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Teaching Anthropology Newsletter

Teaching Anthropology Newsletter (*TAN*) promotes precollege anthropology by providing curriculum information to teachers, creating a forum for teachers to exchange ideas and establishing communication among teachers, professors and other advocates of anthropology.

TAN is published free–of–charge semiannually in the Fall and Spring of each school year by the Department of Anthropology, Saint Mary's University, Halifax, Nova Scotia B3H 3C3 (TEL 902– 420–5628, FAX 902–420–5119, E–MAIL mlewis@shark.stmarys.ca). Items for publication should be submitted to Monica Lewis, Circulation Manager, or Paul A. Erickson, Editor. Deadlines for submission are October 1 for the Fall issue and March 1 for the Spring issue.

TAN is mailed to 12 Canadian Provinces and Territories, 44 American States and 10 countries abroad.

A 3.6 million-year-old fossilized adult footprint. It shows clearly an upright walker with a well-developed arch and a forward-facing big toe.

The Impact of the Native American Grave Protection and Repatriation Act

April Larson

The Native American Grave Protection and Repatriation Act (NAGPRA) has significantly altered the control of remains and artifacts of American Indians since its signing in 1990. Its enactment has revealed the polarity of traditional tribal views and modern scientific opinions regarding remains and artifacts. However, NAGPRA provides a structure within which the diverging values of the American Indian and scientific communities are forced to work. Despite frustrations on both sides, the law ultimately grants American Indians long deserved power and provides potential for new, dynamic, interactive fields of archaeology and anthropology in the United States.

Before the emergence of public campaigns for the return of sacred artifacts in the late 1970s, American Indian items and remains were considered mainly as scientific objects, handled at the discretion of the museum or private owner. This viewpoint did not respect traditional American Indian beliefs. According to Tessie Naranjo of Santa Clara Pueblo, chair of the NAGPRA Advisory Committee,

> A pot is not just a pot. In our community, the pots we create are seen as vital, breathing entities that must be respected as all other living things. Respect of all life elements – rocks, trees, clay – is necessary because we understand our inseparable relationship with every part of our world. This is why we honor our ancestors and the objects they created. This honoring allows us to remember our past and the natural process of transformation – of breathing, living, dying, and becoming one with the natural world. Not even in death are we unrelated (Naranjo 1995:3).

These values define an interactive, living continuity between American Indians' past, present and future. Although museums incorporate a similar theme of continuity through strict procedures of collection, preservation, documentation and exhibition, the main value is scientific evidence.

Museum collections are not the only sources of disruption of burials and artifacts. Natural erosion and flooding have exposed grave sites. Other human disturbances of the land, such as farming, urban development, road building, mining and logging, have exposed and destroyed Indian burials. Finally, burials have been

desecrated by looters stealing grave goods (Hirschfelder and de Montaño 1993:117).

Repatriation is "the act of restoring or returning to the country of origin" (Soukhanov 1992:1530). It did not become a publicized issue until the 1980s, when grave desecration reached high levels.

In 1978, the American Indian Religious Freedom Act established a policy of government protection of sacred items. The law supported American Indians in ways "including but not limited to access to sites, use and possession of sacred objects, and the freedom to worship through ceremonials and traditional rites" (Merrill *et al* 1995:524). This law was a major factor in the raised consciousness and subsequent repatriation requests in the coming decades. In fact, the law was used by tribes as the legal basis for their requests.

One of the earliest requests for repatriation was made by the Zuni of western New Mexico. In 1978, they asked for the return of *Ahayu:da* — translated as twin, or war, gods — from the Smithsonian Institution in Washington D.C. *Ahayu:da* serve as protectors of the Zuni, they influence weather and prosperity and they serve as patrons of gaming and sports (Merrill *et al* 1995:524).

It was nine years later, in March of 1987, when the *Ahayu:da* were returned to the Zuni people and installed in a shrine on a mesa overlooking Zuni Pueblo. After the long negotiations, both the Zuni and the Smithsonian were satisfied with their agreement. The length of time required was not due to either obstruction by the museum or lack of dedication by the tribe. Rather, it shows how complex the negotiations of repatriation can be, particularly without a specific process or structure within which to work (Merrill *et al* 1995).

One year later, in March of 1988, the Pawnee Tribe of Oklahoma issued a request for the repatriation of burial offerings and remains to the Nebraska State Historical Society (NSHS). NSHS refused to acknowledge the mortuary traditions, practices or rights of the Pawneee people. They went so far as to publicly challenge the Pawnee to "prove their religion was being affected by [NSHS's] possession of these things" and to allege that certain burial items were "not religious objects like crucifixes, rosaries and bibles" (Peregoy 1992:141).

In response to NSHS's resistance, the Pawnee joined forces with other Nebraska tribes to seek legal aid in their quest for repatriation. The result of their efforts was the enactment in 1989 of the State law entitled the Unmarked Human Burial Sites and Skeletal Remains Protection Act, the first repatriation law in the United States. This law required "all public museums to return all tribally identifiable skeletal remains and burial offerings to Indian tribes that requested them for reburial" (Peregoy 1992:142).

