

# TAN

Number 7 Fall 1985

## TEACHING ANTHROPOLOGY NEWSLETTER

In recent years, precollege anthropology has been taught more and more often. Anthropology is now part of many history, science and social studies courses.

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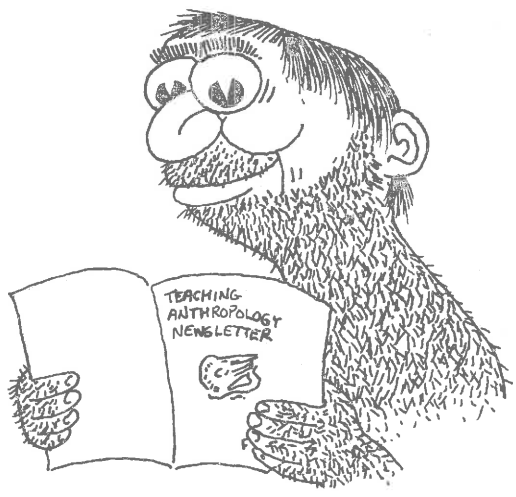
TAN has appeared periodically. Beginning with the next issue (Volume 1, number 1), it will appear semi-annually, in the Fall and in the Spring of each school year. To subscribe, send your name and address to the Editor. TAN is distributed free-of-charge.

**TEACHING ANTHROPOLOGY NEWSLETTER**

Teaching Anthropology Newsletter (TAN) is published by the Department of Anthropology, Saint Mary's University, Halifax, NS B3H 3C3. This issue is illustrated by Tim Blenkarn and financed in part by the Office of the Dean of Arts. Correspondence and items for publication should be submitted to Dr. Paul A. Erickson, Editor.

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PRECOLLEGE ANTHROPOLOGY**USING ANTHROPOLOGY:  
AN ANNOTATED BIBLIOGRAPHY****(Part II)**

by Constance deRoche\*

[This is a continuation of Using Anthropology Part I, which appeared in TAN 6 (pp. 2-7).]

If there were a clear-cut boundary between "pure" and "applied" science, Partridge and Eddy tell us in their introduction to Applied Anthropology in America (Columbia University, 1978), physicians "would still be using unicorn horn, leeches, and extract of human skull (p. 4)". Pure scientists, they argue, are not indifferent to how their results might be used; and applied scientists both utilize and influence theory. But, however much "a fiction of popular culture" the pure/applied distinction might be, the authors do suggest an alternate contrast between "abstract" and "applied" work. Following the usage of Arensberg (an early applied anthropologist), they define the latter as an orientation to finding solutions to the problems experienced by contemporary peoples rather than to the problems that arise from a body of literature expressing past concerns among scientists (pp. 4-5).

While it is impossible to be "a little bit" contemporary (though some living peoples are mistakenly seen as backward throwbacks to pre-modern times), problem-solving relevance can and does vary. Preparation of this bibliography brought home the anthropological lesson that categories are human abstractions. It is precisely when we seek to draw lines between them that we realize none exist. There is a wealth of material bearing, to one or another degree of directness, upon the problems of contemporary life. I would, in fact, venture to suggest that in the most evidently pertinent there lies deceptively dangerous simplicity which

renders conclusions ineffective.

Thus, this part of the bibliography has been subtitled applied and applicable studies. Also following from the above is a possibly unnecessary, disclaimer of comprehensiveness. Items in the list have been selected, in part, to reflect a variety of occupations to which anthropological perspectives contribute (although journalism's qualification as one of them is unfortunately not shown here). Some attempt was also made to draw from all four of the subdisciplines. That they are not equally represented is, I hope, attributed not only to this author's range of expertise but also to the availability of materials, given the division of labor between specialties and disciplines.

**Applied and Applicable Studies**

Alexander, Edward P. 1973 Museums in Motion: An Introduction to the History and Functions of Museums. Nashville, TN: American Association for State and Local History. xii + 308 pp. (cloth).

Chapter three briefly describes the establishment of major natural history museums such as the Smithsonian. Since half the book is devoted to the pragmatics of collection, protection, display, and educational use of artifacts, it serves as a helpful guide to everyday job realities for archaeologists and ethnologists interested in museum careers.

Applebaum, Herbert A. 1981 Royal Blue: The Culture of Construction Workers. New York: Holt, Rinehart and Winston. viii + 144 pp. (paper).

How can we get an in-depth understanding of modern mass society? Anthropologists have traditionally undertaken intensive analyses of small communities. Applebaum

studies an occupational group, an alternative to the residential group. This little ethnography is part of a series (Case Studies in Cultural Anthropology), designed for introductory students, that is giving increasing coverage to complex societies.

Bodley, John H. 1982 Victims of Progress, 2nd ed. Menlo Park, CA: Benjamin Cummings. vii + 216 pp. (paper).

Anthropologists have been criticized for treating tribal peoples as isolated and untouched (and for wanting to keep them that way). Bodley, however, documents how modern states throughout the world have brought havoc to indigenous peoples. The book includes a critique of applied anthropologists' efforts to modernize such peoples.

Britan, Gerald M. and Ronald Cohen, eds. 1980 Hierarchy and Society. Philadelphia, PA: Institute for the Study of Human Issues. 186 pp. (paper).

This book (subtitled Anthropological Perspectives on Bureaucracy) exemplifies a new direction in anthropology. Studies from different nations and settings show how relevant anthropology can be.

Dil, Anwar S., ed. 1982 Language, Culture, and Education: Essays by Norman A. McQuown. Stanford, CA: Stanford University Press. xiv + 239 pp. (cloth).

Although the central portion of this book contains technical papers, the first and third parts will appeal to a broader readership. The work discusses the relationship of linguistics to anthropology. A set of papers, directed to teachers, focuses on topics such as bilingual educational materials.

Downs, James F. 1975 Cultures in Crisis, 2nd ed. Beverly Hills: Glencoe. vii + 237 pp. (paper).

Years spent in teaching outside standard arts programs and in doing consultative work convinced Downs that academic anthropology's ideas are relevant to such "operational people" as teachers, extension workers, and police officers. This book is about those ideas and their applicability. Basic concepts, highlighted in ten brief chapters, are related to seven "crisis areas" (social problems).

Dressler, William W. 1982 Hypertension and Culture Change: Acculturation and Disease in the West Indies. South Salem, NY: Redgrave. 158 pp. (paper).

