

PNW 318  
16th

16th NORTHWESTERN ANTHROPOLOGICAL CONFERENCE  
Reed College  
3203 S.E. Woodstock Blvd.  
Portland 2, Oregon  
April 26-27, 1963

FRIDAY

8:00-9:00 Registration, Faculty Office Building Lounge

9:00-9:30 Welcome and Introduction, Faculty Office Building Lounge

9:30-12:30 Acculturation and Methodology, Faculty Office Building Lounge

Chairman (to be announced)

"Club Types and Function Among the Fiji Islanders,"

A. R. TIPPETT, University of Oregon

"Mestizo Culture in Mexico,"

WILLIAM BESTOR, University of Washington

"Some Lexical Aspects of Nez Perce Linguistic Acculturation"

BRUCE J. RIGSBY, University of Oregon

"Preservation of Aboriginal Values as Evidenced by Crow Peyote Leaders"

ROBERT C. KISTE, University of Oregon

"Measuring Acculturation Level with the Guttman Scale"

JAMES W. BOSCH, Oregon State Hospital, Salem

"Q-Sort, A method of Arriving at Ethnographic Consensus"

R. W. BEARD, University of Oregon

"The Analysis of Time in Current British Social Anthropology"

MICHAEL D. OLIEN, University of Oregon

9:30-12:30 Northwest Prehistory (I), Chemistry Building Lecture Room

Chairman (to be announced)

"Archeological Sequence in the Kuskokwin Bay Region, S. W. Alaska"

ROBERT E. ACKERMAN, Washington State University

"Sea Levels and Archeology on the Northwest Coast"

WILSON DUFF, Provincial Museum of British Columbia

"A Whaling Village on the Northwestern Coast of Washington"

STANLEY J. GUINN, Washington State University

"Report on the 1962 Excavations in the Wanapum Reservoir, Washington."

BRIAN G. HOLMES, University of Washington

"A Graphic Method for Recording and Illustrating Burials in Mass Archeological Salvage,"

JOHN D. COMBES, Washington State University

12:30-2:00 Lunch, Reed Commons

FRIDAY

2:00-5:30 Symposium on Ethnoscience, Room 314, Eliot Hall

Chairman, RAYMOND D. FOGELSON, University of Washington

- "Ethnoscience: Some Perspectives and Prospects"  
RAYMOND D. FOGELSON, University of Washington
- "Approaches to the Comparative Study of Human Perception"  
VERNE F. RAY, University of Washington
- "More Reality than Conventionalization"  
ERNA GUNTHER, University of Washington
- "Eastern Plateau Ethnoscience"  
CARLING MALOUF, Montana State University
- "Men of Anger and Men of Shame: Lakalai Ethnopsychology and its  
Implications for Sociopsychological Theory" (New Britain)  
CHARLES A VALENTINE, University of Washington
- "Toward an Ethno-technology"  
ROBERT F. G. SPIER, University of Oregon
- "Concluding Remarks"  
DAVID FRENCH, Reed College

2:00-5:30 Northwest Prehistory (II), Chemistry Building Lecture Room

Chairman, WILSON DUFF, Provincial Museum of British Columbia

- "Problems of Cultural Relationships Arising from Excavations  
at Madras, Oregon"  
WILBUR A. DAVIS, University of Oregon
- "Notes on the Distribution of the 'Madeline Dune Side-notched Points'"  
PAUL L. BARNES, Washington State University
- "Geologic Dating of Early Human Skeletal Material at Marmes Rockshelter,  
Lyons Ferry, Washington"  
ROALD FRYXELL and RICHARD D. DAUGHERTY, Washington State University
- "Report on Excavations in the John Day Dam Reservoir Area"  
DAVID COLE, University of Oregon
- "Some Hypotheses on Plateau Prehistory"  
CHARLES M. NELSON, Washington State University
- "Some Comments and Observations on Early Man Studies in the Pacific  
Northwest"  
B. ROBERT BUTLER, Idaho State College

2:00-5:30 Symposium on Applications of Anthropology, Faculty Office Building Lounge

Chairman, HERBERT C. TAYLOR, JR., Western Washington State College

- "Applied Anthropology in Saskatchewan: Some Remarks"  
PHILLIP SPAULDING, Western Washington State College
- "Applied Anthropology and Apartheid" (South Africa)  
PETER CARSTENS, Western Washington State College

2:00-5:30 Symposium on Applications of Anthropology, continued.

