



CONTEMPORARY
PERSPECTIVES



PHILLIP WHITTEN
DAVID E. K. HUNTER



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ANTHROPOLOGY

CONTEMPORARY PERSPECTIVES

SEVENTH EDITION

Edited by

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*Harvard University
Endicott College*

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University of Connecticut

*This book is dedicated with love and admiration to
Laura Danylin Duprez
and
Michael Duprez,
who are living their ideals and helping to make this
world a little bit brighter*

—P.W.

*To Elaine and Lisa—
flowers in the desert.*

—D.E.K.H.

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PREFACE

Anthropology is an exciting discipline—and why not? It encompasses all of the human experience: from the evolutionary processes that have molded the human race; to civilizations, both ancient and modern; to the way people communicate with each other; to the kaleidoscopic variety of human culture.

Anthropology is also a fast-changing discipline—enlivened by new discoveries, theories, problems, and debates on issues of fundamental importance to the understanding of human nature, society, and behavior. In this, the seventh edition of *Anthropology: Contemporary Perspectives*, we have attempted to convey the excitement and relevance of contemporary anthropology to today's students.

The needs and interests of these students were foremost in our minds when we selected the articles for this anthology. The selections had to strike a balance between academic quality and level of difficulty. They had to be intrinsically interesting to students, both in subject matter and writing style. They also had to relate to the introductory course in anthropology as it is taught in most North American colleges and universities. The resulting collection thus reflects both the important ongoing work of modern anthropology and the ways introductory anthropology is taught, as well as providing interesting, enjoyable, pertinent reading for the college undergraduate.

Content

This seventh edition of *Anthropology: Contemporary Perspectives* is a substantial revision of the book, primarily in terms of subject matter. Some 30 percent of the articles are new to this edition. New articles explore such topics as the changing role of anthropology in understanding modern, industrial societies; the debate over evolution and natural selection; the disappearance of our closest evolutionary relative, the Neanderthal; human diversity ("race"); the sudden explosion of creativity, technology, and culture that began some 35,000 years ago and continues today; why many modern problems are rooted in our evolutionary past; the idea that grains were first domesticated not to make bread, but *beer*—and an account of the re-creation of the earliest known beer; the use of high technology in archaeology to enhance our understanding of the past; the origin of the world's major lan-

guage families; the differences between the ways women and men use language; the many functions of marriage and the family; the rise of leaders, hierarchies, and social stratification in human societies; the role played by disease in the European conquest of the Americas; how scientific medical beliefs and practices vary in different modern societies; the role of forensic anthropology in solving crimes of today and in interpreting the past; and how ethnobotanists are working with native shamans to preserve their knowledge of the healing properties of many plants—information that might help cure many deadly diseases and would otherwise be lost forever.

Articles retained from the first six editions are those judged most successful in a poll of instructors who have adopted the book and of students in introductory anthropology classes during the 1991–92 school year. As in previous editions, the authors include prominent anthropologists such as Barry Bogin, Laura Bohannon, Napoleon A. Chagnon, Lee Cronk, Jared Diamond, Agnes Estioko-Griffin, Ernestine Friedl, Stephen Jay Gould, Marvin Harris, William W. Howells, Albert Jacquard, Laurel Kendall, Melvin Konner, Jane B. Lancaster, Richard Borshay Lee, David Maybury-Lewis, Malcolm McFee, Horace Miner, Monique Borgerhoff Mulder, Martin K. Nickels, Colin Renfrew, Lauriston Sharp, Barbara Smuts, Peter M. Worsley, and Henry T. Wright, as well as professional science writers and leading individuals in other social and behavioral sciences.