This reports a study concerning blood pressure among 100 randomly selected St. Lucians in their forties. Psychosocial factors -- e.g. amount of social support -- were found to be better predictors of blood pressure than physical ones, such as body weight. This study helps show that health is a biosocial condition.

Dubos, Rene 1965 Man Adapting. New Haven: Yale University. 527 pp. (paper).

This classic tome in human biology focuses on how biological and cultural adjustments to the environment affect health. This is a prize-winning book that synthesizes a vast amount of data on disease and its control.

Folb, Edith A. 1980 Runnin' Down Some Lines: The Language and Culture of Black Teenagers. Cambridge, MA: Harvard University. xxii + 260 pp. (cloth).

While the specific case study is more pertinent to the U.S. than Canada, this book exemplifies the

ethnographic significance of sociolinguistics. The study is not restricted to vocabulary but concerns usage in social context, as a means to learning about world view.

Garnica, Olga K. and Martha L. King, eds. 1979 Language, Children and Society: The Effects of Social Factors on Children Learning to Communicate. New York: Pergamon. xvii + 301 pp. (cloth).

This costly set of seventeen conference papers will not find its way to many but the specialists' shelves. Yet, it may well be worth a trip to a university library. The eminent Dell Hymes calls for more educationally relevant research; Roger Shuy argues that linguistics should become more socially influential. Empirical papers include treatments of ethnicity and of gender. A number analyze data collected in classroom settings.

Geilhufe, Nancy L. 1979 Chicanos and the Police: A Study of the Politics of Ethnicity in San Jose, California. SFAA Monograph 13. Washington, DC: Society for Applied Anthropology. vii + 133 pp. (paper).

This little anthropological study done in an urban setting tries to bridge the gap between the theoretical issues of social scientists and the action orientation of people in everyday life. It is worthy of note for its focus on ethnicity, its relevance to law enforcement (an occupation not usually linked to anthropology), and as an example of the SFAA monograph series.

Gould, Stephen Jay 1981 The Mismeasure of Man. New York: W.W. Norton. 352 pp. (paper).

The prolific Harvard professor is probably best known for his

contributions to Discover magazine. This book is not written for the general public but should be tackled by anyone who will work with minorities in social service, education, etc. Its title is quite suggestive; the work documents how pseudo-biological measures have been, and are still being, used to support untenable, unscientific, racist positions.

Greene, Laurence S. and Francis E. Johnston, eds. 1980 Social and Biological Predictors of Nutritional Status, Physical Growth, and Neurological Development. New York: Academic Press. 344 pp. (cloth).

These are papers delivered at the 1977 American Anthropological Association meetings. They report studies done in North America ("Overweight in Arizona Infants: Relation to Birthweight and Ethnic Groups") and abroad ("Benign Neglect and Toddler Malnutrition"), primarily of pre-schoolers, which reveal how biology and culture interact.

Hall, Edward T. 1966 The Hidden Dimension. Garden City, NY: Anchor Books. xii + 217 pp. (paper)

Hall has acted as teacher, consultant, and program director for government and business personnel going overseas. Intercultural communication involves more than learning the rules of conventional grammar; non-verbal messages are even more important, since they are often unrecognized. Since his subject matter is implicit, it is also intriguing. This work (and his many others) can help anyone who must communicate across culture or subculture. Hall's special interest, in the cultural meaning of space, makes his work pertinent to architects and urban planners as well.

Hall, Edward T. 1974 Handbook for Proxemic Research. Washington, DC: Society for the Anthropology of Visual Communication. iii + 124 pp. (paper).

This is a very concrete guide to studying the cultural rules governing the use of interpersonal space written by the originator of proxemics himself. A practical application (to discovering how interethnic misunderstanding occurs in job interviews) is described.

Idris-Soven, Ahmen, Elizabeth Idris-Soven, and Mary K. Vaughn, eds. 1978 The World As a Company Town. The Hague: Mouton. vii + 455 pp. (cloth).

This is part of the World Anthropology Series, an expanding set of costly, learned collections. Though clearly inappropriate for introductory students, this volume deserves mention as a trend marker. It emphasizes the need to take into account the global context of small-scale social units upon which anthropologists specialize.

Jilek, Wolfgang, G. 1974 Salish Indian Mental Health and Cultural Change: Psychohygenic and Therapeutic Aspects of the Guardian Spirit Ceremonial. Toronto: Holt, Rinehart and Winston of Canada. vii + 131 pp. (paper).

This is a vivid challenge to the biomedical model of medicine. It suggests that a native ceremonial complex is more effective in relieving emotional and behavioral disorders of believers than are Western medical procedures.

King, Thomas F., Patricia Parker Hickman, and Gary Berg. 1977 Anthropology in Historic Preservation: Caring for Culture's Clutter. New York: Academic Press. xi + 344 pp. (cloth).

The authors bring years of private contract work experience to their discussions of how archaeologists (and, in at least a cursory way, sociocultural anthropologists) can work in the field of historical preservation. Despite heavy emphasis on legislation and bureaucracy -- pertinent specifically to the U.S. -- the book contains some useful technical advice and illustrative case study information.

Kleinman, Arthur 1980 Patients and Healers in the Context of Culture. Comparative Studies of Health Systems and Medical Care 3. Berkeley: University of California. xvi + 427 pp. (paper).

Kleinman, an anthropologically trained psychiatrist, argues that the clinician's view of health and medicine is narrow and reductionistic. To him, anthropology holds the key for a more holistic approach to medical systems. His model is meant to make the anthropology of health care more useful to the clinician. His examples come from research in Taiwan and Boston.

MacDonald, George F. and Richard Inglis 1976 The Dig: An Archaeological Reconstruction of a West Coast Village. Ottawa: National Museum of Man. 1 + 90 pp. (paper).

This is a guide, for the general public, to a National Museum of Man display that reconstructs an archaeological excavation of 5000 years of history in a coastal Tsimshian village. Numerous plates, figures, and maps help the reader imagine how creative museum work can be.

McGimsey, Charles R. III 1972 Public Archaeology. New York: Seminar Press. xiv + 265 pp. (cloth).

Here is a work based on more than a dozen years preparing for and

implementing a state-sponsored archaeological research program. It discusses in detail how similar programs can be designed. Like the King volume, its data on legislation are American.

Montagu, Ashley, ed. 1980 Sociobiology Examined. New York: Pergamon. 355 pp. (paper).

