

# Human Ethology Newsletter

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## 1986 Meeting

Plans for the July, 1986 meeting in Tutzing, West Germany are proceeding on schedule. A large number of papers were submitted, and notifications of acceptance have been sent.

Details regarding the meeting are available in previous issues of the Newsletter, or directly from the Organizing Committee at the address of the President, above.

## Membership Renewal

If the date on your mailing label is earlier than 1986, it is time to renew your membership.

Report any errors, changes of address, etc. to the editor.

## Human Nature Revisited

by John Ross

*(The following is a response by John Ross to E. Hammerstein's comments in the previous issue of the Newsletter. This is a continuing reaction to Ian Vine's Forum commentary on human nature.)*

I disagree with the sages who said, "He who **wants** to embrace too much — holds nothing." I also disagree with Eliezer Hammerstein's resistance to the temptation to add to the list of human characteristics (HEN 4/7:7) that Vine (4/4) and I (4/6) thought it interesting to consider. If we, who are attempting to study and discuss human ethology, are unwilling to try to embrace too much we will never have the understanding that we so desire.

Obviously Hammerstein is correct in asserting that human nature cannot be understood through a list, but through a hierarchy of interacting traits. But what are the traits that he wants to interact? If we do not write them down then we cannot let others know our thoughts. And let us define these traits so that we may discuss intelligently.

Take the trait of territoriality. Hammerstein writes that he has seen such occur in the kibutz children houses and that Koenig has shown that it is species typical. Godelier, in

*Human Ethology*, (ed by von Cranach, Koppa, Lepenies and Ploog, 1979, Cambridge), defines a territory as land, water or airspace owned by a group — not an individual, which will be defended with weapons if necessary as the possessors of that territory need and use its resources. It seems to me that what is being said is that territory is essential for the individuals therein to maintain or increase their fitness. This is also the meaning of the word when we discuss lions defending a territory. It is necessary for them to do so to guard their food resources.

Is my house a territory? Or is it a property? A possession that I do not need to increase by fitness, but an item I have purchased. I do not believe that these two words, territory and property, have the same fitness enhancing value and they should be kept separated. In *Human Ethology* much of the discussion in the section on property and territoriality seems to me to discuss goods and privacy rather than territoriality as displayed by the lions. The children in the kibutz are also not like the lions but like the person in the library who sets off a space as theirs to insure their privacy.

Some time ago the word imprinting was introduced to the ethological literature and referred to what a young precocial bird does to its parents. The next thing I was reading was that human mothers imprint on their children so that they could save their altricial young in case of danger.

*Continued on page 2*

*Continued from page 1*

To me that was a definitional leap of faith which almost destroyed the initial use of the word. I believe that territoriality falls into the same problem area.

This all leads me to believe that people have a very strong tendency to gather as many possessions as possible, an indication of status which again reflects on an aspect of human nature. But I still find that I fall on the side of the argument that says people are a non-territorial species, although they certainly do a lot of marking of areas they wish to call their own, even if it is not directly fitness enhancing.

Let us keep the discussion going, through correction, not negation.

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### Report on the conference on

#### Contributions of Biobehavioral Research to the Social Sciences and Consequences for Law

in Munich, Germany, September 4-6, 1985

The conference, sponsored by the Gruter Institute for Law and Behavioral Research and chaired by Professor Manfred Rehbinder, University Zurich, Switzerland, brought together a number of scholars and scientists dedicated to research on the interface between the social and biological sciences. The goal of the conference was to answer some questions raised by the behavioral sciences which concern problems dealt with by the normative sciences. During the last few years the biologically based behavioral sciences, especially evolutionary biology, sociobiology and neurobiology, have addressed themselves to topics that have traditionally been within the realm of the normative sciences. One of the earliest forays into normative approaches by an ethologist was Wolfgang Wickler's book "The Biology of the Ten Commandments" ("Die Biologie der Zehn Gebote," 1971). Among legal scholars Margaret Gruter was first to publish on "The Relevance of Ethology for the Law" (*Die Bedeutung der Verhaltensforschung für die Rechtswissenschaft* 1976). Both Wickler and Gruter were present at the conference which was attended by other legal and behavioral scientists as well as political scientists, anthropologists, social scientists and neurobiologists.