"Anthropology Applied to Unconventional Warfare"  
JOHN L. SORENSON, Brigham Young University  
Discussants: HARRY B. HAWTHORN, University of British Columbia  
VERNON SERL, Western Washington State College

FRIDAY

6:00-8:00 Dinner for interested groupal-peopal: Marino's (\$1.25-\$4.50),  
910 S. W. Salmon Street, at Park Avenue, in the Hotel Roosevelt--two  
blocks from the Art Museum. Make individual reservations at CA-3-9897.

8:15 Addresses, Portland Art Museum, S. W. Park Avenue at Madison Street

"Northwest Prehistory: Past, Present, and Future"  
LUTHER S. CRESSMAN, University of Oregon

"A Northern and Coastal View of Northwest Prehistory"  
CHARLES E. BORDEN, University of British Columbia

SATURDAY

9:00-12:00 Symposium on Social Control at the Village Level, Chemistry Lecture Room

Chairman, BARTON M. SCHWARTZ, Washington State University

"Shaming as Social Control in a Central Phillipine Village"  
WILLIS E. SIBLEY, Washington State University

"Central Government and Village Social Control" (Ghana)  
LIONEL TIGER, Western Washington State College

"The Persistence of Inter-village Ties Among the Coast Salish"  
WAYNE SUTTLES, University of British Columbia

"Social Control among East Indians in Trinidad: A Structural Analysis"  
BARTON M. SCHWARTZ, Washington State University

Discussants: HOMER G. BARNETT, University of Oregon  
RICHARD H. OGLE, Washington State University  
VERNE F. RAY, University of Washington

9:00-12:00 Conference on Projectile Point Typology (I), place to be announced

Chairman, ROBERT GREENGO, University of Washington

12:00-1:30 Lunch, Reed Commons

1:30-2:30 Plenary Meeting, place to be announced

Reports from Northwestern Institutions  
Selection of Site for 17th Conference

SATURDAY

2:30-5:30 Social Organization, Chemistry Building Lecture Room

Chairman, CHARLES S. BRANT, University of Alberta, Edmonton

"Filiation and Affiliation Among the Gadsup" (New Guinea)

BRIAN M. DU TOIT, University of Oregon

"Some Features of Nez Perce Kinship Structure"

W. W. ELMENDORF, Washington State University,  
and HENRY P. LUNDSGAARDE, University of Wisconsin

"California Indian Corporate Kin Groups"

PETER H. KUNKEL, Humboldt, State College

"Sept Organization and Degrees of Political Centralization"

PAUL J. ANCONA, University of Washington

"Kinship as Ideology"

MICHAEL ROTHSCHILD and GAIL KELLY, Reed College

"Marital Eligibility and Patterned Behavior"

MARVIN R. MUNSELL, University of Oregon

2:30-5:30 Myth, Religion and Communication, Room 314, Eliot Hall

Chairman, ALFRED G. SMITH, University of Oregon

"Alchemy in the Dance"

LILA HITCHCOCK, Pacific University

"The Body Image and Somatic Communication"

VERNON A. GLADE, University of Washington

"Are the Clackamas Chinook Myths Dramas?"

ALEXANDER SCHARBACH, Portland State College

~~"(Title to be announced)"~~ CANCELLED

~~VERNE DUSENBERRY, Montana State College~~

"The Psychological Symbolism of the River Nez Perce Mythology"

DELL R. SKEELS, University of Washington

"A Study of Ancient Chinese Religion Based on Historical Texts"

PATRICIA LANG, University of Washington

2:30-5:30 Conference on Projectile Point Typology (II), place to be announced

Chairman, ROBERT GREENGO, University of Washington

6:00-8:00 Dinner where desired

8:00 Party at David and Katherine French's, 3549 S. E. Woodstock Blvd.,  
at southeastern corner of Reed campus. (Get tickets at Registration desk.)

