

# TEACHING ANTHROPOLOGY NEWSLETTER

Number 2 Spring 1982

## TEACHING ANTHROPOLOGY NEWSLETTER

In recent years Nova Scotia teachers have been teaching anthropology more and more. Anthropology is now part of many history, science and social studies courses.

Teaching Anthropology Newsletter (TAN) promotes public school anthropology in Nova Scotia:

- 1) by providing curriculum information to teachers;
- 2) by creating a forum for teachers to exchange ideas; and
- 3) by establishing communication between teachers and professors of anthropology.

TAN appears periodically. This number is being mailed to Nova Scotia high schools and to individuals on TAN's mailing list. Systematic distribution elsewhere is possible later. If you wish to receive future numbers send your name and address to the Editor.

## TEACHING ANTHROPOLOGY NEWSLETTER

Teaching Anthropology Newsletter (TAN) is published by the Department of Anthropology, Saint Mary's University, Halifax, Nova Scotia B3H 3C3. This number is funded in part by the Office of the Dean of Arts. Correspondence, items for publication and requests for back numbers should be submitted to Dr. Paul A. Erickson, Editor.

## INSIDE...

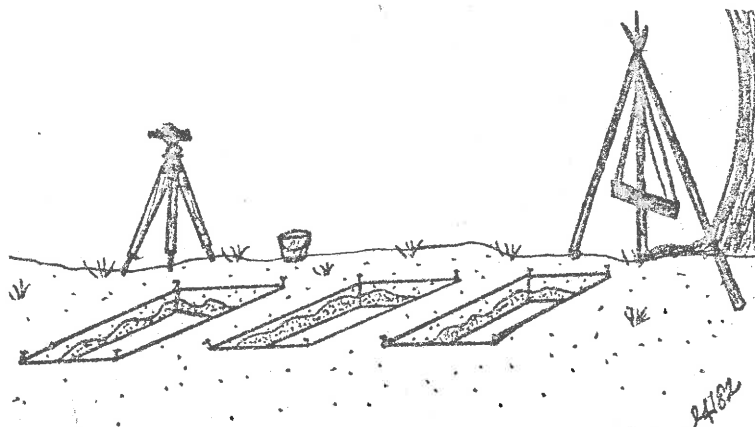


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## NOVA SCOTIA

### NEWS FROM THE ARCHAEOLOGY LABORATORY

Fourteen anthropology students from Saint Mary's University have volunteered to help Parks Canada eliminate a backlog of archaeological specimens. The students are cleaning, cataloguing and analyzing specimens recovered from excavations on Citadel Hill during 1977 and 1979. In exchange, Parks Canada is conducting informal lectures on their operations. The first week was used to discuss the structure of Parks Canada and its role in Canadian archaeology. The second session reviewed recording techniques along with a discussion on nineteenth century artifacts. In subsequent weeks the students will begin recording the Citadel specimens. It is hoped that the program can be continued in future years.



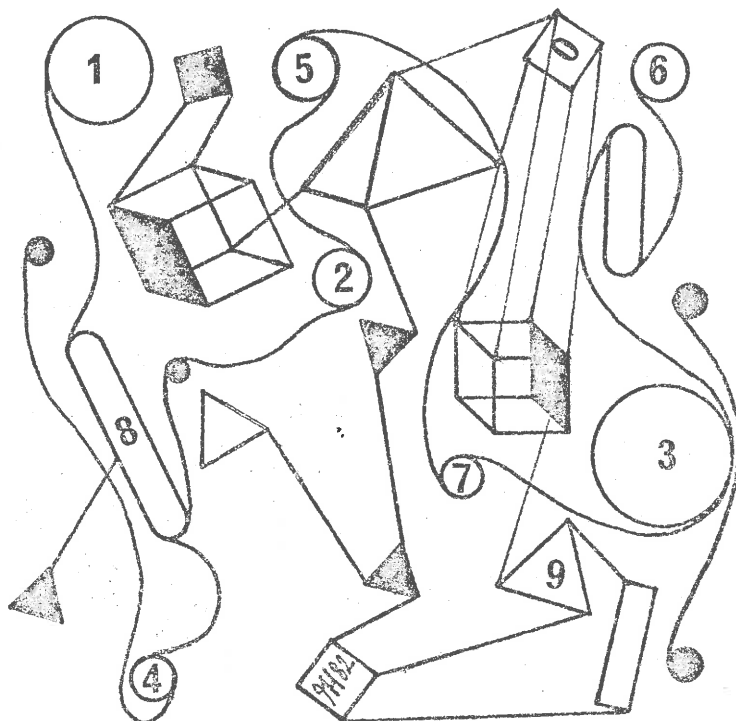
### 1982 ANTHROPOLOGY FIELD SCHOOLS

A comprehensive guide to summer field schools in all branches of anthropology, especially archaeology, has been prepared by the American Anthropological Association. The guide contains details of dates, locations, entrance requirements, tuition and credits. To order, send \$2.00 US and a self-addressed envelope with sufficient postage to 1982 Summer Field School List, 1703 New Hampshire Avenue, N.W., Washington, D.C. 20009 USA.

