

# anthro•notes

a newsletter for teachers

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## FEMALES UP FRONT

Is it possible that the women's movement has changed the story of human evolution? Until recently, the evolution of "man" was discovered, analyzed, and described by male scientists who viewed male hunting, male tool-making, male alliance and male group defense as key elements binding early human societies together and explaining their emergence. As Jane Lancaster states in the Summer 1982 F.R.O.M. newsletter (vol.4, no.2), few scientists "troubled to reconstruct (female) activities beyond sitting before the cave, tending the fire, and nursing infants." Lancaster describes a study by Lorraine Heidecker (Calif. State Univ., Sacramento) analyzing illustrations used in current introductory anthropology textbooks. Only seven pictures were found showing women as "active, central, productive, contributing part-

ners in hominid activities during prehistory." Only 15% of the human figures were recognizably female and in only 25% of the pictures was a female the central or dominant figure. Stereotypic representations predominated: women shown passively watching children; tending a fire; or providing an audience for male activities such as burial rituals, tool making, or story telling. "Such pictorial reconstructions of early hominid activities unconsciously represent the traditional script of human evolution, stories which still circulate among us." But, as Lancaster continues, "The decade of the 1980's will clearly witness a major change in our reconstructions of the past, partly in response to the demands of the feminist movement and a trend in redefining sex roles in modern society."

(continued)





Three recently published studies by women anthropologists have already begun to shift views of our past: Nancy Makepeace Tanner, On Becoming Human (New York: Cambridge Univ. Press, 1981); Sarah Blaffer Hrdy, The Woman That Never Evolved (Harvard Univ. Press, 1981); and Helen E. Fisher, The Sex Contract: The Evolution of Human Behavior (New York: Wm. Morrow & Co., 1982). All three books emphasize the long neglected importance of the female contribution to the emergence of human behavior and all three add to our understanding of female sexuality and sexual asymmetry. Each is well written, based on recent scientific research, and provides a new and provocative interpretation of the process by which males and females first became human beings.

Tanner's On Becoming Human provides a feminist's reconstructionist model for the transition from ancestral ape to Australopithecine. Central to this transition was the innovative shift from individual foraging to the gathering of plant food (and small animals) by the females and the sharing of that food with their attached offspring. Hence the earliest tools were most likely those made and used by females to obtain plant food and make tough food edible. In addition, female selection of male sex partners similar to themselves -- sociable, intelligent, sharing, and protective -- was a key to becoming human. In this new look at our past, it is female and not male behavior which pushed our species across the crucial boundary between ancestral ape and early human.

Hrdy focuses her book, The Woman That Never Evolved, on nonhuman primate behavior, particularly monkeys, to demonstrate the wide diversity in primate social structure and behavior. Hrdy asserts that different reproductive strategies and differential investment in offspring created powerful differences between males and females. Contrary to the traditional view that females are the passive recipients of the outcome of male/male competition, and mere consumers of male paternal investment, Hrdy argues

that females have strong reproductive strategies of their own. For example, she maintains that certain aspects of female sexuality -- orgasm, concealed ovulation and year-round sexual receptivity -- are adaptations to increase the female's ability to choose males with superior genes. A female enhances the survival of her offspring by offering a number of consorts the probability of paternity thereby increasing male investment. Observations of primate behavior demonstrate that most female primates are more assertive and sexually active than previously supposed, ready to engage in sexual activity throughout the monthly cycle and with more partners than necessary for conception. Contrary to popular beliefs, sexually passive, noncompetitive, and meek females never evolved!

Though Hrdy recognizes the biological closeness of humans and apes, she concentrates on her own research with langurs, and on other monkey societies which exhibit a wide variation in social systems, such as monogamy and polygyny. According to Hrdy, primate social systems are dictated by how females space themselves and by the hierarchies they establish which are determined by the availability and utilization of resources. Thus female access to resources and the ability to protect offspring, both necessary for the successful development of infants, lead to female status. Competition and cooperation among females is seen as the key to the complex social networks of primate societies.

Fisher in The Sex Contract stresses the importance of female sexuality in the evolution of human behavior. Bipedalism created a turning point in the relationship between the sexes making it more difficult for females carrying infants to catch their own meat, join small hunting parties, and flee from danger. According to Fisher, it was at this time in our evolutionary history that females were forced to make a sex contract with males: in exchange for sex and vegetables, the



males provided meat and protection.

Fisher emphasizes the important role natural selection played in the evolution of human social life. Through recreations of the daily life of our ancestors at different evolutionary stages, Fisher reveals how selection favored bipedalism, division of labor, pair-bonding, and certain types of personalities with an "innate disposition to share, cooperate, divide work, and behave altruistically." Fisher bases her interpretation primarily on fossil evidence, primate studies, and human sexual behavior research.

All three authors describe the process by which human behavior evolved. Tanner's model has "three critical stages": a primate population directly ancestral to the hominid line (the apes); a transitional hominid population; and a population of Australopithecines. Tanner maintains that transitional hominids established a diurnal omnivorous adaptation to the savanna, not in competition with the herbivores or carnivores already present. It was at this time, eight to four million years ago, that gathering plants with tools for later consumption was adopted, a strategy compatible with extended infant dependency. Tool use was a female response to the need for more efficient methods of obtaining and preparing plant food. Males, she contends, were "likely still foragers", eating available food as they roamed. Bipedal locomotion was selected for since savanna life created a need for greater mobility and for effective carrying of infants, tools, and gathered food.