There was agreement to refer to the specifically legal aspects of normative problems within the biobehavioral sciences under the concept "Ethology of Law." It was suggested to use this concept similar to and interfacing with Sociology of Law and Anthropology of Law. In this perspective Ethology of Law could be seen as a continuum which encompasses the facts of law, the data concerning the social and cultural basis of human behavior and the latest insights into the biological basis of human behavior. The transitions between the three fields of research should be seen as fluid, interwoven and complementary.

This approach was evident in the presentations by the various participants. The two anthropologists addressed themselves to the development of law and morality, Leo Pospisil (Yale University USA) read a paper on "Law as an Empirically Based Operational Concept," Christian Vogel (University Göttingen, Germany) discussed "The Question of Biological Foundations of Morality." Among the legal

scholars, Reinhold Zippelius (University Erlangen, Germany) asked "Can the Behavioral Sciences answer questions posed by legal scholars?" Hagen Hof, (Volkswagenstiftung Hannover, Germany) presented his views on "Understanding the Legislation for Equal Treatment under the Law in Terms of Behavioral Theory." Michael Lehman (Max Planck Institut for Copy Right Law, München, Germany), spoke on "Evolution in Biology, Economics and Law." Wolfgang Fikentscher (University of München, and Max Planck Institut for Copy Right Law, München, Germany) pointed to the relevance of evolutionary foundations for legal development and legal thinking in his presentation on "Groups in an Ethological-Legal Perspective." A similar theme was discussed by Margaret Gruter (Gruter Institute for Law and Behavioral Research, Portola Valley, CA, USA) in her closing presentations which dealt with research plans for the future concerning "Biological Foundations of Group-Formation and Law."

Bruno S. Frey (Institute of Empirical Economic Research, University Zürich Switzerland) spoke on "The Behavior of Man: A View of the Modern Economy and Consequences for Law." The two political scientists, Fred Kort (University of Connecticut, USA) and Heiner Flohr (University of Düsseldorf, Germany) emphasized the importance of biobehavioral studies relating to their fields of research. Flohr asked "Why do we Suffer in our Contacts with Bureaucracy?" Kort discussed "Evolutionary Foundations of Civil Rights and Liberties."

Besides Wolfgang Wickler (Max Planck Institut für Verhaltensphysiologie, Seewiesen, Germany) who served as the principal discussant of the conference, Frans de Waal (University of Wisconsin, USA) represented the ethological approach to group behavior in his paper on "Constraints on Power in Primates." Franz Seitelberger (University Vienna, Austria), a neurobiologist, spoke on "Neurobiological Foundations and Human Freedom."

The Gruter Institute for Law and Behavioral Research will continue to sponsor conferences similar to the München Konferenz (the first one held in Germany with German as conference language) and the previously held Monterey Dunes Conferences. The next conference will again be at Monterey Dunes, Ca., and will focus on biological and legal aspects of affiliative behavior in the family group.

The proceedings of the First Monterey Dunes Conference (1981) edited by Margaret Gruter and Paul Bohannan were published as "Law Biology and Culture," a German translation edited by Margaret Gruter and Manfred Rehbinder was published by Duncker & Humblot, Berlin "Der Beitrag der Biologie zu Fragen von Recht und Ethik." The proceedings of the Second Monterey Dunes Conference (1984) edited by Margaret Gruter and Roger Masters will be published as "Ostracism: a social and biological phenomenon." Again a German translation edited by Margaret Gruter and Manfred Rehbinder will be published by Duncker & Humblot, Berlin.

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## Conference Report

The section of Developmental Psychology of the Deutsche Gesellschaft für Psychologie (German Association of Psychologists) held its bi-annual meeting from

September 22 to 25, 1985 at the University of Trier, under the auspices of Leo Montada.

Jochen Brandstädter (Trier) spoke on personal control of developmental processes, as a complementary approach besides stimulus and physical control. Klaus Grossmann (Regensburg) reported on various interdependencies of parental empathy and their child's play, exploratory and achievement behavior. Horst Nickel (Düsseldorf) summarized research trends in developmental psychology since 1970, emphasizing a decrease of behavioristic approaches, an increase of ecological and multicausal approaches, and economic difficulties with longitudinal studies.