The articles come from a broad range of sources, including major books and such journals and popular magazines as *American Anthropologist*, *Anthropology Today*, *Archaeology*, *Discover*, *Harper's*, *Harvard Magazine*, *Horizon*, *Human Nature*, *Human Organization*, *McCall's*, *Michigan Quarterly Review*, *Mosaic*, *Natural History*, *Newsweek*, *The New York Times Magazine*, *Psychology Today*, *Science*, *Science Digest*, *Science News*, *Scientific American*, *Smithsonian*, *Society*, *The Sciences*, and the *Unesco Courier*. Some articles were written specifically for this volume. Most of the articles are very recent: over 67 percent date from 1980 or later, 40 percent were first published in the last five years, and eleven articles bear copyrights between 1990 and 1993. Many of these articles reflect new discoveries and changes in the discipline of anthropology, but also included are a number of the "classic" articles. In particular, the articles address some of the most

important and exciting issues with which anthropologists are grappling today:

- In the area of human evolution, for example, important fossil finds have been unearthed in the badlands of East Africa and elsewhere with startling regularity since the mid-1970s. At the same time, the role of Neanderthal in the sequence of human evolution has been reevaluated. Each discovery has broadened the understanding of evolutionary history while simultaneously raising new and intriguing problems. In fact, these finds have so altered anthropologists' ideas about the evolution of the human species that in the last four editions of this anthology, we have been compelled to rework the entire section on human evolution.

- The publication of Edward O. Wilson's influential book *Sociobiology* (1975) raised anew—at a more sophisticated level than before—the question of the extent to which human behavior is governed by genetic inheritance. Are humans, indeed, captives of their own genes—or, to put it more scientifically, is there a human biogram? Are certain behaviors influenced more by our biological rather than by our cultural heritage? These are some of the questions anthropologists have tackled with gusto. From the research and writing—not to mention the storm of controversy—they have engendered, no doubt will come a deeper understanding of just what kind of creature *Homo sapiens* is.

- The relationship between human beings and their closest living primate relatives—the chimpanzees and gorillas—also has been brought to the fore in recent years. Molecular biology has demonstrated that as humans we share almost 99 percent of our genetic endowment with chimpanzees. In fact, humans are more closely related to chimps than horses are to zebras. And long-term studies of apes living in the wild—pioneered in the 1960s by Jane Goodall, Dian Fossey, and others—have shown that these creatures are far more sophisticated than previously imagined. More recently scientists were astonished to discover that West African bonobos—so-called “pygmy” chimpanzees—have distinct cultures that are passed on from one generation to the next. These chimpanzee cultures even feature a sophisticated division of labor by sex. As one primatologist recently told us: “We’re finding out these chimps are more like australopithecines than we thought the australopithecines were!” Finally, efforts to teach apes, such as Koko the gorilla, to communicate using American Sign Language have been remarkably fruitful. Koko can use over a thousand symbols; she can combine them in novel ways; she can joke, even lie—in short, she can use language in most of the ways heretofore considered uniquely human. Presently, she is being taught to read. Ironically, just as we finally are learning to understand and appreciate our primate cousins, they teeter on the abyss of extinction in their natural habitats, primarily as a result of human encroachment.

- Sex roles is another topic of intense and heated debate these days—a debate to which anthropology can contribute a great deal. Are the sex roles that humans grow up with “natural,” that

is, biologically ordained? Or are they cultural conventions, created in the past to solve challenges posed by the environment and hence subject to modification as the physical and social environment changes? If the latter, what are the benefits and costs—both to the individual and to society as a whole—of radically altering a society's traditional sex roles? Because anthropology, far more than any other behavioral science, takes a cross-cultural perspective, it can bring a great deal of research and knowledge to bear on the discussion of the diversity in human sex roles and other related questions.

Organization

We have retained the same basic organization of the sixth edition of *Anthropology: Contemporary Perspectives* because of its compatibility with the leading textbooks in both introductory anthropology and cultural anthropology, and because this organization allows it to be used as the only book in either of these courses.

- There are six main parts of the book, with parts 2 through 5 corresponding to the major subdisciplines within anthropology: biological anthropology, archaeology, language and communication, and cultural anthropology.

- Within the six parts there are fifteen topics, corresponding to the subject matter common to virtually all texts and courses in introductory anthropology: human evolution; primatology and human behavior; human diversity; archaeology; language, thought, and communication; fieldwork; kinship and marriage; political and economic organization; cultural ecology; sex roles; belief and ritual; the social costs of modernization; and contemporary applications.

In addition, we have significantly expanded both the part and topic introductions, explaining important basic concepts and providing students with a carefully detailed framework that will enhance their understanding and appreciation of the selections that follow.

