From The Outset

Once again, prompted by popular demand and a few subtle threats, the time has come for us to put pen to paper, or more accurately fingers to keyboard, and bring forth a new edition of the department newsletter.

This year we chose holism as our editorial focus. The idea developed partly from a comment made by Dr. Frayer in the History of Anthropology class. While discussing roles in anthropology, he stated, “You are an anthropologist first and in a subdiscipline second.” As the editors, we felt this was an important topic to discuss.

While developing the idea for the editorials, we talked more about our own thoughts on holism. We realized that each of us had slightly different ideas about the meaning of holism. We all did agree, however, that the sense of cooperation and sharing implied by the term is important in the field of anthropology. It is from this process of sharing ideas and knowledge that we gain a better understanding of the world around us.

In an attempt to gain a better understanding of holism we went to our colleagues and asked them to share their ideas. Two graduate students responded to our request and a professor commented on their statements. Although you may not agree with the opinions expressed in this newsletter on the role of holism in anthropology, it is important to remember that disagreements can be an important source of new ideas.

We hope you enjoy this issue and that it prompts some thinking, discussion, and even argument. We had hoped to put out more than one newsletter this year, but because of repeated difficulties in collecting the needed information, time has slipped away. For all those who took pity on us, or were just annoyed by our constant begging for scraps, we thank you. Although not all of the news is current, we’re sure you have not yet heard all of your colleagues’ stories. As always, we welcome comments or suggestions that may aid those who follow in our footsteps.
In The News

The June 1990 issue of the Kansas Alumni Magazine featured two articles about KU anthropologists. Dr. Michael Crawford’s research in Siberia was the focus of one article. It discussed Crawford’s research agreement with the Soviet Academy of Sciences and some of his past and future research plans.

Dr. Allan Hanson’s studies on testing were the focus of a feature article by Bill Woodard. It included a discussion of Dr. Hanson’s analyses of testing in American culture and some of his captivating anecdotal information.

Dr. Don Stull’s research in Garden City, Kansas was featured in the October issue of the Kansas Alumni Magazine. He was the principal investigator with a team researching the relationships between recent immigrants from developing countries and earlier residents.

Dr. Akira Yamamoto’s support of and research on American Indian languages was recognized in the January 8, 1991 New York Times. The article’s focus was on principal Lucille Watahomigie’s efforts to preserve Hualapai language.

In an article in Discover, August 1990, which related information on the current anthropological debate between regional continuity and replacement, Dr. Dave Frayer explained some of the fossil evidence from Western Europe. The evidence demonstrates that fossils found outside Africa that are older than the genetic mother of humankind (Eve) have features that link them to populations living in the same region today.

The results of a semester of planning by the Museum Public Education class were featured in the Lawrence Journal World (Nov. 19, 1990). Wendy Bayles and Amy Terstiep designed a booth to educate visitors on the annual Family Day for KU’s Natural History Museum. The theme of Museum Day was "It’s About Time."

Watch for these Special Events Sponsored by the Department of Anthropology!!

Speakers:

April 3, 1991: Elizabeth Brumfiel from Albion College. "Xico and its Neighbors: Archaeology in the Aztec Hinterland"

April 12, 1991: Mark Flinn from University of Missouri, Columbia. "Hormones and childhood Stress in a Dominican Village"

April 19, 1991: Fred Smith from Northern Illinois University will be speaking about Eve and Neandertals.


Presentations by candidates for the new sociocultural anthropology position will be posted. You won’t want to miss these lectures!

Brown Bags:

Watch for posters announcing that weeks exciting speaker. Wednesdays at noon. Upcoming speakers include:

March 27, 1991: Mary Catherine Keslar KU graduate student. "... and Other Ramblings of a Graduate Student."


April 10, 1991: Pia Bennike from the Panum Institute in Copenhagen, Denmark.

Working Papers in Anthropology:

Watch for the return of Working Papers in the first weeks of May. Orders will be taken soon.
Museum News

New Exhibit On Ancient Xico
by John Hoopes

...Imagine yourself in ancient Mexico, rising before
dawn on an island in the middle of shimmering Lake
Chalco. In the dark, you prepare a wood fire and dip
water to begin making cornmeal dough for tortillas.
Above you, a breeze rustles the coarse thatch roof. The
smallest baby whimpers, and you bundle her against
your chest in a cotton blanket. A large turkey flaps its
wings in the yard as you toss it a handful of maize. As
you move about in the dark, you draw coarse fibers onto
a spindle that dangles at your side. The sun won't be up
for a couple of hours, but already you think of everything
the new day will require.

The Anthropology Museum's temporary exhibit,
"Ancient Xico: In the Shadow of Teotihuacan," will take
visitors back in time to ancient Mexico. The focus of the
exhibit will be the everyday life of Xico (said "Hee-ko"),
an ancient and little-known village on an island in the
crater of an extinct volcano near Mexico City. Xico was
first occupied over 2500 years ago, before the rise of large
urban centers. It remained small as Teotihuacan, the first
city of the New World, grew to over 150,000 people. It
was not until the decline of this great city around A.D.
750 that people began to move back to other parts of the
valley. Xico became a center for agricultural produce,
supplying the Toltecs with maize and other products as
tribute. Surrounded by floating gardens, Xico remained
part of the "breadbasket" of the Valley of Mexico until
Cortes and his conquistadores devastated the succeeding
Aztec empire in the early 16th century.

Rather than focusing on a big and spectacular site,
this exhibit will emphasize the daily life of a small village.
Displays will highlight the manufacture of textiles and
clothing, obsidian tools and projectile points, stone
sculpture, pottery vessels, and figurines representing
household gods and goddesses. Although some of the
crafts represented in the exhibit were made by men, the
majority of household activities were probably the
domain of women and children. Visitors will be invited
to imagine how simple materials like stones, bones, and
clay were transformed into kitchen utensils, sewing
needles, spindle whorls, and jewelry. They will also get a
glimpse of the central Mexican world view, in which
religion touched upon even the most mundane activities
and gave meaning to every task.

Public education projects in association with the
exhibit will pass on some of the crafts and skills of the
ancient Mexicans, providing a taste of how families lived
in the shadow of an ancient civilization.

Artifacts in the exhibit are on loan to the Museum
from the private collection of Dr. Allen Heflin of Kansas
City, Missouri. Dr. Heflin served as a veterinarian for the
U.S. Department of Agriculture in Mexico. The artifacts
were collected during his service and, until now, have not
been publicly displayed.

Reprinted with the permission of Dr. John Hoopes from the
Museum Newsletter, fall 1990, No. 20.

Reflections on a Projectile Point
by Celia Daniels

A graduate student was giving a presentation to a
group of children. One child pointed to an artifact.
"How much is that worth?" The graduate student was
taken aback, hesitated, and finally replied, "I don't know.
Not much I suppose."

The artifact was a broken projectile point. And in
monetary terms she was probably correct. But to me, that
broken point, and all the other artifacts I use in education
are worth a great deal. When students ask me "how
much" an artifact is worth, I tell them the artifact is very
valuable because of the information it has and what we
can learn from it. I think one of my goals as an educator
is to always reinforce the idea that museums preserve
precious and important things. I guess I see this as a
subtle way of building a museum ethic among our future
public and funding sources.

In the permanent exhibition, we display a piece of
hammered copper used by the Northwest Coast Indians
as a form of currency. Their copper does one nice thing
our money doesn't do; every time you give it away it's
value increases. The artifacts in our collections are like
this copper to me. Every time I share them with visitors,
their value increases. When I see students faces go from
puzzlement to pleasure as they recognize an Eskimo
drum, when I hear the oohs and aahs as I unveil a
spectacular African mask, when I watch them stroke a
groundstone axe as they try to imagine the prehistoric
people that used it, then I know the value of our artifacts.
They are truly priceless.

