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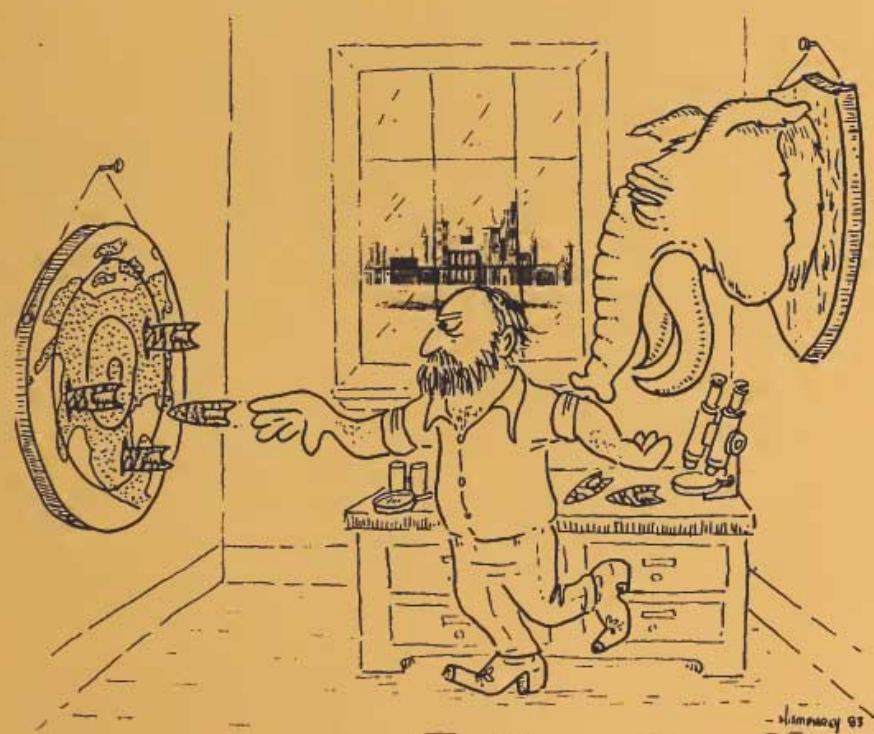
winter 1983

BONES AND STONES - - OR SHEEP?

"If I could find one clearly stratified site with some busted mammoth bones, a couple of crude flake tools, and a single human bone, all in unquestionable association with a charcoal hearth dated 19,500 years ago -- I'd have my dream."

Dennis Stanford, February 1983

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What keeps a man looking a lifetime for evidence he knows he may never find? What keeps him excavating sites which turn out to be "dead ends", hiring research associates to disprove his latest theory, or travelling to South America and China to find a single tantalizing clue? A dream, or maybe just a hunch that he might turn out to be right

after all. For if Dennis Stanford finds the evidence he has been searching for during the last twelve years he will unravel one of the major unresolved mysteries in North American Archeology: when did the first human beings arrive in the Western Hemisphere?

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No serious archeologist today questions that Native American populations originated from a generalized Mongoloid racial stock that developed in Eastern Asia and Siberia during the late Pleistocene. Sometime after 50,000 years ago, hunting bands entered the New World following the herds of mammoths and mastodons, camels and horses teeming across the 1,000 mile wide grassy plain exposed in the Bering Sea when Ice Age glaciers caused a drastic reduction in sea level. But when did the great crossing first take place?

"Recent" history is clear. As of 11,000 years ago human hunters inhabited virtually all of the Americas. Sophisticated "Clovis" spear points from over 40 sites in North and South America serve as unmistakable evidence that humans were hunting mainly, or exclusively, mammoths and perhaps bison. But the sudden appearance and rapid spread of Clovis culture remains an archeological mystery. 1,000 years after the first appearance of Clovis spear points, the fluted point technology has spread across two continents and most of the huge animals that were once hunted have become extinct. Were the Clovis hunters the first Americans? If they were, why have no Clovis points been found in Eastern Asia or Northern Siberia? If the Clovis technology was invented in America, or as Dr. Robert L. Humphrey has suggested, on route to America where it spread among pre-existing populations, when did these earlier migrants first enter the continent? If humans were here before 11,000 years ago -- and Dennis Stanford firmly believes that they were -- how can archeologists prove it?

The Yukon territory's Old Crow Basin yielded a clue in the late 1960's when a caribou bone that had been worked by human hands into a scraping tool was found to be 27,000 years old. The date led archeologists to propose that pre-Clovis people made use of a bone technology for many tools. Stone was scarce, and bone tools were readily available from butchered carcasses.

In the mid-1970's Dennis Stanford painstakingly excavated large deposits of broken mammoth bone at two Colorado sites called Dutton and Selby. The animals had died before 11,000 years ago, and their disarticulated broken bones seemed to bear evidence of human activity. "At Dutton in the summer of '76, looking down at a pile of busted camel bone in a 12 foot deep excavation, with a stone tool found at a level below 16,000 years old, I thought I had found it." Stanford and his colleagues hypothesized that the bones were broken for marrow by humans smashing heavy stone boulders onto them. Today, the stone tool has been mapped as lying at the bottom of a gopher hole and the busted bones have been more carefully analyzed. Stanford is no longer sure that Dutton is the dream site he had once thought.