These fifteen rather technical papers can be called relevant rather than applied. They are critical of an evolutionary approach to social behavior that implies biological determinism. Since sociobiology can be misused to rationalize inequality and aggression, it is a topic about which people in all walks of life should be informed.

Nader, Laura and Thomas W. Maretzki 1973 Cultural Illness and Health. Anthropological Studies 9. Washington, DC: American Anthropological Association. ix + 145 pp. (paper).

These conference papers ask: "What difference does anthropological knowledge make to mental health" (p. vii). The latter must be broadly defined, since topics include retardation, addiction, alienation in marriage, etc. Most authors are sociocultural anthropologists; only one is a linguist and one a physical anthropologist.

Paine, Robert, ed. 1981 Politically Speaking: Cross-Cultural Studies of Rhetoric. Philadelphia: ISHI. 219 pp. (cloth).

Paine, who has done contemporary studies before, turns his attention to language in public persuasion. Besides writing a general introduction and a final chapter (on metaphor and metonym), he collects six ethnographic articles including one by Canadian Gerald Gold. The volume has theoretical value in showing how culture can be

fashioned. It is also useful for those who must speak convincingly or be so spoken to.

Pelto, Pertti J. 1973 The Snowmobile Revolution: Technology and Social Change in the Arctic. Menlo Park, CA: Cummings. viii + 225 pp. (paper).

Part of a now defunct series on social change, this is a clearly written, well-focused Finnish case study that can be handled by introductory students.

Proucha, Francis Paul 1975 Bibliographical Guide to the History of Indian-White Relations in the U.S. Chicago: University of Chicago.

This very thorough compendium does contain about a dozen basic Canadian sources. It serves to remind us that the past is not irrelevant to the contemporary scene.

Schiffer, Michael B. and George J. Gumerman, eds. 1977 Conversation Archaeology: A Guide for Cultural Resource Management Studies. New York: Academic Press. xxi + 495 pp. (cloth).

Like the King volume, this work was stimulated by the American environmental conservation policy of the late 1960's that promoted a good deal of "salvage" archaeology. Written by 36 university and government archaeologists, it covers a wide range of issues pertinent to contract work (i.e., ethics, possible conflict with concerned ethnic groups, and relationships to academic archaeology).

Schlereth, Thomas J. 1980 Artifacts and the American Past. Nashville, TN: American Association for State and Local History. vii + 294 pp. (cloth).

Written by an historian, this work

contains many particulars that will be useful to anthropology students aspiring to museology. The breadth of the approach to museum studies is exemplified in a section on museum villages (i.e., sites such as Atlantic Canada's Fortress Louisbourg) and a chapter entitled "Above-Ground Archaeology: Discovering a Community's History Through Local Artifacts."

Shepard, R. J. 1978 Human Physiological Work Capacity. International Biological Programme 15. New York: Cambridge University. viii + 303 pp. (cloth).

This costly volume reminds us that physical anthropologists' interests are not confined to skeletons of the past. Various factors (environment, status, age, etc.) that affect work capacity, and by the same token athletic ability, are discussed.

Spicer, Edward H. 1952 Human Problems in Technological Change. New York: John Wiley. iii + 301 pp. (paper).

This classic contains fifteen cases studied in the WWII heyday of applied anthropology. Chapters are pedagogically designed. Each presents a problem and case description. The student is asked to attempt an explanation before going on to read about the outcome and its analysis. Five more general "suggestions for study" sections are interspersed.

Sutton, Imre 1977 Indian Land Tenure: A Bibliographical Essay and a Guide to the Literature. New York: Clearwater Press. xiii + 290 pp. (cloth).

Actually written by a geographer, this comprehensive survey of American literature contains few Canadian resources but does demonstrate how ethnohistory can contribute to current intergroup

relations.

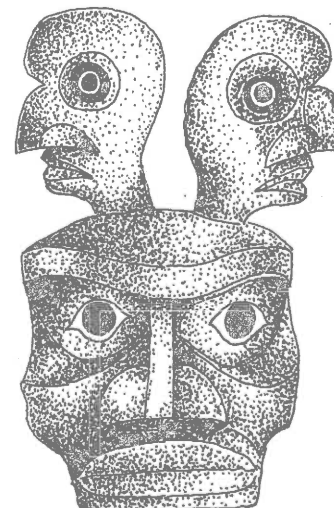
Ward, Martha Coonfield 1971 Them Children: A Study in Language Learning. New York: Holt, Rinehart and Winston. vii + 99 pp. (paper).

Ward's book is an early member of the "Case Studies in Education and Culture" series. It also serves as a non-technical introduction to an important literature on language, social class, and school success. Because it accepts a position that has been extensively criticized, it ought not be the only reading done on this subject.

Weaver, Sally M. 1981 Making Canadian Indian Policy: The Hidden Agenda 1968-1970. Studies in the Structure of Power: Decision Making in Canada 9. Toronto: University of Toronto. ix + 231 pp. (paper).

This work is important not only for those involved in native affairs but also for anyone interested in policy, planning, and social work. It studies the political and bureaucratic exigencies that affect how policy gets formulated or cast aside.

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ANTHROPOLOGY RESOURCESNEW PUBLICATIONS AVAILABLE

Five brochures on the evolution/creation debate are now available from the American Anthropological Association:

Anthropology and "Scientific Creationism" by Eugenie Scott

Evolution by S. L. Washburn

Evolution Vs Creation: A Selected Bibliography by Patrick McKim

Origin Myths by Robert Carneiro

The Record of Human Evolution by Eric Delson

Single copies can be obtained by writing the Association at 1703 New Hampshire Avenue NW, Washington, DC 20009 USA. Enclose a stamped, self-addressed envelope. Additional copies can be obtained for 25 cents each for orders less than 100 or 20 cents each for orders more than 100.

Archaeology and Education: A Successful Combination for Precollege Students, edited by Karen Ann Holm and Patricia J. Higgins, is now available for \$5.00 US from the Anthropology Curriculum Project, University of Georgia, Athens, GA 30602 USA. This volume features case studies of elementary and secondary precollege anthropology programs.

FORTHCOMING

The Spring 1986 issue of the journal Practicing Anthropology will be devoted to anthropology and precollege education. Practicing Anthropology is available at most large university libraries.

