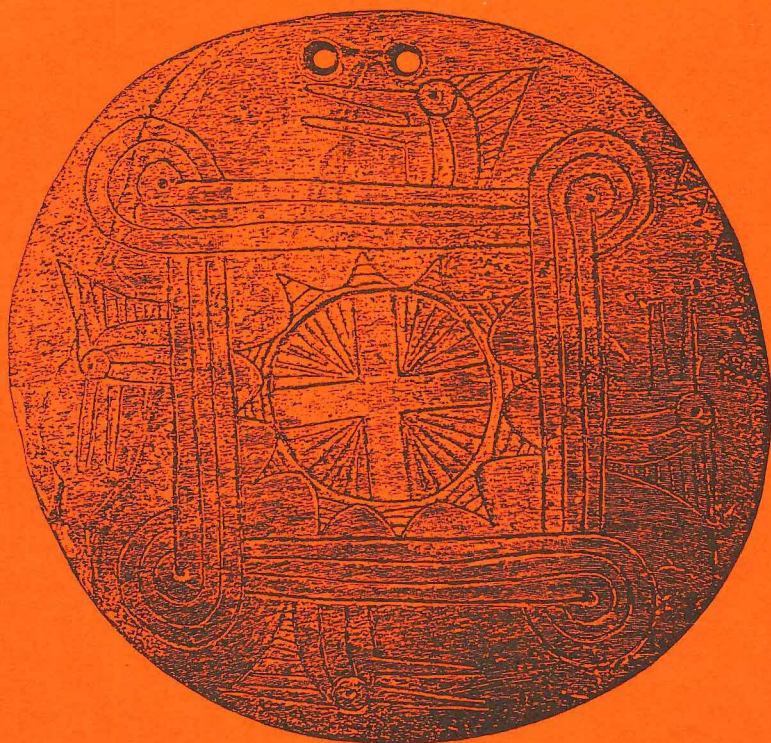


Southern Anthropologist

Celebrating 30 Years of the
Southern Anthropological Society



Part 2: Looking Backward: The Early Years

Volume 23, No. 2, Fall 1996

Southern Anthropologist

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Southern Anthropologist

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Fall 1996

CONTENTS

Editor's Corner	3
Call for Papers for 1997 Meetings	5
Call for Student Papers for 1997 Meeting	6
SAS Endowment Campaign Reminder	6
Field Schools for 1997	7
Celebration of Thirty Years of the SAS	
The Early Years of the SAS	8
by Charles Hudson	
List of SAS Presidents and Meeting Sites 1966—1996	17
Table 1 from	
Pocomoke: A Study in Remembering and Forgetting	18
Short Articles	
The Tripartite Division of Labor in U S Education	
by Hans Baer	20
The Lucky Lotto	
by Kay McGowan	24
SAS Business	
Minutes of the 1996 Meetings	29
Financial Status Report Presented to 1996 Meetings	32
both by Daryl White	
Filbert (cartoon?)	35
Information on <i>Archaeology of Pre Columbian Florida</i>	
1995 Mooney Award Winner	inside back cover

The *Southern Anthropologist* is normally published twice a year (Spring and Fall) and is distributed as a benefit to the membership of the Southern Anthropological Society.

Annual membership dues are per year:

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(Joint members receive only one copy of the Proceedings)

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Southern Anthropological Society communications: (due, subscriptions, and address changes) should be sent to:

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Have You Renewed?

Please look at the mailing label on this issue of the *Southern Anthropologist*. If you have a "95" on your label, you have not paid your current 1996 dues and need to send Daryl White your current dues so you can receive your *Proceedings* issues.

David M Johnson

Editor's Corner

Have we got a publication for you! This is the Fall 1996 issue of the *Southern Anthropologist*, and it continues the celebration of the Society's 30th anniversary by presenting information on its past as well as beginning what I hope will be a continuing series of short articles on aspects of American society and culture..

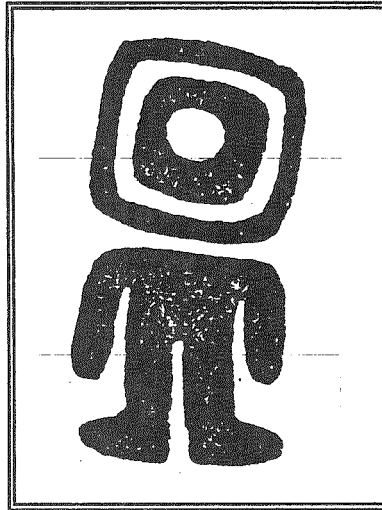
This issue

The lead article in this issue is the wonderful paper on "The Early Days of the SAS" that was delivered by Charles Hudson at the Spring meetings. The front cover art was provided by Dr Hudson and is intended as a companion to the article, since he has commented that for him the woodpecker motif represents a young and feisty society! His article is followed by a chart that lists SAS meeting places and Presidents by year, and is an updating of a chart that Gif Nickerson put in an earlier issue of this newsletter.

This issue also includes what I hope is the beginning of a series of short articles on analyses of American culture and society. The first is a continuation of

those written by Hans Baer when he was President and is on "The Tripartite Division of Labor in U. S. Higher Education," while the second is by Kay McGowan and discusses what happened to "Lucky Lotto" winners in Michigan; although neither is specifically about the South, they both discuss class and power relationships, with McGowan adding in ethnic background.

This issue also includes information from the Spring meetings, specifically the Minutes of the meetings and the financial report, both provided by the able and efficient Secretary-Treasurer Daryl White.



The Editor regrets

Eagle (eager?)-eyed readers of Charlene Keck's article in the Spring Issue may have noted that I left out a major table from her article on Pocomoke. She

has graciously reformatted the table for my page layout and it is reprinted here right after the list of Presidents. I apologize to her and to any whose enjoyment of the article was spoiled by its omission.

Next Deadline

Deadline for the Spring 1997 issue is tentatively April 30, 1997 (after the '97 Spring Meetings).

Keep in touch!

Ways to reach me:

(1) Voice mail at (910) 334-7894 at my office, or (910) 274-7032 at home

(2) E-mail via the Internet at johnsond@athena.ncat.edu

(3) Via America OnLine, my "handle" is MegabyteJ.

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(5) Surface mail:

David M Johnson, Editor,

SAS

Department of Sociology

and Social Work

N C A&T State University

Greensboro, N C 27411

If you wish to submit materials to the Anthropologist, my preferences are (in rank order) and if possible in more than one form:

- (1) text of MS Word file on a Macintosh floppy, along with hard copy
- (2) text or word processor file on 3-1/2 " IBM (MS-DOS) disk with hard copy
- (3) e-mail to address above
- (4) fax and/or hard copy

Material that is sent already in electronic format is less likely to have my errors in it!

Southern Anthropologist Staff:

Editor: Dr David M Johnson

Photography: Anthropoid Photographic Enterprises (APE)

Layout and Computer Work: Gigabyte Johnson (formerly Megabyte Johnson)

NOTE CORRECTED DATES for the meetings!

CALL FOR PAPERS
SOUTHERN ANTHROPOLOGICAL SOCIETY
1997 Annual Meeting
April 10-12, 1997
Memphis, Tennessee

KEY SYMPOSIUM:
CULTURE, BIOLOGY AND SEXUALITY: TOWARDS SYNTHESIS

Currently anthropology is engaged in a re-examination of several issues of broad significance to the future of our discipline. Two of these issues - the questions of the relationship (1) between biology and culture and (2) between science and humanism - are at the center of concern in the rapidly developing area of the anthropology of sexuality. The key symposium for the 1997 meetings brings together some of the country's central figures in this field for a discussion of the theoretical sources of debate. brings together some of the country's central figures in this field for a discussion of the theoretical sources of debate.

ABSTRACT SUBMISSIONS (100 words maximum)

We invite submissions of paper and session proposals on any topic, but particularly those related in some way to the debates noted above and to the area of sexuality studies. Abstracts for individual papers or organized sessions are due no later than March 1, 1997. Those interested in organizing a session for the meetings are encouraged to contact one of the co-chairs of the program.

If possible, you should send abstracts via email and as early as possible. Send abstracts electronically to: Suggs@Kenyon.edu

Send hard copy abstracts to: Andrew Miracle, TCU Box 298710, Dept. of Sociology, Texas Christian University, Fort Worth, Texas 76129.

FOR FURTHER INFORMATION

Contact program chairs David Suggs, Department of Anthropology and Sociology, Kenyon College, Gambier, Ohio 43022; (614)-427-5851 [Suggs@kenyon.edu] OR Andrew Miracle (817)-921-7470 [[AM-iracle@gamma.is.tcu.edu](mailto:Miracle@gamma.is.tcu.edu)]

Call for Student Papers

Southern Anthropological Society

1997 Annual Meeting

April 11-13, Memphis, TN

Undergraduate and Graduate Student Paper Competition

Deadlines:

January 31, 1997: Abstract (100 words maximum typed or word processed onto copy of official abstract/registration form) and sent along with student membership fee (\$15) and registration fee (\$15).

February 21, 1997: Three copies of manuscript, abstract and cover sheet due (Late entries not accepted for competition)

For information contact:

Dr Barbara Hendry, SAS Student Paper Competition Chair, Department of Sociology and Anthropology, Georgia Southern University, Landrum Box 8051, Statesboro, Georgia 30460-8051. Phone (912) 681-5443, Fax (912) 681-0703, email: bhendry@gsaix2.cc.gasou.edu.

