

**Teaching Anthropology Newsletter**

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

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

**TAN** appears semiannually in the Fall and Spring of each school year. To subscribe, send your name and address to the Editor. **TAN** is distributed free-of-charge.



**Teaching Anthropology Newsletter**

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**Special Announcements**

**TAN To Present Creation and Evolution in Canada**

The Spring 1988 issue of **TAN** (no. 12) will be a special issue devoted to creation and evolution in Canada. It will feature reports on the status of creationism in Canada's Provinces and Territories, including a survey of attitudes toward creationism in some of Canada's high schools.

The special issue is supported by a grant from the National Center for Science Education. It will be illustrated and type-set and distributed to hundreds of readers. Relevant news and comments are welcome. **TAN** readers who want to contribute should contact the editor as soon as possible. The deadline for submissions is Feb. 1, 1988.

Let's hear from you!



**High School Anthropology Study To Be Published**

In 1988, the Saint Mary's University **Occasional Papers in Anthropology (OPA)** series will publish **Methodology in Precollegiate Anthropology: A Secondary School Approach** by James Russell Stephens.

Stephens tells the recent history of anthropology at a multiracial high school in suburban Miami, Florida. He describes how and why the course was introduced, addresses its impact and gives practical advice about course content, curriculum aids and teacher training in anthropology.

**TAN** readers who want to be notified when the study becomes available can send their name and address to Roberta Wittmann, **OPA** Circulation Manager, Department of Anthropology, Saint Mary's University, Halifax, Nova Scotia B3H 3C3.

### Dorothy Lee: An Appreciation\*

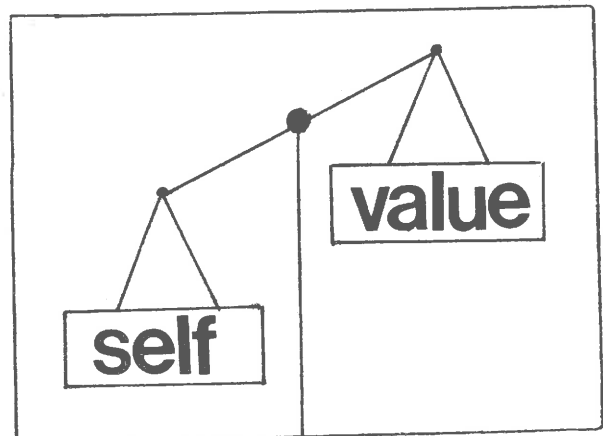
by Jeffrey Enrenreich

Unfortunately and sadly, I never met Dorothy Lee. I have come to know her primarily through her famous collection of essays, **Freedom and Culture**, a book which is considered a classic in anthropology. I was introduced to Lee's work in graduate school by Edmund Carpenter, one of her close friends and colleagues. I have recently learned more about her through interviews with several of her other close friends, colleagues and relatives.

My special interest in Lee's life and work began shortly after her death in April 1975. At that time I was teaching in a small interdisciplinary program called the New School of Liberal Arts (NSLA) at Brooklyn College, CUNY. NSLA's purpose was to create a learning environment for students who had experienced difficulty in education. Among my classes was a seminar called Twentieth Century Social Institutions, Ideas, and Philosophy. The course focused on the individual in society from cross-cultural perspectives. In 1976, a second collection of essays by Lee, **Valuing the Self**, proved to be a perfect text for the class, full of wonderful commentary and anthropological insight. General principles and specific ways to generate positive learning and development of individuals in communities and societies were discussed. Given the nature of the NSLA program and the students it served, these were central and practical issues. The book also sensitively and clearly distinguished

thought and behavior in primitive cultures. It raised questions and offered insight into how the individual might be nurtured and taught to enjoy life with greater personal fulfillment, to engage others and be engaged by them, and to live life to its fullest potential. Through comparative analysis of numerous cultures both Western and primitive, Lee suggested that in order for the individual to achieve autonomy (defined as "being in charge of myself") it was essential that the community (defined as those other "people around me") truly value the self.

Over and above the general anthropological worth of Lee's essays and their obvious relevance to issues current then in the 1970s, **Valuing the Self** had special and ironic value in the context of my teaching. In focusing on the significance of the social environment for learning and developing self-worth, the themes and underlying principles of the book were essentially identical to those which guided the programs, classroom structures, goals, and my own teaching at NSLA. In addition to the book's potential contribution to college curricula, **Valuing the Self** could also be read with profit in precollege anthropology courses.



\* I am indebted to Edmund Carpenter, Paul Riesman, David Riesman, Kurt Wolff and Dorothy Lee's sister, Zoe Demetracopoulos, for their gracious and generous help.

