

IV. MORE J. P. HARRINGTON NOTES ON VENTUREÑO  
CHUMASH BASKETRY AND CULTURE

Robert F. Heizer

In the C. Hart Merriam Collection (Heizer 1969) housed in the Department of Anthropology at Berkeley there has come to light two hand-written sets of field records made by J. P. Harrington in March, 1913, among the Chumash. Harrington sent these to Dr. Merriam with a letter saying that he could use them in any way he liked. I assume that these are two days of Harrington's ethnographic recordings done in 1913, and that they are originals and not copies. They give every appearance of being original field-records, and this is supported by Craig's (1966, 1967) failure to turn up duplicates in the Harrington field materials deposited in the Department of Linguistics at Berkeley. Harrington died in 1961, and his field records have been deposited either in the Smithsonian Institution or in the Department of Linguistics, Berkeley. For a summary of the professional activities of Harrington see Craig (1966, 1967), and Stirling and Glemser (1963).

S. Craig (1966, 1967) has published two papers on Ventureño Chumash basketry in which ethnographic data recorded by Harrington are presented along with data on archaeological and ethnographic examples of Ventureño Chumash baskets.

The present paper is aimed at placing portions of the two chance-preserved Harrington field notes on record as a further contribution to Chumash ethnography.

The detailed studies of Chumash basketry by Dawson and Deetz (1964, 1965) will provide the reader with examples of baskets described by Harrington's informants.

Craig (1967:86-87) provides a list of Harrington's known Chumash informants. One of these, denoted as V2, is the Candelaria of the first record which follows. Harrington (1942:5) lists Candelaria Valenzuela as a Ventura Chumash informant; Blackburn (1963) has published an ethnographic account recorded from Candelaria before 1917 by G. Henley. Juan Pico, source of the second document, is not listed by Craig (op.cit.) but Pico

was Henshaw's informant in 1884 (Heizer 1955:88). Simplicio Pico is listed by Harrington (1942:5) as a Ventureño Chumash with a Ventureño mother and Spanish father. Juan Justo and his father who bore the same name were well-known Chumash informants (von Blon 1932) and they were interrogated by L. C. Yates (1889:304) and H. W. Henshaw (Heizer 1955:88). Further details on these persons may be found in Paper No. II of this volume. Craig (1966:203, 1967:88) has already provided a key to Harrington's system of phonetic recording.

I. Candelaria. March 13, 1913.

'a'o'uku	<i>name of a place near Ventura. Name of a hill "quiere decir blanco." She does not know exactly where.</i>
'uti'na'i	cradle.
'ohok <sup>c</sup> (ʉ)	eyeshade of cradle.
tapa'lawa	gee-string (Sp. zapetos). Sounds like tapa el agua! Never had Indian hatchets here. Made gee-strings of buckskin and of cloth.
tsuni'hjək <sup>c</sup>	pestle for mortero.
X'cmhc	a guare--narrow-necked basket.
'uʂ'ε'm	basket, water tight (Fig. 1).
tsiweX	machucar. Had manos, pestles and stones for pounding.
'aic <sup>(')</sup> hwat <sup>c</sup>	any kind of batea.

Also distinguish Xa'aX and miti.

Referring to numbered photographs [not with these notes] of baskets:

No. 1

Junco (rush) meXmei'.

The core [foundation?] is taš (also a kind of junco).

The black [basket element?] is meXmei' also 'a†Yošoi'.

The brown [basket element?] is meXmei<sup>u</sup> also 'alukstaha<sup>i</sup>.

The buff [basket element?] is meXmei<sup>u</sup> also al'owou<sup>u</sup>.

The [basket design shown in Fig. 2a] is 'ajatulutut, butterfly.

The [basket design shown in Fig. 2b] is merely 1/2 of the other.

atkəjəmi the ring in center.

The little projections are tspu'ipe'n, brazos de palitos.

Made by Candelaria.

### No. 8

A small one 6" or so in diameter (Fig. 3).

