How to Use the ERA Resources

The site is broken up into individual projects, and each of these projects has a different navigation system. However, there are some basic guidelines which will help you to use the projects to their best effect.

Each project has a main entry screen. In some, this screen itself has a series of links to the individual elements of the project. In others, you will have to access the main navigation or contents pages by clicking a link on the main page.

Once you have accessed the main navigation section, you can follow the instructions there. In projects which have a series of themes, such as 'Peasant Social Worlds', there is also a contents page which contains a listing of all the pages in the project. This is useful if you are researching something specific, rather than attempting to learn as much as possible about the project.

Within most of the pages there are embedded hypertext links which can be used to access other relevant parts of the project, for example the glossary, in-depth explanations of a particular item, etc. One way of using these is to read the whole page first, then go back and access any links. This way, you will not lose yourself in the site. If you do find yourself lost, you can either use the 'back' button on your browser or the navigation bars or buttons to take you back to the main page of the section you were in.

You can return to the main ERA site at any time, by clicking on the bar at the bottom of your screen which says 'Return to main ERA page'. This will take you back to the entry screen, where you can select another project, find out more about ERA itself or even get some tips on creating your own anthropology site.

Element 1   **Pitt Rivers: anthropology and ethnography in the nineteenth century, the history of museums, field collection and the iconography of shields**

Introduction:

This element presents material (on a diverse number of anthropological themes) relating to the person and ethnographic collections of Lieutenant-General Pitt Rivers. It begins with an examination of the intellectual climate of nineteenth century anthropology (which was to have a profound effect on Pitt Rivers' developing interest in the collection of objects of material culture) before moving on to look at part of his collection in detail. In this regard, the element focuses on the 38 shields (drawn from Australia, Africa, India, Malaku [the Moluccas] and the Solomon Islands) that Pitt Rivers included in his 1874 catalogue of his Bethnal Green Museum displays, artifacts which are now to be found in the Pitt Rivers Museum at Oxford. After exploring some of the epistemological issues surrounding the collection of such artifacts, the element turns to an examination of the history of their display. In addition to being given a history of how the artifacts have been (alternatively) displayed at both of the above museums (among others), users are here also introduced to the epistemology of museum representation, with the section including Pitt Rivers' own views on the subject. The concepts raised here somewhat tie into the next section, which explores objects of material culture in a general and abstract way. The final part of the element turns to an historical overview of Pitt Rivers' life and the Oxford museum which took his name. Although by no means exhaustive, the material presented in this element can be seen to reflect on the study of, for example, ethnographic museumology, material culture, or simply the life of Pitt Rivers himself, and would prove an invaluable teaching resource for any anthropological course which might touch upon any of these types of issues.

Themes:
>The life of Lieutenant-General Pitt Rivers
>The history of anthropology and ethnography in nineteenth century Britain
>The history of anthropology and ethnography at the University of Oxford
>Material culture
>Ethnographic museumology
>The epistemology of field collecting
>Weaponry

Using the element in teaching:
This element could form the basis of one week's seminar reading for any anthropological course concerning the study of, for example, the history of anthropology, or anthropological methods. In this way, it would either replace or augment the traditional library based study required of students when preparing for seminars and essays.

In relation to seminar discussions, a number of issues could be drawn out from the material contained here, depending on the specific requirements of the course:

The work of Pitt River Was Pitt Rivers a typical nineteenth century anthropologist? How influential were his ideas on the development of the discipline during this period? What influence has his legacy had on the development of anthropology at the University of Oxford and beyond?

Field collection methods In what ways did contemporaneous theories exert an influence on Pitt Rivers' epistemology of field collection? How do alternative methods of collection (e.g. buying from auction, collecting from field sites etc.) affect the type of material recovered? What is the most satisfactory method of collecting ethnographic objects?

'Military' artifacts Why did Pitt Rivers collect 'military' artifacts (such as shields)? What can such objects tell us about the societies from which they derive? Can an examination of such objects tell us anything about mankind as a whole?

Museum ethnography How does the examination of museum collections aid the construction of anthropological knowledge? Why do different museums adopt alternative methods of displaying ethnographic objects? In what alternative ways has the Pitt Rivers collection been displayed?

Material culture How have anthropological attitudes towards the study of material culture changed since Pitt Rivers' time? What factors account for this change? Will such studies continue to have relevance for the discipline in the future?

Such questions not only provide the foundations of a seminar discussion, but could also form the basis of essay questions to be completed by the students.

Layout of the element:
The element opens at a 'front page' which contains an index of links to its nine maximal parts, as well as a link to a 'site map'. It is suggested that new users of the element follow this link first, as this brings up an index of all the parts (and their contents) giving an overview of the entire element.

Users following this link will note that the index of links found on the 'front page' are also constantly on view throughout the entire element (in a window on the left hand side of the browser window) and can be used to jump to other maximal parts of the element. Once such a link (to a maximal part) has been selected an index of all the materials contained in that maximal part will be displayed in the right hand window. A tool bar above the right hand window (which has a brown background) will also appear, which allows navigation to the (maximal part's) various sub-sections. All selected materials are displayed in the right hand window.

Element 2   **Peasant Social Worlds
                              and their Transformation**

Introduction:

This element provides an account of the changing economic, social and political situations of peasant societies in the Twentieth Century. It begins with a brief introduction to the history of anthropological scholarship of peasant societies before going on to explore the theoretical (Marxist) underpinnings of these studies. This section analyses the theories of 'development' and 'modernisation' which are pertinent to debates on the future of peasant agriculture.

Anthropological research is broad and inclusive seeking to expose the inter-connectedness of all aspects of a 'culture'. So this study is not just about the economic and political issues relevant to peasant agriculture, it also necessarily includes discussions about the position of women in the society, issues of land rights, social and economic consequences of labour migration, identity, religion, kinship and the ecological influences on peoples' daily lives. This element can therefore be used to learn about a variety of topics as suggested under 'Themes'. In addition to theoretical and historical debates this element provides two case studies which place the wider themes and arguments in the context of people's lives and their communities. The case studies here however, provide much more than empirical data - in particular, the Brazilian case is open-ended and reflexive, inviting thought and further analysis on a range of issues.

