

DNW 317
44h

PROGRAM

NORTHWEST ANTHROPOLOGICAL CONFERENCE

Reed College, Portland

Fourth Annual Meeting: 1951

Friday, May 4 7:00-8:00 P.M.
Registration in Lounge, Faculty Office Building

8:00-10: P.M.

Symposium: Anthropology in the Northwest
Archeology - Dr. Charles Borden, U. of B.C.
Physical Anthropology - Dr. William S. Laughlin, U. of O.
Linguistics - Dr. Melville Jacobs, U. of W.
Cultural Anthropology - Dr. Viola Garfield, U. of W.

10:00 P.M.

Refreshments, place to be announced.

Saturday, May 5 9:30-12:00 A.M. Room 31h, Eliot Hall

Morning Session - Papers to be presented:

- "Generalization vs. individual variation in group analysis," Robert G.H. Robinson, U. of O.
- "Phonetic parallelism and linguistic diffusion," Dr. Fang-Kwei Li, University of Washington.
- "On the concept of value in the social sciences," John Forde, U of O.
- "Life and death of a Yurok village," John Mills, U. of W.
- "Factors for change in folktale transmission," Janet Duthie Collins, U. of O.

12:00-1:30 P.M.

Luncheon, Cafeteria, Reed College

1:30-4:00 P.M.

Afternoon Session - Papers to be presented:

- "Klukwali - A secret society of the Makah - and its effects on the initiate," James Spillius, U. of W.
- "Aleut prehistory," James W. Leach, U. of O.
- "The annual movement of B.C. Indians to Washington berry fields," Robert B. Lane, U. of W.
- "The Cultural position of the Kalapuya in the Pacific Northwest," Lloyd R. Collins, U. of O.
- "The root feast on the Warm Springs Indian Reservation," Harry Paget, Reed C. (picture)

(The Lounge will be open after the afternoon session.)

7:00 P.M.

Dinner, Lounge, Faculty Office Building. (\$1.75 per plate)

Guest speaker, Dr. Fay-Cooper Cole, U. of W., "Trends in Anthropology."

(Attention of members is called to the exhibit of Pacific Island Art (on loan from University Museum, University of Pennsylvania) on display at the Portland Art Museum, West Park and Madison.)

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ABSTRACTS OF PAPERS PRESENTED AT THE
FOURTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE,
4-5 MAY 1951 -- REED COLLEGE, PORTLAND, OREGON

[Abstracts: 4th Annual Meeting of the Northwest Anthropological
Conference, 4-5 May, Reed College, Portland
1951

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32
4th

GENERALIZATION VERSUS INDIVIDUAL VARIATION IN GROUP ANALYSIS

By

Robert G.H. Robinson

Much attention has been focussed in recent years on the problem of group description. All of us are guilty of abstracting elements and individuals around us and thus forcing them into pigeonholes which are much too small for the full breadth and range of the concept thus encompassed. In everyday life this is not too gross an error, indeed, it is a practical necessity. Otherwise, instead of merely ordering "poached eggs" at a restaurant, we would have to specify that they be the eggs of a female chicken, the particular breed of chicken, the type of feed the animal consumed, and so forth. However, in the realm of science, the role of the individual is too often forgotten in abortive attempts at description, particularly in the field of group analysis. We are vividly aware of this error if we peruse some of the older writings on the concept of race. Yet even today, equally absurd generalities are served up for our consumption by recognized leaders in the various fields of science.

As an example of the fallacy of misapplied generalization, I shall discuss briefly some findings I made during the summer of 1950 while conducting a physical anthropological study of a group of so-called "Mongolian Idiots" at the Fairview Home for the Feeble-minded in Salem, Oregon. All data presented will be in reference to a pre-pubertal group of 20 males and 14 females ranging in age from five to thirteen and one half years. All were of European ancestry and were classified as "Mongoloids" by both the commitment examination board and the Fairview medical staff, which latter is an especially well-qualified group. The Intelligence Quotient range was from 20 to 49.

