

P/W 320
2nd

ABSTRACTS OF PAPERS PRESENTED AT THE
SECOND ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE
7 May 1949 -- REED COLLEGE, PORTLAND, OREGON

PNW 317
2nd

PROGRAM
SECOND ANNUAL MEETING
NORTHWEST ANTHROPOLOGICAL CONFERENCE, 1949

Friday, May 6 8:00 - 9:00 p.m.

The Portland Art Museum will exhibit the Rasmussen Collection of Northwest Coast Indian Art.

Saturday, May 7 9:30 - 10:00 a.m.

Registration at Faculty Lounge, Reed College

10:00 - 12:30 a.m. Opening Session

Papers to be presented by:

- Dr. Harry Hawthorne, University of British Columbia
- Dr. Theodore Stern, University of Oregon
- Dr. Paul Kirchhoff, University of Washington
- Dr. D. Sutherland Davidson, University of Washington
- Mr. Robert Bocher, University of Washington
- Mr. Frank Parks, University of Washington

12:30 - 2:00 p.m. Lunch

2:00 - 5:00 p.m. Afternoon Session

Papers to be presented by:

- Dr. H. G. Barnett, University of Oregon
- Mr. Robert Lane, University of Washington
- Dr. Luther Cressman, University of Oregon
- Mr. Douglas Osborne, Smithsonian Institution, River Basin Surveys
- Mr. Samuel Tobin, University of Washington
- Mr. Wayne Suttles, University of Washington
- Mr. Richard Daugherty, University of Washington

7:00 p.m. Banquet to be held at Reed College
Dr. Walter W. Taylor will be guest speaker

NOTE: Portland is on Daylight Saving time.

NORTHWEST ANTHROPOLOGICAL CONFERENCE
[Abstract] Report of Second Annual Meeting
Portland, Oregon, May 7, 1949

The meeting was held in the Faculty Lounge, Reed College. Registration began at 10 a.m. Dr. D. S. Davidson, Chairman, opened the meeting with the appointment of three committees:

Nominating Committee:

Dr. Erna Gunther
Dr. L. S. Cressman

Policy Committee:

Dr. H. G. Barnett, chairman
Dr. Harry Hawthorn
Dr. Allen Smith
Dr. William Elmendorf

Resolutions Committee:

Dr. Viola Garfield
Dr. Theodore Stern

The following papers were presented during the morning session:

"Evaluation of the Source Materials on the Maori"

Dr. H. B. Hawthorn

The term Maori has commonly been used to cover all the New Zealand tribes as though they possessed identical cultures. Yet since Skinner's classification of sub-cultural areas a need and a possibility of subdividing the Maori have been indicated. In art, language, social and political organization, there are indications of differences similar to those he showed in geographical environment and economics.

A review of the sources shows a variable fullness of information on these sub-cultures. In the realms of material culture, mythology, magic, religion, and political organization, the information is full for many districts, though scanty for the South Island in all of those. It is insufficient in all districts for family life and the informal data of the life-history. Some more material can still be gathered and it may ultimately be possible to compile a handbook of the Maori sub-cultures.

In conclusion, comparative studies using Maori data should until then take more care to ensure that the facts co-existed in time and place; that is, belonged to the same sub-cultural area at the same phase of its acculturation.

"A New System of Mexican Chronology"

Dr. Paul Kirchhoff

"The Harpoon of the Australian Aborigines"

Dr. D. S. Davidson

The use of the harpoon by the aborigines of northern and north-eastern Australia introduces a number of interesting problems, for this weapon in its ordinary form has not been reported in the East Indies, although it is present in the Andaman Islands and various localities in southeastern Asia, and harpoon-

arrows are employed by the Negritos of the Philippines, Malay Peninsula and the East Islands.

From a worldwide viewpoint the apparently large gap in distribution between southeastern Asia and New Guinea can be minimized. There are few large regions in the world where the harpoon is presently lacking but in which it has not been found archaeologically for one period or another during the last 12,000 years. Indirect evidence suggests that the weapon formerly was present in the East Indies, possibly early in the Christian Era.

In Australia the harpoon seems to be of fairly recent introduction from New Guinea. It has spread southward along the coast of Queensland and westward to the Kimberley district. This distribution has been expanding during the 20th century, the latest and possibly the last step in a diffusion which in the course of 12,000 years has reached almost all parts of the world.