Themes:

   South American Ethnography
   Economic Anthropology
   Development Studies
   Ethnicity & Nationalism
   Issues of Land rights
   Women & Work

Peasant Agriculture
Kinship
Field Methods
Shamanism

Using the element in teaching:

This element could form the basis of one week's seminar reading for any anthropological course concerning the study of, for example, peasant societies, or as an introduction to development studies, as well as any of the related topics above mentioned in "Themes". In this way, it would replace the traditional library based study required of students when preparing for seminars and essays.

In relation to seminar discussions, a number of issues could be drawn out from the material contained here, depending on the specific requirements of the course:

Comparative ethnography/methodology Using the two case studies to compare the different methods and styles of ethnographic representation and analysis. What field methods are being used? How is the data represented & in what ways does this influence our understanding of the texts? How does the author's presence influence our perceptions of the societies?

The relevance of anthropology John Gledhill's Mexican Case study for example draws on a range of interdisciplinary research methods. It could be used to discuss how anthropology seeks to understand contemporary social processes.

The future of peasant studies/societies Throughout the element the authors address the questions: are the classical models of 'peasant society' and 'peasant economy' adequate tools of analysis today? Have modern lifestyles made it impossible to make a clear distinction between 'urban' and 'rural' society?

Layout of the element:
There are three ways to access the text from the main screen:

Site contents This contains a full Table of Contents and provides direct access to all chapters/sections and pages within the element by clicking on the blue hypertext links.

Image map On the right hand side of the screen you can access each section directly by clicking in the item boxes.

Navigational bar By clicking on the navigation bar to the left side of the page. This bar is consistent throughout the site

There are a number of ways of accessing and reading the element once you leave the main screen:

Each page, except the Start page, has buttons at the bottom so that you can move forwards or backwards through the presentation in a linear way. These buttons are highlighted in red and called 'Previous' and 'Next' You can access the main table of contents or bibliography at any point by using the navigation bar

You can also jump between different sections and obtain more detailed information by clicking on the hypertext links embedded in the text - (these are the blue text links).

The search button can be used to search the entire text for relevant information. It will display the site address for each instance where the word / words searched for appear within the element. ***There is no search button on the CD version.***

Element 3   **'Venda Girls' Initiation':**
                                            John Blacking

Introduction:
The aim of this element is not so much to outline the way in which the Venda material marked John Blacking's work as it is to re-present his data on initiation schools in the spirit in which it was originally published: as an invitation for further analytical readings. The element contains detailed ethnographic descriptions of Venda initiation rites as well as exploring issues such as the anthropology of the body, biological foundations of music, the study of affect and emotion in music and dance, the political implications of musical performance. Other features in this element include over one hundred song sequences, video clips and extensive coverage of native terms found in the rituals. For a full and detailed introduction and outline of this element click on the 'Introduction' link on the right hand side of the title page.

Themes:
> Anthropology of the body
> Visual anthropology
> Ethnomusicology
> Myth analysis
> Analysis of symbols
> Field methods/methodology

Using the element in teaching:
This element could form the basis of one week's seminar reading for any anthropological course concerning the study of, for example, African societies, ethnomusicology, religion, and initiation, as well as any of the related topics above mentioned in 'Themes'. In this way, it would replace the traditional library based study required of students when preparing for seminars and essays.

In relation to seminar discussions, a number of issues could be drawn out from the material contained here, depending on the specific requirements of the course:

The body Anthropology's recent explorations of how the body is ascribed with social meanings and identities (e.g. those concerned with the gender) especially in the contexts of initiation rites/other ritual events. This ties in with previous anthropological analyses of initiation rites which have focused on such areas as the educative or performative aspects of these rites. Modes of visual anthropological representation are especially useful in this regard, for example, in the video clips within the element one can see the processes through which the body becomes so ascribed.

Visual anthropological epistemology Questions such as to how useful pictorial/video data are for understanding social phenomena; can they be used as 'stand alone' evidence (e.g. methods of kinesics etc.) or do they need to be contextualised by written accounts?

Ethnomusicology In addition to the kind of formal musical analysis contained in the element itself, the video/song sequences allow the user to undertake more in-depth ethnomusicological analyses. Ethnomusicologists have been concerned that the analytical category of 'music' is ethnocentrically biased - in an attempt to avoid this bias many theorists have attempted to identify indigenous terms that cover similar areas of experience to the western category of 'music'. By including video sequences of the song footage, the element here better enables the user to examine the social contexts within which Venda 'musical' experience is undertaken thereby enabling an examination of the indigenous constructions of such connections.

In addition, students could be encouraged to view **Element 8** which focuses on African divination systems, including a simulation of Venda divination as well as that practised by the Mambila. This would provide more detail of Venda society relevant to a study of African societies in general and Venda culture in particular.

Layout of the element:
Within this element the screen is vertically divided into two sections:

Right-hand section This is the menu screen which contains a complete listing of the contents of the element (there are seven chapters). By clicking on one of these chapter links a new sub-menu of each part of the chapter will appear in the lower half of this window. By clicking on a link within the sub-menu the relevant text will appear in the left-hand section. The menu screen remains in constant view irrespective of what links have been followed.

Left-hand section This is the active screen which contains the **text** which has been chosen by clicking on a link from the menu screen. At the end of each page is a link to go on to the 'next' page. By following either of this you will be moved on to the 'next' part of the chapter. Or you can use the 'back' button on your browser to return to the previous page. There are also numerous links (words in blue) embedded in the text which take you to various relevant locations or additional sources of information. To return from one of these links to the place of exit, simply use the 'back' button on your browser.

There are five additional reference links under 'Resources' in the main menu window.

Bibliography contains a list of Blacking's publications and references of the text.

Songs and transcriptions which contains a complete listing of over 100 song sequences.

Video clips link which brings up a sub-menu of all the video clips included in the element.

A link to a simulation of Venda Divination

Projects Suggested topics for discussion in class and essay titles.