Made by Candelaria

Call this kind kujiwaš ('i'attiwis'ε, with bottom rim).

For holding things.

Call the design (Fig. 4) tšakšik<sup>c</sup>.

Call alternate black and white stitches on rim merely black and white.

### No. 2

Candelaria used to live at Santa Ana up N. river.

She made this [basket] while living at Santa Ana.

When she made [basket] No. 8 she was living at La Jolla on  
Chrisman's ranch near the Casitas.

### No. 3

Made by Candelaria.

This kind is called wafik<sup>c</sup>.

Call the step design (Fig. 5) 'ałpowipour.

Of the two say 'iško'msi'ałpourpour.

The angled line (Fig. 6) running out from top of one of rim triangles is 'aɪpour.

Call the triangles 'al'we'weɪ, "picos."

No. 4

Made by Domiciana.

Call this kind 'waɪk<sup>c</sup>.

Does not know meanings of the designs.

No. 5

'waɪkimiɪi.

Made by Soraida, granddaughter of Petra.

May be letter N.

(Later corrected this statement and said she thinks this made by Petra and No. 6 by Soraida).

No. 6

Call this kind kujiwaɪ.

huksutijeksiktipeɪsmu, para hechar la costura.

She calls the projections from the squares tspu, "brazos."

tɕɕɪiɪkɪ, the ring, band of design.

No. 9 (Fig. 6)

Made by - - -. Martina Camarillo had one like this. Bought from an old man at Ventura.

Says design resembles manos or dedos perhaps.

When Domiciana died she told Mrs. Bonastel she had a mortar [which she could have] when she died but [Mrs. B.] never got it.

Petra had a mortero 1 1/2 feet diam. and 1 1/2 feet tall, of same rock as those on Mrs. Bonastel's porch. When Petra died, didn't get it, although it had been promised. Petra's descendants moved to El Rio. Now they are all dead.

Call the baskets for the back (Fig. 7) hɛlɛk<sup>c</sup>.

This means the kind with the pointed base. Two feet high. Made of junco.

Some had designs and some had none.

tsə'əp<sup>c</sup>, para cargar. The carrying strap was made of braided tok<sup>c</sup>, string, braided (texido) ancho.

The hɛlɛk<sup>c</sup> was carried in təpəšmu kind of large carrying-net.

huk<sup>c</sup> wət<sup>c</sup> wət<sup>c</sup>, yo voy a batir, the plant to make seeds fall.

The seed beater (Fig. 8) was this shape.

Made of twigs of some kind, bien tejido.

Used to knock seeds directly into the hɛlɛk<sup>c</sup>.

Her name is now Candelaria Valenzuela. Formerly it was Candelaria Rios.

jəw(ə) is a kind of shallow basket, very ancho. Made of junco. Much bigger than any batea. Used for winnowing wheat.

'əhwɛi' is a sierra dialect [word] for "batea." Here [they] say aɪohwat<sup>c</sup>.

tsaja is a basket [see Fig. 9 for form] a foot high or more. Used them for putting clams or fish in. Woven of junco (Fig. 10).

#### No. 10

Made of šuna'i, a kind of plant. They take off the bark and get strips of wood. The core is junco. Its bottom is new. This is probably obtained from Petra. Petra used to do this kind of thing.

<u>tstiwis</u>	<u>nupən</u>
bottom	new

tšupɛ'aXš esta remendado. Maybe she got this also from the old man.

'uš'ɛ'm, are narrow-mouthed watertight baskets for putting water [in]. Had big (3 feet high) and small (size of bottle) too.

'akmila'aš, jara para tomar agua, were small bowls of junco, coated with tar on inside, and these went with the 'us'ε'm, and were used for drinking.

'εp<sup>c</sup>su, basket hat.

'εp<sup>c</sup>suniwaš, old one of these.

The kujiwaš are this shape (Fig. 11) destendidos. The wa<sup>h</sup>tik are usually bigger and have a flat bottom.

