



ANTHROPOLOGY SOCIETY
OF

THE UNIVERSITY OF LOUISIANA-LAFAYETTE

PEN & TROWEL

The Pen and Trowel

University of Louisiana at Lafayette
Anthropology Society
Spring 2015

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Co-Presidents
Christian Sheumaker
Jacob Cheramie

Chief Editor
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Acknowledgments

Thank you to everyone who contributed to the Pen and Trowel and who helped make this publication possible.

Letter from the Editor and the Faculty Advisor:

After a long hiatus the Pen and Trowel has made a comeback! The UL Lafayette Anthropology Society is continuing to grow and support the mission to bring awareness to the community of the necessity and reality of anthropology in society today. Through anthropological education, public awareness, and the preservation of cultural resources the Society hopes to foster and encourage anthropological curiosity, cross-cultural understanding, and systematic and ethical research.

In order to do this the Anthropology Society put on an exciting schedule of events this past year, many of which are highlighted in the following pages. Of note were talks by students on their research and field experience, presentations on the New Acadia Project and the BOEM project, a presentation by alumnus Dr. Candace Gossen, and a lesson on genealogy and personal history linked to the Solomon Northrup Trail. The Society also continued the tradition of participating in the Friends of Poverty Point Equinox events. In addition there were a couple of new activities, the first of which was the 1st Annual Archaeo-Olympics! This was an event designed to educate both students and the public about anthropology, particularly archaeology, and included a skeleton excavation, atlatl throwing competition, flint-knapping, and a dirt toss for distance and accuracy. It was a big success and the society is looking forward to putting it together again next October during Archaeology Month. The second event was student participation in the building of a thatched structure as part of the Native American Common Grounds project at Vermillionville during the Native American Day event. This will be an ongoing project and the Society plans to continue their volunteer-ship with this event.

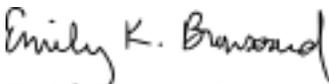
To further the Anthropology Society's mission we continued the practice of selecting a charity for fund-raising and this year we chose Archaeologists 4 Autism, a free event designed to unlock the potential of children with developmental disabilities by offering a chance to experience archaeology in a fun, low stress environment. In addition, this year we began the development of a student scholarship fund that will be administered by the Society and will provide student members with the means to attend professional conferences to present their research and develop academic and professional networks.

Thank you to all who participated this year and we hope you will join us for another exciting year in 2015-2016. Also, keep those pens a writing and the trowels a digging and get your articles ready to submit for the next edition of the Pen and Trowel.

To stay in touch and get all the latest information on events and access to the latest Pen and Trowel "like" us on Facebook <https://www.facebook.com/UllAnthropologySociety>.

So without further ado here is the 2014-2015 edition of the Pen and Trowel.

Sincerely,



Emily Broussard
Editor



Maranda A. Kles, Ph.D.
Faculty Advisor

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The New Acadia Project

By Christian Sheumaker
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The New Acadia Project (NAP) is a long-term, multidisciplinary research effort designed to systematically locate, identify, and investigate the eighteenth-century homesteads and unmarked gravesites of 1765 Acadian exiles from Nova Scotia. The 1765 pioneers and founders of *Nouvelle Acadie* (New Acadia) settled in south-central Louisiana in an area known as the Attakapas District. The initial campsites are thought to be located along the Teche Ridge between St. Martinville and New Iberia, near the present-day village of Loreauville.

This project aims to preserve Acadian “Cajun” culture, enrich cultural tourism, and increase economic tourism and development for the state of Louisiana. As a public archaeological project, NAP is 100% funded by public donations, a rarity in Louisiana Archaeology and the first project of its kind. The project owes its 1st year success to enormous amounts of local, state, and national support, as well as, outreach from Canada.

During the project’s first year in the field, nine survey areas were completed along the east bank of Bayou Teche. Five historic sites, two multi-component sites, and two abandoned historic cemeteries were recorded.

Summer of 2014: Seven different areas were surveyed and a total of seven sites, including the Broussard Cemetery, were recorded. No anomalies were found around the perimeter of the historic cemetery. Extensive delineation was completed at the Amand Broussard House site, associated with the youngest son of Acadian leader Joseph “Beausoleil” Broussard, yielding late eighteenth-century artifacts.

