

TAN

Teaching Anthropology Newsletter

INSIDE...

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

Teaching Anthropology Newsletter (TAN) promotes precollege anthropology by: providing curriculum information to teachers; creating a forum for teachers to exchange ideas; and establishing communication between teachers and professors of anthropology.

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Teaching Anthropology Newsletter

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New Look for TAN

This issue of TAN is the first in its new format. It is also the first on its new semiannual timetable. TAN is now published in the Fall (November) and Spring (April) of each school year. The deadlines for submitting material for publication are October 1 and March 1 respectively. News, reviews and articles are solicited!

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**Popular Archaeology for the Maritimes:
A Critical Discourse on James Tuck's
Maritime Provinces Prehistory**

Maritime Provinces Prehistory. JAMES A. TUCK. Archaeological Survey of Canada, National Museum of Man, National Museums of Canada, Ottawa, Canada, 1984. x + 94 pp., plates, maps, epilogue, suggested readings, glossary, index. \$8.50 (Paper).

by Michael Deal

This volume is the latest in an excellent series of popular reports on Canadian archaeology, published in both official languages, by the National Museum of Man. Previous volumes have included the prehistories of Ontario, Quebec, Newfoundland/Labrador, and the Arctic, as well as a general treatment of prehistoric technology. Each of these volumes is written by a professional archaeologist, and is aimed at a general readership.

There seems to be a growing interest in archaeology and prehistory at the pre-university level in the Maritimes. In this respect, this volume is timely, and it complements a number of recent publications on historic Micmac culture (e.g., Leavitt 1985; Whitehead and McGee 1983). In terms of curriculum development, Tuck's book could serve as a useful supplementary text to any supervised program of "hands-on" activities (e.g., stone toolmaking, artifact reconstruction, worksheets, instructional kits), field trips (e.g., museums, ongoing excavations), guest lectures, and audiovisual features (e.g., see Devine 1985; Dyer 1983; Munsell 1979; Soule 1975). This volume should certainly appear on the bookshelves of any teachers who wish to introduce local prehistory to their classes.

Tuck's report is also the first comprehensive professional reconstruction of Maritime Provinces prehistory, and is therefore a

landmark publication in Canadian archaeology. It is a reconstruction that will not satisfy all the professionals working in the region, but it is a much needed point of reference for future debate. Unfortunately, while Tuck has conducted considerable fieldwork in Newfoundland and Labrador, his experience in the Maritime Provinces is somewhat limited. Writing from a distance involves a necessary lack of intimacy with both the local literature, much of which is unpublished, and artifact record, most of which resides in private collections. A greater familiarity with such materials would certainly have enriched this volume.

The study is divided into five chapters. The introductory chapter begins by acknowledging the pioneering efforts of G. F. Matthew, Harry Piers, W. I. Wintemberg, Harlan I. Smith, and John S. Erskine. This is followed by a statement of the theme of the present study, which stresses cultural continuity in the Maritime Provinces from Paleoindian times to European contact, with occasional outside influences from the north and south. Tuck's "continuity" model for the region is one of longstanding debate between himself and David Sanger (1975, 1979; Tuck 1975, 1978). Sanger believes that outside influences on the area were more extensive, and especially during Late Archaic times (circa 3000-500 B.C.). Any resolution of this issue must await future excavation of Archaic sites in the area, and principally in western Nova Scotia, where Archaic occupation is evidenced by extensive private collections (e.g., see Christianson 1985; Myers 1973).

A "skeleton" outline of Maritime Provinces culture history is promised, using a time-scale based on technological change rather than population replacements, and "fleshed out" with information on prehistoric lifeways. The latter includes

settlement patterning, technology, art, aesthetics, and beliefs concerning magic and religion. The time-scale presented departs somewhat from that of better known areas of the Northeast in the use of the terms "Ceramic" and "Pre-ceramic." The former term was introduced by Sanger (1979:9) to replace the term "Woodland" which carries implications of both sedentism and horticulture: two characteristics not associated with the corresponding time period in the Maine-Maritimes region.

The designation "Ceramic Period" is now in common use among the archaeologists of the region. However, the term "Pre-Ceramic," as introduced here, is more or less equivalent to the term "Archaic." Tuck's justification for this substitution is based on the primary use of the term "Archaic" to distinguish groups with hunting/gathering/fishing economies from those which are basically horticulturalists. In other words, since horticulture was not practiced in the Maritime Provinces, the term "Archaic" is redundant, and the term Pre-Ceramic is more appropriate. This seems to be a particularly narrow definition of the term "Archaic," which ignores other important environmental, demographic, and technological criteria (e.g., Hoffman 1985; Starna 1979). Many archaeologists will see this as premature, considering our scanty evidence of Archaic lifeways, and it may create some confusion when comparisons are attempted with other regions of the Northeast. Most archaeologists would probably prefer a more generalized definition of the "Archaic," such as that recently presented by Starna (1979:74), "as an adaptation characterized by a diffuse adaptive strategy with all of its ramifications, an associated technology, a central-based wandering or restricted wandering community pattern and its associated settlement pattern/system."

Tuck's reconstruction of the Paleoindian period (circa 9000 to 7000 B.C.) in the Maritime Provinces in Chapter Two relies extensively, by necessity, upon George MacDonald's work at Debert, Nova Scotia (MacDonald 1968). Debert, which is the only excavated Paleoindian site in the area, is depicted as a caribou hunting camp, comprised of eleven individual living areas. Tools recovered from the site are made from local materials and evince both butchering and processing functions. Tuck sees Debert as a site where several small family bands had congregated during one or more co-operative hunting enterprises during the fall and early spring. The remainder of the year he believes would have been devoted to the exploitation of coastal resources such as salmon, gaspereau, grey and harbor seal and walrus.

Surprisingly, Tuck makes no mention of the land bridge between Prince Edward Island and the mainland, termed "Northumbria" by Keenlyside (1984), by which the Paleoindians are believed to have colonized the island. Several important recent discoveries in Maine are also ignored. These discoveries seem to indicate that the distinctive Debert eared, fluted projectile points are only one of a number of variants appearing in the Maine-Maritime region, which in turn suggests that distinctive caribou hunting groups had colonized both periglacial and forested portions of the region (e.g., Bonnischsen et al. 1985; MacDonald 1982; Spiess 1985). In other words, the Paleoindian colonization of the region may not have been a single, coordinated movement of peoples.

One of the historically important problems confronting the archaeologists of the area is an apparent cultural discontinuity between Paleoindian and Late Archaic (Pre-Ceramic) times. In Chapter Three, Tuck presents a brief and bleak account of the archaeological resources dating between 10,000 and

5000 B.P., which he refers to as the "Great Hiatus." Elsewhere in the Northeast this period is subdivided into Late Paleoindian and Early and Middle Archaic. Tuck sees a concentration of population along the coast during this period in the Maritime Provinces, indicating a reliance upon the exploitation of coastal resources, with only occasional forays into the interior to exploit anadromous fish runs and to quarry stone for tools. A continuous rise in sea-level since Paleoindian times is believed to have resulted in the inundation of these coastal sites (Fladmark 1983; Simonsen 1979). Similarly, Keenlyside (1985:84) has characterized Late Paleoindian occupation as a marine adaptation focusing on peak seasonal occurrences of seal and walrus.

