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Number 2



# PRIMITIVE TECHNOLOGY NEWSLETTER

A Supplemental Publication of The Society of Primitive Technology

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## A Guide for the Would-be Wilderness Skills Expert:

How to find time to knap flint  
when you have to change ten dirty diapers per day.

By Jim Allen, © 1995

To me the answer was simple .. you merely DO IT!! But, to the caller on the other end of the line "DOING IT" was the problem, not the solution. "I work a full time job, I make knives on the side, and I've got a family," he said. "So," he asked, "how do I find the time to learn wilderness skills?" I had to admit he's in a tough spot. I had the good fortune of advancing pretty far with my skills before I started a family. But I've also advanced equally far between diaper changes, chauffeuring kids to the YMCA, cooking meals, and baby-sitting. The purpose of this article is to share some of the tricks and tips I've picked up along the way.

**Rule #1: Dedication.** A crash course in wilderness skills is fine if you have the money and the time to participate in one. But it will never replace perseverance and singleness-of-purpose. No matter how good the instructor, ultimately it will be the motivation and dedication of the student that will determine how far he advances in a course of study. So set your mind on a long course of study... life-long perhaps. Then stick to it. Winston Churchill gave a famous commencement address at an Ivy League college just after W.W.II in which he walked up to the podium and in a slow and measured manner spoke only nine words, then sat back down. Those nine words were: "Never give up. Never give up. Never give up."

### NOTICE TO THE MEMBERSHIP !

As of June, 1996 (#12), the *Society of Primitive Technology* will experience its first price increase in 5 years. That's right, we've been around for 5 years now. Due to rising postage and drastic increases in paper prices, **the Bulletin will now be \$25 for U.S. and \$35 for International (including Canada).** However, with this increase we have added the *Primitive Technology Newsletter*. So, renew now at the old price of \$20 and get all the action for that same old rate (two years advance subscription maximum allowed). Back issues of the *Bulletin* will remain \$10 for members, and *Newsletters* are available for \$3 each. We appreciate your support and look forward to continuing a healthy organization. **The SPT Board**

**Rule #2: Get a good guidebook.** A good wilderness skills resource book will not free up any time, but it will serve as your instructor. In fact, keep your eyes open constantly for resource books on plants, animals, camping, flintknapping, primitive peoples, survival, etc. Study it carefully before buying and decide if it has anything new or significant to offer you that you don't already know. If you're going to spend any money in this endeavor, let this be the place: at the bookstore.

**Rule #3: Turn off the T.V.** It almost goes without saying that to get a hold of some spare time, you can begin at the television set. Television can not only steal your spare time, but it can steal your entire life. It can rob your creativity, your social life, your skills, your physical conditioning, your judgment, and your moral character, just to name a few. It is a demon that we often, too willingly, submit to.

**Rule #4: DO IT in your backyard.** When I tell prospective "primitives" that they can learn everything they need to know to survive in the wilds without leaving their backyards, I get looks that range from consternation to rage. Of course, I explain to students that my opening statement may not be completely true. But, I believe it's about 90% true. Ultimately, one does indeed need to venture into the forests and fields. But many of the primary skills can be learned at home, with occasional forays to the woods to gather materials. If people only realized this fact, then wilderness skills would not seem so formidable.

**Rule #5: If you do go out, take the wife and kids along.** I recall winter hikes with my wife and our young baby at temperatures of 0 - 10 degrees Fahrenheit. Anna, our baby was fine, and laughing much of the time. I recall long summer treks with Anna strapped to my back. These hikes gave Kathy, my wife, a break from child care and I didn't mind a chance to introduce my kid to the better things of life. It didn't take Anna long to figure out that my stopping along the trail meant that some raspberries would soon be passed back, so a little hand would come shooting over my shoulder every time I bent down or stopped. Learning wilderness skills doesn't have to mean, and shouldn't mean, being away from your family.

(more)





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**ETHICS STATEMENT** - The following Statement of Ethics was drafted to be our guiding statement regarding memberships, advertising, and endorsement of events and projects by the Society of Primitive Technology.

### STATEMENT OF ETHICS

Through the stated goals of the Society of Primitive Technology as defined by the Society of Primitive Technology mission statement, the Society will not condone, encourage, or sanction any of the following activities as they may be attempted by any individual, group, business or organization:

1. The sale of prehistoric artifacts, and/or any intentional alteration of aboriginal items. This includes the sale of modern replicas as authentic aboriginal artifacts.
2. The sale of any modern replica, in any medium, which does not clearly display a distinctive and permanent "maker's mark" which could be used to distinguish said item as a modern replica.
3. The sale or trade of products which, all or in part, contain remains of any endangered animal or plant species, where the maker does not possess a proper permit or license.
4. Any activity which as a primary intent or result, conflicts with the stated goals of The Society of Primitive Technology.

Conflicts with the above statement will be considered by the Board of Directors, who may or may not decide to take action.



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## A Letter To Consider

**Dear SPT,**

I've just received and read my copy of the Primitive Technology Newsletter (Summer 1995).

With all due respect to "the Board" and all of its wisdom, this Newsletter was to me the most bone-dry and, in one area, insulting pieces of literature I've ever read.

For Errett Callahan to refer (page 3) to non-scientific and non-authentic experimentation as "play level" I feel is somewhat rude. Many of us are not merely playing, we're very serious. We are in the early or "learning" stages of our own experimentation.

And while we're learning we are also having fun. We enjoy practicing and increasing our levels of skill. And we are proud when we complete our first unbroken, finely thinned biface or straight shooting arrow. We love this stuff, it makes us happy? I propose a new word for your "suggested definitions" on page 11; **FUN!**

Lighten up SPT Board Members,  
Stop taking yourselves so seriously.

James Adams  
Sellersville, PA





**Rule #6: DO look back.** As you progress through the various skills, always look back and revel in what you've gained. I'm sure there must be some fancy psychological term for this. As I began to learn the wild edible plants, I started a list of all the plants I'd tasted. Enjoy what you DO know. Think of what you HAVE learned. Do not compare yourself to others, doing so is a totally useless and potentially discouraging exercise.

**Rule #7: Look for minutes - not hours.** You can't always have an entire weekend to practice your skills. Some of us seldom get an entire day. But, ten minutes before dinner or fifteen minutes on a Saturday, and scattered minutes here and there, will add up to progress. To practice my friction fires, I used to grab my gear, step out on the back landing, and twirl off a quick coal. The whole process took less than 3 minutes. Three minutes!! When scraping deer hides, I would grab a few minutes here and there and scrape away. A co-worker and I sometimes take our fifteen minute breaks at work to step outside and knap flint. Are you on a business trip? Take along some cordage plants or a wild edibles guide and fill up your evenings. I once smoked a hide while on a three day business trip to Indianapolis. Make the most of your time - no matter where you are.

**Rule #8: Make a checklist.** I used to make lists or assignments for myself. This was a great motivational tool as well as a chart of my progress. I would check off each assignment as I accomplished it. This also was useful for helping me get organized. A typical list would look like this:

- Overnight in a lean-to
- Burn a bowl
- Make an ash pipe stem
- Take groundhog with throwing stick
- Collect chicory roots
- Make bark basket
- Peck and grind an ax

A list like this might take me a year or two to get through, but I've set my priorities and this helps me to focus.

**Rule #9: Find a friend.** Discovery is more fun when you have someone to share it with. Over the years, I've discovered that I never had to look too far to find someone with an interest in wilderness skills. Check among your friends and associates. I can almost guarantee that some of your long-time friends are "closet primitives." If not your friends, then look among your acquaintances. Put an ad in a local newspaper. The "others" are out there, you've just got to find them.

