Collegiate Anthropologist
State University of New York College at Potsdam

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Amish buggy in Norfolk, N.Y.
(Photograph courtesy of Dr. Johnson-Weiner).

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From the Editor

As a senior in high school, I knew I was interested in anthropology (though I have to admit, at the time, I did not know much about what it was). While visiting potential colleges, going through applications and talking with admissions counselors, the one thing that made SUNY Potsdam stand out from all the rest was not the lovely weather or the bustling surrounding metropolis, as surprising as that may sound. In reality, it was almost as soon as I first held a copy of the Collegiate Anthropologist that I knew this school was serious about it’s anthropology, and that if I was going to pursue that field of study anywhere in New York, it better be here.

Looking back at that time now I cannot believe I have been here for almost four years, and a part of this journal for three of them. I am proud the be the editor-in-chief for my senior year and happy to say that we have an excellent issue this semester; a summary of some work by a Potsdam Alum regarding the Amish in the area, a fantastic paper on the evolution of Hansen’s disease, an art history paper bringing to light Augustus’ use of propaganda, as well as games, movie reviews, polls, advice for internships, and more. I sincerely hope that the readership finds these articles entertaining and enjoyable, and that you will share what you learn with others. The editorial staff and I have had a great time picking them out, and look forward to bringing you another great edition next semester!

-Alyssa Petroski
On sabbatical with Dr. Patricia Whelehan

MARY BRUNET

In October of 2007 Dr. Whelehan and her co-editor Dr. Ann Bolin were approached by the Wiley-Blackwell publishing company to put together an encyclopedia on human sexuality. Dr. Whelehan says that the publishers “knew [their] approach to human sexuality” and were looking to gear the encyclopedia to a wide audience ranging from the undergraduate level to medical and law school students. She spent her sabbatical in the San Francisco Bay area, with some trips to Las Vegas, from early last January until early August 2010.

The Encyclopedia of Human Sexuality, expected to come out December 2012, is going to be a four volume set. It will have an interdisciplinary perspective and cover not only anthropological and archaeological topics, but historical ones as well. There will also be sections on witchcraft and linguistics, such as the sexual slang amongst different communities.

Accomplishing progress on the project was Dr. Whelehan’s main goal for her sabbatical. She spent her time looking for resources, graphics, and making comparisons of possible entry material. She made considerable headway; the graphics are completed and more than 800 names for contributors and somewhere between 800-900 possible entries were collected. This work would not have been possible without the resources that were made available to her through her visiting research position at the University of California at San Francisco, her visiting scholar position at the Institute for the Advanced Study of Human Sexuality, and working with her series editor, Dr. Rosalie Robertson, in Berkeley. These institutions made their vast libraries and databases available to Dr. Whelehan, which is what took up the greatest portion of her time. She spent an average of fifty hours a week working on her research.

Dr. Bolin and Dr. Whelehan have been working together for twenty-two years on various projects. These close-knit relationships are some of the most rewarding parts of her work. Some of their other books include Perspectives on Human Sexuality and Human Sexuality: Biological, Psychological and Cultural Perspectives. They spent two and a half weeks together during her sabbatical during which they were able to reach a level of concentration that would have been impossible without her sabbatical. This time gave them the chance to really focus on the project, pull together a lot of information, and meet with people. Dr. Whelehan believes that face to face contact is more real and creates greater involvement.

During her sabbatical Dr. Whelehan visited Nevada and went to the Erotic Heritage Museum, a subsidiary of the Institute of Human Sexuality, and the Brothel Museum. At the Brothel Museum she had her picture taken with the skeleton of a 19th century...
female sex worker. This was particularly interesting because of the bullet lodged in the skeleton’s sternum. The sex worker had been executed by gunshot as punishment for her line of work. Dr. Whelehan also spent time writing articles for various journals, served as a panelist, and attended conferences on sexual reproductive rights at Berkley. In the future Dr. Whelehan will be attending the 2011 Applied Anthropology meetings in Seattle and holding two sessions, one of which will be on incorporating interns into research projects and how it prepares them for their own work. She has had interns working on the encyclopedia project since its inception in 2007, and is always looking for more motivated students to assist her.

This was Dr. Whelehan’s fourth sabbatical and although it was research based it still had a lot of similarities to fieldwork. Working with people was an imperative part of putting the encyclopedia together and getting multiple perspectives; she visited and maintained relationships with past colleagues and informants who have always been a vital part of her work. The main difference between her current project and past field work is that the encyclopedia will be a culmination of all her experiences and knowledge, and its distribution and accessibility will hopefully bring this valuable information to a wider audience than she has had to ability to reach before.

About the Author

Mary Brunet is a senior Archaeology/Anthropology major with a double minor in History and Art Studio. This is her second year on the Collegiate Anthropologist editorial team. She is from Parish, New York and hopes to study nonhuman primates in the field after she graduates in May.
Propaganda has been used in many different ways and for many different purposes throughout time. The ancient Romans were especially fond of using such things as their sculpture, paintings, and buildings for propaganda purposes. The Roman Emperors used propaganda in order to strengthen their position with the Roman people both socially and politically. The Emperor Augustus made extensive use of propaganda in his official portraits in order to influence Rome, help himself politically, win favor from the Roman people, and send specific political messages throughout the Roman Empire.

One work that exemplifies the use of propaganda is the *Augustus of Prima Porta* from the early 1st century AD (Figure 1). This statue depicts Augustus with his right hand raised as if he is giving a speech. In his left hand he clutches a consular baton, while Cupid riding a dolphin appears by his side (Zanker 1990:189). This is clearly a deliberate use of propaganda because the right hand raised as if in a speaking position shows his authority through his stern presence, and the left hand holding the consular baton shows he has the approval of the Roman Senate, and therefore the people. Furthermore the Cupid and the dolphin remind the viewer of two more things: the Cupid of the ruler’s supposed descent from Venus, and the dolphin of his naval victory at Actium.

A scene depicting the recovery and handing over of the Roman Standards by the Parthian King to either the god Mars Ultor or a representative of the Roman army is depicted on Augustus’ breastplate. The breastplate alone is filled with numerous examples of propaganda. Seated on either side of Mars Ultor and the Parthian King are two female figures, both of whom appear to be in mourning. They are thought to be representative of conquered provinces and client states. In particular the one on the right with a dragon trumpet and boar’s tail is representative of the Gallic tribes, especially of Spain, while the one on the left is still armed holding a sword. The figure on the left is probably representative of the tributary states such as Germany, which served as buffers between Rome and the barbarians. Under the central scene is the seated figure of the goddess Tellus who is depicted in the same style as the unknown goddess on the *Ara Pacis Augustae*: holding a cornucopia, with two young children sitting by her side. On either side of the central scene above Tellus are the god and goddess Apollo and Diana, Apollo riding a griffin on the left, and Diana riding a hind on the right: both animals that were considered to be sacred to those two particular divinities. Appearing directly above Apollo at the top of this entire scene is the god Sol driving his chariot across the sky. With Sol is the goddess Luna, who appears directly above Diana on the right, the god Caelus, and the winged figure of Dawn who is pouring dew from a jug, (Zanker 1990:190-192). Luna appears holding a torch as does Diana, and this could be representative of the fact that
Augustus and propaganda

the two goddesses were combined at this point in time into one goddess throughout much of the empire. Above this entire scene are two sphinxes, one on each of Augustus’ shoulders (Zanker 1990:190-192).

The overall message that that the breastplate sends is that Augustus was able to bring peace to the Roman Empire, while keeping the barbarians and those in the provinces under control. He was able to get the Standards back, something the Romans considered to be very important, and he had the gods’ approval in doing so. The sphinxes further remind the viewer of Augustus’ military victory over Mark Anthony and Cleopatra, which secured Egypt as a place within the empire. The placement of Mars Ultor receiving the Roman Standards is also deliberate, because Mars Ultor translates into Mars the Avenger, thus reminding people that Augustus avenged his uncle Julius Caesar’s death, as well as of the temple and forum he built dedicated to Mars Ultor next to forum of Julius Caesar, which contained the temple of Venus Genetrix. The gods’ presence in general, especially that of Tellus holding the cornucopia with the two children, remind the viewer that with peace comes prosperity and abundance. The torches that Diana and Luna carry, as well as Sol driving his sun chariot across the sky, are representative of the fact that Augustus ushered in a new, better, or more literally a “lighter” age that was full of prosperity as stated by Horace:

Sing, as is fitting for the son of Leto,
Sing of Luna, the brightness of the night, with her torch.
She who grants us fruit and guides the hastening Course of the months
[Horace, 1983:37-40 4.6.30].

The combination of the gods and the sphinxes also represents the cycle of time and the ideas of space and eternity (Zanker 1990:192). This implies that the gods knew all along what was going to happen, and chose to observe things rather than interfere, a further sign of their approval. Furthermore the entire statue is done as a copy of the Greek statue *Doryphorus* by the artist Polykleitos.
The *Doryphorus* was supposed to be the perfect representation of the ideal Greek male. By copying this statue in his own image Augustus portrayed himself as well educated, as exemplified by his familiarity with great works of Greek art. He also made himself appear better looking than he actually was, and thus he implied that he was of divine status because of the way his image was so idealized. What further implies his status as a divinity is the fact that his feet are bare. Normally the Romans depicted only gods and goddesses as having bare feet; humans nearly always were shown wearing some type of footwear. Virgil further carried on this idea of Augustus’ relation to divinity, and therefore his right to be emperor, in *The Aeneid*:

Lo! Caesar and all the Julian
Line, predestined to rise to the infinite spaces of
heaven.
This, yea, this is the man, so often foretold you in
promise,
Caesar Augustus, descended from God, who again
shall a golden
Age in Latium found, in fields once governed by
Saturn
Further than India’s hordes, or the Garymantian
peoples
He shall extend his reign; there’s a land beyond all
of our planets

Yond the far track of the year and the sun, where
sky-bearing Atlas
Turns on his shoulders the firmament studded with
bright constellations;
Yea, even now, at his coming, foreshadowed by
omens from heaven,
Shudder the Caspian realms, and the barbarous
Scythian kingdoms,
While the disquieted harbors of Nile are affrighted!
[Virgil 1963:159-160].

