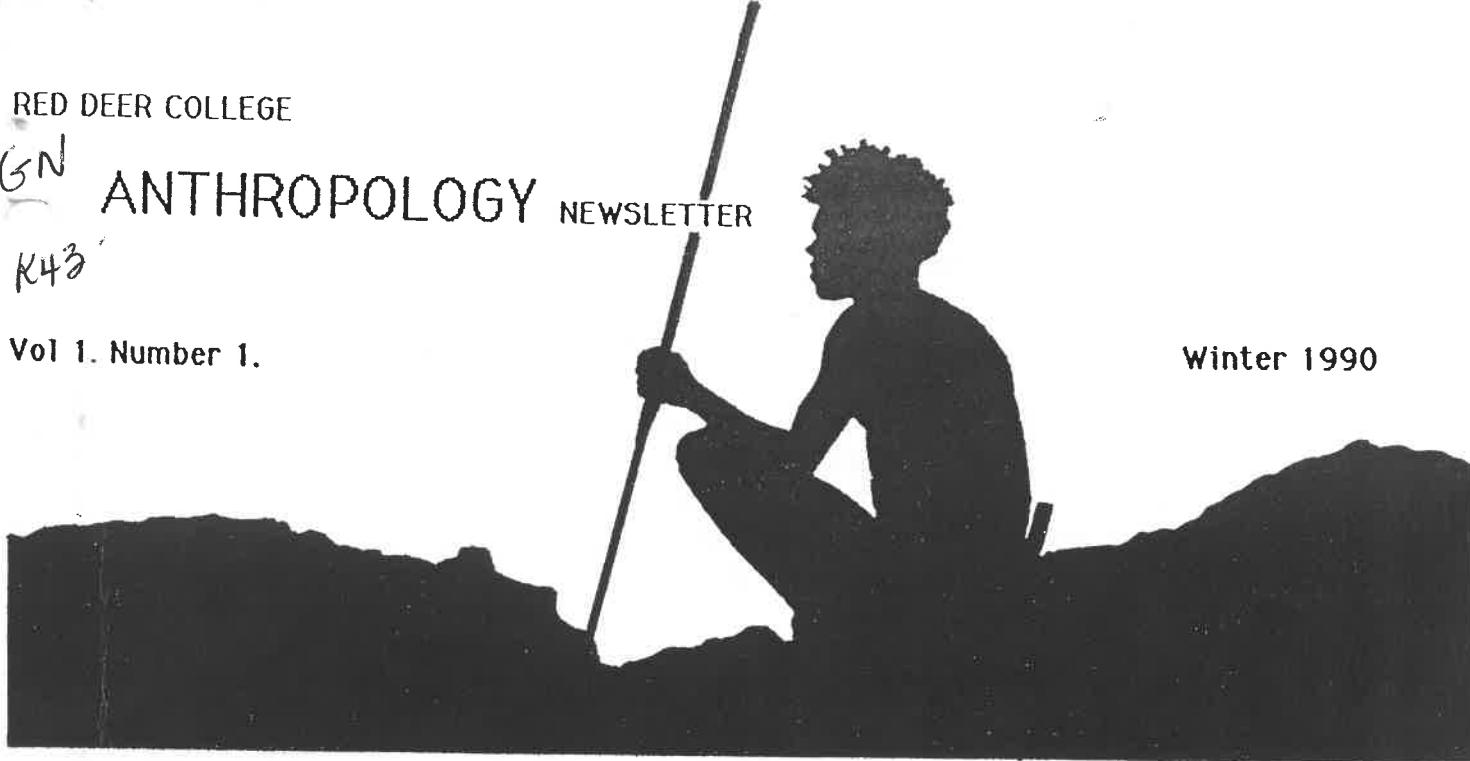


RED DEER COLLEGE

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ANTHROPOLOGY NEWSLETTER

Vol 1. Number 1.

Winter 1990



HERE IT IS!

This is the Premier issue of the Red Deer College Anthropology Newsletter. In it you will find a brief overview of what Anthropology is all about, as well as what is happening at RDC in Anthropology. You will discover how you can become part of RDC Anthropology and learn as you have fun.

Right now, there are a lot of things happening with RDC Anthropology. An expanded selection of courses is the first and most visible change in the program (see **Anthropology Courses for 1990/91**). Also, a long term research project that may in the future involve Red Deer College students is being examined (see **Early Man in Mexico**). The possibility for small student run research projects is also being considered (see **Student Projects**).

It is hoped that in future issues of the RDC Anthropology Newsletter book reviews and

short papers written by students will be featured. Updates and additional information will also be made available as they come in. Naturally, suggestions from RDC students and other interested individuals will be considered.

In the meantime, we hope you enjoy the information contained in this premier issue of the RDC Anthropology Newsletter. Your comments on it and on future issues are most welcome.

Red Deer College Anthropology Newsletter
is issued three times a year by the
Anthropology Section
Department of Humanities/Social Sciences
Red Deer College P.O. Box 5005
Red Deer AB T4N 5H5
Submissions should be sent to
Dr. Shawn Haley

WHAT IS ANTHROPOLOGY??

Anthropology is quite simply the study of the human race - all aspects of humanity. It is a broad based discipline that involves considerable overlap with other social sciences such as psychology, sociology, and history. It even encompasses parts of medicine and ecology. Anthropologists are curious about anything that has to do with people and because of the holistic approach taken by the discipline, they are not as restricted as are the other social sciences. Our mandate covers human beings everywhere and everywhen.

Obviously, there is far too much information for one person to learn and as a result, the discipline of anthropology is divided into four main areas of study (Those four areas are in turn divided into smaller and smaller speciality areas). The four main divisions are: 1) Physical Anthropology (also known as Biological Anthropology), 2) Cultural or Social Anthropology, 3) Archaeology, and 4) Linguistic Anthropology.

Physical Anthropology. The study of human physical and cultural evolution and the physical variations that exist in modern human populations. Physical Anthropology

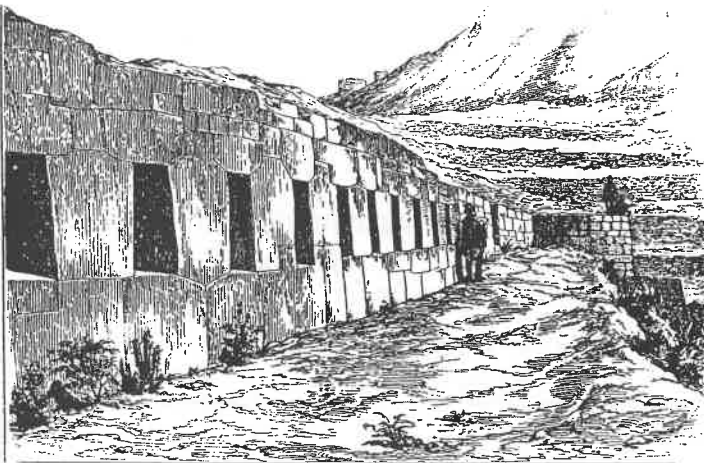
often includes primatology - the study of non-human primates such as chimpanzees, gorillas and monkeys.

Cultural Anthropology. Ethnologists, cultural anthropologists, are interested in the ways people differ in customary ways of thinking and behaving. Subjects often include marriage customs, kinship, political, economic, and social organization, religion and other aspects of culture. They also study the ways culture changes.

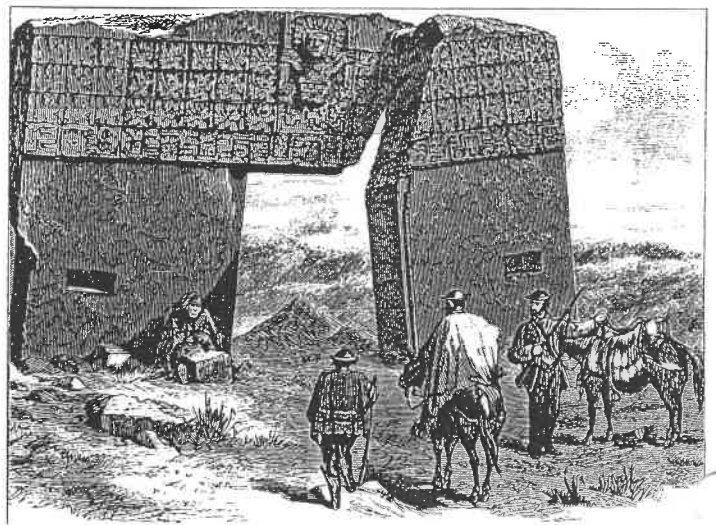
Archaeology. An archaeologist studies cultures and peoples of the past. They seek to reconstruct the daily life and customs of those peoples who once lived. They also trace cultural changes over time and attempt to understand how and why those changes occurred.

Linguistic Anthropology. Linguistic Anthropology is basically the study of human language.

None of the four main divisions of Anthropology stands alone. Information from all of them crosses back and forth adding to the general pool of knowledge about humankind.



The Inca ruins of Ollantaytambo, Peru. (From Squier, 1877)



The "Gateway of the Sun" at Tiwanaku, Bolivia. (From Squier, 1877)

EARLY MAN IN MEXICO

In the highlands surrounding the western Mexican city of Guadalajara, several archaeological sites of potentially great antiquity have been discovered. Among the artifacts found at those sites were pieces of altered bone and antler, worked bone tools, and human remains. Several of the identified animal bones were those of extinct late Pleistocene fauna. Mineralization of the organic materials was well advanced indicating they had been in the ground for a considerable length of time. (Samples of the human skeletal remains are currently being processed at the Amino Acid Racemization Dating Laboratory at the University of California).

Unfortunately, most of the faunal and human specimens were recovered from surface or eroding deposits. As a result, the archaeological context and the relationships between artifacts and features are largely unknown.

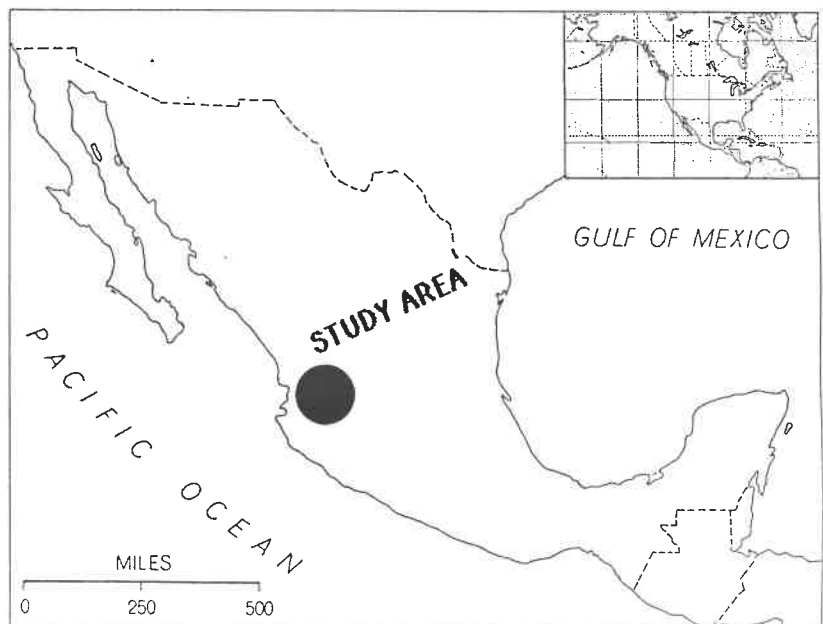
At the invitation of the Center for the Study of the First Americans, University of Maine (Orono), Dr. Shawn Haley has been invited to begin detailed investigations of the Guadalajara sites. The major focus of the study would be the solution of the contextual and stratigraphic problems as well as the cultural affiliation controversy that surround the sites.

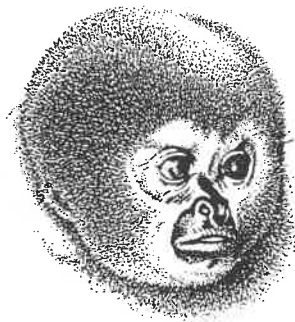
In May 1990, Dr. Haley will be travelling to Guadalajara to meet with the Mexican investigators, to examine the extant archaeological materials and to undertake a preliminary assessment of the sites in question. If the results of this Feasibility Study indicate that a potential for solving

the stated questions exists, plans will be set in motion to initiate a large-scale, multi-year excavation to begin in 1991.

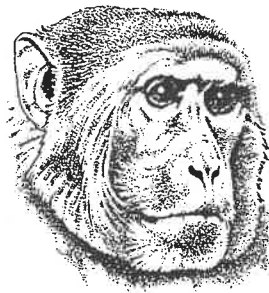
At this time, the Guadalajara Project is being considered for inclusion in an American/Soviet exchange program of "First Americans" scholars. If the Feasibility Study indicate a large-scale project is warranted, the research will be coordinated by two principal investigators - Dr. Haley and a "First Americans" scholar from a university in the Soviet Union. Non-archaeological experts from the Center for the Study of the First Americans will serve as consultants for the project.

The Feasibility Study is expected to last one week to ten days. Researchers from the Center for the Study of the First Americans are hopeful that at least three of the sites will contain undisturbed deeply stratified cultural deposits wherein extinct fauna, artifacts and possibly human skeletal remains will be found in dateable context. This is particularly important to the "First Americans" scholars as the sierra around Guadalajara has been hypothesized as a possible entry corridor to South America.





PLATYRRHINI
NEW WORLD



CATARRHINI
OLD WORLD

A DIFFERENCE IN NOSES

Monkeys from the Old World and the New differ in several, often subtle, anatomical ways, but one simple method to tell them apart is to look at their noses. The nostrils of the New World monkeys, such as the woolly (top), are round and separated by a broad nasal septum. This nasal structure causes the group to be called the Platyrrhini, which means "broad-nosed." Old World monkeys like the macaque (bottom) have narrow septums. As a result, their nostrils are close together, comma-shaped and pointing downward; hence the name Catarrhini, which means "downward-nosed."