Proposing that pre-Clovis people depended on a bone technology was risky, because broken and polished bones, unlike stone Clovis points can be produced by natural forces. Though willing to go out on a limb and willing to risk an innovative hypothesis, Stanford was not willing to close his mind to this possibility -- even if it meant disproving the bone technology theory. For this attitude, and for his painstakingly meticulous excavation and analysis, he is esteemed among his colleagues who watched with interest as Stanford entered a second, highly innovative phase of investigation through experimental archeology.

In order to eliminate non-human explanatory factors, Stanford and his associates sought to find out what other natural agencies could produce similar results on bone. At the same time, in order to see if humans could indeed produce and use bone tools he began to butcher dead elephants, and make tools from the bones -- of Ginsberg, Maggie, and Tulsa.

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These large elephants were dead when Dennis arrived on the scene ready to simulate Pleistocene mammoth butchering. The early, carefully documented results were encouraging: bones broken over stone anvils resembled broken bones at Dutton and Selby; the resulting bone tools worked extremely well in carving up skin and meat; and the wear, polish, and striations matched those on ancient bones. In fact, Stanford remembers, "one flaked bone from Ginsberg looked identical to the 27,000 year old bone tool from Old Crow."

But many archeologists remained skeptical, and Stanford was eager to face the skeptics head on. In the mid-1970's a graduate student at Catholic University, Gary Haynes, saw Stanford's evidence for pre-Clovis bone technology, and expressed serious skepticism. Stanford encouraged Haynes to try disproving the bone technology theory, and supported his plan to feed fresh bones to the Kodiak bears and African lions at the National Zoo. This research, along with studies of captive wolf colonies that were fed whole carcasses of deer and moose, produced for Haynes his first clear evidence that the Ice-Age "tools" might instead be the results of gnawing by carnivores which polished and broke the bones.

From those first Zoo experiments evolved a remarkable professional relationship: Dr. Stanford developed hypotheses and Dr. Haynes searched to disprove them. Both of them published papers advancing the science of archeology and of taphonomy -- the study of what happens to bones after an animal dies in the wild, a subject of increasing importance to archeologists. For several years, in summer and in the "dead" of winter, Haynes travelled to the Canadian Northwest Territories to watch bison herds preyed on by wolves in order to document what happens to carcasses in the wild. More recently Haynes has been dispatched to Africa to record the behavior of elephant herds and to describe modern elephant bone accumulations.

What Haynes discovered was exactly what Stanford thought he might find: evidence that natural agencies could produce the spiral fractures, the polish, the wear patterns, and the striations on bone archeologists once thought reflected human activity. Wolves chewing on big-game carcasses produce polish as well as tooth marks; bison wallowing in the dust actually fragment and polish previously deposited bone; carnivores break bones to get at marrow just as humans do; and gravel produces the scratches once thought to be clear-cut evidence of human tool use. Broken mammoth bones, previously thought too massive to be broken by natural causes, are explained by Haynes' research documenting that elephants walk over and break the bones of dead elephants. The resulting broken bones look very much like broken bones in Dennis Stanford's office taken from the Dutton and Selby sites. Even the flaked tusk "tools" have been found in the wild, the result of elephants knocking into one another as they struggle to get to water in the dry season.

At times, Stanford says, he feels "like just walking out, leaving the bones and stones behind, and going to herd sheep." He and Haynes agree that humans and carnivores can produce closely similar evidence for future archeologists to excavate, and it may be impossible in many cases to differentiate the exact circumstances of bone breakage in the past. But by 1982 Stanford had pretty much concluded that the bones at Dutton and Selby did not "show unmistakable evidence of human activity." Herding sheep, however, wasn't going to solve the problems.

Instead, Stanford decided to embark on a Chinese-American joint effort which would include research in the High Plains of North America

TEACHER'S CORNER: "SEEKING THE FIRST AMERICANS"

The following is a teaching film guide for "Seeking the First Americans" produced in 1980 as part of the PBS ODYSSEY television series. The film features Dennis Stanford, Smithsonian archeologist (see p.1 in this month's issue of Anthro-Notes). The film guide below was adapted from materials originally prepared for the PBS Educators Guide to Odyssey written by Dr. Alison S. Brooks, Ruth Selig and JoAnne Lanouette. For film rental information contact: Documentary Educational Resources, 5 Bridge St., Watertown, MA 02172; (617)926-0492.

FILM SUMMARY

By 11,000 years ago the Clovis people, so named for their distinctive stone tools first found by archeologists near Clovis, New Mexico, had spread across North America hunting the last Ice Age herbivores--the mammoths, mastodons, bison, camels, and horses. These people were effective hunters and within 1000 years, most of these huge animals were extinct.

Were the Clovis people the first to arrive on the North American continent, travelling from Asia over the Bering land bridge? If not, when did people first enter North America? Although evidence of pre-Clovis settlement is scattered and inconclusive, a strong challenge is being mounted to the traditional view that the Clovis people were the first Americans.

