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National Museum of Natural History Newsletter for Teachers

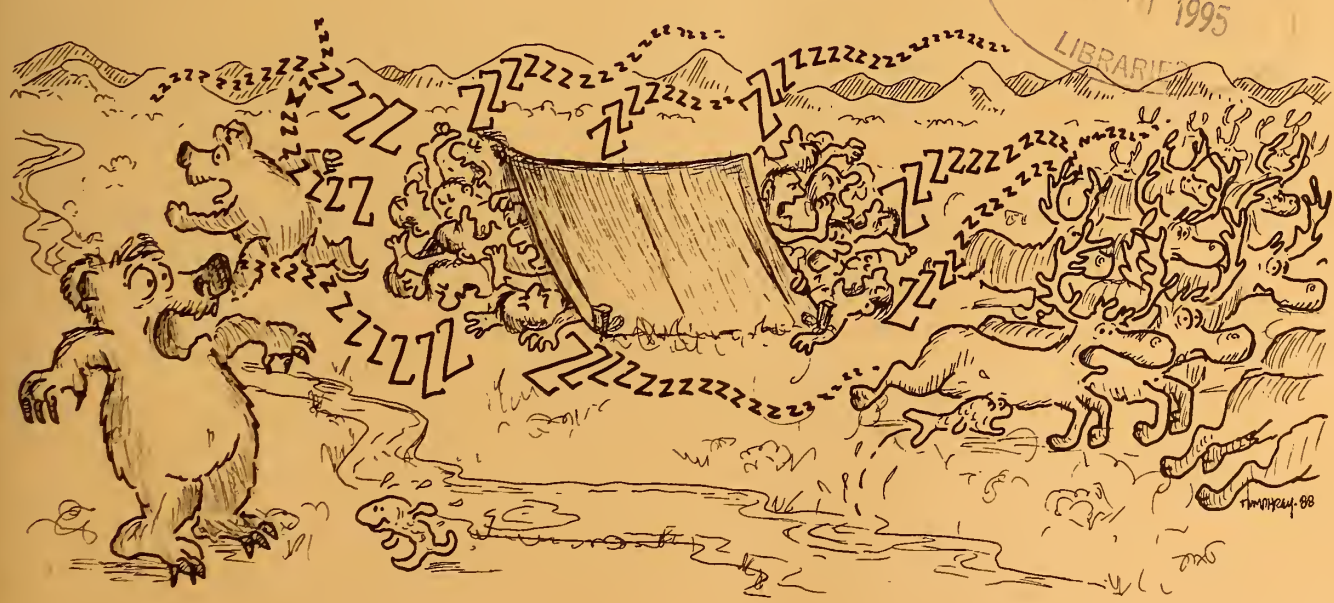
vol. 10 no. 1 winter 1988

AN ARCTIC PARTNERSHIP: THE UNGALUYAT PROJECT

[Editor's Note: Over 1800 miles due north of Detroit, and a world away, is the isolated Inuit (Eskimo) community of Igloolik. (Inuit means "People" in the Eskimo language, Inuktitut, and is the term they use to define themselves.) Thirty years ago, this village was home to only a few people: a trader, a member of the Royal Canadian Police, and a French missionary. Gradually, the seasonally mobile Inuit settled permanently around this settlement as a school, health care facilities, and housing were made available. Nowadays, almost a thousand people call Igloolik home. This community and the nearby Ungaluyat

archaeological site provide the setting for this issue's lead article. The Ungaluyat Project, conducted last summer, involved both Inuit and non-Inuit youth in a multi-cultural learning experience that combined the knowledge of the community's elders with the techniques of professional archaeology. The first part of the article is written by Josh Fitzhugh, a high school student participant in the project, who describes his personal experience working alongside his Inuit counterparts. The second part is written by project director Sue Rowley.]

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AN ARCTIC IMMERSION: A STUDENT'S
JOURNAL

July 19. It is 28 degrees. 2:00 a.m. and the sunlight glows through the walls of the tent. I am lying here, contemplating life, as I sometimes do when I can't sleep. There is an elbow sticking in my ribs, a pair of boots under my head, and three or four sets of rather loud snores reverberating in my ears. One of six in the tent, I am wedged tightly between my two best friends--a large 21 year-old named Mike, who that spring had participated in a three-month dogsled trip from Igloolik to Greenland, and an affectionate 14 year-old named Dick, my "younger brother," who keeps snuggling up to me in his sleep. At least I am warm in my polar sleeping bag, and the caribou skins on which we lie serve both as cushion and insulation to protect us from the chill of the frozen ground. As the wind blows across the ice and past the flaps of our canvas tent, I think about the things I have done and the people I have met so far this summer.