NEWSLETTERS OF INTEREST

Anthro\*Notes: The National Museum of Natural History Newsletter for Teachers is devoted to precollege

anthropology and written for teachers and students alike. It is published free-of-charge three times a year, in the Fall, Winter and Spring of each school year. To subscribe, write to Ann Kaup, Department of Anthropology, Smithsonian Institution, Washington, DC 20560 USA.

Creation/Evolution Newsletter is devoted to all facets of the creation/evolution controversy. It is published bimonthly by the National Center for Science Education, Box 32, Concord College, Athens, WV 24712 USA. Subscription rates for 1985 are \$5.00 US for American addresses and \$6.00 US for Canadian addresses. To subscribe, write to the Center.

Physical Anthropology News (PAN) is published semiannually by the Department of Anthropology, Queens College of the City University of New York, in affiliation with the American Association of Physical Anthropologists. PAN carries timely news and articles about physical anthropology that can be read easily by teachers and high school students. The subscription rate for 1985 is \$3.00 US. To subscribe, write to PAN, Department of Anthropology, Queens College CUNY, 65-30 Kissena Boulevard, Flushing, NY 11367-0904 USA.



ARTICLE**NATIVE SKELETONS FROM NOVA SCOTIA**

by Paul A. Erickson\*

Skeletons of the aboriginal inhabitants of Nova Scotia are rarely available to anthropologists.<sup>1</sup> Few skeletal remains are preserved in the acidic soils of the Province, while many early coastal habitation, and possibly burial, sites now lie under water. Until recently there has been little archaeological activity in Nova Scotia, and archaeologists now avoid excavating burials in respect for wishes of native people, who elsewhere are calling for reburial of skeletons already excavated (Melbye 1983). More than ever, it is important for anthropologists to examine native skeletal material whenever it becomes available.

In recent years I have examined skeletal remains of at least ten native Nova Scotians. They are two juveniles and either eight or nine adults dating from precontact times to 1855 AD. All were made available by the Nova Scotia Museum, Halifax. In this report I identify and briefly describe the skeletons in order to provide information for teachers and students interested in the prehistory of the Province.

**Bear River (2)**

The most complete skeleton comes from Bear River on the Bay of Fundy about three miles northeast of Digby, Annapolis County. It is a middle-aged female found in 1959. In a subsite above it, the partial skeleton of a seven year old child had been discovered the year before. The Bear River site was excavated by J. S. Erskine (1960) and then reexcavated by Stephen A. Davis (personal communication), who believes that the skeletons are prehistoric. The Bear River skeletons were examined by Lawrence Oschinsky (Erskine 1960), Stephen Willis (n.d.) and Paul A. Erickson (1978), who compared them

with nine skeletal populations in Canada. Erickson's measurements of the Bear River adult are reproduced in the Table.

**Northport (1)**

Less complete than Bear River is a skeleton from Northport on the Northumberland Strait about 20 miles northeast of Amherst, Cumberland County. It was found washed out of what local residents thought was an old Indian burial ground. Tourists removed the skeleton, which was salvaged by the R.C.M.P. and later given to the Nova Scotia Museum. The Northport skeleton was found with artifacts and animal long bones daubed with red ochre. According to Museum ethnologist Ruth Whitehead (personal communication), it dates from the late 16th century. I examined the skeleton in 1984.

The Northport skeleton is disarticulated with many missing and partly decayed bones. All bones belong to one individual. Surviving are the left side of the cranium and several cranial fragments, maxillae (upper jaws) and the left side of the mandible (lower jaw), with partial dentition. There are parts of both humeri (upper arm bones), femora (thigh bones) and tibiae (shin bones), left ulna (lower arm bone) and several long bone slivers. Both calcanei and tali (ankle bones) are present. Besides these, there are parts of both scapulae (shoulder blades) and innominates (hip bones), right clavicle (collar bone), sacrum, rib fragments and several vertebrae, including the axis and part of the atlas (the first and second neck vertebrae). There are no apparent pathologies, and the teeth, especially posterior teeth, are quite unworn, indicating relative youth. The condition of the pelvis and skull suggest that the individual was female. The few measurements obtained from the Northport skeleton appear in the Table.

Table  
Measurements of Native Skeletons from Nova Scotia

Linear measurements are in millimeters. Estimated measurements are designated E. For anatomical definitions, see Anderson (1969).

	♀ Bear River prehistoric	♀ Northport late 1500s ?	Pictou *Late 1500s	♀ Tatamagouche ?	♂ "Bedford" 1855	$\bar{X}$
Cranial						
Length	170	170	174	173	177	172.8 (n = 5)
Breadth	143			132	144	139.7 (n = 3)
Basion-bregma	131	125		128	132	129.0 (n = 4)
Cranial module	148			144	151	
Cranial index	84			76	81	
Height/length index	77			74	75	
Height/breadth index	91			97	92	
Auricular height	117E			109	118	114.7E (n = 3)
Minimum frontal breadth	90			88	104	94 (n = 3)
Basion-prosthion	94			94	96	94.7 (n = 3)
Basion-nasion	93	105		98	114	102.5 (n = 4)
Gnathic index	101			96	84	
Bizygomatic	130E					
Upper facial height	67					
Upper facial index	51E					
Total facial height	109					
Facial index	84					
Orbital height	33			35	38	35.3 (n = 3)
Orbital breadth	42			38		40.0 (n = 2)
Orbital index	79			92		
Nasal height	49			48	50	49.0 (n = 3)
Nasal breadth	26			28	24	26.0 (n = 3)
Nasal index	53			58	48	
Alveolar breadth	62E	61		65		62.7E (n = 3)
Alveolar length	50					
Alveolar index	81					
Bigonial diameter	98					
Bicondylar diameter	123					
Ramus height	54					
Ramus breadth	33					
Symphysis height	33					

## Postcranial

Clavicle length	130	
Humerus head diameter	36	
Humerus length	273	
Radius head diameter	18	
Radius length	211	
Radio-humeral index	77	
Femur head diameter	39	
Femur length	387	
Femur anterior-posterior diameter		20
Femur transverse diameter		30
Femur platymeric index	69	
Femur pilasteric index	110	
Tibia anterior-posterior diameter		19
Tibia transverse diameter		31

\*Not necessarily one individual



GET OUT OF THAT POT!!

