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# ANTHROPOLOGY

## A GLOBAL PERSPECTIVE

SECOND EDITION

RAYMOND SCUPIN / CHRISTOPHER R. DECORSE





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## A GLOBAL PERSPECTIVE

SECOND EDITION

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PRENTICE HALL

Englewood Cliffs, New Jersey 07632

SCUPIN, RAYMOND.

Anthropology: a global perspective/Raymond Scupin, Christopher R. DeCorse. — 2nd ed.

p. cm.

Includes bibliographical references and index.

ISBN 0-13-301565-3

I. Anthropology. I. DeCorse, Christopher R. II. Title.

GN25.S39 1995  
306—dc20

94-5935  
CIP

Editor-in-Chief: Nancy Roberts  
Editorial Director: Charlyce Jones Owen  
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Cover Art: Corson Hirschfeld, *Hand prints/dots, Bluff, Utah*.  
1988. Gelatin silver photograph with overpainting.  
© Corson Hirschfeld 1988.



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A Simon & Schuster Company  
Englewood Cliffs, New Jersey 07632

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Printed in the United States of America

10 9 8 7 6 5 4 3 2 1

ISBN 0-13-301565-3

Prentice-Hall International (UK) Limited, *London*  
Prentice-Hall of Australia Pty. Limited, *Sydney*  
Prentice-Hall Canada Inc., *Toronto*  
Prentice-Hall Hispanoamericana, S.A., *Mexico*  
Prentice-Hall of India Private Limited, *New Delhi*  
Prentice-Hall of Japan, Inc., *Tokyo*  
Simon & Schuster Asia Pte. Ltd., *Singapore*  
Editora Prentice-Hall do Brasil, Ltda., *Rio de Janeiro*



# ❖ ◆ PREFACE ◆ ❖

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## **EDUCATIONAL GOALS AND ORIENTATION OF THIS TEXT**

We all recognize that the world is getting smaller. Instantaneous global communications, trade among far-flung nations, geopolitical events affecting countries hemispheres apart, and the ease of international travel are bringing people and cultures into more intimate contact with one another than ever before, forcing this generation of students to become more knowledgeable about societies other than their own. With that in mind, this textbook is grounded in the belief that an enhanced global awareness is essential for people preparing to take their place in the fast-paced, increasingly interconnected world of the twenty-first century. And anthropology is ideally suited to introduce students to a *global perspective*. All the sub-fields in anthropology have a broad focus on humanity; this helps liberate students from a narrow, parochial view and enables them to see and understand the full sweep of the human condition.

The anthropological perspective, which stresses critical-thinking processes, the evaluation of competing hypotheses, and the skills to generalize from specific data and assumptions, contributes significantly to a well-rounded education. This text engages readers in the varied intellectual activities underlying the anthropological approach by delving into both classic and recent research in the fields that make up anthropology.

Its emphasis on cultural anthropology notwithstanding, this text reflects a strong commitment to anthropology's traditional *holistic* and integrative approach. It spells out how the four basic subfields of anthropology—physical anthropology, archaeology, linguistics, and ethnology—together yield a comprehensive understanding of humanity. Because the subfields tend to overlap, insights from all these subfields are woven together to reveal the holistic fabric of a particular society or the threads uniting all of humanity.

An *interdisciplinary* outlook also resonates throughout this book. All contemporary anthropologists draw on the findings of biologists, paleontologists, geologists, economists, historians, psychologists, sociologists, political scientists, religious studies specialists, philosophers, and researchers in other fields whose work sheds light on anthropological inquiry. In probing various anthropological topics, this text often refers to research conducted in these other fields. In addition to enlarging the scope and reach of the text, exploring interactions between anthropology and other fields sparks the critical imagination that brings the learning process to life.

The *comparative* approach, another traditional cornerstone of the anthropological perspective, is spotlighted in this text as well. When anthropologists assess fossil evidence, artifacts, languages, or cultural beliefs and values, they weigh comparative evidence, while acknowledging the unique elements of each society and culture. This text casts an inquiring eye on materials from numerous geographical regions and historical eras to enrich student understanding.

A *diachronic* approach also characterizes this book. In evaluating human evolution, prehistoric events, language divergence, or developments in social structure, anthropologists must rely on models that reflect changes through time, so this diachronic orientation suffuses the text.

## **TWO UNIFYING THEMES OF THIS TEXT**

The overall theme of this introductory text is to illustrate both the *diversity* of human societies and cultural patterns the world over and the *similarities* that make all humans fundamentally alike. To achieve these parallel goals, we pay as much attention to universal human characteristics as we do to particular cultural characteristics of local regions.

