THE PAPERS OF

John Peabody Harrington

IN THE

Smithsonian Institution

1907–1957

VOLUME TWO

A GUIDE TO THE FIELD NOTES;
NATIVE AMERICAN HISTORY, LANGUAGE;
AND CULTURE OF
NORTHERN AND CENTRAL CALIFORNIA

EDITED BY

Elaine L. Mills

KRAUS INTERNATIONAL PUBLICATIONS

A Division of Kraus-Thomson Organization Limited
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White Plains, New York
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Introduction

SCOPE AND CONTENT
OF THIS PUBLICATION

"A Guide to the Field Notes: Native American History, Language, and Culture of Northern and Central California" is the second volume of a ten-volume official inventory for the microfilm edition of The Papers of John P. Harrington in the Smithsonian Institution, 1907–1957. This inventory supersedes any other published or unpublished finding aids describing the collection. Volume One covers the region Alaska/Northwest Coast. Subsequent volumes of this inventory will be issued as each section of the microfilm edition becomes available, and will cover Harrington's field notes on Southern California/Basin, the Southwest, the Plains, Northeast/Southeast, and Mexico/Central America/South America. There will also be a volume on Harrington's notes and writings on special linguistic studies, his correspondence and financial records, and a volume on his photographs. At the completion of the project, all the volumes will be issued in a cumulated hardbound edition.

The materials described herein represent the results of John P. Harrington's study of the native languages and cultures of northern
and central California from the Oregon border to the Tejon region in the San Joaquin Valley. The fieldwork was undertaken just prior to and during his employment as ethnologist (1915–1954) by the Bureau of American Ethnology. The documents focus primarily on linguistic data, although they also include significant amounts of ethnographic and historical information.

Only original documents created by Harrington, his co-workers and field assistants, or field notes given to him by others are contained in this publication. Related materials collected by Harrington such as printed matter, journals, and books are not included. Photostats, microfilm and typed and handwritten copies of publications and manuscripts which lack his annotations have likewise been omitted.

Small blocks of Harrington's papers can be found outside the Smithsonian Institution—notably at the Southwest Museum and the Bancroft Library, University of California, Berkeley. Recently a sizable number of field notes came into the possession of the Santa Barbara Museum of Natural History. As an inventory of that material has not yet been undertaken, it is impossible to ascertain whether it contains new data for "Northern and Central California." The microfilm edition is, therefore, to the best of our knowledge, a fairly complete collection of Harrington's work in that area.

HISTORY OF THE PAPERS AND THE MICROFILM EDITION

The original documents comprising The Papers of John Peabody Harrington are housed in the Smithsonian Institution's National Anthropological Archives (N.A.A.) where they were brought together after Harrington's death in 1961. Some of the papers were already located on the Smithsonian premises in the archives of the Bureau of American Ethnology, having been deposited by him as individual manuscripts while in the bureau’s employ. Others were located at various warehouses in the Washington, D.C. area and elsewhere.

The great bulk of the papers was sorted in a number of storage locations in California by his daughter Awona Harrington and sent to Washington, D.C. over a period of several years. Although the linguist-ethnologist had expressed the wish that his field notes be given to some institution in California, Miss Harrington recognized that the approximately one million pages were actually government property as they had been created while her father was a federal employee. A sizable portion of these California-based papers was actually loaned on a long-term basis to the Department of Linguistics at the University of California, Berkeley, under the charge of Professor Mary R. Haas. After extensive use there by professors and several generations of graduate students in linguistics, cultural anthropology, and archeology, they were shipped to the Smithsonian during the period from 1976 to 1979.

Work on organizing the Harrington Papers began almost as soon as the first boxes of documents arrived at the archives. Early in 1962, Catherine A. Callaghan, then a graduate student at U.C., Berkeley, was hired on a temporary appointment to tackle the monumental task of preparing a box list for several tons of notes. She spent several months identifying as many bundles as possible by tribe or language, at least down to the family level.

Refinement of this initial sorting was continued by the then current archivist Margaret C. Blaker and later, in the early 1970s, by a member of her staff, Jane M. Walsh. Throughout this period the papers were available to researchers, some of whom were able to make suggestions for improving the identification of small portions of the collection.

