197.html>

The differences between anthropologists' perspectives are made clear in this First Max Gluckman Memorial Lecture, delivered by Professor Bruce Kapferer on May 17, 1997.

9. Introduction to Anthropological Fieldwork and Ethnography

<http://web.mit.edu/dumit/www/syl-anth.html>

This class outline can serve as an invaluable resource for conducting anthropological fieldwork. Addressing such topics as The Interview and Power Relations in the Field, the site identifies many important books and articles for further reading.

10. Theory in Anthropology

<http://www.indiana.edu/~wanthro/theory.htm>

At this site, access Web pages covering subdisciplines within anthropology, changes in perspectives over time, and prominent theorists, reflecting 30 years of dramatic changes in the field.

Culture and Communication

11. CAM Cultural Anthropology Methods

<http://www.lawrence.edu/~bradley/cam.html>

This home page of the *Cultural Anthropology Methods* journal provides diverse yet helpful information about conducting anthropological fieldwork, such as using computer software for taking notes in the field and choosing field informants. One link will be of particular value to those creating dictionaries in the field.

12. CELLAR: Computing Environment for Linguistic, Literary, and Anthropological Research

<http://www.sil.org/cellar/>

This is an object-oriented database system, developed by a division of the Summer Institute of Linguistics to meet the data management needs of field workers. Also visit [/linguistics/sil/linguistics.html](http://linguistics/sil/linguistics.html) for a list of linguistic resources.

13. Hypertext and Ethnography

http://www.umanitoba.ca/anthropology/tutor/aaa_presentation.html

Presented by Brian Schwimmer of the University of Manitoba, this site will be of great value to people who are interested in culture and communication. Schwimmer addresses such topics as multivocality and complex symbolization, among many others.

14. Showcase Anthropology

<http://www.usc.edu/dept/education/mascha/showcase.html>

Examples of documents that make innovative use of the Web as a tool for "an anthropology of the future"—one consisting of multimedia representations in a nonlinear and interactive form—are provided on this Web site. An example of the links available is Noun Classification in Swahili.

The Organization of Society and Culture

15. Huarochiri, a Peruvian Culture in Time

<http://wiscinfo.doit.wisc.edu/chaysimire/>

Take a tour of this fascinating Andean province: visit Tupicocha, a modern village, and learn about the ancient Quechua Book, and Khipus, a unique legacy. A photo gallery and additional links are included.