

Human Ethology Bulletin

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New

Human Ethology Listserv

The International Society for Human Ethology has established a listserv to facilitate communication among persons interested in human ethology and to attract new persons to the field. The listserv exists to promote discussion, information distribution, criticism, and analysis of human ethology research. The listserv is named Human-Ethology@yahoogroups.com.

Further information is provided in the full announcement beginning on page 15 of this issue.

This issue features two book reviews, the announcement of a new ISHE sponsored human ethology listserv, as well as the usual listings of new books (maybe you should look for one to review) and new articles (Current Literature), upcoming conferences, forthcoming reviews and reports, membership information, and various other announcements. Also in this issue, placed at the end of the *Announcements* section (p. 19), is an updated program list for the ISHE 2007 Summer School in Andechs, Germany. Although still preliminary, this list includes all eight invited speakers and their titles, and the names and titles of most other presentations.

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Bulletin Policies

Submissions: All items of interest to ISHE members are welcome, including articles (Brief Communications); responses to articles; news about ISHE members; announcements of meetings, journals or professional societies; etc.

Brief Communications may cover such topics as teaching ethology, ethological methodology, human evolution, and evolutionary theory. These sorts of submission should be sent to the Editor. **Book reviews** and review inquiries may be sent to the Editor or to an Associate Editor. Guidelines for book reviews are available from any staff member and on the ISHE web site.

All submissions must be in English, and sent to the appropriate editor via email, preferably as an attachment. If email is impossible, hard copies will be accepted, as long as they are accompanied by the same text on diskette or CD-R (preferably in Microsoft Word format). All submissions, including invited submissions, are subject to editorial review. Some submissions are rejected, but political censorship is avoided so as to foster free and creative exchange of ideas among scholars. Submissions are usually reviewed only by members of the editorial staff, although outside reviewers are used occasionally. All submissions should be original, and are not to be published elsewhere, either prior to or after publication in the *Bulletin*, without permission from the Editor.

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Back Issues: Back issues of the *Human Ethology Bulletin* may be ordered following the policy and pricing available in the most recent issue.

Call for Applications

2007 Owen Aldis Scholarship Awards

Eligibility: Graduate (pre-doctoral) students, in any academic discipline related to human ethology, who are in good standing as certified by their academic advisor or director at a recognized educational or scientific institution are eligible. Applications must be submitted in English.

Application Deadline: 31 July 2007

Awards: The winners will receive up to \$5,000 funding for their research projects, plus additional monies to reimburse travel and accommodation for ISHE's 2008 biennial meeting in Italy.

Further information is available at:

<http://evolution.anthro.univie.ac.at/ishe/awards/owen%20aldis%20award/index.html>

About the Aldis Scholarship

The **Owen F. Aldis Scholarship Fund** was established to support graduate studies in human ethology by promising students. The fund is administered by the Board of Trustees of the International Society for Human Ethology (ISHE) in collaboration with the ISHE Board of Officers. Applications are evaluated anonymously by at least three senior ISHE members (and by ad hoc specialists if necessary).

The purpose of these scholarships is to nurture excellence in human ethology by encouraging students to undertake empirical research in any area of human behavior,

drawing on the full repertoire of methods developed in biology and the behavioral sciences and operating within the conceptual framework of evolutionary theory. The scholarships are intended to support scholarly work that contributes to the advancement of knowledge and learning in human ethology, broadly conceived as the biology of human behaviour. Naturalistic observational studies are especially encouraged. Studies involving non-human species may be considered if their relevance to human behavior is made clear.



Owen Aldis

Back Issues

Back issues of the *Bulletin* can be ordered from the Editor **as available**. Pricing (US\$) is as follows:

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BOOK REVIEWS

Placing the Cart before the Horse: *The Origins and Nature of Sociality*

By **Robert W. Sussman** and **Audrey R. Chapman** (eds.)

Hawthorne, NY: Aldine de Gruyter, 2004,
xii + 340pp. ISBN 0-202-30731-X [Pbk
\$32.95 US].

Reviewed by **Alyn R. Brereton**

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The Origins and Nature of Sociality is a collection of articles that are strongly opposed to the sociobiological view of evolution, often referred to by the authors as the 'dominant' or 'mainstream' paradigm of evolutionary theory. In Chapter 1, the book's editors, Robert Sussman and Audrey Chapman, describe the book's origin "as stemming from a symposium sponsored by the Program for Dialogue on Science, Ethics, and Religion (DoSER) of the American Association for the Advancement of Sciences (AAAS)" (p. 3). The symposium's objectives and long-term goals are described in this chapter as an endeavor to develop a new paradigm to explain the biology of human sociality. They state further, "Believing that primatology may offer significant comparative insights into the evolutionary foundations of human nature, the coeditors decided to hold a series of

research workshops linking primatology and the evolution of human behavior" (p. 9).

The first symposium was held in 1998 and focused on the methodological issues that surround the primate literature and the biological basis of human behavior. The second meeting took place in 2001 and addressed the evolution and nature of primate and human sociality, which ultimately resulted in this book. According to Sussman and Chapman, "... there are few theories that present the case that primate and human sociality may be driven by factors other than aggression and self-interest. The basic aim of this volume is to present alternative hypotheses and to base these alternatives on what we believe to be better biological evidence and more appropriate genetic and evolutionary approaches than the sociobiological paradigm" (p. 12). The substrate upon which they place their alternative hypotheses to explain primate and human sociality is cooperation and other prosocial predispositions. This is counter to the sociobiological approach, which promotes an antisocial substructure and suggests that selfishness is the primary biological driving force behind the evolution of behavior, including sociality, both in humans and other primates. By placing prosocial before antisocial behavior in the evolutionary scheme of things, the editors have mistakenly placed the proverbial "cart before the horse." I say this because, having carefully read their book, I remain puzzled as to just what this "new and improved" scientific paradigm is to which the authors refer. What is its basic theoretical foundation?

When it comes to the approach and interpretation of the evolutionary selection of behavior, there is no new scientific paradigm. In my view, the authors have simply placed the scientific focus on a prosocial rather than on an antisocial footing. Moreover, I suggest

that they are primarily interested in finding fault with the sociobiological model, and it appears as if they are mostly interested in having this argument dismantled. For example, Sussman and Chapman state: "The AAAS project grew out of a desire to find alternative and more scientifically valid ways to understand the biological bases of human sociality" (p. 9). This statement is made after devoting the first several pages of the text to critiquing the sociobiological paradigm. Sussman and Chapman claim: "Proponents of sociobiology characterize human conduct as ruthlessly selfish and relentlessly driven by an intense drive to compete with others for natural resources and reproductive advantage.... Human beings, like all animals, are viewed as controlled by their genes to improve their prospects for survival and reproduction. In its more extreme versions, sociobiology proposes that genes are the main units of natural selection and reduces human persons to little more than vehicles for their genes" (p. 4). In this last sentence, they are specifically referring to the work of Richard Dawkins (e.g., 1989).

