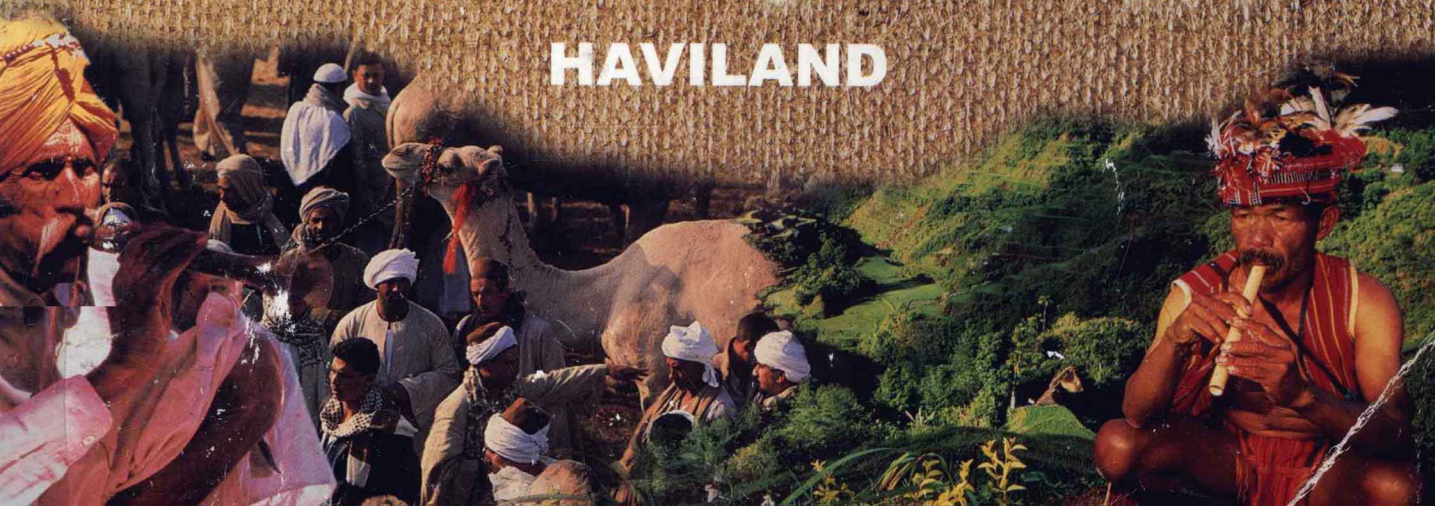




NINTH EDITION

Anthropology

HAVILAND



Anthropology

NINTH EDITION

WILLIAM A. HAVILAND

University of Vermont

Harcourt College Publishers

Fort Worth Philadelphia San Diego New York Orlando Austin San Antonio
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To My Anthropological Kin:

**Frank Hamilton Cushing
Frederica de Laguna**

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Using *Anthropology*

A Guide to Learning From Your Textbook

Anthropology, Ninth Edition is designed to give students a thorough, college-level introduction to the principles and processes of anthropology. It covers the basic divisions of anthropology—physical and cultural anthropology, including ethnology, linguistics, and prehistoric archaeology—and presents the key concepts and terminology relevant to each.

Anthropology, Ninth Edition,

- incorporates a **unifying theme**. Although each chapter has been developed as a self-contained unit of study, a common theme runs through all of the chapters: Cultures must produce behavior which is generally adaptive.
- provides a **readable and engaging** introduction to the discipline of anthropology. Using numerous and colorful examples, Dr. Haviland presents even the most complex concepts in prose that is clear, straightforward, and easy for today's first- and second-year students to understand.
- utilizes print and non-print **media** to explore the different “literacies” which anthropologists draw upon. The Ninth Edition offers many new student resources online at www.harbrace.com/anthro/.
- maintains **moderate length**. The textbook is of sufficient length to avoid superficiality, yet it does not present more material than can reasonably be absorbed in the space of a single semester.

The following pages will introduce you to the many features of *Anthropology, Ninth Edition*, and show you how to make the best use of the learning aids provided to enhance your study of anthropology.



Web Links Web Link icons, appearing in the margin of each chapter, refer to additional related material located on the text's web site: the Anthropology Internet Connection (www.harbrace.com/anthro/). Content ranges from Internet research activities to annotated links to quizzing materials for each chapter.

Original Study

The Drunkard's Walk¹⁰

The overall directionality in certain kinds of random motion—an apparent paradox to many—can best be illustrated by a paradigm known as the “drunkard’s walk.” A man staggers out of a bar dead drunk. He stands on the sidewalk in front of the bar, with the wall of the bar on one side and the gutter on the other. If he reaches the gutter, he falls down into a stupor and the sequence ends. Let’s say that the sidewalk is 30 feet wide, and that our drunkard is staggering at random with an average of 5 feet in either direction for each stagger. (See Figure 3.6 for an illustration of this paradigm.) For simplicity’s sake—since this is an abstract model and not the real world—we will say that the drunkard staggers in a single line only: either toward the wall or toward the gutter. He does not move at right angles along the sidewalk parallel to the wall and gutter.

Where will the drunkard end up if we let him stagger long enough and entirely at random? He will finish in the gutter—absolutely every time, and for the following reason: Each stagger goes in either direction with 50% probability. The bar wall at one side is a “reflecting boundary”: if the drunkard hits the wall, he just stays there until a subsequent stagger propels him in the other direction. In other words, only one direction of movement remains open for continuous advance—toward the gutter. We can even calculate the average amount of time required to reach the gutter. (Many readers will have recognized this paradigm as just another way of illustrating a preferred result in coin tossing: falling into the gutter on one unversed trajectory after beginning at the wall, has the same probability as flipping six heads in a row [one chance in sixty-four]—5 feet with each stagger; to reach the gutter in 30 feet. Start in any other position, and probabilities change accordingly. For example, once the drunkard stands in the middle, 15 feet from the wall, then three staggers in the same direction [one chance in eight for a single trajectory] put him into the gutter. Each stagger is independent of all others, so previous histories don’t count, and you need to know only the initial position to make the calculation.)

FIGURE 3.6
The drunkard’s walk.



