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Dear readers,

I hope that you enjoyed the holidays and had a very good break with family and friends. The feature article of this edition of the *Triumvirate* focuses on an issue that was at the centre of much media attention during the holidays and that seemed to be on the minds of various people across the globe – the supposed end of the world. The article discusses how and why the Mayan calendar was misunderstood and also explores why doomsday predictions have always been popular despite scientific and historical evidence contradicting such claims.

As always, other parts of the magazine highlight graduate students’ and faculty members’ research and publications as well as any important news about the Tri-U community.

If you have any comments or suggestions about this edition or would like to contribute to future issues, please contact the editor at: fili0380@mylaurier.ca or thetriumviratemagazine@gmail.com.

Wishing everyone a happy New Year,

Michelle Filice  
Doctoral Candidate, WLU  
Editor, *The Triumvirate Magazine*

Cover photo of the Mayan Calendar courtesy of The Atlantic Council
<http://www.acus.org/?q=content/mayan-calendar>
A message from the TUGSA co-presidents:

TUGSA hosted their annual Holiday Social at the Huether Hotel in December with a great turnout. More than 20 graduate students enjoyed a break from their studies with food and games and maybe a bit of alcohol.

There are several upcoming TUGSA events:

On January 17, we are showing the movie "The Lion in Winter," a historical comedy, followed by a commentary by historian Dr. Jacqueline Murray at the University of Guelph. The film will be viewed in the MacKinnon building, room 237, at 2pm. Check the TUGSA Facebook page for details!

On February 8, we will be hosting a skating event in Guelph as well.

Finally, sometime in the next several weeks we will be holding a general TUGSA meeting, and members (all graduate students) are welcome to attend. Details are forthcoming.

If you have any concerns, questions or comments about TUGSA, please dont hesitate to contact Co-Presidents Geoff Keelan and Marjorie Hopkins at tugsamail@gmail.com.

Hope to see you soon!

Geoff and Marjorie

Join TUGSA on Facebook and/or contact TUGSA at tugsamail@gmail.com.
Inspired by her memories, Jodey Nurse has completed her MA thesis on the Peel County Fall Fair (now the Brampton Fall Fair) and is doing her PhD research on the history of women’s involvement in fall fairs. Her work has attracted attention from CBC Radio; she was interviewed in early September for the Fresh Air program to share what she learned about the history and importance of these annual gatherings in Ontario. Nurse completed her undergrad degree in history at Queen’s University and is now studying at U of G. Today, there are 230 fall fairs. Some, Nurse admits, are struggling, especially those close to large cities where there is more competition. While the first fairs were basically livestock shows organized by gentlemen farmers, politicians and others who wanted to improve farming by better breeding of animals and plants, over time they began to aim for a broader audience.

Read the rest of the story [At Guelph](http://atguelph.uoguelph.ca/2012/10/fall-fairs-struggle-in-modern-times/)
Rocky the Revolutionary: Race relations and human rights during the long 1960s in Canada

Jim Walker, History Professor, shares his fascinating relationship with Rocky Jones and their initiative to prepare an account of that particular Sixties and it's continuing legacies.


Ian Mosby on the Origins of Canada's Food Guide
by Teresa Pitman

Canada’s Food Guide has gone through a number of transformations since the creation of its predecessor – the more sternly named Canada’s Official Food Rules – 70 years ago. In comparison to the original Food Rules, the current Food Guide has fewer food groups, no specific recommendations about eating four to six slices of “Canada Approved Vitamin B Bread” per day, and definitely no rifle-toting milk bottles marching off to war on the posters and pamphlets promoting it.

As post-doc Ian Mosby found in his doctoral research on the history of food and nutrition in Canada during the Second World War, the original Food Rules document certainly bore the mark of its wartime origins.

Read the rest of the story @Guelph: http://www.uoquelpht.ca/history/news/ian-mosby-origins-canadas-food-guide
From Baskerville and Bowley to Wilson and Watson, the lineup of rural history scholars at the very first Rural History Roundtable Symposium brought rural history seekers and advocates together at the University of Guelph this past Saturday. The Symposium was the product of the efforts of Dr. Catharine Wilson, co-ordinator of the Rural History Roundtable Series, and Jodey Nurse, Ph.D. Candidate in history at Guelph. A rousing success, the event showed that rural history in Canada is remarkably vibrant as it continues to push for a greater understanding of the complexities of the rural past, while also looking for areas of consensus-building with wider Canadian historiography.

The title for the day’s event was “Rural People and Places: Historical Perspectives on Resources Procurement, Household Economies, and Environmental Change in Canada.” While this thematic net was quite broad, it captured the idea that the experience of rural Canada was itself just as diverse. As Ruth Sandwell, the keynote speaker, declared, “Not all rural Canadians were rural in the same way.” Ruth’s opening discussion contained aspects of this idea, noting also the varieties of historical methods that would be presented throughout the day. She referenced directly the innovative scholarship being written by rural scholars and the historiographical lineage of which they are a part.

