

The Mind Of Primitive Man Revised Edition

A classic work in the anthropology of law, this book offered one of the first ambitiously conceived analyses of the fundamental rights and duties that are treated as law among nonliterate peoples (labeled primitive at the time of the original publication). The heart of the book is a description and analysis of the law of five societies: the Eskimo; the Ifugao of northern Luzon in the Philippines; the Comanche, Kiowa, and Cheyenne tribes of the western plains of the United States; the Trobriand Islanders of the southwest Pacific; and the Ashanti of western Africa. Hoebel's lucid analysis reveals the variety and complexity of these societies' political and legal institutions. It emphasizes their use of due process in adjudication and enforcement and highlights the importance of general explicit standards of conduct in these societies. In offering these detailed case studies of societies studied by other anthropologists, and in outlining an influential approach to the subject, it remains an illuminating book for both scholars and students.

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Excerpt from The Mind of Primitive Man Method of approach, 95. - Animal and man, 96. Primitive man and civilized man, 97. - Historical notes, 99. - Racial and social problem, 101. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

In this landmark text of anthropology, Franz Boas profiles various groups of primitive peoples, analyzing their hereditary characteristics, morphology, language and cultures. Brimming with incisive analysis and fascinating interpretations of early man, Boas begins by acknowledging the sheer diversity of peoples in the world. The variation in language, physical appearance, cultural mores and traditions are extraordinary, with differing behavioral standards and practices unique to each. Though dealing with a formidable subject of global scope, the author proceeds with determination and intellectual rigor, demonstrating how geographic disparity, variations in climate, and divergent psychology resulted in distinct cultures. Famous for challenging existing views, including those of eugenics and white supremacy, The Mind of Primitive Man became a foundational text of modern anthropologic science. Its well-argued topics, rooted in the author's voracious study and experience, contradicted existing theories and assumptions of nature versus nurture, and the relationship between environment and human intelligence. For his part, Boas held out hope that anthropology would form a role in education, increasing tolerance for the differences between cultures, and acknowledgement of the value all have contributed.

A compelling study that charts the influence of Indigenous thinkers on Franz Boas, the founder of modern anthropology In 1911, the publication of Franz Boas's The Mind of Primitive Man challenged widely held claims about race and intelligence that justified violence and inequality. Now, a group of leading scholars examines how this groundbreaking work hinged on relationships with a global circle of Indigenous thinkers who used Boasian anthropology as a medium for their ideas. Contributors also examine how Boasian thought intersected with the work of major modernist figures, demonstrating how ideas of diversity and identity sprang from colonization and empire.

Rosemary Lévy Zumwalt tells the remarkable story of Franz Boas, one of the leading scholars and public intellectuals of the late nineteenth and early twentieth centuries. The first book in a two-part biography, Franz Boas begins with the anthropologist's birth in Minden, Germany, in 1858 and ends with his resignation from the American Museum of Natural History in 1906, while also examining his role in training professional anthropologists from his berth at Columbia University in New York City. Zumwalt follows the stepping-stones that led Boas to his vision of anthropology as a four-field discipline, a journey demonstrating especially his tenacity to succeed, the passions that animated his life, and the toll that the professional struggle took on him. Zumwalt guides the reader through Boas's childhood and university education, describes his joy at finding the great love of his life, Marie Krackowizer, traces his 1883 trip to Baffin Land, and recounts his efforts to find employment in the United States. A central interest in the book is Boas's widely influential publications on cultural relativism and issues of race, particularly his book The Mind of Primitive Man (1911), which reshaped anthropology, the social sciences, and public debates about the problem of racism in American society. Franz Boas presents the remarkable life story of an American intellectual giant as told in his own words through his unpublished letters, diaries, and field notes. Zumwalt weaves together the strands of the personal and the professional to reveal Boas's love for his family and for the discipline of anthropology as he shaped it.

Reprint of the original, first published in 1938.

Unlike some other reproductions of classic texts (1) We have not used OCR(Optical Character Recognition), as this leads to bad quality books with introduced typos. (2) In books where there are images such as portraits, maps, sketches etc We have endeavoured to keep the quality of these images, so they represent accurately the original artefact. Although occasionally there may be certain imperfections with these old texts, we feel they deserve to be made available for future generations to enjoy.

