



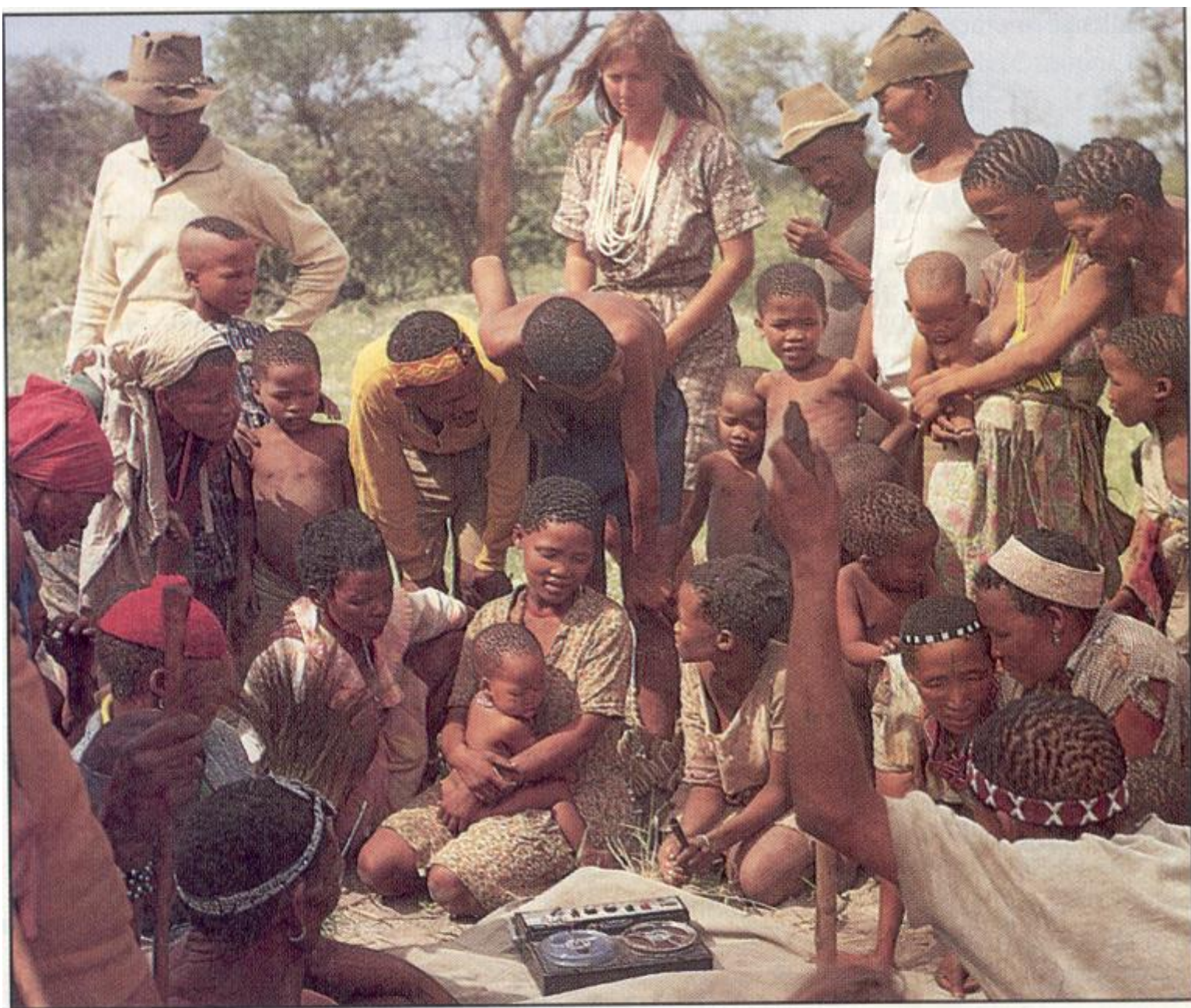
Anthropo
Snaps....



Although humans rely primarily on language for communication, it is by no means the only system used. These children are communicating with one another by means of facial gestures.



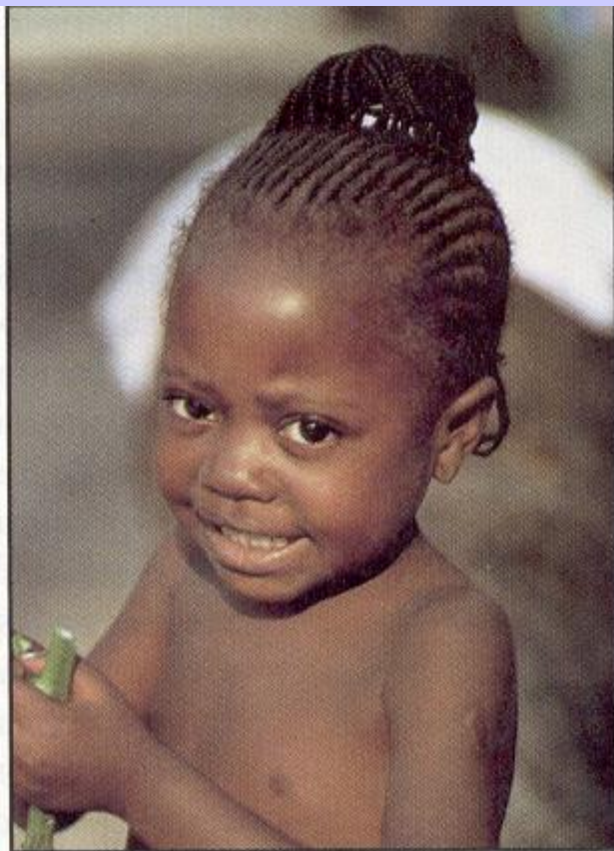
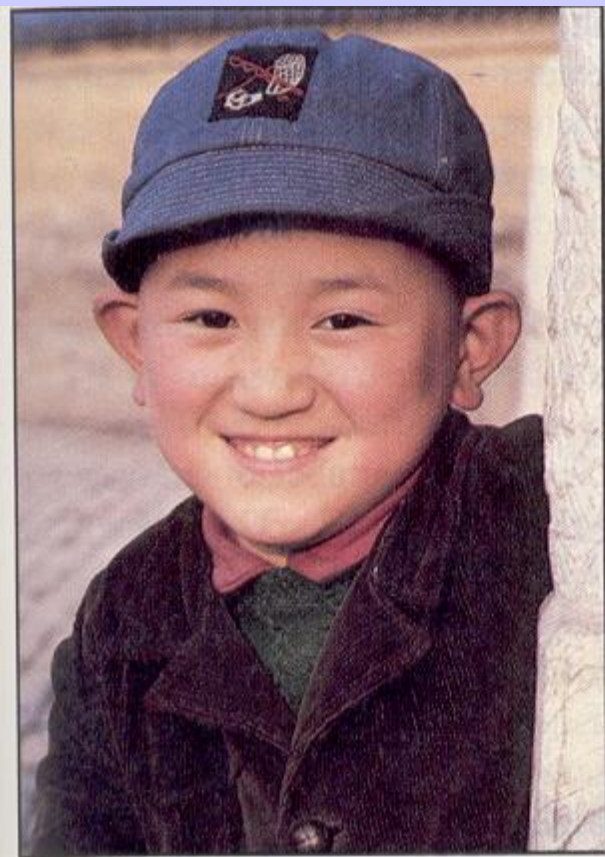
Animals use signals to indicate their feelings and intentions. Here, one hyena uses a snarl to challenge another.



A portable tape recorder is an important tool for the modern linguist. Here, a group of !Kung listen to playback of stories recorded in the field.



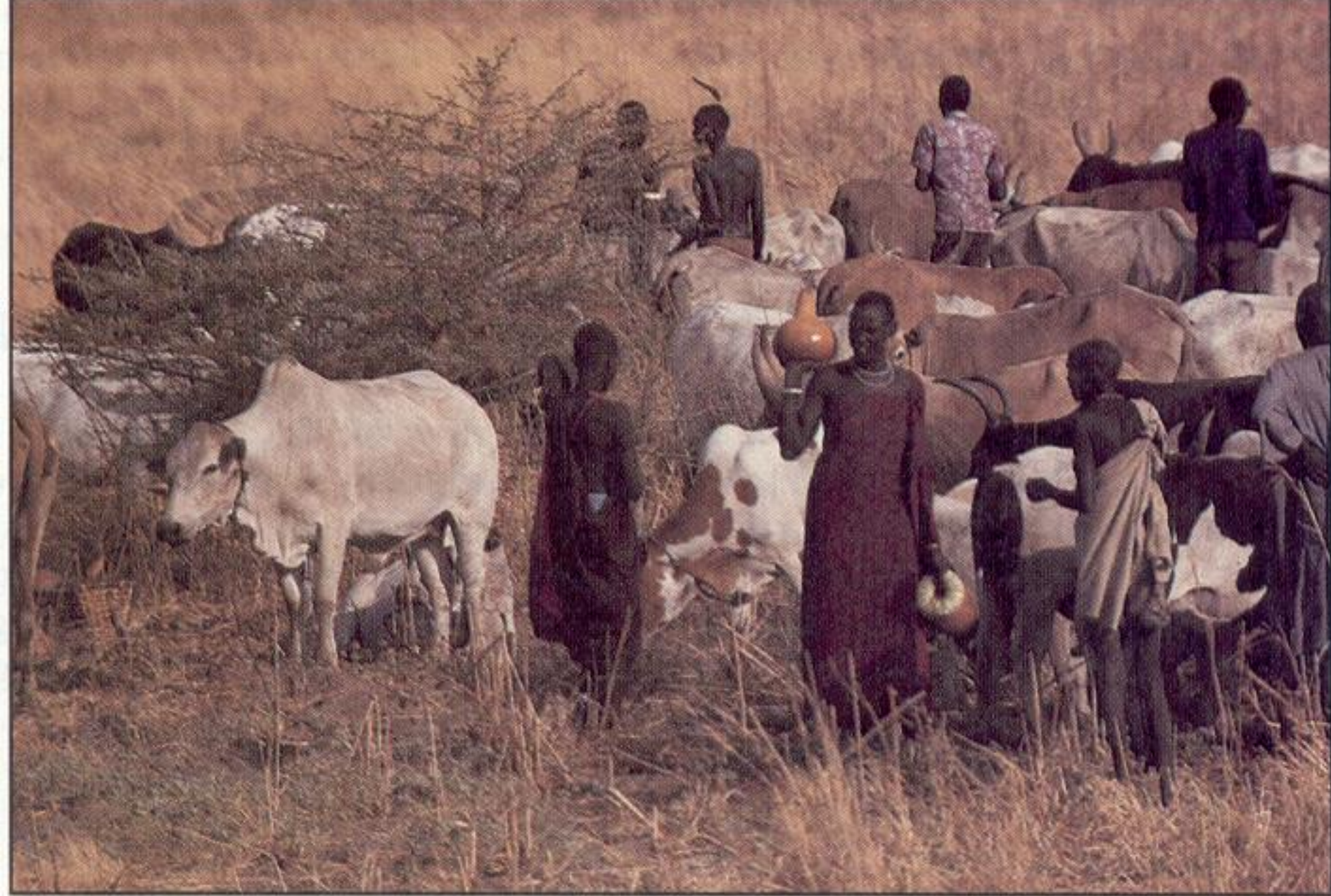
Some kinesic gestures that humans use are also used by other primates.