SAS Endowment Campaign for Education and Outreach in the South

The Endowment is now in its third year of fund-raising toward a \$30,000 goal. The purpose of the endowment is to support student participation in the meetings and the student prize competition, expand the knowledge of anthropology in and of the South and to smaller colleges and universities which do not yet offer courses in anthropology, bring the message of our discipline to minority institutions through a dynamic speakers bureau, encourage minority participation in the field and at our meetings, and reward outstanding scholarship in the anthropology of the South with the annual presentation of an enhanced James Mooney prize. At present the Endowment is less than a quarter of the way to the goal, so your contributions are needed!

Please take time to make a campaign pledge or donation, and send it to:

*Dr Thomas Arcury, Campaign Treasurer, Center for Urban and Regional Studies,
CB#3410, Hickerson House, UNC-CH, Chapel Hill, N C 27599-3512*

Upcoming Field Schools 1997

(these are the ones the Editor knew about at press time)

Ethnographic Field School in Costa Rica

May 13 — June 21, 1997

In this second summer of research on the Anthropology of Sustainable Tourism, the students will continue to investigate the impacts of tourism development in western Costa Rica on the towns and beaches near Quepos and the Manuel Antonio National Park along the South Central Pacific Ocean beaches. The principal goal is to learn whether long term sustainable tourism in this area is truly feasible and whether Costa Rican hosts are finding new economic activities to improve their quality of life.

The program is intended for 10-12 students who may be juniors, seniors and/or graduate students from various fields. Prerequisites are six credit hours of anthropology, one of which must be in cultural anthropology. English will be the language of instruction, although priority will be given to students who have had at least two semesters of Spanish.

For information contact:

Tim Wallace
Costa Rican Field School
Dept of Sociology & Anthropology
Box 8107
North Carolina State University
Raleigh, N C 27695-8107

telephone: (919) 781-8655 (H), (919) 515-2491 (O)
email: tim_wallace@ncsu.edu

Archaeological Field School in the Bahamas

May 25 — June 10, 1997

Students will participate in the Lucayan Ecological Archaeology Project of which the instructor has been a Research Associate for over one year. The project involves the excavation of the prehistoric (ca A D 1200) Pigeon Creek site and the processing, analysis, and interpretation of resulting materials and data. The course emphasizes island ecology, zooarchaeology, and site formation processes. Students will read articles and hear lectures on field and lab methods, techniques, and observations, especially as they relate to Caribbean archaeology and prehistory. Students will also have the opportunity to attend the Natural History of the Bahamas Conference to be held at the Bahamian Field Station on Salvador. An archaeological field school or equivalent experience is prerequisite.

For Information contact:

Dr Tom Whyte,
Dept of Anthropology,
Appalachian State Univ,
Boone, N C 28607.
telephone: (704) 262-2295,
email: whytetr@appstate.edu

S A S Keynote Speech

1996 Annual Meetings: SAS 1966 — 1996

The Early Days of the S A S

by Charles Hudson
University of Georgia

To the best of my recollection, the impetus that led to organizing an anthropological society in the South came from John Honigmann, who sent out a flurry of postcards in the fall of 1965. Others had tried before him to form such a society, but it was his impetus that prompted a small band of the faithful to attend an organizational meeting in New Orleans in the spring of 1966. I have looked high and low for my copy of this postcard, but it seems to have dematerialized. All who knew John Honigmann at all well will have received such crisp messages, written in pen and ink on plain postcards.

By every measure, anthropology in the 1960's was more weakly developed in the South than in any other region of the United States. I once calculated the number of anthropologists teaching in the South per millions of population for the year 1962-63 (Hudson 1982). It was on the order of .46 anthropologists per million people, while in the Northeast it was 3.2 anthropologists per million, and for the far West it was 4.1 anthropologists per million. (It never occurred to me that the employment opportunities indicated by these paltry numbers might dampen the ardor of our undergraduate and graduate students.) These are

notable demographic differences. In 1962-63 anthropologists in the Northeast were about seven times more numerous than in the South, and in the West they were about nine times as numerous. The South also had the fewest Ph.D. programs, the fewest obituaries of illustrious dead in the *American Anthropologist*, and the fewest lines in standard histories of anthropology. No anthropologist in the South merited as much as a full page in any of these histories. When we began planning a book manuscript prize for the SAS, we cast about for a famous deceased Southern anthropologist to name it after. And there were none. We finally settled on James Mooney, the Bureau of American Ethnology anthropologist who wrote a famous book on the myths of the Cherokees. The argument in favor of Mooney was strengthened when we found that he had married a woman from Tennessee, and so we named the prize for him.

Anthropology was not the only field of intellectual endeavor that lagged in the South. I once wrote a paper (1982) assessing the role of Southern anthropologists in American intellectual life. It may be worthwhile to recall some of my observations here. As a point of departure,

I cited H. L. Mencken's famous 1917 essay "The Sahara of the Bozart"—his commentary on the sad state of culture in the American South in the early decades of the 20th century. Mencken characterized the South as a region "of fat farms, shoddy cities, and paralyzed cerebrums... (It) is almost as sterile, artistically, intellectually, culturally, as the Sahara desert."

Mencken's explanation of the sad state of culture in the South was racist. The cause, he argued, was that after the Civil War, Southern culture was dominated not by so-called Anglo-Saxons—the defeated and defunct aristocracy—but by Celts (a euphemism for Scotch-Irish), with some Spanish and African thrown in. Had the epithet "red neck" been in usage in 1917, I am sure that Mencken would have used it to characterize the degraded race that had brought down Southern culture.

The inadequacy of Mencken's racist explanation for the degeneration of Southern culture became evident about a decade after he published his article. A remarkable literary renaissance flourished in the South, with notable novels by Erskine Caldwell, Robert Penn Warren, Alan Tate, Ellen Glasgow, Thomas Wolfe, and most particularly William Faulkner. Had we any reason to think that such a renaissance might occur in anthropology in the South? We had no reason to be opti-

Although it is hard to imagine today, in the 1960's and 1970's American anthropologists looked askance at their brethren who took jobs in the South.

mistic because literature and anthropology are such dissimilar enterprises. To write a novel all one needs is a pen and some paper. As Robert Penn Warren once observed, Southerners have always been devoted to two pastimes: story-telling and fornication. Both of these activities are engrossing, he says, and neither requires any expenditure of money. But I don't

have to tell anthropologists that our scholarly endeavors are not nearly so engrossing as story telling or fornication, and unlike writers, anthropologists need an institutional framework in which to exist. Among other things, we needed a learned society in the South that would foster scholarly

communication on all things anthropological.

In the 1960's anthropology in the South had nowhere to go but up. Although it is hard to imagine today, in the 1960's and 1970's American anthropologists looked askance at their brethren who took jobs in the South. I well remember it when I took a job at the University of Georgia in 1964. It was as if I had gone to work for the enemy. In the 1960's and 1970's, the American Anthropological Association at its annual meetings provided a form that fresh Ph.D.'s filled out as they entered the job market. On this form was a blank to be filled in for the region in which the applicant preferred to be placed. Quite a few applicants wrote: "Anywhere but the

South."

The first meeting

Anthropologists in the South came together at the annual meeting of the Southern Sociological Society in New Orleans in April, 1966. In those days, anthropology in the South was very much in the shadow of sociology. Included in the Sociology program for that year, we anthropologists had two volunteered sessions of papers. They were chaired by Asael Hansen of the University of Alabama and Harriet Kupferer of UNC-Greensboro, with a total of ten papers between them. The most significant event at this meeting is that on the afternoon of April 8, the anthropologists attended an ad hoc organizational meeting, with Frank J. Essene of the University of Kentucky presiding. The forty-two persons present moved by voice vote to form a society to be called the Southern Anthropological Society.

I do not remember who proposed that we be named the Southern Anthropological Society, but perhaps it just emerged from the meeting, with no particular authorship. I do remember that Frank Essene particularly liked the acronym SAS—sass. I liked it too. Certainly all in my generation who grew up in the South had been admonished by our mothers that the young and the brash should never, never talk back to or sass the old and the settled. The SAS was certainly young, and I hoped that it would be brash.

I recall that I once thought of pro-

posing that the SAS adopt as a logo the woodpecker motif that shows up in the iconography of late prehistoric Mississippian Indians in several parts of the South. It depicts a woodpecker—possibly an ivory-bill—with its crest flaring, its beak open, regarding its viewer with a single baleful eye. I can never look at this sprightly little Mississippian woodpecker without thinking of Woody Woodpecker and his sassy, mocking laugh. [*This woodpecker is on the cover of this issue—Ed.*]

At the organizational meeting we put up three nominees to stand for election as first president of the SAS: John Honigmann, Asael Hansen, and Frank Essene. Honigmann declined to be considered. The two remaining candidates left the room. We elected Hansen president, and by acclamation Frank Essene was elected Vice President. Harriet J. Kupferer was elected secretary-treasurer, and I was elected program chairman for the next meeting. Before we left the room, Frank Essene challenged us to put our money where our mouths were, and all of those present at the meeting put in a dollar apiece into a hat that was passed. The duties of the secretary-treasurer were not great that first year.

We decided that for the time being, we would continue to meet with the Southern Sociological Society, but insofar as possible, we should organize our papers into a separate program. We discussed what was to be our relationship with the Southeastern Archaeological Conference (SEAC), which, founded in 1939, was well

established by 1966 and had its own traditions. But nothing was decided on this matter, except to notify SEAC of our existence and of our future plans.