ANTHROPOLOGY COURSES FOR 1990/91

Here is a list of the courses to be offered at RDC in 1990/91:

Fall Term:

Anthropology 202-6 People and Culture

An introduction to anthropological thought concerning such topics as race, evolution, culture growth, and culture change. (MWF 11:00-11:50)

Anthropology 306-3 Introduction to Archaeology

Introduction to the nature, purposes, theory, and methods of anthropological archaeology. Emphasis is placed upon the principles of reconstruction of past societies from archaeological evidence and the explanation of cultural evolution. (MWF 14:00-14:50)

Anthropology 327-3 Indigenous and Cultural Minorities in the Modern World

The survival of indigenous and minority cultures in various societies. Anthropological perspectives on the relationships among race, class, culture, politics, and on genocide, ethnocide, and the future of native peoples in the modern state. (T 18:30-21:10)

Anthropology 319-3 World Prehistory

A survey of the archaeological evidence for human cultural evolution. (W 18:30-21:10)

Winter Term:

Anthropology 361-3 Peoples and Cultures of Middle America

A review of the cultural history of the native peoples of Mexico and Guatemala. Analysis of contemporary Indian communities. (MWF 10:00-10:50)

Anthropology 309-3 Introduction to Physical Anthropology

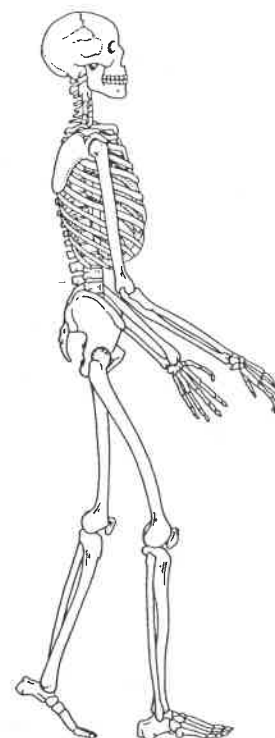
Survey of theory and basic data in human evolution and human variation. Topics include primatology, osteology, hominid paleontology, variation in human populations. (MWF 14:00-14:50)

Anthropology 307-3 Introduction to Social and Cultural Anthropology

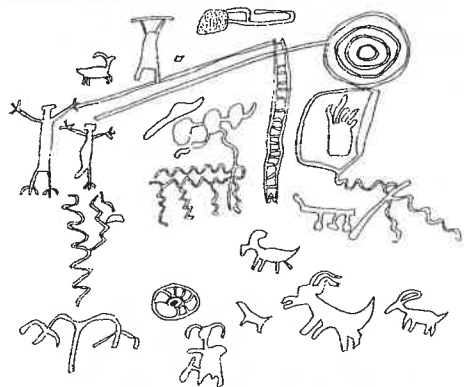
The comparative study of human society and culture, particularly non-Western communities, with special attention to the family, social structure, political institutions, and religion; processes of change. (T 18:30-21:10)

Anthropology 330-3 Technology and Culture

An anthropological introduction to the evolution of tools and techniques; the adaptation of society to environment through technology; the interrelationship of technology, ideology, and social organization. (W 18:30-21:10)



Society for American Archaeology



55th ANNUAL MEETING
April 18-22, 1990
RIVIERA HOTEL
Las Vegas, Nevada

Registration information available
at the Anthropology Office

STUDENT PROJECTS

As part of the continuing efforts to make RDC students more competitive in today's marketplace, the Anthropology Section is offering students an opportunity to undertake self-directed research projects with an Anthropology focus. At present, the projects are non-credit and must be done on the student's own time.

Each project will be supervised to insure all ethical and professional standards are met.

If you are interested, contact your Anthropology Instructor for more information.

AT THE OLD COURT HOUSE
4836 Ross Street

LUNCHTIME LEARNING

SPRING SERIES
12:10 - 1p.m.
OPEN TO
THE PUBLIC
FREE
PROGRAM

EXPLORING THE PAST

Three Part Series by
Dr. Shawn Haley of Red Deer College

MARCH 29 (PART ONE)

DIGGING UP THE PAST

APRIL 12 (PART THREE)

INDIANS AND ANIMALS

APRIL 19 (PART TWO)

Racism: ITS ORIGINS AND HOW
TO OVERCOME IT

APRIL 5 (PART TWO)

NORTH AMERICA'S FIRST
IMMIGRANTS

ASPECTS OF CANADIAN CULTURE

TWO PART SERIES BY: Dr. Detmar Tschofen

APRIL 16 (PART ONE)

Retracing Franklin: from
Starvation lake to Fort Enterprise

Presented by:

THE JUDGES COURT

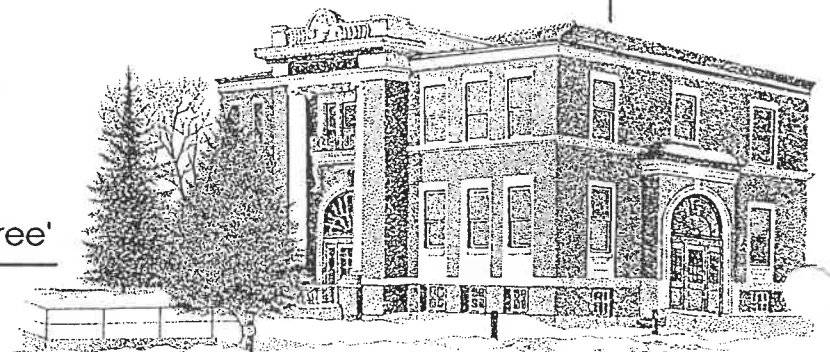
Tea and coffee house

'The Cafe Where Friendliness is Free'

and

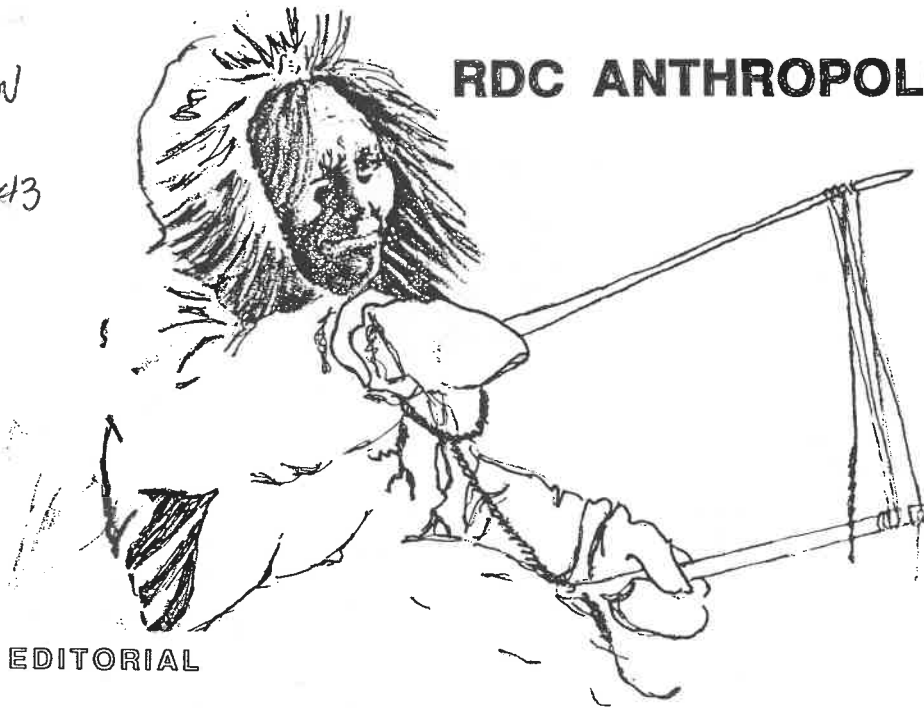
THE RED DEER & DISTRICT

ALLIED ARTS COUNCIL



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RDC ANTHROPOLOGY NEWSLETTER



EDITORIAL

Vol. 1, No. 2.
September 1990

A new academic year is getting underway and already it promises to be an exciting and interesting time. As you read through this issue of the RDC Anthropology Newsletter, be sure to take note of the several opportunities available to Anthropology students in a number of areas. Education begins in the classroom but does not stop there. There are opportunities for hands-on learning including conference attendance, independent and/or supervised research projects, and fieldwork. All of them require a certain amount of commitment from you but all of these opportunities will be of great value in your future. I strongly urge you to take advantage of them.

Anthropology, the study of humankind, is a dynamic science. Archaeology, Physical and Cultural Anthropology, and Linguistics comprise the four major subdivisions of Anthropology. Each and every one of them offers almost limitless chances to learn in the classroom and beyond. In recent years, as the article on Anthropology Applied suggests, there has been a rekindling of interest in Anthropology and the subject matter it studies. Anthropologists never stop learning and being an anthropologist is more a state of mind than anything. As soon as you begin to study humankind, you are an anthropologist. You, an Anthropology student, can make a positive contribution to the science at the same time as you are learning your craft. Again, an unprecedented number of opportunities are being offered to you as learning experiences and

as a means for you to make a positive contribution. Make use of them.

All of the above notwithstanding, the RDC Anthropology Newsletter is interested in publishing short papers written by students on subjects related to Anthropology (and that gives you a lot of room). If you are interested in getting a paper published, I would like to hear about it.

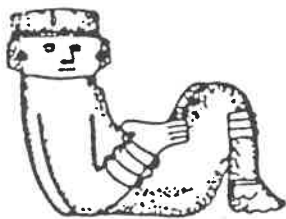
RDC Anthropology would like to welcome new and returning students alike. This year (1990-91) should be a good one but how good it actually becomes is up to you. Do everything you can to make sure you get as much as possible from your time at RDC. HAVE A GREAT YEAR!

RDC ANTHROPOLOGY SOCIETY

Many of the students at RDC form societies that bring together students from the same discipline. Does RDC need an Anthropology Society to give Anthro students an opportunity to get together in a social setting as well as in the classroom setting? If your answer to that question is yes, contact the Anthropology Instructor.

RDC ANTHROPOLOGY GROWS

Unprecedented demand by incoming students for Anthropology 202: People and Culture has made it necessary to create a second section of that course. Now, 202 is offered on Monday, Wednesday, and Friday at 11:00-11:50 and 12:00-12:50. To accommodate this new section, two winter term courses (309: Introduction to Physical Anthropology and 330: Technology and Culture) have been cancelled. RDC Anthropology apologizes for the inconvenience this may cause some students. Rest assured both courses will be offered next year (1991-92).



CHACMOOL

ANCIENT IMAGES, ANCIENT THOUGHT
CHACMOOL CONFERENCE NOV. 8-11,
1990

On November 8 to 11, 1990, the University of Calgary Archaeological Association (Chacmool) will be hosting the 23rd Annual Chacmool Conference. The topic for this conference is "Ancient Images, Ancient Thought: the Archaeology of Ideology".

"For millennia, humans have sought to unravel the mysteries of their existence and the universe that surrounds them. Their attempts at (re)affirming their human identities through religion, social structure, architecture, and various other manifestations, are reflected in their material remains. At this conference we hope to generate discussion and stimulate further research regarding the expression of ideology as found in the archaeological (and ethnographic) records".

It promises to be an interesting and exciting conference. If you plan to attend or want additional information, contact:

CHACMOOL Conference Registration
Department of Archaeology
University of Calgary
Calgary, AB T2N 1N4



STUDENT PROJECTS

RDC Anthropology has a number of small research projects ideal for students interested in hands-on learning. Students registered in 300 level courses have the option of undertaking a project in lieu of a term paper (although you are cautioned that a project will involve more work than a term paper normally would). The research projects are related to the subdisciplines of archaeology, physical anthropology, and cultural anthropology.

Note: Students taking Anthr 307 CANNOT use as research project to replace the 307 assignment although they can get involved in the research at an extracurricular level.

ANTHROPOLOGY APPLIED

Anthropology has traditionally restricted itself to the study of non-western societies. This has led to some criticism that anthropology has little relevance to today's modern world. Twenty or thirty years ago, it was difficult to respond to that criticism. However, since the 1950's, anthropology has made dramatic inroads into a large number of areas:

Many large cities have serious problems with organized street gangs. City Governments and police forces in Los Angeles, New York, and Washington now use anthropologists in their fight against crime. Using techniques learned while studying non-western societies, anthropologists examine the structure of gangs and their subcultures. Information gained allows the authorities to effectively control some of the criminal element while offering young people prosocial alternatives to gang membership.

Native groups around the world are making use of the knowledge gained by prehistoric anthropologists. In several cases, the

archaeologists have established cultural continuity - that is, they have shown that the natives now living in the area are directly linked to the populations that had inhabited the same area thousands of years in the past. That kind of continuity strengthens the natives' claims to the land.

International negotiations sometimes fail because of a lack of understanding between the two parties. Anthropologists now serve as advisors during sensitive negotiations helping the politicians avoid errors in protocol and to avoid misunderstandings.

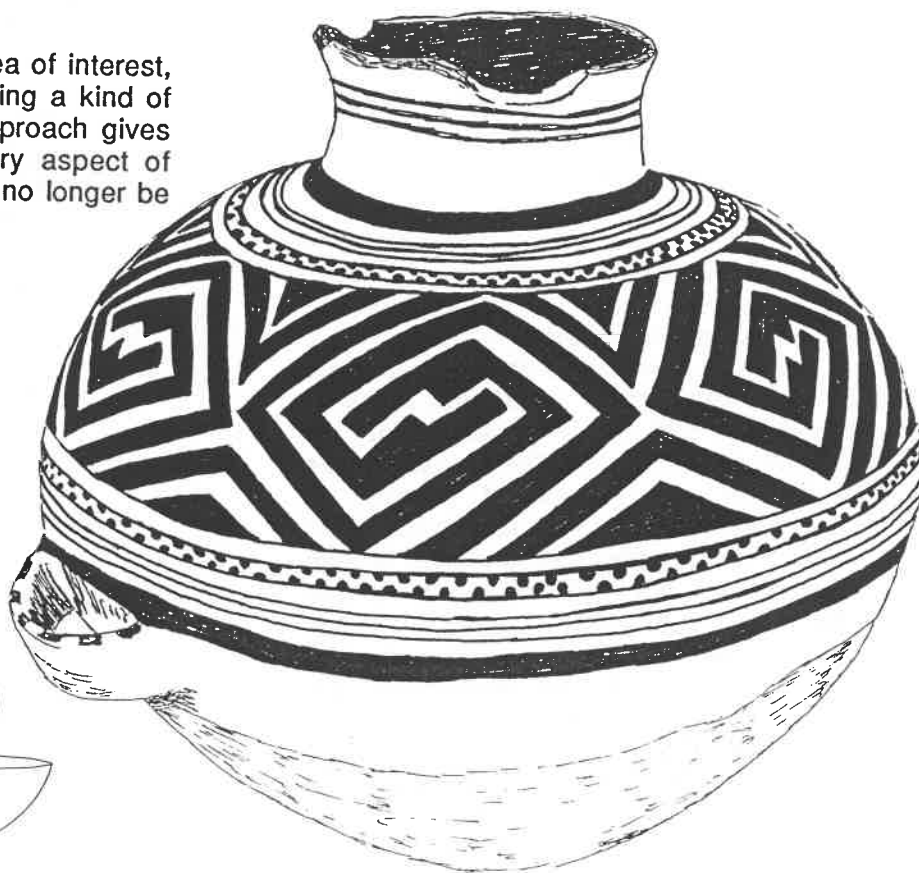
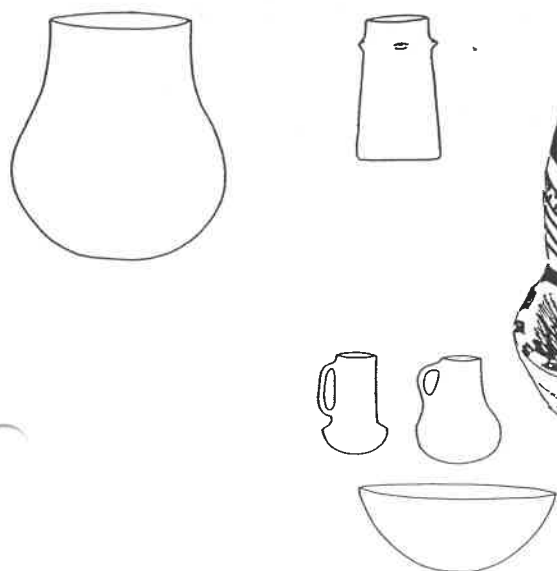
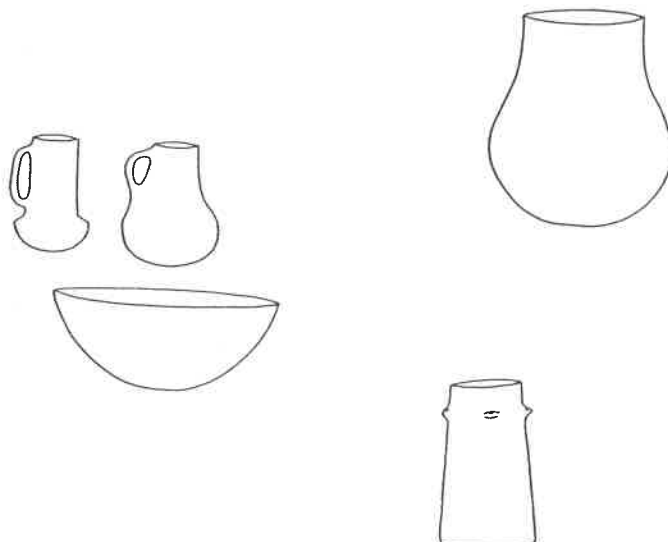
Physical anthropologists with their unique understanding of the human skeleton are regularly used to identify modern skeletons. In fact, their involvement in this area has led to the creation of a whole new science - Forensic Anthropology. Forensic Anthropologists are called to plane crashes, major disasters, and crime scenes to serve as members of the investigation teams.