Another statue of Augustus that contains propaganda is the Portrait of Augustus as Priest from the Via Labicana, made during the 1st century AD. This statue depicts Augustus as the Pontifex Maximus. It is done in the classical style, and Augustus wears a Roman toga, with a veil draped over his head as if performing a sacrifice (Henig 1983:83-85). The propaganda here emphasizes that Augustus takes his religious duties as leader seriously. This statue, as well as that of the Prima Porta can be linked back to the Doryphorus because of the hairstyle used. Augustus has his hair in comma-like locks that were initially found, although less detailed, on the Doryphorus. Basically every Julio-Claudian ruler after Augustus copied this hairstyle in an attempt to link themselves with him. Augustus also used this statue to show his dedication to religious piety, and his connection with the gods, while at the same time emphasizing his mortality since in this statue he wears the typical Roman sandals that priests wore. In choosing to depict himself in this way, Augustus also shows that he has respect for the traditions of the past, something he needed to emphasize as Rome recovered from the death of Julius Caesar and his attempt at becoming dictator for life, and the resulting civil war.

A third depiction of Augustus is contained on the *Ara Pacis Augustae* (Figure 2). This building was constructed during the period of 13-9 BC, and translates literally to mean the “Altar of Augustan Peace” (Batterberry & Ruskin 1983:217-221). On the south wall of the altar is a depiction of the entire Augustan royal family. Augustus is pictured here leading the procession
in his garb as Pontifex Maximus and as taller than everyone else in order to show that he is more important, an example of hierarchical proportion. The other walls of the altar depict a procession of Roman priests, Aeneas sacrificing a pig, and an unknown goddess with two children sitting on her lap flanked by the personifications of water and air, as well a bounty of crops and animals. Possible identities for the goddess include Tellus, Pax, Eirene, and Venus. The two children are also unknown and are thought to possibly be Romulus and Remus or Ploutos and another unknown child (Batterberry & Ruskin 1983:217-221). This depiction of Augustus as well as the royal family is also propaganda. First of all it is a celebration of Augustus’ military victories in Spain and Gaul, as shown through the triumphal procession of Augustus, the royal family and the Roman priests. Secondly, it serves as a reminder to the people that Augustus brought peace to Rome, both through the actual altar’s name, and through the portrayal of the unknown goddess with the set of twins on her lap (since she is surrounded quite literally by an abundance of different types of crops and animals, and the set of twins could be taken literally as representations of fertility). Because of the crops and animals, and depending upon the identity of the goddess and children it also serves as another reminder that with peace comes prosperity. If the goddess is either Pax or Eirene, she represents peace, and if the children are a combination of Ploutos- the god of wealth- and another child, it could be taken as a literal depiction of peace and wealth. The procession of the royal family on this monument is another example of propaganda. This is the first time in Roman history that children were featured in official Roman art. This was done deliberately for two reasons: one to show that Augustus had heirs who would be capable of taking over when he died, and two to promote Augustus’ political policies at the time that this was built encouraging people (mostly the upper class) to have more children, end adultery, and improve sexual ethics throughout the empire at the time that this was built:

Now the bull pastures safely in the fields. Ceres nourishes the soil and gives blessed harvest. Ships fly over the peaceful sea, And martial fidelity shrinks from guilt. The pure house is no longer sullied by adultery. Law and custom have tamed unclean lust. Mothers are proud of legitimate children. Punishment follows on the heels of guilt [Horace 1983:4.5].

The two children in the royal procession are though to be Gaius and Lucius Caesar, Augustus’ grandsons. Also the depiction of Aeneas once again reminds the viewer of Augustus’ connection to the goddess Venus.
through his uncle Julius Caesar.

More examples of Augustus portraits are the many depictions of him that can be found on Roman denarii, or coins. We will focus on eight silver denarii that date from 31 BC, when Augustus was still called Octavian. Augustus is depicted as a young man in these portraits of him, which appear on the front of the coins. The hairstyle shown on all these coins is the familiar comma locks that Augustus used on all depictions of himself. On the backs of the coins are depictions of the goddesses Venus, Pax, and Victoria, as well as Augustus addressing the Roman army, and Augustus giving the signal to attack. There is one depicting a triumphal statue of Augustus in which he stands with one foot on a globe, with a spear in one hand, and one in which Augustus is sitting on the sella curulis, a chair in which only magistrates and the emperor were allowed to sit, with Victoria perched on his hand (Zanker 1990:54-57). Only on one of the coins is Augustus depicted as a god: the coin that features him with Victoria on the back (Zanker 1990:56). On this particular coin he is shown wearing the herm of Jupiter. The denarii bear the inscriptions Caesar Divi Filius and Imperator, which translate to Caesar Son of God, and emperor/ general. Overall the propaganda messages depicted on these coins are again the themes of peace, victory, return to order and stability, and a connection to the divine. Virgil also talked about Augustus’ right to rule and his right to restore order to the Roman Empire:

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Augustus and propaganda

Others better may fashion the breathing bronze with more delicate fingers
Doubtless they also will summon more lifelike features from marble:
They shall more cunningly plead at the bar; and the mazes of heaven
Draw to the scale and determine the march of the swift constellations.
Yours be the care, O Rome, to subdue the whole world
For your empire!
These be the arts for you—the order of peace to establish,
Them that are vanquished to spare, and them that are
Haughty to humble!
[Virgil 1963:161-162]

Another example of a portrait of Augustus is the Portrait of Augustus with the Civic Crown from the 1st century AD (Ramage & Ramage 2009: 124). In this bust of Augustus he is once again depicted in the classical style, with the classic Julio-Claudian comma locks of hair, and he is wearing the civic crown (corona civica). This bust, through his continued use of the classical style to tie himself to Greece, shows that Augustus was well educated and emphasized his authority while showing his dedication to the Roman people. The corona civica was considered to be one of the highest honors one could receive in the Roman military, and was given to those who saved the lives of other Roman citizens (Adam 1980:263). It was fashioned from oak leaves, which showed a connection to the god Jupiter, as the oak tree was considered to be his sacred tree. Therefore Augustus not only promoted himself as serious about protecting the lives of the Romans, he also managed to connect himself to the divine yet again in his portrait.

One more example of a portrait of
Augustus is the Gemma Augustea, which was made in the early 1st century AD (Zanker 1990: 231). This was made either very late into Augustus’ reign or after Augustus died and was deified, but shows that the later emperors carried on his idea of using propaganda to spread specific, strategic political messages. This seven-and-a-half-inch, double-layered onyx cameo depicts Augustus being crowned as the god Jupiter by the goddess Oikoumene and the god Oceanus while seated next to the goddess Roma who is deliberately made to look like his wife Livia. To Augustus’ right is Tiberius getting out of his chariot returning victorious from his wars in Germany. Also to Augustus’ right sits the goddess Italia with two children holding the cornucopia- looking very similar to both the Tellus that appears on the Prima Porta statue and the Ara Pacis Augustae- and above her is the general Germanicus. Above Augustus’ head is the sign of Capricorn, which refers to his month of birth, January, and to predestination. Below them Roman soldiers are shown erecting a trophy, while also dragging captives along by their hair. Scorpio, Tiberius’ birth sign and another sign of predestination appears on one of their shields (Zanker 1990: 231). This was made to suggest that Tiberius, Augustus’ adopted son, was the rightful heir to the Roman throne as Augustus’ successor, to prevent there being any question about who would take over after the death of Augustus. It also emphasizes Tiberius’ military victories as qualifications for him to be emperor, as well as the reoccurring idea that with peace comes prosperity.

The Roman Emperor Augustus mastered the use of propaganda in his portraits in order to promote specific political messages. He spread them throughout the empire to help himself politically, influence Rome, and win the favor of the Roman people. Later Roman Emperors also used propaganda in order to strengthen their positions socially and politically. However the Roman people also used propaganda against the Roman Emperors who were despised in life. Just as propaganda has been used for many different purposes in many different ways throughout time, the ancient Romans frequently used propaganda in their sculpture, paintings, and buildings.
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About the Author

Alexandra Morris is a Junior Archaeological Studies, Anthropology & Art History major with a Classical Studies Minor. Her research interests are in Egyptology and Classical Archaeology and include the Amarna Period of ancient Egypt, Alexander the Great, and the Emperor Augustus.
Pick that Primate!

(A) These nocturnal, solitary foragers spend most of their time in the trees of coastal West and Central Africa.

(B) You might recognize this primate if you have ever seen Disney’s *The Lion King*; Rafiki belongs to this diurnal and terrestrial group found in Cameroon and Gabon.

(C) Although they are mainly solitary creatures, the females of this primate group travel their own territory with their infant which is within a larger territory belonging to a single male.

(D) This brachiating bunch was classified under its own genus *Symphalangus* until 1972 when it was placed under *Hylabates*, which also includes the many species of gibbon.

(E) Monogamous quadrupeds, these primates are found in the tropical rainforests of Brazil and Peru.

(Photographs courtesy of wikipedia.org and contributing members).
NAGPRA and Kennewick Man: 
An analysis of the applicability of NAGPRA to unidentified remains

Elizabeth Canfield

Congress passed the Native American Graves Protection and Repatriation Act (NAGPRA) on November 16, 1990. It has been amended twice since then. NAGPRA requires that all graves and grave goods found on federal land must be returned to the Native American group to which they belong. The Native American group must be able to show evidence of their relationship to the grave goods in order to claim them. The priority for claiming ownership is as follows: the lineal descendants of the remains, the group whose land the goods were found on, the group who has the closest cultural affiliation to the goods, and lastly the group with a historical connection to the land the remains were found on. NAGPRA also prohibits the transport and sale of grave goods and human remains and requires museums and other institutions to create an inventory of the grave goods and remains they have. The inventory must be made in consultation with, and be available to, Native American groups. This means that museums may have to hire additional staff or bring in outside specialists to complete the inventory.