They also pay particular attention to Richard Wrangham and Dale Peterson's (1996) book *Demonic Males: Apes and the Origins of Human Violence*. Wrangham and Peterson suggest, according to Sussman and Chapman, that humans have an "inclination to kill other members of one's species" and that this "is a defining mark of our closest relative, chimpanzees" (p.5). Actually, Wrangham and Peterson are even more direct than this. They make a strong case for the argument that human violence and aggression, particularly in males, are rooted in our ape ancestry (Brereton, 1998). Previously, Sussman (1999) wrote a spoof on the idea of 'man the killer,' whereby he claims (tongue-in-cheek) that humans can just as easily be looked upon as "man the dancer" (p.6). But I disagree. I can find no instance in the primate literature

where chimpanzees (our closest living biological relatives) have been observed to go on border patrols in order to "dance" with extra-group members that they, by chance, have encountered. I doubt also that any citation in the primate literature would support the existence of extra-group "dancing" among feral chimpanzees. By comparison, there are a number of incidences where extra-group chimpanzee patrols end up *killing* unfortunate chimpanzee victims (Wrangham & Peterson, 1996, pp. 5-7 and 12-21). And the killing of extra-group members is a likely driving force, in terms of deferential reproduction, whereas "dancing" is most certainly not.

Fourteen chapters, in five sections, follow this introductory essay. I will not attempt to address each article in sequence, nor will I provide a sweeping, likely superficial, overview of the book as a whole. Rather, my intent is to now review and discuss the central tenets of five of the most problematic chapters. I will then comment on the book's general accomplishments, including its ultimate contributions toward our continuing understanding of the origins and nature of sociality, particularity as it relates to primates, including humans.

Marc Bekoff, in Chapter 3 ('Wild Justice, Cooperation, and Fair Play: Minding Manners, Being Nice, and Feeling Good'), focuses on play behavior in mammals and how it may have contributed to the evolution of cooperation, fairness, and sociality, leading ultimately to human social morality. Bekoff states: "I am sure that close scrutiny of social animals will reveal more evidence that having a sense of fairness benefits individuals. More controversially, I also believe that a moral sense benefits groups as a whole because during social play group members learn rules of engagement that influence their decisions about what is acceptable behavior when

dealing with each other" (pp. 67-68). But Bekoff fails to explain exactly how this drive to behave morally evolves via natural selection by way of the individual, wherein the group benefits secondarily. Moreover, Bekoff commits the common *naturalistic fallacy* by arguing, like many anti-sociobiologists in the past, that the sociobiological paradigm promotes "a doomsday view of where we are all heading 'because it's in our nature' " (p. 74). Sociobiology attempts to explain behavior, not justify or promote its potential negative expression. And to quote the prominent evolutionary biologist, John Alcock (2001, p. 194): "No moral lessons can be drawn from the unfeeling, blind process of natural selection. Nor do sociobiologists attempt to draw such lessons from evolution. Instead, a sociobiological analysis provides a neutral explanation for human social endeavors, not a justification, not a moral prescription, not a normative declaration about what 'ought' to be." Alcock also argues that by gaining an understanding of what evolution has placed on us in the form of unconscious proximate predispositions, we are in a better position to overcome behaviors that we collectively determine to be unproductive, destructive, antisocial or criminal (e.g., coercive sex).

In Chapter 8 ('Rethinking Sociality: Cooperation and Aggression among Primates'), Robert Sussman and Paul Garber first tell us that nearly all diurnal primates live in permanent social groups, but also that little time overall is spent by individuals interacting socially. Furthermore, of this time spent in social interactions, an even smaller portion of time is devoted to agonistic behavior, while most can be attributed to affiliation. Therefore, Sussman and Garber call for a "rethinking" of the sociobiological wisdom that promotes competition and aggression as the major driving forces behind primate sociality. This "lack of clear

thinking," according to the authors, would include sociobiological theory such as the predator-defense (van Schaik, 1983), resource-defense (Wrangham, 1980), and coercion-defense (Brereton, 1995, 2004) hypotheses, as each use sociobiological principles to help explain sociality in primates.

The question that comes to mind when reading this chapter is: Why do Sussman and Garber feel that a scientific "rethinking" is necessary? The sociobiological paradigm has done exceedingly well in explaining animal behavior, including the behavior of humans. In my view, the sociobiological method explains behavior previously unexplainable, or behavior thought to be an aberration in nature. Infanticide is an example. For instance, we now know that infanticide is a candidate for being a central evolutionary driving force behind the appearance of primate sociality (see Nunn & van Schaik, 2000; Brereton, 1995, 2004). The extensive explanatory power of this paradigm is currently unparalleled. And I cannot help but believe that a "rethinking" of the sociobiological paradigm, as proposed by Sussman and Garber in this chapter (and throughout the book as a whole), is nothing more than a personal dislike of the basic evolutionary theory upon which it is established. But why? What is it about the sociobiological paradigm that the authors dislike so intensely that they find a need to have it replaced?

A further question for Sussman and Garber is: In an evolutionary context, how do individuals acquire a prosocial propensity before they even become social? In other words, how does a population receive mutual benefits and collective advantages as separate individuals in functioning social groups prior to the evolutionary selection of social units? Selfishness and antisocial behavior must be the evolutionary substructure upon which

cooperative and affiliative behaviors are based, however appealing these latter behaviors are as candidates for serving as principal driving forces behind the evolution of sociality. Besides, such antisocial 'stepping-stones' are the underpinnings upon which alternative game strategies (such as cooperation) can potentially gain footholds.

