

PNW 320  
3rd

ABSTRACTS OF PAPERS PRESENTED AT THE  
THIRD ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE,  
5-6 MAY, 1950 -- UNIVERSITY OF WASHINGTON, SEATTLE

PNW 317  
3rd

PROGRAM

THIRD ANNUAL MEETING NORTH WEST ANTHROPOLOGICAL CONFERENCE, 1950

Friday, May 5 5:00 - 8:00 p.m.  
Registration at Museum, University of Washington

8:30 p.m.  
Frederic Douglas "American Indian Fashion Show", Auditorium, Health Science Bldg., Campus.

Saturday, May 6 9:00 - 9:30 a.m.  
Registration continued at Museum

9:30 - 12:00  
Opening Session\*, Thomson 101

Papers to be presented:

- "Southern California and Lower California", William Massey, U. of W.
- "Some Anthropological Methods and Their Application to the Study of the Ancient Near East". Mr. Norman Lerman, U. of W.
- "A Negro Village in Jamaica; Conflict, Integration and Acculturation". Mr. Arch Cooper, U of W.
- "Occupation Levels in Historic and Prehistoric Sites". Mr. Thomas Garth, National Park Service, Walla Walla, Wash.
- "Attitudes of the Makah towards Food, Housing, and Entertainment". Mrs. R. Miller, U. of W.
- "A Note on Puyallup Economy and Society". Mr. John S. Morton, U. of W.
- "Community Analysis on the Klamath Reservation - A Progress Report". Dr. Theodore Stern, U. of O.

12:00 - 1:30 Lunch

1:30 - 4:00 Afternoon Session\*

Papers to be presented:

- "Some Aspects of Social Organization in an Indian Community". Mr. S. J. Tobin, U. of W.
- "Material Culture, the Museum and Primitive Art". Dr. E. Gunther, U. of W.
- "The Makah 'Shaggy Dog' Story". Mr. Robert Miller, U. of W.
- "Elements Indicative of Culture Contact in the Willamette Valley". Mr. Lloyd R. Collins, U of O.
- "The Early Diffusion of the Potato Among the Coast Salish". Mr. Wayne Suttles, U. of W.
- "Research in the Northwest Pacific Coast as Reflected in a Partial Bibliography 1940-1949". Mr. Jim Spillius, U. of W.

6:30 p.m.

Banquet will be held in Banquet Room, Raitt Hall, U. of W.  
Dr. J. S. Laughlin, U. of Oregon, speaker, "Significance of Population Size Among the Eskimo".

\* All sessions will open and close promptly.

[Abstracts]

NORTHWEST ANTHROPOLOGICAL CONFERENCE  
Report of Third Annual Meeting  
Seattle, Washington, May 6, 1950

The meeting was held in Room 101 Thompson Hall, University of Washington. Registration began at 5:00 p.m. May 5 and was continued at 9:00 a.m. on May 6 in the museum. Dr. H.B. Hawthorn, Chairman, opened the meeting with the appointment of two committees.

Nominating Committee

Dr. Davidson  
Dr. Barnett  
Mr. Garth  
Dr. Schaeffer

Resolutions Committee:

Dr. French  
Mr. Burroughs  
Mr. Daugherty  
Dr. Stern

The following papers were presented during the morning session:

"SOUTHERN CALIFORNIA AND LOWER CALIFORNIA"

William Massey, U. of W.

"SOIL ANTHROPOLOGICAL METHODS AND THEIR APPLICATION TO THE STUDY OF THE ANCIENT NEAR EAST"

Norman Lerman, U. of W.

Walter D. Taylor has defined the conjunctive method, making use of the thoughts of other scholars on this idea. Archaeologists investigating the culture of the Ancient Near East have principally employed the comparative or taxonomic approach for their research. The comparative method establishes cultural interrelationships without first discovering the cultural context in which these interconnections can be placed. Although the excavators of the site of Megiddo in Palestine began their work with the use of the conjunctive method, they soon gave it up and returned to the old comparative method. Their choice was unfortunate since much more information can be gleaned through the conjunctive method than the taxonomic. But since this is the only data available we must depend on it. The interest of Near Eastern Archaeologists in temples and palaces gives a biased picture of the society, but one that is reliable for certain aspects of the culture. The conjunctive method offers a challenge to the scholars in their reanalysis of Near Eastern Archaeological work that was done in the past and to that that will be done in the future.

