# TAN

**Teaching Anthropology Newsletter**

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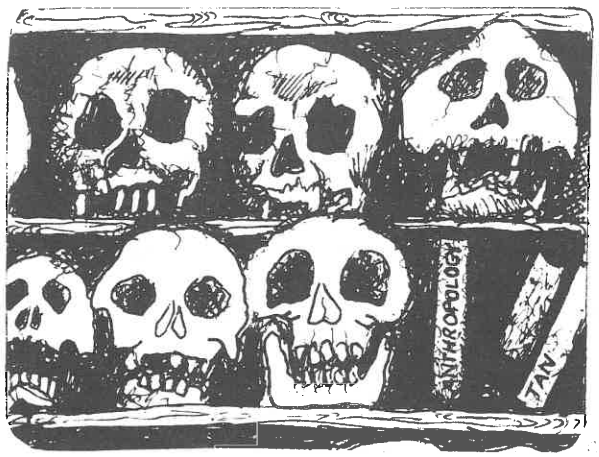


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In recent years precollege anthropology has been taught more and more often and in more and more places. Anthropology is now part of many history, science and social studies curricula.

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.

**Inside. . .**



# TAN

## Setting Up A Simulated Excavation Programme

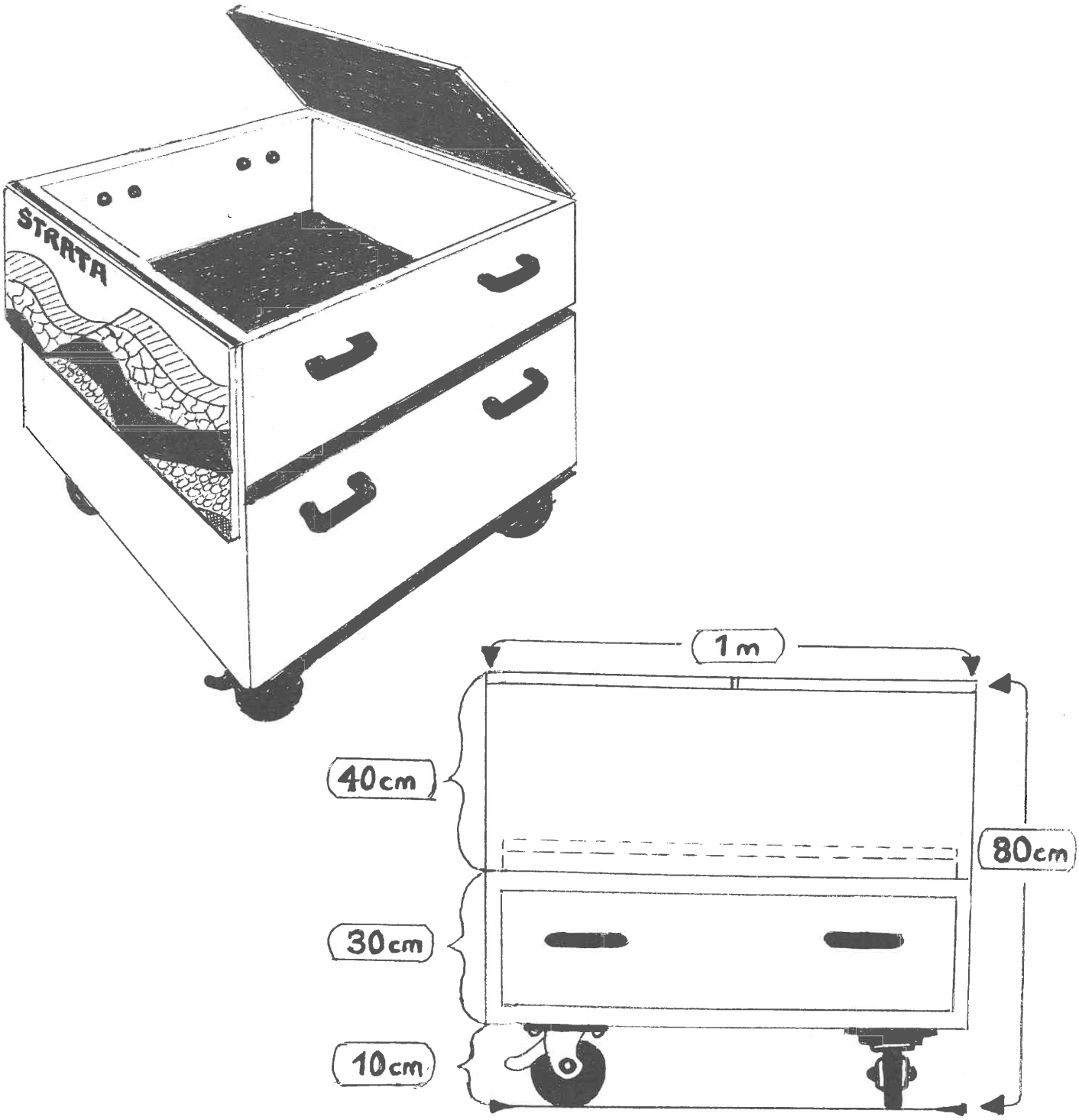
by Mary Wainwright

The Strathcona Archaeological Centre, located in east Edmonton, is a small interpretive centre run by Alberta Culture, Historic Sites Service. The Centre contains exhibits and hands-on materials which deal with the archaeology and prehistory of Alberta. The Centre is adjacent to an excavation site where field school students come every year to uncover evidence of a 4,000 year old campsite and lithic workshop. Since its opening in 1981, the Archaeological Centre has been offering interpretive programmes to over 10,000 people each spring and summer. Many of those people are students who come with their school to learn more about their heritage.

