

SIXTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE

TODD HALL 144-145, *Washington State College, Pullman,*
May 2, 1953

MORNING SESSION

Opening of Conference--8:45

<u>Time</u>	<u>Room</u>	<u>Name</u>	<u>College or Univ.</u>	<u>Title</u>
<u>General</u>				
9:00	144	Viola Garfield	Univ. of Wash.	Responsibilities of Collectors of Oral Traditions
9:25	144	Erna Gunther <i>Theodore Stern</i>	Univ. of Wash. <i>UNIV OF OREGON</i>	OBSERVATIONS ON VARIABILITY IN KLAMATH MYTHOLOGY Puget Sound, 1792
9:50	144	Melville Jacobs	Univ. of Wash.	Some Concepts of Personality Indicated in a Clackamas Chinook Myth
10:15	144	Norman A. Lerman	Univ. of Wash.	United States and Canadian Indian Policies and Their Effect on the Okanogan Indians
10:40	144	Borys Malkin	Univ. of Wash.	Anthropology in Poland After World War II
11:05	144	Richard K. Pope	Reed College	The Indian Shaker Church and Acculturation at Warm Springs Reservation
11:30	144	Trude Smith	The State College of Wash.	Personal Documents as a Supplementary Source of Ethnographic Information
<u>Archaeology</u>				
9:00	145	Open <i>CARLING MALOUF</i>	<i>MONTANA ST. UNIV.</i>	<i>ARCHAEOLOGICAL CONNECTIONS Between the PLAINS and the PLATONU</i>
9:25	145	Open <i>JACOB HOFFMANN</i>	" " "	<i>A Survey of Northern PLAINS Tipi Rings.</i>
9:50	145	Earl Swanson	Univ. of Wash.	An Archaeological Survey of Caves in Washington (slides)
10:15	145	Charles E. Bordon	Univ. of British Columbia	Archaeological Investigations in Central British Columbia (slides) N^o ABSTRACT ?
10:40	145	Wilson Duff	Univ. of British Columbia	Archaeology in Central British Columbia (film)
11:05	145	Richard D. Daugherty	The State College of Wash.	An Early Man Site in the Columbia Basin (slides)

RODERICK SPRAGUE

AFTERNOON SESSION

<u>Time</u>	<u>Room</u>	<u>Name</u>	<u>College or Univ.</u>	<u>Title</u>	
<u>General</u>					
1:15	145	Alfred W. Bowers	Univ. of Idaho	The Indian Settlement at Circle, Alaska	
1:40	145	David L. Cole	Univ. of Oregon	Hopi Pottery Making (slides)	
2:05	145	Jack Hegrenes, Jr.	Univ. of Oregon	Racial Variations of the Tympanic Plate (slides)	
2:30	145	Dell Skeels	Univ. of Wash.	A Psychoanalytic Interpretation of Three Nez Perce Myths	
<u>Archaeology</u>					
1:15	144	Open Kit Kendall		Slides (YAKIMA)	
1:40	144	Gordon H. Marsh	Univ. of British Columbia	A Radiocarbon Dating Problem from the Central Aleutians	
2:05	144	Douglas Osborne	Univ. of Wash.		
2:30	144	H. C. Taylor, Jr.	Western Wash. College of Education	Archaeological Reconnaissance and Excavation in the San Juan Islands	
3 - 5	145	Symposium on Plateau Archaeology			No ABSTRACT SUBMITTED
7:00 p.m.		Banquet - University of Idaho Union Building A. H. Smith The State College of Wash.			The Culture Patterns of a Southern Ryukyuan Village (Illustrated)

For further information contact - Richard D. Daugherty, Chairman
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ABSTRACTS OF PAPERS PRESENTED AT THE
SIXTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE,
2 MAY 1953 -- WASHINGTON STATE COLLEGE, PULLMAN

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SIXTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE
ABSTRACT

THE INDIAN SETTLEMENT AT CIRCLE, ALASKA

Alfred W. Bowers
University of Idaho

This Indian settlement consists of two related bands of Athabascan-speaking Indians separated by the local trading post and the government school. Culturally and linguistically they are closest to the Indians of the Fort Yukon settlements.

Their earliest contacts were with the fur trader and an occasional missionary. During the gold rush days, a large white settlement grew up adjacent to the village. Present day contacts are with the government teacher who also acts as sub-agent, the local trader, and--since World War II--with the mill operator. Being at the end of the Steese Highway, there are daily contacts with tourists during the summer months.

The summer population at Circle constitutes the nuclear groups with peripheral members who spend part of the year away from the village, and another group who have, as a result of more complete acculturation, cut away entirely to live as white people.

