

# *The Central States Bulletin*

CENTRAL STATES BRANCH  
AMERICAN ANTHROPOLOGICAL ASSOCIATION

Volume 2

March, 1948

Number 2

## JOINT MEETING

CENTRAL STATES BRANCH, AMERICAN ANTHROPOLOGICAL ASSOCIATION  
SOCIETY FOR AMERICAN ARCHEOLOGY

Milwaukee, May 14 and 15, 1948

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Chairman: Georg Neumann, Department of Anthropology  
Indiana University, Bloomington, Indiana

Program Committee Chairman: James B. Griffin, University  
Museums, University of Michigan, Ann Arbor, Michigan

Nominating Committee: T. M. N. Lewis, Fred Eggan,  
Richard G. Morgan

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Titles and Abstracts of all papers must be sent to  
James B. Griffin by April 15.

Official hotel will be the Plankington House, 609  
North Plankington Street, Milwaukee, Wisconsin.

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The June issue of the CENTRAL STATES BULLETIN  
will print abstracts of all papers presented  
at the meetings.

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SEE LAST PAGE OF THIS ISSUE FOR IMPORTANT BOOK OFFER OF INTEREST  
TO ALL ANTHROPOLOGISTS  
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## ANNOUNCEMENTS OF SUMMER FIELD SCHOOLS

### UNIVERSITY OF COLORADO

We plan to hold two field sessions in Anthropology this summer. One in archaeology will be conducted in the Yampa Canyon area of northwestern Colorado, the other in community analysis will be held in Ignacio, Colorado. For descriptions of the courses, I quote from the Summer Session Catalog--

"Anthropology 118. Archaeological Field Research. Hours to be arranged. First term of Summer Session. (18 June - 25 July) Mr. Lister.

Five weeks of archaeological field excavation under camp conditions. Instruction to include excavation techniques, mapping, cataloguing, preparation of field notes, etc. The charge for the term is \$150, including all expenses: tuition, board, transportation, and laboratory fees. The sum of \$25 is payable on approval of application, the remainder before beginning the term. Limited to ten male students. Applications for admission must be received by Robert H. Lister before April 1, 1948."

"Anthropology 280. Field Course in Social Science. Credit to be arranged. Second term of Summer Session. (26 July - 27 August) Mr. Stewart. Students will devote full time to analysis of some phase of a Colorado community away from the campus. Graduate students in Anthropology, Education, Economics, Geography, Political Science, Psychology, Sociology, etc. may register for course. The charge for the term is \$150, including all expenses: tuition, board, transportation, and laboratory fees. The sum of \$25 is payable on approval of application, the remainder before beginning the term. Limited to eight students. Applications for participation must be received by Omer C. Stewart before May 1, 1948."

Robert H. Lister

### INDIANA UNIVERSITY

#### INDIANA HISTORICAL SOCIETY

For the past three summer seasons the Indiana Historical Society has experimented with the use of students from Indiana University in exploratory work at the angel site. This has proved so satisfactory that the cooperating agencies, namely, the Indiana Historical Society, Indiana University and the Indiana Department of Conservation are making provision for larger groups. Six buildings are being erected at the site for use as dormitories, mess hall and laboratory. A field course - Anthropology 209 - for which Indiana University will allow ten credits, is being offered to graduate and undergraduate students specifically interested in archaeology. The full summer will be devoted to the study of field methods and techniques and actual excavations in the village at the angel site. Subsistence will be furnished by the Indiana Historical Society to those students accepted.

Glenn A. Black

## UNIVERSITY OF ARIZONA ARCHAEOLOGICAL FIELD SCHOOL

The University of Arizona Archaeological Field School is located near Point of Pines on the San Carlos Indian Reservation, 75 miles east of San Carlos, or 95 miles east of Globe, Arizona. The camp is situated at the edge of a pine forest overlooking open grassland at an altitude of 6200 feet above sea level. Archaeological remains vary from small dwelling units to massive pueblos ranging in time from the early centuries of the Christian Era to A. D. 1400 and are representative of the Mogollon, Hohokam, and Anasazi Cultures.

The school, in 1948, will be in operation for eight weeks, beginning June 26 and closing August 20. Fees are \$175 for the eight weeks period. This includes tentage, board, instruction and registration. Students will be expected to meet all transportation costs. Veterans may enroll under the G. I. Bill. Six credits may be earned on either the undergraduate (course 180s) or graduate (course 220s) level.

The primary objective of this work is to offer practical experience in the field techniques of archaeology, including excavation, recording and observation, care of specimens, laboratory treatment, analysis and interpretation.

There will be no formal class room work but discussions are held as the occasion demands. Short field trips are made to nearby points of archaeological interest. For further information write:

Emil W. Haury  
Department of Anthropology  
University of Arizona, Tucson

## THE INDIAN ARTS FUND SUMMER FELLOWSHIPS

The Indian Arts Fund of Santa Fe offers two Summer Fellowships to graduate students and professionals in the fields of anthropology and art. Fellows will be expected to pursue their studies upon the collections of the Fund in the Laboratory of Anthropology in Santa Fe. Space and library facilities will be made available to Fellows at the Laboratory. They will be expected to orient their studies towards publication, and to limit their project so that the study of collections basic to their problem can be accomplished during the Summer of 1948. Within these limits, the actual duration of study in Santa Fe may be as long or as short as the requirements of the individual projects dictate. Each of the two fellowships carries a stipend of two hundred dollars.