Ian Tattersall, in Chapter 11 ('Emergent Behaviors and Human Sociality'), concerns himself primarily with macroevolution in its role in developing theories on human sociality and cognition, and he starts by criticizing evolutionary psychology. A portion of his first paragraph reads as follows: "Human beings are storytelling creatures, with a deeply ingrained penchant for reductionist explanations. This is seen particularly clearly in the recent popularity (particularly, it seems, with the press) of 'evolutionary psychological' scenarios of human behavior" (p. 237). He also states: "Mistake how evolution proceeds and you are forever condemned to misinterpret its results" (p. 237), referring to the sociobiological approach as being misguided. Further on in the chapter, Tattersall acknowledges, "where evolutionary psychologists are clearly correct is in their perception that species are the products of long evolutionary histories" (p. 242). But we, as humans, are somehow different, according to Tattersall, because he states further "*Homo sapiens* is not simply an improvement upon what went before." It is to a "recently acquired quality of uniqueness, not to mythical 'ancestral environments,' that we must look in the effort to understand our often unfathomable behaviors" (p. 243). Here, it seems, Tattersall is referring (even though he does not state so directly) to our greater capacity for language and abstract thought that goes substantially beyond the abilities of our primate cousins. But he seems to be contradicting himself. Are we, as humans,

part of the evolutionary process, or are we not? He cannot have it both ways.

Tattersall goes on to say: "Clearly, our future as individuals or as a species is not preordained by the limiting canons of evolutionary psychology. Instead, it is up to us" (p. 246). But does evolutionary psychology claim anything different? The answer is no. To quote Alcock (2001, p. 194) once again: "If more people realized how our naturally selected brain acts in the service of our genes, then perhaps they would be less inclined to endure the consequences of natural selection, a blind process that cares not a whit about human beings or anything else." Still, it must be pointed out that we are only as biologically successful as our weakest link. And if this weakness comes from our ancient evolutionary past, like our propensity to be selfish before being cooperative, then selfishness may well determine our ultimate destiny despite our fondest wishes to the contrary. Even by reducing the importance of our selfish ancestral past, the question remains (pertaining to our ultimate survival): Will we live on, thrive, and avoid extinction? By forcing ourselves to look directly into the face of our ancient and often violent history we may be able to come to terms with our true place in nature in order to save ourselves as individuals, and as a species. Just declaring (with scant empirical evidence) that we, as humans, have a natural tendency to be mostly cooperative, for its own sake, does not make it so, regardless of how much we wish it to be otherwise. Such a viewpoint could also be detrimental, as it discounts the potential for antisocial behavior to develop unless consciously acknowledged and potentially over-ridden. If sociality is the normal disposition, then criminal behavior is abnormal. Simply based on the extent of criminal behavior, it is unlikely abnormal. This would also suppose that all children are predisposed to sharing and being

unaggressive. Simply watching a three-year old automatically respond to his playmates touching a favored toy by hitting them should convince one otherwise – cooperation and social behavior have to be learned; the predisposition is for non-social behavior.

In Chapter 12 ('Sociality and the Concept of Culture in Human Origins'), Richard Potts argues: "...the origin of cultural capacities distinctive to living humans embellished the chances of adapting to environmental instability, and this enhancement decoupled the human organism from any single ancestral milieu" (p. 263). He claims that because of the prolonged environmental instability *Homo sapiens* experienced throughout our evolutionary history, the stage was set for completed social interactions among early humans that led to advanced symbolic expression and unique human language, even making possible the origins of a mystical or spiritual sense. He also suggests that a redefinition of the concept of culture is in order because primatologists, Pliocene/Pleistocene archeologists, and cultural anthropologists all currently employ separate definitions.

The creation of a uniform definition of the word "culture" is a fine idea. And proposing that symbolic expression and human language may have sparked a religious sense certainly is feasible. But suggesting that we as human beings have undergone a decoupling from our long past is clearly mistaken. For example, we only need to briefly contemplate the catastrophic effects of nuclear warfare, if we think we have outwitted Mother Nature. In fact, if such an event should ever occur, I sincerely doubt that many of us possess the genes necessary to survive, prosper, and reproduce. Other factors contributing to differential reproduction may well result from global warming, the aids epidemic,

worldwide hunger, and the potential downside of avian flu, to name just a few.

'Large-Game Hunting and the Evolution of Human Sociality' (Chapter 13 by Christopher Boehm) presents a preliminary model of human sociality and morality, addressing the evolution of the former and the development of the latter. To come by this model, Boehm draws from ethnographic analogies based on modern human foraging cultures, as well as on a cladistic methodology, which compares our behavior with that of our closest living ape relatives: bonobos, chimpanzees, and gorillas. Simply stated, Boehm's model suggests: "...an innate attraction to flesh (and to fatty flesh in particular) was important to the evolutionary development of human sociality, which in foraging bands involves significant cooperation above the family level" (p. 273). His assertion is that in order to be successful large-game hunters, human social structure had to be based on egalitarianism. However, common chimpanzees hunt game (Wrangham & Peterson, 1996, pp. 10-11 and 216-217), but their dominance-structured social patterns can hardly be considered egalitarian.

According to Boehm, egalitarian social structure among hunter-gatherer societies, past and present, evolved to counter alpha-male domination, when it comes to the control and distribution of meat. As the argument goes, if alpha males had no more say over who gets what than other group members, then a morals-origin hypothesis explains selection for cooperativeness and egalitarianism among culturally modern humans during the Upper Paleolithic, as the reliance on large-game meat for food took hold. Boehm proposes that significant genetic group selection accounts for this important development in human history, again, primarily during the Upper Paleolithic.

Using the 'honest signals' model (see Kodric-Brown & Brown, 1984; Maynard-Smith & Harper, 2003), I would counter-argue that individual selection might work just fine in explaining this egalitarian occurrence. That is, the better the individual is at hunting, the more successful the individual male becomes. (I am assuming here that the hunter is male.) Then, the more successful he becomes, the more protein he is able to provide for other group members. And the more protein he is able to provide the group, the more likely it is that reproductive receptive females will be impressed by his hunting skills. The end result is the greater reproductive advantages skilled hunters have over their less-skilled competitors. This is a more reasonable and rigorous explanation for the driving force behind the selection of egalitarianism than the one that Boehm has proposed. Invoking group selection in order to explain egalitarian behavior, or any other behavioral phenomena, is unnecessary and theoretically invalid. Amotz and Avishag Zahavi (1997) have proposed a similar 'handicap' model to explain helping behavior in birds. They suggest that it serves as an honest display of potential parental qualities.

