

17th NORTHWEST ANTHROPOLOGICAL CONFERENCE

Wilson Compton Union Building (CUB)
Washington State University
Pullman, Washington

17-18 April 1964

There will be an information center on the second floor of the Compton Student Union Building which will open Thursday evening for early arrivals.

The Laboratory of Anthropology (formerly Pine Manor) will hold an open house on Thursday evening. Everyone is invited to attend.

Friday, April 17:

Morning Sessions:

Registration Second Floor, Wilson Compton Union Building 8:00-9:00

Welcoming 9:00
Room 213

Session I: Prehistory I Chairman: Robert Greengo 9:00
Room 213

ARCHEOLOGICAL RESEARCH IN SOUTHWESTERN ALASKA, 1963
D. E. Dumond, University of Oregon, Eugene

DATING AND STRATIGRAPHY OF THE UYAK SITE, KODIAK, ALASKA
Michael Nowak, University of Oregon, Eugene

THE KAMLOOPS PHASE IN BRITISH COLUMBIA PREHISTORY
David Sanger, University of Washington, Seattle

HIGHWAY SALVAGE EXCAVATIONS AT SITE 45 KL 50
Brian G. Holmes, University of Washington, Seattle

THE STRUCTURE AND FUNCTION OF THE OLD CORDILLERAN CULTURE THEORY
B. Robert Butler, Idaho State University, Pocatello

THE CULTURAL SEQUENCE AT WINDUST CAVE
H. S. Rice, University of Oregon, Eugene

Lunch: You may purchase lunch at the à la carte lunch line arranged for us
in Room 216

12:00-1:30

Afternoon Sessions:

Session II: Method and Theory Chairman: Charles Frantz

1:30
Room 213

PARTICIPANT OBSERVATION IN MENTAL HOSPITALS
Peter Byers, Reed College, Portland

HEAT, ENERGY AND THE EVOLUTION OF CULTURE
David Aberle, University of Oregon, Eugene

THE CONTEXTUAL SIGNIFICANCE OF 'CULTURE'
Nicholas Sofios and Richard Ogles, Washington State University, Pullman

METHODOLOGICAL INDIVIDUALISM AND COLLECTIVISM IN ANTHROPOLOGY
William J. Wilson and Gerald A. Syvrud, Washington State Univ., Pullman

A RUANA COOPERATIVE: CASE IN DIRECTED CHANGE
Eric H. Larson, University of Oregon, Eugene

THREE-D MODELS OF KINSHIP STRUCTURES: A PEDAGOGICAL AID
John Atkins, California Institute of Technology, Pasadena

Session III: Prehistory II Chairman: Claude Vaucher

1:30
Room 212

THE NATURE OF THE WEST AFRICAN NEOLITHIC
Thomas M. Newman, Portland State College, Portland

QUALITATIVE MEASUREMENT IN ANTHROPOLOGY: CLASSIFICATION, INTERPRETATION,
AND INFERENCE. Stanley J. Guinn, Washington State University, Pullman

THE USE OF A KEY AS AN AID TO PROJECTILE POINT ANALYSIS AND CLASSIFICATION
Victor K. Overman, Willamette University, Salem, Oregon

THEY TURN TO STONE
Catherine Gouly, Willamette University, Salem

STONE CHIPPING IN THE NEW WORLD
Don Crabtree, Kimberly, Idaho

Reports From Participating Institutions:

5:00-6:00
Room 213

Cocktails at the Civic Center (305 Main Street, Downtown Pullman; 50 cents per drink)

6:00-7:00

Banquet at the Civic Center (Tickets must be purchased at the Registration Desk)

7:00-

Saturday, April 18:

Morning Sessions:

Session IV: SYMPOSIUM: ON THE CONNECTIONS BETWEEN THE PEOPLES OF THE NORTHWESTERN
PLAINS AND THE COLUMBIA PLATEAU 8:30-12:00
Room 213

Moderator: Albert C. Spaulding, University of Oregon, Eugene

Panelists:

Dee C. Taylor. Prehistoric Connections Between The Northwestern
Plains and the Columbia Basin. (Montana State Univ., Missoula)

B. Robert Butler. Prehistoric Connections Between The Plains and
The Snake River Basin. (Idaho State University, Pocatello)

Carling Malouf. Northwestern Plains and Columbia Contacts Through
The Historic Tribes. (Montana State University, Missoula)

Discussants: Verne Ray, University of Washington, Seattle

Richard Daugherty, Washington State University, Pullman

Lunch: Lunch may be obtained in the CUB Dining Room (First Floor, North side of
the building) where an a la carte line has been set-up for us.