NAGPRA not only had an impact on museums, but on archaeology as well. It especially has had an effect on archaeologists working in the field. If archaeologists are working on federal land, they may be unable to complete their excavations or finish their research. However, private lands and excavations done on private lands are unaffected by NAGPRA.

There are controversies surrounding NAGPRA and the guidelines it has laid out for repatriation. One such issue involves a skeleton found in Kennewick, Washington. It was named “Kennewick Man” for the place of its discovery. The skeleton was stumbled upon by observers at a boating race on the Columbia River. The local coroner was called, who then contacted archaeologist James Chatters. An excavation was conducted and debris from a late-nineteenth century homestead was found with the skeleton. Early investigations concluded that the skeleton had more Eurasian traits, including skull shape, as opposed to early Paleoamerican traits (Chambers 2000). This conclusion has caused controversy in bioarchaeology as well as for NAGPRA and the significance of the skull shape is still debated in many circles. Also, the fact that the skeleton did not resemble modern Native Americans called into question the applicability of NAGPRA on Kennewick Man’s remains (Walker 2000).

For the above reasons Kennewick Man was thought to be a modern European American until a stone projectile point was found imbedded in its pelvis. This called into question the association of the nineteenth century debris with the skeleton. A radiocarbon date was taken of Kennewick Man, placing the skeleton in the Early Holocene period. At this point, due to concerns about NAGPRA, the U.S.
Army Corps of Engineering halted the study of the skeleton. They announced that they would repatriate the skeleton to local tribes. However, in the two weeks before this announcement a basic knowledge of the remains had been gained through the initial study, spurring a group of scientists to file a lawsuit. The lawsuit was filed by Robson Bonnichsen, C. Loring Brace, George Gill, C. Vance Haynes Jr., Richard Jantz, Douglas Owsley, Dennis Stanford and D. Gentry Steele to continue the study of the remains (Chambers 2000). The skeleton was particularly well preserved and there are few examples of humans in the New World from this time period. This caused the skeleton to be of particular interest to bioarchaeologists studying migration to the New World (Chambers 2000). This lawsuit received more attention in the media than any other issue in anthropology or archaeology had in several decades (Walker 2000). This is where the controversy of NAGPRA and repatriation began for the remains of the Kennewick Man.

All study of the Kennewick Man stopped for over two years. Any research that was permitted was undertaken by the Secretary of the Interior to help gain information for repatriation. In the year 2000, the Department of the Interior granted custody of the bones to the Native American tribes who had the best supported claims: the Umatilla, Nez Perce, Yakama, and Confederated Tribes of the Colville Reservation. In 2001, the case went to court before Judge Jelderks in Portland, Oregon, and he decided to release the remains to the scientists for study. The decision was appealed by the Native tribes as well as the United States government. In 2003, the study of the bones was again suspended until a decision could be reached. In 2004, the appeal court settled in favor to the scientists once again. The request for appeal was not granted to the tribes and the Justice Department decided not to pursue appeals to a Supreme Court level. Clearly these remains have had a long and controversial history spanning about eight years since their initial discovery (Tri-City Herald 2006). These events may show, as archaeologist Susan B. Bruning suggests, that NAGPRA was not meant to apply to remains of such a great age and an unknown identity.

To fully understand NAGPRA regulations, it is important to study the context under which they were written. The Smithsonian Institute adopted its first policy on repatriation in the 1970’s. This called for the return of any identified remains to their known living descendants. In the 1980’s, this policy was expanded to include grave goods and to repatriate to the culturally linked groups, even if they were not direct descendants. In 1988, the Senate Select Committee on Indian Affairs met to discuss possible laws to direct repatriation. The discussion was stalled due to several witness requests that Native Americans and museums have the opportunity to discuss the issue at hand. The Heard Museum in Phoenix, Arizona, held a year long discussion on museum-Native American relations and issued a report in 1990. This panel recommended cultural sensitivity and the repatriation of all identifiable remains. It stated that unidentified remains are not easily dealt with, as there is disagreement.
of ownership. Some members felt a system to repatriate all remains was needed, while others felt the needs of the scientific community should prevail in unclear cases. They also recommended federal legislation. The National Museum of the American Indian Act was passed in 1989 and still governs repatriation by the National Museum. The next year, 1990, NAGPRA was passed into law (Bruning 2006).

Early decisions regarding repatriation were geared towards identified remains. Unidentified remains were not addressed, or if so, only minimally. Revisions of the repatriation bill before its passage show the compromises made between the Native Americans and the scientific communities. For example, the bill originally only called for the Senate Committee of Indian Affairs to consult Native Americans on unidentified remains and goods, but the bill as passed called for involvement of the scientific community as well. This development recognized the knowledge gained relating to culture history and the value of the scientific study of the object. Access to culturally sensitive Native American material was also compromised. The original form of the bill called for “full and free” access by scientists. The bill as passed called for “reasonable” access, recognizing the rights of Native Americans to their own material.

The concept of “Indian legislation” also impacted the role of NAGPRA in the case of Kennewick Man. The Department of Interior has stated that it views NAGPRA as Indian legislation and any misunderstandings or ambiguities would be decided liberally in favor of Native Americans. This stance was supported by Supreme Court rulings (Bruning 2006). These factors may explain why study of Kennewick Man was suspended for a prolonged period of time.

Kennewick Man brought up issues regarding cultural identity and identifying remains. NAGPRA called for the remains to be repatriated to the group with the closest cultural affiliation, which called for a previously established group identity. A scientific certainty is not necessary for repatriation to occur. Instead, a preponderance of evidence is needed and the burden of proof lies with the claiming group. They must present enough evidence that the court is 51% certain of their claim. This also raises issues when several groups lay claim to remains (Bruning 2006). The only stipulation to deal with this issue is when one group is able to prove a more conclusive link. Otherwise, unless an agreement can be reached between the parties, there is no resolution issued through NAGPRA.

The Kennewick Man controversy also called for an examination of bioarchaeological principles. Jonathan Marks believes that cases...
such as the Kennewick Man place scientists in a poor light. By identifying the skeleton as Caucasoid, it denied Native Americans the right to claim ancestry, as well as implied Europeans were the first to reach the New World (Marks 2002). Marks feels that this is unethical and that we are denying people their cultural heritage through paternalism. However, other researchers, such as Douglas Owsley and Richard Jantz, believe that it will allow Native peoples to better understand their ancestry and heritage.

Biological data can be used to associate a group with remains. Many researchers feel it is important to distinguish what constitutes a Native American. DNA does not often preserve well, so cranial morphology can be used to determine relations to a degree of certainty. The cranial morphologies of the Kennewick Man and Gordon Creek Woman possibly indicate multiple migrations into the New World as well as diverse ancestry for Native groups. Cranial morphology has been used to associate skeletal remains with the Sioux and Navaho populations (Owsley 2001). It also has been used to find European Americans and African Americans in remains slated to be repatriated to Native American tribes. Owsley (2001) agrees that repatriation and understanding between Native peoples and archaeologists is a step forward. However, he makes the case that the bias of the law towards the Native Americans and the haste of the Department of the Interior to transfer ownership of remains is a hindrance to proper scientific investigation. A thorough investigation made by multiple scientists over a period of time is needed in order to accurately analyze any skeletal remains. Owsley uses the example of the Gordon Creek Woman to support his ideas. In this case, when the initial discovery was made, the skeleton was thought to be a male. Eight years later, upon reexamination by a new scientist, it was determined that it was in fact a female (Owsley 2001).

The divide in opinions within the field of archaeology suggests a need to reevaluate the effectiveness of NAGPRA. It is true that people have their own ideas of their cultural history, ancestors, and the treatment of their remains. It is also true that scientific research can enable us to learn more about the broader picture of human evolution, interaction, and migration. Simply re-interring remains or handing them over to the first group that lays a claim limits the information that archaeologists may be able to gain from studying the remains. Allowing all remains to be examined without regard for cultural sensitivity is also ethically unacceptable. NAGPRA must be expanded in order for it to apply to remains such as Kennewick Man. If not, complex court proceedings will set precedents in both the legal and anthropological communities. This is not to suggest that NAGPRA is ineffective; there are many positive results of NAGPRA. There has been increasing amounts of collaboration between researchers and Native peoples, and of repatriating artifacts and remains of known cultural origin. Inventories of museums’ collections have been made and are being used to produce records of Native American materials and to return them to groups that may claim them. Outside of these realms however, the law is not clear.

The Kennewick Man case involving
NAGPRA caused people to question the applicability of certain biological investigations and to reconsider the definition of “Native American.” It is clear that both sides must continue to make concessions due to a simple lack of evidence. Some groups may have a lack of evidence to support their claims due to relocation, environmental factors, or that they are simply not recognized by the government as a tribe. A scientific investigation conducted by one team of scientists can similarly be regarded as only so accurate. Perhaps more thorough investigations and clearer standards are needed in order to accurately identify and repatriate remains.

Though Kennewick Man was discovered in 1996, little scientific information was given to the public or to the scientific community. Allowing study during the debate could have yielded more conclusive data in a more timely fashion. Applying this level of study to every burial may not be necessary if a large amount of evidence exists to associate it with a group, however, and this is where NAGPRA is effective. Additional considerations for older remains, such as Kennewick Man, must be added to improve the clarity and effectiveness of NAGPRA.

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About the Author

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Experiential endeavors: Practical advice for future Museum Studies interns

Stefanie Clark and Ben Peery

So you want to be a museum intern... The reality of the situation is not as terrifying as it sounds if the process is approached in a thought-out and methodical manner. A way to view this in a positive light is by considering it a dry run for job applications, which, in itself, is fairly intensive. The rewards however are a true reflection of this work. In this article, Stefanie Clark, intern at the Georgia O’Keeffe Museum in New Mexico (Administrative Department), and Ben Peery, intern for the Solomon R. Guggenheim Museum in New York City (Registrar Department—Outgoing Loans), intend to dispel fears and give helpful advice on the ins and outs of securing a museum internship with the hope that the process will not seem as daunting as it is sometimes made out to be.

While perusing this article, please remember that our intention is to give assistance and clarity, not to discourage. We are pragmatic, and we realize, which all entering into a competitive work force must, that a trifling amount of tedium and labor must be endured to produce a successful outcome. Though we do not have all the answers, this brief set of guidelines is enough to speed anyone along the way to a gratifying internship.

