



PREFACE

Anthropology offers a unique perspective. Through its lens we can see, at once, our kinship with the rest of humanity as well as our uniqueness. Students peering through this lens for the first time often ask, “How are they the same as we are?” “How are they different?” It is usually with delight that they discover both striking similarities and surprising differences.

This volume introduces fifteen societies, and each glimpse is brief and necessarily incomplete. It is my hope that any student who is intrigued will look further into the past and present lives of these people. The following chapters are aimed more at sparking interest than appeasing it.

The groups selected are peoples whose traditional cultures are uniquely their own. Each has distinctive patterns and practices; each has faced the challenge of an encroaching world, with differing results. Moreover, they often provide the prime illustrations of important concepts in introductory anthropology courses: Azande witchcraft, Aztec human sacrifice, Trobriand *kula* exchange, Minangkabau matriliney. As such, this volume can stand alone as an introduction to those central concepts through these fifteen societies or serve as a valuable companion to anthropology texts, including Kottak’s introductory texts, which use most of these societies as examples and frequently refer to *Culture Sketches*.

Many of the peoples presented are involved in the diaspora; some struggle to preserve old ways in new places. While Ojibwa culture flourishes, tribal members contemplate how gaming on the reservation may challenge tradition. Kaluli music has been the vehicle for an aggressive campaign to prevent rain forest destruction. The Tiwi’s isolation was a salient feature in the development of much of their indigenous culture. Today they are no longer isolated. They encourage tourism, while making sure younger generations are still taught to gather preferred “bush foods.” Haitian immigrants and Hmong refugees have envisioned their place in American society quite differently. Nomadic pastoralists like the Basseri face challenges from governments who think sedentary peoples are more “civilized” and environmental analysts who are concerned about the impact of pastoralism and expanding deserts on agricultural lands. Resettlement and development, such as that undertaken among the Azande, cannot succeed if motivated solely by goals of industrial development but uninformed by indigenous culture. The challenges of illness are addressed in local contexts: Azande witchcraft beliefs and Trobriand rules of clan exogamy are powerful influences on the understanding of HIV/AIDS.

Our world is more than ever a world of change. The exploration and promotion of cultural diversity has been embraced as a mission on some campuses, feared as a strategy of separatism by others, used as a weapon in other venues. As we are increasingly faced with a global culture, anthropology takes on an even greater responsibility to foster respect for differences in the face of change.

→ CHANGES AND CONTINUITIES IN THE SIXTH EDITION

This edition updates many chapters to include recent ethnographic and currently socio-political issues. It retains the structure of previous editions, organizing each chapter to provide consistent information about history, social structure, arts, politics, economics, and religion, all of which can be used in a comparative way. Each chapter begins with an origin story and concludes with a section discussing the contemporary situation of each group. The volume also includes a world map (see pp. xii and xiii) showing the location of each group as well as chapter-opening maps locating each culture within its particular geographic area. Here are highlights of the most significant changes.

The Azande (Chapter 1)

The Azande chapter includes a new section, “Witchcraft and HIV,” demonstrating the ways in which Zande beliefs and practices wield powerful explanatory power regarding HIV/AIDS. It also includes updated information about socio-political challenges in South Sudan since the signing of the Comprehensive Peace Agreements in 2005, including the 2011 secession and complexities of displaced persons and returnees.

Haiti (Chapter 4)

This edition includes a new section on the January 2010 Haitian earthquake and its aftermath. The chapter also includes updated information about the rural-urban balance, remittances from diasporic populations, and the contested 2010 presidential election.

The Hmong (Chapter 5)

This chapter includes an expanded section on illness and healing, as well as a new section on the Hmong in diaspora in French Guiana, France, and Australia.

The Ju/'hoansi (Chapter 6)

This edition contains an expanded section about the power of spirits and illness, “Healing Makes Our Hearts Happy.”

The Kaluli (Chapter 7)

This chapter includes a new section, “Logging, Land, and Loss,” which discusses the consequences of environmental degradation.

The Nuer (Chapter 9)

This edition updates the contemporary Nuer, drawn into the conflict in Sudan.

The Ojibwa (Chapter 10)

This chapter includes an expanded section on Ojibwa healers, as well as the controversial 2010 debate about the construction of a nickel and copper mine on a sacred Ojibwa site.

The Samoans (Chapter 12)

This edition contains a new section on the Polynesian concept of *tapu*.

The Trobriand Islanders (Chapter 14)

This chapter includes three new sections. The first, “The Substance of Personhood: *Kumila* and *Dala*,” addresses Trobriand social and political organization. The second is a section about Trobriand magic, highlighting the differing perspectives of Malinowski and Weiner and linking magical spells to clan organization. The third, “AIDS in the Trobriands: *Sovasova* and the Sickness of Sameness,” uses HIV/AIDS to demonstrate the ways in which illnesses are experienced and explained in their local settings, using local frameworks.

