

PMW 317
5th

Report on the

FIFTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE

University of Washington, Washington State Museum

Seattle, May 2, 3, 1952

INSTITUTIONS REPRESENTED:

University of British Columbia
Provincial Museum of British Columbia
Western Washington College of Education
University of Idaho
Washington State College (by proxy)

University of Washington
Reed College
Oregon College of Education
University of Oregon
St. Martin's College

Attendance: circa 150 persons

REPORT OF THE RESOLUTIONS COMMITTEE:

RESOLVED that the fifth Northwest Anthropological Conference convey thanks to the administration of the University of Washington for facilities provided for the meeting.

RESOLVED that a letter of thanks for their financial generosity be sent to the Wenner-Gren Foundation. A conference of this sort is of great value to participating anthropologists, current and future, and we are grateful for Wenner-Gren support.

RESOLVED that special thanks be extended to Douglas Osborne, chairman, to Ann Booher and their committees for arranging the details of this very successful meeting.

Respectfully submitted,
Viola E. Garfield, Chairman
Theodore Stern
Edward Dozier
Herbert Taylor
Wayne Suttles

REPORT OF THE NOMINATING COMMITTEE:

Richard D. Daugherty, Washington State College was nominated as chairman for the 1953 meetings. Dr. Alfred Bowers, University of Idaho was nominated Vice-chairman. The committee recommended if the 1953 conference can not be held at the home institution of either the chairman or the Vice-chairman, that it be held in Portland because of the central location. Either the Portland Art Museum, or Reed College, both of which have signified their willingness to act as hosts, or both, could be approached.

Nominations and resolutions were unanimously accepted by the conference and stood as read.

Douglass Osborne
Chairman

RODERICK SPRAGUE

PROGRAM *** NORTHWEST ANTHROPOLOGICAL CONFERENCE
5th. Annual Meeting - 1952

Dept. of Anthro. - Univ. of Wash. - Wash. State Museum - Seattle

FRIDAY MAY 2

- 4 - 8 P.M. Registration at Museum. Pick up dinner reservation, name tag & invitation to the Revival Hour. (dinner \$1.00 per person)
- 8 P.M. Departmental Reports, 101 Thompson Hall. Opening Remarks - A greeting from Univ. of Wash: Dr. Harold Stokes, Dean, Graduate School. Eight reports must be handled in this meeting, they should, therefore, be brief.
- | | | |
|---------------------------------------|---------|---|
| University of British Columbia | - - - | Dr. Harry Hawthorne |
| Provincial Museum of British Columbia | - | Mr. Wilson Duff |
| Western Wash. College of Education | - - | Dr. H.C. Taylor Jr. |
| University of Washington | - - - - | Dr. D.S. Davidson |
| Washington State Museum | | Mrs. Catherine Paris |
| University of Idaho | | Dr. Alfred W. Bowers |
| Washington State College | | Dr. Douglas Osborne (U. of W. proxy
for Mr. Richard Daugherty) |
| Reed College | | Dr. David French |
| University of Oregon | | |
| - Natural History Museum | - - - - | Dr. William Laughlin |
- Conference Business

SATERDAY MAY 3

- 8:30 A.M. Registration - cont.
- 9:00 A.M. Papers start promptly, 101 Thompson Hall
Papers are to average 20 minutes including discussion
- 12:30-1:30 P.M. Lunch - The Student Union Building, directly across from the Museum.
- 1:30 P.M. Papers start promptly, 101 Thompson Hall
- 5:00 P.M. Papers completed (estimate)
- 7:00 P.M. Buffet dinner, Wash. State Museum
- 9:00 P.M. The Revival Hour (see invitation for address)

PNW 317
6th

PROCEEDINGS

SIXTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE, 1953

RODERICK SPRAGUE

PNW 320
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ABSTRACTS OF PAPER PRESENTED AT THE
FIFTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE,
2-3 MAY 1952 -- WASHINGTON STATE MUSEUM, SEATTLE