Reprinted with the permission of Celia Daniels, Public
Education Coordinator, from the Museum Newsletter, winter

For Unique Gifts from Around the World Visit
the Museum Gift Shop

March 1991
I'm back in the States again after a summer in the tropics. Dr. John Hoopes invited Nason Kloppenborg, Brad Adams and I to get a taste of "real archaeology" in Costa Rica. In 1985 KU and the University of Costa Rica were given significant portions of Golfito by the United Fruit Company. Golfito is a small port city on the Pacific southern coast of Costa Rica. It was created by United Fruit in the late 1930's and was their principle port for shipping bananas from that region until their demise in the early 1980's. KU had actually done very little with the facilities they had been given in Golfito, but John thought they would serve as a good base of operations to study human ecology and adaptation to tropical rain forests. So we went down with the intention of performing an archaeological reconnaissance of the area around Golfito, specifically to find early ceramic or preceramic sites.

Our summer turned into an Indiana Jones-type adventure. Unfortunately Indy never actually faced the real dangers of the field. Oh sure, we heard lots of snake stories and even saw a few mildly poisonous ones, i.e. "if he chewed on your arm awhile it might swell up some." However, the snakes were few and far between. Towards the end of the season John was complaining that he hadn't seen any snakes. A few moments later he demonstrated why he was missing all the snakes as he walked right over a brightly colored orange and tan 5 footer. It wasn't until my last day in the field that I saw a tarantula, a very large one I might add.

We also had plenty of bats to deal with, e.g. in theaters and large wooden replicas which had to be transported. The best bat story occurred on one dreadful day when we were hacking our way through thick vegetation. Beto, our local assistant, leaned over to crawl under some thick vegetation which covered our ill-chosen path. As he lowered himself, he turned to me and warned that this was the sort of place where we might find vampire bats. As he said this a bat flew by his head, past my ear and right into Nason's face.

No, Indy never faced the real dangers of the field. There are transportation woes; rough airplane landings, stop overs in peaceful democracies like El Salvador, taxi rides, bus rides, lost luggage and traffic jams caused by World Cup victory celebrations. We tried to take relaxing vacations to Costa Rica's famous beaches but had to contend with rip tides, shark warnings, sunburns, mosquitoes and large waves while in small boats. Really scary for tornado experienced midwesterners were the constant earthquakes in the capital, San Jose.

During our first week in Golfito we had to contend with friendly drunken Ticos (Costa Ricans), noisy sleeping accommodations and the difficulty of finding transportation. We found that in Golfito we were always wet. It may have been the rainy season, but only occasionally did we get wet from the rain. We were usually soaked from sweat, sea or stream water. Many things began to get moldy. We had humidity problems with film. Mold ate holes in my rain poncho, and until the cleaning lady stole and washed it, my hat was a fertile area for the growth of interesting life forms.

We were a little worried about the bugs, but they weren't always that bad. Occasionally, there were
biting bugs, but the worst bug experience was on a day when we visited a small island and were trying to map it. We were attacked by swarms of small non-biting flies. They buzzed relentlessly in our ears, every time we opened our mouths, hordes would fly in and we'd choke on the gray sticky mass. The worst part was when we inhaled. Sometimes one would get pulled into the nose. It would then get caught in nostril hair and just sort of buzz around in there. That has got to be one of the most sadistic tortures ever devised.

Once in Golfito transportation was still a problem. It took John quite awhile to find a truck we could rent. He eventually found a very small truck. This truck made river crossings, hill climbing, and usually starting it, an adventure. We also learned that riding in the back of a truck is illegal in Costa Rica (there is a fine of 700 colones). We had a little better luck with boats. Although the walk carrying the motor to the boat each day was an adventurous one. One boat we used was very leaky, but much more hazardous were the tides.

We also found that plants could be dangerous. The most important rule I learned about plants was: never try cutting down an acacia tree while fellow crew members are standing under it. The only result of such an endeavor is a lot of mad, biting ants all over the unfortunate colleagues. In addition to biting insects, some plants have juice that causes irritation and burns, others have all sorts of nasty thorns and spines. There was plenty of this really nasty grass that caused numerous painful paper cuts, and even standing under a coconut tree could be life threatening.

Late in the season we went to a national park call Corcovado. There we learned that monkeys could be dangerous. They like to yell and scream to try and scare people away. When this doesn’t work they throw leaves, branches, or just try and pee on the intruder. We also found that monkeys aren’t perfect and sometimes they fall out of the trees, all the way to the ground. In the park we also ran into some peccaries (wild pigs). Although we were surrounded and frequently charged and threatened during our endlessly brief encounter, we maintained our dignity and reputation—we did not climb trees or run away. We bravely held our ground, and even got a couple of blurry pictures of the smallest pig.

Coming home was pretty mild. The taxi ride was early in the morning so near misses were rare. The lines were long but we were there early. The planes actually landed quite nicely and El Salvador was quiet. Houston was different. John had soil and carbon samples confiscated at customs. Nason got lost in the airport. John barely made it onto the plane to KC. A total of 1 of our 7 checked bags made it to KC on the same plane as we did. Let’s face it Indy never said it would be like this.

So you see I did some “real” archaeology this summer. In more practical terms it was successful because we found some very interesting sites, we stayed within the budget, and we’re still talking to one another. Not to mention that I loved Costa Rica and had a great time with some wonderful people. We can hardly wait for next year’s adventure.
question:

Adventures in Wonderland
by Michael Bamshad & Anthony Comuzle

This time it vanished quite slowly, beginning with the end of the tail, and ending with the grin, which remained some time after the rest of it had gone.

Lewis Carroll, Alice’s Adventures in Wonderland

Is it possible for an anthropologist to remain holistic while specializing in a particular area? Our visceral response to this is who cares? From the undergraduate to faculty level, “holistic” rhetoric is pervasive within Anthropology ad nauseam. Why? Because many anthropologists continue to believe at least two myths: 1) a real dichotomy exists between “holistic” and “reductionist” Anthropology and, therefore, the above question remains to be asked, much less solved; and 2) that “holism” is a unique character that distinguishes their agenda from other academic pursuits.

The perception that “holism” is a rigorous methodological component of the structure of Anthropologic thought is an illusion, owing predominately to a lack of conceptual support and operational definition. A survey of two dictionaries of Anthropology failed to detect a definition of “holism.” We did find this term in the glossary of an introductory text of Anthropology (Williams 1990), yet it enumerated only the cultural variables that influence a populational analysis. So what does “holism” mean? Obviously, both biologic and social variables certainly influence the various levels of a population structure and the relationships between them. Therefore, the definition offered by Williams (1990) is not really “holistic.” If what is meant by the concept of “holism” is the analysis of all the component parts of a system so as to maximize the information content of the data, then Anthropology is not unique. This is a fundamental axiom of science, especially those fields whose data are collected a posteriori (i.e., Brooks and Wiley 1988; Sober 1984a).

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Can an anthropologist remain holistic while, at the same time, being specialized in a given subfield?

Kill Your Idols
by Richard King

The two views presented on holism, although coming from seemingly very different perspectives of biological anthropology and interpretive anthropology, both agree that holism in anthropology is a mindless preoccupation. The first says that it’s redundant to ask what holism is in anthropology, because science is by nature concerned with bringing together all relevant dimensions of an issue. The other, if I understand its post-modernisms, also says that because holism is the paternalistic rhetoric of the discipline, we should “kill it” like Oedipus killed his father, and start over with new perspectives. “Holism” is apparently “out,” while focused specialization, whether in the laboratory or the poet’s interpretation, is “in.”

Two Sides of a Coin
by Dr. John Janzen

Has the ethos of anthropology moved so far from its foundations that specialisms are all that drive our interests?

Has the ethos of anthropology moved so far from its foundations that specialisms are all that drive our interests? I find it curious and alarming that both writers, while negating holism, also negate anthropology, in that they do not seem compelled to say what indeed is the overarching mission or trademark of the discipline, if it is not something like holism.