The SAS officers met in November in Pittsburgh on the occasion of the 1966 American Anthropological Association meeting. Among matters we discussed there were: (1) the production of a newsletter, (2) some way to encourage and recognize student papers, and (3) the possibility of publishing an annual proceedings. Later Frank Essene drew up a draft of a constitution and by-laws and circulated it among the officers for comment. From typos in the draft I judge that he used the constitution and by-laws of the American Ethnological Society as a model. At that time Essene was, I believe, treasurer of the AES.

The second meeting

Our second SAS meeting, in the spring of 1967 in Atlanta, was again held jointly with the Southern Sociological Society. Our 1967 program was more structured than our first, including both organized sessions and volunteered sessions. We had seven sessions in all, with twenty-seven papers, plus a general session entitled "Developmental Change in Underdeveloped Areas," jointly sponsored by the SSS and the SAS.

As it turned out, for the anthropologists the strongest thematic sessions at this meeting were the two sessions on medical anthropology, organized by Ralph Patrick of UNC and Thomas Weaver, then

of the University of Kentucky. This was at a time when anthropologists were just beginning to divide up into specialized bands, and the very idea of medical anthropology was new and chic.

The officers of the SAS convened three times at that second meeting. We discussed whether we should continue meeting with the sociologists. The advantages were that their existing infrastructure made our task of organizing a meeting much easier, but having a separate society would give anthropology a visibility in the South that it lacked and needed. We discussed raising our dues to support the publishing of a proceedings. We decided that in 1969 we would meet jointly with the American Ethnological Society, but the location of the meeting was not known at that time. The executive committee nominated me to serve as editor of the proceedings, and no other contenders being present, the job fell to me.

The Proceedings

What kind of a proceedings were we to have? Publishing all of the papers presented at a meeting would be prohibitively expensive, and it would make it impossible to insure a high standard of scholarship. Essene argued in favor of the American Ethnological Society model, in which the annual proceedings were devoted to a single topic. As a practical man, he noted that the printings of AES proceedings always sold out.

This is the direction that we took. And after some initial fumbling, we

evolved a procedure in which the Society would feature at its annual meeting a key symposium, which would be largely shaped by the college or university sponsoring the meeting for that year. The idea was that we would include all or most of the invited papers at the key symposium into the published proceedings, as well as a few papers that were volunteered or otherwise solicited. If this could be done, it would foster a thematic focus to each meeting and the published proceedings could have enough integrity as books that they could enjoy sales beyond our membership. This would make the activities and scholarship of the SAS visible to the profession at large and it held out the possibility of placing the proceedings series on a sound fiscal basis. As I look back, I realize that both Frank Essene and I were fiscal conservatives, even cheapskates.

If I seem to be mentioning Frank Essene's name rather frequently, it is no accident. I took my first anthropology course from him at the University of Kentucky in 1957. I like to describe the 1950's as the desert of my life. It was a dreadfully gray, conformist era. At that time Elvis Presley was just loosening up his pelvis, and the Beatles were still a pimply foursome in Liverpool. In such an era, as an undergraduate student I found the relativity of anthropology to be exhilarating, and Frank Essene's story-telling, salty language, and iconoclastic sense of humor made it irresistible.

At the general business meeting of the society in 1967, the membership voted in favor of an alarming increase in our

dues. They were to be tripled--from \$1.00 per year to \$3.00 per year. The increase would be used to finance the publication of the proceedings series, the first number of which would be devoted to medical anthropology. We did not reach any decision on where to meet in 1968. It was left up to the officers to decide where that would be.

This was the year in which the University of Georgia Press agreed to publish our first proceedings. I have not done any research on this, but my recollection is that in 1967-68, aside from some archaeology titles, Southern university presses had published next to nothing in the field of anthropology. My long-term strategy was that if we could get a single Southern university press publishing anthropology, then perhaps other Southern university presses would become interested. The first SAS proceedings was *Essays in Medical Anthropology*, edited by Thomas Weaver. It was produced very cheaply, by photo-offset from a typescript, and again the format was patterned after that of the AES Proceedings. An initial run of 500 copies was printed by the University of Georgia Press for a total cost of \$648.00.

The third meeting, 1968

At the time of our third SAS meeting in 1968 we still had not worked out a fail-safe mechanism by which the key symposium would be selected. That year we somehow managed to get a program that listed four key symposia: physical anthropology, a plenary session on the Anthropology Curriculum Project, and two

sessions on urban anthropology organized and chaired by Elizabeth Eddy and Richard Adams. As it turned out, urban anthropology was to be selected as the subject of the second proceedings, and Elizabeth Eddy was the editor. A few feathers were ruffled because of the confusion over having multiple key symposia, and I later argued that in the future, proposals for key symposia should be submitted to the officers of the SAS and subject to their approval. For one thing, as the general editor of the series, my preference was that I should only have to deal with a single volume editor.

One of our concerns in the SAS in 1968 was to expand our membership. By calculations I made at some point—perhaps in our second year—we had 88 members. The greatest number of members were in North Carolina which had 15, Georgia had 14, Florida 10, Louisiana 9, and there were 7 each in Tennessee, Kentucky, and Alabama. We had zero members in Mississippi, Arkansas, West Virginia, and South Carolina. One of our strategies in those days was to recruit new members on our frontiers, and thus we endeavored to meet in such border states as Texas and Missouri.

The fourth meeting, 1969

Our 1969 meeting, our fourth, was held jointly with the American Ethnological Society in New Orleans. Miles Richardson was program chairman, and the organization of that meeting and the key symposium went very smoothly. The mechanism and guidelines with which

we operated for many years were finally in place. The title of the key symposium was "Anthropologists and their Assumptions," the most theoretical of any of our key symposia up to that point. Stephen Tyler, then of Tulane, chaired this symposium and served as editor of the proceedings. For me, the outstanding event at this meeting is that on the SAS key symposium Eric Wolf presented a trenchant historical analysis of theory in American anthropology. We were the first to publish his paper and subsequently it was reprinted several times. Moreover, the AES theme that year was "Symbolism in Ritual, Myth, and Folklore," and present were such anthropologists as Victor Turner, Mary Douglas, Terence Turner, Peter Riviere, David Schneider, Melford Spiro, Nancy Munn, and James Peacock. I think we all went home that year with the feeling that this meeting had put the SAS on the map.

The fifth meeting

The 1970 meeting, our 5th, was held in Athens, Georgia. Our membership had grown. In that year we had 361 members in 35 states, and we had a few members in foreign countries. The first two proceedings had sold surprisingly well, with many textbook adoptions. For that meeting I organized a key symposium entitled "Red, White, and Black: Symposium on Indians in the Old South." One innovation in 1970 was that the University of Georgia Press began publishing the proceedings series by letter press in a large paperback format. This was more expen-

sive, but it produced a more professional looking publication, and we still use essentially this same format today.

A second innovation in 1970 was that we produced an extra or bonus proceedings--*The Not So Solid South*, a collection of papers mostly from SAS meetings, edited by J. Kenneth Morland. My reasoning in attempting to institute occasional extra proceedings was that if the SAS accrued a surplus of funds based partly on the sale of its proceedings, a good use of that surplus might be to use it to support the publication of innovative scholarly works. That is, in addition to the annual proceedings based on the key symposium, as finances permitted we could bring out innovative or timely collections of papers, or even an occasional worthy monograph. But this was an idea that went nowhere. Only one such extra proceedings was ever produced. (I still think it is a good idea.)

Another publishing venture I was involved in that did not pan out was the Mooney manuscript award. The University of Tennessee Press approached me in 1972 with a proposal to establish a manuscript prize and publication of book-length works describing or interpreting New World populations. I was at first delighted by this turn of events, because this is precisely the stimulation for publishing anthropology in the South that I had hoped for. The problem was that judging the manuscripts was a lot of work.

Both the person in charge of the competition and the judges had a heavy workload

in sifting through the entries. We did make awards to several manuscripts—three, I think. But in some years there was no prizeworthy manuscript submitted, and this made it seem that the competition had lost its momentum. Also, we missed out on publishing two manuscripts that would have brought distinction to the competition but for various reasons fell through. In time the Mooney manuscript prize faltered and lapsed. Subsequently the Mooney prize was resurrected as a book prize--a competition for books already in print--a much better idea.

Gilgamesh at the 6th meetings

If I had any doubts about the claim of the SAS to originality or brashness, they ended during the course of the 6th annual meeting in Dallas, Texas. That was when Miles Richardson hitched up his socks and strode to the lectern to read a paper entitled: "Gilgamesh and Christ: Two Contradictory Models of Man in Search of a Better World." I cannot recall a more rapt audience at a professional meeting. And as I listened to Miles' paper, I started thinking again about that Mississippian woodpecker as a logo.

At one point in the early days we considered whether to merge our finances with the AAA, as many anthropological organizations were doing. We decided to remain separate because we thought we could operate with less overhead than the AAA. We were fiscally separate from the AAA, but if I had any worry that we were also philosophically separate, that ended in

1978 when the SAS membership passed a resolution to boycott any state that had not ratified the Equal Rights Amendment (ERA) to the Constitution. As a consequence of this resolution, we could not accept Appalachian State University's bid to host the meeting in 1979. Some were of the opinion that we could probably meet there in 1980, their assumption being that North Carolina would ratify the ERA. But it seems that North Carolina politicians were not exactly quaking in their boots because of the SAS resolution, and the ERA did not pass in North Carolina. In 1980, Sol Kimball, then the SAS president, complained that the SAS was strangling itself by the boycott. The only Southern states that had ratified the ERA were Kentucky and Tennessee, along with the border states of Texas and Missouri. And yet the majority of the SAS membership would not budge on the boycott. However, the membership did vote in favor of making an "exception" in the case of Appalachian State University, and we voted to meet there in 1982--in defiance of our own boycott.