[Abstracts of] PAPERS

1. The World Distribution of Kites and Kite Flying - Sally Snyder, Univ. of Wash.
2. Developmental Growth Lag in Mongolism - Mr. Robert G. H. Robinson, Univ. of Oreg.
3. A Racial Analysis of Indian Skeletal Material from the Columbia Valley - Rodger Heglar, U of W
4. Importance of Anthropology in Indian Litigation - Malcolm McLeod, Seattle Lawyer
5. Recognition of Informal Law - Leopold Pospisil, Univ. of Oreg.
6. Notes on the Political Organization of the West African Ga - David L. Scruton, Univ. of Wash.
7. An Archaeological Survey of the Oregon Coast - Lloyd R. Collins, Univ. of Oreg.
8. Unfired Pottery in the Plateau Area - Thomas R. Garth, Univ. of Wash.
9. An Archaeological Reconnaissance in the Mogollon Area - H.C. Taylor, faculty, West.Wn.Coll.Ed.
10. Cultural Sequences in Southern California - Malcolm F. Farmer, Univ. of Wash.
11. Changes in Pattern of Residence Among the Skagit Indians During the Earliest Period of White Contact - June Collins, Seattle
12. Denelekuts Sea Lion Hunting - Wayne Suttles, faculty, Univ. of Brit. Col.
12. Results of Archaeological Sampling of the Bertelson Site on Puget Sound - Warren Snyder, U of W
14. Shamanism on the Warm Springs Reservation - David French, faculty, Reed Coll.
15. The Effect of the Horse on a Fishing Tribe - Francis Haines, faculty, Oreg. Coll. Educ.
16. The Trickster in Klamath Mythology - Theodore Stern, faculty, Univ. of Oreg.
17. A Classification of Nez Perce⁹ Humor - Dell Skeels, faculty, Univ. of Wash.
18. Some Aspects of Religious Change Among a Western Eskimo Group - Philip Spaulding, Univ. of Oreg.
19. Spanish Documentary Material Pertaining to Northwest Coast Indians - Mary Gornley, Univ. of Wash.
20. The Tobar y Tamariz: description of the Nootka Indians in 1789 - William Massey, faculty, U of W

THE WORLD DISTRIBUTION OF KITES AND KITE-FLYING
Their Significance to Oceanic Culture History and to Modern Aerodynamics

An examination of the distribution of the kite and concomitant traits in Asia and Oceania points to a strong resemblance between southwestern Polynesia, Siam, and possibly China, in respect to some ritualistic elements as well as to the presence of the kite-messenger in these areas. The distribution of esoteric content in kite-flying between eastern Asia and Polynesia follows a northerly route through Micronesia, by-passing Borneo and Celebes in Indonesia. An analysis of specific elements involved in kite-fishing suggests that its center of dispersal lies within the islands of the Banda Sea, with Fiji perhaps serving as the final outpost of the trait either in the process of easterly spread or in the process of becoming 'lost'. By assigning kite-fishing to a cluster of 'Proto-Malay traits', and from the interpretation that the pleasure kite is marginal to the fishing-kite, the age of the kite per se is indeed pushed back to a remote period in terms of human settlement in Oceania. Such speculation relating to the antiquity of kites in the Pacific disagrees with historical evidence, which sets the origin of the kite at a date no earlier than between the third and fourth centuries B. C. in China.

At least seven essential aerodynamical principles are manifest in every kite known that flies successfully and remains within its class of aircraft. Although the principles that distinguish one major form of flying-machine from another are clear, the contribution of kites to the early development of modern aircraft is a vital one--most dramatically revealed in the experiments that led to the first successful motor-driven airplane.

Sally Snyder
University of Washington

Developmental Growth Lag In Mongolism

R. G. H. Robinson

From anthropometric data obtained on a sample of 50 male and 46 female patients at the Oregon State Home for the Feebleminded, a significant lag in physical growth development may be noted. Three measurements were presented (gross stature, sitting height, and bi-acromial diameter), these being compared with identical measurements obtained on "normal" children by Merideth, Boynton, and Simmons. Whereas full development on both stature and sitting height is achieved by the age of 17-18 in males and 14-15 in the females constituting the "normal" control group, the approximate apogee in Mongolism is not attained until about 24-25 in males, and 23-24 in females. The diameter analysed (bi-acromial) shows a less clear maximum point of development on the time continuum in the case of both samples, but the trend is still clearly expressed.