Among the 16 workshop groups, the one on eco-psychology in child development (organized by Horst Nickel and Sepp Schindler, Salzburg) dealt with perinatal conditions, effects of various forms of group care, and residential conditions.

In addition, a variety of survey papers, research reports and posters were presented. Two examples from many noteworthy contributions: Ralf Briechele (Konstanz) found that adolescents, rated by peers and teachers as antisocial, perceived themselves as isolated from their parents. Gabriele Gloger-Tippelt (Heidelberg) investigated the effects of psychological everyday theories psychologists meet in their clients.

Wolfgang Edelstein (Berlin) called a meeting to discuss what developmental psychologists can contribute to the problems of war and peace. It was decided to establish a Special Interest Group which was joined by some 40 participants.

Trier is one of the oldest settlements in West Germany situated not far from the borders of Luxembourg and France. It is surrounded by vineyards and lovely villages on the adjacent hills. There are ancient buildings of various centuries and local style. The modern university was built as a campus university outside of town, somewhat isolated from social life.

Brigitte Rollett (Wien), Werner Deutsch (Nijmegen) and Hans Wimmer (Salzburg) were elected representatives of the section, as successors of Klaus Grossmann (Regensburg), Friedrich Wilkening (Frankfurt) and Gabriele Gloger-Tippelt (Heidelberg).

*(Thanks to Sigrid Hopf for this report.)*

## Developmental Psychology Conference

The Inaugural Conference on Developmental Psychology, which took place in Groningen, 1984, aimed to bring European developmentalists into closer contact with each other. It sought to provide a forum in which people could become more aware of work being carried out elsewhere in Europe and establish a basis for greater cooperative activity. The success of this first conference, which was arranged in close affiliation with the International Society for the Study of Behavioural Development, led to the decision to organize a second Conference.

This will take place in Rome from 10-13 September, 1986 under the chairmanship of Dr. Grazia Attili, Istituto di Psicologia del Consiglio Nazionale delle Ricerche, Roma. The focus of this conference will be upon specific

European perspectives which are relevant to the study of human development.

The Conference will consist of Invited Addresses, Symposia and Posters based on empirical, methodological and theoretical contributions **regarding any part of the life span**. Symposia, organized on the basis of two hour blocks of time, will include two co-conveners coming from two different countries, a chairperson, four/five speakers. Conveners may be chairperson and speakers too. Submissions for these should include a 100 word abstract for the symposium and a 100 word abstract for each paper. Poster submissions should include both a 100 word abstract and 500-word summary. Abstracts should be typed on A4 paper (see included format) and should be suitable for direct inclusion in the book of Conference abstracts.

The programme will include the following themes: **DEVELOPMENT OF LANGUAGE AND COMMUNICATION** (e.g., preverbal, verbal and non-verbal communication, artificial languages, bilingualism, oral and written language comprehension, etc.); **PROGRESS IN THE STUDY OF PERCEPTIVE AND COGNITIVE DEVELOPMENT**, including neuropsychological and differential approach (e.g. spatial orientation, memory development, perception of time, face expression and recognition); **INDIVIDUAL CHARACTERISTICS AND INTERPERSONAL RELATIONSHIPS** (e.g., socio-affective development, studies on temperament, assessment of individual variability in interaction, etc.); **DEVELOPMENTAL PERSPECTIVES ON THE ONTOGENY AND PHYLOGENY OF BEHAVIOUR** (e.g., comparative research and evolutionary approach, aggressive and prosocial behaviour, continuity and discontinuity in development, etc.); **ATYPICAL PATTERNS OF DEVELOPMENT AND THEIR IMPLICATION** (e.g., research on deaf, blind children, Downs syndrome, autism, gifted children, etc.); **ENVIRONMENTAL INFLUENCES ON DEVELOPMENT** (e.g., influence of cultural and socio-economic factors, technical transformations, child rearing and socialization processes).

Time and space permit 20 Symposia, 100 Posters; maximum number of participants is 300.