According to Hrdy, though males tend to dominate in most primate societies, females enjoy considerable status and exhibit powerful competitive strategies for access to natural resources and sexual selection. Among monogamous species (i.e. lemurs, marmosets, gibbons), females tend to have higher status than in polygynous species. Males spend more time grooming females, and females frequently initiate moves to new feeding locations, and are given priority to food sources.

Hrdy states that female choice may be a factor in monogamy where "any prospect of polygyny would be precluded by fierce antagonism among females of breeding age." In most monogamous societies rival females are physically excluded from the territory and there tends to be only one breeding female in each territorial group, with suppression of ovulation in subordinate females. In many polygynous species (i.e. squirrel monkey, ring-tailed lemur), males tend to defer to females avoiding great expenditure of energy and physical risks except during a short breeding season.

Research on monogamous primates weakens the argument that high levels of sexual activity for females encourages pair-bonding and therefore an increase in paternal investment. Siamangs, gibbons, and indrii, for instance, copulate infrequently during breeding periods.

Hrdy concludes that characteristics of females in polygynous societies, such as aggressive readiness to engage in liaisons with multiple but selected males (which is the case for our close cousins, the chimpanzee), suggests that similar behavior was representative of prehomonid females. According to Hrdy, it is the expectation of female "promiscuity" that has had profound effect on human cultural institutions to ensure the male's confidence in paternity.

While Hrdy asserts that our protohominid female ancestors were sexually "promiscuous" to ensure multiple male investment in their offspring, Fisher argues that continuously receptive and highly sexed females benefitted by receiving not only male protection but morsels of meat. The exchange of vegetables and sex for meat and protection led to the "sexual revolution" from which

(continued on p. 14)



## TEACHERS INVITED!

Mark your calendar for Saturday and Sunday December 4th and 5th for the Annual Meeting of the American Anthropological Association to be held at the Washington Hilton Hotel, 1919 Connecticut Ave., N.W., Washington, D.C. You are cordially invited! Two years ago a large number of area teachers attended sessions here in Washington and spent time browsing through the extensive anthropology book displays.

Below is an abbreviated Program Schedule for Saturday and Sunday. Local teachers attending only one or two sessions do not need to register for the entire four-day meeting. This generous waiver is a strong invitation for teachers to take advantage of the rich potpourri offered by this once-a-year event.

### Saturday, December 4th:

- 8:45-10:00 Kids Dig It: American Indian Archeology in the Middle School (Potomac River Archaeology Survey)
- 8:00-11:45 The Andes and the Himalayas Compared: Ecology, Economy, Society and Culture in Two High Altitude Regions (Catherine Allen)\*
- 9:45-11:30 Distinguished Women Emeritae Reflect on Anthropology
- 9:45-12:00 Creationism: Its Challenge to Anthropology
- 12:00-1:30 Creationism and the Classroom: Approaches to the Challenge (Ruth Selig; JoAnne Lanouette; Joyce Abell)\*
- 12:00-1:30 The Role of Anthropology in Schools of Education
- 1:30-3:45 Roots of Modern Anthropology

- 2:15-5:00 Anthropology of Education: School, Classroom, and Teacher

- 2:15-4:45 The "Special" Federal-Indian Relationship: Yesterday, Today and... Tomorrow?

### Sunday, December 5th:

- 8:45-11:15 Physical Anthropology: Evolutionary Processes
- 8:45-11:45 Archeological Materials: Lithic and Other Technologies (Mark Leone)\*
- 8:00-11:15 Culture and Depression: Toward an Anthropology of Affects & Affective Disorders
- 10:00-12:00 Refugees, Immigrants and the Urban Displaced in the U.S.
- 10:00-12:00 Middle Aged Women in Complex Societies: Ethnographic & Cross-Cultural Perspectives
- 12:00-1:30 Women in Anthropology: The Way It Was
- 1:30-5:00 Anthropology of Education: Students in School
- 2:00-4:15 Middle Aged Women: Evolutionary, Ethnographic, and Cross-Cultural Perspectives (Jane Lancaster)\*
- 5:30-7:00 Council on Anthropology and Education meeting for Committee 3 - Committee on the teaching of Anthropology (All teachers invited)

\* Speakers listed have been associated with the G.W.U./S.I. Anthropology for Teachers Program during the past four years.



## TEACHER WORKSHOP

Saturday, December 4

12-1:30 p.m.

Washington Hilton Hotel

"Georgetown West" Room

### CREATIONISM AND THE CLASSROOM: APPROACHES TO THE CHALLENGE

An open discussion workshop for teachers and anthropologists presenting various approaches educators have used to meet the challenge of Creationism in the classroom. Approaches include materials and methods, community organizing, and teachers' associations' strategies. A packet of materials will be available to teachers attending the workshop.