Looking back

At our 30th SAS meeting we can take satisfaction in what we have accomplished. We have a small but strong society, and in my opinion that is the best

kind. We have created a forum for anthropologists in the South and a context in which our students can present their first papers. One has only to scan the list of titles in the SAS proceedings series to see that we have served up a diversified bill of fare. We have dealt with theoretical topics and with topics in applied anthropology, but we have not slighted empirical research

on several aspects of the fascinating region in which we live and work.

As a senior citizen, I assume that I am entitled to give some advice. I was taken aback when Wilfrid Bailey pointed out that I was the only member of the University of Georgia anthropology faculty present at the 1996

SAS meeting. That led me to the realization that there must be only a very few SAS members at the University of Georgia now. The University of Georgia is not what it was in 1966. The pressure is very great to demonstrate one's participation in scholarly activities that are identifiably national or international. An unfortunate corollary of this is that anything that is identifiably regional is undervalued. It is assumed to be second rate.

Because of this prejudice, I would argue that the membership frontier that the SAS ought to be cultivating today is the larger departments in the South—the very departments that initially pioneered the SAS. The SAS has for the most part been

I would argue that the membership frontier that the SAS ought to be cultivating today is the larger departments in the South—the very departments that initially pioneered the SAS.

built by young people who were on the make professionally. Perhaps one of our challenges in the future could be to devise ways of attracting the participation of faculty and students in the large departments. The SAS proceedings are still a flexible medium, and there is no reason why the SAS cannot be a context in which to sponsor the most exciting, cutting-edge thought our field has to offer.

Now I want to exercise my prerogative as a senior citizen to make some crankier observations. In addition to the SAS, I belong to the Southern Historical Association. I have to say that in comparison to SAS meetings, in my opinion the level of critical discourse is higher in the SHA than it is in the SAS. In the sessions at the annual meetings of the SHA, one feels that within the audience of any particular symposium there are a substantial number of people who have done research on the topic under discussion. Hence the possibility of critical argumentation is always potential, if not actual. At SHA meetings it is usual for entire sessions to be devoted to a couple of papers, or even to a single paper or recent notable book, with discussants who have closely read these papers and books and who will stand and deliver criticism that can be pointed and even unsparing. As we all know, this is one of the principal ways in which knowledge is improved.

Perhaps the kind of fissioning of anthropology that was beginning when the SAS was first formed has now gone so far that such critical intensity is not possible. If so, that is too bad. I once heard a friend

say that a particular anthropological theory was so patently absurd that only an academic would take it seriously. My friend was, of course, exaggerating. But the quality of thought is well served by focused debate and criticism, and anyone who doubts that a softening or blurring of criticism can have a deleterious effect on scholarship should read Alan Sokol's (1996) account of the satirical hoax he perpetrated on the journal *Social Text* (see also Fish 1996). The fact that Sokal was able to get a paper full of high-sounding, trendy, gibberish past coterie peer review speaks volumes. One of our motives in organizing SAS meetings around key symposia was to foster intellectual intensity and criticism. So, perhaps the quality of the critical give-and-take at SAS meetings can be notched up by simply tweaking our present arrangements a bit.

I take pleasure on this occasion to wish the SAS a happy 30th anniversary, and may it have many more to come. If Woody Woodpecker could be asked for a few words on this occasion, can anyone doubt that he would say anything but: ha, ha, ha, haaaaaa, ha.

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The Short and Long Chronology of S A S Significant People and Places 1966 - 1996

<u>Year</u>	<u>where meetings</u>	<u>SAS President</u>
1966	New Orleans, LA	1966-67 Asael T Hansen
1967	Atlanta, GA	1967-68 Frank J Essene
1968	Gainesville, FL	1968-69 John N Gulick
1969	New Orleans, LA	1969-70 John L Fischer
1970	Athens, GA	1970-71 John J Honigmann
1971	Dallas, TX	1971-72 Arden R King
1972	Columbia, MO	1972-73 E Pendleton Banks
1973	Wrightsville Beach, NC	1973-74 Charles M Hudson Jr
1974	Blacksburg, VA	1974-75 Harriet J Kupferer
1975	Clearwater Beach, FL	1975-76 Miles E Richardson
1976	Atlanta, GA	1976-77 Wilfred C Bailey
1977	Miami, FL	1977-78 Hester A Davis
1978	Lexington, KY	1978-79 Carole E Hill
1979	Memphis, TN	1979-80 Solon T Kimball
1980	Louisville, KY	1980-81 Mary W Helms
1981	Fort Worth, TX	1981-82 Elizabeth M Eddy
1982	Boone, N C	1982-83 Malcolm C Webb
1983	Baton Rouge, LA	1983-84 Robert L Blakely
1984	Atlanta GA	1984-85 Louise M Robbins
1985	Fayetteville, AR	1985-86 James L Peacock
1986	Wrightsville Beach, NC	1986-87 Susan Abbott
1987	Atlanta, GA	1987-88 John H Peterson
1988	Tampa, FL	1988-89 J Anthony Paredes
1989	Memphis, TN	1989-90 Andrew W Miracle
1990	Atlanta, GA	1990-91 Holly F Mathews
1991	Columbia, SC	1991-92 Thomas W Collins
1992	St Augustine, FL	1992-93 Alvin W Wolfe
1993	Savannah, GA	1993-94 Patricia D Beaver
1994	Atlanta, GA	1994-95 James M Wallace
1995	Raleigh, N C	1995-96 Hans Baer
1996	Baton Rouge, LA	1996-97 Patricia Lerch

Table 1 from *Pocomoke: A Study in Remembering and Forgetting*

TABLE 1: CHRONOLOGY OF THE COMMUNITY AT SITE #31NH500

1844	1849	1870
<p>Born January 4, Per Gravestone at Site #31NH500:</p> <p>Millie Hill</p> <p>List of Slaves per Mortgage Of Lyrias Plantation, at Book AA, Page 190 of New Hanover Co. Registry:</p> <p>Ned Davy Henry Telly March John Romeo Darby Bella Betsy Pleasant Henry Maria Statira Fred Josh William Thomas Louisa Minerva Virtue Moses Aaron Scipio Wiley Moses, Jr. David Catherina, and her children: Rachel Solomon Owen Fanny and her child: Sabrina and her children: Nancy Polly Joan (infant)</p> <p>Rose Sylvia Milley Retia</p>	<p>List of Slaves per Deed for Lyrias Plantation, at Book GG, Page 512 of New Hanover Co. Registry:</p> <p>David March Telly Romeo Robert Old Moses Young Moses William Millie Tom Fred John Pleasant Lucy Maria and her children: Ben Sally Mag Statira and her children: Laurea Henry Betsy Amos Virtue and her children: Richard Sam Joan and her child: Rose Bella and her children: Harriet Ann Polly Big Bella and her children: Dick Hardy Mary Bane Delia and her children: Mag Abram Sylvia Franky and her children: Sophia Sarah Kate and her children: Rachael Owen Fanny and her child: Marshall Sabina and her child: Peggy Flora and her child: Amy Retia and her children: Maria Louisa</p> <p>Rose Betsy Louisa Minerva Edward Phillis Nelly Young David Solomon Henry Toby Sylvia Milly</p>	<p>Core Group of 18 Consecutive Households Per Census - Adults Only, With Notation of Age, Sex, Race**, and Occupation***:</p> <p>*Frink, Antony 70,M,B FL *Frink, Sarah 55,F,B KH</p> <p>Hill, William 75,M,B FL Hill, Isabella 60,F,B KH</p> <p>Hill, Larry 55,M,B FL Hill, Elizabeth 40,F,B KH</p> <p>*Hill, Diana 35,F,B KH</p> <p>Miller, Lucy 35,F,B KH Miller, Estes 21,M,B FL</p> <p>Moore, Mingo 45,M,B FL Moore, Amelia 30,F,B KH</p> <p>Green, March 60,M,B FL Green, Caroline 45,F,B KH</p> <p>Walker, Pleasant 40,M,M FL Walker, Rachael 32,F,M KH</p> <p>*Moore, James 27,M,B FL Moore, Minerva 30,F,B KH</p> <p>Russ, John 31,M,B FL Russ, Mary 31,F,B KH</p> <p>Dugald, Robert 65,M,B FL Dugald, Rebecca 60,F,B KH</p> <p>*Finney, Ezekial 69,M,B FL Finney, Delia 50,F,M KH Finney, Margaret 28,F,B FL Finney, Abram 22,M,B FL</p> <p>Moore, Henry 35,M,B FL Moore, Nancy 26,F,B KH</p> <p>Hill, Solomon 33,M,B FL Hill, Mildred 31,F,B KH</p> <p>Fillyaw, Frederick 39,M,B FL Fillyaw, Rachael 40,F,B KH</p> <p>Jones, Stephen 27,M,B FL Jones, Lydia 25,F,B KH</p> <p>Smith, Prince 30,M,M FL</p> <p>Hill, March 26,M,B FL Hill, Phillis 25,F,B KH</p>

