

PNW 37  
8th

REPORT OF THE  
EIGHTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE  
held at  
THE UNIVERSITY OF WASHINGTON, WASHINGTON STATE MUSEUM  
Seattle, Washington  
April 15 and 16, 1955

The meeting was held jointly with the Western States Branch, American Anthropological Association.

INSTITUTIONS REPRESENTED

- |                                    |   |
|------------------------------------|---|
| Montana State University           | State College of Washington             |
| Oregon College of Education        | University of British Columbia          |
| Portland State College             | University of Idaho                     |
| Provincial Museum, Victoria, B. C. | University of Oregon                    |
| Reed College                       | University of Washington                |
| St. Martin's College               | Western Washington College of Education |

Attendance: about 175

PROGRAM

Friday Morning, April 15

- 8:30 - 10:30 a.m. Registration at the Museum. Pick up name tag, dinner and Revival Hour tickets.
- 9:00 a.m. Greetings from the University of Washington: Dr. Lloyd Woodburne, Dean, College of Arts and Sciences.
- Appointment of committees for WSB and NWC to report on Saturday.
- 9:15 a.m. Archaeology Session: Dr. Richard Daugherty, Chairman.  
(20 minutes allotted for each paper)
- Borys Malkin: "The Present Status of Archaeology in Poland."
- Chester Chard: "Siberian Evidence for the Age of the North American 'Mesolithic'."
- Charles Borden: "Some Results of Archaeological Surveys in the Columbia-Kootenay Region."
- Wilbur A. Davis: "Additional Data on the Dalles Archaeology."

Douglas Osborne: "The Problem of Northwest Coastal Interior Relationships as Seen from Seattle."

Alan Bryan: "Recent Archaeology in the Northern Puget Sound Area."

B. Robert Butler: "An Experimental Method of Chipped Stone Point Classification."

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

Friday Afternoon, April 15

2:10 - Archaeology Session: Dr. Richard Daugherty, Chairman.  
3:30 p.m. (20 minutes allotted for each paper)

Jack Hegrenes, Jr.: "An Application of the Concept of Morphological Distance to Four Skeletal Populations in the Northwest."

Herbert Taylor, Jr.: "A Southward Movement of the Kwakiutl in the Post-Contact Period."

Richard Daugherty: Summary of the Archaeology Session.

Summary of Anthropological Research in the Northwest  
(Five-minute summaries by each of the following):

|  |                     |
|--|---------------------|
| University of Oregon                     | Wilbur Davis        |
| Portland State College                   | Charles Frantz      |
| Reed College                             | Angelo Anastasio    |
| University of Idaho                      | Alfred Bowers       |
| Montana State College                    | Carling Malouf      |
| Western Washington College of Education  | Herbert Taylor, Jr. |
| University of British Columbia           | Charles Borden      |
| Provincial Museum                        | Wilson Duff         |
| University of Washington                 | Fred Hulse          |
| Washington State Museum, School Services | Catherine Paris     |

3:30 - Ethnography Session: Dr. Verne F. Ray, Chairman.  
5:30 p.m. (20 minutes allotted for each paper)

Wilson Duff: "Indian Population Trends in British Columbia since 1885."

Charles Frantz: "Acculturation Theory and Urban Integration of American Indians: A Case Study."

Angelo Anastasio: "The Southern Plateau: An Analysis of Intergroup Relations in an Areal Framework."

Phoebe Ottenberg: "Methods of Adjustment to Population Pressure among the Ibo of Nigeria."

6:30 p.m. Dinner. Museum.

Saturday Morning, April 16

9:00-10:00 a.m. Registration. Museum.

9:30 - WSB business meeting; Dr. Harry Hawthorn, Chairman.  
10:00 a.m.

NWC business meeting; Dr. Viola E. Garfield, Chairman.  
Report of Nominating Committee for Chairman of 1956 meeting.  
Report of Resolutions Committee.

10:00 - Ethnography Session: Dr. Erna Gunther, Chairman.  
12:00 a.m. (20 minutes allotted for each paper)

Simon Ottenberg: "Oracles as Integrating Agents in Ibo Culture."

Hushang Bahar: "Iconography in Iran and Shiiah Islam."

Fred Adelman: "Kalmuk Mongol Kin Groups."

Robert Lane: "Culture Change in a Non-missionized Community in  
the New Hebrides."

12:00-1:30 p.m. Lunch.