“Holism,” as a tag word, not a sacred jargonic cow, is defined simply as “a theory that the determining factors, especially in living nature, are irreducible wholes;” it “emphasizes the organic or functional relation between parts and wholes (rather than atomistic detail).” For anthropology, this is more than trifling, because unlike other academic disciplines except perhaps philosophy, it claims its

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Dave Frayer shares these escapades from his summer in Europe...In the past months I have been working on a couple of manuscripts dealing with topics in the Upper Paleolithic and Mesolithic, in particular evidence for violence in the Mesolithic site of Ofnet and another on the etiology of interproximal (between the) teeth grooves. I have a paper accepted on this in AJPA, providing I can get time to make the minor revisions. During the latter part of August, I visited Czechoslovakia and Austria again to photograph and take some final notes on some skeletal material for a monograph which is hopefully soon to be finished. Also, during this time I attended three scientific meetings: the European Anthropological Association meetings in Warsaw, a special symposium on paleopathology in Warsaw, and the Third Symposium on Upper Paleolithic, Mesolithic and Neolithic Populations of Europe and the Mediterranean Basin in Budapest. Separate papers were presented in the latter two meetings, one on a pathological case from the Italian late Upper Paleolithic (a paper on this will appear in AJPA) and a second one on Ofnet.

Besides meeting old friends and making new ones at these conferences, the trip was exciting since this was the first time I have been in Poland. Making the trip more interesting was the fact that I had a car for the whole time. What was interesting about the car was driving in Poland which has no good roads (at least none that I found) and during my visit, there was an anticipated gas price increase, so extremely long queues stood at each gas station. For those of you never experiencing 1/2 mile gas lines, I can tell you it produces a sinking feeling as you go by one, checking your gas meter and calculating how much further you can go before you have to take your place in line. While driving, I think I spent as much time watching my gas meter as the speedometer. Getting gas for the car was made more difficult by the fact that my car needed lead-free which was not widely available in Poland. Due to its rarity, the car did not always get its prescribed lead free, but it still seemed to run ok.

Then, there was the long, return trip from Warsaw to Budapest. Because of time limits it had to be done in about 15 hours. I left Warsaw at 8 p.m. one night, directly following the closing of the symposium, and besides worrying about finding gas of any kind along the way, the windshield wipers in my car stopped working and, of course, it began to rain. For several hundred kilometers, I spent the time driving with one hand out the window, manually working the wipers. It was a cold rain. Running low on gas near Wroclaw at 2 a.m., I finally gave up finding an open station on my own, and hailed a cab driver, who took me to a station. No lead free, of course, only regular, but I would have used diesel fuel given my desperation. I didn’t even ask the attendant if they could fix the wipers, mainly since it had stopped raining and they couldn’t have fixed it anyway. Finally, an hour later I crossed the border into Czechoslovakia.

Somehow I had misplaced my Czech road map, so I decided to simply follow the signs to Brno. Though I have driven a lot in Europe, I assumed a map was not that essential. If you ever are in the same situation, return to the border and buy a road map. In my attempt to get to Svítavy (and Brno) I would start out ok on a good road following the signs to Svítavy, but the road would narrow, come to a fork without directional signs, and without exception eventually end in an apple orchard. Being logical, I would turn around and take the other direction at the fork, but, inevitably, this would also end in an orchard or hit another fork without signs. I suspect none of you remember what you were doing in the late evening of September 1st, but I was driving around Moravia, completely lost for two hours, using up my precious gas. I cannot even remember how I found my way out of the maze, but it did not include stopping and asking the hundreds of people strolling the countryside. I was amazed to see so many people out at 2-4 a.m. but not surprised that they could provide no help, since I would get only so far following what I thought I understood in Czech or German until I hit one of those unlabeled road forks. I did, however, see a lot of Moravia, at least what is visible in the dark. I can tell you there are lots of trees, narrow roads, and apple orchards. I am certain there is some parable about life here, but the only one I can think of is don’t enter Czechoslovakia without a road map. I also do not
think I was ever so happy to see Brno, once I got there. From there, Budapest was a snap. Maybe all this prepared me for coming back to the university and being the chairman for another year, but I doubt it.

Michael Crawford has been appointed to a three year term on the Advisory Board for Soviet Studies of the Council for International Exchange (CIES). This Board oversees the Fulbright exchange program with the Soviet Union and is presently developing a new 5 year agreement for research in the Soviet Union. He also participated in a panel discussion titled "Scholarly Exchanges: The Glasnost Experience" during the Central Slavic Conference in Lawrence in November.

He writes...I recently received a grant from the Indo-US Subcommission on Education and Culture for research in India. I will be visiting India during December/January 1990-91, developing a research program sponsored by the Indian Statistical Institute In Calcutta.

A two year National Science Foundation grant will take Dr. Crawford back to the field for a study titled the "Biological Diversity and Ecology in the Evenks of Siberia." Crawford informs us that...This project is scheduled to begin in January, 1991 and will include two field studies. This is a joint US-Soviet-Canadian project (the first!) on living Siberian populations, under the sponsorship of the Man and the Biosphere Program (MAB).

Dr. Crawford states...I continue to edit the journal Human Biology. At this point, the journal has been back on schedule for several months. The shift from general human biology to a greater focus on human population biology, genetics and demography, appears to have been successful judging from the number and the quality of recent manuscript submissions to the journal.

Michelle Dunlap spent her summer working on her thesis, which she hopes to have completed by May. A paper she wrote, "Steed-Kisker at the Young Site," was presented at the 48th Plains Conference.

John Janzen shares these thoughts on this past summer's visits from international scientists....We are still learning how to make our academic ideas work for us in this new era of declining state funds. Others are responding to their society's needs and making a living at it. I spent the summer entertaining several overseas visitors whom I will call "research entrepreneurs:" Dr. Valerie Friese (an ethnologist) and Sergei Tseliuko (an economist) came from the Soviet Union, during the month of July; Batang Mpesa (a pharmacist) came from Zaire, in late August.

Friesen is president of a new-style research cooperative in Tula, USSR, called Ekokultura, which brings together 35 or so fulltime scientists with many part-time workers, and an agricultural community, to perform contract research and to grow food—knowledge and commodities that are in short supply in the Soviet Union. Friesen, who is a Mennonite, comes from a three-generation tradition of teachers. He left teaching three years ago to found the cooperative. As the first part of an exchange, Friesen and Tseliuko wanted to visit Mennonite communities and institutions in North America to see how they function, how they are organized, how print and media are used, and how agriculture is done. He visited hospitals, schools, farms, factories, cooperatives, churches, and many individuals. In late July the two accompanied us to the Mennonite World Conference in Winnipeg where they met many Canadians and Americans. The Soviet's stay was sponsored for a month by various Mennonite groups, including the Mennonite Central Committee. In return, they will host two visitors from here—probably myself and Reinhold—next year for a month. We plan to visit, among other places, the Orenburg/Omsk Mennonite settlements in the Urals, where Friesen's family originates.

Batang Mpesa is a member of the Zairian parliament, and a pharmacist. He heads, with his family, a research laboratory in Luoni, Lower Zaire, named Manacil, that develops and manufactures drugs based on traditional Kongo medicinal plants, uses and knowledge. Most successful has been his medication for infantile diarrhea, the leading killer of

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Janzen cont...

children in tropical Africa. Batangu, whom I met in 1982, became inspired to do this line of work by The Quest for Therapy in Lower Zaire. He visited the U.S. specifically to bring plant samples to Les Mitscher, head of the department of medicinal chemistry and to establish a working relationship with us here.

In return, Stan Moore, a graduate student, will have the opportunity of conducting his Ph.D. research in a region of Lower Zaire, on a subject pertaining to Kongo medicinal plants and healing.