#### Panel:

Catherine Callaghan, Ohio State Univ., author of "Evolution and Creationist Arguments," The American Biology Teacher 42(7) (October 1980);

Eileen Burke-Trent, Morgantown, W.Va., teacher of evolution in "Bible Belt" schools;

Patrick McKim, Calif. Polytechnic Univ., organizer of community based teachers' workshops on creationism;

Wayne A. Moyer, Exec. Dir., National Association of Biology Teachers;

Joyce Abell, Social Studies teacher, Montgomery County;

JoAnne Lanouette, George Washington Univ., author of "Creationism ≠ Science," Anthro.Notes 4(1) (Winter 1982).

Workshop Organizers: Patricia J. Higgins (S.U.N.Y.) and Ruth O. Selig (Smithsonian).





## UPCOMING EVENTS

Nov. 6: "Myth & Symbolism in Bering Sea Eskimo Culture" by William W. Fitzhugh (Curator in charge of new exhibit Inua Revealed: Spirit World of the Bering Sea Eskimo.) Gallery Theater, Museum of Natural History, 10:00-12 p.m., Saturday. Lecture and short tour.

Dec. 4: "In Search of Human Origins." All day Smithsonian seminar. Speakers will be Anna K. Behrensmeyer (Curator, Dept. of Paleobiology, Smithsonian Institution), Elwyn L. Simons (Director, Duke Univ. Primate Center), David R. Pilbeam (Dept. of Anthropology, Harvard Univ.), and Alan Walker (Johns Hopkins School of Medicine). For ticket information call Smithsonian Resident Associate Program office at 357-3030.

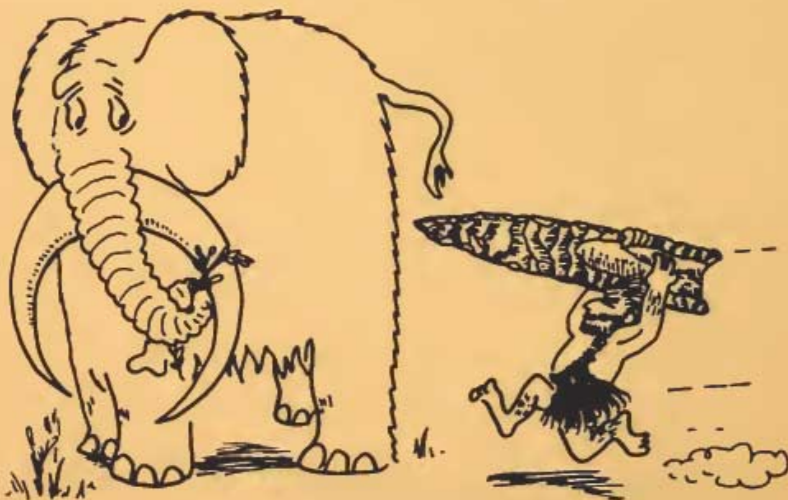
Dec. 4-7: American Anthropological Association (AAA) Annual Meetings. Washington Hilton Hotel. (see p.4).

## TEACHER'S CORNER: NELSON'S DIARY

When the Inua exhibit (see p.11) travels to Alaska, it will be accompanied by a special school curriculum packet Of Kayaks and Ulus: The Bering Sea Eskimo Collection of Edward W. Nelson, "The Man Who Collected Worthless Things." Written by Ruth Selig and Ann Bay, the packet will contain five student booklets, 20 slides, a tape and a teachers' guide. Original Nelson letters, a previously unpublished journal, Eskimo myths, and festival descriptions will give students a unique opportunity to learn about a great Smithsonian collection, its collector E.W. Nelson, and the remarkable 19th century Bering Sea Eskimo people whose culture lives on through Nelson's writings and the beautiful objects on exhibit. The curriculum packet will be completed by Spring 1982, and inquiries regarding availability can be made at that time by calling Ruth Selig, 357-1592 or Ann Bay at 357-2111.

To enable your students to learn about the Bering Sea Eskimo culture, we are reproducing excerpts from one of the curriculum packet's student booklets, A Sledge Journey in the Delta of the Yukon, Northern Alaska, by E.W. Nelson. The original journal on which this booklet is based was circulated by the Royal Geographical Society of England, but has remained virtually unknown to all but a handful of scholars. The Journal describes a remarkable two month dog-sled journey made by Edward Nelson into the interior of southwestern Alaska during the winter of 1878-1879.

We hope you will use this lesson in connection with a visit to the Inua exhibit, but it is designed to be complete in itself. To facilitate the duplication of this material for classroom use, the Journal is printed as a separate pull-out section of Anthro. Notes. For further background information see the article "Spirits" on Exhibit (p.11).