A NEGRO VILLAGE IN JAMAICA: CONFLICT, INTEGRATION AND ACCULTURATION

Arch Cooper, U. of W.

In the west central part of the island of Jamaica, the village of Accorpong, stronghold of the descendants of early rebel slaves, show differences from the negro peasants of the rest of the island of major importance. They live in a distinct community, and have a rather unusual history. The basis of their com-

munity integration is found in the "sacredization" of their own history. The facts of their history have been shaped with a ritual system, complete with origin myth, tales about a great culture here, a deity (or at least a quasi-deity), and a ceremonial structure.

Three facts of their history are important:

- (1) They were freemen nearly one-hundred years before slavery was generally abolished elsewhere in the Island.
- (2) They have been living for over two-hundred years as a separate community on a grant of 1250 acres of land, increased in 1940 to 2500 acres.
- (3) Their free status and their grant of land was accomplished by successful rebellion against the British and was formalized by a treaty of peace signed in the name of George the Second, 211 years ago last March.

The treaty, a document with a considerable amount of sacredness, is the basic sanction for the existence of the community.

The traditional conception of the Maroon war and of the signing of the treaty seems to be equivalent to the more elaborate origin myths so frequently found in primitive society. It is essentially a mythological account of how the village came into being, together with certain positive evaluations setting off the Maroons as unique and superior to other people, particularly the other Negroes of the Island.

In the present-day organization of the village, the Maroons have kept their military tradition. The political officers of the village have military titles: And anyone not a Maroon is often referred to as a "civilian" in contrast to the soldierly Maroons.

The tie between the present and the sacred past is concretely expressed also by certain landmarks which are associated with the wartime period. It is interesting to note that the name Accompong is apparently derived from one term for the major deity in the Ashanti hierarchy in West Africa, and that the names Juaco and Cuffee are simply typical West African day names. There are other West African parallels besides the grave and the names, but there are not very many as specific as these.

A breakdown of this Maroon integration had been threatening for many years before 1936. An increasing number of people became sincere believers in Christianity as a system paralleling their original beliefs. Many of these came to look with more and more suspicion upon the old-time beliefs. The center of the controversy concerning the newer and the older ritual loyalties was the "black" form of the magical practice of obeah.

The oldtime structure is much weaker today than a generation ago, but it is still present in simple form.

It is probable that whatever may be the future of obeah and mialism and of the Town Master cult, as long as the descendants of these original Maroons feel they are special people because of the Maroon war and the resulting treaty, they will retain their identity as a singular and separate community.

-----  
"OCCUPATION LEVELS IN HISTORIC AND PREHISTORIC SITES"

Dr. Thomas Garth, National Park  
Service, Walla Walla, Washington

In carrying on archeological work in historic American and English sites of the fur trade period we have developed a method of approach which may with profit be applied to primitive archeological sites in the study of their culture histories. This method is concerned primarily with soil packing and the occupation levels that result from this packing. At the site of the Whitman Mission House near Walla Walla, Washington five different levels of occupation were encountered. These correlate closely with the known history of the site. It may seem surprising to find five definite lines of stratification appearing in the space of 120 years in a historic site. Yet this period was one of elaborate change and violence--these events being reflected in the soil composition and stratification.

Indian traffic in the area in the pre-mission period created a packed level called floor 5. In 1838 the Mission House was constructed of adobe brick. The falling of mud mortar, possibly coupled with a deposition from a flood in 1837 brought an accumulation of earth 4 or 5 inches thick. On this the missionaries and others walked and dropped occasional artifacts. This level, called floor 4, represents the period from 1838-48. In 1848 the building was burned by the Indians a month after the Whitman massacre. During the fire the heavy dirt roof of the building fell, creating a layer of earth 4 to 6 inches thick. This was walked on by the Oregon Volunteers who arrived two months later. The packed layer so formed was called floor 3A. The soldiers were able to re-roof and re-floor the building, making a fort out of it. Seven years later this fort (Fort Watawa) was burned by the Indians and the walls completely demolished. The adobe rubble when walked on created another packed level called floor 8. Floor 1 resulted from the packing after a basement had been dug for a modern farmhouse on the site and the dirt had been spread about.