Formerly their chief economic activities were the taking of the salmon at the headwaters of tributaries to the Yukon, the pursuit of the caribou, and the running of trap lines. There was more or less nomadism but today, with the introduction of the fishwheel, salmon are taken at their doors on the banks of the river; government restrictions have limited the caribou take; taking of fur animals is even more energetically pursued than formerly; a new industry--lumbering under white ownership and management--is further remaking the culture.

Lumbering at Circle is tied in with the rapid development of the north. Though situated near the northern limits of forests, at the low elevation of the Yukon River valley, a rather poor quality of spruce is to be found. This mill, a crude one by our standards, meets the needs for rough lumber in the area; it is trucked to Fairbanks and shipped by barge along the Yukon to the various settlements.

A casual visit through the village will show that its influence is being universally felt in their life. One sees the lumber cabin replacing the log structures; porches and lean-tos attached to the original cabins are widespread; sawdust is a suitable substitute for gravel on walks and streets. Driftwood is never gathered along the river banks today, for scrap wood is inexpensive and can be delivered directly to the homes by truck.

Heretofore, the trapping industry provided them with their chief source of money, but today this is being effectively supplemented by salaries as mill-workers. And those who in the past worked away from the village during the summer and returned in the fall to set out a line of traps now work during the winter in the forests cutting logs or hauling them to the mill.

There is not a great deal of the old culture remaining. There are no aboriginal rites, little of the native arts and crafts, and their food habits and tastes are essentially the same as the whites. One does see, however, in their personal relations, duties and obligations to others, and their cooperative activities, patterns of interaction more Indian than white.

SIXTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE
ABSTRACT

THE INTER-AGENCY ARCHEOLOGICAL SALVAGE PROGRAM

Louis R. Caywood
National Park Service

The National Park Service has been designated as the Government agency responsible for carrying out the vitally important function of salvaging historical, archeological, and paleontological remains located in areas threatened with inundation by the construction of government-sponsored dams and related projects. In 1945, the program of dam building by the Corps of Engineers and the Bureau of Reclamation was greatly expanded and accelerated. The Committee for the Recovery of Archeological Remains was formed because of this.

Cooperative agreements were drawn up between the Service and these Government agencies so that we could be kept informed in regard to the planning and construction of water-control projects. Other agreements were made with the Smithsonian Institution and various State institutions by which surveys and excavations could be made to salvage an estimated 10 per cent of the scientific data threatened by loss.

During the first five years of the program, from 1945 to 1950, the funds made available to the Service were limited. Through our agreement with the Smithsonian Institution funds were made available whereby surveys in the Columbia River Basin were carried out. Sites in the Chief Joseph, Priest Rapids, McNary, Columbia Basin Project (Equalizing, Moses Lake and O'Sullivan Reservoirs), and many other projects were surveyed and estimates made for necessary excavations. When more funds were made available in 1950 and later, excavations were carried out by the Smithsonian Institution and State institutions.

In 1952, the Service, with the consent of the Smithsonian Institution, took over the activities and permanent River Basin personnel outside of the Missouri River Basin of that institution. Through contracts with State institutions, the Service has been able to carry out the most urgent excavations.

The results of the findings of the surveys and excavations are published either by the Government or the agency cooperating in the program. Materials recovered from the excavations are stored by the Smithsonian Institution and the other institutions for exhibit and study purposes. They are available for display purposes in museums which may be built in connection with completed projects. The information gathered as a result of the studies will be available upon publication for interested individuals and organizations.

SIXTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE
ABSTRACT

HOPI POTTERY MAKING

David L. Cole
University of Oregon

While visiting the archeological excavations of Sikyatki in 1895, Nampeo, a Tewa woman, decided to copy the pottery designs she saw, and use them on her own pottery. Because of the greater commercial value of her wares, the other women of Hopi First Mesa followed suit. As the result, there was an almost complete assimilation of the revived Sikyatki style of pottery in about five years.

Comparing the accounts of pottery making at the time of this revival with observations of individual Hopi Tewa potters in 1952, it was found that several changes have occurred. However, it is not known to what extent these changes are universal among all the Hopi potters.

The methods of gathering clay from the Mesa walls, drying it in the sun, then mixing it with sand temper and water, have, from all accounts, undergone no noticeable change.

Shaping the pottery by use of the single coil method is similar, but a newer method of modeling forms such as ashtrays, salt shakers, and match holders from a lump of clay is not mentioned in early accounts, nor are the objects made by this method mentioned.

After an object is dry, it is scraped, has slip applied and is polished. Then it is ready for painting. The present day designs are still copied from old designs taken from sherds gathered at the ruins of Sikyatki and Awatovi. Hence, they have no more meaning to the present day potter than they did to the Hopi potter at the time of the revival of the Sikyatki style. The "road line" common to most early Hopi pottery is seldom used by many of the modern potters.