The Nebraska law served as a model for similar legislation in Arizona and Hawaii as well as for the eventual national legislation. In November of the same year, American President George Bush signed the National Museum of the American Indian Act. This act required the Smithsonian to repatriate some of its thousands of skeletal remains and funerary objects upon request of related tribes (Hirschfelder and de Montaño 1993:119). The act was followed by a more extensive law a year later called the Native American Grave Protection and Repatriation Act. NAGPRA was enacted for the purpose of ensuring that "Human remains must at all times be treated with dignity and respect" and to protect "Native American rights of possession to objects needed to preserve or renew traditional culture and religion" (Stern and Slade 1995:161).

NAGPRA protects graves and remains found on federal and tribal land. It makes commercial traffic in remains illegal. It requires that an inventory of all remains and related objects be taken in all federally funded museums and university collections and that all respective culturally affiliated descendants be informed of their possessions. Museums are then required to repatriate any and all items requested by appropriate tribes or persons (Thornton 1994:543).

A Repatriation Review Committee was established "to monitor and review the inventory, identification and return of Indian human remains and Indian funerary objects" (Thornton 1994:543). The Committee also settles disputes that arise about the requirements of NAGPRA. Of the minimum five Committee members, at least three are selected by Indian groups as representatives. The present Committee includes seven members, three from Native groups and four from scientific establishments ("Interpreting NAGPRA" 1995:3).

The implementation of NAGPRA is greatly impacting the fields of archaeology and anthropology. The first deadline of NAGPRA was November 1995, by which time museums were required to have their inventory summaries completed. Museums now have until May 1996 to notify all tribes culturally affiliated with their pieces. For those museums who need more time, extensions can be filed (Emspak 1995:14).

Many museums likely will require extensions. One hindrance of museums' progress is lack of funds. It is estimated that implementing the program will require a nationwide cost of $40,000,000. Robert Cruz, a representative of the Tohono O'odham tribe in Arizona and the International Indian Treaty Council, also complains about a lack of tribal funds needed for the reburial of repatriated goods (Emspak 1995:14–15). In 1991, one road construction project near a 2,000 year old Adena mound in West Virginia prompted a federally funded rescue excavation of all remains and artifacts unearthed.

This project alone cost the government $1,800,000 (Meighan 1994:64).

Another concern for tribes is the transportation of former museum pieces from one location to the next. Transporting the collections is difficult because shipping is not a good idea for delicate objects (Emspak 1995:15).

Identifying tribal affiliation for every collection piece is not a simple project for museums. Although some pieces are clearly identified, not all are. According to Brant Abrahamson, an employee of a museum in Milwaukee, the task is "impossible, but efforts must be made" (Abrahamson 1995). In Milwaukee, once Abrahamson identifies the tribal affiliation of one of the thousands of artifacts, she attempts to locate current tribal leaders. If leaders can be located, she sends them a sketch and description of the artifact and asks what they want done with it. The responses vary from a knowledgeable interest to no reply at all (Abrahamson 1995).

Harvard University's Peabody Museum sent inventories to all 756 federally recognized tribes identifying its 12,000 human skeletons and about 8,000,000 archaeological items (Coughlin 1994: A9). Individual tribes receive similar inventories from hundreds of other museums and institutions all across the United States. The paperwork for tribes is overwhelming. It is not surprising that the Milwaukee museum did not receive replies from everybody contacted.

A concern regarding the implications of NAGPRA, expressed primarily by scientific communities, is the loss of potential research material. Statistical research requires proper samples. Although samples have been studied already, as new research techniques are developed, the same samples can be restudied with the possibility of producing different results. For example, only in recent years have scientists been able to extract antibodies and genetic material from ancient bones (Meighan 1994:66). It is also necessary to save samples in order to go back and check for error in original observations (Morell 1994:21).

According to Clement Meighan, president of the American Committee for the Preservation of Archaeological Collections, repatriation works against science:

> Reburying bones and artifacts is the equivalent of the historian burning documents after he has studied them. Thus, repatriation is not merely an inconvenience but makes it impossible for scientists to carry out a genuinely scientific study of American Indian prehistory. Furthermore, it negates scientific work that has already been done, since the evidence on which that work was based is now to be buried (Meighan 1994:68).

NAGPRA specifies the return of remains and cultural items to tribes that can show cultural affiliation. Scientists can become frustrated when modern tribes claim cultural affinity to pre– modern artifacts.

A 10,675 year old female skeleton was buried in 1992, three years after its discovery. It had been studied only three days by one physical anthropologist before its burial (Morell 1994:21). According to Meighan, "[NAGPRA] is an anti–science law... This is the original Indian if there was one. A bunch of Shoshone–Bannock say it's an ancestor. That's crazy, they've only been in the area for 300 years" (in Emspak 1995:15).

American Indians have a different opinion about this reburial. Diana K. Yupe, a Shoshone– Bannock anthropologist, explains that the woman represented by the skeleton is perceived as "our Mother; the Mother of us all. To us, she is our ancestor, and hers is not just a decomposed body; she is alive" (in Morell 1994: 21). "We don't accept any artificial cut–off date set by scientists to separate us from our ancestors" (in Morell 1994:20), says Walter R. Echo–Hawk, the attorney for the Native American Rights Fund. A common sentiment among traditional American Indians is that "saving" the past is a false notion — "Archaeologists construct the past, they do not reconstruct it" (Zimmerman 1994:67).