"Mongolism" is an inaccurate but popular term for a syndrome of features, mental as well as physical, characterizing a specific category of mental deficiency. The list of these features attributed to "typical Mongoloids" is overlong and does not merit mention here. However, I have selected a list of five features universally described as being constant in all or most cases of "Mongolism", especially before the fifteenth year. None of the patients discussed here exceeded thirteen years six months in age, as stated previously, so this leaves a comfortable margin.

The five features I will analyze are:

1. Internal eye fold
2. "Four Finger" or "Macacus" line on the palm of the hand.
3. Incurved little finger
4. Plantar foot furrow running back from between the first and second toes.
5. Brachycephaly

These features will first be presented in terms of percentage occurrence as individual traits. Then these data will be combined to show what percentage of the total group manifests all of the cluster of five aberrations. (Two slides will be shown during this discussion.)

In conclusion, I will re-emphasize the fallacy of applying "glittering generalities" to any given population without adding pertinent data regarding the exceptions. Generalizations must be made to convey a picture, hence they cannot be abandoned. Yet accepting at face value a number of generalizations applied to a human group and combining them, without regard to individual variance, into a diagnostic definition is a transgression against the canons of science. This shortcoming is responsible for inaccurate analysis of human groups, all of which investigations should take into consideration the magnitude, function, and importance of individual variation.

Phonetic Parallels and Linguistic Diffusion

Fang-Kuei Li - University of Washington

The fact that similar sounds exist in languages of diverse origins or remote relationship in a restricted and adjacent geographic area has been emphasized by Boas, Sapir, etc. While it is generally recognized that languages influence each other in sounds as well as in vocabulary, it has never been quite clearly pointed out how such influences operate. It is the purpose of this paper merely to point out certain striking phonetic similarities in various languages in South China and Southeast Asia and to show their historical development, as far as we know, with a view to find out from what possible sources such diffusion took place.

Distribution of the preglottalized consonants 'b and 'd:

- 1) Chinese dialects and the Li languages in Hainan.
- 2) Tai languages in Siam, in Indochina, and in the Chinese provinces of Yunnan, Kweichow, and Kwangsi.
- 3) Sui and Mak languages in Kweichow.
- 4) Moi languages of Indochina, related to Cham, a Malayo-Polynesian Language.
- 5) Vitenam and Muong languages of Indochina.
- 6) Mon-Khmer languages of Indochina.

In the same area, however, many Chinese dialects, Miao-yao languages, Lolo-Miao languages, etc., have no consonants of this type. Historical development: 1) Secondary in Chinese, 2) Secondary in Vietnam, although such consonants are set up for Preannamite, 3) definitely a distinct series in Tai and other related languages, Sui, Li, etc. 4) doubtful in Mon-Khmer, 5) possibly original in Cham and Moi, but not found in other Malayo-Polynesian Languages.

While the comparative and historical study of these languages have not yet advanced far enough to give a definite answer, there is the distinct possibility that further study will narrow down to one or two groups which will serve as a focal point from which this diffusion took place.

L. 42

ON THE CONCEPT OF VALUE IN THE SOCIAL SCIENCES

By
John M. Forde

This paper will be concerned with a brief discussion of the concept of value as employed by the social sciences, particularly anthropology. The approach to the problem shall be as follows.

First, some historical background of this concept will be cited with the main purpose being to point up the Aristotelian reaction to previous thought, especially that of the Sophists. This reaction may be seen as analogous to the present day return to the "spiritual" aspects of life, the embracing of and tenacious adherence to some system of absolutes.

The important facts to be deduced from the historical data reviewed are these; the innumerable ideas held about value are in essence anti-scientific, being purely of subjective derivation, and more important, these ideas currently enjoy a high degree of prestige, being accepted in a most uncritical manner.

Second, some examples of the ways in which anthropologists utilize this concept will be analysed. Likewise, their definitions of this concept will also be examined. Such an analysis will reveal the following. Hellenic conceptions still obtrude themselves to the extent that description and interpretation of human behavior are largely obscured. In all cases it would seem that value has as its referent some type of highly specious entity, this entity being most difficult to comprehend, not to mention demonstrate. In other words, one might say that by various means value is relegated to an extra- or ahuman realm.