12:00-1:30

Afternoon Sessions:

Session V:

Part 1: Social Anthropology Chairman: Theodore Stern 1:30-3:30
Room 213

THE NOTION OF VALUE IN THE STUDY OF PRIMITIVE ECONOMIC SYSTEMS
Nicholas James Woods, Western Washington State College, Bellingham

HUMOROUS MASKS AND SERIOUS POLITICS AT AFIKPO
Simon Ottenberg, University of Washington, Seattle

THE PUBERTY CEREMONY OF THE CHIMBU GIRL IN THE EASTERN HIGHLANDS OF NEW GUINEA
John Ross, Montana State University, Missoula

TENSION MANAGEMENT: AN EXPLANATION OF GROUP FORMATION AND INDIVIDUAL ROLE
ASSUMPTION. Larry Jon Pound, Western Washington State College, Bellingham

Part 2: Ethnology Chairman: David Aberle 3:30-5:00
Room 213

Part 2: Ethnology (continued)

THE MONTANA CREE: A NEW TRIBAL ENTITY

Verne Dusenberry, Montana State University, Missoula

SPACE AND TIME, WIND AND TIDE - SOME HALKOMELAN MODES OF CLASSIFICATION

Wayne Suttles, University of Nevada, Reno

ECOLOGICAL AND POLITICAL FACTORS IN BERING STRAIT ESKIMO SETTLEMENT PATTERNS

Dorothy Jean Ray, University of Washington, Seattle

THE HUTTERITIES: AN EXPLORATORY CULTURE-HISTORICAL ANALYSIS

Karl Peters, University of Alberta, Edmonton

Session VI: The Place of Physical Anthropology in Anthropology

1:30-
Room 212

Symposium

Moderator: Marshall T. Newman, Portland State College, Portland

Panelists: Robert A. Littlewood. The Place of Undergraduate Training in Physical Anthropology. (Washington State University, Pullman)

Marshall T. Newman. Recruiting and Training of the Major in Physical Anthropology. (Portland State College, Portland)

Derek F. Roberts. Functions of a Graduate: "Institute of Human Population Biology". (University of Washington, Seattle)

PW 321
17H

ABSTRACTS OF PAPERS PRESENTED AT THE
SEVENTEENTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE,
17-18 APRIL 1964 -- WASHINGTON STATE UNIVERSITY, PULLMAN

17th NORTHWEST ANTHROPOLOGICAL
CONFERENCE
1964
ABSTRACTS OF PAPERS

SPACE AND TIME, WIND AND TIDE--SOME HALKKOMELEM MODES OF CLASSIFICATION
Wayne Suttles, University of Nevada. Reno

In Halkomelem, the Coast Salish language spoken on the lower Fraser and the shores of Vancouver Island directly across Georgia Strait, relationships in space and in time may be expressed by the same grammatical means and even by the same words. An article system used with nouns and nominalized verbs distinguishes three positions differing in nearness, visibility, and certainty of existence; reference seems primarily to position in space, but in certain usages it is to time. Two stems used in ways resembling the use of auxiliary verbs in English seem basically to express notions of "be here" and "be there" but also often seem to imply "be now" and "be then." However, as in English, past time is most clearly indicated by suffix and future time by modal particle. Location and direction of motion are expressed by a series of stems and their derivatives having reference to shoreline, flow of water, fire, house, canoe, etc. Common elements occur in the expression of motion in relation to flow of water, fire, and center of house. Time is not involved in these, but in indicating sequence words like English "before" may refer to both space and time. Units of both space and time are counted with the same numerals.

Cardinal directions are not named in Halkomelem. It is easy to elicit wind names identified as "north wind," "south wind," etc., but checking usage shows that direction, which is quite variable, is only one component of meaning, others being season, temperature, and precipitation. However, the region as a whole has an axis in that the northwestern end of Georgia Strait seems equated with "upstream" and the southeastern end with "downstream." Time is reckoned in months and years, but it is not altogether clear how in earlier times intercalation was achieved to make a properly functioning calendar. Astronomical observations were certainly made, but it is also likely that certain annual regularities in the tidal cycle were used as checks. Thus the flow of water may have been important in reference to time as well as space.

