

EAORC BULLETIN 916 – 3 January 2021

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EAORC NOTICES

PUBLICATION ALERTS

If you have had a paper or book published, or you see something which would be of interest to the group, do please send me a publication alert so that I can include it in the newsletter. Many thanks to those who have already sent in alerts.

If there is a journal you feel I should be tracking on a regular basis, do let me know.

And if you have any other ideas for extending the “EAORC experience”, please contact me.

ACADEMIA.EDU – Distribution of Singing in Arboreal and Terrestrial Species

Academia Letters 18, (2020).

JOSEPH JORDANIA – Distribution of Singing in Arboreal and Terrestrial Species, with Implications for the Origins of Singing Behavior among Humans

The issue I want to discuss in this short article, is the so far neglected connection between two well-known evolutionary developments in human prehistory: 1. Descent from the trees to the ground of our ancestors, and 2. Origin of singing behavior among humans. There is a full and equivocal scholarly agreement about the crucial importance of descending from the trees to the ground of our primate ancestors for the evolution of *Homo sapiens*. With this fact in mind, it is difficult to comprehend why none of the scholars of human evolution, or even broader, the evolution of animal species, ever discussed the existing differences in living conditions in these two very different ecosystems (trees and ground)

https://www.academia.edu/44789920/Distribution_of_Singing_in_Arboreal_and_Terrestrial_Species_with_Implications_for_the_Origins_of_Singing_Behavior_among_Humans?email_work_card=view-paper

ACADEMIA.EDU – The role of the lie in the evolution of human language

Language Sciences 63 (2017) 44.

DANIEL DOR – The role of the lie in the evolution of human language

The literature on language evolution treats the fact that language allows for lying as a major obstacle to the emergence and development of language, and thus looks for theoretical means to constrain the lie. In this paper, I claim that this general formulation of the issue at hand misses out on the fact that lying made an enormous contribution to the evolution of language. Without the lie, language would not be as complex as it is, linguistic communication would be much simpler, the cognitive requirement of language would not be so heavy, and its role in society would be radically different. The argument is based on Dor's (2015) theory of language as a social communication technology, collectively designed for the instruction of imagination. The theory re-thinks the essence of lying, and suggests that the emergence of language did more to enhance the human capacity for deception than it did to enhance the human capacity for honest communication. Lying, then, could not be constrained, but language did not collapse. The conception of lying as a threat to language, as it is formulated in the literature, is based on a series of unrealistic assumptions. Most importantly, the cognitive, emotional and social capacities required for lying, lie-detection and moral enforcement are never equally spread within communities: they are highly variable. Lying and language came to be entangled in a never-ending co-evolutionary spiral, which changed the map of communicative relationships within communities, and participated in shaping our languages, societies, cognitions and emotions. We evolved for lying, and because of lying, just as much as we evolved for and because of honest communication. https://www.academia.edu/35571611/The_role_of_the_lie_in_the_evolution_of_human_language?email_work_card=view-paper

NEWS

PUBLICATIONS

Current Anthropology

COMMENTARIES

RAYMOND W. GIBBS JR. – Embodied Imagination in Rites of Passage: A Comment on Wiseman 2019

Wiseman (2019) offers a compelling argument for why conceptual metaphors associated with JOURNEYS and MOVEMENT underlie anthropological models of rites of passage. He explores how Van Gennep's (1909) analysis of rites of passage, with its emphasis on how people use movement from one place to another to understand change (e.g., from life to death), is rooted in enduring metaphorical concepts such as CHANGE IS MOVEMENT, LIFE IS A JOURNEY, and A HUMAN LIFE SPAN IS THE LIFE SPAN OF PLANTS. This metaphorical understanding of rites of passage has a strong empirical foundation in the study of human thought and language within the fields of cognitive linguistics and cognitive psychology (Gibbs 2017). Quite simply, people speak metaphorically about many abstract ideas because they unconsciously, habitually think in terms of conceptual metaphors (Gibbs 2017; Lakoff and Johnson 1980). I wish here to extend Wiseman's argument to suggest that our metaphorical understanding of rites of passage is also tied to our embodied imagination, in which we simulate what it must be like to engage physically in actions related to journeys and movements in the real world.

