ANTHROPOLOGY

Chairman: THOMAS B. NOBLE, Indianapolis JOHN JONES, Indiana University, was elected chairman for 1955

ABSTRACTS

Rain Ceremonies of Central Mexico. THOMAS J. MAXWELL, JR., Indiana University.—Ceremonies having to do with weather control have survived in present-day Mexican ritual. Similarities between the present rites and those of the sixteenth century Indians of the same area are evidence in the dances, the all-night vigils, processions carrying various images to certain places of worship, pilgrimages to sacred streams and pools, offerings to the images and to the deities at the water pools. Other similarities are suspected but the evidence for them is not yet at hand.

These survivals have also been found present in the Central Andes. In addition, there are present there yet beliefs in the effect of smoke on weather, the irritation of unsatisfied mountain spirits, the appeasement value of blood from between the eyes, the value of captured frogs in directing the attention of rain deities, and the interference of ancestral spirits when their bones are neglected.

Of these, smoke, frogs, bones of the dead, and irritated mountain spirits are known to play a part in Mexican ritual but to a lesser extent. Further study, it is believed, will tend to demonstrate the reasons for similarities between these two areas in all time periods historically described.

The "Yahooskin Snakes" of South Central Oregon. ERMINIE W. VOEGELIN, Indiana University.-For several decades the Yahuskin Snakes have been accepted as a Northern Paiute-speaking band which, in aboriginal times, was located in what is now south central Oregon. Such acceptance was based on the fact that 1) a treaty was made in 1864 with "Snakes" designated as "Yahooskins," and 2) that the Yahuskins are mentioned frequently after the treaty was made, by Oregon Indian Office officials in their reports to the Commissioner of Indian Affairs. From close analysis of heretofore unused documentary material, undertaken in an effort to identify and localize the Lahuskin with exactitude, it is now evident that this group had no aboriginal validity. The treaty-signing Yahuskin of 1864 were in reality a score of Northern Paiute, deriving from the Surprise Valley region in northeastern California and south-central Oregon; the post-treaty, Klamath Reservation Yahuskin of Klamath Agency records were actually a small Klamath-speaking group, which up to now has been virtually unnoticed in the literature. This small Klamath group occupied a strategic position between the Klamath Marsh-Upper Klamath Lake Klamath groups to the west, and the Northern Paiute-speaking people ("Snakes") to the east.

The confusion that has existed regarding the identity and provenience of the treaty and post-treaty Yahuskin arose from four main causes: abysmal ignorance concerning the Northern Paiute-speaking people of central and eastern Oregon on the part of Indian Bureau officials in the latter half of the 19th century when treaties were being attempted with them; manipulation of Klamath Agency funds and groups to meet very real exigencies in the troubled 1860's and '70's; misinterpretation or neglect of relevant documentary material relating to the Klamath and the westernmost Northern Paiute by ethnographers, as well as a general uncritical acceptance by ethnographers of treaty-designated groups as valid aboriginal groups. These four main causes become obvious as we examine in detail the history of the so-called Yahuskin Snakes.

Preliminary Sketch of a Contemporary Arawak Community. NANCY P. HICKERSON, Indiana University.—The Arawak are a Tropical Forest people native in littoral British Guiana. Their current habitat, however, is restricted to inland waterways by the coastal settlement of non-aboriginal peoples (European, African, and Asiatic).

A modern Arawak community at Tapakuma Lake, Essequibo, has a two-fold economy: the subsistence pursuit is agriculture, based on the aboriginal crop, manioc. In addition, timber-cutting and absentee work provide cash income; cash is circulated within the community as payment to kunters, fishers, and craftsmen.

The social and household unit is the nuclear family; tendencies are to community endogamy and matrilocality. Both patrilineal European surnames and matrilineal sib-names are held.

Some obtrusive aspects of custom are cooperative work parties climaxed by drinking sprees, girls' puberty ceremonial, a shamanistic divination pattern, and the well-known Guianese *kanaima* complex. Old and New World features blend in many parts of the culture—language, kinship, and folklore, for example; all three are basically Arawak with incorporation of European elements.

Religious and economic ties with the greater Guianese body politic are crucial in maintaining the Tapakuma settlement: These Arawaks are "mission Indians" in that the missionary in bestowing patronage attracts adherents, and "trading post Indians," in that the timber-trade provides an economic basis for maintaining a stable local group of considerable size (18 households containing over 60 individuals).

Alcoholic Beverages in Native North America. HAROLD E. DRIVER, Indiana University.—For the world as a whole, there was a high positive correlation between the geographical distribution of farming and that of alcoholic beverages as of A. D. 1492. South America conformed to the general picture, with the majority of tribes engaging in farming and also in the making of beers and wines, almost always from the plants which they cultivated.

North America was more deviant. Only about half the tribes farmed and only about half of the farmers (one-fourth of the total) manufactured and drank alcoholic beverages. The alcoholic consumers were almost exclusively confined to the Southwest, Mexico, and Central America. Furthermore, only about half of the total quantity of wines or beers produced was made from cultivated plants such as maize and tapicca. The other half was manufactured from wild plants such as mesquite and cacti. There was a sizable area in northeast Mexico where farming was unknown but where fermented drinks were made exclusively from wild plants. The process all over the Americas was limited to natural fermentation which produced drinks of only four or five per cent alcohol. Distillation was unknown before European contact but spread rapidly after its introduction. Although some drunkenness prevailed in aboriginal times, the vitamins, calories, and other nutritious elements of alcoholic drinks, not to mention the water content in desert areas, outweighed the evil effects.

A Preliminary Report on the McKinley Site. J. C. HOUSEHOLDER, Indianapolis.—The McKinley Site is located in Hamilton County, Noblesville Township, Indiana, about one mile south of Noblesville.

The Village has been reduced from 2/3 to $\frac{1}{2}$ of its original size. At the present time it is about 600 feet long and 200 feet wide. It is located on the second terrace overlooking White River.

Over a period of years, surface collections have been made. We have been excavating this Village for the past two seasons (1953-1954). The entire picture of the pre-pottery culture is quite different from the historic peoples we are familiar with (at present in this area, we have removed twelve burials, antler points, worked bone, worked bone awls, antler tubes, a few very small shell discs, a cash with pestel, hammer stone, rubbing stone and a very little worked flint). This picture may change after it has been analyzed and a carbon dating made. We can safely say the McKinley Site is of great antiquity.

A Statistical Justification for 15 Years Excavation of One Archaeological Site. GLENN A. BLACK, Indiana Historical Society.—To many it would seem incredible that 15 years could, or should, be devoted to the exploration of one archaeological site. The cultural complex involved (the Middle Mississippi) has a richness and existence pattern which is conducive of a multitude of material traits and cultural elements. The potential of no Middle Mississippi site has ever been plumbed and since Angel Site has every attribute typical of this complex the opportunity for exhausting the statistical potential justifies the time required to do so. The data derived will be usable for generations as the pattern of life of these folk.