All considered, the data do not seem to permit any conclusions that Halkomelem speakers keep categories of time and space any better separated than do speakers of English, or that Halkomelem gives its speakers any very different view of time from the view English gives us. Greater differences exist in what the two languages oblige us to express when we talk about location or direction.

THE HUTTERITES: AN EXPLORATORY CULTURE-HISTORICAL ANALYSIS
Karl Peter, University of Alberta. Edmonton.

The 12,000 Hutterites living on this continent form the only western sub-culture which successfully implemented a community of goods and maintained it despite set-backs and social and technological changes for nearly 450 years. Today the Hutterites are a rapidly expanding group, constantly building new islands of their culture in Canadian and American society.

The basic characteristic of Hutterite culture consists of a system of redistribution which is implemented by a strong centre of allocation. Historically the Hutterites derived from the Anabaptist movement, a conglomerate of peasants and journeymen, which after the Protestant Reformation tried to transform the very ideal

of the millennial kingdom into reality. Within the short time of nine years the Hutterite group with its distinctive social institutions evolved from the larger Anabaptist conglomerate. By mechanisms of selective migration, factionalization and leadership struggles the Hutterite group accumulated social characteristics the integration of which not only proved to be highly functional but created a new sub-culture quite distinctive from the parental culture.

Melville J. Herskovits defines cultural drift as a process of change whereby certain deviations from established norms are taken over by a number of people, thus initiating and continuing a tendency that becomes a trend. An attempt will be made to show by what mechanisms people select for themselves the adoption of deviations from the norm, and how the accumulation of deviations can lead to the creation of a new sub-culture.

THREE-D MODELS OF KINSHIP STRUCTURES: A PEDAGOGICAL AID.

John Atkins, California Institute of Technology. Pasadena.

Developed by the author at the University of Pittsburgh under the New Instructional Laboratory Equipment Program of the National Science Foundation, these Three-D physical models of kin structures and principles are designed as a practical and inexpensive aid for the anthropology teacher. Two series of models (familial structures and descent principles; first and second cross-cousin marriage systems) will be shown and explained in detail. The practicality of using wooden models of the ball-and-stick type, constructed on modular principles and employing color-coding as the primary symbolism, will be justified, and two years of experience in evaluating actual teaching effectiveness will be reported. Other uses (in theoretical investigations and in museum displays) will be indicated.

HEAT, ENERGY AND THE EVOLUTION OF CULTURE

David Aberle, University of Oregon. Eugene

(No abstract submitted)

QUALITATIVE MEASUREMENT IN ANTHROPOLOGY: CLASSIFICATION, INTERPRETATION, AND INFERENCE
Stanley J. Guinn, Washington State University, Pullman

The practical limitations of handling extensive anthropological data often require that classification systems be constructed so that a multitude of items or events may be treated as a single unit, or as a small number of units. A particular classification system might significantly influence the inferences which can be drawn from the content and arrangement of the elements within that classification system. A method which may be termed "inference chain analysis" is a strategy which entails the interpretation and reconstruction of research findings by displaying inference sequences in order to help determine the degree to which certain conclusions about the research data are warranted. The scope of this method is of sufficient breadth to have application in several areas of the social sciences.

THE CONTEXTUAL SIGNIFICANCE OF 'CULTURE'

Nicholas Sofios and Richard Ogles, Washington State University, Pullman

This paper is concerned with the evaluation of the empirical significance of the concept 'culture' by employing various criteria of significance for theoretical terms. First, evaluation is made on the basis of the rigorous criteria laid down by Rudolf Carnap, in the Minnesota Studies In The Philosophy of Science, Vol. I. Using these criteria it is shown that 'culture' is not a scientifically meaningful term of the present stage of development of anthropological theory. And several claims made by A.L. Kroeber and Clyde Kluckhohn, in Culture: A Critical Review of Concepts and Definitions, on the scientific status of 'culture' are assessed and found unwarranted.

Although the rigorous criteria are thus shown to be useful in the evaluation of claims made relative to the concept having met with these criteria, they do not appear to be very useful in the more refined evaluation of the degree to which the use of a concept approximates the rigorous criteria. For this task it seems advisable to try to develop weaker criteria for the assessment of terms that have potential theoretical value in the less mature sciences.