Each presenter was part of a number of separate panels that included papers discussing farm diaries and account books, resources and capital, and ideas of ‘rural vision’, to name a few. More directly, 19th and 20th-century rural and urban demographics were presented; wool weaving and cloth making; women on the farm; mortgages, biomass, and logging; power, photography, and amateur science; and bees…both of the buzzing and the reciprocal type. In true roundtable fashion, presentations were followed by a sharing of thoughts and comments on each other’s works. While some claimed not to be rural scholars per se, by the end of the day all in the room were considering the possibilities that presenters opened through their papers - hinting that the Symposium was successful at gaining a few converts. Those in attendance also flexed their rural-knowledge muscles, as they discussed not only the size of a cord of wood, but also problems with shipping and making butter in the summer, the awful smell of a foulbrood-infected hive, the place of rural lenders, glass plate photography, and the meaning of ‘free riders’!

After the symposium Roundtablers (this word has yet to be recognized by Merriam-Webster, but its use on Saturday shows that it is on its way) were also treated to a warm welcome and old-fashioned country cooking at Catharine Wilson’s home. This was a perfect wrap-up to a day of rewarding discussion and provocative thinking.

Special thanks also goes to Dr. Doug McCalla, who created the Roundtable for Guelph University and rural historians, and Edna Mumford, who consistently improves the image of the group and keeps us all connected.

For future Roundtable events like us on Facebook, and for more information about rural history at Guelph University visit the rural history webpage (http://www.uoguelph.ca/ruralhistory/).
December 21st, 2012 was supposed to mark the end of the world, according to doomsday prophets. Since the ancient Mayan calendar ended on this date, some believed that this predicted the apocalypse. One theory stipulated that on 12.21.12, the Earth’s magnetic poles would shift and would consequently harm human life. Under another scenario, Nibiru, a planet supposedly discovered by the Sumarians, would collide with Earth, resulting in death and destruction. Yet others believed that the world would blackout as a result of a rare galactic realignment.[1]

Obviously, none of these or any other doomsday predictions came true because we are all still here! However, the inaccuracy of this prophecy can still teach us something about Mayan history and culture as well as the historical popularity of end-of-the-world claims.

The Maya are a group of indigenous peoples who have lived for centuries in Mesoamerica, now southern Mexico, Guatemala, and Belize. Classified into three historical periods, their civilization spanned from 2000 B.C. to 300 A.D. (preclassical), 300 A.D. to 900 A.D. (classical), and 900 A.D. to the Spanish conquest in 1519 (postclassical). Descendants of the ancient Maya remain the majority of the population in their historic homeland.[2]

The Mayan civilization is considered one of the most advanced pre-Columbian American civilizations as they fully developed a written system of math and language. It was only after the classical period that their culture went into decline.[3]
The Truth about the 13th Baktun

The Mayan civilization has been remembered for its intricate calendar system. Mayan theories of time are based on repetitive and on-going cycles. Because of this, they used several different calendars. The Tzolk’in and Haab calendars measure short periods; the former is a 260-day calendar, while the latter measures a full solar year. Together, they make up the Calendar Round, which measures about 18,890 days and 52 years.[4]

The Long Count calendar is the one that has been the centre of the Mayan doomsday controversy. The Long Count calendar covers about 5,125 years, also known as a Great Cycle. Each cycle consists of five units: one day (kin), 20 days (uinal), 360 days (tun), 7,200 days (katun), and 144,000 days (baktun).[5]

December 21, 2012 is written as 13.0.0.0.0 in the Mayan Long Count calendar, making it the last day of the Great Cycle. What this actually signifies is not the end of the world, but a period of renewal, rebirth, and transformation.[6] According to Sandra Noble, executive director of the Foundation for the Advancement of Mesoamerican Studies in Crystal River, Florida, December 21, 2012 actually marks a joyous occasion: “For the ancient Maya, it was a huge celebration to make it to the end of a whole cycle.”[7]

Expectations: With the Aztec Mayan calendar, pictured, ending on or around December 21 some feared it meant the end of the world.

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[1] Ibid.
[3] Ibid.
[4] Ibid.
The Truth about the 13th Baktun

A misunderstanding of the Mayan Long Count Calendar and the real meaning of the 13th baktun caused much panic over the 2012 Christmas break. University of Texas at Austin professor and archaeologist, David Stuart, reassured the public, “The Maya never, ever, said anything about the world ending at any time – much less [2012].”\[8\] Archaeologist, Alfredo Barrera, explains that while the Mayan people were certainly intrigued by the future, they made no fatalistic prophecies; rather, they made predictions about “events that, in their cyclical conception of history, could be repeated in the future.”\[9\] This would include, for example, predictions about droughts and disease.

