

## ANTHROPOLOGY

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### ABSTRACTS

**Comments on a Newly Established Projectile Point Type.** GARY A. APFELSTADT, Anthropology Museum and Laboratory, Indiana State University, Terre Haute, Indiana 47809.—Recently, the Lowe Flared Base point type of the Wabash River valley was divided to afford another type designation, the 'Allison Expanding Stem.' The exclusiveness of the latter point type is questioned based upon the information provided by the investigator and upon the information available from other studies.

**The Kuester Site Blade Industry: A Preliminary Techno-Functional Analysis.** GERALD W. KLINE, Department of Anthropology, University of Tennessee, Knoxville, Tennessee 37916.—Comprehensive analyses of prehistoric blade industries are rare for the Midstates region. With this being the case, a study was completed to enhance the understanding of production techniques and subsequent tool function. It is noted that two general functional classes are present in the sample: a) double-edged side scrapers, and b) knives. Comparison among the limited published reports of blade analyses suggests general similarities between southwestern Ohio sites and the Kuester site blade assemblage of southwestern Indiana.

**Haley Mammoth Site, Vigo County: A Preliminary Report.** ROBERT E. PACE, Anthropology Laboratory, Indiana State University, Terre Haute, Indiana 47809.—Excavations for a flood control dam along the Thompson Ditch east of Terre Haute recently uncovered bones of a mammoth, an ungulate, two rodents, and quantities of floral debris consisting mainly of coniferous wood. Samples of pollen and mollusks are being analyzed from five depositional strata that have produced UGA radio-carbon dates of 11480, 13850, 14985, 15725 and 15935. Mammoth bones recorded *in situ* include a mandible with teeth intact, fragments of the skull, parts of tusks, the hyoid bone, ulnae, radii, and ribs. A stratum containing the bones, coniferous wood and cones, and mollusks, was of a layered and brownish clay with inclusive pebbles and sand lenses. It produced a date of  $13850 \pm 195$  years ago. No evidence of human presence was observed but the sequence of dates is believed to overlap with the arrival of Paleo-Indians. Analyses of floral, faunal and soil samples will contribute to knowledge of the climate and plant and animal communities immediately prior to and during the initial occupation of the region by Paleo-Indians.

**The Developmental Cycle of Architectural Forms Among the Nahua of the Huasteca Region of Northern Veracruz, Mexico.** PAUL JEAN PROVOST, Indiana University-Purdue University, Fort Wayne, Indiana 46805.—The Nahua Indians of the Huasteca region of northern Veracruz, Mexico live in a tropical forest biome. One of the uniquely adaptive features of their culture is the various architectural forms that are utilized by the Nahua to meet different environmental, ecological and socio-cultural needs. This paper will show how the different dwelling forms commonly found throughout Nahua villages actually represent different stages in an overall architectural developmental cycle. To do this, the paper will ethnographically describe the various different architectural forms, then trace their individual life histories, and then analyze their independent functions in the context of Nahua culture. The paper will then conclude by showing how house form, house life and architectural cycles are related to, or replicated in, other domains of the socio-cultural sphere.

**Christmas in the Huasteca—Symbolic Forms in Nahua Indian Rituals.** ALAN R. SANDSTROM, Indiana University-Purdue University, Fort Wayne, Indiana 46805.—One of the most elaborate and extensive ritual occasions observed by Nahuatl speaking people who inhabit the southern portion of the Huasteca region of east coast Mexico is called *Tlakatēlilis*. The ritual is held continuously through day and night from December 20th to the 24th. Most outsiders, including non-Indian inhabitants of the region, equate *Tlakatēlilis* with the Christmas celebration of national Mexican culture. Close examination of the symbolic forms in this complex ritual, however, reveals that it actually pertains to human and crop fertility.

Certain Christmas symbols have been incorporated into traditional Indian practices and these contribute to the misunderstanding of casual outside observers. This paper shows that Christian symbols used in Nahua rituals have been thoroughly re-interpreted and fitted to the Indian system of meanings. *Tlakatēlilis* is shown to be a ritual that is based on traditional Indian beliefs and concerns that are quite distinct from those of Christianity.

**Bar Room Behavior: An Analysis of Social Interaction in a Nightclub.** CHARLES P. GALLMEIER, Indiana University at Fort Wayne, Indiana.—The author applies ethnographic field work methods to the study of social behavior in a popular local nightclub situated in a midwestern city—as viewed from the perspective of the bartenders. This study involved five months of a research strategy that is based on both involvement (participant observation) and detachment. The final analysis examines female/male relationships, as well as the patterns of male dominance in social interaction and briefly shows how these are linked to some general issues in anthropology. The first part of this report is concerned primarily with the division of labor in the nightclub. It basically emphasizes the difference between male and female roles. This principle, a sexual division of labor, is quite prominent at this particular nightclub. The men mix drinks, serve customers at the bar,

control the money, and manage the business transactions with the outside world. The women on the other hand, focus their concern on serving customers at tables. The second area explored in this study is the social structure of the nightclub itself. In this case, the formal social structure includes four categories of individuals: customers, employees, managers, and a special category, the nightclub band. Furthermore, the social network is also examined which shifts the attention from the formal social structure as a system to the way it is seen through the eyes of the bartenders. The final part of this study is concerned with the verbal performances of those who participate in the social life in the nightclub. Basically, this final area involves the cultural rules of speaking in a bar; that is, the use of fair and foul language and the proper way to order a drink.

**Plants as Decomposition Vectors of Skeletal Human Remains.** CHARLES P. WARREN, Department of Anthropology, University of Illinois at Chicago Circle, Chicago, Illinois 60680.—Research conducted at the U.S. Army Central Identification Laboratory, Sattahip, Thailand, has revealed that plants and their root systems constitute a complex of mechanisms and processes which function efficiently and effectively in causing the breakdown of the external and internal structure of human bone in both surface and burial sites. The plant activity is rapid and thorough, and the awareness of this phenomenon may lead to the revision of the theories which account for the paucity of the fossils of early man in the tropics.

**Paleo-Indian and Archaic Distribution in the Lower Wabash Valley in Gibson and Posey Counties in Indiana.** C. DEAN HIGGINBOTHAM, Department of Sociology and Anthropology, Purdue University, West Lafayette, Indiana 47906.—A recent survey of sites in Gibson and northern Posey counties has revealed a number of sites which have yielded fluted points. Three of these sites are on the floodplain. Many sites containing Archaic materials were also found on the floodplain or at the valley margins. It is suggested that the distribution of sites of these two traditions reveal a very old and enduring utilization of the floodplain environment.