Preliminary Fears and the Terror of an Unpaid Internship

When I first started searching for internships, I did not really know what I wanted to do, but I knew for sure that there were three things I did not want: I did not want an unpaid internship, I did not want to spend my whole summer at a desk, and I really did not want to become intimately acquainted with the copy machine. As fate would have it, I ended up traveling to New Mexico for an unpaid internship where I spent my summer behind a large white desk with the massive copy machine sitting almost directly on my doorstep--funny how life works out like that.

When I went home that night after orientation, I agonized over the endless pile of busywork I imagined myself doing over the next ten weeks, and I began to think that maybe my Southwest adventure was going to turn out to be a mistake. This overarching fear of not liking this internship that I had fought so hard to obtain cost me a few hours of sleep that night, but I soon discovered my fears were completely ungrounded. My site sponsor moved mountains in order to find me a part time job to supplement my lack of funds. As for the office? Well I soon came to realize that it certainly beats a desk in the corner, and although there were times where we exchanged words, the copy machine and I eventually learned to co-exist. Before long, I was addressing envelopes, making spreadsheets, and entering data. While this was once my clerical nightmare, I found myself really enjoying the work because I knew I was contributing to the institution, even if only in a small way. The bottom line: fear is a natural part of the process. These “buts” and the “what ifs” plagued me from
the second I booked my flight until the first step I took off the plane back home in New York, and while these are natural feelings, it is important to not let them keep you from a great educational experience.

Enter Stefanie’s New York City alter ego. I, feeling like there were almost too many options to choose from in the City while at once feeling entirely intimidated by the glistening prestige which they emanate, was prepared to take what was given to me no matter how trivial the work might be. As long as it was in New York (the Holy Grail for Jerseyans locked in suburban hell) I would be perfectly fine pushing paper for the summer, which turned out to be a much more reasonable expectation than I had realized.

Ultimately, my only primary apprehension was stepping into shoes entirely too big for me to navigate comfortably in. Aside from that, navigating the city streets and dealing with the continual hiccups from the NJ Transit train line, my nerves were fairly calm, especially after the gracious invitation to an internship social on the roof of the Metropolitan Museum!

Finding the Internship

My initial research into the O’Keeffe Museum had absolutely nothing to do with my impending Museum Studies internship. I was busy researching paper topics for a history class when my wise professor suggested I combine my two disciplines and write a historical analysis that relied on primary artistic sources. Jumping on that opportunity, (because I had this foolish illusion that this would make it somehow easier to write), I did a broad search for artists of the time period, but again and again I was nudged towards Georgia O’Keeffe due to the sheer abundance of sources. When I finally decided to include O’Keeffe in my paper, I spent a great deal of time on the O’Keeffe Museum website, but I never bothered to explore much beyond the biography page. As the rejection notifications began pouring in from other Museums (and trust me, they will for you too), I was suddenly struck with the brilliant, panicked, and long overdue idea to look into the O’Keeffe Museum’s internship program. By this point in time it was March, and my prospects looked bleak. However I was shocked to find that the O’Keeffe Museum accepted applications year round for potential interns; was this a sign of good things to come?

It certainly was! Unlike Stefanie, who had a brilliantly thought out, very well researched process in hunting down her internship, I took a more scattered approach. I unwisely put all of my eggs in one small basket, about four museums in New York City, half of which I never heard back from. I was drawn to the Guggenheim because they were a large-scale prestigious institution that gave off a very welcoming feeling, even from the description on the website. The program was full fledged and thorough. It was only after I had set up a phone interview that I did any research on the institution at all—an imperative piece to the internship puzzle.

The Application/Interview Process

The application process is a straightforward, though tedious, ordeal. The hardest part of navigating a summer
Experiential endeavors

Internship is securing it, so attention to detail is crucial. Letters of recommendation are an important part of the application package and, more often than not, they take the longest time to secure. Professors and academic contacts, being busy individuals, at times need to be gently reminded of this request. Be aware that different institutions may have a specific template or guidelines they wish to be followed.

Perhaps the most important document you will provide the institution with, certainly the first one you create, is your resume. While it may seem like a basic list of where you have worked, studied, and volunteered, it is so much more than that—it is the gateway to your future. Often an employer, or in this case the Internship Coordinator, will know within the first thirty seconds whether or not you are right for the institution. Although writing samples and recommendation letters are required, they will determine this quick judgment based on the brief information provided on your resume. For this reason it is necessary to perfect this document. Your resume should be one page, showcasing the most relevant information possible. While your resume should be a history of your past events, it can be tailored to fit the expectations of the institution to which you are applying. If, for example, as a high school student you spent your summer cataloging items at your local history museum, this information is probably more pertinent than your part-time job at the local fast food joint, even if this job is more recent. If you have any fears about writing, editing, or updating your resume, the internship office is a great resource with a trained staff that will format and organize your resume into a logical and aesthetic manner that can only expedite your application process.

While the resume might be the most important document, in most cases it will not be the first document the Internship Coordinator reads. The cover letter is the introduction to you as a person, your qualifications, and your interest in the program. While most institutions have their own set of information they would like in cover letters, a universal code of conduct is still to be followed. Firstly, the cover letter is a representation of you, and if you hope to succeed in the professional world, you will need to advertise yourself. In a sense you are verbalizing your resume, so take this opportunity to discuss your marketable skills! At the same time, it is important to appear humble and gracious. This may sound contradictory, but there is a fine line between being modest and accomplished and being boastful and arrogant. Again, if you are unsure about how to approach this delicate wordplay, the internship office is a great place to ask for help.

The actual application, usually amounting to between one and three pages, is a straightforward affair asking basic personal information that would be

“*The hardest part of navigating a summer internship is securing it, so attention to detail is crucial.”*
considered routine for employment. Some institutions also request a paper sample, as is the case with the Guggenheim. A paper on a relevant topic to the institution is desired; in my case I submitted an art history paper on contemporary art. Remember to keep it within the defined page limit, and print them out a fresh copy, not one that has already been through repeated readings or has written commentary from a professor.

As part of my phone interview with the O’Keeffe Museum, I received a phone call from the Human Resources Manager to confirm the dates for my proposed internship. After an informal and enjoyable discussion, I ended the phone conversation on a positive note, with the Human Resources Manager promising to lobby on my behalf for an approval from the Director. From that moment on the rest of the process carried on via email, ultimately resulting in the approval of my application, which would not have been possible without following the previously mentioned guidelines.

The fruits of my labor paid off during the phone interview, which requires a substantial amount of preparation and anxiety. To prepare for my phone interview with the Assistant Registrar for Outgoing Loans at the Guggenheim, my father set up a mock phone interview with a high school friend who is a well respected professional artist. This was incredibly beneficial, especially since he ran me through loops fit for an interview for a curator! Researching information about the institution you apply to is also helpful. Even though there is a chance that institutional history will not come up in conversation, it is nice to have the information handy just in case. Above all, sound confident and remember that these are just normal people on the other end of the phone. There is no need to panic!

On-Site Etiquette

Obtaining your internship is by no means the last chapter. In fact, it is really only the beginning. Once you get past the interviews, the paperwork, and the preparation for the internship, you now have to go complete it! The most challenging part about arriving on site is finding your footing within the institution. It is important to remember that you are entering the professional world. For the next few weeks you are not in college, you are a member of their organization, and they are counting on you. That might seem like a lot of pressure, but it should really be common sense. Show up on time, dress appropriately, and be respectful and courteous to your colleagues and superiors. This is a chance to make bridges, not burn them!

One of greatest things about being on-site at the O’Keeffe Museum was working with the staff. The O’Keeffe Museum has an extraordinary staff consisting of real, approachable people. Despite the superhuman feats of time management and organizational skills, these men and women still found time to stop and ask me how my day was, comment on the weather, and even invite me to lunch. I was treated with the utmost respect from the first day I arrived; more like a colleague than a stereotypical “intern.” The point is this: respect the atmosphere you are entering into, but be receptive to the humanity of the individuals
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that make up the institution.

Never feel like you are being an annoyance by asking questions. Supervisors and superiors expect you to get your work done, but not without pertinent information and background knowledge about the task at hand. If you are working with an institution that has strong local and even global connections that you may be facilitating by doing something as simple as mailing a letter, you always want to get the job done correctly, even if it means asking repeated questions. This does not warrant walking on eggshells, just an awareness of what it is that is being done.

This type of awareness is what got me through the summer at the Guggenheim. As an intern within the Registrar’s Department, I was doing mind-numbing paperwork. But if I had thought of this as eight-hour days filled with copying jobs, mailing letters, and entering information into databases, I would have rotted, half-asleep, at my desk in “intern alley”, as the office staff dubbed the narrow hallway appointed for this use. The bigger picture must always be first and foremost in one’s mind. It is not a copying job, it is helping the conservators keep track of the condition of a piece or assisting the registrars in keeping track of where exactly a piece is. Often, I was charged with mailing out letters. This consisted of printing the envelope, copying the letter, filing it away and sending it out. This would have been drudgery but for the content of the letters and awareness of what I was doing. Usually these letters would be documents of acknowledgment, acceptance or declination for a loan request, or a request for additional information about a borrowing museum’s facility. The menial task of throwing mail into a box became facilitating communication between two major institutions. Point being, always keep the big picture in mind; it always makes the task at hand more exciting.

The Internship Office/On-Campus Support

As previously mentioned, the Experiential Education Office on campus is the base of operations once an internship has been secured. This is the unavoidable technical aspect of securing an internship in the eyes of the school, essentially making it count towards credit acquisition and earning a final grade. Be aware, the Experiential Education Office requires a bit of paperwork to be completed before they convert valuable, hands-on experience into tuition and a set amount of credits.

The success in securing a meaningful internship was due primarily to the structure of the Museum Studies program to date. The preparatory knowledge gained through the courses within the minor make for an infinitely more marketable intern. It gives you incredibly crucial background experience that is difficult to find elsewhere.