As indicated in the book's subtitle, **What We Can Learn From Other Cultures**, the work emphasized a theme which had been central to early American cultural anthropology as practiced by Boas, Henry, Radin, Mead, and others, namely that there are fundamental and profound lessons to be learned by us (members of this culture) from examining other cultures. To a very large extent, this basic theme was steadily eroding as the perspectives of "anthropology as science" and "applied anthropology" grew in importance and stature within the discipline during the 1940s and 1950s. Not only were anthropologists promoting "objectivity" as an obtainable goal, they increasingly took their role to include telling their native "subjects" what they (the natives) were "actually" doing, as well as what they needed to know. In contrast to these trends, Lee's work held that learning from other cultures and valuing **their** significance and worth were more central to what the discipline of anthropology was and should be about. In both the teaching and practice of anthropology, according to Lee, "what we can learn from other cultures" and apply to ourselves and our own world is precisely what gives meaning and value to the pursuit of anthropology as an academic discipline. **Valuing the Self** essentially captures the essence of anthropology's humanistic potential while simultaneously providing a rich and accurate sense of what life and culture are about in small-scale traditional societies. Lee's presentation of life in primitive cultures attacked the essence of the ethnocentric myth that human beings were necessarily better off in modern cultures.

**Valuing the Self**, despite its



usefulness in the classroom and its important contribution to theory, stayed in print for only a few years and enjoyed little commercial success as a text. It apparently was never reviewed in any of the major anthropology journals, except to be included in a cluster of short one-paragraph reviews in **American Anthropologist**. The book remains virtually unknown to most cultural anthropologists.

The fact that **Valuing the Self** has been neglected by anthropologists can be seen by examining major textbooks in the field which have appeared since it was first published. Checking through 25 such texts in anthropology, I found that Lee's earlier work on language, cognition and reality was cited prominently in five of these books; **Valuing the Self** was mentioned in none. While I am not suggesting that such a sample provides conclusive proof concerning the lack of impact of the book, it is certainly reasonable to suggest that anthropologists and their students have missed an opportunity over the past ten years to learn from one of the discipline's most original and articulate thinkers.

The neglect of **Valuing the Self** is at once a curious and tragic occurrence. Explaining it requires a consideration and appreciation of Dorothy Lee the person and the anthropologist. By presenting a brief biographical sketch of Lee, I hope to provide a speculative foundation for understanding why **Valuing the Self** has been so undervalued.

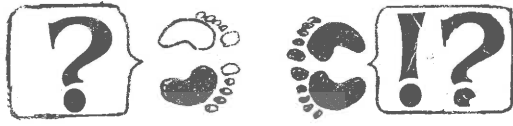
It is my contention that the neglect of **Valuing the Self** lies, in some large measure, with who Dorothy Lee was as a person and as an anthropologist. The theories, ideas and principles which she advocated in her work were directly reflected in the nature of her character, personality and in the quality of her life. Simply put, she was what she wrote and what she wrote was herself.

Dorothy Demetracopoulos was born in Constantinople in 1905, the last of nine children. Her father, who had converted to Protestantism, was a pastor in a Greek Evangelical Church, in a milieu dominated by the Greek Orthodox Church. Within her own Greek culture, Dorothy was an outsider of sorts. She attended an American School run by missionaries and eventually won a scholarship to Vassar College. Her Ph.D (1931) was from the University of California at Berkeley where she studied cultural anthropology under Alfred Kroeber. She did fieldwork with the Wintu Indians, specializing in myth and language. After teaching briefly at the University of Washington and Sarah Lawrence, Dorothy married Otis Lee, who shortly thereafter became the Chair of the Department of Philosophy at Vassar. While there, Dorothy taught anthropology and Otis taught philosophy. They settled in Poughkeepsie, New York, where they began to raise their four children. Otis died suddenly in 1948 and by 1953 Dorothy Lee decided to leave Vassar to teach at the Merrill-Palmer School in Detroit. The move was apparently encouraged and supported by her friend Margaret Mead, although many of her other colleagues were appalled. The move might well have marked the beginning of her position as an outsider within the profession of anthropology.

During the six years spent at Merrill-Palmer, Lee's work became increasingly more oriented towards the practical problems of real life and the home economics movement. Her concern grew that both foreign and American students were obtaining an unclear picture of American culture. At the same time, her impatience and disdain for academic gamesmanship was rapidly increasing, as was her commitment to and involvement with students as individual people. It is easy to imagine that her stuffier colleagues were not pleased with these developments. In the words and

actions of Dorothy Lee, the ivory tower was at once being dangerously demystified and deconstructed.

In 1959, the same year **Freedom and Culture** was published, Lee left Merrill-Palmer to work with sociologist David Riesman in the freshman seminar program at Harvard University. In academic terms, Lee had arrived. However, she did not stay long! In 1961, Lee left Harvard, by choice, to join Edmund Carpenter on the faculty of San Fernando State College. The reasons for the change were simple and probably predictable to those who knew her well. She found Harvard overbearing, pretentious, and stifling. She was either treated poorly or ignored by the majority of Harvard's illustrious faculty (with Clyde Kluckhohn an apparent exception). One current member of the Harvard faculty, who admits to falling into the category of those who simply ignored Lee, remembers that as a junior professor, he felt distanced from her on theoretical grounds but also because his seniors maintained their distance from her. She was, after all, always criticizing trends in the discipline and talking about putting "man (to be read today as "humans") back into anthropology." Her complaint was that attention to real human beings, their lives and thoughts, was systematically being relegated to the back burners of the discipline in the name of "science" and "objectivity." Lee believed anthropologists had to make value judgments. In Lee's mind, humanistic approaches were being stripped away from the core of the field. Interestingly, this same Harvard anthropologist, now 25 years older (and wiser?) and having had ample time to reflect upon his earlier thinking, has recanted his negative judgments about Lee. He has come to believe that Lee's criticisms of the field and the directions she had hoped to see anthropology travel, had been correct all along. But in the late 1940s, 1950s, and early 1960s, it is



safe to say these were not popular views.