Saturday Afternoon, April 16

1:30 - Ethnography Session: Dr. Simon Ottenberg, Chairman.  
5:00 p.m. (20 minutes allotted for each paper)

Alfred Bowers: "Some Hidatsa Intervillage Cultural Differences."

Mary Gormly: "Indians of Bucareli Bay, Alaska, 1774-1792."

Mark T. Gumbiner: "Analysis of a Coastal Zapotecan Marriage System."

Sally Snyder: "Youngest-Smartest Theme in Skagit Culture."

William Elmendorf: "Spirit Power Songs of the Twana Indians."

Virginia Mohling: "Musical Features of Spirit Power Songs of the  
Twana Indians."

8:30 p.m. Revival Hour. Home of Dr. and Mrs. Douglas Osborne.

BUSINESS MEETINGS

WESTERN STATES BRANCH, AMERICAN ANTHROPOLOGICAL ASSOCIATION

The following officers were elected for the forthcoming year:

President: George W. Brainerd, University of California at Los Angeles  
Vice President: Bernard Siegel, Stanford University, Palo Alto  
Secretary-Treasurer: Cyril Belshaw, University of British Columbia, Vancouver  
Editor: Carling Malouf, Montana State University, Missoula  
Council:

1954-1955 (carry over)

Thomas Cain, Heard Museum, Phoenix, Arizona  
Bernard Siegel, Stanford University, Palo Alto, California  
J. Rudy (Resigned)

1955-1956

Homer Barnett, University of Oregon, Eugene, Oregon  
J. E. Wechler, University of Southern California, Los Angeles, California  
William Elmendorf, University of Washington, Seattle, Washington  
Elmer Smith, University of Utah, Salt Lake City, Utah

Editor Carling Malouf announced that the first issue of Western Anthropology will be in the mail by the end of April. The first paper is "Kutenai Pipes" by Thain White. He also announced that he would welcome short papers to be considered for later publication.

Paid up membership in WSB was 135 for 1954, down from 165 the previous year.

Fifty dollars was voted to the Northwest Anthropological Conference, to help defray expenses of printing and distributing the report of the 1955 Conference.

NORTHWEST ANTHROPOLOGICAL CONFERENCE

Report of the Resolutions Committee

RESOLVED that the Northwest Anthropological Conference extend commendation to Dr. Viola E. Garfield for her courteous and efficient performances in the office of Chairman which helped in large measure to make the Conference successful.

RESOLVED that Dr. Richard Daugherty be commended for his services in the organization and chairmanship of the Archaeology Session.

RESOLVED that thanks and appreciation be extended to Mrs. Ann Seikula for the successful planning and supervising of the pleasant dinner and social evening.

RESOLVED that thanks and appreciation be extended to the hosts and hostesses who extended hospitality and friendliness to the Conference members.

RESOLVED that thanks and appreciation be extended to the University of Washington for the use of their facilities and to Dr. Lloyd Woodburne for his friendly welcome

RESOLVED that a letter of thanks be sent to Dr. Paul Fejos and the Wenner-Gren Foundation for Anthropological Research for generous financial assistance to the Conference.

RESOLVED that the session devoted to summaries of current research be continued in future Conference programs.

Respectfully submitted,  
Angelo Anastasio, Chairman

Report of the Nominating Committee

The Nominating Committee submits the name of Professor Luther Cressman, Department of Anthropology, University of Oregon, as its nominee for the chairmanship of the next Northwest Anthropological Conference, to be held in the Spring of 1956.

Respectfully submitted,  
Melville Jacobs, Chairman

The nomination and resolutions were unanimously adopted by the Conference.

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ABSTRACTS OF PAPERS PRESENTED AT THE  
EIGHTH ANNUAL NORTHWEST ANTHROPOLOGICAL CONFERENCE,  
15-16 MAY 1955 -- WASHINGTON STATE MUSEUM, SEATTLE

8<sup>th</sup> Northwest Anthropological Conference  
Washington State Museum, U. of Washington  
15-16 April 1955

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ABSTRACTS OF PAPERS

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Papers are listed in the order in which they were read at the Conference. See Program.

PRESENT STATUS OF ARCHAEOLOGY IN POLAND

Borys Malkin  
University of Washington

Of all anthropological sciences archaeology always received most attention in Poland and this is no less true of the situation today. Current regime in Poland expands much on education and research pouring in funds and equipment into archaeological research. The government itself is interested in the origins of the Polish state perhaps for the sake of political claims and counterclaims in justification of the present Polish frontiers.