Winter of 2014-2015: Two areas were surveyed that composed a single, multi-component (historic and prehistoric) site, as well as an abandoned nineteenth-century cemetery. Magnetometer survey was completed on all sides of the Berard Cemetery in an attempt to locate additional unmarked burials. Upon analysis of the data, five anomalies were identified to the east and northeast of the marked graves. Future work will focus on identifying these anomalies and their association to the first Acadian émigrés of 1765.

The search for the 1765 Acadians continues in the
SUMMER of 2015!

DONATE, VOLUNTEER, & SUPPORT THE
ARCHAEOLOGISTS IN YOUR AREA!

The New Acadia Project:
A Report on Recent Archaeological Research along Bayou Teche
Mark A. Rees, Maegan A. Smith, and Christian Sheumaker
University of Louisiana at Lafayette

Introduction
The New Acadia Project at the University of Louisiana at Lafayette is a publicly funded, grassroots effort combining public archaeological history and applied anthropology in a multidisciplinary, collaborative investigation of the eighteenth-century settlement of New Acadia in south Louisiana. This year marks the 200th anniversary of the original 1765 settlement. The principal goals of the project are to locate and investigate the original campsites and associated unmarked burials of the Acadian emigrés from Nova Scotia who settled in what would one day be known as Acadia.

Background
In 1765, a band of exiled Acadians from Nova Scotia arrived in New Orleans. After setting up camp at Fausse Pointe, the priest Jean-François de Cleyre recorded the burials of more than 34 individuals—including Joseph Broussard and his brother Alexandre—at three different camps. De Cleyre referred to the home sites of the Acadians, camp d'en bas, dernier camp d'en bas, and camp Beausoleil, as their Nouvelle Acadie, or New Acadia.

Archaeological Survey
During the project's first year in the field, nine survey areas were completed along the east bank of Bayou Teche. Five historic sites, two multi-component sites, and two abandoned historic cemeteries were recorded.
Summer of 2014: Seven different areas were surveyed and a total of seven sites, including the Broussard Cemetery, were recorded. No anomalies were found around the perimeter of the historic cemetery. Extensive delineation was completed at the Amand Broussard house site, associated with the youngest son of Acadian leader Joseph "Beausoleil" Broussard, yielding late eighteenth-century artifacts.
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Public Funding & Outreach
Community outreach has been integral to the project since the beginning. A steering committee of enthusiastic and dedicated supporters was formed in 2012 and in just one year over more than \$175,000 had been raised, of which more than \$130,000 was committed to the University of Louisiana at Lafayette to support research. Major contributors include Berne Parish and the Berne Parish Convention and Visitors Bureau, the Coyer Foundation, and the McSherry Family Foundation. A partnership with the non-profit Acadian Heritage and Culture Foundation, based out of the Acadian Museum in Lake, has raised donations from individuals, businesses, and local organizations. Presentations are regularly given at libraries and public venues. The project continues to draw interest from the news media, including newspapers in Louisiana and Canada, radio stations, and television.

Sacred Ground Hypothesis
The discovery of unmarked burials in abandoned family cemeteries can provide an indicator of where to intensify the survey for the original camp sites. Based on the sacred ground hypothesis, the remnants of 1765 would have been recognized by family members and immediate descendants who remained in the area. Other descendants as sacred space, graveyards would tend to be treated by descendants, distant families, and local residents for subsequent generations.
If this hypothesis is correct, abandoned family cemeteries dating from the nineteenth or twentieth centuries along the Teche Ridge should contain earlier, unmarked burials, including the 1765 emigrants. The identification of unmarked burials in abandoned or suspected cemeteries may also turn lead investigators to the locations of the original homesteads of New Acadia.

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• Carthew, M. The Settling of New Acadia, 1765: A History of the First Acadian Settlement in Louisiana.
• The New Acadia Project, 2014.
• The New Acadia Project, 2015.

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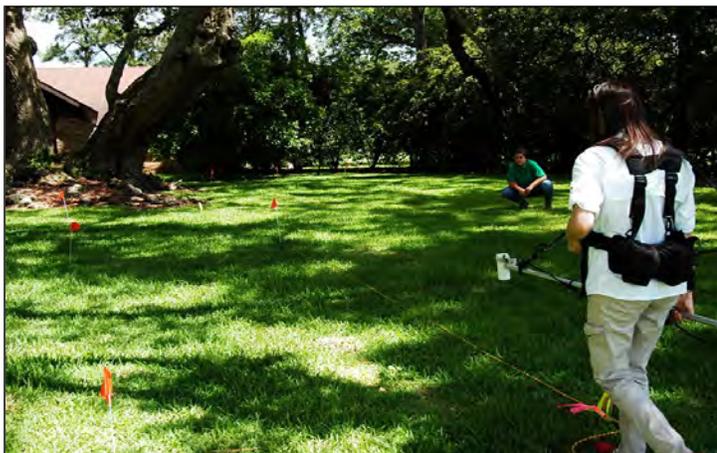
projetnouvelleacadie@gmail.com