The technological evidence for this change from herd to marine mammal exploitation is a small unfluted, triangular projectile point type found in northeastern New Brunswick, Prince Edward Island, and along the southern Labrador coast, which is believed by both authors to have naturally "evolved" early Paleoindian eared and fluted projectile point forms. A number of other projectile point types (not mentioned by Tuck) have been associated with Late Paleoindian occupations in the Northeast (Dumond 1981:27), including unfluted, parallel-flaked, lanceolate (Plano-like) points such as those found recently at Pirate Cove, Spednic Lake, and French Lake in New Brunswick, and at Little Narrows and Gaspereau Lake, Nova Scotia, as well as in the Gaspé, Québec, and adjacent areas of Maine (Benmouyal 1981; Deal 1984; Doyle et al. 1985; Keenlyside 1984; Kopec 1985). These "parallel-flaked" points are reminiscent of western big-game hunting traditions. Interestingly, their distribution in the Maritime Provinces does not as yet overlap with that of the triangular points. The former occur in the southwestern portions of the area, the latter in



the northeastern portions.

The Great Hiatus concept somewhat obscures the growing body of information on the Early and Middle Archaic (circa 6000-3000 B.C.) presence in the region. Although most of the current research is being done in Maine (e.g., Hamilton et al. 1984; Sanger and Bourque 1977; Spiess, Bourque and Gramly 1983; Yesner et al. 1983), contrasting-stemmed (Stark-like) projectile points have been found in private collections from Pirate Cove and Lounder's Island sites on Spednic Lake, southwestern New Brunswick. The location of these sites, on large interior lakes, seems to be an exception to Tuck's marine-oriented subsistence model for this time period.

Tuck's fourth chapter, concerning the four Late Archaic (Pre-Ceramic) traditions recognized in the Maritime Provinces, is the most thoroughly researched and well-presented contribution in this volume. The Laurentian Archaic peoples are depicted as small mobile bands, adapted to life in interior hardwood/conifer forests, whose principal prey was white-tailed deer or moose, augmented by small terrestrial mammals (especially beaver and hare), lake fish, migratory birds, and seasonal runs of anadromous fish. Terrestrial mammals could provide food and clothing, and their teeth and claws could be worn to invoke hunting magic. Although these people lacked pottery, smoking pipes, and agriculture, they made large side-notched projectile points and knives, and possessed an extensive pecked and ground stone toolkit that included slate points/knives, ulus, axes, adzes, and gouges.

Tuck sees the Laurentian people as western "migrants" who extended their range into interior portions of New Brunswick and possibly Nova Scotia, after 3000 B.C., as a mixed hardwood/conifer forest was developing in that area. They are seen as having no

major influence upon the pre-existing coastal population in the region, although they adopted from these people the use of ground slate points and other polished-stone tools. The pre-existing population is equated with the Maritime Archaic tradition which Tuck had previously identified along the Newfoundland/Labrador coast (1976), and which he now envisions as occupying the entire Atlantic coast from northern New England to northern Labrador. A group of small uni-barbed stemmed projectile points from Rafter Lake, Nova Scotia, is presented as stylistically similar to points dated around 3300 B.C. at Turner Farm, Maine, and possibly represents the earliest Maritime Archaic component in the Maritime Provinces.

The Maritime Archaic peoples possessed an elaborate sea-hunting technology, including barbed and toggle-type harpoons, and bone and slate lance points for hunting seals and swordfish. Short stemmed projectile points were used to hunt terrestrial mammals such as deer, moose, beaver, and possibly caribou in Nova Scotia. Other tools included butchering knives, bone scrapers, fine bone needles and awls for sewing, and a variety of ground stone woodworking tools were used to make traps, hunting tools, bowls, dugout canoes, house frames and artwork.

The one Maritime Archaic site discussed in detail is the Cow Point site, on Grand Lake, New Brunswick, excavated by David Sanger (1973). This was a large Late Archaic cemetery related to the so-called "Moorehead" (formerly "Red Paint") burial complex. Sanger has associated this complex with the Laurentian Tradition; however, it is now generally believed to be associated with the Maritime Archaic Tradition. Unfortunately, on the map on page 20, Cow Point has been incorrectly (contrary to the text) included in the probable Laurentian occupation area. The most sensational finds at Cow Point were a series of

slender polished slate points with finely-incised decorations. These are incredibly delicate compared to contemporary slate points from southwestern Nova Scotia. Further, the numerous ground slate points found in Nova Scotia collections tend to exhibit extensive use-wear or have been modified to serve utilitarian functions. One exception is a broad slate point from Milton, Queens County, now housed in the Nova Scotia Museum.

The third recognized Late Archaic tradition, the Shield Archaic, has a somewhat ambiguous presence in the Maritime Provinces. This tradition is associated with the boreal forest of the Canadian Shield and the hunting of caribou, moose, and various smaller mammals (Wright 1972). Artifacts identified with this tradition have been reported at Dead Man's Pool, New Brunswick, and the McEvoy and Little Narrows sites in Cape Breton, Nova Scotia (Erskine 1971; Sanger 1971; Wright 1972). These include large stemmed projectile points, uniface blades, thick scraping tools and bifaces. Tuck is justifiably dubious of these collections, but, not surprisingly, prefers to view them as possible later variants of Maritime Archaic tools.

Toward the end of the Late Archaic there was a movement of hunting/gathering/fishing peoples, identified with the Susquehanna Tradition, into the region from southern New England. They are characterized by a distinctive toolkit, including large stemmed (Snook kill-like) projectile points and drills, soapstone bowls, a distinctive burial tradition featuring cremation, and the use of red ochre and ritually "killed" grave goods. Tuck limits their influence in the Maritime Provinces to the coastal portions of southwestern New Brunswick. However, recent work on the Chiputneticook Lakes extends their influence into south-central New Brunswick by as early as 2000 B.C.

(Deal 1985a). The distinctive large stemmed points also occur in collections from Woodstock and Grand Lake on the St. John drainage in New Brunswick, and at the Bear River, Indian Gardens, and Gaspereau Lake sites in Nova Scotia (Connolly 1977; Erskine n.d.), as well as numerous private collections from southwestern Nova Scotia. The Nova Scotia variants tend to be smaller and are generally found in sites which also produce Ceramic period materials. It is likely that future research will indicate a stronger Susquehanna influence on later cultural developments in the area than Tuck currently concedes.

Tuck discusses the Ceramic period in the Maritime Provinces in relation to the location of the historic Indian groups associated with the area: the Malecite in New Brunswick, south and west of the St. John River, and the Micmac in Nova Scotia, Prince Edward Island, and New Brunswick, north and east of the St. John River. Surely, the inclusion of the Malecite along the Fundy Coast of Nova Scotia in map 3 is a drafting error. In Tuck's Malecite area, the Pre-ceramic (Archaic) components at Teacher's Cove and St. Croix Island in Passamaquoddy Bay, New Brunswick, are admittedly puzzling. As Tuck indicates, some of the projectile points are reminiscent of Susquehanna stemmed points. His claim that these components may be associated with the Maritime Archaic, seems less likely.

The introduction of pottery into the area is clearly based on interactions with groups to the south. The earliest pottery in the Malecite area consists of a few sherds of Vinette 1, associated with the Early Ceramic (Meadowood) occupation at Mud Lake Stream (Deal 1985a), which were found while Tuck's volume was in press. However, the Meadowood materials from the disturbed Tozer and Wilson sites in the Red Bank area of northeastern New Brunswick (Allen 1983a) could at

least have been mentioned. This same area did not escape the attention of the mound-building groups centered in the Ohio Valley. An impressive Adena-related burial mound was found in the Red Bank area, including numerous burials with hundreds of rolled copper beads, as well as perforated ground-stone plaques, called gorgets, and tubular smoking-pipes (Turnbull 1976). These artifacts were all made from exotic materials. Tuck sees this mound as the work of a local population involved in the Adena exchange network, and its associated burial cult. Further, connections with other groups living in what is today Nova Scotia, are evidenced by a collection of smoking-pipe fragments, of Ohio fire-clay, found in a mound in Dartmouth that was destroyed in the early 1800s. Fragments of another smoking-pipe, made of chlorite schist, were recently found at a site near Tusket Falls, Nova Scotia.

