

ETHNOLOGICAL MANUSCRIPTS IN THE ROBERT H. LOWIE MUSEUM OF ANTHROPOLOGY

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INTRODUCTION

The Robert H. Lowie Museum of Anthropology, on behalf of the Department of Anthropology of the University of California, Berkeley, is the custodian of one of the most valuable and extensive collections of unpublished ethnological manuscripts and field notes pertaining to North America in existence. Although not as numerous in its holdings as the Brinton and the American Philosophical Society's Boas Collection in Philadelphia (cf. Freeman 1966), copies of the Lowie Museum's materials are mostly unavailable elsewhere; and while the collections comprise mostly North American materials a few of the collections pertain to areas outside North America. The collection comprises items gathered during the more than sixty-year history of the Department of Anthropology at Berkeley, mostly by A. L. Kroeber. Dr. Kroeber wisely turned over the management of the manuscripts to the Lowie Museum "because of its having personnel used to preserving things, and more storage facilities" (1958:10),¹ and between 1957-1958 devoted a good deal of his valuable time to the examination and attempted indexing of nearly forty of the collections.

Numerous items which fell into Kroeber's and the Department's hands eventually proved to be of no ethnological or scientific value and have, in the intervening years, been removed from the collection (nos. 1, 2, 7, 12g, 15, 25, 26, 27, 28, 31, 33, 37, and 38).² During 1966-1967 the present author revived Dr. Kroeber's project and completed the indexing of the first thirty-nine collections, which are covered in this index. Subsequently he has pursued the archiving of what amounts to approximately twice as many more collections, an index of which will hopefully be available in the not-too-distant future.

The authors are certain that the publication of the Museum's holdings will greatly benefit students of North American ethnology in an era when opportunities for gathering fresh field data have all but disappeared and ethnologists shall soon have to turn to archival collections for sources on the cultural history and prehistory of the American Indian (Fenton 1952).

INDEX

WALSH, M. and H. E. BOLTON (3) n.d.

Chumash manuscript (photocopy).

One positive and one negative print of (the) Apostles' Creed found at Mission Santa Inez (California) by Miss Marie Walsh and transmitted to the Museum by Herbert E. Bolton, May 23, 1930. Apparently written in Silnez (S. Inez?) Chumash.

DANGBERG, GRACE (4) n.d.

Washo grammar. 153 leaves (149 typed pp., with a pencil, rough outline of contents of 4 pp.).

Phonetics	1-6
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DRIVER, HAROLD (5) 1935

California Athapaskan and other vocabularies for Culture Element Distribution studies; for verification of identity of tribes under survey. 11 leaves (mostly handwritten). 434 lexical items.³

1. Fifty-eight (58) terms for animals, elements, body parts, kinship for Pacific Athapaskan groups including: Tolowa, Chilula, Van Duzen (Nongatl), Mattole, and Sinkyone, pp. 1-7.

2. Additional Sinkyone vocabulary (1 typed page), with nineteen (19) similar terms, p. 8.

3. Coast Yuki vocabulary from Sam Bell, with fifty-three (53) similar terms (1 handwritten page), p. 9.

4. Chimariko vocabulary from Lucy Montgomery, with seventy-two (72) terms (2 handwritten pages), pp. 10-11.

DUBOIS, CORA A. (6)

ca. 1934

Tututni or Rogue River Field Notes. 130 leaves (most typed).

Contains unordered general ethnographic, ethnogeographic, and linguistic data (no mythology).

FAYE, P. L. (8)

1919-1920

Two Cupeño myth texts and translations, interlinear typescript, June 22, 1931; with "a key to symbols" (2 pp.). 64 (typed) leaves.

1. Creation Myth:⁴ text (6 pp.), interlinear translation (6 pp.), free translation (5 pp.).

2. Kisilpiwic:⁵ text (12 pp.), interlinear translation (12 pp.), free translation (2 copies, 20 pp.).

FREELAND, L. S. et alia (9)

1922-1923

Notes on the culture of the eastern Pomo, from William Benson.⁶

A collection of five manuscripts on various aspects of Pomo life and culture; based on notes from William Benson.⁷