Winter 2014-2015: Cane Field Pedestrian Survey with winter volunteers



Winter 2014: M. Smith and C. Sheumaker setting up the magnetometer to survey marked cemetery



Summer 2014: M. Smith and C. Sheumaker conducting magnetometer mapping of possible unmarked burial site



Winter 2015: C. Sheumaker and N. Overell completing shovel test pit and soil profile



UL Lafayette Student Volunteers

Archaeology of Easter Island: A Presentation by Dr. Candace Gossen, Environmental Archaeologist

*By Jacob Cheramie
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On Monday, January 13, we greeted Candace Gossen, PhD to our university to discuss her research on Easter Island. This small island of Oceania is located south of the equator in the Pacific Ocean, off the western coast of South America. It is best known for its Moai statues, tall stone monoliths that circumscribe the island and, for the most part, face the island's center. Explorers have traveled to the island many times for over five centuries, each describing a ritualized civilization in decline. An alumnus of then USL from the college of Architecture, Gossen traveled the United States doing "interesting things," but found herself unfulfilled. She eventually set out abroad to study a plethora of culture practices. While on her trek, she began making professional connections that eventually encouraged her to dust off her Anthropology textbooks and pursue her doctorate in Anthropology. It was during this initial journey that Gossen first visited Easter Island. She has continued to do archaeology there ever since.

Gossen's method of archaeology is coring one of the three major lakes of the island. Coring is the sampling of soil by means of a cylindrical instrument driven into the ground and pulled up. Soil collected in this manner maintains its stratigraphic layers which delineate periods of time. Older soil will bury older things and new soil will collect atop the previous soil, creating something like a layered cake of dirt, artifacts and fossils. Among her finds is evidence refuting the canonized theory of the collapse of Easter Island's indigenous population. It was theorized and long accepted that the aboriginals of the island felled all of their trees, which plummeted their literate and complex civilization into chaos and oblivion. However, Gossen has found the fossilized pollen grains of palm trees present at the time of the collapse. Trees still stood when the indigenous fell into extinction. This discovery left Gossen with another question, "So what happened?" Well, core samples and their information on flora, fauna and climate indicated

that the island is subject to extreme weather events. The island's modern rhythm has been punctuated by periods of great rains and great droughts. In the not so distant past, Easter Island was subject to an inordinately long period of drought which may have contributed to the population's decline. Gossen also stated that a group of slavers arrived to the island and pillaged its people. According to Gossen, of the 1,500 taken, only 15 survived the return home. These 15 brought European diseases that afflicted the remaining population.

Despite the woes of Easter Island's past, Gossen finds hope there. The core samples show the trend of global warming being reversed, though she has yet to hypothesize the cause. Also, the island is home to many medicinal plants whose descriptions and uses Gossen has penned. She plans to distribute copies of this plant manual to the local population of 500 persons now living on the island. Noting a native film artist's commentary that scientists just take from his island without giving back to his people, Gossen makes giving back her personal mission. Aside from her upcoming book of medicinal plants, Gossen works to protect the heritage sites of the island. Doing this allows the local populace to expand their farmland without mistakenly sacrificing their cultural resources. In conclusion, Gossen advises all of us students to be welcoming of the meandering trail of life. Her path has been convoluted, but rewarding, and encourages us to meet life's opportunities with courage. If you wish to delve deeper into the mystery of Easter Island (and see Dr. Gossen), visit this address to watch the full Discovery channel special concerning the mystery,
<http://www.smithsonianchannel.com/videos/secrets-easter-island/33302>



Easter island statue moai in the beams of sun [digital image]. Retrieved from http://www.canstockphoto.com/vector-clipart/moai.html#file_view.php?id=12475141

The BOEM Project

By Ramsey Percle

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Five years ago on April 20th, 2010, the Deepwater Horizon explosion at the Mississippi Canyon led to the loss of 11 workers' lives, the disruption of many ways of life, and the release of approximately 210 million gallons of oil into the Gulf of Mexico. Since then, The United States government has established the Bureau of Ocean Energy Management (BOEM) to better manage oil, gas, and renewable-energy functions.