In 1986, the education programmes have expanded to include 5 separate programmes which better meet the needs of the different grade levels and curriculum topics. Drama, role-playing and hands-on activities are used to help children understand and appreciate archaeology and pre-history. One of these new programmes is called "You Can Dig It!" and it is offered to school children in grade 6 and up. This article describes how we set up and conduct an excavation activity.

To prepare for this programme, we had 4 simulated excavation pits made for us. Each pit is housed in a 1 x 1 metre square box (see diagram), the same size as the excavation units at the Strathcona Site. The boxes are 80 cm high, and each has a lid which serves as counter space when not in use. They are all mounted on wheels to make them transportable. The excavation box is detachable from the wheeled base. The base contains a drawer in which artifacts and tools are stored. The excavation boxes contain 30 - 40 cm of sand in which we bury an assemblage of artifacts similar to those that could be found at the Strathcona Site. Our assemblage includes 5 pieces of bison bone, 5 pieces of fire-broken rock, a biface, a uniface, a piece of petrified rock and 5 stone flakes. Before each programme, we bury the artifacts and ensure that the recording sheets and tools are ready. Each pit is supplied with a trowel, a dustpan, a 1 inch paintbrush, a whisk, a bucket, a measuring tape, a line level on a string attached to the northwest corner of the pit, an artifact measurement recording sheet, an artifact identification sheet, two clip boards and pencils and numbered artifact bags. We also set up a large garbage can to hold the excavated sand and a comparative collection of artifacts which the students use to help them identify their finds.

Each class is divided into two groups. Group one is first introduced to what archaeologists are and what they do. We then discuss how and what types of sites are found in Alberta and how they are sampled. Turning to the simulated pits, we demonstrate the proper method of excavation. Four students will be assigned to each pit, and so we go through their individual roles in the excavation. Student one will use the trowel, dustpan, whisk and paintbrush. He/she will carefully excavate one quadrant of the pit making sure that he/she doesn't dig craters but rather digs in levels. Once an artifact is found, the sand is carefully cleaned off with the whisk or paintbrush. Student two then measures the location of the artifact found. One measurement is taken from the inside north wall of the pit to the centre of the artifact. Measurement two is taken from the inside west wall of the pit to the




**Portable Simulated Excavation Pit**

Wood pit box 1m x 1m x 40 cm mounted on box with drawer on trolley. Total height 90 cm. Double lid and piano-hinged. Graphics inside of lids.

centre of the artifact. The line level is used for measurement three which is taken from the top of the pit to the middle of the artifact to find out how far into the pit the artifact is buried. Student three records these measurements on the artifact measurement sheet. This sheet also asks him/her to record the unit number (excavation pit number), matrix (sand), the date, the names of the people in the excavation team and the artifact number (1 to 18). Student four in the team then removes the artifact from the pit and takes it to the comparative collection and identifies it. This information is then recorded by him/her on the artifact unit identification sheet, which also requires him/her to write down the date, unit number, team members, artifact number, what the artifact is made of and what it looks like (this requires a rough sketch). The artifact is placed in a numbered bag which is stored in the drawer under the pit.

Once all this is done, the team members switch roles and they start again with student two excavating in a different quadrant. During this demonstration we stress the importance of excavating in levels and of not using the point of the trowel or fingers for poking at the sand to find artifacts. After the demonstration we send the students off to their pits and for the next half hour we supervise them, helping them when required and enforcing rules. It takes about 50 minutes for the introduction, the demonstration and each of the team members to assume each role at least once. Once they have all had a turn, we ask them to tidy up their pits and tools and close the lids of the pits. Group two will continue where they left off.

The students are then gathered together and we review what they have done. We review the important rules of excavation, the tools they used and artifacts they found. We then have them to try to decide what may have happened long ago for that assemblage of artifacts to have been left behind like that. We stress the importance of finding things in context and why pot-hunting is undesirable.

Group two starts their tour in the display area where they too start off with a discussion of what an archaeologist is and what he/she does. We then discuss how the Strathcona Site was found and its significance. We discuss and demonstrate the types of artifacts found at the Strathcona Site and what we know about them and their uses. We talk briefly about the lifestyle of the people who used to live there. We then take the group out onto the wooden boardwalk that runs through the Strathcona Site and we point out the different sampling methods and excavation techniques used. We also point out the different resources available at the site and how they were utilized by the prehistoric inhabitants.