"Social Characterization in Santiam and Lower McKenzie River Kalapuya Mythology".
Mr. Robert Booher

The substance of this paper was originally submitted as a term project in a course in Primitive Literature at the University of Washington. In that report, the approach recently utilized by Gladys Reichard², in stylistic analysis was applied to a study of Characterization as a stylistic element in Santiam and Lower McKenzie River Kalapuya Mythology. In this paper, however, presentation is limited to what is here called "social characterization", as it is felt that that aspect of the subject best illustrates the possibilities of such an analytic approach.

Specifically human characters are rare. Though having usage of such terms as "brother," "sister," "father," "mother," "uncle," "grandfather," etc., the relationships are generally undefined, the actors appearing generally animal in form with both animal and human behavioral characteristics. An exception would be the character or actor, Panther. Though appearing in typically animal roles, he seems generally pictured as manifesting the desired characteristics of human male social behavior: duties, obligations, etc. In short, Panther seems portrayed as the idealized conception of the human male's role in Santiam Kalapuya society. He is consistently described as a good, industrious hunter, particularly as one who took pains to purify himself before setting out on the hunt. As his prowess as a good hunter and camp provider are recognized by all, Panther becomes headman in difficult times and at another time, serves in the social capacity of shaman. Panther is generous in sharing the products of his hunting with others; even with Hoot-owl, whose only "chore" is to gather tarweed-seeds as a means to seducing Whale-woman; and with Coyote, who, though he does only "woman's work," that is, gathers fire-wood, also has seduction in mind. To Whale-woman, his wife, Panther is forgiving and long-suffering. Though knowing she is philandering, first with Hoot-owl and then with Coyote, he allows her to make her own choice, and when she chooses to remain with him, he takes her back with no strings attached. However, in the former case, he throws her into the water, purifying her. Many of these attributes might seem to impart a definite "moral" personality to Panther, but in one instance, chided by his brother, Weasel: "Can you not just be still (and behave properly)?," we see his human qualities taken into account.

Coyote, the second leading actor, appears most often as an animal actor, but interestingly, acquires his most specific human role when brought into household relationship with Panther. Coyote's social personality seems to represent a development of two ideas. On the one hand, we find a more specific

elaboration of basic trickster characteristics; otherwise, he seems to epitomize in his behavior, the direct antithesis of those social values seemingly idealized in the personality of Panther. Where Panther is described as an excellent deer-hunter, Coyote can only catch gophers. The dichotomy in skills is again taken into account when having seduced Panther's wife and assumed Panther's household role by assuming panther-shape, Coyote nevertheless lacks the wherewithal to bring in deer meat, and must transform a frog into a deer. Thus, in occupational roles, we would seem to have a definite dichotomy: Panther, industrious, hard-working, and an excellent deer-hunter; Coyote, lazy, a gopher-hunter and content to accept "woman's work" of gathering fire-wood. On the family level, the dichotomy between the two personalities is again evident. Where Panther is generous to his friends and brothers, and forgiving and considerate to his wife, Coyote is stingy, demands to be waited upon, and refuses to share his food with his starving wife and children. In social status, the dualism in characterization is maintained: Panther belongs to the upper, Coyote to the lower class.

Other social characterizations include the casting of actors as good hunters, fishers, dutiful sons, complaining, dependent old fathers, or faithful, all-suffering or philandering wives. Interestingly, characters embodying these implied human qualities, seem to be grouped into some sort of vague system or systems of household or descent reckoning, whereas the social relationship structure among other characters seems a factor either of myth motif, cultural pattern number, or possibly both. Quantitatively, the data permit no generalization, nor is there any evident consistency; however, in the case of the actors Panther and Coyote, household structure appears to offer some substantiation to the hypothesis of duality.

In the entire study, one aspect would seem to deserve particular summary mention—the seeming dualizing of the personalities of Panther and Coyote. On the basis of the materials, we would seem to have here a representation of duality in social values, and perhaps, as seen in household membership and kinship groupings, an attempt to rationalize this relationship through affiliation or family membership. It must be realized, however, that the techniques of analysis have been essentially experimental.

1. Jacobs, Frachtenberg, and Gatschet, Kalapuya texts, University of Washington Publications in Anthropology, Vol. 11, 1945, pp. 89-142; 351-369.
2. Reichard, Gladys, An Analysis of Coeur d'Alene Indian Myths, Memoirs of the American Folklore Society, Vol. 41, Philadelphia, 1947.