1. Kroeber, A. L. Miscellaneous notes on eastern Pomo culture. 5 typed pages.

2. Story, H. H. Some notes on the economic life of the Pomo Indians. 7 typed pages.

3. Freeland, L. S. (Pomo) Mythology. Twenty-nine typed pages; in English translation.⁸

- | | |
|--|-------|
| a. Introduction | 1 p. |
| b. The Race of the Birds | 4 pp. |
| c. The Jaybird Who Lived at Kilen | 4 pp. |
| d. Coyote Builds a House | 2 pp. |
| e. The Quail Woman | 9 pp. |
| f. The People Who Turned into Deer | 3 pp. |
| g. Hunter's Story | 4 pp. |
| h. Miscellaneous explanations ⁹ | 1 p. |
| i. Closing formula for myths | 1 p. |

4. Freeland, L. S. Pomo Kuksu Ceremonial System. 51 typed pages.

5. Greiner, R. H. Notes on the material culture of the Pomo Indians. Pencil, 101 leaves.

GARVAN, JOHN (10) n.d.

Microfilm of manuscripts on the Philippine Negritos.

GEROW, B. A. (11) n.d.

Collection of photographs of southern California Indian basketry.¹⁰

Numerous photographs of basketry in the University of California, American Museum of Natural History, Southwestern, Peabody, Field, and Los Angeles County Museums (originally gathered for an apparent dissertation topic, later abandoned). Contains:¹¹

Cahuilla (85), Luiseño (36), Chemehueve (2), Gabrielleño (4), Diegueño (22), Juaneño (8), Serrano (6), Coahuila (2), Chumash (15), and unidentified "Mission" basketry (474).

KROEBER, A. L. (12ak) 1957

Goddard's California Athapaskan Texts. 19 typed pages.¹²

This represents Kroeber's research on the voluminous Goddard collection of Pacific Athapaskan cultural materials, much of which ultimately found its way to the American Philosophical Society Library (cf. Freeman 1966), comprising unpublished texts; it gives the background of Goddard's fieldwork and publications.

GODDARD, P. E. (12a)¹³ ca. 1905

Unpublished Chilula texts, with interlinear translations. 34 leaves, with corrected duplicates bearing diacritics (68 leaves in toto).

- | | |
|---|---------------------|
| 1. Coyote and White Thunder Gamble | 2 pp. |
| 2. Panther, Wildcat, and Fox | 3 pp. |
| 3. Grizzly Bear and Deer | 2 pp. |
| 4. Two Maidens (fragment) | 1 p. |
| 5. Otter (possible fragment) | 1 p. |
| 6. Bear Pet or Bear and Coyote | 2 pp. |
| 7. Night Hawk and Coyote | 1 p. |
| 8. Coyote (one miscellaneous episode) | 1 p. |
| 9. Transformer myth | 9 pp. ¹⁴ |
| 10. Tcexoltcwe or Creation of People | 2 pp. |
| 11. Creation Myth | 3 pp. ¹⁵ |
| 12. Creation Myth II ("Tcexoltcwe") | 5 pp. |
| 13. Creation Myth III (possible fragment) | 1 p. |
| 14. Creation Myth IV (possible fragment) | 1 p. |

- GODDARD, P. E. (12b)¹⁶ n.d.
 Wailaki myths in English translation. 10 typed pages.
 With notes by A. L. Kroeber, attempting to identify them; thought them possibly Tolowa (they are not).
1. Fisher 3 pp.¹⁷
 2. The Girl Who Became a Seal 4 pp.
 3. Coyote Gets Married 3 pp.
- GODDARD, P. E. (12c)¹⁸ ca. 1910
 San Carlos Apache texts (carbons), with interlinear translations.
 78 typed leaves.
 An incomplete set of carbons of texts Goddard gathered around 1910, and some of which were published in the form of both myths (in translation) and linguistic texts (cf. Goddard 1918, 1919).
- GODDARD, P. E. (12d)¹⁹ n.d.
 Unpublished Nongatl texts (37 in toto), most with interlinear translations. 354 typed leaves.
 With a table of contents by Dale Valory; also notes by A.L.K. and Valory identifying as Nongatl on the basis of place names mentioned in the texts.
- GODDARD, P. E. (12e)²⁰ 1922
 Wailaki tales, comprising 45 tales in English translation; with letter of transmittal to A. L. Kroeber.²¹ With a table of contents by Dale Valory. 119 typed leaves.
- GODDARD, P. E. (12f)²⁰ 1902-1911²²
 Tolowa tales and texts, with free translations; four bundles, 311 typed leaves; quasi-index by A.L.K. (1958); with a table of contents by Dale Valory.
1. Original free translations of Tolowa myths. 112 leaves.
 2. Typed texts (usually without interlinear translations), untitled; with notes and attempted index by A.L.K. 70 leaves.
 3. Typed texts (carbons) with interlinear translations. 71 leaves.
 4. Typed texts (originals), without interlinear translations. 58 leaves.