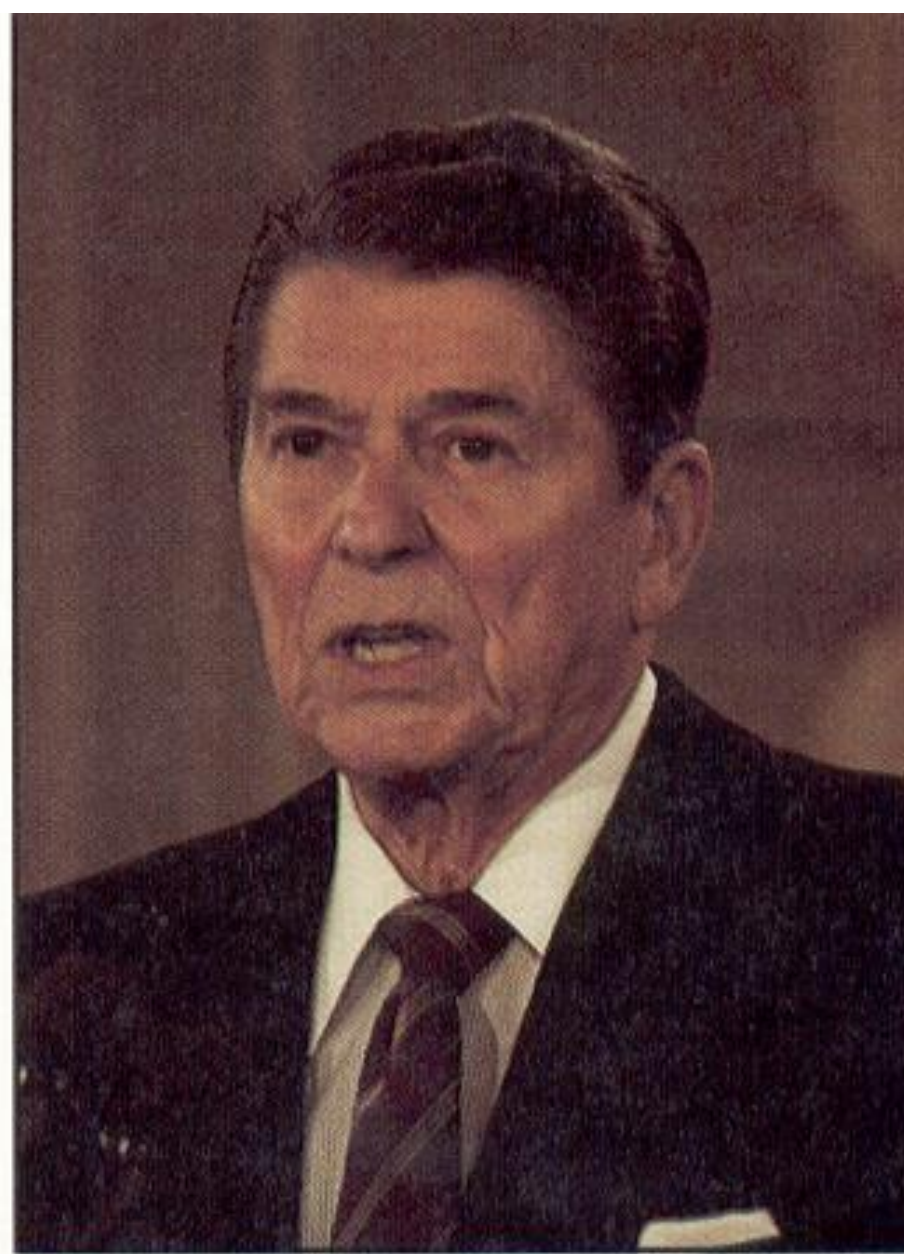
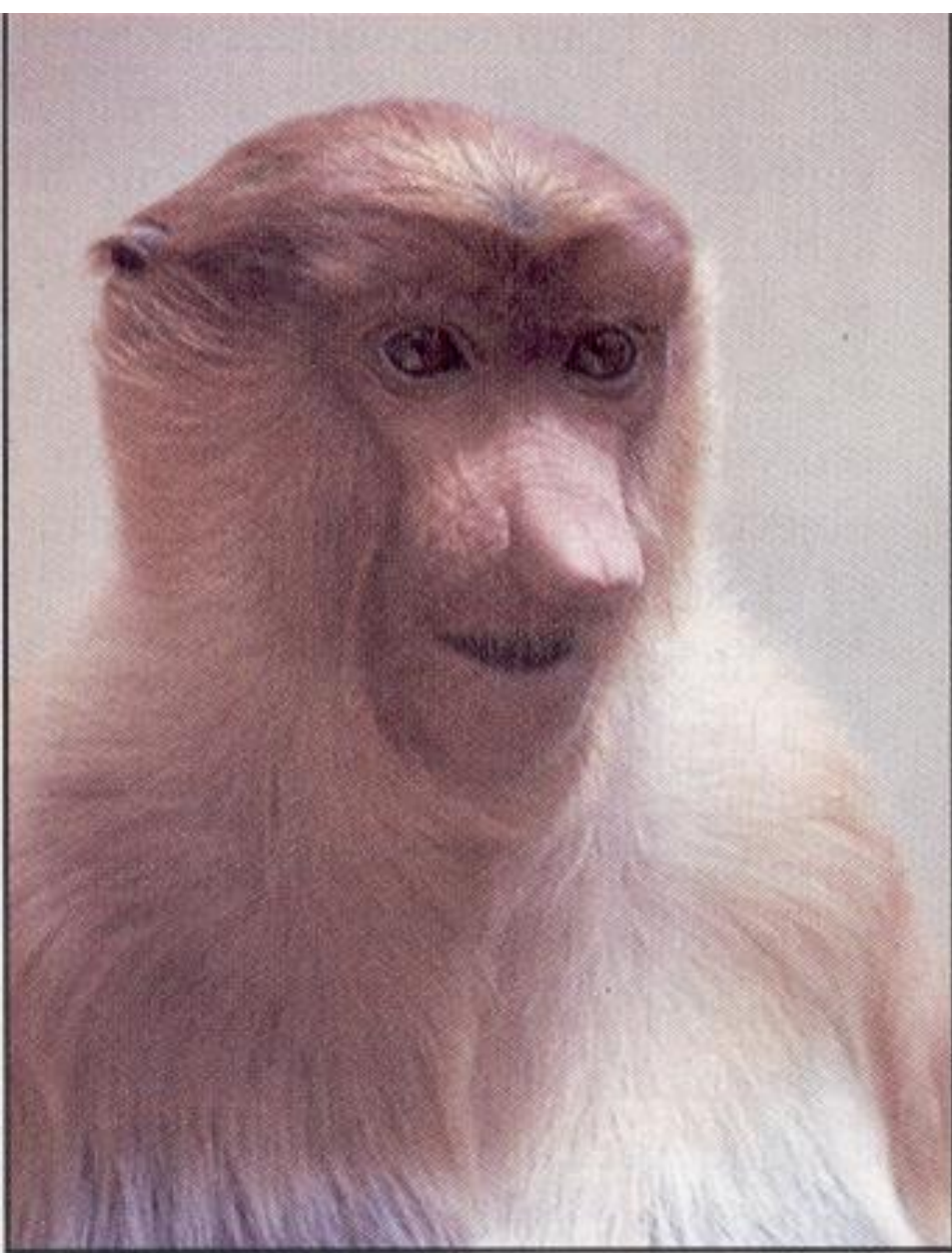
There is a great deal of similarity around the world in such basic facial expressions as smiling, laughing, crying, and anger. Shown here are smiling children from Asia, Africa, and South America.



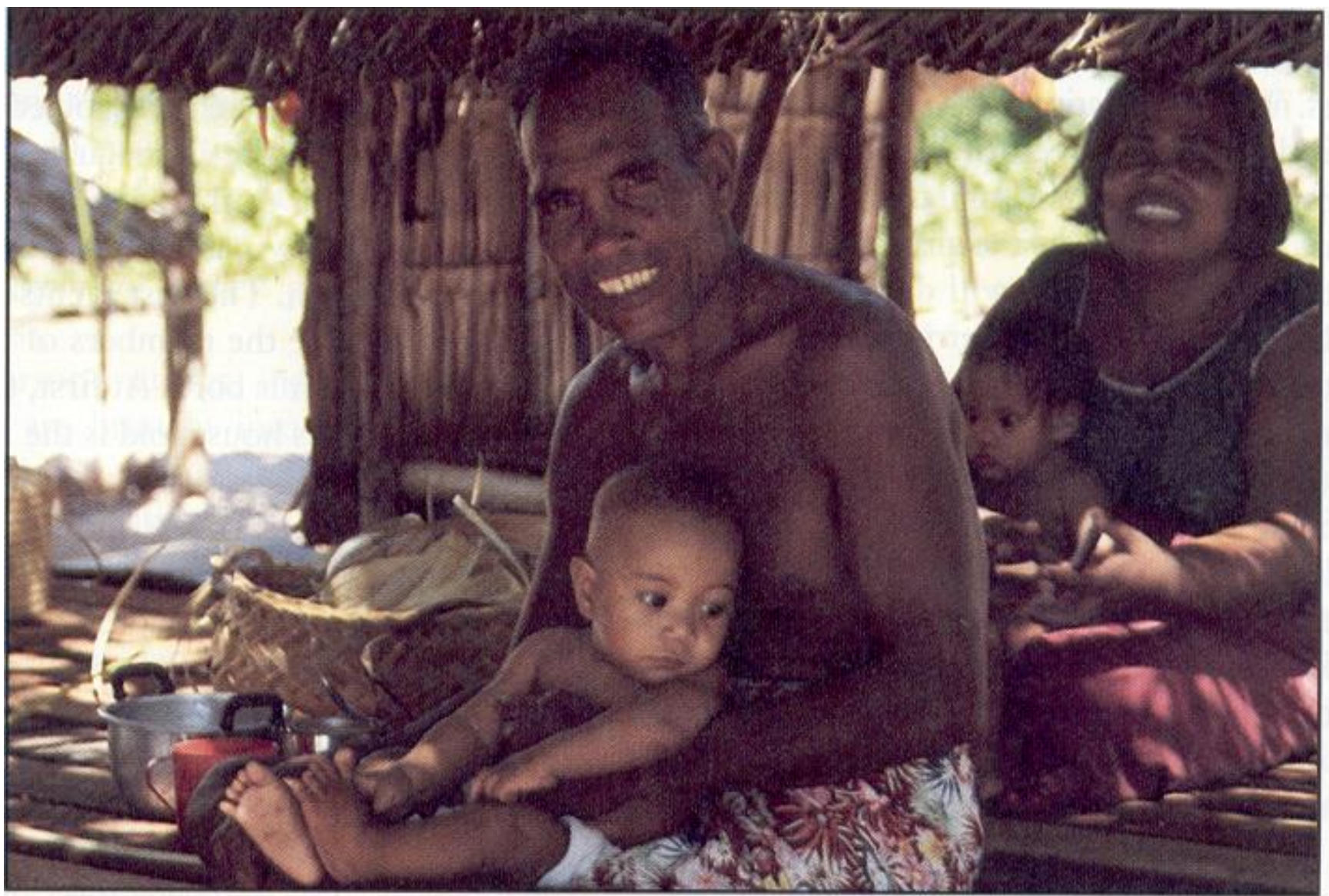
The nature of language allows bland euphemisms to obscure brutal realities, such as this, the gruesome aftermath of a 1991 mass execution committed inside Iraq. George Orwell wrote that through linguistic manipulation such an event “is called *elimination of unreliable elements*. . . . A mass of Latin words falls upon the facts like soft snow, blurring the outlines and covering up all the details.”



So important are cattle to the Nuer of southern Sudan that they have more than 400 names to describe them.