Chapter 15 is the final essay in the book, and perhaps the most tenuous and uncanny. It is entitled: 'Primate Sociality and Natural Law Theory: A Case Study on the Relevance of Science for Ethics.' Stephen Pope of the Theology Department of Boston College is the author. After summarizing the sociobiological paradigm in his opening paragraph, Pope states: "The authors of this volume offer good reasons for rethinking the presumed primacy of competition and for giving greater focus to the cooperative and affiliative capacities of the social primates" (p. 313). He then continues by stating: "The point of this chapter is to show some ways in which our increased understanding of primate sociality can function as a corrective to the

dominant paradigm. It will also suggest, if not explicate fully, ways in which recent primatological insights into sociality confirm and extend some of the traditional convictions of the natural law tradition of moral reflection" (pp. 313-314). Pope appears to be rejecting the sociobiological paradigm outright and claims that the natural law tradition of moral reflection, a philosophy developed by the Greek thinker Aquinas during the thirteenth century, will show us the way. But I doubt that this will be the case. Aquinas was a 'scholastic', someone who practiced a philosophy that emphasized 'reason' to explore philosophical and theoretical questions. He promoted a philosophy that claimed, through reason alone, basic truth about 'God' and the 'soul' could be discovered. Aquinas also believed that 'divine revelation' was necessary for human beings to acquire a full range of knowledge. Therefore, the 'supernatural' was at the center of Aquinas' thinking, not the normal and natural. For Aquinas, the then current scientific method was intellectually peripheral and minimally important.

Pope expands on the natural law tradition by stating the following: "Natural law...attempts to identify moral standards that can be used to direct human agents faced with choices between different courses of action, and these standards may or may [sic] be adhered to by human agents. These standards are said to be 'natural' in several ways: they attempt to promote genuine human well-being or flourishing, they identify kinds of attitudes and acts of which human beings are capable, and they guide the expression of natural human inclinations" (p. 325). Pope then states: "...natural law ethics applies to human beings *alone* because it is derived from a normative account of human nature rather than from nature in general.... Natural law is the way in which human beings precisely as intelligent and free agents order their actions

in the world" (pp. 325-326; emphasis in original). It is difficult from this to gather, however, whether Pope is suggesting that these moral decisions occur before or after one's first reaction to a situation; if the first reaction to a situation is selfish, and one recognizes this attitude and consciously overrides it, it would presuppose that the innate response is selfish rather than cooperative.

My first inclination is to critique this essay further, as I do not find the article particularly insightful or helpful. But suffice it to say that Pope's ideas, as expressed in this chapter, strongly reinforce what I have felt about the book overall from the beginning; namely, that it is almost "evangelical" in its attempt to explain sociality. It also has an underlying anti-sociobiological theme that permeates the entire book. What surprises me most though in reading this concluding article (in a collection of scientific essays on the origins and nature of sociality) is my sense that Pope, an academic theologian by trade, places little value on the field of modern evolutionary biology as an applicable tool critical for understanding the human condition, and our factual place in the natural world. In my view, to have a non-scientist write the final chapter in a book that seeks a dramatic paradigm shift in the scientific study of sociality is both unfortunate and misguided. This is not to suggest that a learned theologian cannot make valuable contributions to biological issues, or that an outsider's perspective cannot contribute to evolutionary theory, as Darwin was schooled in theology and was at first thought to be an interloper. Rather, my point is that Pope's ideas contribute little to the book overall because, unlike Darwin, he does not argue his case based on solid biological principles, but instead on philosophical and theological doctrine. Even so, the worth of any scientific endeavor is eventually judged in its entirety

based on its ability to withstand close inspection. It is in this context that I strongly suspect and predict that Sussman and Chapman's current efforts will be unsuccessful, principally because they are theoretically unsound.

In closing, I am convinced that the book's editors have placed the cart before the horse in their attempt to focus on prosocial behavior (e.g., cooperation and affiliation) rather than on antisocial behavior (e.g., aggression and conflict). If selfishness evolved first, prior to the existence of sociality, then antisocial behavior will always serve as a substrate to prosocial behavior in the scientific study of the origins and nature of sociality, only because it must, not because one may wish it to be otherwise. Sussman and Chapman's argument may hold if resources are unlimited, but they are not. And when resources are scarce, competition invariably prevails. Also, attempting to be "politically correct" in science does not make it so. It may even take us a step backwards in our genuine quest for knowledge, wherever it may lead. Moreover, science, like nature, can be unforgiving. Only disciplined scientific research into the true origins and nature of sociality, based on solid theoretical principles, will have a significant, worthwhile, and lasting impact. And finally, regardless of our advanced language and culture, human beings have not escaped (nor will we ever break away from) the tight grip that our evolutionary past has on us. We can only learn through great effort to make the best of our human-animal condition. After all, with current scientific knowledge as it is, we are all of one genus and species, *Homo sapiens*, and all of one continental origin, Africa. I wish us an abundance of good fortune on our continuing and sometimes tumultuous journey.

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The Talking Ape: How Language Evolved

By **Robbins Burling**

Oxford University Press, 2005, 286 pp.,
ISBN: 0-19-927940-3 [Hdbk, \$30.00].

Reviewed by **Wade C. Mackey**

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*TIME FLIES LIKE AN ARROW,
FRUIT FLIES LIKE A BANANA*

The Talking Ape: How Language Evolved offers a fine introduction to the structure of language. Structural linguistics is a discipline replete with definitions: some familiar and some arcane. Hence, the inclusion of a glossary is useful. The book best serves someone in search of an introduction to structural linguistics or someone who wishes to update or be reminded of references: e.g. Bickerton (1990, 2003), Corballis (2002), Dunbar (1996), Lieberman 1984 [updated 2000]). The book may not be particularly useful to human ethology or human ethologists.

Burling nicely presents how phones, phonemes, morphemes and syntax/grammar are interrelated, i.e. the structure of language. He does not attempt to address the function of language, either in individual development or in hominid evolution. Tinbergen's (1963) four questions serve as a convenient frame of reference. For any given behavior that is typical for the species, Tinbergen asked: What are the mechanisms that **cause** the behavior? How does the behavior **develop** in the individual? How has the behavior **evolved**? What is the **function** or **survival value** of the behavior? The fourth query, concerning

function or **survival value** of a behavior, serves as context in this review.