GODDARD, P. E. (12h)²³

n.d.

Notes on California Athapaskan geography and ethnography, 3 maps.

A packet containing folding maps of Del Norte and Humboldt Counties with pencilled village locations for Lassik, Sinkyone, Mattole and Nongatl tribes; with 3x5" cards bearing village names and approximate locations; also, photographs demonstrating various aspects of Wailaki material culture;²⁴ also of informants; also, one map with partial list of Yurok villages--most incomplete.²⁵

GODDARD, P. E. (12i)²⁶

1904

Hupa tracings.²⁷ 300 typed leaves, 26 plates.

This material comprises 300 half-slip, typed leaves of Hupa paradigms and phrases, to be uttered into the Rousselot "kymograph" apparatus (a now obsolete acoustic phonetic device) by informant James Marshall; as well, 26 plates and statistical computations (unnumbered) of results.

SAPIR, E. and P. E. GODDARD (12j)²⁸

ca. 1907-1908

Kato linguistic notes. 11 pencil leaves, containing lexical items and paradigms; all of which, with the exception of pp. "b" and "i" are in Sapir's hand.

GODDARD, P. E. (12k)²⁹

ca. 1904

1. Some experiments on the Rousselot Machine. 12 typed leaves; also, original, handwritten manuscript (19 leaves).

2. The duration of English vowels in monosyllabic words. Seven typed leaves.

HARRINGTON, J. P. (13)³⁰

1916

Notes on Esselen vocabularies. 33 typed pages.³¹

This is the manuscript of a lecture delivered by Harrington to "the joint session of the San Francisco Society of the Archaeological Institute of America and the Anthropological Section of the Pacific Division of the American Association for the Advancement of Science, December 2, 1916."

HARRINGTON, J. P. (14)³²

1913

Santa Barbara Chumash linguistic materials. 27 leaves.

1. Text to moving picture of informant Juan Justo speaking Chumash; films with Museum catalogue numbers 15-5522 and 15-5523.³³

2. List of Santa Barbara Chumash words and phrases of which phonetic tracings were obtained, from Juan (de Jesus) Justo, March, 1913. Comprising 25 handwritten leaves (in pen), 293 linguistic items.³⁴

HOHENTHAL, W. D. (16)

1948-1949

Notes on the Tipáí Indians (Southern Diegueño) of Lower California, México. 521 typed and handwritten leaves.³⁵

This item constitutes a nearly complete ethnography of the Southern Diegueño, except that it lacks a systematic treatment of the language (perhaps to be expected) and mythology. Most competent and thorough in nearly all respects.

GEROW, B. A. (17)³⁶

n.d.

Typewritten list of 12 pages of negatives of Southern California Indian basketry.

This item's contents correspond somewhat to the material in document No. 11, but not fully (nor vice versa). It represents a select list of basketry items in various museums; also, five photographs from the American Museum of Natural History.

LITTLEJOHN, HUGH W. (18a)³⁷

1928

Nisenan Geography (minus maps³⁸); photographs of informants; 72 leaves, 39 photographs.

1. 27 photographs of informants, some sites
2. Instruction sheet for completion of manuscript
3. Nisenan Geography
 - a. Introduction page: 1
 - b. Country 5
 - c. Boundaries 10
 - d. People 17
 - e. Settlements 20
 - f. Subsistence 24
 - g. Ownership 33
 - h. Trade 35
 - i. Names of settlements and place names 37³⁹
4. Plates i-v⁴⁰

LITTLEJOHN, HUGH W. (18b)

1928

Field Notes on Nisenan Geography. 117 typed pages.

This item comprises the background material for the near complete manuscript 18a (cf. also Nos. 19 and 32).

LITTLEJOHN, HUGH W. (19)⁴¹

1929

Nisenan vocabularies. 22 handwritten pages; stiff-covered composition book.

LITTLEJOHN, HUGH W. (32)

1928

Five USGS maps of Maidu territory, with village locations.

MC CLELLAN, CATHARINE and DOROTHY RAINIER (20)⁴² 1948

Ethnographic Survey of Southern Yukon Territory, Summer, 1948. Sponsored by the National Museum of Canada. Rough Field Notes (typed, carbons). 459 leaves, 5x8" slips.