The black is made by splitting the junco and burying it in any bad mud (lodo) šclp<sup>c</sup>. In about a week, dig up and see if it is dark enough. If not bury it again. Usually takes about two weeks. But Candelaria dyes hers with ink to make blacker.

The red is the root of the junco.

When [they] get the junco from the mud they smoke it in smoke of ja'i<sup>h</sup>. This makes it black quickly.

First wash it when digging from the black mud, then put it to dry, then smoke it.

Pâ-mâ', is surely for p<sup>c</sup>X'cm'<sup>c</sup>, which she says quickly.

#### No. 7

Made by Juana Morales. This is unfinished. The blue is American dyes.

#### No. 11

Made of chiquihuite by Banning Indians, S. B. County. Made of šuna'i<sup>h</sup>. Rim of nogal. Make here same kind. Does not know name.

Says small pestle was used for pounding up tobacco.

#### No. 12

Large basket

Imitation of Mexican baskets.

Made of sauce.

Made by Margarita Cota, Indian woman of Santa Ynez, relative of Andrade here. Call these in Mexican cora (or canasta) de sauce. No Indian name [for this kind of basket].

El sauce, Xaũ.

Used to make granaries of any kind of wood - like willows (sauce); and 8 feet high and a yard through [i.e. diameter] - round.

The bottom was of Xax, a kind of plant that grows everywhere. Called the whole thing merely pcñ, wood. The people made holes in sides and reached in to put hand through. Kept acorns or other seeds in them for a year or more.

The - - (see Fig. 12) stones Mrs. Richardson has are made for heating mush. Put the meal and water in a big wañik (2 feet high) and have these rocks heating in the fire till red hot and put in sometimes as many as four at a time to make it boil. Make ollas of the same kind of rock [soapstone]. Got this rock on an island [Santa Catalina] out from Los Angeles. iXpanis' atole de bellota. This is the kind cooked thus. [She] seems not to know use of these stones for heating [the] body. May have had strings tied through holes. She forgets name of stones (made or unmade). Showed her the stone with hole through it. She does not seem to know the use of it.

Catalina Island is huja. She knows name.

Never made mortars or metates of stone from Anacapa.

Call fishnets tñtiwał. Put them in the sea. Made of tck<sup>c</sup> string. Made them very big - like the present fishermen's nets. She does not know of using nets in the rivers.

Here had no rabbit nets - only used arrows [for killing rabbits].

Mortar is pɛjɛs'i'ułji It is longish.  
mortar largo

No. 3 [in a photo] is pɛjɛs'iXa'at.

musaXmækə no esta honda.

huk<sup>c</sup> pɛ, I am going to stick it on with tar.

musiłstiwis, no tiene fondillo, has not bottom - said of hopper basket. The hopper basket is called merely wañik.

Call a flat-bottomed basket (Fig. 13) even if 2' high only watiki miñi.

Basket (Fig. 14) called kujiwaš.

Call a small stone mortar pɛjɛš'imiŋi.

Does not know the stone balls.

Mexican chare is Indian tsaja.

Called stone ollas 'akŋa'wił. For cooking islay or cualquiera cosa.

'aXtatapəs, islay.

Would call a string handle merely mijaš.

huk<sup>c</sup>sununasiwaŋik<sup>c</sup> voy a commenzar una cosa.

Basket (Fig. 15) called waŋik<sup>c</sup>.

Mortar No. 5 was obtained from a Santa Ynez man named J. D. Brant who dug it out from 16 feet below the surface.

'ajapələlə, coffee shell, of kind I have often found, 1 1/4" long.

Xim is a kind of basket (Fig. 16) made of junco. Used for keeping things - 2 feet across and a foot high, with small mouth. Made of junco. She would call the sea urchin Xim, too, but it had an old name she thinks. Call them erizos in Spanish.

They had here tomoł of planks and also of tule in the old days - 2 kinds she says.

She does not know the coral or the devil-fish.

'awisɛlɛ, starfish. Spanish, estrella. Showed her [a] specimen.