Another overarching theme is to point out the growing interconnectedness of humans throughout the world and the positive and negative consequences of this reality. Contacts and interactions among people in different societies have occurred throughout history. However, modern advances in communication and transportation have accelerated the process of globalization in recent decades. One goal of this text is to call on anthropological studies of various societies to discover how people are responding to the process of globalization.

## ORGANIZATION OF THE BOOK

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In this second edition, the arrangement and treatment of topics differs from that of other texts. In Part I we introduce the basic concepts within the four fields of Anthropology. Chapter 1 introduces the field of anthropology and explains how it relates to the sciences and humanities. This lead-in chapter also delves into how anthropologists use the scientific method. Chapter 2 presents basic evolutionary concepts, focusing on evolutionary processes and the origins of life on Earth. Principles of heredity and molecular genetics are also briefly introduced. New to this edition, Chapter 3 examines how paleoanthropologists and archaeologists locate and interpret fossils and the record of past human behavior. This chapter is intended to provide background information on topics such as dating techniques and excavation methods, which will be mentioned in later chapters.

Parts II and III have been revised and reorganized for this book to underscore research topics in physical anthropology (Part II) and archaeology (Part III). Part II begins with Chapter 4 on the primates, discussing taxonomy and the fossil finds which allow researchers to trace primate ancestry. It also includes a discussion of living, non-human primates and characteristically primate features found in humans. This introduction to primate evolution provides an introduction to hominid evolution, the focus of Chapter 5. This chapter examines trends in hominid evolution and then traces the discovery of some of the more important hominid fossils in historical perspective. The chapter then discusses different interpretations of the evolution of the hominids and the origins of *Homo sapiens*. Part II concludes with the study of modern human

variation in Chapter 6. This chapter explores the different sources of human variation—genetic, environmental, and cultural—and how physical anthropologists examine this variation.

Part III presents archaeological perspectives on human culture spanning the earliest tool traditions through the appearance of complex societies and the state. Part III opens with an expanded discussion of Paleolithic cultures in Chapter 7. This chapter presents the archaeological evidence for early hominid and human behavior, dealing with the stone tools and technological developments of the Lower, Middle, and Upper Paleolithic. Chapter 8 concentrates on the origins of domestication and settled life. It includes a discussion of *how* archaeologists study the origins of domestication, as well as developments in different world areas.

Chapter 9 presents a newly revised and expanded discussion concentrating on the rise of the state and complex society. As in the preceding chapters, this discussion includes a substantive discussion of developments in different world areas as well as the archaeological evidence that archaeologists use to evaluate the growth of political and social complexity in ancient societies.

In Part IV, Chapters 10, 11, 12, 13, and 14 reinforce one another. Chapter 10 examines the concept of culture as it is understood in anthropology. Beginning with the notions of material and nonmaterial culture, this chapter goes on to cite examples of cultural diversity found throughout the world. Here we also stress cultural universals and similarities that unify all of humanity.

Chapter 11—new to this second edition—elaborates on the elements of culture introduced in Chapter 10 by introducing classic and contemporary research in the field of psychological anthropology. How do anthropologists bridge the gap between biology and culture as they gain a greater understanding of enculturation and personality development in unfamiliar societies? To answer this question, we turn to the classic studies conducted by Ruth Benedict and Margaret Mead as well as the most recent research in psychoanalytic anthropology, childhood training in societies around the world, incest, sexuality, cognition, emotions, and the cross-cultural research on personality disorders.

Chapter 12, on language, dovetails with the previous chapter in several key ways. First we look



into the findings of laboratory research and primatological fieldwork on ape communication as compared with human languages. Following up on these studies, we delve into linguistic research on the identification of colors and animal species, Chomsky's transformational model, and other related anthropological findings that suggest interactive relationships between biology and culture. Major research findings in linguistic anthropology, including historical linguistics, complement new material in the emerging field of sociolinguistics, introducing students to the most recent developments in the field.

Theory—classic and contemporary—frames Chapter 13, which offers a critical evaluation of the strengths and weaknesses of each theoretical paradigm. This chapter also amplifies the earlier treatment of the material-nonmaterial aspects of culture by comparing theories highlighting material culture with those placing greater emphasis on nonmaterial, symbolic culture.

Beginning with Chapter 14, this text presents a much different organizational scheme compared with that of other texts. Instead of structuring the book according to specific topics in anthropology, such as subsistence, economy, family, kinship, political organization, and religion, this text organizes the material based on levels of societal organization and regional topics.

