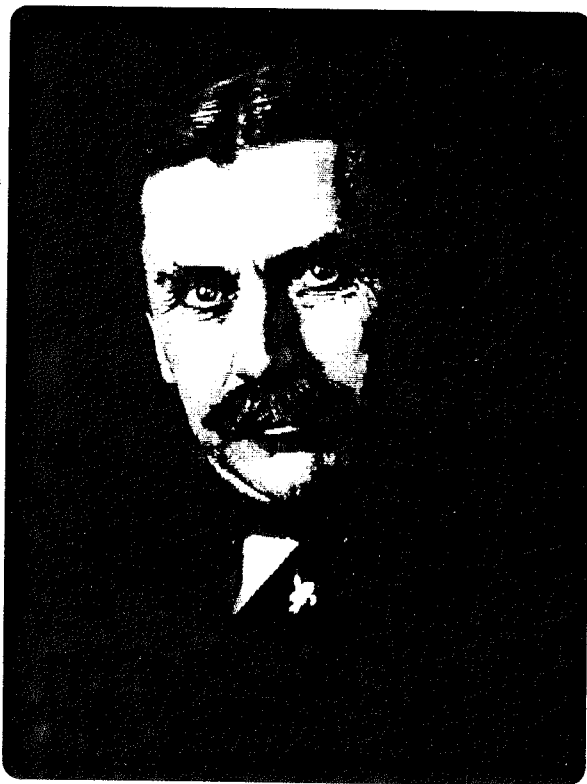


Southern Anthropologist



Newsletter of The
Southern Anthropological Society

Volume 16, Number 2, Winter, 1989

Southern Anthropologist

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-----EDITOR'S CORNER-----

This issue of *Southern Anthropologist* includes notices of various kinds, which I trust will be of interest and use to you and your colleagues. In talking with President Tony Paredes about future items for inclusion in your newsletter, a number of possibilities were tossed back and forth, and we agreed that this vehicle offers a significant opportunity for increased communication that could be utilized in manifold ways by members to increase our awareness of activities, interests, and accomplishments of anthropology and anthropologists in the South.

Materials for Submission Solicited

Virtually any type of material relating to anthropology is appropriate for publication in *Southern Anthropologist*. We all can benefit from a wide variety of items, including announcements of meetings, seminars, or symposia, news items, forthcoming books or monographs, assessments of anthropological applications of computer software or hardware, book reviews, or brief critiques of books, and letters to the editor. Moreover, you are encouraged to submit: position statements on issues (ranging from local to international), findings, hypotheses, theories, humor, fieldwork encounters or experiences, short stories, long stories, poems, obituaries, polemical discursions, etc. While the primary focus of *Southern Anthropologist* is on matters relating to anthropology, submissions might relate to any topic of potential interest to SAS members. Moreover, I would emphasize that submissions are equally welcome from those outside of academe, including practicing anthropologists with no academic affiliation, retired members, and those not actively engaged in teaching or research.

In past issues, I have encouraged a wide spectrum of contributions. I hereby renew the call for news, notes, and other items of potential interest to the SAS membership. It often has occurred to me that most of us likely have begun pieces of writing that, for one reason or other, were put on the back burner, where they may still reside. Such items might be of interest, and of real use, to other colleagues. President Paredes reminded me of the many interesting--and frequently fascinating--"notes" or "comments" in early volumes of *American Anthropologist*. Some of these items were no more than a paragraph or two--many of them ethnographic vignettes--but they served to provide interesting information and, sometimes, viewpoints. Had they not been published in that abbreviated form, it is unlikely that they would have appeared at all. From my earliest exposure to anthropological literature, I often found such items to be as interesting and useful as more lengthy and substantive--even "cutting edge"--contributions.

Ventures begun and abandoned, points of view about current events and circumstances, tips and caveats, new and different perspectives or approaches, progress reports, etc., rarely appear in *any* form these days. Do the reasons lie in our busyness; our concern that we may offend, initiate controversy, or invite ridicule; our judgment that certain items are not of sufficient worth to appear *anywhere*; or maybe that our energies are better spent elsewhere? The answers are, of course, many and complicated, and they may, in fact, be "none of the above." Their potential value to your colleagues, and the value to you through dialogue or response, nonetheless, remains.