Element 4   **Working Notes on the Kingdom of Bum: identity and ethnicity and colonial ethnography**

Introduction:

The ethnographic materials contained in this element reflect very much on issues to do with political and ritual hierarchies and the construction of local identity prior to independence within the region of West-central Africa, the Cameroon Grassfields. This collection contains a variety of ethnographic materials such as Sally Chilver's field diary, P. Kaberry's field notes, early missionary reports, colonial administration records as well as the published account of collaborative fieldwork undertaken by Chilver and Kaberry in the 1960's. This section provides an ethnographic overview of the region and remains, to date, the starting point for any ethnographic research in the Grassfields. Information on the Kingdom of Bum appears in a section on 'Traditions of Migration, Settlement and State Formation' and also in 'Social and Political Institutions: Selected Examples'. The sections reproduced here are taken from an earlier version entitled: 'Notes on the Precolonial History and Ethnography of the Bamenda Grassfields (Prefectures of Bamenda, Wum, and Nkambe). In addition, Ian Fowler and David Zeitlyn provide a comprehensive overview of the history of studies of the Grasslands of Cameroon and how this material fits into the cannon in the section entitled 'Introduction: the Grassfields and the Tikar'.

Themes:

African Societies
History of Anthropology
Identity/Ethnicity
Methodology
Field Methods
Ethnographic Styles/Representation

Using the element in teaching:
This element could form the basis of one week's seminar reading or as recommended reading for essay writing relevant to the themes mentioned above. A number of issues suggested below give an idea of the kinds of topics which could be used in seminars and/or for preparing essays:

Question of representation Different types of account. This element contains material from C19 and early C20 travellers' accounts, missionary accounts, anthropological field notes, Divisional Office files, published accounts.

Identity/ethnicity Boundaries, kinship links, trade routes, language, politics of naming, historicity etc?

Native terms Their use in anthropology?

Field notes versus published accounts (relationship between the two)?

Time depth here against synchronicity of 'ethnographic present'?

Issues of linearity Reading texts all the way through versus keywords searches for specific words/topics: how does this subvert the reading of the documents (e.g. de-contextualises them)?

Layout of the element:
There are two main points of entry to the text from the content/ welcome page:

The *Welcome Page* leads to a left-hand navigation bar, plus a main display. You can access all of the site via the navigation bar.

Contents listing link This contains a full Table of Contents and provides direct access to all pages within the element by clicking on the blue hypertext links of the relevant section. Alternatively you can click on

the 'description' link on the right hand side to read a brief description of each section. Each description page offers you direct access to a section by clicking on the 'Go to files' link at the bottom of each description page.

In addition there are a number of ways of accessing and reading the element once you leave the contents/welcome screen. Access is via the menu box at the base of each page or the navigation bar:

This contains links to the next section or most closely linked file to the one currently being viewed.

The contents page (see above)

A glossary The first set of diary pages has been linked to a glossary file, as have the two sections of the published account. On each page the first mention of a topic or character (highlighted in blue) offers a link to the glossary which in turn offers a brief explanation of the term.

*** You may always return to your last point of departure very simply by clicking the 'back' arrow at the top of the browser screen.***

A separate bibliography file is also included and can be accessed directly from the contents page or from the embedded links to this in the main text.

Element 5   **The Ascoli Project: a Puglian town and its hinterland**

Introduction:

This project examines changes in kinship and family forms and in marriage and inheritance strategies during the period 1700-1990 in Ascoli Satriano, a small 'city' in southern Italy. The project seeks to offer a new synthesis of historical and anthropological materials, using a combination of archival material and ethnographic fieldwork while exploring the main documentary research resources available to historically-inclined anthropologists. By focusing on the forms, time-spread, limitations and circumstances of production of these sources, it calls for a more critical analysis of greater time depth than is commonly found in existing historical-anthropological studies of south Italy. It raises issues concerned with the problems in employing historical materials, i.e. in understanding the context and methods of their creation for example.

Themes:

European Anthropology
Historical Anthropology
Kinship, Family Structure & Inheritance
Peasant Agriculture
Archival Research
Methodology

Using the element in teaching:

This element could form the basis of one week's seminar reading for any anthropological course concerning the study of archival material and the use of historical research within anthropology. It can also be used more specifically for research involving one or several of the topics listed above under 'Themes'. In relation to seminar discussions or essay topics, a number of issues could be drawn out from the material contained here, depending on the specific requirements of the course:

History & anthropology The importance of historical data to contextualise but also to reconstruct kinship patterns etc. What are the problems with using historical sources? i.e. context and methods of creation of sources.

Archival research/methodology To give students an introduction to critical reading; that is how to understand biases: historical sources biased by early administrators as much as writers in the 1950's. for example, were influenced by structural-functionalist theory. To introduce students to different types of sources (other than just standard ethnographies) from which ethnographic information can be derived. Contemporary anthropology has concern for thinking about novels/media etc. as sources of information about other cultures, in the same ways, historical sources (although often not produced by the local people themselves) can be of similar use.

Layout of the element:
The project opens at the:

'Introduction' screen This outlines the project in brief and explains its objectives and uses to the reader. To move to the rest of the project, follow the 'Continue looking at the Ascoli Project' link at the end (text in purple).

Within this element there are four units which are listed in the *Main Index* screen. This contains four titles which are links to the four units which make up this element. By clicking on one of the four titles on this screen the introductory page of the selected unit will appear.

There are two ways of accessing the material contained within each unit once you have accessed the introductory or title page of a unit:

By following the links within the text.
or
Using the menu on the left side of each page

For example, to access Unit One:

Click on the *Houses, kin and neighbours* section in the *Main Index* screen; the introductory page of this section will appear. There are two ways to access the material in this and the other three units:

Family and Neighbourhood index link at the end of the text
or
Menu bar on the left of the screen This contains direct links to each section of the unit - article, documents, analysis or index of topics which provides a table of contents for this unit. This menu bar at the top also contains the option of going back to the main index of the element which lists each of the four units.

At the end of each main page of text there is the option to go back to the previous page/screen or to go back to the unit index or to the main index of the element.

Following embedded links within the text will also have the option at the end of the page to return to the previous page/screen by using either the 'back' option or 'index' option.

And, at end of the main index screen, there is a return link to the introduction page of the element.

