

(though here again I speak without first-hand knowledge) presumably not adapted for heavy points. Were heavy shafts used elsewhere in North America? What is the relation between bow strength and nature of arrow? I hope shortly to be able to contribute certain data regarding the heads of spear-thrower darts and arrow-heads from the Maya area.

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THE POTAWATOMI AS ALLEGED MOUND-BUILDERS¹⁴⁶

In the article: *Potawatomi*, in the HANDBOOK OF THE AMERICAN INDIANS, Bull. 30, Pt. 2, BAE., initialed by J. M. and J. N. B. H., we read on Page 291, "Sir Daniel Wilson alludes to certain graves surmounted by small mounds, which the surveyors informed him were Potawatomi burial places. Other graves of the same character found in Iowa are also known to have been burial places of people of the same tribe." What Sir Daniel Wilson¹⁴⁷ actually says is: "In several of the mounds of another group the surveyors noticed recent Indian graves, covered with slabs or stakes, in accordance with the usual method of Indian burial, and belonging to the Potawattomies; and Mr. Lapham adds: 'The larger and more conspicuous mounds are generally selected by the Indians for the burial of their dead.' " Lapham's Antiquities of Wisconsin¹⁴⁸ is referred to; I do not know the precise passage, but on Page 59 will be found, "One of the oblong elevations was entirely covered with graves recently made by them"; Menomoni and Winnebago are meant. That is to say, historic Indians used prehistoric mounds as burial places.

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A NOTE ON SOUTH AMERICAN PARALLELS TO MAYA AND AZTEC TRAITS

In his stimulating *Observations on the Present Status and Problems of Middle American Archaeology*¹⁴⁹ Dr. J. Alden Mason indicates the South American relations suggested by Lacandon *material* culture. Possibly the affinities extend to other phases of native life.

According to Soustelle,¹⁵⁰ these primitive Maya retain patrilineal totemism, as discovered by Tozzer some thirty years ago, but Soustelle's totemic groups are ranged in moieties named *karsiya* and *kobo*, and among the northwestern Lacandon he even reports an approximation to exogamy (contrary to Tozzer's observations):

¹⁴⁶ Printed by courtesy of the Smithsonian Institution.

¹⁴⁷ Prehistoric Man, Vol. 1, p. 389; Cambridge and London, 1862.

¹⁴⁸ Smithsonian Contributions to Knowledge, Vol. 7, 1855.

¹⁴⁹ This series, Vol. 3, p. 306, 1938.

¹⁵⁰ Jacques Soustelle, Le totémisme des Lacandones, in Maya Research, Vol. 2:325-344, 1935.

"*En résumé, l'endogamie, chez les Lacandons du Nord-Ouest, est plutôt rare, mais n'est pas l'objet d'une répulsion spéciale de la part des indigènes. Dans l'immense majorité des cas, et malgré les difficultés pratiques, c'est encore l'exogamie qui prévaut*" (p. 336).

However, the fact most strongly emphasized by Soustelle is the assignment of all gods and natural phenomena to one or the other moiety. Thus sun, moon, and the woods are *karsiya*, while the complementary *kobo* half includes rain, lakes, and the cardinal directions. Although the recorder wonders at the classificatory ascendancy of the dual over the totemic grouping, this is exactly what might be expected, for as Olson has shown, some sort of conceptual polarity attaches to many dual organizations of the New World.¹⁵¹

In North America the Miwok present the close parallel of a thoroughgoing dichotomy of the universe, everything being either "Land" or "Water," while the Winnebago confine their cleavage to the fauna, birds being pitted against land and water animals;¹⁵² but in South America the bisection of the universe characterizes various Gê peoples,—not only the Timbira of Maranhão, but also the Kaingang of southern Brazil.¹⁵³ Provided the polar classification with a dual organization represents a single historical origin—a debatable point, the Maya scheme may have its most direct ties with its South American counterparts.