Third and finally, the attempt will be made to give the concept of value a specific referent, one which is amenable to scientific consideration. This means that if such a term is to be used it must refer to some isolable behavior segment, more particularly, to a distinctive behavior form. This implies that value, like any other behavioral aspect, must be empirically verifiable. It can have no scientific reality as long as its philosophical basis is ignored and allowed to exert its potent influence. In concluding, a few examples will be given to illustrate the analysis of value in behavioral terms. It is hoped that these examples will make manifest the usefulness of this type of approach as well as its closer approximation of scientific methodology.

LIFE AND DEATH OF A YUOK VILLAGE

Of the aboriginal villages that existed at the time of contact in California, but few survived to the 1900's. Missionization, disease, and warfare, introduced by the explorers, traders, and gold seekers, were the chief causes of the decimation of native village populations. One of the few areas to escape the initial period of devastation was that of the Yuroks on the northwest coast of California.

At Trinidad Bay, the southern affluency of the Yurok territory, was the native village of Tsurai. These peoples were first documented in the accounts of the Neceta expedition, 1775. The archaeology of Tsurai, conducted in 1949, evidenced a continuous occupation from pre-contact times into the historic period to its abandonment in 1916.

The natives at Trinidad were little affected by white contact until gold was discovered in Trinity River country in the early 1850's. Trinidad Bay became the headquarters for the gold seekers and the native population, exploited for labor and lust, was rapidly reduced in numbers by enforced hardships and disease. Degeneration of village life finally drove the last survivors from the site in 1916.

John Mills
University of Washington

FACTORS FOR CHANGE IN FOLKTALE TRANSMISSION

By
Janet Duthie Collins

When a folktale is transmitted from one person to another, although the receiver believes he is retelling it in the same way he heard it, the tale can become modified and changed.

These changes can take place in the following forms:

The unfamiliar ecological and cultural elements can be transformed into the familiar ecological and cultural elements or there may be a reformulation of these in terms of the personality and experience of the raconteur. As it is entirely possible that the raconteur may become uneasy in handling the unfamiliar, the subsequent changes may be brought about to put him at ease.

Stylistic changes may take several forms. There may be the addition of formal beginnings and endings or the use of cliches. The pattern number of the receiving group may involve the repetition of certain motifs to conform to this or certain acts of the characters may be repetitive following this same pattern.

There may be a change of elements to make the tale more cohesive by means of expansion, contraction, a rearrangement of new episodes in the interest of logical development, or there may be a substitution of roughly equivalent elements. This latter may be deliberate with reference to the personality and interests of the raconteur or it can be due to confusion on the basis of a partial overlap of two characters' personalities and deeds in two separate tales, or to the partial overlap of the overall plots.

The use of obsolete word forms may bring about a change in the tale type as can a different audience or occasion. Only one of these factors need be at work in order to bring about a change of the above types. It is not necessary for more than one process to be occurring to cause change. However, there are many examples to show that in the same tale, several of these factors have occurred.

All changes have a prototype. The prototype may be in the cultural referent, personality, experiences and interests of the teller, the personality and experience of others whom the raconteur has observed and/or in other folktales or motifs. Error should not be made in assuming that the prototype will be found only in other tales or myths.

KLUKWALI - A SECRET SOCIETY OF THE NAKAH - AND ITS REFLECTS
ON THE INITIATES

This paper is concerned first with a brief description of the Klukwali ceremonies, or Black Dance of the Nawah. Information regarding Klukwali was obtained in the course of field work during the summer of 1950.

Secondly, an exposition is given of the psychological aspects of the ceremonism. The effect on the initiates is indicated and generally the prevailing atmosphere during the days of the ceremonies.

An interpretation is attempted on the place and function of the Klukwali in Nawah society relating the secret society to its cultural setting.

James Spillius
University of Washington

ALEUT PREHISTORY

By
James W. Leach

In the more than two hundred years since the discovery of the Aleutian Chain little headway has been made in the interpretation of the prehistory of these islands. There have been several theories advanced--ranging from the hypothesis of one indigenous population to that of several successive florescent periods to that of a variety of migrations. In the light of the most recent archaeological investigations carried on in this area it would seem that all of the preceding observations have been, at least to some extent, in error.