The Yanomami (Chapter 15)

This edition updates the description of Yanomami violence and includes an expanded section on *bore* (spirits of the dead) and their salience for the Yanomami demand for the return of blood samples drawn in the 1960s.

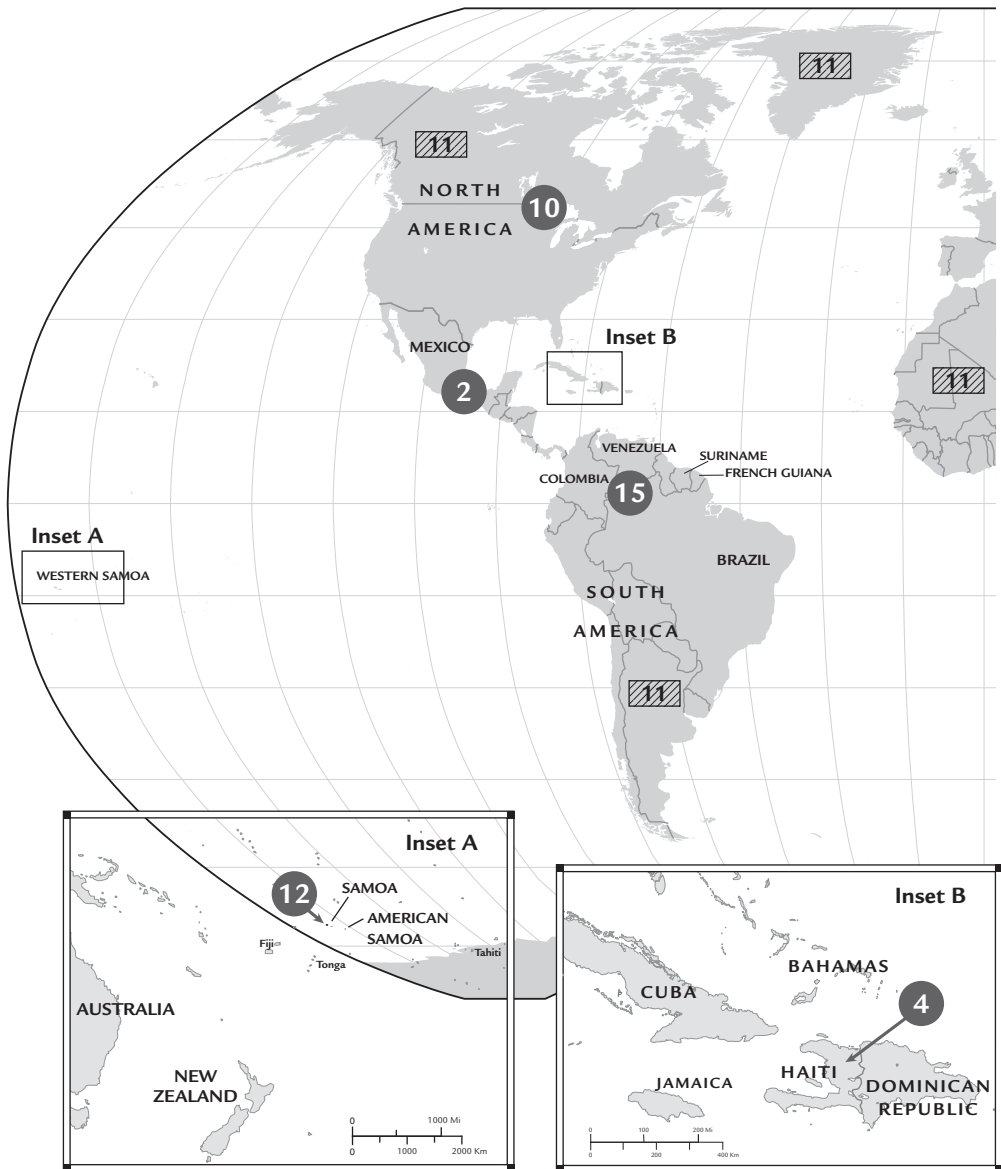
Supplements for Students

The Kapauku chapter is no longer included in this text. However, it is available online in its entirety at www.mhhe.com/peters5. Multiple-choice quizzes for self-testing, pertinent Web sites for further learning, and maps showing the location of each culture are also included on the Web site for this text.

➔ ACKNOWLEDGMENTS

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Holly Peters-Golden



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|---------------|-------------------|----------------|------------------------|
| 1 The Azande | 5 The Hmong | 9 The Nuer | 13 The Tiwi |
| 2 The Aztec | 6 The Ju/'hoansi | 10 The Ojibwa | 14 Trobriand Islanders |
| 3 The Basseri | 7 The Kaluli | 11 The Roma | 15 The Yanomamo |
| 4 Haiti | 8 The Minangkabau | 12 The Samoans | |

Location of Cultures Numbered by Chapter. Note that the Roma (11) are widely dispersed throughout the world with the greatest populations in Europe (9 million), Central and South America (2 million), and North America (1.2 million). © Daniel Mandell. All rights reserved. Reprinted with permission.