Tuck's relegation of the spectacular burial ceremonialism of the Late Archaic and Early Ceramic periods to a separate section at the end of the volume somehow alienates them from the cultural developments of the area. Such practices were to dissipate in the later Ceramic period, except for a brief revival in the form of the copper kettle burials of protohistoric times (reviewed by Turnbull 1984). Unfortunately, the latter episode, which must be considered equally as spectacular as earlier burial ceremonialism, was not included in Tuck's summary.

The last 1500 years of the Ceramic period are generally divided into two sub-periods. These are based on variations in stylistic attributes of both pottery and projectile points. Tuck dates the earlier dentate stamp-impressed vessels to 1-1000 A.D., while cord-wrapped stick-impressed vessels are dated to 1000-1500 A.D. Although there are some disturbing overlaps among excavated components based on these divisions, they are

generally accepted throughout the area. Surprisingly, pottery-making seems to have been discontinued in favor of birch bark containers prior to European contact, when metal containers were introduced. However, it is possible that there was a direct shift from pottery to metal during the more than a century of virtually unrecorded European contact.

While stone, bone, wood, and pottery industries in Tuck's Malecite and Micmac areas appear homogeneous, he sees subtle, yet recognizable stylistic variants in the stone tools (and possibly also the pottery). The Micmac variants are believed to exhibit northern Gulf of St. Lawrence influence, and this is contrasted to a perceived southern influence for the Malecite area. This is a new insight which invites further consideration.

Tuck's reconstruction of Ceramic period subsistence practices, like most recent models, stresses localized strategies based on intra-regional resource diversity (e.g., Allen 1983b; Burley 1983; Nash 1980; Nietfeld 1984; Sanger 1982; Steward 1974). Tuck characterizes the inhabitants of the Malecite area as living year-round by the coast, while inhabitants of the Micmac area followed an ancient seasonally migratory schedule, as described in the historic literature. The Malecite are believed to have adopted a similar pattern only as a result of European contact. The latter is characterized by winter trapping and summer rendezvous with European traders and fishermen. Reconstruction of the traditional economy in the Malecite area is based on the extensive shellmidden deposits which date between 700 and 1500 A.D. Remains of deer (or caribou) and resident winter birds suggest winter occupation, while local resources such as eels, fish, berries, beaver, moose and sea mammals round out the yearly subsistence quota. The predominance of beaver remains in Late Ceramic period sites has even led some

archaeologists to suggest that the Europeans may have tapped into a pre-existing aboriginal trade network involving furs (e.g., Spiess, Bourque and Cox 1983).

Tuck draws heavily on early historic accounts for his reconstruction of the subsistence schedule for the Micmac area. Exploitation of coastal resources is seen to begin in late winter, with the fishing of winter flounder in shallow bogs and inlets, followed by spring and summer concentrations on anadromous fish runs, sea mammals and shellfish. Migratory birds were important in both the spring and fall, while beaver, moose, and other interior resources became important in the fall. Winter could be a time of resource stress, characterized by reliance on moose or caribou hunting, and stores of dried and smoked eels and fish, and possibly seal in some localities.

Another major problem facing archaeologists in the Maritime Provinces is the poor preservation of prehistoric dwellings. While hearth and refuse pit features are commonplace, clear evidence of the locations of structures (e.g., postholes) has proved elusive. The only exceptions to this situation are the presence of semi-subterranean "pit-houses" at a few sites on Passamaquoddy Bay, and possibly other shallow pit-houses at a site on the Shubenacadie River, Nova Scotia (e.g., Davis 1978; Matthew 1892; Preston 1974; Sanger 1976). The former sites probably supported conical structures with oval-shaped floor plans, three to four meters in area, and up to 50 cm. deep. Presumably, less substantial structures, like the historic wigwams, were used elsewhere in the area, and all traces of their wooden framing have perished due to the highly acidic soils.

Most of the concerns expressed above are of a purely professional nature, and much of the criticism relates to

the obvious omission of research conducted during the 1980s. However, these should not detract from the value of this book. It is a very useful synthesis of Maritime Provinces prehistory, which will be attractive to the general reader, teachers at the elementary and secondary school levels, university students, and many archaeologists unfamiliar with Maritime Provinces prehistory. Hopefully, this publication will encourage professionals working in the area to attempt a more intricate treatment of the topic, one that will make more extensive use of background information and provide "food" for debate.

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Archaeology Education in Alberta

by Heather Devine

The Alberta Government is taking steps to develop new material concerning archaeology and prehistory to be used in Alberta social studies programs.

The Archaeological Survey of Alberta, a branch of Historical Resources Division of Alberta Culture, was established in 1972 to administer portions of the Historical Resources Act and to extend our knowledge of Alberta's past.

The Survey's responsibilities include the monitoring of thousands of development projects (subdivision development, pipeline construction, highway construction) to determine whether archaeological sites exist within the area. Should sites of this nature be present, the Survey initiates the investigation of the area, documenting the findings and preserving any artifacts that may exist. To achieve these goals, members of the Survey are continuously engaged in archaeological excavation and related research. These tasks are designed not only to enhance our understanding of Alberta's prehistory, but also to provide information that will guide future preservation efforts.

Because the Government of Alberta wishes to create an awareness of the need for heritage preservation, public education has been recognized as a necessary component of the Survey's activities. To this end a public Education Officer has been appointed to handle both school-based and public-educational activities.

Thus far a number of educational initiatives have been undertaken:

The first step was to prepare an instructional needs assessment pertaining to the treatment of

archaeology and native prehistory in the Alberta Social Studies curriculum. The document examined both the rationale for teaching archaeology and approaches undertaken by selected programs in Britain and the United States. It also examined the teaching approaches and available instructional materials used to present the archaeology content currently in the Alberta curriculum. Recommendations for enhancement of the archaeology content in the curriculum were made on the basis of this investigation.

The completed report was submitted to the Alberta Department of Education in June of 1985. Since then the Archaeological Survey has been asked to submit a suggested scope and sequence for the study of archaeology in the Alberta Social Studies program. At the present time the Alberta Social Studies curriculum is under revision, and the extent to which archaeology will be dealt with in the new program is not yet known.

In the meantime, the Education Officer of the Archaeological Survey is working with a number of curriculum development teams involved in the design of instructional materials dealing with native and Metis prehistory, history, and culture. This province-wide initiative, called the Native Learning Resources Project, is mandated to develop, evaluate and revise materials dealing with native and Metis culture from the native/Metis perspective. Each curriculum development team is comprised of teachers, Alberta Education representatives, representatives of the Native and Metis communities and subject-matter experts from a variety of disciplines. The goal is not only to develop instructional materials that reflect the native point of view, but also to provide native communities with the opportunity to participate in curriculum development. From an anthropological standpoint the new materials provide an insight into native culture that may not be evident

in many mainstream offerings.

The Archaeological Survey of Alberta is also working with the Alberta Historic Sites Service to increase the opportunities for excavation experience. Although opportunities for volunteer participation at excavations have been available to a limited degree, these opportunities have been limited to adults. Simulated excavation pits are now being developed for use by school groups at two major historic sites: The Head-Smashed-In Buffalo Jump by Fort Macleod, Alberta, and the Strathcona Archaeological Centre outside of Edmonton, Alberta. It is hoped that excavation pits can be introduced at other historical sites in the future.

The Archaeological Survey of Alberta continues to distribute brochures to interested members of the public.

The titles of our available brochures are listed and briefly annotated below:

Alberta Archaeology: Protection and the Past Alberta prehistory and the related preservation activities of the Archaeological Survey are discussed in relation to the Historical Resources Act.