**Rule #10: There's no such thing as a mistake.** Thank God for mistakes when you make them. Rejoice

at your setbacks. Those discouraging incidents will be your greatest lessons. The more painful the lesson, the greater your advancement. But this will be true only if you keep going. Look back after a failure. Analyze what you did wrong. Search for what to do next time. Experiment again. Try again. Failures are the hidden jewels of great achievers. Did you freeze all night in a leaf hut? Go back and study it the next day. Can you find any holes? See any daylight? Is it really thick enough? Got enough insulation inside? Great breakthroughs await the person who keeps going (See Rule #1 again).

For me, the real thrill of wilderness skills has been in "the learning". Furthermore, if I hadn't enjoyed the journey so much, I am sure I wouldn't have made it! For me it has been an all-consuming passion for many years. The beauty, harmony, and peace of the outdoors has been the magnet that draws me back again and again. It is hoped that this article will help draw the beginner into those quiet places of the spirit where he or she can discover the true meaning of "wilderness".

## What's In A Word ?

By David Wescott

During the past six months I have concluded that there are two things for certain that we all have in common. They are: 1. we are all extremely passionate about what we do and how we explain ourselves; 2. we are a bunch of intolerant, myopic, defensive, ..... I could go on, but I'll rest with these most glaring examples of how we behave.

As you might have guessed from my last article I have a real interest in words (Reread "Definitions," PTN, Summer 1995, p.11). Believe it or not, words have meaning.....and it's the meaning that I find so fascinating - the precise application of words is very important to who we are and how we will develop or condemn our efforts through the very words we use to identify ourselves.

Let me explain by clarifying the meaning of some of the words I have already used.

**Passion:** I have been the editor of the **Bulletin** for five years, and it's great to get kudos and criticisms via mail and telephone, to let me know that someone is out there who appreciates what comes out, and/or is defending the field against my stupid errors. You are a passionate bunch! But, there is both good and bad to such passion.

**Hooray!** - Those of you who have been at it awhile have developed such a keen insight into your own field, and it has taken so much work (thinking, examining from all angles, comparing, practicing and defending) to come to this understanding, that you have a pretty



David Wescott

continued on page 10 .....





## The Members Take Issue With Issue #1

**From: Debbie Olausson**  
**Institute of Archaeology**  
**University of Lunds, Sweden**

I have a few comments regarding the **Newsletter** which I would like to share with you.

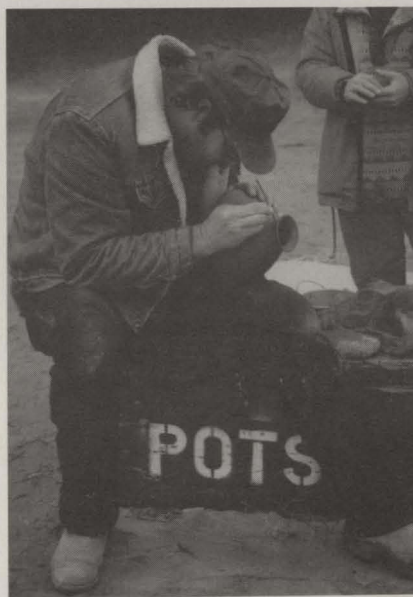
First, I think the **Newsletter** itself is a good idea and the theme chosen for the first one, attempting to set up and define the goals of Experimental Archaeology, is commendable. The format is good and the layout is professional. I also welcome the Statement of Ethics on page 2.

In regard to content: I am in agreement with Callahan's division of practical work into 3 levels and I think this is a useful way to organize thinking on the subject. However in my opinion the most important diagnostic characteristic of Level III, Experimental, is that as many variables as possible are controlled during experiments. Experiment involves testing a hypothesis against empirical data. Therefore, it may not always be necessary to use the correct period tools. To use Callahan's example: if you are interested in testing how arrows made of different types of wood perform, it will be necessary to make arrows from the different types of wood. Wood type is what you are testing, and other things (the bow used, the fletching, points, etc.) should be held equal. However it may not be necessary to make each arrow using stone tools - unless of course you have reason to believe that the performance of an arrow made with stone tools differs from one made with metal tools. Must we dress up in skins in order to find out how long it takes to knap a folsom point? The other points mentioned by Callahan in regard to Level III, recording data and monitoring and reporting results, are of course also necessary parts of experiment as well.

Finally, a few reactions to Wescott's contribution. As one of the "eggheads" you mention I take issue with the term. It is unnecessarily provocative and doesn't help to bridge the gap between the different practitioners

your article describes. I do think it is very important to stress that science, experience and simulation are not above or below one another, but simply different. I would like to suggest that the goals of Level 9, Archaeological Experimentation, should be much broader, however. At this level we should have a synthesis of archaeology and experiment, with both fields providing questions and, it is to be hoped, answers. For instance, the archaeologist may ask why does this atlatl found on a Paleolithic site bear a carved animal at the base? Does this have significance for the use of the atlatl? Or - how long does it take to make an atlatl using stone tools, how often does it break, how much farther can I throw my spear using an atlatl and how does this relate to rates of manufacture and breakage - in other words, is it "cost efficient" for me to make and use an atlatl? The list of possible questions could be made longer, of course, and perhaps these kinds of questions were what you had in mind, but it doesn't hurt to make them explicit, I think.

Good luck with the **Bulletin** and the **Newsletter**. They play an important role in bringing archaeology and primitive technologists together.



**From: John Coles**  
**Author of Experimental Archeology and Archeology By Experiment, England**

Thanks very much for the letter and the **PTN**, which I have enjoyed reading. I have done little in the subject of real Experimental Archaeology for some years now but I am aware of some of the recent work and the spreading out of endeavors that may or may not be truly experimental. The principal aim of us all is to better understand the archaeological evidence. Armed with our experimental work, and our experience, we hope better to be able to record and to interpret archaeological data.

Different people work to different levels of endeavor, but all, I hope, have the aim to get a better understanding of the evidence from the ground.

If by playing native you think you can achieve this, for yourself, then that's okay but it's not Experimental Archaeology, it's the education of yourself, and it may well be enjoyable.

If by making or manipulating strange materials, that is, materials that we do not commonly use today, you come to appreciate their properties and potential, that's also good and useful, but it's not Experimental Archaeology. If by working with specific archaeological evidence and a specific problem of its interpretation, over a long time, in various ways, and testing, assessing, remodeling and repeating, and publishing, and coming then to a state where you can replicate time and again something that looks and acts like some primary archaeological evidence, then you will have gained a good or better understanding of the evidence. That is good news, and it is, generally, good Experimental Archaeology. **But what's in a name? Call it what you will - if it helps, do it.**

(more)

David Wescott





**From: John Whittaker**  
**Author of Flintknapping: Making**  
**and Understanding Stone Tools**  
**Grinnell College, Iowa**

In the last issue of the **Newsletter**, both Errett Callahan and David Wescott attempt to resolve the world of experiments with Primitive Technology. They both subdivide what we can generally call reproductions of Primitive Technology into three levels. Both schemes are similar, and make sense, but I would like to make a couple of comments.

I think Callahan emphasizes too much the importance of successful function of reproductions, and I would hope that no one would be scared away from Primitive Technology or feel inferior if they are not equal to Callahan's unusually high levels of skill. For some kinds of experiments the successful function of an artifact, and the skill or at least competence of the experimenter is cru-

cial. However, failures can also be valid and informative experiments for archaeological purposes at many levels, if properly recorded and considered. In fact, the proper way to test hypotheses is to try to falsify them, to rule them out. You can never **prove** a hypothesis, for example that handaxes were used for butchery. You can, however, support that hypothesis by showing that they can be used for butchery, and by ruling out some alternative hypothesized uses, such as felling trees.