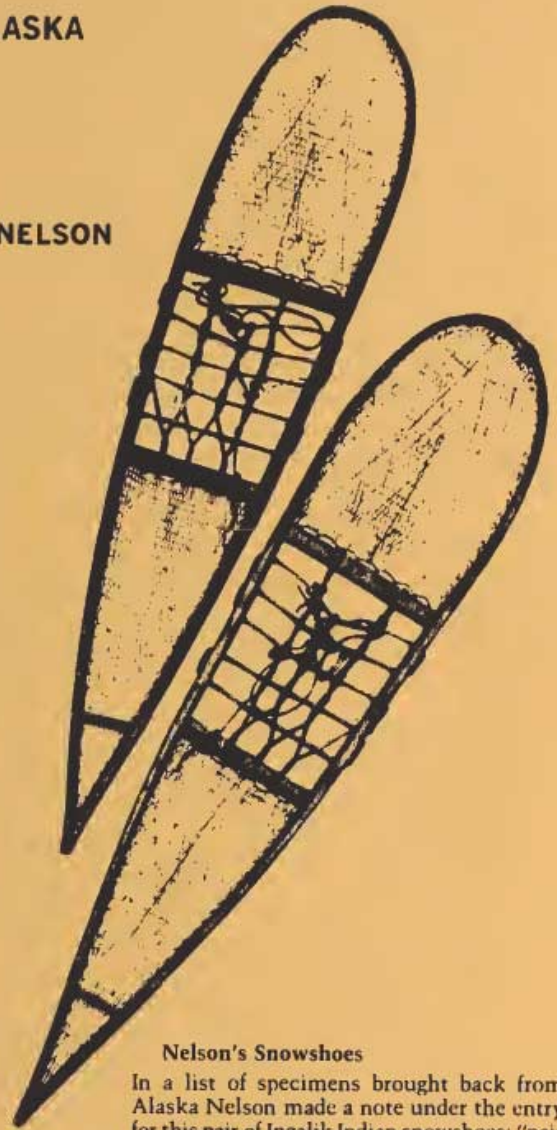
## A SLEDGE JOURNEY IN THE DELTA OF THE YUKON, NORTHERN ALASKA

BY E.W NELSON

During the four years dating from the middle of June 1877, the writer was stationed at St. Michael's Redoubt [station] on Norton Sound, Alaska. From this point, several extended sledge [dog sled] expeditions were made in different directions. The first of these expeditions was made during December 1878 and January 1879 and covered the territory lying between the mouths of the Yukon and Kuskokwim rivers....

My trip was made in great haste, with the most inadequate means, and with no instrument but a compass....

The arrangements for the expedition were very simple: a stock of goods consisting of leaf tobacco, ammunition, beads, brass jewelry, needles, and other small wares were selected to be used in buying ethnological specimens and to pay the incidental expenses of the trip among the natives.



Nelson's Snowshoes

In a list of specimens brought back from Alaska Nelson made a note under the entry for this pair of Ingalik Indian snowshoes: "pair used by myself on two expeditions about 1800 miles."

*On December 2, 1878, Charles Petersen, a fur trader living on the lower Yukon.... arrived at St. Michael's with four dog sledges three of which were to be laden with goods for the fur trade, one being placed at my disposal. On the 4th, at about 6 a.m. long before daybreak, we filed out of the enclosure and were off through the snow fog which filled the air, and marked a temperature in the vicinity of zero and still falling rapidly. With difficulty each sledge followed the one in front, and the leading team had an Eskimo ahead as a guide over the trackless snow....*

*December 5th, at 1 a.m., we arose, and after a hasty breakfast of bread, tea, and dried fish, left our camp and proceeded directly to the coast, along which we travelled when the darkness was rendered more intense by the rising wind filling the air with flying snow. This forced us to hug the shore closely, and make our*



way by following the line of driftwood which marks the beach in the vicinity of the Yukon mouth.... As darkness was drawing near, we reached the village of Fetkina....

In the evening I announced through my interpreter my desire to buy samples of all the tools and implements used by the villagers, as well as toys and ornamental carvings. This unusual request produced quite a flutter of excitement and a number of interesting articles were secured. Some of these must have required a considerable expenditure of skill and labor, yet they were parted with at what appeared to be a ridiculously low price....

December 7th, we rounded a spur, and passing some natives at work on their fish-traps, drove swiftly up to the station of Andreievsky, amid a great din of yelping dogs and shouting men. We remained at the station for the next three days, preparing for our start into the little known country to the south, where the main results of the trip were to be obtained.

Andreievsky consists of a group of a half-dozen log buildings forming a square, and joined together by a stockade; it is an important center of the fur trade on the lower Yukon. Mink, land-otter, white and red foxes, with a few black bear, wolves, beaver, and marten, comprise the peltries secured here -- the mink largely outnumbering all the other kinds....

[One year later Nelson returned to Andreievsky on a second sledge journey. During this visit, he had the opportunity to witness the Bladder Festival which he described in his Smithsonian Report as follows:]

At a little village on the Yukon near Andreievsky, on January 17, 1881, I found the people performing their final dance at the close of the bladder feast.

The bladders used in this festival are supposed to contain the shades or inuas of the slain animals. After an animal is killed the hunter carefully removes and preserves the bladder until the time approaches for the festival. When this time arrives songs are sung and the bladder is inflated and hung in the Qasgiq [men's house]; the shade of the animal to which the bladder belonged is supposed to remain with it and to exist in the inflated bladder when it is hung in the Qasgiq.