The closing date for all submissions will be 15 January, 1986. Information regarding registration fee and accommodations will be announced in November, 1985. Inquiries, submissions and all other correspondence should be addressed to:

Grazia ATTILI  
Istituto di Psicologia del Consiglio Nazionale delle Ricerche  
Via dei Monti Tiburtini n. 509 - 00157 ROMA (Italy)  
Tel. (0)6-4512041 (Monday-Tuesday-Wednesday 10-13 a.m.)

### More Meetings

Animal Behavior Society: 8-13 June, 1986, Tucson, AZ, USA; 21-26 June, 1987, Williamstown, MA, USA.

American Society of Zoologists: 27-30 December, 1986, Nashville, TN; 27-30 December, 1987, New Orleans, LA.

Midwest Regional Animal Behavior Meeting: 18-20 April, 1986, Mt. Pleasant, Michigan.

## Book Review

**Human Evolution: A Philosophical Anthropology**  
by Mary Maxwell. London and Sydney: Croom Helm  
1984, 374 pages.

**Reviewed by Ian Vine**  
University of Bradford, England.

In principle, I believe that one should always welcome efforts to cope with the problems of bringing an interdisciplinary approach to topics in human behaviour. Maxwell's background in sociology, evolutionary biology and philosophy led me to hope that this was just the introductory text for the non-specialist that students concerned with human nature need. Its contents looked very wide-ranging, and a puff by E.O. Wilson on the cover promised that she even brings "recent advances in thinking about the evolution of mind and social behaviour to bear on central problems of philosophy." The introductory chapters confirmed that this is a very clear and readable text crammed with plenty of predominantly accurate and up-to-date information from the bio-social sciences. (One misprint is serious: on page 91 we read that the reptiles were dominant over the mammals between 200 and 70 **thousand** years ago!)

But my doubts began to grow, as I progressed through chapters on the evolution of life, brain and behaviour, mind, society, sexuality and the nuclear family, morality and sympathy, language, and finally culture. For one thing, it soon became clear that Wilson's approval was indicative of her enthusiasm for Lumsden-Wilson co-evolutionary theory. For another, the inevitable superficiality of seeking to present a balanced view of many controversial areas briefly is sometimes confounded with selective biases. (In the chapter on linguistic evolution and development there is no mention of Gordon Hewe's thesis about gestural origins of language, or of Roger Brown's work on its ontogenesis. Scepticism about chimpanzees' use of sign language is played down, while Harry Jerison's claim that language was needed for memory and perception more than enhanced communication is presented uncritically.)

Nevertheless, Maxwell's book contains a lot of useful information about human evolutionary biology, neuro-physical underpinnings of our behavioural capacities and dispositions, and so on. The theme of 'life as an organizer of information' is a welcomed one, as is her expressed goal of showing that to understand the role of natural selection in shaping human nature, and even many cultural adaptations, is to gain access to a **more** secure way of grounding humanist beliefs and values like human dignity and autonomy. And it is true that the importance of self-awareness, rational thought, moral evaluation and the like are affirmed. But these topics, like many others in the book, are introduced in one short section, dropped, then sometimes reintroduced in some later section without much new being added. In this sense, the presentation of facts, theories, and interpretations is rather bitty, and often not adequately integrated with general themes. The feeling that the pieces of the pattern still have to be pulled tightly together unfortunately remains after reading the concluding chapter. More crucially, it sets up the suspicion that the promise of an integrated analysis, which does not deterministically reduce

emergent properties of mind and culture to 'lower-level' material processes, is not unfulfilled merely because programmatic claims remain only superficially supported by the biological information presented.

Despite Maxwell's periodic references to philosophers, and to ethical and epistemological theory, too many conceptual issues are skated over when relating mental phenomena to brain processes, values to natural affective dispositions, and so on. Just like Wilson, Maxwell seemingly remains philosophically naive to the end when it comes to appreciating the complex and perplexing difficulties of specifying the actual relations between consciousness, rational and creative thought, social persuasion or normative prescription, and the biological bases and functions of these. In fact her text could be dangerously misleading to students as it stands, for in the last resort it offers a distinctly mechanistic analysis of human nature, beneath its 'humanistic' gloss. It actually fails to leave room for some important features of our intersubjective construction and negotiation of meanings and values, and for how purposive activity based upon the internal dynamics of reasoning itself has been highly significant in the evolution of culture (and probably even the human brain). Reflective and critical self-awareness is formally acknowledged, but her broadly Wilsonian framework contains nothing which can really allow it any causal role. Chance, necessity, and natural selection seem to rule everything.