In terms of how a child acquires language, a *tabula rasa* paradigm has been in disfavor since Chomsky (1957, 1965). By default, a neural mechanism under genetic guidance is presumed to seek, find, and incorporate the grammatical patterns in the child's proximate environment. For a grammatical language to be of any utility, there must be an integrated physical apparatus to receive and to decode and, then, to assemble phonemes and, then, to assemble morphemes for an intelligible utterance and, then, to vocalize the synthesized utterance. This mandated apparatus is a complex feat of engineering. Burling's book is not aimed at addressing how this well-engineered mechanism arose and became an evolutionary success story of striking magnitude. Framed differently, Burling does not present how our ancestors' ability to communicate grammatically resulted in relatively greater reproductive success. Such an advantage in reproductive success is assumed, but not analyzed. There is not a logical imperative which mandates that improved grammar or syntax results in superior reproductive success. This enigma is a good place to avoid a tautology.

"Language" is an expensive communication device. There are costs. For example, the physical adjustments to successful vowel production increase our risk of choking. The invention of metaphor wherein any object can be equated with any other object would otherwise augur for communicative anarchy. Thus, the question emerges: What are the greater benefits (and relative to what costs)? Burling hypothesizes that sexual selection selected for greater grammatical abilities. Fair enough, but the linkage between some form of improved grammatical communication between the sexes and enhanced reproductive success is not attempted. Over and beyond

sexual selection, there is man-man communication, there is mother-child communication, and there is woman-woman communication. Somewhere in this social calculus, the origin of grammatical communication arose and was successful and, thereby, has been maintained.

For current humans, Burling's structural presentation is informative, especially if English is the frame of reference. However, the functional aspect of our utterances is not addressed. For example, if a thousand utterances were analyzed, where is the central tendency? Why that tendency rather than another? Is any putative central tendency species-characteristic or highly dependent upon cultural matrix?

Human ethologists are not without methods to analyze language. There are corpora of semi-structured, semi-spontaneous utterances, e.g. McCarthy (2003), Tao (2003). The analysis of active brains (e.g. MRI) is becoming more available and more refined. Connections among Wernicke's area, Broca's area, the angular gyrus, the basal ganglia, and the cerebellum are being teased out. Recordings and handbooks of highly disparate languages are available, e.g. Haspelmath et al. (2005). A myriad of naturally occurring experiments are available: development of language in children, creole languages, left-handedness, hand-gestures (especially throwing [Calvin 1991]), a spectrum of aphasias, twins, Williams syndrome, cerebral dominance, strokes, lesions, genetic anomalies, micro-cephaly, Tourette syndrome, *inter alia*.

In sum, although human ethologists are not the target audience, the book is well written and reader friendly. Hence, to the extent that the basics of structural linguistics are useful to the reader, the book may be a nice addition to one's library.

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Tao, H. (2003) Turn initiators in spoken English: A corpus-based approach to interaction and grammar. In *Corpus Analysis: Language structure and language use*. P. Leistyna & C. F. Meyer (eds.). New York: Rodopi.

Tinbergen, N. (1963) On the aims and methods of ethology. *Zeitschrift für Tierpsychologie*, 20: 410-463

WADE C. MACKEY is instructor in the Behavioral Sciences at Cy-Fair College. He completed his Ph.D. in Anthropology at the University of Virginia in 1976. He has studied fathering as a species-characteristic behavior and bio-cultural evolution.

New Books

Any qualified individual interested in writing a review of one of the following books, or any other recent and relevant book, should contact an Associate Editor. Publishers, authors, and others may call attention to recently published or forthcoming books by sending information to the Editor.

Barton, N. H., Briggs, D. E., Eisen, J. A., Goldstein, D., & Patel, N. H. Evolution. Cold Spring Harbor Laboratory Press, 2007, 850pp. ISBN: 0-87969-684-2

Burns, J. Descent of Madness: Evolutionary Origins of Psychosis and the Social Brain. Routledge, 2007, 288pp. ISBN: 1-58391-742-X

Campbell, C. J., Fuentes, A., MacKinnon, K. C., Panger, M., & Bearder, S. K. (Eds.) Primates in Perspective. Oxford University Press, 2006, 736pp. ISBN: 0-195-17133-0

Ellis, H. Studies in the Psychology of Sex, Volume 1: The Evolution of Modesty, The Phenomena of Sexual Periodicity (3rd edition). BiblioBazaar, 2007 (originally published 1927), 426pp. ISBN: 1-4264-7348-6

Forgas, J. P., Haselton, M. G., & von Hippel, W. (Eds.) The Evolution of the Social Mind: Evolutionary Psychology and Social Cognition. Psychology Press, 2007, 344pp. ISBN: 1-84169-458-4

Haviland, W. A., Prins, H. E. L., Walrath, D., & McBride, B. Evolution and Prehistory: The Human Challenge (8th ed.). Thomson Wadsworth, 2007, 408pp. ISBN: 0-495-38190-X

Joyce, R. The Evolution of Morality. MIT Press, 2007, 288pp. ISBN: 0-262-60072-2

Linden, D. J. The Accidental Mind: How Brain Evolution Has Given Us Love, Memory, Dreams, and God. Harvard University Press, 2007, 288pp. ISBN: 0-674-02478-8

Lucka, E. The Evolution of Love. BiblioBazaar, 2007 (originally published 1920), 262pp. ISBN: 1-4346-1196-5

Murphy, N., & Stoeger, W.R. (Eds.) Evolution and Emergence: Systems, Organisms, Persons. Oxford University Press, 2007, 392pp. ISBN: 0-19-920471-3

Stanford, C. B. Apes of the Impenetrable Forest: The Behavioral Ecology of Sympatric Chimpanzees and Gorillas (Primate Field Studies). Prentice Hall, 2007, 160pp. ISBN: 0-132-43260-9

Stanford, C. B., & Bunn, H. T. (Eds.) Meat-Eating and Human Evolution (Human Evolution Series). Oxford University Press, 2007, 384pp. ISBN: 0-195-13139-8 {under review}

Strickberger, M. W. Evolution (4th edition).
Jones & Bartlett Publishers, 2008, 700pp.
ISBN: 0-7637-0066-5

Ter Hark, M. Popper, Otto Selz and the Rise of
Evolutionary Epistemology. Cambridge
University Press, 2007, 262pp. ISBN: 0-521-
03736-0

Weber, B. H., & Depew, D. J. (Eds.) Evolution
and Learning: The Baldwin Effect
Reconsidered. MIT Press, 2007, 352pp.
ISBN: 0-262-73181-9

For a list of books (in all European languages) on
human ethology, sociobiology, evolutionary
psychology, Darwinian psychiatry, biopolitics,
hominid evolution and related disciplines visit:
<http://rint.rechten.rug.nl/rth/ess/books1.htm>

ANNOUNCEMENTS

New Human Ethology Listserv Established

The International Society for Human Ethology has established a listserv to facilitate communication among persons interested in human ethology and to attract new persons to the field. We wish to promote discussion, information distribution, criticism, and analysis of human ethology research. The listserv is named Human-Ethology@yahoogroups.com. The language is English.