1. Tagish, Y. T. (6-30-48): description on Indian graveyard; 4 leaves.
2. Carcross, Y. T. (6-29 to 7-20-48): general ethnography including folk narrative, vocabulary, material on the Potlatch, kinship, etc. 295 leaves.
3. Mile 1022 (Bear Creek), Y. T. (7-21-48), minor ethnographic data, 1 leaf.
4. Klukshu, Y. T. (7-25 to 8-24-48), general ethnography, songs, vocabulary. 114 leaves.
5. Burwash Landing, Big Arm, Kluane Lake, Y. T. (8-16 to 8-19-48), general ethnography and vocabulary. 45 leaves.
6. Isaac Bush Camp, Big Arm, Kluane Lake, Y. T. (8-19-48), minor ethnographic notes. 4 leaves.
7. Teslin, Y. T. (8-28 to 9-5-48), Tlingit⁴³ ethnography and vocabulary from Edgar Sydney. 60 leaves.
8. Teslin, Y. T. (8-28 to 9-4-48), general ethnography and vocabulary (Athapaskan). 35 leaves.

MC CLELLAN, CATHARINE and DOROTHY RAINIER (21)⁴² 1949

Ethnographic Survey of Southern Yukon Territory, Summer, 1949. Rough Field Notes (typed, carbons). 775 leaves, 5x8" slips. Taken June-August, 1949. Sponsored by the National Museum of Canada.

1. Whitehorse, Y. T.: general ethnography. 25 leaves.
2. Carcross, Y. T.: general ethnography. 188 leaves.
3. Whitehorse, Teslin, and Ten Mile, Y.T.: general ethnography, at least 15 folk narratives; at least 60 leaves with vocabulary.⁴⁴ 388 leaves.
4. Klukshu, Y. T.: mostly vocabulary and descriptive material culture; about five folk narratives. 174 leaves.

MALONEY, JOE (22)⁴⁵

1931

Extract from a report of J. J. Parrish, Indian Agent, in a census of the To-to-tin (Tututni or Rogue River--Ed.) Indians, July 10, 1854. Two copies, 21 unnumbered leaves each.

Minor general ethnography and village locations. Also some data on Coos villages.

MASON, J. A. (23)⁴⁶

1916

Reports of trips to San Juan Bautista (California), Watsonville to see Coastanoan informants...Some vocabulary and ethnological notes from San Juan, October, 1916. Six typed pages.

1. Report: attempts to find informants; location of a Santa Cruz-Watsonville speaker of "San Juan" Coastanoan. Two typed pages.
2. San Juan words and phrases (from Doña Josefa), being 76 items; ethnological notes, with two Yokuts gambling songs and one song said to be Apache (!) from Maria Gomez at San Juan. Four typed pages.

DIESELDORF⁴⁷ (24)

1906

Seventeenth Century Maya Manuscript page and correspondence.

This is one page, two sides, of an unidentified manuscript (probably a volume of sermons by a Spanish priest for use in instructing Indians), in Kekchi Mayan dialect, describing the life of St. Peter. It was found at Coban, Guatemala, by the donor, and sent to Goddard at the Museum in San Francisco. With this item is correspondence from Dieseldorf to Goddard (transmittal), from Goddard to A. M. Tozzer at Peabody Museum (inquiring about its possible significance), and Tozzer's (unhelpful) reply.

SPARKMAN, P. S. (29)⁴⁸

ca. 1907

Luiseno grammar and dictionary. 688 typed pages.⁴⁹

1. Luiseno-English Dictionary, 180 leaves
2. English-Luiseno Dictionary, 160 leaves
3. Luiseno Grammar, 384 leaves

SPIER, LESLIE (30)⁵⁰

1925-1926⁵¹

Klamath tales and notes.

WATERMAN, T. T. (34)

n.d.⁵²

Tübatulabal texts, vocabulary, and notes on ethnography; USGS Topographical sheet (no. 122), Kernville Quadrangle, with entries on it. Pencil, 113 leaves, 1 map.

1. Texts from Mercedes Linares and Pedra Miranda. 15 pages. Contains six Coyote stories with interlinear, and rough, free translations.
2. Comparative vocabularies:
 - a. 81 terms from Mariana Chico, Toloim; Lottie Chico, Yokuts of Porterville; Felipe, Ciūkavegám or Kanekana; Maria, "Serrano"--apparently from San Juan Capistrano. Six pages.
 - b. Notes on Felipe and Maria. One page.
 - c. Vocabulary from Felipe and Maria, 138 terms. 10 pages.