Alberta's Past: History Before History Three major prehistoric periods are identified and described in terms of the evolution of human, plant and animal life.

Buffalo Hunting in the Alberta Plains Buffalo hunting techniques employed on the Alberta plains are briefly described.

Can You Dig It? The rights and responsibilities of private individuals and commercial developers are discussed as they pertain to the disturbance of possible archaeological sites.

Fur Trade and Archaeology in Alberta A brief history of the fur trade in Alberta is presented, followed by a discussion of how archaeologists endeavor to recreate the past through the analysis of artifacts uncovered at trading post sites.

Medicine Wheels in Alberta The history and function of four Alberta medicine wheels -- Morinville, Grassy Lake, Many Spotted Horses, and Sundial Hill -- are discussed.

Prehistoric Technology Techniques employed by prehistoric native peoples for the making of stone tools and pottery are discussed.

Rock Art in Alberta The style and function of rock art (pictographs and petroglyphs) in prehistoric culture are discussed.

Prehistoric Hunters and Fishers The culture of the prehistoric inhabitants of Northern Alberta, and how archaeologists interpret the artifacts left behind, are discussed.

Interested teachers may write for this information to: Heather Devine, Public Education Officer, Archaeological Survey of Alberta, 8820 - 112 Street, Edmonton, AB T6G 2P8. Phone: (403) 431-2300

We look forward to communicating with other educators involved with archaeology, anthropology, and native prehistory/history.



Precollege Anthropology And the AAA

Most of the push for precollege anthropology within the American Anthropological Association (AAA) has come from the Committee on Teaching Anthropology of the Council on Anthropology and Education (CAE). The CAE is an affiliated unit of the AAA. Under past leaders Ruth Selig of the Smithsonian Institution and Patricia Higgins of SUNY Plattsburgh, the Committee has built on momentum created by the Smithsonian / George Washington University Anthropology for Teachers Program and newsletter Anthro*Notes. One of its jobs is to sponsor paper sessions and workshops at AAA annual meetings.

At the 84th AAA annual meeting in Washington, D.C., December 6, 1985, the Committee sponsored a half-day workshop for teachers and students: "A Culture Mystery: A Hands-On Method of Teaching Based Upon Evidence Collected at Archaeological Sites." This workshop was hosted by Karen Ann Holm and Thomas Glenn Cook of the Center for American Archaeology. It served as a homecoming for many alumni of the Anthropology for Teachers Program.

For the 85th AAA annual meeting in Philadelphia, December 7, 1986, the Committee plans to sponsor another half-day workshop "The University Museum and Anthropology in Action in the Community." This workshop will bring together museum and school educators to discuss the relevance of anthropology to elementary, secondary and post-secondary education in metropolitan Philadelphia. It will be hosted by Joan Wider of the Springfield Community Education Council.

The Council on Anthropology and Education is currently considering how teachers might be able to participate more in the CAE and AAA without having to pay full membership fees. It is also considering a resolution calling on the AAA to endorse precollege

anthropology officially and create a national staff position to promote it. At present the AAA is far behind its sister organizations, the American Sociological Association and the American Psychological Association, in recognizing the value of precollege social science.

TAN readers can express their views on these and other issues affecting precollege anthropology by contacting the current chairperson of the CAE Committee on Teaching Anthropology, Paul Erickson, Department of Anthropology, Saint Mary's University, Halifax, NS B3H 3C3. Or they can contact the Committee Co-chair, Patricia Rice, Department of Sociology and Anthropology, West Virginia University, 423 Hodges Hall, Morgantown, WV 26506.

Curriculum Resources

Most TAN readers probably know by now that the November 1985 issue (Vol. 168, no. 5) of National Geographic highlights paleoanthropology. There is a long article "The Search for Our Ancestors" by Kenneth F. Weaver and a shorter article "Homo erectus Unearthed" by Richard Leakey and Allan Walker. Both articles boast beautiful color photographs by David Brill. National Geographic could enhance any precollege treatment of anthropology.

Teachers might also like to buy the small paperback book Reviews of Thirty-One Creationist Books published by the National Center for Science Education and edited by Stan Weinberg. Reviews covers major creationist works in reviews by teachers and scientists. It can be ordered for \$5 US from the National Center for Science Education, Dept. B, 156 East Alta Vista, Ottumwa, IA 52501.

The Winter 1985 issue (Vol. 16, No. 4) of Anthropology & Education Quarterly, guest-edited by Patricia Rice, is a special issue devoted to

teaching anthropology. One important article is a review of high school anthropology textbooks by JoAnne Lanouette, who points out the need for drastic textbook improvement. The bibliography in Patricia Higgins' article on teaching undergraduate anthropology identifies several sources of information about pre-college anthropology. Anthropology & Education Quarterly is available at most large university libraries. When available, single copies can be purchased for \$7.50 US by writing to: Anthropology & Education Quarterly, Council on Anthropology and Education, 1703 New Hampshire Avenue, N.W., Washington, DC 20009.

Creationism Update

Chicago-area TAN readers might like to participate in "Science and the Anti-Evolution Issue", a week-long course to be offered through the Chicago Board of Education on June 23-27, 1986. As described in Creation/Evolution Newsletter (Vol. 5, No. 6, p.1), this course will be a scientific critique of creationism. It will explore strategies for addressing anti-evolutionism in schools. Participants might even be able to earn graduate college credit. The fee for participation is \$5 US.

"Science and the Anti-Evolution Issue" will be offered from 1-4 pm at the Professional Resource Center in the Center Building, 1819 W. Pershing Road, Chicago. For more information contact the Chicago Board of Education at this address.

Smile

It was said by their colleagues of the male and female physical anthropologists, who had an ideal relationship, that they were prime mates.



The Halifax Central Trust Site

by Katie Cottreau

Interest in the Central Trust Tower site in downtown Halifax began in January, 1984, when a construction worker, preparing the foundation, found an 18th century wine glass. He brought the glass to the attention of the Nova Scotia Museum and immediately Saint Mary's University and Parks Canada archaeologists were contacted to organize a salvage operation.

By this time construction activities had destroyed all useful context. When archaeologists and student volunteers arrived, the area was a large deep mud hole. Nevertheless, the group enthusiastically collected 2814 artifacts, all during the one day they were permitted to work on the site.

Further investigation into the Central Trust site could easily have stopped at this point. Fortunately it did not. The potential for further artifact recovery was recognized. Professor Stephen Davis of Saint Mary's University raised money to hire a summer crew to sift through the Central Trust landfill, which had been dumped in Goodwood, Halifax County. Eight weeks of laborious shovelling and sifting resulted in the recovery of over 20,000 artifacts, mostly dating to the 18th century. An additional six weeks were spent in the Saint Mary's Archaeology Laboratory cleaning, cataloguing and identifying the collection.

The Central Trust site and the artifacts began to receive frequent media attention. People were interested in the thousands of artifacts, which have a mean date of 1756 (seven years after the founding of Halifax), and were surprised at the location of the site in downtown Halifax. Following historical inquiry, it was determined that the Central Trust artifacts represent only a sample of the historical wealth to

be found underneath downtown Halifax buildings. The area closest to the waterfront has the greatest historical potential because it contains the oldest material. The Central Trust site serves as a warning to future builders and city officials that valuable data may be uncovered by construction activity and a reminder that they have a responsibility to initiate archaeological investigation.

Builders or contractors should make it policy for archaeologists to survey an area before heavy equipment breaks ground. In this way historical information can be saved in a more scientifically profitable manner rather than through last-chance salvage operations. In return the companies involved could receive favorable publicity for exhibiting an historical conscience. The Manulife Corporation (owners of the Central Trust Tower) enjoyed favorable publicity and thus continued its interest in the projects as they developed. It presented Saint Mary's with a generous \$20,000 for much-needed archaeological equipment and project expenses, and it is interested in setting up a permanent display in the Central Trust Tower lobby.