## ELSEWHERE

### STRENGTH IN NUMBERS

In 1981 there were 3,929 teachers of precollegiate anthropology in the United States. This figure comes from a U.S. registry of junior high and senior high social science personnel published by the American National Science Teachers Association (*Anthro notes* 4(1): 11). The history and present status of precollegiate anthropology is described by Patricia Higgins and Ruth Selig in *Teaching Anthropology to Students and Teachers: Reaching a Wider Audience*. Canadians can obtain a copy by sending a cheque for \$3.00 US to Anthropology Curriculum Project, 107 Dudley Hall, University of Georgia, Athens, GA 30602 USA.



## ANTHROPOLOGY RESOURCES

### STONES AND BONES IN CALIFORNIA

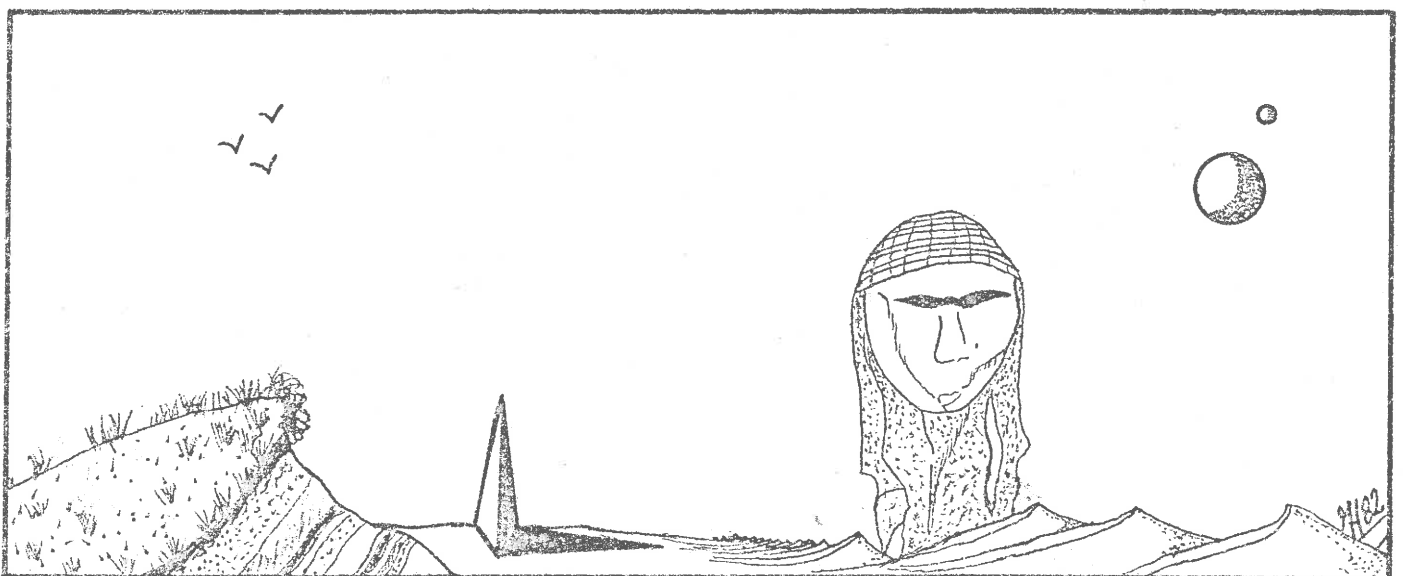
The L. S. B. Leakey Foundation and several California anthropologists have developed a pilot program to teach palaeoanthropology in senior high schools. The Los Angeles United School District adopted the program in 1977-78 and enhanced it with printed and multimedia instructional materials. The Los Angeles Museum of Natural History added human fossil casts.

In 1980-81 the Stones and Bones project was disseminated throughout California. Three units are now available. One is a biology unit with a month-long highlight of physical anthropology. A second unit is part of a general science course. Both use syllabi, booklets, glossaries, vocabulary lists and laboratory exercises. The general science unit includes a simulated archaeological dig. The third and most elaborate unit is a one-semester physical anthropology course concentrated on human evolution. Here extensive use is made of the casts.

So far, thirteen school districts outside Los Angeles have adopted Stones and Bones. Some of them have paid for it with district money, while others have used special government grants. In Los Angeles, 30 teachers and more than 200 students have been involved. The Leakey Foundation reports several good results.