No comparable data on growth patterns of Mongoloids was found, in fact, the only study on what the investigator considered to be a non-normal group was a survey of children suffering from physical development, although not nearly as marked as in the case of the Mongoloids. There is insufficient evidence, then, to predicate a positive correlation between mental deficiency per se and growth disturbance, but in the case of Mongolism, it would seem safe to state that a lag is manifestly apparent, and that this lag is expressed to a greater extent by the females in the sample thus far analysed.

A RACIAL ANALYSIS OF INDIAN SKELETAL MATERIAL FROM
THE COLUMBIA VALLEY

By
Rodger Heglar

Human skeletal material from the Plateau of Northwestern America was notably scarce until the archaeological excavations in the region of the Upper Columbia of 1939-40. Thus, little advance was possible in the osteometry of the Plateau populations previous to the past ten years. As a result of recent archaeology in the area, and more specifically the Columbia River Valley, a reasonable amount of skeletal material has been made available for study. The present work consisted of an osteological examination and racial analysis based on the available material to date. Although the bulk of the analysis depended upon remains from the Columbia Valley, other areas in the Plateau were considered. Also included for comparison were sporadically occurring material from the Northwest Coast area and Canadian Plateau.

The skeletal material from the Columbia Valley has been divided into three groups suggested by the locations of the archaeological sites. The divisions are as follows:

1. Upper Columbia, excavated by Collier, Hudson and Ford, 1939-40.
2. Central Washington, Pot Hole Site and Vantage Ferry region.
3. Middle Columbia, under excavation since 1948 by Dr. Osborne.

Material from the Northwest Coast was made available from the collections of the Washington State Museum, Seattle, Wn., and the Provincial Museum of Victoria, B.C.. This material was representative of Western Washington, Vancouver Island and Coastal British Columbia.

The mass of skeletal remains consisted of skulls and thus craniometry yielded the bulk of the data for statistical analysis. Such measurements and observations suggest that the peoples of the Plateau were not grossly deviant from the coastal populations. One must also consider cultural factors and the degree of mixture that probably took place along the river valley. There were a few inter-plateau differences but the small samples cause the calculations to be merely tentative.

IMPORTANCE OF ANTHROPOLOGY IN INDIAN LITIGATION

Malcolm Stewart McLeod,
Attorney at Law

Anthropological research is fundamental in proving the legal theory of "aboriginal possession" which is the basic ground for a tribal recovery of ancient tribal lands by any particular tribe. The anthropologist is the only scientist with the highly technical training required to obtain evidence of the facts as revealed only by gathered oral traditions. ABORIGINAL POSSESSION is defined briefly as the domination of a certain area by an identifiable tribe or: 1) that a certain identifiable tribe or band, 2) dominated (owned and possessed) under primitive "ownership", 3) a certain definable territory, 4) which territory was occupied exclusively by said tribe and not in common with other tribes or bands. For people looking forward to ethnographic field work, I can offer assistance in establishing initial contacts with the following Western Washington Indian Groups: NISQUALLY, PUYALLUP, STEILACOOM, SQUAXIN, DUWAMISH, S'KLALLAM, SUITTE-SAUK, LUMMI, SAMISH, SWINOMISH, TULLALIP, CHINOOK, SNOHOMISH, STILLAGUAMISH, SUQUAMISH, SKAGIT, KIKIALUS, SAN JUAN, NUWHAHA, and MUCKLESHOOT. I, personally, meet with these tribes at their monthly tribal meetings and have established good rapport with almost every tribe and, in particular, with unique informants on most any aspect of their primitive culture. We have already introduced many field workers to these and other tribes in the Puget Sound area.-- M. S. McLeod...

THE UNITED STATES CONSTITUTION IS THE SOURCE OF CONGRESS'S POWER OVER INDIAN TRIBES...The basic authority in the Constitution is in the COMMERCE CLAUSE "Congress shall have the power to regulate commerce with foreign nations, and among the Indian tribes." So it is with the mandate of this five word phrase tacked on the end of the commerce clause that Congress passed in 1946, the Indian Claims Commission Act, which has given rise to the recent wave of Indian litigation whereby the various tribes can file their claims for the value of their ancient tribal lands at the time they were taken by the United States.