Original Studies

These unique selections are from case studies and other original works of men and women who have been or are currently actively involved in important anthropological fieldwork. Each study sheds additional light on some important anthropological concept or subject area found within the chapter.

540 PART VI THE FORMATION OF GROUPS: SOLVING THE PROBLEM OF COOPERATION

likewise, they make us the “sexiest” of all primates. This does not mean either men or women are simply at the mercy of their hormones where sex is concerned, for in the human

species both males and females have voluntary control over sex. People engage in it when it suits them to do so and when it is deemed appropriate.

anthropology applied Anthropology and AIDS

A irony of human life is that sexual activity necessary for perpetuation of the species as well as a source of pleasure and fulfillment, also can be a source of danger. The problem lies in sexually transmitted diseases, which in recent years have been spreading and increasing in variety. Among these is acquired immune deficiency syndrome or AIDS, although intravenous drug use and blood transfusions also contributed to its spread. Recent reports specify 16,000 new cases of AIDS arise in the world every day. (See Figure 10.1.) What follows is A. M. Williams’s account of what she and other anthropologists have to contribute to our understanding and control of this disease.

After a decade and a half, it is hard to deny that AIDS is a pandemic experienced in significant ways at local levels. The World Health Organization (WHO) estimates 8.5 million adults are infected with HIV (the virus present in most people with AIDS) worldwide, with 4.5 million of those people diagnosed with AIDS. While HIV and AIDS has hit areas of Sub-Saharan Africa and Southeast Asia hardest, as of June 1996, the Centers for Disease Control report a cumulative total of 548,100 AIDS cases in the United States, with 343,000 deaths. Where I work in San Francisco, California, a city of less than 800,000 people, there have been 24,509

Anthropology Applied Boxes

These boxed features demonstrate the many practical applications of anthropological knowledge, the important work conducted by anthropologists outside of academic settings, and the variety of careers pursued by trained anthropologists.

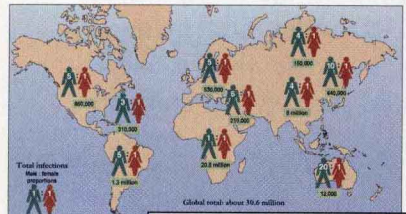


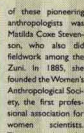
FIGURE 10.1
Estimated global distribution of adult HIV

8 PART I THE STUDY OF HUMANITY

Frank Hamilton Cushing (1857–1900) Matilda Coxe Stevenson (1849–1915)

In the United States, anthropology began in the 19th century when a number of dedicated amateurs went into the field to gain a better understanding of what many European Americans still regarded as “primitive” peoples. Exemplifying their emphasis on firsthand observation is Frank Hamilton Cushing, who lived among the Zuni Indians for 41 years (he is shown here in full dress as a war chief).

Among these founders of North American anthropology were a number of women whose work was highly influential among those who spoke out in the 19th century on behalf of women’s rights. One



of these pioneering anthropologists was Matilda Coxe Stevenson, who also did fieldwork among the Zuni. In 1885, she founded the Woman’s Anthropological Society, the first professional association for women scientists. Three years later, she was hired by the Bureau of American Ethnology, making her one of the first women in the United States to receive a full-time position in science. The tradition of women being active in anthropology continues, and since World War II more than half the presidents of the American Anthropological Association have been women.

consider the behavior of such people to be at all relevant to an understanding of themselves. This growing interest in human diversity, coming at a time when efforts to explain things in terms of natural laws were increasing, cast doubt on the traditional biblical mythology, which no longer adequately “explained” human diversity.

Although anthropology originated within the context of Western civilization, it has long since gone global. Today, it is an exciting, international discipline whose practitioners are drawn from diverse societies in all parts of the world. Even societies that have long been studied by European and North American anthropologists—central African and Native American societies, for example—have produced anthropologists who continue to make their mark on the discipline. Their distinctive perspectives help shed new light not only on their own societies, but on those of others (including Western societies) as well.

ANTHROPOLOGY AND THE OTHER SCIENCES

It would be incorrect to infer from the foregoing that serious attempts were never made to analyze human diversity before the 18th century. Anthropologists are not the only scholars who study people. In this respect they share their objectives with the other social and natural scientists. Anthropologists do not think of their findings as something quite apart from those of psychologists, economists, sociologists, or biologists; rather, they welcome the contributions these other disciplines have to make to the common goal of understanding humanity, and they gladly offer their own findings for the benefit of these other disciplines. Anthropologists do not expect, for example, to know as much about the structure of the human eye as anatomists, or as much

Bio Boxes

Throughout the textbook, profile boxes provide biographical information about important people in the field of anthropology.

Illustrations

Dr. Haviland has chosen numerous four-color photos to catch your eye and mind and make important anthropological points. The line drawings, maps, charts, and tables were selected specifically for their usefulness in illustrating, emphasizing, or clarifying certain anthropological concepts.

Chapter 2

METHODS OF STUDYING THE HUMAN PAST



THIS EXCAVATION IS OF A HALF-MILLION-YEAR-OLD SITE IN ISRAEL. BECAUSE EXCAVATION OF SITES DESTROYS THEM, METICULOUS RECORDS MUST BE KEPT. WITHOUT SUCH RECORDS, THE FINDS TELL US NOTHING ABOUT THE HUMAN PAST.

Previews and Summaries

Each chapter begins with a set of preview questions providing a framework for studying the contents of the chapter. At the end of each chapter is a summary containing kernels of the most significant ideas presented in that chapter.

148 PART II PRIMATE EVOLUTION AND THE EMERGENCE OF THE HOMININS

be considered hominins. No matter how much some of them may have resorted to bipedalism, they had not yet developed the anatomical specializations for this mode of locomotion that are seen in the earliest known hominins. They were optional rather than obligatory bipeds. Nevertheless, existing evidence allows the hypothesis that apes and humans separated from a common evolutionary line sometime during the late Miocene, and some fossils, particularly the smaller African ramamorphs, do possess traits associated with humans. Moreover, the Miocene apes possessed a

limb structure less specialized for brachiation than modern apes; this structure could well have provided the basis for the development of human as well as ape limb types.