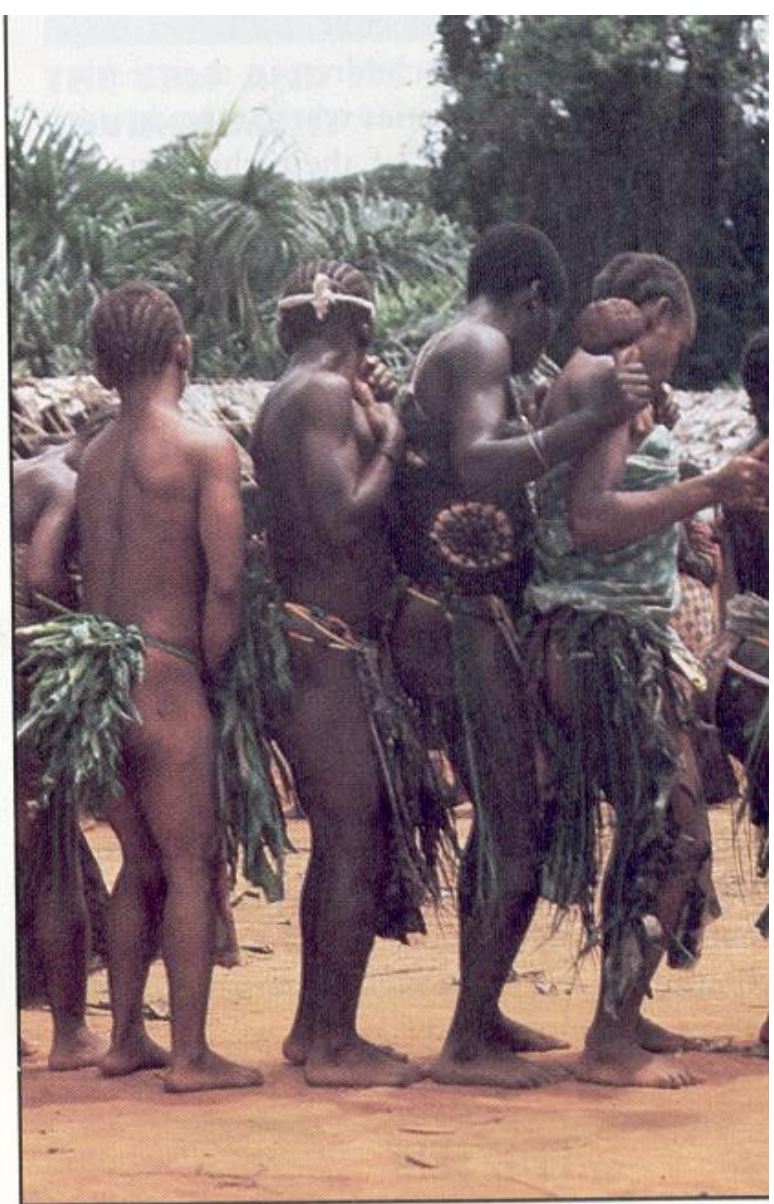
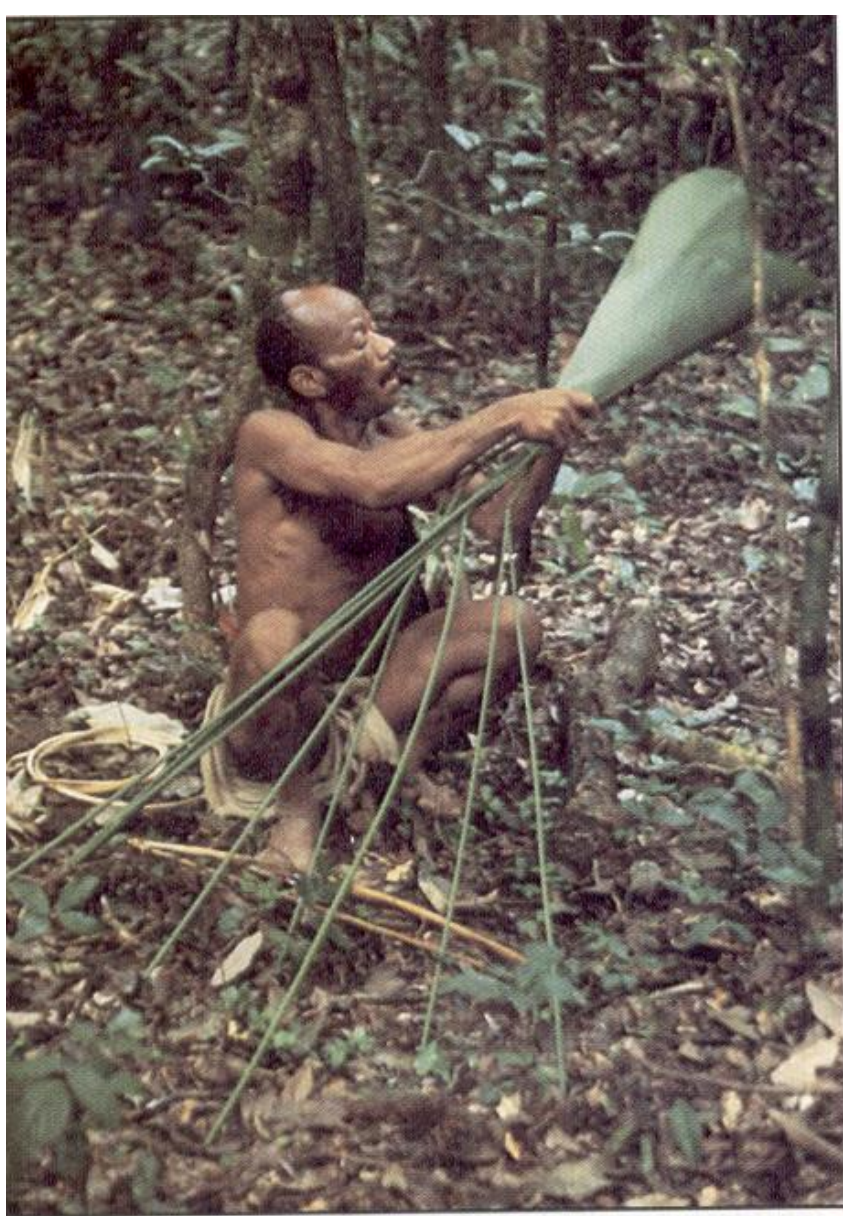
Humans talk, while other primates communicate largely through gestures. Still, humans have not abandoned gestural language altogether, as we see here.



A Gilbert Island man and his son. In some societies men play an active role in rearing their children, while in others they largely ignore children below the age of puberty. These and other cultural differences in child-rearing practices, and their possible effects on adult personalities, have long been of interest to anthropologists.



A chimpanzee mother with her offspring. The basic primate child-rearing unit consists of a mother and her offspring; to this humans have added an adult male. In some societies, this male is the mother's husband; in others, her brother.



The Ituri Forest, in the geographical heart of Africa, is viewed in very different ways by the people who live there. Foragers view it with affection; like a benevolent parent, it provides them with sustenance, protection, and so on. Village-dwelling farmers, by contrast, view the forest with misgiving and hostility, as something they must control and struggle to control.



For the Mbuti, education into social consciousness begins literally at the mother's breast. Nursed virtually on demand for the first three years of life, an infant learns to have absolute trust in his or her parents.



Yanomami men display their fierceness. While flamboyant, belligerent personalities are especially compatible with the Yanomami ideal that men should be fierce, some are quiet and retiring.



Among North American Indians of the Great Plains, some men dressed and acted like women without being regarded as abnormal. By contrast, such behavior in Western society has traditionally been regarded as abnormal.



A Chinese man tends to ducks raised for market. The basic business of culture is securing the survival of those who live by its rules, and so the study of subsistence activities is an important aspect of anthropological study.



A Tsembaga man tends an oven in which a pig, dedicated to the red spirits, is cooked. Such pig feasts help control the size of the pig population and ensure that people have access to high-quality protein in times of crisis.



The Indian tribes of the North American plains, such as the Sioux, Crow, and Comanche, show a great deal of cultural similarity because they had to adapt to similar environmental conditions. (For a map of American Indian culture areas, see Figure 6.1.)



To say that a society is stable is not to say that it is unchanging. Shown here is a descendant of the western Abenaki, a people who maintained a stable way of life (in what is now Vermont, New Hampshire, and southern Quebec) for 5,000 years, even as they frequently incorporated new elements into their culture. Even today, 400 years after the Abenaki's first contact with Europeans, many of their traditions continue to be important to them.



Scene from the comedic film *The Gods Must Be Crazy*. Such entertainments play off of the inaccurate stereotype of food-foraging peoples as “living fossils” out of a timeless, unchanging past.



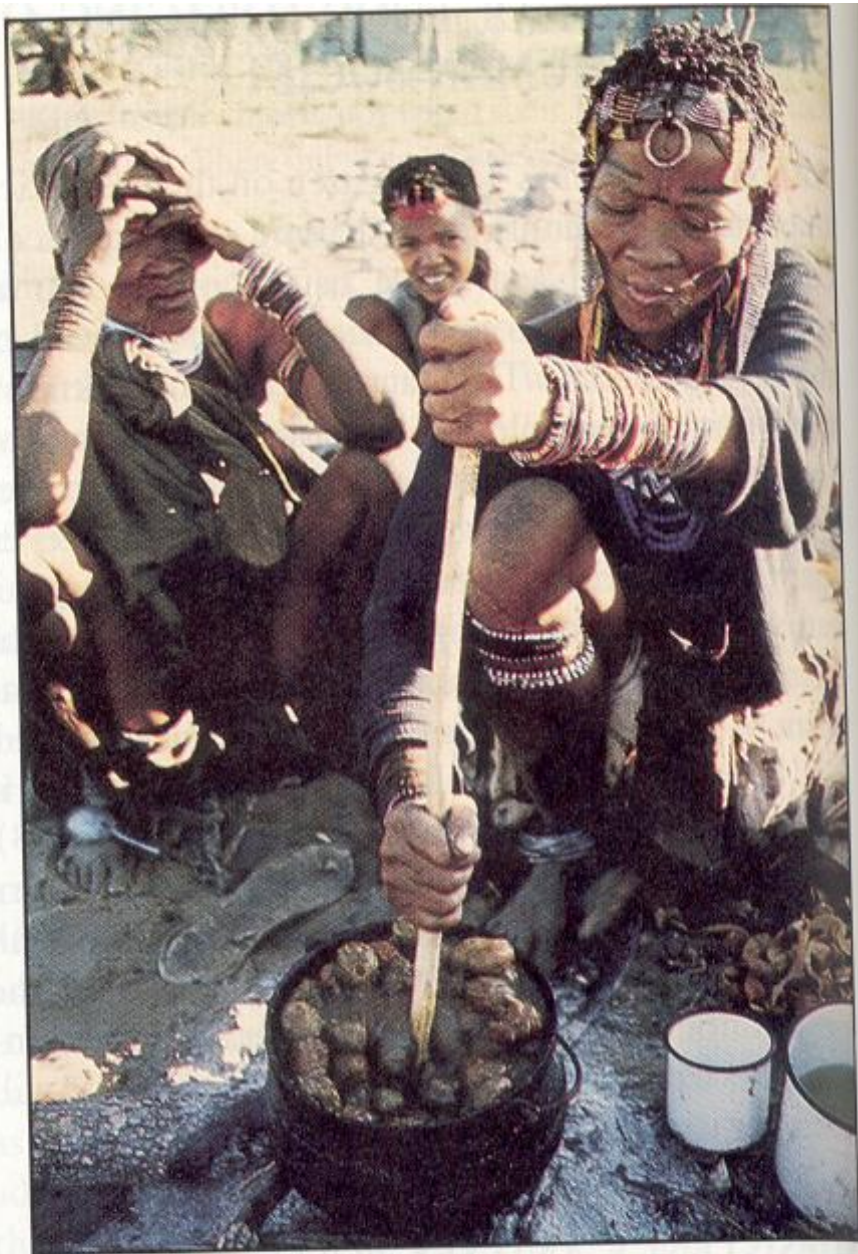
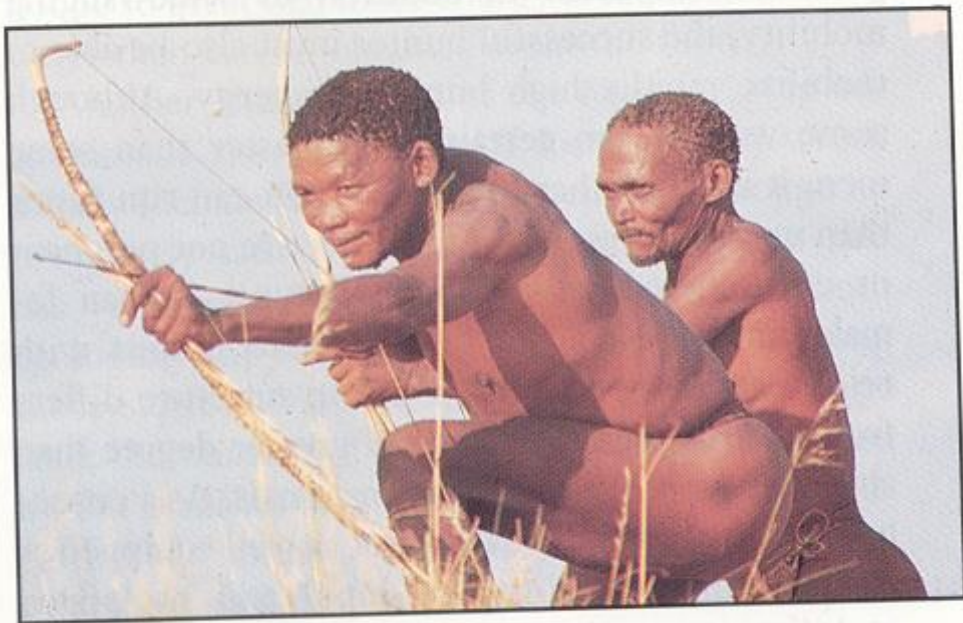
Members of industrialized societies are not immune to the lure of food foraging. Many find pleasure in occasionally foraging for wild foods, as the author is shown doing here—digging for clams. Some, such as commercial fishers, forage full time.