The article was printed in the Spring 1996 issue but the table was left out.
 (Copies of the Spring issue are still available)

1880	1900	1901	1924
<p>Comparison Group of 18 Consecutive Households Per Census – Adults Only, With Notation of Age, Sex, Race**, and Occupation***:</p> <p>*Watson, Solomon 45,B,M L Watson, Isabella 26,B,F KH King, Solomon 31,B,F FL</p> <p>Hill, Solomon 45,B,M L Hill, Milly 47,B,F KH Martin, Fanny 22,M,F</p> <p>Hill, Phillis 30,B,F L</p> <p>Eagles, Abraham 32,B,M L Eagles, Elsie 24,B,F KH</p> <p>Green, Alex 28,B,M L</p> <p>Filyaw, Fred 50,B,M L Filyaw, Rachal 53,B,F KH</p> <p>Neil, Charley 25,B,M L Neil, Sapkey 23,B,F KH</p> <p>Bryant, Lucy 60,B,F KH</p> <p>*Frink, Anthony 58,B,M L *Frink, Sarah 60,B,F L</p> <p>*Hill, Dinnah 60,B,F L</p> <p>Walker, Pleasants 55,B,M L Walker, Rachel 50,B,F</p> <p>Walker, Masarina 21,B,M L Walker, Rachel A. 20,B,F KH</p> <p>*Finney, Ezekial 72,B,M L Finney, Delia 65,B,F KH</p> <p>*Moor, James H. 45,B,M L Moor, Minerva 50,B,F KH Foy, Josh 22,B,M L</p> <p>Anderson, Mellie 45,B,F L Clewell, Isabella 23,B,F L</p> <p>Dennis, G. W. 41,W,M RR Dennis, Mary E. 38,W,F KH</p> <p>Deal, A. J. 27,W,M Butcher</p> <p>Bannerman, Abe 19,B,M L</p>	<p>Comparison Group of 18 Consecutive Households Per Census – Adults Only, With Notation of Age, Sex, Race**, and Occupation***:</p> <p>*Frink, Sarah 75,B,F Milk woman</p> <p>Moore, Riley 25,B,M Sexion hand, RR</p> <p>Moore, Annie 23,B,F</p> <p>Colvin, Edward 63,B,M Fisherman</p> <p>Ash, John P. 58,B,M Ducker *Ash, Nora 57,B,F Ash, Robin 28,B,M Ash, Joseph 26,B,M Ash, John 20,B,M</p> <p>Farrar, John 52,W,M Fisherman</p> <p>Parrish, Morgan 30,B,M Bridge watchman</p> <p>Skipper, Morgan 27,B,M Clerk, grocery</p> <p>*Watson, Solomon 55,B,M Blind man</p> <p>Milbur, Peter 85,B,M FL</p> <p>Manning, Willing 32,B,M FL Manning, Nancy 26,B,F</p> <p>Miller, Julius 48,B,M FL</p> <p>Ribson, Julius 48,B,M FL</p> <p>Williams, Walter 19,B,M FL</p> <p>Williams, John H. 15,B,M L, RR</p> <p>Dixon, William 58,B,M FL Dixon, Bedie 38,B,F</p> <p>Huggins, Gatsen 70,B,M FL</p> <p>Williams, Thomas 62,B,M L Williams, Annie 60,B,F Williams, May W. 31,B,F FL Williams, Thomas 26,B,M FL</p> <p>James, William H. 55,B,M FL James, Charlotte 50,B,F</p>	<p>Died May 2 Per Grave—Stone At Site :</p> <p>Millic Hill</p>	<p>Died July 23 Per Grave—Stone At the Site :</p> <p>*Nora Ash</p>
<p>Bold = Names linking Lyrias Plantation slave community to community at Site #31NC500 *Bold = Names demonstrating post-Civil War continuity at the site ** B=Black; M=Mulatto; W=White *** FL=Farm laborer; KH=Keeping house; L=Laborer; RR=Railroad</p>			

SAS Short Article

The Tripartite Division of Labor in US Higher Education**Hans A Baer**

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Developments in U.S. higher education suggest the crystallization of a tripartite division of labor consisting of administrators, tenured and tenure-track faculty, and part-time faculty. Given that much has been written on the second category, this essay will focus upon the the first and third categories. I discuss the implications that the growing number of personnel in both of these categories has for higher education. Finally, I urge faculty and students to assume a pro-active stance in challenging various current trends in U.S. higher education.

THE ADMINISTRATION AS A PRIVILEGED STRATUM

Sociologist Norman Birnbaum (1988:150) argues that whole sectors of the academy have been colonized by "bureaucratic elites." The emergence of the administration as a "privileged stratum" in higher education, however, is not an entirely new phenomenon. In 1960 Henry Steele Commager observed that "while European universities are run by their faculties, American universities are run by administrative bureaucracies, many of whose members have not the remotest notion of what a university is about" (quoted in Simons 1967:88)

Whereas in the past, high-echelon administrators generally were faculty members who had spent years in the classroom and engaged in scholarship, an increasing percentage of the members of this privileged stratum are "career administrators" who have spent little or virtually no time working in the trenches of the academy. They sometimes enter the ranks of the administration with doctorates in educational administration. It almost seems as if these programs as well as conferences and workshops for administrators prepare them to inject into the academic world slogans that purportedly will motivate the faculty, staff, and student body onto ever greater heights of whatever. During the 1980s and 1990s I have seen slogans such as "International Awareness," "Computer Awareness," "Bigger and Better," and "Reforming the Major" come and go on my campus.

While each layer of the administration enjoys certain privileges and perks that are not enjoyed by rank-and-file faculty, the higher the status of the administrator, the greater the privileges. Like elites throughout history, university administrators have developed an ideology that justifies these privileges, and at least some faculty members, particularly the "administrative wannabes," have also internalized

this ideology. Simons (1967:93) argues that the university administration, especially its higher echelons, assumes superior status (something highly destructive of morale) and encourages empire-building, which in turn greatly increases administrative costs.

In addition to their hefty salaries, university presidents or chancellors are provided with spacious living quarters and generous retirement packages. Some even return to the classroom as "distinguished professors," despite the fact that often nothing or little in their academic accomplishments warrants such a designation. Many high-level administrators are also provided with cars, travel budgets running in the thousands of dollars (in contrast to faculty members who find it increasingly difficult to attend professional meetings), and large operating budgets with which they may hire administrative assistants and purchase office equipment and cellular phones.

ADJUNCTS AS A SUPER-EXPLOITED OCCUPATIONAL CATEGORY

University administrations across the country are replacing senior faculty who either retire or take other academic positions with assistant professors, non-tenure track instructors (many of whom have PhDs), and part-time instructors. This pattern is part and parcel of the "deprofessionalization" or "proletarianization" of academics. Such inequitable practices are possible when administrators control the purse strings, not only over the salaries of

faculty but also over their own salaries.

While regular faculty, in many instances with justification, often complain that they are underpaid, part-time or adjunct faculty constitute a super-exploited category within the political economy of U.S. higher education. Furthermore, despite cut-backs in the budgets of state universities in recent years, administrators and even full-time faculty, although to a lesser extent, have been able to ensure their privileges by increasingly relying upon adjuncts. The 1993 National Study of Postsecondary Faculty reports that about one-third of higher educational faculty and instructional staff are part-timers. These faculty members are generally paid by the course and often teach at several institutions in their efforts to eke out a living. They are generally denied fringe benefits.

Administrators seem to be oblivious to the quality of instruction that a part-time faculty member can deliver when he or she spends much of his or her time commuting from one job to another and sending letters of application in the hope of perhaps eventually landing a "real job" somewhere. Unfortunately, the super-exploitation of part-time faculty all too often has not been challenged by tenured and even unionized faculty. Because of their unstable status, part-time faculty are generally not in a position to defend themselves, although graduate students at some universities, such as the University of Wisconsin, have unionized and obtained improved wages and working conditions, tuition waivers, and health insurance.

Sharff and Lessinger (1994) argue

that administrators, department chairs, and even non-tenured faculty themselves sometimes portray part-time employment as a personal choice rather than an imposed structural reality. Some, if not many, part-time faculty unrealistically view their positions as a toehold that will lead to full-time employment. Drawing upon their own experiences as part-time faculty members, Sharff and Lessinger (1994:14) assert: "recognition of our status as exploited workers may be our first necessity."

THE NEED FOR A PRO-ACTIVE ACADEMIC COMMUNITY

Boggs (1993:117) asserts that in their preoccupation with their careers, academics exhibit strong tendencies toward privatization withdrawal, and depoliticization. In a somewhat similar vein, Jacoby (1987:118) maintains that professionalization has prompted academics to refrain from acting as public intellectuals. I am reminded of Laura Nader's comment to me in Spring 1994 that while Berkeley has many "radical theoreticians," it has few "radical activists."

Faculty need to become more proactive in challenging the tripartite structure of the academy as well as alarming developments in U.S. higher education — developments that threaten to transform the university even more than it already is into an appendage of a corporate economy. Faculty, staff, and graduate students need to consider unionization as one strategy for empowering them. Another strategy is to transform faculty and student governance units from advisory bodies to structures of

empowerment that shape university policies in meaningful ways.