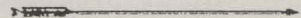
If your main hypothesis fails, you have also learned something. For example, an arrow with a beveled stone point that fails to spin in flight is not a failed experiment or "non-scientific", but rules out the hypothesis that the beveling on Thebes points was to spin a projectile. If your smelter fails to produce copper, you are doing something wrong, and must modify your ideas about how it worked, perhaps putting this information into a further series of experi-

## Members Respond

ments. Even at what Callahan calls the "Experiential level", failures are a part of the learning process - the first time I fired pottery, it all broke because I did not keep it dry enough. The next time, I knew better.

What I think is important about both Callahan's and Wescott's categories is their emphasis on the intent of the reproduction, and the kind of information that can be obtained from it. Wescott's slightly complicated table also reflects the fact that there are many dimensions that can be used to divide up this field. For the sake of continuing an interesting discussion, let me suggest another variation on the themes in the last issue, using the terms of Wescott's three main divisions, and emphasizing even more the purposes of the reproduction.

(more)



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In this scheme I emphasize the information and intent, and de-emphasize "authenticity" because I think the conditions under which reproductions are produced and their "authenticity" must depend on the goals and information desired. I would also argue that my three-fold division, or any other, is only a very loose model at best.

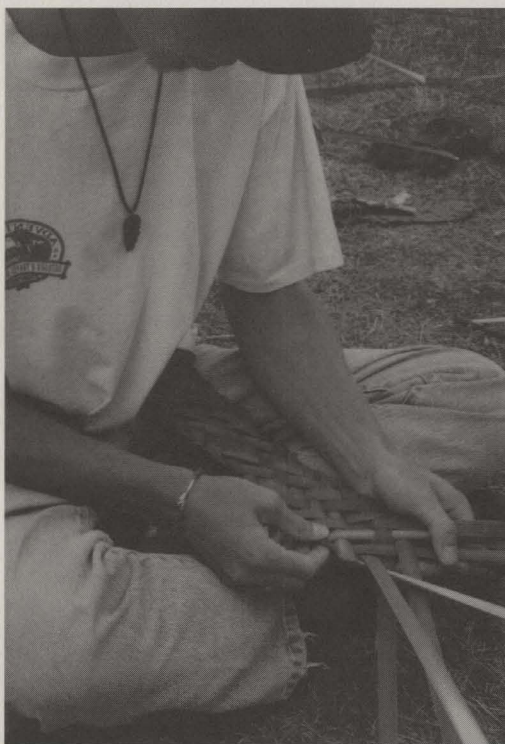
All reproductions are based both on evidence and imagination. There is archaeological evidence in the form or context of an artifact, and an imaginative reconstruction that interprets and extends that evidence to parts of the artifact that did not survive, or to uses which we were not there in the past to watch. The question of authenticity is partly a question of how much of the reconstruction is evidence, and how much is imagination, and partly a question of the goals of the artist.

If all I want to do is show the public what I think an atlatl looked like when it was whole and new, it does not matter how I make it. I can cast the hook out of plastic and cut the wood with a bandsaw. For that matter, a drawing might do. This is the farthest end of "simulation." The more detailed a simulation gets, the more like the original artifact, the closer it approaches an experiment, and the more information it can be used to obtain. Any decent simulation requires asking and answering archaeological questions, interpreting the original artifact.

Where does the atlatl weight go, and how are weights and hooks fastened on? There are two possible sources of answers, archaeology and experiment, so even a low level simulation can pose useful questions that lead to higher level experiments.

Similarly, the degree of authenticity in making a reproduction, even at the highest experimental level, is a multi-dimensional question. The techniques we use are all based on

imagination, hypotheses about what was likely and possible given what we know from the archaeological record, what we know works from previous experiments, and what we know produces results that are like the prehistoric products. What we hope to learn determines what we need to control, to make authentic. If I want to test the penetrating ability of Folsom points, it probably does not matter whether I used a lever or a punch to flute them, or antler, bone, or copper to flake them. If I want to explore how they could have been made, I should work with tools available to Folsom people - definitely not copper billets, probably not lever devices, certainly antler and bone. If I want to make estimates of the time involved in making them, or possible success and failure rates, then I need to use materials that the prehistoric points were made of and tools and techniques that previous experiments have supported, and I also need the skill to repeatedly replicate Folsom points that match the prehistoric examples in form and as near as we can tell, in the process of manufacture. All of these are valid experiments, with different degrees of authenticity and control at different points in the experiment.



David Wescott

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1966 *A Flintworker's Approach to Analyzing and Replicating the Lindenmeier Folsom*. *Tebiwa* 9(1):3-39.

**1. Simulations** are artifacts with the appearance of an archaeological specimen, made by whatever means, using modern or authentic materials. Museum displays that show what a complete Indian Knoll atlatl might have looked like are one example. In archaeology, simulations are usually intended to present a hypothesis or belief about past artifacts to the public, for educational purposes.

#### 2. Experiential reproductions

have two main purposes. First, they increase the personal skill and knowledge of the experimenter. Second, they are a source of ideas and hypotheses. For instance, in the course of trying many different techniques for fluting Folsom points, you can build a lever device that works, and then set out to see if there is any archaeological evidence that Folsom people did in fact use such a thing.

**3. Scientific reproductions** attempt to solve particular problems, to answer archaeological questions, to test hypotheses.

Crabtree's classic Folsom replications (1966) are a good example. He tested several hypotheses about how Folsom points were made by using different techniques to reproduce not only the form of the point, but also waste products, and then comparing the results to archaeological specimens. This allowed him to eliminate unlikely techniques and support more likely ones for further evaluation. He called this "replication" to distinguish it from mere reproduction.





From: Scott Jones  
Practicing Primitive  
and Director of Hofunee Programs,  
Georgia

## Primitive As Experiment: A Manifesto For Methodology

As an educator in the field of applied Primitive Technology, I applaud the new emphasis placed by the Society of Primitive Technology upon experimentation and research. It is clear, however, that substantial groundwork must be laid within the discipline to ensure that our detractors cannot (again) call into question our methodology and that we do not allow ourselves to sink back into obscurity. After reading the **Primitive Technology Newsletter** (Summer, 1995) I am duly encouraged by this renewed sense of direction, yet I feel that some additional comments are in order, with particular reference to Callahan's experimental levels set forth in his article "What Is Experimental Archaeology".

As an archaeological research consultant for both the University of

Georgia (Athens) and the University of South Carolina (Columbia), I appreciate the concise nature of the three experimental levels defined by Dr. Callahan. I must, though, rush to the defense of the lowliest of these, Level I, which he maligns by the use of such terms as "Play level", "poorly researched", "imaginary", and "ignorance".

First (and perhaps of least importance here), play is a form of learning. I often like to "experiment" with techniques or materials in a very informal way; and although I am not collecting statistical data for research purposes, I am constantly filing away tidbits of information (mentally and in writing). The next time a colleague asks if I have any experience in a particular area, I can say that I have "played around with it", indicating that I may be qualified to engage in a goal-oriented project.

Second, there exists the issue of relative authenticity. This is the "What versus How" conundrum: how do we maintain a clear focus on what we are doing (objective) without becoming bogged down in how we do it (methodology)? If, for instance, we are engaged in a research project comparing the performance of stone blades hafted in socketed handles and slotted handles, the mode of handle manufacture is not part of the primary goal. Certainly we would like all of our undertakings to be performed with absolute authenticity, but research frequently faces limitations imposed by lack of

funds, time, or skills of available personnel (Wescott's proposed "level playing field" model echoes this closely [**Newsletter** pp. 9-10]). In the above example, it may be more appropriate to produce handles with modern tools in order to fulfill the commitment to our original goal. If the handles made with modern tools perform satisfactorily compared to ones made with proper period tools, we have then simply imposed a methodological constraint upon the project, but we have not compromised it beyond all hope. Having accepted this, attention may then be focused on other matters of immediate relevance to the project.