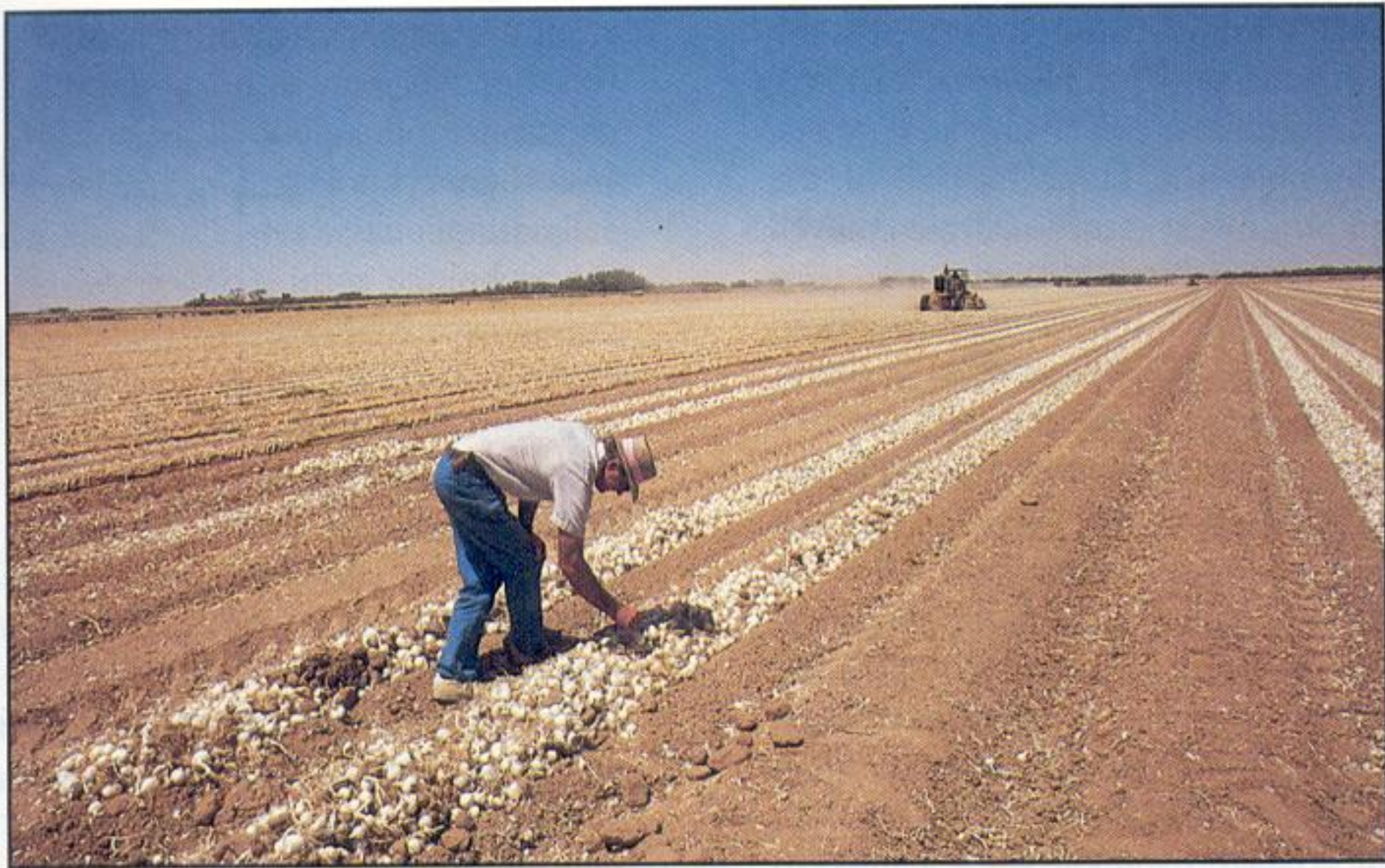
Human groups (including food foragers) do not exist in isolation except occasionally, and even then not for long. The snowmobile this Alaskan native is using is indicative of his links with the wider world. In the past, Alaskan natives were regular participants in a trade network of such vast extent that Alaskan furs, walrus ivory, and hides were reaching Europe before people there had any inkling that the lands of the western hemisphere even existed.



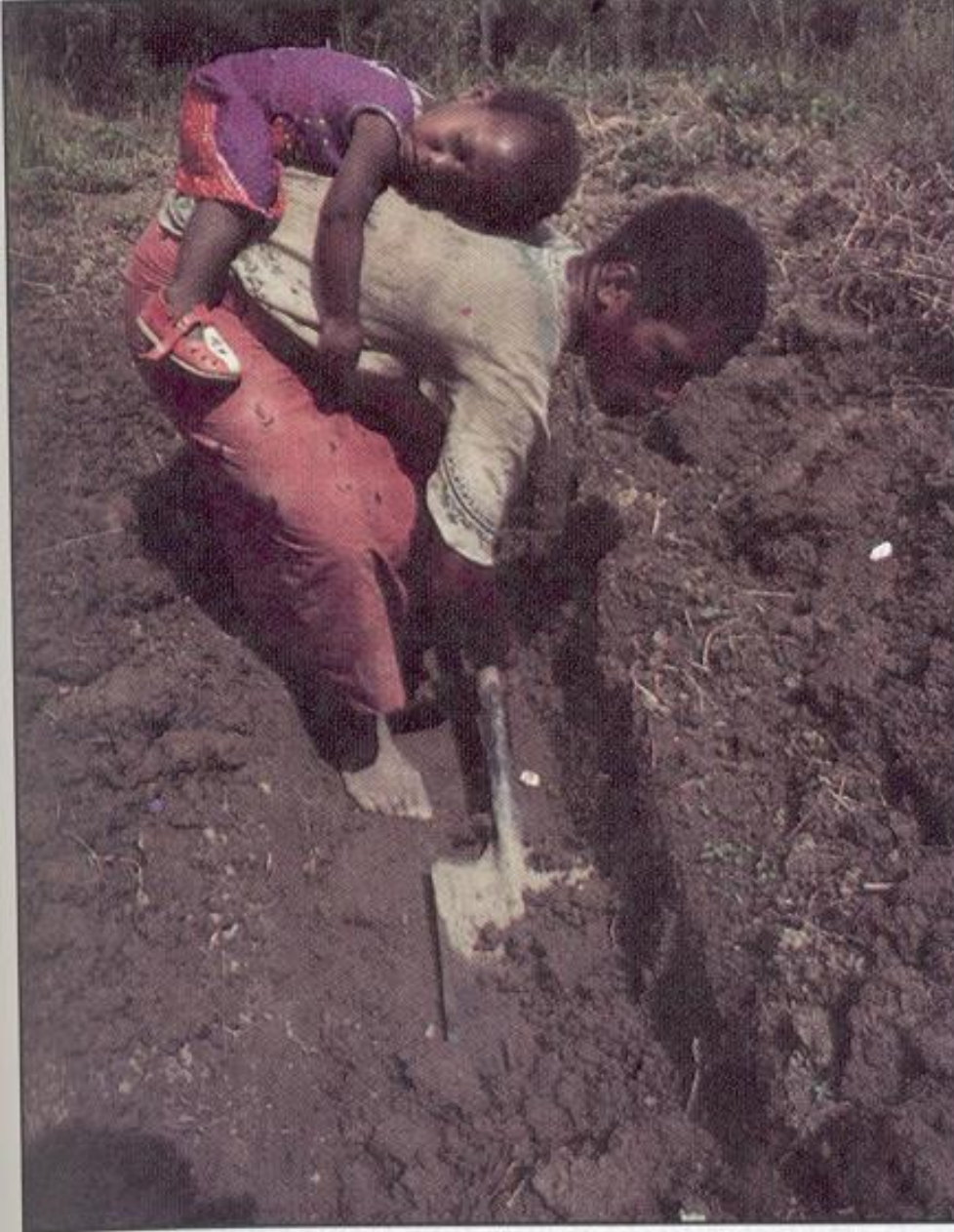
**Food
Foragers**



Food foragers always have a division of labor in which women prepare food and men hunt, as shown here among the !Kung.



While it supports larger and more sedentary populations than food foraging, farming generally requires longer and more monotonous work.



This garden in Papua New Guinea is being worked by a woman with her child.



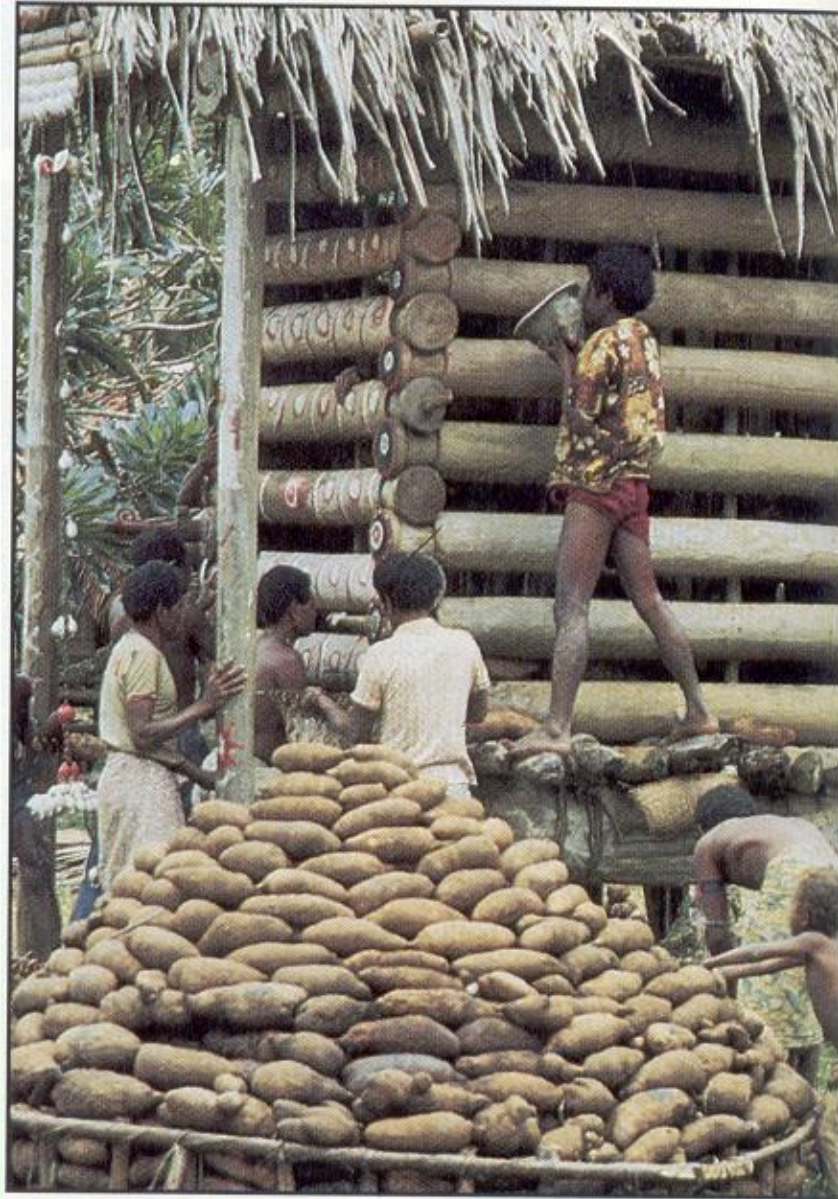
Pastoral nomads with their camels on the move in one of their seasonal migrations.



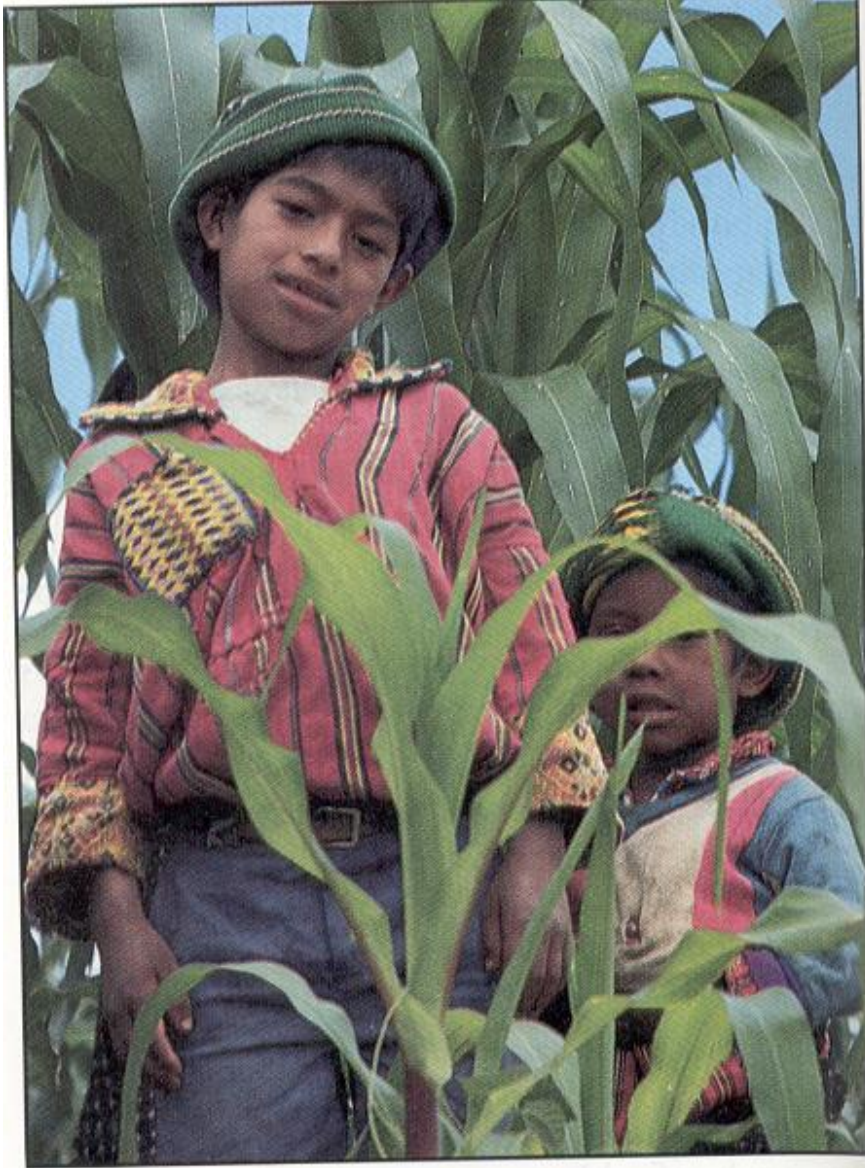
One form of intensive agriculture, the *chinampa*, was perfected in ancient Mexico. This is a modern *chinampa* garden on the Gulf Coast of Mexico.