3. Tübatulabal vocabulary from Nicolas Miranda, Pedra Miranda (wife), Indian Henry (Henry Joaquin), Coyote (Yohónats--Jose Miguel), and Mercedes Linares. Over 500 linguistic items; general ethnographic notes and descriptions. 34 pages.
4. Tübatulabal ethnogeography (same informants as above); 41 pages, one map.
5. Tübatulabal phonetic system: notes (pencil) on four cards (five sides), 3x5".

WATERMAN, T. T. (35)

1911-1912⁵³

Yahi-Yana linguistic and ethnographic notes: I. 153 leaves.

Texts and vocabulary from Ishi; text of Duck Myth (phonograph recording); phonetic tracings of some words;⁵⁴ five notebooks of Yahi texts and translations; corresponding to phonograph cylinders.⁵⁵

1. Notebook I: Duck myth. 35 pages. Pencil.
2. Notebook II: Duck myth (continued), pp. 1-45.⁵⁶
3. Notebook III: Duck myth (concluded), pp. 1-4.⁵⁶
4. Notebook IV: Fate of the dead,⁵⁷ pp. 1-19.⁵⁶
5. Notebook V: Gambling song(s): texts to five songs, pp. 1-7;
Adolescence, pp. 8-30, 40-49;
Earthquake, pp. 31-34;
Salmon, pp. 35-38;⁵⁸
Three songs for adolescent girls' ceremony, p. 39.⁵⁹

WATERMAN, T. T. (36)

1911

Yahi-Yana linguistic and ethnographic notes: II. 19 leaves, 2 maps. 191 lexical items.

Vocabulary from Ishi; USGS topographic sheets for Chico (no. 15) and Lassen Peak Quadrangles (no. 8), with notes entered about Yana.⁶⁰

1. Phrasebook (pencil), five leaves. Contains 58 lexical items and phrases.
2. Maps (two) with pencil notes, the only significance of which appears to be that for Chico Quadrangle, with Dillon's Ranch village located in upper left-hand corner, on Singer Creek.
3. Letter of transfer of custody of Ishi to the University, by the Sheriff of Butte County, at Oroville, September 4, 1911; on the back and margins are pencilled 34 more lexical items.
4. Twelve typed pages of English glosses, many with Yahi terms opposite (93), which Waterman must have typed up for use in the "field" (i.e., the Oroville jail where Ishi was kept captive until release); some have,

opposite Ishi's response, the Central Yana equivalent as given by Sam Batwi, interpreter (marked by: "B=...").

5. Blue half-slip with six Yahi basketry terms (pencil).

WEYMOUTH, W. D. (39)⁶¹ n.d.

Yuki subsistence patterns. 20 handwritten leaves.

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NOTES

¹ Kroeber's comments on the collections, dictated to Museum secretaries, are preserved in an unpublished manuscript entitled "Documents Nos. 1-39 of 'Archives' stored by Anthropology in the University Library [sic]," 38 pp., hereinafter referred to as Kroeber 1958. Permission to examine the collections, housed above the Anthropology library in Kroeber Hall, must be secured from Dr. Albert B. Elsasser of the Lowie Museum, Kroeber Hall; information regarding the collections' contents may be secured by writing to the author, care of the Department of Anthropology, University of California, Berkeley, California 94720.

² The number in parentheses to the right of the author's name signifies the collection's archival number.

³ "The Athapascan as well as the Chimariko and Coast Yuki vocabularies have been 'verifaxed' by Kroeber and a copy of them turned over to the Linguistics Department" (Kroeber 1958:6).

⁴ From field notebook I:7-40, II:1-15, begun 12-19-19.

⁵ From notebooks II:16-end, III(all), IV:1-12; along with the first page of the text is a partial translation (of the first five lines) by Kroeber, in pencil, dated 7-28-58.

⁶ With notes by A.L.K. of 8-23-58.

⁷ Much of the material published on the eastern Pomo has been, for a number of years, considered by some to be of questionable validity since Benson, about whom there was some doubt as to his reliability as an informant, was, in many cases, the chief informant. Aside from the fact that this document contains much material unpublished and

unavailable elsewhere, it should be noted that Kroeber, for what it is worth, at least partially vindicates Benson (1958:11):

I have recently gone over these manuscripts in some detail and have decided that contrary to his repute of being of doubtful veracity, William Benson was a clear and accurate informant, and that particularly the Freeland paper on the Pomo Kuksu ceremonial system is important and should be published. As there are two copies of this Ms, the carbon copies having pencil corrections or suggestions entered upon it, Kroeber has taken this carbon copy out and turned it over to Nancy Freeland and will report on what she and he think could be done with it at the present time.