(A New Theory of Law.)

Purpose of this paper is to define law as a cultural phenomenon and to find more distinct criteria which would set law aside from custom, morals, religion and decisions of pure political nature.

Basic Assumption: All categories and concepts we construct by embracing an amount of special phenomena and distinguishing them from the rest of the phenomena are not metaphysical entities; they are not existing in the world outside of our mind, they are constructions of our brain made for convenience sake. Their justification is the help they give us to operate and understand the phenomena more readily.

Form of law: Law proper is a decision of legal authority, which is specific. Law is also an advice given by the person with legal authority before the behavior takes place plus approval to a solution after it had been solved by the members of the group. Legal postulates are abstractions from legal decisions (laws). They are categories made by the lawyers for convenience sake. Ex.: All laws in modern codifications.

Legal behavior: Behavior of the followers of the person with authority which is consistent with a legal decision--law proper.

Criteria of law: A pattern of legal criteria (which follow) classify a social phenomenon as law. Authority criterion: Differentiates laws from customs. It means that a decision must be pronounced by person with legal authority given to the person by the group. Legal authority can be formal (rights and duties being defined by laws or custom) or informal (depending on the personal prestige primarily). Authority can be limited by "constitutional law" or another authority, or it can be absolute. Customs are not an object of decisions with legal authority.

Universality Intention criterion: The legal decisions are intended to be binding for all similar cases in the future. Political decisions do not have this intention.

Sanction: Sanction is relative as to its form to the culture and group in which it is to be found. It is not necessarily of physical nature only. It is a denial of something that would have been granted, if the law had not been broken as well as a positive act which brings some kind of frustration.

Obligatory nature: All laws state an obligation. There are always two parties, one has the right, the other has the duty.

Authoritarian versus Customary law: Customary law is internalised by the majority of the members of the group. Sociological internalization means, that the majority of people of a given group consider the law as the proper way of behavior.

Psychological internalization takes place on the level of the individual. Authoritarian law is not internalised by the majority and must be enforced, the force depending on the degree of internalization.

Legal dynamics: Legal field pictured as an ellipse with authoritarian and customary foci. A law can start as a customary law when a custom is approved in a decision by the authority. It can move up to authoritarian focus in time and become authoritarian law. The movement may be reversed at any time. Law can start also as authoritarian decision and it can be internalized in time.

Legal levels: A society is composed of several subgroups arranged in hierarchy. Each subgroup has its own legal authority and its own legal system which need not be consistent with the legal system of the more inclusive grouping (existence of criminal gangs with their own, true legal system). The center of power need not be on the most inclusive legal level. It can move in time from one level to another one.

Realistic recognition of relativity of law as to the group and internalization. Law is universal social phenomenon.

Leopold Fospisil
University of Oregon
Eugene, Oregon

NOTES ON THE POLITICAL ORGANIZATION OF THE WEST AFRICAN GA
by David L. Scruton

The Ga speaking people of the Gold Coast inhabit a narrow coastal strip from Accra east to the mouth of the Volta River, having come to this area presumably from more easterly regions during the 17th Century. Over a period of time seven territorial divisions of Ga speakers were established, each centering in a large coastal town and including a narrow corridor of agricultural land and "bush" extending to the northern limits of Ga territory.

Although temporary alliances, largely military, were made between several of the towns from time to time, until recently the Ga were bound together only by a linguistic unity. However, in their administration of the Colony the British found it convenient to bring about political amalgamation, and to do so modeled the Ga nation on the Akan type of government prevalent among Tshi speaking tribes to the north and west.

In accordance with the principles of this governmental system the Ga state is ruled by a paramount chief, Nii-Ga, with the assistance of the Ga State Council. Each of the seven subdivisions is controlled by a chief, and the major town of each such province is divided into "quarters" authority over which is exercised by a Mantse. All chieftainships are elective within certain clans, which share the position in an established order of rotation. Heredity also plays a part, since within a given clan there is a tendency for direct male descendants of a previous chief to be given first consideration.