An entirely different issue concerns not giving back remains, but digging for new remains. American scientists now have to obtain permission from local and culturally affiliated tribes before embarking on new projects. Some projects that would have taken place before NAGPRA have not been allowed to proceed. For example, the Chumash of California refused to allow archaeologists to remove possibly the oldest remains found in the State. The plan was still refused even when scientists offered to return and rebury the 9,000 year old bones after a year of study. The tribe involved chose to leave the bones as they were, eroding out of a cliff and being destroyed "in accordance with nature's law" rather than to have outsiders interfere (Renfrew and Bahn 1991:466).

The Mammoth Meadow archaeological site in southwest Montana, a project in search of ancient naturally shed human hair, was shut down in 1993. The project leaders exhibit frustration as they point out that the people who shed the hair they want to study are more than 550 generations removed from the present day Indians. In their view, "The very law intended to protect a people's feeling for their past may prevent that past from being recovered" (Hall 1995:2).

Some Indians are also requesting control of research results, in addition to the objects of study. The Hopi people "feel very strongly that there is a connection between the intellectual knowledge and the sacred ob-

jects that were collected from our religious altars: The knowledge and the objects are one" (Morell 1994: 21).

NAGPRA is forcing scientists to take different approaches to their studies, and a communication line between scientists and American Indians has been opened. Although initially forced, the communication has great potential for the creation of new fields of archaeology and anthropology. According to Lynne Goldstein, a mortuary archaeologist at the University of Wisconsin in Milwaukee, "the reality is, we [scientists] lost.... For those of us doing excavations, we're going to have to be a lot more responsible collecting information and sharing it with the people we're studying" (in Morell 1994: 21). According to John Rick, a professor and museum curator at Stanford University, "It's bringing people together who have never really talked before,"(in Coughlin 1994: 9A). For example, a leader of the Mammoth Meadows archaeological project made connections with representatives of the groups requesting repatriation of the human hair. Their meeting had a "friendly and productive" atmosphere, even though no definite agreements were made (Hall 1995:2).

Archaeological investigation can still occur, but there are more hoops through which to jump. In the summer of 1993, Goldstein successfully completed an archaeological dig in Fort Ross State Park in California. It took her 18 months to obtain the necessary permission. She then made extra efforts to keep all parties informed of the progress and results of the research. "Was it the easiest way to do archaeology?", she asks. "Hell, no. But it was effective. Everybody felt they were a part of it" (in Morell 1994: 22).

Not all repatriated material will necessarily be reburied. Many tribes have opened or plan to open museums of their own. Already 120 such museums are in existence (Morell 1994: 20). The material will still be made available to outside researchers, but on the terms of the individual tribe (Morell 1994:20).

Laws and policies have gradually changed in favor of American Indians in the last few decades. This change has culminated in the passing of NAGPRA. Since this legislation, hundreds of tribes and institutions have become involved in a massive shift of power and possessions. American Indians have been given the right and power to obtain their sacred belongings at the expense of archaeologists. American Indians have had to adjust to the ways of the dominant scientific culture for centuries. The dominant culture has had to adjust to them for only six years. It is an interesting experiment of a nation coming to terms with its multicultural makeup.

TAN readers who want to discuss this article can contact me at 2270 Carter Avenue, Saint Paul, MN 55108 (TEL 612–644–4562).

Ed. – *TAN* readers interested in the issues surrounding repatriation of American Indian remains might want to read *ACPAC Newsletter*, published by The American Committee for Preservation of Archaeological Collections (ACPAC). The *Newsletter* is sent free–of–charge to ACPAC members. To join ACPAC, contact Clement W. Meighan or Constance Cameron at P. O. Box 1171, Whittier, CA 90609–1171 (E–MAIL clemACPAC@aol.com).

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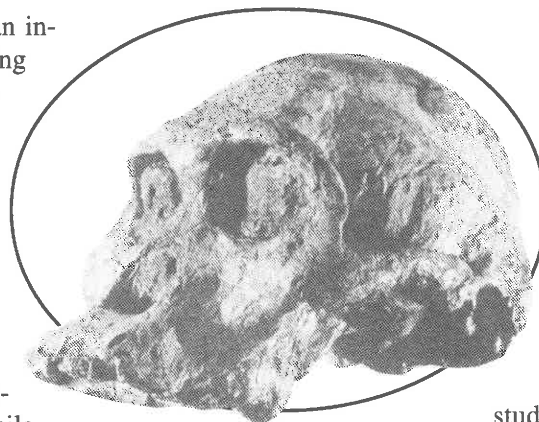
Mission Mobile Museum

Elizabeth H. Peters

In an article entitled "Reclaiming the public trust," former Harvard president Derek Bok ponders the climate of criticism which surrounds our institutions of higher learning and proposes some concrete steps that universities might take to improve their public image. Of special interest to *TAN* readers is his suggestion that our universities need to articulate with our public schools in ways that go beyond our colleges of education and tap into the broad range of intellectual resources which a university encompasses. Although I read Bok's article after we had started the Mobile Museum project at Florida State University (FSU), it was encouraging to learn that our invention was in tune with the needs he articulated.