According to Geraldo Aldana, associate professor at the University of California, Santa Barabara, this misinterpretation of the Mayan calendar – the idea that it can be used a tool to predict the end of the world – stems back to 1966. During this year, archaeologist and anthropologist, Michael D. Coe, published *The Maya*, a book in which Coe suggested “in jest” that the end of the Mayan calendar in 2011 or 2012 would also mean the end of the world.\[10\] Anthropologist, Alexander Voss, argues that while apocalyptic visions have been common for thousands of years in Western, Christian cultures, they are not native to Maya thought: “This is thinking that, in truth, has nothing to do with Mayan culture.”\[11\] Scholars have since agreed that there is no evidence that the calendar predicts the apocalypse.

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Experts at NASA add that the end-of-the-world prophecy is not only inaccurate, but is also scientifically impossible. A reversal of the Earth’s rotation, as some people believed would occur, simply cannot happen. While magnetic reversals occur approximately every 400,000 years, they are harmless to life on Earth.[12] The claim about a planet colliding with Earth is also unrealistic. NASA explains, “If Nibiru...were real and headed for an encounter with Earth..., astronomers would have been tracking it for at least the past decade, and it would be visible by now to the naked eye.”[13] Predictions of a worldwide blackout, planetary realignments, and other cosmic phenomena are similarly dispelled on the NASA website: “Where is the science? Where is the evidence? There is none, and for all the fictional assertions, whether they are made in books, movies, documentaries or over the Internet, we cannot change that simple fact.”[14]

Despite all this sobering evidence, Reuters found that in an international poll of over 16,000 people, 1 in 10 “worried that the Mayan calendar could signal the end of the world.”[15] 15% of those respondents also believed that “the world will end during their lifetime.”[16]

Why do so many people continue to believe in the prophecy if it has been debunked?

Skeptics say it is a ploy for money and attention. Felipe Gomez, leader of the Maya alliance, Oxaljuj Ajpop, argues that the Maya are being exploited by the tourism departments of various governments in an attempt to attract visitors. “They are not telling the truth about our time cycles,” Gomez protests, “We are speaking out against deceit, lies and twisting of the truth, and turning us into folklore-for-profit.”[17] Oxaljuj Ajpop has since tried to educate the international public about the real meaning of the Mayan calendar by holding ceremonial events and informational gatherings in Mayan sacred cities across parts of North, South, and Central America.

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[13] Ibid.
[14] Ibid.
[15] Ibid.
[16] Ibid.
[17] Ibid.
[19] Ibid.
Dr. Doug Weaver, associate professor of religion at Baylor University, argues that there is more to doomsday prophecies than just the desire for attention and money.\[16\] Strong religious beliefs about the coming of the end of the world fuel the popularity and reoccurrence of apocalyptic prophecies in the mainstream media. According to a Pew Research Center poll, for example, 41% of Americans believe that Jesus will return to Earth before 2050.\[19\] If end-of-the-world predictions are tied to faith, there is a higher likelihood that people will believe in them, even if they fail.

In Other News...

Long before the 12.21.12 controversy, doomsday predictions have made their historic mark. Check out 10 famously failed doomsday predictions:

1) The Prophet Hen of Leeds, 1806: A hen in the English town of Leeds in 1806 lays eggs on which the phrase "Christ is coming" was written.

2) The Millerites, April 23, 1843: After careful Bible study, New England farmer, William Miller, concluded that the world would end on April 23, 1843. His followers, the Millerites, largely disbanded after the 23rd, but some formed what is now the Seventh Day Adventists.

3) Mormon Armageddon, 1891 or earlier: Joseph Smith, founder of the Mormon church, claimed that he spoke to God in February 1835 and was told that Jesus would return within the next 56 years, after which the end of the world would begin.

4) Halley’s Comet, 1910: In 1881, an astronomer discovered that comet tails include a deadly gas called cyanogen. When people learned that Earth would pass through the tail of Halley’s Comet in 1910, many wondered whether we would all die from exposure to this toxic gas.

5) Pat Robertson, 1982: In May 1980, televangelist Pat Robertson alarmed many when he informed his “700 Club” TV show audience that he knew the date of the apocalypse. “I guarantee you by the end of 1982 there is going to be a judgment on the world,” he said.

6) Heaven’s Gate, 1997: When comet Hale-Bopp appeared in 1997, rumors surfaced that an alien spacecraft was following the comet. Though the claim was refuted by astronomers, a San Diego UFO cult named Heaven’s Gate concluded that this marked the beginning of the end. 39 of its members committed suicide on March 26, 1997.

7) Nostradamus, August 1999: A famous quatrain of Michel de Nostredame’s writings reads, “The year 1999, seventh month / From the sky will come great king of terror.”

8) Y2K, Jan. 1, 2000: As the 20th century drew to a close, some worried that computers would not be able to tell the difference between 2000 and 1900 dates. Many suggested this would result in technological and electronic failures with serious consequences.