Data, by the way, is collected incrementally, and a body of knowledge is accumulated bit by bit. The hafted-blade experiment—however relatively authentic—does provide a foundation for further inquiry. Another researcher may replicate it, but elect to pursue a higher level of authenticity (ie., handles made with correct period tools). If this second set of results differs substantially from the first, the results of the first are not automatically invalidated; by applying dialectical method we merely qualify the previous data, which becomes part of a growing body of information on the subject. This may, in turn, encourage research into other related topics (aboriginal tool handle production methods or materials, for instance). In other words, a pioneer project is no less important because of subsequent "more authentic" or "more scientific" ones, but becomes a point of historical reference. An illustration of this involves Larry Dean Olsen's book, **Outdoor Survival Skills** (1967). While not dealing explicitly with experimental archaeology (as stated by Callahan), this classic work has been instrumental in the development of the field. If we apply to it the proposed technological levels, it ranks between

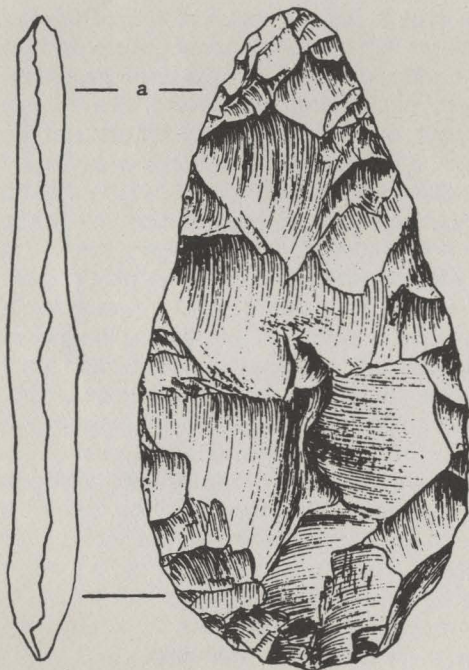


Illustration from *The Basics of Biface Knapping in the Eastern Fluted Point Traditions: A Manual for Flintknappers and Lithic Analysts*, By Errett Callahan. The 3rd edition of *The Basics* is being released by the author. See BPT #11 for details.

(more)





Level II and Level III, insofar as it is authentic and documented, yet lacks monitoring or analysis. Most of the skills it presents are now regarded as basic requirements for today's Primitive Technologists, and the documentation of technical refinements and the diversity of skills developed over the past few years have outstripped the original scope of Olsen's work, yet **Outdoor Survival Skills** remains a benchmark for the related fields of survival, Primitive Technology, and Experimental Archaeology.

My third observation concerns the issue of survival, but not the sort that comes immediately to mind: I'm speaking of economic survival. Many professional Primitive Technologists and Experimental Archaeologists are either self-employed or tenuously affiliated with an institution (or like myself, both), and funding is often precarious. Most of the professionals in this field indulge in a healthy dose of "Level I" technology to keep themselves financially afloat. Criteria for "Level II" technology are "successful functional units undertaken with the *correct period tools, materials, and procedures* (Callahan, *ibid.*; emphasis mine), which automatically reduces to "Level I" commercial reproductions manufactured with the aid of steel handtools, power-tools, copper stock, epoxy, or lapidary-sawn stone.

To conclude, I must say that the momentum of the current primitive skills movement has brought us to a point where Experimental Archaeology is ready to assume a long-deserved position within American archaeology. With the help of outstanding professionals like Dr. Callahan we have already begun to construct a solid framework for future studies. In order to contend seriously with the rest of professional archaeology, our methodology must be impeccable but not inflexible. My point is this: the emphasis on methodology requires that we possess the ability to recognize and clearly define limitations, even if it means shifting from one technological level to another. And even though those limitations may affect absolute authenticity, no project is completely without merit as long as the rela-

tive authenticity is clearly understood and is properly documented. The responsibility for clarity rests squarely upon the shoulders of Experimental Archaeologists: we are the ones who are intimately familiar with the tools, materials, and—most importantly—processes that shaped the material culture of prehistory. Similarly, we must maintain some flexibility and mobility within our attitudes: it would be easy to fall into the trap of regarding some things (Level I technology, for instance) as an inferior exercise. But just as mundane classroom instruction provides the fiscal means for the scientist to pursue his own work, so too should the Primitive Technologist realize and appreciate the presence of Level I (and II) technology.

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- Wescott, David  
1995 The Society of Primitive Technology and Experimental Archaeology: Who are we?, in the **Primitive Technology Newsletter**, Summer 1995, No. 1; 8-11.

## IN DEFENSE OF LEVEL II

By Errett Callahan

It seems a lot of people have misunderstood what I was trying to say about the three levels of investment in Experimental Archeology (**PT Newsletter** #1). It's not a hierarchical progression starting at Level I and moving up to Level III. What level you are on usually has little to do with your learning or skill level. It's Level II, not Level I that the vast majority of our membership practices, and I've never thought otherwise. If you start out as a beginner and try to make an authentic reproduction in an authentic way, you're starting out in Level II. Hopefully, your results will keep you there. When you start out this way, your work automatically has integrity, even if it is fun and playful as well. And remember this—you can "play" or have "fun" in all three levels. When I said "play" before I was referring to such things as shelter reconstructions I've seen made with plywood and plastic sheeting, covered with branches or mats to make them look authentic. This is what you used to see in tourist traps around the country. That's what I mean by "play". I don't think a single one of our members is doing that. From what I've seen, most of our members are active in Level II learning and practice—authentic and proud of it. That's what our Society is all about. I just say, let's call it Primitive Technology, not Scientific Experimental Archeology. It's not Scientific Experimental Archeology unless you make science and that entails a lot of paperwork. If you're not up to this then do Primitive Technology and don't make any excuses. But don't give us plastic sheeting or copper billets and call it authentic.



## GENERAL OPERATING PRINCIPLES

*from Cahokia manuscript by Errett Callahan, pages 157-159\**

### The Experimental Approach: More than Exercise

Experimental Archeology, as defined in Chapter 2-D, was employed on this project as a theoretical framework and practical application because it not only promised a means of clarifying the archeological record, but it promised to lend a degree of dignity to the project which a straightforward reconstruction exercise might not. The distinction between "experimentation" and "exercise" (which is also spelled out in Chapter 2-D) should be made clear to participants at the outset of any project (cf Callahan 1981:, 1987:). To reiterate, the exercise of reconstructing an aboriginal artifact, be it a stone tool or a house, should not be claimed as a valid experiment unless, first, the craftsmanship equals the original and, second, unless scientific methodology is followed. In my opinion, many of the so-called "experiments" so frequently seen within the discipline today are no more than craft exercises. As exercises, they may indeed have sound value because exercise builds the expertise needed for experimentation to claim credibility (cf Flenniken 1977: Callahan 1987: 4,5; Olausson 1987). But an exercise (i.e., a Level II project) does not automatically constitute an experiment simply because of the sincerity of the craftsman or the magnitude of the undertaking. An experiment (i.e., a Level III project) requires (1) the keeping of data under controlled conditions (enough data so that another may independently repeat the results: Hansen 1972: 11), and (2) the interpretation of that data in the light of the problem under investigation. A consequence of this interpretation should be one or more probability statements or inferences, pertinent to the unknowns. Thus it is the ordering of the details, the manipulation of the context within which the exercise operates, which determines its scientific merit or lack thereof.