Adobe or dirt roofed buildings apparently offer optimum conditions for the preservation of occupation levels, for we found four definite occupation levels at Fort Walla Walla, an English trading post on the Columbia west of the Whitman Mission site. These levels correlate closely with the site history. On two of the levels or floors there were ash layers, representing the burning of the fort in 1842, and its burning in 1855 after it had been rebuilt with adobe. Most artifacts were found on the occupation floors, which were carefully uncovered one at a time.

This same technique of testing for occupation levels and stripping one level at a time was applied to a number of Indian sites near the fort. Packed occupation floors were encountered in nearly all sites tested. At Sheep Island above McNary Dam, for example, two cremation pits were encountered. Surrounding the pits at a depth of from 6 to 8 inches possibly from the dancing or other ceremonies during the cremating. Below this cremation floor 10 flexed burials were found of what is probably an earlier population. No Caucasian trade objects were found either in the pits or with the precremation burials.

Again at Juniper Island below Wallula a cut by the river has exposed a 9 foot deep camp deposit with 4 definite occupation levels showing. Two of these exhibited no change in color to distinguish them from the strata above.

At Berrian Island a wealth of artifacts such as copper tube beads, copper pendants, and other items relative to the early trade period appeared on an occupation floor which was packed to a depth of 6 inches about a stone ring or platform. Also on the floor were a few scattered fragments of cremated human bone. Some of the stones were fire cracked, suggesting the possibility that this may have been offerings.

It is possible to make certain general observations regarding occupation

floors

1. Catastrophic events such as fires, floods, depositions of volcanic ash or the engulfing of a site by sand dunes may produce occupation levels or floors. Thus the occurrence of an occupation floor frequently indicates such a catastrophic change. It may also indicate a period of abandonment of the site, with a sterile layer above or below.
2. Floors are difficult or impossible to recognize in many cases of continuous occupation.
3. Theoretically and sometimes actually an occupation floor will extend over most of a site. Thus the artifacts found on such a floor, no matter at what level they are found, probably belong to the same period.

-----

"THE ATTITUDES OF THE MAKAH TOWARD FOOD AND ENTERTAINMENT"  
Beatrice D. Miller

Financed by part of the P.L. 171 grant to physical anthropology, and under the direction of Dr. Frederick Hulse, I conducted a diet survey of the Makah Indians of Neah Bay, Washington. This paper deals solely with the Makah attitude toward their diet and toward the diet survey.

True to their tradition of being rich in food, the modern Makah still take pride in preparing the largest amounts of food for inter-tribal festivities. The old dietary mainstays--whale, seal and bear--have completely disappeared, and even when recently available, were no longer palatable to most Makah. Fish, both fresh and dried, are still popular, but no family in the survey felt able to dispense with purchased meat. Even the most conservative families (in terms of diet) featured non-Makah foods, like pies and creamed vegetables, when they served a "traditional" meal.

Seasoning, consisting of salt, rarely including pepper, is used scantily. Potatoes are preferred boiled, but are acceptable mashed if they remain lumpy. Eggs, fried or scrambled, are favorites among the young people, but completely rejected by the older Makah. Pop, coffee and tea were the favorite non-alcoholic beverages. Conspicuously slighted was any form of citrus fruit.

Feelings of shame were very pronounced when a Makah family had been eating the traditional food and had been interrupted by a white, no matter how intimate the white-Indian relationship might be. Part of the shame undoubtedly is due to the prestige factors always operative among the Makah. The non-traditional foods were generally purchased, hence eating a traditional meal might be construed as a sign of poverty. Another factor is embarrassment over the different table manners required for eating the older foods, and the fear of lowered prestige in the eyes of the white onlooker if the family be surprised in the process of eating a traditional meal.

People's willingness to talk at length about what they used to eat and to explain that the old diet had made their people strong and healthy, is by no means indicative of a similar willingness to relate what the individual had eaten that same day. The willingness to recall the past, and the reticence about the present are obstacles which may be frequently encountered in other studies concerned with the actual and the present, rather than with a far less personal past. The most successful way I found to overcome this, was by making my survey provide a large part of the entertainment the village had during the summer of 1949. If once a family could be induced to cooperate, it was eager to ensnare other victims for

me, and by making the daily menu records something of a game, with myself as the target much of the resistance was removed.

-----  
"A NOTE ON PUYALLUP SOCIAL ECONOMY"

John S. Morton, U. of O.

A description of an apparently single instance of economic cooperation among four Puyallup villages provides specific detail on the function of social and economic forms in the culture. As description of their function clarifies these elements in their operation in patterns of significance of this institution.