Various weaker criteria are explored with regard to their usefulness in the formal analysis of concepts. These include:

1) Intuitive feeling of complexity--here 'society' is compared with 'culture' and it is argued that one could replace 'society' with 'nation' (for urbanized societies) and with 'system of interaction' (for preliterate societies) without experiencing much loss of 'meaning.' But as 'value system', 'symbolic system,' etc., for 'culture,' there is likely to be the feeling that critical loss of 'meaning' has occurred.

Although this criterion may be useful in theory construction since it appears to be quite similar to the sensitizing concept approach, it is of little use in formal analysis. For the highly subjective element precludes explicit formulation of evaluative criteria for comparative purposes.

2) Conceptual component criterion--this is perhaps a natural outgrowth of the previous approach and in particular flows from a work such as Kroeber and Kluckhohn's review of concepts and definitions. As they express this view: "Perhaps a better way of putting the problem would be to say that as yet we have no full theory of culture. We have a fairly well-delineated concept, and it is possible to enumerate conceptual elements embraced within the master concept." (p. 357)

Once again, such an approach may be quite useful in theory construction but its usefulness for the formal analysis of a concept is questionable, since there are no criteria mentioned that tell one what to include or exclude nor can one evaluate the relative potential significance of each component. For surely as things are made more precise some elements may drop out and others be added. In particular, hypotheses are needed to specify the scope of significance of the individual components and the potential scope of the 'master concept.'

3) One attempt to meet this challenge is by assessing the Promisory Note value of the concept. This is the approach taken by Abraham Edel, in Symposium on Sociological Theory.

The hypotheses advanced in this work, however, are so general and vague in nature that this program is difficult to interpret and apply to substantive work.

It is highly suggestive and as a tool for theory construction it may have 'promisary note' value but its cash value for the formal analysis is indeterminate in Edel's present formulation.

- 4) Our strategy is to model the weaker criteria after the more rigorous by examining the empirical contexts in which the various 'components of culture' are employed in on-going research.

Under this approach one of the essential requirements is that a concept enter into a hypothesis that is more than a summary of data presented in a study and yet less than a generalization with unlimited scope. With particular reference to culture, it is at best a potentially significant theoretical term only if the major components are embedded in propositions which refer to a wide variety of empirical areas.

PARTICIPANT OBSERVATION IN MENTAL HOSPITALS

Peter Byers, Reed College, Portland.

Anthropologists in the field generally attempt to work from the "top" of a system. Although often less apparent than in, say, investigation of caste systems it is clear that it is a technique used in studying mental hospital structures. In the latter case investigators often assume roles structurally similar to those of doctors which, naturally, has consequences for the description of the structure of the hospital. This is illustrated by comparing studies done from different roles, such as those of "doctor" and "patient."

METHODOLOGICAL INDIVIDUALISM AND COLLECTIVISM IN ANTHROPOLOGY

Gerald A. Syvrud and William J. Wilson, Washington State University, Pullman

The purpose of this paper is to examine a few of the arguments that relate to methodological individualism, i.e., the view that denies the legitimacy of descriptive and/or explanatory emergence, and methodological collectivism, i.e., the view in support of descriptive and/or explanatory emergence, relative to explanations of cultural phenomena in anthropology.

First of all, some of the arguments of Homer Barnett and A.F.C. Wallace as representing instances of methodological individualism are presented, followed by the antithesis--methodological collectivism--as reflected in the writings of White, Lowie, Kroeber, Rivers and Wissler. Secondly, a rational assessment and clarification of the arguments are introduced on the basis of formal criteria advanced relative to axiomatic systems, process theory and composition laws as they relate to reduction and definition. In this regard, a crucial distinction is made between definitional methodological individualism and explanatory methodological individualism regarding the denial of emergence.

The major thesis of this paper is that the arguments produced by anthropologists are unsound because they represent instances of genetic fallacy; i.e., treating an empirical problem as a logical issue. More specifically, the application of the formal criteria reveals that the issue of reductionism as opposed to emergence is an empirical problem. From these formal considerations, it appears that anthropologists will have to await a wealth of highly confirmed empirical generalizations before the issues raised can be determinately settled.