On the Cahokia Project, we chose to adhere closely to the general operating principles espoused for experimental archeology by Dr. John Coles (1979: 46-48). These principles are widely accepted and form the very backbone of experimental archeology today. They may be summarized as [seen below] (cf Callahan 1981: 142):

In 1981 I proposed a similar set of general operating procedures, which compliments Dr. Coles' list (Callahan 1981:142-147). Since this list provided additional guidance, I will summarize it here.

### COLES PROPOSAL, 1979

- 1 - Use the same materials available in the past;
- 2 - Use the same methods appropriate to the past;
- 3 - Analyze the results using modern technology;
- 4 - Specify the scale of the reproduction;
- 5 - Repeat the experiment;
- 6 - Improvise and adapt to changing conditions;
- 7 - Do not claim proof. Evaluate with modesty.
- 8 - Be honest. Do not exaggerate.

### CALLAHAN PROPOSAL, 1981

- 1 - Use the same kinds of tools available in the past;
- 2 - Use the same kinds of raw materials available in the past;
- 3 - Use the same material articulation appropriate to the past;
- 4 - Relate experiments to hypotheses and use them in the construction of inferences.
- 5 - Seek a range of solutions rather than single answers;
- 6 - Test under field conditions which approximate those in the past;
- 7 - Document all pertinent experimental information;
- 8 - Build at full scale;
- 9 - Seek to reproduce technology, not social systems; avoid theatrics;
- 10 - Strictly avoid the reuse of prehistoric sites and artifacts;
- 11 - Document and register all experimental sites.

*\* Please consult Chapter 1-C for additional comments concerning principles of operation.*







solid base from which to operate. And anyone who wants to challenge your position had better come ready for a fight (mental or otherwise) if they expect to attack what you KNOW.

Those of you who are just entering the field have already taken so many body blows from friends and neighbors who are tired of frozen carcasses in the freezer and odd concoctions on the stove or little bags of excavated treasures cluttering the closet, that there's not much more they can say to keep you from your "mission". You discover the SPT, and it's Christmas...you find out you aren't the only oddball out there...there are others of your kind !!! Then someone comes along and tries to tell you that there are rules that need to be followed to be a member of this club, and it looks like those rules are meant to keep you out or at least limit your participation. Them's fightin' words, pardner.

**Boo!** - Discovery is a wonderful thing. To think that you are the first human to set foot into a cave or see an artifact unveiled from the earth for the first time in a millennium is a powerful thing. To unravel the mystery of what makes pots explode when you try to fire them, or how rock can be sculpted into predictable shapes is an intoxicating process. The drawback is when this intoxication becomes the goal and the process is lost to dogma. "This is the way it had to be done"; "I've tried every way possible and I can't make it work, these people were really primitive"; "This must be a religious artifact, it has no practical purpose that I can find". Once you learn to discover, don't forget that answers can still come from the most unlikely places. Be prepared to find out that your secret cave has many entrances.

**Intolerant:** Experimental Archaeologists (EA) (scientists) have a hard time tolerating conclusions made by Primitive Technologists (PT) (practitioners) who make claims that are not supported by science; practitioners have an equal amount of intolerance for anyone who comes to conclusions without applying "common sense" and trying to apply/practice solutions.....regardless of whether the evidence is tangible or not; and Developmental Technologists (DT) (explorers - for lack of a better word) are just as intolerant of those who try to make claims without thoroughly comprehending the process or the practice. **Hooray!** - I owe an apology to Debbie Olausson for the use of the word "egghead". She is right in stating that its use does not "help bridge the gap between practitioners." However, my apology is for the use of the word in an article that was attempting to bring us together, not for the fact that the term has application. We will continue to have our differences. Just as John Coles continues to

say that anyone not doing science is "playing native" (p.4), we all have to become a bit more tolerant of how views are couched. Flinch, but don't go away mad.

The SPT is designed to represent a variety of views. In order for these views to be shared, compared and expanded upon, we have to overcome decades of negative responses from inside and outside of the field. We need to realize that EA has a long and distinguished history in Europe, one that includes publications such as the *Bulletin of Experimental Archaeology* as well as others. *Living Archaeology*, pioneered in the U.S. by Callahan and *Living History*, prevalent throughout the world today, both have roots in Europe. To create new definitions of fields (PT and DT) that have evolved as a result of or in spite of the existence of EA is a new and ambitious undertaking. And one, I believe, that we have to take seriously if we want to bring credibility to the entire field. We have already made giants strides toward that end. The existence of the SPT and its varied membership are testament to those strides. Stay with us, the horizons are exciting.

**Boo!** - Flintknapping is a sport for thinkers. It's a three dimensional chess game. It has to do with process, sequence, planning, application of knowledge, supported by practiced experience. It's very easy to apply the same observation to nearly every skill that has been addressed in the **Bulletin**. If you can agree with me on this, follow me one step farther.

Knowledge comes from a variety of sources, yet knowledge comes mostly from thinking about experience. As experience grows, so does knowledge, but only if you take the time to think about what was gained from the experience. Knowledge and experience are not synonymous, and the acquisition of knowledge from experience is not automatic. Gaining knowledge from thinking about experience is called education by many.

When the first newsletter came out, a roar went up from the membership who don't have letters after their names or have limited seat-time from the hallowed halls. To a lot of you being "educated" is synonymous with a lack of "common sense", and the time and money spent to put out that first issue was a waste of your membership dollars. If that includes you, please go back and reread the last paragraph. The level of accomplishment among our membership so far as practice, research, teaching, and application, is incredible. Education is something in which we are all actively engaged - seat-time or not. Projectile points are nice, but the bigger picture is seen only by taking the time (and print) needed to think about how and what we learned. We need that balance. Don't pass it up.

**Myopic:** It has been 25 years since I first met and went out on the trail with my mentor, Larry Dean Olsen. Since that first experience of making fire, shelter and dinner from what was at hand, I believe that I have racked up enough time living in a primitive way to have what might be called insight. For the past 25 years I have walked with students from a variety of backgrounds on courses ranging from 7-27 days during seasons lasting 4-6 months. I have also spent time creating and learning from a network of some of the most practiced artisans and thinkers I have ever met. My association with the SPT has opened even broader vistas for me, and my business has benefited from my own growth.

10 years ago, when I met Errett Callahan, I was amazed at what he knew, not only the breadth, but depth as well. He is a scientist as well as one of the best practitioners I have ever had the chance to learn from. His ability to walk both roads has been enhanced by the time he has taken to learn to walk both roads. He can be a bit eccentric and can get too zealous about some things, but I believe that's the two sides trying to create a resolution.

Using these two models, I have tried to piece together how this field has impacted my life. On the one hand, I have learned to bring joy to people with no joy in their lives by teaching them primitive skills. Larry's lesson was to teach me to use skills to create better people. It's a wonderful art. The weakness of this approach is that 25 years of undocumented experience has been lost in time. I was so busy doing, that I didn't always glean the complete lesson by thinking about the experience with more precision.

On the other hand, when I had the chance to burrow through Errett's files and read a history of what he had accomplished, I was frustrated to think that my 25 years of doing almost exactly the same things could have been so much richer had I taken the time to think about the complete experience. I have some great memories and a tremendous backlog of experience, but the knowledge gained was not as complete as what it could have been. The weakness of this approach is the time sacrificed to accomplish all the recording that needs to be done, and the equal sacrifice of inter-personal development needed to make a project survive.