Program Chairman, CHARLES FRANTZ  
Arrangements Chairman, DAVID FRENCH

PNW 321  
16th

ABSTRACTS OF PAPERS PRESENTED AT THE  
SIXTEENTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE,  
26-27 APRIL 1963 -- REED COLLEGE, PORTLAND

April 26 - 27, 1963

Contributed Abstracts

(listed in program order)

## BESTOR, WILLIAM, "Mestizo Culture in Mexico"

Anthropologists have traditionally been concerned with the surviving aboriginal cultures in Mexico. Field work in a mestizo community in Veracruz during the summer of 1962 has led to the formulation of a general conception of "mestizo culture" in rural Mexico; it is independent of the various Indian cultures out of which it has developed. Mestizo culture shows many basic regularities, and an attempt is made to review these with the aim of defining the concept of "mestizo culture."

## RIGSBY, BRUCE J., "Some Lexical Aspects of Nez Perce Linguistic Acculturation"

During the 1962 Summer Session of the Washington State University Field School, a number of lexical items comprising a part of the Nez Perce acculturative lexicon were collected. These lexical items were classified, where possible, as:

1. Loanwords, including loanblends
2. Loan-translations
3. Semantic extensions
4. New coinages

Analysis of the items so classified indicates that, in the great majority of cases, speakers of Nez Perce have met the problems of lexical acculturation in terms of 3 and 4 (above).

## KISTE, ROBERT C. "Persistence of Aboriginal Values as Evidenced by Crow Peyote Leaders"

Dr. Lowie last visited the Crow reservation in 1931. Afterward he commented that Crow culture was still very much alive, and that "the rise of a literate generation and the advent of the automobile had not been able to kill it utterly." These comments are just as applicable in 1963 as they were over thirty years ago. Nowhere is the retention of aboriginal values more evident than in the selection of peyote leaders. A peyote leader's influence is proportionate to the degree that he adheres to aboriginal values and behavior. Some general comments regard Crow acculturation will be made.

## BOSCH, JAMES W., "Measuring Acculturation Level with the Guttman Scale"

In analyzing the results of a Navajo community survey in which questionnaire methods were used, it was found that a limited number of items from the questionnaire would scale using the Guttman technique. This indicates that a subject's, or in this case a family's, acculturation level may be more precisely measurable than has heretofore been thought possible.

In order to validate the scale the scores obtained (on the scale) were correlated with other things thought to be related to acculturation level, such as house type, income level, and degree of facility with English. In all cases the results were statistically significant and in the expected direction.

## BEARD, R. W., "Q-Sort, A Method of Arriving at Ethnographic Consensus"

Psychologists have been using Q-Sort in various ways for the past ten years. The Q procedure may be viewed as essentially a kind of rating procedure, one means of quantifying observer evaluations. It is a language instrument which aims to permit a comprehensive description of personality. The writer believes that it would serve anthropologists equally well in defining a culture in a form suitable for quantitative comparison and analysis.

In the Q-Sort method, a set of previously developed statements or items is given to a group of judges, or "evaluators." In the anthropological use which the writer contemplates, said judges would be authorities on a given culture, e.g., Navajo; the resulting consensus or dissensus could be of considerable interest and importance.

OLLEN, MICHAEL D., "The Analysis of Time in Current British Social Anthropology"

British social anthropology has often been criticized for the static nature of many of its structural studies. Recently, two concepts have been developed which allow the social anthropologists to consider some of the dynamic qualities of society. These two are the extended case and the developmental cycle. These concepts are described and compared with two similar methods developed by American rural sociologists.

ACKERMAN, ROBERT E., "Archeological Sequence in the Kuskokwin Bay Region, S. W. Alaska"

The Washington State University archeological survey in the Kuskokwin Bay area of Southwestern Alaska, supported by a grant from the Arctic Institute of North America, uncovered 3 major site complexes: Security Cove, Chagvan Bay, and Nanvak Bay.

Materials from the 3 areas can be ordered into a temporal sequence, beginning with an early side-notched point phase at Security Cove (pre-Denbigh), and extending through Norton levels to the historic period at Chagvan and Nanvak Bay areas.

The side-notched point phases at Security Cove is isolated in time from the remainder of the sequence, with no local referents, but does tie-in with other sites in Alaska and Canada. The section of the sequence from Early Norton to the historic period is rather complete, and will provide data for a detailed study of changes in house types and implement forms.