As an interdisciplinary minor, the support network is wide. Though the program resides within the Anthropology department, the contributions of the Art and History departments, as well as the Gibson Gallery, cannot be understated. These, however, are merely the traditional fields of study in which museums play a prominent role. By no means do the fields of Art, History and Anthropology mark the boundaries of applicable areas of study.
Museums, regardless of the size, are complex institutions that benefit from a staff with diverse academic backgrounds.

Conclusion
Throughout this article we have attempted to blend both of our internship experiences into a coherent and unified presentation of similarities, but in reality the differences in our internships are what made them so enriching. To get to these institutions, however, we had to pass through the very same milestones listed above. By sharing our knowledge, we hope to encourage those of you who are hesitant, anxious, and downright terrified about your Museum Studies internship to broaden your horizons. The possibilities for internships are expansive and seemingly endless, and we encourage you to think outside the box when beginning your preparations. If we can leave you with any parting advice it is this: set yourself obtainable goals, know the deadlines, seek outside help with any questions you might have, and above all plan ahead. Avoid letting an opportunity like this pass you by!

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A summer in the desert:
Excavating Iosepa

Kim Lachapelle and Nia Alecksynas

On July 4, 2010, nine students attending SUNY Potsdam’s summer field school met at the Oquirrh Motor Inn in Lakepoint, Utah. The project for the summer was to excavate the now ghost town of Iosepa which existed between 1889 and 1917. It was a cultural hybrid site of Polynesian and Mormon practices. This mix was evident in the material culture that was coming out of the ground. In one instance, we found a cowry shell bead, typical of a Hawaiian resident. In another we found a delicate leather shoe, typical of the then “Americanized” style that the people more or less adhered to. Generally though, the artifacts were more typical of an American pioneer than a Hawaiian native.

Though it was once voted the most beautiful town in Utah, Iosepa now looks like a sparsely-vegetated desert, filled with cheat grass that would stick into fingers and palms of the unlucky person who put their hands down. Other hazards included black widow spiders scattered about the ground, the occasional scorpion, and, most worrisome, the intense dry heat. A couple of times, some ill-fated students did not drink enough water, possibly because out there, you would not really sweat. The air was so dry it would just sop the moisture out of you.

The place still retains its beauty, though; instead of the lush green yards and impeccably kept houses of over a hundred years ago, it displays more of natural splendor. Above you were clear blue skies. Off in the distance, there was a mountain range, which enhanced the magnificence of the sunrises we were lucky enough to glimpse.

During the summer of 2010, the students became very familiar with this setting. We also became very familiar with scribbling down the following on our forms: “Project: Iosepa, Site: 42 TO (for Tooele County) 540, Block 10, Lot 2.” In layman’s terms, we were excavating a portion of land that belonged to the Mahoe family. They were one of the families that were Hawaiian, and converted to Mormonism, joining the Church of Jesus Christ of Latter-day Saints.

At 6:30 in the morning on the way to the site, the readings for the day were summarized and discussed as best as physically tired students can muster. Luckily, the readings were integral to understanding the mindset of people who used to live in Iosepa. Really, it was not so bad, and sometimes interesting albeit heated debates would warm up our minds before we went off to dig. After being dropped off at the site, we went about setting up the sifters and taking the tarps off the areas that had been excavated the previous day. The latter was always interesting due to the mice that decided to take up residence. It was not surprising that we had new friends in our trench because in almost every unit there were burrow holes, which had to be carefully navigated so the walls and floors of our units would not collapse. We often joked that we were digging up a mouse hotel.

After removing the tarps, we set up the shade tents, which were much appreciated,
due to the fact that they would keep the beating sun off our backs. It might have been ninety degrees in the shade, but it’s certainly better than triple digits in the sun. When all the set up was complete, and a quick meeting about who was doing what that day, we could finally get down to business.

Overall, the way we dug our 20 meter-long trench was by creating ten one meter by two meter units (squares that we were supposed to stay in as we dug) in pairs or triplets of students. We personally dug units 6, 8 and 13. Units 11, 12 and 13 were different because those were actually two meters by three meters in size due to the fact that we were excavating around a rock alignment that ran north to south. Our best guess was that the rock alignment was special because we think it was part of the foundation of the Mahoe family’s house.

A variety of students, including archaeology majors, anthropology majors and even a philosophy major, would set to work just as the sun was rising over the mountains behind them. Opening a unit was always exciting. We would fill out a new unit form, get a new level form, record the artifacts found, take a picture, and move onto the next layer, which was always a natural layer. Unfortunately, it would involve clearing off the topsoil, which of course meant carefully avoiding cheat grass. Luckily, it went quickly and typically, after the pictures were taken and artifacts recorded, we would then move onto the next layer.

The second official layer was an arbitrarily decided layer. That meant, while keeping nice and straight walls, we excavated down ten centimeters, whilst making sure to keep the floors level. Typically, there were between four to five layers in each unit. Usually around fifty centimeters down, we would hit a rocky layer, which was sterile. That means that no artifacts were coming out of the ground. Luckily, we did not have to continue excavating around those rocks because the field school of 2008 had already excavated a unit where the rocks were carefully removed and the soil underneath proven to be culturally sterile. All of this translates to a pair of students removing fifty centimeters of soil in a one meter by two meter area. That is a lot of dirt that was all sifted through carefully.

Dirt is a funny thing; when someone thinks of dirt they will usually think of nice soft gardening dirt. At least that is what most of us figured it would be like. If someone told me I would be using a pick axe on an archaeological dig before this field school, I would have laughed and said something along the lines of “That would be so destructive. No way.” Not so. The typical, grayish brown dirt was so compact, we did indeed use pick axes along with shovels,
trowels, and brooms, to remove the dirt. It really was not all that destructive either because even when using a pick ax, you were lucky to get half a centimeter down anyway.

In the last week of the four-week venture, we did the profiles of the walls in all the units. A profile is basically a drawing of the different layers that have been exposed due to the excavation process. We carefully measured and plotted points that were ten centimeters apart, and so many centimeters down to get an accurate picture. The importance of profiles, which illustrate soil changes, lies in the fact that different soil types and colors can indicate a variety of things. It could tell us, for example, what soil has been moved due to animal disturbances, which would explain the appearance of artifacts in layers that they should not be in.

Determining the soil color was time consuming at first, but with practice it got much faster, which was a great deal like how the rest of the work went. We measured the color using the Munsell Book. In it, the color was judged by hue, value and color. We would put our trowels under the page we were trying to match the soil samples with.
and then we would note which color was the closest to the actual color of the soil. A typical soil color was “10YR 6/3”. That code means “Pale Brown”.

Once the entire recording stage for the day was done, we packed up, making sure to gather all the equipment, and cover the trench with the tarps once again. After a quiet ride home, in which most people took a nice little nap, we would once again pile out of the van. We then had an hour to sleep more, shower and grab a bite to eat, for the day was done in the field, but we certainly were not done. We had a copious amount of lab work left to do.

The people who worked at the Oquirrh Motor Inn were very generous in allowing us to use their lobby as our lab. We set ourselves up in the corner by the windows and proceeded to create a new set of tags for the artifacts that had dried overnight from the previous days cleaning. Then, with toothbrushes we carefully cleaned the artifacts we had excavated that day in our units. Sometimes some units found next to nothing, while another unit found over three hundred pieces of broken glass. Often times, those students would take pity on those who had numerous artifacts and would help them clean. Once that was done, the artifacts were counted, and were laid out to dry, so that the next day, we could repeat the process all over again.

More often than not, because we were working in the lobby of the motel, the women who worked there and even other people coming in to take out a room, would look at our artifacts and give us their ideas as to what some of them were. When this happened I think every one of us was excited because it was inspiring to see how many people were interested in archaeology and therefore eager to help when they heard us conversing about that days finding. The completion of lab work also signaled the end of the typical day in the life of the student at Dr. Pykles’ field school in Iosepa. It may sound long, but it was fulfilling, educational and usually, really enjoyable.

Another instance where Dr. Pykles and all of the students were able to get the public involved was on Public Archaeology Day. Our second Saturday of field school was designated for this very special day. It is a day that is selected for the public to come to the site and learn anything they want to know about what we are doing. Bright signs were made the night before to help direct people to the remote site. It actually turned out to be a really fun day because our group was not expecting to see or talk to many people, and that was definitely not the case. We met a lot of people with various backgrounds who were all interested in what we had to say. One man was a retired geological engineer, and another man was an archaeologist who had just received his Ph.D.

One of the nicest things about the people who came to visit was the amount of children that also came. It was a lot of fun
to answer their questions and help them understand what archaeologists do. One little boy, who was a Boy Scout looking to obtain his archaeology merit badge, ended up coming back to the site the following Monday to help us excavate and gain a true experience of what archaeology is like. After the day was done and the visitors stopped coming, some of the descendants of Iosepa prepared a traditional dish of pork and cabbage for our entire group to feast on.

Just as our weekends added some color to our typical weekdays, our final day in the field was atypical. We did not continue excavating. Instead, we found that there was a lot of dirt to be returned to the trench and units from which we had removed it. The last day of any dig actually, is something special. It is called “Backfill Day!” This day is important to a budding archaeologist, because going through this exciting undertaking marks the end of your field school. Basically, it is a day in which all your hard and careful work is reburied in a matter of hours. All the dirt that had been removed, bucket by bucket, is now returned by the wheelbarrow. This crucial last step in an excavation is so important because by covering up everything you exposed, you are helping to preserve the archaeological record for future generations. It is, actually, a little sad, but at least you know you still have a lot of data to be analyzed at a later date.

The typical day of field school was indeed... typical. However, the boat was “rocked” the Tuesday in our last week of work when Dr. Kelson’s Geology of the Great Basin students came and observed what we were doing. It was nice to see more familiar faces, and a few of them even helped with sifting and profiling.

Because the geology group had been invited to work with us for a day, they included us in a few of their field trips too. We took them up to the petroglyphs made by the people of Iosepa and they took us to another mostly-ghost town. The town was an old mining town, called Ophir, and the number of current residents was in the lower double digits. The geology students were more interested in the different, interesting minerals and the archaeology students were more interested in the remains of the old mine shaft.