The use of sheep dung in pottery firing has almost replaced coal, which, according to early accounts, was preferred by many. Building a pottery pile upon a circle of rocks to permit ventilation also has undergone some changes. Either no rocks are used or rocks are placed outside the pile as a border. The sprinkling of prayer meal on the completed pile to assure successful firing was also mentioned in early accounts but not seen in modern pottery making.

The modern method of reducing breakage in firing is to preheat pottery in the oven of the kitchen stove permitting more even drying.

Thus Hopi pottery making has undergone several changes by way of loss of some methods and ideas, and gaining other methods and new forms. Yet many things have remained the same including the shapes and designs of the early forms.

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ABSTRACT

A REPORT ON ARCHAEOLOGICAL INVESTIGATIONS OF THE LIND COULEE SITE

Richard D. Daugherty
State College of Washington

In the reconnaissance of the O'Sullivan Reservoir (then, the Potholes Reservoir) and the interconnected system of canals and wasteways of the Columbia Basin irrigation project, a locality in Lind Coulee was visited where stone flakes and bison bones were observed protruding from the vertical east wall of the coulee.

Tests of the site were made in the summer of 1950 which verified the existence of an archaeological site suggesting considerable antiquity. Funds provided by The State College of Washington and the University of Washington, and services furnished by the Smithsonian Institution, River Basin Surveys, and Mr. John M. McGregor of Hooper, Washington, made possible full scale excavations of the site in 1951. In 1952, a crew was employed in extending the excavations and in collecting paleontological data under a generous grant from the National Park Service.

The artifact-bearing stratum, which occurred at an average depth of approximately 12 feet from the surface, contained stemmed and non-stemmed projectile points, flake scrapers, keeled scrapers, crescentic scrapers, a serrated bone spear point, and a number of other artifact forms. Quantities of mineralized animal bones, mainly bison, were recovered in association with the cultural materials.

Preliminary geological investigations indicate that the fluvial or lacustrine sands containing the artifacts are probably reworked Touchet materials. This indicates a probable maximum date of around 11,000 years. The overlying loessial deposits, which contain numerous lenses of volcanic ash, may equate in time with similar ash-bearing deposits which have been dated at around 6500 years. There is also the possibility that the loess is of more recent origin. Identification of the paleontological specimens is not of sufficient diagnostic value to be of much aid in dating the site. Burned bison bones have been submitted for radiocarbon dating, but the results of this analysis have not been received.

Only slight resemblances between the cultural materials from the Lind Coulee site and other sites may be recognized. The crescentic scrapers are nearly identical with crescentic scrapers from the Lake Mohave region, from the Borax Lake site, and from surface collections made along the shorelines of extinct lakes in southern Oregon.

The preparation of the final report on the two year's excavations is now in progress.

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ABSTRACT

ARCHEOLOGY IN CENTRAL B.C.
(Movie)

Wilson Duff
Provincial Museum

Films were shown of excavations at Chinlac village being undertaken by Dr. C. E. Borden and his party during June, 1952. Views of the surrounding country and the Kenney (Nechako) Dam under construction were included.

SIXTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE
ABSTRACT

RACIAL VARIATIONS OF THE TYMPANIC PLATE

Jack Hegrenes, Jr.
University of Oregon

The purpose of this paper is to show that certain characters on the tympanic plate are diagnostic as racial traits and that they should receive a definite sanction as affording valid evidence of racial affinities and relationships.

Those characters of the tympanic plate which have been observed and should receive further attention are: (1) ear exostoses, (2) hyperostosis, (3) Spina Crista petrosae, (4) transverse slit or Huschke's foramen, (5) dehiscences.

For purposes of expediency, I am confining this paper to the evaluation of two of these traits. The first, ear exostosis, to show what past research has revealed, and the second, the transverse slit, to indicate a new area for research.

The reasons for choosing these characters is that they are found in fossil hominids, thus having considerable time depth; at present the traits are presumed to be of genetic origin; and they are found in great frequency among the North Chinese which may indicate that the traits are significant Mongoloid characters.

Although ear exostoses has received considerable attention, it has not been used in conjunction with other traits of the tympanic plate.

According to all indications, the occurrence of ear exostoses is purely human. In the skeletal material which has been observed, the frequencies from largest to smallest, are as follows: American Indian, Polynesia, White, African Negro, Chinese (South), Eskimo.

The next trait, that of the transverse slit or Huschke's foramen is a very conspicuous peculiarity: the free border and lateral portion of the floor of the meatus is divided by a slit into an anterior and a posterior lip. In Sinanthropus, the slit is present in Skull III and traces of it are found in Skull XI.