[Participating students] . . . benefitted each year from this opportunity to research their "roots" while being additionally exposed to an interdisciplinary emphasis on oral and written language, and mathematical and social science skills. Post-test evaluation showed a considerable improvement in these skills, indicating a high level of interest and motivation. In addition, there was a significant drop in absenteeism while the units were being taught (The L. S. B. Leakey Foundation News 21: 13).

Outside California, school boards, museums and colleges have expressed interest in Stones and Bones. Plans call for international distribution beginning with the 1982-83 academic year. For more information, Canadian teachers can write to Dr. Sid Sitkoff, Instructional Specialist in Science, Los Angeles United School District, Box 3307, Los Angeles, CA 90051 USA.



## COLOUR OUR WORLD

The Human Evolution Coloring Book (Barnes and Noble Books 1982) is a novel response to the challenge of teaching students with deficient attention spans and writing skills. Modelled after the successful Anatomy Coloring Book, this thick paperback contains 111 text pages and illustrations of a wide range of concepts and details in human evolution and genetics. Although the book is suitable for all levels of public education, the author has targeted her own students at The University of California, Santa Cruz:

As I thought about it, I realized that many of the human characteristics I would be writing about are perfectly adapted for this kind of book--namely, color vision, hand-eye coordination, manual dexterity, and a brain especially evolved for tool-using.

For information, write to Harper and Row Publishers, Inc., 10 East 43rd Street, New York, NY 10022 USA.

## FREE ANTHROPOLOGY

The Anthropology for Teachers Program has made available a packet of resource material for teaching precollegiate anthropology. Announced in the Winter 1982 issue of Anthro notes, the packet is organized around themes of human prehistory, evolution, race and New World ethnography. It is free. To order, write to Ann Kaupp, Department of Anthropology, Smithsonian Institution, Washington, D.C. 20560 USA.

## DAYBREAK STAR PRESS

The Daybreak Star Press (DSP), part of the United Indians of All Tribes Foundation of Seattle, Washington, has prepared a series of Native American books and learning aids suitable for pre-school through college classes. These materials attempt to present accurate portrayals of Indian tribal cultures and histories and the experiences of Native Americans in contemporary society.

Among DSP's most popular offerings are the Daybreak Star Pre-school activities book, with patterns for making Indian classroom materials, and the Mamook (meaning "to do" in Chinook) Book, with mobiles, games and dioramas about Northwest Coast cultures. For upper grades, the press offers "Indians in Careers", a series in different jobs, and "Tribal Sovereignty: Indian Tribes in U.S. History," a set of scholarly papers which consider tribal government in historical perspective.

Dr. Fay Cohen, currently teaching at Saint Mary's University, worked as a consultant to the curriculum development team at United Indians from 1975-1981. She recommends their work highly because of its consistently sensitive and artistic presentation and its ability to engage student interest at several levels.

A brochure detailing the press's current offerings and a price list can be obtained from Daybreak Star Press, United Indians of All Tribes Foundation, Daybreak Star Cultural Education Center, Discovery Park, P.O. Box 99253, Seattle, WA 98199 USA.



## REPORT

### CREATIONISM UPDATE

In America, Arkansas Act 590, the so-called creation-evolution act discussed in issue number one of TAN, has been declared un-Constitutional. In a widely publicized suit brought against Arkansas by the American Civil Liberties Union, Federal Judge William Overton ruled that creation-science is religion and, if taught in public schools, would violate a doctrine of the separation of church and state. Arkansas Act 590 would have required equal time for evolution and creation. It was scheduled to take effect this September and would have involved classes from elementary school through university. Evolutionists hail its defeat as a victory.

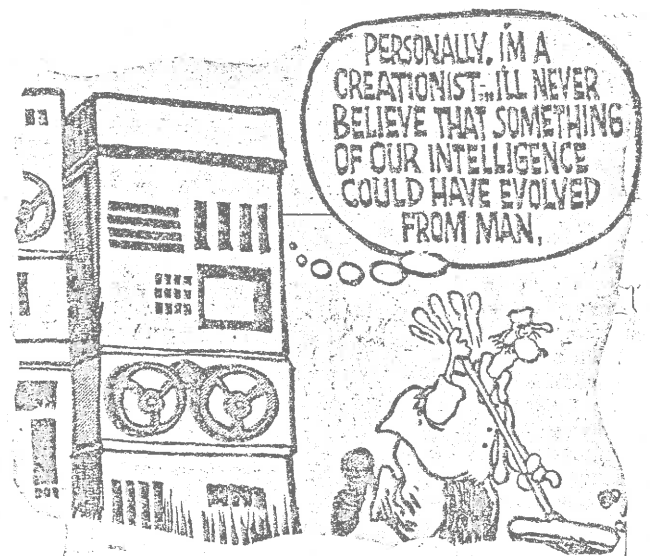
Creationists intended the Arkansas law to serve as a model for laws in other States. In the aftermath of this setback, as of February, a creationist bill had been withdrawn in South Carolina, and a Mississippi bill, having passed the State senate, was defeated in the lower house. In Louisiana, where there is a creationist law like Arkansas's, the State superintendent of education has directed his department not to enforce the law until its Constitutionality has been determined. The American Civil Liberties Union is bringing suit to challenge Louisiana's law, with the case expected to be heard this summer.