- We have increased the total number of articles in the book by six, significantly expanding Topic 2, Human Evolution, to explore more fully the exciting controversies that enliven this field that seeks to understand the roots of humankind; and doubling the size of the final topic—Contemporary Applications—to demonstrate the flexibility, utility, and relevance of anthropology in the modern world.

- An extensive glossary contains definitions for more than five hundred important terms used in the book.

- Finally, we have retained the popular facsimile format of the book keeping original photographs and artwork wherever possible.

Acknowledgments

We are deeply indebted to the following instructors who not only provided in-depth critiques of the sixth edition and our plans for its revision, but who also provided specific sugges-

tions for new articles, many of which we used: Barry Bogin, University of Michigan, Dearborn; Steven M. Childs, Valdosta State College; George R. Holcomb, University of North Carolina, Chapel Hill; Susan Kus, Rhodes University; Holly F. Mathews, East Carolina University; Ernest L. Schusky, Southern Illinois University; and James A. Wanner, University of Northern Colorado.

Lee Cronk, Texas A&M University, and David Turner, Trinity College, Toronto, also offered valuable, in-depth critiques of the sixth edition, for which we are very grateful.

We would like to thank our research assistant, Yan Campbell, for the outstanding job he did in assisting us with this revision.

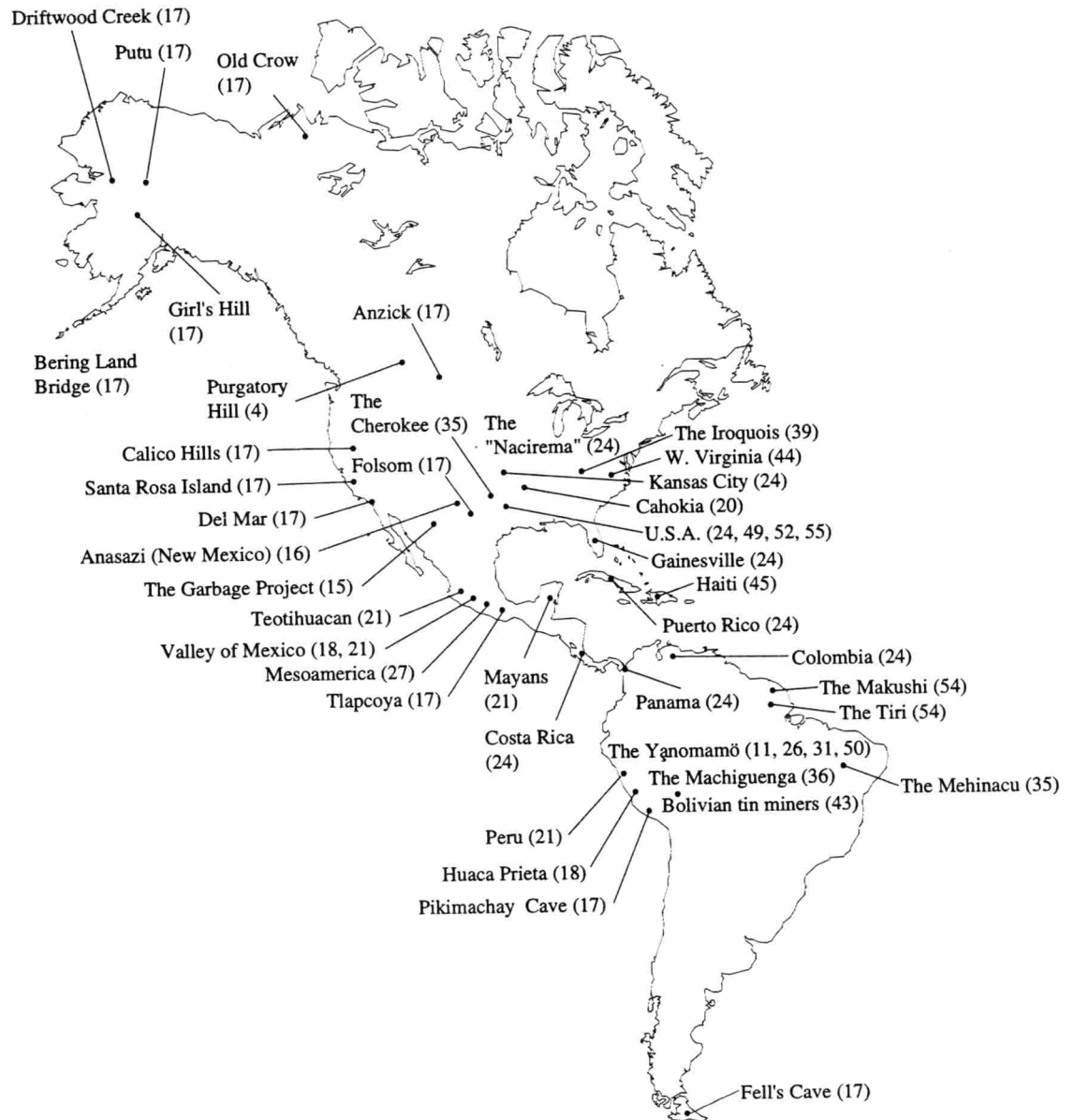
We are also indebted to the College Division at HarperCollins, with which we worked so effectively; and in particular, to our editor, Alan McClare, who provided support, encouragement, a sense of humor, as well as valuable suggestions for revising the book.