This is the first time I have been to the Arctic. It is a completely different world from what I had ever experienced. The tundra here is totally flat as all the hills were crushed by massive glaciers that retreated only a few thousand years ago. This flatness runs for miles with nothing to break the uniformity. There are no trees. In fact, there is nothing that stands higher than two or three inches; the growing season, July through mid-September, is far too short for all but the most hardy grasses and dwarf willows, a shrub that spreads in a mat along the ground.

Our camp here at Ungaluyat, where we are digging a 150 year-old Inuit house, is nothing more than a line of seven tents on the gravel beach. Twenty of us, including nine Inuit teenagers and myself, live in these seven tents. Every morning we wake up and stagger to

the cook tent, where we eat an oatmeal or fish breakfast. At 9:00 a.m., Sue Rowley, the leader of this archeological excavation, makes radio contact with John Macdonald, the director of the Canadian Government's research laboratory in Igloolik. Then we all walk up to the site to start our day's work.

Sue has divided the house into two meter by two meter squares, and each of us has been assigned a square to dig. In these squares we uncover jade drilltips, ivory harpoon heads, snow knives, bone needles, intricately carved combs, and many other beautiful artifacts. This excavation is one of the two jobs we must do. The other is to sieve the dirt beside the road, because in that dirt we find the artifacts from many old sites that were destroyed when the road was made. Sieving duty is miserable work, especially on cold or windy days when our fingers stiffen and the dirt from the sieve blows into our eyes.

After work we all troop back to the cook tent and start getting dinner ready. Some of us go out on the ice to fill the enormous water barrel by jumping across the cracks of open water where the tide pressures have melted the ice. We usually come back with our pant legs soaking and our hands raw from carrying the heavy water jug. After dinner a few of the Inuit boys usually go out to hunt for seals or ducks. I usually go back to the tent to read or else I play aerobic [similar to frisbee]. When the hunters come back, we often start playing Crazy Eights, a wild card game in which the loser must do something really unpleasant, such as emptying the honey bucket (the outhouse) or walking around the camp barefoot, a particularly trying experience as the ground up here is very cold and the stony beach is very sharp. Sometimes, we go icepan hopping in the bright evening sunshine. This game consists of running as quickly as possible (so as not to fall into the

icy water) across the mash of small icepans that float in the open cracks where the ice sheet has begun to break up. We try to find the most difficult and challenging routes, often using pieces of ice that will only support one's weight for a fraction of a second. One must expect to get at least one's feet wet; I, being a little less experienced and a little more foolhardy, have fallen in completely a few times.

Usually around midnight or 1:00 a.m., we all go back to our tents, squeeze ourselves into the one-foot gap not occupied by someone else, and read a little bit before resigning ourselves to another night of sardine sleep.

Life up here in the Arctic, however, is not as carefree as I have described it. These Inuit kids, with whom I am working, playing, sleeping, and eating, have to face realities most of the people I know will never have to face. One of the two girls on our team was due to have her first baby early in February. She was only sixteen--a year

younger than I. Her uncle committed suicide during the summer. He was only sixteen as well. Once I overheard the kids talking about the Inuit Youth Camp where we were all to go in late July. This is not a camp as we think of camp. The Inuit kids don't go there to have fun. They go to talk about the problems they as a people are facing, and they as a people must solve. They were saying that there was going to be a police officer at the camp, so that they couldn't do any drugs while he was there.

Serious problems are an everpresent undercurrent of life in the Arctic. Yet they are only symptoms of a much larger process. The culture and lifestyle of the Inuit have been changing rapidly in the last twenty years. The Inuit have been gradually leaving their old subsistence way of life in favor of the flashier and easier Western culture. They have lost many of their hunting and survival skills, yet they have not been adequately trained to "make it" in white society. So many of them feel frustrated and lost and resort to



"SIEVING DUTY IS MISERABLE WORK... ESPECIALLY ON COLD OR WINDY DAYS."

suicide or drugs to solve their problems. In my experience with these Inuit teenagers, I have slowly become aware that these kids have to deal every day with horrors that I might never face in my entire life: suicide, drug and alcohol abuse, teenage pregnancy, and unemployment. Their old culture is disappearing, and a new stable culture has not yet emerged. For these Inuit kids, it is a time of great difficulty, of many stresses and sorrows, and of unknown futures.

Josh Fitzhugh
12th grade
Lawrenceville School

THE UNGALUYAT PROJECT: THE DIRECTOR'S VIEW

Sometimes Inuit express the view that archaeology is just another way we outsiders have of taking away their culture. Archaeologists, they say, come to the Arctic in the summer, excavate a site, and then, like geese, fly south in the fall. The artifacts they take with them are never seen nor heard of again. This impression of archaeology formed in the 1970's as young Inuit realized that the old people, those who still remember life in snow houses and tents, dog teams, and the time before Christianity, are dying and with them Inuit knowledge of their past. This problem is being exacerbated by the educational system that, until recently, served to draw students away from their families, the traditional source of learning, thus increasing the generation gap.