Clearly not all ramamorphs evolved into hominins. Those that remained in the forests and woodlands continued to develop as arboreal apes, although ultimately some of them took up a more terrestrial life. These are the bonobos, chimpanzees, and gorillas, who have changed far more from the ancestral condition than have the still arboreal orangutans.

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Chapter Preview

What Forces Are Responsible for the Diversity of Primates in the World Today?

Although all primates—lemurs, lorises, tarsiers, monkeys, apes, and humans—share a common ancestry, they have come to differ through the operation of evolutionary forces which have permitted them to adapt to a variety of environments in a variety of ways. Although biologists agree upon the fact of evolution, they are still unraveling the details of how it has proceeded.

What Are the Processes of Evolution?

Evolution works through mutation, producing genetic variation, which is then acted upon by drift (accidental changes in gene frequencies in a population), gene flow (the introduction of new genes from other populations), and natural selection. Natural selection is the adaptive mechanism of evolution that works through differential reproduction as individuals with genes for adaptive traits produce more offspring than those without.

How Do These Processes Produce New Forms of Organisms?

Populations may evolve in a linear manner, as small changes from one generation to another improve that population's adaptation. Through the accumulation of such changes over many generations, an older species may evolve into a new one. Or evolution may proceed in a branching manner, in response to isolating mechanisms. These serve to separate populations, preventing gene flow between them so that drift and selection may proceed in different ways. This may lead to the appearance first of divergent races and then of divergent species.

Running Glossary

This textbook includes a running glossary which offers on-page definitions of terms relevant to the study of anthropology.

A portrait of a man in clerical attire, likely a cardinal or bishop, seated and holding a book. He is wearing a dark, patterned robe over a white garment. The background is dark and indistinct.

Gregor Mendel performed carefully controlled breeding experiments with garden peas that led to the discovery, in 1865, of the basic laws of heredity.

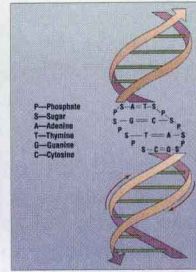


FIGURE 3.1
This diagrammatic representation of a portion of a deoxyribonucleic acid (DNA) molecule represents the double helix strands and the connecting nitrogenous base pairs. The helix strands are formed by alternating sugar and phosphate groups. The connection is produced by complementary bases—adenine with thymine, cytosine with guanine—as shown for a section of the molecule.

cation process, new organisms will contain genetic material exactly like that in ancestral organisms.

Genes

A gene is a segment of the DNA molecule containing several base pairs that directs the development of particular observable or identifiable traits. Thus, when we speak of the gene for a human

DNA. The genetic material, deoxyribonucleic acid; a complex molecule with information to direct the synthesis of proteins. DNA molecules have the unique property of being able to produce exact copies of themselves.

Pronunciation Guide

A pronunciation guide is printed inside the front and back covers of the book to aid you in learning and pronouncing unfamiliar words that appear in the text.

Putting the World in Perspective

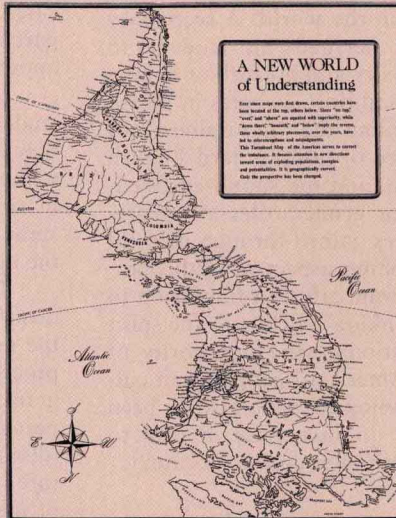
This section, found in the introduction to the book, illustrates the many ways in which the world can be viewed. A discussion of **cartography** and **projections** shows their benefits to anthropology.

PRONUNCIATION GUIDE

[illegible]

A NEW WORLD of Understanding

Ever since maps were first drawn, certain areas have been located at the top, others below. The "east" and "west" are oriented with respect to "down there," "downright" and "below" are these wholly arbitrary placements, never related to astronomical and astronomical. This Terrestrial Map of the American is the influence. It focuses attention in a toward some of exploding populations, and potentialities. It is geographically correct. Only the perspective has been changed.



THE TURNABOUT MAP The way maps may reflect (and influence) our thinking is exemplified by the "Turnabout Map," which places the South Pole at the top and the North Pole at the bottom. Words and phrases such as "on top," "over," and "above" tend to be equated by some people with superiority. Turning things upside down may cause us to rethink the way North Americans regard themselves in relation to the people of Central America. © 1982 by Jesse Levine Turnabout MapTM—Dist. by Laguna Sales, Inc., 7040 McAlhenny, San Jose, CA 95133.

PREFACE

PURPOSE

Anthropology is designed for introductory anthropology courses at the college level. The text deals primarily with the basic divisions of anthropology—physical and cultural anthropology, including ethnology, linguistics, and prehistoric archaeology—and presents the key concepts and terminology germane to each.

Most anthropology instructors have two goals for their introductory classes: to provide an overview of principles and processes of anthropology, and to plant a seed of cultural awareness in their students that will continue to grow and challenge ethnocentrism long past the end of the semester.

All nine editions of *Anthropology* have tried to support and further these goals. The majority of our students come to class intrigued with anthropology but with little more than a vague sense of the discipline. The first and most obvious aim of the text, therefore, is to give students a comprehensive introduction to anthropology. Because it draws from the research and ideas of a number of schools of anthropological thought, the text exposes students to a mix of such approaches as evolutionism, historical particularism, diffusionism, functionalism, French structuralism, structural functionalism, and others. This inclusiveness reflects my conviction that different approaches all have important things to say about human behavior. To restrict oneself to one approach, at the expense of the others, is to cut oneself off from significant insights.