*** Searches of the database are available online only, not on the CD version.***

Element 6   **Ancestors in Africa: selected
readings and Mambila
case material**

Introduction:

This element provides a comprehensive overview of the ways in which anthropologists have attempted to understand the phenomenon of African ancestor beliefs. It begins with a collection of some of the 'classic' discussions of this subject, including those of Fortes, Calhoun and Kopytoff, who were the key protagonists in a series of correspondence concerning this topic which appeared in the *Journal of the Royal Anthropological Institute* (then called *Man*) and which are reproduced in the second section here. The issues raised in this debate expand the usefulness of this element beyond the specific study of ancestors per se, focusing as they do on the problems raised by translating native terms into our own, and thereby addressing a wider anthropological concern regarding the compatibility of anthropologists' and natives' categories of representation. The final section turns to a specific case study, that of the Mambila of Cameroon. Materials presented in this section include not only completed articles but also fieldnote data, which makes the example useful not only for assessing the relative merits of the various positions taken within the (above) debate, but also for thinking about issues concerning the application of wider theoretical frameworks to specific ethnographic cases, and more generally, for understanding the process through which ethnographic accounts are constructed from fieldnotes. This self contained element therefore facilitates not only the detailed study of a single topic, but also an examination of various wider anthropological concerns, all of which can be approached through a combination of primary and secondary source material.

Themes:

    African ethnography
    African cosmology
    Ancestor beliefs

Kinship
Concept of the person
Epistemology

Using the element in teaching:
This element could form the basis of one week's seminar reading for any anthropological course concerning the study of, for example, ritual and religion, or African societies. In this way, it would replace the traditional library based study required of students when preparing for seminars and essays.

In relation to seminar discussions, a number of issues could be drawn out from the material contained here, depending on the specific requirements of the course:

African ancestor beliefs What are ancestors? What is their structural position within African societies? How are they thought of by African people?

African cosmologies How are ancestor beliefs located within wider cosmological systems? What is the difference between ancestors and other types of spirits? Why do some African societies have 'cults' to both the ancestors and other types of dead?

The anthropological use of 'native terms' Why do some anthropologists make great use of native terms in their accounts? How are their analyses enriched by such inclusions? What are the problems involved in translating native categories into those of the anthropologist and her audience?

The construction of anthropological knowledge Why do anthropologists place such high value on the close examination of single societies? How do anthropologists derive theories from such case studies(or *vice versa*)? What are the problems involved in applying wider anthropological theories to the study of a single society?

The study of fieldnotes Why have some ethnographers in recent years included fieldnotes in their monographs? Is there a qualitative difference between the type of ethnographic information contained in fieldnote data and that contained in published accounts? What is the relationship between fieldnotes and finished monographs?

Such questions not only provide the foundations of a seminar discussion, but could also form the basis of essay questions to be completed by the students.

Layout of the element:
Within this element, the screen is vertically divided into two sections:

Left-hand section This section contains a complete listing of the contents of the element (divided into the three sections outlined above) and remains on constant view irrespective of what links have been followed. The user is able to navigate the section by either scrolling down it, or by clicking on one of the three 'section' links at the top (which brings the contents menu for that section into view).

Right-hand section This may be termed the 'active window', and displays the results of the link that has been followed from the right hand section. Such results may include the complete text of an article, a series of correspondence from the journal *Man*, or a series of excerpts from David Zeitlyn's Mambila fieldnotes. The former type here may contain footnotes, which can be followed up via embedded links in the left hand screen, the 'back' button on the browser then allowing the user to return to the point of her departure from the text. When the user has finished studying the document, another one can be selected from the menu on the left hand section.

Suggestions:

When getting the students to prepare for a seminar, it would be worth getting them to read a selection of the papers contained in the first section of the element, which would give them a good outline of the topic.

The student should perhaps read the second section as an entire unit. In this way, they would not only get an in-depth understanding of the issues involved with this subject, but also a complete overview of an academic debate, thereby providing them with a good understanding of the processes through which academic theories are produced and received.

The fieldnote material should be read in conjunction with a number of the other articles (and not only those relating directly to the Mambila) which can be achieved by clicking back and forth using the menu in the left hand section. This enables the students to examine the relationship between such fieldnote materials and final anthropological accounts.

It is a good idea to refer students to **Element 4** *Working Notes on the Kingdom of Bum: identity and ethnicity and colonial ethnography* which can be used as complementary material to that contained in this element.

Element 7   **Mambila Riddles**

Introduction:
This element provides an interactive introduction to Mambila riddles as well as providing a more general anthropological context to the study of riddles. The article on the function of riddles by Ian Hamnet suggests that riddles and riddling may illuminate some of the principles that underlie classification in social action and cognition generally and can, in particular, indicate the role that ambiguities play in the classificatory process. This research is situated in more recent anthropological scholarship which has brought classification into the foreground and has aroused an awareness of related problems concerning the mechanisms where by conceptual categories are set up, preserved and mediated. Questions have been either explicitly or implicitly raised as to the role of ambiguous or interstitial items in classificatory schemes; they can be seen as the objects of interdiction (taboo) and as indispensable means for the continued functioning of society.

The interactive "riddle machine" requires an online connection.

Themes:
>   African societies
>   Sociolinguistics
>   Anthropological study of riddles

Using the element in teaching:
This material could be read in conjunction with the other elements dealing with this Cameroonian people for a more comprehensive study of the Mambila (cf **Elements 6, 7, & 9**). It could be used to complement (rather than replace) one week's seminar reading for any course on African societies or sociolinguistics.

Layout of element:
There are three sections to this element, each can be accessed via the links on the main page:

An article first published in *Man* (n.s.) by Ian Hamnet on the function of riddles, including a list of references.

Bibliography of anthropological studies of riddles.

Ask me a riddle containing a collection of riddles and the riddle machine. Instructions on how to use the riddle machine are listed on the main page of the element.

The reader can return to the main page at the end of each section by clicking on the 'back' button of the browser.

Element 8   **Mambila Divination**

Introduction:
This element introduces users to the practicalities of divination systems, and contains two interactive simulations (the 'divining dice' and 'Mambila spider divination'). After a brief introduction, which includes several previously published articles on this topic, users are able to try their own hand at Venda and Mambila divination systems, and thereby gain a feel for the processes involved in the formulation of oracular interpretations. This element, as well as providing an additional source of information on the Mambila (complementary to the other elements dealing with this Cameroonian people; cf. **Elements 6, 7 and 9**) also exploits the interactive possibilities of the hypertext format in an innovative way. The element would not so much replace the traditional seminar reading list, as act as a complementary source of material for it, allowing readers who are perhaps grappling with the ideas contained in such classic works as Evans-Pritchard's *Witchcraft, oracles and magic among the Azande* (1937) for example,to test these ideas against real (simulated) instances of divination.