Faculty also need to inform the general public that we do more than teach six, nine, or twelve hours a week. Conversely, faculty need to critically evaluate the social relevance of their research and its relationship to both teaching and social reform. They need to take concerted efforts to counter the assault on tenure. During the 1950s, many college and university faculty were terminated for not conforming to a McCarthyite image of social reality. As McChesney astutely observes,

[P]ublic libraries and public education ...are being primed for privatization and an effective renunciation of the democratic principles upon which they were developed. . . [T]he right prattles on about leftist thought police and politically correct speech codes, when in fact the dominant trend for U.S. universities is to turn increasingly to professional education and orient research toward the market. In short, the right wishes to eliminate the autonomy of the university and see it thoroughly integrated into the capitalist economy (McChesney 1995:16).

Needless to say, faculty often raise controversial ideas in the classroom, and it is essential that they have the freedom to speak openly so that students develop the ability to think critically and contribute to making democracy more than the empty shell it often has become in our society.

There was a time in the history of many Southern states when we anthropologists could not use the word "evolution" in the classroom. Let us not forget that as recently as the early 1980s, Arkansas and Louisiana passed "creation science" bills which were fortunately struck down at the federal level.

Faculty need to develop closer ties with staff personnel at their universities and move beyond the elitism that they often feel toward the latter. Students need to mobilize in addressing present trends in higher education if they expect their degrees to be more than qualifying certificates for jobs that may not even exist upon graduation or ones in which they function as cogs in a system more oriented to profit-making than meeting social needs. It seems appropriate to quote some interesting observations that Scott makes about strategies for moving beyond the current crisis in higher education.

Without critical thinking, and the conflicts and contests it articulates, will there be democracy at all? . . .

[H]igher education is to democracy as theory is to politics. This analogy restates the obvious only if we think we know what all the terms mean. In any case, it may also open the way for imaginings that take us beyond the current crisis; it may also, of course, provoke new ones (Scott 1995:303).

As part of the larger effort to comprehend the culture of higher education, anthropology professors need to consider conducting ethnographic research in their own back yard and/or to urge their

students to do the same. A notable effort along these lines is Melvin D. Williams' ethnography of the anthropology department at Piltdown University (a rather obvious pseudonym for the University of Pittsburgh). He warns that the university is "becoming a part of the business world, the state economic plan and national mobilization for various projects" (Williams 1993:200). As such, the university as a topic of ethnographic research and a locus for praxis provides us with a unique opportunity to "study up."

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SAS Short Article

The Lucky Lotto

by Kay McGowan

Wayne State University

Abstract

This paper looks at the Michigan lottery and the effects of winning the \$6 million prize on an inner city Latino family. Many working people in Detroit dream of winning the lottery so they can be rich, quit their jobs in the auto factories and jet set round the world. This essay looks at what really happens when the "Lucky Winners" get rich quick.

Working class friends and neighbors exploit the new found wealth of their friends, the lucky winners. The new neighborhood rejects the lucky winners, and as a result the lucky winners do not belong anywhere. The real winner is the state of Michigan only.

Michigan, as well as many other states, has a legalized state lottery with prizes awarded in the millions of dollars.

The lottery was established in exchange for much needed revenue for Michigan's Genral Fund. The lottery was approved by Michigan voters because they believed it would aid Michigan schools and relieve the property tax burden on the individual.

Since its inception, millions of dollars have been awarded as prize money to the "lucky" winners.

Popularity of the Michigan lottery is based on the broad appeal of the \$1 cost of the tickets. Payday in poorer sections of Detroit is evidenced by long lines of people waiting to buy their lottery tickets. Winning numbers are announced on

Detroit television stations every Wednesday and Saturday night.

One lucky winner was "Felipe Rodriquez" of the Latino barrio in Detroit. Felipe and his wife, Flora, won the Super Lotto worth \$6.7 million.

Felipe had lived all his life in the barrio in Detroit. When Felipe won the big prize, he and his wife and daughter were living on the second floor of a two family flat on a side street. Flora was Felipe's second wife. His first wife and two sons lived a few blocks away. Felipe sees his sons regularly.

Felipe and Flora could not believe their good fortune. They were millionaires overnight! They were so happy. The entire barrio was overwhelmed by the winnings of Felipe and Flora. Lottery ticket sales incresed in the neighborhood. Friends and

neighbors came by in droves to share their happiness. People Felipe had not seen in years called with congratulations. They wanted to share their good fortune, so they gave generous gifts to friends and family. Friends and family also began to borrow from the new millionaires; a few hundred here and there, with all their money they would never miss it. The friends that borrowed from Felipe and Flora considered it a gift. Felipe and Flora considered moving to get a way from all the "friends" who borrowed but never paid the money back.

So in just a few short months, Felipe and Flora no longer felt "at home" in the barrio. Felipe, a long time factory worker, and Flora, who had worked as a sales clerk, decided to move to an exclusive suburban neighborhood with people whose "income" was more in line with theirs. After looking for just the right home, the couple found the most expensive home in a exclusive neighborhood. A perfect location for a family with their income. A four bedroom, four bath home had recently been redecorated by a doctor and his wife. The beautiful home, 4,000 square feet inside, had a beautiful yard with a wooded area in back. Just what the Rodriguez family had in mind. Felipe paid cash for the property. Also living in this neighborhood was the author, who could not resist viewing the neighborhood situation from an anthropologist's perspective.

Felipe and Flora had their own ideas about decorating. Storage was also becoming a problem, so they decided to "improve" the property. Cement contrac-

tors were called and the wooded area became a private parking area for the \$100,000 mobile home that the family would use for traveling. Felipe had flown only once—to Texas when his grandfather died—and he swore he'd never do it again, so he would travel in style in his mobile home.

Felipe had suddenly developed an interest in large boats now that he lived on the water, so he bought a 32 foot cabin cruiser that he named "Lucky Lotto." He and Flora hoped to spend a weekend or two out on the river in his big boat; but for just jetting around, Felipe bought a really fast speed boat with two 100 HP motors. Both boats were covered with canvas tarps and were sitting on the newly constructed concrete parking area.

Michigan has lots of snow in the winter, and now with all of their free time, the lucky lotto winners would have time to go snowmobiling. Snowmobiling was something that had always looked like fun to them, so they purchased two snowmobiles that were identical and a big tractor for hauling them to the wide open spaces for snow adventure. These vehicles now sat beside the two boats and the mobile home.

Felipe had always wanted a '57 Thunderbird, a '69 Corvette, and a classic BMW, and now they were his! His sons came over on Sunday and they would wash all three vehicles, polish them and arrange them on the circular driveway. The family stood and admired their lovely vehicles, but rarely drove them.

"Everyday" transportation was a Dodge Ram pick-up truck. Flora had a Ford van (a large one). The parking area out back the adjacent driveway were almost full. Felipe and Flora were continuously moving these vehicles around to get out the one they wanted to drive.

The neighbors were aghast at the blatant display of wealth, not to mention the gaudy Christmas display! The Christmas display involved a complete full size plastic nativity scene with blinking lights, Santa and his eight reindeer and full sized sleigh.. Blinking lights covered every shrub and bush all around the house. Every window and doorway had colorful lights in a display that would rival any major department store. The Rodriquez family had a lot to be thankful for that Christmas.

The neighbors had the simple, but to them tasteful, real wreaths with traditional red bows and a spotlight on the lawn focusing on the front of the house highlighting the wreaths. The annual neighborhood Christmas cocktail party was being held at the home of a bank president who lived across the street from the Rodriquez family. The only neighbors not invited were Felipe and Flora.

Felipe and Flora were now being called the "Clampetts" by the neighbors, named for an old television show called "The Beverly Hillbillies." The plot of the television program was the story of a family from the hills of Kentucky who strike it rich when oil is found on their property. The Clampetts head out to California to live the good life, but

somehow they never fit in. The hillbillies buy a mansion next to the local bank president and life becomes unbearable as the Clampetts try to adjust to their new found wealth.

The Rodriquez neighbors never openly referred to them as the Clampetts; in fact, the neighbors never spoke to them at all.

Neighborhood children who trick or treated at the Rodriquez home observed that in spite of their millions of dollars, they only gave out inexpensive treats, such as lollipops or gumballs. A close neighbor, Mr Wharton, who owns a steel company, has a table in his foyer filled with every candy bar made! The full size candy bars, even more than one, can be selected by the children as they trick or treat at his home. Mr Wharton is known as a generous and kind man who "adores" children.

Flora Rodriquez dressed up in costume for the children as she passed out the inexpensive treats. No one seemed to notice and the parents waiting in the street for their children to get their treats were not impressed. The Rodriquez's noticed that at the other neighborhood homes, the parents went right up to the door step to exchange pleasantries. The neighborhood used Halloween as an opportunity to socialize with their neighbors.

Two or three neighborhood socialites laughed about seeing Flora carrying so many Jacobson's bags that she could hardly get in the house. They wondered how she could find anything to fit her at

"Jake's" (short for Jacobson's Department Store) since she was neither tall nor thin.

The neighborhood rides itself on its rustic appearance: no sidewalks, no electric lights, just the untouched beauty of an area of beautiful old trees and historic homes—no aluminum siding, no tacky additions, no outdoor sheds.

Felipe and Flora were more at home in the bright city lights so the electrical contractor came and installed 20 electric lights along the length of the property at 6 foot intervals.. Everyone, especially the salesmen, could now find the Rodriguez house. On the darkets of nights it looked, the neighbors said, "like a used card lot."