10) God’s Church Ministry, Fall 2008: Church minister Ronald Weinland’s book, 2008: God’s Final Witness, states that by the end of 2006, “there will be a maximum time of two years remaining before the world will be plunged into the worst time of all human history.”

Sociologist and professor of religion at Concordia University in Montreal, Lorenzo DiTommaso, argues that aside from religion, curiosity about the world and about the afterlife encourages us to believe in, or at least to be interested in, doomsday predictions. DiTommaso explains, “Within its limitations, apocalypticism is very rational. It’s a world view that explains time, space, and human existence. It’s not science – it’s not universal or repeatable – but it does explain things.”[20]

Another interpretation maintains that doomsday prophecies reflect current social, political, and economic unease in our world. Dr. Stewart explains, “The Maya have become an excuse for something a bit larger...It’s a reflection of a lot of tension, a lot of anxiety in our society.”[21] Arguably, there is a lot to be anxious about in our time: financial collapse, global pandemic, war, natural disaster, the environment and natural resources, and countless other controversial and important issues. Dr. Weaver maintains, “The more peril we see in the world the more we focus on the prophecies the world will end.”[22]

It may stem from an interpretation of the Mayan calendar, but the 2012 "end of the world" phenomenon tells us more about our own fears, hopes, and beliefs than about ancient culture.

http://www.bbc.co.uk/religion/0/20755401

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[20] Ibid.
While the Mayan doomsday prediction failed, it still has relevance. It shows how our personal fears and beliefs about the world around us magnify and perpetuate end-of-the-world claims. More importantly, perhaps, it renews interest in Mayan history and culture. Loa Traxler, curator of the Maya exhibit at the Pennsylvania Museum, argues that the doomsday controversy allowed for more education about the ancient Maya as well as about their present-day descendants. Traxler explains, “We have, for several years, been hoping and working toward a really large Mayan exhibition and we realized of course that it made all the sense in the world to take advantage of the attention that was given to the ancient Maya this calendar year.”[23]
In Other News...

So the supposed Mayan prophecy was wrong, here are three other apocalyptic predictions to look out for in 2013:

1) Asteroid Collision with Earth: On February 15th, Near-Earth Asteroid 2012-DA14 is predicted to pass within a mere 3.5 Earth radii from our planet. Experts argue that the asteroid is small, approximately 45 meters across, and will pass the planet by without causing any harm.

2) Sunspot Scare: Solar Cycle 24 is forecast to peak in May 2013. Since increased numbers of sunspots usually accompany cycle peaks, this is said to be a dangerous month. Sunspots are patches on the Sun’s surface that emit plasma. On Earth, this has effects ranging from the creation of auroras in the sky to the zapping of our electronics. In 1859, for example, “super-flare” (also known as the Carrington Event), delivered enough energy to shock telegraph operators and generated auroras as far south as the Caribbean. A repeat today would arguably have a larger impact on society as we have come to rely on the Internet and electronics. Rest assured, astrophysicists believe Solar Cycle 24 to have a below-average number of sunspots.

3) A Comet in the Sky: Comet C/2012 S1 is headed toward Earth and may become easily-seen by the naked eye in October. If it survives its trip past the Sun, it could reappear in November, shinning brighter than the full Moon. While comets are notoriously unreliable performers, C/2012 S1 may stir up apocalyptic fears.

Events

Middle East Scholars Society

The Middle East Scholars Society (MESS) brings together faculty, graduate and undergraduate students as well as noted scholars and experts from around the Northeast and Central Canada to discuss and debate Islamic and Middle East Studies and their relation to current events.

Talks take place on Thursdays from 5:00 to 7:00pm, generally in MacKinnon 310 on the University of Guelph campus but also on the campuses of our Tri-University Graduate Program partners, Wilfrid Laurier University and the University of Waterloo. So, do check the schedule!

WORKING SCHEDULE WINTER 2013:

January 24
Dr Paul Salmon, English and Theatre Studies, University of Guelph
Under Western Eyes: Iranian Cinema and the Limits of Internationalism

TBA
Nicolas Miniaci, University of Guelph
Israeli Politics in Toronto’s Queer Community: the Case of Queers Against Israeli Apartheid

For more information contact Dr. Renee Worringer (rworring@uoguelph.ca) and visit: http://www.uoguelph.ca/history/MESS
Events

Building Social Networks in London: The Highland Society of London’s Rise To Power and Influence in the Centre of the British Empire
Monday, January 21, 2013 at 3:00pm

‘At their Perfect Age’: child betrothal and parental control c.1480-1560
Tuesday, February 26, 2013 at 3:00pm

‘A price that in my gizzard sticks’: Victorians Travellers, Scottish Parsimony and The Highland Tour
Monday, February 4, 2013

Outlaws, Heroes, and Fathers: Scottish Chapbook Masculinities
Tuesday, March 26, 2013 at 3:00pm

For more information and to RSVP, please email: scottish@uoguelph.ca, or visit their facebook page at: https://www.facebook.com/scottishstudies
The Fifth Annual Tri-University History & Film Lecture Series continues this term, showcasing the great historical knowledge of our program in an open and entertaining way. This year, Tri-University professors will discuss and screen films from around the world, all dealing with the theme of betrayal in history. Graduates, undergraduates and faculty are encouraged to attend.