A new energy was infused into the work on the papers after the arrival in 1972 of National Anthropological Archives Director Herman J. Viola. He not only encouraged the application of modern archival methods to improve on the piecemeal efforts of the past, but also actively sought ways to improve the accessibility of the material to a steadily growing number of researchers. Encouraged by the interest of a number of microfilm companies in publishing the papers on film, he decided in 1975 to submit a proposal for funding such a project to the National Historical Publications and Records Commission (N.H.P.R.C.).

A major consultant in developing the documentation for this proposal was Geoffrey L. Gamble, then a Smithsonian Fellow doing research on Harrington's Yokuts field data. During his year at the archives, he began integrating the Berkeley-based material with the material in Washington and compiled the first systematic inventory

...
of the entire collection. Through correspondence and attendance at meetings he helped to marshal support for the archives' project among members of the anthropological profession.

In December 1976 the Smithsonian Institution received a grant from the N.H.P.R.C. for the first year of an envisioned five-year venture, and work on the “Harrington Microfilm Project” officially began. Herman J. Viola was the project director. Elaine L. Mills, an archives staff member who had already done considerable work on Harrington's photographs, was chosen as editor. N.A.A. archivist James R. Glenn and Smithsonian linguist Ives Goddard agreed to act as consultants to the project.

EDITORIAL PROCEDURES

The present arrangement of the Papers of John P. Harrington does not represent the state in which he left them. Much editorial work has had to be done for this published inventory and to make the notes usable for researchers at the National Anthropological Archives. This was due in part to the way in which the various portions of the collection arrived at the archives and in part to Harrington's lack of methodical organization and thorough documentation.

As explained above, the papers were widely scattered at the time of Harrington's death. The urgency of packing the material and removing it from the various warehouses, storage sheds, and offices in which it was then being stored made it necessary to pack many unrelated manuscripts and segments of field notes in any given box. Despite the early efforts to broadly categorize the material, much sorting still remained to be done.

There was also the task of interfiling similar material from the Washington, D.C. and Berkeley repositories. In some cases parts of the same individual manuscripts or set of notes had been separated. Care had to be taken to assure that a meaningful order was restored. Interrelationships also had to be determined between these sections and the cataloged portion of the archives' holdings from Harrington.

The difficulties posed by the sheer bulk of material to be examined and sorted were complicated by additional factors. Harrington's method of storing his papers was to tie them into bundles, sometimes as much as a foot thick. Each stack might contain widely disparate materials: correspondence, financial records, notes to himself, and other miscellaneous matter, in addition to the field notes for the Indian group or groups with which he was working at the time.

Inconsistencies in Harrington's system for labeling added to the confusion. Pages obviously intended as heading sheets might be found in the middle or at the bottom of a stack of loose, unnumbered sheets and slips. The contents of folders and envelopes might not match the outside labels if the containers had been reused.

The fact that Harrington, for many reasons, was a poor documenter of his own work posed another challenge to the effort to identify, arrange, and describe the field data. His notes often furnished little internal evidence for easily determining either the language, tribe, or identity of the informants involved, or the circumstances under which the work was done. A page by page examination was often necessary to glean enough clues to file the material properly.

An important aspect of this work was the deciphering of Harrington's numerous personally devised abbreviations and special uses of terms. Some codes were fairly obvious (“Tl.” for Tlingit; “U.U.” for Upper Umpqua). Others were not nearly so clear (“Can.” for Canaleño, i.e., Chumash; “No Sir” for Noser, or Yana). Sometimes an abbreviation would have to be seen in many contexts before it could be correctly interpreted. The creation of a working file of general abbreviations and those referring to informants and tribes or languages assured that any form could be recognized if encountered elsewhere in the papers.

The research necessarily led from the field notes to other parts of the collection. The examination of the correspondence was quite illuminating. Harrington sometimes gave a fuller description of his fieldwork in letters to his friends than in the field notes themselves. Searches of financial records also proved exceptionally helpful in establishing indirect identification of the notes. In accounts of expenses Harrington often listed informants and the number of hours he worked with each. Cancelled checks also provided information on linguistic services rendered. All such information, along with that gleaned from annual reports and other administrative records of the Bureau of American Ethnology, was compiled in a working chronology of Harrington's life and career, a valuable summary of all his activities which will be published in the cumulated edition of this inventory.