If this connection is only a possible one, the case seems to be much stronger for an Aztec-Brazilian parallel to which I do not recall printed references. The Tupinamba of coastal Brazil raided hostile tribes mainly in order to take captives for ultimate consumption in a cannibalistic frolic; but prior to his death, the victim, apart from being sometimes vauntingly exhibited by his master, was well treated and even permitted to mate with unmarried women. In the course of the ceremonies preceding his execution, the villagers might attack him, but he was expected to defend himself, receiving stones or hard fruits with which to pelt his assailants. At the execution itself he might sometimes wield a club and struggle with his would-be slayer.¹⁵⁴ The kindly treatment of the prisoner during his prolonged captivity, the mock-combat, and the final cannibalistic feast present a rather convincing parallel to Aztec usage.¹⁵⁵

¹⁵¹ Ronald L. Olson, *Clan and Moiety in Native America*. Univ. Cal. Pub. Amer. Arch. and Eth., 33:401 f., 1933.

¹⁵² E. W. Gifford, *Miwok Moieties*. *ibid.*, 12:139-194, 1916. Paul Radin, *The Winnebago Tribe*. 37 BAE-R:185, 1923.

¹⁵³ Curt Nimuendajú and R. H. Lowie, *The Dual Organizations of the Ramkókamekra (Canella) of Northern Brazil*. Amer. Anthrop., N. S., 39:470 f., 1937. C. Nimuendajú-Unkel, *Die Sagen von der Erschaffung und Vernichtung der Welt als Grundlagen der Religion der Apapocuva-Guaraní*. Zeitschrift für Ethnologie, 46:374 f., 1914.

¹⁵⁴ A. Métraux, *La religion des Tupinamba et ses rapports avec celle des autres Tupi-Guarani*. Pp. 137-169, Paris, 1928. Somewhat similar customs are reported for the Šipaya of the Rio Iriry region: Curt Nimuendajú, *Bruchstücke aus Religion und Überlieferung der Šipaya Indianer*. Anthropos 14-15:1024, 1919-1920.

¹⁵⁵ Fray Bernardino de Sahagun (F. B. Bandelier, translator), *A History of Ancient Mexico*. 73-78, 82-88, Nashville, Tennessee, 1932.

On the other hand, Tupinamba practices are also clearly connected with those of Carib and Arawak tribes, who similarly cooked the flesh of their captives and made flutes of their bones. The Arawak of the Berbice River hospitably entertained a victim for about three weeks, and finally crushed his skull with a sword club in the approved Tupinamba style.¹⁵⁶

As for the Aztec custom of cutting open an enemy's chest and tearing out his heart, it is described by Diego de Rosales, a seventeenth century observer, as an Araucanian practice.¹⁵⁷

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THE CLINICAL ASPECTS OF DIFFUSION

In this journal Harold Gladwin¹⁵⁸ recently offered a new version of the diffusion-independent invention problem in humourous and effective fashion. Gladwin has presented the view of the extreme diffusionist who persists in regarding the matter as a controversy rather than as a problem, and his article contains views which, while perhaps widely held, are nevertheless considered by many to be decidedly debatable. Consequently it may be profitable to present a counter argument from one of those smug individuals who persists in regarding independent invention, though perhaps a poor relation, as nevertheless an eminently respectable and self-supporting member of the community of anthropological ideas.

Gladwin's clinical account of symptoms involved in the transition from a cringing, dyed-in-the-wool Independent Inventionist to a real extroverted one-hundred-per-cent Diffusionist is very interesting to one who at moments has had very similar experiences. I remember one beautiful summer when the late Elliott Smith led me along the perfumed path of diffusion. As I recall, it was when the Children of the Sun first appeared that the glimmerings of reality began to penetrate the undergraduate delirium. It may be appropriate to describe the case of the unfortunate Independent Inventionist in medical terms. Yet, since my own taste of the deplorable state of mind of the Extreme Diffusionist, and since Gladwin speaks of the "mental weakness which will quickly and inevitably develop into that particular obsession, the victims of which are known as diffusionists," one is tempted to suggest that the remedy lies in psychiatry rather than in *materia medica*.

One may quite readily admit that many cases of "independent invention"

¹⁵⁶ W. E. Roth, An Introductory Study of the Arts, Crafts, and Customs of the Guiana Indians. 38 BAE-R:591-595, 1924.

¹⁵⁷ Elisabeth Gerdtz-Rupp, Magische Vorstellungen und Bräuche der Araukaner. Ibero-Amerikanische Studien des Ibero-Amerikanischen Instituts Hamburg, 152, Hamburg, 1937.

¹⁵⁸ Independent Invention versus Diffusion. This series, Vol. 3, pp. 156-160, 1937.