With financial assistance in the form of an instructional development grant from the Learning Systems Institute at FSU, my colleague Rochelle Marrinan and I developed a course for anthropology majors and graduate students which we call "Mobile Museum Programs." This course invites participants to develop a traveling "museum–type" presentation on an individually– chosen topic which is suitable for export to a larger public. During the Spring 1993 offering of this course, our target audiences included educationally disadvantaged middle–school students and the residents of a juvenile justice training facility. The programs developed by our students included titles like "The multicultural roots of American tap dance" and "Secrets of the human skeleton."



The guiding philosophy behind the Mobile Museum initiative included our perception that the human resources embodied in the *student* population of any college or university are an under– utilized community resource. Many students enjoy sharing their knowledge with others, but they are not in a position to generate regular opportunities for doing so (especially beyond the university setting). By creating a course, we are establishing an ongoing structure for mobilizing student talent and exporting it to the larger community. We like to think of this as a kind of *institutional good* (one in which the structure of the situation brings out the best in people).

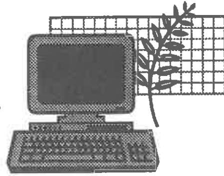
Each student presentation is the product of an intensive effort to optimize scholarship, clarity and appeal. The props which our students incorporated have included slides, oversize charts and photos, videotapes, audiotapes, live dancers (in costume), a 70–foot long timeline, artifacts, skeletal materials and fossils. The students use resources and expertise from many units at FSU. As a result, they are able to present each topic at a qualitative level that would be impossible for the classroom teacher. They are able to serve as in–house trainers for teachers as well as for their students.

In addition to their knowledge and understanding of specific topics, we observed our university students bringing something else to their community audiences. To the degree that our students have themselves discovered the power and the pleasure of intellectual wealth, they are effective at communicating this. A primary goal of the project (one which we consider vastly more important than any specific information we communicate) is to allow our audiences to discover the inherent rewards of learning experiences and to stimulate a desire for more.

The benefits of this project have been bilateral. In preparation for becoming a resource to others, our university students have dramatically increased their own understanding and mastery of their subject. The high quality of their program productions suggests that this is a very powerful format for student learning. Our students also develop their public speaking and teaching skills and their habits of social responsibility. Given the increasing reliance of universities on large, impersonal classes and "objective" exam evaluation, this kind of program can be a means to nurture skills which have traditionally been part of a university education.

I would be interested to hear from *TAN* readers who can see a place for this kind of learning instrument in their own precollege classroom. I can be reached by writing: Dr. Elizabeth H. Peters, Department of Anthropology, Florida State University, Tallahassee, FL 32306–2023.

Forensic Anthropology for High Schools



Forensic anthropologists help law enforcement officials solve crimes involving death. They recover, analyze and identify human skeletal remains. Despite the gruesome subject matter, forensic anthropology enjoys a public image of excitement and glamor.

Forensic anthropologists employ a challenging array of scientific methods in their quest to help identify victims of violent crime. Employing these methods requires analytical and practical skills. Because forensic anthropology is both interesting and intellectually rewarding, it could be a popular subject to teach. Yet courses in forensic anthropology are part of only a few college curricula, and courses in high schools have been almost unheard of — until now.

Nicole Lundrigan, an undergraduate anthropology student at Saint Mary's University in Halifax, Nova Scotia, has created a computer program to teach forensic anthropology in high schools. She created the program, called *Silent Witness*, as her Anthropology Honours Thesis. The program is accompanied by a workbook and introductory text. Designed to be used in a variety of high school courses, *Silent Witness* introduces students to basic bone biology, forensic archaeology and techniques of determining sex, age and ancestry — among other topics. Students are presented with a fictional crime and a file of missing persons from which they identify the victim. Also featured are lists of bibliographic references and universities offering training in forensic anthropology.

In 1996, *Silent Witness* was tested at a high school in Halifax and revised for demonstration at the annual meeting of the Canadian Archaeological Association. Ms. Lundrigan plans to continue revising the program while planning how to distribute it.

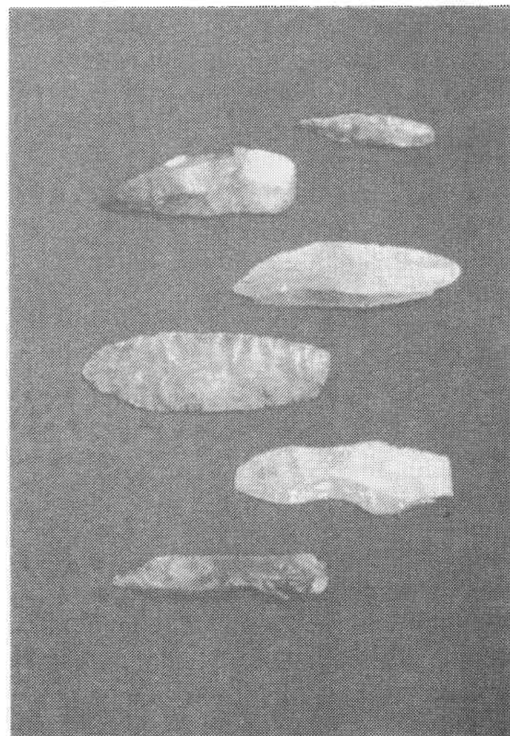
For more information, contact Nicole Lundrigan c/o the Department of Anthropology, Saint Mary's University, Halifax, NS B3H 3C3 (TEL 902-420-5628, FAX 902-420-5119, E-MAIL mlewis@shark.stmarys.ca).