[A separate page of notes entitled "Candelaria - baskets" seems to be a summary of the preceding information, but it also contains additional data. For the sake of completeness and despite some repetition the whole record is given here.]

#### Candelaria - baskets.

1. waŋik<sup>c</sup>loka kiXalə'əš, cora for leaching acorns.



2. watik<sup>c</sup>, basket shaped thus (Fig. 17). Used for boiling mush.
3. X'omho, Spanish guare. A narrow-necked basket. Made of mɛXmɛi'.
4. 'uś'ɛ'm, basket shaped thus (Fig. 18) for example. Made of mɛXmɛi'. Tarred.
5. 'aio(')hwat<sup>c</sup>, Spanish batea. Tray-shaped basket. Called in Serrano dialect 'ɛhwɛi'.
6. kujiwaš'i'ałtiwiš'ɛtš, basket shaped thus (Fig. 19).
7. kujiwaš, basket of the shape of a shallow bowl (Fig. 14).
8. hɛlɛk<sup>c</sup>, conical shaped burden basket (Fig. 7) for back. Made of mɛXmɛi'.
9. jəw' (ə) is a kind of large shallow basket, used, e.g. for winnowing wheat. Bigger than any batea. Made of mɛXmɛi'.
10. tsaja, large basket for putting fish or clams in. Made of 'ɛsmu only. Called chare in Spanish. (Fig. 9)
11. 'akmi'la'aš, a small cup basket, coated on inside with tar, used for drinking water. Made of mɛXmɛi', some smeared on inside with pine gum - red, smell of pine.
12. 'ɛpsu, basket hat, worn by women. Made of mɛXmɛi'.
13. A hopper-basket, for putting on top of a mortar. Called merely wătik<sup>c</sup>. Of it is said musiłstiwis, "it has no bottom."
14. X'im, basket made of junco, of sea-urchin shape, used for storing seeds.
15. Canoe-bailing basket.
16. Basket granary.
17. šə'pə'smu (corrected form) large carrying net. hɛlɛk<sup>c</sup> basket was carried in this. Always wore 'ɛpsu when carried.
18. štiwał, said by Simplicio to be carrying net; by Candelaria to be fishnet.
19. [blank]

20. Seed-beater; woven of twigs. "Pu-wot", H. [reference to word recorded by Henshaw; published by Heizer 1955].
21. tsupə<sub>ɿ</sub>i, hairnet, worn on head.
22. x̃so, wooden tray-bowl. Simplicio saw them painted red.
23. Basket sewed of strings of piñon nuts, such as Mrs. del Campo describes.
24. "A-pai'-ya", berry basket, H. [Henshaw, see No. 20 supra].
25. "Pa-ma", open-work basket, H. [Henshaw].  
Possibly for p<sup>c</sup>X'omho (Henshaw's H'pōm'-hâ, trinket basket).
26. "(Se)-ö-he'", the wooden bowl, H [Henshaw] (Probably for se'ehwe'i, the woven balsa in inland dialect.)

Attached to the set of manuscript notes is one page written in pencil. It is not dated and the informant is not identified. The notes concern a spring trap for catching ground squirrels:

[Trap shown in Fig. 20]. These traps were used for catching ground squirrels and gophers. Ground squirrels say pst pst. Whole trap is called 'ak<sup>c</sup>ka'i or hus'ak'ka'i. Used stout cord so loop stayed [open] as such.

## II. Simplicio Pico, at El Rio, March, 1913.

'utinai', cradle for babies. [I] showed him a picture.

tsuX, feathers all in a bunch [worn on head and held by] string passing under chin (Fig. 21).

siwin'i, band of feathers passing around the head.

'iscjəš, plumed stick held in hand in certain dances.

tcpc, a kind of plant used for fiber. Red color.

pijatY, net-like dancing skirt with feathers. For men and women both.

tsipə nose ornament (Fig. 22).

Wore hair thus: (Fig. 23). tswejc, trenza, hair braid. Men braided hair; Candelaria said this too.

tsupeĩ, nets put on head.