Last summer's project was conceived as a way of addressing Inuit concerns about archaeology and the loss of their heritage. It was planned as a community based project combining archaeological fieldwork with Inuit oral history. Our aim was to provide a unique learning experience by exposing the students (Inuit and non-Inuit) to both traditional Inuit and professional

archeological knowledge of the past. A secondary aim was to show the community what archaeologists do from excavation to exhibition. My role as an archaeologist was to introduce the students to archaeology and to teach them to excavate while several Inuit elders identified the artifacts and taught us what the site looked like when it was occupied.

Preliminary research for a suitable location pointed to the community of Igloolik, a hamlet of almost 1000 people and the nearby site of Ungaluyat. The Ungaluyat site is vast. Within an area 500 meters long by 60 meters wide are the remains of 14 stone houses and a circular stone meeting place. In 1823, Ungaluyat was visited by two British Naval captains and their crew. Although the site was deserted, they learned that the local Inuit had only recently removed to their winter sod and whale bone houses several miles away. The Englishmen described the strange constructions at Ungaluyat as large tent rings with walls of stone over five feet high. This evidence was later corroborated by the present inhabitants of Igloolik Island. This site was selected for our project for several reasons, the recent age of the site being the most important. This meant that the elders could describe and identify the finds. One woman we met had even lived in a similar structure! Other reasons included the site's proximity to the local community, as well as to the main summer camp, and the endangered nature of the site because of road construction.

Our operations were divided into two phases, excavation and laboratory work. Four Inuit students were hired for the entire period while an additional five were employed during the excavation. Community elders assisted in both phases, three actually camping with us in the field. My

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SUMMER FIELDWORK OPPORTUNITIES

Are you looking for adventure, discovery, and learning this summer? Become a member of an archeological excavation team, a scientific expedition, or a field program in the United States or abroad. With a little research you might be surprised at the opportunities available to you even within your own community. As teachers you can share your findings with your students. Many programs take young people 16 years of age or older.

Anthropology departments of local universities and colleges, state historic preservation offices, and state archeological societies often engage in local archeological excavations and frequently accept volunteers with no previous fieldwork experience. The Archaeological Institute of America (AIA) offers a listing of state archeologists associated with the national organization as part of its yearly field school listing for the U.S. and abroad (\$4.00 for members, \$6.00 for non-members). Write: AIA, P.O. Box 1901, Kenmore Station, Boston, MA 02215, or call 617-353-9361. Archaeology magazine, published by the AIA, features an archeology travel guide to sites open to the public in the Old World (March/April issue) and the New World (May/June issue). A field school listing is also available from the American Anthropological Association for \$4.50 for members and \$6.00 for non-members. Write: AAA, 1703 New Hampshire Ave., N.W., Washington, D.C. 20009 or call (202) 232-8800.

For a comprehensive listing of fieldwork opportunities in the Washington, D.C. metropolitan area, the Smithsonian Institution's Department of Anthropology distributes A Guide to Resources on Local Archeology and Indian History, which includes a listing of museums and organizations, anthropological and archaeological societies, fieldwork opportunities, and



a list of professionals involved in local archeology and Indian history. For a copy of this free Guide, write: Public Information Office, Department of Anthropology, Smithsonian Institution, Washington, D.C. 20560; or call (202) 357-1592.

The Smithsonian Institution offers five-week High School Summer Internships to graduating seniors interested in careers in archeology, art, biology, carpentry, history, or photography. Session I runs from June 5 to July 9; session II from July 10 to August 13. Forty graduates will be selected, and interns will receive a \$500 living allowance. Application packets must be requested no later than

March 14 and be postmarked no later than March 18. Write: Intern '88, Arts and Industries Bldg., Room 1163, Smithsonian Institution, Washington, D.C. 20560 or call (202) 357-3049.

The National Endowment for the Humanities offers summer projects and seminars for elementary and secondary teachers; some of the topics are anthropology related. For information on the program "Humanities Instruction in Elementary and Secondary Schools," write: NEH Division of Education Programs, Room 302, 1100 Pennsylvania Ave., N.W., Washington, D.C. 20506, or call (202) 786-0377. For information on summer seminars, write: NEH, Division of Fellowships and Seminars, Room 316, 1100 Pennsylvania Ave., N.W., Washington, D.C. 20506, or call (202) 786-0463. Application deadline is March 1.

There are several organizations that offer volunteer public participation in worldwide research expeditions in various scientific disciplines. Many of these organizations, listed below, are non-profit and donations can be treated as tax-deductible contributions.

University Research Expeditions Program
University of California, Desk K-15,
Berkeley, CA 94720
(415) 642-6586.