DUFF, WILSON, "Sea Levels and Archaeology on the Northwest Coast"

Because of its character, the coastal zone of British Columbia and southeastern Alaska can have been efficiently occupied only by people with maritime cultures, and the habitation sites of these people would tend to lie in a very sensitive relationship with the sea level of the time. Any rise in the level of the sea upon the land would erase much of the evidence of earlier occupation. During postglacial times the isostatic rise of the land and the eustatic fluctuations of the sea have been considerable. These are outlined, and their archaeological implications are suggested. Most coast sites more than 6000 years old have probably been destroyed, as have perhaps half those of lesser age.

GUINN, STANLEY J., "A Whaling Village on the Northwestern Coast of Washington"

Excavation of a beach shell midden, rapidly being destroyed by the surf, yielded artifacts which suggest a periodic habitation for several hundred years. The findings reflect an emphasis on whaling, sea mammal hunting, and fishing; minor attention appears to have been given to forest animals. Stratigraphic analysis of artifact distribution shows a transition from aboriginal to recent conditions.

Some comparisons with other coastal sites will be made in terms of artifact form and proportional composition. In addition, certain data concerning mollusc distribution will be offered as having possible value for future coastal excavations.

HOLMES, BRIAN G., "Report on the 1962 Excavations in the Wanapum Reservoir, Washington"

The 1962 Archeological Field Session of the University of Washington centered its activities around Site 45 Kt 17, a large housepit site with several apparent housepit shapes. Previous interpretations of housepit chronology are being reinterpreted on the basis of relative chronology, housepit superposition, and radiocarbon dating.

Excavation beneath the housepits revealed an occupation distinguished by the utilization of freshwater mussel, mountain sheep, and a different style of projectile point than found in the housepits. Deep test pits were dug later into the gravels underlying the site and yielded considerable cultural material. Bulldozing operations exposed more of this material. Cultural materials from the lower silts suggest sporadic occupation with contracting stemmed projectile points being diagnostic of this level. The cultural material from the gravel includes projectile points, scrapers, and much workshop material.

Samples for radiocarbon dating are presently undergoing laboratory analysis at the University of Washington.



COMBES, JOHN D., "A Graphic Method for Recording and Illustrating Burials in ... Salvage"

Illustrations of skeletal positions and grave-good locations, especially in situations involving large numbers of burials, may be increased in accuracy and efficiency by using photographically prepared sheets as follows:

1. Scaled skeletal figures in basic positions, for recording orientation and relationships of grave goods, are reproduced by photo offset.
2. These figures then may be used for mock-up of individual interments.
3. Similar but greatly reduced figures are used for mock-up of site plan illustration: excavated areas, topographic information, burial positions, and orientation of skeletal material with respect to cardinal directions, river flow, and prominent geogr. features.

This technique eliminates difficult verbal description, increases accuracy, improves comprehension, and saves time and publication costs.

GUNTHER, ERNA, "More Reality than Conventionalization"

Ethnozology deals usually with the native recognition of species of indigenous animals and their use in the culture. How does the artist represent the same creatures? In a study of the bird rattles of the Northwest Coast certain consistent choices are made: 1) the birds chosen for three dimensional presentation; 2) the emphasis on the head in general and the beak particularly; 3) the changes in style, as well as species of bird, from south to north; 4) the narrative element in the more complex rattles. In all these features the same trends and characteristics of other cultural features become apparent.

MAIDUF, CARLING, "Eastern Plateau Ethnoscience"

Studies in ethnoscience among the eastern Plateau Salish and Kutenai are still in elementary form. To seek out the analytical minds, such as Paul Radin's "philosophers," remains to be done. There are hints that such people did exist, but the question now is the extent to which their thinking is the result of what might be called "mental acculturation."

This discussion will be devoted to a short coverage of what is known about ethnoscience (ethnobotany, ethnozology, meteorology, and other natural phenomena) among the Flathead, Upper Pend d'Oreille, and Kutenai. A few comparisons will be made with Plains tribes just to the east of these Plateau groups. Emphasis will be on individuals and their thinking--whether through native traditional thought, or whether influenced by American teachings in science. The usual reservation Indian, as might be expected, straddles these two interpretations of scientific phenomena--the Native American, and the Euro-American.

SPIER, ROBERT W. G., "Toward an Ethno-technology"

In the same manner as a culture's view of its environing natural world may be codified, so also may its view of certain aspects of its artificial environment.