After Harvard, the rest of Dorothy Lee's career was spent well off on the periphery of mainstream anthropology. She moved about the country as a lecturer, consultant, workshop teacher and visiting scholar, in places such as Iowa State, Oklahoma State, Duquesne, and Immaculate Heart College in Los Angeles. Her affiliations were, in fact, with departments of home economics and not anthropology. She continued to write but far less frequently. As she tells it in the introduction to **Valuing the Self**, completed a week before she died, she had discovered with alarm years before that anthropology students had found "the truth" when reading her earlier work. In the process, Lee believed, they were shutting down their own individual perspectives of the world. Rather than taking off from her ideas in formulating their own, they were following her views uncritically and unthinkingly. In Lee's own terms, they were giving up and losing their autonomy -- exactly the opposite effect of what she strived to accomplish as author and teacher. Under such circumstances, she thought it was better not to write at all. What she did publish in the last fifteen years of her life mostly appeared in places where anthropologists and their students were sure **not** to find them -- home economics journals, J. C. Penny publications, etc. She believed that she could best communicate the lessons of anthropology to students with no anthropology training and to non-anthropologists.

In comparing these facts against the description of Dorothy Lee given by those with whom she was closest, a clear picture emerges of an academic maverick. She loved anthropology with a passion, but she thought of herself

first as a mother and as a member of her own family and friendship circles. She preferred to travel and to learn in the field (in later life Greece was her place of fieldwork) rather than to impress her colleagues at conferences or in print. After all, life was to be lived and people were to be engaged! In fact, she spent much of her time among her friends and family who lived and gathered at Yelping Hill, Connecticut, the real and enduring community of her life. It was this community, her students, and the Greek community to which she regularly returned, and ironically **not** the tribe of anthropologists, who collectively nurtured and valued Lee, helping her to maintain her own autonomy and ultimately, in her terms, to value her self.

Lee was an accomplished and outspoken woman who knew her own mind and who did not readily suffer fools. She was these things and more in a time when such qualities were probably best hidden from threatened and insecure male academics who could neither honor nor appreciate them as appropriate or attractive in their female colleagues. She was courageous and strong enough not to follow trends, even at the expense of personal loss to her career and her academic standing. She maintained an unwavering integrity of a sort that few academics hold onto by the end of their careers. She was a doer who, without compromise, followed her own convictions and conscience, as well as the implications of her theories, in the real world she inhabited. She not only spoke and wrote from conviction -- she also listened. One can only imagine how Lee's accomplished colleagues must have felt about her taking students seriously! Her life was lived on a personal rather than on a public level. Yet, she managed to touch deeply and to change forever the lives of those people with whom she chose to interact. Her approach to anthropology and to life was engaging, concrete and real, never abstract or

ephemeral. No wonder that she maddened her "professional" establishment colleagues and that they often chose to shun her and her work.

In summation, it is my thesis that Lee's **Valuing the Self** has been neglected and that her contribution to the history and theory of anthropology and the humanities has been underestimated because (1) she was an especially strong woman in a male-dominated and sexist academic world, (2) she stood against the rush to make anthropology more "scientific" and "objective", and finally (3) her personality, values and convictions guided her life against the "best professional interests" of her career.

Anthropology was probably not mature enough in 1976 to value the contribution and unique autonomous spirit of Dorothy Lee. In her introduction to **Valuing the Self**, Lee describes true autonomy and what occurs when community fails to nurture it. When autonomy is present, she said, individuals are encouraged to see with their own eyes, not what they are told to see. They are encouraged to relate to the world with inquiry, their own inquiry, and to trust, to decide, and to be involved. When, on the other hand, they "come home filled with desire to share their adventures; when they bring forth new ideas and no one listens; when what they say is dismissed as unimportant; when they are not recognized and are told they are wrong . . . when community does not value the self . . . [they] come to regard their own senses and thoughts as worthless, and they substitute instead what they are supposed to think and feel."

Fortunately, Dorothy Lee never caved in to the pressures to pursue anthropology as others saw it or thought it to be. The legacy of her strength as a person and her brilliance as an anthropologist is **Valuing the Self**. I believe and hope that the community of anthropology,

after a decade of neglect, may now be ready to appreciate and value fully Lee's work, as it so richly deserves to be valued.