The composition of the group taking part in inter-village cooperative efforts in taking river salmon by tripod and weir depended largely on the geographical position of the participating villages and on kinship ties among them. Social concepts as ranks, prestige, leadership, authority, class, division of labor, and the position of women, are closely related to such economic factors of technical skill, ability in management, and ownership of traps. These economic factors reinforce the social concepts and their forms in proportion as the elements of social control are stressed in those factors.

Though the economic factors related to the taking of fish affect social patterns in solving economic needs, no single factor of economy demands cooperation among villages. Important secondary economic features and social ones come to light in the trading and gambling which occur at these gatherings.

The inter-communal economic enterprise tends to strengthen the social differences by delineating, through function, class lines, rank, and authority. But the flexibility of Puyallup cultures, which has been characterized as essentially individualistic along social as well as economic lines, permits its members to adapt themselves to situations in which social custom and social concept function rigidly.

If this characterization of Puyallup culture is an accurate one, the shifting between the communalistic and the individualistic may indicate: 1) that the cultural usage of several social forms indicates an earlier (pre-white) essentially communally oriented culture; or 2) that inter-village cooperation was an attempt by the Indian community to assert opposition to the growing tendency for family groups to break away as individual, sufficient units during post-contact acculturation.

"COMMUNITY ANALYSIS OF THE ALBERTA RESERVATION - A PROGRESS REPORT"

Dr. Theodore Stern, U. of O.

-----  
The following papers were presented during the afternoon session:

"SOIL SOCIO-CULTURAL ASPECTS OF A PUGET SOUND INDIAN COMMUNITY"

S. J. Tobin, U. of O.

Tulalip, the community under discussion is a small reservation located in west central Snohomish county north of Everett and immediately west of Marysville, Washington. The Indian population, some 600 persons, is of mixed tribal origin; principally Snohomish and Ingaline, with Snohomish predominating. Approximately 250 whites live on the reservation permanently and others maintain summer

residence there. Some of the Indians have become well acculturated. Participation in the affairs of local whites, with a minimum of discrimination, a unique situation in the Pacific Northwest, is evident. In addition, the Tulalip population enjoys a moderate degree of economic self-sufficiency.

Since the Treaty of Point Elliot, which established the reservation in 1855, forces in primary contact with these people have been utilized to break down the aboriginal culture. The basic patterns of existence have been interfered with and have perhaps been inoperative in this community longer than in other Puget Sound groups. Many optimistic reports can be found concerning these people. Recent statements give the impression that the acculturation cycle has been relatively completed. This is definitely not true, for the successful level of interation or assimilation has been reached by only a minimum of the population. The impact of "white" culture has resulted in an induced state of disorganization which is still unresolved. The basic values of the old culture are gone and reorientation has been achieved by only a few persons. With few exceptions, only the last two generations have had the opportunity to participate in "white" society to the extent that they could obtain "white" values. These generations are the first to have had the actual opportunity for interation.

The present social organization is based primarily on religious affiliation and participation in Catholic, Shaker, or Church of God activities. Kinship is still an important factor. The concept of belonging to a family group continues to exert some of its former influence, although family members no longer participate in the old time activities. The criteria for class structure is much the same as in the past. Family prestige is important; however prominence is still achieved and is based on personality and reputation. Wealth, property, stable income, and permanent employment are all important factors in determining class strata.

Levels of acculturation in the community are distinctive in that they are coextensive with the age groups. This is measurably due to education in the local public schools and the differential opportunities that the age groups have had to participate in non-Indian culture. Education is recognized by most, if not all, of the people as the means of social mobility, the way to a steady job, "like in the Indian Service or somewhere else where a person really has a chance to get ahead." Attitudes concerning money, hospitality and generosity are such that there is little opportunity to provide for the future. Pressure by members of the social group is brought to bear upon the individual who puts "white" values on the accumulation of money or material goods into practice. This is a definite cause for migration from the reservation within the younger generations.

The acculturation of Tulalip and Puget Sound Peoples has been facilitated in many respects by their culture heritage. Elements such as religious individualism, individual initiative, economic specialization, achieved status, and admiration for the successful person are compatible with the "white" value system. However, the basic Tulalip need is to find a substitute for the old household or village stability. Reservation life has thrown these people into a situation of intimate contact for which they have not yet found a solution. Principle difficulties are to reconcile covert hostilities, to maintain effective controls - legal or otherwise - and to organize tribal, family, and religious factions into cooperative activity. The Tulalip people have little or no social criteria for their present situation. Their most urgent requirement is for community work through which to gain perspective for interation into the total cultural environment. This situation has been recognized by the present leaders of the Tulalip Reservation and they have recently undertaken a program to find solutions to their problems.