"Economic Cooperation in Living on the Tulalip Indian Reservation,
Marysville, Washington" Dr. Frank L. Parks

The organization and administration of affairs on many Indian Reservations leaves much to be desired but the Tulalip Reservation has gone a considerable distance in achieving some of the desired goals in Indian administration. They have adopted the chances afforded by the Indian Reorganization Act of 1934 and with their new constitution setting up a council of seven members they have prospered.

Today there are seven-hundred-thirty-two members living on the reservation and many of the heads of families are earning their livelihood on the reservation at such activities as lumbering, dairying, truck growing, commercial fishing, wood cutting, and operating fishing resorts. Off the reservation they

work at saw mills, paper mills, and in the various wholesale and retail establishments as the small community of Marysville affords.

On the reservation there are several enterprises which are cooperative in nature and quite successful. The tribe has operated for many years a cooperative waterworks which was built with tribal funds and is operated by tribal personnel. Unlike many systems of this kind on reservations the Indians participate in the benefits. Only the scattered members of the tribe are without this facility. The cost is less than the same service for a householder in the city of Seattle.

The reservation road building and maintenance is also a cooperative enterprise with complete tribal equipment and personnel, and the roads are in excellent condition.

In addition to the above-mentioned enterprises operated cooperatively there is also a system of health education and hospitalization organized to benefit all members of the tribe, at a nominal price. This system is operated in conjunction with Marysville medical services and Tacoma hospitalization and has been very successfully operated.

The school children attend the public school at Marysville where they are well acculturated and doing average work on a par with other students. The president of the student body of this high school last year was an Indian boy. A sociometric study showed the Indian students to have a like sociation index with other students in the high school. One hundred forty-two Indian students attended school last year.

The tribe owns and operates its own land clearing machinery and farm cultivation machinery. This equipment and operators are available to members of the tribe free of charge, and has encouraged excellent development of gardening and truck growing.

The beginning of successful cooperation of Indians on this reservation has been in progress for a period of twenty-five years under the guidance of educated Indians and councilmen. These elders take great pride in their accomplishments and are teaching their progeny that they should not expect any special favors at the hands of the white man, but rather that they stand on their own accomplishments. This has gained the good will and commendation of the whites of the outlying area and thus the Indian is well thought of in all areas of life activity. The realistic manner in which this reservation has met its problems of acculturation could be a living example for other reservations in treating with the many difficulties with which they are confronted in production, and distribution, as well as marketing of their goods.

"An Adult Education Program for an Indian Reservation"

Mr. Gordon Wilson

The study was undertaken, among the Squamish, a coast Salish group of British Columbia, with the intention of doing more than recording past and contemporary cultural data. It was designed to perform a function in the lives of the Indian people and to serve as an experiment in adult education and recreation at the reservation level. It presented a type of programme which may eventually become widely adopted in British Columbia as a technique to ameliorate the process of acculturation.

Psychological tests and techniques of sociographic analysis were employed to gain an understanding of the Squamish people. A program of group therapy was instituted which included visual education, manual skills and recrea-

tional activities.

The University of British Columbia has taken the initial step in bringing the Church, Branch of Indian Affairs and an Indian Council together to plan and to conduct an experimental programme in Adult Education and Recreation.

The following papers were presented during the afternoon session:

"Palauan Researches"

Dr. H. C. Barnett

One of the problems in studies of acculturation and other situations of cultural change is to define the categories of individuals who are most congenial to new ideas. This problem was studied in the Palau Islands last year in connection with researches done as a part of the program for the Coordinated Investigation of Micronesian Anthropology. Previous analyses in other areas have indicated that among the individuals who are most receptive to new forms and ideas are to be listed: (1) those who have never achieved a full and lasting emotional or intellectual identification with their native culture, (2) those who for various reasons have been alienated from their culture, and (3) those whose lives have been the focus of a cultural conflict. Observations among the Palauans seem to justify the paradoxical statement that they, as a group, belong predominately to the first mentioned category. This interpretation helps to explain some of the otherwise puzzling aspects of their lives.