I also believe that other teachers, particularly those at colleges with strong liberal arts traditions and high schools where anthropology or philosophy are important parts of the curriculum, will find Lee's work to be especially useful and relevant. The positions she presents, always provocative and challenging, will undoubtedly elicit energized response and debate among students. In the current political climate in which high school and college curricula are under increasing pressure to abandon relativism (the recent best seller **The Closing of the American Mind** by Allan Bloom comes quickly to mind), Lee's work is an articulate counterpoint to the call for reinstating absolutes into our schools and everyday lives. As well, in an era where thinking is often dominated by pop gurus, peer pressure conformity, narcissism and "me" generation ideology, Lee's humanistic anthropology speaks directly to philosophical questions concerning the potential for individual freedom and autonomy to develop in the context of responsible interaction with groups and community. Such issues are at the core of intellectual concerns in liberal arts education, as well as at the heart of structural issues for designing learning environments. Dorothy Lee's work is enduring and inspirational because it raises profound questions, offers powerful and liberating insights, and continues to encourage a thoughtful dialectic between readers and its own basic premises.

**Valuing the Self** has recently been reissued by Waveland Press, Inc. (P.O. Box 400, Prospect Heights, Illinois 60070). Its market price (\$6.95 U.S. plus \$1.00 shipping) puts it well within the reach of teachers and students of precollege anthropology.

Precollege Anthropology as  
Applied Anthropology

How is precollege anthropology applied anthropology?

This question is explored by Ruth Selig, Patricia Higgins and other contributors to a special 1986 issue (Vol. 8, nos. 3-4) of **Practicing Anthropology**, a career-oriented publication of the Society for Applied Anthropology. The issue features 15 articles co-edited by Selig and Higgins and written by professional anthropologist/educators with first-hand experience in the field. They all agree that practicing precollege anthropology is a kind of ethnographic fieldwork.

The special issue begins with an overview of the history and status of precollege anthropology in Canada and the United States. There are five articles by anthropologists whose careers include a significant investment in precollege teaching. Two authors are Thomas L. Dynneson and Marion J. Rice, who directed the groundbreaking University of Georgia Anthropology Curriculum Project. As part of the overview, Patricia Higgins critiques 17 successful support programs for precollege anthropology teachers, most of which were funded by the National Science Foundation or the National Endowment for the Humanities. Charles Ellenbaum explains what it has been like to reach precollege students through a community college in Chicago, and Paul Erickson explains what it has been like to do the same thing through a small university in Nova Scotia. Although government funding for precollege anthropology has been cut back, there is hope that much can be done with dedication, "creative financing" and work.

Next in the special issue come five precollege anthropology case studies. Lawrence Breitborde and Thomas Glen Cook write about precollege archaeology at the Logan Museum of

Anthropology in Wisconsin and the Center for American Archaeology in Illinois. William Wedenoja writes about the Ozarks Elementary Curriculum Project in Missouri, while Ruth Selig describes how she transplanted her Anthropology for Teachers Program from Washington, D.C. to Laramie, Wyoming. Outstanding in this group is the case of Jeanne M. Fulginiti, who has played the role of anthropologist while administering special education programs in the public schools of West Hartford, Connecticut. What comes across in these accounts is how precollege students not only benefit from anthropology, but also (when given the opportunity) contribute to anthropology. Cook reports that some diggers from high school were better than their college counterparts.

The special issue ends with five topical articles. Here Carol Chapnick Mukhopadhyay pleads for more anthropology in the training of teachers who will end up teaching in cities (like Los Angeles) where the student population is rapidly becoming multicultural. Eugenie Scott, a physical anthropologist recently appointed director of the National Center for Science Education, tells teachers to counteract creationism by presenting a more imaginative image of science. The remaining three articles give advice about printed material and ethnographic film.

Practicing precollege anthropology helps anthropology by increasing public awareness of a discipline that is commonly misunderstood. The 15 articles in this special issue tell how this can be done with both personal and professional rewards. **TAN** readers who do not subscribe to **Practicing Anthropology** and who want copies of the special issue should write to the Society for Applied Anthropology Business Office, P.O. Box 24083, Oklahoma City, OK 73124.





### Digging A New Hampshire Homestead

by Iris W. Baird

Beginning in the school year 1980-81, the Anthropology class at White Mountains Regional High School (WMRHS), Whitefield, New Hampshire, embarked upon a multi-year field archaeology project which continued through the 1986-87 school year, at which time I retired from teaching.

The WMRHS school site contains about 200 acres in the northern section of the town of Whitefield, and in the town of Lancaster. This site was assembled from six parcels of land, which included the second farmstead settled in Whitefield in 1824 by John McMaster, half-brother of the original settler, Major John Burns.