Without the science, you're just another [rock-banger], but without people you have no project to record. These two models are what I have to resolve for myself. Each of us has to decide where we are on the matrix (Table 1, **PTN** Summer 1995), where we want to be, and how to better balance our involvement.

**Boo!** - To date, all that has been written on the subject of what constitutes Experimental Archaeology is exclusionary rather than ex-





## MEMBERSHIP NEWS

### ROCS

The 1995 Board meeting, held at the Schiele Museum in Gastonia, NC, was hosted by Steve Watts at the Center for Southeastern Indian Studies. We worked for 3 days on a variety of issues we felt were of concern to the Society, and we believe that some of the plans that we will implement with issue #11 of the Bulletin will improve an already great venture. One plan that we are presently working on is the development of our membership.

Although we continually have new members signing up, our numbers have been fairly consistent for the past 4 years. With expirations and other reasons, the overall membership has not grown much, leaving us in a position of needing to sell the Society to those who have an interest in what we do. Now, with a full-time managing editor, office overhead and increasing operational expenses, the SPT must grow. Hence, the ROCS - Regional Outreach Coordinators.

Many members have taken the SPT to heart and love being a part of this exciting process. To recognize their efforts, and to provide the SPT with a greater number of participants in this development, we are currently recruiting ROC members. Their job is to:

1. Be an advocate for the Society
2. Recruit a balanced membership
3. Seek outlets for Bulletin distribution
4. Attend regional conferences & events  
(or arrange for a rep)
5. Set up displays at local events
6. Help establish a network within their area

We are excited to announce to date the following people have accepted a position and are currently working on the above tasks in their region: Norm Kidder (Bay Area CA), Steven Edholm & Tamara Wilder (Central California), Scott Jones (Georgia), Mark Butler (Coastal NC & Low Country SC), Tom Mancke (Midlands & Upstate SC), Bob Estep (Tennessee), Glenn Charboneau (British Columbia), Barry Keegan (New York), Phil Miller (Connecticut), Daniel Abbott (Virginia), Jeff Damm (Oregon), Anthony Follari (New Jersey), Kirk Dreier (Maryland), Albert Abril (Arizona).

Anyone who has a real desire to help the SPT grow, and we haven't already extended an invitation to someone in your area, can get involved. Contact Steve Watts, SPT Membership Committee Chairman, 207 West Fourth Ave, Gastonia, NC 28052.

### 1996-2000

The Editorial Board has created the editorial themes for the next 4 years (that takes us to 2000). Some are repeats of prior issues and some are new and unique ideas. Get those projects underway and plan on participating as a contributor to the BPT.

- #12 Lower Paleo Tools
- #13 Cooking
- #14 Northern Skills
- #15 Ceramics
- #16 Plants
- #17 Fibers, Textile Arts and Baskets
- #18 Fire Technology
- #19 House Building
- #20 Clothing, Footwear & Ornamentation

pansive. It defines EA by spending as much time defining what is not EA as it does defining what is EA (see John Coles letter on page 4 of this issue), and it appears that the nature of the field is to continually limit possibilities thereby gaining precision, but also narrowing the field of view even more. It was this negative approach to the subject that set me to the task of trying to get a more clear definition of the field for myself- not that I wanted to be an Experimental Archaeologist (I'm not). But, if I wasn't by definition an Experimental Archaeologist, yet I was doing stuff that looked for all intents and purposes just like EA, what was the difference? How could the rules to the club be defined in a way that if I wasn't a member of their club, I could still contribute in a very positive way?

**Hooray!** - The discussion we're having now is the first attempt to bridge the gap between scientist, practitioner and adapter. We are on a new and exciting path.

**Defensive** - Fear comes from a lack of understanding. Contempt and prejudice are the ultimate ends to this fear. We are great at creating defenses to protect these fears. I've learned that adults can be rotten students

because they can be afraid to learn something that they don't already know, or to attempt learning in a way that might appear difficult or uncomfortable. If science is scary, embrace it. If practice and manual dexterity are a challenge, practice it.

**Hooray!** - As reiterated by John Whittaker, intent is the basis for distinguishing the difference in what we are doing. Coming to an understanding of this intent requires establishing a vocabulary that helps us to better define our similarities, differences and intentions. Taking the time to create this vocabulary is where we have begun.

**Boo!** - The challenge we face is overcoming a lack of definition. Without it, we will continue to be our own worst enemy. As Scott Jones points out, many of us provide for ourselves by sale of our products or using our skills to teach others or conduct programs. How do we market what we do...is it a replica, reconstruction, reproduction or reenactment...is it authentic (what does that mean)? Do we sign our work and maintain ethics in what we sell...what materials we use...how we source materials, etc.

Do we label a house project made

with concrete and rebar as authentic? Do we claim that atlatls are inferior weapons because we don't have the physical skills or understand the science enough to use one properly? Do we reinforce the idea that primitive means rude, crude and barely functional by selling crooked arrows, curved points and functionless bows to tourists?

The task of defining our field is ours. It will not hinder what we do in the slightest unless we get caught up in an ego battle. We need to realize that Experimental Archaeology is well on its way and we have little chance to impact most terms and definitions in use in that area...although we do need to change the use of "play" in Level I. But in Primitive Technology and what I call Developmental Technology (any better title?) we have a great need to clarify who we are and what we do. Since science is only part of the aim, we have a bit more flexibility, and we should encourage inclusion rather than exclusion. Let's not throw the baby out with the bath water. We need to embrace discussions about Experimental Archaeology in order to get a better picture of the rest of the field.





# RESOURCE DIRECTORY - Winter '96

*We needed to know what was up with our field and you responded. Well done! Here is a whole new listing of events, resources and inquiries. We will try to respond to your requests for more networking, but you need to send in your requests for us to publish.*

*Please forward any information about new products, events, publications, videos, etc. of interest to the membership to the Bulletin editor. We try to include new listings in each Bulletin. The only way for this network to remain fresh is for you to participate...that means everyone. The Society is a living entity and requires input from you to grow and improve. For every new idea you gain or contact you make, try to send an additional one back to the Society. Expand the network also. We want items that address our theme of Primitive Technology, so try to retain a focus toward our goals. Send in your favorite brochure, catalog, or flyer so that we can list it in the Resource Directory. SPT membership is not required for listing. If you know of any unique or worthwhile resources, let us know!*

## INQUIRIES & NOTICES

### INTERNS AND STAFF WANTED -

Boulder Outdoor Survival School is looking for interns and experienced staff for their '96 season. Prefer some skill or field experience, but will train qualified intern applicants. Submit serious letter of inquiry ASAP to: BOSS, Inc. PO Box 905, Rexburg, ID 83440. Please, no calls.

**YUKON OPPORTUNITY** - Need a practitioner of primitive skills to exchange talents for traditional skills training (40 years experience) on Yukon wilderness canoe trips. Contact: Dick Person, Box 92, Teslin, Yukon Y0A 1B0 Canada.

**THE JOURNAL OF PREHISTORIC HUNTING** - We have had a number of inquiries concerning Ben Walker and his Journal. We have tried to contact him, but his Mistassini phone is disconnected - letters are in the mail. It's up to you if you want to subscribe or order until some contact is made. We will print a clarification in Bulletin #11.

**NATIVE AMERICAN CLOTHING PROJECT** - I am doing some research on early NA clothing for a book. I need photos, drawings, and narratives for each "cultural area" on the continent. Anyone interested in research, replication, and related projects, please contact: Evard Gibby, 506 Gem Dr., Kimberly, ID 83341. (208) 423-4795.