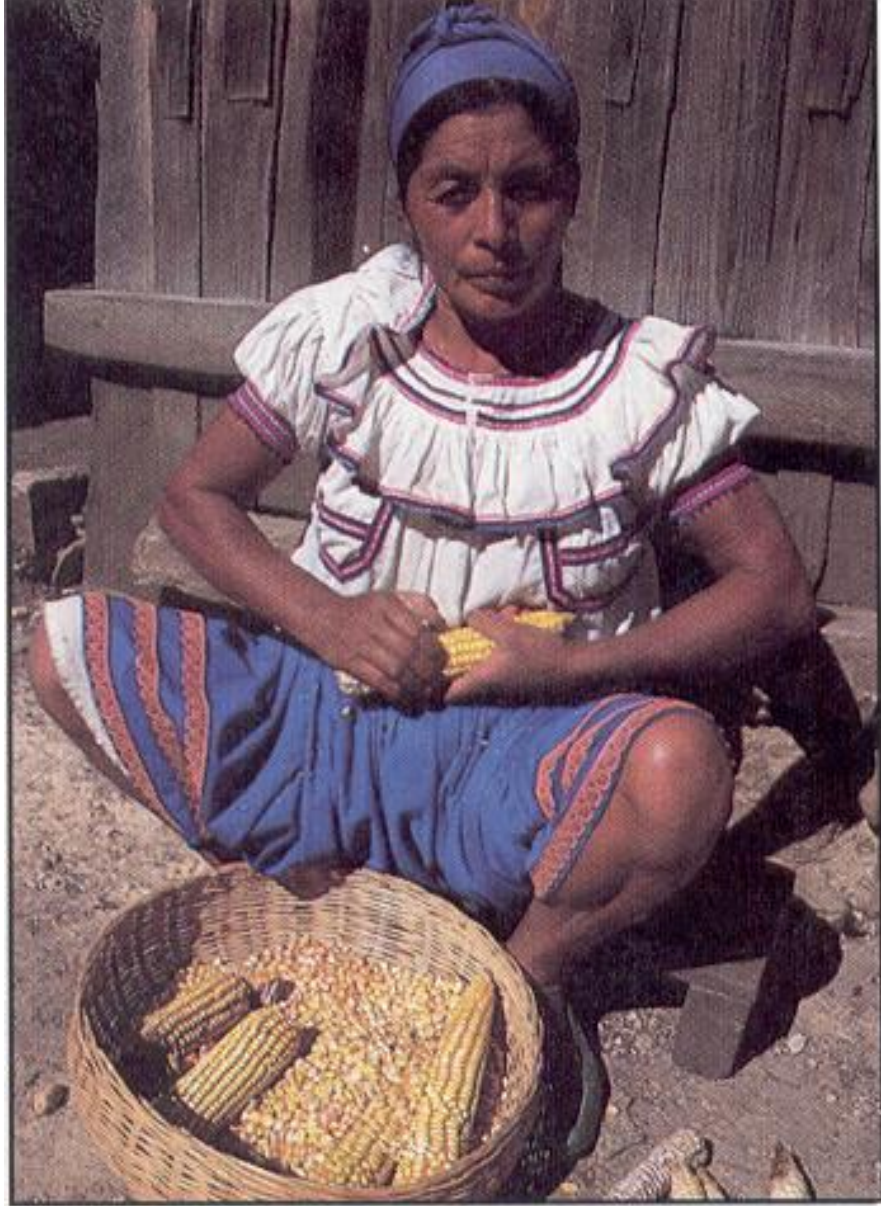
The modern industrial city is a very recent human development, although its roots lie in the so-called preindustrial city. The widespread belief that preindustrial cities are things of the past and that industrial cities are things of the future is based upon culture-bound assumptions rather than established facts.



Trobriand Island men devote a great deal of time and energy to raising yams not for themselves, but to give to others. These yams, which have been raised by men related through marriage to a chief, are about to be loaded into the chief's yam house.



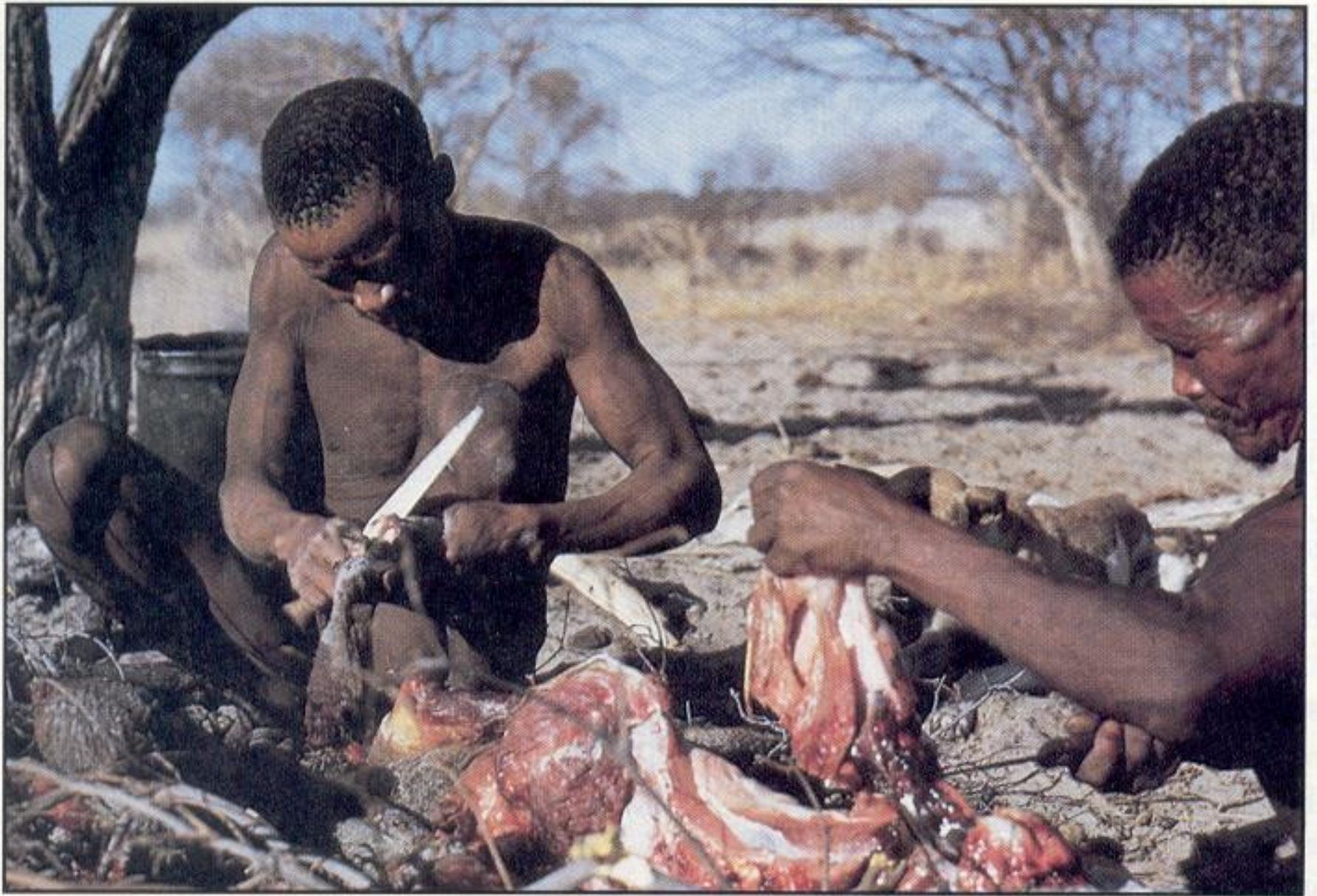
Among the Maya, young boys make a substantial contribution to work in the fields. Among food foragers, large numbers of children are a burden to women; in agrarian societies, the work they contribute to the family makes them an economic asset.



In nonindustrial societies, households produce much of what they consume. Among the Maya, men work in the fields to produce food for the household; women prepare the food and perform other chores that can be done in or near the house.

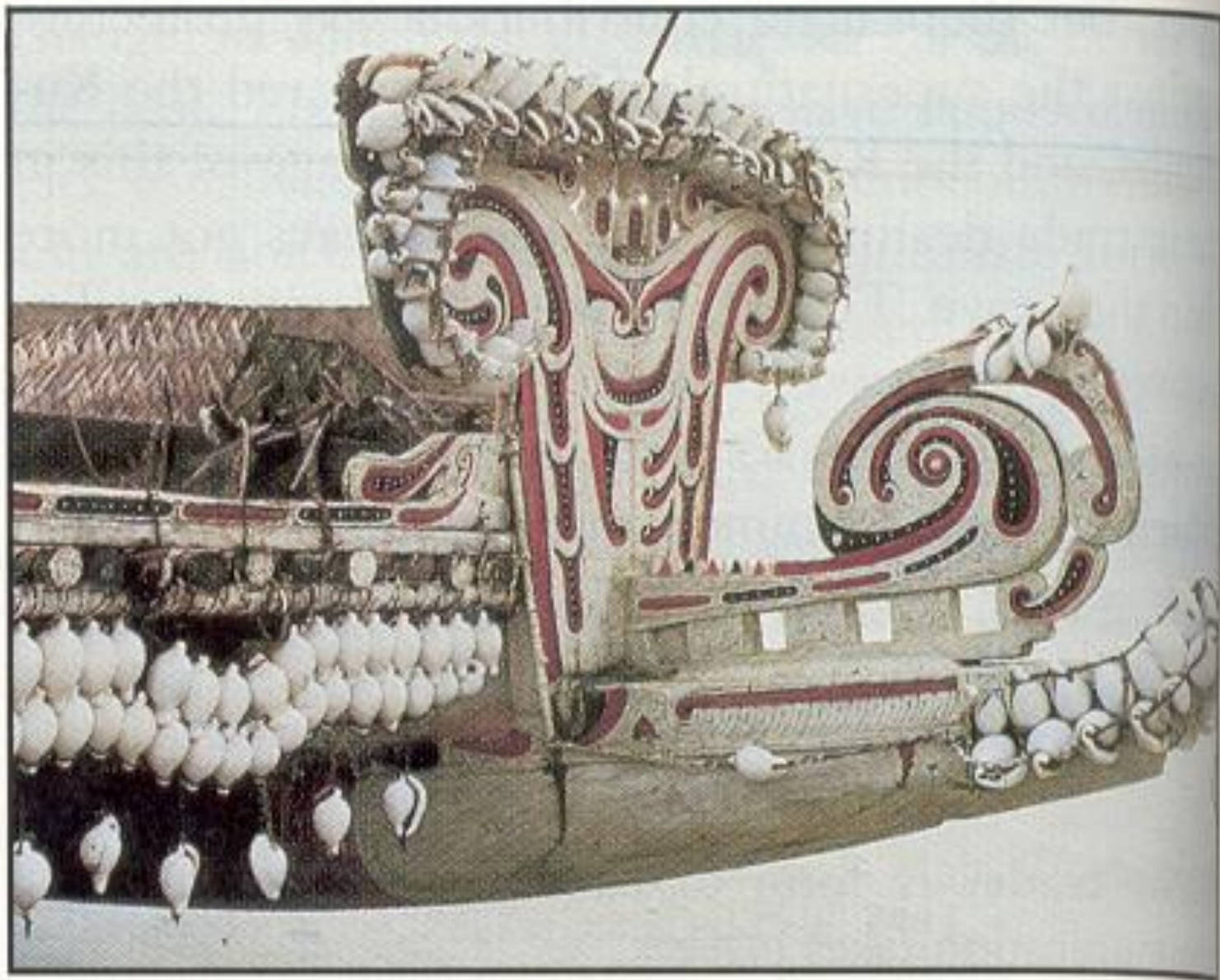


In industrial societies, people do not have unrestricted access to the means of production, nor do they generally produce directly for their own consumption. Instead, they often work for strangers, at monotonous tasks, and in depersonalized settings. Such conditions contribute to alienation, a major problem in industrial societies.



!Kung cutting up meat, which will then be shared by others in the camp. The food distribution practices of such food foragers constitute an example of generalized reciprocity.