This book goes some way to explaining how it is that our human brain generates our distinctive mental capacities. And it suggests various ways in which 'epigenetic rules' may shape particular motivational impulses — although it often fails to stress how tentative the evidence still is. Yet it lacks the conceptual apparatus to spell out how, for instance, a gene-based disposition to sympathize with others "can and does inspire a belief in the dignity of all persons" (p. 236). No doubt the ideal of moral equality could not have emerged without sympathy evolving first. But even if that ideal promoted inclusive or at least cultural fitness we would not thereby have explained it biologically — nor have given it ethical justification.

It is surely the fact that human reason can deal with **imagined** worlds, contemplating and choosing ideas and values in a realm **not** limited by rigid biological impulses and constraints, that permits us to set up and to pursue behaviourally goals which are **not** predictable from the premises of biological science — however complex we may make these. Maxwell never quite makes this point, even if she comes closer than Wilson does. Thus the impression remains that the biological 'leash' restraining individual consciousness and shared cultural beliefs is a tight one. In my view it may **look** tight because while hominid brain structures were still evolving the behavioural products of mind did on balance enhance fitness. But this result was not deterministically guaranteed, no more than it is now in our own species. Taking emergent mental properties seriously must surely entail the admission that no natural science, with its premises relying upon fixed causal probabilities, will suffice to predict and explain intelligent actions fully. To claim more for human biology is to invite antagonism to its legitimate but limited explanatory utility.

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## Book Review

**Not in Our Genes: Biology, Ideology and Human Nature,**  
R.C. Lewontin, S. Rose and L.J. Kamin, Pantheon, N.Y.,  
1984

**Reviewed by John A. Ross,**  
St. Lawrence University, Canton, NY 13617

*Not in Our Genes* is one of those books that all who are interested in the general area of sociobiology must read, not because it is informative, but because it lets the reader know what the "other side" is writing, what the uninitiated is reading, and what may retard general understanding of the area.

The preface sets the stage. "Each of us has been engaged for much of this time (the past decade and a half) in research, writing, speaking, teaching, and public political activity in opposition to the oppressive forms in which determinist ideology manifests itself. We share a commitment to the prospect of the creation of a more socially just — a socialist — society. And we recognize that a critical science is an integral part of the struggle to create that society, just as we also believe that the social function of much of today's science is to hinder the creation of that society by acting to preserve the interests of the dominant class, gender, and race" (pg. ix-x).

With that as the stage where do they then go? I assume that you did not miss the word "determinist" in the preceding paragraph. On the assumption that they are talking about humans most of us would refer to a predisposition. But not to be undone, they use the first chapter to state the position of the sociobiologist. "The reductionist and biological determinist proposition that we shall examine and criticize in the pages of this book are:

- Social phenomena are the sums of the behaviors of individuals.
- These behaviors can be treated as objects, that is, reified into properties located in the brain of particular individuals.
- The reified properties can be measured on some sort of scale so that individuals can be ranked according to the amounts they possess" (p. 7). And on it goes until the last point at which time they indicate that the abnormality of the individual with a particular behavioral problem can be cured through eugenics, genetic engineering or a "magic bullet" that will make them be like the rest of the world.

The worst part is that they appear to believe it!

Further on they talk of "*The Core Dogma: The Core of the Mechanistic Program*," a program of their imagination, not of sociobiology.

An obvious example of the mechanistic viewpoint is I.Q. We are treated to a full disclosure of the Cyril Burt scandal. Hardly anything new. Then a study on separated identical twins reported by Shields in 1962. Not much about more recent work. Then an argument against the concept of race, and against the idea that there may be dominance or any other type of difference between men and women. And for my final point a discussion of the "poor" work carried out by Kallmann between 1938 and 1942 on the heritability of schizophrenia, but once again no mention of recent work.

And they do it all using the best propoganda techniques to raise an emotional reaction in the reader who will then know that the truth is there. If you look for the dispassionate science you will not find it, you will not even find a recent reference except to articles of their authorship.