Earthwatch
680 Mount Auburn St., Box 403,
Watertown, MA 02172.
(617) 926-8200
(Earthwatch has a special scholarship program for teachers)

International Research Expeditions
140 University Dr.
Menlo Park, CA 94024
(415) 323-4228

Foundation for Field Research
787 South Grade Rd.
Alpine, CA 92001-0380
(619) 445-9264

The School for Field Studies
Box 171, Prudential Center
Boston, MA 02199

CEDAM International
(CEDAM stands for Conservation, Education, Diving, Archeology, Museums)
Fox Road
Croton-on-Hudson, NY 10520
(914) 271-5365

Below is a selected list of organizations that offer fieldwork experience in the United States and abroad:

British Archaeology, sponsored by The Association for Cultural Exchange of Cambridge, England, offers a four-week (June 20-July 19) comprehensive introduction to British prehistory, including lectures at Christ's College, Cambridge; tours of major archeological sites; and archeological excavation. Application deadline is April 1. Write or call: British Archaeology, U.S. Student Program Division, Institution of International Education, 809 United Nations Plaza, NY 10017; (212) 984-5330.

Crow Canyon Archaeological Center is a non-profit institution specializing in Southwestern archaeological research and education. The following programs introduce participants to archaeological field methods, laboratory techniques, and excavation. The Adult Research Seminars, consisting of week long sessions, are conducted from May 29 to October 31. The High School Field School takes place from June 19 to July 16; applications should be no later than March. The Teachers' Workshop, conducted from July 17 to July 23, offers recertification credit. Write or call: Crow Canyon Archaeological Center, 23390 County Road K, Cortez, CO 81321; (800) 422-8975.

Flowerdew Hundred Foundation offers a summer institute for college and university educators in The Historical Archaeology of European Expansion 1550-1700, from June 26 to July 30.

Participants will examine the similarities and differences of the English, Spanish, and French colonial endeavors in the eastern U. S. and the Dutch in South Africa. James Deetz and Ivor Noel Hume are among the distinguished faculty. Stipends will be awarded. Early application is suggested. Write or call: Flowerdew Hundred Foundation, 1617 Flowerdew Hundred Rd., Hopewell, VA 23860; (804) 541-8897/8938.

Human Origins and Prehistory in Kenya: The Koobi Fora Field School is offered by Harvard University Summer School and the National Museums of Kenya. The field school consists of two six-week training sessions (June 8-July 19 and July 26-September 5). Write: H. V. Merrick, Koobi Fora Field School, Department 008, 20 Garden St., Cambridge, MA 02138, or call (617) 495-2494.

Parsons School of Design offers students and teachers an opportunity to visit about twenty decorated caves and five Paleolithic living sites under archaeological investigation through the three credit course, Paleolithic Art and Archaeology of the Dordogne (July 30 to August 20). Write or call: Parsons School of Design, Office of Special Programs, 66 Fifth Avenue, New York, NY 10011; (202) 741-8975. Early application is advised.

Excavations at Catamura Del Chianti, near Siena, Italy, will explore the town plan of an Etruscan settlement of the third century B.C. from June 29-August 7. Write or call: Excavations at Catamura Del Chianti, Department of Classics, Florida State University, Tallahassee, FL 32306-4031; (904) 644-4259.

Center for American Archeology, Kampsville Archeological Center conducts educational research programs for junior and senior high school students, college students and the non-professional, and separate

workshops for teachers. Write: Admissions Office, Kampsville Archeological Center, Kampsville, IL 62053, or call (618) 653-4395.

Northwestern University's Ethnographic Field School (June 20-August 13) offers students of all disciplines an opportunity to experience another culture. Students design their own independent research project to learn about the Navajo or Hispanic cultures in New Mexico and Arizona. Write or call Professor Oswald Werner, Department of Anthropology, Northwestern University, Evanston, IL 60201; (312) 491-5402 or (312) 328-4012 evenings.

Science Museums of Charlotte, Inc. sponsors Field Archaeology in San Salvador, Bahamas (June 19 to July 4 and July 3 to July 18). San Salvador as the site of Columbus's first landfall is now in question. Excavation of a Lucayan Indian site dating to the time of Columbus may help determine where Columbus actually set foot in the New World. Registration deadline is April 30. Write or call: Cindy Acker or Jerry Reynolds, Discovery Place, 301 North Tryon St., Charlotte, NC 28202; (704) 372-6261.

Smithsonian National Associates Travel Program offers three anthropology related programs: Southwest Archaeological Tour at Crow Canyon (July 31 to August 6); Pueblo Indian Study Program (July 9 to July 17), based in Santa Fe, New Mexico; and Southwest Indians (April 29 to May 8). Write or call: Smithsonian National Associates Travel Program, 1100 Jefferson Dr., 3045 Quad, Washington, DC 20560; (202) 357-4700.