THE STRUCTURE AND FUNCTION OF THE OLD CORDILLERAN CULTURE THEORY.

B. Robert Butler, Idaho State University, Pocatello.

Certain aspects of the Old Cordilleran culture theory have not been well understood, partly because of the nature of this type of theory. The history and development of the Old Cordilleran culture theory shows that it is clearly a hypothetico-deductive model intended to predict rather than to summarize what is known about the earlier prehistory of the Northwest, which would be more typical of an inductive-empirical theory. Certain postulates of the model are discussed along with an environmental postulate which previously had not been made explicit. All of these postulates have observable consequences in the archaeology of the Northwest.

THE KAMLOOPS PHASE IN BRITISH COLUMBIA PREHISTORY.

David Sanger, University of Washington, Seattle.

Archaeological investigations in south-central British Columbia since 1960 indicate the presence of a relatively undifferentiated culture in the late prehistoric era. The Kamloops Phase, named for the city of Kamloops, is estimated to extend from about AD 1500 to AD 1800, and to encompass the region bordering the Fraser River from Lytton to Lillooet; the Thompson River up to the Shuswap Lakes. Continuities with the historic Shuswap and Thompson Indians are evident. At present more than a dozen sites representing the Kamloops Phase have been recognized, with most of the components being burial sites.

THE NATURE OF THE WEST AFRICAN NEOLITHIC.

Thomas M. Newman, Portland State College, Portland.

Two general ideas regarding West African Neolithic origins have conditioned past investigations in the fields of migrations and tribal distributions as they relate to agricultural origins and dispersals. There are now sufficient data to suggest these two ideas about distributions may both in part correct, and that there may be two largely distinct neolithic sources discoverable in West Africa. One of these may be a relatively ancient cultural tradition; the other associated with the spread of iron-working early in the Christian era. Even though evidence is not yet conclusive, several types of information suggest the conclusion identifying two apparently distinct neolithic sources.

ARCHAEOLOGICAL RESEARCH IN SOUTHWESTERN ALASKA, 1963.

D. E. Dumond, University of Oregon, Eugene.

Archaeological research on the Alaska Peninsula was resumed by the University of Oregon in 1963. Major excavation efforts were again expended along Brooks River in the Naknek drainage where additional samples were obtained of poorly-represented phases of the first millennium A.D. Intensive survey of the mile-and-a-half long river revealed the existence of more than 1100 house-like depressions; brief test of a sample of these depressions suggests that approximately 700 of them contain the remains of human occupation at some time level or other.

Information obtained in this survey led to the location, at the end of the season, of areas in which occupation remains will apparently be found which with only limited efforts in 1964 will permit the final closing of the remaining 500-700 year gap in the approximately four thousand year archaeological sequence. In addition, more extensive survey of the region of Katmai National Monument resulted in the location and testing of additional archaeological sites in preparation for the shift of major operations of 1964 to the south coast of the Peninsula, where it is hoped that a single season's research will yield information sufficient to support the assignment of dates to archaeological manifestations of the Pacific Eskimo area.

DATING AND STRATIGRAPHY OF THE UYAK SITE, KODIAK, ALASKA.
Michael Nowak, University of Oregon, Eugene

A method is now available with which it will be possible to assign at least three absolute dates to the archaeological material excavated at Uyak, Kodiak Island by Hrdlicka. This site represents one of the most extensive collections of archaeological material characteristic of the Pacific Maritime Eskimo. Along with DeLaguna's Kachemak Bay sites, Uyak may represent the southwestern corner of several cultural elements which are found from Point Barrow southward, along coastal Alaska. The dating of the Uyak materials will be done through the positive identification of three major volcanic ashfalls which occur in Uyak stratigraphy and whose ages are known from C¹⁴ bracketing of them in the Naknek Drainage area of the Alaskan Peninsula. This method of dating was recently applied to the Kukak Site of the Shelikof Straits, and agrees with a C¹⁴ date obtained there.

THE USE OF A KEY AS AN AID TO PROJECTILE POINT ANALYSIS AND CLASSIFICATION.
Victor K. Overman, Willamette University, Salem, Oregon.

There are in the United States more than three hundred projectile point types which have been named and described. These descriptions are scattered throughout a large number of publications, which unfortunately are not always readily available. A typological key for projectile points, similar to those used in other disciplines, could facilitate analysis and classification.

