

## TITLES AND ABSTRACTS OF DISSERTATIONS IN ANTHROPOLOGY

With this issue the Kroeber Anthropological Society Papers begin the publication of titles and abstracts of M. A. and Ph. D. dissertations in anthropology. Our purpose is to make these sources of information known to research workers, thus aiding in the communication of data and in the avoidance of needless duplication of research effort. We offer in this issue abstracts of Ph. D. dissertations submitted at the University of California at Berkeley during the years 1946-1949. Subsequent issues will contain abstracts of more recent dissertations from this institution, plus listings of the titles of M. A. and Ph. D. theses from other institutions where these degrees are granted in anthropology. The information is available to us through the cooperation of institutions who have replied to our recent questionnaire; the Papers will continue to publish such information as it becomes available to us.

### THE CULTURAL AFFILIATIONS OF THE GILA AND COLORADO RIVER YUMANS

Kenneth M. Stewart

The River Yumans have long appeared rather unique culturally, and divergent from other Californians and Southwesterners. The present study was undertaken with the dual aim of illuminating the cultural position of the River Yumans with reference to neighboring areas, and of formulating conclusions or hypotheses relative to the course of historical development of River Yuman culture.

The procedure was one of comparative analysis of the component elements of River Yuman culture, with subsequent classification of the traits as River Yuman specialties, as linking with one or more of the adjacent areas, or as non-diagnostic. A comparison of the totality of River Yuman culture with representative tribes of adjacent areas was also made, with the objective of arriving at a qualitative estimate of the affiliations of River Yuman culture.

It was concluded that River Yuman culture represents an agglomeration of elements from diverse sources, which reached them at different periods in their history. These traits were incorporated and integrated into River Yuman culture, with some changes of form or function, and they were recipient of the distinctive aspect of the River Yuman culture pattern.

The following may be tentatively suggested as the course of River Yuman development. The ultimate provenience of the River Yumans is still uncertain, but it is clear that they share in a substratum

of culture common to all parts of the delimited area. Subsequent cultural developments resulted in the overlay of another stratum, shared by the River Yumans, Southern Californians, Basin Shoshoneans, and Upland Arizona Yumans, with the Pimans as partial participants.

Mexican elements reached the River Yumans from Sonora, although not at a single period in River Yuman history, nor as the result of a single culture wave. Detached elements of culture have reached the River Yumans from all directions, but the time of addition to the culture stock is indeterminate. Some traits are attributable to Southern California, fewer to the Pimans and to the Basin, and a minimum to the Apaches, Pueblos, and southern Sierra Nevadans. River Yuman specialties have not diffused beyond the immediately neighboring tribes.

The study indicates that the River Yumans, rather than being a people of basically alien culture, are fundamentally just what their geographical position would lead us to expect--a people participating in a basic culture common to Southern California, the Basin, and the Ranchería peoples. The Mexican element in River Yuman culture, while important and well-integrated, is not of a basic nature, and has every appearance of being an addition to the River Yuman stock of culture. It is considered probable, then, that the River Yumans have been in their present habitat for a considerable period.

#### JAPANESE BUDDHISM IN THE UNITED STATES, 1940-1946: A Study in Acculturation

Robert F. Spencer

The continuous first-hand contact between the prevailing Anglo-American culture of the United States and that brought to America by various immigrant groups has made imperative the gradual adjustment of the latter to the culture patterns of the majority. When an immigrant group is relegated to the status of a dominated minority, as may occur when racial considerations deter complete assimilation, there is a reluctance to abandon the mores of the mother culture. The Japanese immigrant in America, barred from United States citizenship, subject to mistrust and suspicion on the part of his neighbors, has attempted to recreate in the new cultural environment the familiar ways of the homeland. But efforts in this direction have been subject to modification. Anglo-American culture with its emphasis on individual initiative has tended to disrupt the spirit of coöperation which is so marked a feature of native Japanese culture. Moreover, as the descendants of immigrants attain their majority, they tend to adjust more readily to the new cultural milieu and are prone to view with some impatience the failure of the alien to dissociate himself from his more familiar native ways. Among the Japanese-Americans, as among any immigrant group, conflicts between the immigrant generation and its descendants arise on the basis of the respective adherence of each group to old and new patterns of culture.