One of the chief problems arising has been to determine whether there has been a change in the physical population and, if so, whether this change might be recognized further by a change in the cultural remains of the people.

For the past three seasons archeological work oriented to solve this and other problems has been carried on in the Aleutians. This work has been under the direction of Dr. William S. Laughlin of the University of Oregon. Primary excavations were undertaken near the village of Nikolski on the southwestern end of the island of Umnak. For purposes of reference other sites were investigated as well, including sites on Amchitka, Adak and Attu.

In the analyses of the artifacts recovered from these sites definite temporal changes have been observed in almost all of the different classes of artifacts. Due to the great variety and large number recovered these changes are most apparent in the succession of bone and ivory points used by these people on lances and as harpoons.

These points, for purposes of comparison, have been divided into more than thirty categories or classes determined by likeness---likeness in the three components of all bone points, the shape of the butt, the shaft or midsection and the barb or barbs. Using this classification each style or class of point was found to have a definite life span. This span measured by the depth of the excavation in most cases ranges from one to two meters. Only one class is found throughout the excavation from near-bottom to top. It has also been possible through noting the absence or presence of certain features of the points to divide them into two general time periods. These two successive periods may be recognized in other classes of artifacts as well. They may be recognized in the form and size of pots, in stonework, in the type of foreshaft used and in the art styles in decoration.

The differences apparent in these two periods associated with differences noted in the physical type of the skeletal remains recovered have led to the following inferences that may now be set forth: 1/ That there have been two successive migrations, from east to west, into the islands. 2/ That the first, a relatively long-headed people came to the islands with a completely evolved maritime culture. 3/ That these people were followed at a much later period in time by a second rounderheaded, lower-vaulted people with a somewhat different cultural background. 4/ That this second population succeeded in imposing its cultural styles to a large extent on the first but was not completely successful in replacing the physical type of the first.

THE ANNUAL MOVEMENT OF B.C. INDIANS TO WASHINGTON BERRY FIELDS

Every year many thousands of British Columbia Indians come to western Washington to help with the hop, berry and fruit harvests. This paper briefly traces the history of this movement, and describes the present patterns of B.C. Indian movements to the U.S. northwest.

It points out the lack of clearcut relationships between aboriginal patterns and present movements. It examines the early raids of northern Indians on the Puget Sound region and suggests that these early visits of northern Indians are not particularly related to the present day patterns.

The peculiar status of Indians with regard to crossing the border is indicated. Its relationship to the seasonal harvest movement and some of the problems arising from it are discussed.

Finally, the motivations for the movement are examined along with some of its effects upon the Indians.

Robert B. Lane
University of Washington

THE CULTURAL POSITION OF THE KALAPUYA IN THE PACIFIC NORTHWEST

By
Lloyd R. Collins

The problem we are confronted with here is one of cultural position and to which group are the Kalapuya most closely affiliated. One might well imagine that California and Coastal influences would be the dominating factors. This is not so, however, for when one examines the structuring of the non-material items of the Kalapuya; i.e., shamanism, Guardian Spirit Complex, Art style, one finds that the cultural relationships seems to point toward the Columbia River, and the Plateau. While it is true that some of the influences came from California and the Oregon Coast, nevertheless the evidence is clear that the Kalapuya culture is predominantly Plateau and Columbia River in its affiliation. This relationship was facilitated by the lack of geographical barriers to prevent the movement of peoples into the valley. The area south of the Willamette Valley is not impassible, but terrain much more difficult to traverse is encountered between the California and Rogue River groups and the Willamette Valley than to the north.

However, we must note and recognize the merging of the archaeological evidence with that of ethnology and history. The material items recovered archaeologically check with those mentioned ethnologically. My evidence agrees with Jacobs information and it seems clear that a good portion of his information holds for the pre-contact period. Examples are; Whale bone clubs, bark buckets, stone pit-ovens, antler digging stick handles, horn wedges, obsidian blades, tubular pipes, and single barbed bone harpoon or fish spear point.

The Kalapuya show affiliations, archaeologically and ethnographically, with the Columbia River and Plateau peoples and with the Oregon Coast and California, but the closer and earlier relationships lie to the north rather than to the south or west.