Put shells on. These were worn by men only like a hat (Fig. 24).  
Decorated with shells. Decorated with abalone worked in heart shape  
or other shape.

Mrs. del Campo says that they had needles of wood.

Had needles of bone with hole in them - also of wood. Hard [wood?]. Does  
not remember name of needle. Does not understand "spö-h<sup>c</sup>e."

Three miles above Ventura was a big rancheria called kašcmšcmčĩ, los  
guachapores.

Every little canyon had its name.

šišclcp<sup>c</sup> was the rancheria at foot of Figueroa Street.

mitskanākan is name of whole locality of Ventura. Juan Barrios' people  
came from Santa Cruz Island, I understand him to say.

naXpa'añ, place in medianos just west of mouth of river.

Simplicio saw round houses of Indians at Cieneguitas by Santa Barbara.  
Many when he was a boy. The Indians were all together there. Some  
had sleeping benches of boughs (Fig. 25). Old men slept near the  
fire. Had mats or blankets to sleep on. Name of Cieneguitas was  
tsua'. Had sheep skins. Tied on with willow bark strips. On this  
a tule mat. Maybe one of these [mats] rolled up for a pillow.

Cooked in houses. Encino fire in night. Three fire stones [to make fire-  
place]. Had doors in huts, some 5 feet, some 6 feet [high], so  
could enter without stooping. [Doors faced] in any direction, he  
thinks. Hut only had one [door]. Had no windows. Much light came  
from the top. Boys with a sharpened stick stuck this through walls  
and pricked sleepers as a joke.

Had the tule mats sometimes stuck with tules on end as screen for  
beds. Had the bed-benches en los rincones.

mitəpə, door.

Had benches of wood or whalebone. No name for a bench. Killed beef  
every other day. All had benches around house to sit on when eating.

Men would sit in night and tell coyote stories. Does not remember any.

Had many spoons of this shape (Fig. 26) with hollowed bowl like a batea.

Made mostly of aliso wood [because it] was more hard. One foot long or so, varying shapes, but round bowl. Does not remember name of these spoons.

ʔ<sup>c</sup>mištək, smokehole.

Houses were high.

Had houses 20 or 30 feet across and very high. Old way was to have them always round - thinks it was the easier way. Later also had square houses with the tule-thatched gable roofs, plastering used on outside. Had houses in villages 60 feet apart or so. Not very near and not very far. Had caves at Ventura outside of town where stored seeds in boxes and got them when wanted them.

štiwał, carrying net.

Had no fishnets.

Pole ladders or sweathouses called 'aḡet<sup>c</sup>

Thatching at Cieneguitas was carrizo mostly. Used leather thongs for tying latas to latas.

The smokehole of houses was 2 1/2 feet in diameter. He does not know why, but no rain entered.

The tule was in layers like shingles.

The door was often made of poles and tule thus (Fig. 27).

Some [houses] had wooden doors (American).

Describes the canoes as Fernando did, but says had no compass stone. Sometimes rowers sat on benches. When in a hurry bend forwards, knelt.

Tied canoe with pita. Made them of "pino colorado" which grows in the mts. here. He forgets Indian name.

'clctcʔ<sup>c</sup>, quiver, cora de zora. Drew arrows quickly. Had points of piedra de lumbre. Put poison only for fighting. Would kill if merely hit and skin cut.

Did not sell 'ajip to anybody. Carried, for it always did them well, they

thought. 'ajip is para jugar, gamble. The poison for arrow-points was different. Tadeo Sanchez of Ventura used much 'ajip to jugar. They say he died from this medicine.

Had herbs which made them gradually die. Had others that made them die quickly. Had doctors. 'alalaXijəps̃, doctor (any kind). Used yerbas del campo cocidas. Also put calaplasmas (poultices) of ramas, la lamadas.

Name of this [object - Fig. 8] is 'uskikās̃. Girls used this in first menstruation. Three lines painted on thighs. This [is the] reason that use this scratcher. Cylindrical, but had at one end like a ganchito (hook) for scratching. Did not use this instrument all the time. Kept it.