Professional and public activities inspired by creation versus evolution continue. In January, the annual meeting of the American Association for the Advancement of Science held daily sessions on evolution, reported in the journal Science. The President of the American Association of Physical Anthropologists has urged all Association members to join organizations fighting creationism. Local school board districts have experienced heated debates about the introduction of creationist

reading material, especially in Medford, Oregon and Hillsborough County, Florida.

There is much literature about evolution versus creation. Creation/Evolution is a new quarterly journal devoted entirely to the debate. It contains news briefs, articles and bibliographies. Copies can be ordered by writing to the journal at P.O. Box 5, Amherst Branch, Buffalo, NY 14226 USA. A catalogue of materials, including tapes, can be obtained from the National Association of Biology Teachers, 11250 Roger Bacon Drive # 19, Reston, VA 22090 USA. An especially sophisticated article is "Finding the Age of the Earth by Physics or by Faith?", which occupies the entire Winter 1982 issue of Journal of Geological Education. It challenges creationists' assertion that radiometric dating is unreliable.

Finally, the first Canadian Committee of Correspondence about evolution versus creation has been established, in Nova Scotia. Committees of Correspondence exist in 42 American States and the District of Columbia. They are a communication network of individuals committed to defense of evolution. Many American Committees are organized by anthropologists. Such is now the case in Nova Scotia. Interested persons can write to Dr. Paul Erickson, Liaison, Nova Scotia Committee of Correspondence, Department of Anthropology, Saint Mary's University, Halifax, NS B3H 3C3.



## REVIEW ARTICLE

QUEST FOR FIRE: AN ANTHROPOLOGICAL REVIEW  
by James Jaquith

STORY LINE: A small group of early humans use fire but lack the knowledge to make it. Attack by outsiders leaves them without their fire which, traditionally, they keep in a sacred vessel. Three of the group's young men set off with the vessel to find more fire and to return it to their group. Their mission turns out not to be impossible. In accomplishing it, they have many adventures, including encounters with hominids both more primitive and more advanced than themselves.

The slick colour brochure distributed at the Halifax opening of this movie claims that "Great care has been taken in the film to present a scientifically accurate portrait of the origins of modern man," but, as well, that "the speculative nature of the dramatic Quest for Fire requires that imagination supercedes all other considerations." Grammar aside, this is a classic eat-your-cake-and-have-it-too formulation. In fact, the two themes it expresses come repeatedly into conflict.

A bold graphic tells us at the outset that the time of action is 80,000 years ago. That is good, since anthropologically inclined viewers will, thus, have a handle on the chronology and some critical control as well over the manifest divergences between scientific accuracy and imagination. And divergences there are. An article in Time and a page in the aforementioned brochure announce to readers that a lot of effort was expended in the design of a special "language" for the Ulam ("primitive Homo sapiens"). The producers refer to them as a tribe, by the way, rather than what they really seem to have been -- a band. Anyway, the "language" consists more than anything of grunts, each of which is accompanied by a complex of "Complimentary (sic) Physical Actions." In other words, our 80,000-year-ago

ancestors are portrayed as having so few verbal resources that they required a large inventory of hand, arm, body and facial gestures to communicate effectively with their fellows. While authorities differ in their estimates of when fully developed language evolved, all agree that it was a long time before our heroes quested for fire (and missionary-position sex, for that matter -- keep reading). So why all the shuffling, the lip twitching and the head rolling as necessary communicative behaviors? Could it be because one of the film's principal technical advisors (Desmond Morris) is a zoologist-zoo-keeper and not an anthropologist? The fact is that by 80,000 years ago structurally modern languages were being spoken, making simultaneous visual signals redundant and no more necessary than they are today.

Something that will pique the curiosity of viewers are the glaringly contrastive geographical locales employed -- from temperate forests to parched hill country to marshland to savanna. The brochure explains that in fact the film was shot in Canada, in Scotland and in Kenya, choices that resulted in very "primitive" (i.e. uncluttered by the artifacts of civilization) scenes. A thoughtful viewer, nonetheless, will be left wondering how the three Ulam good guys could travel that far in order to bring fire back to their band.

The relatively advanced Ivaka ("Homo sapiens") had two or three ten-or-so-year-old children in their village, while neither the Ulam, the Kzamm (bad guy cannibals) nor the Wagabou ("plundering Neanderthals") seemed to have a single baby or small child in their respective midsts. This struck the reviewer as strange, both because babies are needed if the group is to survive and because male Ulam enjoyed frequent, easy and apparently casual sexual access (from the rear) to their

females without ever determining whether the latter were enthusiastic or even willing. Same thing for males of the relatively advanced Ivaka except that they had already learned the joys of face-to-face fun and baby making. This was important to the story because eventually an Ivaka damsel, one Ika, taught her Ulam friend Naoh the same trick. Said trick was also important because from it -- we are led to believe -- derived both that complex of tender human sentiments we call love and Ika's pregnancy.