If most students have little substantive concept of anthropology, they often have less clear—and potentially more destructive—views of the primacy of their own culture and its place in the world. A secondary goal of the text, then, is to persuade our students to understand the true complexity and breadth of human behavior and the human condition. Debates in North America and Europe regarding the “naturalness” of the nuclear family, the place of nonstandard English dialects in public education, and the supposed fixedness of racial differences or gender roles all greatly benefit from the perspectives gained through cultural anthropology. This questioning aspect of anthropology is perhaps the most relevant gift we can pass on to our students. Indeed, “debunking” is close to the spirit of anthropology, and questioning the superiority of European (and European-American) peoples and cultures is something anthropologists have always been good at. Anthropology is, in this sense, a tool to enable students to think both in and out of context.

A UNIFYING THEME

I have often found in my own teaching that introductory students lack a sense of the bigger picture in their

studies of human behavior. The best solution seems to be the use of a theme that allows students to contextualize each chapter and part introduction, regardless of the order in which they are read. Accordingly, each chapter has been developed as a self-contained unit of study that may be used in any sequence by the instructor.

In earlier editions of this book, I referred to this common theme as one of environmental adaptation, although I was never very happy with that phrase. Its principal defect is its implication of fairly straightforward behavioral responses to environmental stimuli. Of course, people do not react to an environment as a given; rather, they react to an environment as they perceive it, and different groups of people may perceive the same environment in radically different ways. People also react to things other than the environment: their own biological natures, for one, and their beliefs, attitudes, and the consequences of their behavior, for others. All of these factors present them with problems, and people maintain cultures to deal with problems or matters that concern them. To be sure, their cultures must produce behavior that is generally adaptive, or at least not maladaptive, but this is far from saying that cultural practices necessarily arise because they are adaptive in a particular environment.

MANY MESSAGES, MANY MEDIA

For most of the discipline's history, anthropologists have relied upon print resources to share information, especially the very linear genre of ethnography, occasionally supplemented with photographs and, in fewer cases, film and analog recordings. The ethnography in particular reflects our discipline's roots in the Western approach to scholarly work.

However, many of the people anthropologists have studied and worked with have different “literacies” that they draw upon. Indeed, cultural anthropologists work with numerous guises of human behavior, ranging from music to oral narrative, ritual dance, weaving, and spray-paint graffiti. Anthropology is arguably among the most naturally “multimedia” of all studies.

The ninth edition of *Anthropology* recognizes students' level of comfort with nonprint media as well as the many potential paths to exploring the techniques, processes, and findings of anthropology. The art program, discussed in more detail below, is an important part of the text's narrative. The accompanying videos (discussed with the rest of the supplements) show culture in motion and bring action and life into the circle of ideas. The Web Links, signified by a marginal icon (also discussed in more detail below) build skills for analysis and research, and move the content of the text from standard linear textbook format to a multimedia package. PowerPoint slides and Overhead Transparencies bring the ideas and art of the text to life in the

classroom. And, of course, the suggested readings and bibliography continue to show the rich library of anthropological texts students can draw upon.

The ninth edition thus allows instructors to utilize a broad set of instructional tools to expand their classrooms. Anthropology has been an archive of human behavior, and it is important that the discipline show the richness and diversity of humanity through the appropriate media.

SPECIAL FEATURES OF THE BOOK

READABILITY

The purpose of a textbook is to transmit and register ideas and information, to induce the readers to see old things in new ways, and then to ask readers to think about what they see. A book may be the most elegantly written, most handsomely designed, most lavishly illustrated text available on the subject, but if it is not interesting, clear, and comprehensible to the student, it is valueless as a teaching tool. The trick is not just to present facts and concepts; the trick is to make them *memorable*.

The readability of the text is enhanced by the writing style. The book is designed to present even the most difficult concepts in prose that is clear, straightforward, and easy for today's first- and second-year students to understand, without feeling that they are being "spoken down to." Where technical terms are necessary, they appear in bold-faced type, are carefully defined in the text, and defined again in the running glossary in simple, clear language.

THE SELECTION OF CROSS-CULTURAL EXAMPLES

Because much learning is based on analogy, numerous and engaging examples have been utilized to illustrate, emphasize, and clarify anthropological concepts. Cross-cultural perspectives infuse the text, comparing cultural practices in a great variety of societies, often including the student's own. But these examples have been chosen with the knowledge that while students should be aware that anthropology has important statements to make about the student's own culture and society, the emphasis in introductory anthropology should be on non-Western societies and cultures for illustrative purposes. Why?

It is a fact of life that North Americans share the same planet with great numbers of people who are not only not North American but are non-Western as well. Moreover, North Americans constitute a minority, for they account for far less than one-quarter of the world's population. Yet traditional school curricula in North America emphasize their own surroundings and backgrounds, saying little about the rest of the world. In its March 8, 1976, issue (p. 32), the *Chronicle of Higher*

Education documented an increasing tendency toward cultural insularity and ethnocentrism in North American higher education. That the problem persists is clear from a report made public in 1989 by the National Governors' Association, which warned that the economic well-being of the United States is in jeopardy because so many of its citizens are ignorant of the languages and cultures of other nations. The situation has not changed much since then. More than ever, college students need to acquire knowledge about the rest of the world and its peoples. Such a background gives them the global perspective they need to better understand their own culture and society and their place in today's world. Anthropology, of all disciplines, has a long-standing commitment to combating ethnocentrism, which gives instructors a unique obligation to provide this perspective.

MAPS, PHOTOGRAPHS, AND OTHER ILLUSTRATIONS

In this text, numerous four-color photos have been used to make important anthropological points by catching the students' eyes and minds. Many are unusual in the sense that they are not "standard" anthropological textbook photographs; each has been chosen because it complements the text in some distinctive way. And many photographs are shown in groups to contrast and compare their messages. In the ninth edition, for instance, Chapter 27 has two photos that compare colonial and modern violence against indigenous people in Guatemala. The success of these photographs can be measured in the number of comments I have received from students and other instructors over the years about the vividness of particular selections.

In addition, the line drawings, maps, charts, and tables were selected especially for their usefulness in illustrating, emphasizing, or clarifying particular anthropological concepts and have also proven to be valuable and memorable teaching aids.

Maps in particular have proven to be a popular aid through each edition of *Anthropology*, and the ninth edition builds on this success. Approximately 70 percent of the marginal locator maps are new or have been revised. And we have returned to one feature initially utilized in the first edition: placing a world map (a Robinson projection) in the front matter which shows where all of the cultures mentioned in the text are located.