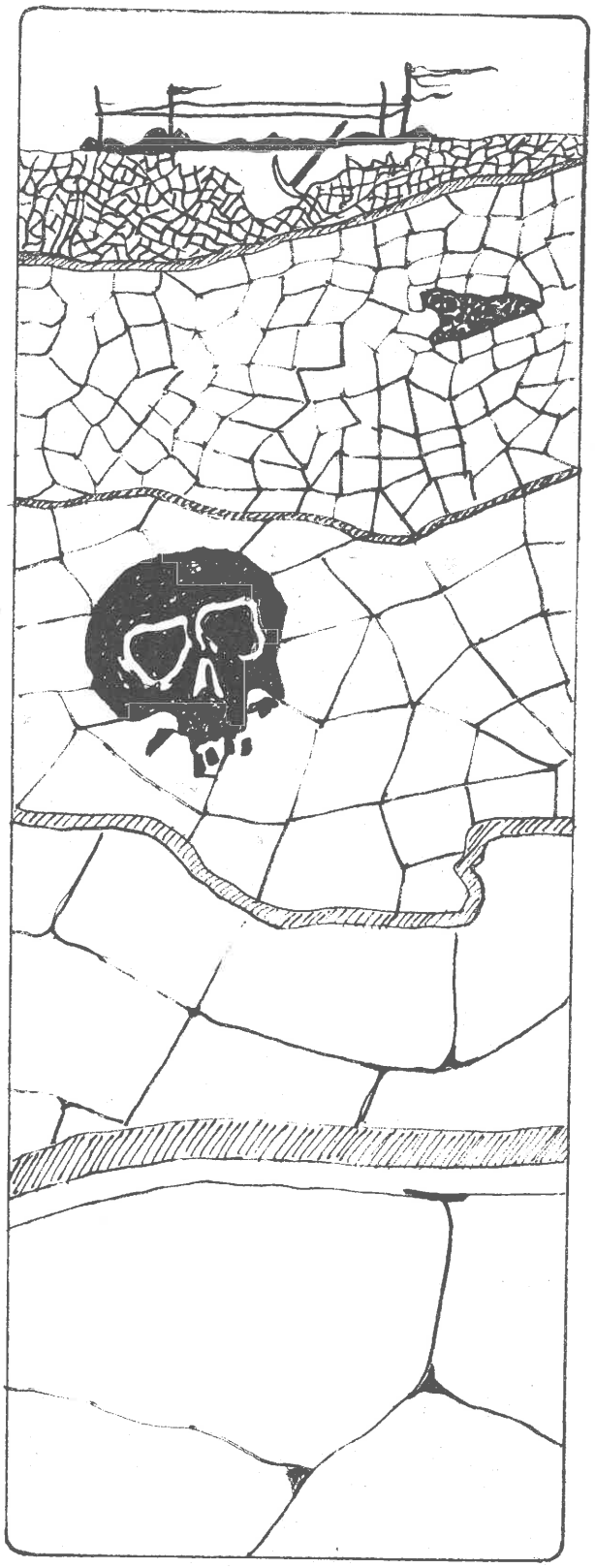
After an hour the groups switch. When the programme is over, the whole class is gathered together for a big review and wrap-up. As the group leaves we give the teacher some graph paper on which the students will map out the location of their artifacts so they can see them in context. Hopefully this classroom activity leads onto others.

This programme has been very successful. It allows children of all abilities to get involved and to make their own discoveries. The pits themselves have many advantages. For example, their maneuverability allows you to move them outside or store them out of the way. The drawer at the bottom allows you to store the tools and artifacts safely to prevent loss.

The height of the pits allows students to work comfortably at waist level, and the size of the pits allows four students to work around each one easily. The pits can be quickly reseeded as there are only 30 - 40 cm of dirt in each one. One other advantage is that the design is relatively simple enabling the students themselves to make the pits in a "shop" class.

Artifacts for pits can be gathered or made fairly easily. We obtained bones from an abattoir, and we had kind archaeologists knap stone tools for us. We raided a campsite for fire-broken rocks. Historic sites can also be used as the subject for your excavations. A keen leader with lots of time can add stratigraphy and features such as post holes to the pits. We found these additions to be impractical for this programme but we have tried it successfully for special events. If you are not fortunate to have a site next door, you can substitute the real thing with a comprehensive slide show or film on archaeology in your area.

Although this programme takes some work to set up properly to ensure that you are teaching the students correct techniques and attitudes towards archaeology (and not turning out pot-hunters), I think that anyone involved with teaching archaeology should consider trying it out in their classroom or facility. The possibilities are endless and very exciting. We have found that even the most sophisticated 12 year olds become fascinated with the programme and enthralled with their discoveries.



## Precollege Anthropology in Philadelphia

The 85th Annual Meeting of the American Anthropological Association (AAA) will be held in Philadelphia, PA, Dec. 3-7, 1986. Three events in particular will be of interest to supporters of precollege anthropology.

On Friday, Dec. 5, 2:00-5:00 p.m., the General Anthropology Division and the National Association for the Practice of Anthropology will co-sponsor the session "Anthropology and the Public: Communicating in a Wider Audience." This session has been organized by Helen E. Fisher and Ruth O. Selig and will feature seven presented papers.

On Saturday, Dec. 6, 1:30 - 4:00 p.m., the Committee on Teaching Anthropology of the Council on Anthropology and Education (CAE) will sponsor the panel discussion "The University Museum and Anthropology in Action in the Community." This panel has been organized by Joan Wider and will feature six panelists discussing how anthropology is presented to the community in education programs. Its example will be the University of Pennsylvania Museum of Anthropology.

Preceding the Saturday panel discussion, 12:00 - 1:30 p.m., the CAE Membership Committee and Committee on Pre-College Education will co-sponsor informal discussions on how the CAE can meet the needs of anthropologists, educators and teachers. This discussion has been organized by Patricia J. Higgins.