Freeland (Mrs. DeAngulo) was contacted and she states that she cannot locate the corrected copy of the manuscript which Kroeber sent her. She is no longer interested in it and would be more than happy to have a student of Pomo take it over as a project (and if published, Mrs. DeAngulo ought to be given proper credit for the manuscript).

⁸ Apparently dictated by the informant in English.

⁹ Concerns the origins of various birds' feathers.

¹⁰ Cf. also item no. 17, a list of the negatives made by Gerow which corresponds only partially to the items in this collection. In addition to the southern California prints, there are also prints of (1) Paiute, (4) Yokuts, (1) Pima, and (1) Washo baskets.

¹¹ Mr. Lawrence Dawson, of the Lowie Museum, is presently undertaking a survey of Western North American basketry and would be able to identify many of the specimens; an examination of Gerow's (partial) list of the negatives (see above, no. 17) might aid the task; most of the Field Museum and Southwest and Los Angeles County Museum pieces are unidentified on the prints.

¹² This item is somewhat dated now, and remains, in most respects, of value only with regard to Departmental and Museum history, although it sheds some light on the significant Goddard collection in the Archives' possession.

¹³ This collection appears to be residua of troublesome or superfluous material which Goddard found unsuitable to print in his Chilula Texts (1914). Of tales no. 11-14, Goddard states: (November, 1905) "Told by Milla Ketz(?), Redwood Creek. No interpreter was present. They do not seem to be connected. Probably of no value except as indicating direction of further inquiry."

¹⁴ The last four pages of this item are untranslated.

¹⁵ This item appears to precede item no. 10.

¹⁶ These appear to be taken from the Wailaki notebooks now in the possession of the American Philosophical Society (cf. Freeman 1966: 380), some of which was published in his Wailaki Texts (1923). Copies of all three of the tales herein contained are in manuscript 12e, and these ought to accompany them as extra copies.

¹⁷ This item was published in Goddard's Wailaki Texts (1923), and these are apparently trial free translations.

¹⁸ As these leaves number up as high as "125", this set is obviously incomplete. This material undoubtedly corresponds to the original data behind Goddard's publications on San Carlos mythology and linguistics (1918, 1919). These ought to be compared closely to the printed texts to ascertain whether or not they are completely new material. If so, the fact that not a single text is complete casts serious doubts upon their value as folkloric texts. Lexical material could be extracted, as well as folkloric motifs. The American Philosophical Society is in possession of a lexical file of San Carlos (cf. Freeman 1966:77) which this might easily augment.

¹⁹ Nos. 1-3, 7-9, 13, 16, 29, and 37 are only partially translated.

The value and potential of this material seems almost obvious, as neither Goddard nor anyone else ever published any Nongatl linguistic material, nor is any data on their mythology available in print.

²⁰ The contents of this item, all mythological texts, are too numerous to list here.

²¹ Goddard apparently originally intended--or hoped--that Kroeber would publish the Texts (cf. Goddard 1923) in the University series, but he did not (letter of 7 April 1922).

The particular value of this collection is that, although much of it was published (Goddard 1923), the original texts bear ethnographic descriptions and explanations which would greatly enhance the ethnological value of both texts and tales.

²² These dates are taken from the corresponding notebooks containing Goddard's Tolowa field notes, in the American Philosophical Society Library (cf. Freeman 1966:80, 185, 373). The Tolowa, like the Nongatl, has never been published. It contains over eighty tales which fill a large gap in both the folklore and linguistic record for north-west California.

²³ While much or most of this material was published (cf. Baumhoff 1958) it seems likely that it will remain of linguistic and ethnographic interest, and ought to be retained integrated as it is until it is certain that it has been utilized to its fullest potential.

²⁴ Some of this appeared in Kroeber's Handbook (1925).

²⁵ This abortive attempt at Yurok geography was superseded by Waterman (1920).

²⁶ Since Goddard (1904, 1905, 1907a, 1928), other linguists have worked on Hupa, including Edward Sapir and Victor Golla. Golla, a Ph.D. candidate in the Department of Linguistics, is presently writing his dissertation on the language. While the plates and statistical computations in this material are of doubtful enduring value, the voluminous linguistic material may be worth retaining, for the present at least.