Dr. Dennis Stanford believes that the Clovis technology was invented by people who had long before arrived in North America, and that the ideas spread quickly through the already existing population. Dr. Vance Haynes believes that Clovis technology was brought from Asia by the first Americans. The film shows Stanford and Vance Haynes debating their views as they examine new evidence for pre-Clovis people and attempt to understand the big game hunting way of life.

Definite proof of pre-Clovis man is elusive. The archeologist must locate a site firmly dated to more than 11,000 years ago containing unmistakable evidence of human activity. As yet, no such site has been found. But recent research has created a new understanding of where to look and what to look for, and so may eventually lead archeologists to pre-Clovis sites, extending our knowledge of early human development.

BEFORE THE FILM: BACKGROUND INFORMATION

Dating Techniques

How does an archeologist actually establish dates for early man sites in America? In the film three major techniques are discussed: stratigraphic study, analysis of extinct animal remains, and radiocarbon dating.

In stratigraphic analysis, geologists can analyze a sequence of undisturbed soil levels, tracing each level back to the environment under which it was deposited. The film shows a sequence beginning with the present day's farmland surface and going down 15 feet to a layer of stream gravel deposited at the time of Clovis man - 11,000 years ago.

Extinct animals can also give us clues to the dates of archeological sites, if scientists have already established when different species died out. In the case of the giant Ice Age animals, scientists know that all except the bison died out at the end of the Ice Age-- probably due to a combination of changing environmental conditions and overkill by human hunters.

Carbon-14 is a dating technique used for determining the age of once living material such as bone or wood. The technique yields a specific date in years by measuring the amount of decay of a radiocarbon isotope of carbon contained in the material.

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During the Film: Questions Students Can Think About

Where did the earliest Americans come from and by what route?

How did the early big game hunters obtain their food in North America? What tools and techniques did they use?

Describe several different ways archeologists try to understand the past: excavation of sites, experimental replication of stone chipping and bison butchering, collecting of vegetable foods, feeding bones to zoo carnivores.

Explain the debate between Stanford and Haynes over when people first arrived in North America and how fast they spread.

What is the evidence for pre-Clovis people? What would constitute solid proof of their existence?

After the Film. Questions and Activities

1. Why are archeologists searching in Siberia, Alaska, and Northern Canada for clues to the origins of the first Americans?

2. What qualities do you think make a good archeologist? What skills and training would be useful to an archeologist searching for early humans in America?

3. Have students save all the bones (meat, fish, poultry) from a week of meals at home. They should roast half the bones at 300° and boil the other half (1/2 hour), then bring in both halves in 2 plastic bags. Each student exchanges bags with a classmate and then examines its contents. Each student tries to identify what animal each bone came from. What part of the animal is the bone from? Is the bone cut or broken? Are there any knife marks or tooth marks? How are the boiled bones different from the roasted ones? Can you tell if people roasted or boiled their meat? Students with dogs at home can allow the family dog to chew on some large bones. Have students then examine the resultant markings.

4. Dennis Stanford and Vance Haynes differ on two crucial questions. Where did Clovis technology originate? How did it spread across the Americas in less

than 1000 years? For each of these questions, ask students to explain the issues being debated.

5. Dennis Stanford states at one point in the film: "For years we've been looking on 11,000 year old terraces. What have we been finding? 11,000 year old sites -- isn't that odd?" How do expectations and preconceptions determine what an archeologist finds? Cite evidence from the film that chance discovery and carefully reasoned looking each play a role in successful archeological work.

For Further Reading:

Humphrey, Robert L. and Dennis Stanford, eds. Pre-Llano Cultures of the Americas (1979). Anthropological Society of Washington, P.O. Box 57400, Washington, D.C. 20037. (\$6.00)

Includes article by Dennis Stanford, along with useful introduction and conclusion.

Stanford, Dennis. "Bison Kill by Ice Age Hunters," National Geographic 155(1):114-121, 1979.

Short but well-illustrated article showing 10,000 year-old bison kill, experimental tool manufacture and use, and experimental elephant butchering.

Chedd, Graham. "On the Trail of the First Americans," Science 80 (March/April):44-51.

Excellent article based on research done for the "Seeking the First Americans" film.



UPCOMING EVENTS

March 15: "The Performer-Audience Connection: Metaphor in Dance and Society" by Judith Lynne Hanna (Univ. of Maryland). Anthropological Society of Washington (ASW) meeting. Naturalist Center, Museum of Natural History, 8:15 p.m.

March 19: "Rediscovered Empire: New Findings from Ebla." All day archeology slide-illustrated seminar on the discovery of the royal archives - 17,000 inscribed cuneiform tablets - of Ebla in northern Spain by archeologist/discoverer Paolo Matthiae and colleagues. Seminar presented in collaboration with National Museum of Natural History's Department of Anthropology and in cooperation with the International Institute for Mesopotamian Area Studies. For ticket information contact the Smithsonian Resident Associates Program office at 357-3030.