Following last term's presentation by Professor Alex Statiev on "Burnt by the Sun," the winter term will feature three more film nights:

Dr. Jacqueline Murray: "The Lion in Winter"
January 17, 2013 - 2-5pm - MacKinnon 237 (Guelph)

Dr. Blaine Chiasson: "The Emperor and the Assassin"
February 27, 2013 - 7-10pm – 2C15 Arts Wing (Laurier)

Dr. Femi Kolapo: "Wonders of the African World: The Slave Kingdoms" t.b.a. (Guelph)

Stay tuned to the TUGSA Facebook page for any updates
As English poet and essayist Samuel Johnson so famously said in the eighteenth century, “when a man is tired of London, he is tired of life; for there is in London all that life can afford.” I would argue that the same can certainly be said of London’s rich and lively academic culture. Thanks to a SSHRC foreign study supplement, I was fortunate enough to be able to spend the fall semester researching and writing in this beautiful city. Here are a few of my favourite “history of medicine” experiences from my trip:

My doctoral project is a study of cultural and medical attitudes towards women’s labour pain and obstetric anaesthesia in late-nineteenth and early-twentieth century English Canada. Although I consider myself a Canadian historian, like many other Canadianists, and particularly for the period I wish to study, some of my sources are housed in the UK. While many visiting historians and grad students flock to the beautiful British Library with its vast reading rooms and strict “no camera” policies, I spent most of my days researching down the road at the Wellcome Library for the History of Medicine.

Working at the Wellcome Library was a great experience. Funded by the Wellcome Trust and housed in a building that is also home to the Wellcome Collection, the Wellcome Library is one of the world’s leading resources for the study of medical history. The Library itself is spectacular, and houses monographs, edited collections and theses dealing with the histories of medicine and health (broadly defined), scholarship focusing on current debates surrounding medicine, health, and the biomedical sciences, and perhaps most interestingly, a broad selection of medical and scientific literature published from the 15th century to the present day. The Wellcome’s archival holdings are equally impressive and represent, arguably, the UK’s most valuable medical history collection, consisting of nearly 9000 manuscripts and over 800 archival collections from throughout Europe and North America. Written documents and manuscripts are accompanied by a collection of nearly 200,000 historical and contemporary images, accessible online at http://images.wellcome.ac.uk.
At the Library, I spent much of my time examining the papers of the British physician Grantly Dick-Read, who was at the forefront of the natural childbirth or “childbirth without fear” movement that reached its peak throughout Britain and North America in the postwar years. These were fascinating papers, but my days were also enriched by some of the many events taking place at the Wellcome. Weekly tours of the historical and contemporary galleries and special exhibits focused on various themes that were included in the collections, and attracted both researchers using the Library and a public audience. Lunchtime events focusing on topics as diverse as synaesthesia and addictions that highlighted the work of a single speaker were also popular. The best events, however, were the “Insights Sessions” during which a member of the Wellcome Trust staff gave a 40 minute talk on a particular topic that highlighted the relevant historical artefacts housed in the collection. One speaker, for example, who recently earned an MA in medical history from the University of Exeter and now works for the Trust as a grants adviser, made use of her extensive research carried out at both the Wellcome and at Oxford University’s Bodleian Library to speak on the history of lovesickness in early modern England. It was a fascinating talk, but it was equally great to see that the Wellcome values training in the medical humanities, and that individuals with firsthand experience in these fields are involved in the funding decision-making process. As Canadian scholars studying these topics are often caught in a tenuous position between funding agencies (mostly between the Social Sciences and Humanities Research Council and the Canadian Institutes of Health Research), the Wellcome’s ongoing commitment to funding research in the history of health and medicine is particularly admirable.

While in London, I was also able to participate in events hosted by the Birkbeck Pain Project. A three year initiative funded by the Wellcome Trust and Birkbeck, University of London, the project aims to uncover some of the highly subjective, socially constructed and culturally premised experiences and rhetorics of pain throughout the Anglo-American world –goals that are certainly in line with my own PhD research. ...
I was thrilled to present a paper on women’s anticipatory fear of the pain of giving birth at the Project’s “Pain as Emotion, Emotion as Pain” Conference in late-October, and was also fascinated by many of the papers given at a conference exploring “Pain and Old Age” the next day. A public symposium on “Pain and its Meanings” in early December was an equally memorable event, attracting a large audience and featuring speakers from a variety of disciplines, including leading historians of pain Joanna Bourke and Javier Moscoso. The opportunities to connect with other scholars researching and writing about pain were invaluable to me as an historian-in-training.