These events will take place in the Wyndham Franklin Plaza and Holiday Inn Center City hotels in downtown Philadelphia. AAA Annual Meeting registration information is published in the September 1986 issue of Anthropology Newsletter. For more information write to the American Anthropological Association, 1703 New Hampshire Ave. NW, Washington, D.C. USA 20009

## News from the Physical Anthropology Laboratory

The Saint Mary's University Physical Anthropology Laboratory continues to add to its collection of fossil hominoid (ape-human) casts. It has just acquired 20 additional casts of fossils from the African Miocene (25-5 million years ago). They are reproduced by the National Museums of Kenya and represent the hominoid genera known popularly as Proconsul and Dryopithecus.

This latest acquisition brings to more than 200 the total number of casts available for inspection at the Laboratory. To arrange visits by classes or individual students, contact Paul A. Erickson, Director.

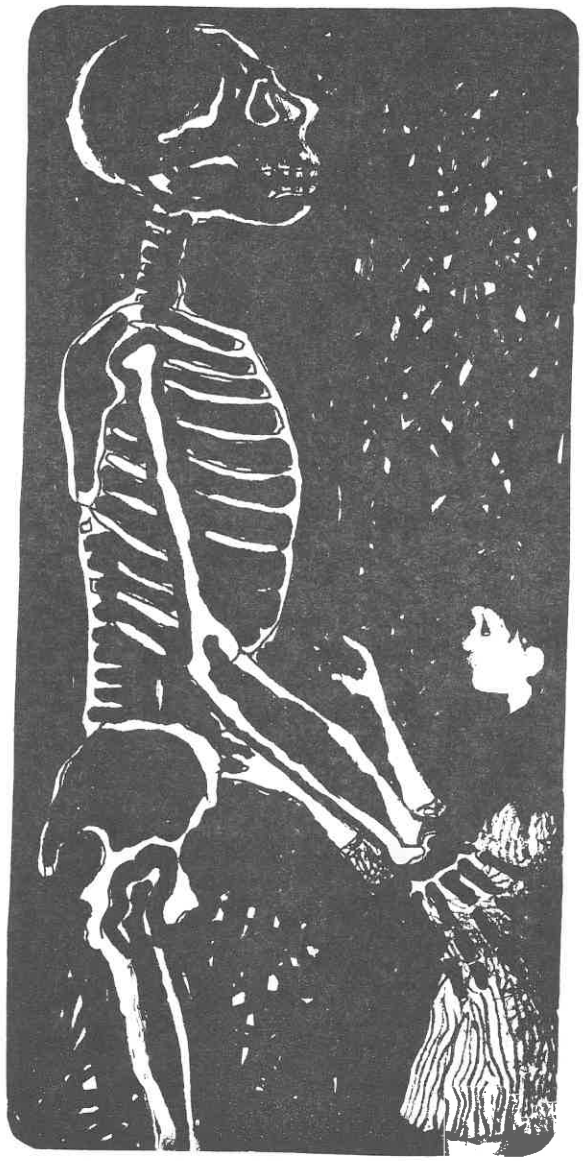
## Forensic Anthropology: Not for Adults Only*

by Peggy C. Caldwell

Most forensic anthropology students are introduced to the field at the advanced undergraduate or graduate level. This is understandable, because by this time most of them have learned a fair amount about the human skeleton in their studies of physical anthropology. However, there is no reason why students cannot develop a general appreciation for the field at a younger age.

At the Brearley School in New York City, a private school for gifted girls in classes K through 12, students study the skeleton in Class III, a multi-unit general science course, Class VI, an introduction to human physiology, and Class IX, high school biology. The skeletal unit in Classes III and IX is short and consists of comparative investigation of non-human skeletons, on a very simple level in Class III and in more detail in Class IX. The musculo-skeletal unit in Class VI is longer and focuses particularly on the human skeleton.

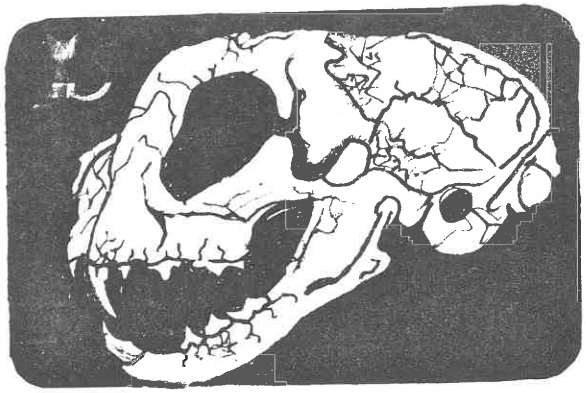
In previous years, students in Class VI initially learned a bit about calcified tissue in the traditional way by studying microviewer slides of bone cells, then by doing the standard "decalcification of bones in vinegar" lab, followed by a tour of the School's skeleton (fondly known as "Billy Bones") and several sessions of "Simon Says" to review the names of the bones and their location in the body. The unit usually lasted three to four lessons, and, while informative, was rather dull, leaving the girls with the widely held misconception that the skeleton is little more than a coathanger for the rest of the body. Their knowledge was usually lost in the shuffle of succeeding units, especially the unit on reproduction, eagerly anticipated by twelve year old girls!



*Based on a paper of the same title presented in the Physical Anthropology Section of the 38th Annual Meeting of the American Academy of Forensic Sciences in New Orleans, LA, February 10-15, 1986.

