

ANTHROPOLOGY

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Abstracts

A Riverton Culture Gathering Site in Parke County, Indiana. ROBERT E. PACE and STEVE COFFING, Indiana State University.——Trench tests on an intermediate level terrace above Big Raccoon Creek in southwest Parke County uncovered heavy concentrations of cracked stone, remnants of midden, burned areas and pits. A tool assemblage is dominated by milling stones, with few knives, scrapers and projectile points. Bone was absent, but quantities of carbonized nuts and traces of oil indicated a highly specialized gathering station, suspected but not previously reported as a part of the Riverton settlement pattern. Carbonized nut remains have been dated at 810 B.C. (UGa-1902: 2760 ± 95 B.P.).

Settlement Patterns Along the White River, Southeast Knox County. GARY A. APFELSTADT and ROBERT E. PACE, Indiana State University.——A sector of changing terrain was surveyed that extended from the White River into adjacent upland. Both Archaic and Woodland sites were located, with the former concentrated in the upland and the latter along the bluffs and on the floodplain. It is suggested that the shift in settlement patterns is associated with an introduction of cultigens better adapted to floodplain growth.

“Continuity and Change in the Political System of the Caribs of Central America”. EMORY C. WHIPLE, Department of Sociology/Anthropology, Indiana University-Purdue University at Fort Wayne.——The Caribs (Garifuna) of Belize are undergoing changes in their traditional political system which are a direct result of the recent influence of national politics. Concepts such as individual suffrage, political parties, and secret balloting conflict with the traditional system of decision making, which is based upon kinship and ethnic unity. Nevertheless, the Caribs have adopted many aspects of the parliamentary system, especially when they are faced with new political problems which are the outgrowth of modernization.

A Riverton Culture Base Camp in Bartholomew County, Indiana. MARK WOLFAL, PHIL MCCLURE and ROBERT E. PACE, Wabash Valley Archaeological Society.——A Field Workshop conducted a controlled surface survey and subsurface testing at a Riverton base camp near Azalia, in southeast Bartholomew County. The surface and midden produced cracked stone, a number of Riverton points, and related hunting tools, along with a few milling stones. Fragments of bone, nuts and mussel shell were recovered, and a large pit examined. The site is one of several on high floodplain terraces along the White River, and conforms to Winter's definition of a base camp, as applied to Riverton Culture settlement patterns along the Wabash River.

“Preliminary Analysis of Religious Iconograph in Nahua, Otomi, and Tepehua Paper Cuttings”. ALAN R. SANDSTROM, Department of Sociology/Anthropology, Indiana University Purdue University at Fort Wayne, Fort Wayne, Indiana 46805.——Nahua, Otomi, and Tepehua Indians of the Huasteca region in east central Mexico continue the ancient art of cutting paper images for use in religious rituals. In this report, these images are shown to represent spirits and religious concepts that are important to the Indian worldview. Through analysis of a large number of paper images collected in the Huasteca, elements of worldview, processes of religious change and syncretism, and principles of symbolic expression are illuminated. Finally, changes in the nature of paper images are noted as they are increasingly manufactured for sale as tourist items.

The Wilson Site: A Havana Burial Mound in Southwest Vigo County. ROBERT E. PACE and CHARLES M. ANSLINGER, Indiana State University.——Excavations of a disturbed Havana Tradition burial mound has established the presence of a sub-floor tomb, a ramp, ash pits, a fibrous mantle, and clay caps. Similar features are noted in the Illinois River Valley mounds. A Havana village is located nearby at the Farrand Site. Charcoal from ash pits has been dated at 115 B.C. (UGa-1898: 2065 ± 120 B.P.).

Costumbre in The Cuchumatán Mountains, Guatemala. FRANCIS X. GROLLIG, S. J., Ph. D. Anthropology Department, Loyola University of Chicago.——This presentation will be a part of a forthcoming volume, *Guatemala: Folk and Folk Religion*. It is built on original observations that were a part of the author's fieldwork for the doctorate (Indiana U. 1959). All of the work was done in the northwestern section, in the department of Huehuetenango. Some examples are cited; some are developed in detail. Special attention is given to the bloody sacrifices and “The Ancient Idol” at San Juan Atitan and Santa Eulalia, respectively.