The feast is given for the purpose of pleasing and amusing the shades and thus propitiating them, after which the bladders are taken to a hole in the ice and, after being opened, are thrust into the water under the ice so that the shade may return to its proper element. The shade is supposed to swim far out to sea and there to enter the bodies of unborn animals of their kind, thus becoming reincarnated and rendering game more plentiful than it would be otherwise. If the shades are pleased with the manner in which they have been treated by the hunter who killed the animal they occupied, it is said they will not be afraid when they meet him



in their own form and will permit him to approach and kill them again without trouble.

(E.W. Nelson, The Eskimo About Bering Strait,  
B.A.E. 18th Annual Report, 1900.)

On the 11th, we left Andreievsky and descended the river to Kashutok. On our way to this place, we found that the cold was sufficient to render the snow crisp and hard, and make the iron runners of our sledges drag almost as if on sand. To obviate this we halted and had a pair of false runners made of the hard sap or outer part of the stick of young fir....

We found the country between the Kusilvak and Askinuk mountains low but very hummocky and difficult to traverse.... In the evening we crossed four lakes lying at the base of the Askinuk mountains, and arrived at a miserable Eskimo village of two huts...., in the midst of a terrific storm of wind and snow which was so fierce just before we reached the village that my sledge was torn from me, hurled over several times and broken in many places. We found our quarters in an earth-covered hut, less than four feet high in the center and sloping on every side....

December 14th, leaving these mountains, we crossed a range of low hills to the south and arrived at Askinuk, where we were welcomed by the entire population, numbering nearly 200 Eskimo. The people here were among the most hospital I met on my expedition. As we approached, their smiling faces made a pleasant sight, and we were scarcely in the village before our dogs were unharnessed and the sleds placed upon the framework, and were invited into the large roomy Qasgiq, or council house.

While I wrote up my journal, the natives were practicing songs to be sung at some festival to be given later in the winter. Before I retired a very large number of fine ivory carvings and other objects of great ethnological interest were secured, in exchange for small articles. Many of the carvings obtained here are remarkable for their elegant finish and the excellent but somewhat grotesque character of the workmanship....

On December 21st, we...made a hazardous passage for several miles along a narrow ice-foot which bordered the seaward face of the mountains. Finally we were forced to abandon this track, as the shelf narrowed so that it would have been impossible to avoid falling into the open sea, which surged back and forth below. We were caught in a terrific wind and snowstorm on the mountains, and by great good fortune reached the village of Tanunak at Cape Vancouver, with only a few slight frostbites....

On December 25th, a heavy rain commenced, which drenched us through in spite of our seal-gut waterproofs; and on the 26th it continued with great violence, accompanied by wind. All day we plodded drearily on through the rapidly melting snow and the pools of water, reaching a shelter....just as darkness came on. Here we stopped over a day....and dried a portion of our clothing by getting some of the natives to wear it for us, and thus evaporate some of the moisture from it by the heat of their bodies....

From Chalitmuit to Koolvagavigamiut the coast country is very low, and we found large areas covered with a heavy layer of sea ice forced up by the late storms. Blocks of ice from three to four feet thick, which were found several miles inland in many places, showed how extensively the sea had overflowed this area.



The village of Chalitmiut narrowly escaped being razed by the ice which was carried about it by the water, and on the night of December 29th, the people sat upon the roofs of the houses, driven from the interior by the three or four feet of water which poured in and compelled the occupants to cut their way through the roof in some cases. The loss of entire villages with their people is not rare on the lower Kuskokwim country during storms of this character, and during spring freshets.

The village of Kongiganagamiut contains about 175 people, and is one of the places which has seen but one or two whitemen since the occupancy of the country by the Russians. The children, as in many other places visited, were terrified at my approach, and rushed shrieking to their mothers as if an ogre were about to seize them. From Kashunuk to this last named village, walrus are taken more or less commonly along the coast, and the natives are very expert at ivory working, many of their carvings showing evidence of great artistic skill, considering the rude tools used by the workmen....

A series of low hills thinly clad with spruces was crossed, and before us lay the Yukon with its white snow-covered path winding away to the horizon, and facing us the rugged but not high mountains which line the river.... From this point we ascended the Yukon to Paimiut, the upper limit of the Eskimo on this river, and then returned to the sea coast and St. Michael's by way of the well-known and much-travelled river route.

During this expedition, over 1200 miles were traversed, the same dog team being used throughout....

[At the end of his journal, Nelson summarizes his reactions to the terrain, the people, and the culture which he has observed during the previous, intense two month trip. His summary is a classic description of the Bering Sea Eskimo of the late 19th century, and expresses well why Nelson's work among them was both timely and important.]

The general characteristic of the country over most of the region between the lower Yukon and Kuskokwim is that of a barren waste, whose streams and lakes with the bordering seashore support a population of over 3000 pure-blooded Eskimo. These are among the most primitive people found in Alaska, and retain their ancient customs, and their character is but slightly modified by contact with whites. They present one of the richest fields open to the ethnologist anywhere in the north. They retain their complicated system of religious festivals and other ceremonies from ancient times. Their work in ivory and bone bears evidence of great skill, and all their weapons and utensils are well made.