With the renaissance of interest in the technologies of peoples, it behooves us to explore at the same time such aspects as standards of performance, adequacy in function, and propriety of given operative.

It may be found that some peoples have a well-organized view of their technological world.

BARNES, PAUL L., "Notes on the Distribution of the 'Madeline Dune Side-notched Points'"

The "Madeline Dune Side-notched Point" was named by Riddell, who discovered it at Karlo. It has also been discovered in quantity in the southern Oregon caves, at Deadman Cave, Danger Cave, and recently at the Dean Site in southern Idaho where the speaker excavated with the University of Idaho. It seems to be distributed spatially along the northern periphery of the Great Basin and adjacent Plateau. At the Dean Site it has persisted from the beginning of the Altithermal to the ethnographic present. At all the sites mentioned, it is associated with lanceolate or leaf-shaped points and is distinct from the classic "Desert Side-notched Point." Compared to the latter, the "Madeline Dune Side-notched Point" is more massive, more crudely made, and has a much greater span of occurrence through time.



FRYKELL, ROALD and DAUGHERTY, RICHARD D., "Geologic Dating of Early Human Skeletal Material at Marmes Rockshelter, Lyons Ferry, Washington"

The oldest human remains yet dated with certainty in the Pacific Northwest have been removed from the Marmes Rockshelter. The partial skeletons of two adults and an infant were discovered four feet beneath the present shelter floor, covered by a layer of pumicite; the bodies of the adults had not been buried. Deposits exposed at the site consist of compact organic debris underlain by windblown sand and reworked pumicite, pumicite, windblown sand, and heavy rockfall. Field evidence suggest Mt. Mazama was the source of the pumicite, which has been dated elsewhere by C<sup>14</sup> analyses of associated organic debris at about 6500 years B.P. Interpretation of rockshelter stratigraphy through comparison with other sites having similar sequences indicates an age of 6000-8000 years for the skeletons; shell from beneath the pumicite yields a radiocarbon age determination of 6200±475 years B.P.

Sometime after the Mazama eruption, seven adults and one infant were interred in shallow graves dug into the pumicite. Olivella shell beads and obsidian associated with the later skeletons are not available locally, and thus record that trade had been established with areas to the southwest; stratigraphic interpretation places the age of these materials between 4000 and 6000 years. Olivella beads were found also beneath the Mazama ash, thus establishing the minimum age of trading at nearly 7000 years. Crude basalt side-notched projectile points were found with the later burials, but beneath the pumicite well-flaked lanceolate be-points were removed. Late projectile points included small corner-notched forms removed at the top of the rockshelter fill from a complex of fire hearths and storage pits.

NEILSON, CHARLES M., "Some Hypotheses in Plateau Prehistory"

Recent excavations at the Quilomene Bar village site, located on the Columbia River north of Vantage, in central Washington, have revealed a relatively complete cultural sequence encompassing an estimated 6000 to 8000 years of prehistory.

Slight over 4600 artifacts were recovered in the sampling of nine house floors and eleven culture-bearing strata. Seven components and a number of subcomponents are defined in terms of changes in artifact types, house types, and site utilization patterns. From a comparative analysis of these data a number of specific hypotheses in Plateau prehistory are derived.

SORENSEN, JOHN L., "Anthropology Applied to Unconventional Warfare"

This paper reports an interdisciplinary project in which the ability of insurgents to carry on unconventional warfare successfully is viewed as resulting from societal dysfunctions. Understanding the society under attack enables the United States to take indirect counteraction which will strengthen the societal system at appropriate points. Primary attention goes to economic, political, military, and attitude-forming aspects of the society.

The procedure employed is to construct a type of structural-functional model of the selected society. Action proposals are then introduced into the model in order to predict resulting changes and hence the effectiveness of the proposal.

SUTTLES, WAYNE, "The Persistence of Inter-Village Ties Among the Coast Salish"

Native tribes in much of n.w. Northern America seem, by Anglo-American standards, beset by social problems but slow to develop the organization and leadership that might help solve them. It has been assumed that one of the causes of this has been a weakening of native social ties under the impact of Anglo-American society and culture, among the most important of such ties being those that united the "community" in a self-contained, self-sufficient social unit. This assumption is one made by a major work on contemporary social problems in this area, "The Indians of British Columbia" by Hawthorn, Belshaw, and Jamieson. In this work "community" appears generally equated with the "reserve" or "band," the modern counterpart of the aboriginal village. Programs of "community development," seen as the best solution to Indian problems, would presumably start with these units.