And what about that socialist society they want to create? It never appears within the text. They do their best to shoot down the sociobiological theorist, but give us nothing in return except the passing idea that men and women are all the same, even if built slightly differently, and that any difference between one person and another is strictly learned and/or cultural. A book to be skimmed, but not to be chewed and digested.

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## Book Review

**The Pygmy Chimpanzee: Evolutionary Biology and Behavior.**

Randall L. Susman, Editor, Plenum Press, New York,  
1984. ISBN 0-306-41595-X

**Reviewed by James R. Anderson**

Laboratoire de Psychophysologie, Université Louis  
Pasteur, Strasbourg, France.

With the publication of *The Pygmy Chimpanzee*, primatologists now have access to a single source of varied information on the structure and behavior of the least known of the living Pongidae. In recent years there has been no shortage of new volumes devoted to the biology of *Pan troglodytes*, *Gorilla gorilla* and *Pongo pygmaeus*. The 17 chapters of the present book go some way towards bringing the fourth great ape, *Pan paniscus*, more into the picture, even if there is clearly still a long way to go before the quality of information on the ecology and behaviour of *P. paniscus* approaches that available on the other members of the family. In the meantime, the existence of a number of interesting adaptations, identified both in earlier publications and in the present book, keeps the late-discovered, geographically restricted, pygmy chimpanzee high on the list of topics to follow in primatology.

After a short, first chapter recalling the formal discovery of the pygmy chimpanzee in the late 1920s, eight chapters amounting to just over half the text make up Part I: Molecular Biology, Systematics, Morphology. Topics dealt with include blood group serology, immunology, dental morphology, body build and tissue composition, and skeletal morphology and allometric comparisons. Together these chapters confirm the species status of the pygmy chimpanzee, and place the *P. troglodytes* - *P. paniscus* divergence after the divergence of hominid, gorilla and chimpanzee lines from an earlier ancestor. Several of the contributors raise the issue of the usefulness of the pygmy chimpanzee as a model of early hominids. While there is no evidence of any special direct evolutionary link between hominids and pygmy chimpanzees, a number of morphological similarities make it clear that studies of *P. paniscus* will indeed contribute importantly to reconstructions of early hominid conditions.

Several contributors also refer to the lack of fossils that would clarify divergence among the African hominoids,



Given this situation, comparisons not only between existing species but also between different subspecies or populations of a given species become very important for attempts at understanding evolutionary relationships. Thus, in some chapters data on different subspecies of *P. troglodytes* are presented separately when comparisons are made with *P. paniscus*, but this is not always the case. In a chapter on locomotor behaviour, Susman suggests that comparative studies might be most usefully carried out between *P. paniscus* and *P.t. schweinfurthii*. This is based on a number of similarities between them, including body weight (the average difference is only about 10 kg in favour of *P.t. schweinfurthii*) and some skeletal parameters. The same reasoning could be applied to socio-ecological studies.

The need for behavioural data for interpreting structural adaptations is expressed several times, for example the relations between diet and dental morphology (Kinzey), locomotor behaviour and skeletal morphology and tissue composition (Jungers and Susman, Zihlman), and perhaps cranial morphology and social behaviour (Shea) have all to be clarified. The required behavioural studies (Part 2) are still at an early stage. There are chapters on feeding ecology, social interaction, locomotor behaviour and social organization, the data coming from two study-sites (Wamba, where provisioning has been carried out, and the Lomako Forest). Such studies began only a decade or so ago. Visibility is poor, the subjects are shy, and the studies have not always been continuous, so the picture is only just starting to emerge. However, the data that are coming in are of considerable interest. Kano and Mulavwa, and Badrian and Malenky provide lists of food plants at these two sites, with the latter two authors discussing ecological factors that might lead to differences in diet and group sizes. Both chapters also compare data on *P. paniscus* and *P. troglodytes*. It is suggested that species differences in feeding and ranging activity, as well as in social organization, are related to differences in diversity of habitat. Such comparisons will be on much more solid ground once long-term data on ranging and activity budgets of identified pygmy chimpanzees become available.