THEY TURN TO STONE.
Katherine Gouley, Willamette University, Salem, Oregon.

"Process and material with demonstration and display suggest probable technology used in ancient stone age."

HIGHWAY SALVAGE EXCAVATIONS AT SITE 45 KL 50.
Brian G. Holmes, University of Washington, Seattle.

Site 45 KL 50, near Roosevelt, Washington, in the John Day Reservoir, was excavated in October 1963 as part of the Washington State Highways Archaeological Salvage Program. The cultural and natural stratigraphy suggest that this site spans a considerable time interval with at least three cultural horizons present.

Materials from the upper horizon include trade items mixed with small basally notched projectile points typical of recent occupations in the Columbia Valley. Underlying occupations contained large side notched projectile points while the lowest horizon yielded bipoints associated with a large keeled steep ended scraper.

Other artifacts of interest from the site included edge ground cobbles, a variety of steep ended scrapers, peripherally flaked cobbles and some parallel sided flake scrapers. Comparisons can be drawn between this site and others nearby such as Cold Springs and Goldendale.

THE NOTION OF VALUE IN THE STUDY OF PRIMITIVE ECONOMIC SYSTEMS.

Nicholas James Wood, Western Washington State College, Bellingham.

The study of economic process, i.e., the exchange of scarce items, requires, generally, the inclusion of some standard of value. By "value" I mean the common denominator of items which can be exchanged.

The notions of value often applied to primitive economic processes, such as: labor embodied, scarcity, utility and the like, are generally allusions drawn from Western European economic analysis. As such, these allusions tend to stem from theories contrived to implement a policy or program within a particular historical framework, and, therefore are limited in their application to the system from which they evolved.

TENSION MANAGEMENT: AN EXPLANATION OF GROUP FORMATION AND, INDIVIDUAL ROLE ASSUMPTION

Larry Jon Pound, Western Washington State College, Bellingham.

The paper presents an abbreviated theory of group formation, and individual role assumption. Tension producing, maintaining, and releasing activities and situations are considered as the primary determinants of group interaction. The degree of integration of a group is directly related to the ability of the group to organize activity in such a way as to reduce tension to an optimal level. Here the group is comfortable, yet does not dissolve membership. The paper will also include a brief discussion of measurement methods, and mention of the theory's implications for anthropology.

THE PUBERTY CEREMONY OF THE CHIMBU GIRL IN THE EASTERN HIGHLANDS OF NEW GUINEA.

John A. Ross, Montana State University, Missoula.

While the marriage alliance is of utmost significance to the family group, it is the puberty ceremony which is regarded as the most important crisis in the life cycle of the individual Chimbu girl. During the seven days of elaborate ritual various taboos are carefully observed by the girl and her immediate family, she is instructed and prepared for her new role in life, and ritual predictions as to her future in marriage and child-bearing. Later, failure in her garden crops or disease in her children and pigs, will be blamed on the abuse of or omission in observance of any part of the long ceremony.

ECOLOGICAL AND POLITICAL FACTORS IN BERING STRAIT ESKIMO SETTLEMENT PATTERNS.
Dorthe~~y~~ Jean Ray, University of Washington, Seattle.

The purpose of this paper is to analyze the tribal and linguistic relationships and the settlement and subsistence patterns existing on Seward Peninsula, Alaska, in the eighteenth and nineteenth centuries, and to examine the various influences that effected changes during that time.

Many maps of Eskimo group distributions have been made for Seward Peninsula, most of which are misleading. None is satisfactory. These will be discussed briefly as a background for the map and linguistic distributions that I will present. Both Inupiaq and Yupik languages were spoken in the area. Inupiak dialects can be divided into (1) the Bering Strait, which would include the so-called Kingikmiut (Wales and Little Diomedé Island) and the Kauwerkmiut (Igloo, Port Clarence, King Island, Cape Nome, Shishmaref-Cape Espenberg), and (2) the Malemiut (Deering-Buckland, south to Koyuk).

The Yupik language was represented by the dialect called Unalik, which extended on the south coast to Seward Peninsula from Golovin Bay to Unalakleet, and probably to St. Michael. It possibly extended as far west as Cape Nome.

