

possessed of documentary evidence, would ascribe their appearance in our culture to the same time. It is more likely that he would class the automobile with the steamboat, railway, telegraph, telephone, and other inventions as having arisen in a certain period (call it the Age of Industrialism). The culture stratum going back to this period (and he might be able to demonstrate that the strike, woman suffrage, and the Montessori method of education, among other elements, belong to the same stratum) he would probably succeed in diagnosing as being, on the whole, of indigenous origin. The Oriental influences we have spoken of (and let us even grant that he can show them to be largely contemporaneous in origin and to be quite distinct historically from the older stream of Oriental influence represented by the introduction of rice and tea) will impress him as constituting or belonging to a different stratum of exotic origin. There are likely to be but few, if any, indications of an associational character pointing to the fact that the indigenous elements are to be ascribed to the time when the later Oriental influences were coming in. If he succeeds in demonstrating, as he is quite likely to, that in China and Japan the porcelain vase, the silk kimono, and the peculiarly Japanese art of delineation are very much older than the automobile and associated elements, he would be strongly tempted to conclude that the "Industrial" culture stratum is of later origin than the stratum associated with Oriental art also in occidental culture. And yet, as we happen to know, this would be doing very serious violence to the facts of history. In short, there will be the same tendency to unify and isolate as a culture stratum elements of demonstrably the same geographical provenience as to unify and isolate as a culture stratum elements of the same conceptual group.

The concept, then, of a culture stratum, as actually handled in the study of primitive culture, can hardly lay claim to being a clean-cut historical implement. It may be defined as a group of associated culture elements and complexes which in origin, if not always in their actual form as recorded, go back to the same general period, but which is apt to include elements of quite different date but related content and to exclude elements of like date but distinct geographical provenience. It is an his-