The arrival of a forensic anthropologist in the guise of a science teacher quickly precipitated several changes in the Class VI musculo-skeletal unit. To begin with, an analysis of the School's skeletal specimen revealed that it was a female -- most appropriate in an all-girls school -- and her nickname was changed from"Billy Bones" to "Wilhemina." This resulted in an extension of the musculo-skeletal unit to include a new lesson in which I explained how I had determined that Wilhemina was female, between 30-35 years old at the time of her death, approximately 5' 3" tall and possibly of South Asian descent. However, in keeping with the Brearley Science Department's investigative approach to education, I decided to devise a way in which the girls could figure out for themselves some of Wilhemina's vital statistics. The forensic anthropology lab that I developed for this purpose has been used for one and a half years at Brearley and at other private and public schools in the New York City area. It has also been used at the Office of the Chief Medical Examiner to assist residents in preparation for their board examinations.

The new lab is entitled "whose bones?" (with apologies to Dorothy Sayers) and asks the question, "Is it possible to identify a human skeleton as deriving from a specific person?" To do the lab, students need a lab data sheet and pencil, the human bones and casts described below and simple information cards, which are set up at twelve stations.



Students prepare for the lab with a brief colloquium in which they are instructed to list physical attributes that they think differentiate individuals. If necessary, they are prompted by leading questions like, "What makes you different from the other members of your family?" Bearing in mind that twelve year olds tend to be egocentric and will describe themselves in relation to others, their answers are usually relevant with a little creative editing, i.e., "My daddy is a man [sex]", "My daddy is older than my mom [age]", "My brother is shorter than I am [stature]","My sister has blonde hair and blue eyes [pigmentation]", etc. Whether or not the answers are "correct" in forensic anthropological terms, they are all recorded on the data sheet in a log. The students are then ready to find out whether or not any of the attributes they have listed can be determined or estimated from skeletal remains.

The lab consists of twelve stations corresponding roughly to the twelve questions asked in a forensic anthropological investigation. Students are asked to use the information on cards displayed at each station to answer a simple and specific question. The order in which students do the stations does not really matter, but students who proceed through them numerically can best see how the forensic anthropologist narrows down the categories of biological variation to arrive at a personal identification of a skeleton.

Station 1 asks the question "Is it human?" about two cat skulls displayed along with pictures of the human skeleton from Bass (1971) and drawings of squirrel and cat skulls from Gilbert (1980). Station 2 asks about the preservation of two bones in terms of time since death. A humerus from Carolina Biological Supply Company (expect the question, "Is this plastic?") and a humeral shaft from an

American Indian burial site are displayed, and pictures from Ubelaker (1978) and Morse et al (1983) are provided on the station card.

Station 3 explores problems caused by conmingling of bones. It features representative skeletal parts from Carolina Biological (in Brearley's case, all from the same side of the body but not from the same individual) and pictures from Bass (1971) and Ubelaker (1978). Using pictures on the display card, station 4 asks students to relate bone injuries to possible cause of death. Injuries covered include gun shot wounds (Morse et al 1983, Rathbun and Buikstra 1984) and stab wounds (Rathbun and Buikstra 1984).

Station 5 displays two skulls and one innominate that the students are asked to sex using morphological criteria via information from Snow and Gatliff (n.d.), Brothwell (1981) and El-Najjar and McWilliams (1978). To make the job easier, the sexual features of the specimens are extreme. At station 6, students are asked to age two casts using the Schour and Massler dental development chart in Ubelaker (1978). One of the casts is of my own teeth; the other is of the teeth of a child from Charney's Big Thompson Flood series.

Station 7 asks students to use morphological criteria to determine the race of two skeletal specimens with the aid of pictures from Snow and Gatliff (n.d.) and Stewart (1979). One of the specimens, that of an Indian, has hair, and this often disturbs the younger children. Several of my colleagues in the Science Department find this station objectionable and eliminate it. At station 8 students are asked to measure a Carolina Biological tibia and calculate adult stature using one of the Trotter and Gleser formulas in Stewart (1970).

Stations 9 through 12 use pictures only to reinforce the concept of personal identification. There are no skeletal remains at the display stations. Personal identification techniques covered are: X-ray comparison (Stewart 1979, Krogman 1962), morphological and X-ray dental comparisons (Rathbun and Buikstra 1984, Sopher 1976), two-dimensional and three-dimensional facial reproduction (Rathbun and Buikstra 1984, Stewart 1979 and an actual case) and the occurrence of pathologies (Ubelaker 1978, Brothwell 1981).

Following completion of the lab, which usually takes 30-40 minutes, the teacher gives the "correct" answers to the quesions asked at each station, taking care to explain the purpose of each display. The teacher also explains that the lab procedures have been greatly simplified compared to what they would be in "real life" case investigation. However, the purpose of the exercise is not to turn students into forensic anthropologists, merely to show them through a hands-on investigation that the skeleton is far more than just the body's coathanger composed of a long list of vocabulary suitable only for "Simon Says".

The lab ends with a colloquium in which students are asked to reconsider their original list of attributes that they thought differentiate individuals. Those attributes that can be determined from the skeleton relatively easily are re-listed, while attributes that are more difficult to determine are discussed further using slides from real cases for illustration. For example, students might have listed weight as an attribute. Weight is not considered in the lab, but students can be told in the colloquium that if clothing is recovered in a case, the forensic anthropologist might be able to estimate body size in life from it (unless the situation suggests a derelict -- quite frequent in NYC -- who may not have worn clothing

appropriate to his/her size). The colloquium concludes with a discussion of the legal implications of skeletal analysis.

Some time later, there is a follow-up session in which students learn to appreciate how much more complicated forensic anthropology is when it is done "for real" by looking at slides at the New York City Medical Examiner's Office.