However, the authors also recommend allowing greater mobility between reserves, and suggest that because of the isolating effect on the reserve system "the Indian concept of community is too limited and needs widening."

But perhaps it is our concept of "community" that is too limited. Among the Coast Salish of s.w. B. C. and n. w. Washington, the village neither was nor is a self-contained social unit. Aboriginally, individual and family ties were as strong between villages as within the village. Individual and family status was as dependent upon ties of marriage and kinship with other villages as upon property rights in and traditional identity with own village. Because of the economic value of affinal ties between villages, it is even possible that a moderate amount of intra-village rivalry had long-range adaptive value. For the definition and maintenance of status, the essential social unit was not the village but the area of inter-village marriage and potlatch relations. This area may have been different for each village. Such overlapping groups of villages bear the same relationship to discrete units like tribes, as, among kinship structures, kindreds bear to lineages; they are not clearly delimitable and are not mutually exclusive, but they are nevertheless real.

Today, as the work cited shows, governmental and missionary policies have tended to isolate the village by erecting barriers to inter-village mobility and instituting band chiefs, councils, and property to manage--under official guidance. However, in spite of a century of these influences, native principles of social organization have persisted and are continuing to appear in a vital and growing system of inter-village ceremonialism. The area of this ceremonialism is, in one sense, the modern Coast Salish "community" and the principles that unite it may yet provide the best basis for the development of Indian solutions to Indian problems.

DU TOIT, BRIAN M., "Filiation and Affiliation Among the Gadsup" (New Guinea)

This paper is based on a year's field work in the eastern Central Highlands of Australian New Guinea. While earlier anthropologists described the Highland region to be inhabited by strictly unilineal societies, the Gadsup are clearly bilateral. In this discussion it will be shown how optative features operate in decisions of alignment, that lines of kinship are of secondary importance, and that the residential group is of greater importance than the kin group.

ANCONA, PAUL J., "Sept Organization and Degrees of Political Centralization"

This paper is concerned with the relationship of sept organization to specific forms of authority systems, and the consequences of such relationships for our understanding of the development of the ramage system in Polynesia. The present paper is a response to ideas recently put forth by M. Ember (1962) in a paper appearing in the American Anthropologist.

ROTHSCHILD, MICHAEL, AND KELLY, GAIL, "Kinship as Ideology"

In societies where the great majority of social relations are undertaken as kin relations, kinship can be considered as an ideology. Kinship fulfilled the two requirements of an ideology. First, kinship provides a universe of discourse in which social relations are perceived, understood, justified, and rationalized. Second, kinship is sufficiently ambiguous and flexible to permit overt manipulation by individuals seeking specific goals, and to allow expression to the inevitable changes in the dynamic relations between individuals and between social groups.

BIMENTOFF, W. H., and LUNDSGAARDE, HENRY P., "Some Features of Nez Perce Kinship Structure"

A brief summary of data on Nez Perce kinship, obtained in the summer of 1962, is presented with emphasis on defining the structure of the kinship terminology, and on terminological patterns implying codes of social behavior.

The Nez Perce system is Hawaiian in sibling-cousin usage, bifurcate collateral in uncle-aunt and grandparent terms. Formal devices for distinguishing elder and younger siblings parallel those used in distinguishing parent's siblings and grandparents from their descending-generation reciprocals. Generation is carefully observed as a disting-



uishing factor, except at the limit of the kindred, where a single term is applied reciprocally without regard for generation. The kindred is the incest group for any ego. No suggestion of unilateral features appears in the terminology.

Siblings of the same sex appear to have been equated with regard to marital arrangements, brothers and sisters sharing sexual rights in one another's spouses. Both polygynous and polyandrous marriages, anticipatory and successive levirate and sororate, and licit sex relations between certain siblings of spouses are clearly implied in the patternings of several sets of consanguineal and affinal relation terms. Some of those practices have disappeared, but the attitudes supporting them have tended to persist in present-day Nez Perce society.