ORIGINAL STUDIES

A special feature of this text is the Original Study that appears in each chapter. These studies consist of selections from case studies and other original works by women and men who have done, or are doing, important anthropological work. Each study, integrated within the flow of the text, sheds additional light on an important anthropological concept or subject area found

in the chapter. Their content is not “extraneous” or supplemental. The Original Studies bring specific concepts to life through specific examples. And a number of Original Studies also demonstrate the anthropological tradition of the case study, albeit in abbreviated form.

The idea behind the Original Studies is to coordinate the two halves of the human brain, which have different functions. While the left (dominant) hemisphere is “logical” and processes verbal inputs in a linear manner, the right hemisphere is “creative” and less impressed with linear logic. Psychologist James V. McConnell described it as “an analog computer of sorts—a kind of intellectual monitor that not only handles abstractions, but also organizes and stores material in terms of Gestalts [that] include the emotional relevance of the experience.” Logical thinking, as well as creative problem-solving, occurs when the two sides of the brain cooperate. The implication for textbook writers is obvious: To be truly effective, they must reach both sides of the brain. The Original Studies help to do this by conveying some “feel” for humans and their behavior and how anthropologists actually study them. For example, in the Chapter 16 Original Study, adapted from *The Blessed Curse* by R. K. Williamson, students hear the author describe growing up as an “intersexed” person and the clash of her parents’ fundamentalist Christian worldview with that of her Cherokee grandmother regarding her identity. Her state of existence “between” genders is considered alternately as a blessing and a curse. As with other Original Studies, the striking nature of her experiences drives the discussion of a host of issues deeply relevant to students and anthropology.

INTEGRATED GENDER COVERAGE

Unlike many introductory texts, the ninth edition of *Anthropology* integrates rather than separates gender coverage. This approach gives the ninth edition a very large amount of gender-related material: the equivalent of three full chapters for the ninth edition. This much content far exceeds the single chapter most introductory textbooks contain.

Why is the gender-related material integrated? Anthropology is itself an integrative discipline; concepts and issues surrounding gender are almost always too complicated to remove from their context. Moreover, spreading this material through all of the chapters emphasizes how considerations of gender enter into virtually everything people do.

Much of the new content for the ninth edition (listed below) relates to gender in some way. These changes generally fall into at least one of three categories: changes in thinking about gender within the discipline, examples that have important ramifications on gender in a particular society or culture, and cross-cultural implications about gender and gender relations. Examples of new material range from an expanded definition of marriage and additional material on homo-

sexual identity to current thinking on the role of Hadza women in food provisioning and recent news in regard to female genital mutilation. Through a steady drumbeat of such coverage, the ninth edition avoids a thunderous crash of relegating “gender” to a single chapter that is preceded and followed by silence.

PREVIEWS AND SUMMARIES

An old and effective pedagogical technique is repetition: “Tell ‘em what you’re going to tell ‘em, tell ‘em, and then tell ‘em what you’ve told ‘em.” To do this, each chapter begins with preview questions that set up a framework for studying the contents of the chapter. At the end of the chapter is a summary containing the kernels of the more important ideas just presented. The summaries provide handy reviews for students without being so long and detailed as to seduce students into thinking they can get by without reading the chapter itself.

WEB LINKS

The Internet has proven to be an increasingly important means of communication and will no doubt continue to grow in relevance and complexity. The ninth edition draws upon the World Wide Web both as an instructional tool and as a new set of examples of culture and cultural change. Every chapter contains several marginal icons called Web Links, which refer the student and instructor to additional content on the marked subject located on the text’s associated web site, called the Harcourt Anthropology Internet Connection (<http://www.harbrace.com/anthro/>). This content ranges from Internet research activities to updated annotated links to quizzing materials for each chapter. A special emphasis has been placed on applied anthropology links. Students visiting the site will be able to see anthropology in action. Extensive resources for students and instructors are located at the site (see Supplements below for more information).

POINTS FOR CONSIDERATION

Much of the instruction in introductory anthropology classes is geared to stimulate and provoke how students think about human behavior. And traditionally instructors try to challenge students to discuss and consider the issues and implications of each chapter. Points for Consideration, which are new to the ninth edition, are discussion questions that have been added to the end of each chapter. These questions have been designed to further this technique by igniting discussion and stretching students inside and outside of the classroom.

SUGGESTED READINGS AND BIBLIOGRAPHY

Each chapter also includes a list of suggested readings that will supply the inquisitive student with further information about specific anthropological points that may be

of interest. The books suggested are oriented toward the general reader and toward the interested student who wishes to explore further the more technical aspects of the subject. In addition, the bibliography at the end of the book contains a listing of more than 500 books, monographs, and articles from scholarly journals and popular magazines on virtually every topic covered in the text that a student might wish to investigate further.

RUNNING GLOSSARY

The running glossary is designed to catch the students' eyes as they read, reinforcing the meaning of each newly introduced term. It is also useful for chapter review, as the student may readily isolate those terms introduced from those in other chapters. The glossary defines each term in clear, understandable language. As a result, less class time is required going over terms, leaving instructors free to pursue matters of greater interest.

LENGTH

Careful consideration has been given to the length of this book. On the one hand, it had to be of sufficient length to avoid superficiality or misrepresentation of the discipline by ignoring or otherwise slighting some important aspect of anthropology. On the other hand, it could not be so long as to present more material than can be reasonably dealt with in the space of a single semester, or to be prohibitively expensive. The resultant text is comparable in length to introductory texts in the sister disciplines of economics, psychology, and sociology, even though there is more ground to be covered in an introduction to general anthropology.

THE NINTH EDITION

Every chapter in the ninth edition has been thoroughly updated, considered, and fine-tuned. Major changes for the ninth edition include:

CHAPTER 1 Expanded material on objectivity and falsification in science, the replication of results in anthropology, discussion of the Piltdown hoax to illustrate scientific methodology in physical anthropology, the methodology of cross-cultural comparison and use of tools such as the Human Relations Area File (HRAF), a new discussion of informants, and cross-cultural differences in infant sleeping arrangements and the implication of these differences for child development.