Applications should be mailed before 1 April 1948. Notices of acceptance will be mailed from Santa Fe by 15 April. The following items should be covered in the applications: (1) Full name, sex, date and place of birth. (2) State of health. (3) Secondary school education. (4) College education. (5) Post-graduate education. (6) Professional and non-academic work. (7) Description of proposed project, detailed but concise. (8) Estimate of time required for project work in Santa Fe. (9) Two letters of reference. Applications should be made in writing to:

Walter W. Taylor, Jr., Chairman IAF  
711 Camino del Monte Sol  
Santa Fe, New Mexico

OHIO STATE MUSEUM

OHIO STATE UNIVERSITY

The summer archaeological training course first held in 1940 under the joint auspices of the Ohio State Museum and the Department of Sociology, Ohio State University, will be resumed this summer with the excavation of an Adena mound in southwestern Ohio. The mound is 16 feet high and 104 feet at the base. Explorations for an Adena village site will also be made. Field work will be under the direction of Richard G. Morgan and Raymond S. Baby.

The course will be open to interested students in anthropology and archaeology from other states and institutions. Eight hours of academic credit will be supplied, under the course Sociology 674. The official field period will last for 6 weeks, the period of the first term of the summer quarter. Regular tuition fees will be paid to the University, and a fee covering board, room and incidentals will be paid to the Museum. Per capita refunds on this latter fee will be made if a portion of the funds remain at the end of the term. The approximate cost to out-of-state students will be \$200, including tuition and the maintenance fee.

The site is located in a state-owned tract which will be flooded next year in a flood control program involving the streams of this part of Ohio. Residence at the site may be in farmhouses recently abandoned by residents.

Excavations will continue after the six-week term, and qualified students may be able to remain at the site if suitable financial arrangements can be made.

Requests for information and applications can be addressed to Dr. John W. Bennett, Department of Sociology, Ohio State University, Columbus 10, Ohio.

John W. Bennett  
Richard G. Morgan

COLLEGES, UNIVERSITIES, SOCIETIES AND MUSEUMS

UNIVERSITY OF CHICAGO

Under the directorship of Professor Sherwood Washburn, and with the support of the Viking Fund, a seminar on physical anthropology will be given in the Winter Quarter with the following guest-participants: E. C. Olson, A. A. Dahlberg, D.D. Davis, A. H. Schultz, F. Weidenreich, T. D. Stewart, G. W. Lasker, T. Edinger.

Professor I. Schapera, of the University of Cape Town, South Africa, will come to the United States in the Autumn of 1948. He will be Visiting Professor of Anthropology at the University of Chicago in the Autumn Quarter, when he will participate in the introductory course on Ethnology and give a seminar on certain problems of African Research. It is expected that he will visit other universities during his stay in this country.

Professor E. Evans-Pritchard of Oxford University has accepted an invitation to come to the University of Chicago as Visiting Professor of Anthropology in the Winter Quarter, beginning in January, 1950.

A grant from the Viking Fund to the University of Chicago, to be administered through the Institute for Nuclear Studies, makes possible further exploration on that campus of the possibility of dating archaeological materials through the radioactivity of Carbon-14. Professor Urey and Libbey will be in charge of this work, with Dr. Robert Braidwood as archaeological advisor.

ILLINOIS STATE MUSEUM

Two articles on Hopewellian Dress and Personal Ornaments in Illinois have been prepared by Thorne Deuel, one for the Journal of the Illinois State Historical Society, the other for the Cole Anniversary Volume.

A report on the work done in a Hopewell site at Havana, Illinois has been prepared by J. C. McGregor for publication by the Museum.

A notice from Belgium announces that Frans Olbrechts has been appointed the Director of the Musee du Congo Belge at Tervuren. American colleagues will recall that Doctor Olbrechts, formerly on the staff of the Royal Museum of Brussels and the faculty of the University of Ghent made field trips to the Cherokee of North Carolina (1926-8 and 1930) to the Tuscarora (1928), and to Onondagas in 1929-30.

Thorne Deuel

NORTHWESTERN UNIVERSITY

Dr. Francis L. K. Hsu has accepted a permanent appointment as Assistant Professor in the Department. Dr. Hsu is now reading page proof on "Under the Ancestor's Shadow", and Dr. Harskovits is reading galley proof on "Man and His Works: The Science of Cultural Anthropology", now scheduled for June publication.

All four faculty members and seven graduate students attended the meetings in Albuquerque. Douglas Taylor, who has been working on the Black Caribs, has completed his field trip to British Honduras. While there, he was in contact with Ruy Coelho, who is studying the same people in the Republic of Honduras. The results of this collaboration will afford a unique contribution to the study of Negro-Indian acculturation. Melford Spiro is expected to return from the Pacific in February.

The Department has enjoyed an extended visit on the Evanston campus by Dr. Ida Ward, Professor of African Languages in the London School of Oriental and African Languages, University of London, who is in this country at the invitation of the Rockefeller Foundation, to acquaint herself with the present status of Africanist studies in the United States. During her stay, Dr. Ward discussed her work on the tonal structures of West African languages in the course on African ethnology and the seminar on cultural dynamics.