Aside from participating in events at the Wellcome and through the Pain Project, I was also able to attend talks at London universities and colleges and weekly seminars put on on a variety of topics by the Institute of Historical Research. The majority of these events took place in the Bloomsbury area of London, minutes from where I was staying and researching, and needless to say, some days it was hard to force myself to stay in the archives! London’s many and diverse history of medicine events definitely filled my planner during my semester abroad, but regardless of what one is studying, I think that the city’s vibrant academic culture would almost always have something to offer.

Whitney Wood is a PhD Candidate at Wilfrid Laurier University. You can read more about her research at [www.triuhistory.ca/whitney-wood](http://www.triuhistory.ca/whitney-wood)
The Tri-University conference is a wonderful opportunity for students and faculty to get to know each other, to share ideas, and debate the latest developments in our field. This year, the Tri-University conference will take place at the University of Guelph. The theme is “New Approaches to History” and to this end, we are featuring a keynote panel with three fantastic historians from the Tri-University.

Ian Milligan, a recent hire at the University of Waterloo, who writes on youth and labour in the 1960s, and new digital technologies, will give a paper on “Preparing for the Infinite Archive: Social Historians and the Looming Digital Deluge.” Amy Milne-Smith, the author of London Clubland: A Cultural History of Gender and Class in late-Victorian Britain (2011) will be speak on “Queensberry’s Misrule: Exploring honour, duty, and the gentleman in late-Victorian Britain.” Norman Smith, the author of Resisting Manchukuo: Chinese Women Writers and the Japanese Occupation (2007) will speak on “Sources, Souses and the Writing of Manchurian History.”

Call for Papers Deadline: January 18, 2013

The Programme Committee seeks proposals for papers that offer new approaches to history. This may include the use of new sources, new interpretations of older sources, new technologies or topics, new interpretations and challenges to older ones. There are no geographical or chronological restrictions and the Programme Committee will attempt to establish transnational and cross-chronological panels. Please submit proposals of approximately 250 words in length and a one-page CV to Caitlin Holton cholton@uoguelph.ca by January 18, 2013.
Call for Papers - 24th Military History Colloquium (3-5 May 2013)

We invite proposals for panels and papers to be presented at the 24th Military History Colloquium, to be held at Wilfrid Laurier University, Waterloo, Ontario on 3-5 May 2013. The primary focus will be on all periods of Canadian military history—pre-1914, First and Second World Wars, the Korean War and post-1945 developments including peacekeeping and Afghanistan. Proposals for papers advancing new and innovative perspectives and approaches will receive first consideration. Proposals are welcome from all scholars, but graduate students and recent Ph.Ds are especially encouraged to submit.

New initiatives for 2013:
The colloquium is being run in conjunction will the Canadian Nautical Research Society annual conference which will run from 2-3 May. Also, a number of sessions will be tailored for high school teachers, university instructors, and curriculum developers to explore innovative methods of teaching war and society studies in the classroom.

Canada and the Great War:
LCMSDS is currently exploring the idea of publishing an edited collection on Canada and the First World War, 1914-1916 & Canada and the First World War, 1918 to complement Vimy: A Canadian Reassessment which examines Canada and the Great War in 1917. Papers that look at the Military as well as the Social and Cultural experience of Canada during the Great War are of special interest this year.

Contemporary Studies:
LCMSDS is expanding its mandate to include more analysis of modern conflict. Submissions that focus on United Nations, Afghanistan, the Middle East, and Africa are especially encouraged.

In the Classroom: Focus on Teaching:
The annual Cleghorn Battlefield Study Tour is now designed to challenge and inspire teachers across Canada. Teachers, Professors of Education, and Curriculum Developers are encouraged to submit a paper of panel exploring From Theory to Practice: engaging meaningful historical inquiry and pedagogical debates on war and society in the classroom from the elementary to post-graduate education.

Please submit a 1-page proposal and 1-page CV to:
Mike Bechthold
cmhistory2013@gmail.com
Phone: 519-884-0710 x.4594

Please submit a 1-page education proposals and 1-page CV to:
Matt Symes
matt.symes@canadianmilitaryhistory.ca

The deadline for proposals is 15 February 2013
Poster pdf can be downloaded here: http://www.canadianmilitaryhistory.ca/conference2013/
Publications

Journal Publications and Presentations


In China, both opium and alcohol were used for centuries in the pursuit of health and leisure while simultaneously linked to personal and social decline. The impact of these substances is undeniable, and the role they have played in Chinese social, cultural, and economic history is extremely complex.