I vividly recall comments of a colleague many years ago regarding the relative advantage of the SAS over the AAA with respect to trying things that were not necessarily in a "polished" form. One of his points was that the SAS offered an opportunity for a member to "fly a balloon" with less risk of it being popped. His was not a call for sloppiness or mediocrity, nor was he reflecting on the critical faculties of the membership; rather, his metaphor related to what he regarded as a real and significant qualitative difference between the SAS and the AAA (in effect, a *Gemeinschaft-Gesellschaft* contrast). While the nature and extent--even the reality--of the difference is debatable, I have always felt that a difference of kind *does*, in fact, exist, and that it works to the distinct advantage of the SAS membership at large. I am not alone in this perception, for it is one that I have heard repeated many times, usually with emphasis. What does this have to do with contributions to *Southern Anthropologist*? One outcome that I see is that contributions, small or large, submitted with care and serious intent will be accorded due attention and respect by SAS members. In this sense, small *is* beautiful, so fly your balloons!

Again, some of you undoubtedly have devoted time, energy, and considerable care to writing "think" or editorial pieces for a local newspaper, alumni magazine, or other "fugitive" outlet which may be relatively inaccessible to most SAS members. Why not submit items such as these for publication in *Southern Anthropologist* (if necessary, with appropriate clearances) and let your colleagues benefit from your insights, perceptions and/or arguments?

Submissions from Departments

Both President Paredes and I believe that a "News of Departments" column could be very helpful in spreading the word about what's happening in anthropology in the South. I urge any members of anthropology, or combined, departments to initiate the writing up of departmental and/or individual "doings." This is not intended to encourage competition, or one-upsmanship (uppersonship?) and, assuredly, there will be no prizes for the "best" writeups. However, this is an opportunity to variously toot your horns, or ring your bells, announcing new or modified programs, developments, directions, publications, grants, appointments, retirements, deaths, etc. Through this means,

SAS members can become more and better informed about what is happening with regard to anthropology and anthropology colleagues in the region. With the known advantages SAS members can become more and better informed about what is happening with regard to anthropology and activities, pursuits, and accomplishments of anthropology colleagues in the region.

Cooperation and Collaboration

Given the basic soundness of the "principle of limited possibilities," various interests and concerns of members of the Southern Anthropological Society undoubtedly will parallel, or converge with, those of other members and readers of *Southern Anthropologist*. With the increasingly popular utilization, and obvious advantages of, "networking," it stands to reason that many of us could benefit from knowledge of activities in which our colleagues are engaged, or those which they intend to pursue. We will be pleased to publish your requests for cooperation and/or collaboration. This offers an opportunity to reach others with like interests and concerns, while informing SAS members of your projected, or current, activities and pursuits. The invitation is open; you provide the copy, we'll provide the space and, possibly, a network linkage.

A Note on Submissions to *Southern Anthropologist*

Please type, double-spaced, on 8-1/2" by 11" paper, using ample margins and numbered pages. Carefully proof-read your submissions, and indicate your name, address, and a phone number at which you might be reached, in the event there is a need to clarify anything in the copy you submit.

SOUTHERN ANTHROPOLOGIST

Published three times a year (Winter, Summer, and Fall) and distributed as a benefit to the membership of the Southern Anthropological Society. **Annual dues** (Regular, \$20.00; Students and Retired, \$12.00; Joint, \$26.00), **subscription only** (\$10.00), and **address changes**, may be sent to:

Dr. Thomas A. Arcury
SAS Secretary-Treasurer
Center for Developmental Change
365 Patterson Office Tower
University of Kentucky
Lexington, Kentucky 40506-0027

PRESIDENT'S CORNER

J. ANTHONY PAREDES

What do Marvin Harris and Jack Walker have in common? Described by *Smithsonian* magazine as "one of the most controversial anthropologists alive," Marvin Harris is, as they say, a man who needs no introduction. But who is Jack Walker?

John W. "Jack" Walker has a bachelor's degree in anthropology from the University of North Carolina (1956), and he did graduate work at both UNC and the University of Kentucky, but never finished the thesis for his master's degree in anthropology. For many years Jack has devotedly and steadfastly furthered the cause of anthropology in relative obscurity as a National Park archaeologist, for the past sixteen of those years with the Service's Southeast Archeological [sic] Center¹ housed here at Florida State University.

Jack is, nonetheless, "famous in certain circles" for his dogged and nerve-rackingly meticulous attention to accuracy and precision in historical, archaeological, and ethnological detail--if you ever want a tight review of a manuscript on anything in Southeastern archaeology, ethnology, or ethnohistory, see if you can't get Jack to do it for you.

Recently, in separate and very different encounters with Marvin Harris and Jack Walker, I was reminded of the wholeness of anthropology, despite our professional, intellectual, and career differences, whether famous or obscure. At the same time, each man sounded an alarm that those of us who teach anthropology must heed if future generations of our discipline are to be truly anthropologists and not, at best, tunnel-visioned careerists in this or that arcane specialty or, at worst, half-baked versions of practitioners of some other profession.