Big business also uses anthropologists. Corporate anthropology studies the workings of the modern day company and then by applying anthropological principles, they improve working conditions and efficiency in the workplace. They have been so successful that many larger corporations now require that their managers and executives have anthropological training.

Instead of focussing on a narrow area of interest, anthropology looks at humankind using a kind of "overview". This unique "holistic" approach gives it direct applicability to almost every aspect of our modern world. Anthropology can no longer be accused of lacking relevance.

CALL FOR VOLUNTEERS

RDC Anthropology will be taking part in the annual RDC Open House on November 22nd, 1990. Several people will be needed both in the preparation of displays and during the Open House itself. If you can participate even for just an hour or so, get involved. RDC Anthropology needs you.



ARCHAEOLOGICAL RESEARCH PROJECTS

Shawn Haley, instructor of Anthropology at RDC, is first and foremost an archaeologist. He is currently active in two long-term research projects that are as different from one another as night and day. They do have one thing in common however - both could involve a small number of RDC Anthropology students. What follows are summaries of the two projects.



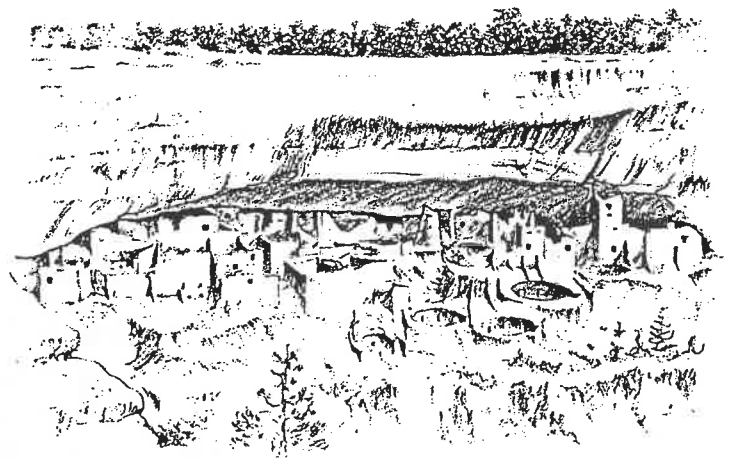
S.E. UTAH ANTI-LOOTING PROGRAM

Dr. Haley is Field Director of a joint Sierra Club - U.S. Forest Service project in San Juan County, Utah. Looting, the wanton destruction of prehistoric sites to obtain artifacts for sale on the blackmarket, is a serious problem in the Four Corners area. Pueblo sites (apartment building-like villages) and cliff dwellings are numerous and their former inhabitants - the Anasazi - are well known for their beautiful pottery. A complete, unbroken pot can sell for thousands of dollars and the temptation of easy money is hard to resist despite the law. Preventing looters from destroying sites is difficult because the U.S. Forest Service has a small staff and millions of acres to cover. Also, the Forest Service does not

yet have a clear picture of how many sites are within its jurisdiction or where they are located.

Since 1989, the Sierra Club has organized and run a program to locate, map and assess archaeological sites in the Elk Ridge Mountains in s.e. Utah. Once the inventory is complete, the Forest Service will be able to develop an effective site protection plan. In 1991, teams of Sierra Club volunteers will join the Field Director and two other professional archaeologists for two ten-day surveys. The first, in early June, will be a backpacking trip into the Dark Canyon Wilderness Area. We will carry all necessary supplies in on foot and be reprovisioned by pack animal on or about the third day. We expect to locate a number of cliff dwellings and cave sites. In late June, another team will car camp in the Manti-Lasal National Forest and travel daily to nearby canyons in search of Anasazi sites.

One RDC student will be selected to accompany the Field Director to Utah for the entire month of June and have an opportunity to be involved in both aspects of the Sierra Club project. Some necessary preparatory research will be required.

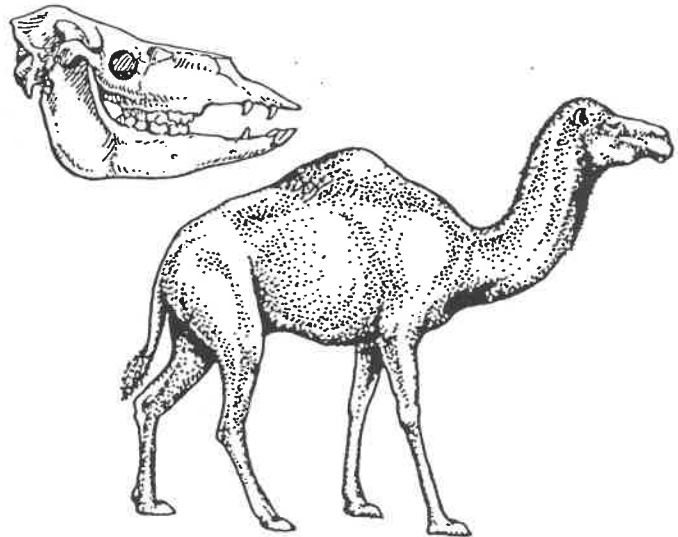


THE FIRST MEXICANS

About 40 km south of Guadalajara, Mexico, lies a series of basins surrounded by hills. From the Lake Chapala and Lake Zacoalco Basins, over half a million Pleistocene mammalian fossils (including many that appear to have been modified into tools) and a number of fragmentary human skeletal remains have been recovered. The mammal remains which date from 80,000 to 20,000 years old include mammoth, mastodon, horse, camel, sloth, sabertooth cat, deer, and glyptodon. Taken together, the fossils, the human bone, and the bone tools suggest that humans may have been living in western Mexico thousands of years earlier than previously thought.

To date, all of the faunal remains and the artifacts have been recovered from the dry lake beds which are clearly disturbed secondary deposit areas. The material has eroded out of the primary (undisturbed) sites and been washed out into the lakes during the rainy season. Beginning in 1991, RDC, in cooperation with the University of Guadalajara, will undertake a five year study of the hills surrounding the Chapala/ Zacoalco Basins. The aim is to locate and excavate the primary sites. The hypothesis that humans were in Chapala during the late Pleistocene (40,000 to 10,000 years ago) is to be tested using a multi-disciplinary approach. Shawn Haley will be the Administrative Director and Archaeologist. Federico Solórzano is the project Palaeontologist. Other experts include a Geologist and a Physical Anthropologist (both from Texas A & M University), a Palynologist, and a Bone Tool Specialist will take part in certain phases of the project.

Fieldwork in 1991 will begin in late July and continue into the first week of September. Teams of volunteers will survey selected tracts along the northern edge of Lake Chapala between the towns of Chapala and Mezcala. One or two RDC Anthropology students will join the project for the eight weeks. In addition, the selected student(s) will be expected to do some lab work in the semester prior to leaving for Mexico. The focus of that lab work will be on the bone tools and comparative pre-Hispanic artifacts from the Chapala area.



Camelops, the extinct western camel of North America, with skull (not to scale)

STUDENT INVOLVEMENT

If you are an RDC Anthropology student with an interest in either the First Mexicans (late July to early September) or the Utah Anti-Looting Inventory (June) Projects, contact the RDC Anthropology Instructor for more information and for application procedures. Deadline for applications is January 1, 1991.

NOTAS
MESOAMERICANAS



Fragmento (3-4-III) 25 Batalla en Atlancatepec

ALCOHOL AND SUICIDE IN HIGH SCHOOL

In the Winter 90 term, Robert Engelen, an RDC student, undertook an independent research project focussed on attitudes towards alcohol, drugs, and suicidal behavior in a small central Alberta High School. The project was carried out as part of Dr. Haley's ongoing "Anthropology of Suicide" study. Robert constructed a questionnaire and then administered it to about 180 students aged 14 to 19 in a single small High School.

Prior to the study, there were two expectations formulated as working hypotheses. First, we expected to see a fairly high correlation between alcohol/drug use and suicidal behavior. Also, since there was a significant native population in the school, it was decided to test the hypothesis that white and native attitudes towards suicide would differ quite a bit. In general terms, neither hypothesis held up and both were eventually rejected. Here are some of the observations made by Mr. Engelen:

- * Males are more likely to have tried alcohol than are females.
- * Females are more likely to consider suicide than are males.
- * Native students are more likely to try drugs although white students have a higher incidence of suicidal behavior (defined to include suicidal thoughts as well as actions).
- * Individuals with a history of suicidal behavior are likely to repeat that behavior.
- * A surprising number of students knew someone who had committed suicide.
- * Reasons most frequently cited for suicidal behavior involved relationships, family, or school problems in that order.
- * There does not seem to be a significant link between alcohol/drug use and suicidal behavior in this test sample.

When comparing the statistics collected by Robert with national and provincial stats for the equivalent age group, we discovered that the

students surveyed fell neatly within the NORMAL range. Teenagers experiment with alcohol and drugs. Very few suffer long lasting consequences. Suicide is considered as an alternative solution by many of us. The students in this survey actually fall below the national average in this category.

During the project, Robert was faced with some interesting problems. Dealing with the sensitive topic of suicide raised a number of ethical and diplomatic issues. For example, the anonymity of the respondents had to be protected and permission to administer the questionnaire had to be obtained from the school. As a result, more than half of the time allotted for the study was consumed before the questionnaire was even handed out. Robert learned that simple projects are never that simple.

RDC Anthropology would like to congratulate and thank Mr. Robert Engelen for his positive contribution to the "Anthropology of Suicide" project and wish him all success in the future.



The RDC ANTHROPOLOGY NEWSLETTER is published 3 times a year by the Anthropology staff.

The Newsletter welcomes submissions of short articles of interest to RDC Anthropology students. They should be typed and less than 750 words in length. Any submission should be accompanied by a short biography of the author.

Articles or questions should be directed to the editor:

Dr. Shawn Haley
Anthropology
Red Deer College
Red Deer, AB
T4N 5H5



Volume 2, Number 1
January 1991

RDC ANTHROPOLOGY NEWSLETTER

EDITORIAL:

by Shawn D. Haley

"At no other time in history has there been as great a need for the holistic view of humanity provided by Anthropology." The war in the Middle East has caused an increase in tension all around us. The potential for Arabic peoples to lump Westerners into a single hated block is as great as the potential for Westerners to lump all of the Arabic peoples into one unified section of humanity and to blame all of them for the Iraqi invasion of Kuwait. Arabic or Islamic people are not responsible for the war. The government of Iraq is responsible. We must be very careful to avoid a racial backlash. Some of our neighbors are of Arabic descent and/or worship Allah. I am sure they are as concerned about the war as we are. They are as fearful of it. As we need support to deal with our stresses, they also need support. Reach out to all our neighbors - regardless of race, color, creed, or religion. Together, we can cope with the difficulties brought on by the Middle East situation.

The biggest danger is not the Iraqi army nor is it the general unrest in the Middle East. It is the enormous potential for Racist thinking that will close our ears to the words of others.

In this issue of RDC Anthropology Newsletter, there is a short note on the **Myths of War** and a couple of short updates concerning various projects being conducted by the Anthropology Department and Anthropology students. In addition, there are two very important contributions.

Cannibalism is a paper written by an Anthropology 202 student about the Anthropological view of anthropophagy rather than about cannibalism itself. It is an interesting paper that puts the subject into proper perspective. Yvonne Moore, another Anthropology student, has submitted **Transcultural Nursing** which deals with the integral relationship between Anthropology and Nursing both on a local level and in other countries. She correctly points out that the client's belief that he/she is receiving proper health care is at least as important as the quality of the care. Anthropological training for nurses then allows them to better understand those clients that come from different cultures and so, develop health care procedures compatible with the client's culture.

The inclusion of two student papers is a testament to how RDC Anthropology has grown as is the invitation RDC students have received to attend the Annual Anthropology Student Conference at the University of Alberta, February 28 to March 1, 1991 (Details are available from the Anthropology Instructor). You have been asked to attend and to give a paper is you wish. Plan to attend. It should be very exciting.

TRANSCULTURAL NURSING: A Perspective on Culturally Specific Nursing

by J. Yvonne Moore

"At no other time in the history of nursing have cultures been interacting and communicating with each other more frequently and often, more intensely, than today" (Leininger 1984a: 42). These cultural encounters have challenged the nursing profession to move away from the traditional unicultural perspective to one of a more culturally specific, multicultural approach. The acknowledgement of the need for this shift has led to the development of culturally specific nursing theories, most notably those of Madeleine Leininger. Her work has focussed on expanding multicultural nursing knowledge to "improve practice by describing, explaining, predicting, and controlling phenomena" (Alexander *et al* 1989: 3). She states that "[n]ursing and anthropology are two fascinating and important fields whose students are interested in the behavior of man and in man's current and future well being ... [and although] these fields appear to be two different worlds, ... they have bonds of mutual interest that support and reinforce each other as both ... support the holistic concept of man" (Leininger 1970: 1). Leininger (1984a: 42) believes that "as nursing increasingly becomes a relevant, dynamic and significant force in today's world, transcultural nursing knowledge and skills become essential to serve people of diverse cultural beliefs and lifestyles".

Leininger (1984b: 72) defines transcultural nursing as "a formal area of study and practice focused on a comparative analysis of different cultures and subcultures in the world with respect to cultural care, health, and illness beliefs, values, and practices with the goal of using this knowledge to provide culture-specific and cultural-universal nursing care to people." Underlying this goal is the idea that by providing culturally congruent care, the patients/clients will be satisfied that they have received GOOD CARE, a powerful healing force in itself (Alexander *et al* 1989: 151). Care is thus seen as an "essential human need for the full development, health maintenance, and survival of human beings in the world" (Leininger 1988: 3).