The evidences of the ordinary Palauan's failure to fully identify himself with his culture are several. He is humble and apologetic about his customs to outsiders. He lacks confidence in his abilities to fulfill his social roles, and needs constant moral support. He is prone to relay any responsibility, or to call upon others to share with him what he cannot escape. He lacks the notion of absolutes, even in the field of his highly valued social hierarchy. His social position is relative to that of others, and his self-evaluation is contingent upon the immediate situation. His social adjustments are reminiscent of the pecking order among chickens.

There are at least three reasons why the Palauan in the ordinary course of events fails to identify himself with his culture. An outstanding cause is the prevailing pattern of child rearing which is marked by at least two clear-cut phases of rejection of the child by his parents after an initial period of over-indulgence. In addition, the custom of adopting children solely for financial reasons is widespread and has marked effects upon personality development. Furthermore, there is no training for leadership or the acceptance of adult responsibility. On the contrary, Palauan ideals have the effect of cultivating an attitude of dependency and of perpetuating behaviors appropriate to childhood. Finally, because age is a warrant for self-esteem, and because youth is made humiliating, young Palauans are excluded from participation in the valued activities of their elders. The tradition of age grouping is such that young people must form interests that are antithetical to those of their superiors, and they in consequence do not identify themselves with the concerns or the personalities of their parents. They are unprepared for the role of conservators of custom, even as adults.

The conclusion is that the Palauans as a whole are more receptive to change than many other people. Within the framework of this general predisposition there are also individual differences that derive from variations in the intensity of the operation of the above mentioned factors and from others that tend to estrange the individual from his culture.

"Progress Report on Klamath Indian (Oregon) Archeology"

Dr. L. S. Cressman

The Klamath Lake region of Oregon is a geographic environment that has probably changed little in Post-pluvial times, at least it has not been subject to the same major climatic fluctuations characteristic of the adjoining Great Basin regions to the East and Southeast. Therefore, in view of the evidence of Early Man in the areas bordering the Klamath Lake region, there seemed a good chance of finding a culture continuum in the Klamath Lake area from early Post-pluvial to the present.

Excavating of Medicine Rock Cave on the Sprague River shows occupation of the cave before the eruption of Mt. Mazama (9,000 years ago) and continuous use until recent times. Excavating of house pits fail to corroborate ethnographic accounts of house structure, but some evidence exists of earlier house types approximately the form described ethnographically.

Excavations at Kawunkan Springs show houses of different periods in a large deep midden. It is hoped that the excavation of this midden may carry back the culture represented into a substantial antiquity.

"The Realistic Attitude in Chilcotin Culture"

Mr. R. B. Lane

By means of examples of personalities and situations among the Chilcotin, the tentative idea that there is a basic realistic attitude to be found in Chilcotin culture, was presented. This attitude finds expression in skepticism; in a lack of conservatism; in a ready acceptance of what, to the Chilcotin, are facts; and in a practical bent in attempting to solve problems. It provides an explanation for the rapid disappearance of most of the aboriginal culture, for the retention of some parts of it, and for the relatively satisfactory adjustments made by the Chilcotin to the present.

"A Sketch of River Basin Surveys Activities in the Pacific Northwest"

Mr. Douglas Osborne

This report had originally been intended to serve as a sketch of River Basin Surveys activities of the Pacific Northwest "Past, Present and Future." It was expected that something in this nature would be not only interesting to the members of the Conference but would provide a firm basis for future institutional cooperation within the area. Unfortunately, at the time the talk was given Congressional appropriation had not been made for the work of the year 1949-50 and, consequently, the "Future" portion of the talk was largely a matter of suggestion and plans rather than firmly laid intentions. It was pointed out that River Basin Surveys has examined 30 separate reservoir sites for archeological remains in the states of Idaho, Montana, Washington and Oregon. In 10 of these reservoirs there have been found sites worthy of excavation. These have been appraised as to the expense that will be incurred in their examination and requests have been made through the National Park Service for the funds that will be necessary to carry out this scientific work.