Themes:
  African Societies
  Ritual and Religion
  Rationality

Layout of the element:
The 'front page' of this element contains links to both of the interactive parts of the element (titled *The Divining Dice* and *Mambila Spider Divination*) as well as various other links, including two for David Zeitlyn's published articles on Mambila Divination (which are perhaps best read as introductory sections). Users can also link from this page to the (online) *Virtual Institute of Mambila Studies*, to an online bibliography of anthropological sources on divination and oracles, and to an internet search on divination-related sites.

Using the interactive parts of the element:

The Divining Dice:
This part of the element may not work with some older versions of Internet Explorer and Netscape, as it requires Java to be enabled.

The top of the screen shows a picture of the four 'divining dice' the Venda use for purposes of divination (representing, from left to right - Vhami [old man], Tshilume [young man], Twalima [old woman], Lumwe [young woman]). Clicking on this picture will 'activate' the simulation, randomly producing one of the sixteen possible combinations of the dice (as determined by the number [and order] of dice facing upwards).

Users can view the interpretations Venda diviners would give to each of these combinations in the box below the picture. These are given in the vernacular, but also include 'literal' translations. Below this the user is also presented with Stayt's own interpretations of these diagnoses, which explain the meaning of the diviners' pronouncements.

Mambila Spider Divination:
This part of the element may not work with some older versions of Internet Explorer and Netscape, as it requires Java to be enabled.

1. Following this link leads the user to a page which outlines the processes involved in Mambila spider divinations, and the basic principles involved in their interpretation. Users should read this page as an introduction to the simulation which follows (which can be accessed by following the link *Go to the Spider Divination Simulation* at the end) and which allows them to apply these principles for themselves in a real (simulated) spider divination.

***To make the simulation work on older versions of Internet Explorer or Netscape users may have to 'refresh' the screen, by 'resizing' the entire browser window (by clicking on its bottom right corner) after every command sent to the simulation (i.e. every time one of its buttons

is selected). This is necessary because a number of the 'buttons' may disappear from view after one has been pressed. These will return to view once the browser window is resized.***

2. To use the simulation, the user must first press the *Spider* button on the bottom left hand corner of the screen. This acts to cover the pot with the lid.

3. From here, the *Show* button will uncover the pot to reveal the pattern of leaves upon which the divination can be carried out. To conduct another 'divination', the user should press these same buttons again, in the same order. To return to the starting point (i.e. an uncovered pot with no leaves in it) the user should select the *Reset* button.

The eight buttons on the left hand side of the simulation picture will not work on older versions of Internet Explorer and Netscape, and should be ignored by users. In addition, at this time the *Log* button is not yet activated, and therefore should not be used.

Using the element in teaching:
This element could perhaps complement (rather than completely replace) one week's seminar reading for any anthropological course concerning the study of, for example, African societies, medical anthropology, or ritual and religion. In this way, it would be an addition to the traditional library based study required of students when preparing for seminars and essays. The element could contribute to a study of a number of anthropological themes:

African societies In what ways are Mambila divination systems typical of those found throughout the African continent?

Ritual and religion To what extent can divination sessions be termed 'rituals' (is it meaningful to analytically distinguish them from 'secular' activities)?

Rationality What similarities/differences exist between such divinations and 'rational' western medical diagnoses?

Discourse analysis What can the study of divination dialogues tell us about indigenous power relations and issues concerning the 'control' of meaning?

Ethnomethodology What models of knowledge do the actors themselves bring to the experience of divination?

In addition to the above mentioned themes students could be encouraged to view **Element 3** which focuses on Blacking's work on the Venda. This would provide a more detailed account of Venda society relevant to the context of venda divinations as detailed in this element.

Element 9   **The work of Farnham Rehfisch
and other archival sources
on the Mambila**

Introduction:

This element comprises a collection of historical, ethnographic and colonial material on the Mambila and provides an opportunity for critical reading of such accounts as well as showing the importance of historical sources to contemporary scholarship. The colonial officers were concerned with patterns of political power and allegiance mainly because they wanted to simplify the process of tax collection; in the early 1950's when Rehfisch was studying, patterns of power and the organisation of social relationships were the central concerns. By the time Zeitlyn began his studies in Cambridge in the 1980's the role of language and religion had gained far greater prominence. The collection thus allows the reader to trace the changing interests of the writers and to place in an historical context the issues with which this study is concerned.

Themes:

African societies
History of anthropology
Critical reading
Comparative ethnography
Methodology

Using the element in teaching:

This element could form the basis of one week's seminar reading for any anthropological course concerning the study of, for example, African societies, or the history of anthropology. More specifically, one can use these earlier sources as a resource for the Twentieth Century History of the Mambila, to complement and provide depth to oral historical research and/or to use them to provide a context for the reading of later documents.

In relation to seminar discussions or essay topics, a number of issues could be drawn out from the material contained in this element, depending on the specific requirements of the course:

Reading historical sources To understand later documents, (of Rehfisch, and subsequently Zeitlyn) which were often written as responsesto/in dialogue with these earlier ones; to give students an introduction to critical reading, that is, how to understand biases. For example, historical sources biased by colonial administrations as much as writers in the 1950's were influenced by structural-functionalist theory to introduce students to different types of sources (other than just standard ethnographies) from which ethnographic information can be derived.

The production of ethnographic knowledge Why have some ethnographers in recent years included fieldnotes in their monographs? Is there a qualitative difference between the type of ethnographic information contained in fieldnote data and that contained in published accounts? What is the relationship between fieldnotes and finished monographs?

Critical reading of academic arguments/conflicts between writers of different sources This provides a chance for students to overview an academic argument [although short] between Meek and Percival, but also, more generally, to examine how writers of different sources share different ideas/assumptions, or disagree on these.

Layout of the element:
There are essentially three different types of material in this element:

Some early documentary sources on Mambila accessed by its link on the 'main element page'

Rehfisch's published accounts accessed by clicking on the links towards the end of the 'main element page'.

Mambila fieldnotes containing Rehfisch's unpublished work, accessed by the links at the bottom of the main page.

The reader can return from these links to the main element page using the 'back' button on the browser. An additional link to other sources on the Mambila can be accessed by clicking on the link *The Virtual Institute of Mambila Studies* - at the end of the 'main element page'.