BOEM and the University of Louisiana at Lafayette are collaborating to evaluate the effects that the spilled oil has on both prehistoric archaeological sites and archaeometric techniques. In the past year, the BOEM project has been able to visit nearly half of the allotted dozen sites and begin to assess the impact that oil may have had on the dating and preservation of sites located in southern and coastal Louisiana.

Just a week before the spring semester began, project director Sam Huey and two UL Lafayette student research assistants, including myself, went to a site just south of Drum Bay. During the three-day expedition, early mornings were followed by an hour-long ride on a boat provided by the Louisiana Department of Wildlife and Fisheries to get to the island. After unloading all of our gear from the boat and trekking across the island in order to reach the site, we would find ourselves getting stuck in the mud, which made up most of the coast. We found many pieces of Woodland period pottery while surface collecting, however significantly less artifacts were found in the excavation units which were opened up near a location where oil was previously found in order to better record the effects that the spill may have had on the site. The initial plans for a five-day expedition were cut short due to harsh weather conditions in the Gulf of Mexico.

The data that was collected are still being analyzed in UL Lafayette's Archaeology lab and by project consultants. The results may yield evidence of oil and its effects on archaeological sites. With many sites remaining to be studied, the BOEM project relies on the help of ULL staff and students.



Marksville culture pottery found while surface collecting

Field Notes on Foreign Aid in the Volta Region of Ghana, West Africa

By Emily K. Broussard

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On June 15, 2014, I flew to New York City to meet a group of ten women with whom I would be spend the next two months. Operation Crossroads Africa is a non-profit organization that links international volunteers with non-profit, non-governmental organizations of African countries. The vision of Operation Crossroads Africa is to form a bond and friendship between the United States and Africa. The group that I was a member of was linked with a Ghanaian organization by the name of Hope for Future Generations (HFFG), whose mission is to serve and empower women and children. This organization, which is based in Accra, has satellite offices in many of the Ghanaian regions. We were stationed in the Volta region. Specifically, we were located in the village of Atabu, which is located outside of Hohoe Township. The CEO of Hope for Future Generations assigned us to this region because the community members are not as receptive to the HFFG programs as the other regions in Ghana are. Our job as volunteers was to teach feminine hygiene, reproductive/sexual health, and healthy relationships to menstruating female students in senior high schools and junior high schools of Atabu and surrounding villages. We were also assigned to establish a bakery in Atabu with the women in the community to provide them with an additional source of income.

These field notes focus on my day-to-day experiences as a volunteer of HFFG. They shed light on my experiences with the American volunteers, the HFFG staff, and the Ghanaians that were involved in the HFFG programs. In these field notes, I make a critique of HFFG and its programs. Also, I make observations about the people I met and the behaviors I encountered along the way.

THE RESEARCH As for the research, I learned about the challenges of being a non-black female conducting research in Africa. Initially, I did not feel welcomed into the Atabu community. The community is made up of mostly women and children during the day. In the beginning weeks, I

noticed differences in how the women of the community behaved towards the black volunteers versus the non-black volunteers. Our group of ten female volunteers contained five black women and five non-black women. Of the five black women, four identified as African American and one identified as Nigerian American. All five of the non-black women identified as European American. I personally had difficulty relating to the women of the community due to differences in appearance, lifestyle, and social issues. The women of the community were able to talk with the black volunteers about their similar hair, skin, history, and racial issues in this seemingly white-dominated world. None of the volunteers, however, were able to relate with the lifestyle of these women. Most of the volunteers were in their early twenties. Many women our age in the village already had their first child and either stayed at home to take care of the house or sold items on the side of the road.

Many of the conversations that the volunteers had as a group turned into discussions on issues for black people living in America and white supremacy. Many of the black volunteers seemed comfortable and had something to say during these conversations. As for me, I felt very uncomfortable during these conversations and kept quiet. I felt silly telling the black American girls that I want to go to graduate school in African studies. From our conversations, it seemed that they had a sense of ownership over Africa that I lacked because of my skin color and ancestral history. One of the black Americans, who identifies as an African extremist, stated her belief that non-blacks should stay out of Africa. We as Americans brought our concept of race with us to Ghana, a concept that is very different from the Ghanaian idea of race. With our American view on race, we produced a negative energy that made all of us very uncomfortable.