An example of an established old world complex which has become subject to modification in a new cultural scene appears in Japanese Buddhism, a faith to which about half of the Japanese-American minority subscribes. Before the recent war, the alien group had retained Buddhism as a sentimental link with the homeland. The American-born Japanese, lacking this motive, found in Buddhism a social rather than an emotional outlet. The temple organization of Japan gave way to a formalized "church," a congregational body paralleling the forms of American Christianity. The priest became in effect a minister, Sunday Schools and Young Buddhist Associations were established, and a specific order of service formulated. On the informal side, the immigrant retained the native Buddhist practices of Japan: those concerned with death and the ancestral cult.

The process of acculturation in Japanese Buddhism in America was accelerated as a result of the war. The Japanese of the Pacific Coast were evacuated from their homes and confined in special centers administered by the federal government. As a result of enforced mass migration and the war, the tie with Japan was severed. The Young Buddhists began definite efforts to Americanize the church, to institute English services, and to abolish the sectarian differences which had existed before the war. In consequence, the Buddhist church in the Japanese-American group of today, despite the continued conflict between the generations, is being successfully divorced from any connection with an alien culture.

**HUPA EDUCATION:**  
**A Study in Primitive Socialization and Personality Development**

William J. Wallace

For many years students of culture and society ignored the methods of child training used by primitive peoples. Early observers of aboriginal life were unable to detect any system of guidance in the tribes they visited; it seemed that so complete was the freedom of juveniles that training was entirely lacking. Gradually, however, it became evident that all societies, consciously or unconsciously, prepare the young for adult life, and so childhood and education among primitives became topics for serious investigation.

The methods used by the Hupa Indians of northwestern California to introduce their boys and girls to the culture of the group are examined here. The outstanding characteristics of this educational system is the paucity of formalized instruction. Children learn economic and industrial skills, tribal lore, social usages and multitudinous other items with little or no tutoring. By using ears and eyes in observation of what goes on around them youngsters learn what adults and other children do, how they behave and so on. They imitate their actions in childhood games, and at an early age are permitted to put knowledge to use by participating in adult activities.

Instruction is given only when actually needed or if a particular body of knowledge is regarded as too vital to be entrusted to fortuitous assimilation. A few crafts are difficult to master merely by observation, so a novice is given instruction. Etiquette and moral principles are considered of such importance that training in these is consciously fostered by verbal admonitions, moral tales and myths.

In a sense, all members of the community act as instructors, adults and other children serving as models of observation and imitation. Because of their proximity, parents and older brothers and sisters are seen and copied more often so that most information and attitudes are obtained from them.

Incentives for learning are few. Aside from supernatural or ultimate compensation offered in tales, the only rewards are occasional words of praise. Sometimes pride or ambition is appealed to but punishment is almost never employed to stimulate learning. Actually, few goads are needed because a child is eager to learn in order to participate in group life.

There are numerous mechanisms which operate to fashion the personality structure, while at the same time fitting the individual into his place in the community. A person brings into life certain personality potentialities; training systematically narrows the number of these by concentrating on a few, developing them, and suppressing others. In this way is erected a configuration of psychic traits suitable for the peculiar conditions of Hupa life.

#### A COMPARATIVE STUDY OF ESKIMO MYTHOLOGY

Frank J. Essene, Jr.

The Eskimo have long been cited as one of the few peoples whose physical type, language, and culture are all basically unique. Culture is much the broadest term of the three, including all artifacts and the incorporeal things that exist only in man's mind. The latter, usually called non-material culture, is less subject to the limitations of physical environment. It was proposed to take one phase of Eskimo non-material culture, mythology, and compare it with the myths of their neighbors. The degree to which Eskimo mythology is distinctive would be indicative of the cultural uniqueness of the Eskimo.

A more basic problem is the origin of Eskimo culture. Various theories of Eskimo origins have been based on archeology or the distributions of certain present-day culture traits. The archeologist is generally limited to a study of material culture; the culture trait comparisons have covered only certain selected items. Eskimo mythology, considered as a whole, should give some indication of the place where Eskimo culture originated.

The mythology of the Indians of interior Canada, the Northwest Coast Indians, and the Northeast Asiatic tribes was compared with that of the Eskimo. The mythology of interior Canada was the most divergent, indicating that Eskimo culture does not derive from this area. The Northwest Coast Indians and the Northeast Asiatics shared a common foundation in mythology with all the Eskimo. Western Eskimo folklore had many specific resemblances to Northwest Coast and Northeast Asiatic mythology.

Regional differences must be recognized in general conclusions about Eskimo mythology. The Central and Eastern Eskimo have a sufficiently distinctive mythology to justify a separate culture area for themselves. The Western Eskimo, however, would have to be included in the Northwest Coast culture area if only their mythology were considered. Recent diffusion of myths from the Northwest Coast to the Western Eskimo best explains their many specific similarities.