Finally, we owe a debt of gratitude to the authors whose articles appear in *Anthropology: Contemporary Perspectives*. Without their work, along with their permission (and that of their publishers) to reprint it, this book would not have been possible.

Phillip Whitten
David E.K. Hunter

ANTHROPOLOGY

Peoples and Places



Discussed in This Book



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DAVID E. K. HUNTER and PHILLIP WHITTEN

Anthropology is the study of human beings and their ancestors. Its origins are rooted in philosophy, world travel by Europeans, the study of preliterate peoples, and evolutionary thought. In America, anthropology is viewed as a social science and is subdivided into biological anthropology, archaeology, linguistics, and cultural anthropology. However, the field is struggling with many fundamental questions about its very nature and its future as a social science is not certain. (Original essay, 1993)

2. Anthropology's Native Problems 9

LOUIS A. SASS

Widespread self-doubt is gripping the field of anthropology. No longer does the concept of *culture* unify the discipline. Fundamental assumptions about the nature and objectivity of science, itself, are being challenged. Sass examines the criticisms of anthropology and finds truth in them. But he also takes heart in the fact that by taking them seriously, anthropologists are, in effect, returning to the exciting intellectual roots of their discipline—only now the lens of the ethnographers is being turned upon the field of anthropology itself. (*Harper's Magazine*, May 1986)

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STEPHEN JAY GOULD

Charles Darwin always clearly distinguished between the *fact* of evolution and his *theory* of natural selection to explain why

living creatures evolve. But many people—including well-educated nonscientists—have confused the two. Gould attempts to demystify the issue. In the process, he explains why there need be no conflict between evolution and religion. (*Discover*, January 1987)

4. Our Forebears' Forebears 28

PHILLIP WHITTEN and MARTIN K. NICKELS

An up-to-date account of the evolution of the early primates. The authors assert that although Africa was the birthplace of our immediate ancestors, the first primates seem to have arisen in North America. (*The Sciences*, January/February 1983)

5. The Great Leap Forward 32

JARED DIAMOND

After an evolutionary struggle lasting several million years, our species suddenly emerged as the top hominid. Then, about 35,000 years ago, we became fully human in what Diamond calls "the Great Leap Forward." He explains what happened at that magic moment of evolution when a cultural avalanche began—that has accelerated ever since. (*Discover*, May 1989)

6. The Secret Life of the Neanderthal 41

SHARI RUDAVSKY

Who were the Neanderthals? What was their society like? Are they our ancestors or just first cousins? Why did they disappear so suddenly? These are just some of the questions about our closest prehistoric relatives that have intrigued scientists since the first Neanderthal remains were discovered in 1856. Current research may, at last, unravel these mysteries. (*Omni*, October 1991)

7. The Search for Early Man 44

ROBERT A. FOLEY

After reviewing the progress that has been made in understanding the process of human evolution, the author argues that by the middle of the 21st century, geneticists and molecular biologists will have joined anthropologists in piecing together the puzzle of our remote past. (*Archaeology*, January/February 1989)