HOPE FOR FUTURE GENERATIONS

While working with HFFG, I learned about the obstacles that NGO's (non-governmental organizations) face and how passionate staff can help the organization go a long way. On the third week, four of the volunteers (including myself) traveled to the Brong-Ahafo region in the west. While at the Sunyani office, I witnessed how determined the HFFG staff is in that region. The four of us followed one staff member as he trained

three youth female sex workers (YFSW) to become peer educators. We watched these teenage girls as they taught their peers about STD prevention. We also sat with the YFSWs' mentor: a female political figure dedicated to finding more "dignified" ways of making an income for YFSW. In addition to the YFSW peer educator program, the Brong-Ahafo staff is working on multiple other programs like malaria prevention and AIDS treatment and support. I cannot speak with the same positivity about the success of the HFFG branch in the Volta region. For one, the Volta region has only one staff member who seemed to lack the passion and determination that the Brong-Ahafo staff members had. The CEO of HFFG mentioned that the programs in the Volta region were not successful because the people in the community did not want to cooperate. However, I think that both the community members and the HFFG staff should take responsibility. As many times as the women did not show up to the bakery or the head master of the school canceled our lectures, the HFFG staff member also failed to communicate with both parties in regards to our program schedule. Ultimately, I think it is the job of the HFFG staff to communicate with the community members and ensure that the programs take place, but this did not always happen in Volta region.

FEMININE HYGIENE PROGRAM

Overall, the junior high school and senior high school female students were engaged during the feminine hygiene, sexual/reproductive health and healthy relationships lectures and discussions. Some girls were already relatively knowledgeable about their menstrual cycles and reproduction, while others asked many questions for clarification. The girls were quite shy to share their experiences or to ask questions when their teachers were present; some even wrote their questions on paper and submitted it to us so that they did not have to speak out loud. Most of all, I was extremely impressed by the interaction that the American volunteers and the Ghanaian schoolgirls had with each other during the healthy relationships discussions. The girls gave us insight into their multiple motives for dating at their age: love, financial support, peer pressure, or because a boy performed *juju* on the girl to force her to love him. The girls also informed us about when they did and did not feel respected by the

opposite sex and ways that they could communicate their disapproval for being disrespected. Lastly, the volunteers spoke from personal experience about how it is important to focus on school as opposed to getting pregnant and dropping out of school.

SUGGESTIONS FOR FUTURE PROGRAMS After observing for myself how a non-profit, non-governmental organization is run in Ghana and after having in-depth conversations with my fellow American volunteers, I feel a moral dilemma about foreign aid in Ghana and volunteer programs like Operation Crossroads Africa. Although Hope for Future Generations is a Ghanaian NGO founded by a Ghanaian social worker and run by Ghanaian staff, the effects of foreign aid and influence are evident. The American volunteers were required to teach about disposable sanitary pads, which the Ghana government supports, while many of the girls could only afford to use the traditional cloth during menstruation. In a Muslim community in Accra, Hope for Future Generations installed a few public toilets for the whole community in an attempt to stop open defecation. In the mornings, people have to wait in long lines to use the toilet. Needless to say, this program is not very successful. In a community where open defecation is just as popular as the BMW's on the street, a HFFG staff member attributed the program's lack of success to the community's "misplaced priorities." Back in Atabu, the CEO's brother, who lives in France, ships donated French medications to the local maternity clinic, but the nurse at the clinic can't read the French names and descriptions of the medications. She does her best to guess what these drugs treat and then generously hands them to patients. Some of the volunteers in our group argued that the programs of HFFG are not culturally appropriate, but does that even matter if Ghanaians want these programs? Even though these programs may not fit traditional Ghanaian practice, can't Ghanaians decide for themselves if they want to adapt new practices? Working closely with the NGO, I could see globalization and its negative effects and issues constantly on a day-to-day basis.