During the Spring Quarter, members of the Department will contribute to a new graduate seminar in the joint fields of Anthropology, Psychology and Sociology, aimed at the eventual development of a general social science course on the freshman level. Dr. Waterman will also teach a new graduate seminar on comparative musicology, with emphasis on techniques for recording under field conditions.

Through the courtesy of the Pan American Union, the striking photographs of Negro cults in Venezuela, made by Francisco E. Perez at the instance of Juan Liscano of Caracas, were displayed in Deering Library. Dr. Bascom is preparing for an exhibit of his collection of African art in the Library, scheduled for late February. Sculpture in wood and brass will be emphasized, with many examples from the Ashanti, Yoruba and Ibo and smaller collections from the Ibibio, Ijaw and Edo of Nigeria and the peoples of French West Africa, Sierra Leone and the Belgian Congo.

An exhibit of African art at the De Young galleries in San Francisco arranged by Julius Carlebach and Paul S. Wingert, will also include Dr. Bascom's bronze heads from Ife. An invitation is extended to reputable institutions to exhibit these two noteworthy examples of African sculpture, if the cost of insurance is covered and adequate protection for these pieces is assured.

William R. Bascom

#### THE UNIVERSITY OF TENNESSEE

At least three dams are under construction in Tennessee. We cannot be certain of the actual number, especially since a large one was completed less than 100 miles from Knoxville several years ago and the entire reservoir filled before we heard about it. However, thanks to Frank Roberts, it does not appear that this can happen again.

Those who have not received a copy of the Archaic Horizon in Western Tennessee by the middle of March may obtain one without charge by sending a request to The University of Tennessee Press, Box 4218, University Station, Knoxville, Tennessee. This is a 40-page preview of a much more detailed report to follow at a later date.

T. M. N. Lewis

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WASHINGTON UNIVERSITY

Two anthropologists, Dr. Jules Henry (Associate Professor) and Dr. James B. Watson (Assistant Professor) joined the staff of the Department of Sociology and Anthropology in the Fall of 1947 making a total of four anthropologists. Dr. Henry is chairman of a new Basic Social Science Program for Freshmen, which attempts to give a picture of culture as an integrated whole bringing to bear insights from all the social sciences. Dr. Henry is also engaged in various research activities. He is working on the application of anthropological techniques in group therapy through the use of a synchronic record of the behavior of an experimental group at the Washington University Child Guidance Clinic. He is also Chairman of the Committee for the preparation of materials for the World Congress of Mental Hygiene, Geneva, 1948, and is Organizer of the Section on Anthropological Research and Psychiatry for the April meetings of the American Orthopsychiatric Association. Participants in the section will be Ruth Benedict, Laurretta Bender, Wayne Dennis, George Devoreaux, Clyde Kluckhohn, Margaret Mead and Jules Henry.

Dr. Watson has completed writing his acculturation study of the Cayua (Tupi-Guarani speaking) Indians of southern Mato Grosso, Brazil, and plans to devote this summer to finishing a descriptive monograph of the culture of the same people. J. Philipson, of the University of Sao Paulo (Brazil) has written that he is currently in southern Mato Grosso with the Cayua making a linguistic study. He has offered to recheck some of Watson's findings. Dr. Tarcisio of the Museu Nacional in Rio de Janeiro is accompanying him for anthropometric work. The Watsons measured a series of 165 individuals in 1943, and Tarcisio's work should enlarge considerably the number of Cayua who have submitted to caliper and anthropometer.

Mrs. Virginia D. Watson is completing a report on an archaeological site in the Oklahoma Panhandle. Mrs. Watson will teach in the Department during the spring semester and summer session.

Dr. John Adams is working on a History of Maya Art and plans to spend the summer at Harvard University to work in the library of the Peabody Museum and the historical division of the Carnegie Institution. He is also collaborating with Dr. Stewart A. Queen on a text-book on the Family.

Dr. Oscar Lewis has completed a manuscript on a cultural survey of a Texas county entitled "On the Edge of the Black Waxy". Field work for the study was done under the auspices of the Bureau of Agricultural Economics, U.S. Department of Agriculture. The book will be published this spring by Washington University. Dr. Lewis is planning to return to Tepoztlan, Morelos, Mexico, for the summer to complete his monograph on the village.

Oscar Lewis



## THE WISCONSIN ARCHAEOLOGICAL SURVEY

Since the state of Wisconsin at present has many more professional anthropologists working within its borders than ever before, the interest in field research has expanded considerably. Recently those interested in archaeology met to form a new organization called The Wisconsin Archaeological Survey. The purpose of the new organization is to coordinate the archaeological activities of the various institutions represented. Since the proposed activities might be profitably applied in other regions, it was felt that a preliminary report on the group would be of some value.

The composition of the executive committee and the institutions represented are as follows:

W. C. McKern	Milwaukee Public Museum
Robert Ritzenthaler	Milwaukee Public Museum
Andrew C. Whiteford	Beloit College
Moreau Maxwell	Beloit College
Chandler Rowe	Lawrence College
W. W. Howells	University of Wisconsin
David A. Baerreis	University of Wisconsin (Chairman)

Where a number of distinct institutions are interested in field research in a single region, there may well be considerable duplication of effort. A coordinating agency cannot only prevent this, but also guide research into channels which would fill the major gaps in our knowledge more rapidly. Several of the institutions involved are concerned with training students in field methods. This may therefore also be facilitated by a coordinated approach.