All eight universities in Poland have now full chairs in archaeology, a considerable increase over the prewar status. A multitude of courses are taught with large number of graduate students, more than 25% of whom are women. Several field schools became established, the most important one being at Biskupin, a Halstatt period site in Western Poland. Surprising number of traveling exhibits usually organized by the museums moves about the country instrumental in spreading archaeological propaganda. Since the war several museums were reconstructed and rebuilt, in many cases local museums being incorporated into the largest institutions.

Most important centers of archaeological activity in Poland are in Warsaw and Poznan, combining large archaeological museums with two largest archaeological departments at the universities. Number of archaeological publications is very

great -- at least five are devoted to the subject of prehistory, not counting periodical memoirs published by various institutions.

Main interest of the Polish archaeologists is in the Slavic history and prehistory. Several works synthesizing the results of such excavations have appeared. The most important of these is Jozef Kostrzewski's Early Polish Culture where archaeological data are abundantly supplemented by the historical and linguistic data. The main theme of these Slavic investigations in numerous instances is the desire to prove that the Slavs occupied their present territory from very early times and that they also had respectable culture in those days, both notions being bitterly disputed by a number of German prehistorians.

Most of the published work of Polish archaeologists is purely descriptive. Some theoretical papers do appear and here the influence of the Marxian ideology is evident although much that its practitioners regard as peculiarly socialistic invention has been arrived at without the benefit of Marxian jargon by the Western scientists.

Political expediency actually plays little part in the work of Polish workers. Official lecturing to them is being done often enough in the editorialized lead articles in the Proceedings of the National Museum of Archaeology in Warsaw. This lecturing consists of the literal translations of militant and virulent articles from the Soviet journals distinguished largely by the deliberate untruth about the work carried out in the West. Although Polish workers are expected to emulate these brilliant examples of free, socialistic science, the effect on them seems nil. With very few exceptions the problems and interests are those of the Western scientists as well and are solved in the same manner regardless of the political ideology.

#### SIBERIAN EVIDENCE FOR THE AGE OF THE NORTH AMERICAN "MESOLITHIC"

Chester S. Chard  
University of Washington

In recent years a number of sites have come to light in arctic and sub-arctic North America to which I am applying the label "Mesolithic" simply to distinguish them. The most outstanding of these are Cape Denbigh, Alaska, and Pointed Mountain, Northwest Territories. They reveal a lithic industry characterized particularly by lamellar flakes, polyhedral cores, and above all by burins. These sites are all floating in time, but on the basis of Old World parallels for the type artifacts, there is a marked tendency toward a presumption of considerable antiquity. My intention here is simply to question the validity of this typological cross-dating which seems to be the main prop for the alleged antiquity. It is my simple thesis that a site should be dated by the youngest element found therein.

Comparative archaeological material is now available in some quantity from north-eastern Asia, which is obviously the area having the greatest bearing on New World problems. This indicates that such traits as lamellar flaking, side blades, and end scrapers are so vague and widespread in time and space as to be devoid of any diagnostic significance. A more specific trait, and one on which greatest reliance has been placed, is the burin. Though scarce over much of Siberia, there is a



great concentration of burins in the Lena basin, where they are typical of the fully-developed Late Neolithic cultures, along with pottery and polished stone. None of this material can be pushed back beyond 2000 B.C. with any certainty. Use of burins in this area lasted into the Bronze Age (at least until 1000 B.C.). Obviously, they are of dubious value as evidence of respectable antiquity.

If the North American "Mesolithic" is of any real antiquity, this will have to be established by evidence within the sites themselves. It cannot be maintained on the basis of Old World parallels.

#### SOME RESULTS OF ARCHAEOLOGICAL SURVEYS IN THE COLUMBIA-KOOTENAY REGION

Charles E. Borden  
University of British Columbia

This paper presents some of the results of two archaeological surveys in the East Kootenays of southeastern British Columbia. The investigations were made possible through a grant from the U.B.C. Committee on Research. The first survey covered the Kootenay River valley from Bull River south to the International Boundary. Another survey was made of the shores of Columbia and Windermere lakes, which form the headwaters of the Columbia River. The investigated lake and river margins, both of which lie in the Rocky Mountain Trench, are of archaeological interest for various reasons.