Suggestion: This material could be read in conjunction with the other elements dealing with Cameroonian people for a more comprehensive study of the Mambila (cf **Elements 4, 6, 7, & 9**).

Element 10   Ritual spirit possession in the Mina Nago of Northern Brazil

This element introduces users to issues concerning religious performance in the Tambor de Mina of Northern Brazil. Juxtaposing audio-visual documents and text (the latter of which derives primarily from the author's PhD thesis, 'The phenomenology of spirit possession in the Tambor de Mina', Nicolau, 1997) in an interactive way, it attempts to move away from 'traditional' methods of visual ethnographic representation, such as that of documentary cinema. After an introductory section which gives the background ethnographic context of the Mina Nago people, the element goes on to explore one case of ritual spirit possession. Here the element falls into two parts - the first studying the opening song sequences and other ritual features of the possession 'ceremony', the second part examining that part of the ritual during which individuals become possessed by spiritual entities. The element provides an examination not only of spirit possession rituals, but also of the possibilities afforded anthropologists by multimedia ethnographies, which allow a coherent integration of sound, visual, and textual data within a single (interactive) environment.

Themes:
    Brazilian ethnography
    Brazilian cosmology
    Spirit possession
    Concepts of the person
    Ethnographic representation

Using the element in teaching:
This element could complement one week's seminar reading for any anthropological course concerning the study of, for example, ritual and religion, or Brazilian/Latin American societies. Whilst not acting as a replacement for text based materials, it would allow students to exam-

ine some of the more theoretical concepts involved in the study of possession rituals in relation to a multimedia case study.

In relation to seminar discussions, a number of issues could be drawn out from the material contained here, depending on the specific requirements of the course:

Brazilian spirit possession beliefs What is spirit possession? How does it operate to maintain social structure? How is it thought of by Brazilian people?

Brazilian cosmologies How are spirit possession beliefs located within wider cosmological systems? What is the difference between possession rituals and other types of 'religious' performance?

Ethnographic representation What advantages do multimedia documents have over purely textual ones for purposes of ethnographic representation? How do they differ from documentary cinema films? What role will they play in future anthropological projects?

Such questions not only provide the foundations of a seminar discussion, but could also form the basis of essay questions to be completed by the students.

Layout of the element:
As stated above, the element falls into three parts, which can be accessed through clicking on the pictures of the 'main' page:

Introduction: The Tambor de Mina public ceremonies This section is divided into five pages, which can be navigated using the arrow key at the bottom of the picture, which remains present on all screens. In addition, in the bottom left-hand corner of all screens are links back to the 'main' page, as well as links to a glossary search (this link is called 'abc') and a bibliography search (entitled 'biblio').

Opening song sequence and ritual features This section is modelled around a section of video, and textual materials are all linked into this. In the bottom left-hand corner of the screen here, in addition to the 'main', 'abc' and 'biblio' links (see above) is a link entitled 'help'. New users of the element must click this link and read the information it brings up, as this information demonstrates how to use the element in an interactive way, in particular explaining how to bring up supplementary information from the video, (using the 'green rectangles').

Manifestation of the spiritual entities The layout of this part of the element is identical to that of the previous section (above).

Element 11   Representing kinship

Introduction:
This element contains two interactive parts which introduce users to the various issues involved in the modelling of kinship systems. The first part (the 'Kinship editor') enables users to create their own genealogical diagrams. Using simple control commands, users can bring into existence men or women, and link these together through two alternative types of 'relationship' (marriage or sibling-ship).

The second interactive part ('Kinship in Prolog') introduces users to the complexities of modelling systems of kinship terminology. Several written sources are also included throughout the element, all of which introduce users to the various representational issues involved. The element is designed to be used as a pedagogical tool, and would prove an invaluable teaching aid for any anthropological course concerning the study of kinship. Not only does it get students thinking about some of the representational issues involved in kinship studies, but also forces them to critically analyse the very categories anthropologists (and local people) apply to kin relations. Given that unions can be created between two individuals of the same sex (in the editor) for example, how applicable/useful is a concept such as 'marriage', as applied to these unions? Or, how are concepts of sibling ship effected by the phenomenon of adoption, etc?

Using the element in teaching:
This element would prove complementary to one week's seminar reading for any course concerning the study of kinship.

The kinship editor can be used by students to model their own family trees, for example, or those of well known kinship groupings, such as the royal family's. Using the facilities provided, you might also get

them to enter biographical details (DOB, etc.) for each of the individuals included. By adding dates the program can be made to play back the development of the family over time.

Learning Kinship with the Kinship Editor This introductory page to the kinship element explains how to use the editor and why kinship is important within anthropological scholarship. It should be read before using the editor programme as it highlights some of the questions and issues concerned with anthropological research based on kinship. For instance, the programme allows any two individuals to be linked in a 'union'. Thus we can explore the variants on 'marriage' unions with other unions and the implications this has for the significance society gives to relationships. For example, how do 'adulterous' relationships differ from those resulting from divorce and remarriage? Or, same sex unions. Are these significantly different from mixed-sex ones? Consider, too, the case for adoption: under British law it is entirely legal for two full siblings who have been adopted by different families to wed and have children. This section provides a useful starting point for discussions concerning the social construction of 'marriage', for example; the meaning of kinship-based relationships, and how society constructs them. The issues raised in this introduction could be used as the basis for seminar discussions and essay topics. Alternatively, the 'editor' might form the central focus of a lecture or seminar presenta-tion, as it would prove a simple and effective visual aid for the demon-stration of a number of the concepts anthropologists have employed in their analyses of kin relations.

Calculating Kin: Analysing and Understanding Cultural Codes Using the 'kinship in Prolog' part, it is possible to get students thinking about the problems involved in creating models of kinship terminologies. It raises issues about how kinship categories (son, mother etc.) are con-structed through an application of classificatory distinctions (e.g. those based on sex and generation etc.).

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Layout of the element:
The interactive parts of the element may not work with some older versions of Netscape and Internet Explorer, as they require java to be enabled.

Kinship editor
The layout of this element is somewhat self-explanatory. It is worth pointing out, however, that the instructions for using the editor are included underneath the editor itself, on the same page. There are two panels contained within the editor:

The blue panel at the top of the page This contains boxes where one enters information about the people in your kinship model. At present only the Name, Comment, Birth Year and Death Year fields are operative. Information can only be entered once you have placed a person symbol in the white panel.