Since the institutions of the state are largely operating with rather limited resources for excavation purposes, this constitutes a real handicap to extensive exploration. With cooperation in field activities, the pooled resources should permit excavations on a larger scale than were possible in the past. This aspect of the Survey is not designed to curtail individual interests of institutions, but rather to provide a means for cooperation when large and important problems arise that are beyond the resources of a single institution. As part of the program, Beloit College will have a party in the field this summer, with assistance being given by the other members of the Survey.

The cooperative activities are by no means limited to the institutions listed under the composition of the executive committee. The State Historical Society of Wisconsin is contributing financially to the excavation program of the Survey. The Wisconsin Archaeological Society is continuing its survey activities and has undertaken the responsibility of compiling all known information regarding Wisconsin sites and giving the sites a uniform designation. Since at present many areas are not adequately covered by intensive survey work, the primary importance of this work led to the selection of the name of the new group. As the major gaps in our knowledge are revealed, these will be filled by further survey work.



It is hoped that with the formation of this new organization, research on Wisconsin's prehistory will be expedited and a greater continuity in the research program maintained.

David A. Baerreis

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The Illinois State Museum is desirous of securing a complete library on the archaeology of Illinois. Any information on availability of publications for exchange or purchase, especially out of print and little known issues of scientific value will be welcomed.

Thorne Deuel

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Robert E. Ritzenthaler, Acting Curator of the Department of Anthropology, Milwaukee Public Museum, left for Honolulu on January 19 to participate in anthropological research in Micronesia, and more specifically Palau and Yap, under the general direction of the Pacific Service Board of the National Research Council. In addition to making a study of native culture with special reference to economic activities, he expects to collect ethnological materials for the Museum, and to secure colored motion pictures.

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George C. Barker has received an appointment as research associate in anthropology at the University of Arizona, and will continue his study of the language usage of Mexican-Americans in relation to their social background. Barker received his Ph.D. from the Department of Anthropology, University of Chicago, in August, 1947. An abstract of his thesis on "The Social Functions of Language in a Mexican-American Community" will be published in an early issue of Acta Americana. The objective of his present research is to make a more detailed study of specific dialects in relation to social participation in the community of Tucson.

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During part of last summer, A. K. Guthe, a graduate student at the University of Chicago, headed a small field party which conducted excavations at the Cahone Ruin. This ruin is located in Southwestern Colorado near the town of Cortez. Those familiar with the archaeology of the area will probably locate it better as being about one mile north of Martin's Lowry Ruin. The Cahone Ruin yielded material which is tentatively classified as Late Pueblo II, Early Pueblo III. This work was carried out as part of the program of the Explorer's Camp which is directed by Ansel F. Hall. It is hoped that a preliminary report will result from the study of this material.

In September, 1947, Wesley R. Hurt, another graduate student at the University of Chicago, continued a survey began in 1946 of the San Augustine Plains, New

Mexico. Three pleistocene lake basins were located, on the terraces of which were found abundant remains of early man. The following types of projectile points were found: Sandia, Folsom, Manzano, Lake Mohave, Gypsum Cave, and Pinto Basin. One human skeleton and a possible second were found weathering out of a lake terrace. It has not been determined yet whether the skeletal material is intrusive but it occurs in a very large blow out site on which Folsom points have been found. Plans are being formulated to continue the survey during the coming year.

A. K. Guthe

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Raymond S. Baby, formerly of the Department of Anatomy, Western Reserve University, joined the staff of the Ohio State Museum in February as Assistant in Archaeology. He will devote his time to museum display and archaeological analysis. Arrangements are being considered for him to assist Dr. James N. Spuhler in teaching the physical anthropology course at Ohio State University. Baby will also assist Dick Morgan in directing the summer field course in archaeology. (See section, ANNOUNCEMENTS OF SUMMER FIELD SCHOOLS)

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Just issued by The Southwest Museum of Los Angeles is "An Ancient Site at Borax Lake, California", which is Paper number sixteen of the Museum's series. This report covers several seasons' work on a site in Lake County, California, which yielded "basic Folsom" or "generalized Folsom" points in association with numerous other kinds of artifacts. The volume comprises 131 pages, with 33 plates and 48 text figures. The author is Mr. Mark Raymond Harrington, Curator of the Museum. The price, postpaid, is \$3.00.

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The editors have received a copy of a new circular series issued by the Museum of the University of Oklahoma. This series consists of mimeographed pamphlets on subjects related to Oklahoma anthropology. The second issue is devoted to an analysis of basketry textiles from the Spiro site, by David A. Baerreis. The publication is free to all interested parties.

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The first issue of a new publication, the Bulletin of the Philadelphia Anthropological Society, has been received. "It is intended to put and keep on record the varied activities of the Society, and to inform its members of all anthropological "doings" in and about Philadelphia. It is to appear monthly, about eight times a year. The core of each issue of the Bulletin will consist of a digest of one of the approximately eight talks scheduled for meetings of the PAS during the academic year." The first issue contains an article, "Culturology", by Leslie A. White. Editors of the new publication are Dorothy C. Donath and Gloria S. Shihadeh.

At the Christmas Meetings in Albuquerque the possibility of organizing a Pacific (or Western) States Branch of the AAA was considered and tentative organizational plans were made.