The only research done on the transverse slit yielded the following results:

1. Oetteking found it in 33.3 percent of Northwest Coast Indians.
2. Akabori found the slit in 32 percent of prehistoric inhabitants of Guam.
3. In the three Indian collections I have observed, similar high frequencies have been found.

In light of this, and other evidence, it seems to me that a re-evaluation of the usefulness of the transverse slit is in order. It certainly presents a new field for research.

In conclusion I would like to emphasize the fact that this research is now only in the initial stage and therefore no conclusive results can be affirmed; however, when and if the material is valid and more research is conducted, we can then compare the results with other data which indicate racial relationships.

SIXTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE
ABSTRACT

A SURVEY OF TIPI RINGS IN THE NORTHERN PLAINS AREA

Jacob Hoffman
Montana State University

Tipi rings, as one of the more outstanding antiquities of the Great Plains area, have long been a conjectural subject to archaeologists of that area. It has only been recently, however, that tipi rings have come into the focus of Columbian archaeology. We, at Montana, have detected a "spilling" of tipi rings over the continental divide into Western Montana. Thus, we have a heretofore considered Plains trait in a Columbian area and in some cases geographically associated with Columbian sites.

We expect tipi ring sites to crop up in eastern Idaho. Suspected areas are around Pend D'Orielle Lake and Northern Clark County. These areas represent extensions of hunting trails leading out from the Flat-head Lake area and the Big Hole Region. The latter two areas represent the westernmost extension of tipi rings in Montana.

The nature and use of tipi rings is still in the realm of theory. The most prominent ideas on the subject are:

- 1. occupational purpose
- 2. ceremonial purpose
- 3. gaming purpose

A fourth idea on the use of tipi rings is a compromise of theories 1 and 2, without any application of the theory to any individual ring.

Tipi rings take on many physical variations without losing their basic circular shape. The variations may be formed by rock lines and cairns. The rings often interlock or overlap. Special attention should be called to the fact that rings overlap vertically as well as horizontally.

Known and reported tipi ring sites are in Montana, North Dakota, Wyoming, South Dakota, Nebraska, and Utah. The tipi ring area tends to center in the high plateau of North Central Montana.

Tipi ring aging is a delicate point. It is doubtful if one has been constructed within the last 100 years. Due to the futility of digging tipi rings, our main source of information rests with ethnographic investigation.

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SIXTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE
ABSTRACT

SOME CONCEPTS OF PERSONALITY
INDICATED IN A CLACKAMAS CHINOOK MYTH

Melville Jacobs
University of Washington

The first half of the paper presents a free translation of a Clackamas Chinook myth on Flint and Panther. The myth was dictated in text to Jacobs in 1930. The second half of the paper discusses the myth, whose distribution is uncertain but may include only the Chinooks and Tillamooks. The delineation of the personality of Flint in this myth is of a ridiculous and unattractive man who has a potent Id, a feeble Ego, and no Superego. He has short-lived and explosive homicidal episodes which are responses to social humiliations caused by his congenital deformity. His sexual outbursts are frequent and bestial. The Grizzly ogress of other myths contrasts with Flint. She is a psychotic with unwavering hatred of people and need to kill them, a need intermittently inhibited. Outside provocation does not stimulate her to kill. Panther contrasts with Flint in other ways. Panther symbolizes the ideal male who has an excellent Ego and Superego. He is a fine hunter. He is well-to-do. His love relationship with a woman is gentle and generous. The myth thus portrays Clackamas Chinook understanding of several personality types. It adds to evidences from other Chinook myths that Chinooks accepted a wide range of personality types as present in men. The Chinooks delineated a smaller range of women's personalities and stressed women's hatred of people.

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ABSTRACT

UNITED STATES AND CANADIAN INDIAN POLICIES AND THEIR EFFECT
ON THE OKANOGAN INDIANS

Norman H. Lerman
University of Washington

The Okanogan Indians have been artificially divided by the United States-Canadian border and have thereby been subjected to two different governmental Indian policies. United States Indian policy has developed as follows: In 1871 all treaty making with Indians was abolished and they were to be considered as wards of the government. The General Allotment Law, or Dawes Act, gave every Indian 160 acres of land, the reserve land not allotted but sold to non-Indian homesteaders. The purpose of the Act was to teach the Indian agriculture and bring him into closer contact with white neighbors. The Indian Reorganization Act of 1934 tried to re-establish community groups on the reserves. The present policy is the elimination of the Bureau of Indian Affairs and all its services. The basic concept of United States policy is the rapid assimilation of Indians.