²⁷ Part of this material was utilized in Goddard's study of "pitch accent" in Hupa (cf. Goddard 1928:33).

²⁸ This material, re-elicited by Goddard with the help of S Sapir, was probably obtained for Rousselot machine tracings. The assistance of Sapir, who was in California in these years, is acknowledged by Goddard in his Kato Texts (1907b:68).

²⁹ This, with document no. 12i, appears to be the extent of Goddard's tinkering with mechanical apparatus, and the only published fruits of this early scientific obsession are Goddard 1905, 1907a, 1928. One Athapaskanist remarks (personal communication): "He was slightly deaf...and very defensive about it. He knew he was missing things in his phonetic transcription, but since there was no physiological...way he could improve on his talents, he resorted...to the Rube Goldberg contraptions that typified 'scientific phonetics' in 1900-1905."

³⁰ The Department of Linguistics has, on permanent loan from the Smithsonian Institution, a great deal of Harrington's extant field notes on western North American linguistics, including his Esselen material. It must, of course, be used with great caution due to the idiosyncracies of his curious mentality. This manuscript represents an historical introduction to the material, and if Harrington's Esselen is ever published, this ought to accompany it.

³¹ Kroeber (1958:15) records: "When I first saw this manuscript many years ago I was much excited because I assumed that Harrington had turned up an Esselen informant or found some other new source on Esselen so that there would be at least a slight augmentation of our scanty stock of Esselen language. However, what we have here is only an introduction discussing the extant Esselen vocabularies, and no substantive new material whatever."

³² It seems doubtful that there is linguistic material in this short item that is not to be found elsewhere in Harrington's Chumash material (now with the Department of Linguistics).

³³ This is a letter from Harrington, in Santa Barbara, to Gifford, at the Museum in San Francisco, dated May 19, 1913. It apparently contains linguistic items matching what Justo was supposed to have

uttered on film; whether or not it is all of that--or only what Harrington, in a hasty departure from San Francisco, had omitted to leave with Gifford--is uncertain.

³⁴ A note pencilled on the folder containing this material states: "Lent...to Prof. Madison Beeler, who made a copy of same, in connection with his study of S.[anta] B.[arbara] Chumash (June, 1958)."

³⁵ This is only an estimation, on Hohenthal's part, apparently for the purpose of gauging length when fully typed. My tally was 466 leaves.

³⁶ The authorship of this manuscript is somewhat in question, but apparently it was Gerow's, before he abandoned material culture for folklore as a dissertation subject, and Kroeber states (1958:19) "it was undoubtedly secured by or for BERT A. GEROW, and it should be in some way grouped or cross-referenced with No. 11 in the present record."

³⁷ Regarding the background of this item, Kroeber records (1958:20) that Littlejohn was "once a graduate student in Anthropology, but he died some years later [1930--Ed.]," and his manuscript "represents field work done by him in 1928 among the Maidu and more especially among the Southern Maidu or Nisenan; and with it goes No. 19 which is a...notebook containing vocabularies. I think the quality of the data is good. Littlejohn was conscientious and careful and an intelligent person with considerable general educational background."

³⁸ Kroeber, note attached, states: "The map got separated and is not with us; in fact, has not been for several years...The Ms thus evidently is incomplete...but the quality of information is good, and the Ms should be published (A.L.K., 1958)." By the time he reached Nos. 31 and 33 in his dictation concerning these documents, however, Kroeber realized that these latter items were probably the missing maps--or part of them (combined in new number 32).

³⁹ Kroeber, note attached, states: "Pp.1-4, general and introductory; 5-59, Nisenan; 60-65, N.W. Maidu. There is nothing on the N. E. Maidu, though N. E. informants were mentioned in the introduction. The Ms thus evidently is incomplete. Nor is there much of the field notes, etc.(?), on which the typed Ms is based." The latter assumption was incorrect, for, upon discovering No. 18b (after dictating this note), the typed field notes turned up (cf. 18b.).

⁴⁰ Includes twelve photographs of sites mentioned in the text, bringing the total number of photographs in the collection to thirty-nine.

⁴¹ A note attached to the cover of this folder indicates that Shipley, now the authority on Maidu (of which Nisenan is a southern dialect) saw (and perhaps used) this material in his analysis of the Maidu language. There is abundant ethnogeographical material herein,

which should be used with 18a-b and 32, if Littlejohn's geography is ever brought into publication.