(a) The "Kinbaskets", allegedly an off-shoot of the so-called "Rocky Mountain Shuswap", are said to have lived for many years in the Columbia Valley, chiefly between the present towns of Golden and Windermere. Their neighbors to the south, the Upper Kutenai, are known to have hunted deer and other game in the Kootenay Valley of B.C. and to have made seasonal excursions northward to join the Shuswap in fishing for salmon in the Columbia River near the outlet of Windermere Lake. A neat problem was presented by the question as to whether the ethnographic data could be paralleled by archaeological findings. The results of a comparative analysis of artifact types recovered, and evidence provided by the remains of habitations indeed reflect the ethnographic situation. Moreover, the data gathered by the survey amplify the ethnographic picture. Thus, e.g. the archaeological evidence suggests that the Shuswap ranged and wintered at least as far south as Columbia Lake and that they shared the hunting grounds of this lake with the Kutenai.

(b) The Kutenai sites discovered in the survey areas have little depth. In fact, utilization of this region by the Kutenai is evidently of such recent beginning as to lend credence to reports that the ancestors of the Kutenai were still living east of the Rocky Mountains in the first half of the eighteenth century.

(c) Finally, the 1100 mile long Rocky Mountain Trench has been mentioned as one of the possible routes by which Early Man spread to various parts of this continent. Our survey produced no evidence in support of such an hypothesis.

ADDITIONAL DATA ON THE DALLES ARCHAEOLOGY

Wilbur A. Davis  
University of Oregon

(No abstract received)

THE PROBLEM OF NORTHWEST COASTAL INTERIOR RELATIONSHIPS AS SEEN FROM SEATTLE

Douglas Osborne  
University of Washington

This paper, which will be published in the journal, American Antiquity, sometime next summer, is essentially a statement of a reverse interpretation to the problem of the development of coastal culture to that taken by Dr. Charles Borden of the University of British Columbia. Dr. Borden suggests the following interpretations, which rest largely on the work of Boas and Harlan I. Smith, that the main impetus of latter day coastal culture depended upon either migration or powerful cultural diffusion from the interior to the coast. Dr. Borden lists certain traits which he labels as interior and which he states became effective on the coast in what he calls his intermediate period. These are barbed antler harpoons, with tang and lateral line guards, barbed fixed projectile points of antler; emphasis on stone chipping, massive stone carving and heavy duty wood working tools.

We have attempted to evaluate these items and feel that there is every reason to suggest that these were diffused coastally from the northern cultural facies which produced Eskimo-Aleut and such ecological-cultural developments. We find it difficult to visualize the barbed antler harpoon with tang and line guards as an interior development when such weapons and many relatives of the type that Borden finds are used typically on the North Pacific Coast from Japan to our own area. The same can be said of barbed fixed projectile points of antler and of heavy duty wood working tools. We find that stone chipping was emphasized in the early Eskimo or proto-Eskimo cultures along the coast and the same can be said, to a lesser degree, of course, for such things as massive stone carving. We feel that the concept suggested by Dr. de Laguna in 1946, that North Pacific drift or a more or less constant stream of cultural diffusion up and down the American and adjacent Asian coast, would explain much of the development of coastal culture. We feel that to bring these elements in from the Interior would be definitely out of place.

RESULTS AND INTERPRETATIONS OF RECENT ARCHAEOLOGICAL RESEARCH  
IN THE GREATER PUGET SOUND AREA

Alan Bryan  
University of Washington

Five years have passed since King's Cattle Point report was published. During that time several sites have been excavated on Puget Sound and the San Juan Islands. Most material has been organized into final reports which are now available to students in manuscript form. None of the sites was an intensively excavated as Cattle Point and most may be considered to be intensive test excavations. Supplementary material gathered by Carroll Burroughs at Cattle Point has been incorporated into Roy Carlson's master's thesis along with complete reports of work done by the San Juan summer field sessions at nine other sites on San Juan and Lopez Islands. Warren Snyder has completed his report of the work done at Old Man House for the Washington State Parks Commission. The Bertelson Collection of chipped stone materials on which Marian Smith based her summary of Columbia-Fraser archaeology came from a portion of this site which unfortunately had since been destroyed by rapid wave and tidal erosion. Alan Bryan has completed his report on an intensive reconnaissance and test excavation of eight sites in the coastal area of Skagit, Snohomish and Island Counties. More than two-thirds of the 153 located sites, including those which were considered to be most important, were concentrated at the mouths of the Skagit and Stillaguamish Rivers and adjacent portions of Whidbey, Camano and Fidalgo Islands. Favorable ecological factors seem to have been largely responsible for this concentration.