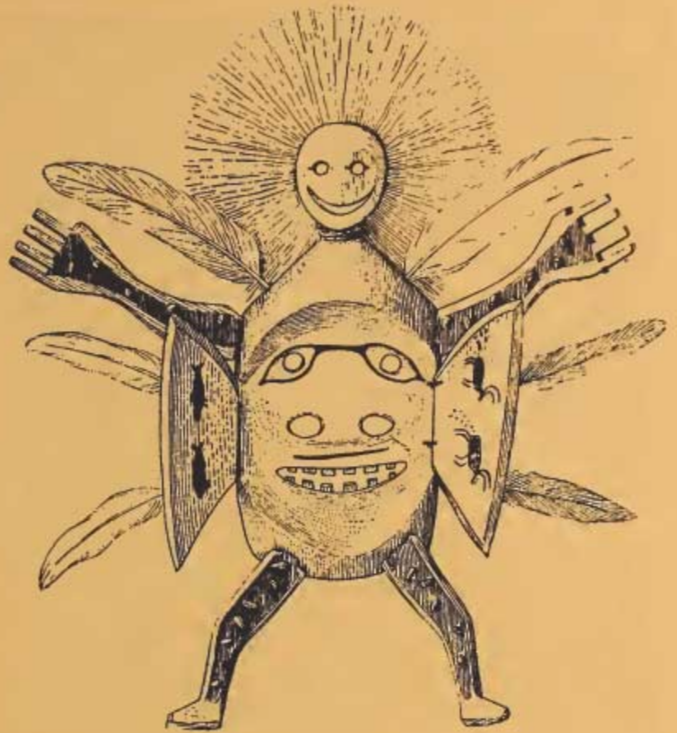
Time and space forbid my entering more in detail here upon many points of interest in regard to this region. In reports upon which I am now engaged, however, these subjects will be duly elaborated.



## NELSON'S JOURNAL:

Questions for Students to Answer

1. Did Nelson make elaborate preparations for his trip? Why or why not? How did Nelson travel? Who went with him? What did he take along to use as money? For what purpose was this "money" used?
2. In his journal, Nelson describes in quite matter-of-fact detail a number of difficulties he faced in the course of his journey. Briefly describe at least two of these difficulties and explain how Nelson managed to deal with them.
3. Judging from Nelson's behavior in the face of these difficulties, what conclusions can you draw about his character and personality?
4. In a number of places in this account, Nelson describes the Eskimo people he encountered. From these descriptions, what conclusions can you draw about Nelson's attitude towards the Eskimo? Write down evidence to support your answer(s).
5. After reading this journal (and hopefully viewing the exhibit at the National Museum of Natural History, Inua: Spirit World of the Bering Sea Eskimo), how would you describe the major purpose of Nelson's 1879 Yukon sledge journey? How would you evaluate Nelson's contribution to our understanding of Eskimo culture?

**"SPIRITS" ON EXHIBIT**

Inua: Spirit World of the Bering Sea Eskimo continues at the National Museum of Natural History/National Museum of Man through January 2, 1983. The exhibit provides a unique opportunity for students to learn about a fascinating Eskimo culture and people whose descendants continue to live in Alaska today. Organized by anthropologists William W. Fitzhugh and Susan A. Kaplan, the exhibit provides an important new view of Eskimo culture, which has been seen for too long through the stereotypic pictures of snow igloos and small families moving across dark frozen tundra to search for scarce game. Unlike the Northern Canadian Inuit (for example, the Netsilik featured in the M.A.C.O.S. films), 19th century Alaskan Eskimos in the Yukon/Kuskokwim delta lived in large permanent settlements of semi-subterranean sod and wood houses; relied largely on fish, birds, and small mammals for food; had a complex ceremonial life with elaborate songs, dances, masks, and costumes; and created an oral tradition of story and myth rich in symbolism and drama.

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The Inua exhibit presents a comprehensive view of 19th century Bering Sea Eskimo life, its prehistoric roots, and its modern legacy. Most of the finely crafted hunting implements, domestic utensils, and ceremonial objects in this exhibition were collected by Edward W. Nelson, a young naturalist sent to the Alaskan frontier in 1877 to gather weather information for the U.S. Army Signal Service, and to serve, unofficially, as an observer for the Smithsonian Institution. While stationed at St. Michael, Nelson traveled extensively in the unmapped and unexplored territory along the Bering Sea coast and in the interior of the Yukon/Kuskokwim region (see p.7). During his four-year stay, he recorded his observations not only of the region's natural history, but of the customs and life of the Eskimos of western Alaska. His collections, photographs, and notes caught Bering Sea Eskimo culture at a time when the Eskimos had been little affected by contact with American whalers and traders, and prior to the rapid cultural changes brought on by gold rushes and the spread of Christianity in the region at the end of the 19th century.

The exhibit itself is divided into five major sections. Among the Animals focuses on the Bering Sea Eskimo hunter's weapons and techniques. Here students can learn of the Eskimo hunter's all important belief that his people's physical and spiritual well-being depended on the respect he showed his prey and its spirit, or inua. Around the Hearth brings the visitor into an individual semisubterranean sod and wood home of the Bering Sea Eskimo woman who spent many hours preparing food, manufacturing clothing, and caring for young children. With the Spirits is designed to simulate the Qasigiq, or men's house. Larger than other houses, this rectangular, earth-covered log structure with its high pyramidal roof was the center of Bering Sea Eskimo social, religious, and ceremonial life. It served as both the principal dwelling and workplace for the village men, but was also the place where festivals and social gatherings were held for the en-

tire community and guests from other villages.