Any interested person may participate. The listserv can be accessed by daily e-mails, a digest or summary folder sent once a day with all the e-mails of the past 24 hours, or through the web page of the group. (Directions for joining and gaining access are presented below.) Listserv members and not the list owner or moderator are responsible for not posting copyrighted material on the listserv without authorization from the copyright holder.

Human ethology is the study of the biology of human behavior, including the phylogeny, ontogeny, proximate causes or mechanisms and the ultimate function of behavior. Postings relevant to these topics will be accepted. Postings from many fields (psychology, anthropology, psychiatry, political science, etc.) are encouraged as long as they relate to human ethology. Members of the group are encouraged to contribute relevant material from the internet, such as abstracts of articles, news reports, book reviews, notice of meetings of interest, etc. These postings serve as topics (threads) for comments and discussions from the group members. Group members may also submit attached files for comments or discussion, such as jpegs, mpegs or PDF, which can be accessed through the listserv web page. Members are encouraged to submit drafts of manuscripts, etc. for comments, as well as published articles in PDF or other suitable formats, for circulation. If there are storage limits for the group, the moderator will decide what files are most appropriate for posting or where the group can have additional storage space with links to this space.

The listserv has a moderator, Jay R. Feierman, who manages the listserv and oversees its content. The moderator is chosen by the ISHE board of officers and must be an ISHE member. The moderator is to

report regularly to the ISHE board and is subject to its decisions. The moderator is to use discretion in not posting certain submitted postings to the group. Reasons for not posting a submission may include but are not limited to the following: (a) not relevant to human ethology, (b) personal attacks or derogatory remarks, (c) personal political, ethnic or racial opinions that have no scientific merit, (d) the posting is primarily commercial, (e) the posting contains sexual material that is not in good taste and does not contribute to a scientific understanding of human sexuality. In most cases the moderator will inform a poster of why their posting was not posted.

The moderator may remove someone from the group who, after three notices, continues to violate the rules of the group. The moderator will then report such a removal to the liaison to the Board. The moderator may terminate a thread when it is deemed to have become redundant.

To join the Human Ethology group, go to <http://groups.yahoo.com/group/human-ethology>.

NOTE from Jay R. Feierman, listserv Moderator. If anyone has any suggestions for making the group better, please let me know. I've been posting the abstracts and occasionally the whole papers of lots of the old, classic, human Ethology papers from the literature. The group has a searchable data base function so that theoretically, one can use the group's home page to search the human Ethology literature. However, that data base is only as good as we make it. I would appreciate links or PDFs etc. of the more important papers from the membership.

ISHE members seeking graduate students or postdoc's are invited to submit material to inform and attract potential applicants for inclusion on the ISHE web site. Research interests, recent publications, etc. may be included, along with links to the person's department and personal or lab webpage. Such material can be sent to the ISHE Webmaster, Karl Grammer (see back cover).

CALL FOR PAPERS

for an Invited Paper Session at ISHE08 in Bologna, Italy, 14 - 18 July, 2008 on
The Biology of Religious Behavior: A Human Ethology Perspective on Religion

In the past several years there have been a number of books written on the evolution of religion (e.g., Boyer 2001, Atran 2002, Wilson 2003, Dennett 2006 and Dawkins 2006). The topic is quite timely, given the current socio-political divisions in the world on the basis of religion. In January of 2007, there was a one week, international conference on the Evolution of Religion (see <http://www.evolutionofreligion.org/index.php>). The lectures from this conference are scheduled to be released in a book in July of 2007. Each of the above books makes or will make a valuable contribution to understanding the evolution of religion.

The emphasis in both the books and the Evolution of Religion conference, which I attended, was on how human religion, which is defined very broadly if at all, could have evolved theoretically. There have been very few, counter-intuitive, Null hypotheses presented, whose refutations were predicted by one of the competing theories but not by the others. As a result, the contest is more between which *post hoc* explanation of how religion evolved is most appealing. The main issues of debate include whether religion is a product or by-product of natural selection and whether it is the product of individual or group selection.

What are missing from most of the above sources are the types of direct, human ethological studies of religious behaviors per se, where behavior is conceptualized as the movement of individuals. Can religious behavior be recognized by its form or structure, as can human courtship, maternal care, play, agonistic and other behaviors? Or, is religious behavior so influenced by culturally acquired components that it can only be recognized by its function? Or, in contrast, are these culturally acquired components of religious behavior just local variations on a more general theme.

The above are the types of questions that I would like ISHE to consider. If there is enough interest in this topic, I would like to organize an invited paper session in Bologna in 2008. I have done this twice before, which resulted in the two edited volumes, *The Ethology of Psychiatric Populations* in 1987 (Supplement 3 to *Ethology & Sociobiology*) and *Pedophilia: Biosocial Dimensions* (NY: Springer-Verlag, 1990). If anyone is interested in contributing a paper for an invited paper session, please contact me. The papers can address the phylogeny, ontogeny, proximate causes or mechanisms and the adaptive functions of religious behavior with the emphasis on behavior per se. Also, if anyone knows someone who is not a member of ISHE, who might be a good contributor to this session, please let me know.

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Respond to: Jay R. Feierman, P.O. Box 57088, Albuquerque, NM 87187-7088 USA
jfeierman@comcast.net

ISHE 2006 Programs and T-shirts still available!

There are still a few conference programs and t-shirts available from the ISHE 2006 congress in Detroit. **Programs** contain abstracts of all presentations and posters, and an author index. Black ISHE06 t-shirts are still available in some sizes. These **shirts** feature an original design listing all major ISHE conferences on the back, 'ISHE' on the sleeve, and show the flag of each country where a congress was held (see figure to the right). We have women's (more tight-fitting) in small and medium, and men's (looser fit) in small, medium and large.

Program: 10 Euros or US\$11.

T-shirt (specify size, please): 15 Euros or US\$16.

Prices include shipping.

To order either send a check (US\$ only) or cash to Carol Weisfeld, University of Detroit Mercy, Psychology, 4001 West McNichols, Detroit MI 48221-3038.

Hurry, while supplies last!