The lab in forensic anthropology is relatively simple to set up and requires a modest amount of material. I have found that combining laboratory investigation with recitation of cases via slides can give even young students an idea of forensic anthropology that is essentially correct. Everyone is interested in forensic anthropology, and young people, especially, should be encouraged to share in it, even if science is simplified in the process.

TAN readers who want detailed information about the forensic anthropology lab can write to me at The Brearley School, 610 East 83rd Street, New York, NY 10028.

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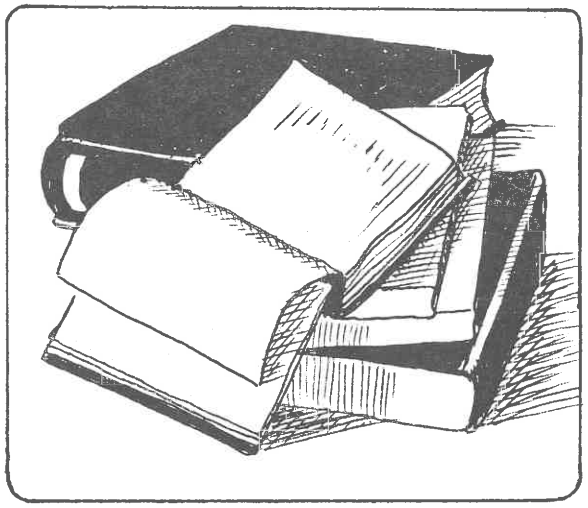


## Our Readers Write. . .

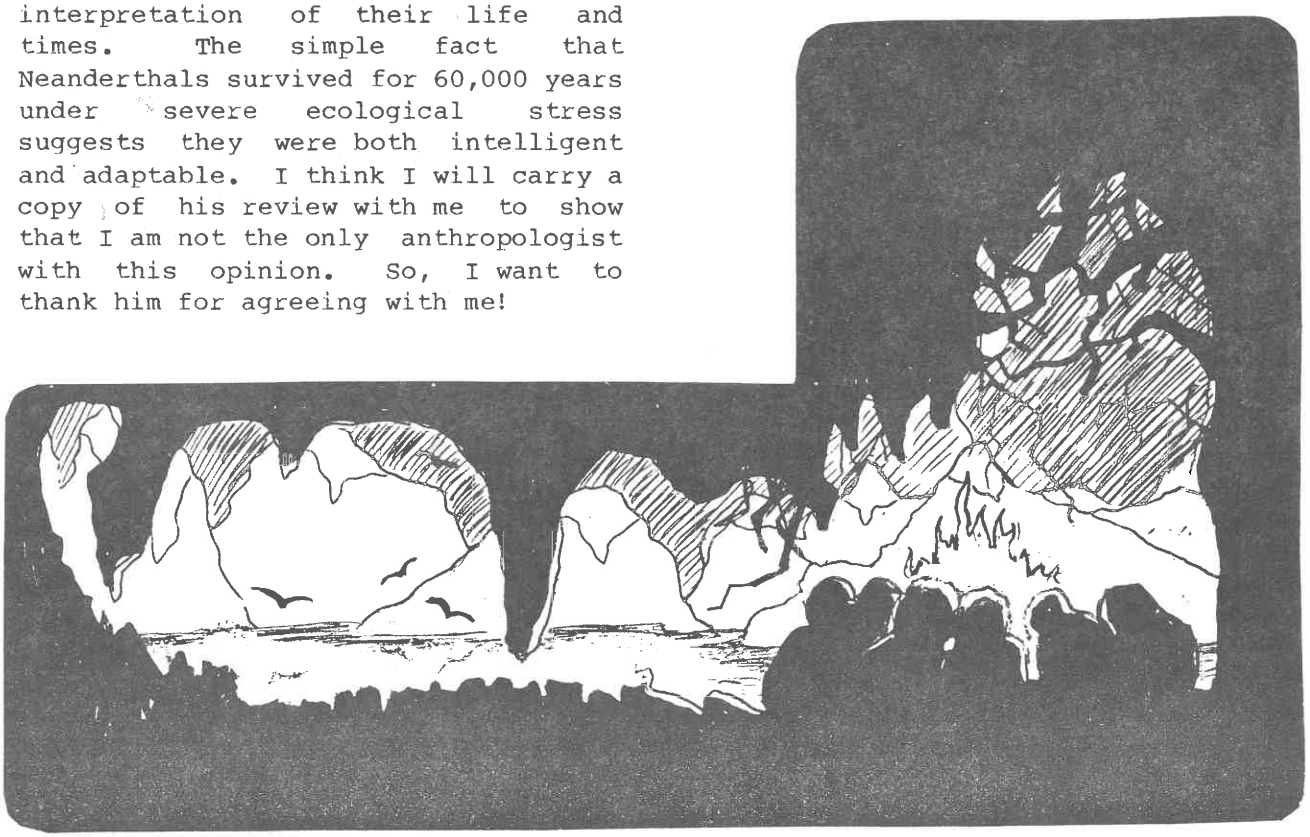
To the Editor:

I read my first issue of TAN (Spring 1986) cover to cover, and made a personal decision to write about James Jaquith's review of the Clan of the Cave Bear film (TAN 8, Spring 1986, pp. 20-22).