Lastly, I want to speak specifically about volunteer programs that send foreigners into developing countries like Ghana. Do these programs do more harm than good? None of the

volunteers that I went to Ghana with had any particular skill to share with the community. We were thrown into whatever projects needed the most help, and we had to learn along the way. Most of the time I felt like I was learning more than teaching, which was my intention for going to Ghana anyway. But this brings up bigger questions: Do Americans who go on short-term volunteer trips think they are really helping Africa? What air do Americans bring with them to Africa when they put on their “I’m going to help you” suit? After two weeks or two months, the American volunteers leave, and many will never return. They leave with their excessive amount of clothing and electronics. They leave with their excessive amount of “knowledge.” The relationship between the foreign volunteer and local child is broken forever. The American volunteer returns to her country, which is filled with excessiveness. What is left for the local, but an understanding that he or she is the one who doesn’t have all that excesses? He is the one who has nothing, and the infrastructure that the volunteers started to build but didn’t finish is now a phantom building that becomes a part of the background of a life defined by “hustling” to survive.



Blurbs from the Students

The reason I chose to pursue Anthropology as a major is because it's different, intriguing, and pretty amazing. Anthropology looks into the culture of different areas to try and piece together what their life was like. It tries to explain the things that no one knows. I want to travel the world and get into either experimental archaeology or ethnography. I have such a child-like sense of wonder that I want to live my life doing something that I love and something that questions my beliefs. I want to expand my knowledge, and focusing on Archaeology and Anthropology is what will help me achieve those goals.

--Katherine Leblanc

I am majoring in Moving Image Arts, and after trying a few different minors, I settled on Anthropology because I have always been interested in learning about cultures that are different from my own. One of my main interests in the Moving Image Arts program are documentaries, and minoring in Anthropology has helped a lot, especially in learning various research techniques. I would love to be able to explore cultural topics through the lens of a camera.

--Patricia Frederick

“I was a student in the Department of Anthropology. At that time, they were teaching that there was absolutely no difference between anybody. They may be teaching that still. Another thing they taught was that nobody was ridiculous or bad or disgusting. Shortly before my father died, he said to me, “You know--you never wrote a story with a villain in it.” --Kurt Vonnegut

Slaughterhouse-Five

This is still true. Anthropology is a beautiful field of study; there is a fun, humble and super interesting department at ULL.

--Katherine Sinitiere

Meet an Anthropology Student

By Jacqueline Jackson
jjk8031@louisiana.edu

Greetings!

I am a senior here at ULL and will graduate at the end of Spring 2015 semester with a Bachelor's in Anthropology. Before arriving to the United States at the age of sixteen, I had always been curious about humans in every aspect – Archaeological, forensics, biologically, culturally, and my favorite, linguistically! Human adaptation had always, for some reason, drawn me close to this field of study, which is why I chose to pursue this major – to understand people in the way that we think on a cultural level, how we speak, and especially, how we adapt in this progressive, dynamic world of ours! I was born and raised in the Samoan island of *Tutuila*, most commonly known as *American Samoa* (one of the few U.S. territories including Guam, the Virgin Islands, Puerto Rico, and others). When I was sixteen years old I moved to Oregon for a year to live with my father. Upon arriving, I observed how people in Oregon spoke compared with the speech of people from the islands, and for some reason I became intrigued by these speech patterns. This was my initial calling as to why I was drawn to the field of Linguistic Anthropology. A few years later I commissioned as an officer in the U.S. Army and was offered tuition exemption in this beautiful, culturally rich state of Louisiana. For this reason I am a student here at ULL, and never regretted my decision to attend this school ever since!

As far as my goals in the field of Anthropology, my options are plentiful! Because I already know how to speak Samoan, I plan on furthering my studies in the Spanish language (to which I picked up surprisingly quick), not limited to pursuing other languages as well. With these skills in mind, I would like to travel to different areas of the world and work in those respective countries as a linguist. That is just one option in mind. Another option is to continue on to graduate school and earn a degree in Forensic Anthropology, where I could work with crime scene labs. While I have many other options in mind, these goals are my top two. Being a student at the University of Louisiana,

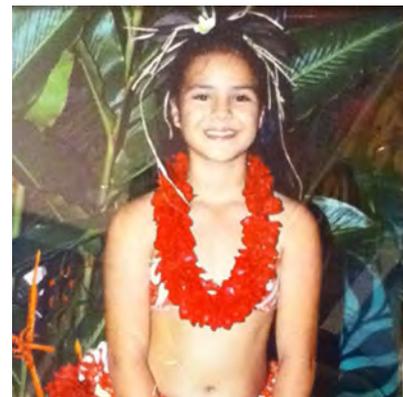
Lafayette has opened up so many doors for me as far as my aspirations in a future career in the field of Anthropology. For this I will forever be grateful!