8. Designed for Another Time: Modern Problems for an Ancient Species 49

LEE CRONK

Many of the problems that beset modern societies—from overpopulation to crime to drug abuse to obesity—are due to the fact that our cultural evolution has far outpaced our physical evolution. We are a species that, literally, was designed for a very different lifestyle from the one most of us lead. (*The Sciences*, January/February 1992)

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BARBARA SMUTS

One of the world's foremost experts on baboons explores the roles of friendship in baboon society. For baboons, as for human beings, friendship can mean companionship, health, safety, and sometimes, sex. (*Natural History*, February 1987)

10. On Becoming Human 59

BOYCE RENSBERGER

Rensberger reviews the controversy over sociobiology. He concludes that human nature is the result of a complex interplay between culture and genes. (*Science* 83, April 1983)

11. Progress in Human Sociobiology 64

MONIQUE BORGERGOFF MULDER

Since it exploded onto the scene in 1975, sociobiology has taught us a great deal about human behavior. The author examines classic sociobiological topics including kin selection, altruism, reproductive success, and marriage. (*Anthropology Today*, February 1987)

12. Sharing in Human Evolution 70

JANE B. LANCASTER and PHILLIP WHITTEN

The origins of hominid bipedalism are to be found in the sharing and carrying behavior it made possible. Other possible origins—including hunting, aggression, tool use, and dependency—are all inadequate by themselves to explain the ascendance of this major evolutionary trend. (Original essay, 1979)

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BOYCE RENSBERGER

Mixing, migrating, adapting, emerging anew—these are all part of the great drama in which diversity is the key to long-term survival. (*Science Digest*, January/February 1981)

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ALBERT JACQUARD

The study of human biology reveals that there is no basis to any claim that specific groups are biologically superior. The

science of genetics, psychology, neurology, and anthropology show racist claims to be without merit, but also have been misused to “prove” such views at various times in modern history. (*UNESCO Courier*, November 1988)

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COLIN RENFREW

In the past several decades, archaeology has changed radically. Through the use of sophisticated new techniques, archaeologists have gained valuable insights into the lives of our remote ancestors. At the same time, Renfrew asserts, archaeology suddenly has become relevant to today’s world. (*UNESCO Courier*, July 1985)

16. Fingerprints in the Sand 92

RICHARD MONASTERSKY

The *Indiana Jones* movies have helped to popularize archaeology, but have contributed to the wrong impression that the scientific value of archaeological materials lies in the remains themselves, rather than in their relationship to the environment in which they are found. Pot hunters, grave robbers, and other amateurs who ravage prehistoric sites for fun or profit deprive us forever of the opportunity to study remains and understand their place in human biological and cultural evolution. Recently, scientists have developed techniques to find and convict people who steal from archaeological sites. Also archaeologists are now involving lay people in site excavations. (*Science News*, December 1990)

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BEN PATRUSKY

We now know that the first Americans arrived here by way of the Bering land bridge. But when did they arrive: as recently as twelve thousand years ago or as early as fifty thousand years ago? The author sets forth the evidence in this ongoing debate. (*Mosaic*, September/October 1980)

18. The Origin of Agriculture 105

CHARLES B. HEISER, Jr.

One of the most revolutionary developments in human history was the invention of agriculture. The author explains where, when, and why this revolution took place. (*Seed to Civilization*, 1983)

19. Brewing An Ancient Beer 109

SOLOMON H. KATZ and FRITZ MAYTAG

Ever since the 1950s, anthropologists have assumed that newly domesticated cereal grains were first used to bake bread. But George Sauer, a famous botanist, suggested that the domestication of cereals might have been for the purpose of brewing beer. This may not be such a farfetched hypothesis, the authors argue. (*Archaeology*, July/August 1991)

20. How Were Cities Invented? 117

JOHN PFEIFFER

Homo sapiens evolved as a species in the open plain and, until very recently, lived a nomadic existence, usually in bands of about twenty-five individuals. Then, beginning about fifteen thousand years ago, the processes leading to urbanization began. Considering our evolutionary heritage, Pfeiffer argues, it is amazing that human beings can live in cities at all. (*Horizon*, Autumn, 1972)