Despite the lack of extensive observations comparable to those carried out on some populations of common chimpanzees, certain aspects of pygmy chimpanzees' behaviour arouse particular interest. One of those described in the book is the relatively high rate of plant food-sharing (Kuroda). Food-sharing in common chimpanzees mostly occurs during meat-eating episodes (which appear quite rare in *P. paniscus*) or between mothers and infants during feeding on 'difficult' plant foods. Aspects of sexual behaviour also differ between the two species of chimpanzees: notably, pygmy chimpanzees show a greater variety of copulatory positions, appear less constrained by the female's reproductive state, and employ sexual contacts (especially "genitogenital rubbing") in a variety of social contexts. Thompson-Handler, Malenky and Badrian discuss sexual behaviour in one chapter, and reiterate the need for long-term data.

The final chapter on behaviour, by Savage-Rumbaugh, presents informal observations of interactions involving an adult female-infant pair of pygmy chimpanzees in daily close contact with humans. The complexity of the social interactions described, and the impressive, spontaneous development of intentional communicative skills appear well

for data to come from formal studies of social and cognitive abilities in these apes.

The present book is not the definitive one on the pygmy chimpanzee; work on this species is still at a much too early stage for that. But the reader, will come away eagerly awaiting the next generation of studies. Much depends on whether the threats to the species in its natural habitat can be dealt with. The gravity of this problem, and some possible steps which might be taken, are outlined in the final chapter. Whatever the steps, they should be taken fast.

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## Book Review

### The human ethologist as primatologist

William T. Bailey

review of *The Human Primate*, Richard Passingham, W.H. Freeman and Co., 1982.

As man from a genealogical point of view belongs to the Catarrhine or Old World stock, we must conclude, however much the conclusion may revolt our pride, that our early progenitors would have been properly thus designated. (Darwin, *The descent of man*)

Passingham's book fulfills the author's intention to make information on humans - as primates, available to individuals in a diversity of disciplines (and at varying levels of education) who have in common an interest in human phyletic relations and origins.

The book is organized around four topics: other primates, anatomy, abilities, and social order. There is an unfortunate tendency for some to think that ethologically-appropriate study of humans can only be done using the methods and subjects which are generally appropriate to nonhumans also. How limiting! If we only conduct studies of human non-verbal behavior and ignore culture and language, how can we possibly attain a comprehensive knowledge of humanity? (See also Blurton Jones, 1982). Therefore, the material presented under "abilities" is particularly noteworthy. In addition to the to-be-expected evidence on "intelligence" and "language," Passingham has included sections on "technology" and "culture." One of the exciting things about this book is the detail the author goes to in demonstrating how very typical humans are as primates, and yet how unique, as a species, we are.

Many outside of ethology apparently believe that ethology is merely a methodology "naturalistic" observation (see Tunnell, 1977 for a discussion of "natural"). Those of us who were (intellectually) raised on Tinbergen's "aims and methods of ethology" (1963) know of course that ethology is the study of behavior, interested in distal and proximal history and cause - basing these on a complete description of the behavior in question. (Cf. Eibl-Eibeson's recent comments in these pages.) Those thus oriented will be happy to know that Passingham has judiciously included evidence from experimental as well as field studies.

This well written account of the *human* primate will have a two-fold interest to human ethologists. Many have come to ethology (relatively) late in their careers as students

of human behavior — certainly past the time where one typically engages in formal study of various topics (i.e., graduate school). That being so, many will have come to study the human primate with little, if any (usually no), training in primatology per se. For them, this text will serve as an excellent introduction to primates — human and otherwise. Secondly, and of particular interest to those who are teaching courses in human ethology, this book will serve as an excellent primary text — though some will perhaps prefer to use it as a secondary (but required) reading. The forty-seven pages of references are in themselves a gold mine of information. Studies by a number of investigators familiar to members are prominently featured here (e.g., Eibl-Eibesfeldt, Hinde, Lorenz, McGrew, Tinbergen). (Human ethologists will obviously want to familiarize their students with the behavior of a number of non-primate species but there are many sources of these elsewhere.) The text is liberally illustrated with well executed photos and drawings.

Blurton Jones, N.G. (1982). Editorial: human ethology — the study of people as if they could not talk? *Ethology and Sociobiology*, 2, 51-54.