Felix Moos has become the Co-Director (he was previously Director from 1968-1976) of the Center for East Asian Studies. He is busy writing grant applications to insure the continued viability of the Center.

Steve Holen is presently the Project Director of a Bureau of Reclamation contract to test a 17,000 year old mammoth site at Medicine Creek Reservoir in Nebraska and a Clovis age site at Lovewell Reservoir in north-central Kansas. Steve has been awarded a short-term fellowship to study at the Smithsonian Institution this spring. He will be conducting research for his dissertation concerning Paleo-Indian lithic procurement. This summer Steve will begin work as a Research Archaeologist for the University of Nebraska.

In September, a book edited by Allan Hanson and Louise Hanson was released. The book, Art and Identity in Oceania, is published by the University of Hawaii Press. The Hanson’s edited the book and wrote an introduction and another paper in it, titled “The Eye of the Beholder: a Short History of the Study of Maori Art.”

Lynn Jenkins tells us...I spent most of my summer in the office with Stan, preparing for my research in Cleveland. You remember Stan, don’t you? He’s the Neanderthal working on his Ph.D. Anyway, I went to the Cleveland Museum of Natural History to get information for a paper that I’m going to present at the national physical anthropology meetings this spring. I did measurements on the skulls of gorillas and chimpanzees. They have a huge collection of bones—and you know how I go ga-ga over all kinds of bones! It was interesting to see the variation within species and between species. I was in Cleveland only for about two weeks and I lived in a dorm at Case Western (the same dorm Amy lived in when she got her M.A.). The Museum was great and I met some interesting people. And then I came back and spent more time in the office with Stan.

A native of Lawrence, Helen Krische-Dee is a first semester graduate student. She is currently researching the changing economic role of Native American women.

Oh my goodness! It’s already November!! I haven’t finished my thesis yet?...This was Risa Ueda’s first response to our request for Field Notes information. She added...Maybe I should not even let you know that I am working on it, so that there will be an excuse for me to hang around here next year.

Risa’s thesis is on food roles in cultural adjustment. Risa explains...Food is not only something to fill up your stomach, but also something to identify yourself. Have you been eating right?!

During the summer of 1990, the 11th American Indian Languages Development Institute was held for Indian teachers and those who teach Indian children. Akira Yamamoto was actively involved in this event. He reports...We had eight instructional staff and 130 participants. This year’s theme was literacy education—oral and written literature in classrooms. Participants produced ethnographic writings and new literature (poems and stories) in their native languages. Selected writings of the participants will be published soon. An example from Akira’s linguistics class is below.

A similar linguistic institute is planned for the Indian groups in Oklahoma and the surrounding areas. It is hoped that linguists, anthropologists and educators will be involved in the Institute for the summer of 1991.

Tewei

Tewei u te’eka
to toroko si ma’machio
u te’eka namuko
Ta uka ha’a ta yeu yeht’eko
vea untuchia tewei si machine
Neu not’te’e, in watame!

Blue

The sky is blue
but the sky becomes grey
when it is cloudy
like sadness in my heart
But when the sun comes out
it will be blue again
Come back, my love

Translated into Yaqui by Frances Delgado 1988
Nason Kloppenborg, who began studies here in the fall of 1989 tells us more about himself....My wife Diana, our daughter Erica, and I moved to Lawrence in the summer of '89 so that I could attend the University of Kansas. I am now a graduate student in anthropology, with my major emphasis in archaeology. We came to Kansas after I received my BA at the University of Iowa in May of 1989. I spent the summer after graduation doing data entry at a computer company on the graveyard shift. It was a very lousy summer.

This past summer was much more fulfilling for me. I spent the summer in Costa Rica aiding an archaeological survey around the Bay of Golfito. It was my first experience in a tropical environment, which I found challenging. I never realized the flora of a tropical rain forest could be so dense, or that the ants could bite so cruelly.

I hope to return to Costa Rica next summer to continue the survey of the region with Dr. Hoopes who initiated the research. I am sure Diana will look forward to another long summer spent alone in Kansas.

When I hear about the raging debate surrounding the concept of holism it reminds me of a very stubborn fifth grader...says Mary Catherine Keslar. She continues the tale....This young lady knew what was what, or so she thought. She had walked on most of the major battlefields of the revolution and civil war. Geography was well known to her, for she lived in more places than most for her short years. This made history and geography very important. Numbers and math were a great puzzle, though she recognized they were somewhat important. English (grammar and the horrors of horrors—spelling) were a pain and best forgotten. Literature, just for the sake of reading was ok, but not to answer questions about what you just read. Lastly, science had two parts: nature, which should be watched and studied as you could be something to learn there; and biology, which simply put, was how one got more plants and animals. This was her world. She had solved everything. What she did not know was not important to her, and she would, with great gusto, defend this position.

One day, during a ritualized form of torture called a spelling bee, she was asked to spell a word, define that word, and use it in a sentence. The word in question was PHYSICIST. She could not say this word for the ending "cist" and her tongue did not get along. After several attempts to say the word, she went on the offensive. Why did she have to know how to spell or even say this word? She did not know the definition, a person who did, physics, but she did not have the slightest idea what physics was. She would never have to deal with or know a physics. What a waste of time this all was! She wanted to learn, for example, the life cycle of a forest, the difference between a deer and an antelope, the date of discovery of the state of Wyoming—the essential things in life! Who cared about physics and physicists anyway?

Fifth grade teachers do not take well to free thinkers, and she was dismissed from the bee, a rather common event for her. This time, though, she thought she had defended her stand. She knew what was important, and the teacher was not going to change that fact.

During high school and college, that smug fifth grader was correct. She never knew anyone even remotely interested in the subject of physics, nor did she take a single physics course herself. Oh yes, her downfall did come: She went to graduate school. There she met a physicist—a theoretical physicist no less (they come in a variety of flavors). She fell in love with that physicist, and on August 30, 1991, she married him!

What is the point of this little story you may well ask? Don't be closed minded. Leave room for change and a new idea now and again. What you need not know today may be very important later. Holism offers different approaches to a problem which yield a wealth of data. Don't settle for a piece of the pie—go for it all!

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**Museum Calendar**

March 23-June 30, 1991 Museum exhibit "Ancient Xico: In the Shadow of Teotihuacan"

April 14, 1991 Museum Day at all three KU museums. "The Comforts of Home"

June 3-28, 1991 Summer Workshops for children.

In the fall watch for the Third Annual Lawrence Indian Arts Show from September 14-October 27, 1991

**Museum Hours:**
Monday-Saturday 9-5
Sunday 1-5

For more information on these events, look for the museum newsletter
More adventures from Costa Rica are related by John Hoopes...This past summer, with the generous assistance of the Heinz Charitable Trust and KU's General Research Fund, I was able to spend 10 weeks conducting an archaeological survey around Golfito, in southern Costa Rica. I was joined by two graduate students, Byron Loosie and Nason Kloppenburg, and an undergraduate, Brad Adams (a renegade from the KU “Grupo de Kansas” exchange program). We were based in the old headquarters of Chiquita Banana, living and working in facilities donated by Standard Brands to the University of Kansas and the University of Costa Rica for use as a research installation.

Golfito is located on the coast in the Golfo Dulce, a large bay on the Pacific side of Costa Rica. It is one of the wettest areas in the world, with about 4000-6000 mm (that’s almost 20 feet) of rain annually. However, despite the heat, humidity, exuberant vegetation, and daily threat of treading upon one of many species of poisonous snakes, we were able to identify over two dozen archaeological sites (not including many ridgetops with looter holes but no artifacts). Several of these are worth additional “in depth” exploration, and I hope to return to them in 1991. We still know very little about how prehistoric peoples of Central America adopted an agricultural way of life in wet rainforest environments, and sites in southern Costa Rica show great promise for helping us to address this question.