In *Intoxicating Manchuria*, Norman Smith reveals how huge intoxicant industries were altered by warlord rule, Japanese occupation, and war. Powering the spread of alcohol and opium -- initially heralded as markers of class or modernity and whose use was well documented -- these industries flourished throughout the early twentieth century even as a vigorous anti-intoxicant movement raged.

This book provides a detailed analysis of the media’s positive and negative portrayals of alcohol in the 1930s and 40s, which includes the advertising industry’s promotion of alcohol and its subsequent calls for prohibition. While tracing the history of opium and alcohol consumption in China and the business of intoxicant production in Manchuria, Smith highlights the efforts of anti-intoxicant activists, scientists, bureaucrats, and writers to raise awareness of the dangers of intoxicants. This is the first English-language book-length study to focus on alcohol use in modern China and the first dealing with intoxicant restriction in the region.

*Intoxicating Manchuria: Alcohol, Opium, and Culture in China’s Northeast*  
Norman Smith  
UBC Press, 2012

How did the lives and labors of nineteenth-century circus elephants shape the entertainment industry?

Consider the career of an enduring if controversial icon of American entertainment: the genial circus elephant. In Entertaining Elephants Susan Nance examines elephant behavior—drawing on the scientific literature of animal cognition, learning, and communications—to offer a study of elephants as actors (rather than objects) in American circus entertainment between 1800 and 1940. By developing a deeper understanding of animal behavior, Nance asserts, we can more fully explain the common history of all species.

Entertaining Elephants is the first account of animals that uses research on animal welfare, health, and cognition to interpret the historical record, examining how both circus people and elephants struggled behind the scenes to meet the profit necessities of the entertainment business. The book does not claim that elephants understood, endorsed, or resisted the world of show business as a human cultural or business practice, but it does speak of elephants rejecting the conditions of their experience. They experienced a kind of parallel reality in the circus, one that was defined by their interactions with people, other elephants, horses, bull hooks, hay, or the weather.

Nance’s study complicates and informs contemporary debates over human interactions with animals in entertainment and beyond, questioning the idea of human control over animals and our claims to speak for them. As sentient beings, these elephants exercised agency, but they had no way of understanding human cultures that created their captivity, so had no claim on (human) social and political power. They often lived lives of apparent desperation.

Just as the Canada's rich past resists any singular narrative, there is no such thing as a singular Canadian food tradition. This new book explores Canada’s diverse food cultures and the varied relationships that Canadians have had historically with food practices in the context of community, region, nation and beyond. Based on findings from menus, cookbooks, government documents, advertisements, media sources, oral histories, memoirs, and archival collections, Edible Histories offers a veritable feast of original research on Canada's food history and its relationship to culture and politics. This exciting collection explores a wide variety of topics, including urban restaurant culture, ethnic cuisines, and the controversial history of margarine in Canada. It also covers a broad time-span, from early contact between European settlers and First Nations through the end of the twentieth century. 

Edible Histories intertwines information of Canada's 'foodways' – the practices and traditions associated with food and food preparation – and stories of immigration, politics, gender, economics, science, medicine and religion. Sophisticated, culturally sensitive, and accessible, Edible Histories will appeal to students, historians, and foodies alike.

Edible Histories, Cultural Politics: Towards a Canadian Food History. Edited by Franca Iacovetta, Valerie Korinek, and Marlene Epp
University of Toronto Press, 2012.

Includes chapters by: Julia Roberts (U Waterloo), Marlene Epp (U Waterloo), Catherine Carstairs (U Guelph), Ian Mosby (U Guelph). Also Michel Desjardins and Ellen Desjardins (WLU though not History).

Book blurb from:
James Blight; janet M. Lang; Hussein Banai; Malcolm Byrne and John Tirman
Rowman and Littlefield, 2012

_Becoming Enemies_ brings the unique methods of critical oral history, developed to study flashpoints from the Cold War such as the Cuban Missile Crisis, to understand U.S. and Iranian relations from the fall of the Shah in 1978 through the Iranian hostage crisis and the Iraq-Iran war. Scholars and former officials involved with U.S. and UN policy take a fresh look at U.S. and Iranian relations during this time, with special emphasis on the U.S. role in the Iran Iraq War. With its remarkable declassified documentation and oral testimony that bear directly on questions of U.S. policymaking with regard to the Iran-Iraq War, _Becoming Enemies_ reveals much that was previously unknown about U.S. policy before, during, and after the war. They go beyond mere reportage to offer lessons regarding fundamental foreign policy challenges to the U.S. that transcend time and place.

The Armageddon Letters: Kennedy/Khrushchev/Castro in the Cuba Missile Crisis
James Blight and Janet Lang
Rowman and Littlefield, 2012

Book blurb from: [http://www.drclas.harvard.edu/node/1326](http://www.drclas.harvard.edu/node/1326)
For more information, visit: [www.armmageddonletters.com](http://www.armmageddonletters.com)

The Armageddon Letters is a genre-busting work of history that takes readers behind the scenes during the October 1962 Cuban missile crisis, the most dangerous crisis in recorded history. Historically accurate, painstakingly researched over a quarter century, augmented with an interactive trans-media program, it is a virtual time machine.