Archaeological Rescue Inc., a nonprofit educational organization in affiliation with the Anthropology and Education Sections of the Milwaukee Public Museum, is conducting field schools during the summer months at Sheboygan

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TEACHER'S CORNER: A STUDENT-DIRECTED TEACHING MUSEUM

Introduction

The Monroe High School Archaeology Museum, located in Jamesburg, New Jersey, began in 1974 as an experiment to incorporate concepts and methods of archaeology into a high school social studies curriculum. Initially, archaeological surveys had enabled me to take students into the field. Local farmers allowed my classes to survey recently plowed fields where students mapped sites and collected cultural materials from the surface. Then the students catalogued and photographed all the specimens with the professional assistance of the Trenton State Museum and Rutgers University. Having little expertise but much interest, and relying frequently on university and museum professionals, my students and I proceeded cautiously. In the classroom we studied archaeological methods and Native American cultures. The students grew deeply interested in the archeology, demonstrating a respect for both human cultural remains and for a new way of looking at the past.

A Museum Develops

The field expeditions were quite successful, and after a few years much cultural material had been collected. Some of the farmers gave us collections their families had been accumulating for years, even for generations. These collections were also catalogued, photographed, and registered with the Archaeology Department of The Trenton State Museum. We began to think about exhibits, and even more ambitiously, a school-based museum. A whole new avenue of activity and learning opened up. Over the next few years, my students and I renovated a classroom, built exhibits, developed teaching strategies and audio-visual materials, made reproductions of Native American tools, and much more. Teacher and

students began to work together in new ways, truly sharing and learning together.

Students as Teachers

Both the school administration and the Board of Education demonstrated support. During the regular summer school program, an archaeology elective was offered and received favorably. A small classroom was designated by the school as a museum, and exhibits and materials were completed over the summer and part of the next school year. At first, a few classes of elementary school students from our school district were bussed to the high school to see our museum. This provided the first opportunity for our high



THE PLEISTOCENE EPOCH IN NEW JERSEY

school students to act as curators and teachers. Soon thereafter new presentations were developed and invitations were sent to schools throughout central New Jersey.

During the 1986-87 school year, 1553 elementary students and 267 teachers and other adults visited the Monroe High School Archaeology Museum. This year the museum is expanding into other areas. An evening lecture series will be ready by spring 1988 focusing on Native American cultures of New Jersey. The public, including local historical societies and senior citizen groups, will be invited. In this series, students will present slide lectures on New Jersey's flora, fauna, and human population during the Pleistocene Epoch and will demonstrate the exhibits.

The Museum Program

On a pre-scheduled day, 40 to 60 elementary students arrive at the school's front door where the student teachers meet them, take them to the cafeteria for lunch, and then bring them to the museum. Divided into two groups, some of the elementary students watch a slide program developed by the high school students. The slide program reinforces concepts taught in the museum and focuses on New Jersey prehistory and Native American cultures. Meanwhile, the other group participates in hands-on activities, also led by student teachers, in the five major activity areas of the museum: sandbox archaeology, fire starting and flintknapping, face painting, food production, and Woodland village scene. During the school year, each of these five areas of the museum is staffed by high school students from the elective course "Anthropology/Archaeology" who teach the concepts associated with each exhibit.

This entire program, including slides and the museum visit, takes two hours. The program runs during the

regular school day during the time that the high school students are scheduled for two elective courses, back to back, "Anthropology/Archaeology." This scheduling allows high school students to learn by doing and reinforces all the classroom learning they do during the first part of the course. The basic idea of the program is quite simple. It involves teaching basic content, in this case anthropology and archaeology, to high school students, while at the same time establishing a structure, in this case a museum, in which high school students must teach this information to elementary school students.

As a result of the program, which brings together high school and elementary school students, the high school students must utilize and demonstrate the concepts learned in their academic coursework, and must help bring those concepts and facts to life. The program has indeed demonstrated that anthropology offers both teachers and students, at all levels of the precollege curriculum, new and exciting ways of learning.

Robert G. Shamy
Monroe High School
Jamesburg, New Jersey

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TUITION SCHOLARSHIPS IN ANTHROPOLOGY
1988-89

The Catholic University of America announces the availability of four-year undergraduate scholarships for anthropology majors. Criteria is based on merit. For more information, write or call: Chair, Scholarship Committee, Anthropology Department, Catholic University, Washington, DC 20064; (202) 635-5080.

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HISTORY TEACHER ADOPTS ARCHAEOLOGY

[Editor's Note: Martha Williams has taught social studies (primarily American history) for the past 26 years at Marshall High School in the Fairfax County Public School System, Virginia. Since 1973 she has taught several classes in anthropology and has conducted a summer field school. Martha was a participant in the George Washington University/Smithsonian Institution Anthropology for Teachers Program in 1979-80. Anthro.Notes editor JoAnne Lanouette interviewed her former student to discover how one high school teacher brought anthropology into her life, and how she continues to keep it alive.]

Q: How did you become interested in anthropology?