In this second edition of *Cultural Anthropology*, Chapter 14 walks students through the methods, research strategies, and some ethical dilemmas that confront ethnological researchers. Then readers learn about the major variables ethnologists analyze to gain insight into different types of societies: environment and subsistence, demography, technology, economy, social structure, family, kinship, gender, age, political systems, law, and religion. With this background students are ready to understand subsequent chapters.

Chapter 14 also presents the multidimensional approach, which most contemporary anthropologists use to analyze the elements of society and culture. Rather than grounding an understanding of society and culture in a single factor, this orientation taps into both material and nonmaterial aspects of culture to holistically view the full spectrum of society and to produce a balanced treatment of key issues that are aspects of anthropological analysis.

In Part V, Chapters 15, 16, and 17, the text reports

the major anthropological findings related to prestate societies (bands, tribes, and chiefdoms). Because these classifications have been open to interpretation among anthropologists, these labels are used with extreme caution. Even though many anthropologists either shun these terms or seriously question their utility in describing complex, changing societies, we believe that these classifications give students who are first exposed to the discipline a good grasp of the fundamentals of prestate societies.

In Part VI, Chapters 18 and 19 move on to agricultural and industrial state societies, whose key characteristics emerge in the inter-connections among variables such as political economy and social stratification. Chapter 18 brings to the fore the basic elements of agricultural societies as revealed by archaeologists, historians, and anthropologists. Chapter 19 opens with a look at the Industrial Revolution and the process of modernization, segueing into comparative research conducted in England, Western Europe, the United States, the former Soviet Union, and Japan to illustrate the dynamics of industrial states.

Sound pedagogical logic underlies this approach. Instead of presenting important anthropological research on demography, gender, economy, kinship, ethnicity, political systems, and religion as single chapters (usually corresponding to single lectures), this organizational scheme spotlights how these variables permeate the entire spectrum of human experience in different types of societies. While the single-chapter format tends to marginalize these topics, this text's approach—based on different levels of societal organization—allows students to focus on the interconnections between the political economy and gender, age, family, kinship, religion, demography, technology, environment, and other variables. As a result, students gain a holistic understanding of human societies.

Organizing material according to levels of societal organization *in no way* implies or endorses a simplistic, unilineal view of sociocultural evolution. In fact, the ladderlike evolutionary perspective on society comes in for criticism throughout the text. While recognizing the inherent weaknesses of using classifications such as “tribes” and “chiefdoms”—including the parallel tendencies to lump diverse societies into narrow categories and to create artificial boundaries among societies—we believe that these groupings nonetheless serve the

valuable purpose of introducing beginning students to the sweeping concepts that make anthropology distinctive. Generalizations about tribes and chiefdoms help students unfamiliar with anthropology's underpinnings to absorb basic concepts and data; the complexities and theoretical controversies within the discipline can always be addressed in more specialized advanced courses.

In Part VII, Chapters 20, 21, 22, 23, and 24 also part company with the majority of texts in terms of organization. In Chapter 20, we delve into the theoretical paradigms that anthropologists have modified to understand the interrelationships among various societies of the world. Modernization, dependency, and world-systems theories (and criticisms of them) are introduced to develop the global perspective. We emphasize that societies cannot be understood as independent, isolated units. This global perspective informs all the subsequent chapters, reinforcing a sense of global awareness among students.

Chapter 20 also considers the problems generated by contact between the industrial states and prestate societies, or the so-called Fourth World. It goes on to address a number of salient questions raised by these contacts: How are these prestate societies becoming absorbed into global economic and political networks? How are prestate peoples responding to this situation? And what are anthropologists doing to enhance the coping strategies of these Fourth World peoples?

Chapters 21 through 24 explore the major anthropological findings in Latin America and the Caribbean; Africa; the Middle East; and Asia, respectively. In contrast to most other texts, which tend to scatter anthropological findings from these regions through different chapters, we have consolidated these findings within the context of prehistoric and historical developments. Each of these regional chapters begins with an archaeological overview of the major agricultural civilizations that once thrived in these areas. This overview gives students a keen sense of the impressive indigenous societal developments made in these regions before Western contact. Then these chapters document the evolving interrelationships between Western countries and these regions by drawing on historical research. In addition to probing classic ethnographic research, contemporary issues in each region are

placed within a broad historical context, offering readers finely honed diachronic insights into social and political developments in each of these Third World areas.