Most of the film's flaws are chronological. In one scene the good guys fend off a group of attacking bad guys with spears propelled with still another trick picked up from the more advanced Ivaka -- the spear thrower (also known in the biz as atl-atl). The problem is that these devices would not be used for another 60,000 years or so. Then there is the matter of sniffing. Dogs and some other animals monitor their olfactory environments by frequent and conspicuous sniffing behaviors. So, in this film, do the Ulam. The trouble is that by the time the facial architecture of our remote mammalian ancestors had evolved to human form, this was no longer necessary, since other sensory detectors -- notably acute stereoscopic vision -- had supplanted this need. This is connected with the fact that by hominid times it would have been useless, even dangerous, to count very much on olfactory warnings, since these sensitivities had drastically been reduced.

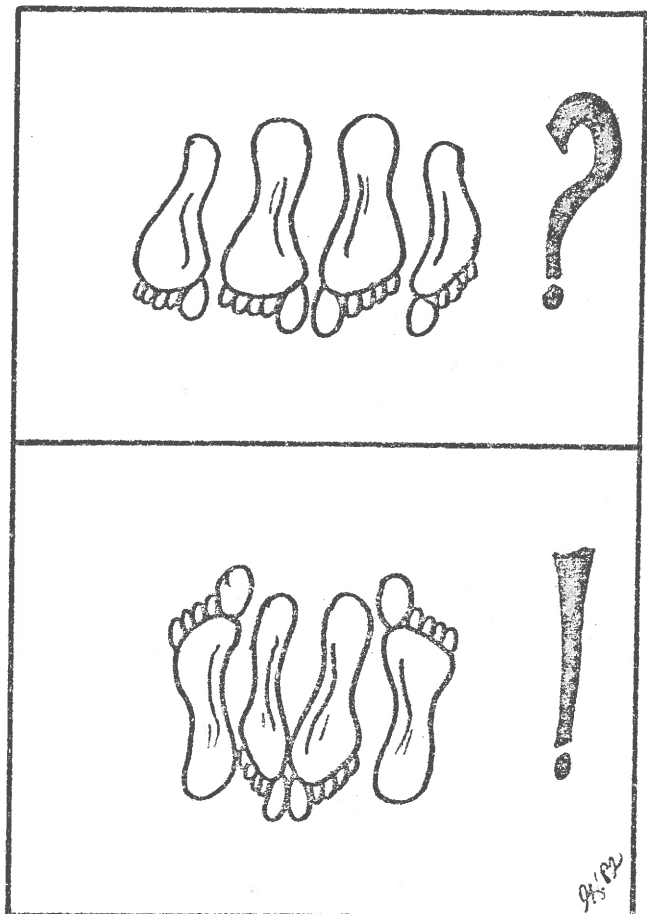
Thus far, the review has mainly been a disquisition on the need to involve anthropologists in the planning and production of films dealing with pre-historic humans. In fairness, we should balance the many negative criticisms of Quest for Fire with the positive aspects of what the producers have called imagination -- acting, directing, writing, makeup, scene choice, musical score, editing, etc., that is, the artistic side of the film. Here the producers have done a bit better. Given

what the actors had to work with, their performances were competent, at times touchingly effective. We must not lose sight of the fact that the simple story line represented a circumstance of life-or-death significance to the protagonists -- our ancestors. The actors, when not made to look foolish by their ill-conceived burden of simian behaviors, were able to project nascent human emotions and attitudes. And they did it in ways which left the reviewer with the gut feeling that it could have happened this way.

The film left me wondering: If those primitive creatures could be that human, how much more human might we, 320,000 generations later, aspire to be? It was worth the four bucks.

\* \* \* \* \*

Dr. Jaquith is a Professor of Anthropology at Saint Mary's University.



## ARTICLE

PRECOLLEGIATE ANTHROPOLOGY ACROSS CANADA  
by Paul Erickson

We already know that many American teachers identify themselves with anthropology. But how popular is precollegiate anthropology in Canada? To answer this question, I made inquiries of the Provincial and Territorial Education Ministries of English Canada. This article summarizes their responses. It is a survey, to make TAN readers aware of what like-minded teachers are doing across the country.

In Nova Scotia, anthropology by name is omitted from the official Provincial curriculum. Nonetheless, there is a Provincially-approved pilot anthropology course at J. L. Illsley high school in Halifax. It is a comprehensive grade eleven course that gives students an anthropological world view and acquaints them with the core anthropology sub-fields: cultural anthropology, physical anthropology, prehistoric archaeology and anthropological linguistics. Review of J. L. Illsley's course for possible elevation to official Provincial elective status is expected soon.