The Tatau: A Unique Cultural Element in the Samoan Culture

I would like to share an element of my culture. Because the Samoan culture has countless cultural aspects about it, I have decided to share one of the most unique aspects of the Samoan culture – the art of tattooing. The *tatau* or “tattoo” is one of the most sacred rituals of the Samoan culture. The story of origin is said to begin when two Siamese twin sisters who were also said to be demi-gods, swam all the way from the island of Fiji to the Samoan island of *Savai'i* to escape a war. They brought with them tattoo equipment in a woven basket, and thus began the tattoo ritual. Today, many young Samoan warriors wear this tattoo to represent leadership within the family, culture, strength, and honor. The *tatau* on the body of a young man indicates that he is a future chief, or *matai* in the family, and he is looked upon as having the potential to lead our people in a time of crisis. The second image is that of the female version of the *tatau*, called the *malu*. She could either be a daughter of a chief, a village virgin, or a respectable, wise, knowledgeable woman in the village.

In Ragin' Cajun Spirit,

Jacqueline Jackson
Senior, Anthropology Major
University of Louisiana, Lafayette



When I was 8 years old in the islands



Samoan man with the *malofie*



Samoan woman with the *malu*

Meet an Anthropology Professor

By Professor Thomas Brasdefer
pb7403@louisiana.edu

I was born in northern France (Rijsels-Vlaanderen), in a small town about the size of St. Martinville, with half the population. The French school system pretty much forces you into making life-altering decisions in high school. Apparently at age 15 you are able to choose whether you want to learn more natural sciences, humanities, economics or technical training. People still take pretty much the same classes after that, but they are weighed differently and you definitely cannot attend the same colleges/universities based on that choice.

I picked humanities, because I really liked to read Ancient Greek philosophy and Imperial Russian literature. It turned out that one does not just study these things in high school, but I still got to take a bunch of Latin classes and almost fail intro to philosophy. So I went to University for “English” which is where you study everything that happens in the English-speaking world. I took a lot of linguistics classes and majored in Teaching French for Foreigners at the time, so I could both teach English (spent a couple of years subbing in France) and French (spent a year at Arizona State doing just that).

My time at ASU taught me two things: that the U.S. schooling system is infinitely flexible, and that I never want to teach below college level again. I went back to France to finish a four-year degree in “American Civilization”, allowing me to use the Political Science and History classes that I took. Then, I moved to southwestern France to Université de Poitiers for a Diplôme d'Études Approfondies (research degree equivalent to a Masters) where I could use mixed methods and remain as interdisciplinary as possible. By chance, my graduating year, I was offered to go on an exchange program to teach French at Louisiana State University.

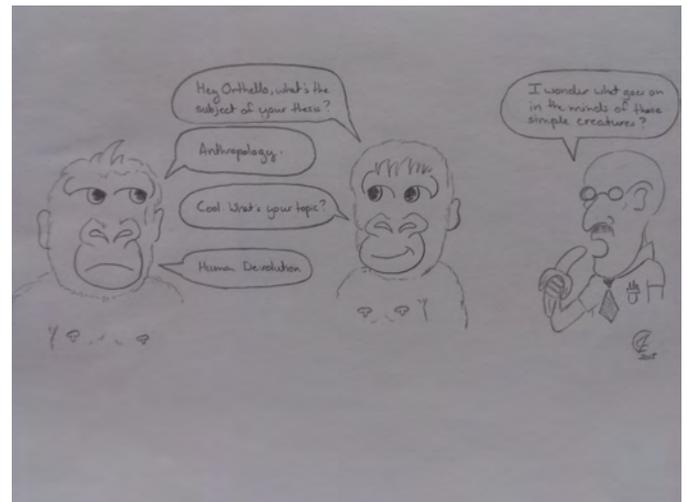
By another type of chance, it was August of 2005 and Hurricane Katrina made things very complicated for a while. I took a handful of classes with Dr. Jill Brody who became my mentor, and showed me that all this time I had been an anthropologist, unbeknownst to me. I figured I

could enroll as a full-time student in Geography and Anthropology at LSU, keep a minor in Linguistics and be happy. As a graduate student I worked in the Education department, first in Policy and Planning, then in Sponsored Programs and Accounting. I learned a lot during those years and I am still learning. Sometimes I am afraid that I peaked when I wrote the preface to my dissertation.