At times it was necessary to identify field notes through comparative work, making extensive use of published dictionaries,
grammars, ethnographies, and maps, as well as unpublished vocabularies housed at the National Anthropological Archives and elsewhere. The problems of varying orthographies used by Harrington and the other linguists made it sometimes difficult to categorize positively the linguistic data he recorded. For this reason a number of linguistic consultants were brought in to cover each of the major language families represented in the papers. (Those who worked on this section are listed in “Acknowledgements.”) Their examination of the relevant material during an average week-long visit allowed them to confirm identifications already made and to supply explanations for any tentatively or totally uncategorized material. Their findings were submitted in reports which gave suggestions for further editorial work.

In refining the arrangement of notes within each series, two important archival principles were kept constantly in mind. One was to determine and then preserve or restore any original arrangement scheme intended by Harrington. Thus, if heading sheets were found indicating a semantic or an alphabetic organization, any misfiled pages were refilled to conform to these plans. If, on the other hand, large blocks of notes were totally without order, an attempt was made to find a logical method of reorganizing them. For example, a section of vocabulary elicited through the use of a secondary source was arranged to follow the order of the lexical items in that source. Time limitations required that some particularly confusing sections be left in an “unsorted” state.

Considerable time was spent in preparing descriptions of the field notes in an effort to make them maximally useful to researchers in as many disciplines as possible. Harrington’s field methods usually integrated linguistic and ethnographic descriptive work into one approach. Thus, while eliciting grammatical data, he developed ethnographic data. He also had a strong sense of being an American Indian historiographer. All of his material incorporates data relevant to post-contact, local history, and the personal histories of informants. Therefore, although a particular set of material is categorized in this publication as linguistic, it might just as accurately be described as ethnographic, historical, or biographical. Division titles were assigned largely for convenience, depending upon the predominance of any one type of material within that division. The detailed descriptions which follow indicate the variety of material to be found within each category. Researchers are encouraged to at least skim each descriptive paragraph to ensure that they locate all notes of potential interest to them. For more technical information on the microfilm and its use with this guide, please see the “Notes to Researchers” which follows this introduction.

ACKNOWLEDGEMENTS

I wish to express my appreciation to the other staff members of the “Harrington Microfilm Project” for their cooperation and support which have been indispensable to the success of the project. Key administrative support has come from Herman J. Viola who has served as the project’s director. The attention to detail shown by the project’s linguist, Ives Goddard, in reviewing the guide and portions of the field notes, has improved the accuracy and clarity of both narrative descriptions and microfilm targets.

Special thanks go to key staff members Ann Brickfield and Louise G. Mills whose efforts have contributed directly to the work on this voluminous section of the papers. As assistant editor, Ann has undertaken varied assignments from bibliographic research to processing entire series of notes. Her dedication and thoroughness have been greatly appreciated. Louise has spent over three years reading and indexing Harrington’s correspondence. Her work has already aided immeasurably in the preparation of this guide and will contribute significantly to the forthcoming volume nine of this inventory, “Correspondence and Financial Records,” as well as to the chronology of Harrington’s career which will be included in the cumulated edition of this guide.

In addition, I wish to recognize the invaluable assistance of Vyrtis Thomas of the National Anthropological Archives. She has completed delicate conservation work on many fragile pages in the collection and has greatly facilitated the packing, shipping, and reboxing of the field notes. Thanks also to Mary Frances Bell, archives staff editor, who has provided expert editorial assistance in all phases of preparing this guide. Volunteer Chuck Rand undertook a variety of detailed tasks to forward the work of the project.

The “Harrington Microfilm Project” has drawn continually on the technical resources of many other individuals of the Smithsonian Institution in the offices of Grants and Risk Management,
Printing and Photographic Services, and the Library. Deserving of special mention are David R. Short of the Contracts Office and Sal Cilella of the Development Office, whose competence, patience, and good spirits have made administrative details much less of a nightmare. Thank you also to George Robert Lewis, scientific illustrator in the Department of Anthropology, for his care in preparing the excellent maps for the guide.

Obviously of vital importance to the project have been the editorial and production staff at Kraus International Publications. I especially want to thank Marion Sader, editor-in-chief, and Shirley Dahlgren, production manager, for their enthusiastic cooperation in producing a high-quality publication. It has been a pleasure working with them. I would also like to acknowledge the generous financial support of the National Historical Publications and Records Commission, the Ahmanson Foundation, and Kinetics Technology Incorporated. Frank Burke, Roger Bruns, and George Vogt of the N. H. P. R. C. have all been extremely helpful in offering training and advice in all aspects of editing a microfilm publication. I have also benefitted from the technical advice of Alan Bain, William Bright, and Marc Okrand, whose suggestions have improved the quality and usefulness of both the film and the guide.