March 21: "Life with Lucy" by Donald Johanson (founding director of the Institute of Human Origins at Berkeley).

Evening lecture sponsored by Smithsonian Resident Associates, Audubon Naturalist Society and Friends of the National Zoo. Embassy of Ethiopia is offering a reception on March 20th. For ticket information for lecture (given twice on the evening of the 21st) and/or reception, contact Smithsonian Resident Associates Program office at 357-3030.

May 2: "Rescue Archeology in England" by Peter Addyman (Director of the York Archeological Trust). Slide lecture of recent find - the largest and best preserved remains of a Viking settlement outside of Scandinavia - by rescue archeologists working in the Medieval walled English city of York. 8 p.m. Call 357-3030 for ticket information.

May 4 - June 4: "Archeological Discoveries in Historic Annapolis" by Mark Leone (Univ. of Maryland) and staff of the Archeology in Annapolis Project. Course consists of 4 lectures and 4 Saturday on-site digs. For further information call Smithsonian Resident Associates Program office at 357-3030.

FOR JOINERS ONLY!

Do you wish you had something to do other than watch MASH reruns weekday nights? Why not expand your interests and contacts in your field and join an organization or society. Below are listed not only anthropology but other social and natural science organizations which publish journals and newsletters, announce training programs and job openings, and offer stimulating lectures, symposia and conferences. So, if you find you may need some brushing up and stimulation -- be a joiner.

AMERICAN ANTHROPOLOGICAL ASSOCIATION
1703 New Hampshire Ave., N.W.
Washington, D.C. 20009
(202)232-8800

AAA is the central professional organization of anthropologists. Members receive the quarterly journal American Anthropologist and the monthly Anthropology Newsletter which includes a job Placement Service listing. Also available are career publications, the Guide to Departments of Anthropology that describes facilities and programs at over 250 schools and museums in the U.S. and Canada, and a Summer Field School List. In addition, the AAA coordinates the activities and publications of societies representing more specialized disciplines such as the American Association of Physical Anthropologists; American Ethnological Society; American Folklore Society; Society for American Archaeology; Society for Applied Anthropology; and Society for Historical Archaeology.

AMERICAN PSYCHOLOGICAL ASSOCIATION
1200 17th St., N.W.
Washington, D.C. 20036
(202)833-7600

Founded in 1892, the APA is the major psychology organization in the U.S., its purpose "to advance psychology as a science, as a profession, and as a means of promoting human welfare." High school teachers may become High School Teacher Affiliates and qualify

for special rates to the Association's journals and publications including the official journal American Psychologist and the monthly APA Monitor as well as publications regarding careers and more specialized areas of psychology. Teachers also receive the monthly High School Psychology Teacher newsletter which includes teaching activities and curriculum materials, some useful in anthropology classes.

ANTHROPOLOGICAL SOCIETY OF WASHINGTON
P.O. Box 57400
Washington, D.C. 20037

ASW was founded in 1879 by John Wesley Powell, then Director of the Smithsonian Institution's Bureau of Ethnology, to "encourage the study of the Natural History of man especially with reference to America and shall include archeology, somatology, ethnology, and philology." ASW continues to promote the scientific study of man through its newsletter, publications, and open meetings held the third Tuesday of each month during the academic year.

ARCHAEOLOGICAL INSTITUTE OF AMERICA
53 Park Place
New York, New York 10007
(212)732-6677

AIA, a non-profit organization, was established in 1879 to promote research in the U.S. and foreign countries. The AIA publishes the bimonthly Archaeology magazine and the American Journal of Archaeology. There are over 80 local societies across the U.S. and Canada which sponsor lectures, symposia, field trips to local sites and museums, archeological film festivals and foreign study tours. The Fieldwork Opportunities Bulletin published annually each spring lists U.S. and foreign excavations seeking volunteer workers, paid staff members and students for formal training programs.

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COUNCIL ON ANTHROPOLOGY AND EDUCATION
1703 New Hampshire Ave., N.W.
Washington, D.C. 20009
(202)232-8800

CAE, organized in 1968 within the American Anthropological Association, is a professional association of anthropologists and educational researchers concerned with the application of anthropology to research and development in education. Its quarterly journal publishes articles about various education topics, mostly on research but also including the teaching of anthropology at the pre-college level.

MUSEUM EDUCATION ROUNDTABLE
c/o Ken Yellis
National Portrait Gallery
F & 8th Sts., N.W.
Washington, D.C. 20560
(202)357-2920

MER is a non-profit organization for those interested in museum education and teaching at all levels. Its purpose is to keep educators in touch with each other, to disseminate information about the field, and to promote interest in local museums. The quarterly publication, Roundtable Reports, includes announcements of training programs, reports of conference meetings, descriptions of innovative programs, a calendar of events, and articles concerned with museum education. Members are invited to participate in meetings, outings, workshops, and other events relevant to museum education.

NATIONAL ASSOCIATION OF BIOLOGY TEACHERS
11250 Roger Bacon Dr.
Reston, Virginia 22090
(703)471-1134

NABT is the "only education association exclusively devoted to the needs and concerns of the professional biology teacher." Membership benefits include The American Biology Teacher, a journal published nine times a year; a regularly printed newsletter on NABT activities; special publications available free or at special cost to members; and travel and study tours.