ANTHROPOLOGISTS AT WORK: careers making a difference

This 36–minute VHS color video explores careers in all four subfields of anthropology: archaeological anthropology, biological anthropology, cultural anthropology and linguistic anthropology.

The video depicts anthropologists working in North America and abroad in a variety of occupational settings, ranging from teaching and research to government, human services and manufacturing. The video should prove especially useful in high schools, where many career guidance counsellors are unaware of what anthropology can offer students.

Anthropologists at Work: Careers Making a Difference costs $25US for students, $30 for professionals and $35 for organizations and institutions. To order copies, send a cheque or money order (payable to the American Anthropological Association) to American Anthropological Association, Careers Video, 4350 North Fairfax Drive, Suite 640, Arlington, VA 22203–1621 (TEL 703–528–1902, ext 3032).



Two Conferences on Public Archaeology

Last Fall, two major conferences explored the costs and benefits of public involvement in archaeology.

The first conference, The Public Benefits of Archaeology, was held November 5–8 in Santa Fe, New Mexico. It was sponsored by several influential organizations including the U.S. National Park Service, Society for American Archaeology, Society for Historical Archaeology and National Trust for Historic Preservation.

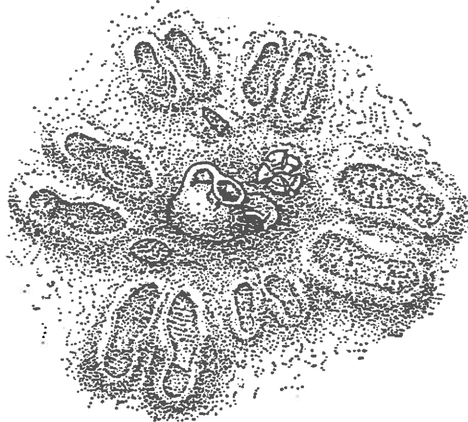
The conference posed the question, "Why should public funds be spent on archaeology?" Involved in formulating answers were representatives of numerous archaeology constituencies: teachers and students, avocational archaeologists, community planners and decision makers, politicians, journalists, Native Americans and promoters of heritage tourism.

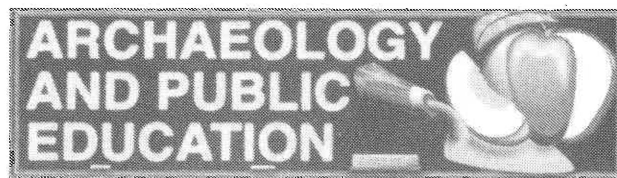
One product of the conference will be a book highlighting the public benefits of learning about the past from archaeology and preserving archaeological resources for the future. For more information, contact the Department of the Interior, National Park Service, Archaeological Assistance Division, P.O. Box 37127, Washington, DC 20013–7127.

The second conference, Archaeology Into the New Millennium: Public or Perish, was held November 10–12 in Calgary, Alberta. It was the 28th Annual Chacmool Conference sponsored by the Department of Archaeology at the University of Calgary.

Like the conference in Santa Fe, the conference in Calgary explored the practice of public archaeology in a variety of settings including, notably, South Africa and Japan.

For more information, contact the 1995 Chacmool Conference, Department of Archaeology, University of Calgary, Calgary, AB T2N 1N4.





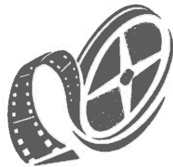
Archaeology and Public Education

Archaeology and Public Education is a newsletter published three times a year by the Public Education Committee of the Society for American Archaeology (SAA). The aim of the newsletter is to help educators, interpreters, archaeologists and anyone else teaching the public about the value of archaeological resources and research.

Recent issues of *Archaeology and Public Education* are devoted to themes of emerging importance: historical archaeology (Vol. 5, no. 4 [Fall 1995]) and the legislative framework for archaeology (Vol. 6, no. 1 [Winter 1995–1996]). The issue on historical archaeology highlights research in urban colonial archaeology, African American archaeology and the archaeology of shipwrecks. The issue on legislation surveys the history of historic preservation legislation in the United States and, through sample lesson plans, shows how to make precollege students aware of its importance.

To subscribe to *Archaeology and Public Education*, or to join the Society for American Archaeology, contact the SAA at 900 Second Street NE #12, Washington, DC 20002-3557 (TEL 202-789-8200, FAX 202-789-0284, E-MAIL public-edu@saa.org).