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The AAA Board and Council have approved husband-wife memberships in the Association, but have decided to defer decisions on student memberships until costs can be better estimated.

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#### A STUDY OF THE HUMAN BIOLOGY AND PUBLIC HEALTH OF THE RAMAH NAVAHO

Research grants of \$12,000 from the Rockefeller Foundation and \$2,500 each from Harvard and Ohio State Universities have been awarded for a study of the human biology and public health of the Ramah Navaho. The investigation will be under the general direction of Clyde Kluckhohn in collaboration with William C. Boyd and J. N. Spuhler. Eight workers, including specialists in serology, medicine, roentgenography, physiology, human genetics, anthropology, public health, and photography will participate in field studies during the Summers of 1948 and 1949. Material assistance is being provided the project by the United States Indian Service and the United States Public Health Service.

The following scientists are serving as an advisory and sponsoring committee for the project: Prof. Earnest A. Hooton; Harvard, Dean N. Paul Hudson, Ohio State; Prof. A. H. Leighton, Cornell; Dorothea Leighton, Ithaca, New York; Madge T. Macklin, National Research Council; Dean L. H. Snyder, Oklahoma; Estella Ford Warner, U. S. Public Health Service; and Prof. E. B. Wilson, Harvard.

The central objective of the project is twofold: (1) To specify on a single population of some 500 individuals (from some 90 biological families containing a mean of nearly 6 living members) a large number of known variables in human and social biology. Realization of this objective may contribute toward a more effective ordering of knowledge in this area of investigation and, further, may make possible the discovery of "new" uniformities and interrelations of biological factors important in the study of human relations. (2) To test, on the same population, a number of hypotheses concerning problems of immediate practical or theoretical importance in human biology.

The project will have two main dimensions -- one in human genetics and one in public health. The genetical aspects are primarily in the realm of "pure science" whereas the public health aspects have obvious and immediate implications, especially for public health work among rural and minority groups.

J. N. Spuhler

# OHIO STATE UNIVERSITY

The Department of Sociology, Ohio State University, announces a Graduate Assistantship in Anthropology, to begin in Fall, 1948. The Assistantship will pay \$90 a month for 9 months, and will also provide tuition. The candidate can work toward an M.A. in Anthropology and/or Sociology; or a Ph.D. in Sociology. Up to 10 hours of teaching anthropology and one introductory sociology course will be required. Applicants should have some graduate work in anthropology to their credit. Inquiries can be addressed to Dr. John W. Bennett, Department of Sociology, Division of Anthropology, Ohio State University, Columbus 10, Ohio

Enrollment in anthropology at Ohio State reached an all-time peak during the present Winter quarter, with a total of 202 students in undergraduate and graduate courses. Three sections of Introductory Cultural Anthropology are now offered each quarter of the school year, and double sections of some of the advanced courses are expected for the Spring quarter.

Announcements of the summer archaeological field course, and of Jim Spuhler's Ramah Navaho project, are found in other sections of this Bulletin.

J. W. Bennett

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## OFFICERS OF THE CENTRAL STATES BRANCH AMERICAN ANTHROPOLOGICAL ASSOCIATION

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Material for the CENTRAL STATES BULLETIN should be sent to Room 111, Hagerty Hall, Ohio State University, Columbus 10, Ohio.

Dues for the CSB and AAA can be paid to Madeline Kneberg, Department of Anthropology, University of Tennessee, Knoxville, Tennessee.

ON SOME FALLACIES DERIVED IN  
DAVID BIDNEY'S PHILOSOPHY OF CULTURE

by Virgil Hinshaw, Jr.  
and J. N. Spuhler,  
Ohio State University

I

The present article aims at approaching Bidney's views on philosophy of culture from the position sometimes called logical empiricism.<sup>(1)</sup> We should, first of all, like to distinguish between various levels of philosophic analysis. In particular, we feel that, before one can evaluate Bidney's views and results, one must ask just what Bidney conceives as the function of the scientist.<sup>(2)</sup> And then one must question the relevance of Bidney's philosophy of culture to that function of the scientist. Again, how has he contributed to the methodology of science? Finally, we might ask: Is Bidney, as philosopher of culture, methodologist, epistemologist, or metaphysician? Or, possibly, has he combined (or confused) these roles? From our standpoint, one must carefully distinguish between various levels of analysis and verification.

There is, first, what might be called the perceptual level of analysis and verification. This is the level at which the scientist carries on his routine activities as scientist. Here the scientist is philosophically dogmatic. Here he begs all important philosophical questions, as he must if he is to remain scientist. If one were to speak of his (implicit) philosophic position at this level, he might say that the scientist is, upon analysis, actually a naive realist -- one who believes that things are much as they seem.

There is, second, a more analyzed level. This is the epistemological level of analysis and verification. This is the level at which the philosopher, concerned with theory of knowledge, pursues the analysis of what passes as knowledge. Here the epistemologist discusses knowledge; here he makes linguistic reconstructions of given portions of human knowledge. Though the epistemologist makes use of what pragmatists call free intelligence, this does not mean that, as epistemologist, the philosopher is a scientist. Epistemologists do not suddenly become scientists because they use free intelligence. Likewise, if scientists dabble in epistemology, they do so not as scientists, even though they make use of free intelligence at its best.