Academic disciplines label me a Human Geographer, a Linguistic Anthropologist. As a human, I study indigenous nations; as a geographer, I am contractually bound to specify “in the United States.” As a linguist, I do Critical Language Policy; as an anthropologist, I am reminded that I study people. My approach is ontological: a process for more comprehensive, less representational analysis. I spend a lot more time asking questions than finding answers. At ULL, I am teaching Cultural Anthropology, Anthropology of Religion, Linguistic Anthropology and North American Indians. But for the most part I just like to read Ancient Greek philosophy and Imperial Russian literature.

A Cartoon

By Jacob Cheramie
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Poverty Point: Louisiana's First World Heritage Site

By Ramsey Percle

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Once a semester, always on the weekend of the equinox, the Anthropology Society and other UL Lafayette students interested in Archaeology go to Poverty Point. Poverty Point is the only National Monument in Louisiana, and was recently recognized as a World Heritage site by The United Nations Educational, Scientific and Cultural Organization. The UL Lafayette Anthropology Society arranges the trip with the Friends of Poverty Point volunteer organization, which anyone can and is encouraged to join. While our group is there, we spend Saturday working on the archaeological site doing preservation jobs that have been delegated to us by site staff. The jobs always vary, ranging from bagging and discovering artifacts to surveying the site for armadillo holes and clearing tree branches. After volunteering, there is always a presentation by a group member on topics that connect to the site. The first of these presentations was about plants native to the site, and the latest was about the rocks and minerals also found there.

The work that occupies our time on Saturday is often overshadowed by the rest of the weekend's activities. On every trip, we climb to the top of the largest earthen mound in the southern United States, the Bird Mound, to see the sun set over the horizon before the stars come out. Another mound routinely visited is Sarah's Mound, the only burial on the property. We pay our respects and learn about a different era of Poverty Point. An atlatl competition is held when weather permits, where we are able to use an ancient tool resembling a lacrosse stick to throw darts. At night, when we are not on the mound, we stay up late playing card games with the friends we have made there. Whether we are exploring the World Heritage Site, visiting the museum to become Jr. Rangers, relaxing around a campfire, or eating one of the great meals we always have, the trip with the Friends of Poverty Point group is an experience I'd recommend to anyone with an interest in culture, history, art, or adventure. Join the Friends of Poverty Point Facebook group to keep in touch!



The blowing of the conch atop Bird Mound to call the spirits during the Spring Equinox Celebration



Anthropology students climbing the Bird Mound



Caroline "root-balling" for PPO (Poverty Point Objects) artifacts



Ranger David (Park Manager) explaining the atlatl competition



Caroline preparing for the atlatl-spear-throwing competition



Rachel is serious about the atlatl competition



Hadley's atlatl throw for distance



1st UPPA "Friends of Poverty Point" UL Anthropology group photo before World Heritage Status; Fall 2013 – The birth of a tradition!



UPPA "Friends of Poverty Point" Group Photo Spring Equinox 2015

Anthropology to Me

By Mark Weinzettle

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Three years ago I didn't consider Anthropology to be the sort of field I should get into. I have been actively interested in societal structure, world order, and related theories from a young age, but I was more wrapped up then in earning an engineering degree and rushing off into the real world, without completely understanding it. Sure, there is still a mass of information that I do not even know or understand about our world and its societies, but Anthropology has honed my understanding of humankind.

Anthropology, in general, is the study of the human race and all aspects included. Sociology, economics, politics, biology, and other fields dealing with human existence are all included. My fellow students and I discuss many anthropological theories that cover the who, what, where, when, and why of everything we apes do. Considering how many of life's aspects focus on human wants and needs, Anthropology is the ultimate supportive science. Through its branches, any scientist can further study his or her field and how it relates to humanity specifically.

I have personally participated in many anthropological courses, each with its own foci, and found each entertaining and mentally stimulating. I've also worked in two fieldwork apprenticeships/positions that have challenged my mental and physical endurance, yet have enriched my life with friendship and learning. I recommend that everyone in the world take a class, earn a degree, or simply have an interest in the field of anthropology. You'll be surprised by what you find!

May you all have a pleasant and enhancing experience as you trek, grind, and float through life! There is good in the world, and together we can spread it to the corners of the globe!

A Couple of Memes to Take with You



I love Lucy [digital image]. Retrieved from <https://www.pinterest.com/pin/175992297914279298/>



Lo Presti, E. J. (2012). *Philosoraptor* [digital image]. Retrieved from <https://elizlopresti.wordpress.com/tag/memes/>