**METALLURGY AND ARCHAEOLOGY** - Dr. Peter Northover contacted us for information about primitive metal techniques after seeing John Whittaker's article on Bronze casting. If you have info or wish to communicate, contact: Dr. Peter Northover, Department of Materials, University of Oxford, Parks Rd, Oxford, OX1 3PH, England. FAX-01865-273789.

**RESEARCH FELLOWSHIPS** - The Wiener Laboratory in Athens, Greece sent information on funded fellowships (\$13-25,000 each) in geoarchaeology, faunal studies, and human skeletal studies. For info, contact: The Wiener Laboratory, American School of Classical Studies, 54 Soudias St., GR-106 76 Athens, Greece.

**WOODSMOKE BACK ISSUES** - I have run across a few copies of Volume 1 and 2 of the original Woodsmoke magazine. They are available for \$3 per copy. Contact: Larry Olsen, PO Box 171, Buhl, ID 83316.

**MADE IN NIUGINI** - By Paul Sillitoe. Looking for a copy of this book (ISBN - 0-7141-1584-3) published in 1988 by the British Museum. 627 pages of outrageous material culture drawings and photos. Contact David Wescott, PO Box 905, Rexburg, ID 83440. Phone/FAX (208)359-2590. e-mail - dwescot@aol.com.

**FRENCH INSTITUTE OF TOXOLOGY** - Looking for info on Asian (China, Mongolia, Japan, Korea) archery. I'm a student working on all areas of primitive archery. Contact: Francois-Regis Valatx, 30 rue professeur Nicolas, F-69008 Lyon, France. FAX (33) 78-92-83-46.

## CONFERENCES, EVENTS, CLASSES AND GATHERINGS WEST

**COYOTE HILLS REGIONAL PARK OLDWAYS WORKSHOPS** - Norm Kidder, Coyote Hills Regional Park, 8000 Patterson Ranch Rd., Fremont, CA 94555. (510) 797-9385 for information.

**Basic Stone Tools** - Apr. 13 - \$20

**Rattlesnake Rendezvous** - May 24-26 - \$75

**Cordage and Nets** - June 29 - \$20

**Tule Crafts** - July 20 - \$20

**Wet-scrape Brain Tanning** - Aug. 16-18 - \$100

**Coyote Hills Knap-In** - Oct. 5-6

**Quest For Fire** - Nov. 10 - \$10

**Before The Bow and Arrow** - Dec. 7 - \$20

**EARTHSKILLS** - New address and schedule for a school focusing on tracking, nature and wilderness skills. Contact: Jim Lowery, 1113 Cougar Ct., Frazier Park, CA 93225. (805) 245-0318.

**YOSEMITE FIELD SEMINARS** - The Lifeways, Games, and Tools of Central California Indians, June 21-23 - and An Introduction to Sierra Miwok Coiled Baskets, July 12-14. Instructor, Bev Ortiz. Fee-\$180 includes materials. Contact: Yosemite Association, PO Box 230, El Portal, CA 95318.

## NORTHWEST

**EARTH CIRCLE GATHERING** - Courses in primitive living skills and July 22-27 Primitive Skills Gathering. Internships and instructor positions available. Send \$3 for 28p book covering courses, skills and primitive humor to: Chris Morasky, Earth Circle, PO Box 742, Grangeville, ID 83530.

**ABORIGINAL LIFE SKILLS AND PRIMITIVE TECHNOLOGY** - Jim Riggs and Ron Macy. High quality instruction and hands-on application of predominantly Great Basin skills. 14 and 18 day courses, July-August. Jim Riggs, 72501 Hiway 82, Wallowa, OR 97885. (503) 437-1895.

**NORTHERN LIGHTS** - Hosted by Glenn Charboneau of Wilderness Awakening Primitive Lifeskills School, June 24-30, 1996. Largest gathering of instructors and artisans in wilderness living skills. \$200 includes camping, meals and instruction. For information contact: PO Box 120, Slocan, B.C. V0G-2C0 Canada. 604-355-2393, Beep 756.

**WILDERNESS AWARENESS SCHL.** - Jon Young. Classes, travel workshops, lectures, Kamana Certification home-study program 16625 redmond Way, Suite M447, Redmond, WA 98042. (800) 340-6068. e-mail: wasnet@aol.com





## RESOURCE DIRECTORY - Winter '96

### INTERMOUNTAIN WEST

#### EARTH KNACK PRIMITIVE SKILLS

**GATHERING**- Hosted by Bart and Robin Blankenship of Earth Knack Stone Age Living Skills, June 9-15, 1996. Top national instructors, daily workshops. \$385 includes meals and camping. For free brochure write: Earth Knack Stone Age Living Skills, PO Box 19693, Boulder, CO 80308. Or call: 303-938-9056.

**RABBITSTICK**- Hosted by David and Paula Wescott of BOSS, Inc. The national Fall Homecoming for technologists from across the country, held in SE Idaho. Opening day 12 noon Sept 15. Classes held 9-5, Sept. 16-21, 1996. Contact BOSS, P.O. Box 905, Rexburg, ID 83440. 208-359-2400.

#### ANNUAL PRIMITIVE SKILLS CAMP

Hosted by Ernest Wilkinson near Del Norte, CO, July 15-19, 1996. Hands-on skills instruction will include hide tanning, flintknapping, fire building, and much more. \$180 for adults, \$90 for family members under 18. Participants provide all food and camping needs. For information contact: Ernest Wilkinson, 3596 West Hwy. 160, Monte Vista, CO 81144. Or call (719) 852-3277.

### SOUTHWEST

#### ARCHEOLOGICAL WORKSHOPS

**FOR KIDS**- For a listing of workshops that teach both kids and adults a variety of primitive skills, contact: Pueblo Grande Museum and Cultural Park, 4619 East Washington St., Phoenix, AZ 85034-1909. (602) 495-0901.

#### ABORIGINAL LIVING SKILLS

**SCHOOL** - Hands-on intensive courses in ancient and modern wilderness technologies. Contact: Cody Lundin, PO Box 3064, Prescott, AZ 86302. (520) 776-1342.

### MIDWEST

#### GREAT LAKES PRIMITIVES GATH-

**ERING** - Classes, atlatl and bow & arrow competitions on an island in Lake Michigan, Sept. 27-30, 1996. \$60 - \$20 kids 6-13. Contact: George Hedgepeth, G4606 Beecher Rd, Apt K-6, Flint, MI 48532. (810) 230-1872.

**WILLOW WINDS** - Jim Miller. Native American tanning and primitive skills workshops. 962 F-30 West, Mikado, MI 48745 MI. (517) 736-3487.

**Drum Class** - Apr. 7 - \$70

**Atlatl and Weapons** - Apr. 21 - \$65

**Tan Your Hide** - April 26-28 - \$125

**High-Back Willow Chairs** -

May 19-20 - \$125

**MOSS (Michigan Outdoor Survival School)** May 30 - June 2, 1996 - Fee \$135 plus materials. Sponsored by: Willow Winds/ Jim Miller - see above.

### EAST

#### NATURE AWARENESS SCHOOL - Del

Hall. Offers 3-day and week-long courses in primitive living skills, nature observation and awareness, wild edible plants, tracking, bow making, tanning and Native philosophies. Free brochure: PO Box 219, Lyndhurst, VA 22952. (703) 377-6068.

#### CLIFFSIDE WORKSHOPS AND PILT-

**DOWN PRODUCTIONS** - Dr. Errett Callahan. Classes with master flintknapper and experimental archaeologist. 2 Fredonia Ave., Lynchburg, VA 24503.