A: I attended a small liberal arts college near Harrisburg, Pennsylvania. I was training myself to be a scientific translator with a double major in biology and languages and a minor in history. My undergraduate training gave me--and I tell my students to remember to look for this--individual attention, small classes, and a sound liberal arts approach that encouraged intellectual flexibility. A compartmentalized view did not exist, only an interdisciplinary view. That view made me open to anthropology.

Even though I had been teaching American History for about nine years, I jumped at a brochure that crossed my desk in 1972 promoting an Archeology for Teachers Summer Program at Williamsburg.

I was one of the lucky 25 teachers selected. We were given free lodging and \$100 a week. Ivor Noel Hume, Research Archeologist for Colonial Williamsburg until this year, taught the course. The first week Hurricane

Agnes poured rain on Williamsburg while we sat cooped up in a room watching slide after slide of Hume's collection of historic artifacts. At that moment, I wasn't at all sure anthropology was for me. But then we spent the next two weeks with lectures on restoration and architecture and a dig excavating the public mental hospital that was built around 1770. I was hooked. After the program ended I drove back and forth to Williamsburg two days every week for the rest of the summer. That four hour round trip was testimony to how much I loved it.

Q: How did you keep your love alive?

A: Fortuitously, early in 1973, an archeologist at Fort Belvoir called the Fairfax County social studies curriculum supervisor to ask his help in finding students and teachers interested in helping with a dig at Belvoir Plantation. I grabbed at the chance, along with another Fairfax County teacher, Jack Hiller, and began working with students on the site during the spring of 1973.

Q: How did you get students interested in archeology?

A: With the Belvoir archeologist's support, Jack and I started in the summer of 1973 a Summer Field School for Fairfax County high school students. We've been running it almost every summer with a minimum of 20 students. It is a six-week program sponsored by the Fairfax County School System. We try to have as much hands-on experience as possible. The first three years we were at the Belvoir Plantation. Since then we have done salvage work at Sully Planation in Fairfax and three years of excavation at an 18th century site at the beltway and Route 50, which has now been paved over. For the field school, we rely on Deetz's In Small Things Forgotten and Invitation to Archeology for texts. We also have the students spend a day in the judicial archives in Fairfax

County. We have developed a comparative exercise on what is a house and what does it reveal about the inhabitants' lifestyle for visits to Woodlawn Plantation, Turkey Run Farm, and other historic sites. The last couple of years we have done more and more survey work rather than full excavations. We find that testing a site by excavating one foot by one foot squares works better for students--quicker results and more manageable projects.

Q: Did you receive administrative support?

A: Yes. You must remember that in 1973 an open milieu existed for educational experimentation. The curriculum supervisor was a key supporter. Any school system is concerned about its public image. This program was not only innovative but also benefitted the community by giving it a sense of its own history.

Q: How do you manage the logging, studying, and analysis of the artifacts you find during the summer excavations?

A: The County set up a lab in 1978. The lab is commonly known as the James Lee Center and is funded by the Fairfax County Office of Comprehensive Planning. It provides paraprofessional training sessions and guides our field school. In 1978, citizen pressure from the History Commission prompted the county to hire one professional archeologist to be on the staff at the Center; later another archeologist was hired. Students come in during the week and one Saturday to work in the lab. I even give my American history students extra credit for coming in to work.

Q: Have you found anything in the "trash" you have been picking through?

A: Yes, I was surprised to find this old 18th century metal button. You can see that it once was a brass button by the signs of corrosion (tarnish) on the back. See, even trash can be exciting!

Q: How have you been able to offer an anthropology course in a small high school?

A: As far as I know Marshall is the only high school in Fairfax that offers a one semester course in anthropology. That gives Marshall a uniqueness--important in such a large school system--and the administration welcomes it. Interestingly, the administration decided on their own to offer a year-long course next year--one semester of anthropology and one semester of archeology.

Q: How do you stay connected to other archeologists?

A: I belong to the Archeological Society of Virginia, an amateur society. Most states have these

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"... EVEN TRASH CAN BE EXCITING!"

societies, which are good resources for teachers. I am on the state board of directors and the head of the Education Committee, born, at my urging, two years ago. My goal is to develop a list of archeology resources in Virginia and distribute it to every school system in the state.

I also belong to the Society for Historical Archeology, a professional society. Last year I attended their convention in Savannah, Georgia and met several other professionals interested in archeology education. Thinking the society should do more to promote the teaching of archeology in high schools, I put a note on the bulletin board asking for names of those interested in archeology and education. From that list of 15 names, I am planning an Archeology and Education program of eight papers for the 1989 Baltimore meeting. This society now has an Educational Subcommittee.

Q: From your perspective does a serious split exist between amateur and professional archeologists?