A few weeks ago Jack came into my office with a troubled look on his face and asked, "Don't you people have a course in North American ethnology or anything like that which gets into the Southwest?" (We do, of course, but it hasn't been taught for a couple of years.) Then he explained his question and what was disturbing him. Although Jack is an archaeologist by trade, he has a very nice ethnological collection, especially from North America. A few nights earlier, several of our graduate students attended a get-together at Jack's home. There, Jack related to me, the students were admiring his collection of Southwestern pottery, when a student inquired about a particular Pueblo pot which Jack identified as "Acoma." To Jack's amazement (and mine), the student re-

plied, "What's that?" Not, "Where is that?," "Who is that?," or "Who are they?," but "What's that?" None of the others knew either "what" Acoma was.

Now I admit that when I was a graduate student at the University of New Mexico in the early 1960s, reading earlier "general" comprehensive examination questions requiring detailed knowledge of prehistoric Southwestern pottery types put me into a cold sweat. And, there was that physician friend of mine who collected Navajo blankets and would good-naturedly accuse me of being an anthropological fraud because I could not distinguish a "Two Grey Hills" from a "Crownpoint," or whatever. But surely, even today, any aspiring North Americanist anthropologist-to-be of any ilk must have heard of Acoma--"The Sky City," oldest continuously occupied community in the United States, and all that other Sunday-supplement stuff.

Later, I learned that a colleague had heard about the incident at Jack's house and didn't take it all that seriously. And even more recently I discovered quite unintentionally that another colleague didn't know either "what" Acoma was. So, maybe it is a bit much to expect that every anthropologist is immediately familiar with the names of the more well-known Pueblos. The point remains: anthropologists must have a vast ethnological knowledge if they are to be truly students of all humankind; without a head crammed full of seemingly trivial ethnographic tidbits from around the world, how can we honestly claim to be seeing the whole picture of our species, as it were, and placing within that picture the transitory events of our own time and place? On this my archaeologist friend and I agreed.

A week or so later, Marvin Harris was a guest speaker in our department. Announcement of his visit packed the house and nobody seemed to go away disappointed--provoked, hungry for more maybe, but not disappointed. His lively discussion of why Americans don't eat horsemeat and some peoples do, why we eat lobsters but not their relatives who live on land, why some people eat dogs and others don't, and all the other culinary riddles Harris explains through "cultural materialism," had the audience mesmerized (well, maybe some of them were just intently watching for a soft spot to attack later). So much for what one non-anthropologist member of the audience later approvingly referred to as Harris' "road show."

It was in an informal discussion in the graduate seminar which followed that Harris made some remarks that seemed to fit Jack's observations on our students' ignorance as one person's hand cups with another's in a handclasp. In response to a student's somewhat oblique question about the social--even "political"--relevance of anthropological theory for today's world, Harris made an eloquent, measured-but-impassioned statement about the need for anthropologists to do better in offering students and the world at large something of value for understanding and coming to grips with the fundamental bases for those societal differences in belief and behavior which seem to divide our spe-

cies so profoundly and, increasingly, so dangerously. His answer, as we might expect coming from someone identified in current professional taxonomy as a "cultural anthropologist," emphasized the strengths of comparative ethnology (and, by implication, comparative linguistics, I think). In closing, however, Harris made an observation that might have seemed commonplace and trite, yet came from such an odd angle and, in some respects, from such an unlikely source that it was refreshing. Almost as if declaring it our ethnological "trump card" among the other social and behavioral sciences, Harris said, "We should never forget that link with physical anthropology and archaeology, for that gives us a perspective that no other discipline has" (or something close to that anyway). Then he expressed alarm that there is evidence that some of us "social anthropologists," "ethnologists," "sociocultural anthropologists," or whatever we call ourselves, might be willing to break that link.

What do Marvin Harris and Jack Walker have in common?

◇ An affection and appreciation for the whole of anthropology (cf. Hockett 1979: 640), not just their professional corner of the discipline (conflicts of theoretical perspective notwithstanding).

◇ A concern that if we do not care for and nurture the strengths of our discipline that have gotten us this far, there might not be an anthropology worthy of the name in the future, and we humans will be the poorer for it.

At least that's what I think they have in common.