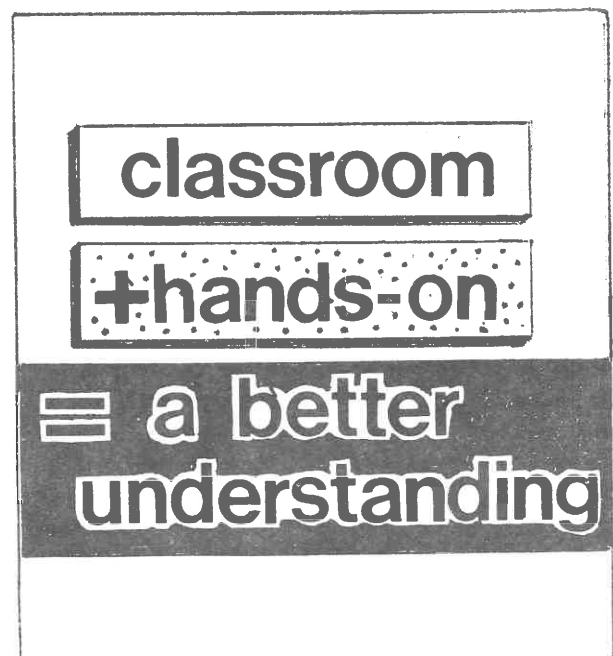
Just to the northeast of the school building on a low rise is a cellarhole, which it was believed was connected to this early homestead. Prior to 1980, anthropology classes at the school are reported to have done some digging in the vicinity of the cellarhole, but no records were kept of their findings. One former student reports that several artifacts, including a spoon, were found, but she does not know what became of them.

I intended that the field project should give the students hands-on experience in archaeological technique, while at the same time preserving the site from destruction, so digging was limited to a few test pits, and much of the collecting was of surface finds. In the early years a good deal of time was spent in gathering and attempting to interpret written materials and in mapping of features.

The 1987 dig differed significantly. Since this was to be the final year of the project, and since the students in the class had demonstrated a high degree of interest and seriousness, I decided to investigate the area north

of the cellarhole in some detail. The finds were rewarding, and it is the opinion of Richard Ping Hsu, National Park Service archaeologist, who evaluated some of the artifacts, that we did indeed confirm the location as that of the early homestead.

At the end of the project my evaluation is that the hands-on experience of the students was highly successful. Their motivation was clear from the amount of extra time they spent during study halls and from the feedback I received from students and teachers to whom they had talked about their findings. Prior to the actual digging they had had most of a full course in introductory anthropology, cultural and physical, and many opportunities to view videotaped reports of professional archaeologists at work. These tapes gave them a better understanding of dig techniques and the philosophy involved than any written materials or lectures I might have given them.



As the digging progressed it was a joy to hear students use terms and concepts appropriately, and to see how involved even the most fastidious young lady became with the work. Several of the students commented to me how much their concepts of archaeology had changed and how difficult it was for their parents and friends to grasp exactly what they were doing. "But then, they haven't studied anthropology like we have!" As a culminating activity for the course this was a great success. In terms of helping high school students to understand the importance of the archaeological record, and the problems associated with excavation, it also served the purpose well.

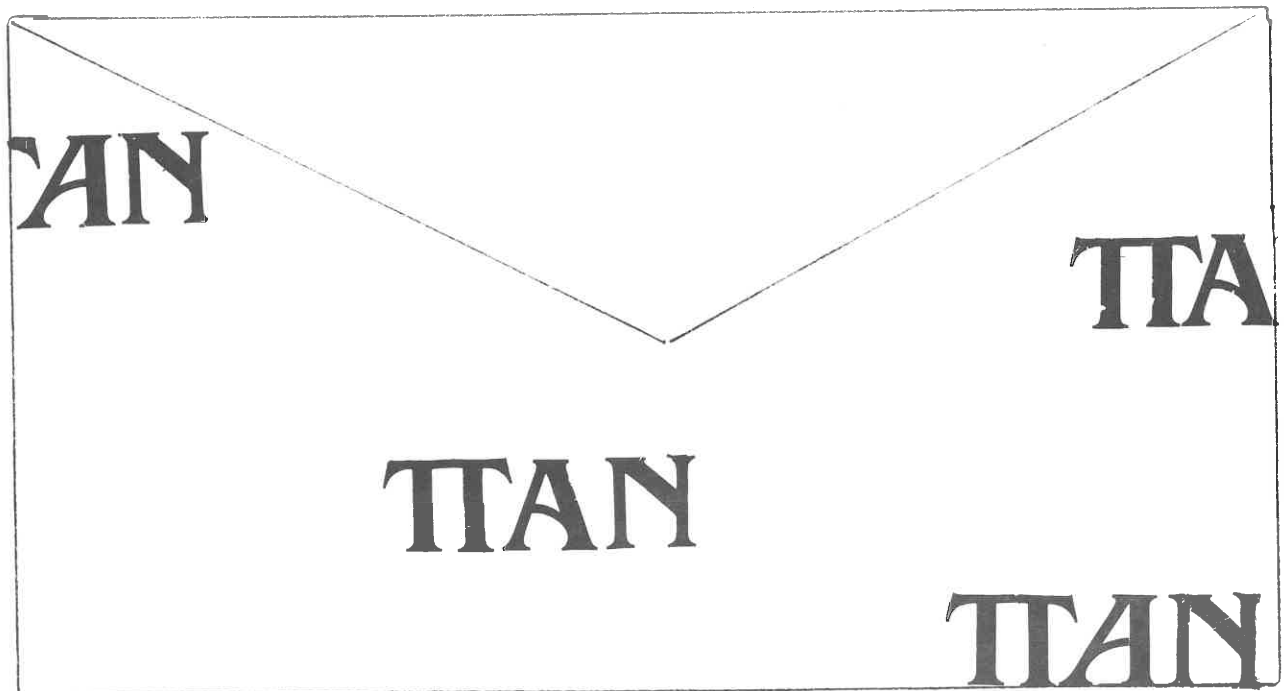
I suspect many schools have some sites nearby which could be explored in similar fashion, especially since the amount of actual earth moved each season, and hence disruption of the site, are necessarily minimal. Throughout, I aimed to limit the actual digging while maximizing the exposure to the entire archaeological process.