Front design of ISHE06 t-shirt

Linda Mealey Award for Young Investigators

The International Society for Human Ethology has established a fund to maintain the **Linda Mealey Award for Young Investigators** in perpetuity. This award honors Linda, a past president and *HEB* book review editor, for her tireless work for ISHE, her outstanding scholarship, and her devoted mentoring of students. The Society seeded the fund with \$40,000 and Linda's father, George Mealey, matched that amount. The award is given to outstanding researchers at the graduate school level in Linda's field, human ethology. Awards are provided by fund earnings over the two year period between congresses; these consist of a cash award and coverage of some of the recipients' travel expenses to the subsequent congress. Further details are available on the ISHE web site.

ISHE is soliciting additional contributions to the fund to make the award more substantial and thereby further encourage and reward young researchers in human ethology. Mr. Mealey has kindly offered to match additional contributions by individuals, up to \$10,000. Donations should be sent to ISHE treasurer, Dori LeCroy (see back cover for her address and payment information), made out to ISHE and designated for the Linda Mealey Fund.

Winners of the 2006 competition were announced in Detroit at ISHE06 and are listed in the *Human Ethology Bulletin*, 2006, vol. 21, #3.

Electronic Subscriptions

Want to receive the *Bulletin* sooner? ... up to 3 weeks sooner! Wish you had an electronic version to allow easier searching of the *Bulletin's* contents and easier filing of back issues? You can make your wish come true by requesting an electronic (PDF) version. Switching to an electronic version will get you the *Bulletin* faster and with full color photographs and working URLs. Of course, you can also feel good about this because an electronic subscription reduces the environmental impact of the *Bulletin* and saves ISHE the funds required for printing and mailing. To request an electronic copy in place of the printed version, members should simply send their full name and e-mail address to the Membership Chair (see back cover).

ASCAP (Across-Species Comparisons And Psychopathology Society)

Martin Brüne and Andy Thomson, representing ASCAP, have announced the dissolution of ASCAP. ISHE's officers and trustees are sorry to see the demise of this society and recognize its many contributions to the study of psychopathology from an evolutionary perspective over the years. ISHE expects to continue to help advance that perspective by providing opportunities for it to be represented at our biennial congresses. Presentations involving cross-species comparisons and psychopathology have represented a significant proportion of the program at each recent biennial ISHE conference, reflecting strong involvement with these areas within our membership.

Members of ASCAP who are not already members of ISHE are invited to join ISHE. Information on ISHE membership, including costs, may be found on the penultimate page of this *Bulletin*. Former ASCAP

members who are unsure whether they would like to join ISHE may request a free 1-year membership (normally reserved for students and low-income scholars) by contacting the membership Chair, Astrid Juette at astrid.juette@kli.ac.at. This offer, which expires July 15, will provide an electronic (PDF) copy of the quarterly *Human Ethology Bulletin*.

HUMAN NATURE – SPECIAL OFFER for ISHE members

Transaction Publishers is pleased to offer current ISHE members a reduced, one-year subscription rate to *Human Nature*. *Human Nature* is now in its 18th year of publication. It is highly rated and now ranks 4th out of 50 anthropology journals and 4th out of 26 in the Social Sciences, Biomedical category in its citations.

The special rates are Print or Electronic only: \$55, Print and Electronic Combined: \$75 (Foreign members outside North America please add an additional \$40 for delivery). To order by credit card please call toll free 1-888-999-6778 (outside USA 1-732-445-1245) and mention the order code HUNMEM 2006 to ensure you receive the reduced member rate. You may also mail a check to: Transaction Publishers, 390 Campus Drive, Somerset, NJ 08873. Remember to provide your complete mailing address and your Order Code HUNMEM 2006.

The 2007 ISHE Human Ethology Summer School

July 17 – 21, 2007

Max-Planck Institute, Andechs, Bavaria, Germany

As previously announced (see 2007, #1), the International Society for Human Ethology (ISHE) is sponsoring a 2007 summer program to be held in Andechs, Germany in beautiful Upper Bavaria. This meeting will be hosted by the Human Ethology Group at the Max-Planck-Institute, and close to the famous Andechs monastery – with its Bavarian-Baroque Church, beer-garden and brewery

The Human Ethology Summer School will support ISHE's aim to promote ethological perspectives in the scientific study of humans worldwide by encouraging empirical research in all fields of human behavior and operating within the conceptual framework provided by evolutionary theory. The speakers for the 2007 ISHE Summer School will be 8 internationally known scientists, whose lectures will allow ample time for discussion. The themes will span a variety of topics including primatology, methods of behavioural documentation, modern brain science and evolutionary psychiatry. One third of the program is dedicated to presentations by students and young researchers, some of them winners of ISHE's Aldis awards. The preliminary program appears below.

Inquiries: Prof. Dr. Wulf Schiefenhoewel, Human Ethology Group, Max-Planck-Institute,
on-der-Tann-Str. 3, 82346 Andechs, Germany
schiefen@orn.mpg.de; Tel.: + 49 - 8152 - 373 162, - 373 161; Fax: - 373 170

Tentative 2007 Program

July 17		arrival
Tue.	18:00	get-together; Bavarian food and music
July 18	09:00 – 10:30	William C. McGrew – <i>“The Evolution of Handedness”</i>
Wed.	10:30 – 11:00	<i>break</i>
	11:00 – 12:30	Doris Bischof-Köhler – <i>“Mental Time Travel, Theory of Mind: Specific Human Abilities”</i>
	12:30 – 14:00	<i>lunch</i>
	14:00 – 15:30	Ronald Barr – <i>“The phenomena of early infant crying and colic: Does an evolutionary framework fit, or doesn't it?”</i>
	15:30 – 16:00	<i>break</i>
	16:00 – 17:30	Irenäus Eibl-Eibesfeldt – <i>“The Birth of Human Ethology”</i>
	18:00	Andechs monastery, dinner
July 19	09:00 – 10:30	Wulf Schiefenhövel – <i>“Human Birth”</i>
Thu.	10:30 – 11:00	<i>break</i>
	11:00 – 12:30	Frank Salter – <i>“Political ethology”</i>
	12:30 – 14:00	<i>lunch</i>
	14:00 – 15:30	Till Roenneberg – <i>“Physiology and Genetics of Human Daily Behaviour”</i>
	15:30 – 16:00	<i>break</i>
	16:00 – 17:30	Angela Friederici – <i>“Language Comprehension: A Biological Perspective”</i>
	18:00	dinner at lakeside restaurant
July 20	09:00 – 10:30	students' lectures
Fri.	10:30 – 11:00	<i>break</i>
	11:00 – 12:30	students' lectures
	12:30 – 13:30	<i>lunch</i>
	14:00 – 17:00	students' lectures
	18:30	dinner
July 21	09:00 – 10:30	students' lectures
Sat.	10:30 – 11:00	<i>break</i>
	11:00 – 12:30	final discussion
	12:30 – 14:00	<i>lunch</i> / departure of participants

NOTE: members of the **ISHE Board of Trustees** and **Board of Officers** will meet immediately after end of the program (i.e., at 14:00) in both separate and joint sessions that last the remainder of the day on July 21.