The principal duties of all chiefs are judicial, each maintaining a court of law which is empowered to handle cases of varying seriousness, depending on the rank of the chief. A fine is the usual settlement, although chiefs of the first and second ranks may jail wrong-doers.

Revenues are derived from a head tax levied on all males of working age and fines are imposed for the benefit of the courts. State funds are also available to chiefs, and they in turn contribute to the state treasury.

Privileges and prerogatives of the chiefs are several. Conventional marks of respect must be paid them; they are dispensors of political patronage; their status aids in the collection of many wives, and of course, they are economically secure.

The young generation is becoming increasingly dissatisfied with this political structure, feeling that with a national government for the Gold Coast chiefs are unnecessary and wasteful. It is questionable how long the chiefs will be able to maintain their position in the face of this opposition.

(the data for this paper were collected from a Ga, at present studying at the University of Washington)

An Archaeological Survey of the Oregon Coast

Lloyd R. Collins

Field investigation for archaeological sites on the Oregon Coast began on June 1951, in Astoria and was completed November 1951 at Cape Blanco. The emphasis of the survey was directed towards locating the more important sites for excavation to formulate the prehistory of the Oregon Coast.

The survey was responsible for problems pertinent to cultural origins and influences on the Oregon Coast. These problems are discussed in the light of the concept of cultural climaxes in California and in the Northwest Coast as presented by Kroeber. Kroeber's statement that the maritime cultures are modified river cultures or river mouth cultures may apply to the Oregon Coast. Population movements from the interior headwaters of the coastal rivers to the Oregon Coast is also a possibility. The latter is a concept presented by H. I. Smith, Strong et al, and Drucker, for the Northwest Coast area.

For the present I can only say that the Oregon Coast culture may have had its genesis from three possible sources, simple hunting and gathering peoples who followed some of the major waterways to the coast and developed a maritime culture which later became subjected to the Northwest Coast, California, and Interior influences.

UNFIRED POTTERY IN THE PLATEAU AREA

Recently, an unfired pottery bowl was found near Wallula, Washington by the Columbia River. The bowl is 109 mm. in diameter and 52 mm. in height with oblique lines incised around the exterior. It appears to have been made of the same clay which underlies the site where it was found, and so was probably made locally. This extends the known area of unfired pottery much farther south, and is the only example of the industry so-far discovered. Ethnographic descriptions of mud pottery occur for the Sanpoil, a Salish group on the Upper Columbia near Nespelem and for the Kutenai near the Canadian-Montana border. Mr. and Mrs. Lancaster of Opportunity, Washington, inform me that the Spokanes also had some knowledge of pottery, although it is not yet clear as to its nature or whether or not they formerly made it.

The closest tribes making true fired pottery are the Sarci and Black-foot in Montana and Southern Canada and the Shoshone in Central Idaho. Interestingly, the Sarcee are said to make both fired and unfired pottery. Thus it is highly likely that they are connected with the Columbia River unfired pottery complex.

Whether the Columbia River complex is an independent development or due to the influence of pottery-making groups to the east, it is yet too early to say. We need more actual examples of the pottery for comparative purposes. The technique of molding the pottery in baskets is reminiscent of that employed in Basket Maker mud pottery. Cressman has suggested an ancient basic connection between the Plateau and Basket Maker basketry techniques, etc. Yet it is too early to say definitely whether or not another parallel can be found in the mud pottery of both areas. The age factor in the Plateau pottery is not known and is probably a recent one. Also, stimulus diffusion from adjacent pottery-making peoples is too likely to have been responsible for the similar developments in the two areas.

Thomas R. Garth
University of Washington

"An Archaeological Reconnaissance in the Mogollon Country"

Abstract of Paper Presented to the Northwest Anthropological Conference,
May 3, 1952 by Herbert C. Taylor, Jr.

From June 29, to September 28, 1951, Taylor conducted an archaeological survey of the Mogollon area. The survey was jointly sponsored by the University of Chicago and the Chicago Natural History Museum.

Objectives of the survey were:

- (1) To determine migration trends and diffusion patterns of the Mogollon.
- (2) To locate a suitable site for a future base camp of the Chicago Natural History Museum.