CHAPTER 2 New description of the excavation of an archaeological site in Alaska.

CHAPTER 3 Expanded discussion of linear evolution.

CHAPTER 4 A revised section on primate behavior to bring in material on bonobos.

CHAPTER 5 New material on *Eosimias* and *Morotopithecus*.

CHAPTER 6 Revised discussion of *Ardipithecus*.

CHAPTER 7 Revised discussion of evolution from *H. habilis* to *H. erectus*.

CHAPTER 8 New material on *Homo erectus* fossils in Spain and Italy, evidence for *H. erectus*' ability to cross open water and make and use spears, and possible emergence of speech.

CHAPTER 9 New material on archaic *H. sapiens* in Spain (Sima de los Huesos), new material on language capabilities of Neandertals, expanded discussion of DNA analysis and the relationship between archaic and modern *H. sapiens*.

CHAPTER 10 Revised discussion of Cro-Magnon-Neandertal relationship, expanded discussion of *H. sapiens* spread into the Americas.

CHAPTER 11 New material on early farming in China, Southwest Asia and the Americas.

CHAPTER 12 New discussion of Atlatlhyk and Teotihuacan, and the "action theory" of civilization's origins.

CHAPTER 13 New reference to AAA statement on race, new discussion of time depth of differential skin pigmentation, new discussion of thrifty and non-thrifty genotypes, new discussion of hormone disrupting chemicals.

CHAPTER 14 New material on culture and race.

CHAPTER 15 New information on multilingualism in general and the Ebonics controversy in particular.

CHAPTER 16 Expanded material on homosexual identity.

CHAPTER 17 A revised section on horticulture and a new discussion of the anthropological "myth" of patrilocality among food foragers (also in Chapter 1).

CHAPTER 18 New material on the role of Hadza women in child provisioning and an expanded discussion of child labor in the modern global economy.

CHAPTER 19 A revised definition of marriage, especially same-sex marriage, and new material on polyandry.

CHAPTER 20 A revised discussion of residence patterns, with new material on structural problems of polyandrous families.

CHAPTER 21 An expanded discussion of phratries and moieties.

CHAPTER 22 A revised section on common-interest associations and new material on linguistic markers of class, as well as information on issues surrounding slavery, race, and class in the United States.

CHAPTER 23 New material on the distinction between social and cultural control, as well as an expanded discussion on the recent trends in the United States toward negotiation and mediation versus legal action and the implications of these trends for the distribution of justice.

CHAPTER 24 A revised discussion of science and religion, additional information on female genital mutilation, and new material on revitalization movements and the millennium.

CHAPTER 25 A completely revised section on ethnomusicology.

CHAPTER 26 New material on resistance to change, the buying and selling of brides in modern China, and indigenous rights in Brazil.

CHAPTER 27 Expanded material on global corporations, revised discussions of population and consequences of reduced growth, and new material on global warming and the Asian financial crisis.

NEW ORIGINAL STUDIES

In addition, nine of the twenty-seven Original Studies are new to the ninth edition:

Chapter 2 Whispers from the Ice, by Sherry Simpson (1995).

Chapter 3 The Drunkard's Walk, by Stephen Jay Gould (1996).

Chapter 9 African Origin or Ancient Population Size Differences? By Milford Wolpoff and Rachel Caspari (1998).

Chapter 15 The Great Ebonics Controversy, by Monaghan, Hinton and Kephart (1997).

Chapter 16 The Blessed Curse, by R. K. Williamson (1995)

Chapter 19 Arranging Marriage in India, by Serena Nanda (1992)

Chapter 26 Violence on Indian Day in Brazil, by Robin M. Wright (1997)

Chapter 27 Standardizing the Body: The Question of Choice, by Laura Nader (1997)

NEW ANTHROPOLOGY APPLIED BOXES

Moreover, there are seven new Anthropology Applied boxes. These include The Practical Importance of Evolution (Chapter 3), Forensic Archaeology (Chapter 9), Archaeology By and For American Indians (Chapter 11), Anthropology and the World of Business, with a section by Susan Squires (Chapter 18), Anthropology and AIDS, written specifically for this edition by

anthropologist A. M. Williams (Chapter 19), Federal Recognition for Native Americans, written specifically for this edition by anthropologist Harald E. L. Prins (Chapter 21), and Dispute Resolution and the Anthropologist (Chapter 23).

NEW BIO BOXES

Four Bio Boxes are new to the ninth edition as well. Chapter 1 now contains brief biographies of Frank Hamilton Cushing and Matilda Coxe Stevenson; Franz Boas, Frederick Ward Putnam, and John Wesley Powell; and George Peter Murdock. And Chapter 25 includes a Bio Box on Frederica de Laguna.

SUPPLEMENTS TO THE TEXT

In keeping with the ninth edition's recognition that the use of many messages requires many media, the selection of ancillaries accompanying *Anthropology* should meet most instructors' and students' needs.

PRINT SUPPLEMENTS

A separate Study Guide is provided to aid comprehension of the textbook material. Each chapter begins with concise learning objectives, then offers chapter exercises, review questions, and a glossary review to help students achieve these objectives. This supplement also includes hints on reading anthropology texts and studying for tests.

An Instructor's Manual offers teaching objectives and lecture and class activity suggestions that correspond to each chapter of the textbook. An extensive Test Bank, available in both printed and computerized forms, offers nearly 2000 items, including multiple choice, true/false, matching, short answer, and essay questions.

MEDIA SUPPLEMENTS

PowerPoint slides and a four-color overhead transparency set bring the ideas and art of anthropology to life in the classroom.

There are several videos available to accompany the text. *Millennium: Tribal Wisdom and the Modern World*, hosted by anthropologist David Maybury-Lewis, presents a thoughtful exploration of cultures across the world. Many issues are covered, including indigenous rights, definitions of gender and gender roles, and the construction of the self. Instructors can choose from ten 60-minute programs.

In addition, *Faces of Culture*, prepared by Coast Telecourses in Fountain Valley, California, through the Coast Community College District, has been an important part of *Anthropology* since 1983. Most of the twenty-six half-hour programs focus on key anthropological

concepts, while several episodes are devoted to presenting rich ethnographic detail on specific cultures. These videos are available for standalone use or in the context of a telecourse. A Telecourse Study Guide is also available.