The development of transcultural nursing is vital to nursing as a whole. This is particularly true if one considers that nurses from the United States and Canada are frequently being approached by Third World countries for assistance in developing their nursing programs. To be successful in this new role, nurses must temporarily set aside their own cultural beliefs and understand situations from culturally different environments and implement specific interventions when practicable and ethical (DeSantis 1988: 110). This ability to step out of one's own cultural context is essential if one is to offer meaningful GOOD CARE to a client from a different culture. Awareness of the tendency to be ETHNOCENTRIC (believing that one's own cultural values are superior to all others) will perhaps lessen the chances of giving care that is not congruent with the client's cultural background. On the other hand, "...cultural blindness, shock, imposition, and ethnocentrism by nurses greatly reduce knowledge, discovery, and ultimately the quality of care provided to clients" (Alexander *et al* 1989: 151).

It must be acknowledged that the nursing profession has been slow to accept the concept but during the past two decades, progress has been made in terms of transcultural courses and programs in nursing schools and with more transcultural nurses working in the field (Leininger 1984b). Several factors have been suggested for the slow acceptance of transcultural nursing:

1. When the theories were first introduced, no nurses were prepared in anthropology and did not understand transcultural concepts, models, or theories;
2. Although patients had long standing inherent cultural needs, many patients could not or would not push health personnel to meet those needs;
3. Until recently, transcultural nursing articles were often rejected because editors were unaware of the relevance of anthropology to nursing (Alexander *et al* 1989: 156). However, in recent times, nurses have begun to participate in both national transcultural nursing conferences and care research conferences and as a result, the body of information concerning care is growing and nurse researchers are building upon and using information and ideas emerging from those conferences (Leininger 1984a: 43).

Because the concepts behind transcultural nursing are complex, the broadness and complex nature of the relationships between key concepts "requires anthropological and transcultural nursing knowledge to be used fully and accurately by nursing researchers" (Alexander *et al* 1989: 158). To implement transcultural nursing theories, it would seem advantageous to prepare future nurses at the basic education level. As nursing programs move toward BScN preparation as entry level, it would be beneficial to incorporate anthropology into the curriculum.

"[T]ranscultural nursing has become established as one of the most essential and promising fields of nursing in the health professions" (Leininger 1984b: 73). To be used effectively, the nurse will have to gain some insight into the field of anthropology but once this is acquired, the opportunities for designing and implementing culture-specific care will be limitless. With proper preparation, transcultural knowledge could be successfully applied in all facets of the nursing profession - from units in the hospital to the establishment of programs in the Third World. It offers the nurse the unique opportunity to participate fully and effectively in world health.



THE MYTHS OF WAR

Our modern governments operate on defense strategies that, according to anthropologists, are based on three myths:

1. Formal alliances such as NATO and the Warsaw Pact reduce the chances of war breaking out.
2. Strong trade relations build bonds that prevent wars between trading partners.
3. Military equality reduces the chance of war.

During a cross-cultural study involving a large number of distinct societies and cultures, anthropologists discovered that, in each case, the opposite was true:

1. Nations with formal alliances with other countries have gone to war more frequently than non-allied countries.
2. Disputes between trading partners escalate to war more frequently than disputes between non-trading countries.
3. Military equality between nations seems to increase the chance of war between those nations.

WHAT DO THESE 30 WORDS HAVE IN COMMON?

Find them all. They could be vertical, horizontal, diagonal, frontwards, or backwards. The remaining 12 letters spell the answer to the question.

| | | |
|-------------|------------|--------------|
| ALEUT | LITHIC | REACT |
| ARCHAEOLOGY | MAIZE | RELICS |
| CELTIC | METHODS | SOCIAL |
| CIVIC | MISTS | STATS |
| CRAFT | MODEL | STRATIGRAPHY |
| CULTURE | OCCULT | TALENT |
| ECOFAC | OATH | TASK |
| EMBRYO | PHYSICAL | TEST |
| GRAMMAR | PREHISTORY | TOMB |
| LINGUISTICS | PUEBLO | TRENDS |



LAKE CHAPALA PROJECT UPDATE

In November 1990, EARTHWATCH announced that Dr. Haley had been awarded a research grant to undertake fieldwork in the Lake Chapala area of western Mexico during the summer of 1991. The research, focussing on the early peopling of Mexico, is a joint effort involving researchers from the University of Guadalajara, the University of California - Santa Barbara, Texas A & M University, and the University of Arizona with Dr. Haley of Red Deer College acting as Principal Investigator and Project Coordinator. All of the researchers will meet for the first time as a group during the Society for American Archaeology Meetings to be held in April in New Orleans.

The Red Deer team consisting of Dr. Haley, a Project Manager, and one Red Deer College Anthropology student will leave Red Deer on or about July 14, 1991 and meet the remainder of the project team in Guadalajara, Mexico July 24. Approximately 5 weeks will be spent surveying the north shore of Lake Chapala before returning to Red Deer in early September.

If all goes well, 1991 will be the first season of five to be spent in the Chapala area.

To date, there has been a great deal of interest expressed in terms of this project. Scholars from across two continents have asked to be kept informed on developments. In addition, Dr. Haley has been invited to give a paper on the project at a symposium on "VIEWS OF A CHANGING PLANET" to be held in March at Harvard University, Cambridge, Mass.

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Y | R | E | L | I | C | S | C | B | Y | P | S |
| R | G | C | S | T | S | I | M | A | H | H | D |
| O | R | O | N | T | T | O | O | S | P | Y | O |
| T | A | F | L | L | T | H | D | U | A | S | H |
| S | M | A | E | O | N | N | E | R | R | I | T |
| I | M | C | R | O | E | B | L | P | G | C | E |
| H | A | T | U | R | L | A | E | Z | I | A | M |
| E | R | F | T | O | A | T | H | V | T | L | B |
| R | O | A | L | I | T | H | I | C | A | S | R |
| P | S | R | U | L | T | C | A | E | R | T | Y |
| K | O | C | C | U | L | T | E | S | T | A | O |
| O | T | U | E | L | A | I | C | O | S | T | G |
| L | I | N | G | U | I | S | T | I | C | S | Y |

ANTHROPOLOGY ASSOCIATIONS

There are a number of societies and associations that students of anthropology and/or archaeology can join. Many offer special components for students (such as placement services and information sessions) in addition to their regular membership services. If you are interested in learning more and/or in keeping current in terms of the latest research and theories, write to the following for membership information:

AMERICAN ANTHROPOLOGICAL ASSOCIATION
1703 New Hampshire Av NW
Washington, DC 20009

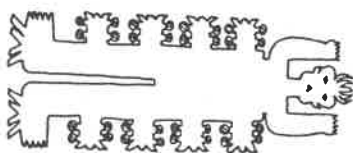
SOCIETY FOR AMERICAN ARCHAEOLOGY
808 17th St NW #200
Washington, DC 20006

CANADIAN ARCHAEOLOGICAL ASSOCIATION
Space 162, Box 127
3170 Tillicum Road
Victoria, BC V9A 7H7

ARCHAEOLOGICAL INSTITUTE OF AMERICA
Box 1901, Kenmore Station
Boston, MA 02215

CENTER FOR THE STUDY OF THE FIRST AMERICANS
495 College Av
Orono, ME 04473

CURRENT ANTHROPOLOGY
Brunel University
Uxbridge, Middlesex UB8 3PH
United Kingdom



STUDENT PROJECTS

RDC Anthropology has a number of small research projects ideal for students interested in hands-on learning. Students registered in 300 level courses have the option of undertaking a project in lieu of a term paper (although you are cautioned that a project will involve more work than a term paper normally would). The research projects are related to the subdisciplines of archaeology, physical anthropology, and cultural anthropology.

Note: Students taking Anthr 307 CANNOT use a research project to replace the 307 assignment although they can get involved in the research at an extracurricular level.

RDC Anthropology
would like to thank
SEATTLE FILMWORKS
of

Seattle, Washington
for its kind contribution of
six (6) rolls of
slide/print film
(processing included)
to the

Lake Chapala First Mexicans Project

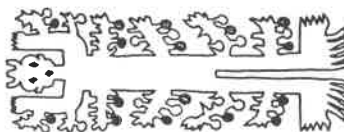


INTRODUCTION TO ARCHAEOLOGY

Anthr 306 students recently got a taste of what real field archaeology is all about. One Saturday in November, eight students and their instructor visited FcPk-29, a Middle Period site near Blackfalds to learn how to conduct a site assessment (ASA Permit 90-123). There were concerns that the site would be disturbed or destroyed by a development project and so the Introduction to Archaeology class headed to Blackfalds. Their main goal was to determine the size and distribution of the site. They accomplished that goal and comparisons of the site extent and proposed development plans showed that FcPk-29 was in no immediate danger.

Conditions for the project were less than ideal. A light dusting of snow already covered the area. More snow was added as the day progressed. A temperature of about -5C with a light wind kept things pretty cool and the fact that the top 10 to 20 cm. of soil was frozen kept things interesting. Despite these hardships, the students were in good spirits and they all worked hard.

In retrospect, the students enjoyed the experience and learned a great deal about archaeology. One suggested that one day in the field was more educational than a whole semester in the classroom. Others felt the experience augmented the classroom instruction positively. No one complained too much.



CANNIBALISM:

Existence, Origin, and Purpose

by Tony Rideout

Cannibalism in some respects is quite familiar to Western peoples. Much of our familiarity with and knowledge of this practice stems from childhood tales of unfortunate adventurers and the imagery of the silver screen. Perhaps because of the unreliability of such sources, cannibalism is not well understood by the average North American or by the average social scientist. Until 1979 when William Arens published his controversial book *THE MAN-EATING MYTH: ANTHROPOLOGY AND ANTHROPHAGY*, the evidence in support of cannibalism was considered incontrovertible. Arens contested that by suggesting that none of the purported evidence came from original sources and that there were very few eyewitness accounts (Rosenthal 1990).

Arens' first claim that none of the accounts of cannibalism come from original sources seems legitimate. The closest that we come to an original source is that of Abd el Latif, an Egyptian who, in 1201 A.D., stated that he had seen the body of a half-eaten infant in a basket (Davies 1981: 164). There are other sources that imply acts of cannibalism, such as the pictorial codices of Aztec sacrificial rites, but they are open to numerous interpretations.

Arens' second contention, that there are very few eyewitness accounts of cannibalism, is less convincing. There is an abundance of evidence supplied by natives from many cultures unrelated to one another who claim to have been eyewitnesses to and participants in acts of ritual cannibalism. Examples of this sort can be found in the Sierra Leone Leopard trials, in Fray Sahagun's description of Aztec rites, and in the statements of Touai, a Maori chief (Davies 1981: 154). Although these native accounts provide us with the most convincing data, there is other evidence which suggests that cannibalism was a reality in some cultures. Captain Cook reports discovering the remains of a cannibal feast while exploring New Zealand (Davies 1981: 154). The Aztecs, according to Fray Sahagun, had a stew made of dried maize, beans and human flesh which they ate at certain ritual feasts. This stew was called 'Tlacatlolli' which translates as 'dried maize with human flesh' (Anawalt 1982: 44). Therefore on the basis of indigenous and secondary sources, it seems reasonable to conclude that anthropophagy (ritual cannibalism) has been customarily practiced by different cultures at various times and in different places.

The earliest evidence we have for anthropophagy comes from the caves at Choukoutien, China. Believed to be 1,000,000 years old, many of the Peking Man skulls were bashed in at the base "presumably to eat the brains contained therein" (Chang 1977: 48). Other large human bones had been split similarly to those of animals found at the site, presumably to extract the bone marrow. Remains recovered at different Paleolithic sites also provide evidence that cannibalism was practiced in this time period. For example, "in Eastern Java ... skulls appear to have been hacked open, possibly at a cannibal feast, and subsequently used as bowls", and in a Mousterian deposit in Croatia, "a quantity of human and animal bones occurred in a fragmentary condition, some having been split open to obtain their marrow and charred, suggesting the remains of a cannibal feast" (Sagan 1974: 133). It is virtually impossible to prove that

anthrophagy accompanied the activities at these locations - at best it is open to speculation. These accounts do however admit to the possibility that cannibalism has been in existence for thousands of years.

While it has not been possible to identify the original source of cannibalism, it has been possible to discern recurring motives in those areas where it has been a custom. One of the more practical reasons why certain tribes engaged in cannibalism is that human flesh provided them with a tasty supply of meat. Reverend Holman Bently in his book *PIONEERING IN THE CONGO* states that many of the local tribes preferred the meat of river-steamer crews because they had a 'sweeter' taste accounted for by their residing near the sea. Bently quotes the villagers as making remarks such as "You eat fowls and goats, and we eat men. Why not?" and "You white men consider pork to be the tastiest of meat, but pork is not to be compared with human flesh" (Davies 1981: 157).

Cannibalism is also seen as the ultimate act of vengeance against one's enemy. Much of the ritual surrounding cannibalism is an integral part of this act. Molotian tribesmen would leave the dead man's hut standing with his spears and tomahawks inside and then place a dead tree nearby. In this tree they would place a small platform upon which they would put morsels of food for the dead man's spirit. Eventually, a revenge victim would be secured and cooked with portions of his flesh eaten by members of the dead man's family. Some of the meat would be placed on the tree platform for the spirit of the dead man. Following this, everyone began to beat the bushes and make noise to drive the spirit away. The tree and platform were taken away and the dead man's tools removed from the hut which was then allowed to rot unused (Sagan 1974: 6). It is apparent from the ceremonial and superstitious nature of this and other accounts of anthropophagy that the cannibal was as much concerned with the dead as with the living.

Many tribes resorted to cannibalism as a way of accruing the desirable qualities of their victims. Some interesting accounts of this practice come from A.C. Haddon's *HEAD-HUNTERS: BLACK, WHITE AND BROWN*. Haddon relates some of the unusual customs of tribes found in the Torres Straits north of Australia. One of these tribes, the Mabuiags, severed the heads of their victims and drank the blood believing it would give them a strong heart and better enable them to fight. Many such practices were part of the initiation rites of young warriors. Boys were forced to eat the flesh of enemy warriors in order that they might gain courage and become men of valor. These rites of passage may seem repugnant and cruel to citizens of our Western society but for the cultures of that time and place it was perfectly acceptable. Most of the tribes were engaged in constant warfare with their neighbors and a village's longevity was directly proportional to the strength and numbers of its warriors. Cannibalism may have contributed to the psychological strength of its warriors since fear and superstition were as much weapons of war as were spears and arrows.

As far as we know, cannibalism is no longer practiced in any part of the world. As a result, we tend to associate cannibalism with more primitive cultures. However, the cannibals in our past were no less sophisticated or intelligent than we are. They lacked specific technological and scientific expertise but they were human nonetheless.

Cannibalism is a manifestation of the manner in which the cannibal interprets his world. For him, the world operated according to the whims of unseen and capricious spirits whose favor was curried by extreme forms of sacrifice. Such thinking is still prevalent in some parts of our world as is aggression. In this regard, perhaps we are not so far removed from our more primitive forbearers - the cannibals.



