

ANTHROPOLOGY

Chairman: ARTHUR B. CARR, Indianapolis

William Wallace, Indiana University, was elected chairman for 1949.

ABSTRACTS

An Indiana Archaeological Field School, GLENN A. BLACK, Indiana University.—At the time the great prehistoric site known as the Angel Mounds Site was purchased it was recognized that it would be ideal for use as an outdoor laboratory for the teaching of correct archaeological methods. The large number of men who were available for use in exploration in the years 1939-1942 precluded the possibility of development of a Field School. In 1945, after Indiana University became interested in Indiana Archaeology, two students were accepted for training during the summer season. One student was taken in 1946 and two again in 1947. This period of experimentation proved so successful from the standpoint of the student and sponsor that steps were taken to make the school permanent and enlarged to accommodate a large group.

In 1948 facilities were ready for eleven students and these eleven spent ten weeks at fruitful field research during which time they became familiar with the actual problems which arise in the field and which cannot be covered in the class room. In 1949 facilities will be available for a still larger group and it is to be hoped that the twenty or more who will participate will be from several universities and from several geographical areas. With such representation will come a cross-fertilization of ideas which will make such a school all the more valuable in the years to come.

The Racial Affiliations of the Southern Utes. G. K. NEUMAN, Indiana University.—In his work among the Indian tribes of the "four-corners" region of the Southwest, the writer was able to take measurements and collect observations on a series of fifty-five full-blood Southern Utes. This constitutes the first successful attempt to collect anthropometric data of this tribe. The people are of small stature, rather heavily built, brachycephalic with high brain cases, and relatively wide noses. Their affiliations are with certain late tribes of the Southeast, central California, and Mexico. Plains influences are also discernible to a small degree.

Linguistics Without Meaning and Culture Without Words, C. F. VOEGELIN, Indiana University.—Linguists are aware of occasional attempts to find structure (or to state procedures for finding structures) without resorting to the usual distinctive features and meaning equivalences. That we actually resort to even this little in all the realm

of meaning is only because it is heuristic to do so (it helps us find phonemes and morphemes). This is successful in the main but not entirely successful: loose ends in any operation involving meaning appear inescapable. The difficulty is one of statement, according to Preston (personal communication), who would make two restatements, one the converse of the other; in both of these it is understood that *units* are phonemes and morphemes: (1) in order to obtain semantic *units* (phonemes and morphemes), it is convenient to use semantic data; (2) in order to obtain non-semantic *units* (phonemes and morphemes), it is convenient to use non-semantic data. For strategy, we might agree with Preston, but we lack techniques to implement the strategy. Our techniques begin with arranging letters which represent the slow movements of muscles used in the production of sounds,—that is, we start with phonetics, not with semantic data, and yet in the general case of linguistic analysis, we have been influenced by consideration of meaning. Necessary or dispensable, this is the way it is actually done by linguistic analysts. That it is possible to avoid all meaning (equatable in part to the anthropologists' use of culture), has the advantage of avoiding loose ends, but to date, remains questionable on practical grounds: the operations employed when meaning is entirely abandoned might be prohibitively time consuming even if theoretically possible. It seems though that a computing machine with a "memory" would obviate these practical difficulties.

Anthropologists may state culture without bothering to give the terminology involved in the culture. When a rapid survey of a culture area or even a whole culture is assayed, terminology is apt to be regarded as dispensable; so also in some otherwise careful descriptions of material culture. This represents personal taste or judgment rather than a theoretical position. It seems fair to say that most anthropologists regard language, at least in its terminology aspect, as one of the ways of attesting cultural statements: obviously so in the case of kinship systems, social organization, and religion; implicitly so, in the case of material culture. In actual field practice, extraordinarily detailed terms are elicited on different parts of a basket or a house (and their manufacture); of plants and their gathering or cultivation (and their use); and indeed of all complex units of production and consumption.

Why many of these terms, elicited in the field, fail to find their way into the final published report of ethnographers is a not uninteresting question; but the fact that the terms are asked for at all suggests that they are regarded as culturally relevant by culturalists.

One paper considering the relationship of language and culture concluded that all linguistic meaning is referable to cultural statement, but questioned whether all aspects of culture are necessarily verbalized. The part that is, by definition, not verbalized has been called *covert culture*; so also, not all but some *themes* are derived from sources other than what the culture actualizing the theme has to say on the subject of the theme, which is then stated by the anthropologist but not talked about by the people whom the anthropologist is studying. This, culture

without words, is now a definite theoretical position and has recently been treated in that part of theory concerned with ascribing value to cultures on the one hand, and on the other to patterns and configurations.

Unsolved Anthropological Problems of Costa Rica, ELIAS ADIS-CASTRO, Indiana University.—Because of extensive Spanish settlement, very little is left of the aboriginal inhabitants. The remaining Indians, perhaps 2000 of them, are found in the Talamanca and La Estrella areas of the country. Racially at least two elements seem to be represented: an earlier more gracile type and another whose affiliations are probably to South American tribes. Linguistically, there are similarly, Oto-Mangue relationships to the north and Chibchan ones to the south. Archaeologically only southern affiliations have been stressed, although others are almost certainly to be established.

Recent Anthropological Data on the Rhesus Factor, CHARLES E. CLAUSER, Indiana University.—In a recent study carried out on more than two hundred Indiana University students it was found that the large majority of Rh negative individuals represent the Iron Age Nordic physical type, and in nearly all the rest that there has been at least one near ancestor of that type. This strongly suggests that this reaction may be due to a mutation that originated comparatively recently in northwestern Europe.