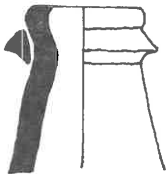
In urban archaeology a mutually beneficial agreement can be arranged if parties get together in time. Halifax developers need to realize that archaeologists and historians are not opposed to new buildings but merely want a chance to survey a construction site first.

In 1985 Professor Davis obtained funding to continue the Central Trust project. During the summer the artifacts were restored, conserved, counted, described and dated. These were lengthy and often tedious tasks, but were necessary to reconstruct a history of the artifacts and site. Two of the most interesting activities last summer were using an electrolysis tank to remove impurities from the metal artifacts and visiting the

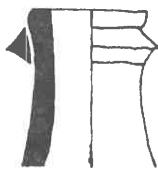
Fortress of Louisbourg Conservation Laboratory to exchange information.

The culmination of the past two years work on the Central Trust projects is a detailed site report. The City of Halifax has provided funds to get this underway. Laird Niven and I are working on the report, and hope to have it completed by July, 1986. We hope it will be published and made available to the public as well as to historians and archaeologists. The success of the Central Trust project can set a precedent for urban archaeology in Halifax. This rapidly developing City is a potential treasure trove for historical archaeology.

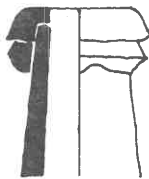
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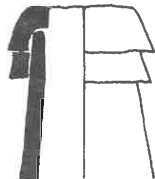
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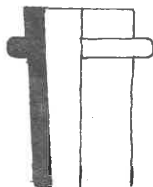


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FRENCH



c.1760

Central Trust Glass

by Laird Niven

The Central Trust collection consists of highly varied artifacts such as shoe leather, Chinese porcelain, ceramics from several countries, coins, cannon balls, building hardware, cutlery, shoe buckles, a wooden wheel, nails, furniture hardware, bricks, faunal remains, curry combs, gun flints, a variety of glass and much more.

Next to ceramics, the largest group of artifacts in the collection is glass. Central Trust glass is one of the most important collections of 18th and early 19th century British glass from a single site in the Maritime Provinces of Canada. It may be divided into three general categories: table glass, bottle glass and flat glass. Analysis of the table glass is nearly complete, while only preliminary work has been done on the bottle glass. The flat glass has not yet been studied. The shattered nature of the glass artifacts and the lack of on-site context has made analysis difficult, in many cases impossible.

Most of the Central Trust glass is bottle glass. It may be divided into four sub-categories in order of frequency: liquor or "wine" bottles, pharmaceutical bottles, case or "gin" bottles, and storage bottles. All of the bottles were mouth-blown into part-sized dip moulds, then shaped and finished by hand. No complete bottles in any category were found.

Preliminary analysis of the bottle glass has been done only on the liquor bottles, popularly known as "wine" bottles, although they held a variety of liquors. The analysis concentrated on one element of the bottle known as the finish. The finish is the top part of the neck comprised of a lip and a string rim and was the last part of a mouth-blown bottle to be finished

-- hence the name. One hundred and six finishes were examined, of which one hundred were identified as English and six as French. The finishes were grouped according to the style most popular within an approximate date range. The earliest finishes (2) were dated to c. 1720-40, while the majority (46) were dated to c. 1770-80. It must be emphasized that this analysis is tenuous at best because all elements of the bottle (i.e. the base, body, shoulder, neck, and finish) must be considered as a whole. No reconstruction of the bottles has been attempted yet and the one liquor bottle that is nearly complete is missing the finish.

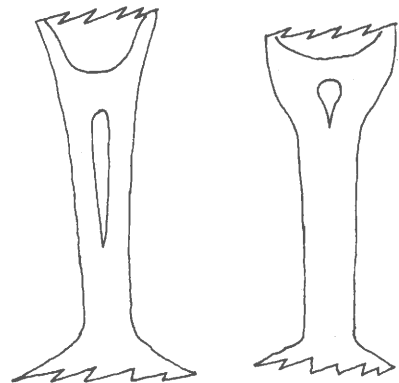
Tableglass represents the second largest category, and it is certainly the most diverse. Analysis of the tableglass was based mostly on stylistic attributes and function. An ultraviolet light was used to determine the presence or absence of lead in the tableglass, helping to determine the country of origin. No complete vessels were found.

The tableglass is all associated with drinking (e.g., wineglasses, goblets, tumblers and decanters). All of the tableglass was mouth-blown and finished by hand. Some glasses, like the tumblers, were blown into moulds. The majority of the tableglass was manufactured in Britain, although some may be attributable to the European Continent (non-lead glass tumblers, for example).

Wine glasses are the most numerous pieces of tableglass, as well as the most diagnostic. For the most part they were made cheaply and were intended to stand up to heavy day-to-day use, probably in a tavern or inn. Dating of the wine glasses was based mostly on the stem style, and the two most frequent styles, the drawn stem with air bubble and the plain stem with waisted bell bowl, date from c. 1730-75.

Several diagnostic pieces of wine decanters were found. All of the decanters were mouth blown and two were decorated by wheel-cutting. The decanters represent some of the finest pieces of table glass and were most likely used by officers and gentlemen. Certainly they would not have been found in a common tavern.

The Central Trust collection sheds little light on the nature of the original site. Much of the glass was clearly broken when it was first thrown away, suggesting that the site was a dump. If so, it is not known whether the dump might have come from domestic dwellings or taverns. The artifacts will have to be considered as a whole before any general conclusions can be drawn.



Waisted Bell

Drawn Stem

Archaeology Camp for Young People

by Douglas Rutherford

In conjunction with the Saint Mary's University Department of Anthropology, the Halifax Department of Recreation recently conducted an eight-week Archaeology Camp for young people. Seventeen students ranging in age from 7 to 12 attended the course, which commenced in January, 1986. Classes were held on Saturday mornings with instruction and supervision provided by two senior Anthropology students.

The course covered a wide range of topics, focusing primarily on Nova Scotia archaeology. Subjects taught included excavation tools and methods, site location techniques, lithic technology, pottery manufacture and decoration and an overview of Nova Scotia prehistory.

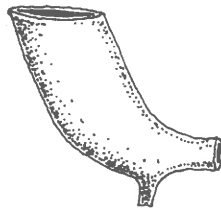
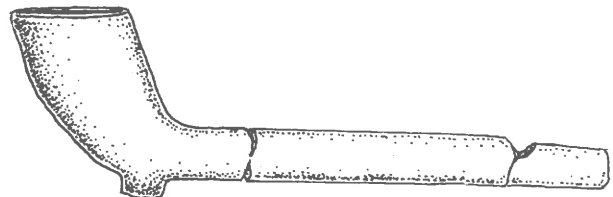
The aim of the program was to foster an interest in local archaeology. This was achieved by means of short lectures, slide shows, activities and a field trip to the Nova Scotia Museum. Whenever possible, emphasis was placed on activities which permitted the students to learn through participation and observation.

At the beginning of the eight-week period, the students showed little knowledge of archaeology. Few had any prior instruction in the subject and many possessed several misconceptions about it. Foremost among these was the view that archaeology deals primarily with fossils and dinosaurs. The "Indiana Jones" model of the archaeologist who excavates artifacts for profit was also predominant. Because of this, the three principal aims of scientific archaeology -- establishing cultural chronologies, reconstructing extinct lifeways and examining the processes of cultural change -- were emphasized throughout the program.