Finally, there is a still more analyzed level of analysis and verification. This may be called the formally speculative level. At this level, the philosopher opens questions which were begged at the perceptual level. Moreover, he is not concerned with what passes as knowledge, as was the epistemologist.

(1) Other terms sometimes used are 'logistic empiricism' and 'scientific empiricism.' This position brings together, on some issues, members of three philosophic groups: the Cambridge analysts, the Viennese positivists, and the American pragmatists.

(2) Following Kluckhohn (Some remarks on the branches of anthropology and on anthropology's relations to other disciplines, Central States Bulletin, 2(1): 2-9, 1948, p.3), we are here using 'science' with his neutral-connotation, as 'analytic.'

Rather he is, in Leibnitzian fashion, concerned with formal models which suggest the logical possibilities in all consistently thinkable worlds.(3) He also refer to this level as the metaphysical level, if construed in this Leibnitzian sense. In other words, when the philosopher leaves the perceptual level as philosopher of science, he also leaves concern with testable formulation and confirmable theorizing. Thus the epistemologist is not necessarily concerned with empirical verification of his results, although what he does is ultimately empirical in a broad sense. The speculative philosopher, however, is in no way concerned with empirical knowledge. He leaves the limits of cognitive apprehension to the epistemologist, and here strikes out on his own to examine the realm of logical possibility.

One more word must be said about the place of methodology or philosophy of science. The authors contend that one can exhaustively examine the concepts and methods of science without leaving the perceptual level.(4) This is to say that the philosopher of science, in his efforts to aid the anthropologist, need not delve below the perceptual level to either the epistemological or speculative levels. The authors, however, are not dogmatic on this point. There is at present, it seems to us, a No Man's Land bordering, on the one side, theory of knowledge and, on the other, cultural anthropology -- and, for that matter, most other sciences. Overlapping between the perceptual and epistemological levels is sometimes inevitable, and it would be presumptuous on the part of the epistemologist to criticize dogmatically either the philosopher of science or the anthropologist himself for dabbling in theory of knowledge, as he inquires into the methodological problems of cultural anthropology. Nevertheless, we are concerned about the warnings which the metaphysician has to offer the anthropologist, particularly since such warnings may themselves be grounded in confusions as to levels or purposes.

## II

In the conclusion to Human Nature and the Cultural Process, Bidney has characterized his notion of the ontological status of culture and his conception of human nature in relation to the cultural process in this way:

"... culture is to be understood primarily as a regulative process initiated by man for the development and organization of his determinate, substantive potentialities. There is no pre-cultural human nature from which the variety of cultural forms may be deduced a priori, since the cultural process is a spontaneous expression of human nature and is coeval with man's existence. Nevertheless, human nature is logically and genetically prior to culture since we must postulate human agents with psycho-biological powers and

(3) Compare W. S. Sellars', Pure pragmatics and epistemology, Philosophy of Science, 14:181-202, 1947, and his Epistemology and the new way of words, Journal of Philosophy, 44:645-660, 1947.

(4) See G. Bergmann, Frequencies, probabilities and positivism, Philosophy and Phenomenological Research, 6:26-44, 1946; V. Hinshaw, Jr., Epistemological relativism and the sociology of knowledge, Philosophy of Science, 15(1):4-10, 1948.



impulses capable of initiating the cultural process as a means of adjusting to their environment and as a form of symbolic expression. In other words, the determinate nature of man is manifested functionally through culture but is not reducible to culture. ... There is no necessity in fact or logic for choosing between nature and history. Man has a substantive ontological nature which may be investigated by the methods of natural science as well as a cultural history which may be studied by the methods of social science and by logical analysis. Adequate self-knowledge requires a comprehension of both nature and history. The theory of the polarity of nature and culture would do justice to both factors by allowing for the ontological conditions of the historical, cultural process."(5)

Taking this statement as typical of Bidney's work, we feel that two remarks are here in order. First, we believe that ontology or metaphysics (in both the Platonic and Aristotelian traditions) is incapable of being subjected to empirical formulation, to experimental test, and to factual verification. If this is so, then we see no way in which metaphysical positions can be ascribed to empirical science. Nor do we see the manner by which an empirical anthropology can, in any way, corroborate or refute a particular metaphysic. Second, there is a function which metaphysical speculations may -- albeit indirectly -- have. Metaphysical theorizing may have, for the scientist, heuristic value in this sense: it may suggest, to the practicing scientist, hypotheses that can be put into factually testable and confirmable form. This may be, after all, Bidney's chief service, as philosopher, to the cultural anthropologist.

Our present concern is not an analysis of Bidney's theory of culture nor of his theory of a theory of culture, that is, his meta-theory of culture. For one thing, his work is in progress and neither theory is as yet available in other than fragmentary form. For another, we have no serious argument -- on the anthropological level -- with those portions of the theory (largely definitional) thus far published. The business of this section is to catalogue some "fallacies" defined in connection with his attempts to unify the realistic and idealistic theses in "an adequate conception of culture."

The metaphysical fallacy: "To attribute power of activity to cultural ideals is to commit the metaphysical fallacy for which Aristotle originally criticized Plato, namely, the fallacy of attributing efficiency to mental forms which are not actual, concrete substances. Only by viewing culture in both its theoretical and practical aspects do we eliminate the necessity of juxtaposing human impulse, society and culture and thereby avoid the metaphysical fallacy of hypostatizing cultural ideals into dynamic agents capable of interacting with individuals and societal forces."(6)

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(5) David Bidney, Human nature and the cultural process, American Anthropologist, 49(3):375-399, 1947, pp. 395-396.