ANTHROPOLOGY STUDENTS HEAD SOUTH

Two Red Deer College Anthropology students, Yvonne Moore and Steve Young, have been selected to join archaeological research teams in southeast Utah and western Mexico during the summer of 1991.

Steve Young, a B.A./B.Ed. student, will spend the month of June working on a joint Sierra Club - U.S. Forest Service - Bureau of Land Management project in San Juan County, Utah. The project's goals are to locate and assess all Anasazi Pueblo (apartment building like) sites on public lands so that an effective anti-looting program can be developed to protect them. The archaeologists will undertake an evaluation of the Dark Canyon Wilderness Area (accessible only on foot or horseback) and of selected portions of the Manti-Lasal National Forest. Steve hopes his participation in the project will make a contribution towards preventing or inhibiting the extensive looting of Anasazi sites in the southwest. He also plans to use the skills he will learn in his career as a teacher.

Yvonne Moore who is studying a unique combination of Nursing and Anthropology travels to Lake Chapala, south of Guadalajara, Mexico in mid-July to join the Lake Chapala First Mexicans Project. For about six weeks, an interdisciplinary research team will survey the north shore of Mexico's largest lake searching for late Pleistocene sites (dating between 40,000 and 20,000 years old). Yvonne will have an opportunity to work with scientists from the University of California - Santa Barbara, Texas A & M University, and the University of Arizona. The experience, Yvonne hopes, will reinforce her interest in transcultural nursing - the development of culture-specific medical practices.

Both projects will be directed by Dr. Shawn Haley, RDC's Anthropology Instructor.

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The RDC ANTHROPOLOGY NEWSLETTER

is published 3 times a year by the Anthropology staff. The Newsletter welcomes submissions of short articles of interest to RDC Anthropology students. They should be typed and less than 750 words in length. Any submission should be accompanied by a short biography of the author.

Articles or questions should be directed to the editor:

Dr. Shawn Haley
Anthropology
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Red Deer, AB
T4N 5H5

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RDC ANTHROPOLOGY NEWSLETTER

Volume 2, No. 2 Fall 1991

Editorial

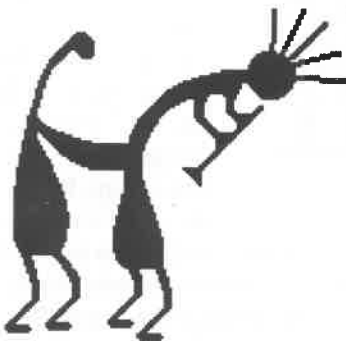
Anthropology at Red Deer College is alive and kicking. An Anthropology Society has been formed and the forty plus students in it are gearing up for all kinds of wonderful things. Suggestions so far include a field trip over spring break and a possible benefit concert. Our students have again been invited to participate in the Annual Graduate

Students' Conference and Get Together this coming spring. Participants can present papers or simply listen. It is also a rare opportunity to meet students from other colleges and universities. A quick glance at the list of student written papers on page 7 will demonstrate that there is no shortage of scholarship at RDC.

If you peruse this RDC Anthropology Newsletter, you will learn what new things are happening at the college and what opportunities Anthropology offers outside the classroom as well as catching a few anthropological views of the world (some serious and some not so serious). The subject matter covered

by Anthropology includes anything that relates to humankind. What you research is limited solely by your imagination and nothing else. This is the philosophy of RDC Anthropology and we have attempted to reflect that point of view in this newsletter. It is intended to inform, to educate, and to amuse. If you have ideas to improve the newsletter or want to develop a paper or article for inclusion in the next edition, contact the Anthropology Instructor. The more perspectives we have, the better we can understand the world around us.

I hope that you have a pleasant term and enjoy your foray into the worlds of Anthropology.



Anthropology Society Formed

The 1991 Academic year looks like it will be a good one for Anthropology. Enrollments are up in the first year classes and, this year, the students have banded together to create an Anthropology Society. The Society is open to any student of Red Deer College. The only requirement is an interest in Humankind. It is not necessary to be taking an Anthropology course to belong.

The 1991/92 Executive includes: Jay Cunningham (President), Sherilyn Reynolds (Vice President), Romi Schroeder (Treasurer), and Kelli Byrne (Secretary).

The Society plans to invite a number of guest speakers onto the RDC campus and host a few social events. There are also rumours of a field trip during spring break.

Here is your chance to get involved and to get together with other students who share your common interest in Anthropology. For information on meeting times and special events, contact the Faculty Advisor (Shawn Haley 342-3290).

Table of Contents

| | |
|-------------------------------|---|
| Anthropological Societies | 6 |
| Anthropology Society Formed | 1 |
| Archaeology Apprenticeship | 3 |
| A Sense of Humour | 2 |
| Call For Papers | 7 |
| Editorial | 1 |
| Field Notes | 6 |
| Fossil Hominid Casts | 4 |
| Quoteables | 3 |
| Romance of Archaeology | 8 |
| Student Projects | 5 |
| Student Written Ethnographies | 7 |
| Transcultural Medicine | 4 |
| Winter Term Courses | 4 |

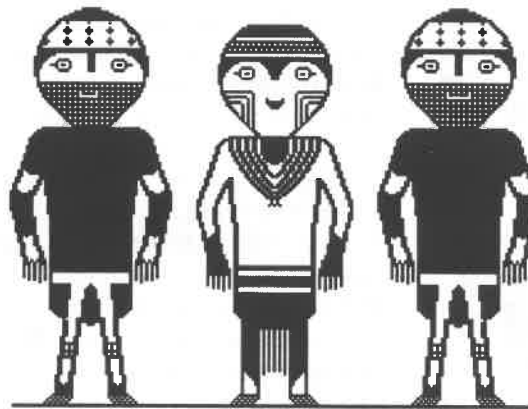
A Sense of Humour

Shawn Haley

As an anthropologist, I have asked a large number of people an endless series of dumb questions. Often, I've found myself wondering if the respondents were telling me the truth or outrageous lies just to see what I'd do with them. I have nightmares about hundreds of South American peasants laughing uproariously at the loco gringo (crazy stranger) who believed all those lies. Once, I woke up and headed straight for the library. I was driven. The librarian thought I was loco, creating chaos in the anthropology reference section, scanning the tables of content and indices of every book in the stacks. In about four hours of nonstop digging, I found one, count 'em - one, footnote on the subject of inquiry. Clutching the scant volume, I sat at the nearest table, turned to page sixty-five where supposedly, something was said about 'a sense of humor'. Alas, the researcher simply related a joke told him by a respondent. It wasn't even a good joke.

Do you realize what that means? Not one anthropologist has ever ascribed a sense of humor to his subjects. The potential for tomfoolery is enormous and it wouldn't take much. Wow! A whole new dimension is added to anthropological research. The implications are staggering. Let me give you an example: It has long been known and recognized that there is a difference

between what people do and what they say they do. Members of an established religion will deny any transgressions of their religious tenets. Yet, the Zen Buddhist monks, who are strict vegetarians by religious law, invented hundreds of ingenious recipes for hiding eggs in their meals. They certainly would never admit their egg eating to a researcher. Now, suppose that these monks also had a sense of humor (a more than reasonable assumption). They may relate stories of eating some foul-tasting plants found only



in the high reaches of their mountains in an effort to explain their robust demeanor. They may do so with tongue in cheek. In good fun, each monk may, in turn, try to outdo the other with their outrageous exploits. In all earnest, the anthropologist records the data as truth. The picture painted for us is of devoted monks braving unspeakable hardships to collect this plant so necessary for their diet. Contrast this with the reality of fun loving men who cheat on their vegetarian diet with egg supplements.

What about cannibalism? Some years ago, a colleague suggested that there is no evidence to support the existence of ritual cannibalism in our recent past, anywhere in the world. He argued that the evidence was all hearsay, rumor. The picture conjured by my mind is of a group of short, dark-skinned naked New Guineans sitting in a circle at the feet of a sweating,

overdressed, sunburned Caucasian who sits with pen and paper at hand. They, the natives, are giggling and laughing at the white's halting attempts at their language. He writes they seem a carefree people. After the usual preliminaries, he gets to the important question: "Did you or your ancestors practice cannibalism? Did your people ever eat people?" No. No. Never. What a terrible idea. "Have you ever heard of such a practice?" Oh my goodness, yes. My father told me of a people who live over that mountain. They are terrible...

Paint their faces with mud. Hideous! They raided villages to steal men, women, children. They took my mother's mother (Wishful thinking on his part perhaps).

"What happened then?"

I don't know. Never saw her again. "That's terrible." The naive researcher has just set himself up. Being

unable to decipher the nuances of the native language, he has missed the key indicators of humor. Another native, realizing that the anthropologist is taking this seriously, decides to see how far he can go:

My cousin was taken by them when he was a little child. He escaped through a hole in their hut. The horror stories he told us!! Skulls, bleached white, hanging everywhere ... Fences, fences made of leg bones ... huge piles of bodies!

The man grows silent, head bowed in mock sorrow, his eyes riveted on those of the anthropologist. Behind the researcher, the other natives grin from ear to ear. The speaker barely manages to maintain his composure. After a short bout of note taking, the researcher asks for directions to this place where cannibals lived. He leaves. The natives laugh at his credulity and head home for lunch. For them, it has been a mildly amusing morning. For the



Continued from page 2

anthropologist, it has been a successful day of investigation. He has added significant information to his chapter on cannibalism in New Guinea. He whistles as he considers how best to incorporate it. Boy, are we in trouble.

How many myths have been created concerning other societies because the researcher assumed the informants took his studies as seriously as he did? I am reminded of a story from our own culture. Four college students, cruising around town in a small sports car, come to one of those traffic counter cables stretched across the street. Carefully, they drive the front wheels over the cable. Then, all grunting in unison, they lift the car, pushing the back wheels over the cable before setting it down again. When asked why they did that, they simply replied they wanted to see what the researchers would do with half a car running through their statistics.

**Reprinted from MC2, Sept/Oct 1988*



Quoteables

"Science is facts; just as houses are made of stone, so is science made of facts; but a pile of stones is not a house and a collection of facts is not necessarily science." - Henri Poincaré

"Civilization exists by geological consent, subject to change without notice." - Will Durant

"I got the bill for my surgery. Now I know what those doctors were wearing masks for." - James H. Boren

"I asked a Burmese why women, after centuries of following their men, now walk ahead. He said there were many unexploded land mines since the war." Robert Mueller.

"The probability of making surface finds decreases in inverse ratio to the square of the distance between the ground and the end of the searcher's nose." - Louis Brennan

Archaeology Apprenticeship

Last year, Jay Cunningham, an anthropology student, joined the U.S. Forest Service as part of an eleven week apprenticeship program jointly sponsored by Red Deer College Anthropology and the U.S. Forest Service Archaeology Division. He spent a little over two months working on archaeological sites in southeastern Utah. According to Jay, the experience was worthwhile. He pointed out that most students do not get a fieldwork opportunity like this until third or fourth year but at RDC, at least one student gets it after the first or second year.

During the summer of 1992, we plan to offer the same opportunity to another student (possibly two). While in Utah, all living expenses will be paid (room and board). However, no salary will be paid and the selected student must provide his/her own transportation to Price, Utah. The student will be expected to commit himself for the full eleven weeks (Approximately May 20th to August 1st). The work is hard and the conditions somewhat primitive (You can expect to spend several weeks in a tent) but the rewards are great. You will see some of North America's most spectacular archaeological sites and scenery and you will come away with a new understanding of archaeology and prehistory.

If you are interested in applying for the Apprenticeship Program, let the Anthropology Instructor know before the end of this term.

Fossil Hominid Casts

Last spring, Shawn Haley was awarded a set of new fossil skulls and other material as a result of his work in promoting an awareness of archaeology and physical anthropology. Valued at approximately \$2,000.00US, the casts were awarded by the Stones and Bones Program of the Los Angeles Unified School District and the L.S.B. Leakey Foundation. The set consists of Comparative Material (gorilla skull, gorilla mandible, chimpanzee skull, chimpanzee mandible, recent human innominate - left half, recent chimpanzee innominate - left half, modern H. sapiens skull, modern H. sapiens mandible), Acheulian Tools (blade, flake scraper, small chopper, large

chopper), and fossil hominids (Australopithecus africanus (Taung baby) - skull, Australopithecus africanus (Taung baby) - mandible, Australopithecus africanus (Taung baby) - endocast, A. africanus skull, A. boisei skull, A. boisei mandible (Zinjanthropus), Homo erectus (Peking man) skull, H. erectus (Peking man) mandible, H. erectus mandible - Mauer Jaw, Trinal femur - Java, H. erectus - calotte, early Homo sapiens skull (Mt. Carmel), early Homo sapiens mandible (Mt. Carmel), H. sapiens neanderthalensis - skull, H. sapiens neanderthalensis - mandible, Cro-Magnon skull, and Cro-Magnon mandible)

Transcultural Medicine

Traditionally medicine has for a long time been the domain of whites. Stereotypically, doctors were pictured as white males and nurses as white females. In recent years, those in the medical profession have begun to realize that this is not a desirable state of affairs for a number of reasons.

First, there is a growing realization that different cultures perceive health care in different ways. The traditional white view of good health care - professionals clad in crisp whites or greens working in an antiseptic stainless steel environment - is not the same as that of the Maya natives of Mexico and Central America who require the medical care to take place in the family home in the presence of a shaman or the rural Chinese who use a system of 'barefoot' doctors acting as go-betweens. Although modern (white) medicine is perfectly accepted in North America, many attempts to transplant it to nonindustrial societies has failed for this reason.

Second, Health Care profession-

als trained in western hospitals wherein they are exposed to predominantly white patients begin to think in terms of 'white' diseases and conditions. This can lead to difficulty when faced with nonwhite patients in their western hospitals or in some non-western facility. Different ethnic groups face different health problems (Both genes and life styles affect health). For example, whites face skin cancer and cystic fibrosis while the Japanese are prone to stomach cancer and stroke, the Hispanics have a tendency towards diabetes, and blacks face sickle-cell anemia, hypertension and hypertensive kidney failure.

The net result of these realizations: (1) an increase in medical students from diverse ethnic backgrounds being trained and (2) an increased awareness of the need for information and training concerning different ethnic attitudes towards health care. Much is yet to be done but some major steps forward have already been taken

Winter Term Courses

Two courses in Anthropology are offered in the Winter 1992 Semester. Both are open to anyone interested in Anthropology and there are no prerequisites beyond permission of the instructor.

Anthropology 307A: An Introduction to Social and Cultural Anthropology.

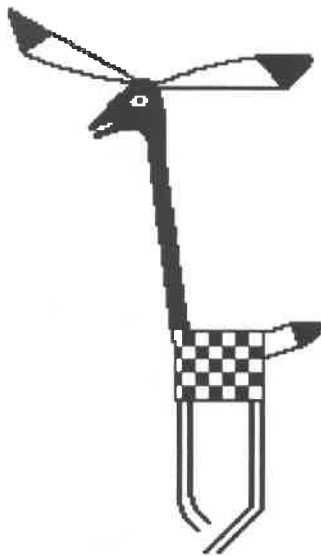
A look at cultures around the world with an emphasis on typical traits and universals. We will see how institutions such as marriage, the family, political systems, and religion vary from people to people. The processes of change also will be dealt with. Students get some hands on experience at being an Anthropologist. Instead of an essay, each student must observe people in a social setting over a period of about eight to ten weeks (a few hours per week) and write a mini-ethnography on their study.