NATIONAL COUNCIL FOR SOCIAL STUDIES
3615 Wisconsin Ave., N.W.
Washington, D.C. 20016
(202)966-7840

NCSS was founded in 1921 in an effort to unify efforts of numerous local, state, and regional associations and to create greater cooperation among social scientists of various disciplines. NCSS publications include the monthly Social Education which provides articles, practical classroom ideas, sources of materials and innovative supplies, guidance for professional development and other services. Annual and regional meetings offer members opportunities for professional interaction and development.

NATIONAL SCIENCE TEACHERS ASSOCIATION
1742 Connecticut Ave., N.W.
Washington, D.C. 20009
(202)328-5800

NSTA, an affiliate of the American Association for the Advancement of Science, is a non-profit educational organization. NSTA publishes three magazines for three different levels of teaching: Science and Children, The Science Teacher, The Journal of College Science Teaching. The combined publication News-Bulletin/Middle-Junior High Science Bulletin provides up-to-date association happenings, conferences, new publications, teaching tips and aids, and special articles. Additional benefits include local chapter activities and an employment registry.

WASHINGTON ASSOCIATION OF PROFESSIONAL ANTHROPOLOGISTS
Box 23262
L'Enfant Plaza Station
Washington, D.C. 20024

WAPA is "a group of persons who, by reason of training and interest, seek to develop anthropological knowledge and apply it to the needs

(continued on page 14)

"Let me make songs for the people. . . songs to stir like a battle cry/ Wherever they are sung." Frances Ellen Watkins Harper (1825-1911), who was self-supporting from the age of 13, became the most popular Black poet of her time and one of the most eloquent women orators for the anti-slavery cause.

When Ida B. Wells Barnett (1862-1931), the eldest child of former slaves lost several members of her family to a yellow fever epidemic at 14, she supported herself and four siblings. At the turn of the century, Barnett became a powerful force -- as a journalist, lecturer, and organizer in the U.S. and abroad -- in the crusade against lynching.

Maggie Lena Walker (1867-1934), whose mother had been a kitchen slave, headed a Black fraternal organization which, under her leadership, spread to 14 states. It cared for the sick and dead of its over 50,000 members, sponsored programs for children, published a newspaper, and when, in 1903, Walker found a bank on behalf of the society, she became the first woman bank president in America. (This institution is still viable today.)

"BLACK WOMEN: ACHIEVEMENTS AGAINST THE ODDS"

Over a hundred more women are celebrated in Black Women: Achievements Against the Odds, a new exhibit being sold (\$200) by the Smithsonian Institution Traveling Exhibition Services (SITES). SITES organizes and circulates exhibitions on art, history, and science to institutions in the United States and abroad. This Black Women exhibit, consisting of 20 framed paper panels (each measuring 24"x36"), honors women who have contributed to the over 300 year-old Black-American freedom movement. They worked as lawyers, educators, civil rights activists, religious leaders, artists, politicians, labor organizers, musicians, writers, entertainers, athletes, scientists, mathematicians, medical doctors, journalists, and military and business leaders.

Each panel focuses on the achievements of Black women within a specific field (law, medicine, etc.). Each panel includes a large drawing of a featured woman which incorporates a scene from her life, small photographs of five to seven other women in the same field, an historical overview, information about each woman, and a quotation by the featured woman.

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Ida B. Wells Barnett

Each copy of the exhibit is accompanied by a program handbook, providing materials that can easily be reproduced for classroom use -- film and recording lists, suggested activities, a bibliography for young readers, and a timeline which consists of an important event from the lives of each of the women in the show, and other key events in Black-American history. The low cost of the permanent exhibit, along with its timely and relevant subject matter, makes it a very attractive offering for schools and universities alike.

Although "Black Women" highlights individual achievements, it is essentially the story of a people's struggle for equality and cultural preservation. Used as a whole or in parts, the exhibit can serve as a starting point for developing anthropology related study units and research projects on a large variety of topics. For example, teachers can use the exhibit to build units on African retentions in America, Black cultural values and aesthetics, the forms and functions of institutions in Black and White America, the dynamics of racism, the roles of women, the interrelation of various aspects of culture, and the processes of cultural change.

More specifically, history and English teachers might collaborate using the resources in the exhibit. They could use the award-winning Civil War novel Jubilee, authored by Margaret Walker (b. 1915), as a text for a unit which examines the war from a Black perspective. Teachers might also consider using literature on women who were abolitionists (Sojourner Truth), who served in the war (Harriet Tubman), and who were leaders during the Reconstruction and Post-reconstruction periods (Frances Ellen Watkins Harper). Two women in the exhibit were professional anthropologists and also creative artists whose lives and works provide extraordinarily rich material. Zora Neale Hurston (1901-1960) was a folklorist as well as a writer of fiction who emerged during the Harlem Renaissance of the 1920's. Her book, Mules and Men, is the product of her fieldwork during this

period among Black people in the rural South. Katherine Dunham (b. 1912) carried out anthropological research in the West Indies which served as the basis for a new dance form which she developed and popularized in the U.S. through her performances on Broadway, in films, and through her school of dance and traveling company. Dunham, who has written on dance and ritual primarily in Haiti, has also published fictional works.