The mythologic elements common to all the Eskimo, the Northwest Coast, and Northeast Asia present a different picture. Resemblances are in general non-specific, common elements usually appear in different myths, and the accenting of motifs varies. Presumably, these similarities derive from ancient times when these three peoples were in somewhat intimate contact. The logical meeting ground would be near the focal point of the three cultures, perhaps in Western Alaska. The preponderance of widespread Old World motifs in the myths common to the three cultures justifies the moving of this hypothetical meeting ground westward into Northeast Asia.

Eskimo mythology has its primary affiliations in the Old World. After the Eskimo migrated to the New World only the Western Eskimo borrowed a significant amount of mythology from their neighbors. The rest reworked old motifs into so many new combinations that a distinctive mythology was produced.

#### ABORIGINAL SKIN DRESSING IN WESTERN NORTH AMERICA

Arden R. King

This dissertation is concerned with the distributional and historical aspects of an important phase of American Indian material culture: skin dressing. Because of the accessibility of a large body of data for western North America in the Culture Element Distribution studies of the University of California the geographical scope of the paper was confined to this area.

At the outset it must be recognized that the preparation of skins in aboriginal America can in no way be considered tanning, since neither tannin nor mineral solutions were used. At best the preparation of skins in this area can only be termed skin dressing or skin curing.

The general plan of the study followed these lines: a consideration of individual skin dressing traits and their distribution; the determination of areal configurations of traits; a comparison of western North America with other North American areas; and relationship of ancient (archaeological) skin dressing to modern.

It was found that some traits had widespread, almost universal distribution, while others were relatively restricted, due to local specialization by geographical limitations or factors of diffusion. A distributional review of traits revealed evidence of historical stages.

In order to discover which of these were late and superimposed upon those which were old, the age-area concept was employed. It was assumed that traits widespread in western North America made up the oldest skin dressing configuration; whereas restricted traits were local specializations, or geographically determined, or additions resulting from diffusion from other areas. Through the use of archaeological inventories, certain skin dressing tools and techniques, such as graining and smoking, were assigned historical position.

The use of the age-area concept was implemented by determining the quantitative rank order of the skin-dressing areas in western North America, in total traits, unimportant traits, and basic traits. Unimportant traits were those which only a small number of the tribes within a culture area possessed. Basic traits were determined by subtracting unimportant traits from total traits. The western areas with the highest basic trait rank were those nearest the Northern Plains and Interior Athapaskan Area. These two areas had the most complex skin dressing pattern in North America. They also possessed those traits which appear to have been late in western North America, being, accordingly, additions to the basic pattern.

So far as there was evidence, archaeology corroborated the assumption that widespread traits were the oldest. Certain traits, though appearing archaeologically in western North America, were direct results of post-Columbian diffusion from the Plains.

As a result of the comparison of ethnographical and archaeological traits and distributions, a sequence of three historical stages was set up for skin dressing in western North America: Basic, (later) Pre-Columbian, and Post-Columbian.

#### ABORIGINAL USE OF FISHERY RESOURCES IN NORTHWESTERN NORTH AMERICA

Gordon W. Hewes

The use of fishery resources is examined to determine what effects this long continued exploitation might have had upon the subsequent commercial fishing industry of the same area. The subject is

a case in which a natural biotic resource has been utilized through a major cultural succession, whereby groups dependent on fishing for subsistence were largely supplanted by a civilization with commercial interests in the fisheries.

It has been generally held that the small native population of this area could not have had much effect upon its enormous fish stocks. In this study we show that the aboriginal consumption of salmon, in particular, was of considerable magnitude, and that it has had a significant relation to the history of the commercial fishery. For centuries the natives utilized a substantial fraction of the annual salmon runs. With the coming of white men in the late 18th and early 19th centuries, the native population declined drastically, and their food demands decreased accordingly. Since salmon had been the staple of most of the area, the stocks of salmon were able to recover some of the abundance which had been lost as a result of centuries of native fishing. A few decades of suspended fishing were sufficient to account for part of the phenomenal early growth of commercial salmon fisheries after the introduction of canning in the 1860's. On almost every river in the area, the production curves climbed to great peaks, only to decline despite increased expenditure of fishing labor.

Before dealing with these points, the subject of fishing is viewed in relation to culture-history, ecology, geography, and wildlife management. The native fishing from California to the Mackenzie is then described, in a series of integrated local or regional accounts. A sketch of the development of the commercial fisheries follows.