Preliminary list of additional presentations by students and others

<u>Name</u>	<u>Title</u>
Apostol, Siliviu	Human vocal features that are used as fitness indicators in mate-choice and their correlation with the body characteristics
Brewer, Gayle	Female attractiveness - correlation between physical attractiveness and self-ratings
Burkova, Valentina	Individual distance and aggressive display in Russian adolescents
Ciuhuta, Mircea Stefan	Ethological analysis of human aggression from the trilogy " <i>Lord of the Rings</i> " by J.R.R. Tolkien
Dolcos, Florin	The impact of emotions on human cognition: Functional neuroimaging evidence
Dorosheva, Elena	Different strategies of cooperation in children accomplishing joint drawing under the variation of uncertainty of tasks
Dronova, D.	Permanent partner choice in modern Russia
Grinde, Bjorn, Dr.	An evolutionary approach to quality of life
Gyuris, Petra	Mate choice in the Evolutionary Psychology
Kern, Sascha	Suicide attacks - a Darwinian enigma
Pashos, Alexander	Kin relationships and asymmetric investment of grandparents, aunts and uncles: a two-generational questionnaire study
Plusnin, Juri, Prof. Dr.	Children's behaviour in kindergarten
Prudnikova, Alesya	Models of different morpho-psychological adaptations in males and their representations in modern sport
Putilov, Dmitriy	Do women use the perceived ratio index and ring finger lengths as a clue to man's health status?
Safonov, German	Typical characters of British Romantic literature (Proper Hero and Dark Hero) in Russia
Schönbrodt, Felix	Measuring implicit motives in virtual environments
Shatskikh, Timophey	Different distribution of facial masculinity and fluctuating asymmetry by the example of sport students
Soler, Montserrat	Exploring the relationship between religious signaling, commitment and cooperation: Findings from Northeastern Brasil
Wilke, Hartmut	Xenophobia and the types of 'Fremde'
Zacher, Vanessa	Quantitative development of bipedal behaviour in the first 48 months of humans

Upcoming Conferences

Animal Behavior Society

21-26 July 2007 — Burlington, Vermont 05403

[Sheraton Burlington Hotel and Conference Center](#)

<http://www.animalbehavior.org/Conference>

International Society For Neuroethology

22-27 July 2007 — Vancouver, BC CANADA

<http://www.neuroethology.org>

International Ethological Conference

15-23 August 2007 — Halifax, Nova Scotia,
CANADA

<http://www.neuroethology.org>

European Society for Evolutionary Biology

20-25 August 2007 — Uppsala, Sweden

<http://www.eseb.org/>

American Anthropological Assoc.

28 Nov. - 2 Dec. 2007 — Washington, D.C.

<http://www.aaanet.org/mtgs/mtgs.htm>

Preliminary Announcement

Biennial Congress of the International Society for Human Ethology (ISHE08)

Bologna, Italy — 14-18 July 2008

University of Bologna (details to be posted as available at www.ISHE.org)

Erratum: The previous issue (see 2007 (1), pp. 3ff.) announced all five winners of the 2006 Owen Aldis Awards but inadvertently left **Siamak Tundra Naficy**, off the list of winners on the front cover.

ADDRESS CHANGES: Members wishing to make address changes or other changes in their membership information should send their requests to the ISHE Membership Chair, Astrid Juette, at astrid.juette@kli.ac.at, or use the Chair's postal address as shown on the back cover of this issue.

CURRENT LITERATURE

Compiled by Johan van der Dennen

- Adriaens, P., & De Block, A. (2006). The evolution of a social construction: The case of male homosexuality. *Perspectives in Biology and Medicine*, **49**, 4, 570-585. (Hoger Instituut voor Wijsbegeerte, Blijde Inkomststraat 13, 02.11, B-3000 Leuven, Belgium)
- Alvergne, A., Faurie, C., & Raymond, M. (2007) Differential facial resemblance of young children to their parents: Who do children look like more? *Evolution and Human Behavior*, **28**, 2, 135-144. (Univ. Montpellier 2, UMR 5554, Inst. Sci. Evolut., CNRS, CC 065, F-34095 Montpellier 05, France)
- Anderson, M. L. (2007) Evolution of cognitive function via redeployment of brain areas. *Neuroscientist*, **13**, 1, 13-21. (Franklin & Marshall Coll., Inst. Adv. Comp. Studies, Dept. Psychol., Neurosci. & Cognit. Sci. Program, POB 3003, Lancaster, PA 17604, USA)
- Apicella, C. L. & Marlowe, F. W. (2007) Men's reproductive investment decisions - Mating, parenting, and self-perceived mate value. *Human Nature*, **18**, 1, 22-34. (Harvard Univ., Dept. Anthropol., Peabody Museum, Cambridge, MA 02138, USA)
- Beck, J. & Forstmeier, W. (2007) Superstition and belief as inevitable by-products of an adaptive learning strategy. *Human Nature*, **18**, 1, 35-46. (Max Planck Inst. Ornithol., Postfach 1564, D-82305 Starnberg, Seewiesen, Germany)
- Cardenas, R. A. & Harris, L. J. (2007) Do women's preferences for symmetry change across the menstrual cycle? *Evolution and Human Behavior*, **28**, 2, 96-105. (Michigan State Univ., Dept. Psychol., 217, E Lansing, MI 48824, USA)
- Carrier, D. R. (2007) The short legs of great apes: Evidence for aggressive behavior in australopiths. *Evolution*, **61**, 3, 596-605. (Univ. Utah, Dept. Biol., 201 S Biol Bldg, Salt Lake City, UT 84112, USA)
- Chomsky, N. (2007) Bilingualistic explorations: Design, development, evolution. *International Journal of Philosophical Studies*, **15**, 1-21. (MIT, Cambridge, MA 02139, USA)
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