Well, I've gone on so, that this "President's Corner" is turning out to be more of a wall than a corner. There's a reason, several reasons, for that. First, the editor of *Southern Anthropologist* told me that he had plenty of space in this issue for whatever I had to say. Second, even though I took the road that led to anthropology rather than to the theatre when I was in college, I still cannot resist an opportunity to seize the whole stage, so to speak, when someone offers me a mere soapbox, up upon which I quickly step at the slightest opportunity. Third, to be candid, I want to firmly establish a precedent for SAS presidents to write such a column in this journal; I believe that such a column can foster a sense of "club" tradition and at the same time keep the Society lively between annual meetings. (I challenge my successor, Andy Miracle, to have his "President's Corner" for the Summer 1989 issue of *Southern Anthropologist* ready to go before Memorial Day--I didn't even have one in the Summer 1988 issue.) Finally, a regular column by the president of the Society could help *Southern Anthropologist* become an important vehicle--especially if it provokes "letters to the editor"--for focusing a sense of regional professional community among anthropologists in the South, but with-

out, I hasten to add, becoming parochial. I gave it my best shot.



Seems like I just got here and it's time to go. It has been a stimulating experience for me serving as SAS President this year. I look forward to an exciting annual meeting in Memphis, April 20-22, 1989, to conclude my term as SAS President.

In closing, I thank all of those people who have made SAS "administration" so painless for me: Councillors Hans Baer, Thomas Collins, and Patricia Lerch; Nominations Committee members Anthony Colson, Billye Fogleman, and William Schneider, chaired by immediate past-President John Peterson; Student Paper Competition Chair Tim Wallace and the competition judges, Robert Blakely, Patricia Lerch, and William Pollitzer; Local Arrangements and Program Chair for the 1989 Annual Meeting, Thomas Collins; Book Exhibit Coordinator for the 1989 Annual Meeting, Tim Wallace; Local Arrangements Chair for the 1990 Meeting, Tanya Frazier; Program Chair for the 1990 Annual Meeting, Harry Lefever and his committee, Anthony Colson and Daryl White; SAS Proceedings Editor, Mary Helms; President-Elect Andrew Miracle; Secretary-Treasurer Thomas Arcury (who keeps it all together from one president to the next); and last but not far from least, the man who gave me the opportunity to subject the membership to this lengthy epistle, the Editor of *Southern Anthropologist*, Gifford Nickerson. My sincerest thanks to all of these and many others unnamed who have assisted me in serving the Southern Anthropological Society this year. See you in Memphis.

Note

- ¹ For the spelling of "arch(a)eology," see Rowe (1975).

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- Hockett, C.F.
1979 Forgotten Goals and Unfinished Business in Anthropology. *American Anthropologist* 81: 640-643.
- Rowe, John Howland
1975 The Spelling of "Archaeology." *Anthropology Newsletter* 16 (6): 11-12.
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1989 ANNUAL MEETING
SOUTHERN ANTHROPOLOGICAL SOCIETY

Radisson Hotel
Memphis, Tennessee
April 20-22, 1989

The 1989 Annual Meeting of the Southern Anthropological Society will be held April 20-22 at the Radisson Hotel, 185 Union Avenue, Memphis, Tennessee 38104. The theme of the meeting will be **CHANGE AND CONTINUITY IN THE AMERICAN SOUTH**. Several invited sessions will broaden and elaborate upon the meeting theme, including industrial development and labor, Southern folklore, and archaeology.

The SAS Key Symposium, **Anthropology and Food Policy in Latin America and Africa**, has been organized by Della E. McMillan (U of Kentucky). In addition to Dr. McMillan, participants include Roberta Baer (University of South Florida), Paul Doughty (University of Florida), Billie DeWalt (University of Kentucky), Kathleen DeWalt (University of Kentucky), Art Hansen (University of Florida), Terence McCabe (University of Georgia), and Edward Reeves (Morehead State University). The following comments by Dr. McMillan, which were printed in the last issue of **The Southern Anthropologist**, point to the significance of this Key Symposium:

Food policy analysis is one of the most rapidly growing areas of applied anthropology and is one in which anthropologists have been involved at a variety of levels--as program administrators, researchers, and ethnographers. There is a growing literature in anthropology that reflects this increased interest in Third World food policy and development. Michael Cernea's edited volume, *Putting People First* (1985, Oxford University Press for the World Bank) describes the work of anthropologists in a variety of World Bank-sponsored projects. There is a similar concentration on the role of anthropologists as consultants and researchers in the recent, *Practicing Development Anthropology* (Ed., E. C. Green, 1986, Westview Press).