The following tabulation compares the developmental classification schemes of most authors working with the Gulf of Georgia-Puget Sound area according to my interpretation of their data:

| <u>King (1950)</u><br><u>Cattle Point</u> | <u>Carlson (1954)</u><br><u>San Juans</u> | <u>Borden (1951)</u><br><u>Fraser Mouth</u> | <u>Bryan (1955)</u><br><u>Northern Puget Sound</u> |
|---|---|---|--|
|   | Historic                                  | Historic                                    | Historic   |
|   |   |   | Recent   |
| Late                                      | Recent                                    | Late  | Late   |
| Maritime                                  | Archaic                                   | Intermediate                                | Intermediate                                       |
| Developmental                             | Early Maritime                            | Early Maritime<br>(Eskimoid)                | Early Maritime                                     |
| Island                                    |   |   | Archaic  |

AN EXPERIMENTAL METHOD OF CHIPPED STONE POINT CLASSIFICATION

B. Robert Butler  
University of Washington

Chipped stone points are probably the most suitable, single artifact for determining space, time and cultural relationships between and within Plateau sites. Our success in determining such relationships is contingent upon the methods by which we classify the chipped stone points. Traditional methods of classification, based solely on form, are inadequate for our purpose. The experimental method, based on Krieger's Typological Concept, is sufficiently flexible theoretically and practically to suit our needs. It consists essentially of four steps:

1. Preliminary sorting of points into trial groups.
2. Test of stratigraphic consistency.
3. Test of site to site consistency.
4. Naming and describing of types derived from first three groups.

AN APPLICATION OF THE CONCEPT OF MORPHOLOGICAL DISTANCE TO  
FOUR SKELETAL POPULATIONS IN THE NORTHWEST

Jack R. Megrenes, Jr.  
University of Oregon

The purpose of this paper is to present the results of research regarding morphological distances between four skeletal populations in the Northwest. Populations studied were the Kalapuya, Khustenete, and Gold Hill of Oregon, and Upper Columbia from Washington.

Five discontinuous morphological characters were utilized: the mylohyoid arch of the mandible, parietal notch, perforations (dehiscences) and marginal foramen of the tympanic plate and auditory exostoses. The presence or absence of these characters was noted and their frequencies tabulated. An analysis was used so that each population could be compared with regard to all five characters. Two basic assumptions in this study were:

1. The populations approximate each other temporally.
2. Those populations closer geographically are generally closer biologically.

Morphological distance corresponded to geographic distance except in the case of Gold Hill and Khustenete. Geographically these two populations were closest (90 miles), but morphologically they appeared very far apart. This result agrees with archaeological and ethnological data.

The majority of studies in population relationship usually state that one population appears similar or dissimilar to another. A question then arises as to how similar or dissimilar are the two populations? What is the degree of relationship? The above method may afford valid evidence in an answer to these questions.

#### A SOUTHWARD MOVEMENT OF THE KWAKIUTL IN THE POST-CONTACT PERIOD

Herbert C. Taylor, Jr.  
Western Washington College of Education

The Lekwiltok-Kwakiutl occupy the area about Campbell River and Quadra Island in central coastal British Columbia. It is customary for ethnohistorians and anthropologists to assume that they had occupied the region since prehistoric times. There exists a considerable body of data - archaeological, historical and ethnological in character - which proves that the Lekwiltok did not enter the region under discussion until circa 1800-1840.

This tends to reinforce the views presented by Swadesh (on "glotto-chronological" grounds) and Boas (on ethnological grounds) that the Kwakiutl were johnnies-come-lately in the area.

#### INDIAN POPULATION TRENDS IN BRITISH COLUMBIA SINCE 1885

Wilson Duff  
Provincial Museum

A study was made of the official census figures of the Indians of B. C. from the earliest accurate counts to 1954. These were tabulated by local band, local region, and language group at five year intervals, and totals were graphed to show population trends. In the province as a whole there was a decline from 28,000 in 1885 to a low of 22,600 in 1929, then an increasingly sharp rise to 31,000 in 1954. However, this trend was not uniform in all regions of the province. The most deviant regions are: the central coast (southern Kwakiutl and Nootka) which suffered a steeper decline and later recovery than the average, the Interior Salish area which enjoyed a slight increase between 1890 and 1915, then a decline before recovering to participate in the sharp general increase of the last two decades, and the Athapaskan area which has had a steady increase since the first counts. The present rate of natural increase is about twice as high as that of non-Indians, and all major groups of Indians are increasing.