The Nova Scotia course most commonly involving anthropology is grade ten history, Ancient and Medieval history. At least five high schools have significantly expanded the initial part of grade ten history with a unit on human prehistory, covering archaeology and human evolution. These schools are J. L. Illsley and Queen Elizabeth high schools in Halifax, Sir John A. MacDonald high school in Halifax County, Shelburne Regional high school and Parkview Education Centre in Bridgewater. The involved teachers were identified in issue number one of TAN.

Besides history, there are two other subjects involving anthropology. At St. Patrick's high school in Halifax, physical anthropology is used to enhance the grade twelve biology course with

units on human skeletal variation and the human fossil record. These same and other anthropology units are also used to enhance the elective geology course at Charles P. Allen high school in Bedford. In addition to these high schools, several Halifax metro area junior high and elementary schools are interested enough in anthropology to make field trips to the Saint Mary's University laboratories. At present, curiosity about evolution is running high.

Judging from their Ministries' responses, the three other Atlantic Provinces teach less precollegiate anthropology. In Newfoundland, New Brunswick and Prince Edward Island, anthropology is not taught by name, although anthropological themes do appear in history and social studies courses. New Brunswick recommends essentially anthropological approaches for its units on native North Americans and Mesopotamian civilizations. According to the Ministry, there is still not enough anthropology to require that teachers be trained in the subject and not enough to give students much depth of understanding. New Brunswick recently eliminated much of the early humankind section from its Ancient and Medieval history syllabus, leaving the junior highs perhaps with as much anthropology as the senior highs.

In Ontario, precollegiate anthropology is more established. Although still not part of the Provincial curriculum, it is taught at five Ontario high schools as an experimental course approved by the Ministry. Arthur Voaden Secondary School in St. Thomas, M. M. Robinson high school in Burlington, and Central Huron Secondary School in Clinton offer anthropology. F. E. Madill Secondary School in Wingham offers anthropology with archaeology, and Victoria Park Secondary School in Don Mills offers anthropology with philosophy. Nothing is reported for Toronto. In particular, the anthropology teachers at Central Huron and F. E. Madill would be pleased to share information



with TAN readers.

Neither Prairie Province officially offers anthropology. In Saskatchewan, anthropology is a disguised integral part of social science courses throughout high school. Special emphasis is placed on the culture concept and the relationship between culture and physical environment. In Manitoba, anthropology is initiated by local schools. Apparently this has not happened extensively, but in Winnipeg, John Taylor Collegiate has offered an anthropology course for ten years. The anthropology teachers would also be pleased to share information with TAN readers.

Alberta is the sole English Canadian Province to accord anthropology Provincial status. Alberta offers an optional anthropology course, Anthropology 30, for high school students. The course concentrates on prehistory and cultural anthropology. Alberta also recently gave its grade seven social studies course an anthropological focus by adding a detailed inquiry unit on non-industrial cultures. The Anthropology 30 syllabus and inquiry unit both can be obtained through the Ministry, which might also provide names of Alberta schools with anthropology courses.

British Columbia seems to teach the most precollegiate anthropology. Since the mid 1970s, ten high schools have added anthropology courses for grades ten and eleven. These schools are in the districts of Burnaby, Cranbrook, Greater Victoria, Surrey, Vancouver and West Vancouver. The courses are of three types: introductory anthropology; human prehistory, and the anthropology of native Indians and Eskimos.

Yukon Territorial schools follow the British Columbia curriculum and do not sponsor an official anthropology course. According to the Territorial Ministry, however, anthropological concepts

highlight social studies and English courses, where the treatment of mythology verges on anthropology. Territorial curriculum materials for units on Yukon cultures and northern mythology were written by a trained anthropologist and are available through the Ministry.

My inquiry about precollegiate anthropology in the Northwest Territories remains unanswered.

Although Provincial data are incomplete, enough is known to state that precollegiate anthropology exists across English Canada. It is developed most in the central and western Provinces. In other Provinces it is spotty. In all Provinces it seems to have been inspired by individual interested teachers. Even this preliminary survey is able to identify seventeen high schools with independent anthropology courses. This number is bound to increase as more data become available. For more information, TAN readers should contact the following agents:

#### References

##### Alberta

F. A. Crowther, Associate Director of Curriculum, Social Studies, Alberta Education, Devonian Building, West Tower, 11160 Jasper Avenue, Edmonton T5K 0L2

##### British Columbia

Cy Fournier, Coordinator, Curriculum Development Branch, Ministry of Education, Province of British Columbia, Parliament Buildings, Victoria V7V 1X4

##### Manitoba

John Lohrenz, Social Studies Consultant, Manitoba Department of Education, Curriculum Development Branch, Robert Fletcher Building, 409-1181 Portage Avenue, Winnipeg R3G 0T3