<https://www.journals.uchicago.edu/doi/full/10.1086/711908>

PAPERS

AGUSTÍN FUENTES – Searching for the “Roots” of Masculinity in Primates and the Human Evolutionary Past

The reconstruction and prioritization of masculinity in human evolution (and thus human nature) is often rooted in reference to other primates and the hominin fossil and archaeological record. And it almost always involves violence. Whether it be the “demonic males” hypothesis, the trope of aggressive alpha maleness and sexual coercion, or gender-biased representations of toolmaking, hunting, and fierce encounters between different populations of the genus *Homo* in the Pleistocene, a particular pattern of masculinity (maleness)—and violence—permeates most popular discourse and much of the academic discourse. While there are some significant sexual differences and divergent strategies among our closest cousins, and the fossil record does offer important insights into the development and deployment of gender, much of the data do not fit seamlessly with typical assumptions. In fact, much in our contemporary understandings of other primate behavior and the hominins either contradicts or complexifies assumptions and assertions about the origins and “ancestral” patterns of contemporary human masculinity and its associated violence. This paper articulates what we do and do not know about maleness in primates and past humans and offers some possibilities for how such information might assist in elaborating more integrative understandings of the complexities of human masculinities.

<https://www.journals.uchicago.edu/doi/full/10.1086/711582>

RICHARD G. BRIBIESCAS – Evolutionary and Life History Insights into Masculinity and Warfare: Opportunities and Limitations

In this paper I present, evaluate, and discuss evidence that evolutionary and life history theory can inform our understanding of violence and warfare as well as how these human challenges are influenced by the evolution of male life histories and our perceptions of masculinity. While other anthropological perspectives have interrogated the evolution of war from human

and comparative contexts, few have addressed the influence of male life history variables such as age-specific mortality and reproductive constraints on the emergence and conduct of war. Other evolutionary factors worthy of consideration include sexual dimorphism, phenotypic plasticity, and paternity uncertainty. I initially present a contextual examination of the evolutionary science that underlies the engagement of human males with violence and warfare, casting particular attention on the opportunities and constraints of deploying evolutionary and life history theory. I later incorporate other variables including human variation, behavioral endocrinology, and comparative perspectives. In the latter half of this paper I suggest a novel perspective for understanding males, war, and violence by drawing on male-specific patterns of mortality, paternity uncertainty, and the evolution of male aging. While evolutionary and life history theory can provide an informative perspective to understand how males contribute to violence and warfare, there are limitations that set the stage for intellectual partnership opportunities with cultural anthropologists, psychologists, and other social scientists.

<https://www.journals.uchicago.edu/doi/full/10.1086/711688>

LAURA R. GRAHAM – From “Ugh” to Babble (or Babel): Linguistic Primitivism, Sound-Blindness, and the Cinematic Representation of Native Amazonians

This essay reveals the play of fiction and reality in cinematic depictions of Native Amazonian language and speech in films from the 1980s to the present. It considers these linguistic representations, linguistic simulacra, to be tokens of “primitivist linguistic imagery,” part of a broader semiotics of primitivism that invokes a set of assumptions about modernity and primitivity as well as understandings of Native (Amazonian) Peoples as primitive. Analysis reveals techniques and semiotic processes that entangle illusion with realism in the construction of cinematic fictions of Native Amazonian language and speech. Specific linguistic ideologies and assumptions support the strategies of linguistic manipulation involved in these constructions and enable “sound-blind” audiences to take linguistic simulacra as the sound of primitivity and believable expressions of Native Amazonian radical alterity. The essay demonstrates that linguistic imagery plays a major role in the cinematic construction of Native Amazonian primitivity and audiences’ sensory—especially acoustic—experience of it. By enriching appreciation of the role of language—and, more broadly, the acoustic modality—within primitivist imagery and aesthetics, the analysis contributes to the decentering of (Euro-American) anthropological ocularcentrism and to a critical anthropology of primitivism.