An outline was given as to the field methods used by River Basin Surveys' survey teams and the excellent liaison with the National Park Service was discussed. It was further pointed out that the relations with, and the

cooperation that was received from, both the Army Corps of Engineers and the Bureau of Reclamation had been of the highest order. All three of these governmental agencies have been willing to aid in every way in their power and it is anticipated that further assistance will be received from them. In conclusion of his talk Osborne expressed the hope that sufficient money would be made available by Congress so that the salvage program as outlined in the various reservoirs appraised could keep pace with the work of both the Army Engineers and the Bureau of Reclamation in building their dams. He specifically requested that the institutions represented by the members of the Conference do everything to arouse an interest in archeological salvage and the hope was expressed that joint programs of the River Basin Surveys and various institutions could be arranged. In situations of this kind River Basin Surveys would be glad to furnish part of the money, equipment or supervision necessary and would, if necessary, aid in the laboratory processing of specimens. Persons interested in cooperation with River Basin Surveys either on an institutional or personal level, or students who wish to secure summer training in field archeology and at the same time earn a small salary were requested to get in touch with Douglas Osborne, River Basin Surveys, University of Oregon, Eugene, Oregon.

"Data on Recent Indian Occupation of Point Roberts"

Mr. Wayne Suttles

Point Roberts is a peninsula of higher land lying at the southernmost end of the Fraser delta. Its position suggests that it was once an island. The position of the shell-heap, extending along the northeastern edge of the higher land to a point some distance inland, suggests that the site was occupied at a time when the point was more nearly an island than it is now. This site was not occupied as a permanent settlement within the memory of living Indians.

In the middle of the last century the territories of the Tsawwassen, the Snokomish, and the Semiahmoo touched upon Point Roberts. The winter village of the Tsawwassen was on the northwestern point of the higher land. They dug clams on the south shore of the point, but their principal subsistence activities, trapping and netting sturgeon and netting salmon, took them up the Fraser. The winter village of the Snokomish was across Boundary Bay at Crescent. Their principal activities were harpooning sturgeon in Boundary Bay and taking salmon at weirs in the Nicomekl and Campbell Rivers. They are believed to have camped at the site of the shell-heap while drying clams and sturgeon. The Snokomish were almost entirely wiped out by disease in the middle of the last century and their remnants were absorbed by the Semiahmoo. The winter villages of the Semiahmoo were on Semiahmoo Bay and Drayton Harbor. Their principal subsistence activity was reef-netting for sockeye at Cannery Point, the southeastern end of the Point Roberts Peninsula.

To the sockeye the straits and channels between Cape Flattery and Point Roberts are a part of the river. The sockeye stop feeding and form large schools and find their way somehow by the same route each year into the Fraser. To the Songish and Saanich, the Samish and Lummi and Semiahmoo these channels were also their river, and they knew every reef and headland lying in the path of the sockeye. The sockeye schools come close to the shore first at a point west of Victoria, then again at a number of places through the San Juan Islands and finally at Cannery Point. At each of these places the reef-netters had established "locations" which were owned and inherited by family heads. The reef at Cannery Point was the last and largest reef. About 1890 there were at least 14 reef-nets used here, operated not only by Semiahmoo but by Lummi and Saanich as well. All of these people owned locations along the reef. They set up their gears together and all participated in the several rituals necessary to insure the continued well-being of the sockeye.

The three groups whose territory touched Point Roberts seem to be the same kind of "tribes" which one finds to the south. They are very small units and because the upper classes at least practiced local exogamy (in effect, "tribal" exogamy) and residence was usually with the husband's people, a large proportion of the women of each group were from other groups. Cultural differences between such groups seem slight, especially for activities in which women participated. But each of these groups did have its own special character in the relation between the two things which gave it its identity as a separate unit, its natural environment and its nucleus of native-born men. The pattern of subsistence was everywhere the same, but the means, especially the fishing techniques requiring greater cooperation, sometimes differed markedly. Tsawwassen sturgeon fishing, Snokomish weir fishing, and Semiahmoo reef-netting were techniques of this sort.

"Growth of a Virginia Community"

Dr. Theodore Stern

The growth within tidewater Virginia of the composite community of Western Chickahominy can be traced from the seventeenth century by historical records, amplified for the last century and a half by genealogical testimony. From these sources a picture emerges of a tribe, the Chickahominy, uprooted, pressed back, scattering and losing cohesion; until they at length drifted back into their ancestral lands in the Chickahominy Valley.

Development of the present community, from a time just prior to the Civil War, was made possible by the opening up of free land at some distance from the river. The initial remove added problems: the change in subsistence activities necessarily took men out of the community, while the dispersed character of the settlement itself impeded the growth of a common spirit. Integration was finally made possible through the medium of a number of factors, among them: a common racial and cultural tradition, a strong family system which stabilized social relations, a church which offered a focus of communal activity, the propinquity which stressed common local interests, and the competition which developed with Negro neighbors and which ended in high-lighting the shared values of Western Chickahominy for its members. The result in recent times has been a high degree of active concern with the further coalescence of the community.