Among the videotapes of especial value were **Other People's Garbage** (Odyssey) and **Search for a Century** (Colonial Williamsburg).

I am indebted to Mrs. Martha Williams for permission to use her student manual and workbook on archaeology for high school students.

Since the course has finished I have found, but not read in its entirety, **Modern Material Culture, the Archaeology of US**, by Richard A. Gould and Michael B. Schiffer (Harcourt Brace Jovanovich, Academic Press, 1981.) This seems to be a book on teaching archaeology to college students through the use of modern material culture (restroom graffiti, stairwells, construction sites, lecture halls, etc.) and would perhaps be a good source for those who cannot find a site to excavate.

Anyone who would like to learn more about my experience in precollege archaeology can write to me at 11 Richardson Street, Lancaster, NH 03584.



## Nova Scotia

### News From the Archaeology Society

by David Christianson

Nova Scotia is a Province with a rich and varied past. The activities of its early occupants are represented in physical remains such as campsites, military forts, or sunken ships. Such archaeological sites provide the opportunity to study the lifestyles of Nova Scotia's former inhabitants. They are also a special physical link to our past.

In February, 1987, the Nova Scotia Archaeology Society was formed by individuals interested in our archaeological heritage. To date we have had four meetings, elected an executive and drafted a constitution. According to the constitution, the objectives of the Nova Scotia Archaeology Society are many:

- To bring together individuals interested in the study of archaeology.

- To stimulate interest in the study of archaeology, particularly as it relates to all ethnic cultures of Nova Scotia, and to work for the general advancement of archaeology among the public.

- To provide a mechanism to record Nova Scotia sites known to non-professionals, and to assist in the location and recording of new sites.

- To provide a means for the exchange of information among professionals and amateurs.

- To encourage the preservation of archaeological sites and to promote public awareness of the need to protect our archaeological heritage.

- To disseminate knowledge through



the publication of reports and newsletters and through public programs.

- To support at least one chapter and to promote the establishment of chapters throughout the province.

- To establish an association with other organizations sharing similar or related objectives, including all levels of government and the public.

I am often asked, "Who belongs to the Society and what do you actually do?" Anyone interested in the archaeology of Nova Scotia is welcome to join the Society. Our current membership of about 70 people includes individuals of differing ages from a wide variety of backgrounds. We meet at 8:00 P.M. on the fourth Tuesday of the month from October through May (except December). As a new society we are still developing a program that is varied and addresses the interests of our membership. We have already featured guests speaking on urban archaeology in Halifax, prehistoric sites in Halifax county, and Acadian sites in the Annapolis Valley. In the near future we will take part in our first annual field trip to sites near Annapolis Royal. We are also developing a newsletter.

If you are interested in learning more about Nova Scotia's archaeological past please write to the Nova Scotia Archaeology Society c/o The Nova Scotia Museum, 1747 Summer St., Halifax, Nova Scotia B3H 3A6

### News From the Archaeology Laboratory

by Stephen A. Davis

The summer of 1987 was a busy one for the Archaeology Laboratory at Saint Mary's University. The major project undertaken by the Laboratory was extensive testing of the 2300-year-old burial mound at White's Lake outside Halifax. This project was funded by the Nova Scotia Minister of Education and administered through the Nova Scotia Museum.

A crew of four directed by Louise Hale spent six weeks at the site test-excavating on top of a hill where the first burial was uncovered by construction activities in June of 1986. Their effort proved to be very successful in that they were able to uncover the remains of the burial mound. Unfortunately, only a fifth of the original mound was left; the rest had been destroyed by construction activities. Besides uncovering the remnant of the mound, the crew also cleared the pre-mound floor in the area that had been bulldozed. This effort led to the discovery of four additional features just prior to the end of the project. Fortunately, the Union of Nova Scotia Indians, who had been highly supportive of the project, was able to obtain funds to continue the excavation and laboratory analysis. The four features were excavated, revealing a second burial location, two spill features from the primary cremation and a rock-filled pit of unknown function. The laboratory analysis included flotation of the burial matrix, which led to the recovery of charcoal, cremated human bones and carbonized seeds.