Another highlight of field school came on the weekends when Dr. Pykles would take us on field trips. Our first adventure was a half-hour drive to beautiful Salt Lake City. Our destination was Temple Square. When we arrived we were introduced to our tour guides who were both Mormon missionaries who were volunteering in the city for eighteen months. Our guides, as well as the rest of the people we met in the city, were extremely nice people and enthusiastic about what they were doing; we think that is part of the reason the city seemed so beautiful too.

Once we were introduced, we all went into the visitor center. The best part was the second floor that was home to a very large and beautiful statue of Jesus Christ that was domed by a huge painted scene of the heavens. After we left the visitor center we walked to the Tabernacle and witnessed an
awesome acoustic performance.

Our next two stops were the Conference Center of The Church of Jesus Christ of Latter Day Saints and the Church History Library. Then, we received a guided tour of the Museum of Church History and Art by Dr. Steven Olsen. After our lunch break, which was accompanied by a delicious pineapple milkshake, we topped off our day by stopping at the historic house of Brigham Young.

On the Saturday of July 24, we went to the Pioneer Day Parade in Salt Lake City (this year’s theme was “Now and Then”), which is a Utah State holiday. The festivities are celebrated by all to commemorate the Mormon pioneers to the Salt Lake Valley during the pioneer period; but the holiday is also closely related to the pioneer day celebrated by the people of Iosepa, who celebrated the Hawaiian emigrants to their town on August 28. So, to be a part of this state-wide celebration, we all got up and met Dr. Pykles in the city at nine o’clock sharp, where he kindly saved our parking spots with the lovely comforters borrowed from the Oquirrh Motor Inn. Then we all walked to the street where Dr. Pykles’ family had saved our spots, which were superb. The next two hours was spent drinking homemade root beer and watching the floats go by.

The students and Dr. Pykles enjoy some time off from digging and cool down in the pool (Photograph courtesy of Nia Alecksynas).
After the parade our group went to a barbeque that was put on by Allan and Cindy Clark. Allan and Cindy are friends of Dr. Pykles and they have been working with him on mapping out Iosepa using Geographic Information Systems (GIS) software. When we arrived, they gave us a tour of their house and we spent the evening exchanging stories and eating the deliciously prepared home cooked meal (compared to the taco bell and Ramen we usually ate for lunch and dinner).

Another memorable experience from field school was the night of July 20. One of our group members, Richard Bliss, turned twenty-one while we were at field school and we were all determined to make it a good one since he could not be with his friends and family. Dr. Pykles ordered some pizzas and got some balloons and we all hopped into the van after lab to head to the Deseret Peak Complex, which had some amazing swimming pools and a water slide. We spent the night enjoying the refreshing water and some swimming pool games, which as it turns out nobody could win because Dr. Pykles is an extremely competitive person.

Field school was an amazing experience, preserved in thousands of pictures and even more memories. The state of Utah was a wonderful place to live in for a month, and Iosepa was a unique place to learn the tools of the trade we will all need for our future lives, and not just for the archaeologists.

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Hansen’s disease: An evolutionary failure or success?

KATIE SEEBER

Hansen’s disease, more commonly known as Leprosy, is a disease that has been affecting human populations for thousands of years. Caused by a bacterium known as *Mycobacterium leprae* (Figure 1), it has a very long incubation period, sometimes up to twenty years. These bacteria target the skin and infect the skin cells. This enables the bacteria to kill or disrupt the peripheral nerves, which causes loss of sensation, numbness, and eventual loss of function in infected areas. It attacks the cooler parts of the body, the extremities and areas like the nose and ears. (Barnes, 2005) However, unlike most other diseases, Hansen’s has not evolved for thousands of years. Our own human history may have helped to shape this disease into its own unique category.

There are two kinds of leprosy, the more common being Tuberculoid leprosy. This form isolates the infection to certain areas of the skin and nerves. Lesions appear only in those areas as the immune system contains the bacteria in those locations. The more rare and severe form, Lepromatous leprosy, travels through the bloodstream to any or all parts of the body. It also attacks the skin as in Tuberculoid, but it then also infects the mucus in the upper respiratory tract where it can then spread to the lymph nodes, larynx, eyes, marrow, and muscles. The symptoms of leprosy range from skin lesions to numbness and loss of appendages due to lack of feeling and usage. The lesions tend to form on and around areas that are cooler on the body, such as the ears, the nose, face and mucous areas. The bacteria prefer the cool body temperatures found in these regions.

Due to the symptoms and the physical deformation that accompanies it, there has always been a stigma attached to Hansen’s disease. Throughout history, most lepers have been ostracized and thrown out of normal society and were usually forced to live in so called “leper colonies”. There have been many different treatments utilized over the millennia but until recently none of them were actually affective. Though the disease has been present for thousands of years it was not until after recent modern advances that a multi-drug cocktail was made available that can cure a patient within two years.

The first known cases can be found in the archaeological record as far back as 2000 BC. This approximate date coincides with the change in our own human history from nomadic small-scale hunter-gatherers to settled urban dwellers. This switch to an agricultural based lifestyle led to many different changes and evolutionary adaptations caused by living among more people than ever before. This made transmission much easier for bacteria, especially those that cause leprosy. Since then there have been regular cases of leprosy reported in text or found within the archaeological record via investigation of the remains. The appearance of the disease follows a strict pattern and can be easily tracked by the cases reported through either text or skeletal remains. The disease
Hansen’s disease most likely originated in East Africa and from there spread to India. From India, it moved on into China and eventually Japan and the Pacific Islands. At this same time, it was spreading over the Middle East. From there it was transmitted via trade routes, pilgrimages, and military campaigns into Europe. Quickly spreading though Europe, leprosy accompanied Europeans as they began to trade and colonize in the 15th century. The disease was then spread to West Africa, which had thus far avoided it, and North America. By way of North America and the slave trade both the Caribbean and South America became infected with Hansen’s disease.

Archaeologically, Hansen’s is hard to define specifically because although it does cause bone deformation, it can often resemble several other diseases including syphilis, tuberculosis, and yaws (Rubini 2009). But there are certain characteristics of leprosy that can be seen in skeletal remains that diagnose the disease. In studies that have been done on remains from cemeteries and other graves several characteristics are common in remains with Hansen’s. These characteristics include extensive erosion of the skull particularly in the nasal and mouth area, remolding or re-absorption of the bone in this region, damage to the mouth and jaw area leaving the teeth and root exposed (this may be so extensive that the roots of the incisors, canines, or molars are exposed), and areas of bone that have completely eroded, leaving an empty cavity. Lesions may appear on the bones of the hands and feet, a trait similar to syphilis in its lesions, but different in that the placement of said lesions is not the same. One trademark of leprosy in skeletal remains is the corrosive damage found in the phalanges. They may be completely eroded with lesions and thinning of the distal ends of the bones. This is called “penciling” and is present in many finger and toes bones of Hansen’s remains, if the extremities are still attached (Rubini 2009).

Another sign of infection is the lack of hands or feet, since this is a side effect of the disease itself. Though hard to diagnose, if the lesions are carefully enough examined, one may see the pattern of the disease in the formation of the lesions themselves. In addition, *M. leprae* favors cooler and more exposed areas of the skin and mucous, therefore lesions occurring in lower temperature areas of the body point more conclusively towards Hansen’s disease. (Rubini, 2009).

Not only can leprosy be diagnosed from visible characteristics, but it can also
be diagnosed using the DNA of the skeletal material. This can be analyzed by utilizing bone portions that would have been eroded enough to have an open lesion. This makes the chance of finding DNA from soft tissues greater. Skull samples yield well, and the *M. leprae* can be found using a sensitive PCR method (polymerase chain reaction). This has been done at several sites, and is well documented. (Taylor 2000). Just as leprosy can be seen paleopathologically, it has also made appearances throughout history in contemporary texts. Leprosy began appearing in text as far back as 600 BC in *kushtha*, ancient Indian Sanskrit manuscripts that describe the disease in India and Asia (Shetty 2005). It also appears in the first century AD in text written by an Alexandrian physician, Aretaeus, who discussed the physical disfigurement caused by Hansen’s. The disease is also mentioned in both the Christian and Hebrew bibles. Muslim texts from the seventh and eleventh centuries accurately describe the symptoms of leprosy and its various forms, giving them all separate names (Watts 1997). But just as diagnosing the remains of a Hansen’s skeleton can prove to be tricky when comparing it to other possible diseases, these ancient texts may also sometimes be describing a similar, yet altogether different disease. In the Hebrew bible lepers and their afflictions are mentioned and in the book of Leviticus there are instructions on what to do with a leper. Throughout the text the term “Tzaraath” is used to describe the lepers and the disease. But this term seems to be used to describe more than just Hansen’s disease, and really encompasses a larger group of inflections (Watts 1997). This means throughout literature although there is a large amount of text that refers to or describes Hansen’s disease, at the same time other comparable diseases may have been what was being described. There was obviously system of diagnosis in place until recent medical history so similar disease or infections could very possibly been confused or lumped together with leprosy.

Interestingly enough, it seems as though the propagation of this disease was a result of the change in human settlement patterns. The earliest evidence yet found is from a time period in which agriculture was being established, creating stable food resources. This in turn made residences larger and more permanent. The risk of getting a disease is always increased when there are more vectors around, whether they are human, animal, or otherwise. So, the establishment of this disease was directly correlated with human settlement patterns. The switch to agriculture and a stable long term residence with exposure to many individuals instead of just a few throughout ones lifetime gave leprosy the perfect environment for propagation.