It was decided, in consultation with Drs. Paul S. Martin and John Rinaldo of the Chicago Natural History Museum, that the Museum Camp at Pine Lawn should be the base of operations. The survey extended fan-wise south from Pine Lawn to an arc drawn about fifty miles to the south of Silver City. Then the area about Springerville was examined--north to St. Johns, west to Snow Flake and east to Hell Roarin' Mesa.

In the course of the survey seventy sites were examined. The sites ranged in size from single houses to villages of thirty and forty houses with two kivas. The architectural range from pit house to rectangular, masonry houses with several rooms.

Principal results of the survey may be summarized as follows:

- (1) The Reserve base of the Mogollon is considerably more wide-spread than had hitherto been supposed, extending for at least 100 miles south of Pine Lawn and about 80 miles northward.
- (2) The Mimbres extends at least as far northward as Glenwood, some 90 miles to the north of Silver City.
- (3) The area east of Springerville, Arizona represents a cultural shatterbelt of Mogollon-Puebloan cultural influences.

In addition, the survey convinced Taylor that:

- (1) Present archaeological reconstruction in the area is largely based upon the assumption of a post-pluvial climatological vacuum, while all available evidence indicates the necessity for correlation of climatological and cultural histories.
- (2) The present division of the Southwest among discrete museums and universities has resulted in classificatory chaos, since there is no correlating agency.

CULTURE SEQUENCE IN SOUTHERN CALIFORNIA
The Relationships of the Cultures on the Coast to those
of the Interior

There have been a number of finds in Southern California which indicate contacts between the people of the coast and the interior during all of the periods of the prehistory of the area. In this brief paper, a number of suggestions are made as to the relationships involved and how these factors influenced the culture sequence of the region from the earliest times to the present.

Malcolm F. Farmer

CHANGES IN PATTERN OF RESIDENCE AMONG THE SKAGIT INDIANS
DURING THE EARLIEST PERIOD OF WHITE CONTACT

In the early period of White contact (from 1792 to 1880), and as the result of pressures exerted directly or indirectly by the Whites, the Skagit Indians of northern Puget Sound moved from some of their traditional village locations to new sites. Warfare, which was increased during this time, partly because of the breakdown of social control, was one of the contributing factors. Villages exposed to raids because of their location on salt water and the lower reaches of the Skagit river were abandoned during the last century. Contagious European diseases, such as smallpox and chickenpox, brought about removals from other pre-White villages to new sites. The presence of White trading posts with their opportunities for barter and for employment also drew Skagit to take up new winter residences near them. A fourth reason for these early shifts in locale lies in expectations of land settlements by the United States Government. Villagers who thought they were to receive a reservation in a certain area would move their homes to that territory. Change of residence for similar reasons possibly occurred in other groups of Puget Sound villages.

June McCormick Collins

University of Washington

Penelekuts Sea - Lion Hunting

Wayne Suttles

On the eastern shore of Vancouver Island and in the adjacent Gulf Islands, between the territories of the Nanaimo and the Cowichan were a group of villages of Halkomelem Salish speaking people who are now known to the Dept. of Indian Affairs as the "Chemainus Tribe". One of the most important villages in this group was Penelekuts on Kuper Island. Culturally these villages were not much different from their Nanaimo and Cowichan neighbors. Traditions link them with the Cowichan, but in their yearly round of salmon fishing they more closely resembled the Nanaimo; like the Nanaimo they moved seasonally across Georgia Strait to fish in summer at the mouth of the Fraser. But these villages, especially Penelekuts, were somewhat different from their neighbors in that sea-mammal hunting was of greater importance to them. Other groups hunted seals and porpoises with the usual two-pronged harpoon, but the Penelekuts sea-lion hunters had several features that were not a part of the seal and porpoise hunters of the Penelekuts or their neighbors - the use of a larger single foreshafted harpoon, cooperation among the crews of a number of canoes, greater emphasis on ritual purity, inherited incantations for the control of the sea lion, and a fixed formula, for dividing the carcass according to the order of striking. This last feature has parallels among Central Northwest Coast peoples and among the Eskimo.