21. Rise of Civilizations: Mesopotamia to Mesoamerica 123

HENRY T. WRIGHT

For five different regions of the world—the Near East, South Asia, East Asia, Andean America, and Mesoamerica—Wright catalogs the kind of evidence archaeologists have used to build their understanding of the region's social and cultural development. He indicates some of the techniques archaeologists in the next century most likely will use to enhance our understanding of the processes that led to the rise of civilizations in each of these five regions. (*Archaeology*, January/February 1989)

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LUIGI LUCA CAVALLI-SFORZA

Evidence for the African origin of humanity now correlates on three major fronts. Family trees based on an exhaustive analysis of human genetics trace the divergence of languages during successive waves of migration by ancient peoples. Both are supported by the archaeological record. (*Scientific American*, November 1991)

23. Women's Talk 139

ELLEN RUDOLPH

In Japan, men and women use language very differently. Both sexes must always be polite, for example, but women must be even *more* polite than men. There are signs, however that these

age-old patterns may be changing as women become more highly educated and assume more powerful roles in business and government. (*The New York Times Magazine*, September 1, 1991)

24. Close Encounters 141

STEPHEN THAYER

Touch, Thayer argues, is the language of physical intimacy. As such, it is governed by "silent," culturally prescribed rules. This makes generalizing across cultures tricky, and the research Thayer reports on in this article is mostly from the United States. Nevertheless, intuitively it seems true that northern European cultures prohibit touching more than do cultures from southerly regions. This may have important consequences for how people grow up thinking and feeling about themselves and others. (*Psychology Today*, March 1988)

25. Koko: "Fine Animal Gorilla" 144

MICHAEL J. FRISBIE

Frisbie reports on the remarkable research undertaken by "Penny" Patterson, who has established meaningful communication with Koko and Michael, two very special gorillas (who, among other things, have adopted a pair of cats as pets). This research calls into question some of the most complacent assumptions humans have made about their unique place in nature. (*McCall's*, January 1986)

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NAPOLEON A. CHAGNON

The Yānomamö, an Amazonian Indian tribe, were the subject of fifteen months of fieldwork. In some detail, the author describes personal difficulties and solutions to seemingly petty problems grown overwhelming among a people preoccupied by violent feuding and absorbed in the taking of hallucinogenic drugs. The author discusses his attempts to collect genealogies, an undertaking accompanied by considerable opposition. Finally, two informants became his allies, and the details and subtleties of Yānomamö culture were revealed. (*Yānomamö: The Fierce People*, 1977)

27. Shakespeare in the Bush 162

LAURA BOHANNAN

Not even the immortal themes of Hamlet are universally communicable. The cultural context—mores, values, and basic assumptions of a people—sets limits to the possible meanings and consequences of characters' actions in a story. What is a horrifying act in one society is perfectly acceptable (and even praiseworthy) in another. (*Natural History*, August/September 1966)

28. Eating Christmas in the Kalahari 167

RICHARD B. LEE

Word circulates of the anthropologist's Christmas gift of an ox to be slaughtered for the !Kung Bushmen he is studying. It causes various indigenous ambassadors to warn him of the meagerness of the ox and the potential fights that will arise over the disappointing shares of meat to be distributed. He finds that self-importance deriving from generosity is thought to breed pride in oneself and obligation in others. Insults reduce the giver's arrogance and prevent social conflict. (*Natural History*, December 1969)

29. Body Ritual Among the Nacirema 171

HORACE MINER

The strange magico-medical beliefs of the vaguely familiar Nacirema people are described in ethnographic terminology in this classic article. The point is clear: social scientific jargon alienates the reader from the people being described, emphasizing their "difference." (*American Anthropologist*, June 1956)

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MALCOLM McFEE and DAVID E. K. HUNTER

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31. Fission in an Amazonian Tribe 178

NAPOLÉON A. CHAGNON

There seems to be intrinsic limits to the size primitive social groups can attain. Studies of South American Indians by the author indicate that, along with ecological factors, kinship helps determine the maximum size of any such group. (*The Sciences*, January/February 1976)