Canada also made treaties with Indian groups but never with the Okanogans. Canadian policy, set forth in the British North America Act of 1867, was based on the protection and advancement of Canadian Indians. Because a Canadian Indian could not sell his land, he often stayed within the security of the reserve. In 1951, a new Canadian Indian Act gave some ease to the restrictions of reserve administration but still maintained the attitude of protection. Canada's basic orientation in Indian policy is segregation.

When allotments were made most Okanogans chose land suitable for their non-agricultural aboriginal economy. Those who chose well watered areas soon sold them to the homesteaders. Alien Indian groups were invited in to occupy reserve land. Families were split because they could not always get land near each other. Since each individual had his own land, there was less need for community effort. Present day United States Okanogans subsist through low wage employment and have little significant unity.

In Canada the confinement to reserves has segregated the Okanogans. Family and group unity has been maintained. The government's paternalistic attitude has resulted in less freedom of initiative, but the retention of those elements of the aboriginal culture which do not conflict with Christian and democratic doctrines. The Canadian Okanogans have great wealth and security but are, as yet, not fitted for assimilation into Western society. The United States Okanogans' rapid acculturation has resulted in more rapid assimilation but with detrimental effect on individual and group adjustment.

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SIXTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE
ABSTRACT

ANTHROPOLOGY IN POLAND AFTER WORLD WAR II

Borys Malkin
University of Washington

Anthropology in Poland is in a sense limited to physical anthropology according to the usage of that word in Poland. Other aspects of this subject, such as ethnography, linguistics, archeology community studies, and the like, form quite separate branches of learning and are excluded from the "Przeład Antropologiczny" (Anthropological Review) which is an official organ of the Polish Anthropological Association. The issues of this publication then, from 1946 on, are the basis for the present summary of anthropological work in Poland. Other publications such as Psychological Review and the Sociological Review provide occasional additional data.

The primary interest of the anthropologists in Poland seems to be three-fold. First there is great stress on anthropometry with still much active Czekanowski and his students being the leaders; secondly, great interest in the practical anthropology; and thirdly, intensive work on human evolution. In anthropometry, the quantitative methods are of particular importance and also the relationship of the racial typology to various factors such as environment, disease, growth, and so on. Anthropometry and "practical" anthropology coincide; examples of this are the immense series of measurements taken on well over 150,000 male individuals. This work commenced first in 1921, being stimulated by the necessity to equip a large army with uniforms. To date, over one percent of the male population of the country has been measured and detailed maps of the racial types produced for each country. Interest in human evolution or in Paleoanthropology, on the other hand, is of necessity reduced to secondary materials from the literature, since there are no significant remains to be found in the Polish territory. A notable aspect of anthropology in Poland has been the disappearance--since 1949--of articles dealing with the blood groups. This undoubtedly can be traced to highly antagonistic attitudes toward the Mendelian genetics through which such data is interpreted. Indeed, Mendelian genetics is conceived as a sort of conspiratorial machination, since it is invariably denounced (in book reviews) as "fascist, bourgeois, metaphysical, cosmopolitan", and perhaps most of all, "racist".

Book reviews provide some clue to the theoretical orientation, not only in the physical anthropology, but also in ethnography since some of the latter publications are being reviewed in the journals just listed. A deep cleavage is drawn between Western, decadent, bourgeois, ethnography, and the "progressive" ethnography of the world of the "Peoples Democracies". It is hard to see just what is the basis for all this except political expediency, since such few Western anthropologists as get pats on the back are, perhaps without exception, those who were at one time or another regarded as sympathetic to the Soviet regime. It seems that the evolutionary notions in ethnography are regarded particularly progressive, although Morgan is no longer the deity he once was.

All the same, much valuable work goes on, especially in physical anthropology, the subject being quite difficult to subvert for political purposes, and some of the results are worth checking in this country.

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SIXTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE
ABSTRACT

ARCHAEOLOGICAL CONNECTIONS BETWEEN THE PLAINS AND THE PLATEAU

J. Carling Malouf
Montana State University

For many years anthropologists have been fully aware that strong cultural connections have existed between the inhabitants of the Missouri headwater region and the upper Columbia. Most of these connections were noticed when ethnological data were analysed. Archeological work during the past decade now makes it possible to discuss the connections between these areas in pre-historic times as well as during the early historic.

The continental divide served as a natural barrier between these two areas, and served to restrict movements of people as well as it affected distribution of flora and fauna. Despite the restrictive features of the divide, traits did pass over the divide from time to time, first in one direction, and then in the other. Finally, there was, in early historical times, a tremendous movement--an actual migration--from the Plains side of the divide to the Columbia. This was a movement which far outstripped any of the others in its magnitude.