Misconceptions about archaeology

point to the need for archaeological instruction at an early stage in the educational system. Not only will early introduction of such material correct these misconceptions, but it may also develop student interest in regional history and prehistory. Archaeology also introduces students to cultures other than their own and helps them develop a comparative insight into the world around them.

TAN readers who want to learn more about the Archaeology Camp for young people can contact instructor Douglas Rutherford c/o Department of Anthropology, Saint Mary's University, Halifax, NS B3H 3C3.



Clan of the Cave Bear

by James Jaquith

Like some other films reviewed in this column, Clan of the Cave Bear is "anthropological" in the sense that it deals cross-culturally with human groups and behaviors. In addition, it focuses on two particular groups which have attracted the professional attention of anthropologists for a long time. One of these groups is identified in an initial graphic message as Neanderthal, the other as Cro-Magnon. So far so good -- such peoples did exist, and in large numbers. Moreover, they overlapped in space and in time, albeit modestly.

From that point, numerous problems arise, a discussion of which will occupy much of this review. For one thing, Neanderthals are portrayed with moderately dark skins (perhaps "swarthy" would be the appropriate adjective). There is no objective evidence to support such an interpretation. Indeed, given the very long time period of Neanderthal presence on earth and their enormous, and thus highly varied geographic spread, it is highly likely that different Neanderthal breeding populations manifested a fairly wide range of skin colors. In Clan, the single Cro-Magnon was portrayed as very fair-skinned, very blonde and very blue-eyed.

The ways in which Clan's actors communicated with one another deserves some discussion. The background is that within the ranks of anthropologists who look into such matters, there continues to be controversy over what at first consideration might appear to be a simple question: When, where and among whom did fully developed language capacities first occur? Rephrasing the question somewhat more technically, when, where and among whom did the design features now recognized as characterizing the speech of Homo sapiens sapiens reach

the evolutionary status which constitutes language? One kind of argument is that Neanderthals, because of anatomical differences in the vocal tract, could not have produced the full range of speech sounds of which today's humans are capable. In my view, this is a highly specious and probably irrelevant argument, detailed criticism of which is too technical to entertain here. The other argument is that the evolution of language's design features attained contemporary status a very long time ago, from which it follows that both late Neanderthals and Cro-Magnons should have been communicating with fully developed languages of the kind with which we are familiar today.

So much for background. Let's get back to a movie which shows Neanderthals as communicating with a roughly half-and-half mix of gestural signs and vocalizations. In this connection, it seems worth considering how Neanderthals, who must have led rather dangerous lives, could have been successful for so long and in so many areas of the world had they been limited to a communication system which would function only when the communicators were in eyesight of one another. You can't see gestures in the dark, in the fog or from the other side of a boulder. It was never made clear in the movie how Cro-Magnons communicated. It must have been radically different from that of the band who adopted the Cro-Magnon as a little girl and who taught her to "speak" Neanderthal. Iconicity of Neanderthal sign communication is apparent, conspicuously including a sign set roughly translatable as "Let's get it on!", an activity portrayed as rear entry with the female kneeling in bum-up position.

These comments on language have implications beyond what I have been suggesting. Current classificatory conventions acknowledge all contemporary humans as Homo sapiens sapiens and Neanderthals as Homo

sapiens neanderthalensis, differences describable at the subspecies level. Consciously or otherwise, Clan recognizes this taxonomic consensus by having its Cro-Magnon heroine -- one Ayla -- become pregnant by a member of the Clan of the Cave Bear, one Broud. Subsequently, Ayla gives birth to an apparently normal boy. By definition, such a sequence of events is possible only among members of the same species. The anthropological problem is this: How could it happen that a contributor of sperm and a contributor of ova (such contributions being biologically successful according to the story line) represent distinct biological species? This would have to have been the case if a Neanderthal member of the Clan (the father) was anatomically and neurologically distinct from the Cro-Magnon mother to the extent that while her people used fully modern language (to my knowledge no anthropologist or linguist would question this) the father was not capable of such communication.

Another aspect of Clan which troubles me is its hint at racism. We have the Neanderthals -- relatively dark-skinned, primitive in cultural (including communicative) development, non-innovative and dependent on their group's long-term "memory" as the best and nearly exclusive guide to behavior in new circumstances. By contrast, we have the fair-skinned and blue-eyed Cro-Magnons who were innovative, less sexist and perceived as the wave of the future. After all, the (male) offspring of Ayla and Broud was described by the voice-over commentator as the future leader of the Clan.

Some of the movie's dramatic devices and, certainly, the lexicon and paralanguage of the voice-over announcer leave a dreamy, myth-like impression. I see that as fortunate from at least three points of view. One is that the story-line is weak indeed, focusing as it does on two principal themes -- the Clan's

treatment of an alien "Other," Ayla, and the culture-hero idea: Ayla comes to the Clan, ostensibly by accident, and opens it up to future developments through her son who remains in the Clan as his mother walks off into the sunset in search of her own people, the Cro-Magnon "Others" of the film. Culture hero mythology is frequent in world societies -- Jesus and the Aztec Quetzalcoatl being but two. In the present case its use seems to constitute an invitation for a film sequel. Another is that the ways in which members of the Clan communicated with one another did not lend themselves to any but the simplest story-line development. Still another has to do with remoteness in time. Since very little is known objectively about the routine behaviors of either subspecies, it would have been exceedingly difficult to manage a more realistic scenario.

Though I have not read the book (available in paperback format), I suspect that its author, Jean M. Auel, relied fairly heavily on the writings of Ralph Solecki, a recognized authority on Neanderthals. I advance this suspicion because Solecki -- in his report on the Shanidar Cave excavations -- reports the presence of fossilized flower pollen in grave sites. This, he reasoned, must indicate that Neanderthals placed flowers on graves and, thus, could be thought of as possessing a fully human range of emotional perceptions and responses. Readers who have seen the film will recall a brief scene in which a female left some flowers on the grave of a Clan-mate. Further, Solecki addressed the question which I raised above: How can we reconcile the very long Neanderthal presence on earth with highly limited cultural change ("culture", of course, being limited to those remains which have resisted the vagaries of soil chemistry and geological shift, not to mention the accidents of archaeological discovery, excavation and interpretation)? Solecki's

necessarily interpretive speculation is that Neanderthals did not, in fact, have fully developed language capacities. I am among those who believe that Solecki was wrong about this and that, in juxtaposition with the flower/emotion claim, a kind of mutual contradiction obtains. Nonetheless, Clan of the Cave Bear alleges both.

The scenic photography (highly reminiscent of the Rockies) is good. It is more difficult to assess the acting, since for many millenia there have been no live models for comparison. Whether the myth-like qualities of the film make for good drama is best left to viewers. My concern here is to see Clan through anthropological eyes.

Withall, I recommend seeing the movie, the reasons being that movies are fun to watch and even bad anthropology can be useful pedagogically if viewers have access to corrective information. That's where we as teachers come in. Like many other films, Clan should be available shortly in videotape format, a worthwhile teaching possibility.

See it, and may the "memory" be yours!

Ed - Clan of the Cave Bear is also reviewed in Anthro*Notes 8(1):15.



What Becomes a Legend?

A Review of the CBC Radio Drama The Mosquito Room

Spotlighting the Life of Margaret Mead

by Paul Erickson

Some famous people become even more famous after they die.¹ This may become the fate of America's most famous anthropologist, Margaret Mead (1901-1978). Mead's contributions to anthropology spanned fifty years beginning with pioneering fieldwork in Samoa, New Guinea and Bali in the 1920s and 1930s. Her reputation as anthropology's interpreter to the public grew out of books she wrote about these experiences and the way she used them to critique American culture. From her base of operation at the American Museum of Natural History in New York, and while writing and publishing prodigiously, she ventured forth across America and across the world to lecture audiences on what the anthropology of exotic people had to say about life back home. In this way she created the visual image we still have of her -- the plump, outspoken and slightly irascible grandmother with granny glasses and bangs.