My anthropological speciality is first paleoanthropology, second French prehistory, and most specifically, prehistoric art. So the so-called happenings in Jean Auel's novels are of particular interest to me. I was so very pleased to read Jaquith's review because he agrees with me, or I agree with him, or whatever. I am constantly asked my opinion of the books (the film has yet to arrive locally), and I first off admit that I cannot be very objective about the books because the subject matter, which I attempt to treat scientifically, is too close to home. When pressed, I suggest the treatment in the book (s) appears to be racist, and that the "ugh" nature of suggested Neanderthal behavior is contrary to my interpretation of their life and times. The simple fact that Neanderthals survived for 60,000 years under severe ecological stress suggests they were both intelligent and adaptable. I think I will carry a copy of his review with me to show that I am not the only anthropologist with this opinion. So, I want to thank him for agreeing with me!

I have not read any of the books in the series cover to cover; once pressed for reading material while excavating in the Pyrenees, I did read the last third of the second novel and perhaps without justification, dismissed the entire series as not having much merit because it appeared to ignore what anthropology does know about Neanderthals and Cro Magnons in order to capitalize on areas we have little hard evidence for (sex, aggression, speech), if it will sell books (and/or movies). This makes for good fiction, but not good anthropology. But, as Jaquith suggests at the end of the review, it also gives teachers a full-time job. Unfortunately, students tend to believe novels over scientific anthropology. Thanks for such a fair and objective treatment.

Patricia Rice
West Virginia University



## The Three Levels of *Shogun* and What They Can Tell The Anthropologist

by James Jaquith

This enthralling story -- first presented by James Clavell in his 1975 novel -- has been offered to the public as a television mini-series and is now available in videotape format. The latter is merely a highly abbreviated precis of the mini-series, this being an even more highly abbreviated version of the book. Therein lies the focus and the problem of this report. I refer to the extreme abbreviation and how it has shredded to the point of invisibility what I regard as the central point or message of the story: the relatively rapid transformation of a late 16th-early 17th century Englishman into a Japanese. This is no small accomplishment. It is common enough knowledge that a baby born in Japan of Japanese ancestry, brought to England soon after and raised by English surrogate parents will grow to be English in every sense save genetically. The reciprocal is true, of course, and one could substitute any number of countries or cultural groups and still maintain the claim. It is a much different thing, however, when one starts with an adult. And therein lies the present tale.

While empirical confirmation is lacking, I strongly suspect that every adult human will identify himself as part of an ethnic group -- a culture. It seems worth spending a few lines in exploration of what this means. A neonate is, culturally speaking, a *tabula rasa*. This is because we become cultured (more technically enculturated) exclusively at the hands, minds, words and the many nonverbal behaviors of members of the cultural group. That is, all of our culture that we eventually manifest we shall have *learned*. We do not inherit it. What we inherit -- given the evolutionary history of our species -- is the potential and almost certainly

a strong drive to acquire culture, the prime mechanism by which we adapt to our environment and by so doing establish a reasonably secure chance of succeeding evolutionarily by passing our genes on to future generations. Our species is special in that we learn very much more of our adult behaviors than do members of any other animal group. We routinely accomplish this because of the kind of brain we have, one which among many other things results in our acquisition and continuous use of language, a communication potential so complex and sophisticated as to be unique in the animal kingdom. In the context of enculturation, language both allows and assures that learning be a continuous process. That is, we learn not only by seeing and doing, but as well in consequence of hearing others give instructions, cautions and praise, as well as recounting their own experiences and those of their forebears. Indeed, a revealing intellectual exercise would be to ask one's self this: How much of what I, an adult member of my ethnic group, know did I learn directly without the almost unimaginably powerful pedagogical functions of language? While there appears to be no available empirical pathway to the answer, it surely would turn out to be not appreciably greater than zero.

The result of all this is that by the time we become adults we are something like prisoners of our own cultural system. I mean that, having learned but one system, we do not have access to behaviors available in other systems. Thus, when pilot-major John Blackthorne came to Japan in 1600, he had been firmly persuaded by his own enculturation that bathing inevitably caused illness. His Japanese hosts, enculturated differently, found Blackthorne's long-unwashed aroma intolerable and obliged him to bathe. This was the first in a long and complex chain of incidents which eventually made a Japanese of Blackthorne (portrayed skillfully in the TV versions by Richard Chamberlain). The process by which this came about was identified, described and labeled thirty years ago by anthropologist Anthony F. C. Wallace. He called it mazeway resynthesis. Mazeway is his term for a crucial and panhuman property. It is the mental picture which every human being develops of his own body (down to the level of individual organs), his society, his culture, all of the plants and animals in his environment and inanimate phenomena such as the sun and stars, the weather, water, stones and earth. That is, mazeway is thought to comprise the individual's total world image. Its development, necessarily, is powerfully conditioned by the cultural system(s) in which one grows up. Actually, the mazeway consists of two interrelated components. The maze is the totality of the individual's knowledge and perception of the obstacles which must be overcome in order to satisfy needs and desires. The way comprises knowledge of actions that must be taken to get throught the maze, i.e., which actions are possible and which will lead to satisfaction of needs and desires.

I believe that focusing on mazeway is useful in trying to understand what happened to Blackthorne, soon renamed Anjin-san ('Honorable Pilot') by the Japanese because they could not successfully deal with the alien phonetics of his English name. From this perspective, then, what happened in just a few years is that Blackthorne's mazeway was effectively transformed or resynthesized.