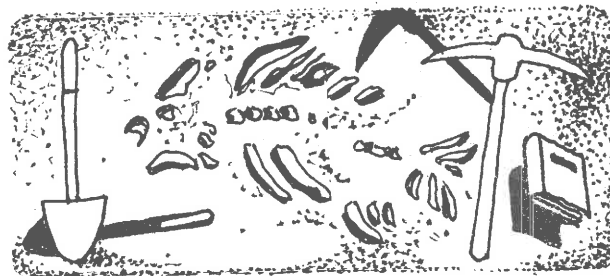
The results of this season's work are presently being written in a technical report. It is anticipated that work will continue at the site next summer with the complete excavation of the mound.

The second project undertaken by the

Laboratory was a joint effort with Saint Mary's biologist Alfonso Rojo. The research, funded by the Social Sciences and Humanities Research Council of Canada (S.S.H.R.C.), involved analysis of fish bones recovered in 1977 from the Cellar's Cove Site on St. Margarets Bay. These bones were sorted from the more than ten thousand animal bones found during the excavation. Rojo identified the individual species represented and is currently attempting to determine live weight and season of capture of each fish.

Judith MacIntyre, project research assistant, has been working with the field notes and artifactual remains to complete a detailed site report.

The third project undertaken by the Laboratory was a cooperative venture with the University of Maine. David Sanger and Doug Kellogg of Maine and Stephen Davis of Saint Mary's conducted a two week field survey in the Yarmouth area of Nova Scotia. The project was initiated to locate sites that would provide data bearing on the question of the level of cultural exchange between the prehistoric peoples of the coast of Maine and the prehistoric peoples of southeastern Nova Scotia. The survey identified numerous sites with the help of amateur collectors in the research area. It is anticipated that future work, including the excavation of at least one of the new sites, will take place next summer.