## Pictou (5 or 6)

In 1955, while digging on his Northumberland Strait property near Pictou, Pictou County, Kenneth Hopps accidentally unearthed Indian remains. They came from two burial pits excavated later that year by Hopps and the following year by Russell Harper (n.d.). Among the abundant grave goods were copper kettles which helped preservation. The Pictou burials date from the late 16th century (Ruth Whitehead, personal communication) and therefore are contemporaneous with the Northport burial 75 miles to the northwest.

Hopps displayed the grave goods in a Micmac Museum, but later he removed the human bones from public viewing. In 1984 he closed his Museum and gave its collection to the Nova Scotia Museum, which promptly returned the bones to Nova Scotia Micmacs for reburial (Densmore 1984). I spent two days examining them with the approval of the Micmac Grand Council of Chiefs.

The Pictou skeletons were extremely fragmentary. All were packed together in a lead container the size of a brief case. Some were matted in peat and other organic material, and copper salts had tainted many green. They represented the remains of either five or six individuals.

From the lowest stratum of one burial pit came remains of a juvenile wrapped in birch bark (Harper n.d.). It was represented by cranial fragments, loose deciduous teeth and two mandibular fragments with some teeth. Erupted teeth indicated that the child died at age seven or eight. The most conspicuous single piece was most of an adult skull lacking face, which, because of a black substance matted inside, matched Harper's description of another burial in the same stratum. Possibly it was female. Five other cranial fragments and a single cranial fragment matted in black represent two other adult

burials from this same lowest stratum. Four fragments of the jaw of a single individual fit Harper's description of a jaw, also from the lowest stratum, which may have belonged to an adjacent cranium, or may have come from a separate burial. One mandibular fragment matched Harper's description of the remains of the single burial from the second pit. Other fragments were four more jaw fragments, several long bone fragments and many loose teeth. These must have been distributed among the four or five adult burials. From all these remains only a few standard measurements could be obtained, and not necessarily on the same individual. They appear in the Table.

## Tatamagouche (1)

In 1936 heavy rains washed a skeleton and a skull and jawbone out of a riverbank on Steele's Island in the Tatamagouche River at Tatamagouche, Colchester County. Tatamagouche lies on the Northumberland Strait almost halfway from Pictou to Northport. According to local tradition, there was a historic Indian burial ground nearby. The present location of the skeleton is unknown, but in 1936 the skull was given to the Nova Scotia Museum. I examined it in 1984.

By visual inspection it is impossible to determine the age of the skull. It is relatively complete, but the mandible found with it is missing. Decay has produced perforations in the cranium, and the zygomatic arches ("cheek bones") are broken. The teeth present show only moderate wear, and all cranial sutures are distinct. Muscle markings, mastoid processes (near earholes), the external occipital protuberance (at rear of skull) and supraorbital ridges (above eye sockets) are slight. Cranial capacity is estimated at 1220cc. These observations suggest that the Tatamagouche skull belonged to a relatively young female. Measurements

appear in the Table.

"Bedford" (1)

In 1855 a young Indian man was killed by a train as he sat at the edge of the railway platform in Bedford near Halifax, Halifax County. The Indian was a "half-breed" whose father was Irish and whose mother lived on the Rockport Reservation near Charlottetown, Prince Edward Island. The Indian's body was unclaimed, and eventually his skull was given to the Nova Scotia Museum. Later Dalhousie University anatomist John Cameron borrowed it, sawed out a section of the cranium, and measured it (Cameron 1919). In 1984 the Museum returned the skull along with the Pictou skeletons to Nova Scotia Micmacs for reburial. I spent one day examining it.

Except for the sawed out section, broken zygomatic arches and missing teeth, the skull was in excellent condition. For a male, it was decidedly unrugged, suggesting that tentative estimates of sex (like those above) not be considered authoritative. My measurements appear in the Table.

Together, the skeletal remains of these ten or eleven native Nova Scotians form neither a significant statistical sample nor a significant biological population. Yet they are all that are available for study. All burials came from coastal locations. The Nova Scotia Museum possesses the Bear River, Northport and Tatamagouche remains. I possess more detailed descriptions and some photographs of remains from all five locations -- all of which I would gladly share with interested students and teachers.

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Note

<sup>1</sup>I thank the Nova Scotia Museum for allowing me to examine the skeletons described in this report. I also thank Stephen Davis, Harold McGee, Jr., and Ruth Whitehead for helping improve an earlier version of the report.

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CURRICULUMMORE ANTHROPOLOGY AND SCIENCE FOR EVERY STUDENT

By Paul A. Erickson

[TAN 6 (pp. 16-17) carried a brief comment on the Science Council of Canada's report Science for Every Student. That comment was expanded into a paper presented to the Conference "The Science Council of Canada Report on Science Education: A Blueprint for Action", held at Mount Saint Vincent University, Halifax, Nova Scotia, April 20, 1985. The Conference was sponsored by Mount Saint Vincent University and the Committee on Mathematics, Science and Engineering Education of the Atlantic Provinces Council on the Sciences. The expanded paper appears below.]

Science for Every Student (1984) is the Science Council of Canada's long-awaited report on national precollege science education. The report makes eight sweeping recommendations for science education renewal. Anthropology could help implement three of the eight.

The Council aims to democratize science education, redirect it and monitor it for quality. The three recommendations anthropology could help implement aim for democratization and redirection. Specifically, they are recommendations to 1) increase the participation of women in science, 2) present a more "authentic" view of science and 3) emphasize how science, technology and society interact. Anthropology could help implement these recommendations better than many if not most other sciences.

Although anthropology tolerates a variety of research epistemologies and methods, it is basically scientific. Some of anthropology is formal science like mathematics, but most of it is empirical science, although observational rather than experimental. Anthropology must be empirical, because it is a synthesis of the four

subfields of physical anthropology, prehistoric archaeology, cultural anthropology and anthropological linguistics. Some anthropologists practice as empirical social scientists, others as empirical natural scientists. The field is scientifically ecumenical.

The long-range goal of general anthropology is to explain human similarities and differences through time and across space. Each of the four specialized subfields moves us closer to that goal. Physical anthropologists study human biological evolution. Their work overlaps human anatomy, paleontology and genetics. Prehistoric archaeology is the study of material culture without written records of use. To excavate, interpret and accurately date artifacts, archaeologists avail themselves of pure and applied sciences, including engineering, metallurgy, botany, chemistry and physics. Cultural anthropology, or ethnology, is the comparative study of contemporary life styles, especially non-Western life styles. Most cultural anthropologists see themselves as social scientists. The fourth group of anthropologists, anthropological linguists, study that unique form of human communication called speech. They try to identify the nature and diversity of its spoken and written forms. Synthesized, these four subfields put anthropology in a good position to begin to understand human nature.