In Part VIII, Chapter 25 concludes this section by highlighting contemporary global trends that are changing our world. Anthropological research is brought to bear on environmental, demographic, economic, political, ethnic, and religious trends shaking the foundations of many societies. Among the topics addressed in this context are global warming, the Green Revolution, the increasing consumption of nonrenewal energy by industrial societies, the impact of multinational corporations, the demise of socialist regimes, and the rise of new ethnic and religious movements.

In this second edition a new chapter, Chapter 26, sheds light on the fifth subfield of anthropology: applied anthropology. Here we consider key issues in applied anthropology, including social impact assessment research, medical anthropology, cultural resource management, and recent research aimed at solving practical problems in societies the world over. One of the goals of this chapter is to introduce students to new career possibilities in the field of anthropology.

## **FEATURES OF THIS TEXT**

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### **BOXES**

In *Critical Perspectives boxes*, designed to stimulate independent reasoning and judgment, students take the role of anthropologist by engaging in active, critical analysis of specific problems and issues that arise in anthropological research. A successful holdover from the first edition, these Critical Perspectives boxes encourage students to use rigorous standards of evidence when evaluating assumptions and hypotheses regarding scientific and philosophical issues that have no easy answers. By probing beneath the surface of various assumptions and hypotheses in these exercises, students stand to discover the excitement and challenge of anthropological investigation.

*Anthropologists at Work boxes*, profiling prominent anthropologists, humanize many of the issues covered in the chapters. These boxes—another carryover from the first edition—go behind the

scenes to trace the personal and professional development of some of today's leading anthropologists.

Finally, a number of *Applying Anthropology boxes*, new to this edition, show students how research in anthropology can help solve practical problems confronting contemporary societies. Students often ask, What relevance does anthropology have to the problems we face in our generation? These Applying Anthropology boxes answer the relevance question head on. For example, one box notes that anthropologists unearth research data to help ease tensions in multicultural relations in U.S. society. Another box describes how linguistic anthropologists work with indigenous peoples to preserve their languages as they adjust to the modern world. The concluding chapter of the text ties together many of these Applying Anthropology boxes by placing in perspective the full panoply of issues addressed in applied anthropology.

## SUPPLEMENTS

**INSTRUCTOR'S RESOURCE MANUAL** The Instructor's Resource Manual (IRM) complements the text with suggestions for elaborating on the material students are reading. Among the useful tips for making the most of this text are chapter outlines, lecture and discussion questions, recommendations for classroom activities, ideas for research projects, and supplementary reading materials. Essay questions that can be used for examinations also appear in the IRM.

**TEXT ITEM FILE** The Test Item File includes 1,200 questions in multiple-choice and true/false formats. The answer key is page-referenced to the text.

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**TRANSPARENCY MASTERS** Tables, graphs, and charts taken from the book are available as convenient transparency masters.

## ACKNOWLEDGMENTS

A textbook like this one requires the enormous effort of many people. We would like to thank the following reviewers for their valuable comments on the manuscript for the second edition:

Douglas V. Armstrong, Syracuse University; Robert Bates Graber, Northeast Missouri State University; Mark Fleishman, Syracuse University; James Hamill, Miami University; Linda M. Hunt, University of North Carolina at Charlotte; Andreas N. Maris Van Blaaderen, Eastern Montana College; DeWight R. Middleton, SUNY-Oswego; Mark T. Shutes, Youngstown State University; William Wedenoja, Southwest Missouri State University; Pamela Willoughby, University of Alberta.

I am also grateful to the following reviewers of the first edition for their helpful suggestions: Susan Abbott-Jamieson, University of Kentucky; Robert Bee, University of Connecticut; John E. Blank, Cleveland State University; Barry Bogin, University of Michigan-Dearborn; Donald E. Brown, University of California-Santa Barbara; Miriam S. Chaiken, Indiana University of Pennsylvania; Gail W. Cromack, Onondaga Community College; Allen S. Ehrlich, Eastern Michigan University; Barbara Gallatin Anderson, Southern Methodist University; Josef Gamper, Monterey Peninsula College; Leonard Greenfield, Temple University; Raymond Hames, University of Nebraska; W. Penn Handwerker, Humboldt State University; Elvin Hatch, University of California-Santa Barbara; Richard D. Harris, University of Portland; Robert W. Hefner, Boston University; Benita J. Howell, University of Tennessee-Knoxville; Norris Johnson, University of North Carolina-Chapel Hill; Delmos J. Jones, City University of New York; Nancy B. Leis, Central Michigan University; William Leons, University of Toledo; James Lett, Indian River Community College; Kenneth E. Lewis, Michigan State University; Robert R.