The white panel This is the middle section of the page and it is where your kinship diagram is created. By clicking in the blank area of this panel a menu will appear with a person or marriage link for selection. This is how to begin drawing your kinship model - by choosing a person or marriage symbol from the menu. Once you have a symbol you can enter information on the person or marriage in the blue panel above. This is done by clicking once on the symbol which will turn red. You can now enter the information.

'Help' Clicking on the help button at the centre of the blue panel opens a new window which contains detailed instructions on how to create kinship structures. For example, how to create a sibling relationship or marriage link between two people, how to move an entire nuclear family within the diagram, and how to delete symbols or links where necessary. Before attempting to draw up a diagram you should read these instructions carefully.

Calculating Kin

This section is divided into six interrelated parts accessed by the following links:

Culture and classification: Models and systems This provides an introduction to the use of models within anthropological research & scholarship. Models are based on systems which we use to understand societies. One of the responsibilities of the anthropologist is to identify these systems of reduction and organisation, these indigenous models of the world and their experience in the world, and to attempt to understand the basis by which these models are constructed.

Modelling kinship This section explains the importance to anthropologists of understanding and analysing kinship terminologies. It deals with how kinship terminologies are organised through providing a means of classifying relationships with other people, for every person in the society, and how genealogical relationships are different from kinship relationships.

Computers and Kinship A survey of the history of the use by anthropologists of kinship-related computer applications. Anthropologists have shown considerable interest in the use of computers for analysing kinship and genealogical data.

Defining conceptual requirements Here we consider defining the conceptual terms to which we shall apply the computer-based analytic procedures. The conceptual terms must be determined, in whole, by analytical requirements rather than computing requirements. The structure and definition of conceptual terms are independent of whether or not a computer is to be used.

Specifications: modelling kinship terminologies Using English Kinship Terminology (EKT) as the example it illustrates how to analyse a terminology. For a terminology to be useful there must be a systematic way to assign kinship names to individuals, e.g. match up genealogical positions to kinship terms.

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Programming our terminologies Prolog is a good computer programming language for dealing with complex structural systems such as that presented by kinship. The instructions for the 'Kinship in Prolog' part are located above it, again on its page. It is recommended that users of this latter interactive part first read Fischer's paper 'Computer Representations of Anthropological Knowledge' as an introductory passage, which can be accessed through the link 'paper' located just above the engine itself.

Other sites of interest:
Tutorial on Kinship Terminology (Brian Schwimmer)
(An excellent online interactive tutorial session, introducing the basics of kinship study [especially good for complete beginners].)
at: http://www.umanitoba.ca/faculties/arts/anthropology/kintitle.html

Yanomamo Interactive Web Version (Contains much information which is useful for thinking about the construction of kin diagrams) at:
http://www.anth.ucsb.edu/projects/axfight/prep.html

Element 12   **Computer-based Simulation Modelling for Anthropologists**

Introduction:
This element comprises a number of different sections relevant to the use and study of simulation and knowledge representation in anthropological research. Simulation is a kind of modelling which is useful for a wide range of problems and situations. It has applications to both quantitative and qualitative problems with either very good data, or very little data. It has important implications for disciplines such as social anthropology which are basically non-experimental, providing a means of exploring problems which could never be observed to order. Simulation can be an important tool for the social researcher aware of its limitations.

Themes:
    Representation
    Methodology
    Using models
    Simulation
    Authority

Layout of this element:
The main element page contains direct links to the different sections within the element. The links can be accessed by simply clicking on the selected section in the yellow panel on the left hand side of the screen.

Using the element in teaching:
This element could form the basis of one or more week's seminar reading for any course in the use of models & simulation in anthropological research and/or on how knowledge is represented. In this way, it would replace the traditional library based study required of students when preparing for seminars and essays.

In relation to seminar discussions, a number of issues could be drawn out from the material contained here, depending on the specific requirements of the course:

The purpose of models for anthropological analysis.

What is a simulation attempting to represent? What are its strengths and weaknesses?

Discuss kinship as an anthropological construct and its relationship to kinship as an indigenous construct? How are the descriptive and analytic models anthropologists use to describe kinship helpful in understanding the role of kinship in a given society?

Element 13 **A day in the Life ... Somié Village,
Province de l'Adamaoua, Cameroon
(April, 1999)**

Introduction:
This element comprises a series of video clips taken by the ethnographer David Zeitlyn at approximately one hour intervals, throughout a 12 hour period, of Somié village, Cameroon. The clips were shot in three locations - a residential setting, the village square, and a cross-roads near a dispensary. This element is primarily visual although it also includes reflections from the ethnographer on the use and techniques employed in the filming, as well as several exercises for students to aid their learning of anthropological methods through visual representations. Viewing this element in addition to the other elements on the Mambila (Elements 6,7,8,9) is strongly recommended.

Themes:
    Representation
    Methodology
    Visual anthropology

Using the element in teaching:
Exercises for students There are several exercises suggested for students on the main element page which deal with issues such as 'representative locations', using visual aids as field methods, and methodological problems which arise through observation. These exercises could be used as the basis for seminar discussions within any anthropological course dealing with methodology, representation and/or visual anthropology.

Students could do these exercises before reading the background information as an exercise which challenges assumptions and ethnocentric perceptions. Then read the background information to see how different/similar some of the descriptions and explanations are.

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Divide students into different groups for the exercise: one group which reads the background information first and then performs the exercises, another group does the exercise without any pre-read data.

Layout of the element:
The data in this element is presented in two ways:

Short texts These provide a context to the research and to the village. Text is both above and below the table containing links to the movie clips. (Exercises for students can be found below the table).

Visual material Each movie clip can be viewed by clicking on the selected link within the table. When a link has been activated a small movie screen will appear and the video may be viewed by clicking on the 'play' button which is located on the left hand side of the tool bar below each movie screen. Also on this page there are a number of links to the other video clips (the links shown as hours) as well as the option of returning to the main page 'A day in the life...'

Element 14   **Forty-five years in two**
Turkish Villages,
1949-1994

Introduction:
This element comprises data collected by Prof. Paul Stirling during his ethnographic research in two Turkish villages between 1949 and 1994. It is rare for an anthropologist to provide a more-or-less complete record of their field research. This element therefore is most valuable as a teaching and learning resource as it provides an example of how ethnographic research can be presented to encourage greater transparency and depth rather than presenting fragments of data from which the student must theorise. This element includes field notes, photographic images, articles, unpublished papers, Stirling's book *Turkish Village* as well as his PhD thesis.