The study concludes with tables of estimates of aboriginal salmon consumption, with an estimated total for the area which amounts to about 15 per cent of the present commercial catch.

Wider recognition of the effects of primitive subsistence activities on the abundance of wildlife in North America is advocated, to combat a prevailing notion that this continent, prior to its settlement by peoples of our dynamic civilization, was a primeval wilderness.

#### TEMPORAL AND AREAL RELATIONSHIPS IN CENTRAL CALIFORNIA ARCHEOLOGY

Richard K. Beardsley

Systematic archeological excavations have been made in the refuse heaps marking prehistoric Indian village sites in three areas within a hundred mile radius of San Francisco: along the shores of San Francisco Bay, on the Marin County ocean coast to the north, and in the lower Sacramento Valley to the east. Early studies of the San Francisco Bay sites, undertaken before 1925, led to an estimate of about four thousand years duration for the settlements which built up these shell heaps, but failed to discern any significant evidence of culture change during that period. But by 1939 the Sacramento

Valley mounds were declared to represent three successive and distinct periods of culture. To reconcile these conflicting interpretations, this thesis presents evidence from Marin County coast sites, which are analysed here for the first time, compares data from the Sacramento Valley, and reexamines the archeological materials from the San Francisco Bay area. This comparative analysis shows that all three areas share the same succession of distinct culture horizons.

The Early Horizon, represented only by four sites partly covered by Sacramento Valley silt, is best known from its burial type. Burials were extended face down, accompanied by stone implements and weapons, and specific types of shell ornament. The people depended principally on hunting, supplementing this by fishing and gathering plant foods.

The Middle Horizon is shared by all three areas. Its people physically resemble those of Early Horizon and inherited certain Early weapons and tool types. But they practiced flexed burial and introduced cremation in the Sacramento Valley; they possessed a greater variety of bone implements and experienced more conflict than did their predecessors. Their hunting and fishing equipment was much like Early, yet they depended much more on seed and acorn gathering.

Late Horizon settlements are divisible into two phases. By the beginning of the earlier phase, a change of population was completed in the Sacramento Valley. The bow and small tipped arrow was introduced along with other distinctive traits, especially elaboration of shell ornament. Whereas Phase 1 is prehistoric, Phase 2 experienced an early contact with Europeans in 1595 but continued with little change into the nineteenth century. Flexed burial and cremation was practiced in all three areas during Late Horizon.

Secondary to the broadly uniform sequence of cultures are regional variations, the most consistent of which is divergence between coast and interior sites. Only one site, in the Sacramento Valley, contains the full sequence of three horizons, but in most of the San Francisco Bay and Marin County mounds, Middle Horizon settlements are capped by those of Late Horizon. Present age estimates are uncertain, but indicate that Early Horizon is likely to be several thousand years old.

#### A COMPARISON OF THE FOLKLORE OF THE NORTHERN, SOUTHERN AND PACIFIC ATHABASKANS: A STUDY IN STABILITY OF FOLKLORE WITHIN A LINGUISTIC STOCK

Tamie Tsuchiyama

A comparative study of Athabaskan mythology was undertaken to determine whether there was any folkloristic basis to the widespread belief that the Athabaskan groups now located in the Southwest and in California were once connected to the Athabaskan tribes in the

Mackenzie Basin and that a migration occurred in a southerly direction.

The study revealed eighteen similarities in folklore between the northern and southern groups, seven between the southern and the Pacific, and five between the northern and Pacific divisions. Of these, only five or possibly seven tales among the Navaho and the Apache could plausibly be utilized as indications of former contact with their northern relatives. These seven, moreover, had an extra-Athabaskan distribution, so a more intensive investigation of the folklore of the intervening tribes in the future might prove that their presence in the Athabaskan areas is due to importation from a common source rather than to survival from an earlier period of contact.

The study was of little assistance in indicating the direction of migration of Athabaskan peoples. All of the southern Athabaskans, with the exception of the Mescalero Apache, possessed elaborate origin myths, but there was nothing in their mythology to suggest migrations of a historical character. The Pacific Athabaskans similarly expressed a firm belief in their ancestors' coming into existence where they were residing at the time of White contact.

The degree of diversity in folklore between the three Athabaskan groups was found to be considerably greater than that between them and their non-Athabaskan neighbors. Two explanations were offered for this marked instability of mythology within the Athabaskan stock: (1) The original body of Athabaskan traditions was in all probability an extremely meagre and colorless one. (2) A fairly rich mythology was abandoned by the Athabaskans in the course of a general scramble for whole-culture-types of higher prestige value.