Settlement patterns within the various ethnic and linguistic boundaries were similar despite three generalized subsistence patterns. The subsistence patterns cannot be correlated with any one linguistic group or geographical area. Settlement patterns underwent changes in the nineteenth century as a result of nine principle factors, particularly the disappearance of the caribou, and the southward movement of the Malemiut to eastern and southern Seward Peninsula.

Conclusions reached through a study of the settlement and subsistence patterns are: 1) The population of Seward Peninsula remained constant for many centuries. 2) The Malemiut's change of habitat was not a result of the disappearance of the caribou, as often asserted, but of Siberian events. 3) The changes were not disruptive for the most part, but contributed only to a readjustment of settlements within alternative seasonal or ethnic reciprocity of patterns.

HUMOROUS MASKS AND SERIOUS POLITICS AT AFIKPO.

Simon Ottenberg, University of Washington, Seattle.

The Afikpo, an Ibo group in southeastern Nigeria, use masks and other costumes for certain public plays associated with the village secret society for men. The masks are mainly of animal and non-Negro human faces. The wearers behave in certain specific ways which differ from the behavior of persons in ordinary life, and as spirits rather than humans, these wearers carry out a whole range of topical social and political commentary. The reasons why this type of commentary is done through the agency of masked dances and plays rather than directly are discussed and related to the social structure and the mode of authority in the village.

A RUANA COOPERATIVE: A CASE IN DIRECTED CHANGE.

Eric H. Larson, University of Oregon, Eugene.

An important traditional and commercial item of the rural Columbian Andes is the ruana or poncho-like garment. The American Peace Corps has recently been successful in directing a change in one Columbian community in the production and distribution of marketable garments by the creation of a producer's ruana cooperative. A shift from the use of factory-spun yarn from Bogota to hand-spun wool from local sources has resulted in an increment of necessary steps in the processing of yarn for weaving. The cooperative charter allows only for the use of hand-spun wool and calls for standardized higher quality of workmanship, design, and dyes. Quality ruanas have, in turn, enabled the cooperative to aim its sales to the expensive speciality shops in Bogota and to certain avan-garde clothing retail outlets in the United States. Previously, ruana sales had been made either locally or in the streets of Bogota.

The success of the Peace Corps in implementing these changes may be attributed to at least four factors: the character of an emerging middle class in this area of the Columbian Andes; the active involvement of the community in calling the Peace Corps into their village; the personality of the Peace Corps volunteer who organized and directed the cooperative; and the nature of the alternatives that the cooperative offered in place of the older methods of producing and distributing ruanas.

THE MONTANA CREE: A NEW TRIBAL ENTITY.

Verné Dusenberry, Montana State University, Missoula.

The creation and development of new tribal groups is not unique in the story of the North American Indian. Oral tradition, linguistic relationships, and early historical records all attest to the fact that certain tribes broke away from the parent stock and developed entities of their own. What is unique is the fact that in very recent times, since 1916, a new tribe has emerged in Montana which considers itself to be Cree. They are residents of the Rocky Boy reservation, an area set aside in 1915 for "Rocky Boy and his wandering band of Chippewa and for other homeless Indians in Montana." Refugees from the Riel Rebellion in Canada who had been in Montana since 1885 were allowed to settle there also. Other unaffiliated individuals were likewise given a sanctuary. Out of a population predominately Chippewa has come the Montana Cree primarily from the ascendancy of Cree leadership drawn from the Canadian expatriates. With the Cree leadership in politics came also the Cree leadership in religious values. Slowly, Cree religion supplanted Chippewa. At the same time the group struggled for recognition as a unit, for on the Indian social scale the residents of the Rocky Boy reservation were at the lowest level. Throughout the nearly fifty years since the establishment of the reservation, the inhabitants have welded themselves together, despite their motley background, through the practice of Cree religion and have thus emerged as a separate tribal entity-- the Montana Cree.

A POTTERY COMPLEX IN SOUTHWEST OREGON

Adrian D. Anderson, University of Oregon, Eugene

Excavations along the Klamath River document the existence of a pottery complex in the locality immediately north of the Oregon-California border.

Although investigation has yet to be carried out, the activities of amateurs indicates that a similar manifestation occurs along nearby tributaries of the Rogue River.

Archaeological and ethnological data are tentatively interpreted as evidence of a prehistoric Takelma or Shasta pottery complex.