McIrvin, University of North Carolina–Greensboro; Nancy P. McKee, Washington State University; Ester Maring, Southern Illinois University–Carbondale; Barry H. Michie, Kansas State University; Katherine Moore, Bentley College; Robert Moorman, Miami-Dade Community College–North; James Myers, CSU–Chico; Tim O'Meara, University of North Carolina–Wilmington; John W. Page, Kirkland, Washington; Curt Peterson, Elgin Community College; Leonard Plotnicov, University of Pittsburgh; Tab Rasmussen, Washington University–St. Louis; Susan D. Russell, Northern Illinois University; Paul Rutledge, University of Missouri–St. Louis; Michael Salovesh, Northern Illinois University; L. Schell, SUNY–Albany; Edwin S. Segal, University of Louisville; Robert B. Townsend, College of Lake County; Stephen A. Tyler, Rice University; Virginia J. Vitzthum, University of California–Riverside; Alaka Wali, University of Maryland; Ronald K. Wetherington, Southern Methodist University; Aubrey Williams, University of Maryland.

We give special thanks to Daryl Anderson, Douglas V. Armstrong, Elizabeth Brumfiel, Pamela DeVoe, William Isminger, Larry Kruckman, Hans Levi, Ron Mertz, Merrick Posnansky, Stewart Tyson Smith, David Whitley, and Pamela Willoughby, for supplying some interesting photos for the text. I also extend thanks to all colleagues who sent me photos and information for use in the biography boxes.

We are grateful for the unwavering support given to this project by Prentice Hall. Without the moral support and encouragement of acquisitions editor Nancy Roberts, we would have never been able to complete it. Our thanks to development editor Robert Weiss, who took an often unwieldy manuscript and transformed it into an effective teaching instrument for the first edition of the text. Susanna Lesan, the development editor for the second edition, provided many useful insights and helped clarify numerous issues that might have confused students. Our production editor, Rob DeGeorge, devoted an inordinate amount of time to points of detail and organization, and did much to help us meet our deadlines. We also thank photo researchers Tobi Zausner and Lori Morris-Nantz for help in selecting exceptional illustrations to supplement the written text.

Our warmest appreciation goes to our wives, Susan and Cindy, whose emotional support and patience throughout the duration of the first and second editions of this text truly made this book possible.

Anyone with comments, suggestions, or recommendations regarding this text is welcome to send an email (internet) message to the following address:

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# ABOUT THE AUTHORS

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Dr. Scupin has been teaching undergraduate courses in anthropology for over twenty years at a variety of academic institutions, including community colleges, research universities, and a four-year liberal arts college. Thus, he has taught a very broad spectrum of undergraduate students. Through his teaching experience, Dr. Scupin was prompted to coauthor this textbook, which would allow a wide range of undergraduate students to understand the holistic and global perspectives of the four-field approach in anthropology.

Dr. Scupin has published widely based on his ethnological research in Thailand. He recently returned to Thailand and other countries of Southeast Asia to update his ethnographic data. He is a member of many professional associations, including the American Anthropological Association, the Asian Studies Association, and the Council of Thai Studies.

Christopher R. DeCorse received his Bachelor of Arts and Masters degrees in anthropology and archaeology, completing his doctorate in archaeology at the University of California, Los Angeles. His theoretical interests include the interpretation of ethnicity, culture change, and variability in the

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Dr. DeCorse has taught archaeology and general anthropology in a variety of undergraduate and graduate programs, including the University of Ghana, Legon; Indiana University, Pennsylvania; and Syracuse University, where he is currently in the Department of Anthropology. Dr. DeCorse is particularly interested in the interpretation and presentation of anthropology for undergraduates and the general public. In addition to *Anthropology: A Global Perspective*, DeCorse has coauthored *Worldviews in Human Expression*, an introduction to the humanities from an anthropological perspective. He also serves on the advisory boards of *Annual Editions* in physical anthropology and archaeology. DeCorse has participated on a number of committees and panels, including work as a consultant on human evolution and agricultural origins for the National Center for History in the Schools.

Dr. DeCorse has received several academic honors and awards, including Fulbright and Smithsonian fellowships. He has published over 20 articles, reviews, and research notes in a variety of publications, including *The African Archaeological Review*, *Historical New Hampshire*, *Historical Archaeology*, and *Slavery and Abolition*. He is currently preparing a report on the Elmina excavations and editing a volume on West African archaeology.

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