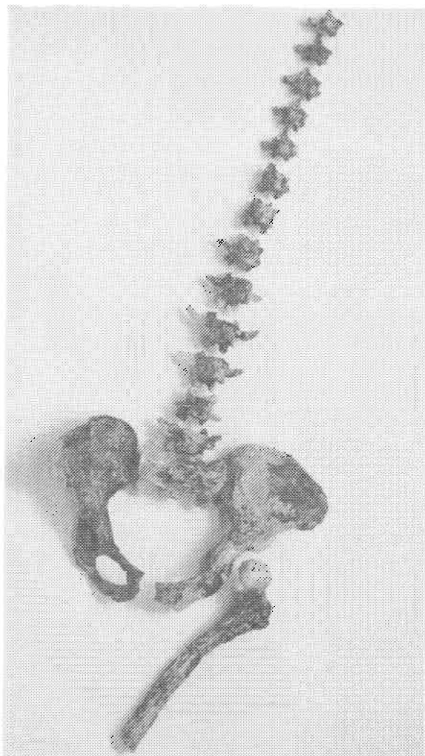
Films for Anthropological Teaching



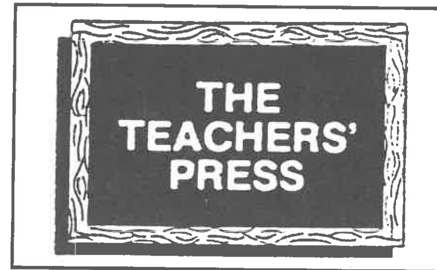
Do you use or want to use films for anthropological teaching? If so, consult the eighth edition of *Films for Anthropological Teaching* compiled by Karl G. Heider and Carol Hermer.

The new edition describes some 3,000 titles, double the number described in previous editions. Alphabetized entries provide critical comments, running times and information about distributors. Titles are also indexed by geographical area and topic. Many entries include "focus questions" to help teachers and students become engaged.

Films for Anthropological Teaching is available for $24.95US ($19.95 for members of the American Anthropological Association) with a 10% discount on orders of 10 or more copies. Contact American Anthropological Association Book Orders, 4350 North Fairfax Drive, Suite 640, Arlington, VA 22203–1621 (TEL 703–528–1902, ext 3031).



The pelvis of Australopithecus africanus was remarkably humanlike. Although still quite wide between the hip joints, it showed broad iliac blades and a nearly complete pelvic bowl.



Brant Abrahamson

The Teachers' Press is a cooperative venture by a group of career teachers at Riverside– Brookfield High School (R–BHS) in Brookfield, Illinois. Our purpose is to share teaching files, or units. We hold the copyrights to the units, and after purchasing master copies, other teachers may reproduce them for classroom use.

The units have evolved slowly over more than two decades of interaction with students. They have been created to be relevant for years to come. We oppose educational fads and fashions that make curricula rapidly obsolete. What motivates students to be diligent if they think that their coursework soon will be discarded?

Throughout our careers in a public high school, we have taught academically–oriented, "nontracked" classes that are required for graduation. To succeed, we have become concept– oriented. In our units, students focus on a few basic ideas studied from a variety of perspectives and using many learning modes. Combining their varying abilities, students cooperate to accomplish common objectives. They play a creative role in developing daily exercises, some of which become permanent additions to the units.

Teacher involvement is essential for classroom success. Our units, as with other classroom materials, work best when teachers endorse them and adapt them to their own needs. Detailed instructions describe how the units have been used at R–BHS. We do not expect that teachers in other schools will use the units exactly as we have. Rather, we hope that our initiatives will provide a starting point for further innovation.

Our units encourage exploration, internalization and critical thinking. Using them, students can produce topical illustrations, games and drills that link classroom lessons to their daily lives — a process that makes them partners in the process of education. Presented in small, relatively unadorned packets, the units are alternatives to big, glossy textbooks that can be intellectually unchallenging and encourage passivity.

TAN readers who want more information about teaching units relevant to precollege anthropology can contact Brant Abrahamson, President, The Teachers' Press, 3731 Madison Avenue, Brookfield, IL 60513 (TEL 708–485–5983).

What Can the AAA Do for You?

The American Anthropological Association (AAA) is the largest professional association of anthropologists in the world. With headquarters in Arlington, Virginia, the AAA acts as a clearing house for anthropological information, promotes the interests of anthropology in government and the media, publishes scholarly journals and monographs and organizes meetings like the AAA Annual Meeting in November.

Traditionally, the AAA has served the interests of anthropologists employed in colleges and universities, government and business. In recent years, it has begun to reach out to precollege teachers and students. An example of this outreach was the formation of the AAA Task Force on Teaching Anthropology in Schools (see *TAN* 23/24, Fall 1993/Spring 1994).

If you wonder what the new AAA can do for you, why don't you give them a call? The address of the headquarters is Suite 640, 4350 North Fairfax Drive, Arlington, VA 22203–1621. Their hours of operation are Mondays through Fridays from 9am until 5pm Eastern Standard Time.