ONLINE SUPPLEMENTS

Perhaps the most striking addition to the many supplements options for the ninth edition is the Harcourt Anthropology Internet Connection, the web site for Anthropology located at <http://www.harbrace.com/anthro/>. Features of the Anthropology Exchange include:

Anthropology in the News. A section providing current news articles related to all fields of anthropology, updated monthly by David Carlson of Texas A&M University.

Quizzing and Testing. Student self-assessment supplies reinforcement on important concepts. Testing tools allow the results to be forwarded to instructors.

Online Case Study Resources. Located in the Anthropology Exchange section of the site, this material supports Harcourt's well-known Spindler case studies series and provides additional information on concepts and research covered in the text.

Anthropology in Action. Focused on indigenous rights, applied anthropology, and human rights issues, these links provide a forum for current news and events.

Media Guide. The media guide contains a substantial body of references—documentaries, ethnographic films, URLs, Listserv addresses, CD-ROMs, and books and journals—that provide additional resources for the student and instructor, arranged by topic.

Downloadable Supplements. Instructors can download many of the printed ancillaries and some media items as well.

Professional Contacts Area. In this career center, students can read about and find professional opportunities in anthropology and related fields.

CD-ROM SUPPLEMENT

The *Yanomamö Interactive: The Ax Fight* CD-ROM has set an award-winning standard in the use of non-print media in the anthropology classroom. The CD-ROM begins with complete digital QuickTime footage of Chagnon and Asch's classic ethnographic film *The Ax Fight* used by numerous instructors. And since this is a digital film, the viewer can fast forward, reverse, and skip around at will. Moreover, the film itself is extensively supplemented with transcripts, supporting maps, genealogical tables, photos, up-to-date biographies of individuals shown in the film, post-film still photos, and important historical and contemporary analyses of the film and its events. Even individuals important to the events in the film but not included in the actual footage are included in the resource material.

How would the *Yanomamö Interactive* CD-ROM assist in the introductory classroom? Like many of the best case studies, *Yanomamö Interactive* contains layers of meaning, interrelating such factors as kinship and kinship charts, the role of the ethnographer, and violence and conflict. But the digital nature of the medium provides a new way of exploring these relationships. All of the data on *Yanomamö Interactive* is cross-referenced and hyperlinked, allowing the student or instructor to create wholly original texts and analyses of the film and its corollary parts. For instance, an explanation of the kinship dynamics underlying the conflict between two men can move from the genealogical chart to the biography of each individual and then to a listing of each of the men's "scenes" in the film. The viewer could then go directly to all of these scenes to watch these men in action. And unlike a traditional case study, such nonlinear paths through the CD-ROM mean that the events in the film—and the film itself—are open to interpretations that would be difficult or impossible to achieve in a nondigital medium.

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Many people assisted in the preparation of this book, some of them directly, some of them indirectly. In the latter category are all of the anthropologists under whom I was privileged to study at the University of Pennsylvania: Robbins Burling, William R. Coe, Carleton S. Coon, Robert Ehrich, Loren Eiseley, J. Louis Giddings, Ward H. Goodenough, A. Irving Hallowell, Alfred V. Kidder II, Wilton M. Krogman, Froelich Rainey, Ruben Reina, and Linton Satterthwaite all contributed to it in important ways.

A similar debt is owed to all those anthropologists with whom I have worked or discussed research interests

and the field in general. There are too many of them to list here, but surely they have had an important impact on my own thinking and so on this book. Finally, the influence of all those who assisted in the preparation of the first eight editions must linger on in this new one. They are all listed in the prefaces to the earlier editions, and the ninth edition benefits from their past influence.

The ninth edition owes a special debt to several contributing writers. Anthropologist Harald E. L. Prins wrote an Anthropology Applied feature on Federal Recognition for Native Americans specifically for this edition about his work for the Aroostook Band of the

Mi'kmaqs. And anthropologist A. M. Williams also wrote an original Anthropology Applied feature on Anthropology and AIDS based on her work in San Francisco. I am grateful for their expertise, skill, and willingness to share their work. Wallace Haviland, my son and a Ph.D. candidate at the University of Pennsylvania, deserves much thanks for his expertise and depth in his rewrite of Chapter 25, as well as his assistance with the Points for Consideration. Anthropologist David Carlson of Texas A&M University and David Houston, who was a student of mine at the University of Vermont, have supplied a great deal of time, originality, and effort for the Web Links and the book's other World Wide Web resources.

This revision also benefits from my continued association with valued colleagues at the University of Vermont: Deborah Blom, Robert Gordon, Carroll M. P. Lewin, Stephen L. Pastner, James Petersen, Jeanne Shea, Peter A. Thomas, Luis Vivanco, and A. Peter Woolfson. All have responded graciously at one time or another to my requests for sources and advice in their various fields of expertise. We all share freely our successes and failures in trying to teach anthropology to introductory students.

In 1984, I was given the opportunity to participate in an open discussion between textbook authors and users at the American Anthropological Association's Annual Meeting (a session organized and chaired by Walter Packard and the Council on Anthropology and Education). From this I got a good grounding in what instructors at institutions ranging from community colleges to major universities were looking for in anthropology texts; subsequent insights have come from a special symposium on the teaching of anthropology at the University of Vermont in 1986 (organized by A. Peter Woolfson), a meeting of textbook authors with members of the Gender and the Anthropology Curriculum Project at the American Anthropological Association's Annual Meeting in 1988, and a special session on Central Themes in the Teaching of Anthropology at the American Anthropological Association's Annual Meeting in 1990 (organized by Richard Furlow). To the organizers and sponsors of all these events, my sincere thanks.

Most recently, I was asked to prepare a paper entitled, "Cleansing Young Minds, or What Should We Be Doing in Introductory Anthropology?" for *The Teaching of Anthropology: Problems, Issues, and Decisions*. This essay is a good summary of why I teach introductory anthropology classes and how I approach my students. And these ideas are also very important to understanding how this textbook is put together. I appreciate the editors of this volume inviting me to participate on this project.