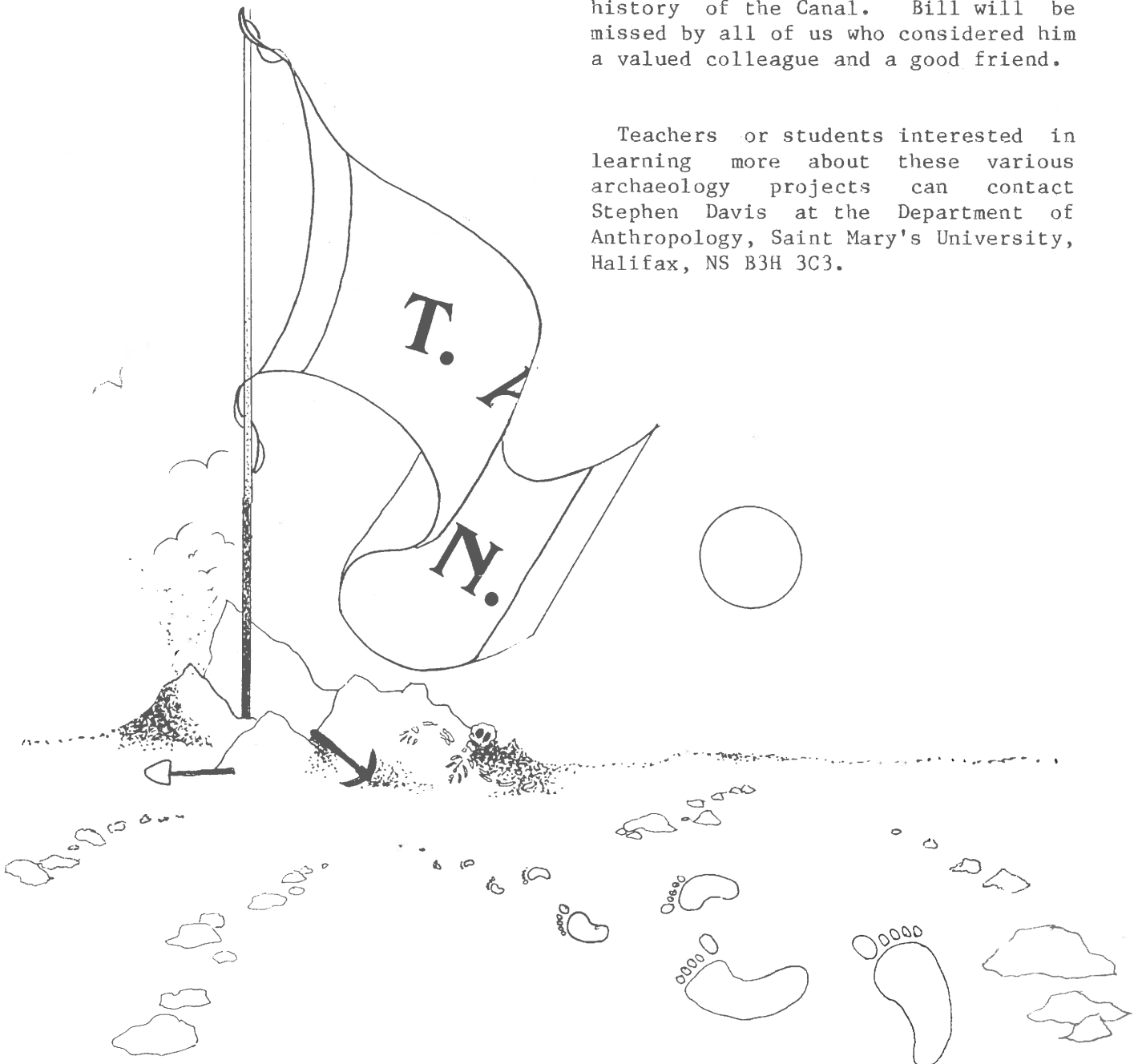


For the Fall 1987 season, the Laboratory has entered into an agreement with the St. John's Anglican Parish in Dartmouth, Nova Scotia, to excavate the site of the first Anglican Church in Dartmouth, built in 1791. This project will be conducted on weekends as part of a method and theory course in archaeology.

Two recent finds in Nova Scotia are worth noting: a Clovis-type fluted point from Amherst shore and a Plano point from Yarmouth.

Sadly, the Laboratory has lost a good friend and colleague. William Russell died suddenly on July 24, 1987. Bill's professional career in archaeology spanned thirty years. In that time he conducted numerous projects in Ontario related to Iroquian studies. Since his retirement in 1980, he was an active member of our small community. He pursued his interest in industrial archaeology throughout the Province and participated on the Shubenacadie Canal Project. At the time of his death he was writing the complete history of the Canal. Bill will be missed by all of us who considered him a valued colleague and a good friend.

Teachers or students interested in learning more about these various archaeology projects can contact Stephen Davis at the Department of Anthropology, Saint Mary's University, Halifax, NS B3H 3C3.



Canadian Calendar
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1987
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October 3-4 Northeast Forensic Anthropology Association, 3rd Annual Meeting, York College, York, PA. Contact Peggy C. Caldwell, 378 West End Avenue, Apartment 505, New York, NY 10024.

October 14-17 Canadian Ethnic Studies Association, 9th Biennial Conference, Nova Scotian Hotel, Halifax, NS. Contact 9th Biennial CESA Conference Committee, Gorsebrook Research Institute, Saint Mary's University, Halifax, NS B3H 3C3.

November 5-8 Canadian Association for Physical Anthropology, Annual Meeting, Kempenfeldt Center, ON. Contact Shelly M. Sanders, Department of Anthropology, McMaster University, 1280 Main Street West, Hamilton, ON L8S 4L9.

November 12-15 Twentieth Annual Chacmool Conference, University of Calgary, Calgary, AB. Contact 1987 Conference Committee, Department of Archaeology, University of Calgary, AB T2N 1N4.

**Public Lecture Series**

**Human Evolution Unfolds in Montreal**

All lectures are at 7:30 pm in Auditorium 2110, Pavillon principal, Université de Montreal, Montreal, PQ, sponsored by the University of Montreal Department of Anthropology.

Sept. 24, 1987 Early Apes and Early Humans: The Record of Miocene Primate Evolution, by Steve Ward.

Oct. 15, 1987 Human Origins: Where We Stand, by Alan Mann.

Nov. 12, 1987 Fossils and the Origin of Races, by Milford Wolpoff.

Jan. 1, 1988 The Emergence of Modern Humans: The Beginning of People Like Us, by Fred Smith.

Feb. 18, 1988 Human Biological and Cultural Evolution at the End of the Ice Age, by David Frayer.

March 17, 1988 Mammoth Huts and Figurines: Changing Views on Early Human Cultures, by Olfa Soffer.

April 17, 1988 Face to Face with Human Evolution, by C. Loring Brace.

For more information contact Ken Jacobs, Dept. d'Anthropologie, Université de Montréal, 3200 Jean Brillant, Montréal, PQ H3C 3V7.

**Meeting Schedule**

**Nova Scotia Archaeological Society**

Meetings of the new Nova Scotia Archaeology Society are open to the public. All meetings begin at 8:00 pm in the Auditorium of the Nova Scotia Museum, 1747 Summer Street, Halifax, NS B3H 3A6.

October 27, 1987

November 27, 1987

January 26, 1988

February 23, 1988

March 22, 1988

April 26, 1988

May 24, 1988

For more information contact the Nova Scotia Archaeology Society c/o the Museum.

### Notes on Contributors

**Iris W. Baird** is a former anthropology teacher at White Mountains Regional High School, Whitefield, New Hampshire. For several years she supervised archaeological excavation of a 19th century homestead located on the remains of school grounds.

**David J. Christianson** is President of the Nova Scotia Archaeology Society. His archaeological research includes excavation of the Belleisle Site, a pre-expulsion Acadian settlement in Nova Scotia's Annapolis Valley.

**Stephen A. Davis** is Chairperson of the Department of Anthropology, Saint Mary's University, Halifax, Nova Scotia. Recently he completed a study of 18th century artifacts from the Central Trust Site in downtown Halifax.

**Jeffrey Enrenreich** teaches anthropology and may be reached at the Department of Sociology and Anthropology, Colby College, Waterville, Maine.