Mead died of cancer in 1978. Her death was a great loss for anthropology, and it brought on a shower of assessments of her worth. At first the assessments were adulatory. Then in 1983 anthropologist Derek Freeman published a controversial critical assessment, Margaret Mead and Samoa: The Making and Unmaking of an Anthropological Myth. Freeman described serious ethnographic misrepresentations in Mead's first book, Coming of Age in Samoa (1928). Having done extensive fieldwork in Samoa himself, he argued that the young Mead was too impressionable when she began fieldwork, that she erred by living with Americans instead of in a Samoan

village and that she relied on information supplied by only a few teenage girls who were too shy to answer her intimate questions truthfully. According to Freeman, all this led her to misrepresent Samoa as peaceable when in ethnographic fact it is prone to strife and violence. Mead contrasted the peaceable adolescence of Samoan females with the adolescent turmoil of their American counterparts to show that growth and gender differentiation were products of culture, not biology. Explains Freeman, she was so intent on showing the power of culture over biology, a job assigned by her mentor, anthropologist Franz Boas, that she blinded herself to ethnographic facts contradicting her theory or bias.

While Freeman was by no means the first anthropologist to suggest that Mead's fieldwork was superficial (see Harris 1968:407-421), the directness and thoroughness of his claim, and its publication after Mead's death when she was unable to defend herself prompted a professional rush to her defense. After all, Freeman had exposed not only anthropology's most famous figure, but also weaknesses inherent in fieldwork, the hallmark of anthropology as a science. His book has generated a small mountain of polemical literature that is growing daily (e.g., see Brady 1983).

Just as the debate over Freeman's book was heating up, another book placed Margaret Mead under a different kind of scrutiny. With a Daughter's Eye (1984) was written by Mary Catherine Bateson, Mead's only child, by her third husband, Anglo-American anthropologist Gregory Bateson. The book is an affectionate memoir of what it was like to grow up with a famous mother and father (Bateson warrants his own biography -- see Lipset 1980). Mary Catherine wrote the book because she believes that as long as Mead lectured the public on how to be good women, wives and mothers, the public has a right to know how Mead played

these roles herself. We learn from daughter that mother generally practiced what she preached. That is, she led a full and rewarding life by practicing unconventional friendship and love. Throughout her adult life Mead carried on inter- and extra-marital affairs with both men and women. One of her lovers was the woman who befriended and encouraged her from the start, anthropologist Ruth Benedict.

Needless to say, this post-mortem peep into Mead's bedroom, combined with Freeman's exposure of her professional shortcomings, has given her feet of clay. The two books also seem to have whetted the public's appetite for more glimpses into the private life of this famous woman.

All this is background to the recent CBC radio dramatization of Margaret Mead's life, The Mosquito Room. Obviously inspired by Freeman's and Bateson's books, The Mosquito Room is best described as "docu-drama." Its purpose is to entertain as well as inform. The drama is a ten-part serial broadcast each weekday January 3-17, 1986, on the CBC radio show Morningside. Its playwright is Linda Zwicker, who has written several other plays for CBC. With an air time of about twelve minutes per day, The Mosquito Room totals two hours, long enough to carry the promise of showing us what made Margaret Mead run.

The Mosquito Room spotlights Mead's crowded early years 1925-1936 when her professional reputation was established. Zwicker, however, is more interested in establishing the personal relationships among Mead, her three husbands and Benedict. The drama opens with the 24-year old Margaret preparing for fieldwork in Samoa. This involves a separation from her first husband, Luther Cressman, sociologist and student of theology. Boas had already told her to use her study of Samoan adolescence to disprove the theory of genetic

determinism. Mead (played with an irritatingly breathless voice by Jackie Burroughs) appears energetic and independent, and the listener has no trouble deciding that she will do the job in her own determined way. En route to Samoa, Margaret stops off to visit Benedict (serene as played by Angela Fusco) who is studying Zuni Indians in the American Southwest. Standing together on the brink of the Grand Canyon, the two women feel bonded, and Ruth becomes Margaret's "spirit guide."

In Samoa, Margaret confirms her belief that adolescence there is calm. On the back porch of the house of her American host she interviews her Samoan girls, at first concealing from them the fact of her marriage in order to coax out more information. Mead grows lonely and, in exchanged letters, begins to express affection for Ruth, who is estranged from her husband. Meanwhile, Luther has found a female companion in London. Mead survives a tropical hurricane and realizes that to do fieldwork properly the anthropologist must participate as well as observe.

Enter Mead's next husband-to-be, New Zealander Reo Fortune. The two share an interest in psychology (Mead possesses an M.A. in the subject; Fortune intends to earn a Ph.D). Fortune (played by John Bayliss) is flamboyant, if volatile, and compared to the stodgy Luther, proves irresistible. Margaret is smitten, and the two delight in talking about "life" for hours on end. Later, Margaret and Luther are reunited in Europe. Luther is impotent with Margaret, Reo crashes the scene, and Margaret professes love for him and decides to divorce Luther (quickly in Mexico). Luther accepts their breakup with resignation, annoys Margaret by revealing that he already has found another woman and warns her that her ambition can be destructive.

At this point The Mosquito Room

begins to break its promise to be a play about anthropologists and descends to the level of soap opera.

In 1928 Coming of Age in Samoa is published to highly favorable reviews, and Margaret begins her climb to celebrity. Her ego boosted, she sets out with Reo (now converted to anthropology) for New Guinea to study the Arapesh and Mundugumor. The pair set up headquarters in a "mosquito room", a mesh tent designed to protect them from malaria. Also trapping them inside, the mosquito room becomes the place where they hatch and nurture ideas. At the level of metaphor, it is the intellectual and personal crucible that is Margaret Mead's life.

In her second book, Growing Up in New Guinea (1930), Mead shows that in New Guinea, contrasted with the United States, men and women share domestic tasks and this cultural difference, not biology, brings about temperamental differences between the sexes. By this time the temperamental differences between Margaret and Reo begin to come between them. Reo's volatility turns to instability, jealousy and excessive drinking, and Margaret's graduate-school enthusiasm hardens into career drive. Husband number three, Gregory Bateson (Sean Mulcahy) appears in the play's fourth episode, and at the end of the fifth, on Friday, there is a weekend "cliff-hanger." Ruth writes Margaret about her "changing sexual preference", and Margaret writes back that she doesn't mind at all.

On Monday, The Mosquito Room resumes with Margaret, Reo and Gregory together among the Mundugumor, reaffirming that culture is more important than biology -- again. Gregory appears confident and steady, and, as Reo destabilizes, Margaret is drawn to him. The three anthropologists revel on the eve of Christmas, 1932, and, on Christmas day, when the hung-over Reo refuses to go skinny-dipping with Margaret and

Gregory, we know that his days as her second husband are numbered.

Soon Margaret returns to New York, where she is met by Ruth. Fending off a reporter for The New York Times, the pair retreat to Ruth's apartment, where they "talk" and consummate their ten-year friendship with a physical commitment before Margaret proposes marriage to Gregory. Margaret and Gregory then go off to Bali to study expressive aspects of culture in ritual and dance. They also work hard to create what they call their own two-person culture. In the early years of her marriage to Gregory (following another Mexican quickie), Margaret matures, but as The Mosquito Room winds down in 1936 it is obvious that the marriage will not contain her ambition. Margaret makes it clear that her work comes first, and Gregory starts to describe their mosquito room as claustrophobic.