Thanks are also due the anthropologists who made suggestions for this edition. They include: Henry H. Bagish, Santa Barbara City College; Janet E. Benson, Kansas State University; Janis Binam, Riverside Community College; James Bindon, University of Alabama; James G. Chadney, University of Northern Iowa; Rebecca Cramer, Johnson County Community College; Rene Descartes, SUNY at Cobleskill; Anne L. Grauer, Loyola University of Chicago; Glenice Guthrie, Buffalo State College; James Hamill, Miami University; Timothy J. Kloberdanz, North Dakota State University; Susan Lees, Hunter College, CUNY; Anthony J. Mendonca, Community College of Allegheny County; James L. Merryman, Wilkes University; Malvin Miranda, University of Nevada, Las Vegas; C. Roger Nance, University of Alabama, Birmingham; Thomas P. Ostrom, Rochester Community & Technical College; Steven Reif, Kilgore College; Bruce D. Roberts, University of Southern Mississippi; Larry Ross, University of Missouri; Anne C. Woodrick, University of Northern Iowa.

All of their comments were carefully considered; how I have responded to them has been determined by my own perspective of anthropology, as well as my thirty-seven years of experience with undergraduate students. Therefore, neither they nor any of the other anthropologists mentioned here should be held responsible for any shortcomings in this book.

I also wish to acknowledge my debt to a number of nonanthropologists who helped me with this book. The influence of David Boynton, winner of the 1985 Distinguished Service Award of the American Anthropological Association and my editor at Holt, Rinehart and Winston until his retirement in 1983, I am sure lingers on. Helpful in seeing this edition through to publication have been Lin Marshall, acquisitions editor, and Margaret McAndrew Beasley, developmental editor, as well as Shannon Oram, editorial assistant, Sandra Lord, freelance photo researcher, and Sarah Davis Packard, Web developmental editor. I also wish to thank the skilled editorial, design, and production team: Elaine Richards, project editor; Burl Sloan, designer; and Andrea Archer, production manager.

The greatest debt of all is owed my wife, Anita de Laguna Haviland, who has not only had to put up with my preoccupation with this revision, but has fed revised text into the word processor. Finally, she has been a source of endless good ideas to include and ways to express concepts. The book has benefited enormously from her involvement.

William A. Haviland
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ABOUT THE AUTHOR

Dr. William A. Haviland is professor of anthropology at the University of Vermont, where he has taught since 1965. He holds a doctorate degree in anthropology from the University of Pennsylvania and has published widely on archaeological, ethnological, and physical anthropological research carried out in Guatemala, Maine, and Vermont. Dr. Haviland is a member of many professional societies, including the American Anthropological Association and the American Association for the Advancement of Science. In 1988, he participated in the project on "Gender and the Anthropology Curriculum," sponsored by the American Anthropological Association.

One of Dr. Haviland's greatest loves is teaching, which originally prompted him to write *Cultural Anthropology*. He says he learns something new every year from his students about what they need out of their first college course in anthropology. In addition to writing *Cultural Anthropology*, Dr. Haviland has authored several other popular Harcourt Brace works for anthropology students.

PUTTING THE WORLD IN PERSPECTIVE

Although all humans that we know about are capable of producing accurate sketches of localities and regions with which they are familiar, CARTOGRAPHY (the craft of mapmaking as we know it today) had its beginnings in 13th century Europe, and its subsequent development is related to the expansion of Europeans to all parts of the globe. From the beginning, there have been two problems with maps: the technical one of how to depict on a two-dimensional, flat surface a three-dimensional spherical object, and the cultural one of whose worldview they reflect. In fact, the two issues are inseparable, for the particular projection one uses inevitably makes a statement about how one views one's own people and their place in the world. Indeed, maps often shape our perception of reality as much as they reflect it.

In cartography, a PROJECTION refers to the system of intersecting lines (of longitude and latitude) by which part or all of the globe is represented on a flat surface. There are more than 100 different projections in use today, ranging from polar perspectives to interrupted "butterflies" to rectangles to heart shapes. Each projection causes distortion in size, shape, or distance in some way or another. A map that shows the shape of land masses correctly will of necessity misrepresent the size. A map that is accurate along the equator will be deceptive at the poles.

Perhaps no projection has had more influence on the way we see the world than that of Gerhardus Mercator, who devised his map in 1569 as a navigational aid for mariners. So well suited was Mercator's map for this purpose that it continues to be used for navigational charts today. At the same time, the Mercator projection became a standard for depicting land masses, something for which it was never intended. Although an accurate navigational tool, the Mercator projection greatly exaggerates the size of land masses in higher latitudes, giving about two-thirds of the map's surface to the northern hemisphere. Thus,

the lands occupied by Europeans and European descendants appear far larger than those of other people. For example, North America (19 million square kilometers) appears almost twice the size of Africa (30 million square kilometers), while Europe is shown as equal in size to South America, which actually has nearly twice the land mass of Europe.

A map developed in 1805 by Karl B. Mollweide was one of the earlier equal-area projections of the world. Equal-area projections portray land masses in correct relative size, but, as a result, distort the shape of continents more than other projections. They most often compress and warp lands in the higher latitudes and vertically stretch land masses close to the equator. Other equal-area projections include the Lambert Cylindrical Equal-Area Projection (1772), the Hammer Equal-Area Projection (1892), and the Eckert Equal-Area Projection (1906).

The Van der Grinten Projection (1904) was a compromise aimed at minimizing both the distortions of size in the Mercator and the distortion of shape in equal-area maps such as the Mollweide. Although an improvement, the lands of the northern hemisphere are still emphasized at the expense of the southern. For example, in the Van der Grinten, the Commonwealth of Independent States (the former Soviet Union) and Canada are shown at more than twice their relative size.

The Robinson Projection, which was adopted by the National Geographic Society in 1988 to replace the Van der Grinten, is one of the best compromises to date between the distortion of size and shape. Although an improvement over the Van der Grinten, the Robinson projection still depicts lands in the northern latitudes as proportionally larger at the same time that it depicts lands in the lower latitudes (representing most third-world nations) as proportionally smaller. Like European maps before it, the Robinson projection places Europe at the center of the map with