"MATERIAL CULTURE, THE MUSEUM AND PRIMITIVE ART"

Dr. L. Gunther, U. of ...

This paper was published in Volume IX, Number III of the College Art Journal.

"THE NAKAH SLAGGY DOG STORY"

Robert J. Miller, U. of ...

The problem of what constitutes humor among the American Indian has not infrequently been ignored or glossed over by folklorists. Yet to the ethnologist interested in the non-material aspects of culture, and especially the "ethos" of a particular group, this problem if investigated might throw some light on points of similarity and / or difference between our own and an alien way of thought. In the collection of folklore among the Nukah Indians of Neah Bay, Washington, some stories were obtained which were very similar to the type of story known to Americans as the "shaggy dog" type. Upon investigation, it was discovered that the identical tale or tale element was utilized by Nukah, Quilleute, and Quinalt informants to "liven up" a folklore situation, or to lighten a serious group of tales.

The "shaggy dog" story essentially is a story in which the element of surprise and anticipation is built up to an almost unbearable point, with the listener's expectations of an hilarious denouement increasing with each additional re-emphasis of the initial element. But in the purest type of "shaggy dog" tale, the build-up is carried far beyond the actual psychological time for the "punch line", and the listener generally responds to the ultimate revelation with a groan or a feeling of annoyance. That is, the story is designed to be anti-climactic, rather than climactic, and the listener is deliberately provoked. From one standpoint, it is a very subtle form of humor, utilizing the imagination of the listener. From another point of view, it is a form of humor encouraging the listener to be restrained in his anticipations, a cynical anticipation of disappointment being appropriate. Elaboration of detail seems to be the keynote of the tale-type. In view of all this, it is interesting to find the tale among one group of Northwest Coast Indians, a group which holds close in many respects to the older cultural concepts of the area, albeit in a necessarily modified and attenuated form.

The versions of the tale presented are variations on the following basic theme:

A person or creature is visited by a girl who has disobeyed her parents' directions and become lost. He is quite ignorant of basic physical knowledge, or knowledge of proper terminology, and as a consequence, has no idea what to do when the girl tells him she was sent to become his wife. They go to bed, and he spends the time asking, "What's this?", beginning with the top of the head and proceeding downwards. (In one version, just as he is about to touch her private parts, the girl jumps up and runs outside and up a tree, being very disgusted and hungry.) Following this episode, the "dumb creature" goes hunting, comes home with what sounds to the girl like an extremely heavy burden, drops it on the porch and collapses on the bed, sending her out to skin the "ilk". This turns out to be a woodrat. The girl finally leaves him.

The story as told consists of a great elaboration of the "what's this" episode, and a further extension of the hunting episode, with loving attention paid to the "terrific" weight of the animal hunted. The popularity of this episode is attested to by its appearance in quite a few stories, worked in as a moralistic or educational element. The reaction of the informant and listeners indicated its humor value. The slightly "naughty" cast to the tale develops as the creature's hands begin to travel down the girl's body, and as anticipation builds up, the "let-down" is produced with the girl removing herself before the party can become too intimate.

It becomes evident, as the genre has developed, that this is basically a "shaggy dog" story. There can be no doubt that Indian humor, at least among the Iakah, can be understood and appreciated by non-Indians as well as Iakah. Further analysis of other tales, and consideration of the circumstances of their telling, their structure, and the reaction of the informants to them, should provide other points of similarity in the structure of humor between the Indian and non-Indian.

#### ELEMENTS INDICATIVE OF CULTURE CONTACT IN THE WILLAMETTE VALLEY

Lloyd N. Collins, U. of O.

Historical and ethnographical sources, strengthened by archaeological results indicate that the Willamette Valley is not a cultural pocket and that more extensive contact occurred than that implied by Kroeber's statement. Historically the records of Alexander Henry show that the Yamhill Kalapuya were carrying on trade relations with the Chinook of the lower Willamette and the Columbia Rivers. Larre and Vavasour complained that the tribes migrated to the sea and the large rivers in the summer and to the small inland rivers in the winter.

