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are nothing more than rubbish pits, but some of them were used for storage.

There was a principal fireplace always in the center of the floor, but there were also smaller ones elsewhere. Indeed it seems that at one time or another nearly every part of the floor was so used. There does not seem to have been any excavation for the fireplace as is usual in the lodges of the Missouri river tribes.

A feature of special interest is the entrance passage. This occurs in only a portion of the lodges, the others apparently having been entered by a ladder. Where such an entrance occurs it is quite long, sometimes extending as far as 20 to 25 feet beyond the edge of the house. Its direction is not constant, but it seems to be determined by the prevailing winds and the slope of the hill. None open to the north or northwest. It has another peculiarity in that it is not inclined, as are the passageways in the lodges of the historical tribes, but is almost level. It is continued to such a distance that the natural slope of the hill will bring it to the ground level. The houses are not orientated.

The culture has been sufficiently described for the present in the papers of Mr Gilder, and only one or two points will be noted here. Of the food material, there are considerable quantities of charred grain and nuts, abundant bones of rodents and deer, but, except as implements, the bones of the bison are quite rare—a rather unusual feature for a Plains culture. The pottery shows a distinct development from north to south which will be described in a later paper. A few pieces were found which were definitely the result of trade—probably from the Red river region in Louisiana. There is no sign of contact with the white race.

The connection of these people with known tribes has yet to be determined, but it is certain that they were not Omaha nor Oto. On the present evidence, Catlin's theory of a Mandan origin can be regarded only as a myth. There are many reasons for believing they were not Pawnee nor Arikara.

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THE RED-PAINT PEOPLE OF MAINE

IN the *American Anthropologist* for January–March, 1913, Professor Warren K. Moorehead describes his archeological research in Maine and tells of what he calls the "Red-paint People," whose remains were discovered there. Excepting the strange remains of the cave-people of the Ozark mountains (which also were investigated by Professor Moorehead),

nothing perhaps found in the United States in recent years, he tells us, is comparable in interest with the problem of the "Red-paint People" of the lower Penobscot valley. Unless the interest connected with the "Red-paint People" depends on considerably more than the placing of red paint in deposits, and the small proportion of remains of burials, found in the graves, it is a question if Professor Moorehead has not accorded himself overmuch praise.

Mr D. I. Bushnell, Jr, in the *American Anthropologist* for October-December, 1913, takes up this question of the "Red-paint People" and points out, among other things, that the deposit of red paint with burials and artifacts is far from being a recent discovery.

Although Mr Bushnell leaves little further to be said as to the "Red-paint People," I should like to quote from my "Certain Sand Mounds of the St. Johns River, Florida,"¹ Part I, where my investigation of the Mt Royal mound, made famous by the descriptions of both the Bartrams, is detailed.

"Beginning at the margin of the base, a layer of sand, colored by admixture of powdered hematite, covered the entire mound. This layer attained a maximum thickness of seven feet on the northeastern portion of the summit-plateau and adjacent slope. The general tint of the layer was what is called crushed strawberry by dealers in ribbons, though at many points, and especially in the vicinity of relics, the sand in considerable quantity was dyed a brick red, even reaching what is termed Indian red by vendors of colors. At times streaks and local layers of highly-colored sand throughout the entire mound led to implements, pottery, etc., and while the discovery of objects in the yellow sand was not uncommon, still in the majority of cases they lay in contact with that having an artificial color. Realizing this fact, the 21 colored men in our employ worked with their hands alone in the presence of sand tinted with the red oxide, and it is doubtless owing to this that but two objects in pottery were broken by the spade during the seventeen days comprising our investigation." (Page 19.)

Next are named three mounds in which were deposits of the red oxide of iron (a list considerably increased in later explorations), and reference is made to the late Mr Andrew E. Douglass having noticed a similar use of hematite in mounds on the east coast of Florida. Attention also is called to the caves of Mentone where Dr Rivière repeatedly found objects tinted by contact with the red oxide, while Dr Verneau encountered a layer of earth artificially colored by the use of iron ore, in which bodies had been deposited.

¹ *Journal Acad. Nat. Sci. of Philadelphia*, vol. x, 1894.

As to the condition of human remains in the Mt Royal mound, we are told, "In no mound of the St Johns have human remains been found so fragmentary through the ravages of decay, and it is probable that traces of many burials have entirely disappeared. In certain cases human remains were represented by hardened sand retaining nothing but the shape. Many fragments of bones resembled moistened powder and crumbled at the touch. Beyond a few crowns of teeth no remains were saved. It is probable that an admixture of shell with the sand of the mound would have preserved the bones to a material extent." (Page 20.)

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THE MOTHER-IN-LAW TABOO

In a paper read before the Academy of Inscriptions, Paris, on September 8, 1911, Salomon Reinach propounded a theory of the mother-in-law taboo which may be of interest to anthropologists. The paper subsequently appeared in *L'Anthropologie* (1911, pp. 649-662) and is now reprinted in the fourth volume of the author's *Cultes, Mythes et Religions* (Paris, 1912). Reinach notes that of a total of some 65 cases of avoidances between relatives recorded in Frazer's *Totemism and Exogamy*, 43 refer to the relations of son-in-law and mother-in-law. This may thus be regarded as the "typical" avoidance. The author reviews and rejects the various theories propounded to account for the origin of the custom: the theory of Frázer, who regards the custom as a safeguard against incest between the son-in-law and the mother-in-law; the theory of Lubbock, who sees in it a survival of marriage by capture; the theory of Tylor, who explains the taboo as a reaction of the wife's family against the intrusion of her husband; and the theory of Crawley, who sees in marriage a breach of a sexual taboo which, by extension, the son-in-law applies also to his mother-in-law.

Reinach's own theory rests on two postulates: the savage does not distinguish between appearance and reality (here special reference is made to the work of Lévy-Bruhl); the horror of incest is a most powerful emotion, universal in its distribution, while the responsibility for an incestuous act falls mainly on the male. We may assume that the husband's residence with his wife's people is, like maternal descent with which it is correlated, a more ancient practice than paternal descent and the wife's residence with her husband. It is to be expected that on his installation in his wife's household the husband would soon be on