Tinbergen, N. (1963). On aims and methods of ethology. *Zeitschrift für Tierpsychologie*, 20, 410-433.

Tunnell, G.B. (1977). Three dimensions of naturalness: an expanded definition of field research. *Psychological Bulletin*, 84, 426-437.

## Current Literature

Material for this section of the Newsletter should be sent directly to the editor. A sentence or two of summary would increase the value to readers.

### Articles, Papers, Chapters

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Explicitly linking genetic and cultural evolution in a unified theoretical framework, the authors create mathematical models to express relationships between individual behavior and the large-scale, long-term behavior of societies. They investigate how cultural evolution is affected by variations in patterns of social learning; how learning, invention, and individual decisions create forces of cultural evolution; and how natural selection can act directly and indirectly on culturally transmitted information. Boyd and Richerson also address such controversial issues as the adequacy of sociobiologists' explanations of human behavior, the nature of large-scale cooperation in human societies, and the evolution of symbolic behavior. (Publisher's summary)

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## BULLETIN BOARD

### Congress of the International Primatological Society

The deadline for abstracts for this meeting, to be held in Göttingen the week prior to the Human Ethology meeting, is February 15. Complete information is available from Hans-Jurg Kuhn, German Primate Center (DPZ), Kellnerweg 4, D-3400 Göttingen, FR Germany. So far, 28 symposium titles have been suggested, and several tours and social events are planned. The language of the meeting is English.

### American Society of Primatologists

The next annual meeting of ASP will be June 28-July 6, 1986 at the University of Texas at Austin. Program Chair is Dr. Joyce Sirianni, Dept. of Anthropology, SUNY Buffalo, Buffalo, NY, USA 14261.

### Newsletter Submissions

Yes, please send anything which might be of interest to ISHE members: announcements of meetings, comments relevant to human ethology, suggestions for Forum topics — conspicuous by their absence lately, sabbatical opportunities, employment opportunities, anything.

Suggestions for books to review, or reviews, should be sent to European Editors William McGrew (Dept. of Psychology, University of Stirling, Stirling FK9 4LA Scotland) or Ian Vine (Interdisciplinary Human Studies, University of Bradford, Bradford, West Yorkshire, BD7 1DP, England) or to American Editor William Bailey (Dept. of Psychology, Tulane University, New Orleans, Louisiana 70118).

Submissions in any legible format are acceptable.

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### Membership

The Newsletter mailing list now numbers 280. There are 50 European members, 8 in Asia, 1 in Australia, 2 in South America, 24 in Canada, and 190 in the U.S.

Jay Feerman is Membership Chair; send him your ideas for expanding the Society (Vista Sandia Hospital, 501 Richfield Ave., Albuquerque, NM 87113). And be sure to copy and send the membership blank from last issue with your reprints and correspondence.

### ISHE Directory

A long overdue membership directory should be completed and mailed within four weeks.

*Continued on page 12*

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The ISHE was formed with the goal of promoting ethological perspectives on the study of human behavior. It encourages empirical research that addresses the questions of individual development, environmental, ecological and social processes which elicit and support certain behavior patterns, the function and significance of behavior, and comparative and evolutionary problems. The Society has elected officers and a number of committees, publishes a quarterly Newsletter, collates an annual selection of human ethology abstracts, and meets annually, either independently or in conjunction with the Animal Behavior Society, the International Primatological Society or another major society.

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**Bulletin Board** *Continued from page 10*

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A computer-sorted, indexed bibliography of about 2,000 entries is available from the editor. Author, journal or book, year, and up to four index words are stuffed into an 80-column field, thus rendering some of the entries very cryptic but usually decipherable. A great many of the studies were indexed by the title alone. Much of the content is dictated by my own ideosyncratic interests and tastes, and in general it was not prepared for public consumption. The vast majority of the works have already been noted in the *Newsletters*' "Current Literature" section. No money-back guarantees, and very little support for the user will be provided.

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**By-Laws**

A draft version of the by-laws for the Society is now under consideration by the officers and most recent board members. Also under study is the office of vice president.

*Happy New Year!*

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Robert M. Adams  
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**AIR MAIL**