



EDITORIAL

“There are countless examples of climate event politicization and their effects are numberless. We could ascertain that the oldest and strongly rooted meteorological theory in human history is the one that states “I did not rain (or rained too much) as a consequence of actions (or sins) of specific persons (the own community, traitors, witches, enemies, etc.” (Taddei, R. 2017:64)

*“Sometime the distinction between individual culture and anthropologic culture may quench when any individual, just as many intellectuals or artists do today, may consider himself to be holder of his own cultural heritage, while feeling that he can measure and enrich it when in touch with other individuals, anywhere in the world” Augé, M. 2017, 299 *Qui donc est l'autre?* Paris, Éditions Odie Jacob. Freely translated by Romero, S.)*

We're grateful for all the collaborations, so many hands and voices that give us strength and contributes to keep up our determination to continue publishing the *Revista Uruguaya de Antropología y Etnografía* (Uruguayan Anthropology and Ethnography Magazine). I refer to the hard process we are still trying to cope with: giving birth to a digital magazine, be included in portals, getting credit from prestigious repertoires, all the bureaucracy involved that go well beyond content evaluations.

Once we survived those compulsory proofs, like in the popular stories of oral traditions or in *Arabian Nights*, previous to obtaining any answer or prize, we finally got the compensation so eagerly desired: to see our final product placed in a decent portal, somehow ethereal but easy to be reached by any object able to connect the proper links. That's just probably the paradox that pushes us on. The existence of digital magazines, web pages and portals, though they took us away from the more aesthetic and closer tie to the sound of pages as you pass them while reading, got us closer and puts/exposes us literally to be viewed by the world.

At least that is our argument, the conviction behind the way we do our job. So much effort in order to live as a publication, really seems to get more sense when we contact cultural themes of anthropologic interest, which keep piling up, not only from near Uruguay but also from the region's historical-cultural closeness. Just when there is an increase in the production and reflection on everything related to heritage, cultural identities, and cultural autonomy within the global contexts.

During the recent academic visit of Marc Augé to Montevideo, a brief round of questions was organized at the council meeting room of the Architecture, Design and Urbanism College (FADU in Spanish), one of the host organizations. I was curious on what he thought on what looks like the tendency to rank articles published in arbitrated journals over books on an author's research or essays.

He said an article has to include results, a meaning or meanings addressed to colleagues, a special kind of readers, while the book aims to a broader public, so it's more complex, the author may talk on himself, on his conditions. But in all writing event you experience loneliness, a looked-for loneliness as a form of freedom.

The *Studies and Essays* Section continues our interest for offering arguments on identity and identities, with the discussion began on Vol 1 of 2017 follows in this Vol 2 of the same year 2017. We placed first **Daniel Gutiérrez** article *Community Identities and Indigenist Policies*, a complex reflection born within a Mexican context of enormous historic cultural density, among political wills clashing in efforts to build identities and differentiations. When the author advances in separating concepts and their meanings, he uncovers tendencies, from giving a positive attribution to anything “indigenous” to make those considered “national” less valued. Identities overlapping is a way to counter discriminations, of achieving better positioning or adaptations in the social plot, such as when indigenous women apply to programs for formal education and postgrads. The debate is wide and goes beyond the Mexican territory, as it travels along with those who emigrate and gets inside the daily lives on each context.

From Mexico also come the results of an empiric research, “*Empacho*”¹: *popular disease on Uruguayan infants*” done by Roberto Campos during several approaches on the Latin American treatment and names of a “popular disease” that usually affects little kids. The “empacho” as a gastrointestinal maladjustment is well known as one of the diseases able to be treated by someone without academic title but with age-old knowledge, recognized as efficient and transmitted for generations.

16 As medicine doctor and specialist in Medic Anthropology, Roberto Campos has traveled all across Latin American societies, finding significant similarities in treatments, care and inventions. It's funny how the sickness and popular medicine contexts show us cultural adaptation and the sure cultural transmission along time and space.

Gregorio Tabakián's *Ethno medicines and Ethno botanics at Tacuarembó, Uruguay* takes us into a theme similar to the previous one, as of popular knowledge, in this case specific to collection, classification and use of medicine plants in the center of Uruguay. That area's towns and rural spaces is famous for their keeping up traditions and there are more people who refer to their direct ancestors for at least three generations, from whom they reckon remember practices or believe themselves as inheritors of their knowledge, from an original past now cast as “popular knowledge”. A variety of medicinal plants noted by the author also allows for individual and spontaneous importation, that is, plants brought in by people from different origins in their successive population movements through the Brazilian border from countries on the other side of the Atlantic Ocean. Medicinal plants also take us to think on the dynamics of cultural action from an anthropologic point of view.

At the *Research Advances* Section we include three articles on different subjects thou connected to the heritage area. It's a well-known fact that Uruguay is rather unknown as having a varied and complex identity composition. The paradox thus put shows one representation of the national *self*, which the collective imaginary deals as true. On the contrary, different ethnographic, archaeological and anthropologic studies show characteristics and situations that show differences that should be acknowledged.

1. indigestion.

The territory kept congregating populations, ventures and building realities of its own as modalities, traditions and own colors among the Latin American cultures and peoples.

In this sense and in view of the value increasingly gained at local level and international Conventions on tangible and intangible assets we have **Jorge Baeza Martínez** *Conchillas: A Unique National Heritage at Colonia, as Witness of English Expansion by Mid 19th. Century*, where he poses the “discovery” of a site that needs further study. Conchillas lays within a historic-cultural cartography that helps to visualize the South Cone country’s anthropologic variety.