## New Brunswick

G. Hugh Duplisea, Coordinator, Senior High School Education, Department of Education, P.O. Box 6000, Fredericton E3B 5H1

## Newfoundland

Melvin Regular, Social Studies Consultant, Department of Education, Government of Newfoundland and Labrador, P.O. Box 2017, St. John's A1C 5R9

## Nova Scotia

Dr. Paul Erickson, Department of Anthropology, Saint Mary's University, Halifax B3H 3C3

## Ontario

R. A. L. Thomas, Executive Director, Curriculum Development, Ontario Ministry of Education, 5624 21st Floor, Mowat Block, Queen's Park, Toronto M7A 1L2

## Prince Edward Island

Eldon Jamieson, Social Studies Consultant, Department of Education, Charlottetown 01A 7N8

## Saskatchewan

Caroline Krentz, Associate Director, Program Development, Saskatchewan Education, 2220 College Avenue, Regina S4P 3V7

## Yukon

W. O. Ferguson, Superintendent of Curriculum and Instructional Services, Yukon Department of Education, Box 2703, Whitehorse Y1A 2C6

Schools with Precollegiate Anthropology Courses

## British Columbia

1. Alpha Secondary School, 4600 Parker Street, Burnaby V5C 3E2
2. Mount Baker School, 1410 Baker Street, Cranbrook VIC 1B2

3. S. J. Willis School, 923 Topaz Avenue, Victoria V8T 2M2

4. L. A. Matheson School, 9484 122nd Street, Surrey V3V 4M1

5. Princess Margaret School, 12879 72nd Avenue, Surrey V3W 2M9

6. Gladstone School, 1405 Gladstone Street, Vancouver V5N 4Z2

7. John Oliver School, 530 E. 41st Street, Vancouver V5W 1P3

8. King George School, 1755 Barclay Street, Vancouver V6G 1K6

9. Sentinel School, 1250 Chartwell Drive, West Vancouver V7S 2R2

10. Magee School, 1975 W. 49th Avenue, Vancouver V6M 2T1

## Manitoba

11. John Taylor Collegiate, 470 Hamilton Avenue, Winnipeg R2Y 0H4

Write to Dave McDowell

## Nova Scotia

12. J. L. Illsley High School, Sylvia Avenue, Halifax

Write to William Fougere

## Ontario

13. Arthur Voaden Secondary School, 41 Flora Street, St. Thomas N5P 2X4

14. M. M. Robinson High School, 2425 Upper Middle Road, Burlington L7P 3N9

15. Central Huron Secondary School, 165 Princess Street East, Clinton NOM 1L0

16. F. E. Madill Secondary School, Box 130, Wingham NOG 2X0

17. Victoria Park Secondary School,  
15 Wallingford Road, Don Mills  
M3A 2V1

\* \* \* \* \*

Dr. Erickson is Associate Professor  
and Chairperson of Anthropology at  
Saint Mary's University.



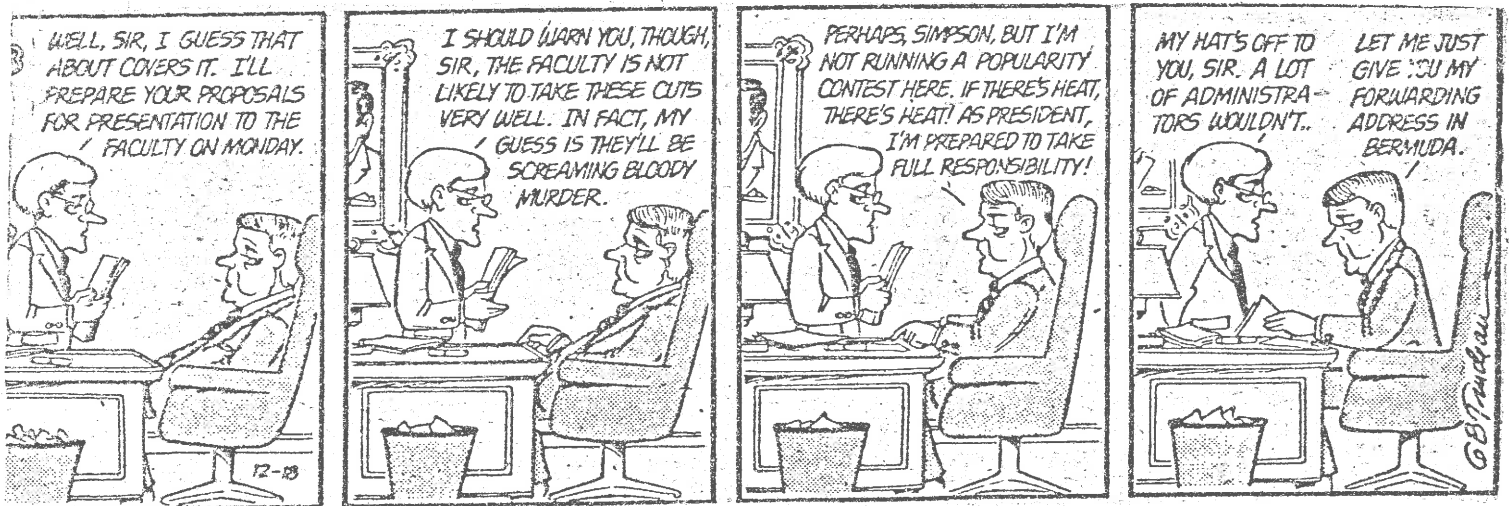
"...but you can call me Rex."