The far-flung interests of anthropology account for its erroneous popular image as esoteric. In truth, anthropology is more ambitious than esoteric, and its ambition has appealed to people with wide-ranging curiosities. Many of them have been women.

Modern anthropology has been blessed with with talents of many female scientists. The founder of modern cultural anthropology, Franz Boas,

inspired women with his missionary-like zeal to do ethnological field work, some of it designed to explore cross-cultural variation in concepts of masculinity and femininity. This was the design of the early fieldwork of Boas' most famous student, Margaret Mead. Mead's prodigious output of writing and talking, spanning fifty years, earned her status as the world's most famous anthropologist, spokeswoman for feminism and kind of American folk hero. Recent criticism of the scientific quality of Mead's fieldwork in Samoa (Freeman 1983) has not diminished her stature. Mead was not Boas' only prominent female student. There was also Ruth Benedict, whose 1934 book Patterns of Culture for thirty years was anthropology's best-seller. Benedict and Mead were protegees, and their relationship and each of their lives have been subjects of numerous biographies (e.g. Bateson 1984; Mead 1974; Modell 1983).

Physical anthropology and archaeology also boast famous female scientists. In physical anthropology, some of the world's most famous primatologists are women. The most famous of all is Jane Goodall, whose accounts of living with chimpanzees in Tanzania have been read by millions. Goodall was supported by Louis Leakey, whose archaeologist wife Mary is a woman of equally impressive scientific accomplishment. Mary Leakey's just-published autobiography (Leakey 1984) should help earn her recognition as a woman scientifically along side rather than behind her famous husband.

The careers of anthropologists like Mead, Benedict, Goodall and Leakey serve as exciting role models for modern women in science. They can encourage other women to follow in their footsteps and thereby help the Council achieve one of its most important stated goals. Isn't it time science students learned about these women as well as about Marie Curie?

The second Council recommendation that anthropology can help implement is the recommendation that students be taught a more "authentic" view of science. By authentic, the Council means realistic. It wants to correct the naive view that science is entirely objective, value-free, always progressive and immune to the social and political circumstances in which scientists find themselves. The Council wisely recommends that history and philosophy of science be taught to correct this view. Anthropology could also correct it.

Anthropologists view science as part of a culture's ideology, and through decades of field work they have learned that the ideologies of some cultures are more scientific than others. When most Canadians are ill, they first consult a physician, while some Candians consult a priest, and Yanomamo Indians consult a shaman. The physician practices science; the priest, religion; and the shaman, magic. Science, religion and magic are contrasting ideologies. The cultural relativist perspective of anthropology urges that the integrity of each be recognized. In his book Mirror for Man (1949) anthropologist Clyde Kluckhohn shows how we learn about ourselves by contrasting ourselves with others. By contrasting science with other ideologies, anthropologists can help a more authentic view of science emerge.

There is another way that anthropologists can make science more authentic. Since the 17th century Scientific Revolution, science has expanded first into the physical sciences, next into the life sciences and last into the human, or social, sciences. In physical science the human scientist bears no resemblance to the inorganic objects being scientifically investigated. In life science, the scientist bears only slight resemblance to investigated organic objects. But in social science, the investigator and

investigated objects are equivalent -- both are human beings. Rocks, stars, trees and monkeys cannot disagree with what scientists say about them, but human beings can disagree. The possibility that the objects of scientific investigation -- in anthropology, the "natives" -- are just as authoritative as the scientific investigator threatens the status of social science as "science" in the traditional sense of that word. To consider how science applies to people is to help establish the authenticity of science. In cultural anthropology, there is a sophisticated theoretical literature on this critical point.

The third Council recommendation that anthropology could help implement is the recommendation that science students explore relationships among science, technology and society. Behind this recommendation lies the Council's concern with the social impact of the current computer-based revolution in data processing. The Council realizes that changes in technology can be both cause and effect of changes in science and that changes in both technology and science can have profound effects on society. The need to study science/technology/society interactions is reiterated throughout the Council's report.

Anthropology is uniquely well suited to explore science/technology/society interactions. In archaeology, almost all the artifacts remaining from more than two million years of prehistory are artifacts of technology. This artifact record begins with Oldowan pebble tools of the Old Stone Age, continues into Acheulian hand axes of the Middle Stone Age and gradually expands into the Upper Stone Age cultures of anatomically modern humanity. This is a record overwhelmingly of technology: blades, scrapers, projectile points, butchering sites, dwellings and, later, roads, granaries, urban fortifications, etc. Because of the

bias of artifacts toward technology, archaeologists have specialized in the study of technology and social change.

Aided by archaeology, anthropologists have formulated a number of comprehensive statements about technology and social change. The entire Stone Age, for example, is divided into periods chiefly on the basis of changes in technology. Throughout the Stone Age these changes acted as selective forces in the biological evolution of a bigger and better human brain. That brain, with the evolved capacity for communication by language, made possible society as we know it. Later in prehistory, about ten thousand years ago, technology associated with the initial domestication of plants and animals figured in the socially important shift from nomadic to sedentary existence, alteration in division of labor by sex and rapid population increase. Later still, about five thousand years ago, irrigation technology played a major role in the rise of city states. This was the urban revolution, which gave rise to writing and marks the end of prehistory and the beginning of history.

Without written records, archaeologists cannot hope to know for certain what kind of scientific thinking went into the creation of prehistoric technologies. But knowledge of scientific thinking can be obtained by cultural anthropologists. Ethnological field workers today make special note of the technology and the science (or its ideological equivalent) of cultures. A world inventory of cross-cultural variation in technology and science is now available. This inventory has led to one of the liveliest debates in contemporary anthropology, the debate about whether technology is more often the independent variable or the dependent variable in culture change. One important kind of culture change is acculturation, the borrowing of one



culture's traits by another. Anthropologists interested in acculturation have published case studies of profound culture change brought about by technological changes as simple as the change from wooden to iron hoes and from breast to bottle feeding. The studies that anthropologists have done of culture change since World War II alone would suffice to teach science students valuable lessons about how science, technology and society interact.