Results of the Archeological Sampling of the Bertelson Site on Puget Sound

The collection of artifacts reported on by Marion Smith in her monograph "Archeology of the Columbia-Fraser Region" was picked up on the beach in front of a shell mound on a sandspit near Suquamish, Washington. The predictions made by Smith that the site would cover a long time span and would be characterized by "little bone and antler, much chipped stone, pestles, mauls and adz blades" have not been confirmed by archeological sampling.

The site has proved to be a late one and represents the Suquamish Indian culture at the time of contact and shortly before.

In the material recovered no chipped stone points appeared. The only chipped stone recovered was three crudely worked scrapers. By far the greatest proportion of artifacts consisted of worked bone and antler. Ground stone adze blades, sandstone grinders and incised mudstone concretions were also found. The most plausible explanation of the presence of chipped stone points on the beach and their absence in the site is that an earlier site once existed on this sand spit and was destroyed by wave action just as the present site is now being destroyed.

The greatest value of the site is that it is a first step in the direct historical approach to the archeology of the Puget Sound area. More archeological data from the Puget Sound area may in the future help to solve the problem of the loss of stone chipping technics on the Northwest coast.

Warren A. Snyder
University of Washington,
Seattle, Wash.

"SHAMANISM ON THE WARM SPRINGS RESERVATION"

by David French

(Abstract of paper presented at Northwest Anthropological Conference, May 3, 1952.)

The fact that shamanism would still be a functioning part of the culture on certain Indian reservations in the United States in the 1950's would have been difficult to anticipate at the end of the last century.

The essentials of the patterns of the spirit power quest and of the uses of power by shamans and others, has already been covered for the Sahaptins now on the Warm Springs Reservation ("Teninos") by Verne Ray. The modern relationships between spirit power, regarded by the people as essentially secular, and the other ways of dealing with the supernatural world have not however been stressed in the literature.

Few individuals are now having experiences with power sources. The existing shamans perform a shrinking but still vital series of functions which are not in sharp competition with the other religious and curing systems. While the prestige of shamans has declined, attitudes toward them are not such that the status will soon disappear completely. An equilibrium of sorts exists. It seems likely that replacements for the present practitioners will appear, and that for several decades yet forms of behavior recognizable as shamanism will persist.

Support for research on the reservation has been provided by the Wenner-Gren Foundation and the Social Science Research Council.

The Effect of the Horse on a Fishing Tribe

The acquisition of the horse by the Plains Indians, according to Clark Wissler, intensified the traits in the Plains culture, but made no basic changes in that culture. The effect of the horse on a sedentary fishing tribe of the Columbia Basin was more pronounced, as is shown by a study of the Nez Perce tribe of the Shahaptin group. Here the culture was changed drastically as the tribe intensified the use of the new servant.

The Nez Perce changed from a sedentary tribe to a semi-nomadic one; from the communal housing to the skin tipi, and from the community unit to the family unit. This in turn developed further the concept of personal property. Clothing, diet, weapons, utensils and ceremonials all felt the effect of the change.

As frequently happens in such a situation, some of the tribe changed more rapidly than others. This, in time, produced the sedentary villagers who later adopted the white man's culture, and the roving bands of buffalo hunters and stock raisers, who fought a war before submitting to the restrictions of the reservation.

Dr. Francis Haines, Prof. Social Science
Oregon College of Education

THE TRICKSTER IN KLAMATH MYTHOLOGY

The Klamath Indians of southern Oregon reveal in their mythology their predilection for trickster-types. Each of these, Skunk, Chakeak, Coyote, and others are clearly characterized by traits which recur in tales in which they figure. Consistently, each is restricted to roles consistent with that character; indeed, the qualities of a given trickster are developed through his action-role rather than descriptively. The same holds true for the sibling-pair, Mink and Weasel, whose roles are rather those of transformer and inept marplot, rather than that of trickster as conventionally defined. Notwithstanding their special development, Mink and Weasel are regarded by the Klamath in the same light as the tricksters previously mentioned.