A new series of edited monographs in development anthropology through Westview Press, including *Anthropology of Development and Change in East Africa* (Eds., D. Brokensha and P. Little, 1988), *Lands at Risk in the Third World*

(Eds., P. Little and M. Horowitz, 1987), and *Anthropology and Rural Development in West Africa* (Eds., M. Horowitz and T. Painter), details the contributions made by anthropology to the analysis of development problems, projects and policies in Africa. Anthropology is presented as one of more than twenty disciplines involved in the study of African food issues in the edited *Food in Sub-Saharan Africa* (Eds., A. Hansen and D. McMillan, 1986, Lynne Rienner Publishers, Inc.).

Polly Hill's insightful volume, *Development Economics on Trial: The Anthropological Case for a Prosecution* (1986, Cambridge) illustrates the relevance and potential of economic anthropology for economists working at the more "macro" level of development economics. Robert Chambers' *Rural Development: Putting the Last First* (1983, Longman) describes key areas where the input of anthropology and anthropologists has led to the design of development policies that are more sensitive to the needs and concerns of the rural poor. Anthropological contributions to the related but very different sphere of Third World nutrition and health programs is described in the edited volume, *Training Manual in Nutritional Anthropology* (Eds., Sara Quandt and Cheryl Ritenbaugh, 1986, American Anthropological Association). An ongoing series of articles in *Human Organization* (series editor Billie DeWalt) presents the contributions of anthropology to Farming Systems Research--one of the most popular models for the development of new crop production technology for limited resource farmers. Several of the papers in Stuart Plattner's edited volume, *Markets and Marketing* (1985, University Press of America for the Society for Economic Anthropology) review the contributions of economic anthropology to the analysis of developing-country market systems.

Advanced registration fees (\$25.00 for regular members, \$13.00 for students) may be sent to:

Thomas W. Collins, Program Chair
Urban Studies
Memphis State University
Memphis, Tennessee 38152

Room reservations (\$65.00 for a double room--for up to four people) **should be made in advance by contacting the hotel directly** at the address above or by telephone: **(901) 528-1800**. An arrangement for **group discounts on airline tickets** has been made with **Delta Airlines**. Call (or have your travel agent call) Delta at **1-800-221-1212**, and refer to **file reference number: L17061**.

News of the 1990 Annual Meeting

During April 26-28, 1990, the Southern Anthropological Society will conduct its 25th Annual Meeting at the Ramada Capitol Plaza, 450 Capitol Avenue, Atlanta, Georgia 30312 (Telephone 404-688-1900). Meeting jointly with the SAS will be the American Ethnological Society.

Local Arrangements Chair for the joint meeting is Ms. Tanya Telfair Frazier of Spelman College. Ms. Frazier has only recently reentered the world of academe after a career of several years with PAN AM. She holds a bachelor's degree in communications and anthropology and a master's degree in anthropology from Florida State University. Her current position is well-suited to serving as a local arrangements chairperson; her official title at Spelman is "College Hostess." Any inquiries for Ms. Frazier about the 1990 meeting may be addressed to her at Box 063, Spelman College, Atlanta, Georgia 30314. We welcome her auspicious return to the fold of anthropology.


Program Chair for the 1990 Annual Meeting is Harry G. Lefever, Chairman of the Department of Sociology at Spelman College. Joining Professor Lefever in developing the program for the meeting are his program committee consisting of Dr. Daryl White, also of Spelman College, and Dr. Anthony Colson, of the Department of Anthropology, Georgia State University. Communications regarding the 1990 SAS program should be addressed to Dr. Harry G. Lefever, Chairman, Department of Sociology, Spelman College, Atlanta, Georgia 30314.

The Key Symposium for the 1990 Annual Meeting is entitled "African Americans in the South: Issues of Race, Class, and Gender," and is co-chaired by Yvone Jones (University of Louisville) and Hans A. Baer (University of Arkansas at Little Rock).

Program Chair for the American Ethnological Society is Katherine Verdery, Department of Anthropology, Johns Hopkins University, Baltimore, Maryland 21218. The theme for the AES meeting is "The Body in Culture and Society." Inquiries about the AES program should be directed to Dr. Verdery at Johns Hopkins University.

Anthropologist Johnnetta Cole, President of Spelman College, is scheduled to address a combined session of SAS and AES, tentatively set for April 26, 1990.

Spring is a beautiful time of year in Atlanta. What better setting could there be for the Silver Anniversary of the Southern Anthropological Society! This should be one of the best SAS meetings ever.



REQUEST FOR PROPOSALS

KEY SYMPOSIUM, 1991 ANNUAL MEETING TO BE HELD IN COLUMBIA, SOUTH CAROLINA

The focus of each annual meeting of the Southern Anthropological Society is its Key Symposium. Addressing a topic of interest to the Society membership and the discipline of Anthropology, the papers presented in each symposium are published as a volume edited by the symposium organizer in the SAS Proceedings Series. This series is published by the University of Georgia Press.