Franz Boas (1858–1942) is widely regarded as the founder of American anthropology. He influenced an astonishing variety of scholars and researchers, from the anthropologists Margaret Mead and Ruth Benedict, to the philosopher W. E. B. DuBois, and novelist Zora Neale Hurston. Towards the end of his life he also lectured widely in an attempt to educate the public on the dangers of Nazi ideology. Anthropology and Modern Life demonstrates the incredibly rich and fertile range of Boas's thought, engaging with controversies that resonate loudly today: the problem of race and racial types; heredity versus environment; the significance of intelligence tests; open versus closed societies; the 'nature versus nurture debate'; and nationality and nationalism. Believing passionately that science should be used to break down racial and cultural barriers, from the

book's very opening Boas shatters the myth that anthropology is simply a collection of 'curious facts about exotic peoples'. Thanks to Boas's influence, anthropologists and other social scientists began to see that differences among the races resulted not from physiological factors, but from historical events and circumstances, and that race itself was a cultural construct. This Routledge Classics edition includes a new Foreword by Regna Darnell and an Introduction and Afterword by Herbert S. Lewis, who details Franz Boas's life, influence, and ideals. "In writing the present book I desired to show that some of the most firmly rooted opinions of our times appear from a wider point of view as prejudices, and that a knowledge of anthropology enables us to look with greater freedom at the problems confronting our civilization." - Franz Boas, Anthropology and Modern Life

Anthropology is a science whose most significant discoveries have come when it has taken its bearings from literature, and what makes Paul Radin's Primitive Man as Philosopher a seminal piece of anthropological inquiry is that it is also a book of enduring wonder. Writing in the 1920s, when anthropology was still young, Radin set out to show that "primitive" cultures are as intellectually sophisticated and venturesome as any of their "civilized" counterparts. The basic questions about the structure of the natural world, the nature of right and wrong, and the meaning of life and death, as well as basic methods of considering the truth or falsehood of the answers those questions give rise to, are, Radin argues, recognizably consistent across the whole range of human societies. He rejects both the romantic myth of the noble savage and the rationalist dismissal of the primitive mind as essentially undeveloped, averring that the anthropologist and the anthropologist's subject meet on the same philosophical ground, and only when that is acknowledged can anthropology begin in earnest. The argument is clearly and forcibly made in pages that also contain an extraordinary collection of poems, proverbs, myths, and tales from a host of different cultures, making Primitive Man as Philosopher not only a lasting contribution to the discipline of anthropology but a unique, rich, and fascinating anthology, one that both illuminates and enlarges our imagination of the human.

This book is in the field of trans-cultural psychology, and is intended for college courses in anthropology and psychology, and general readership. The book focuses on intriguing facts about primitive cultures around the world, and provides insights into living traditions and different world views. A principal theme of the book is that we can gain a better understanding of ourselves by a "detour" to other cultures. The book shows how modern ways of thinking are parallel to those of primitive cultures, and engages readers to become more aware of who they are. As shown throughout the book, there is not, after all, a very wide gulf between primitive and modern cultures. The book covers many topics including animism, shamanism, totemism, hunting and cultivation rituals, altered states of consciousness, envy and the evil eye, how people deal with conflicts, potlatches, cargo cults, how people satisfy the need for social approval, culture-bound syndromes, folk medicine, treatment of women, raising of children, nomadic peoples, treatment of the dead, and other topics.

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Complete digitally restored reprint (facsimile handmade reproduction) of the original edition of 1938 (revised edition) with excellent resolution and outstanding readability. Written by Franz Boas with three figures and some tables. Franz Boas has had an enduring influence on anthropology. Virtually all anthropologists today accept Boas's commitment to empiricism and his methodological cultural relativism. Moreover, virtually all cultural anthropologists today share Boas's commitment to field research involving extended residence, learning the local language, and developing social relationships with informants. Finally, anthropologists continue to honor his critique of racial ideologies.

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First published in 1975, this study is concerned with the representation of non-European people in English popular fiction in the period from 1858-1920. It examines the developments in thinking about people across the world and shows how they affected writers' views of evolution, race, heredity and of the life of the so-called 'primitive' man. This book will be of interest to those studying 19th century literature.

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