The major figure in Klamath mythology is Kmukampch, who spans in his qualities a range extending from the transformer-culture-hero to the base trickster. This range is in part a function of the cultural position of the Klamath, lying upon a gradient from the creator-god with marplot assistant of north central California to the ambivalent trickster, usually Coyote, of the Plateau. The strongly developed, phallic qualities of Kmukampch reveal what is essentially a Coyote character blended with weak creator-god attributes that may represent a later overlay from California. The meagre elaboration of a Coyote cycle at Klamath is then explicable in terms of competition with the more prominent figure of Kmukampch, which has drawn to itself myths which elsewhere are widely attributed to Coyote. This situation finds analogues as one proceeds north from central California along the Oregon coast.

Theodore Stern
University of Oregon

ABSTRACT OF "A CLASSIFICATION OF NEZ PERCE' HUMOR"

By Dell Skeels

Humor in the mythology of the Nez Perce' Indians can be separated into six categories: (1) the pompous or stupid individual who comes to grief; (2) the trick, including transformations and practical jokes; (3) the obscene, (4) other incorrect social behavior; (5) a lack of knowledge, real or pretended; (6) sarcasm and irony. The humor usually follows from attributes or actions which mirror the animal rather than the human side of the myth characters; yet the characters are being considered as essentially human or they would not be funny.

SOME ASPECTS OF RELIGIOUS CHANGE
IN A WESTERN ESKIMO GROUP

The present Eskimo village of Deering is located on the south side of Kotzebue Sound in Northwestern Alaska. The Eskimo population of Deering participate in a modified culture which may be termed as "Eskimoid." The economy is supported largely by seal hunting, fishing, gathering, and wage work. Of these, seal hunting is the most important single item.

Through the work of missionaries the aboriginal religious beliefs and practices have been largely destroyed. To some extent, insufficient time and the individuality of the Eskimo have combined to frustrate missionary efforts. Nevertheless, a substantial segment of the population now participate in the local version of Christianity which is not in any way oriented toward the food quest.

CHANGES (1) The belief in the power of the shade of a deceased member of the village to effect good or evil is imperfectly retained. Only a few of the older people subscribe to the view that the soul of the dead has a definite bearing on one's luck at hunting.

(2) Formerly a person who was sick was thought to have lost his soul. To prevent such a loss, he changed his name. The Deering people no longer make use of this scheme of prolonging longevity.

(3) The anthropomorphizing of all things animate and inanimate was a widespread Eskimo practice and a vestige of this practice is still present in Deering.

(4) Fetishism is perhaps the phenomena against which Christianity has been most successful. Formerly, a widespread and important article of faith in the religion of the Eskimo, it now is hard to distinguish and for all practical purposes is non-existent.

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SOME ASPECTS OF RELIGIOUS CHANGE

IN A WESTERN ESKIMO GROUP

The present Eskimo village of Deering is located on the south side of Kotzebue Sound in Northwestern Alaska. The Eskimo population of Deering participate in a modified culture which may be termed as "Eskimoid." The economy is supported largely by seal hunting, fishing, gathering, and wage work. Of these, seal hunting is the most important single item.

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Spanish Documentary Material Pertaining to Northwest Coast Indians

Mary Gormly

Accounts of the early Spanish explorers to the Northwest Coast have been neglected to a large extent by anthropologists. The reason for this is probably because, aside from the fact most of them have not been translated into English, all the documents, with a few exceptions, are still in the archives of Spain and Mexico and are still largely unpublished. Although the Spaniards were on the coast for only twenty years, 1774-1794, they have left numerous accounts, such as diaries and logs, of all the Indians of the Northwest Coast. The Spaniards were the first Europeans to meet these Indians; the first to set foot on the Coast; and the first to send out an expedition to the Northwest Coast proper.

The Spaniards were interested in all aspects of culture. All accounts deal with material culture, but as far as non-material aspects are concerned, we have information only for the groups of Nootka and Clayoquot Sound and, to a lesser extent, for those of Neah Bay and its vicinity. Information is also given concerning physical types. These explorers recognized physical and material differences and similarities among all the groups visited and their accounts frequently make comparisons.

This documentary material should be studied for the light it may be able to throw upon culture change, both materially and non-materially, among the Indians of the Northwest Coast. The documentation and interpretation of these facts would also be important in any historical perspective of the culture of this area.