Felipe bought himself a complete set of leather clothes—the black jacket and black helmet with skull and cross-bones looked good with his long ponytail. The ponytail he had sported since high school 20 years ago. All Felipe needed was a big Harley Davidson motorcycle to go with his leathers, and two days later the Harleys arrived! Felipe had bought one for Flora also.

The bank president put his house up for sale, and in the barrio lottery ticket sales continue to grow. Each barrio family remembers the good fortune of Felipe and Flora.

Felipe and Flora are ostracized in two communities; too wealthy to belong in the barrio anymore and too blatant in their wealth to belong in the wealthy community. The situation points out that class is based on facors other than wealth. The

homeowners association is considering writing a tasteful letter asking the lucky Lotto winners to find another spot to park their mobile home, the two boats, the five cars, the tractor and snowmobiles, plus the Harley Davidsons.

What, the anthropologist must ask, is so lucky about Michigan's Lotto?

According to Daniel W Rossides (1990:406) social class in the United States is based on occupation, income and education.

One of the underlying premises in American society is that any person can move up the social ladder though effort and motivation. Winning the lotto or "sheer luck" it seems, does not quality a person for higher status acceptance because the status was not earned by the mainstream ethics of hard work and pulling yourself up by the bootstraps.

Membership in the upper class "is rarely a simple matter of 'either-or,' but instead tkes the form of combinations that often yield confusing and ambiguous statuses," according to Marger (1994:53).

In the case of the Lucky Lotto winners, their ethnic background as Latinos further restricted any social mobility they might have otherwise enjoyed. The particularly wide gap between the "old money" and the "Barrio Latinos" presented a contrast not lost on the neighborhood participant-observer.

The anthropologist, a product of a middle-class environment, saw the irony of the situation on a class and racial level.

The forlorn hope in the Barrio of

getting rich quick by winning the lottery and not by aspiring to higher education, reflects the contrasting values of the two extreme social classes in the United States, the educated upper elite and the lower class uneducated product of racial discrimination.

The neighborhood anthropologist, after being faced with the situation, began to realize that she was the only person interacting with both classes. Anthropology is, after all, the study of people in our cities, in our community, and even in our own neighborhood.

References

Marger, Martin N.
1994 Race and Ethnic Relations:
American and Global Perspectives. 3rd ed.
Belmont, CA:Wadsworth

Rossides, W Daniel
1990 Social Stratification: The American
Class System in Comparative Perspective.
Englewood Cliffs, NJ: Prentice-Hall



Southern Anthropological Society
General Business Meetings Minutes
February 19, 1996
Baton Rouge, Louisiana

CALL TO ORDER: President Hans Baer welcomed everyone and called the General Business Meeting to order.

ITEM 1: Approval of Minutes. Minutes of the 1995 General Business Meeting were approved.

ITEM 2: Financial Report. Daryl White, Secretary-Treasurer, distributed copies of the Financial Statement for 1995 Annual Meeting and the annual Statement of Revenues and Disbursements for the Year Ending December 31, 1995.

Concerning the "Financial Statement of the 1995 Annual Meeting", Daryl noted that disbursements exceeded revenues, in spite of the fact that revenues were unusually high. Revenues reported here include both registration and annual membership fees. The annual membership fees are estimated to be about \$1,800. Since all of these revenues were expended for meeting expenses, those items which annual membership dues usually pay for--such as for members' copies of the proceedings, mailings, newsletter and officer expenses--were paid for this year from our bank reserves. Disbursements for the meetings were also unusually high. This is for several reasons, some of which are simply unavoidable. The hotel was expensive; there were three receptions and three luncheons; travel and lodging were provided for the Mooney award recipient and the keynote speaker. Daryl noted that the Board agreed that in the future these latter expenses will need to be pared down considerably.

In discussing the "Statement of Revenues and Disbursements", Daryl noted that some irregularities from year to year reveal the fact that some dues for the following year are received at the end of the previous year and that endowment funds have been transferred to a separate account. Newsletter costs in 1995 were close to \$1000 per issue and the proceedings were approximately \$15.50 per member. This means that with our student membership dues of \$15.00, regular membership dues are subsidizing student membership. This is usually the case. But at our next meeting we will need to consider raising memberships dues to keep up with these increased costs.

ITEM 3: Election. The following election results were announced: Susan Keefe (Appalachian State University) is the new President Elect; Mark Moberg (University of South Alabama) is the new councillor.

ITEM 4: Southern Anthropologist (newsletter) Report. David Johnson described his first year's experience as Southern Anthropologist editor. Three issues were published in 1995. He noted that mail appears to be very slow. There are also a large number of issues returned by the Post Office because of member's having moved to new addresses. David urged members to submit materials to include in the newsletter. On

behalf of the society, Hans thanked David for his work.

ITEM 5: SAS Proceedings Editor's Report. Michael Angrosino reported that the new issue of the proceedings, number 29 on conflict resolution, is ready to be shipped to members. The manuscript for number 30 on practicing anthropology in the South, from the key symposium at the Raleigh meeting, has been delivered to the University of Georgia Press. Michael reported that there are 17 issues of the proceedings currently in print; *Red, White and Black*, and *Holding on to the Land and the Lord* remain the best sellers.

Michael also described a research project in progress. Funded by the Werner-Gren Foundation, Michael announced he is conducting an oral history of the SAS and encouraged members to participate by volunteering to be interviewed.

ITEM 6: Mooney Award Committee. This year's award was split between Peggy Barlett for *American Dreams, Rural Realities: Family Farms in Crisis* (University of North Carolina Press) and Jerald Milanich for *Archaeology of Precolumbian Florida* (University of Florida Press). The committee is chaired by Honggang Yang (McGregor School of Antioch University); other members are Hester Davis (Arkansas Archaeological Survey) and Gilbert Kushner (University of South Florida). Hans Baer announced that Hester Davis' term on the committee has expired and that Mike Hoffman, an archaeologist at the University Museum of the University of Arkansas--Fayetteville, has been appointed to the committee.

ITEM 7: Student Paper Award Committee. Barbara Hendry announced that three graduate and nine undergraduate papers were submitted. Barbara thanked the judges for working up until the last minute. There was a tie for first place among the graduate papers between Julian Murchison (University of Michigan) for "The Roman Catholic church's Institutionalized Biases: Syncretic Processes in Tanzania" and Charlene A. Keck (University of Georgia) for "The Nutritional Status of a Late Mississippian Population." The runner-up was Susan E. Stans (University of Florida) for "Are You Here to Study Us?: Anthropological Research in a Progressive Native American Community." The Undergraduate award went to Mariel Rose (University of North Carolina at Wilmington) for "Pocomoke: A Study in Remembering and Forgetting."

ITEM 8: 1997 Annual Meeting and Key Symposium Organizers' Report. David Suggs (Kenyon College) reported that the Key Symposium will be about the intersection of both biological and cultural factors in human sexuality. Entitled "Culture, Biology and Human Sexuality: Toward a Holistic Approach," the symposium is being organized by David and Andrew Miracle (Texas Christian University). Previous efforts to meet jointly with the Central States Anthropological Society have been postponed. Tom Collins (University of Memphis) has agreed to check out the possibility of hosting the 1997 meetings in Memphis.

ITEM 9: Endowment Campaign Report. Pat Beaver (Appalachian State University) described the history of the endowment idea and emphasized the need to see the endowment campaign remain on schedule. Members were urged to contribute and to ask colleagues at their respective institutions to contribute as well.

Endowment contributions can be sent directly to: Tom Arcury, Center for Urban and Regional Studies, CB 3410, Hickerson House, University of North Carolina at Chapel Hill, Chapel Hill NC 27599.

ITEM 10: Endowment Oversight Committee Report. Reporting on behalf of Thomas Arcury, SAS Endowment Treasurer, Hans Baer noted that as of December 31, 1995, the total SAS Endowment was \$6,852.34. This includes contributions from 30 individuals of \$6,390.00, interest income of \$213.34, and income from various sales of \$349.00.

ITEM 11: 1998 Meeting Site. At this time a site for the 1998 meetings has not been confirmed. Several sites have been mentioned, including Mobile, Alabama and Lexington, Kentucky.

ITEM 12: Professional Management Consultants Proposal. Hans Baer announced that the board had discussed the PMC proposal (which was submitted to the board during the last meetings in Raleigh) to contract with SAS for the performance of several services. Hans reported that the board recommended that the proposal not be accepted. A motion to this effect was moved and seconded and passed unanimously.

ITEM 13: President Hans Baer passed the gavel to incoming President Pat Lerch whose first act as president was to propose a resolution thanking Hans for his service to the society as president. The resolution was unanimously approved. President Pat Lerch then adjourned the General Business Meetings.