Ethnographic evidence presented by Teit and Spier reveal the Kalapuya in trade relations with the Plains peoples at the Dalles and Grande Ronde trade marts about 1850. The Tillamook tribes invaded the Tualatin area periodically through Patten's Valley.

Geographically the Willamette Valley is not impassable because the shallow Coast Range and the somewhat steeper Cascades, as well as the open ends of the northern and southern portions of the Valley, do not impose difficult geographical barriers. The Coastal Rivers, the Willamook, Alsea, Siuslaw, Niletz, and Umpqua, served as cultural avenues into the valley.

In 1941-42, archaeology of midden deposits along the Calapooya and Yamhill Rivers, tributaries of the Willamette, revealed startling evidence of contact with peoples outside the Willamette Valley. The artifacts removed from these sites were obsidian blades, whale bone clubs, ear spoons, antler digging stick handles and marine shells of *Montalium*, *Olivella*, *Melilotis*, *Paphia*, *Acmae*, *Turritella*, and *Littorina*. Trade Copper, associated with the skeletal remains, indicated that head flattening (frontal-occipital) occurred in historical times. These elements provide evidence that the Willamette Valley was not a cultural pocket but subjected to influences from the Columbia River, Northwest Plateau area, Cascade Mountains, Southern Oregon and Northern California.

### THE EARLY DIFFUSION OF THE POTATO ALONG THE COAST SALISH

Wayne Suttles, U. of W.

Potatoes were cultivated by the Coast Salish of Puget Sound, the Strait of Juan de Fuca and Georgia Strait during the period between contact and settlement. They were probably first acquired from the Hudson's Bay Company's Fort Langley, established 1827, and transmitted by Indians from tribe to tribe. Statements of James Douglas and of Indian informants and linguistic evidence tend to support these conclusions.

Among the Coast Salish of this period potatoes were cultivated by women or slaves with digging-sticks, usually in small patches on prairies. White settlement put an end to the practice.

The entry of potatoes into the native culture was possible through the existence of a root-gathering tradition and a sedentary life. Root-gathering settles the question of labor and provides the tools and techniques. Sedentary life provides the opportunity for caring for plants, and concepts of ownership. The new elements were only potatoes and planting. The result was a simple kind of cultivation unlike that of the whites, the source of the potato.

This kind of secondary simplicity must not be confused with primary simplicity in the study of the culture history of an area, but the study of societies organized in such a way that they can take over cultivation without major readjustment might tell us something about the societies that began cultivation.

### "RESEARCH IN THE NORTHWEST PACIFIC COAST AS REFLECTED IN A PARTIAL BIBLIOGRAPHY 1940-1949"

James Spillius, U. of W.

While 400 titles are presented with this paper, the purpose, is not an evaluation of the quality of the works, but rather a presentation of an approximate picture of research in the Northwest Pacific Coast since 1940 indicating what and where work has been done.

Ethnologists have concentrated their efforts in recent years on the Coast Salish and other peoples of Washington, and in the northern end of the area among the Tlingit, Aleuts and Eskimos. Almost totally neglected are the Haida, Kwakiutl and Tsimshian. The The middle Fraser has received attention in the form of highly specialized and localized studies with special attention to the Kootenai. Well over three-fourths of the material published on Oregon groups is concerned with either linguistics or archaeology.

From the point of view of subject matter, culture element distribution studies in archaeology, ethnology and linguistics are most numerous. Prehistory, archaeology and physical anthropology have concentrated on the reconstruction of the early history of this area. Anthropometry, blood-typing and diet studies have had meagre attention. Linguistics is still marked by the concentrated and systematic work that marked the previous decade. In this connection, publications in folklore have increased, with an emphasis on Washington and Oregon groups. The field of music and dance has been neglected as in the previous decade. Books on graphic arts have been published which with exception of a few works, are almost entirely popular in nature.

Symposia on this area are generally a collection of unrelated articles. This is in keeping with a great deal of overlapping in publications, while not deliberate, shows that writers are not familiar with what has or is being written on the area, or with information and relationships in the culture that would make their contributions more meaningful. There is expressed a growing curiosity about the cultures in this area, not only in the wide variety of specialist articles on the area but also the generous use of data from this area in the documentation of theoretical works. It seems necessary that a definitive work be issued, in the nature of a general survey, providing an adequate bibliography, pointing the way to co-ordinating research and which will serve as a textbook to the student and standard reference work to the researcher.