Music and history teachers might work together to design a unit on social history using Black music as its basis. Beginning with West African musical forms and retentions in early work songs and spirituals, such a unit might explore the cultural and social factors influencing and reflected in the blues (Ma Rainey, Bessie Smith), gospel (Mahalia Jackson, Sister Rosetta Tharpe), jazz (Billie Holliday, Mary Lou Williams) and other musical forms (rhythm and blues, soul, etc.).

Black Women: Achievements Against the Odds honors women who personify a movement in America which is deep in spirit, and has the power to inspire teachers and students alike. It can best be used as a signpost, pointing the way to a rich and vital legacy.

Additional Recommended Resource:

Black Literature for High School Students. Stanford & Amin 1978. National Council of Teachers of English (1111 Kenyon Rd., Urbana, Illinois 61801).

This valuable book includes bibliographies, biographies, and teaching units.

Catherine A. Burt
Curator/Writer for the
SITES exhibit on Black Women:
Achievements Against the Odds

(Turn to page 13 for SITES order form)

THE TEXTBOOK PROBLEM

You have designed a course in anthropology, the school administration has approved it, and now you are ready to select a textbook. But which one? Unfortunately, high school anthropology textbooks are rare (almost an extinct species), and those that exist are inadequate. There are excellent curriculum kits available, such as Patterns in Human History, and numerous stimulating teaching activities, many of which are located in the Anthropology Resource Center for Teachers in the Museum of Natural History's Naturalist Center. But an urgent need exists for an introductory text on physical and cultural anthropology for high school students that is written by an anthropologist who enjoys writing for this audience.

The analysis of available texts below is limited to those that cover both physical and cultural anthropology, assuming that high school teachers have a one semester course or can order only one major textbook for the year. If any teacher has discovered a workable, stimulating text, let us know and we will share it with Anthro.Notes readers. The next issue of Anthro.Notes will review collections of readings in anthropology.

Salzmann, Zdenek. Anthropology.
Harcourt, Brace and World, 1969.

This short text was, and is, the only high school book written by an anthropologist, so it is sad to find that it is no longer in print. In 280 pages, the book covers the basic topics of physical and cultural anthropology in a balanced manner. Non-human primate behavior is the only topic not explored, but the general primate pattern is. The volume includes questions at the end of each chapter, suggestions for further reading, and a glossary. The writing style is clear and straightforward, but not especially engaging. The pictures are adequate. A student

comes away with an accurate understanding of the general topics in anthropology, but any excitement about the discipline must come from the teacher, other readings, and classroom activities. The serious weakness, of course, is the out-of-date material on genetics, human origins (nothing on Richard and Mary Leakey's finds and Donald Johanson's discoveries in the 1970's), sociolinguistics, and cultural ecology. A 1984 edition would be heartily welcomed.

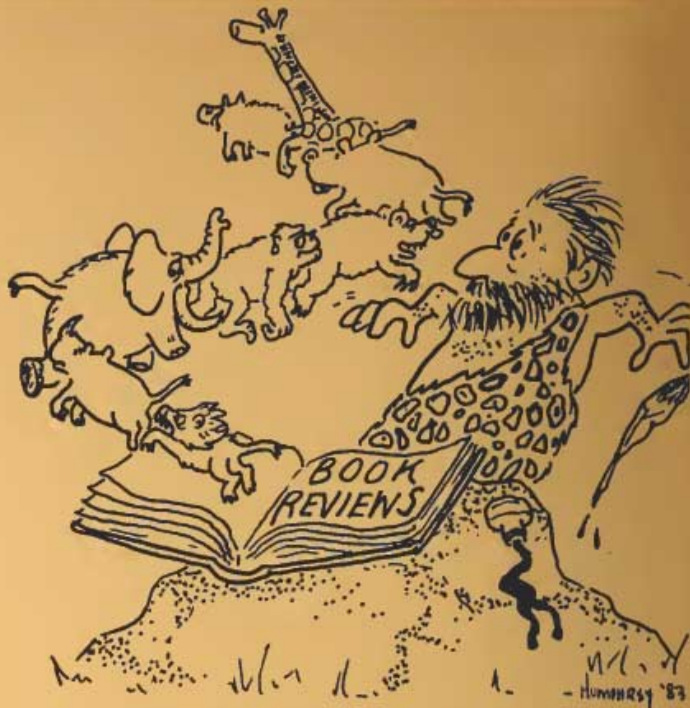
Cover, Lois Brauer. Anthropology for Our Times. New York: Oxford Book Co., 1971.
(not in print)

Specifically written for high school and junior college students by a former teacher and social studies education doctoral candidate, this paperback book adequately covers the major topics in cultural anthropology and human evolution but ignores much of the rest of physical anthropology and primatology. The material is divided into clear, easily digestible sections and it is amply supplemented with black and white pictures. Questions and recommended readings end each chapter. Yet the numerous ethnocentric statements; the use of the ethnographic present, so that Eskimos are living in igloos; the dated view of starving hunters constantly searching for food; Coon's racial categories; and the archaic views on the origin of humans, demand much caution in using the text. At times this book read like a travelogue or a cookbook of cultures. Finally, the text focuses too much on explaining why other cultures' practices are not strange, and not enough on analyzing the cultural behaviors in the U.S. through the eyes of

an anthropologist.