Respectfully submitted,
Daryl White, Secretary-Treasurer

FINANCIAL STATEMENT FOR 1995 ANNUAL MEETING
 OF THE
 SOUTHERN ANTHROPOLOGICAL SOCIETY
 APRIL 20-23, 1995
 RALEIGH, NORTH CAROLINA

REVENUES

Registration and Membership Fees (This includes membership dues estimated to be at least \$1,800.00)		6,275.48
Book Exhibit Fees		806.04
Rooms for Student Helpers		245.00
Internet Workshop		50.00
TOTAL		7,376.52

DISBURSEMENTS

Program Chair Expenses		2,974.92
Print Programs, Name Tags	2,270.00	
Postage	520.54	
Miscellaneous	184.38	
Hotel Expenses: Radisson		3,415.57
Three Receptions		
CAPMI Luncheon		
Student Luncheon		
Board Meeting		
Accommodations		745.00
Speaker	120.00	
Mooney Award Recipient	95.00	
Student Helpers	530.00	
Audiovisual		1,000.00
Entertainment		300.00
Scholar's Choice		477.03
Speaker Honorarium and Flight		441.00
Internet Instructor		50.00
Refunds on Tour		140.00
TOTAL		9,543.52

REVENUES MINUS DISBURSEMENTS -2,167.00

OTHER MEETING RELATED EXPENSES

Student Paper Competition Awards		400.00
Mooney Award		500.00

Southern Anthropological Society
Statement of Revenues and Disbursements
for the Year Ending
December 31, 1995

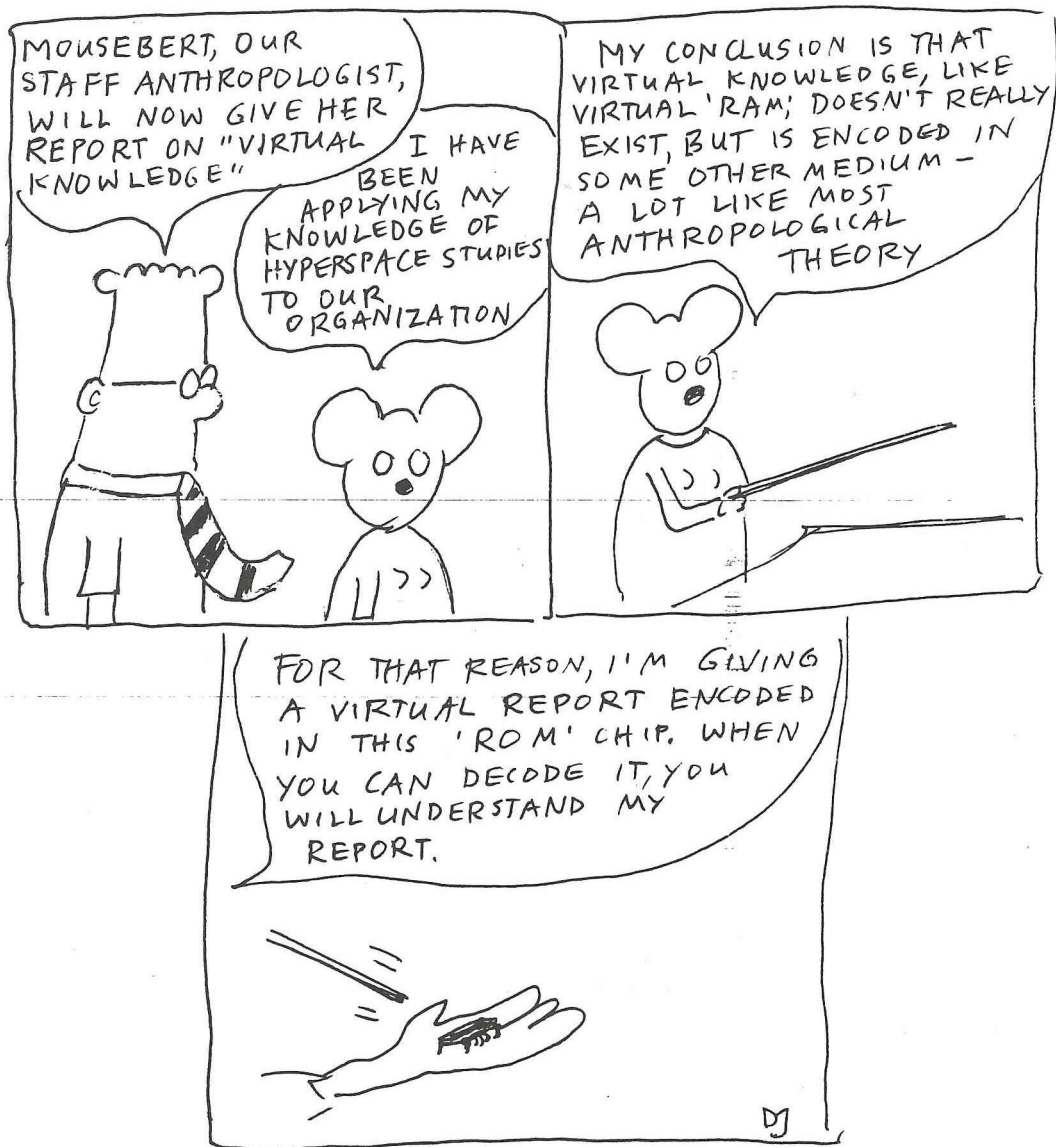
REVENUES FOR CALENDAR YEAR:	1995	1994	1993
Dues	3,415.00	3,281.00	1,854.00
Royalties on Proceedings	166.62	269.61	762.64
Address Label Sales	---	150.00	---
1993 Annual Meeting			
Registration Fees	---	---	1,933.00
Book Exhibits	---	---	369.00
Book Company Coffee Breaks	---	---	400.00
1994 Annual Meeting			
Registration Fees	---	4,054.60	---
Book Exhibits	---	275.00	---
1995 Annual Meeting			
Registration Fees	---	---	---
Book Exhibits	295.00	---	---
1996 Annual Meeting			
Registration Fees	2,265.00	---	---
Bus Tickets	925.00	---	---
Endowment Contributions	---	3,647.00	---
Interest Income			
NationsBank, Atlanta, GA			
Commercial Checking Account	.99	---	4.05
Certificates of Deposit	260.11	211.99	213.16
Credit Union of North Carolina (account closed out)	51.98	---	---
TOTAL CASH REVENUES	7,379.70	11,889.20	5,535.85

DISBURSEMENTS FOR CALENDAR YEAR:	1995	1994	1993
Newsletter	1,722.50	735.58	500.00
Postage	376.50	194.00	347.22
Printing and Duplicating	---	---	124.74
License Fee	15.00	15.00	15.00
Officer Expenses	338.17	363.99	165.06
Bank Account Service Charges	128.63	99.26	60.04
1993 Annual Meeting Expenses	---	---	2,158.76
1994 Annual Meeting Expenses	---	3,575.69	---
1995 Annual Meeting Expenses	1,822.00	500.00	---
1996 Annual Meeting Expenses	200.00	---	---
Proceedings	2,897.32	2,603.38	1,898.05
Endowment	3,647.00	---	---
Awards and Grants			
Mooney Award	500.00	500.00	500.00
Student Paper Prizes	400.00	400.00	400.00
TOTAL DISBURSEMENTS	12,047.12	8,986.90	6,168.87
REVENUES OVER DISBURSEMENTS	-4,667.42	2,902.30	-679.08

CASH ON DEPOSIT ON DECEMBER 31,	1995	1994	1993
First Union National, Atlanta, Georgia			
Commercial Checking	5,314.74	10,068.30	7,113.05
NationsBank, Atlanta, Georgia			
12 Month Certificate of Deposit			
(3.35%, Due 12/31/95)	2,683.26	2,683.26	2,595.09
24 Month Certificate of Deposit			
(4.65%, Due 12/31/96)	2,742.45	2,742.45	2,618.63
TOTAL CASH ON DEPOSIT	10,740.45	15,494.01	12,326.77

FILBERT

with apologies to Scott Adams



A-HA!

Thought you could sneak out of this issue without doing a label check, eh?! Too late now!

Now you need to turn over one more page and check the label on the mailer side of this esteemed publication's cover. (You say the label still doesn't have your name on it? I already told you it's time to join and stop reading second-hand stuff!)

Anyway, if the label has a "95" on it, Daryl, our hard-working Secretary/Treasurer, doesn't have your current ('96) dues, which means that you won't get your *Proceedings* from the University of Georgia Press until you pay up!

So don't waste another minute! If you haven't paid up, RUSH your money (\$30 regular dues, \$15 for students) to:

Daryl White
Campus Box 247
Spelman College
Atlanta GA 30314

And tell Daryl that David sent you, OK?

Winner of the 1995 James Mooney Award!

ARCHAEOLOGY OF PRECOLUMBIAN FLORIDA

Jerald T. Milanich

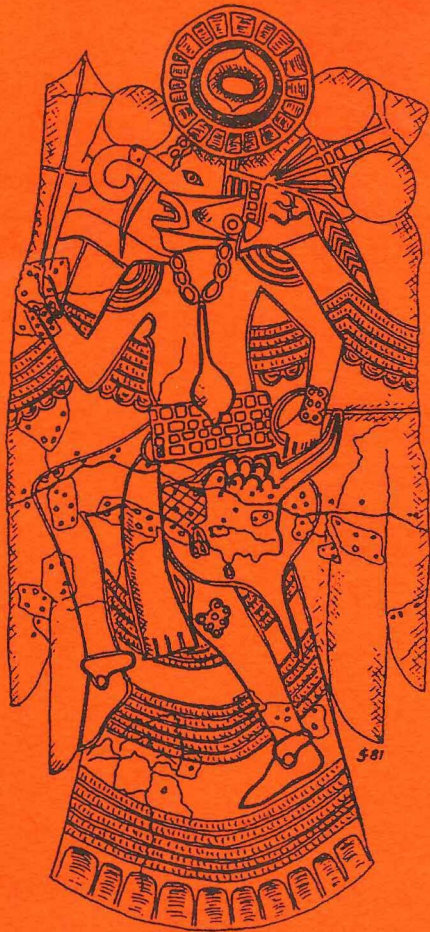
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