Kept feather things hanging in special [containers?].

Had bones 8 inches long, smooth, that some used as scrapers in sweathouse. Not all [persons] used [them].

Had two kinds of sweathouse. Good for rheumatism.

San Fernando [language] was very clear. All [speakers] gone. More clear [speech] than talked here. Pleased Simplicio.

Some Indians knew how to talk more than others. Was great difference among Indians. Some knew much - many words and expressions. [Among] The recents none know so much. Some were much smarter than others. Some knew todito el idioma.

Xšc, wooden bowls. Various sizes. Painted red. Does not know what kind of wood. Put chia, pinol de maiz [in them]. Very finely made, he does not know with what [tools].

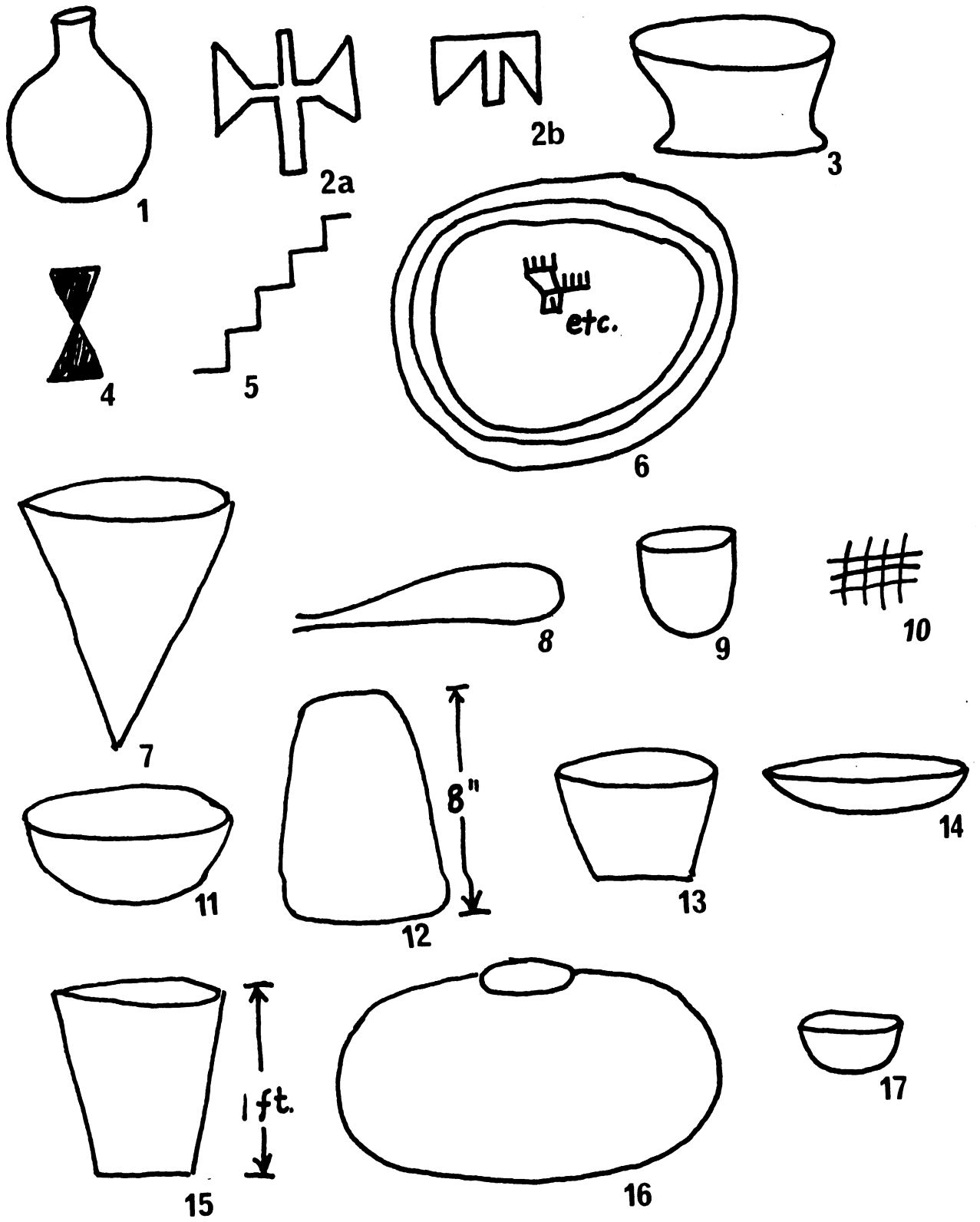
[Wooden bowls] always round (Fig. 29) - those he knew. Has seen long-shaped (trough-shaped) ones, but they may have been due to modern influence. All called Xšc.