Furthermore, the disease was spread via human to human contact unlike most other
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infectious disease that can also spread from an animal host to humans. The transmission of leprosy is totally dependent on human contact with one another. This in turn means that as humans migrated around the world from place to place, they physically took Hansen’s disease with them. This can be seen in the historical pattern of infection that is found archaeologically and historically throughout the world, starting in East Africa where the oldest strain of Hansen’s was found and moving to the first documented cases written in Sanskrit and other areas. This is exemplified in the interesting case of leprosy in Africa. Although the disease most likely originated there, only East Africa was infected. As leprosy followed trade routes and migration patterns it circulated back around to Africa from the Middle East and Northern Africa became infected. At this time chronologically, the disease was also seen in populations in the Mediterranean, and Europe. As Europe began to colonize the rest of the world, they took leprosy with them. As they began to pursue the slave trade on the western coast of Africa, the first cases of leprosy showed up there as they were simultaneously showing up in the Americas. Africa, as a result, has effectively been exposed to leprosy in three different places at three different times. Not only is this unfortunate for Africa, but it also shows just how dependent on human migration this disease is.

Unlike most diseases, Hansen’s disease has not undergone a great number of evolutionary changes. While trying to diagnose leprosy victims in skeletal remains it is possible to sometimes utilize DNA left on the bones to analyze them looking for *M. leprae*. When the disease does show up in DNA samples, it is genetically identical; the same disease seen today. Unlike the Black Death, syphilis, or influenza, which have all evolved over time to have different symptoms today than in previous cases, leprosy symptoms are always the same. Although they may differ between the two diagnosable variations and varying levels of symptom intensity, the disease is not changing into a new form. This makes tracking it throughout history slightly easier, because one always knows to look for the same signs.

Evolutionarily this is exceptionally interesting. Most diseases, and even organisms, evolve eventually to a changing environment or set of environmental circumstances. Change over time is one of only a few definite themes throughout history, and to find something that has not evolved significantly in such a long time is rare. This may be due to several different factors working together to create an environmental situation in which Hansen’s disease has only really changed in a very limited way. It has become a more simplified version, dropping some genes that contribute to its function (Shetty 2005). It has become co-dependent on humans for

“When the disease does show up in DNA samples, it is genetically identical; the same disease seen today.”
the functions that it can no longer perform after dropping these genes. But other than a simplification, leprosy and its symptoms has remained virtually unchanged.

The way the actual disease works lends itself to this suspended state of being. The long inoculation period testifies to the slow pace of the disease. It also does not kill its host, merely incapacitating the extremities. Leprosy does not need to kill its hosts to spread, but just incubate long enough to find another person susceptible so it can be transmitted. Only a very small portion of the population is actually genetically able to contract leprosy, so the long incubation helps to ensure that it can be spread around. Evolutionarily, there is not a need to become more virulent because if the host is killed off before another susceptible individual can be found, the disease would die out.

In addition, the migratory patterns of human populations have made transmission easier. The constant influx of people migrating all over the world has quite effectively, albeit slowly, spread leprosy to every corner of the world. If human populations had stayed in small nomadic groups that rarely saw each other or were not ever exposed to large numbers of people *M. leprae* may have had to evolve to be more infectious or faster moving. In this way human migration helped both the spread of the disease and the ability for it to continue on as it has for thousands of years.

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The effect of the Amish upon medical care in Potsdam, New York: A preliminary study

Nicolette Northrup

Background

The Amish stem from the Swiss Anabaptists, a religious group that broke off from the Protestant reformation in 1525. The Anabaptists pushed for the literal and strict following of scripture, which can only be done by an adult. Before the Anabaptist movement, only infants were baptized to both become members of the church and become taxpaying citizens. The Anabaptists thought that only adults should be baptized and sworn into the church; infants and children should not be sworn in, because they cannot understand the oath they are making to God (Kraybill 2001:3-6).

The Anabaptists' belief in adult baptism led to their persecution, since it was a stand against the unity of the church and government. Many were martyred, none of them fighting back to defend themselves, since scripture is against any sort of violence. To escape persecution, the Anabaptists fled to Alsace in present-day France (Kraybill 2001:6-7).

The Anabaptists split in 1693 into two separate groups: the Mennonites and the Amish. Jakob Ammann split off from the Mennonites by excommunicating leaders of the community who went against his goal of purifying the church. The main issue between the two groups was the total shunning of those who are excommunicated. This total shunning meant that people excommunicated would not just be excluded from the church, but also within daily life. This caused a break in the group; some church leaders followed Ammann, thus creating the Amish church. In 1737 the Charming Nancy took a large group to the New World. In total, around 500 Amish immigrated there in the 1700s (Kraybill 2001:8-10).

Once in the New World, the Amish settled in Lancaster County, Pennsylvania. It was from there that they spread, some as far as Ohio, and others to New York State and 22 other states, as well as Ontario, Canada (Kraybill 2001:10-16). As of 2007 there are an estimated 8640 Amish in New York State, with 29 settlements and 64 church districts (Young Center for Anabaptist & Pietist Studies 2010). The Amish are now a flourishing group of people; they have learned how to live in the modern world, but not be a part of it. They have negotiated with it in ways that have allowed them to survive, despite the Modern world’s confusion (Kraybill 2001:16-26).

The Amish believe in separation from the outside world, so they generally do not accept help from outside of the community. This belief shapes many of the ways they interact with the “English” world, including their perceptions on health and healthcare. This also pertains to health insurance such as Medicare and Social Security; the Amish will not use either of the two. However, Greksa and Korbin (1997:13-19) found that Amish who work wage labor in places with health insurance will use it. The insurance is obtained through a deduction in their wages, so perhaps the Amish workers can see it as
something they have saved for themselves.

It is responses to our culture and the changing economic situations, as well as lack of land that cause the Amish to slightly shift what their church will allow; it is this shifting that has allowed them to survive for so long, mostly untouched. What effect do changes such as this have on the towns the Amish live near? The study that I conducted over the course of four months (February to May 2010) focuses on the effects of the Amish on medical centers in the town of Potsdam, New York.

**Methods**

The goals of this study are to create a better understanding of the Amish in Northern New York, and particularly, their effect on healthcare businesses in Potsdam, New York. Through this, as well as future research, an understanding of what services the Amish utilize in Potsdam can be developed. This information can be used to help healthcare centers create more culturally appropriate care for their Amish patients. In order to obtain this information, I approached different healthcare providers in Potsdam to see which were receiving more Amish patients and why the Amish were frequenting these particular providers.

The original plan was to use semi-structured interviews to collect data from doctors, nurses, dentists, and other health practitioners. This turned out to be impossible, mainly because of the busy schedules of participants. I knew it would be difficult to begin with, but I did not realize how difficult until I set out to tell them about my project and to see who would be willing to be interviewed. I handed out a short questionnaire and request for interviews, which informed potential interviewees about the aims of the project and assured them that their participation would be strictly confidential. Further the questionnaire assured them that they would not be asked for information about individual patients. Few responded; those that did had no Amish patients.

Given the low response rate to the request for interviews, the researchers determined that a survey might be a more useful approach; the survey was given to those who did not respond to the questionnaire. A total of 18 surveys were handed out to people of different occupations; those who work at the local hospital, as well as those in small health related businesses, including dentist offices, opticians, an OB/GYN, a dermatologist, a chiropractor, and a pulmonary center. Fourteen of the surveys were returned with responses, a response rate of 78%.

The survey consisted of mostly short answer questions, many of which required more than just a simple one-word answer. Its questions pertain to the general population of Amish patients the interviewee cares for, the patients’ payment methods, immunization status, the importance of faith versus cost, and conditions they present with. The survey also has questions about whether the Amish generally seek out preventive care, or if they are looking for emergency care upon their arrival. Finally, the survey has questions on Amish attitudes towards, and use of, prenatal and birthing care.
Analysis

Out of the 14 who returned surveys, six reported having no Amish patients. These included the four dentist offices, two of the three eye centers, and the pulmonary and internal medicine office. The seven who reported Amish patients noted that the Amish were a small percentage of their total patients. One of the surveys returned was incomplete. Percentages that they estimated ranged from less than 1% to 10%. A common theme among all of the responses was in the age groups respondents worked with. All respondents classified their patients as children, young adults, or middle aged adults. None of the respondents reported seeing elderly patients.

Only one of the seven reported Amish patients using preventive care, in this case prenatal care. This case of prenatal care is in the OB/GYN office outside of the hospital. Within the hospital, no prenatal care was reported. The rest of the Amish were treated for existing conditions, ranging in severity, or for emergency treatment. The chiropractor reported there were a lot of sprains, strains (particularly in the lower back), and overuse syndromes in the forearm among his Amish patients. The respondent reported that men had more acute conditions then women and stay with their care longer. Women more commonly have the overuse syndromes in the forearm. The eye center reported that most of their Amish patients came for reading glasses. In a follow-up conversation when the survey was picked up, the respondent also mentioned and wrote down Amblyopia, which was explained to be a genetically passed condition. A nurse in the surgical unit, MSU3, reported seeing trauma injuries. The ER reported ill children and trauma for individuals of all ages. The respondent from the hospital’s lab wrote “private” and did not disclose any information.

The hospital’s OB/GYN reported that patients came in with excessive bleeding before or after birth and after a prolonged labor when the midwife advised them to go to the hospital. The OB/GYN outside of the hospital said the Amish commonly came in for pregnancy, but did not elaborate on what aspect of pregnancy the Amish were concerned with. This OB/GYN also reported that women do come in for prenatal care, but the time during the pregnancy varies upon the individual. The hospital’s OB/GYN reported that Amish women did not come in for prenatal care.

The chiropractor and the eye center both reported that there are differences in the beliefs of the two groups. The eye center mentioned that the groups purchase different types of frames. The chiropractor stated he was less likely to treat the more conservative group. The rest of the sources did not notice any differences between the groups. The Amish were not reported to have immunizations, and there were not any...
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reported differences between the groups of Amish in this area either.

The chiropractor stated that the Amish do not always accept his treatments; the Amish will not return to continue treatment after a certain point. He also stated that women are more likely to not finish their treatments than men are. The eye center, the OB from the hospital, and the ER in the hospital stated the Amish accept the treatments the doctors offer them. Two of the participants’ answers were unclear on this aspect, and so these respondents need to be approached for confirmation. Approaching the respondents that filled out the survey is difficult, due to the anonymity of the survey. There is no way of knowing who within the hospital filled out the surveys, so getting in touch with them is a difficult matter. Also, as discussed before, finding time to interview medical practitioners is difficult due to their busy schedules and occupations.