Anthropology could help implement The Science Council of Canada's report in many important ways. More help still could come from the other social sciences. The Council's failure to credit social science with the ability to help implement its recommendations for natural science is a failure that is conspicuous. Almost half of its recommendations could be met effectively and easily by linking natural science to social science education. Science for Every Student should mean social science too.

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1984 Ottawa: Science Council of Canada Report 36. [Copies of the 85-page report can be purchased for \$5.25 from the Canadian Government Publishing Center, Supply and Services Canada, Hull, Quebec K1A 0S9.]

#### BOOK REVIEW

**AZTEC** by Gary Jennings  
(New York: Avon Books, pb, 1980)

by James Jaquith\*


To His Majesty's legate and chaplain, Fray Don Juan de Zumarraga, lately appointed Bishop of the See of Mexico in New Spain, a charge be upon him:

That we may be better acquainted with our colony of New Spain, of its peculiarities, its riches, the people who possessed it, and the beliefs, rites, and ceremonies which they heretofore held, we wish to be informed of all matters appertaining to the Indians during their existence in that land before the coming of our liberating forces, ambassadors, evangels and colonizers.

Therefore, we order that you shall inform yourself from ancient Indians (having first administered to them the oath, to assure veracity) as to their country's history, their governments, their traditions, etc.. In addition to the information that you secure from witnesses, you will cause to be

brought before you any writings, tablets, or other records of that foregone time which may substantiate what is said, and you will cause your missionary friars to search and ask for such records among the Indians.

Because this is a very weighty matter and very necessary for the discharge of His Majesty's conscience, we command you to attend to the conduct of the said inquiry with all possible promptitude, care, and diligence, and that your account be set forth in much detail.

(ecce signum) CAROLUS R  I  
Rex et Imperator  
Hispaniae Carolus Primus  
Sacri Romani Imperi Carolus Quintus

\* \* \* \* \*

This letter, product of the mind and conscience of Charles V, then king of Spain, had two consequences. One is that it set into motion a series of ethnohistorical researches, primarily by Spanish missionary priests, many of which are of extraordinarily high quality even by twentieth-century standards. Since the "conquest" of Mexico was far from complete at this time, most such investigations focussed on Aztec (or, more accurately, Nahuatl-speaking) people in and around the Valley of Mexico.

The second is that it has provided the setting for Aztec, surely among the best researched and dramatically gripping historical/anthropological novels ever written.

Structurally, the novel exploits a more or less uncommon format. Well over 90% of its 1038 text pages consist of first-person accounts of his life and adventures by one Mixtli, the principal Aztec informant, a man of middle age who in pre-Hispanic times had been trained as a scribe and warrior, who had been a courtier, a traveling merchant and even a sort of emissary from his emperor to the newly-arrived Spanish. Thus, in terms

of his life experience, he was an ideal subject for those Spaniards who -- albeit without enthusiasm -- endeavored to comply with their king's command. That is, virtually the entire book is presented as a series of highly detailed and chronologically ordered autobiographical recollections. This literary device allows the author simultaneously to display his vast and comprehensively researched knowledge of Classical Aztec culture and to do it with consummate dramatic skill.

During the course of this book, readers are conducted throughout much of what today is Mexico. In addition to Aztecs, we are introduced to Mixtec, Zapotec, Maya, Huave, Zoque, Chichimeca, Yaqui and Tarahumara, among other ethnic groups, all through the eyes of Mixtli, the Aztec informant. We witness the development of politics, war, religion, large-scale human sacrifice, travel, trading, human suffering and love. We are exposed to ethnocentrism, gross and vicious on the part of the Spanish, subtler on the part of Mixtli (who, after all, is the book's hero figure). The places mentioned by the author, the aboriginal words he uses, the world view and reactions of the central figure all bespeak an impressively comprehensive knowledge of what is known of that scene at that time. The weaving of a truly immense number of facts into an esthetically satisfying fictional gestalt commends the artistic sensitivity and sense of responsibility of Aztec's author.

Perhaps unduly influenced by current attacks on movie and television programming by those who object to "excessive" violence and sex, I should point out that Aztec contains a fair amount of both. With one notable exception, however, the violence is quite understandable and appropriate in the context of Aztec culture. The sex? That is difficult to assess, since there remains virtually no record of such behavior. I shall argue, nonetheless, that sex is hardly

a topic to be eschewed by anthropologists, since it is an inherent component of the human condition, involved both in our past and continuing evolution and, as well, in the astounding cultural diversity which characterizes our species.

Alas, human beings are not always of single mind and purpose. Bishop Zumarraga, as one example, executed his king's commands admirably, absenting himself from the elicitation scene only when sex was described. On the other hand, he was a product of his times and of his Church, the latter then still active in the stamping out of "heresy" via the mechanism known today as the Inquisition. Thus it is probably neither illogical nor contradictory from his point of view that when Mixtli had concluded his narrative,

the good Bishop, defender of the faith, arranged to have his informant burned at the stake as heretic and unbeliever.

Withall, it is difficult to imagine a more fascinating introduction to Mexico at the period just prior to and immediately following the arrival of the Spanish and their usurpation of power.

\*Dr. Jaquith is Professor of Anthropology at Saint Mary's University, Halifax, NS. His reviews of anthropologically-oriented works of fiction have appeared in previous issues of TAN.



FILM REVIEW**THE EMERALD FOREST**

John Boorman, Director

by James Jaquith\*

At one level of appreciation, Emerald Forest seems to be an exploration of the extent to which a dramatic film can be used as a propaganda vehicle. Viewers are exposed to graphics which tell of the destruction by humans of some thousands of acres of rain forest (the film was shot entirely in Brazil) each year. We are also informed that the number of rain-forest Indians has shrunk from some four million to about 120,000. And in an acting scene we hear that the Amazon forest is the source of 40% of the oxygen in our atmosphere. The stage is thus set for the human drama.

An engineer arrives on the scene with wife and two children -- a very blond son of about seven and a younger daughter. He is charged with constructing a giant dam in the rain forest along with accompanying town and airstrip. Early on the family go out to the site for a picnic. The son, one Tommy, wanders off and is abducted by a party of Indians of a tribe who call themselves "The Invisible People." After ten years of fruitless search, the father finally finds his son -- now a fully functioning "Invisible Person" -- after a series of adventures which include being captured and wounded by another Indian group, the appropriately named "Fierce People." They are in the area because of destruction and encroachment by whites into their traditional territory. ("Fierce People," by the way, may have been modeled on the ethnographically well known Yanomamo, whose name translates the same.) The father is then healed by an "Invisible" shaman and returns to the city desolate at his son's refusal to accompany him.