A fourth major section of the hall, Neighbors, relates the Bering Sea Eskimo to the people surrounding them who spoke different languages, followed different ways of life, but had resources used by Bering Sea peoples.

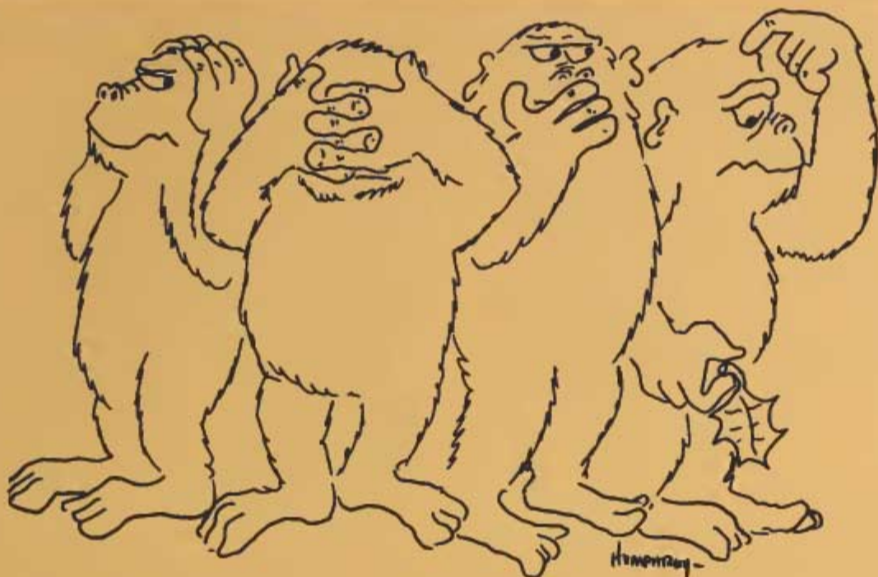
In the final section, Past and Present, the exhibit relates 19th century Bering Sea Eskimo culture with prehistoric Arctic cultures and modern Eskimo artists. A "gallery" of modern Eskimo art reflects both the deeply rooted traditions of Eskimo culture and the influence of Western civilization.\*

(see p. 15 for special school programs on the Inua exhibit.)



\* This description was adapted from the exhibit pamphlet prepared by Meredith Weber under the direction of William Fitzhugh and Susan Kaplan.





## Do You Know?

- Bones of a mammoth, a species which became extinct about 10,000 years ago, were discovered last March by a University of Maryland student at a construction site outside Washington, D.C. A unique find along the Eastern seaboard! Dennis Stanford and Gary Haynes of the Smithsonian's Department of Anthropology retrieved the remains (see "Around the Mall" Smithsonian Magazine, August 1982).
- To obtain an excellent illustrated booklet describing the importance of human skeletal remains in understanding our past, Human Bones and Archeology by Douglas Ubelaker, available free of charge, write to Dr. Larry Aten, National Park Service, Inter-Agency Resource Management Division, Washington, D.C. 20240.
- A new career publication, Getting A Job Outside the Academy, advising anthropologists how to apply their special skills for nonacademic employment, is available from the American Anthropological Association, 1703 New Hampshire Ave., N.W., Washington, D.C. 20009 (members, \$2.50; nonmembers \$4.00).
- The April issue of Science 82 contains two articles of note: "On the Life of Mr. Darwin", a portrait by Roger Bingham; and "Evolution Since Darwin" by Boyce Rensberger discussing Darwin's theory of gradualism and the more recent evolutionary theory of "punctuated equilibria" associated with Stephen Jay Gould and Niles Eldredge.
- Baboon observers of Amboseli National Park are noting that high-ranking females promote earlier independence of offspring and tend to bear more female infants. This behavior appears to ensure better chances of infant survival according to Joan Luft and Jeanne Altmann in "Mother Baboon" Natural History (September 1982).
- Mary Leakey delivered a recent lecture at the National Museum of Natural History detailing her discovery of over 60 footprints at Laetoli made by three 3.6 million year-old individuals. Dr. Leakey spoke of the "deplorable tendency in paleo-anthropology" to "rush into print" with new species for each new fossil find. Specifically referring to Donald Johanson's *Australopithecus afarensis*, Dr. Leakey described "Lucy" as bearing very strong resemblance to the original *Australopithecus africanus*. The "First Family" finds, however, "are very different", are from an entirely different stratigraphic level from



"Lucy", and represent "perhaps another taxon." But Johanson's decision to use Leakey's fossil from Laetoli as the type fossil for the "First Family" taxon was very "unfortunate" since Laetoli is 1,000 miles from the Afar region where the "First Family" was found. Dr. Leakey concluded her lecture with the following statement: "I believe Johanson's original interpretation that he had found two different creatures probably the correct one."