**Traditional Archery** - May 25-31

**Basic Flintknapping** - June 15-21

& Sept. 14-20

**Primitive Technology** - Sept. 28-Oct. 4

### NORTHEAST

#### RUNE HILL RETREAT AND EARTH

**AWARENESS CENTER** - day and weekend classes in observation and awareness, tracking, crafts and wilderness skills. Adult, child and family programs. For a catalog, contact: Rune Hill, Box 157, Spencer, NY 14883. (607) 589-6392.

**PATHWAYSCHOOL** - Anthony Follari and Barry Keegan. 24 hands-on classes covering all aspects of primitive living skills. Send catalog requests to: 3 Grandview Ave., Stockholm, NJ 07460.

#### NORTHEASTERN OPEN ATLATL

**CHAMPIONSHIPS** - May 4, 1996, Chimney Point State Historic Site. For an advance application, contact: Audrey Porsche, Div. of Historic preservation, RD#1 Box 3546, Vergennes, VT 05491. (802) 759-2412.

### PRIMITIVE INDUSTRIES WORK-

**SHOPS** - Jack Cresson. Introductory to advance knapping workshops. 40 E. 2nd t., Moorestown, NJ 08057. 609-234-3286.

**Cobble Technology** - Mar. 30-31,

May 25-26, Sept. 21-22, Nov. 2-3

**Intro to Flintknapping** -

Apr. 20-21, Sept. 7-8

**Intermediate Flintknapping** -

June 22-23, Oct. 5-6

### NORTHWOODS WAYS

- Traditional skills of the Maine Guide and native people of the northwoods. Authors of the Snowwalker's Companion, a great book on winter living skills. Contact Northwoods Ways, RR2 Box 159A, Willimantic, Guilford, ME 04443.

#### HAWK CIRCLE PROGRAMS

- Youth, adult and family programs that share crafts, awareness, and wilderness skills. Contact: Ricardo Sierra, 173 Pratt Hill Rd. Apt. 3, Chatham, NY 12037. (518) 392-7971.

### SOUTHEAST

#### THE TRIBE GATHERING

- June 6-9, 1996, Fee - \$50. Also send for Newsletter (\$10/yr - \$14 foreign) and information on events to: Ben Pressley, 1403 Killian Rd., Stanley NC 28164. 704-827-0723.

#### EARTH KIN - Programs

using primitive skills to encourage self and earth awareness, celebration, kinship and hope. Wanda T. DeWaard, PO Box 1306, Gattlinburg, TN 37738. (423) 436-6203.

#### RIVERCANE RENDEZVOUS

- April 23-28, 1996 at Unicoi State Park. Fee - \$195 adults, \$145 youth, \$95 children - meals and materials included. Contact Bob Slack, Unicoi State Park, Helen, GA 30545. 706-878-2201 x282.

#### ABORIGINAL SKILLS WORKSHOPS

- Always full, but get on the list now and you may be lucky enough to get in. Rotating schedule of offerings from fire to didgeridoos. Contact: Steve Watts, Schiele Museum, PO Box 953, Gastonia, NC 28053. (704) 866-6912.

(more)





## RESOURCE DIRECTORY - Winter '96

### INTERNATIONAL

**RAGNAROK - 1st Primitive Skills Gathering in Sweden.** July 20-27, 1996, Fee - 2000skr (what's that?). Held in cooperation with the Institute for Primitive Technology in Sweden, 200km south of Stockholm in Ostergotland. Contact: Hakan Strotz, Sjogetorp, S-599 91 Odeskog, Sweden. Ph. 0144-10234.

**STEINZEIT-SURVIVAL-SCHULE** - (Stoneage Survival School) Got a nifty brochure and schedule from member Christof Hagen announcing his classes as well as some other interesting info that I couldn't translate. For info, contact: Christof Hagen, Josefstr. 130, 8005 Zurich, Switzerland. Phone-FAX 01-271-00-13.

**NORTHERN BUSHCRAFT** - Summer and winter living skills (BOSS sponsored a Jan. 96 course ...-35-55 degrees). Contact: Mors Kochanski, RR 1, Peers, Alberta T0E 1W0, Canada. (403) 693-2428.

**WOODLORE: LIVING SKILLS FROM THE PAST** - Workshops and publications by Raymond Mears. 1 Beechcroft Ave., Kenley Surrey CR8 5DW, England. 081-668-2081.

**NORTHERN WILDERNESS SURVIVAL SCHOOL** - Jan Karlson. Elfstromsgatan 16, S-341 38 LJUNGBY, SWEDEN.

### SERVICES, RESOURCES

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### VIDEOS & PUBLICATIONS

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**THE MAN IN THE ICE** - By Konrad Spindler. "The official text on the Iceman" from Harmony Books \$14.95. Color photos and scale drawings of all artifacts. Contact: BOSS- PO Box 905, Rexburg, ID 83440. (208) 359-2400.

**FLINTKNAPPING: Making and Understanding Stone Tools** - by John C. Whittaker. \$24.95 paperback. University of Texas Press, PO Box 7819, Austin, TX 78713.

**AWAKENING THE HIDDEN STORYTELLER** - A great text the expands on Robin's article to appear in Bulletin #11 - \$18+\$2 ship. Other book, tape and performance info about the art of storytelling and oral tradition available from: Robin Moore, Groundhog Press, Box 181, Springhouse, PA 19477.

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### PERIODICALS

**PERCUSSIONS SANS FRONTIERES** - If you read French or like to interpret through the pictures, then this little publication may be of interest to those who like to bang, shake and rattle stuff. They sent info to us wanting to reprint some of our music articles. 18, Rue Theodore-Rousseau, F-77930 CHAILLY-EN-BIERE, France.

**WILDERNESS WAY & PRIMITIVE ARCHER** - Published by Steve Hulsey. 2 good publications for the primitive technologist. WW-\$20, PA-\$16 per year, 6 issues. PO Box 209, Lufkin, TX 75902-0209. 409-632-8746.

**USEFUL WILD PLANTS** - Project info and interesting plant articles from the Useful Wild Plants project. 4 issues with a \$25 annual membership. Support the UWP. UWP, Inc., 2612 Sweeney Lane, Austin, TX 78723. (512) 928-4441.

**FLINTKAPPERSEXCHANGE** - \$15 per year for 6 issues. Contact: Chas. Spear, 278 West Eighth St., Peru, IN 46970.

**TOWARD BALANCE** - A new newsletter from Teaching Drum. Available for \$5 for two issues per year. Also, Drum Beats, the school's catalog and schedule is available for \$3. Tamarack Song, Teaching Drum Outdoor School, 7124 Military Rd., Three Lakes, WI 54562. (715) 546-2944.

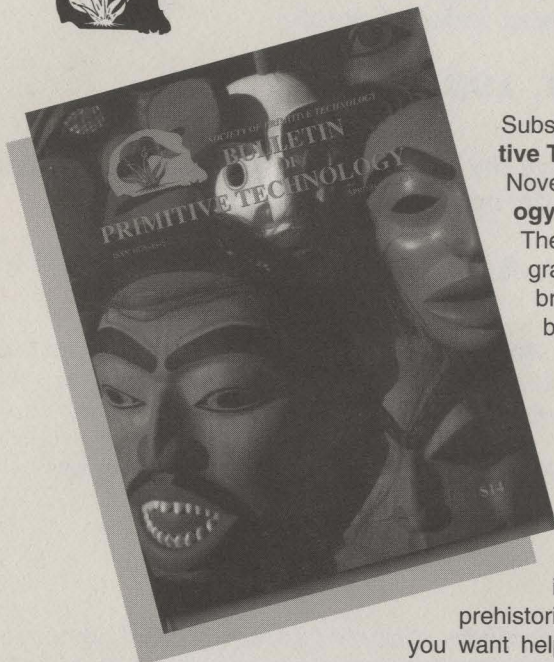




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