Their main telephone number is 703–528–1902. After reaching this number, a voice mail operator will ask you to press one (1) if you are calling from a touch–tone telephone or to stay on the line if you are calling from a rotary telephone. If you press one (1) and know the appropriate department or staff extension, you may enter the number any time after the voice mail message starts.

Here are some key department and staff extensions:

Membership (1)
Donna McHugh, Manager, Member Services (3030)
Charles Reid, Assistant Membership Manager (3032)
Linda Baldueza, Subscriptions Assistant (3031)

AAA and Section Meetings (2)
Liz Price, Meetings Assistant (3025)
Lucille Horn, Director (3009)

Academic Relations and Placement (4)
Chander Puri, Placement/Department Services (3026)
Dave Givens, Academic Relations (3010)

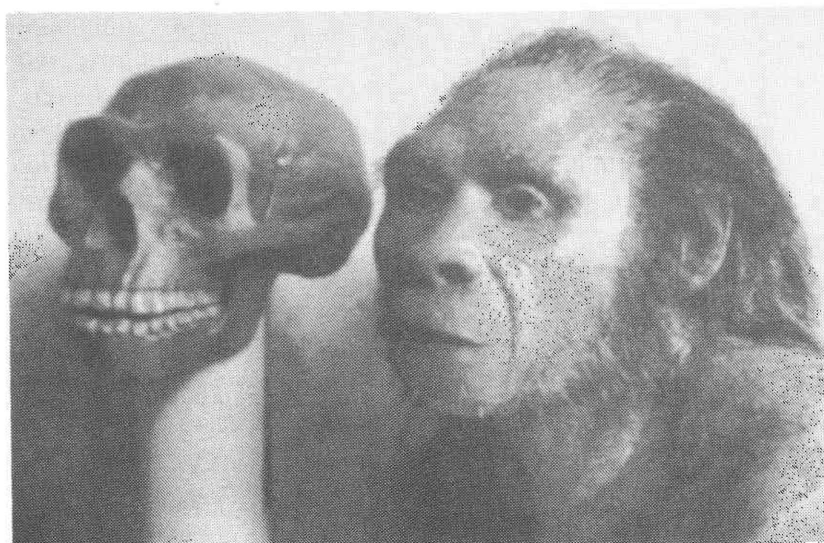
Institutional Subscriptions and Book Orders (5)

Anthropology Newsletter and Press (9)
Susi Skomal, Managing Editor (3005)

The AAA fax number is 703–528–3546.

To reach any AAA staff person by E–mail, preface the individual's first name to the following address: @aaa.mhs.compuserve.com.

Good luck!



Homo erectus, seen in this skull and facial reconstruction, had prominent brow ridges, a thickly walled skull and a low forehead. Its brain capacity was about 70 percent of that of modern humans.

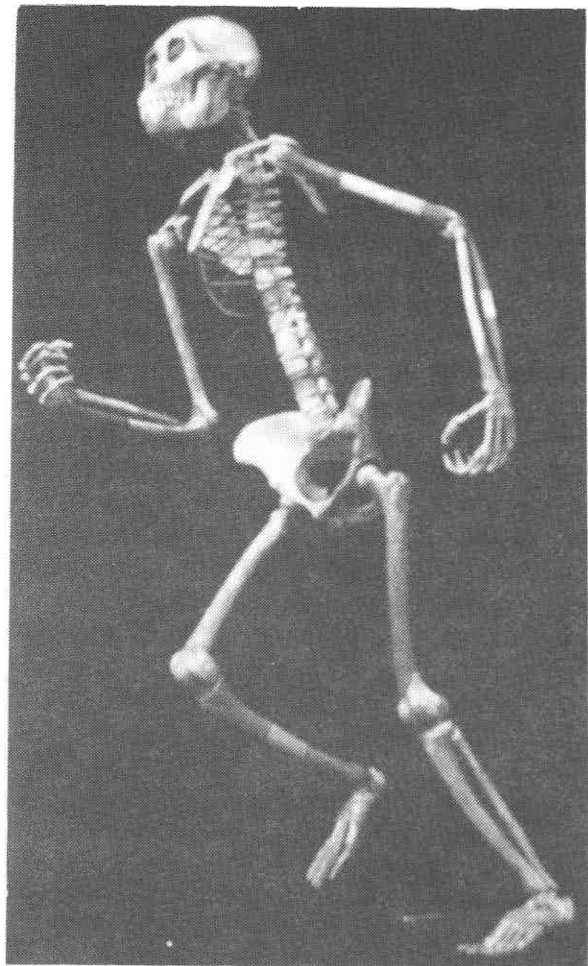
Lubbock Lake Landmark Seeks Museum Educator

The Museum of Texas Tech University seeks an individual to develop, implement and upgrade educational and public programming at the Lubbock Lake Landmark, an archaeological preserve focusing on the cultural and natural heritage of the region around Lubbock, Texas.