Themes:
European anthropology
Field methods
Methodology
Peasant societies

Using the element in teaching:
This element could form the basis of one week's teaching for any anthropological course concerning the study of anthropological methods, research on Turkey or any of the themes above mentioned. In this way, it would either replace or augment the traditional library based study required of students when preparing for seminars or essays. Below are two exercises suggested for use as a teaching resource:

Option 1:
Choose a paper by Stirling
What are the conclusions of the paper?
Look through his ethnographic field notes

Using key words, prepare documentary evidence from the notes to support the conclusions to the paper you choose (You are trying to reconstruct the material that the paper you used is based on.).

Option 2:
Choose one the following topics with associated articles:
Discuss social change at the different levels dealt with in the three articles assigned:

      Structural Changes in Middle East Society
      Growth and Changes: Speed Scale Complexity
      Labour Migration and Changes in Anatolia

Discuss notions of public versus private morality, the role of the state, and informal controls.

      A Death And a Youth Club: Feuding in a Turkish Village
      Impartiality And Personal Morality
      Land, Marriage, And the Law in Turkish Villages

Discuss the relationship of wealth and power..

      Social Ranking in a Turkish Village
      Land, Marriage And the Law in Turkish Villages
      Labour Migration and Changes in Anatolia

In the case of at least one of the articles listed, material from the field notes is important. Search the field notes and discuss this material. In addition to these examples a number of issues could be drawn out from the material to form the basis of essays, seminars or discussions:

      Process of research from field notes to published ethnographic article
      The use of pictorial data in understanding social phenomena
      Processes involved in archiving material

Web sites:
http://lucy.ukc.ac.uk/Stirling/MA/
http://sapir.ukc.ac.uk/SLyon/
http://lucy.ukc.ac.uk/index.html

Element 15   **Powell-Cotton Museum**
                                                          at Quex Park

Introduction:
This element is both a display and an account of the Quex Park muse-
um established by Major Powell-Cotton, originally to display to the
public his collection of hunted wildlife which had been obtained on his
expeditions to Africa and the Indian sub-continent. As technologies
such as television have come into being, ideas about the presentation of
natural history have changed. It is with this in mind that the authors of
this element have viewed Quex Park as a 'museum of a museum'. This
emphasis therefore provides value not only in informing us about the
wildlife and people of Africa but also more significantly, about the cul-
ture of those who established the museum and those who would have
visited in the past. The Powell-Cotton museum represents an ethnologi-
cal and natural science interpretation from another era. It shows not
only images of Africa, but by its presentation and visual content is rep-
resentative of a specific perspective from our own culture. There are
several sections to the element containing archive film material, photo-
graphic presentations, as well as contemporary perspectives on the
museum, its collections and owner via a video interview & commen-
tary by the present assistant curator.

Themes:
>   Visual anthropology
>   Material culture
>   Ethnographic museumology
>   Visual anthropology methodology
>   Archival Research

Using the element in teaching:
This element could form the basis of one week's seminar reading for
any anthropological course concerning the study of, for example, visual
anthropological methods, museumology as well as those topics listed

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under 'Themes'. In this way, it would either replace or augment the traditional library based study required of students when preparing for seminars and essays.

In relation to seminar discussions, a number of issues could be drawn out from the material contained here, depending on the specific requirements of the course:

Museum ethnography How does the examination of museum collections aid the construction of anthropological knowledge? Why do different museums adopt alternative methods of displaying ethnographic objects?

Material culture How have anthropological attitudes towards the study of material culture changed since the nineteenth century? What factors account for this change? Will such studies continue to have relevance for the discipline in the future?

Field collection methods In what ways did contemporaneous theories exert an influence on Powell-Cotton's epistemology of field collection? How do alternative methods of collection (e.g. buying from auction, collecting from field sites etc.) affect the type of material recovered? What is the most satisfactory method of collecting ethnographic objects?

Cultural Artifacts What can such objects tell us about the societies from which they derive? Can an examination of such objects tell us anything about mankind as a whole?

Such questions not only provide the foundations of a seminar discussion, but could also form the basis of essay questions to be completed by the students.

Layout of the element:

There are ten links on the main page which access the various parts of this element. Each link contains a 'Back Home' link at the end of the page which takes you back to the main frame of the element. From here you may select further links. Some pages when accessed, (e.g. the 'Introduction' page) also contain embedded links within the text (underlined text in blue). By clicking on one of these the section of which it is a part, will open. You can always return to the main page by clicking on the 'Back Home' link situated at the bottom of each page. Alternatively, you can click the 'back' button on the browser to return to the previous page viewed. (This 'back' button is above the element frame in the panel at the top of the screen).

To enlarge the photographs contained in the 'Photographs From Expedition Albums' for a better view, simply click on them and a bigger image will appear. However, to listen to the commentary on each picture the photograph must be the original size.

Links:

It is suggested to read this element in conjunction with **Element 1** of the ERA project.

Example   **ERA in Action:**
                        Social Organisation, Economy
                          and Development in Pakistan.

This project was not prepared for ERA, but it probably represents one of the best marriages of research with teaching and learning materials. Stephen Lyon prepared this site on an ongoing basis while doing active doctoral research in a village in northern Punjab, Pakistan. As this Guide goes to press (August 1999) Stephen is still in the field, so there is more to come! While in the field he will be examining the relationship between social organisation, economy and development in an agricultural community. His website is designed with two goals in mind. Firstly, to make available some of the field data as it is being collected - an experiment in 'open' ethnography. Secondly, to encourage users to comment on ongoing research offering alternate explanations or examples of their own experiences. Comments on the website from non-anthropologists as well as anthropologists, and, in particular, Pakistanis living outside of Pakistan are welcome: a selection of users' comments are made available periodically.

This project therefore makes it possible for students to see a research project develop over its full course, not simply a writeup after it is complete. When Stephen Lyon returns he intends to continue to update the online site (<http://sapir.ukc.ac.uk/SLyon/index.html>) as he analyses his material and writes his thesis, which should provide some informative moments, as well as some amusing ones.