The Southern Anthropological Society is soliciting proposals for the Key Symposium for its 1991 annual meeting. This annual meeting will be held in Columbia, South Carolina, in March or April of the year. Proposals should include the topic for the symposium, a rationale for this topic, a tentative list of participants and paper topics, and a biographical statement of the organizers. The symposium should include about ten presentations. Proposals are requested two years in advance to provide organizers more time to select the best final presenters and to have papers in final form at the time of the annual meeting. Therefore, a final list of symposium participants is not required for the proposal.

Symposium selection will be based on the organization and merits of the proposal, relevance and appeal of the topic to Society members, and contribution of the edited proceedings to the SAS Proceedings Series. Selection is made by the Board of Directors of the Society.

Those wishing to organize the Key Symposium for the 1991 SAS Annual Meeting, and assume the responsibility for editing the proceedings volume should submit their proposal by March 15, 1989, to:

Thomas A. Arcury, SAS Secretary-Treasurer
Center for Developmental Change
365 Patterson Office Tower
University of Kentucky
Lexington, Kentucky 40506-0027

The SAS Board of Directors will announce the proposal selected for the 1991 Key Symposium during the business meeting of the 1989 Annual Meeting, to be held April 20-22, in Memphis, Tennessee.

News of the 1991 Annual Meeting

The Board of Directors of the Southern Anthropological Society has accepted an invitation from Professor Karl Heider, Department of Anthropology, University of South Carolina, for his department to host the 1991 Annual Meeting of SAS. Thus, the 1991 meeting will be conducted in Columbia, South Carolina. Columbia is very near the geographic center of the state and roughly equidistant from Charlotte, N.C., to the north; Athens, Georgia, to the west; Savannah, Georgia, to the south; and historic Charleston, S.C., about 105 miles as-the-crow-flies to the southeast.

Exact dates for the 1991 meeting have not been set, but, in accordance with recent custom, it will be held in the latter half of April.

Recently, SAS Secretary-Treasurer Tom Arcury (University of Kentucky) issued a call for proposals for the Key Symposium for the 1991 meeting. Details about the proposals are presented in another article in this issue of the **Southern Anthropologist**. Proposals must be received in time for the Board of Directors to make a selection when they meet in Memphis at the Annual Meeting of the Society, April 20-22, 1989. So far, the Society has been able to abide by the two-year lead time schedule established under John Peterson's presidency; with timely submissions of proposals for the 1991 Key Symposium, we can stay on track.

As of this writing no commitments have been made to any other anthropological society to meet jointly with us in Columbia. Anyone representing another anthropological organization wishing to meet jointly with the Southern Anthropological Society in 1991 should write to SAS President J. Anthony Paredes (Department of Anthropology, Florida State University, Tallahassee, Florida 32303).

The Southern Anthropological Society extends its appreciation to Professor Heider for his generous invitation to host the Society's annual meeting.

UP-DATE ON THE JAMES MOONEY AWARD

In Tampa, at the 1988 Annual Meeting of the Southern Anthropological Society, the Board of Directors accepted the report of the *ad hoc* committee on the James Mooney Award. Contained in the report were detailed recommendations for revising the Mooney

Award. (The report was published in the Summer 1988 issue of **The Southern Anthropologist**.) Acting in accordance with recommendations of the *ad hoc* committee, SAS President J. Anthony Paredes has written to ten prominent SAS members suggested as possible candidates for the three-person committee to be appointed by the Board of Directors to administer the "new" Mooney Award, inquiring about their willingness to be considered for an appointment to the committee. The Board of Directors will appoint and announce the members of the James Mooney Award Committee at the annual business meeting of the SAS in Memphis. President Paredes reports that he already has received a number of inquiries about the new Mooney Award.

. . . AND THE 1992 MEETING

The site for the 1992 Annual Meeting of the Southern Anthropological Society has not yet been selected. Though there are currently no plans for SAS to mark formally the Columbian Quincentennial at its annual meeting in 1992, any proposals along those lines would be welcomed by the Board of Directors of the Society. Fittingly enough, the SAS is marking the final year before the 500th anniversary of Columbus' first voyage to the Americas by meeting in 1991 in Columbia, South Carolina--a good place for a send-off celebration.