Most of the season was spent exploring the shoreline and the hills around Golfito by boat, on foot, and even by horseback. Because of the moisture and heavy vegetation, this meant a lot of hacking with machetes and tramping through the mud. Local informants were extremely helpful, and assisted us in locating three sites with stone spheres (similar to the one in the opening sequence of RAIDERS OF THE LOST ARK). The largest stone ball was over a meter in diameter (but not booby-trapped). These smooth spheres, pecked out of granite with stone tools, are still one of the great “mysteries” of southern Costa Rica. This is primarily because the vast majority are no longer in situ, owing to their enormous popularity as lawn ornaments, and because so few sites dating to the period of their manufacture have been investigated by archaeologists.

We also found several prehistoric cemeteries that probably contain a great deal of gold. That is, if it hasn’t been looted already. Illicit grave diggers are rampant in the Golfito region, and innumerable sites have been destroyed in the search for gold birds, frogs, hammered plates, and other artifacts. These date mostly to the period between AD 700 and the Spanish Conquest, and were frequently included as offerings in burials. Gold is still found in the rivers and streams around Golfito, and placer gold mining is one of the major economic activities of the Osa Peninsula, on the other side of the Golfo Dulce. The presence of gold makes archaeological survey in the area somewhat problematic. No one will believe that it’s not what you’re really looking for!

Our most exciting find of the season was (of course) an 8 m deep shell midden with superb preservation of 2500-year old garbage. Given the heat and humidity patterns, it’s hard to imagine a worse place for the preservation of prehistoric bone than southern Costa Rica. However, we found fish vertebrae and bird bones that looked as if they’d been picked clean yesterday. The matrix was a mix of both freshwater and saltwater shells. There were also human bones, suggesting someone’s unceremonious disposal in the garbage heap (there are Spanish chronicles that suggest cannibalism may have been practiced). The deposit was full of broken pottery, all of which was of a style dating to somewhere between 500 BC and AD 600—the local chronology is still far from perfect. Interestingly, it included a high percentage of fancy, decorated types. Furthermore, there was more charcoal than any midden I’ve ever seen. We collected samples for dates, and should have the results back from the lab in a month or two. Steve Bozarth, of the Geography Department, is analyzing soil samples from the site for the presence of pollen and phytoliths.

Altogether, we collected over 4000 ceramic and 140 stone artifacts. The ceramics included styles from at least two different phases of occupation. Pots ranged in size and type from small vessels (to hold cosmetics?) to huge urns (for brewing beer?). The lithic assemblage included both chipped stone, such as flakes and cores, and ground stone, such as tools and tools. Our surface collections gave us a good idea of the nature and variety of the artifactual assemblage. Although all of this material had to remain in Costa Rica, we were able to record a great deal of information about it before returning home. Rooms in the old Chiquita Banana administration building, which used to be the nerve center for Costa Rica’s banana industry, made an ideal field laboratory. We spent the last two weeks of the season there, sorting, counting, drawing, and
photographing the material which we had collected.

Needless to say, it was an exciting season. Golfito was especially beautiful for the "primary" (at least as of 500 years ago) rain forest that towers behind the town and extends along the eastern side of the Golfo Dulce. We were able to do some survey in Corcovado National Park, a major biological reserve that is still teeming with monkeys (Ateles, Alouatta, Cebus, and Saimiri), toucans, tapirs, anteaters, agoutis, coatis, jaguars, and the New World's largest bats (not to mention about 35,000 species of insects). The high points of our visit included an attack by a herd of collared peccaries (while we were doing a surface collection, no less) and an encounter with a flock of over fifty scarlet macaws. The area within the park boundaries was undoubtedly occupied in prehistoric times, and will be a spectacular place to survey someday. The ground cover beneath the rain forest canopy is not as bad as one might think, especially in areas where large herds of peccaries root and browse. In fact, we even found some pots eroding from the edge of a mud "wallow" near a major peccary trail.

It's fair to say I went down to Golfito anticipating all kinds of difficulties—rain, vegetation, transportation and vehicle problems, surly campesinos, and even hostile huaqueros (pathfinders). Fortunately, none of these turned out to be insurmountable. It rained frequently, but almost always at night. It was hot and humid, but the breezes and cloud cover of the rainy season were for the most part easier to bear than the intense sun of the dry season. Because of the terrain and the vegetation, it was a physically demanding season. However, the facilities, friendly Golfitenos, and excitement of finding archaeological remains helped to make our stay relatively pleasant and very productive. Enough so that we're looking forward to going back!

In San Jose, Costa Rica last June, Barbara Tsatsoulis presented a paper at the Latin American Indian Literatures Association Symposium. She also used her time there to arrange for her dissertation research with the U.S. Peace Corps in Costa Rica. Last semester Barbara interviewed 18 volunteers of the Peace Corps in Costa Rica before they began their training last November. She recently joined them in Costa Rica where she will visit them until July 1991, interviewing and testing them on their ethnic self-ascertainment and integration into Costa Rican ethnicity. This project will continue with another visit in February 1991 and conclude when the volunteers return home in the Spring of 1993.

Kathleen Fuller updates us on her life... Last year at this time I never would have expected that I would spend the past summer in Europe working on Upper Paleolithic digs.

During July, I was at Grubgraben in Austria where we uncovered a tremendous amount of bone (mostly reindeer) and a large collection of flint.

The first three weeks of August I was in Poland working at a site about 25 km from Krakow. There we uncovered a "ton" of rock (it was a flint quarry), but not much in the way of human manufactures.

I did some site-seeing in Paris, Vienna, and Krakow, but I particularly adored the dramatic scenery of the Polish National Park with its Mousterian grottos and the Carpathian Mountains. Because I am part Polish, I would love to return to Poland to work sometime.

I left Krakow at 7 a.m. on August 18th and arrived home in Lawrence after 8 p.m. on August 21st. I was beginning to wonder if I would ever make it home. Europe was quite an experience.

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FIELD NOTES

Joining the department last July as an adjunct professor for a period of one year is William Lyon who shares this information about his work... Most of you will probably never see me, but I thought that I would at least let you know that I'm around now and then. Some of the older faculty may remember me, as I graduated from the department in 1970. I am conducting a rather bold, full-time research project named the EONAS Project, where EONAS stands for Efficacy of Native American Shamanism. Simply put, this research project is designed to test the purported abilities of various Native American shamans under controlled conditions. One might wonder why such a project has never been conducted before, at least to my knowledge, in the history of American anthropology. The reason for this is probably the simple fact that most anthropologists do not believe that shamans can do what might be called unbelievable things, but my own field experience deems otherwise.

I have spent over a decade doing research with various shamans here in the U.S., most of them from the Lakotas in South Dakota on the Pine Ridge and Rosebud Sioux Reservations. In 1990, I published a book with Harper & Row Publishers, Inc., titled Black Elk: The Sacred Ways of a Lakota which details the life history of Wallace Black Elk, who has been a practicing shaman for the past sixty-four years. The first part of the book deals with his own personal history and the problems associated with being a shaman in contemporary Lakota society. The latter part of the book deals with the application of his sacred powers to individual situations. The book is entirely in the words of Black Elk himself, and whoever reads his accounts will certainly have difficulty in believing what he says. Unfortunately, many will merely dismiss it as the ramblings of a madman. It is for that reason that I have initiated, as a follow-up to this publication, the EONAS Project. In about a year I hope to be able to publish a second book that will simply state, via controlled research, that some shamans can do unbelievable things. Until that point is established, I fear that shamans and research on shamans will remain "on the outs" in anthropology.