In this seminar, Professors Jim Blight and Janet Lang will focus on Fidel Castro’s Armageddon letter to Nikita Khrushchev at the height of the Cuban missile crisis. They will portray the situation in Cuba that led to Castro’s writing this letter. The letter was encoded and cabled from Havana to Moscow at 7:00 AM EDT, October 27, 1962. In the letter, Castro requests that, if the U.S. invades Cuba, Khrushchev should order Soviet nuclear forces to totally destroy the United States, even though Cuba will also be destroyed.
**Publications**

**India and the British Empire**  
Edited by Douglas M. Peers and Nandini Gooptu  
Oxford University Press, 2012

Book blurb from:  
http://ukcatalogue.oup.com/product/9780199259885.do

South Asian History has enjoyed a remarkable renaissance over the past thirty years. Its historians are not only producing new ways of thinking about the imperial impact and legacy on South Asia, but also helping to reshape the study of imperial history in general.

The essays in this collection address a number of these important developments, delineating not only the complicated interplay between imperial rulers and their subjects in India, but also illuminating the economic, political, environmental, social, cultural, ideological, and intellectual contexts which informed, and were in turn informed by, these interactions. Particular attention is paid to a cluster of binary oppositions that have hitherto framed South Asian history, namely colonizer/colonized, imperialism/nationalism, and modernity/tradition, and how new analytical frameworks are emerging which enable us to think beyond the constraints imposed by these binaries. Closer attention to regional dynamics as well as to wider global forces has enriched our understanding of the history of South Asia within a wider imperial matrix. Previous impressions of all-powerful imperialism, with the capacity to reshape all before it, for good or ill, are rejected in favour of a much more nuanced image of imperialism in India that acknowledges the impact as well as the intentions of colonialism, but within a much more complicated historical landscape where other processes are at work.

**Soldiers of Song**  
*The Dumbells and Other Canadian Concert Parties of the First World War*  
Jason Wilson  
WLU Press, 2012

The seeds of irreverent humour that inspired the likes of *The Wayne and Shuster Hour* and *Monty Python* were sown in the trenches of the First World War, and The Dumbells—concert parties made up of fighting soldiers—were central to this process. *Soldiers of Song* tells their story.

Lucky soldiers who could sing a song, perform a skit, or pass as a “lady,” were taken from the line and put onstage for the benefit of their soldier-audiences. The intent was to bolster morale and thereby help soldiers survive the war. The Dumbells’ popularity was not limited to troop shows along the trenches. The group managed a run in London’s West End and became the first ever Canadian production to score a hit on Broadway. Touring Canada for some twelve years after the war, the Dumbells became a household name and made more than twenty-five audio recordings. If nationhood was won on the crest of Vimy Ridge, it was the Dumbells who provided the country with its earliest soundtrack. Pioneers of sketch comedy, the Dumbells are as important to the history of Canadian theatre as they are to the cultural history of early-twentieth-century Canada.

Book blurb from:  
http://www.wlupress.wlu.ca/Catalog/wilson-soldiers.shtml
The articles in this volume provide an overview of the issues and complexities that informed marriage in the premodern West. They provide a series of interdisciplinary and multicultural analyses of an institution that was fundamental across societies and cultures, but manifested in diverse practices and beliefs. Focusing, in particular, on the Italian peninsula, the articles move outward to include the distant worlds of England and Scotland. Studies of endogamy and exogamy reveal how complex marriage strategies functioned, often in contrast to their intended goals. The articles move from the highest reaches of society, royalty and papacy, to burghers and town dwellers. The richness of sources for the premodern world is explored including legal records, letters, paintings, and literature. Together the articles provide a window onto marriage as a social institution and as a lived experience, at once profoundly other yet curiously familiar.

Marriage in Premodern Europe: Italy and Beyond
Jacqueline Murray
Centre for Reformation and Renaissance Studies, 2012

from the jacket...

Ourselves and Others: Scotland 1832-1914
Graeme Morton
Edinburgh University Press 2012

This revised and updated volume of the New History of Scotland series explores a period of intense identity formation in Scotland. Examining the 'us and them' mentality, it delivers an account of the blended nature of Scottish society through the transformations of the industrial era from 1832 to 1914. Alongside the history of Scotland's national identity, and its linked political and social institutions, is an account of the changing nature of society within Scotland and the relentless eddy of historical developments from home and away. Where previous histories of this period have focused on industry, this book will take a closer look at the people that helped to form Scottish national identity. Graeme Morton shows that identity was a key element in explaining Industrial Scotland, charting the interplay between the micro and the macro and merging the histories of the Scots and the Scottish nation.

The Triumvirate