While Clavell never used the Wallace terminology -- and is unlikely to be acquainted with it -- his novel is replete with incidents and reactions which tell the story. In the matter of personal cleanliness, for example, not only did Blackthorne come to enjoy both the immediate feelings of increasingly frequent Japanese hot-tub bathing and longer-range perceptions

of its esthetic and health benefits, he came to be disgusted at the unchanged and by now highly offensive personal habits of his few surviving crew members. Eventually he came to experience a mixture of pity and revulsion for his family back in England.

Anjin-san/Blackthorne soon began to learn bits and pieces of the Japanese language, a process accelerated dramatically by three events in the story. One was that the wise and powerful general Toranaga, fairly soon to be Shogun of all Japan (depicted brilliantly in the TV versions by Toshiro Mifune) let it be known that Blackthorne should learn Japanese. The second was that Toranaga directed one Mariko-san (portrayed, again brilliantly, by Yoko Shimada), a beautiful woman of noble lineage, fellow samurai and totally loyal to Toranaga, to assist the "barbarian" in this considerable challenge (Mariko-san and Blackthorne both were fluent in Portuguese, she having learned from the Jesuits, he from his travels). Finally, Toranaga was able to persuade his Jesuit-missionary acquaintances (sworn enemies of the English and other "heretics") to give Anjin-san a rare treasure: a Japanese-Portuguese dictionary compiled over a period of two and a half decades by the Jesuits. So supported and by now highly motivated, Blackthorne/Anjin-san made swift and substantial progress. With his growing command of the language, he had the tools with which to transculturate even more rapidly. The book offers a credible account of this process, the miniversions virtually nothing. Especialy persuasive was Blackthorne's assimilation of his hosts' values, since these are covert -- often deeply so -- embedded as they are in a vast panoply of seemingly unrelated manifest behaviors.

Near the end of the story it becomes apparent that the ex-pilot would not again see England, indeed that he would not leave Japan. Toranaga had so decided, and by now Anjin-san/Blackthorne was not so passionately committed to return as earlier he had been. In fact, his mazeway had become sufficiently "Japanicized" that he could tolerate -- even anticipate with some satisfaction -- the prospect of spending the rest of his life as a Japanese. It doubtless helped that by the time Toranaga became Shogun his now loyal vassal Blackthorne was wealthy and honored.

I have not intended in this report to suggest that the two audio-visual versions of Shogun are, somehow, without merit. Their staging, their casting, their costuming and photography are of extraordinary quality. So is the acting and some of the less salient dramatic devices, such as the use of a very great deal of Japanese dialog -- much more than in the book -- which communicates well to the viewing audience some of the intense frustration suffered by Blackthorne as a stranger in a strange and hostile land.

Both versions suffer from continuity breaks and overlaps. Indeed, I could scarcely have kept up with the miniseries had I not read the book first. Perhaps it was naive to seek continuity at all. The anthropologist in me, primed by the book, expected it and was disappointed.

What I have been attempting to argue, rather, is that the book offers something of special anthropological interest, even significance. Though fictional, Clavell's 1211-page story provides, aside from its riveting dramatic interest, insights into a fundamental characteristic of our species and how that, under challenging circumstances, it can protect the individual, make it possible to adapt appropriately to radically different cultural conditions and even recast his earliest and most deeply buried identity.

These are the issues which I regard as central, enduring and most essentially human in the Shogun story. I regret that the producers of the mini-versions chose not to pursue them. I wonder why they chose what they did. Surely it couldn't have been ratings!

Reference Cited

Wallace, Anthony F. C. 1956 "Revitalization Movements". American Anthropologist 58:264-281.

## Canadian Calendar

1986

October 4-5 Second Annual Gathering, Northeastern Forensic Anthropologists (NEFA), York College, York, PA. Contact Peggy C. Caldwell, The Brearley School, 610 East 83rd Street, New York, NY 10028.

October 16-18 Annual Meeting, Canadian Association for Physical Anthropology, Montréal, Quebec. Contact Francis Forest, Département d'Anthropologie, Université de Montréal, C.P. 6128 Succ. "A", Montréal, PQ H3C 3J7

October 23-26 Algonquian Conference, Fort Garry Hotel, Winnipeg, MB. Contact Arden Ogg, Linguistics, University of Manitoba, Winnipeg, MB R3T 2N2.

November 6-8 Second International Congress on Women's Health Issues, School of Nursing, Dalhousie University, Halifax, NS B3H 3J5.

1987

March 25-29 1987 National Meeting, Popular Culture Association, Queen Elizabeth and Le Chateau Champlain Hotels, Montreal, PQ. Contact Ray B. Browne, Secretary-Treasurer, Popular Culture Department, Bowling Green State University, Bowling Green, OH 43403.

April 22-26 Twentieth Annual Conference, Canadian Archaeological Association, Westin Hotel, Calgary, AB. Contact Lesley Nicholls, Department of Archaeology, University of Calgary, Calgary, AB T2N 1N4.

August 2-7 1987 Meeting of the International Association of Forensic Sciences, Vancouver, BC. Contact Y. Iscan or Mark Skinner, Department of Archaeology, Simon Fraser University, Burnaby, BC V5A 1S6.

August 16-21 First North American Regional Conference of the International Association for Cross-Cultural Psychology, Kingston, ON. Contact IACCP Ethnic Psychology Conference, Psychology Department, Queen's University, Kingston, ON K7L 3N6.

## Notes on Contributors

**Peggy C. Caldwell** teaches science at the Brearley School and is a consulting forensic anthropologist at the Office of the Chief Medical Examiner in New York City.

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