Monday-Wednesday-Friday
14:00 - 14:50

Anthropology 309A: An Introduction to Physical Anthropology.

This course is a survey of the theory and basic data relating to human evolution and the variation present in our modern population. Topics to be covered include primatology, osteology, hominoid paleontology, and human variation. There are two hours of lecture and a one hour lab each week in this course

Tuesday 18:30 - 21:20



YOU ARE WHAT YOU EAT

"You are what you eat." Or so the saying goes. And who decides what you eat? The initial response is: "Of course I decide what I eat!" Wrong. Each one of us is more or less responsible for deciding what we eat at any particular mealtime but our selection is made from a list drawn up not by us but by our culture.

The choice of foods available to us in the stores and supermarkets is similar to a restaurant menu. You decide to go out for dinner. As you are seated in the restaurant of your choice, you are handed a menu - a list of foods that the restaurant staff are willing to make and serve to you. If the item you want is not on the list, you can't have it. Try to order a pepperoni pizza, double cheese at your local Chinese food place. Order a Big Mac at Dairy Queen and see if you get it. In the supermarket, there is a seemingly endless array of foods available to you but it certainly does not include all things edible. Our choice is therefore limited by someone other than ourselves since we do not decide what is stocked on the market's shelves. You can expand the list of foods available to you by hunting down the ethnic and specialty food stores but even they do not cover the total edibles.

I spent about four months in the

mountains of northern Peru in a town called Otuzco. There most of the inhabitants are peasant farmers. Even those who aren't still raise or grow a certain percentage of their own food. Just as rural North Americans raise chickens, the rural Peruvians raise guinea pigs (which are neither pigs nor are they from Guinea). Yup - those cute, furry little critters are the prime source of household meat. Many of the families keep a dozen or so in their houses. For the most part, they are loose. They have the run of the house so to speak (Dirt floors take care of some of the obvious problems with this arrangement). A six inch high board nailed across the bottoms of exterior doors keep the animals confined and when supper time approaches, mother selects a plump specimen, captures, kills, and butchers it much the same way our rural folk prepare a chicken for Sunday dinner.

I have to admit I was hesitant the first time I was offered cuy (the Peruvian name for guinea pig), I was reluctant but hunger and a desire to avoid offending my host overcame that reluctance. I quickly learned to like it. The taste is delicate and really quite enjoyable. Soon, cuy ranked up there among my most favorite foods.

Alas however, the field season ended and I had to come home. Trips to my local supermarket and beyond failed to turn up my favorite food. There was plenty of chicken, beef, pork, and lamb. I even found some goat meat (which makes a fabulous spaghetti sauce by the way) but no cuy. I asked the butcher who looked at me like I'd grown horns and smelled bad. He walked away

mumbling something about trying the pet store.

A pet store. Yeah. Perfect. At the mall, I found just what I wanted. The store had a cage containing seven Peruvian guinea pigs. The sign above the cage indicated that they were on sale. Better and better. The lady was quite helpful although I fear she found my questions strange. She couldn't understand that I wouldn't need a cage or food or wood chips - just the animals. She gave me a long blank stare before answering my question about how much each one weighed. When she began to question me, I got nervous. I decided to have a coffee somewhere and think it over. I told her I'd be back and retreated.

As I sipped and thought, my nervousness was explained. There is something sick and wrong about buying dinner in a pet store. It is also illegal. To go to a farm, select a pig or lamb for slaughter (or to even do it yourself) is perfectly acceptable. To go to a pet store for the same reason falls under the jurisdiction of the criminal courts and will almost certainly result in charges of 'cruelty to animals'. I pictured animal rights activists parked on my lawn, placards

continued on page 6

Student Projects

RDC Anthropology has a number of small research projects ideal for students interested in hands-on learning. Students registered in 300 level courses have the option of undertaking a project in lieu of a term paper (although you are cautioned that a project will involve more work than a term paper normally would). The research projects are related to the subdisciplines of archaeology, physical anthropology, and cultural anthropology.

Note: Students taking Anthr 307 CANNOT use a research project to replace the 307 assignment although they can get involved in the research at an extracurricular level.

Anthropological Societies

There are a number of societies and associations that students of anthropology and/or archaeology can join. Many offer special components for students (such as placement services and information sessions) in addition to their regular membership services. If you are interested in learning more and/or in keeping current in terms of the latest research and theories, write to the following for membership information:

AMERICAN ANTHROPOLOGICAL ASSOCIATION
1703 New Hampshire Av NW
Washington, DC 20009

SOCIETY FOR AMERICAN ARCHAEOLOGY
808 17th St NW #200
Washington, DC 20006

CANADIAN ARCHAEOLOGICAL ASSOCIATION
Space 162, Box 127
3170 Tillicum Road
Victoria, BC V9A 7H7

ARCHAEOLOGICAL INSTITUTE OF AMERICA
Box 1901, Kenmore Station
Boston, MA 02215

The **RDC ANTHROPOLOGY NEWSLETTER** is published 3 times a year by the Anthropology staff. The Newsletter welcomes submissions of short articles of interest to RDC Anthropology students. They should be typed and less than 750 words in length. Any submission should be accompanied by a short biography of the author.

Articles or questions should be directed to the editor:

Dr. Shawn Haley
Anthropology
Red Deer College
Red Deer, AB
T4N 5H5

EAT (continued from page 5)

and all. I decided against buying a guinea pig. The above reasons had something to do with that decision but the real deciding factor was the price. I'd done a bit of figuring and discovered that even on sale, the store wanted about \$26.00 a pound for the critters. Too rich for my blood.

You can buy honey ants and baby bumblebees in the fancier delis and every now and then some nutrition scientist will make the news for inventing a new way to prepare worms or grubs but that scientist always winds up on that section of the news reserved for flakes, crazies, weirdos, and other perverts not to be taken seriously. Insects, like guinea pig, are edible and nutritious but they are not on our list of eatable things. I have tried various six-legged creatures on a number of occasions (never by choice). They are basically gross. I don't object to other people eating them. I just don't like the taste.

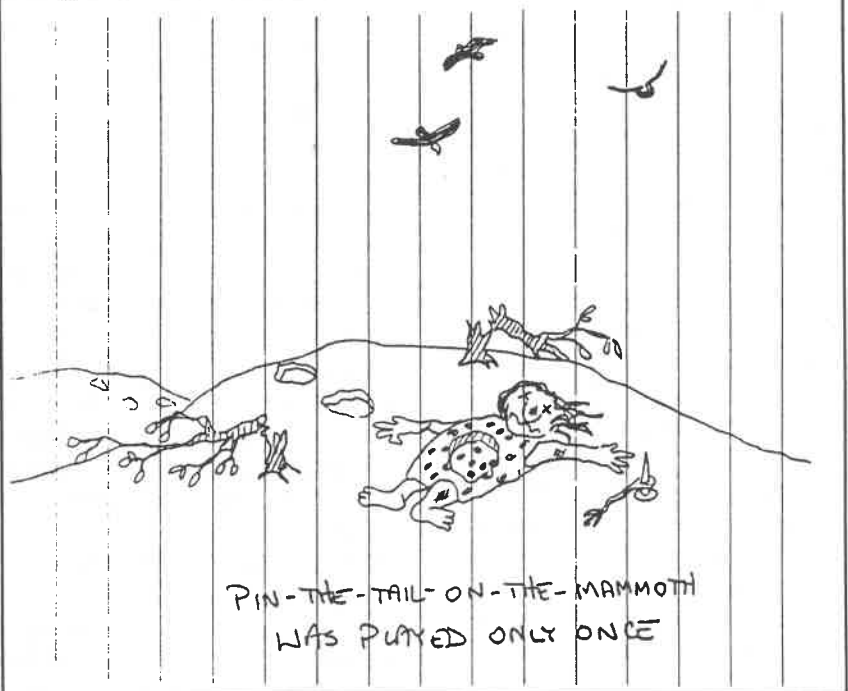
Every culture has its food taboos - things that are edible but culturally uneatable. Jewish and Islamic peoples shun pork. Those of the Hindu faith cannot eat beef. North

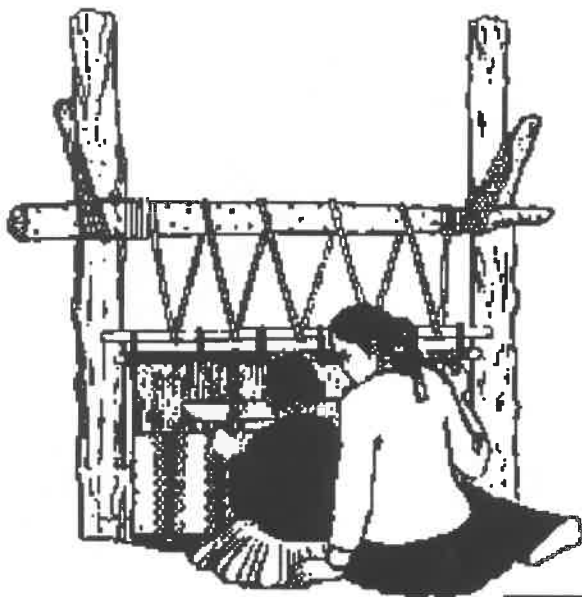
Americans generally avoid insects, amphibians, reptiles, and pets (with some exceptions). Occasionally, the reasons for these food avoidances are religious but most often they are secular. Whether we recognize it or not, we make a clear distinction between two sets of animals. One group we call livestock. It includes cows, pigs, sheep, and chickens. The second group we call pets and include dogs, cats, and alas guinea pigs. There is no way we would ever consider eating Rover or Kitty because they are almost part of the family. Why, that would almost be cannibalism.

So, the bottom line is that even though we have some say in what we eat, our culture prohibits certain foods. We are what we eat and therefore, we are each a product of our culture. It has been over ten years since I travelled to the mountains of Peru. Even after all that time, I occasionally visit my local pet store to stare longingly at those delectable furry guinea pigs. I leave before my drooling becomes apparent. Cultural constraints prevent me from going any further.

FIELD NOTES

by David Kilby





CALL FOR PAPERS

THIRD FIRST ANNUAL GRADUATE STUDENTS CONFERENCE March 12 - 14, 1992

Association of Graduate Anthropology Students
Department of Anthropology
University of Alberta

Papers to be presented at the third annual graduate students' conference and get together are being solicited by the organizing committee. Papers should

be on a subject of interest to anthropologists of any persuasion and other interested persons in the humanities. Suggested length is 15 minutes. AV support is available. Tours will be given of Physical, Archaeological, and Ethnographic collections.

In keeping with our ancient tradition, presentations may be as formal or informal as you choose. This conference is designed to help participants further their goals whether they are a first time presenter who needs practice reading a term paper in a non-threatening atmosphere or a seasoned hand who is looking for a "looks good on the c.v." type of exposure. Undergraduates are welcome.

Please send titles and abstracts to:

Brenda Campbell
Tory 13-15
Department of Anthropology
University of Alberta
Edmonton, AB
T6G 2H4

by
February 14, 1992

Visitors and listeners are welcome. Details of cost (minimal), refreshments, student billeting, room location, and entertainment will follow later in the term.



Student Written Ethnographies

In Anthropology 307, students are given the opportunity to do some participant observation at a social setting of their choice. They work through the whole process from research design to final report. Here are some of the titles of the ethnographies written by 307 students:

Ethnography of a Laundromat
by Richard McIntyre

An Ethnographic Study of the Spectators at a Novice Hockey Game in a Canadian Community
by Peter Mysak

Ethnography of a Hospital Computer Operations Centre
by Cheryl L. Robertson

Ethnography of Musical Concert Audiences by Susan Pardue

Ethnography of a Reception Area by Robert Jarvis

Actions and Behaviors of Churchgoers: Ethnography of a Roman Catholic Church by Lynn Sison

An Ethnography of the Indoor Skating Rink of West Edmonton Mall by Bonnie Crampain

The Habits of Spectators at a Hockey Game by Tony Couture
Ethnography of an Open AA Meeting by Sheilgh McInerney
Children's Swimming Lesson Environment by Frank Lukacs
Behavioral Changes: From Beginning to End by Joanne Krysak (Alcohol and its Effects on behavior)
An Ethnography of a Public Female Washroom by Sybil Kwok
The Prayer Group by Terry Davis

Under the Knife: An Ethnography of a Surgeon's Waiting Room by Fay Cherepuschak
The T.V. Room as a Cultural Setting by Paula Elock

It is obvious from this list that the subjects of the study were varied and yet part of our area's culture. By selecting a small slice of life and approaching it from the perspective of an anthropologist, the student came to realize that no matter the situation and no matter the culture, there are unconscious rules governing behavior in those social settings. By extension, they realized that all social settings have their own rules of behavior. Armed with that knowledge, they are now able to see cultures for what they are - complex interrelationships governed by sets of rules that the participants know without conscious thought.



THE ROMANCE OF ARCHAEOLOGY

**A LOOK AT
THE SCIENCE OF
ARCHAEOLOGY
FROM
THE LIGHTER SIDE
AND
THE INSIDE**

**A
Public Lecture
by
Shawn Haley**

**November 14, 1991 7:00 PM
Margaret Parsons Theatre
Red Deer College**

FREE ADMISSION



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RDC ANTHROPOLOGY NEWSLETTER

Volume 3, No. 1 Winter 1992

Editorial

The Winter 1992 Semester is well under way and the pace continues unabated. The Anthropology students will be participating in two meetings. In early February, the Mount Royal College students invited us to a mini-conference and social event at MRC. Four students from RDC will be giving papers and at least three times that many are expected to join in the festivities afterward. The second week in March, the RDC Anthropology students will be travelling to Edmonton to participate in the Third First Annual Graduate Students' Conference at the University of Alberta. These are significant events since they herald a new cooperative spirit among Anthropology Departments and students in post-secondary institutions in Alberta.

Within Red Deer College, the Anthropology, Fine Arts, and other areas are cooperating in an international cuisine event scheduled for March 12. March is also the time for an Archaeology Lab Workshop Weekend during which students will learn the basic procedures for analyzing lithic and ceramic specimens.