I intend to look at three of the basic abilities claimed by shamans. The first is their ability to heal human sickness. This phase of the project will focus on those types of human ailments for which Western medicine currently has no cure. For example, I have a pending patient from Chicago who is nearly blind from cataracts and wishes to have them removed by means other than surgery, since surgery permanently damages the ability of the eyes to focus. I have a shaman who purports to have such a cure, so we will be testing these two up to perform such a healing ritual. Diseases, such as cancer, which have been documented as going into "spontaneous remission" will be avoided in this aspect of the study, since a cure in those areas would not really vindicate the abilities of shamans.

The first area to be tested is what is termed in parapsychological circles as "remote viewing." Included in this category would be the purported ability of shamans to find either lost objects or persons. For this aspect of the project I have in mind using a Wintu "tracer" from northern California. She is over eighty years old, and recently helped local law enforcement agencies find the hidden bodies of three murdered Indian boys from that area.

The third area I wish to investigate is the ability of shamans to call forth the spirits of deceased individuals. David Frayer, here in the department, and George Gill, a graduate from here now at the University of Wyoming in Laramie, have consented to assist me in this phase of the project. I plan to have each of them submit to me some skeletal material from persons known to them, but unknown to me. I will then take the material to a shaman, who in a conjuring ceremony will call forth the spirit of that person to be identified.

These three shamanic abilities are each well documented in the Black Elk book, but they all lack any supporting evidence from a research standpoint. Although I certainly have no idea what the outcome will be on each of these projects, I do feel that professional anthropologists need to be open-minded at this point with regard to Native American shamanism. If only one phase of this project is successful, it will signal the need for a change in attitude by professionals. We are certainly now past the phase in contemporary anthropology of simply labeling shamans as schizophrenics, epileptics, or psychotics (for example, see Roger Walsh's recently published The Spirit of Shamanism), and it is now time to take another step forward.
Besides telling us that his thesis is starting to take shape, Michael Fosha informs us of his recent activities...In the spring of 1990, I did a survey with Rose Estep-Cumins in Riley and Wabaunsee counties, for the Farmers Home Administration and the Wabaunsee County Rural Water District #2. The survey concluded with a report written with Rose.

Rolfe Mandel and I recently completed a report for the U.S. Department of Agriculture Soil Conservation Service, which involved a basin-wide survey of West Fork Big Creek and its tributaries in southwestern Iowa and northeastern Missouri. The survey concluded with a report titled *Cultural Resource Investigations, Phase I Survey West Fork Big Creek Watershed Decatur and Ringgold Counties, Iowa Harrison and Davis Counties, Missouri (University of Kansas Museum of Anthropology Project Report Series)*.

During the months of April through June of 1990, I was hired as Highway Archaeologist for the state of South Dakota. The work involved survey of potential road, bridge, and mining developments, and evaluations of sites located or present in the survey areas. The reports generated from this work were numerous.

From June 1990 to present, I have been working as Archaeological Consultant for the Archaeological Research Center in Rapid City, South Dakota. This is the same job as listed above, just a different title. We are presently writing reports from surveys and testing programs we conducted this summer.

Rolfe Mandel and I are currently looking at buried soils and ecologic deposition of sand dune fields in northern Pottawatomie and southern Marshall counties, Kansas, and their relationship to Paleoindian sites and isolated finds located in the vicinity.

Though suffering from severe AGS, Amy Terstiep managed to supply this information about her life...Last summer I moved to DC and lived in a dorm at Gallaudet University. Along with enjoying the capital lifestyle, I learned a great deal about Deaf culture. I worked at the Genetic Services Center at Gallaudet on a research project on Waardenburg syndrome, a dominant form of hearing loss. While at Gallaudet, I also studied American Sign Language. I usually communicated well, except for the time that I told the dorm's resident assistant that the faucets had bloody water coming from them (I meant to say brown).

Jennifer Giesler describes her arrival in Kansas...Last summer I drove my cat and all my possessions to Lawrence from Tampa, Florida. My small car engine strained for 35 hours, occasionally reaching high speeds of 40 mph. My bed, tied with rope to the top of my trailer, fell on the road three times. My car overheated and my cat waited for 15 hours. Why did I submit myself to this wonderful experience? Because I enjoy extreme pressure, long hours, and Friday nights in a library! Isn't grad school wonderful??

Recently diagnosed with AGS, I'm still managing to go to classes and to fulfill my position as Dr. Frayer's research assistant while undergoing treatments.

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**Just a Thought**

...the course of anthropology is strewn with the maimed bodies of social theories. The "exaggerated deaths" of, the role of child rearing in cultural formation, the Sapir-Whorf hypothesis, and ecological anthropology demonstrate a consistent cultural pattern: initial enthusiasm, over-ambitious explanation, disillusionment, and abandonment. The proper scientific research approach is not to abandon a research program because the original paradigm is wanting, but to reformulate the thesis in a manner consistent with empirical findings.

-Walter Goldschmidt 1990

March 1991
Don Stull offers these comments on his work....In May I completed a 10 week research contract for Bank IV-Garden City and submitted a final report titled "The Causes of Certified Staff Turnover in Garden City, Kansas Public Schools" (coauthored with Ken C. Erickson and Mark A. Grey). This applied project was a direct outgrowth of the Ford Foundation study completed in February. Garden City public schools have the highest teacher turnover in Kansas (22%), more than twice the rate of the second-ranked district. A questionnaire was mailed to two-thirds of current staff (rate of return 85%) and all past staff for the last three years (rate of return 64%). We also conducted face-to-face interviews with 40 present or past staff members. Our research showed that, contrary to commonly held assumptions in Garden City, personal and community factors were relatively unimportant while dissatisfaction with the present administration and board of education were pronounced.

During the course of our study, the superintendent and assistant superintendent for personnel resigned to take other positions. Our findings are presently being used by the district in an effort to rebuild positive relations between the board of education, the central and building administration, and teachers. Our findings have also helped shape the criteria used to select a new superintendent.

With a grant from KU's General Research Fund, I began research in Lexington, Nebraska. I spent a total of about 7 weeks in Lexington, carrying out baseline research for what I hope will be a 4-5 year prospective study of the impact of the opening of a beefpacking plant on this community of 6,500 people in south central Nebraska. Presently, colleagues on this project (at the University of Nebraska-Omaha, SUNY-Geneseo, and Kansas SRS) and I are on the trail of external funding for continued research. In between trips to Lexington and Garden City, and sometimes during them, I was able to get a fair amount of writing done. I edited a six-essay special issue of Urban Anthropology titled, "When the Packers Came to Town: Changing Ethnic Relations in Garden City, Kansas." I also wrote the introduction to the collection, "I Come to the Garden": Changing Ethnic Relations in Garden City, Kansas. This is Volume 19, Number 4, Winter 1990.

With Michael Broadway, a social geographer at SUNY-Geneseo, I wrote "The Effects of Restructuring on Beefpacking in Kansas." This article will appear in the Fall issue of the Kansas Business Review. We have also been asked to write another article for a subsequent issue on the consequences of rural industrialization of Garden City.

Finally, a short "reflexive" (to use the latest jargon) piece on my research will appear in the next issue of Explore under the title "Anthropos at Tom's: An Ethnographer Resorts to Plan B." I also wrote the bulk of the script for the section on Garden City for the forthcoming film, "America Becoming," which will air on PBS stations in April 1991.

As a chronic sufferer of AGS I've tried hard to carry on with my life by doing illustrations for both Steve Holen and Michelle Dunlap as well as the illustrations of the newsletter...says Kelly Jaggers. She continues.... I've also recently sold a short story to an anthology edited by Marion Zimmer Bradley and am currently waiting for the royalty checks to start pouring in.

In addition to all this I continue on with my studies in archaeology, even though it does tend to aggravate my AGS symptoms.

Updating everyone on her life, Rose Estep-Cumins shares these comments....As an undergraduate in archaeology I became interested in paleoethnobotany. I worked with and for Dr. Mary Adair sorting and identifying botanical remains from numerous Nebraska sites. My current interest in this area as a graduate student has lead me to continue working with Dr. Adair, and I will be conducting lab analysis and write-up of previously sorted material.