Any department or other organization interested in hosting the 1992 meeting of the Southern Anthropological Society should write to: **Dr. Thomas A. Arcury, Secretary-Treasurer, Southern Anthropological Society, Center for Developmental Change, 365 Patterson Office Tower, University of Kentucky, Lexington, Kentucky 40506-0027.** The host institution should have someone willing to be the Local Arrangements Chair and should provide volunteer workers to assist with registration and other meeting logistics, but the host institution is not obliged to provide the Program Chair, though it is convenient if someone from the host institution is Program Chair. The Key Symposium is handled separately and is open to proposals from all members of the SAS. By informal custom, in recent years the Southern Anthropological Society has been holding its annual meeting every second or third year in either Atlanta or New Orleans. Since the Society is meeting in 1990 in Atlanta, 1992 would be about the time for another meeting in New Orleans but need not be there if no volunteer invitations are forthcoming.

Bids to host the 1992 Annual Meeting of the SAS should be delivered to Secretary-Treasurer Thomas Arcury by **December 15, 1989**. Joint invitations from two or more institutions, as well as single-institution bids, would be welcomed.

FROM MOSES TO CORNPONE

by

Bruce T. Grindal
Department of Anthropology
Florida State University

Biographical Note

Bruce Grindal's short story represents a growing movement in anthropological writing toward the use of narrative and literary genres.

Short stories and poems by anthropologists regularly appear in the *Anthropology and Humanism Quarterly*, Miles Richardson (LSU), Editor.

Grindal was a contributor to *Reflections: The Anthropological Muse* (1985), J. Iain Prattis, Editor, published by American Anthropological Association.

"Boy I like that one, let's do one more verse," Pastor Bailey intoned, as he looked encouragingly at his congregation, and then at Miss Velma who sat poised at the piano. "Let's raise our hearts to Jesus."

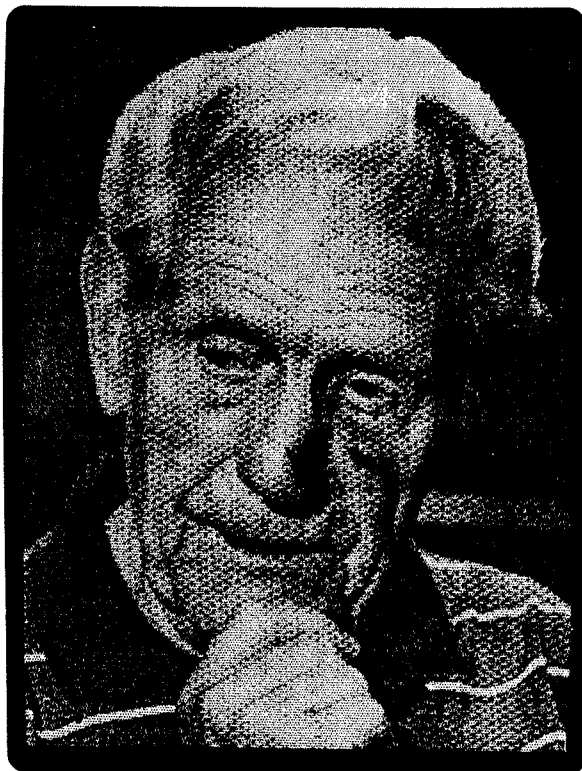
It was the summer of 1986. There had been no rain for eight weeks and the crops lie dying in the fields. The small congregation of the Open Door Baptist Church were huddled together to celebrate their Lord and Savior. On this Sunday there was little cause for joy. Most say weary, their bodies numb from hard work and frustration. The dust from the inferno drought lined the creases in their faces and worn hands. They liked their minister. In fact, they loved him. But today, they could only manage a weak smile.

Pastor Bailey mounted the pulpit and began reading from the book of Exodus. He talked about the Pharoah's decree: All first born male Israelites must be put to death. "Yeah that ole Pharoah, he'd be right at home in America today with all the abortions going on." There was a weak laugh.

On other Sundays, this would have aroused the congregation. He could have preached for an hour. Today, Pastor Bailey was hard put to find words.

"You know." He paused, staring intently at his congregation. "It took Moses eighty years before God spoke to him. Eighty years of wandering with his people in the desert before God spoke to him. You've seen our corn stalks dying in the heat. Aw, they look so sad don't they, with their ears just hanging down all brown and dried up. But I'll tell you something. That corn may be all withered up on the outside, but on the inside there's a mature corn. And that is just like Moses. God had to wait til Moses was mature and wise before he could lead his people out of Egypt. And my brothers and sisters, God will wait for you too."

The word was spoken. And it was good.