The close uniformity of tales in the southern division as contrasted with the greater diversity in the Pacific and northern areas indicated a more intimate contact of tribes in the south than in the north and west. This correlates with the recent linguistic discovery that all southern Athabaskan dialects form a close-knit dialectic unity in contrast to the more complex ramifications of the Pacific and northern groups.

#### THE STRUCTURE OF TWANA CULTURE

William W. Elmendorf

Field data on the Twana Indians of western Washington, gathered by the author in 1939 and 1940, are analyzed to define features of the culture of primary structural importance and to show interrelations between these features in form and function. The analysis defines and operates with elements, complexes, and temporal sequence patterns of complexes. Attention is directed to elements shared by distinct complexes, to substratum elements conceptually related to

but not entering directly into certain complexes, and to the function or cultural role of different complexes.

Topical categories are used for descriptive convenience, but the analysis indicates that a linear arrangement of ethnographic topics can not satisfactorily express the multiple relations among elements and complexes. Degrees of resemblance between complexes in form and function are therefore further indicated.

Certain structurally basic cultural features emerge from this treatment. It is suggested that these features and their interrelations not only reflect a sharply defined synchronic culture structure but would permit a diachronic or historical interpretation if this structure were compared with similar analyses of neighboring cultures.

Three kinds of social groups with special relations to geographic environment can be defined in territorial terms: the speech community, the village community, and the community group. Other social groupings formed parts of all local communities; these included social classes, kin groups, and occupation groups.

Three main expressions of hostility between social groups appear: inter-community raiding, directed by warrior specialists; inter-community malignant magic, directed by shamans; blood feuding, between kin-group sections of different communities.

Principal features of religious culture were, in descending order of pattern intricacy: guardian spirit beliefs and practices, including shamanism; souls; magic techniques; spiritual beings not guardian spirits; and a series of poorly structured formulations referring to cosmology, cosmography, luck, and omens.

Thirteen ceremonial complexes can be defined and classed by criteria of sponsorship pattern, community setting, and function. Eight distinct ceremonies fall under a basic sponsor-gift or "potlatch" pattern. One of these, a type of secret society initiation, shows marked peculiarities of formal patterning and function suggesting its historically recent incorporation into the culture.

#### A COMPARATIVE ANALYSIS OF PREHISTORIC SKELETAL REMAINS FROM THE LOWER SACRAMENTO VALLEY

Russell W. Newman

A collection of the skeletal remains of one hundred and forty adult male individuals from the Central Valley of California was compared and analyzed. The collection was divided into three series, Early, Middle, and Late, corresponding to three sequential cultural horizons established on archaeological evidence. Time estimates for the combined duration of the three horizons range from approximately two thousand to over four thousand years. The series were analyzed

statistically for significant metrical differences which were found to be in a minority, approximately twenty per cent between the Early and Middle horizons and between Middle and Late, and thirty per cent between Early and Late. Observed changes in morphological observations largely paralleled the metrical differences. Variability showed no great contrast between the series. Post-cranial measurements and observations were remarkably uniform. The crania were segregated into six rough morphological types mainly on facial characteristics. These types were distributed in differing proportions by horizon, and suggested tentative explanations for the metrical and morphological changes between horizons. A brief and coarse grouping of skeletal pathology indicated a slightly greater incidence of pathological occurrences in the later periods.

Each of the three horizons was compared statistically with certain other cranial series by means of the Reduced Coefficient of Racial Likeness. The lowest coefficient to the Early Series was with the Pre-Koniag crania from Kodiak Island. The Middle Series showed the greatest number of low coefficients, resembling most closely series from the San Joaquin Valley, San Francisco Bay, Pecos Pueblo, and Pre-Koniag. The Late Series was closest to those of the San Joaquin Valley, Pecos Pueblo, and Pre-Koniag.

The metrical and morphological differences observed between the horizon series indicate a partial replacement of population from horizon to horizon. The evidence from the morphological typing favors the hypothesis that each horizon may have seen a new group enter the area and mix with the preceding people. This new group remained a minority of the population in the next horizon. The most common group in the Early horizon was a large, broadfaced cranial type whose predominance was succeeded in the Middle horizon by a long and relatively narrow-faced type. This in turn was succeeded by a broader-headed, less rugged, round-vaulted cranial type in the Late horizon.