A sequence of four horizons has been determined from studying the concentration of archaeological material on old lake terraces. Flathead Lake, in Western Montana, has been the center of such studies. The sequence is as follows:

Horizon 1. (The most recent.) Plains traits replace earlier types, in forms, and in materials. Flint, and related materials, actually imported from the other side of the divide, now replace black quartzite and stones formerly utilized in this area. Corner-notched points of flint, corner-tanged implements, mauls, knives, "thumbnail scrapers", and many other items characteristic of the Great Plains region (even tipi rings), were literally packed over the continental divide. Occasionally beads and other European items also appear on the lowest terrace sites.

Horizon 2. A Western Montana and Northern Idaho culture. Corner-notched points of quartzite are characteristic. Conical shaped pestles are very common. During the very late part of this horizon it is evident that "Upper Columbia River" traits from below Spokane, Washington, moved up as far as Thompson Falls, Montana, on the Clark Fork River, and along the Kootenai River. These included nephrite celts, "potato masher" pestles, and other items. The movement was brief, and was soon overwhelmed by the early historic plains items.

Horizon 3. A peculiar corner-notched point, with wide notches, and long proportions. Like Horizon 2, quartzite was the material preferred for knives, scrapers, and points.

Horizon 4. "Swallow-tail", "Fish-tail", or "Stemmed-Indented base" points are characteristic of this horizon. Pestles apparently unknown.

East of the continental divide a sequence has been determined which extends through Early Man (Folsom and "Yuma" included) to modern tribes. Horizons 2 and 4 west of the divide once flowed eastward into the Plains about half way through the State of Montana.

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ABSTRACT

A RADIOCARBON DATING PROBLEM FROM THE CENTRAL ALEUTIANS

Gordon H. Marsh
University of British Columbia

Three radiocarbon dates in connexion with an Aleut midden at Clam Lagoon, Adak Island, Alaska, have been published by Dr. J. L. Kulp, et al. in Science, Vol. 116, No. 3016, p. 412. These dates are: (1) L-112D modern clamshells of the genus *Cardium* from the adjacent lagoon (for a control on sample 112E) 1900 plus or minus 300 years; (2) L-112E excavated clamshells of the genus *Cardium* from the middle of an Aleut midden on the north part of the sandspit enclosing Clam Lagoon 4580 plus or minus 90 years; (3) L-112F buried locally-formed peat from a horizon below the midden, or possibly contemporaneous with the first cultural deposits 3300 plus or minus 200 years. Since the peat lay some eight to nine feet below the layer of the excavated shells, there is an obvious discrepancy between the radiocarbon-determined chronology and that indicated by the stratigraphy. Part of this discrepancy can be rectified by correcting the date for the excavated shells using the measurements from the modern shells, which were dated as 1900 years old. The revised date for the midden shells will then be 2700 plus or minus 150 years.

However, there is some suspicion by Dr. H. A. Powers of the Denver office of the U. S. Geological Survey, who collected the above-dated samples, that the peat date might also not be reliable. Another peat sample (L-112G) from a different island was dated by the Lamont Laboratory as 1750 plus or minus 100, which strictly geologic determinations would place between 4000 and 6000 years ago.

Thus from the Clam Lagoon site we have radiocarbon dates from shells which prima facie appear too old and a date from peat which possibly is too young. The factors that are causing these irregularities in the radiocarbon dating of these samples are not yet known, but we are promised further research on the problem because of the interest geologists have in ironing out these kinks.

From what we know of Aleutian Island archeology, the revised date for the midden shells would be the more acceptable, since from an early layer of a much larger and deeper midden at Nikolski, Umnak Island, in the eastern Aleutians we are given a radiocarbon date of 3018 plus or minus 230 years. All indications point to a westward migration into the Aleutian archipelago, so that the central Aleutians would have been occupied later than the eastern area. Although we still need many more radiocarbon dates to reconstruct in detail the population movements into the Aleutians, this paper is primarily aimed at pointing out that some wrinkles still exist in the carbon-14 dating techniques, which archeologists among others should be aware of.

SIXTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE
ABSTRACT

A SUGGESTION THAT THE BINOMIAL SYSTEM OF
PROJECTILE POINT NAMING BE TESTED IN
THE NORTHWEST

Douglas Osborne
University of Washington

A short discussion of a typologic system versus a classificatory system was given. An outline of the use of the binomial or taxonomic system followed this. Some of the areas of use of the binomial system were pointed out; the uses reviewed and the suggestion made that the binomial system be tested in this area.

Discussion from the audience indicated interest. A file of references and publications employing the binomial system has been accumulated by Osborne and can be loaned to any archaeologists in the area who wish to review the material.

SIXTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE
ABSTRACT

A PSYCHOANALYTIC INTERPRETATION OF THREE NEZ PERCE MYTHS

Dell Skeels
University of Washington

The ego is strengthened by the discharge of tensions which arise when drives from the id are curbed by the super-ego. The myths of a culture are mechanisms which make possible the discharge of such tensions and therefore strengthen the ego structures of the social group among whom the myth is told. Three myths from the Nez Perce demonstrate one way in which the discharge of tension may be accomplished. The element common to all three myths is humor, which is centered around the trickster figure, Coyote. In the first myth Coyote seeks to copulate with a female dangerous being but is castrated by her. In the second both the sexual act and the castration occur symbolically. In the third myth Coyote castrates the son of a dangerous being who eats men's testicles, feeds the son's testicles to the unsuspecting father, and later kills the dangerous being. In all three myths an unconscious identification of the audience with the comic character Coyote takes place, although his behavior is overtly disparaged. This allows a release of id tensions through Coyote's acts of physical and sexual aggression. At the same time the super-ego and ego are re-established in control by the trickery of which Coyote is a victim or which he performs. It is possible that the essence of humor as a tension-releasing device may be seen here. Unconscious identification with the central character allows the release of sexual or hostile energies. Conscious disavowal of the buffoon, trickster, or comic character preserves aesthetic distance and allows the ego and super-ego to be re-established in control when the trick occurs without pain or sadness, because the previous identification has been unconscious.

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ABSTRACT

PERSONAL DOCUMENTS AS A SUPPLEMENTARY SOURCE OF ETHNOGRAPHIC INFORMATION

Trude Smith
State College of Washington

A study of childhood behavior had been made by me during a nine month period in 1950 in the village of Kabira on Ishigaki Island in the southern Ryukyu Islands. Returning to this village for further study in 1952, I felt that personal documents, obtained from the school children in the 12 to 14 age group, might well reveal data not obtainable either by observation or through informants. With the cooperation of the school teachers, the children were asked to write essays on assigned subjects. These included "My Most Frightening Experience," "Kabiran Traditions," "The Ceremony I Like Best," "Dreams," and "My Earliest Recollections." In addition, thirteen of the children volunteered to keep diaries for two months.

The Kabiran child is pampered and his every whim gratified from the moment of his birth. This continues until the birth of another child when the new infant becomes the center of attention and attraction. If, at this time, the child has no older sibling to whom he can turn for care and attention, he is left to shift more or less for himself. The period of adjustment is difficult but brief. He is scolded if he cries, and, if tantrums persist, he may be spanked. He soon realizes the change in his role and seeks playmates in his own age group or finds solace at the home of relatives. By the time he is four or five he appears happy, well-adjusted and fits well into the family pattern. At the age of eight a girl has assumed numerous tasks which she does willingly and well. A boy's duties are not so fixed at this age, though he does many chores and gradually assumes greater responsibilities.

Children appeared well-adjusted and complacent in all normal situations. They displayed no evidence of fear, embarrassment, tension, nor withdrawal. In view of these observations, the written documents proved exceedingly interesting, not only to substantiate material secured, but also to shed new light on the Kabiran child.

Throughout the documents were evidences of fear of the water and of drowning; a dislike of inclement weather and a dread of being alone. This substantiated information previously secured through observation and inquiry. Envy and anger were also evident in the written accounts, though envy was of those with ability to accomplish tasks well, and anger was, on the whole, directed toward birds who stole the drying grain or animals who wandered into the fields. Neither envy nor anger had been evident to us in the whole of our thirteen months residence with the people. Indeed, we had been impressed time and again with the degree of patience they displayed.

Though adults of both sexes and of varying ages insisted that children did not dream, twenty-six essays related dreams. References to other dreams in these accounts indicated that dreaming was far from uncommon. Many related dreams of ghosts and, in every case, the ghost was an old man with long hair, attired in a white kimono and carrying in his hand a red stick. This was significant in view of the fact that adult villagers maintain that ghosts are always female.

The Kabirans appeared, by our standards, to be lacking in imagination, not only in material things but also in other facets of culture as well. The diaries revealed a surprising amount of speculation and imagination on the part of the children. Evidences of tension, nervousness and emotions, unobservable in observation, were recounted frequently in the diaries.

On this evidence it may be concluded that the personal documents of the children constitute a valuable supplement to other types of data and may, in some cases, present new findings and also lead to new interpretations.

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ABSTRACT

OBSERVATIONS ON VARIABILITY IN KLAMATH MYTHOLOGY

Theodore Stern
University of Oregon

A study of the variability exhibited by Klamath mythology is instructive as indicating the place of intra-group diversity as a cultural characteristic that may further bear upon culture change. The myths gathered from elderly Klamath in 1950 and 1951 exhibit no marked difference from the versions collected in 1877 by Gatschet. The bearing of the impact of Euro-American culture in checking inherent cultural drift was not further elaborated in the present paper. No marked differences were found between Klamath and English versions of the same myth by a given raconteur, nor were successive narrations by a given informant, again of the same myth, characterized by systematic differences.