A: Yes and no. I see the gap between professional and amateur archeologists narrowing somewhat since less money is available and the amount of money used needs justification. Archeologists need public support for labor and for defense of their activities. They simply cannot shut themselves off from the public.

In my opinion, the gap continues because professional archeologists and anthropologists have been reluctant to promote the teaching of anthropology in the pre-college years. We have such a sad scarcity of materials for teaching archeology or anthropology in schools. While professional anthropologists may disparage movies such as "Crocodile Dundee" and "The Gods Must be Crazy," these films have value for teachers trying to find vehicles for making their students think about anthropology.

Q: Don't you ever get bored?

A: I recently earned my second M.A. in history, in a program in applied history at George Mason University, with specialized courses in archives management, preservation, and museum studies. In lieu of a thesis, I helped develop a Culture Resources Management Plan for Fairfax County. I have never lost my fascination with archeology. I enjoy trying to make sense of it. I love puzzles, and digs are giant puzzles. I hope my students learn to love these puzzles as much as I have.

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AMERICAN-CHINESE YOUTH EXCHANGE

The People to People International American-Chinese Youth Science Exchange offers a three-week summer program in the People's Republic of China for 40 outstanding high school students and four teachers of anthropology/archaeology. Hosted by the China Association for Science and Technology in Beijing and by The People to People High School Ambassador Program in the U.S., the Exchange will expose students and teachers to Chinese anthropology and archeology in Hong Kong, Beijing, Xian, Changsha, and Guangzhou from July 14 to August 5. People to People International was founded in 1956 by President Dwight D. Eisenhower to promote international understanding through direct people-to-people contact. For more information, write or call: Mr. Keith Currie, Project Director, The American/Chinese Youth Science Exchange, Dwight D. Eisenhower Bldg., Spokane, WA 99202; (509) 534-0430. Early response is recommended.

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RESOURCES

Anthropology Today, published by the Royal Anthropological Institute, is an inexpensive (six issues for \$12), topical, bi-monthly magazine, for the general public. You can receive a review copy by writing: Anthropology Today, 56 Queen Anne St., London, W1M 9LA, UK.

Documentary Educational Resources (DER) has produced, with the assistance of Massachusetts junior and senior high school teachers, two new videotapes for classroom use: "The !Kung San: Traditional Life," based on John Marshall's film studies, and "Yanomamo of the Orinoco," focusing on land use of the Yanomamo Indians of South America. For more information, write or call: Documentary Educational Resources, 101 Morse St., Watertown, MA 02172; (617) 926-0491. DER is also interested in hearing from teachers about their needs for educational videos for teaching about world cultures.

Biologue, a Journal of Interpretation and Discovery in the Life Sciences, is published by Teton Science School, a private, non-profit facility offering year-round courses in natural history and field ecology for all ages. You may receive a complimentary issue by writing Biologue, Teton Science School, P. O. Box 68, Kelly, WY 83011 or by calling (307) 733-4765. Annual subscription rate is \$7.50 for three issues: fall, winter, and spring.

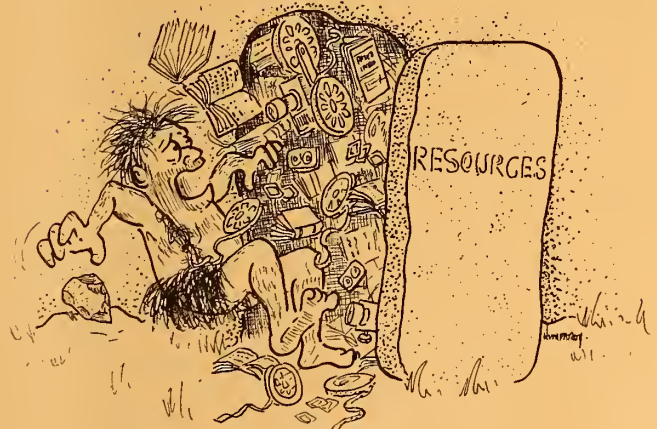
"Pre-Columbian Mexico" is a twelve-part videotape series with each program approximately 15 minutes long. The programs may be ordered as a set or individually and include a script of the narration, a commentary, an index, and an annotated bibliography. For more information, write: Brian Bates Productions, 5216 Kauai Way, Fair Oaks, CA 95628; or call (916) 962-1052. Slide

sets of the major cultures are also available.

Silkscreen posters or prints of Paleolithic cave art by Douglas Mazonowicz are available from The Gallery of Prehistoric Art. The gallery offers a new educational program on Paleolithic cave art for elementary school classes that includes an eight-page teacher's guide. Also available are a low budget traveling exhibit and other resources. For more information, write: Gallery of Prehistoric Art, 25-60 49th St., Astoria, NY 11103, (718) 956-3333.

"Secrets of the Lost Red Paint People" (1987), shown last year on PBS television, is a documentary about the earliest Indian culture of northeastern North America. This Maritime Archaic culture is popularly known as the "Red

(continued on p.15)



("Arctic" continued from p. 4)

parents, three local volunteers, and Josh Fitzhugh completed the field crew.