- From Computation to Recreation Around The World by Sam Dolber is a unique book for students of all levels. Primarily devoted to board and table games, students practice logical thinking and learn to appreciate contributions of other cultures. Available from Math Aids, P.O. Box 62, Dept. SC, San Carlos, CA 94070 (\$6.95 plus \$1.00 postage).
- The Teaching Anthropology Newsletter, an occasional publication to promote precollegiate anthropology in Nova Scotia, provides curricula information to teachers, exchange of ideas, and communication between teachers and professors of anthropology. For further information write to Editor, Paul Erickson, Department of Anthropology, Saint Mary's University, Halifax, Nova Scotia, Canada B3H 3C3.
- Thread of Life: The Smithsonian Looks at Evolution is a new publication that will be available in the Smithsonian museum shops and distributed nationwide to bookstores by W.W. Norton & Company.

#### FEMALES UP FRONT (continued from p.3)

Fisher sees the origins of bonding and the development of language, spirituality, and more complex technology and social structure. Though Fisher is in agreement with Tanner that there is no evidence of big-game hunting among the early hominids, her stress on female dependency on meat and support from males would probably lead to Tanner's criticism that she relegates our earliest hominid female ancestors to a passive role. Rather, Tanner asserts, females as well as males were intelligent and active participants. Hrdy would agree.

Theories regarding evolutionary behavior generate debate for the obvious reason that there is still so much unknown. Each of these authors has attempted to fill in missing "female" links based on evidence from primate studies, fossils, archeological investigation, genetics, molecular biology, hunting/gathering societies, and cross-cultural research. Fisher offers a lively and well-argued reconstruction which is a bit over-simplified. Hrdy's numerous examples of primate social behavior and social systems make for interesting reading but can create confusion as one tries to find a logical thread of argument explaining the emergence of human social systems. Tanner's version of the emergence of human behavior is very persuasive but gives little credit to males for their part in the development of becoming human.

All three books are well worth reading and comparing. They provide "food for thought" in their effort to explain the universal prevalence of male dominance and female submission, and the role of female sexuality in our ancient past.

Ann Kaupp



## SOMETHING FOR STUDENTS

Washington, D.C. offers many unusual opportunities for teachers and school groups interested in anthropology. The Anthropology Resource Center for Teachers, located in the Naturalist Center of the Museum of Natural History, includes a section on D.C. area resources describing many of these opportunities -- in museums, zoos, research laboratories, embassies, and religious institutions. Below are listed several opportunities teachers may want to take advantage of this year.

Potomac Overlook Regional Park (3845 Marcy Rd., Arlington, VA 22207) is a 100 acre wildlife sanctuary with a nature center offering a variety of educational programs for students including "Indians -- Man and His Environment". In this 1 1/2 hour program, Chief Naturalist Earl Hodnett takes students (elementary through high school) to the location of an Indian village site and through slides describes Indians who inhabited the area and the artifacts which have been discovered. For additional information contact Earl Hodnett at (703)528-5406. At least two weeks advance notice is required.

Via Gambaro art gallery (416 11th St., S.E., Washington, D.C. 20003) specializes in contemporary American Indian art. Slide and lecture programs at the gallery are offered free-of-charge to school groups on the arts and crafts of the American Indians including an overview of American Indian history and culture. Lectures are given by American Indians and other specialists. Additional craft demonstrations are also possible. The program lasts approximately 40 minutes with a question and answer session. For further information contact Retha Gambaro at (202)547-8426.

The Naturalist Center located in the National Museum of Natural History houses 14 Odyssey programs from the anthropology/archaeology public television film series. The films include: The First Americans; Franz Boas; The Incas; Other People's

Garbage; The Chaco Legacy; The Ancient Mariners; Ben's Mill; Dadi's Family; Little Injustices: Laura Nader Looks at the Law; Margaret Mead: Taking Note; Maya Lords of the Jungle; Myths and the Moundbuilders; On the Cowboy Trail; and The Three Worlds of Bali.

These programs, on videotape cassettes accompanied by the Educator's Guide to Odyssey, can be previewed in the Naturalist Center during Center hours (Wed.-Sat., 10:30-4 p.m.; Sunday, 12-5 p.m.). For further information call the Manager at 357-2804.

### Inua Exhibit: School Programs (continued from page 12)

School tours. All tours must be scheduled by mail. For information call 357-2747. A teacher's guide and exhibit pamphlet are sent to teachers requesting a tour.

Films. Shown weekends, September 11-January 2; and November 26, December 27-31. 1:00-2:00 p.m. Gallery Theater, ground floor.

Saturday: Rope to Our Roots  
The Living Tundra

Sunday: Village of No River

The above films may be shown to middle and secondary school students as part of a weekday school tour.

Video. Viewings on dance, music and history of modern Bering Sea Eskimos, Wednesday-Sunday, noon-4:00 p.m. in the Naturalist Center.

(Paul Epstein, anthropology teacher at Barrie Country Day School, has developed a self-teaching unit for 7th-9th graders for the Inua exhibit. For copies, call Ruth Selig, 357-1592, Monday/Wednesday 10 a.m.-4 p.m.)



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