On an approach to heritage assets, especially by the Intangible Cultural Heritage (PCI in Spanish), it should take into account the stories on the origin, the original population, as a true base of mythic-type constructions. We have some versions that have no need to be verified in their tangible material but that have a strong symbolic potential. One of them is the story on the “last Charrúas” and the unfortunate destiny they suffered when taken to Paris as a curious exhibition, in the 19th. Century. The story keeps provoking criticism and outrage, thou the social event didn’t go unnoticed and also causing criticism and outrage among the French people.

There are notes from French newspapers that **Darío Arce Asenjo** copied and translated as part of a semantic approach to everything connected to knowledge, thought and documents on the “Charrúas”, on his article *The Charrúa Mirror: Otherness as Reflection*.

Without the need to detach tangible from intangible (basically solved by sense attribution) many cities around the world have posed, since a few decades ago, the fight between the advance of “progress” as investments in real estate with no attention paid to the people’s expectations or their attachments. This is taken by **Norberto Rodríguez** from Bariloche, Argentina, in his *Laymen Participation in Urban Conformation*, where he deals with the disputes in the real everyday tangible and intangible world. He argues for a due treatment of heritage that includes respect for the green areas, uncontaminated water and that the communities should claim as their rights. Those fighting for their rights to belong to a city, to care for their place at the local society in their housings, even if they are poorly built, they need to know the technical information to make their arguments strong. Identity and belonging senses are playing, and the citizens, *laymen* in engineering or architecture are their own defenders with full rights. How not to pay attention to their claims and arguments?

At the *Dossier* Section we include Marc Augé’s academic visit to Montevideo, from October 10 thru 18, 2017 He’s an anthropologist with ample academic trajectory, with works published and translated to several languages. During several activities he showed how he continues marking contemporary anthropology with his own style and original categories. **Sonia Romero Gorski** makes a brief introduction to the author and his works.

We transcribe Marc Augé’s lecture on *City Memories. Annex on Anthropology and Humanities*, delivered on October 13, 2017 at the Humanities and Education Sciences College Assembly Hall, as part of that College’s Research Meetings.

Finally, at our *Open Space*, we include news of the local and region academic world, and thanks to now having with us Andrea Margarita Quadrelli, Anthropology Doctor by UFRGS (Rio Grande do Sul Federal College), assistant at the Social Anthropology Department of the Anthropology Institute. Now we’ll be able to have reviews on books and defended grade theses among other works.

- Cover and abstract on José Basini's book *An Aesthetic on Disappearance: a Study on Indigenous Images and Ethnic Versions*. (Uruguay)

- Cover and abstract on the Anthropology and Health 2017 Program book *Popular Medicine: Old and New Practices*. Montevideo, Nordan-Comunidad.

- Covers of books offered by their authors on visit to Montevideo:

Taddei, R. (2017) *Meteorologists and Rain Prophets*. Ed. Terceiro Nome, Sao Paulo.

Paz Xóchitl Ramirez; María A. Portal (2010) *Otherness and Identity. Journey thru Mexico's Anthropology History*. Ed. Juan Pablós. Coyoacán, México

Abstract of the first Doctorate Thesis from the Humanities and Education Sciences College by Quadrelli, A and author Rossal, M.

Promotion of the Mercosur Anthropology Meeting (RAM in Spanish) at Posadas, Argentina in honor to Leopoldo Bartolomé.

Promotion of the Gino Germani Anthropology on Urban Conflict Meeting at Buenos Aires, December 13 thru 15, 2017.

Gratitude

We would like to thank the contributions of all the authors, most especially the disinterested collaboration of the evaluators.

As always we have translations by Juan Carlos Perusso (Spanish-English) to whom we thank his dedication, and also recognize the contribution of artistic management done by Macarena Montañez (*pozodeagua television*) who let us know artist Fernando López Lage in 2017.

The *Magazine* as a book-object gets its value due to the traditional and professional layout by Javier Fraga and his presentation of the above mentioned artist.

We thank Unesco-Montevideo for their publishing the full PDF of the *Uruguayan Anthropology and Ethnography Magazine* in their web page.

Call for the 2018 Edition

Anthropologic Approaches and Stories on Origin, the Origins.

Deadline for original or unpublished contributions for all sections: March 10, 2018

The Editorial Staff has the right to distribute the collaborations between both semiannual editions.

Sonia Romero Gorski
Editor

Anthropology Institute – Humanities and Education Sciences College
Montevideo, November 2017

Formal aspects to highlight

I. This magazine has the **Creative Commons License** (cc-by) to protect the content in free access (electronic version) as well as the commercial distribution (paper version).

II. The Uruguayan Anthropologic and Ethnographic Magazine only publishes original material and has five sections:

Editorial. 1. Studies and Essays. 2. Research Advances. 3. Dossier. 4. Open Space.

III. Arbitration and Quality Control

The articles in Section 2 are subject to a double-blind arbitration and then, the full content has already an academic endorsement: it arises from already evaluated researches, institutionally backed events, book presentations or postgraduate thesis. The whole publication has duly evaluated production and academic activities.

All the material undergoes a revision by the editors, the editor assistants and we have the backing of the Editorial Staff. The product achieved gives us energy to continue calling for collaborations along our line of opening towards themes that, without being localized at local level, provide new visions and updating lines.

IV. The 2018 theme is now already published in this No. 2- 2017.