#### ACCULTURATION THEORY AND URBAN INTEGRATION OF AMERICAN INDIANS: A CASE STUDY

Charles Frantz  
Portland State College

In Rapid City, South Dakota, during 1951 a program in "intergroup relations" was implemented, especially designed to integrate more than 2000 American Indians into the social and economic life of the community. These Indians, mostly Siouan speaking, had been the objects of discriminatory treatment, both individually and

collectively. The Indian population was characterized by sub-groups who differentially acquired, shared, and participated in the culture and society of the non-Indians. Ecological segregation of many of these Indians allowed for the retention of much of their reservation culture and a nebulous, though temporary, emergence of modified patterns of kinship and social organization. The content and effects of this program are assessed in terms of contemporary acculturation theory. The study should provide practical suggestions relevant to a number of other northern Plains communities, and may be perhaps be more generally applicable.

THE SOUTHERN PLATEAU:  
AN ANALYSIS OF INTERGROUP RELATIONS IN AN AREAL FRAMEWORK

Angelo Anastasio  
Reed College

The Plateau was an area of small politically autonomous villages, bands and tribes. The political units are sometimes hard to delimit and describe; the area gives the impression of being loosely structured and of being characterized by anarchy in intergroup relations.

It is the thesis of this paper that additional understanding of such an area can be obtained if it is analyzed as a whole in an areal framework. Despite the political autonomy of each group, it had to solve its problems and make certain decisions as a unit in a network of intergroup relations.

Two environmental factors are selected for treatment. One is the spatial organization of the groups in relation to each other. Since many of the local settlements were located on the Columbia and Snake Rivers and their tributaries, the area settlement pattern was of a lineal nature and took the form of a rough oval around an uninhabited central space. The other factor includes the pattern of variation in the availability, quantity, and time of harvest of local natural resources, which underlay the trading and co-utilization of resource sites typical of the area.

The network of intergroup relations is studied against these environmental factors. It is analyzed in terms of two superimposed patterns. One is a series of dyadic relations; nearly all such relations between adjacent pairs of groups were friendly and co-operative. Superimposed over this pattern was another consisting of a series of relations among more than two groups. These are referred to as "task groups" in this paper. A task group is a co-operative alliance among more than two groups for a specific period of time to perform a given task and with no necessary further commitment on the otherwise autonomous member groups. Some task groups include: bison-hunting in hostile territory, trading at Kettle Falls, trading at The Dalles, the Sahaptin alliance for war against Basin groups, and trading and co-operative hunting among the Spokane, Coeur d'Alene, and Nez Perce.

Seen in this framework, the problem of the political organization of each group can be analyzed both internally and externally. For example, the total areal situation of the Flathead indicated a pressure toward tribal organization and a strong dependence on other members of the bison-task group for survival. In contrast the areal situation of other groups indicates external pressure against tribal organization and a degree of latitude of internal preference and selection.

METHODS OF ADJUSTMENT TO POPULATION PRESSURE AMONG THE IBO OF NIGERIA

Phoebe Ottenberg  
State College of Washington

Certain groups of the Ibo-speaking peoples of southeastern Nigeria have since pre-British times been faced with the problem of extreme population density, which at the present time exceeds 1,000 persons per square mile in some areas. Before the establishment of British political control over the Ibo in the early years of the twentieth century, the people effected a readjustment of population through the mechanisms of intergroup warfare, slave raiding and voluntary sale of persons into slavery, and colonization. Since British conquest, which brought about the abolition of intergroup warfare and slavery, the Ibo population has increased considerably as a result of these changes and the introduction of Western medicine. The effects of extreme pressure on the land in some areas have been ameliorated in part by income from the palm-products industry, and in part by labor migrations of a portion of the population to cities or to other agricultural areas during part of the year. However, the prosperity of a large proportion of the Ibo is dependent directly or indirectly on the high world market price of palm products, and new sources of income which are consistent with the natural resources and the cultural requirements of the Ibo people must be found.