At about the same time, Tommy (now called Tomme) marries one Kachiri.

They appear to be ecstatically happy (human psychobiology being what it is) until, in Tomme's absence, a "Fierce People" war party attacks his village, slaughtering almost everyone except the young women who are carried off to a white-run brothel in exchange for some automatic weapons and ammunition. Alarmed for a variety of reasons including concern that without their young women the "Invisible People" face extinction, a war party proceeds to the brothel in a rescue attempt which is frustrated by the bad guys, notably including machine-gun-bearing "Fierce" warriors. One of the movie's most poignant scenes involves a trip made by Tomme and a companion to the unnamed big city where the former's first family reside. The goal is to enlist the aid of the biological father (now identified as Dadde) who is knowledgeable of and has access to "Spears that make lightning." The second attempt is successful and shortly the "Invisible" women are recovered in the presence of considerable bloodshed. The dramatic climax relates to the underlying problem -- destruction of the rain forest and of its aboriginal inhabitants. I shall not reveal it here.

Some specific observations might usefully be made for readers with interests in rain forest anthropology. One is that the dozen or so young "Invisible" women -- those who were abducted and who usually appear bare breasted -- clearly were not Indians. Most likely they were Brazilian actresses with substantially Europeanized genotypes. The ethnographic things and behaviors exhibited in the film were reasonably accurate, including the ritual blowing of a powdered hallucinogen through a long tube into the nostrils of a recipient, desirous of establishing contact with his (only men did it in the film) spirit animal. One of the individuals so treated was Dadde. This was a mistake since he had never been enculturated to "Invisible"

beliefs and thus would not have experienced typical "Invisible" reactions to the drug (as he did in the film). A serious mistake was the presentation of Tommy/Tomme ten years after his abduction as having completely forgotten his first language. No way! (Darwin made the same kind of mistake in his account of the voyage of the Beagle.) Viewers are exposed to a fair amount of "Invisible" dancing. We can infer something of its authenticity from the fact that one of the introductory credit lines was for the "Tribal Choreographer." Although it took two viewings for me to figure it out, the fact is that most of the large amount

of "Invisible" speech (subtitles provided) consisted of heavily distorted English words. Must have been easier for the non-"Invisible"-speaking actors.

Withall, Emerald Forest has its positive points, including some highly insightful views of the modern world from aboriginal perspective. And, since the photography is exquisite, I recommend it.

\*Dr. Jaquith's film reviews have appeared in previous issues of TAN.



..... OUR GUEST OF HONOUR LADIES  
AND GENTLEMAN..... LÉVI-STRAUSS!

CANADIAN CALENDAR

1985

- October 17-18 The African Medical Research Foundation program "The Road to Health of the African Adolescent," Toronto, ON. Write to Bridget Lawson, AMREF Canada, P.O. Box 580, Pickering, ON L1V 3T3.
- October 24-27 17th Algonquian Conference, McGill University, Montreal, PQ. Write to Toby Morantz, Department of Anthropology, McGill University, 855 Sherbrooke St. West, Montreal, PQ H3A 2T7.
- October 25-27 Council for Northeast Historical Archaeology annual meeting, University of Ottawa, Ottawa, ON. Write to Karlis Karlins, Parks Canada, 1600 Liverpool Court, Ottawa, ON K1A 2T7.
- October 26-27 Ontario Archaeological Society 12th annual symposium, Hampton Court Motel, London, ON. Write to OAS Symposium Committee, 55 Centre Street, London, ON N6J 1T4.
- November 7-10 "Teaching Maritime Studies" conference, University of New Brunswick, Fredericton, NB. Write to E. R. Forbes, Department of History, University of New Brunswick, Fredericton, NB.
- November 7-10 Society for Ethnomusicology 30th annual meeting, Hyatt Regency Hotel, Vancouver, BC. Write to Alan Thrasher, Department of Music, University of British Columbia, 6361 Memorial Rd., Vancouver, BC V6T 1W5
- November 8-9 Atlantic Provinces Linguistic Association 9th annual meeting, Saint Mary's University, Halifax, NS. Write to L. Falk, Department of English, Saint Mary's University, Halifax, NS B3H 3C3.
- November 8-10 18th annual Chacmool Conference, University of Calgary, Calgary, AB. Write to Program Committee, Department of Archaeology, University of Calgary, Calgary, AB T2N 1N4.
- December 4-8 Canadian Association for Physical Anthropology 13th annual meeting, Valhalla Inn, Thunder Bay, ON. Write to El Molto, Department of Anthropology, Lakehead University, Thunder Bay, ON P7B 5E1

1986

- February 13-15 Western Association of Sociology and Anthropology meeting "Social Relations in Resource Hinterlands," Thunder Bay, ON. Write to Jan Mayer, Department of Sociology, Lakehead University, Thunder Bay, ON P7B 5E1.
- March 20-23 Northeastern Anthropological Association 26th annual meeting, Buffalo Hilton, Buffalo, NY. Write to R. M. Gramly, Buffalo Museum of Science, Humboldt Parkway, Buffalo, NY 14211.
- May 6 The council on Nursing and Anthropology and the Transcultural Nursing Society conference "International Nursing: The Cross-cultural Context," Convention Centre, Edmonton, AB. Write to Janice Morse, Faculty of Nursing, Clinical Sciences Building, University of Alberta, Edmonton, AB T6G 2G3.
- May 15-18 The Canadian Association for Medical Anthropology 3rd annual congress, Westin Hotel, University of Alberta, Edmonton, AB. Write to Janice Morse, Faculty of Nursing, Clinical Sciences Building, University of Alberta, Edmonton, AB T6G 2G3.

May 15-18 Canadian Ethnological Society/La Societe Canadienne D'Ethnologie annual conference, University of Alberta, Edmonton, AB. Write to David E. Young, Department of Anthropology, University of Alberta, Edmonton, AB T6G 2H6.

June 4-7 Canadian Sociology and Anthropology Association annual meetings, University of Manitoba, Winnipeg, MN. Write to John Matthiasson, Department of Anthropology, University of Manitoba, Winnipeg, MN R3T 2N2.