(6) David Bidney, On the concept of culture and some cultural fallacies, American Anthropologist, 46(1):30-44, 1944, p.41.

The positivistic fallacy: "The realists ... defined culture in terms of acquired habits, customs, folkways, and mores and tended to ignore the ideal, unpracticed aspects of culture. On this basis, social ideals are logically nothing but a sort of statistical average of individual practices. The realists tend to confuse the actual aspects of culture with ideal culture by assuming that the covert or professed ideals are carried out in practice when this often is not the case. This I shall call the positivistic fallacy."(7)  
 "The positivists in general fail to recognize that rational or conceptual ideals have an objective reality of their own as ideas and that they are to be distinguished from the practices or customs which they condition or to which they lead."(8)

The normative fallacy: "... normative idealists define culture in terms of social ideals and values and exclude the actual practices of society as not properly belonging to culture. That is to say, they identify a culture with a given system of behavioral ideals and neglect all practices whether they may be "divergent" or "conforming". This may be called the normative fallacy. In brief, it is as fallacious to assume that an account of what occurs or is practiced is a sufficient description of a culture as it is to assume that the ideals professed by members of a society are in themselves the complete culture." (9)

The naturalistic fallacy: "Thus modern anthropologists and sociologists no longer take seriously the doctrines of Comte, Spencer and the evolutionary school of anthropology insofar as they have attempted to deduce the universal, evolutionary stages of human cultural development from the postulate of the uniform nature of man. As Boas and other American anthropologists have established, the historical diffusion of customs and artifacts plus empirical evidence concerning the diversity of cultural sequences has rendered the evolutionary theory of natural laws of cultural development untenable. This attempt to deduce a priori natural laws of cultural development may be called the naturalistic fallacy."(10)

The culturalistic fallacy: "...the tendency to hypostatize culture and to conceive it as a transcendental, superorganic or superpsychic force which alone determines human, historical destiny has led to the opposite extreme of cultural determinism. This culturalistic fallacy, as it may be called, is based on the assumption that culture is a force that may make and develop itself and that individuals are but its passive vehicles or instruments."(11)  
 "... the term refers to the fallacy of accepting complete cultural determinism in human history."(12)

### III

It is well, at this point, to examine critically what 'fallacy' means. According to the logician, Alonzo Church, a "fallacy is an unsound step or process of reasoning, especially one which has a deceptive appearance of soundness or is falsely accepted as sound. The unsoundness may consist either in a mistake of formal logic, or in the suppression of a premise whose

(7) Ibid., p. 39

(8) Ibid., p. 39, fn. 32. (9) Ibid., p. 39

(10) Ibid., p. 41-42

(11) Ibid., p. 42

(12) Ibid., p. 42, fn. 42.

unacceptability might have been recognized if it had been stated, or in a lack of genuine adaptation of the reasoning to its purpose. Of the traditional names which purport to describe particular kinds of fallacies, not all have a sufficiently definite or generally accepted meaning to justify notice."(13)

We would like to point out what Church's definition suggests to us. First, Church's mention of "a lack of genuine adaptation of the reasoning to its purpose" brings to mind the distinction between levels of analysis and verification as well as that between language and metalanguage.

As to the first distinction(14), enough has already been said. Let us turn, then, to the second of these distinctions.

This second distinction between language and metalanguage, logic and metalogic, is of particular importance to the methodologist of science. Moreover, it is Bidney himself who has adapted these terms for philosophic investigation of cultural anthropology.(15)

The conception of two languages or two logics is at least as old, in modern thought, as Ockham's formulation of the distinction between language used in first and second intention. Frege, Peano, Hilbert, Chwistek, Ramsey, Russell, Carnap -- these are a few who should be mentioned as further contributors to such a distinction. Recent papers by Gödel and Tarski round out the picture; and now the distinction between the use and mention of language -- between language and metalanguage -- is a necessary commonplace in methodological discussions by the philosopher of science.

The upshot of this distinction between levels of analysis and, in parallel fashion, of the distinction between language and metalanguage, is that a charge of committing fallacies can sometimes be answered by pointing out that a fallacy is relative to the level at which it was formulated. What is a fallacy at the epistemological level need not be a fallacy at the perceptual level. Likewise, what is fallacious reasoning at the methodologist's (perceptual) level is not necessarily so at the metaphysician's (formally speculative) level. Bidney seems to have neglected this important methodological fact.

A case in point is his so-called 'metaphysical fallacy,' namely, "the fallacy of attributing efficiency to mental forms which are not actual, concrete substances." "Only by viewing culture," says Bidney, "in both its theoretical and practical aspects do we eliminate the necessity of juxtaposing human impulse, society and culture and thereby avoid the metaphysical fallacy of hypostatizing cultural ideals into dynamic agents capable of interacting with individuals and societal forces." (See above, Section II.) It is essential, as Bidney suggests, to mention the dangers of reification. Our feeling is,

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(13) Alonzo Church, 'Fallacy' in D. D. Runes (ed.), Dictionary of Philosophy, New York, Philosophical Library, 1942.