Oliver, Chad. The Discovery of Humanity: An Introduction to Anthropology. New York: Harper and Row Pubs., 1981.

Although written by an anthropologist for college freshmen and sophomores, this excellent book captures the spirit and significance of anthropology in a very clear, readable style -- with jargon left out. Oliver wants us to understand the logic behind behavior, and to do so he engages us in an extended conversation. He limits the number of ethnographic examples so that the reader comes to know much about the Kamba, Cheyenne, San (Bushmen), Zulu, Maasai, and the U.S.A. rather than being lost in the usual vast potpourri of cultural examples. Although the book stresses cultural anthropology, three chapters explore the importance of field studies of non-human primates and the biological framework for understanding human beings. The problem of keeping up with changes in human evolution is solved judiciously by discussing essential general trends and significant questions. The down-to-earth, analytical tone continues when the author discusses the concept of culture, fieldwork, kinship, language, age grades, leadership patterns, the supernatural, culture change, and the development of anthropology, topics he makes relevant to issues affecting students' lives. "If we fail it will be because we failed to understand ourselves. That is the basic reason why anthropology is so critically important. Anthropology has no monopoly on the scientific investigation of the human animal -- and anthropology itself will be transformed in the years to come -- but the problems with which anthropology is concerned are the problems that have to be solved." Summaries, annotated suggested readings, and a glossary are given. The mediocre black and white pictures are the only drawback. Consider evaluating this text for an eleventh and twelfth



grade anthropology course.

Haviland, William A. Anthropology, 3rd ed. Holt, Rinehart, and Winston, 1982.

Haviland's text has been used by some Washington, D.C. area high school teachers, but the reading level and material are definitely geared to the college undergraduate. The encyclopedic approach in this edition covers the aims of anthropology, modern primates, biology and evolution, human evolution, human diversity, archeology from Olduvai to Tikal, language, psychological anthropology, subsistence, kinship, age groupings, economics, political organization, religion, and culture change. The text looks crowded and somewhat cluttered. Haviland emphasizes vocabulary, uses a pedantic approach, and includes too much technical information, so that high school students may easily become lost and bored. The book does not assist the student enough to assess the significant questions and issues in anthropology.

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Barnouw, Victor. Anthropology: A General Introduction. The Dorsey Press 1979.

This college textbook may be too difficult for most high school students but the chapters cover the same basic topics as Haviland's text in a more organized and cogent style. The examples are well chosen from various parts of the world. Chapter summaries, glossary, bibliography, and suggested readings are included. The graphics are adequate.

Aceves, Joseph B. and H. Gill King. Introduction to Anthropology. Morristown, NJ: General Learning Press (Scott Foresman), 1979.

Effective capsule ethnographies distinguish this college textbook. The six part organization comprises an introduction, organic evolution, evolution of culture, social adaptation social groups and identity, and ex-

pressive aspects of culture. Field projects on family and kinship, life history, and economic and political organization both entice and inform the reader. Review questions, summary, and annotated suggested readings conclude each chapter.

Obviously, no outstanding text has been written for 9-12th graders. Interestingly, a group of Dutch authors has produced Inleiding tot de Culturele Antropologie, a current, apparently sound and widely used introduction to cultural anthropology for high school students, one that visually engages the reader as well. It would be exciting to have such a text in English for both physical and cultural anthropology.

JoAnne Lanouette

(continued from page 10)

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(continued from p.3)

and Northeast Asia, the hypothesized homeland of the Paleo-Indian precursors. With funding provided through the National Geographic Society and Wenner-Gren Foundation, Chinese and American archeologists worked together during the summer of 1981 at the Lamb Spring site in Colorado excavating a large pile of mammoth bones, many of which had been broken before burial over 11,000 years ago. Lying in the same deposit was a 33 pound boulder that could have been used by pre-Clovis people to break the long bones. Once again Stanford feels he may be on the trail of pre-Clovis hunters, for why would 90% of the large long bones be broken while the majority of fragile bones (ribs, etc.) remain intact.

Haynes' research results on wallowing African elephants cannot neatly explain the modified bones at Lamb Spring. So, in the summer of 1983 Haynes will excavate modern "elephant graveyards" in Africa: these are the waterhole sites where elephant skeletons have accumulated for many decades. Perhaps he will find there some explanation for the broken long bones and the intact rib bones.

Stanford, meanwhile, is off to another well-stratified site, Blackwater Draw, New Mexico. This site was excavated originally between 1932 and 1937. "Then no one thought there was even a Clovis people, and so no one dug below the Clovis level. Local legend has it that pre-Clovis material has been found there and this summer we hope to find it."