⁴² Recent correspondence with Dr. McClellan, of the University of Wisconsin, indicates that all of her material will eventually be published by the National Museum of Canada (Ottawa); and as it comes into publication it might not be retained by the Museum indefinitely (these collections are merely carbon copies of originals in the National Museum of Canada).

⁴³ This is the only non-Athapaskan material in this collection; the rest, as with document No. 21, is apparently to be attributed to the Teslin, Tagish, and Tutchone dialects of northern Athapaskan.

⁴⁴ I would estimate perhaps 1500 lexical items in this collection alone, not to mention what might be salvaged from document No. 20.

⁴⁵ This document was typed at the instigation of Kroeber at this date (there is no indication of the date of the compilation of this data on Maloney's part), as he considered that it "might be quite valuable on account of the date."

⁴⁶ This item was originally incorrectly labeled: it does not, contrary to the old label, contain reports of visits to Vallejo, nor Suisun-Wintun vocabularies. This San Juan material of Mason's is surely unpublished as his fieldtrip (October, 1916) occurred well after the publication of his work on the northerly, "Mutsun" dialect of Coastanoan (April, 1916).

⁴⁷ Donor.

⁴⁸ Kroeber (1958:30) states that this "is one of two (or three) successive renderings that Sparkman made, all of which we acquired about 1907. It is an earlier and less authenticated version than that which Kroeber worked over and is now publishing with George Grace's collaboration" [cf. Kroeber and Grace 1960--Ed.].

⁴⁹ Kroeber and Grace's 257-page grammar (1960) surely does not contain the volume of vocabulary, which seems to be this manuscript's redeeming and enduring grace.

⁵⁰ This item is missing, and has been at least since 1958 when Kroeber commented, regarding it (Kroeber 1958:31), "I have not had time to examine this, but I want to inspect it and will add in writing anything necessary (so leave space for entering)."

⁵¹ Deposited in the Museum, 1929.

⁵² Kroeber (1958:33) suggests "The dates probably appear somewhere in his material [I did not find them--Ed.]...My recollection is that Waterman did not get too much native ethnography, unless it was placenames or such, and that both his account of his culture and his

treatment of the language have probably been superseded by Erminie and Carl Voegelin's, respectively [cf. Voegelin 1938: 1935a, 1935b, 1958--Ed.]. It is, however, material that should be kept, as it undoubtedly has some fine-detail information which will be of value at some time or other." The presence of Yokuts (Penutian) dialect material in the comparative vocabularies of Waterman suggests that the date of this work must at least be older than the date when Yokuts' affinities became known (Dixon and Kroeber 1913).

⁵³ This date, given to the Ms by Kroeber, seems to be incorrect, as the last given date in the five notebooks which the document contains is October, 1911; thus it is doubtful that any of the work represents activity after 1911, but it is possible (cf. Kroeber 1958:34).

⁵⁴ These items are not presently to be found in the collection.

⁵⁵ These cylinders, in Lowie Museum catalogue 14, correspond to the following pages in Waterman's notebooks. They were transcribed onto magnetic tape in 1957-1958, with one set of copies remaining with the Museum, and another deposited in the Survey of California Indian Languages, Department of Linguistics (tapes L-6, L-7, L-8, L-9):

Notebook I

Notebook II: 1-10=1602

11-14=1605

15-18=1606

19-22=1607

23-25=1608

26-29=1609 (L-8 begins here, A.L.K., 1958)

30-45=1610 (also, Notebook III:1-5?)

Notebook IV: 1-5=1643

6-10=1644

11-19=1645

Notebook V: 1-2=1682

3-5=1683 (incorrectly numbered "1863"!)

6-7=1684

8-11=1671

12-30=1672

31-34=1678 (also p. 39?)

⁵⁶ Rest of notebook empty.

⁵⁷ Yahi notions of afterlife; the remainder of these items, with the exception of the songs, are reminiscences or ethnographic descriptions.

⁵⁸ Not recorded on phonograph.

⁵⁹ Dated September 22, 1911.

⁶⁰ A.L.K.'s title. Kroeber's remarks concerning the contents of this document (1958:35) are puzzling--and erroneous, it seems. There

is only one notebook here; and it seems strange that the letter and map--with their historic significance for the Ishi case--escaped his attention.

⁶¹ The authorship of this manuscript is conjectured by Kroeber (1958:38). The originality of the data cannot presently be established.

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