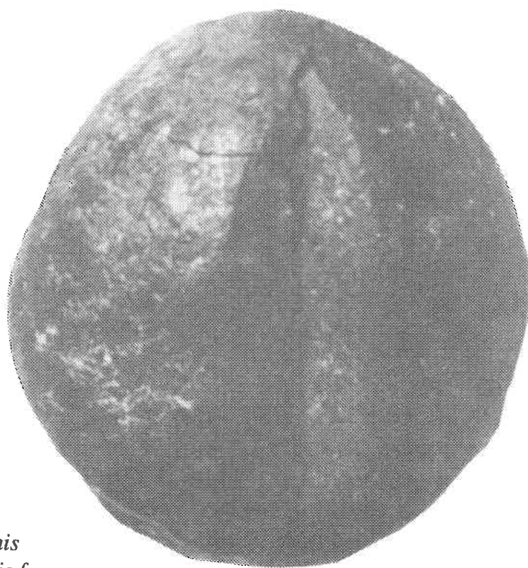
Responsibilities of the position include: working with schools; staging tours; programming for visitors; recruiting, training and evaluating volunteers; developing grant proposals; and managing the Landmark gift shop.

Candidates for the position should be self–motivated and willing to work flexible hours and must possess strong communication and organizational skills. They must also possess a Master's degree in Museum Science or Anthropology and have experience in field work, museum educational programming or curriculum planning, and museum supervision. The position includes an excellent benefits package.

Interested parties should send a letter, resume, and three references to the Landmark Search Committee, Museum of Texas Tech University, Box 43191, Lubbock, TX 79409–3191.



This is a reconstruction of a running A. afarensis. Although it retained apelike limb proportions – long arms and short legs – its pelvis showed the short, broad iliac blades of a biped.



The oldest known firestone, this iron pyrite is from a Belgian cave, Trou-du-Chaleux. The Upper Paleolithic Magdalenian people were apparently the first to discover that flint and iron pyrite used in combination yielded sparks hot enough to ignite tinder.

Meetings

May 25–28 Canadian Anthropology Society, 23rd Annual Meeting, St. Catharines, Ontario. Theme: "Creation, Loss, Re–creation: Approaching the Millennium". Contact Matthew Cooper, Program Chair, Dept of Anthropology, McMaster U, Hamilton, ON L8S 4L9 (TEL 905–525– 9140, FAX 905–522–5993, E–MAIL casca96@mcmail.mcmaster.ca).

July 24–26 International Society for Anthrozoology Conference, Cambridge, England. Theme: "The Animal Contract: Exploring the Relationships between Humans and Other Animals." Contact Anthony Podberscek, U Cambridge, Dept of Clinical Veterinary Medicine, Madingley Road, Cambridge, UK (01223) 330846 (FAX [01223] 33 0886, E–MAIL alp18@cus.cam.ac.uk).

September 27–29 Plains Indian Seminar, Cody, Wyoming. Theme: "Powerful Expressions: Art of Plains Indian Women." Contact Lillian Turner, Buffalo Bill Historical Center, 720 Sheridan Avenue, Cody, WY 82414 (TEL 307–587–4771, ext 248).

October 16–20 American Folklore Society, Annual Meeting, Pittsburgh, Pennsylvania. Contact American Folklore Society c/o AAA Meetings Dept, 4350 North Fairfax Drive, Suite 640, Arlington, VA 22203 (TEL 703–528–1902, ext 2).

October 18–20 Gender and Archaeology: Diverse Approaches, Lansing, Michigan. Contact Alison Rautman, Dept of Anthropology, Michigan State U, East Lansing, MI 48824 (TEL 517– 351–4913, E–MAIL rauk@pilot.msu.edu).

October 30 – November 2 Society for Ethnomusicology, 41st Annual Meeting, Toronto, Ontario. Contact Beverly Diamond, Music Dept, York U, 4700 Keele Street, North York, ON M3J 1P3 (FAX 416–736–5321, E–MAIL bdiamond@yorku.ca).

November 7–10 American Society for Ethnohistory, Portland, Oregon. Contact Jacqueline Peterson, Dept of History, Washington State U, 1812 East McLouglin Boulevard, Vancouver, WA 98663 (TEL 360–737–2179).

November 14–17 29th Annual Chacmool Conference, Calgary, Alberta. Theme: "The Archaeology of Innovation and Science". Contact 1996 Conference Committee, Dept of Archaeology, U of Calgary, Calgary, AB T2N 1N4 (TEL 403–220–5227, FAX 403–282–9567, E– MAIL 13042@ucdasvm1.admin.ucalgary.ca).

November 20–24 American Anthropological Association, 95th Annual Meeting, San Francisco, California. Theme: "Anthropology: A Critical Retrospective". Contact AAA Meetings Dept, 4350 North Fairfax Drive, Suite 640, Arlington, VA 22203 (TEL 703–528–1902, ext. 2, E–MAIL liz@aaa.mhs.compuserve.com).

Notes on Contributors

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April Larson is a senior student at Central High School in St. Paul, Minnesota. She wrote her article for *TAN* as an assignment in an American Indian Studies course taught by Leslie Warner. She is currently deciding which college to attend to pursue her interests in mathematics and science.

Elizabeth H. Peters is Professor of Anthropology at Florida State University in Tallahassee, Florida. She is a long–time supporter of precollege and college teaching and a pioneer in the anthropological study of human infancy.