kwaɪnəhə, I am going to make fire.

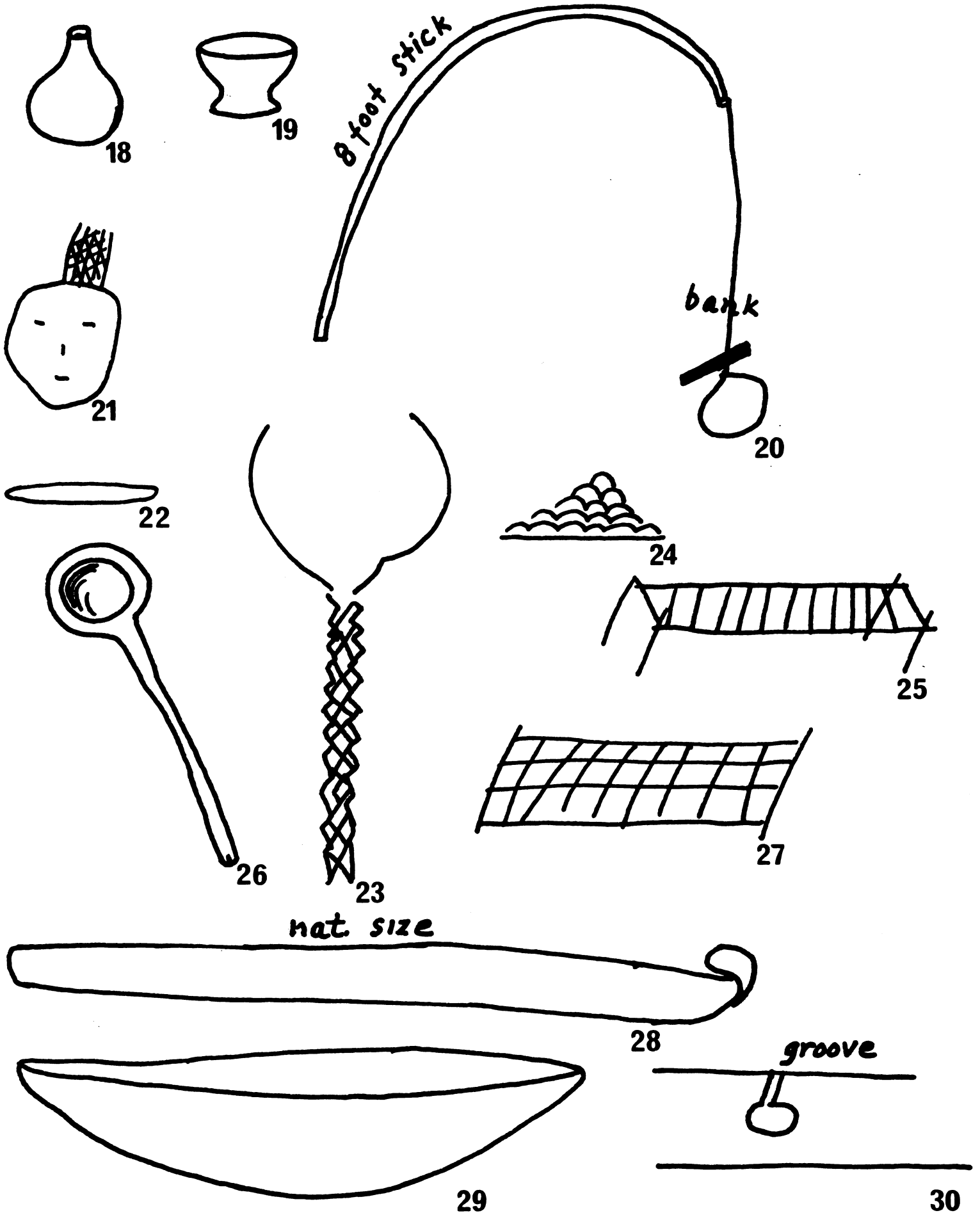
Hunted guatamote [wood used for fire-hearth?]. Made it thus (Fig. 30). Fire [i.e. spark generated in wood dust by firedrill] falls on a paper or something [inflammable]. Very easy. Pico has made it.