ORACLES AS INTEGRATING AGENTS IN IBO CULTURE

Simon Ottenberg  
State College of Washington

My paper "Oracles as Integrating Agents in Ibo Culture" is a brief analysis of the role of religious oracles among the Ibo of Southeastern Nigeria. These oracles, through certain people who controlled them, formed a means of carrying on trade in slaves and in economic goods between otherwise autonomous political and social groupings of villages and village-groups which were frequently warring with each other. In addition, they acted as a kind of religious control beyond the immediate boundaries of the members who controlled them and, finally, were a seat for adjudication of cases which could not be settled among the villages and the village-groups who did not have such oracles. The paper describes these factors and discusses how the oracles acted to integrate the otherwise relatively isolated Ibo communities into a larger grouping without the existence of a true political system.

ICONOGRAPHY IN IRAN AND SHIIAH ISLAM

Hushang Bahar  
Montana State University

Islam prohibits the production of any artifact that suggests or visualizes the human motifs and forms. This is not independently Muhammad's idea since Christians also banned any such art-forms from their church in Byzantine. Therefore, the same idea in relation with the prohibition of the image worship appears in both Islamic and Christian worlds.

This prohibition (iconoclasm) was really not a movement inimical to art; it did not persecute art as such but only a special kind of art. It merely fought against pictures with religious content, and even in the period of the most rabid persecution decorative paintings and carvings were still tolerated.

The writer recently has noticed the reappearance of human motif in the form of icons and for the religious purposes in most of Iran's Shiih shrines. It is very interesting to note that icons are only present wherever there is a Shiih community and completely absent from the Sunni areas.

Through the process of diffusion iconography has come to Iran. The purpose of its presence is strictly religious and its art style is Byzantine.

I have arrive at the conclusion that there are three main reasons responsible for this partial diffusion:

1. Armenians who follow the Greek Orthodox Church have lived in Iran for nearly four centuries and have always been free to practice their method of worship. Icons for religious purposes and in Byzantine style still to a great extent exists among them.
2. There is a great amount of social intercourse among Shiih Moslems of Iran and Iraq and Armenian Christians and Nestorians. This group relationship is entirely lacking among Christians and Sunni Moslems of other parts of the Islamic world.
3. Lax Shiih religious rules are major contributors to this diffusion while rigid Sunni laws prohibit any sort of social closeness and relations to Jews, Christians, even Shiih Muhammadans and people other than Sunnis.

#### KALMUK MONGOL KIN GROUPS

Fred Adelman  
University of Washington

The Kalmuks are descendents of western or Oirat Mongols who emigrated from what is now northern Sinkiang Province to Astrakhan Province in the lower Volga region of Russia in the 16th and 17th centuries. Until Soviet collectivization in 1929, their culture was a part of the Asiatic pastoral nomad co-tradition, and patrilineal descent was a pervasive feature of their social organization.

This paper, based on interviews with Kalmuk displaced persons now living in Philadelphia and New Jersey, outlines the structure of kin groups of the pre-1929 period that were organized in terms of patrilineal descent. Two major divisions of the lower Volga Kalmuks are compared. Both have the same (Omaha) kin term patterns, but in the presence of unilinear descent one shows bilateral kindreds while the other has unilateral together with incipient bilateral kindreds.



## CULTURE CHANGE IN A NON-MISSIONIZED COMMUNITY IN THE NEW HEBRIDES

Robert Lane  
University of Washington

This paper contains a brief analysis of European culture elements, introduced into or directly affecting the culture of a non-Christian community in the northeastern New Hebrides. An inventory of introduced material culture elements totals 83 items. Common items total 28. Important elements total six; and only one item, the bush knife, is so completely integrated that its absence would radically affect life.

Introduced non-material elements, although difficult to itemized, are few and of little importance within the community. The real impact of European culture has been in terms of a changed external environment, in contrast to changes within the community due to the introduction of ideas or materials. Loss of culture elements is more important than the introduction of new ones.

On the basis of this material, it appears that the people of the non-Christian community have resisted acculturation. Despite this successful resistance, the decline of the native culture is inevitable because the surrounding communities are missionized and the circle of non-Christian communities is too small to function as a vital and continuing unit.

## SOME HIDATSA INTERVILLAGE CULTURAL DIFFERENCES

Alfred W. Bowers  
University of Idaho

Use of the term "Hidatsa" for the three villages of this tribe implies a cultural unity which did not exist. Rather, when Hidatsa culture is tested in the light of its variations as brought out by original village origin of informants, numerous cultural differences are revealed.