The characteristics of Klamath myths, which in the main comprise loosely linked cycles of the deeds of stock mythic characters, as well as novelistic tales with primarily human protagonists, together with the relationship these tales are thought to possess to certain natural features, all have bearing upon the variability exhibited. Comparison of the versions of different narrators reveal general characteristics of variability on the levels of plot, episode, and motif-element.

Conditions narrowing the limits of narrative freedom included the relatively undifferentiated native culture, the stylistic emphasis upon repetition, with a corresponding denial of surprise or novelty as literary desiderata; together with the presence, in the household audience, of a critical attitude toward departures from the accepted norms. Alien myths, while known, are held distinct even by the informant who in his Klamath tales, tended to be most divergent.

Conditions which, on the other hand, are conducive toward innovation include the minor cultural diversity of local groups, as well as differentia referable to age, sex, role, and the attitude of the individual narrator. Stylistically honored are the devices of elaboration of detail and the narrative intensification of the gifted raconteur.

A comparison of the myths related by a single informant reveal that, in the characteristics which distinguish them severally from the versions of other narrators, they exhibit general similarities, which on a broad plan are consistent with the biographical data available for the informant. Thus, what in a cross-sectional view of the versions of a single myth appears to be merely random proves upon further analysis to be patterned for the individual.

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ABSTRACT

AN ARCHAEOLOGICAL SURVEY OF CAVES IN WASHINGTON

Earl^{H.} Swanson, Jr.
University of Washington

This survey is a part of systematic studies undertaken by the University of Washington with the intention of reconstructing the prehistory of the Columbia Plateau.¹ It was designed to locate as many caves as possible, to determine if they were aboriginally occupied, and to assess them for future excavation.

Four major areas of occupation can be defined: The Columbia Basin; the Yakima Valley, including the Naches River; the Asotin region, and an area with The Dalles, Oregon, as its center. These areas have physiological and biotic associations, whose significance can not yet be worked out.

Stone tools were scarce, and perishables furnished the bulk of the material culture gathered on the survey. The latter, especially cordage, showed regional differences, and suggested possible ecological associations. Faunal remains showed antelope definitely as far west as Moses Coulee, and included deer and marmot.

As a result of the survey, excavation of the Meyer Caves near Ritzville was undertaken in 1952. For 1953, excavations are planned near Vantage, Washington.

¹The research was supported by a grant from the Agnes Anderson Fund of the University of Washington.

No abstracts were received from H. C. Taylor, Jr. and Richard K. Pope.

Report of the
SIXTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE

held at

The State College of Washington
Pullman, Washington

May 2, 1953

INSTITUTIONS REPRESENTED

Provincial Museum of British Columbia
University of British Columbia
University of Idaho
Montana State University
University of Oregon

Reed College
St. Martin's College
State College of Washington
University of Washington
Western Washington College
of Education

Attendance: ca 100 persons.

REPORT OF THE RESOLUTIONS COMMITTEE

RESOLVED that the Northwest Anthropological Conference extend thanks and appreciation to the State College of Washington and to the University of Idaho for their hospitality as hosts to the 1953 Conference. Special thanks should be extended to Richard Daugherty and his committee for their fine arrangements.

RESOLVED that in future years a deadline for acceptance of papers be set so that advance program announcements can be sent to the participating institutions.

RESOLVED that the outgoing executive verbally present to the new executive, suggestions based on his experience in organizing the conference meeting.

RESOLVED that the 1954 meeting of the conference be held as scheduled, but that the Western States Branch of the American Anthropological Association be invited to participate in a joint meeting at the time and place scheduled.

RESOLVED that the program of future conferences include a session devoted to summaries of research accomplished.

Respectfully submitted,
Viola Garfield, Chairman
Richard K. Pope
Wilson Duff
H. C. Taylor, Jr.
William Elmendorf

REPORT OF THE NOMINATING COMMITTEE

Wayne Suttles of the University of British Columbia was nominated as chairman for the 1954 Conference.

The nomination and resolutions were unanimously accepted by the Conference.

The Saturday evening talk was presented by Allan Smith in the Borah Room of the University of Idaho Student Union Building. He discussed certain aspects of the culture of the southern Ryukyu village of Kabira, where he and his wife, Trude Smith, recently carried out intensive ethnographic research. Kodachrome slides and motion pictures were employed to illustrate many of the cultural details commented upon.