Bringing the Past to Life

We excavated at Ungaluyat for two hectic weeks, during which time I gained a great deal of respect for teachers. The most difficult task involved explaining why archaeologists dig so slowly and record everything they find. The elders and students had all dug at sites before for their own interest. Archaeological sites are very visible in the north where vegetation is slow growing, and people often dig around in the old sites to see what they can find. In fact, there is evidence that this is part of an old learning technique used by the elders to describe objects' uses to youngsters. I had to explain that we wanted to learn as much as possible about the people who lived in the home we were digging. At first the students were skeptical, but later, when we could see where people slept, where the men made tools, and where the women sat sewing and playing with their children, they understood that we were bringing their past to life again.

In the evenings we would visit the elders in their tents and ask their assistance in identifying finds. The students were genuinely surprised at the degree of concordance between my identifications and those of the elders. At other times they saw that not only did I have a lot to learn but that I regarded myself as a student of the elders.

Students Share Their Knowledge

One problem excavators face is boredom. After a while everything except a really stunning find becomes routine. We were fortunate because nearly everyday some curious person on his or her way to summer camping grounds would stop by to visit. This

provided the students with a break and an opportunity to describe the project and their role in it. Often they learned new information about the site from these visitors. Other visitors included a local television crew, who made a program on our work, and three high school student reporters who were running a summer newspaper.

When the excavation was completed, we returned to town where the artifacts were cleaned, checked against field notes, and labelled. Several inconsistencies and one major problem highlighted the need for the double and triple cross-checking system we had instituted and led to helpful discussions about scientific techniques. We then asked the elders to help us learn about the artifacts. Some of the questions we asked were: What was this object used for? What is its correct Inuktitut name? Have you ever used one or seen one used? Where did the raw materials for the stone tools come from? Once we gathered this information, the students created an exhibition of 50 objects for the community and the school. The students wrote captions in Inuktitut and English (see example below) and illustrated the exhibit with drawings to explain the uses of objects and with photographs of us at work on the site. In two days, over twenty percent of the local population visited the display.

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These are ivory birds (tingmujat) that the kids used to play with. When a man couldn't go hunting or if he didn't have a kayak he would make toys for his kids or tools.

Project Support

The project was fortunate to receive support and cooperation from many sources. In the spring we secured the support of the Igloolik Community Council and the Inuit Taperisat of Canada (similar to the National

Congress of American Indians). Funding came from three sources: the Challenge '87 program of the Canadian Government, the Prince of Wales Northern Heritage Centre, and the Northern Heritage Society. Logistic support was donated by the Department of Indian Affairs and Northern Development who run a research laboratory in the community.

Only time will tell whether the project was truly successful. We all had fun and the exchange of information among the students, elders, and myself was immense. I probably learned the most of all. When the summer was at an end, one Inuit student decided to return to school and retake Grade 8 (she had dropped out half-way through the year) and another, who had been unemployed for eight months, enrolled in a training program on Inuit land claims. Future plans for me include a continuation of this project and perhaps an expansion into other communities.

Sue Rowley
Anthropologist
Smithsonian Institution



(Summer Opportunities
continued from p. 7)

Marsh in Seboygan County, Wisconsin where there is evidence of human occupation dating to 8000 B.C. Weekly and daily sessions are available with

("Resources" continued from p. 13)

Paint People" because of the extensive red ochre found in excavations of their sites from Maine to Labrador dated approximately 8,000 to 3,500 years ago. The Red Paint People developed one of the most elaborate and artistic cultures known archaeologically in North America including complex burial ceremonials and mounds built thousands of years before the Hopewell and Adena mounds; elegant ground and chipped stone tools; and elaborate trade networks. Archaeologists compare this culture with those of the Northwest Coast and raise the question of origin of this Maritime Archaic culture. The film is available for purchase or rental from director and producer Tim Timreck, 35 East 30th St., New York, NY 10016; (212) 685-1134.

"The First Family" (1986) is a 60-minute film on Donald Johanson's 1975 fieldwork in Ethiopia where the remains of at least 13 individuals, known as the "First Family," were uncovered. The film takes viewers to the field site in the Hadar region and to the Physical Anthropology Laboratory at The Cleveland Museum of Natural History where analysis and reconstruction led to the naming of a new species, Australopithecus afarensis. The film can be rented or purchased from The Cleveland Museum of Natural History, Education Division, Wade Oval, University Circle, Cleveland, OH 44106; (216) 231-4600. Also available is "Lucy and the First Family" (1981).

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special sessions scheduled for educators, students, families, and adults. Registration fee includes meals, lodging, equipment, and laboratory supplies. No experience is necessary. For more information, call (414) 352-2515.

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