These photos show Kula valuables, and a canoe used for Kula voyages.



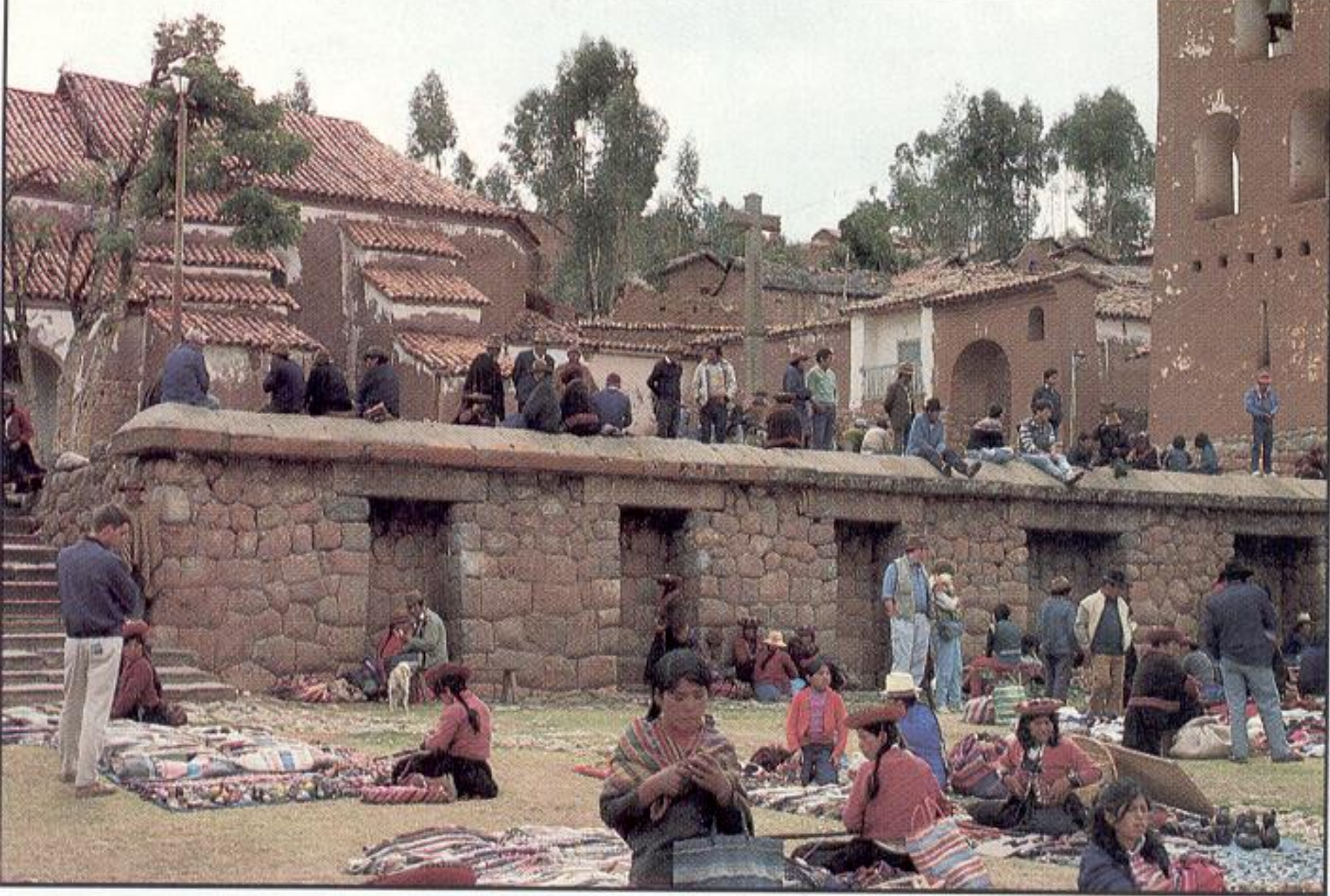
Conspicuous consumption: Fur coats do not keep their wearers any warmer than other kinds of coats that are far less expensive and easier to care for. Furthermore, such coats would be more comfortable to wear with the fur inside rather than outside.



In Papua New Guinea, Big Men must host impressive competitive feasts to advertise the size and wealth of their clans. Although done for political purposes, they require months of hard work to amass the necessary food—like the cooked pigs shown here—and wealth, which are then given away to others.



The Chicago Commodities Exchange, where people are buying and selling, even though no goods are physically present.



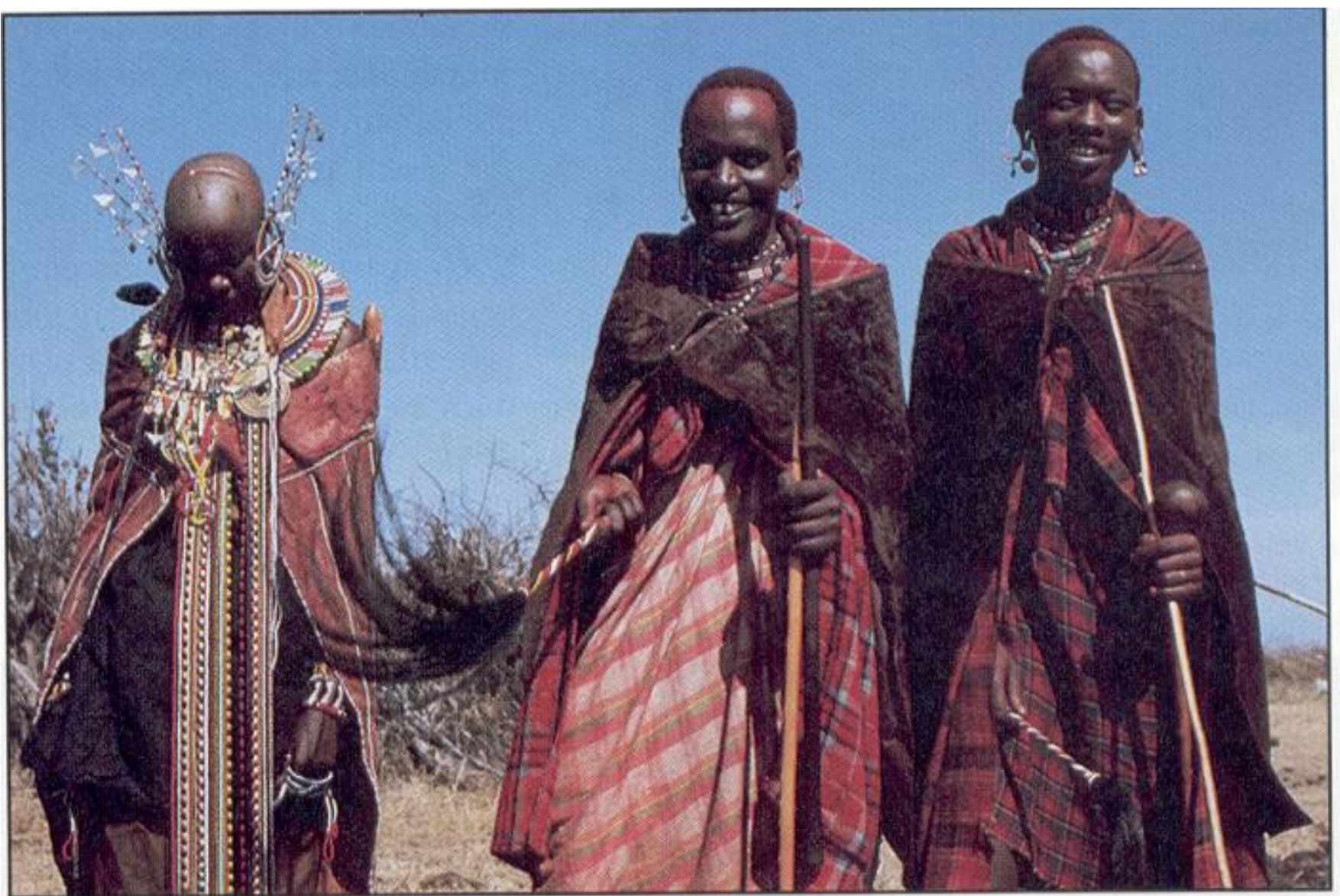
In non-Western societies, the market is an important focus of social as well as economic activity. Here, men in a Peruvian market socialize while women sell goods.



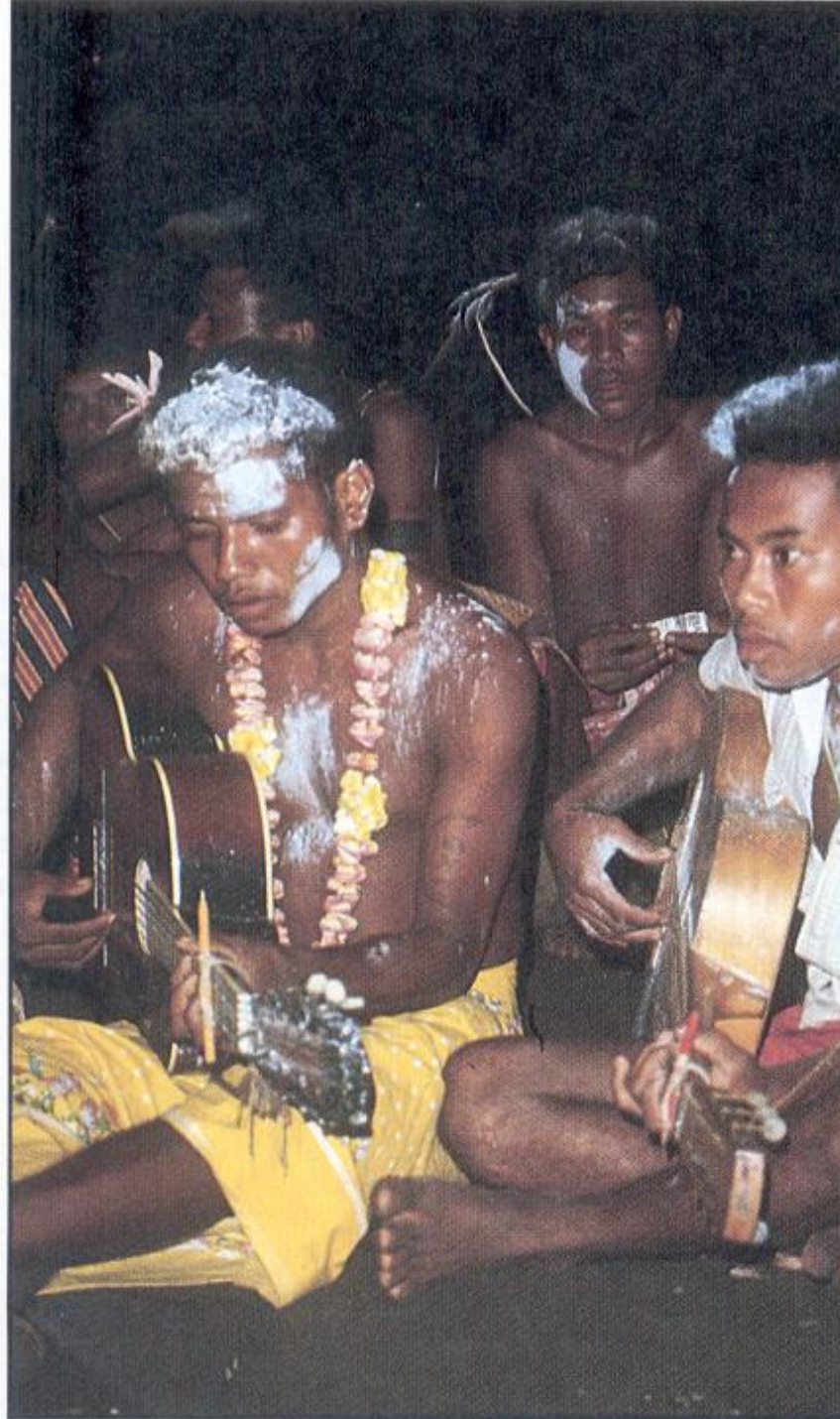
A New Jersey flea market. Such markets are common weekend events in many parts of the United States.