#### MUNSELL, MARVIN R., "Marital Eligibility and Patterned Behavior"

Stimulated by works of Tylor, Radcliffe-Brown, Eggan, Tax, Lowie, Murdock, and Brant, the writer formulated the hypothesis that: with regard to female kin in his own generation, a male ego exhibits positive behavior toward those he may marry, and negative behavior toward those he may not marry. Coding of marital eligibility depended upon specified or indicated ineligibility; eligibility was coded in their absence. Coding of patterned behavior rested on evaluation of positive (joking, friendly unrestrained, etc.) or negative (restrained, respectful, avoidant, etc.) behaviors. A pilot study performed by the writer, utilizing 123 African societies, provided areal substantiation of the hypothesis and refinement of the coding techniques. For this study, data on the two variables within the defined kinship universe for 133 societies were collected from the Human Relations Area File at the University of Pittsburgh, Murdock's World Ethnographic Sample, and original sources. Limitations in the data narrowed the sample to 76 societies and the defined kinship universe to six specific kin-types.

Of the seven coefficients of association thus obtained--ranging from +.55 to +.95 with  $p$  at .01 or better--that for the combined kin-types, +.87 with  $p$  .001, indicates verification of the hypothesis. Integration of this finding with Murdock's (Social Structure, 1949) correlation of kin groups with marital eligibility, and of marital eligibility with kinship terminology, suggests a sequence of influence proceeding from kin groups, though marital eligibility, then patterned behavior, to kinship terminology.

#### HITCHCOCK, LILA, "Alchemy in the Dance"

The "cutting" of the floor space into alchemic forms is one aspect of alchemy in the dance. The naming of space in relation to the body according to the elements earth, water, fire, and air, is common to both Oriental and Occidental alchemy. The "father" of the modern dance, Selsarte, conceived of the body, itself, and gestures from low to high, as being symbolic of these elements. His ideas, practically identical with those of Yoga, came to him from European ideas of the Anthropos.

Influenced by Selsarte was Laban, who built an eightfold system of types of gesture and direction which led to his notation invention. His icosahedron, like the protean cell, is the gold sphere or Golden Flower of alchemy.

A student of Laban, Masami Kuni, applies an alchemic formula to creativity--out of the One comes two, both are destroyed in three, from which is produced One as the fourth. This formula is attributed to the sister of Moses who led the dance after the Red Sea crossing.

#### GLADE, VERNON A., "The Body Image and Somatic Communication"

Somatic communication consists of the sociocultural interchange of gestures and is approached within the framework of kinesics, as a multi-level method of study. A hypothesis regarding the psychophysical basis of somatic communication is presented after a discussion of various ideas about the existence, and manner of development, of a generalized neural schema of the body in the appropriate motor and sensory areas of the cerebral cortex. It will then be suggested that this schema, as it interrelates the association areas of the cortex and other areas of the brain, may provided a basis for (1) the "body-image," (2) the individual's recognition of his body as a part of his "self" and his ability to distinguish the actions of others from his own (that is, "me" from "not-me"), and (3) for the control of the perception of and response to kineic messages.

SCHERBACH, ALEXANDER, "Are the Clackamas Chinook Myths Dramas?"

This paper is an examination of Melville Jacobs' view that such drama genres as comedy and tragedy are to be found in the body of Clackamas Chinook myths that he has collected and interpreted.

SCHMIDT, DELL R., "The Psychological Symbolism of the River in Nez Perce Mythology"

The "river" plays an important role in Nez Perce mythology. In many myths it provides the directional plan of plot development. Related to this is the fact that the "river" had a consistent psychologically symbolic value for Nez Perce mythology as well. To go up-river for myth characters, particularly Coyote, is to progress, affirm life, curiosity, pleasure, the Freudian Eros. To go down-river is to regress, return to infancy or the womb, or to die; it exemplifies the Freudian Thanatos. Behind this, perhaps a latter-day product, is the hint of a cycle: birth, death and, again, birth.

LIANG, PATRICIA, "A Study of Ancient Chinese Religion Based on Historical Texts"

Since it is my belief that more extensive use may be made of textual material than is at present being attempted by social anthropologists, this paper will attempt to illustrate the value of historical materials--in this case, a translation of a collection of songs from the Chou dynasty (c1027-256 B.C.) in China--for understanding contemporary phenomena of interest to social and cultural anthropology. Briefly, the paper will be concerned with analyzing certain aspects of Chou religion in the light of present theories on religion.