At the end of the ninth, penultimate episode, I despaired that The Mosquito Room could ever redeem itself as good drama or anthropology. But in the tenth and concluding episode it staged a stunning comeback in my estimation. In that episode we are transported all the way to 1978.² Margaret is in her hospital room about to be told that her cancer is inoperable. Ever the participant-observer, she is busy scribbling notes on hospital "culture." In Margaret's mind her beloved and now-deceased Ruth speaks to her and, as her spirit guide, tells her to prepare for death "with all your resources." The end of The Mosquito Room is poignant and shows off its best writing (it is also the only place where Burroughs' breathless voice seems appropriate). Margaret receives a telephone call from Gregory, who left her years before and is now living in a commune in California. Bateson is also dying of cancer (he held on until 1980). After Margaret shares the hurt she felt at his departure, the two come to terms with each other and their professional

personalities that kept them apart. While Gregory is describing the lush California landscape outside his window, Margaret falls silent at the other end of the phone -- forever.

What good is served by this maudlin melodrama of the life of Margaret Mead? I'm not sure, but I am sure that fate will continue to have its way with her memory. Now that we know there are intriguing parallels between the unconventional life she advocated and the life she led, there are bound to be more probes. From scholars we can probably expect a complex psychobiography, and for the public -- well, a TV movie? If so, what harm would be done? Doesn't anthropology deserve at least one famous legend worth exploiting?

Notes

¹James Jaquith, Harold McGee, Jr. and Dawn Mitchell critiqued an earlier version of this review and improved it.

²Actually in the play we are transported ahead to 1977, but this year for Margaret Mead's death is erroneous.

References

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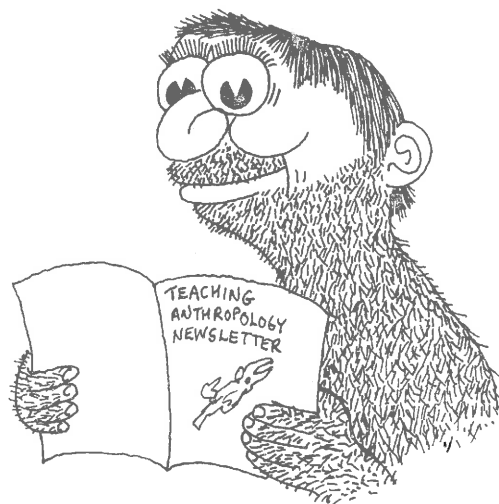
_____ 1930 Growing up in New Guinea. New York: Blue Ribbon.

TAN readers might also like to read the biographies Margaret Mead: a voice for the century by Robert Cassidy (New York: Universe Books 1982) and Margaret Mead: a life by Jane Howard (New York: Fawcett Crest 1984) and Mead's partial autobiography Blackberry winter: my earlier years (New York: William Morrow and Company, Inc. 1972).

Canadian Calendar

1986

- April 18-20 XVIIIth Century Studies 13th Conference, Mount Allison University, Sackville, NS. Contact 13th Conference for XVIIIth Century Studies, 110 York Street, Sackville, NB E0A 3C0.
- April 23-27 Society for American Archaeology 51st Annual Meeting, Clarion Hotel, New Orleans, LA. Contact Society for American Archaeology, 1511 K Street, NW, Washington, D.C. 20005 USA.
- May 6 Council on Nursing and Anthropology and Transcultural Nursing Society Conference "International Nursing: The Cross-cultural Context," Convention Centre, Edmonton, AB. Contact Janice Morse, Faculty of Nursing, Clinical Sciences Building, University of Alberta, Edmonton, AB T6G 2G3.
- May 15-18 Canadian Association for Medical Anthropology 3rd Annual Congress, Westin Hotel, University of Alberta, Edmonton, AB. Contact 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. Contact 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. Contact John Matthiasson, Department of Anthropology, University of Manitoba, Winnipeg, MB R3T 2N2.
- June 22-25 International Symposium on Violence and Aggression, Saskatoon, Saskatchewan. Contact David Keegan, Department of Psychiatry, c/o Registrar's Office, Division of Extension and Community, University of Saskatchewan, Saskatoon, SK S7N 0W0.
- June 26-29 Association for the Study of Dreams 3rd Annual International Conference, Carleton University, Ottawa, ON. Contact Alan Moffitt, Department of Psychology, Carleton University, Ottawa, ON K1S 5B6.
- October 1986 Northeast Forensic Anthropologists 2nd Annual Meeting, York College, York, Pennsylvania. Contact Peggy Caldwell, 378 West End Avenue, Apt. 505, New York, NY 10024 USA.
- November 7-9 19th Annual Chacmool Conference, University of Calgary, Calgary, Alberta. Contact 1986 Programme Committee, Department of Archaeology, University of Calgary, Calgary, AB T2N 1N4.



Archaeology Field Schools 1986

St. Francis Xavier University
University of New Brunswick

This school is designed to teach students methods of survey, excavation, laboratory analysis and writing archaeological reports. It is a field course involving excavations at the Melanson Site near Wolfville, Nova Scotia, a prehistoric Micmac village occupied over the last 3000 years.

Dates: July 3 - August 15, 1986

Place: Wolfville, Kings County,
Nova Scotia

This is a 6 credit, senior level course in anthropology open to university students and others by special arrangement. There are no prerequisites.

For further information concerning fees, accommodations and registration, contact, as soon as possible, either: Ronald J. Nash, Department of Anthropology, St. Francis Xavier University, Antigonish, NS B2G 1C0; or Frances L. Stewart, Department of Anthropology, University of New Brunswick, Fredericton, NB E3B 5A3.

Saint Mary's University

Dates: May 14 - August 15

Place: Bliss Islands, Passamaquoddy
Bay, New Brunswick

This archaeological field school will be equivalent to two full credit courses in Anthropology. The initial course (ANT 361) will involve detailed instruction in archaeological field and lab techniques. The first three weeks of this course will be conducted in the Archaeology Lab (Saint Mary's) followed by three weeks of fieldwork. The fieldwork will involve excavation on one or more prehistoric sites and the processing of excavated materials at a field lab. The second course (ANT 461) will continue the fieldwork for an additional three weeks, and the final three weeks will be conducted in the Archaeology Lab at Saint Mary's. Student grades will be based on a mid-term examination, their efficiency in excavation and lab techniques, and a final project related to materials recovered through site excavations. For further information contact, as soon as possible, Michael Deal, Department of Anthropology, Saint Mary's University, Halifax, NS B3H 3C3.

Notes on Contributors

Katie Cottreau graduated from Saint Mary's University in 1985 with a Bachelor of Arts in Anthropology and English. She has been working in archaeology in Nova Scotia for four years, concentrating for two years on the Central Trust projects. She is co-researching and co-writing the Central Trust descriptive inventory for the City of Halifax.

Michael Deal is Assistant Professor of Anthropology at Saint Mary's University. A native Nova Scotian, he is an archaeologist who has done fieldwork in Mesoamerica, Cyprus, British Columbia and, most recently, New Brunswick.

Heather Devine is Public Education Officer of the Archaeological Survey of Alberta. She is author of the Curriculum Development in Archaeology and Prehistory: A Needs Assessment in Social Studies Education (1985).

Paul Erickson is Associate Professor of Anthropology at Saint Mary's University. He edits TAN.

James Jaquith is Professor of Anthropology at Saint Mary's University. He is a linguist whose reviews of anthropologically-oriented films have appeared in previous issues of TAN.

Laird Niven graduated from Dalhousie University in 1981 with a Bachelor of Arts in Sociology and Social Anthropology. For the past two years he has been working with Saint Mary's University on archaeological projects such as the Shubenacadie Canal Redevelopment and the Central Trust Salvage Project.

Douglas Rutherford is majoring in Anthropology at Saint Mary's University. He is President of the Anthropology Society and specializes in Western European Neolithic archaeology.