tskcĩ, hoop for hoop and pole game. Willow. Does not know name "I-tö'-öc" [from Henshaw].

[Omitted here is a long list of edible birds and marine forms].



Figures 1 - 17



Figures 18 - 30

## DOCUMENT: AN EARLY NEWSPAPER ACCOUNT OF THE CHUMASH

## The San Buenaventura Indians

[The following is copied from an article which was printed in the San Francisco Bulletin (newspaper), May 11, 1864. Of particular interest is the gathering together of large numbers of Indians from different areas - a kind of contact that did not occur in pre-Spanish times and which may have led to some degree of cultural exchange which may be hard to detect in the ethnographic data. Also of interest is the persistence of native practices of witchcraft.]

A friend who resides in the vicinity of San Buenaventura tells us that during the meeting of the Indians of that place last fall some 300 or 400 gathered together from all parts of the neighborhood and even from the Tejon and Kings River. Such a crowd has not been seen there since the days of the missions, and the rancheros felt afraid of their horses. The gathering took place at Saticoy, on the Santa Paula rancho, near the stage road. Such a time of excitement and fun was made with some drunken scrapes as woke up the dullness of those out-of-the-way places. Our friends became interested in an intelligent Indian of about 35 years of age, who had been baptized at the Mission and brought up by the old priests. He asked him why it was that the Indians spoke such different languages at the Tejon from other parts towards San Buenaventura.

"Probably, senor", replied the Indian, "it was from temblores (earthquakes), for at Tejon there's a great many and very strong, and they make people sick and often throw them down and scare them, and this makes their tongues so thick and slow they can't speak as quick nor as well as we do, and so their speech got changed."

"Well, there is something in that", our friend responded, "but then neither do the Indians of Saticoy plains, nor Santa Barbara, nor San Buenaventura, understand each other very well."

"No, senor, but still from Buenaventura to San Luis Obispo, and all the islands in the Channel, the old Indians can all talk with and understand each other to this day, but they can't talk with those of San Miguel, nor Los Angeles, nor Tejon -- what's the reason of that? Another thing -- where have all the old Indians gone to, senor? It ain't all sickness and drunkenness and old age".



"Well, then, what is it?" asked our friend.

"Why, senor, my father, who was a chief, used to tell me that the old padres couldn't find out, because the hichizeras (sorcerers) would kill any one who told; but the different rancherias who had always been warring and fighting with each other, when they had to work and eat and sleep together, fifty years ago, in the Missions, to carry out their old hate and malice (maligna), used to poison their enemies, and work magic on them, and make them die, little by little. And that's the way they died off so fast, and not with smallpox and aguardiente; for the Indians to this day poison their enemies with the wild herbs of the campo, and go through all sorts of ceremonies and trampas (tricks) to fool the greenhorns. And that's what's the matter with old Francisco. He knows too much, and wants all the venturenas to maintain him, and so they made a revolution against him this year".

## Bibliography

## Abbreviations Used

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 -AR                  Anthropological Records  
 -ARF                Archaeological Research Facility, Berkeley  
 -ASAR              Archaeological Survey Annual Report, UCLA
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