"Notes on Cahone Ruin, Site #1, Southwestern Colorado"

Mr. Samuel Tobin

Cahone Ruin is located on the mesa top about one half mile north of Cahone Canyon at Longitude 108°51'W., Latitude 37°38'N., some four miles southwest of Cahone, Colorado. The site covers about twenty acres and consists of a large number of mounds grouped in a crescent shaped arc with the open side facing south. Appearance of the mounds suggest unit type dwellings of the Developmental Pueblo Period.

The structure at Site #1 is of the unit type, associated with Pueblo II, and described by Prudden and others. This house is sixty feet long and eighteen feet wide and contains twelve rooms which are grouped about a small courtyard on the south side.

Comparative cultural determination of artifacts according to listings by Morris and Brew shows manifestations from Basket Maker III to Pueblo III. On

the cumulative basis of traits and artifacts observed, the probable cultural orientation of Site #1 is Late Pueblo II and Early Pueblo III. Although significant differences from other sites in the region are not evident in present excavations at Site #1, the association of Pueblo III traits such as pottery, bone and stone artifacts with a Pueblo II house type is of considerable interest. Perhaps the greatest apparent value of the entire site is the large number of mounds which may well show a transition from "Developmental" to "Classic Pueblo" in a contiguous area when all the mounds are excavated.

"Notes on Pithouse Structure"

Mr. R. D. Daugherty

During the Summer of 1948, excavations were made at a village site on the shores of Moses Lake, Washington. The work was made possible through the cooperation of the Department of Anthropology of the University of Washington, and the Smithsonian Institution, River Basin Archeological Surveys.

The site, designated 45-GR-27, consisted of 27 well defined housepit depressions. Two housepits were completely excavated and one was partially excavated. In addition, an area 20 x 25 feet adjacent to one housepit was excavated in exposing a large stone firepit.

A number of factors concerning Pithouse structure were noted. All of the housepit depressions excavated were roughly circular in shape. The diameters of those excavated varied from 22' to 35'. The height of the walls varied from 2.8' and 2.6' in the pits with smaller diameters, to 5.0' in the largest pit. However these depths cannot be considered indicative of all other housepits in this area since in each case the pits were originally excavated to a layer of coarse river cobbles which made deeper excavation impractical if not impossible. In all three pits, the walls had a slope of approximately 70 degrees. The floors of the two smaller pits were flat, whereas that of the larger pit was saucer-shaped, the center being about a foot lower than near the walls.

Small charcoal darkened areas were found at floor level near the centers of the pits. These were suggestive of centerposts. However the sandy nature of the soil made positive identification impossible.

In both of the smaller pits the floor on the south side of the pits showed evidence of fire, with fragments of burned bone. No firepit structure was found within the housepits.

The large stone firepit structure outside the first pit excavated was found at a depth of 3', and was evidently not associated with the housepits. Stratigraphical evidence indicated that this structure was constructed when that level was the surface of the ground.

Evening Session:

In the evening there was a banquet at the Reed College dining hall. Reports of the committees were given:

Nominating committee:

Dr. Gunther reported that Dr. Allen Smith of the Department of Sociology and Anthropology, State College of Washington had been nominated for the chairmanship for the following year. The chairman is to appoint his own secretary.

Dr. Smith was unanimously elected.

Resolutions committee:

Dr. Garfield reported that the Northwest Anthropological conference expresses its thanks to Reed College, the President of Reed College and to Dr. David French for being hosts to the conference.

The resolutions committee also suggested that the Northwest Anthropological conference should go on record as supporting the restoration of funds by the Senate for River Basin Surveys for the current year. All resolutions were adopted.

Policy Committee:

Dr. Barnett moved that the chairman should appoint a committee to decide the nature and place of future meetings. The motion was passed.

The committee deemed it advisable and convenient if the secretary were located a place of meeting. It was decided that the chairman should appoint the secretary.

The committee suggested that no formal organization of the conference, or assessment of funds from members was advisable.

Dr. Walter Taylor, visiting professor in Anthropology at the University of Washington gave an address on the relationship between Archaeology and Ethnology.

R. D. Daugherty,
Secretary.