In April 1990, I was employed as an Archaeological Surveyor for Wabunsee County Rural Water District No. 2, FHA. The survey concluded with a report cowritten with Michael Fosha titled An Intensive Cultural Resources Survey of the County Waterline Services in Wabunsee and Riley Counties Kansas (University of Kansas Museum of Anthropology Project Series, Number 67).

Immediately after graduating in the Spring of 1990 and before returning as a graduate student in the fall, I was a field archaeologist at the La Sena mammotom site in southwestern Nebraska. I am currently working as a lab assistant, cleaning and preserving bone from this site and sorting flotation material.

Upon completion of the summer field work in Nebraska, I was employed by the state of South Dakota as an Archaeological Consultant for the Archaeological Research Center In Rapid City, South Dakota. My work involved survey of potential road, bridge, and mining developments and evaluation of sites located within the survey area. I am presently writing up reports from the surveys that were conducted this summer.
Wendy Bayles shares some of her experiences in Egypt... For me, last summer was richly spent. As I flew to Egypt my mood was deeply anticipatory. I wanted to watch myself as I learned the customs of a new country, explored the language, and intertwined my life with the lives of strangers. I did not know if my experiences during the three and a half months I was to be there would be vigorously exciting, trudgingly endurable, or somewhere in between.

High above Cairo I stared down into the haze. Two of the Giza pyramids appeared for a moment, then vanished. There is truly no way to prepare for the first sight of the ancient pyramids. Even from the plane they were spectacular. My first impression of the city was a vast expanse of buildings and sand.

My plan was to work at the Egyptian Museum or the Coptic Museum and stay with an Egyptian family. I trusted an acquaintance of mine to make the arrangements. He assured me over the phone, before I left, that everything would be settled by the time I arrived. Although there were problems, everything was easily worked out. Rashid, my Egyptian "father," somehow found me on the edge of a sea of people waiting outside the airport.

Each time I left my home, I considered it an adventure. Outside was a sea of people: men in either western clothes or long white cotton gowns; women wore western clothes with veils over their hair as well as more traditional black gowns with their faces covered. Children were everywhere. Every street was filled with cars only inches from each other on all sides. I never got tired of watching and moving through the crowds of people.

Most days my destination was the Coptic Museum.

The Museum is devoted to the material culture of the Copts. Copts are Egyptian Orthodox Christians. They trace the founding of their church to the apostle St. Mark who brought the gospel to Egypt in the 1st century. The museum was founded in 1908 to house the large collection of Coptic art and antiquities dating from A.D. 300-1000. I worked with many of the curators, the assistant director, and several specialists in the restoration department.

A typical day for me was spent working in the restoration department during the morning, and with a curator for the afternoon. Many days I would spend my lunch time in the museum’s library reading various histories of the Copts, descriptions of the many nearby coptic churches, or gazing through the books of drawings from Napoleon’s occupation of Egypt. I spent many Fridays sight-seeing around Cairo because it is the Islamic holy-day and few people were working at the museum.

Often on Sundays I visited the Coptic churches near the museum. I particularly enjoyed reading a 19th century description of a church, and then visiting it myself to see what had changed. As a frequent visitor, I became good friends with some of the volunteer tour-guides at the churches. They were eager to explain the many symbols in the architecture as well as their own beliefs.

My camel ride up Mount Sinai in the moonlight was a beautifully memorable experience. At about one a.m., I began to hike near St. Katherine’s Monastery. A few miles later my group came upon some sleeping Bedouins with their camels. I found the opportunity to ride a camel up the red granite mountain in the darkness an irresistible experience. I hiked the last few miles to the top. As the sun rose and warmed my face, its light illuminated the three small churches and the crowd of strangers who had hiked up to see the sunrise and the place where Moses stood.

While in Luxor I visited the temples of Karnak and Luxor. I crossed the Nile to the land of the dead to see the tombs in the Valley of the Kings. The carved hieroglyphs and the painted stars on the ceilings of the tombs were incredible. If Sety’s tomb had been filled with his treasures I might never have noticed them. King Tut’s tomb was small and unremarkable in comparison, but his treasures at the Egyptian Museum were breathtaking.

As I spent my last days in Cairo my mood was both sweet and sorrowful. I traveled the crowded streets to visit the pyramids for the last time. Climbing up to the entrance of Cheops, I moved to the side of the steps and sat upon the stones. I watched two men of the border patrol gallop below me on their camels, and I allowed my mind to wander. The pyramid was a place where I felt contemplative. Oddly, I was not thinking of the ancient Egyptians, the great size of the pyramids or the vast expanse of vanished time between Cheops and myself. Instead I marveled at my own experiences of the summer: the old woman I helped on the street, the young boy who slept outside my favorite restaurant, the Sri Lankan Embassy guard who only knew how to speak to me by saying "how are you?", the young woman who futilely tried to teach me to belly dance, my friends at the museum—these strangers and friends filled my thoughts. I wanted to keep the things I’d experienced and learned forever fresh in my mind. It was a sweet, rich summer and now it was time to return home.
Adventures cont.

Another disconcerting facet of "holism" has led many individuals to purport that all hypotheses and theories are of equivalent merit. Explanations of complex systems must attempt to incorporate all the supported data, but this certainly does not imply that all sampling techniques, analytical methods or interpretations are valid. Theoretical and empirical explanations that are not consistent with current knowledge and that cannot be rigorously defended conceptually should be discarded (i.e., the inheritance of acquired physical traits, as expounded by Lamarck, is an alternative explanation to Mendelian genetics, but one which is incompatible with our understanding of the genetic code). Critical scientific explanation does not require the consideration of poor work or absurd hypotheses.

All models of nature are necessarily impoverished—whether mathematical, verbal or pictorial, yet a rigorous analysis contains all the variables which further the explanation of the phenomena. The construction of such models may include technical and methodological reductions, but not conceptual reductionism (Sober 1984b). If "holism" is an attack on conceptual reductionism, the battle is long over. Recent and more sophisticated models divide "nature" into hierarchies containing many levels and although research may focus upon a particular level, composite models attempt to integrate all the information into a comprehensive scenario. Patterns and processes (whether discussing organisms, species, or societies) are the result of multiple causes and interactions, some identifiable, some measureable and some random. Attempts to understand or to explain these phenomena must also be multivariate, simple cause effect relationships are rare and most scientists acknowledge this fact.

"Holism," the undefinable, romantic construct that haunts the brains of many anthropologists, is like the grin of the Cheshire cat. The image of the term remains without a body of argumentation to support it. Critically assimilating information to understand complex systems in totality is science. The concept of "holism" is redundant and its definition often parallels the investigator's prejudices. Thus it is a meaningless and useless term often leading to the mystification of understanding, and one that should be abandoned. It is a term more adeptly characterized by Shakespeare, "full of sound and fury signifying nothing."

References Cited


Kill Your Idols cont.

terms of perfection and progress. Within this epistemological framework, instead of capturing reality, we trap the entirety of human Being. The ideal of holism engenders a rational subject, disciplined by an imposing network of science. Holism covers the clashes exposed within our discourse. It fosters a static integration of disjunction; a hollow simulation of completeness replaces difference. It restrains the expression of dissension, confining disparate modes of knowing within the unitary framework of science. It mediates lived contradictions, enhancing funding and prestige, while easing disciplinary politics. Holism defines us. It constitutes an inescapable tradition of denial; a myth, often told but never realized. In sum, the concept of holism can be understood as a corridor of consciousness, a category of contemporary (read modern) cultural value which protects the anthropological will to truth from dissolution.