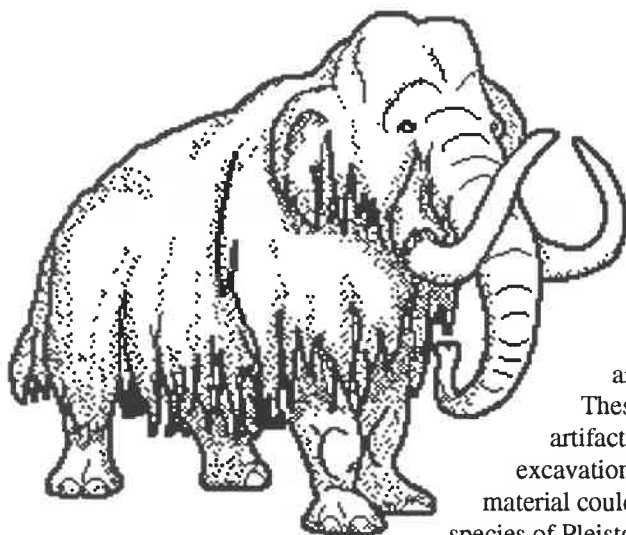
Over the past few months, I have been contacted by a number of potential and current students and the common concern seems to be related to job opportunities in Anthropology. They seem to need assurance that after a hard won degree, there will be places for them to work. I respond to

that by saying that never before has there been such a variety and number of potential positions for anthropologists around the world. There are, of course, the standard academic and museum positions within institutions funded by or controlled with government money. These usually require a minimum of an M.A. (or M.Sc.). However, there are a large number of small local and regional museums and institutions that accept personnel with a B.A. There are also a significant number of private firms that do private consulting in the areas of archaeology and anthropology. These undertake specific research programs such as consumer and demographic surveys, archaeological excavations, and other types of projects for private industry (and under government contract). Temporary and permanent jobs with these contracting research firms are becoming more readily available. In addition to the areas mentioned above, one could also look for work within large corporations, many of whom require an Anthropology degree for their middle management people. Corporate Anthropology has already made a major contribution to the increased efficiency and productivity of assembly lines, warehouses, and management systems. Applied Anthropologists can be found in almost every service, charitable, social work, or health and welfare organization that deals with ethnic or multi-cultural groups. Even the legal

profession requires anthropologists for their work with land claims and aboriginal rights.

The list could go on and on but I want to make something clear. You cannot acquire a degree in anthropology and expect to walk into the job of your choice. It may be a long and hard search for that dream position but in the present employment climate, a person who is willing to generate his or her own opportunities will go far. As with any career, you will have to pay your dues and earn advancement. Nothing will be given to you. You will have to go out and get it. That may mean volunteering for certain projects or institutions or working long hours for low pay while pursuing the right career move. Those who are dedicated and willing to make the commitments will do well while those who give up will not. The opportunities are there — more than ever before — for those who want them.

Finally, as Anthropology at Red Deer College continues to grow and offer bigger and better opportunities for its students, I urge you to take advantage of them. Go to the conferences and meetings. Participate in the extra events offered by the college or the Anthropology Students' Association. It will be time well spent.



UPCOMING PROJECT

Shawn Haley is currently putting the final touches on a project in southern Utah. In the Manti-LaSal Forest at an elevation of about 9,000 feet above sea level, palaeontologists have recently recovered an almost complete mammoth from a sink hole bog. Nearby was a short faced bear skeleton. Both of these species died out at the end of the Pleistocene (Dates for both cluster around 9,500 to 11,300 years B.P.). In the same general area, mastodon and camel remains have also been recovered.

These specimens may or may not be associated with human artifacts. Some artifacts were recovered from the mammoth excavation but the connection between the animal and the human material could not definitely be established. The presence of a number of species of Pleistocene megafauna dating to about 11,000 B.P. coupled with

Dr. Vance Haynes evidence for a short but intense continent-wide drought during that time have led researchers to suggest that the high altitude areas of central and southern Utah may have served as a refugium (a haven from the drought). If that is the case, one would expect large numbers of megafauna to have inhabited the region during that time and by logical extension, humans should have also been there to take advantage of the concentrated biomass.

This summer (late July or early August), Shawn Haley will travel to Utah to begin a survey of the high altitude areas to locate and evaluate megafauna sites as well as search for human habitation sites occupied during the 11,000 — 10,500 years B.P. drought.

Mexican Influences in the Southwest

During the spring and early summer of 1991, Dr. Shawn Haley and a RDC Anthropology student visited a number of locations in the southwestern United States to examine collections and sites. The aim of this survey was to acquire a basic understanding of the interaction between prehistoric cultures of northern Mexico and the southwestern United States. Although still in the preliminary stages, certain broad statements can be made about the information collected so far.

Agriculture — Previous research into the agriculture of both regions clearly demonstrated that maize (corn) was domesticated in Central America and adopted shortly thereafter by the southwestern peoples. Chiles and other plants indigenous to the Central American highlands were also grown by the southwestern peoples. Indeed, the whole agricultural complex seems to have been accepted by the Pueblo peoples. They, like the Mayans, were dryland farmers using digging sticks to plant a rather characteristic complex of crops that included maize, chile, gourds, beans,

cotton, and others. They used check dams to retard water runoff and rotated crops on a seasonal basis. All of these farming technologies were developed in the Central American highlands first. The southwestern people began to use it all with very little change

Architecture — Pueblos, large apartment building like structures, are typical of the southwest. They consist of rooms interconnected on a number of levels and associated with plazas that were self-contained. This plaza concept (which likely represents a sort of open-air family living room/kitchen) is typical of Mesoamerican villages or barrios. Both peoples constructed their buildings with courses of cut stone and mortar and a final coat of adobe or clay to give the structure a smooth finished look. Who developed the technique and who then adopted it is not yet determined but I suspect some architectural aspects were borrowed by the southwestern peoples. At the site of Chetro Ketl in Chaco Canyon, New Mexico, one wall shows clear Mexican influence. Originally, it was built as a row of masonry columns (which

probably held horizontal timbers to support a roof over an open cloister-like porch). This kind of architecture (pillar and colonnade) is a common feature in Central Mexico but virtually unknown in the southwest until about A.D. 1030.

Art — The two-dimensional style of the Sonoran peoples recurs in the Pueblo sand paintings and on the pottery of the southwest. To a great extent, animal motifs are common to both. Some could be coincidental since both areas share a large number of the animals depicted. Others could not be coincidental. Some animals (e.g. the parrot and the macaw) are found only in Mesoamerican forests but are regularly depicted in southwestern art. Geometric designs are also common to both areas but without conducting a detailed study element by element, no clear connections could be established.

Pottery — The coil method used to construct clay pots is common across Middle and North America. There is some suggestions that this technique was

Continued (See Mexican Page 8)

What's In A Name

The English names we now use have undergone a number of changes over the past thousand years. Before 1100 A.D., the Anglo-Saxon residents of the British Isles had only single names and each one was unique. The names were drawn from the vocabulary of ordinary things although many were compound words. In a village, a man could have the name Aethelstan (noble stone) or Snelgar (bold warrior). His wife or daughter could be called Aelf (elf) or Frith (peace). Those names may sound unusual but, out of necessity, the Anglo-Saxons were continually inventing new names. To reuse a name was a sign of disrespect and quite dishonorable. A name once used was, in living memory, an unacceptable selection.

The use of disposable names changed in 1066 A.D. when the Normans conquered Britain. They brought their names and naming system with them and imposed it on the local populace. There were fewer names in the Norman system since, unlike the Anglo-Saxons, the Normans used names as a sign of loyalty and respect. A child could be named after a father, a mother, a grandparent, some well-respected deceased ancestor, a lord, or a patron. Later when Christianity arrived, saints were similarly honored.

The habit of naming children after living persons quickly lead to some confusion since people still had only one name. Imagine a family wherein the grandfather, the father, and the son all bore the name Michael. Byname came into use to resolve the problem. Everyone was given an extra identifier, a byname, that could reflect his occupation (John the Miller, Michael the Barber), be a personal description (Richard the Lion-Hearted, Thomas the Stout), or be a patronymic (Michael, son of Richard, Thomas, son of John).

Between the late thirteenth and the early fourteenth centuries, major changes occurred. Laws affecting land tenure and inheritance changed significantly and along with them, the naming system. Property was inherited patrilineally (from father to son) and likewise surnames started to be passed down the same way. That enabled the record keepers to determine inheritance.

Michael the Barber became Michael Barber. His sons and daughters inherited the surname Barber which no longer provided a descriptor for them specifically.

About five hundred years later, middle names were added probably as a reaction to the population increases. Too many people shared the same given-surname combination since the practice of naming children after important people in the family continued. Also during the eighteenth century, hyphenated surnames became popular. New brides still took their husbands' surnames but also retained their maiden names. This acknowledged the link between the new family and its maternal ancestors. At the same time, it laid claim to the power and prestige of the maternal clan and added it to that of the paternal lineage.

Over the space of some six hundred and fifty years, the English naming system evolved from a broad set of unique single names to the modern paternal surname and two or more given names combination. Our surnames (with some exceptions) have become fixed. They can be words taken from the everyday vocabulary (for example Black, Farmer, Day). They can be compound words (Armstrong, Greenwood) or they can be imports from other languages (Müller) or their translations (Miller). The interesting thing about surnames is that despite their origins they have no meaning beyond a designation or 'place holder'. A surname indicates a family — nothing more. Even if a word has an obvious (and sometimes funny) meaning, if it is used as a surname, the meaning is negated. Indeed, we are taught that to make fun of a name is both childish and rude.

Given names are apparently arbitrary and are selected by the parents. In our society, there are theoretically no limits to the available choices. Naturally although there are a few parents who select unusual names (Seven, Dweezel, Moonchild), the vast majority select more normal traditional names. Books filled with lists of given names are popular with prospective parents. The parents spend considerable time scanning the lists, narrowing choices, and soliciting

opinions from family and friends. (Incidentally, the practice of naming children after living or deceased relatives is not used all that frequently today). The perennial favorites are conservative, ancient names shared by millions of individuals — Mary and Robert (Bob).

As the English speaking population grows, it will become increasingly more difficult to come up with a given-surname combination that will provide the unique personal identifier each person is supposed to have. Already, a name is no longer sufficient as an identifier in most legal and economic transactions. Social Insurance numbers, Driver's Licence numbers, credit card numbers, bank account numbers (and their corresponding electronic Personal Identification numbers), employee numbers, health care numbers, and so on are replacing the names in most if not all such formal transactions. Names are of secondary importance. Numbers are the wave of the future. Perhaps in fifty or a hundred years, each person will have a single name for use in conversation and a set of numbers for all other interactions. Naturally, the names will have to be unique to the individual since Bob or Mary would be insufficient if the social milieu contains twenty Bobs, twelve Marys, ten Johns, etc. The name game will have come full circle.

Material for this article was drawn from Nancy P. Hickerson. **Linguistic Anthropology**. Holt, Rinehart and Winston. Toronto (1980). If you are interested in language, I would strongly recommend this well-written, easy to read little book.



Dowry Death in India

A 25-year old woman was allegedly burnt to death by her husband and mother-in-law at their East Delhi home yesterday. The housewife, Mrs. Sunita, stated before her death at the Jaya Prakash Narayana Hospital that members of her husband's family had been harassing her for bringing inadequate dowry.

The woman told the Shahdara subdivisional magistrate that during a quarrel over dowry at their Pratap Park house yesterday, her husband gripped her from behind while the mother-in-law poured kerosene over her clothes.

Her clothes were then set ablaze.

(Times of India, February 19, 1988)

The dowry, a price paid by the bride's family to her husband and his family, is causing serious problems in some parts of India. In 1896, there were over 1300 cases of "dowry death" similar to the one described above. This figure does not include and "accidental" third degree burn cases among young married women nor does it address the large number of suicides of young dowry-less women. In addition, it ignores the ratio of abortions of female to male fetuses (after sex determination by amniocentesis) which in 1985 was approximately 3000 to 1.

Violence against women and female children has continued unabated despite repeated attempts to control it. The Dowry Prohibition Act of 1961 (revised 1984 and 1986) and the banning of amniocentesis sex determinations as well as a massive public education program have had little effect and the violence appears to be escalating. Anthropologists and others have proposed that these BandAid solutions need to be replaced with a program that will significantly increase

the economic productivity (and therefore value) of Indian women. That increase in economic value should then reduce the importance of the dowry. A reduction in incidences of dowry related violence should then follow.

For an excellent review of the problem, see John van Willigen and V.C. Channa article "Law, Custom, and Crimes against Women: The Problem of Dowry Death in India (**Human Organization**, Journal of the Society for Applied Anthropology 50(4): 369-377).

Upcoming Meetings

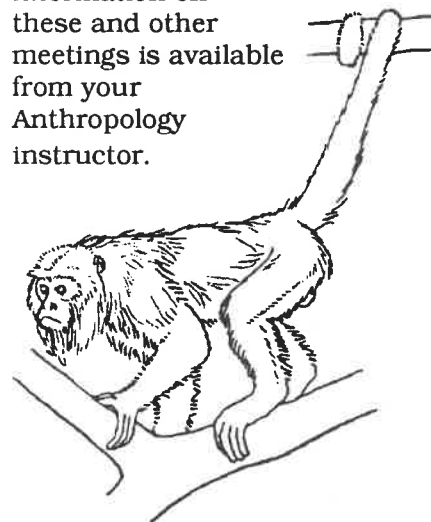
**University of Alberta
Anthropology
Graduate Students'
Conference**
March 12-14
Edmonton AB

**Society for American
Archaeology**
April 8-12
Pittsburgh, PA

**Northwest Anthropological
Conference**
April 16-18
Burnaby BC

**Canadian Archaeological
Association**
May 6-10
London, ON

Information on these and other meetings is available from your Anthropology instructor.



Congratulations

Four Red Deer College Anthropology students travelled to Mount Royal College the weekend of February 8, 1992 to present papers at the First Annual Undergraduate Students' Conference. They were Jay Cunningham (Adventure in Archaeology: Reflections on a First Field Season), Robert Jarvis (Using Anthropology in Social Work: Science for Uncertainty), Romi Schroeder (Funeral Rites and Rituals: A Participant Observation) and Jana Zajicek (My Religious Experience). All four papers were well received by the twenty-five to thirty participants at the conference. Students and faculty from both Red Deer College and Mount Royal College all agreed that the experience was worthwhile and every attempt should be made to make it an annual event.

Congratulations to all of the participants of the First Annual Undergraduate Students' Conference.

Observations of Behavior



Ever wondered how other people might view our perfectly normal behavior? I have and so I asked M'gota P/tu-ga, a visitor to Earth from a nearby solar system called Ansem, to give me his impression of us. In response, he has agreed to send copies of the reports his superiors have requested. The following arrived on my FAX the other day with a note attached. It said that his superiors were fascinated by the bizarre behavior of the Earth folk and were encouraging him to apply for a grant to launch a major anthropological study of earthling culture. (He referred to us as s'Driew, a term that my Ansemian-English dictionary translates as "Smog-breathers." I must remember to encourage him to use "humans" rather than s'Driew, a term some might find insulting).

Summer Ritual

Between the spring and autumn solstices, hundreds of thousands of men and women of all ages flock to the shores of lakes and oceans. Those who lack the means or who have no such bodies of water congregate in grassy parks or remain in the privacy of their own backyards (Backyard worship is looked down upon by serious Sol Worshipers who will occasionally resort to it as a form of preparation for the 'real thing.'). Whichever location they chose, they lay on the ground and offer themselves to the sun god, Sol. At other times of the year, for example, the time between the winter solstice and the new year and spring break (a university phenomenon), many of the sun worshippers travel thousands of miles on a pilgrimage to Sol's winter home in the tropics. There they repeat the rituals as they would at home.