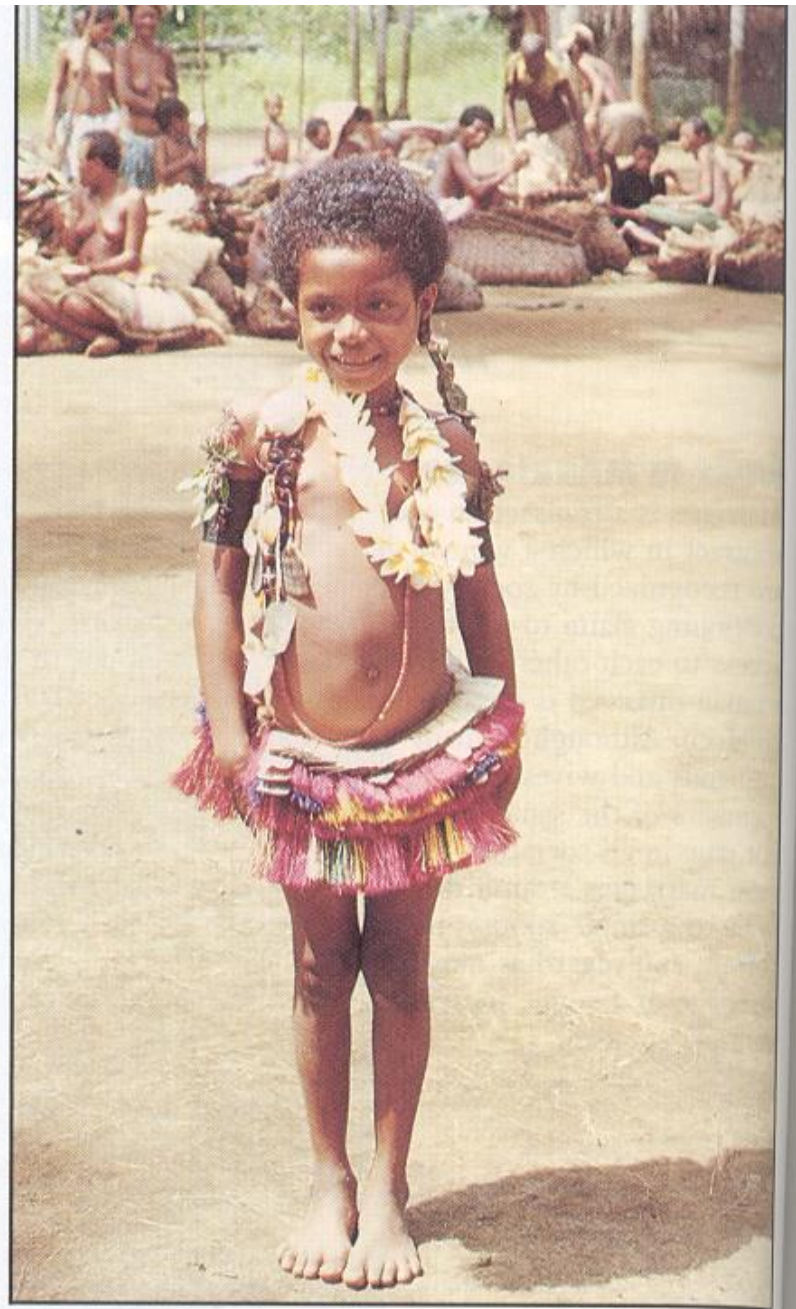
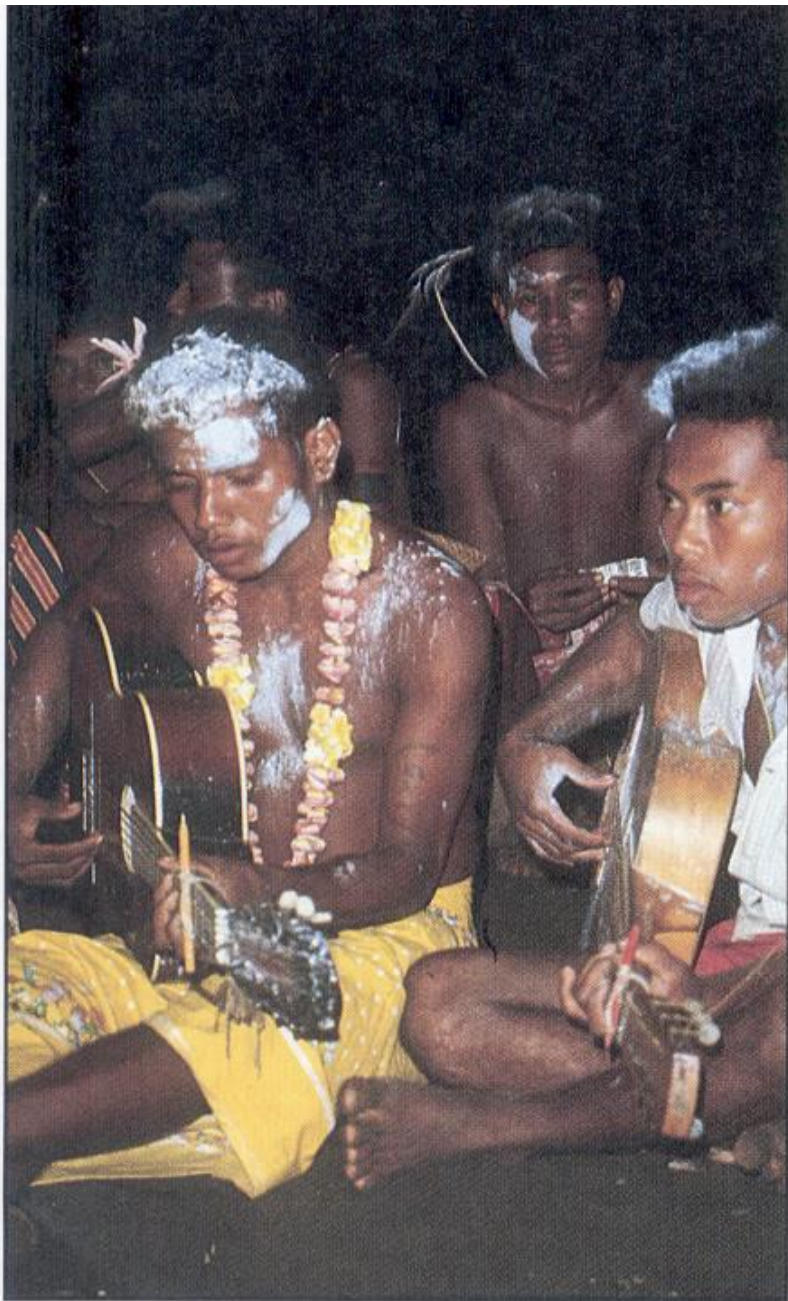


Remains of a “model village” built especially for the Mbuti to bring them out of the forest and integrate them into Zaire’s national life. The rectangular shapes and inflexible architecture of these villages are so foreign to the Mbuti that even those who stay build traditional huts behind the abandoned model homes. Mostly, though, these villages quickly become death traps, breeding malaria, dysentery, yaws, and sexually transmitted diseases, spread by truckers up and down the road. The third world is strewn with failed development projects conceived by well-meaning but uninformed planners.



A Masai wedding ceremony. In all societies, marriage establishes a continuing sexual relationship between a man and a woman, backed by legal, economic, and social forces. Thus, unlike mating (which is biological), marriage is distinctively cultural.

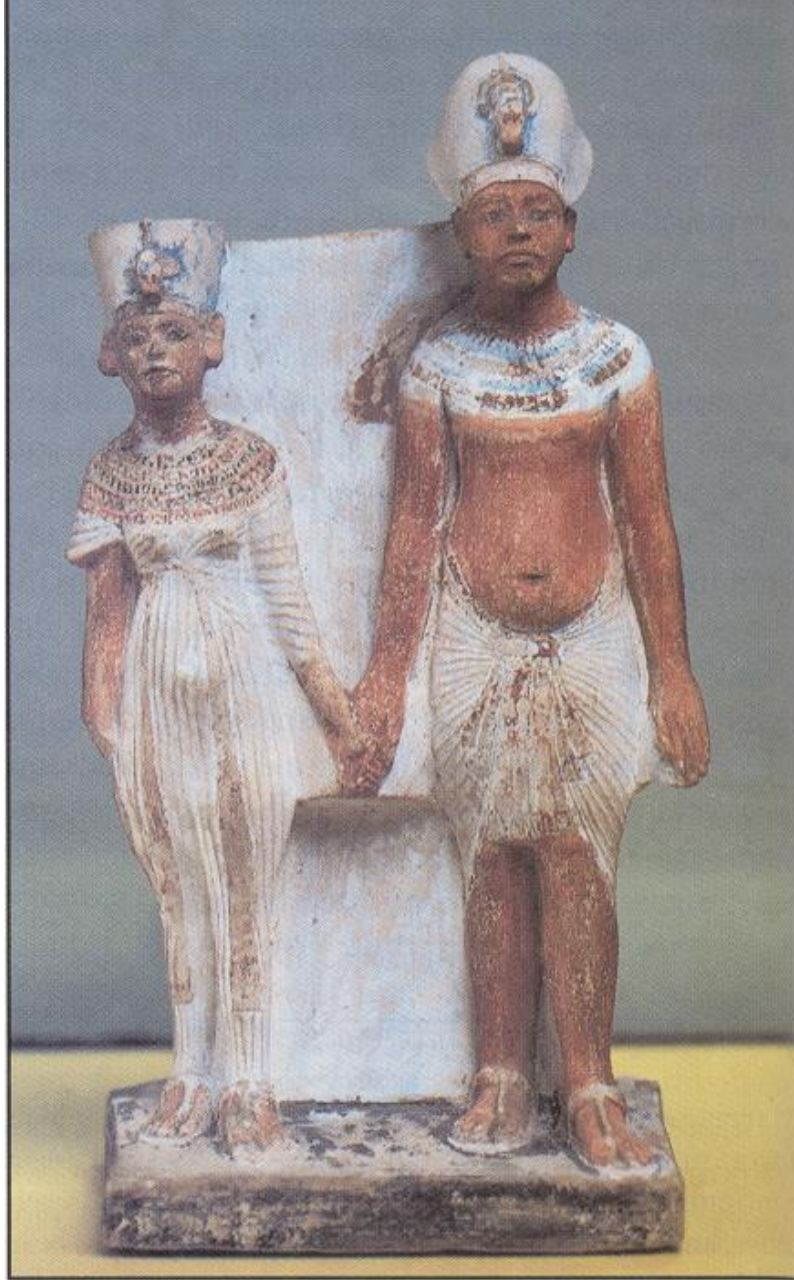




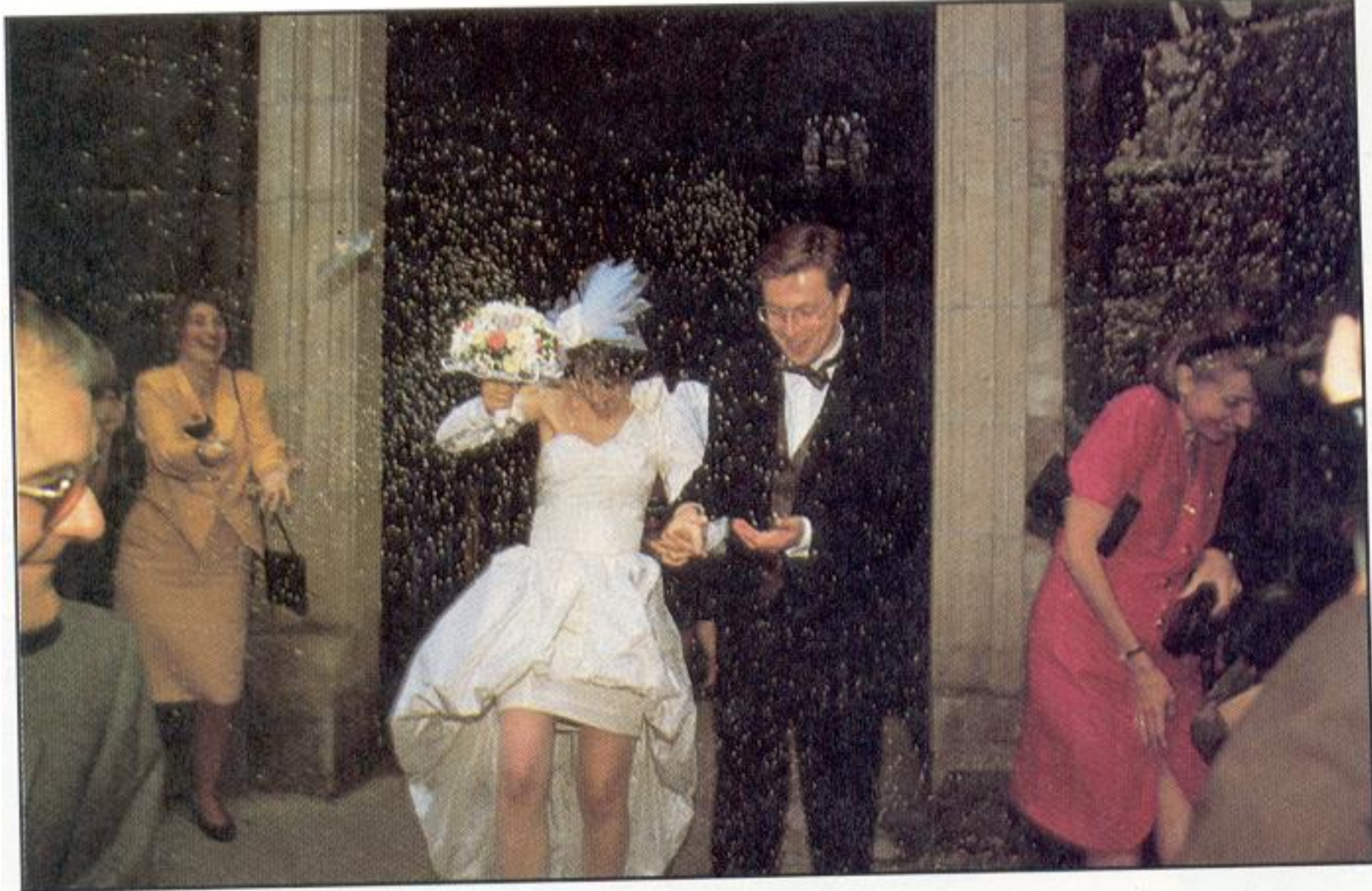
To attract lovers, young Trobriand Islanders must look as attractive and seductive as possible. The young men shown here have decorated themselves with Johnson's Baby Powder, while the young girl's beauty has been enhanced by decorations given by her father.