This polemic exercise both legitimates and distorts the anthropological ideal of holism. I am unable to wish it away; I cannot announce its death: the ideology of totality, embodied by holism, has not ossified. Even the discursive space opened fails to close the question; instead it underscores the vitality of our belief. The end of holism shall not begin without effort. Indeed, I wish to compel physical and cultural anthropologists as well as archaeologists and linguists to overthrow holism, shatter the hold it has on our thought. Let the fragments fall where they may. To retrace the horizons of understanding, we must kill our idols.
Two Sides cont.

uniqueness in its generality, in its emphasis on the framing questions.

The framers of academic or scientific disciplines look at the big picture. Whoever your heroes may be in anthropology—Boas, Kroeber, Mead, Virchow, Levi-Strauss, or even Michael Crawford, Allan Hanson, or Anta Montet-White—although they may have done research on specialized topics, their chief contribution was their ability to relate minutaee to the general perspective, the bigger picture. The discipline is driven by both the specialist and the generalist, obviously. But without the generalist, the theorist, and the synthesizer, who frames the questions, anthropology becomes ever more diffuse, fragmented, and trivialized, until it literally ceases to exist as a distinctive perspective.

Perhaps we should ask, what gods then drive the fetish of specialization? In most American academies, at least, research is where the money is, and therefore the status, says the head of the National Endowment for the Humanities. Rumor has it that a teaching award is a "kiss of death" for your real career. However, this situation is also one of the main sources of the crisis in higher education in the U.S. that leaves most students semi-literate by the time they graduate. Central to this dilemma, says the NEH report, is the failure of professors as teachers to promote or to model analytical reasoning, broad syntheses, and a familiarity with general scholarly questions. Too many "teachers" are really only specialized researchers. This goes for the sciences as well as the humanities. As we know, in large public universities, which is where most students attend, lower level undergraduate teaching is for the most part done by graduate students while their role models, the professors, concentrate on their research. Is it any wonder that graduate students emulate this model? Borrowing a phrase from William James, who as early as the 1920's "blew the whistle" on this problem, the author calls it a "tyrannical machine" with unforeseen powers of exclusion and corruption (Lynne Cheney, Humanities 12, Jan/Feb., 1991, pp. 4-10).

So, what are the framing questions that make anthropology a unique perspective? What is being done to keep raising them in our teaching, our profession, our writing? Yea, even our research?

The American Anthropological Association has a "general anthropology division," most recently to work "against the centrifugal forces that have threatened the discipline and the (American Anthropological Association in recent years" (Anthropology Newsletter, January 1991, p. 11). The division offers prizes for papers that link at least two of anthropology's subdisciplines: at the most recent national meetings it sponsored 18 invited sessions on topics that offer a holistic perspective. Some of these were "Communities as places where histories are made," "Empirical studies of household organization," "Tropical forest ecology: The changing human niche and deforestation," "Acculturation and refugees: inventing and reinventing identity," "Science, materialism and the study of culture," "Scientific and humanistic ways of understanding in anthropology," and "Bio-politics: The anthropology of the new genetics and immunology" (Anthropology Newsletter, May 1990, pp. 9-10).

So the question that is bound to come up at the Ph.D. defense, and scares most specialists—"What does this work have to do with anthropology in general?"—is the most important issue the graduate student may face. It should be asked again and again. It is the most rigorous issue we face as anthropologists.

Dear Darwin,

My life doesn't seem to be distributed normally. Everything seems to be skewed. Is this standard? What does it mean?

-Deviant

Dear Deviant,

This could be a random occurrence. Decide if it is due to chance and if so consider transforming your life.

Dear Darwin,

Recently I caught my husband carving figures of buxom women with large buttocks. How do you interpret this? It's almost enough to gag a rhino.

- V. Nus

Dear V,

Don't worry it's just a phase, It probably won't last. Just throw them away and don't worry about people digging up the past. Time will tell if you should interpret your husband's actions differently.

Confidential to Rapa Man, Remember it's only a test. Don't let it change your lifeways. "Remember the phrase 'I yam what I yam!'"
Scientists recently identified a new syndrome to which graduate students seem to be especially prone. It is estimated that thousands of graduate students suffer from this syndrome and thousands more academics are believed to have a post-traumatic form of the syndrome.

The disorder, originally described by Dr. U. R. Sik at Elpm University, has been named Abused Graduate Syndrome or AGS. When asked about his discovery, Dr. Sik explained, “I recently recognized symptoms of AGS while working with a student who complained of daily headaches and severe psychological stress. At first I thought this might be related to her subsistence on aspirin and coffee. Now I recognize the disease for what it is: A devastating psychological disorder caused by extreme stresses over extended periods of time.”

Many people, when they hear the term AGS, think that it is a new sexually transmitted disease. New evidence, however, shows that AGS is a serious, though surprisingly common malady among graduate students.

Although it is most severe in graduate students, people who have their Ph.D.’s often suffer the effects of primary AGS later in their academic careers. When this occurs, it is identified as post-traumatic AGS. The symptoms, which are slightly different from primary AGS and tend to affect those who remain in academia, usually strike individuals shortly after they receive tenure. Symptoms include: 1) an unquenchable desire to torment graduate students; 2) verbal diarrhea; 3) the inability to spell while writing on chalkboards; and 4) hallucinations that students are interested in what they say. Many post-traumatic AGS sufferers find they begin their days as early as 4 a.m. and survive on intravenous coffee.

Dr. I. M. Knutts, who suffered from primary AGS and now deals with post-traumatic AGS, is terrified that clinical psychologists are still slow to realize the trauma caused by AGS. “As a professor of anthropology,” he says, “I know the effects daily on our graduate students, and only now do I fully recognize how the disease continues to affect my own life.”

Most severe and widespread are the effects of primary AGS on graduate students. Symptoms recognized so far include: 1) sleeping only 2 hours each night; 2) physical and mental feeling of being run down; 3) the complete absence of self-confidence; 4) absence of a social life; and 5) the feeling that the world and especially their advisors are against them.

Graduate student, Sy Kosis, is a patient of Dr. Sik’s and has been suffering with AGS for the past 3 years. Only recently off of tranquilizers, Sy states, “My life was a living hell, actually it still is, but with Dr. Sik’s help, I am learning coping strategies.” One thing that Sy is still learning to cope with is the nightmares. He further describes these, “They usually begin in a small classroom, with a professor on one side of the desk and me on the other. Suddenly, I’m chasing him down the hall with an ax yelling ‘No more stats.’ Usually wake up strangling my pillow. I almost killed my girlfriend one night. I pray that these nightmares end soon.”

In fact this nightmare is a reality. Recently in California, a student was found not guilty by temporary insanity after murdering his professor when his dissertation was rejected. The courts recognition of AGS will have significant impact on the research and diagnosis of AGS. Dr. Sik states, “This is a significant advance. Letting the syndrome remain untreated can obviously be very dangerous.”

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-Sue Iside, Ranney Institute

Help is available to those suffering from AGS. Sue Iside, a counselor at the William Ranney Memorial Institute for the Study of AGS, urges students to call the toll free hotline before acting on any hostile intentions to “get even” with their instructors. The hotline is one of the services that the Ranney Institute offers besides counseling and research on AGS. Ms. Iside feels that they can help many students before they reach the point of criminal activity. She states, “AGS puts students into a vicious cycle. If we can reach these kids before they ‘snap,’ we can save a lot of lives.” The Institute is also beginning to offer services for post-traumatic AGS sufferers. Ms. Iside describes these, “These services are equally important to those offered to students. If we can treat those that play a large factor in causing primary AGS in students, we just may be able to break the awful AGS cycle.”

Although still not completely understood, the severe consequences of AGS are becoming more recognized. Centers such as the Ranney Institute are making great advances towards ending the pain of AGS sufferers and towards helping them begin new lives. Scientists who study this syndrome have a great deal of hope in the future and are looking towards a possible cure for Abused Graduate Syndrome.

Paid for by the William Ranney Memorial Institute for the Study of AGS. Ranney hotline: 1-800-SHO-OTME