In regard to the question of cost versus religion, the answers are mixed. The OB/GYN outside of the hospital reported cost being a key factor. The eye center that had Amish patients reported religion as key. An RN from the MSU at the hospital reported both were important. The others have different responses. Transportation is one issue reported by the chiropractor interviewed, and just the health of those being treated is seen as being the important factor by the OB/GYN respondent from the hospital.

All but one of the respondents reported that they use the same treatments as with their other patients, the OB/GYN outside of the hospital reporting that they did occasionally use different treatments. Follow-up should be done in order to verify what those differences are.

When it came to the Amish paying for their treatments, the respondents state that the Amish pay either by cash or check. The respondents noted that none of the Amish in this area have insurance. The only difference in payment was that noted by a chiropractor, who accepts payment in foods, such as “baked goods, eggs, produce, or chickens on occasion. – Something I also do with other patients” (Interview 2010).

Discussion

Although this sample size is too small to generate a clear picture, this research is a beginning stage to further inquiry. This preliminary data shows some interesting trends that should be explored. These trends are in patient age, gender, and group differences.

Out of all seven of the respondents with Amish patients, none of them reported working with the elderly. Exploring why this pattern exists and if it pertains to a wider sample should be looked into. “Extraordinary interventions for a premature baby or an elderly person are rarely done because of cost and Amish unwillingness to interfere with God’s will” (Johson-Weiner nd). Although this is a stretch, especially considering the lack of data on emergency care units and respondents caring for elderly or terminally ill patients, it would be interesting to see if Gellasenheit is the reason for medical practitioners not seeing elderly Amish patients. It could also be an issue with transportation and moving an elderly
The chiropractor who reported having Amish patients also reported that men were more likely to continue their treatments then women were. This trend would be interesting to delve deeper into. Do gender roles and work account for this difference? Or is it the types of injury and the Amish perception and tolerance of pain? Or is it some other factor entirely? These are generalizations to the knowledge of the total Amish population, and are not specific to the Amish in Northern New York, but they are questions that should be answered.

Two of the respondents reported differences in the groups (the chiropractor and the eye center), but the rest reported that they did not notice any differences. Looking into why these differences were noted by these two respondents and not the other five could reveal interesting data. Perhaps it is due to the services offered by the two, that the others are only being visited by one group of Amish. Or maybe the two groups have similar beliefs when it comes to receiving care from an OB/GYN or a dentist?

Other questions came to mind through visiting the respondents’ workplaces. They are as follows: How might the physical setting or context of a healthcare center influence how it is used by the Amish? Observation suggests that more clinic-like centers had no Amish patients. One that did was in what looked like a home both inside and out. It seemed more comfortable and homey than the other places. It would be interesting to find out the impact of setting on the Amish patient’s choice of which center to use, and why they pick one facility over another. Location would be another aspect to explore. Two of the facilities that had no Amish patients were in shopping centers with various small stores. Does a place such as this deter the Amish from coming to use the services of the health center?

How do the Amish find places that are more secluded? Some of the health centers I went to were on parts of the road that were more out of the way than other offices on the two main roads in Potsdam. They are on roads that have more houses and are not as readily noticeable. As noted in the first question, one of these had a home appearance and it is not really obvious that it is an eye center. The chiropractor’s office is behind his home, so it makes is more difficult to find as well. I have lived in this town for a little under two years, and I had a difficult time finding a few of these places with the help of the internet and a phone book. How do the Amish come to know of their existence and location? Are the Amish more likely to go to places recommended by friends and family? What is the impact of travel on their use of such places? Are there differences between the use of the hospital versus other outside health services? A more focused survey on this or other topics would most likely provide more applicable data, and it may be

“…how do the beliefs of the Amish about children, childbirth, and their mothers influence use of healthcare?”
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possible to obtain more participants.

Finally, how do the beliefs of the Amish about children, childbirth, and their mothers influence use of healthcare? One of the two OB/GYN suggested that the well-being of the child and the mother are more important than money. They seem to want to get the mother and child out of the hospital as soon as possible, not because they are concerned about cost, but because the Amish want the mother and child home, where they belong. It is hard to say that this is the case from one survey response, but other similar research demonstrates this is the case. It would be interesting to have a study focusing on the OB/GYN clinics in Potsdam, to give a different perspective on the topic, as well as to understand the Amish better.

Conclusion

I would like to note again that this study is in its preliminary form. Much more needs to be done in order to gain a more clear understanding of the effects of the Amish on healthcare and the economy of small towns like Potsdam, NY. I would like to end by thanking those who took time out of their busy schedules to respond to the survey. The information they provided was a great first step to answering the questions that still exist about the Amish.

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Nicole Northrup is an Alumni from SUNY Potsdam with a Bachelor’s degree in Anthropology. Her interests are applied anthropology and medical anthropology. Her internship was with Dr. Karen Johnson-Weiner to collect preliminary research data on the effect of the Amish community on medical centers in Potsdam, New York. This will be used to further Dr. Johnson-Weiner’s research on the effect of the Amish on the economy in the North Country.
Movie Review: Nanook of the North
Katie Seeber

Nanook of the North was filmed in 1922 by Robert J. Flaherty in Quebec, Canada. It is usually referenced as the first ethnographic film and classified as visual anthropology. It is a silent, black and white film that documents the life of an Inuit family living in the traditional lifestyle that had begun to slowly decline by the 1920’s.

The film begins with Nanook, the head of his family, pulling up to a patch of ice in his homemade kayak. He exits the kayak, then removes one of his children, Allee who had been riding shotgun on the front half. He then proceeds to help remove his wife Nyla and infant Rainbow, his eldest Cunayou, and Comock the newest husky puppy, from the belly of the small kayak. It looks something like a clown car routine, all of them piling out of a deceivingly small little watercraft. The family then begins its travel inland, and the adventure begins. They travel overland to the nearest trading post to sell their cache of polar bear, walrus, and fox pelts. We see the family doing some trading and then settling down to see one of the traders displaying a gramophone. Rather comically Nanook begins trying out the record by biting into it. As the trading trip wears down, the family sits down to a scrumptious meal of sea biscuit and lard, which seems to be an exciting prospect. One of the children inescapably gets sick, from eating too much for his little tummy and is forced (although he loved it apparently) to down some helpful tonic. As the film moves on we begin to see the way Nanook hunts for

(Image courtesy of wikipedia.org).
his small band. First we see him scouting out the frozen flows of ice chunks for good fishing grounds. He then lays in wait for a fancy specimen to approach before spearing it by hand. Next we are privy to a fierce walrus hunt by a group of hunters from the small band. During the walrus hunt, an epic tune is bellowing as the troop harpoons the walrus and then fight the tide to bring him in. We see the dying walrus’s mate come and futilely try to save him as the men tug and struggle to secure the catch. As it is finally rolled on shore, it is butchered and the bleak outlook of starvation seems slightly further away for Nanook and his band.

Nanook and family then proceed to the interior with their team of fierce and slightly menacing huskies. As they traverse, Nanook captures an arctic fox and straps him on the sled for later, and continues on. We then get to see Nanook, with the help of Nyla and Cunayou, construct an igloo with just snow and his bone knife. The extreme precision and skill that is apparent as this man assembles his home of just snow is astounding. He flies through the process of cutting blocks and placing them at just the right angle and the other two follow behind to do the chinking. As a finishing touch, Nanook gouges a slab of ice from a frozen section of ground and places it on the sunny side of the dome, with a piece of snow on one side to reflect light through the ice window. As one watches the process, the fascination only grows. It is one of the most incredible things I’ve ever seen on film, and these people are turning out this snow home like it’s no big deal. As if spearing a fish, or harpooning a walrus weren’t cool enough, Nanook just whipped out his igloo skills and took it to the next level. I’m not sure there is anything the man couldn’t do. Until of course he carves two miniature polar bears out of snow so tiny Allee can practice his bow kills. As we see the interactions between father and son, Nanook only gains more respect as both character and man by showing this extremely human encounter. Although he was living almost a hundred years ago, and in a way that is completely foreign to us, this moment of father bonding with son, parent with child, is a broad connection few can deny. It may be in these moments that this story becomes real to the audience, not just a story about the Inuit in early 20th century. The film continues on, through a blasting arctic storm, and ends with the family taking refuge in an abandoned igloo and settling in for the night. As the picture comes to an end, a slight feeling of awe may settle in, once it has settled into the brain, because you have just watch seventy minutes of silent struggle and trepidation, seventy minutes of fighting the elements and winning.

Flaherty was given some flak after the film’s release because it was revealed that

“As we see the interactions between father and son, Nanook only gains more respect as both a character and man by showing this extremely human encounter.”
the walrus scene had actually also included Nanook shooting it with a rifle (a more humane death) instead of letting it continue to struggle, but that part was obviously cut. Flaherty said it was because he wanted to try to capture a dying part of their culture before it was gone for good. Although it is likely the hunters would have dispatched the animal with a knife if they did not have access to a gun, one wonders why the director chose to depict the Inuit in this way, which implied that they allowed the animal to fight until it died of exhaustion. Also, the end of the film states that Nanook dies two years post-production of starvation. This gives the film a haunting aspect and quite a dramatic ending. If one does a little research it comes to light that although he did pass two years later, it was because of tuberculosis, not lack of food. It is also interesting to think that he may have caught the disease from the Euro-American filmmakers who sought to share his story with the world.

Although there may be some minor discrepancies, this film still remains to be a beautiful and awe-inspiring movie. The black and white, the lack of speech, the fact that it is almost one hundred years old, still cannot take away from the wonderful power that Nanook and Flaherty caught on film.

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Movie Night with Anthropology Club!

After watching *Nanook of the North* as a club, members answered a few questions about their opinion on the film and its anthropological significance. The questions and the club members’ answers to them are summarized below.

Question 1. Did you like the film, would you watch it again sometime?

Question 2. Are the Inuit portrayed in a degrading manner?

Question 3. Even though it is an old film, is it still anthropologically relevant?
"The Leprose", 1513 engraving by Albrecht Dürer depicting a victim of Hansen's disease (Image courtesy wikipedia.org)