After Blackwater Draw, Stanford will return to China where he spent the fall of 1982. In China, he did not find any evidence of Clovis technology or even tools that look like Clovis' antecedents. But he was able to examine all the Pleistocene collections in the museums, and travelled

to most of the Paleolithic archeological sites. What he discovered was broken bones, flaked bone, and crude stone artifacts, all very similar to what is found at the sites in North America such as Lamb Spring. Evidence for a highly evolved lithic technology does not appear in China until perhaps as late as $\pm 14,000$ years ago when a microlithic (small tool) technology developed which bears close resemblance to that of the early Eskimo peoples, who are later arrivals on the North American continent.

So, if the earliest American cultures did not originate in Eastern China, where is their source? A new idea tantalizes Stanford. Perhaps the roots of Paleo-Indian culture developed in North Central China. No archeologist since before World War II has examined the sites west of Manchuria, the first stop on Stanford's planned trip to China in 1984.

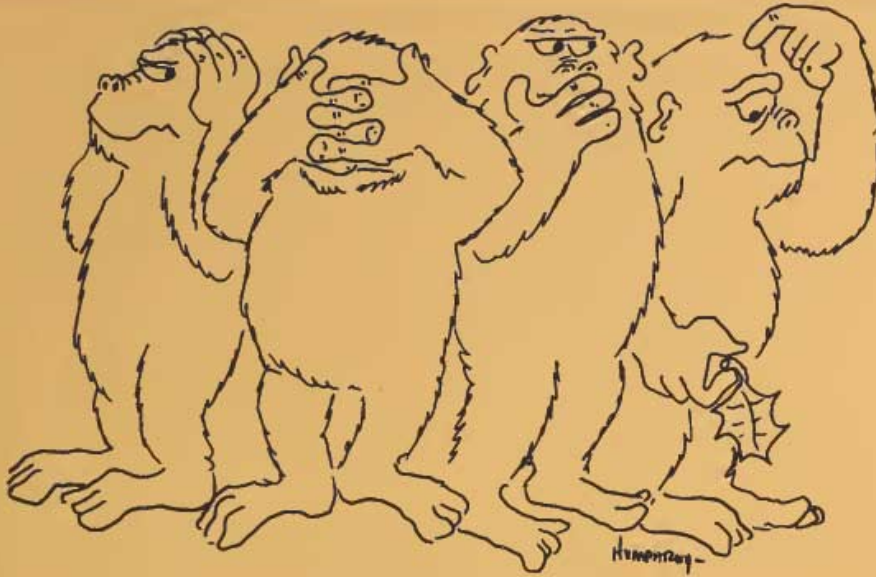
For now, he will continue his search in America, tracking down the bones and the stones which might give him that unmistakable clear association, of human tools with extinct animal remains, that he is sure exists somewhere, if only he knew exactly where to look.

Ruth Osterweis Selig

* * * * *

(continued from page 8)

of society." WAPA offers the opportunity to expand one's network contacts and learn of new employment opportunities as the association actively seeks to increase job opportunities for professionals in full- and part-time employment. WAPA holds monthly meetings, publishes a newsletter and membership directory, and holds a potluck social event twice-a-year.



Do You Know?

- Speculators about the future often depict humans with enlarged brains atop underdeveloped bodies. The chances for humans to evolve into beings similar to the highly cerebral E.T. are slim, according to Niles Eldredge and Ian Tattersall writing in the March issue of Science 83, since population isolation necessary for a new species to occur is very unlikely in our highly mobile world. (Eldredge and Tattersall are coauthors of the recent book The Myths of Human Evolution.)

- Rarámuri Indians of Mexico are an example of how a non-Western people adapt and interpret the missionaries' religion to accommodate their own world view. See "God's Saviors in the Sierra Madre" by William L. Merrill (Smithsonian) in Natural History (March 1983) 58-67.

- Stalking Employment in the Nation's Capital is a new WAPA (see p.8) 73 page publication providing "realistic appraisals of what sort of positions can be expected, details on salary expectations, probable places of entry for B.A., M.A., and Ph.D. anthros, and places to look for job listing." Chapters include United States Government, Internship

Opportunities, Congress, National Associations, Private Consulting Firms, Archeology, Education Anthropology, Museums, and International Development. To purchase the Guide send a check (\$5.00 for WAPA members; \$6.00 non-members) to WAPA, Box 23262, L'Enfant Plaza Station, Washington D.C. 20024.

- In the February issue of Natural History magazine, anthropologist Liza Crinfield Dalby shares her research into the private and public world of the geisha in "The Art of the Geisha" adapted from her book Geisha. This ancient profession, though still considered exotic, nevertheless experiences difficulties recruiting the modern Japanese woman.

- If you were not able to attend the Smithsonian's exhibit "Inua Spirit World of the Bering Sea Eskimos", the February issue of National Geographic contains a beautifully illustrated article "Where Magic Ruled" by William W. Fitzhugh and Susan A. Kaplan featuring some of the exhibit's 19th century Eskimo artifacts collected by naturalist Edward W. Nelson.

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