### CORRESPONDENCE

Readers are invited to correspond  
here in future numbers of TAN. Send  
correspondence to the Editor.

#### A READER WRITES . . .

Raymond R. Fielding of the Park View  
Education Centre Biology Department has  
travelled extensively throughout Mexico  
and Central America visiting most major  
and many minor archaeological sites.  
Pursuing his interest in ancient  
Mesoamericans, he has accumulated slides  
and a collection of figurines and  
artifacts. Mr. Fielding invites contact  
from any teachers interested in this  
subject. Write to him at the Park View  
Education Centre, Bridgewater, Lunenburg  
County, Nova Scotia.



UPCOMING EVENTS

## CANADIAN CALENDAR

1982

May 8-11 CANADIAN ETHNOLOGY SOCIETY ANNUAL MEETING Vancouver, BC. Write to Elvi Whittaker, Department of Anthropology, University of British Columbia, Vancouver BC V6T 2B2.

May 11-15 MAINE/MARITIME ARCHAEOLOGICAL CONFERENCE Augusta, ME USA. Write to Stephen Davis, Department of Anthropology, Saint Mary's University, Halifax NS B3H 3C3

Sept 1-4 6TH INTERNATIONAL SYMPOSIUM ON ROCK ART Peterborough, ON. Write to Kenneth Kidd, 266 Burnham St, Peterborough ON K9H 1T3

Sept 5-12 3RD INTERNATIONAL CONFERENCE OF EGYPTOLOGY Toronto, ON. Write to Jeff Freeman, 6 Glencairn Ave, Toronto ON M4R 1M5

Oct 1-3 3RD INNUIT STUDIES CONFERENCE Association Inuksiutii Katimajit. Write to Lee Guemple, Department of Anthropology, University of Western Ontario, London ON N6A 5C2

Oct 24-27 ASSOCIATION FOR PRESERVATION TECHNOLOGY MEETING Banff, AB. Write to Walter Jamieson, Faculty of Environmental Design, University of Calgary, Calgary AB T2N 1N4

1983

Aug 14-25 11TH INTERNATIONAL CONGRESS OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES Quebec City, PQ Aug 14-17, Vancouver, BC Aug 20-25. Write to Executive Secretary, 11th ICAES, Department of Anthropology, University of British Columbia, 6303 Marine Dr, Vancouver BC V6T 2B2

ADVERTISEMENT

## OCCASIONAL PAPERS IN ANTHROPOLOGY

Dr. James Jaquith has been appointed General Editor of Occasional Papers in Anthropology. Several volumes are of potential interest to TAN readers.

No. 1. THREE ATLANTIC BIBLIOGRAPHIES (Archaeology, Ethnography, Folklore). Out of print.

No. 2. COGNATIC KINSHIP ORGANIZATION AMONG NORTHEASTERN ALGONKIANS (Frisch, \$1.50) (limited number available)

No. 3. INVENTORY OF STEMMED PROJECTILE POINTS OF NOVA SCOTIA (Out of print).

No. 4. DIAGRAPHIA IN ADVERTISING (Jaquith, \$3.00).

No. 5. EASTERN ALGONKIAN RELATIONSHIPS (Wherry, \$3.75).

No. 6. PHRENOLOGY AND PHYSICAL ANTHROPOLOGY (Erickson, \$3.00)

No. 7. THREE HUNDRED YEARS OF ANTHROPOLOGY IN CANADA (McFeat, \$1.25).

No. 8. THE FUTURE OF ARCHAEOLOGY IN THE MARITIME PROVINCES (Shimabuku, ed., \$5.95).

No. 9. THE HERITAGE OF TWO SUBSISTENCE STRATEGIES (Winn, Shimabuku, \$2.75).

No. 10. ST. PAUL'S CEMETERY, HALIFAX, NS: DESCRIPTION AND INTERPRETATION (Shimabuku, Hall, \$3.25).

Inquiries and orders should be addressed to:

Occasional Papers in Anthropology  
Department of Anthropology  
Saint Mary's University  
Halifax, NS B3H 3C3

There will be an additional charge for postage and handling.