<https://www.journals.uchicago.edu/doi/abs/10.1086/712489>

DAVID W. FRAYER, JAKOV RADOVČIĆ & DAVORKA RADOVČIĆ – Krapina and the Case for Neandertal Symbolic Behavior

We review four examples of ritual or symbolic behavior from the central European Mousterian site of Krapina in present-day Croatia. These include evidence of ritual cannibalism and secondary burials; a cranium of a Neandertal female with 35 mostly parallel postmortem lines inscribed into the forehead; eight talons and an associated foot bone from three or four different white-tailed eagles, all with signs of manipulation and assembly into a necklace, bracelet, or rattle; and a limestone rock with black inclusions that appears to have been carried onto the site as a curiosity. These occur well before any modern *Homo sapiens* entered Europe and are evidence that the Krapina Neandertals had ritual and symbolic capacities. Along with Krapina, there is mounting evidence from other earlier and later Neandertal sites of behaviors generally exclusively attributed to modern *H. sapiens*.

<https://www.journals.uchicago.edu/doi/abs/10.1086/712088>

PLoS Biology

PAPERS

KATHERINE L. BRYANT et al – A comprehensive atlas of white matter tracts in the chimpanzee

This is an uncorrected proof.

Chimpanzees (*Pan troglodytes*) are, along with bonobos, humans’ closest living relatives. The advent of diffusion MRI tractography in recent years has allowed a resurgence of comparative neuroanatomical studies in humans and other primate species. Here we offer, in comparative perspective, the first chimpanzee white matter atlas, constructed from *in vivo* chimpanzee diffusion-weighted scans. Comparative white matter atlases provide a useful tool for identifying neuroanatomical differences and similarities between humans and other primate species. Until now, comprehensive fascicular atlases have been created for humans (*Homo sapiens*), rhesus macaques (*Macaca mulatta*), and several other nonhuman primate species, but never in a nonhuman ape. Information on chimpanzee neuroanatomy is essential for understanding the anatomical specializations of white matter organization that are unique to the human lineage.

<https://journals.plos.org/plosbiology/article?id=10.1371/journal.pbio.3000971>

Science

ARTICLES

JEFFREY BRAINARD – Open access takes flight

In 2018, a group of mostly European funders sent shock waves through the world of scientific publishing by proposing an unprecedented rule: The scientists they funded would be required to make journal articles developed with their support immediately free to read when published. The new requirement, which takes effect starting this month, seeks to upend

decades of tradition in scientific publishing, whereby scientists publish their research in journals for free and publishers make money by charging universities and other institutions for subscriptions. Advocates of the new scheme, called Plan S (the "S" stands for the intended "shock" to the status quo), hope to destroy subscription paywalls and speed scientific progress by allowing findings to be shared more freely. It's part of a larger shift in scientific communication that began more than 20 years ago and has recently picked up steam.

<https://science.sciencemag.org/content/371/6524/16>

Trends in Cognitive Sciences

PAPERS

PHILIP MILLROTH, AUGUST COLLSIÖ & PETER JUSLIN – *Cognitiva Speciebus: Towards a Linnaean Approach to Cognition*

Research points to the limitations of approaches to decision-making, that rest on general 'Newtonian principles' derived from unitary a priori conceptions of rationality. To understand how the mind exploits environments, we instead propose a process of more open-ended discovery and systematization in the mold of Linnaeus's famous taxonomy of plants.

[https://www.cell.com/trends/cognitive-sciences/fulltext/S1364-6613\(20\)30302-8?dgcid=raven_jbs_aip_email](https://www.cell.com/trends/cognitive-sciences/fulltext/S1364-6613(20)30302-8?dgcid=raven_jbs_aip_email)

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