During the Sol rituals, normally heavily clad individuals don clothes that expose as much skin as possible. Those areas that remain covered are sheathed in a fabric that adheres to the skin tightly. Apparently, the traditionally modest folk are permitted to set aside the culturally dictated norms of decency while conducting the rituals that may take up to several hours per day. There are of course degrees of variation in the costumes used for the rituals. Men wear either tightly

fitting briefs or fuller shorts that cover their upper thighs. Women wear either a single piece garment that fits tightly and covers the torso or they wear a two-piece suit that bares most of the back and midriff. When lying face down, the upper piece of the suit may be removed at all worship locations. At other locations, usually isolated or far from the worshippers home, the top may be removed entirely. This is acceptable to most people although there are other areas where clothes are completely dispensed with. There, only the most ardent of Sol worshippers are welcome. As noted earlier, these various stages of undress are perfectly acceptable at the ritual centers but would violate the conservative mores of the populace in any other location.

The ritual itself appears to be fairly simple and does not involve complicated invocations or incantations nor does it require the services of an official. The participants arrive in motorized vehicles alone, with their significant other, or in groups of two or more (usually of the same sex). They then locate an open area of sand or grass preferably as far from others as possible. Those who arrive early disperse themselves widely across the area. The later arrivals content themselves with whatever spaces are available between those already there. Once the spot is selected, a blanket or towels are spread out and smoothed. Other paraphernalia is distributed on this surface (see below). The participants then proceed to remove the coverings they had been wearing on the journey and clad only in the suits described above, lay on the blanket usually first on their stomachs. After a certain time has elapsed, they will roll over and lay on their backs. This may be repeated a number of times although there is almost always an even number of episodes (The duration of each phase varies greatly with the individuals participating in the ritual). When two to two and one half hours has elapsed, one of their number will get up and walk to a dispensary where they will acquire a number of cylinders of some refrigerated liquid (one for each of the participants on their blanket). Before they receive these cylinders, they hand the dispensary clerk a number of sheets of paper and round metal disks. Sometimes, the participants

will receive some disks and papers back along with the cylinders. They take the cylinders to the blanket and distribute them. There appears to be a great deal of formal social interchange during the distribution.

After the consumption of the liquid, the participants return to the prone position for another round of worship. Again, they alternate exposure of the front and back and as the Sol moves across the sky, they will pause briefly every few hours to reorient the blanket to remain in line with the sun's rays. The ritual ends when the sun reaches an angle of about forty-five degrees. The participants gather up their blankets and return to their cars with little formality beyond redressing.

For a simple ritual, the participants make use of a confusing array of objects. The blanket is the largest of these and is used to keep the other objects and the people's bodies from touching the ground surface. There seems to be a strong taboo in that regard. Another potential function of the blanket may be the demarcation of space. It tells others where the limits of the ritual area are for each group. Occasionally, individuals known to the participants will pass by. Generally they will stand at the edge of the blanket for the duration of the conversation unless invited to take a seat. This is usually done by one of the participants moving away from the visitor and making a space. It is interesting to note that regardless of the number of people occupying the blanket, they do not touch. They remain separated by a few inches at all times.

In addition to the blanket, there are the clothes that the participants wear to and from the ritual site. These consist of shorts, wrap around skirts and/or baggy sweat shirts. Extra towels are also carried to the site along with boxes or bags of what appears to be food. The most mystifying objects are bottles or tubes of various liquids. Informants stated that some were to improve the color of the skin while others were to prevent any changes to the skin. These apparent opposites were often used by the same

Continued (See Ritual page 8)

Third First Annual Graduate Students' Conference

March 12 — 14, 1992

University of Alberta
Edmonton

Once again, Red Deer College students have been invited to attend the annual students' conference. This year it will be in the Tory Breeze West - 2. It starts at 9:00 a.m. and runs to 4:30 p.m. They have scheduled an impressive array of guest speakers but that is not the reason you should attend. It is an opportunity to hear papers given by fellow anthropology students. Better yet, it is an opportunity for you to give a paper to a group of interested and supportive peers. Titles and abstracts need to be sent to Brenda Campbell, Tory 13-15, Department of Anthropology, University of Alberta, Edmonton by February 21, 1992.

See your anthropology instructor for more details.

THE BEGGARS OF MEXICO

"Hey buddy, can you spare a dime?"

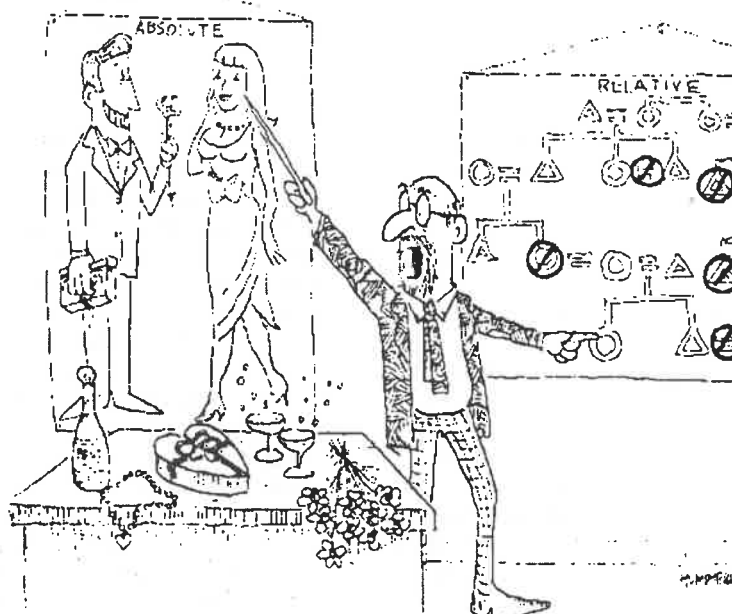
"Man, got any spare change?"

In North American cities, people are accosted by those words or some similar phrases on a regular basis. Typically, the voices that mouth the words are male although teenage voices of both sexes occasionally join the chorus. Most people are more familiar with panhandlers than they would like to admit. They try to ignore them, to not think about them, perhaps because deep down, they realize there is very little that separates the employed middle class individual from the bum.

What does separate these two groups? Individuals willing to discuss the situation offer remarkably congruent responses. It all comes down to 'luck'. They are lucky enough to have jobs, regular incomes, unlike the beggars on the street who are 'down on their luck'. Either alcoholism, recession, debilitating injury, dysfunctional family life, poor education, or just plain bad luck has pushed the luckless souls into a hand-to-mouth existence as a beggar. In other words, no one sets out to become a beggar or a panhandler. Instead, circumstances force the individuals into a last resort situation. Life has reduced them to the bottom of the economic chain.

Every year hundreds of thousands of affluent North Americans travel south to vacation away from the winter cold. A significant portion of those tourists end up in Mexico where they run head-on into the beggars of that country. Unconsciously, they measure these panhandlers by the same standards they use for their northern counterparts. They do not realize that the beggars of Mexico are quite different. They do not see themselves as being at the bottom of the economic ladder nor do they consider themselves down on their luck. They are entrepreneurs - industrious, hard working, and productive.

North Americans have difficulty dealing with that concept. The News at home informs them that Mexico has a huge unemployment rate. They know intuitively that there is a large proportion of urban poor - predominantly native - that is out of work. These people that they



ARCHAEOLOGISTS DISCOVER THE DIFFERENCE BETWEEN ABSOLUTE AND RELATIVE DATING TECHNIQUES

Great Moments in Anthropology

(reprinted from Anthro Notes Vol. 13 No. 3)

run into on the streets of Mexico City, Guadalajara, or one of many seaside resort towns are clearly nonproductive individuals who have to beg for money in order to provide food for themselves and their families. The tourists then are preconditioned to perceive these people as down on their luck and in need of a handout.

The Mexican economy is still heavily reliant on individual industry and as a result, large numbers of its citizens earn a living from some form of cottage industry. Many make handcrafted goods for sale to stores specializing in souvenirs. Some sell their handicrafts on street corners or from stalls in the mercados (public markets). Others operate food concessions or sell food in mercados or on the streets. Some itinerant vendors sell commercial goods (balloons, hats, soap, gum, or newspapers, for example). Still others entertain people as they pass by or offer some other service (for example car windshield cleaning) for a few pesos. A large number of people beg for a living. There are no estimates available for the annual incomes of beggars in Guadalajara but some informants have suggested that the average figure would approach or equal that of a lower-level civil servant in the Mexican government. It is not possible however to verify this information.

In Guadalajara, most of the beggars are women of native or mestizo extraction. Often, they beg with children at their feet. Sometimes, children are sent out to beg on their own. Rarely are men or adolescent boys seen begging (they tend to be engaged in other forms or enterprise). The beggars take advantage of their sex and/or age to convince the passerby to contribute.

The beggars are territorial and have their spots staked out. A woman will occupy the same location for years providing it is a profitable spot and there are no senior beggars to prevent her from moving to the prime location. Only when a lucrative spot is vacated do the beggars alter their places of business. Some spots, according to informants, are handed down from mother to daughter and have been so inherited for several generations. The older women and/or the established beggar families occupy the best spots - street corners close to prime tourist facilities such as hotels and popular



attractions (shopping or beach facilities and museums). Lesser beggars have sidewalks away from the corners. The lowest on the scale - usually the children - do not have a fixed location but move up and down the streets drumming up business. There appears to be a set hierarchy among beggars. Beggar families practice their craft skillfully and teach their children all of their secrets so that they too will be successful in the family business.

One could argue that the beggars of Mexico almost have a uniform that marks them as such. The women dress in long floor length skirts of a coarse material. Their blouses are baggy and usually patterned although the patterns are almost always faded beyond recognition. The only other article of clothing is a shawl of a material similar to that of their skirts. They are bare-footed. When seated and actively begging, feet, hands and face are all that is visible under the mass of cloth. Children dress similarly. The girls are clothed identically to the older women although often they are without a shawl. Young boys wear baggy pants and T-shirts. The latter is always dirty and ripped. Older women are generally clean looking but children are invariably dirty. Whether this is a function of their situation or a ploy to increase income remains undetermined.

In order to maximize income, the beggars know that they must look as downtrodden and pitiful as they can. Women cultivate expressions of defeat or present vacant demeanors. They slouch or curl up into a rough fetal position at their chosen location. There they remain and frequently will not even acknowledge a passer-by's contribution. To do so would run counter to their working image. If they have children, they will place them on the street beside themselves or lay them in their laps. The shawl covers the child so that only feet are visible. When

they are old enough to walk, they are shown how to beg and left to patrol the sidewalk a short distance from their mothers returning only to give the money to the woman or to rest. When they rest, they serve as reminders to her targets of the many mouths she has to feed.

A number of times beggar women were observed when there were no potential customers nearby. Their business expressions gave way to animated faces. They talked to neighboring beggars or played with their children who also had undergone a transformation. In one instance, the mother hurriedly gathered her lively children into a huddled mass of anguished and desperate humanity seconds before a tourist couple rounded the corner. She received a few hundred pesos from them. She watched the tourists stroll out of sight before giving her son the money to go next door to buy ice cream treats for all three children. Before he could return, more foreigners came by. He remained in the doorway of the shop and did not deliver the treats until the wave of people was over.

The use of children as pawns in the begging business is nothing new and it is beyond the government's control. Indeed, the government does not seem interested in involving itself in regulating it at all. However, in the late 1950's, an episode began that eventually forced the government to act. According to several Mexican sources, the beggars reasoned that children were effective at increasing begging income and children with obvious visible physical deformities or imperfections were gold mines. Enterprising entrepreneurs took the next, to them, logical step. A number of children were intentionally mutilated. Some had their limbs strapped tight or feet bound so that they would grow deformed. Others had parts of their bodies, usually hands or feet, amputated. These mutilations artificially created the high paying infirmities and, within a few short years, many newly crippled children appeared on the streets begging for money. The government, in response to pressure from the public and from the tourist industry, reacted. The mutilated children were rounded up and placed in orphanages - made wards of the state. They were effectively removed from the public eye.

*Continued (See **Beggars** page 8)*

Ritual (Continued from page 5)

individual although they were used on different parts of the body. Further study will be required before a complete understanding of this aspect of the ritual can be acquired.

Addendum: Research has shown that the Sol emits ultraviolet radiation much of which is absorbed by the atmosphere. Some penetrates to the surface however and the reddening of the skin of some participants is the result of exposure to that radiation. Others, those whose skin color appears to change (usually darkening to a brown or tan color) have chemical production sites under their skin that manufacture a dark brown pigment that protects the participants from the u-v radiation. After the rituals, there is much comparing of skin colors. Those who have reddened vow to return to the ritual site as soon as the redness fades and the wounds heal to try again. Those who have browned and so were saved from the suffering of the redness appear mightily pleased and boast openly. They seem quite proud that Sol has favored them. They too promise to return to the ritual site to thank Sol and to attempt to further deepen the color of their skins.

Beggars (Continued from page 7)

A law was passed making it illegal to mutilate a child for financial gain but it stopped short of preventing normal healthy children from begging.

In sum, the beggars of Mexico are significantly different from their counterparts in North American cities. They are entrepreneurs who do not see themselves in a negative light. They are proud of their successes and more than proud to know that their children will carry on the family business. They are part of a fraternity - the business community oriented towards the street. Beggars, vendors, and entertainers all occupy selected niches in the street life which is in turn very much of the Mexican culture. To some extent, it is a product of the tourist trade and is therefore tied to it. As long as there are tourists, there will be beggars. If Tourism is a growing industry in Mexico then so too will the street business of which begging is a part.

Mexican (Continued from Page 2)

developed in Mesoamerica and diffused northward but I could find no definitive evidence for such a hypothesis at this time. However, the technique referred to as slipping - coating the pot with a thin slip of watery clay to give it a uniform color - is one shared by Mesoamerican and the southwest as is the polishing/burnishing to produce a high sheen. Both areas use geometric patterns to decorate their vessels but, as noted above, it would be premature to indicate a connection.

Religion — There are a number of profound similarities between the religion of the maya and the religion of the Pueblo peoples. A description of them would fill many pages. Here I will mention only the highlights. Both religions emphasize a sacrifice of personal freedom and individuality in favor of the common good and both act as social regulators to keep the itinerant in line. Gods, in the form of part human part animal creatures, exist to punish those who step out of line. For example, both religions have an ogre who eats little

children who are bad (This may be one of the source of the boogie-man of modern days). The pantheon of Gods is again similar as is their representations in art. In both, there are a large number of specialist gods whose powers are limited to one or two small aspects of daily life. Each house in Central America and each house in the southwest contained a small shrine and there existed in both a large number of private and public prayer/ritual times. Scarcely a single day could have gone by without some reference to the gods. The ceremonies occur at about the same time for each culture and their contents are quite similar. The Day of the Dead, the Corn Harvest, and the Planting Ceremonies are common to both and the wedding and burial ceremonies also share many common traits.

Summary — It is unlikely that the contact between these two regions was continuous. Instead, evidence suggests that there was greater opportunity for contact during three or four critical times in the past. This is an avenue worthy of extensive research.

Field Notes

by David Kilby



ANASAZI ARMY KNIFE