Each village was an independent social and economic unit and had its own history independent of the others. In fact, two villages had closer social and economic ties with other tribes than with each other. These contacts are reflected in intervillage cultural differences.

Even in recent years when occupying one village for mutual defense against the Dakota, these differences were never entirely erased.

## INDIANS OF BUCARELI BAY, ALASKA, 1774-1792

Mary Gormly  
University of Washington

The area of Bucareli Bay on the west Coast of Prince of Wales Island, Alaska, was explored by the Spaniards from 1774-1792. The accounts of these explorations, available in the National Archives of Mexico, record in great detail the material

culture of the Indians encountered. Unfortunately, no information on the social or political organization is given due to the fact that no villages were seen or visited.

The Indians of this area followed a typical Northern Northwest Coast culture pattern -- emphasis on fishing, woodworking, weaving, wearing of armor, etc. During this period there seems to be no real change in the material culture due to the stimuli of contact, although there is a greater desire for metal in the later period than at first contact.

Documents of this early contact period, here as well as elsewhere on the Northwest Coast, should be studied for the light they may be able to throw upon problems of culture change in this area and the interpretation of the facts obtained would be important to any historical perspective of Northwest Coast culture.

#### AN ANALYSIS OF A COASTAL ZAPOTECAN MARRIAGE SYSTEM

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This paper describes and analyzes the marriage system of San Miguel Suchixtepec, a coastal Zapotecan village. The marriage complex is broken down into seven elements or groups of elements: Father secures bride for son; use of a go-between to arrange the match; ceremonial visits to girl's parents; Indian marriage ceremony; bride service; and Catholic marriage ceremony.

#### YOUNGEST-SMARTEST THEME IN SKAGIT CULTURE

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"Youngest-smartest" is a Skagit literary theme which presents a series of four actors who are siblings of the same sex. The personality and performance of the youngest of the four siblings approach the Skagit ideal. Departures from this more stylized expression of the theme satisfy either requirements of the Skagit pattern number four, the theme's expressive content, or both. Of other Washington Indian literatures analyzed, the Skagit expression of the youngest-smartest theme is the least oblique and the only one that characterizes the oldest sibling as a personality who is diametrically the opposite of the Skagit ideal that the youngest myth sibling represents. This secondary theme I caption "oldest-dullest". It is less frequent than youngest-smartest and always attaches to the latter as a humorous motif. The youngest-smartest theme and oldest-dullest motif are not only theatrical devices but are expressions of convictions and beliefs revealed in non-folkloristic ethnographic data as well.

Skagit have a "learning theory" that states that the youngest of a normally-spaced sibling series is the most obedient and therefore develops into the most successful adult. But a first or only child is spoiled since among other deprivations, he lacks an older sibling from whom he learns. Thus he becomes a laliwa -- oldest-dullest. Other forces which are not verbalized operate to account for the

concepts of youngest-smartest and oldest-dullest. All of these reflect hostility toward privileged and domineering elder siblings. Myth expressions are projections of feelings that Skagit have regarding sibling inequalities and relationships. The youngest-smartest theme is a wish-fulfilling projection which functions as a defense against guilt concerning disadvantages imposed upon younger siblings. This function of the theme is complicated by various rivalrous feelings in the society.

The oldest-dullest motif is not an intensification of the youngest-smartest theme. As a cultural and folkloristic hyperbole it mitigates the latter. It caricaturizes ludicrously, the oldest-dullest, in mockery of the youngest-smartest actor. It thereby renders the more basic youngest-smartest theme more acceptable. Racconteurs' literary manipulations fit, without offense whatsoever, the culture's ambivalent feelings regarding sibling inequalities and beliefs in regard to socialization. These expressions also indicate that the youngest-smartest is the more fundamental and deeply stylized, and that that Skagit recognized distinctive individual personalities in spite of close identification with kin.

#### SPIRIT POWER SONGS OF THE TWANA INDIANS

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Twana Indians distinguish several song types among the general classification of Power Songs. This musicological analysis was undertaken in order to find what musical characteristics, if any, set apart the various types as identified by the Twana.

Recorded examples of each of the main categories of Power Songs will be presented along with a discussion of the distinguishing musical characteristics. The musical features to be considered will include singing style (use of voice), mode, scale, range, rhythm, relationship between melody and text, relationship between melody and accompaniment, and finally a discussion of variation allowed within individual songs.