32. The Marriage of Yongsu's Mother 182

LAUREL KENDALL

This article can be read on several levels. On one level, it is about the Korean custom of arranging marriages. Another involves the kind of personal history that goes into the making of a shaman. It also deals with how being an anthropologist's informant shapes both the storyteller and the story. A final level explores the ambiguities (moral and personal) of doing ethnographic fieldwork. (*The Life and Hard Times of a Korean Shaman: Of Tales and the Telling of Tales*, 1988)

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33. Subsistence Strategies and the Organization of Social Life 188

DAVID E. K. HUNTER

The author outlines five main subsistence strategies that people around the world employ to meet their basic economic

needs. In doing so, he demonstrates how the economy and other social institutions are woven together to make up the fabric of society. (Original essay, 1982)

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KLAUS-FRIEDRICH KOCH

The Jalé of western New Guinea carry on warfare as a means of settling disputes between villages when no other means for doing so exist. Cannibalism typifies warfare between geographically separated villages. Hypotheses concerning cannibalism are briefly discussed in relation to the Jalé case. (*Natural History*, February 1970)

35. Life Without Chiefs 195

MARVIN HARRIS

The author looks at a specific turning point in the story of cultural evolution—the invention of agriculture—and shows how this major accomplishment brought with it the means and even the motivation for hierarchical political structures to emerge. He is far from happy with the result. In fact, he believes it has taken us to the brink of global annihilation. (*Our Kind*, 1989)

36. In Search of the Affluent Society 202

ALLEN JOHNSON

A comparison of the Machiguenga Indians of the Amazon and middle-class Parisians raises questions about the quality of life and the meaning of affluence. It may be easier to set limits to growth, the author argues, after realizing that people in simple societies have more leisure time and satisfy their basic needs more easily than do Westerners. (*Human Nature*, Sept. 1978)

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37. India's Sacred Cow 209

MARVIN HARRIS

In India, cattle are sacred. They walk down the middle of streets, jamming up traffic and helping themselves to fruit from market stalls. Amid thousands, even millions, of hungry people sacred cows shuffle along. Ridiculous? Not so, argues Marvin Harris, who supplies an elegant series of calculations that suggests there is more to this sacred cow business than meets the eye, including a highly adaptive strategy for procuring calories. (*Human Nature*, February 1978)

38. Plight of the Ik and Kaiadilt Is Seen as a Chilling Possible End for Man 215

JOHN B. CALHOUN

The Ik of Uganda, previously hunter-gatherers who were moved out of their ancestral lands to become horticulturalists on a barren mountainside, crowded together, and facing starvation caused by drought and a hostile environment, are compared with colonies of mice which, in experiments carried out by the author, responded in similar ways to similar living conditions. (*Smithsonian*, November 1972)

TOPIC 12. Sex Roles 221

39. Society and Sex Roles 222

ERNESTINE FRIEDL

Male supremacy, the author contends, is based not on biology but on the control of economic resources. When women share control, equality develops. (*Human Nature*, April 1978)

40. Daughters of the Forest 227

AGNES ESTIOKI-GRIFFIN

Among the Agta of the Philippines, women hunt large game animals and retain primary responsibility for the raising of children. (*Natural History*, May 1986)

41. Life Behind the Veil 231

CHERRY LINDHOLM and CHARLES LINDHOLM

Incredible to Westerners, Moslem sexual codes have a curious and fascinating inner logic. The authors provide an intimate view of the secret world of Moslem women, demonstrating that though they lack status, they wield enormous sexual power. (*Science Digest*, Summer 1980)

TOPIC 13. Belief and Ritual 235

42. Cargo Cults 236

PETER M. WORSLEY

The Melanesian people have formed dozens of cargo cults, giving away or destroying their wealth in anticipation of the Black Messiah, who will bring their ancestors back to life, bring "cargo" (trade goods), and establish a new social order. (*Scientific American*, May 1959)

43. Devils, Witches, and Sudden Death 244

JUNE NASH

The dangerous work of Bolivian tin miners underlies their worship of the devil and a pantheon of other figures, both indigenous and Christian. Altars adorn niches in the mines, and the miners hold underground ceremonies in which they ask the devil's protection from accidents. After major mine disasters there is a special ceremony in which llamas are sacrificed. (*Natural History*, March 1972)