(14) In this regard, compare E. C. Tolman, Purposive behavior in animals and men, New York, The Century Company, 1932, Ch. 23, "Summary and conclusions for psychologists and philosophers," pp. 414-433.

(15) Compare his paper, "The concept of meta-anthropology," read before the 45th Annual Meeting of the AAA, December 30, 1946, Chicago, Illinois.

however, that his reference to reification as metaphysically fallacious is unjustified, if he means that all reification is methodologically unsound.(16)

An example will help here. The use of fire, as a culture trait, is -- from the epistemological level -- an abstraction of high order. And, if the epistemologist were to reify either the activity of using fire or the concept of fire itself, he would be committing a kind of fallacy. In contrast with this situation, the culture trait of using fire, as recorded by the cultural anthropologist at his perceptual level, is observable behavior. Far, then, from being a reified abstraction at this level, the use of fire is, for the anthropologist, operationally a primitive datum, in the same sense in which the use of fire for exploding hydrogen is, for the chemist, operationally a primitive datum.

Perhaps Bidney's sin is to have committed the fallacy of fallacies, viz., that he has failed to acknowledge the relational character of fallacies.

#### IV

In an attempt to resolve certain conflicting philosophies of culture, Bidney has suggested that the "idealistic" and "realistic" conceptions of culture are not in conflict, that they can be unified. In discussing this contention he defines five fallacies. He makes commission of these fallacies contrary to achievement of conceptual unification. While we feel that the definition of such fallacies is an important methodological service, we believe that Bidney has not made sufficiently clear what some might call the purposes or what we have called the levels of his analysis. We do not wish to challenge his substantive contributions; rather we wish to have his methodological remarks clarified.

On the scientific (perceptual) level of inquiry, the subject matter of cultural anthropology is necessarily parcelled by confining attention to a (more or less) definite group of abstractions. We would insist that these anthropologists who have confined attention to a "realist" set of abstractions, and those who have been concerned with an "idealist" set of abstractions, have both made significant and useful contributions to anthropology on the scientific level. The disadvantage of exclusive attention to a parcelled group of abstractions, however well-founded, is that, by the nature of the subject matter, one has neglected a remainder of that subject matter. Insofar as the excluded data are important to the subject matter, this particular methodology or mode of thought is not fitted to deal, in an adequate way, with the larger problems in question. Since, in practice, the working anthropologist cannot proceed without making a classification of his subject matter, it is of great importance to pay constant attention to the modes of abstraction.

It is here that the philosophy of anthropology finds its role essential to the progress of the subject. And this task, the authors contend, can be carried out solely within the perceptual or scientific level. Here lies the importance of hypothetical studies, such as Bidney is making, in the meta-

(16) For a recent formal approach to the problems centering around reification, see Nelson Goodman and W. V. Quine, Steps toward a constructive nominalism, Journal of Symbolic Logic, 12(4):105-122, 1947, and related papers.

cultural aspects of anthropology. A meta-anthropologist might well perform excellent service by pointing out the possibilities open to the anthropologist if he adopts a certain conceptual system. For example, he could show the "realist" both the limitations and possibilities open to him in anthropological investigations as "realist." He could point out to the "idealist," in an exhaustive hypothetical manner, the scope of "idealism" as regards method. Again, he could map out, for the "harmonized realist-idealist" position, the usefulness and dangers in using materials provided both by the "idealist" and the "realist." In this manner, the meta-anthropologist can, in a sense, legislate for the anthropologist the possibilities of different methodological positions.

In this regard, we suggest that, particularly, Bidney might exercise greater precision in using the notion of fallacy. Confusions as to purposes or levels of analysis are here of the essence. Until clarifications of this point have been made, his services to the anthropologist are lessened.

Rather than simply being informed that a given anthropologist commits a given fallacy, we need to know (among other things) how to make best use of that anthropologist's materials, even though he persists in employing "fallacious" definitions in the conceptual framework in which his contributions are formulated. For insight into the empirically known stability of the gene -- to take an example from biology -- it is one thing to know that the laws of statistical mechanics are "fallacious" for very small entities; it is another to know, in a precise way, just where wave mechanics and just where statistical mechanics are independently important to an understanding (for the scientist) of a given phenomenon. We need not require that physicists working in statistical mechanics abandon their position, just because such a position is "fallacious" for statements describing the stability of the gene.

In conclusion, we think that the methodologist could perform genuine service to cultural anthropology. We do, however, interject this caveat. If the philosopher of science is directing his remarks to the anthropologist as scientist, then, in methodological consistency, he must make his theories empirical. Empirical science can neither require nor imply any genuine metaphysic, such as realism or idealism. Any account, therefore, that ascribes (say) realism to anthropology, forgets its testable, confirmable, and operational character.<sup>(17)</sup> As to definition, that is another matter, since definitions have both a different function and validity from theories. Yet once formulated, definitions have, in a subtle manner, application to the empirical data of the anthropologist. What we do ask of Bidney -- whose work, thus far, has been restricted largely to concepts -- is that he state his purposes. This amounts to his clarifying systematically the level(s) on which he, as philosopher, is pursuing his studies.

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(17) As to one statement of Bidney's epistemological position (1942), see his: On the philosophy of culture in the social sciences, Journal of Philosophy, 39(17);449-457, 1942, pp. 455-456.

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