Asael T. "Hans" Hansen
SAS Charter Member
Bueno Colega

(More in next issue of *Southern Anthropologist*)

BOOK REVIEW

Apalachee: The Land Between the Rivers. *John H. Hann*. Ripley P. Bullen Monographs in Anthropology and History, Florida State Museum. Gainesville: University Presses of Florida, 1988. 317 pp. + 12 appendices, glossary, bibliographic essay, bibliography, and index. \$36.00 (cloth).

Rochelle A. Marrinan
Florida State University

In the course of the year, the Department of Anthropology at Florida State University invariably receives numerous calls in search of material on local Indians. This is a work that presents the history, anthropology, and archaeology of the Apalachee Indians of northwest Florida. The book is best recommended to the general public with a warning, however. This is not an easy read. Except for a few maps and diagrams, there are no pictures to assist the reader in visualizing the Apalachee. There are no portraits of Apalachee Indians, their homes, or their lifestyle.

For serious amateurs, historians, ethnohistorians, students of comparative political systems, and archaeologists, however, this book is long-awaited. It is the product of Dr. Hann's research since 1976 in documents that detail the early Spanish presence in the New World. This book is a synthesis of information available on one of the major aboriginal groups of Florida, the Apalachee.

The Apalachee were a populous Muskogean-speaking tribe descended from the complex agrarian-based chiefdoms of the Mississippi Period (*ca.* A.D. 1000 to 1550) of southeastern North America. At contact, they inhabited a fertile agricultural area between the Aucilla and Ocklockonee Rivers in northwest Florida. When Panfilo de Narvaez and Hernando de Soto arrived on the Gulf coast of the Florida peninsula, local Indians assured the Spaniards that the riches they sought could be found to the north, in Apalachee. The reception that these exploratory groups received in Apalachee, however, was not what they had anticipated. In 1528, interaction with these aggressive people was one factor in determining the unsuccessful outcome of Narvaez's enterprise. Eleven years later, the exigencies of three winter months spent in near-siege conditions in Apalachee were documented by those who chronicled the de Soto *entrada*.

The Apalachee do not again figure in Spanish activities until the early 17th century when the Franciscan mission system was extended into the province in 1633. It is the existing documentary evidence of Apalachee life that Hann develops in this manu-

script. After presenting what is known of Apalachee origins using extant archaeological evidence, Hann proceeds to consider such topics as political system, religion, customs, daily life, and language, developed from the documentary record compiled during colonial times (largely 1633-1704).

Hann devotes one section of the manuscript to San Luis de Talimali, the site of the Spanish governmental, military, and religious headquarters in west Florida. This site has been purchased by the State of Florida and is currently the focus of a long-term archaeological and interpretive project. Dr. Hann serves as project historian. While the work that Hann has done for this book assists a diverse group of scholars, his involvement in the interpretation of the site of San Luis enriches and assists the archaeological effort. This book and Hann's ongoing work represent the collaborative interaction of historian and archaeologist.

Hann provides a rare compilation of documentary information that details acculturative processes at work in a major North American tribal group. His work is thorough and footnoted for clarification. In a number of instances, he provides new translations of well-known documents (the ball game manuscript, for example), followed by a discussion of their variation with previous translations. Hann has also compiled a chronology, a synthesis of various mission lists, the names of leaders and other Apalachee, and a discussion of Spanish weights and measures appropriate to the period. These are but several among the twelve appendices included.

Another recent publication should be mentioned. A group of documents translated by Hann (published in 1986 as *Florida Archaeology* No. 2, Florida Bureau of Archaeological Research) includes the Ecija voyages of 1605 and 1609, Rebelledo's visitation, inventories of Florida mission church furnishings, and the Leturiondo Memorial to the King of Spain.

There are many other Native American groups whose existence is now best constructed from archaeological remains and historical sources. Hann's *Apalachee* will serve as a model for future endeavors.

Acknowledgement

The photograph of James Mooney on the front cover was used through the courtesy of the National Anthropological Archives, Smithsonian Institution. This photograph was taken prior to 1921 by Delancey Gill.

Position Announcement**UNIVERSITY STUDENT CENTER
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2. Advise the International Student Committee. Supervise the committee in its leadership responsibilities, accountability of funds, publicity and interpret university policy.
3. Serve as a resource for the Union Activities Board and the Board of Directors of the University Student Center.
4. Serve as liaison between the Union Activities Board and NCSU International Student Office. Assist with new international student orientation.
5. Assist local communities by providing International Student speakers from willing

Office. Assist with new international student orientation.

5. Assist local communities by providing International Student speakers from willing students.

6. Serve the University Student Center Program Office as need arises in achieving all its goals.

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The position is available July 1, 1989.

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Kathy Cleveland Bull
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N.C. State University
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