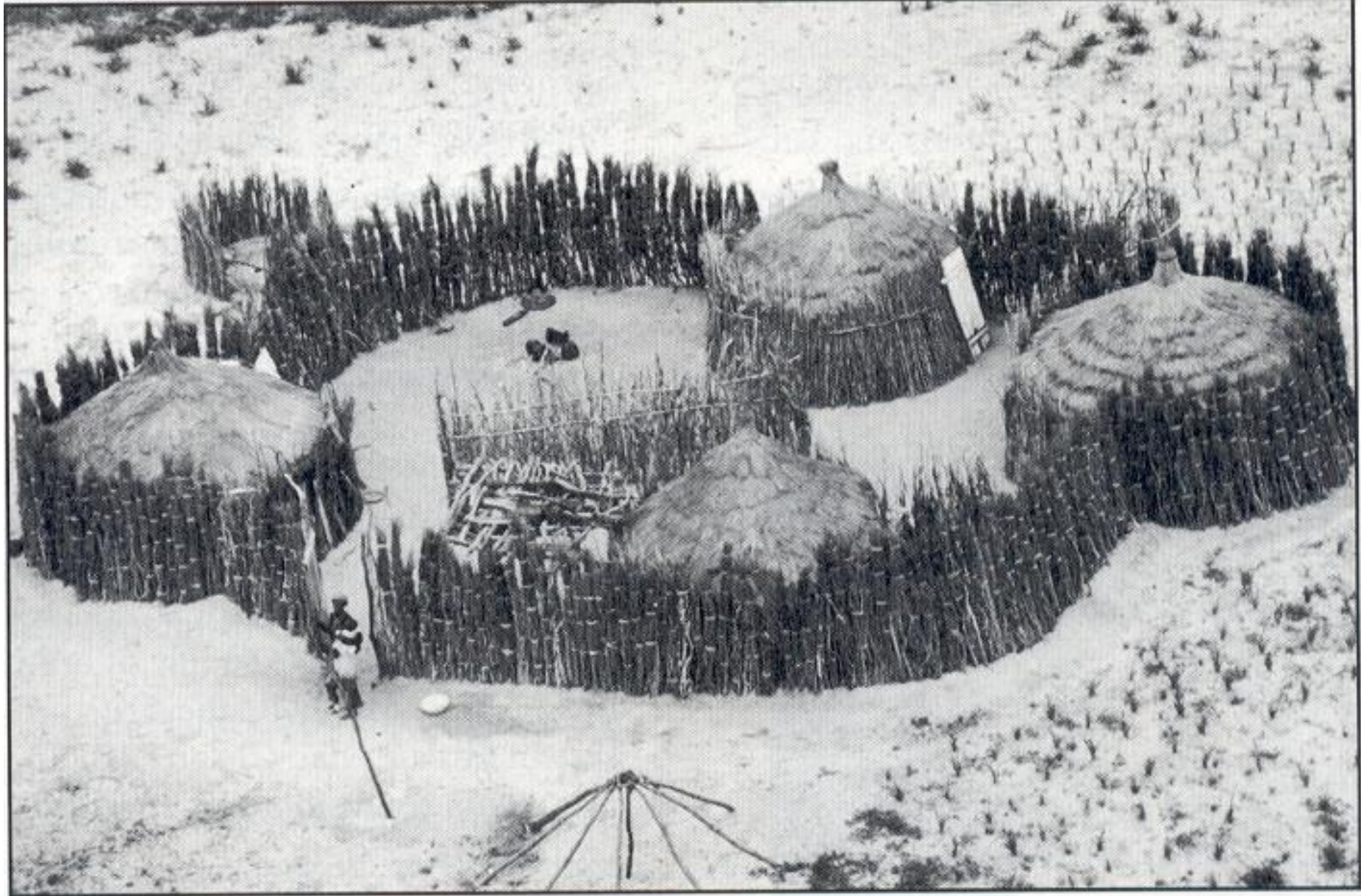
Attempts by males to dominate females may introduce a competitive, combative element into social relations. Among gorillas, male silverbacks maintain absolute breeding rights over females in their group. All other adult males must acknowledge this dominance or leave the group and attempt to lure females from other groups.



In ancient Egypt, where both men and women inherited family wealth, brother-sister marriages served to keep property intact among nobles and farmers alike.



In the United States, as in most Western countries, monogamy is the only legally recognized form of marriage. Nevertheless, about half of all marriages end in divorce, and most divorced people remarry at least once. Thus, serial monogamy is far from uncommon.

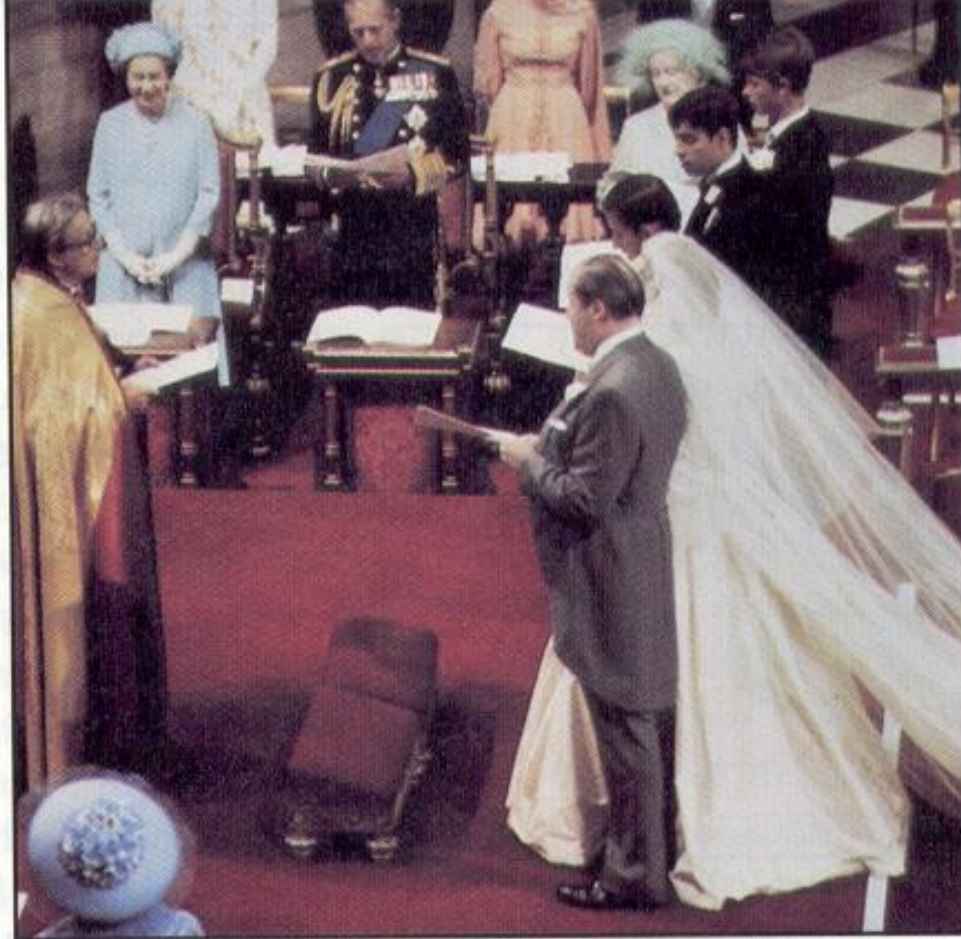


Where polygynous marriages occur, a man's wives may occupy separate dwellings in a larger household, like the one shown here. Thus, children usually have a close relationship with their mother, but a distant one with their father.

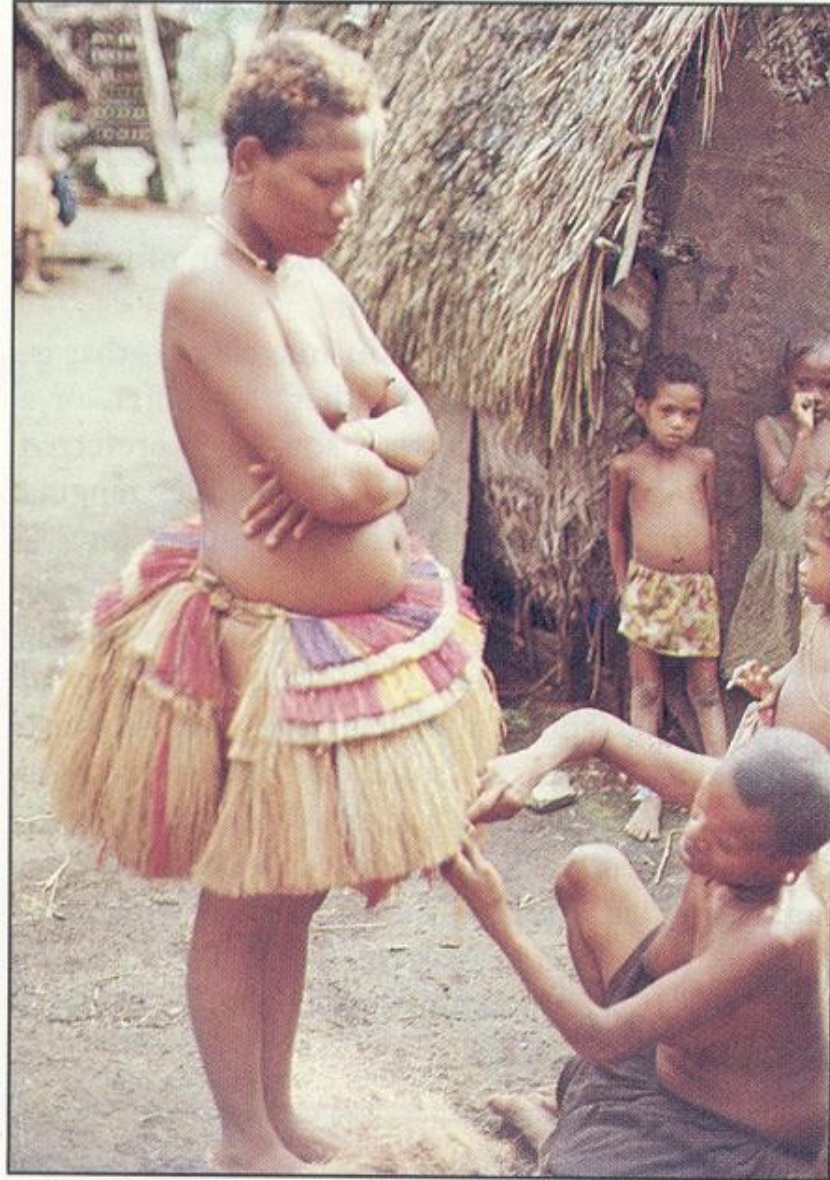


Although standards of feminine beauty change, the great emphasis Western cultures place on it is illustrated by Vanna White's role as a model to turn letters on the television show *Wheel of Fortune*. Lillie Langtry (1852-1929), a celebrated British actress, represented an earlier standard of beauty.





Marriage is a means of creating alliances between two groups of people—the relatives of the bride and those of the groom. Since such alliances have important economic and political implications, the decision has traditionally not been left in the hands of two young and inexperienced people. At the top is a Moroccan bride, whose marriage has been arranged by her parents and the groom. Immediately above is a scene from the wedding of Prince Charles and Lady Diana in England.



On the day that her marriage is announced, the Trobriand Islander bride must give up the provocative miniskirts she has worn until then for longer skirts, the first of which are provided by the groom's sister. This change announces that her days of sexual freedom are past.



In some societies, when a woman marries, she receives her share of the family inheritance (her dowry), which she brings to her new family (unlike the bride price, which passes from the groom's to the bride's family). Shown here is a traditional dowry presentation in Czechoslovakia.