44. The Serpent-Handling Religions of West Virginia 249

NATHAN L. GERRARD

In West Virginia, some Christian sects use deadly snakes in their religious services. The author studied this unusual religious practice and discovered that it serves definite functions in the lives of its adherents. (*Society*, December 1968)

45. The Secrets of Haiti's Living Dead 253

GINO DEL GUERICO

A researcher investigates mystic potions, voodoo rites, and the making of zombies. What he discovered lies at the junctions of religious belief and modern science. (*Harvard Magazine*, January/February 1986)

TOPIC 14. The Social Costs of Modernization 257

46. Requiem for a Lost People 259

WILLIAM W. HOWELLS

In thirty years, the inhumanity of Tasmania's first white settlers rushed the island's aboriginal people into oblivion. This is the sad story of the swiftest and most complete instance of genocide in modern history. (*Harvard Magazine*, January/February 1977)

47. Societies on the Brink 264

DAVID MAYBURY-LEWIS

All around the globe, small, relatively isolated societies are trapped in the path of modernization. Are they all fated to disappear? (*Harvard Magazine*, January/February 1977)

48. The Great Disease Migration 268

GEOFFREY COWLEY

Contrary to popular belief, European conquerors did not rely on swords primarily to devastate Native American peoples. Rather, it was the germs they carried with them that accounted for many of the deaths. (*Newsweek Special Issue*, Fall/Winter 1991)

49. Steel Axes for Stone-Age Australians 271

LAURISTON SHARP

Until the twentieth century, the Yir Yoront aborigines of Australia were almost totally isolated from Western civilization. The introduction of steel axes into their culture by missionaries altered interpersonal relations, disrupted political and economic organization, and even changed the meaning of life. (*Human Organization*, 11(2): 17-22, 1952)

50. The Beginning of Western Acculturation 279

NAPOLEON A. CHAGNON

As tribal people come into contact with modern civilization, they are inevitably transformed and absorbed by the dominant culture. Anthropologists, it is argued, have a special responsibility for seeing that this is accomplished in enlightened and humane ways. With insight, empathy, and humor, the author describes the beginnings of this process for the Yąnomamö (*Yąnomamö: The Fierce People*, 1986)

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Anthropology in the Modern World 283

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51. Borderline Cases: Medical Practice and National Culture 285

LYNN PAYER

The array of viable medical traditions suggests that medicine is not the international science many believe it to be. By looking at medical practices across different cultures, we can gain

a valuable perspective on our own biases. This, in turn, should help us make more informed medical decisions in our own lives. (*The Sciences*, July/August 1990)

52. The Stone-Age Diet: Cuisine Sauvage 290
MELVIN KONNER

Melvin Konner and his wife, Marjorie Shostak, spent several years living with the !Kung, a Stone-Age people living in the Kalahari Desert of southern Africa. As part of their research, they studied the !Kung diet, which they believe is close to that of our hominid ancestors. It turns out that the foods eaten by these hunter-gatherers are very close to the diet that health educators now recommend: low in fat, high in fruits and fiber, low in sodium. (*The Sciences*, September/October 1985)

53. No Bone Unturned 293
PATRICK HUYGHE

There are indeed tales told from beyond the grave. For the person who speaks the language, there's a story engraved on every human skeleton. Clyde Snow, perhaps the world's foremost forensic anthropologist, uses his skills to solve crimes, identify the victims of disasters, and interpret the past. (*Discover*, December 1988)

54. Shamans and Their Lore May Vanish With The Forests 298
DANIEL GOLEMAN

As native peoples all around the world are uprooted and destroyed by modern, industrial society, much of their knowledge of local plants and their healing properties will also be lost. Ethnobotanists are working with native healers—shamans—to learn how native peoples use plants. Their work may yield great rewards. (*New York Times*, June 11, 1991)

55. The Extinction of *Homo sapiens* 301
BARRY BOGIN

In nature, the single constant is change. Using G.G. Simpson's four stages of evolutionary change, Bogin examines the evolution of *Homo erectus* and the puzzling disappearance of the Neanderthals some 35,000 years ago. Applying the lessons he draws from these analyses, Bogin predicts the extinction of modern human beings—not through the bang of nuclear war, but slowly, through loss of adaptive fit with the environment we've created. (*Michigan Quarterly Review*, Spring 1985)

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