Special appreciation is due Awona Harrington, Mary R. Haas, and Catherine Callaghan for their early efforts to preserve the papers and Geoffrey L. Gamble who helped in so many ways to forward the microfilm project in its early stages. Thanks also to the numerous scholars who have written so kindly in support of the present work. The enthusiastic encouragement of all these people has served as an inspiration in the often overwhelming task of editing such a voluminous set of papers.

The following consultants, researchers, and information specialists deserve special thanks for their work on the field notes for "Northern and Central California." They collectively helped me to identify and better organize the notes here at the archives and carefully reviewed my drafts of series descriptions. They are alphabetically: Jim Bauman, Howard Berman, Marie Byrne, Geoffrey Gamble, Victor Golla, George Grekoff, Abraham Halpern, Sally McLendon, Marc Okrand, Robert L. Oswalt, Jesse O. Sawyer, Alice M. Schlichter, Nicholas B. Scheetz, William Shipley, Richard A. Smith, Karl V. Teeter, Katherine Turner, and Kenneth W. Whistler. I am particularly in-
Notes to Researchers

USING THE GUIDE

Researchers are encouraged to read relevant portions of this guide before examining the microfilm itself. A perusal of the series descriptions and reel contents will give an accurate idea of both the general scope and specific contents of each block of field notes.

The field notes for the Northern and Central California area have been arranged by tribe/language or, in the case of comparative material, by field trip. Each of these categories constitutes a “series.” Series descriptions begin with a brief introduction, furnishing such background information as the circumstances of the trip and the identity of the principal Indian and non-Indian informants and co-workers. This is followed by textual descriptions (highlighted by titles in bold face type) of the major divisions within the notes—for example, vocabularies, dictionaries, texts, ethnographic notes, historical and biographical data, and bibliographies. Finally, the reel contents list provides a detailed outline of contents complete with reel and frame numbers.

Other helpful aids are checklists of the people with whom Harrington worked and the published and unpublished works to which
he referred. In the first list, abbreviations and alternate spellings of names appear in parentheses. In the second listing, brief notes in brackets indicate whether Harrington possessed a copy of the work (photostat, microfilm, typescript, handwritten copy, etc.). The notation "N.A.A." stands for National Anthropological Archives; "B.A.E." stands for Bureau of American Ethnology.

Also included, if relevant, are a list of publications by Harrington himself and cross-references to other series in the "Northern and Central California" field notes or elsewhere in the papers. Researchers are urged to skim the forthcoming guides to "Photographs" and "Correspondence" as well as the "Chronology of Harrington's Career" for additional information. It should be noted that prints of botanical specimens will be included with the section of "Photographs." Sound recordings are not a part of this publication. Interested researchers should contact the National Anthropological Archives for information regarding any recordings mentioned in the guide.

USING THE MICROFILM

The John P. Harrington Papers are published on 35mm microfilm at a reduction of 14:1. Images appear in the "A" position, usually two to a frame. Each numbered reel begins with introductory frames giving general reel contents and technical information.

Beginning with the first original item, a digital counter appears at the bottom center of each frame for ease in locating and citing documents. The location of each section of notes for a given tribe/language is provided in the reel contents lists in this guide. A list will direct researchers to the film by two sets of digits, the first designating the correct reel and the second indicating a frame or group of frames. Thus, to locate "Notes Relating to Basketry" under Karok/Shasta/Konomihu (008:0001-0411), turn to Reel 8, Frames 1 through 411.

In citing the papers in footnotes and bibliographical references, researchers should refer to the original set of papers and their location and should mention the use of the microfilm edition. A suggested form for the first citation is:
Karok/Shasta/Konomihu Field Notes
John P. Harrington Papers
National Anthropological Archives,

NOTE ON TERMINOLOGY

Occasionally, terms used in this publication for referring to Indian groups may not be those currently utilized by anthropologists, linguists, or tribal members. To avoid confusion in choosing among alternative terms or the various ways to spell them, the editor referred to a standardized master list based on the catalogs of manuscripts and photographs in the National Anthropological Archives.
EXPLANATION OF MAPS

Map 1 shows the tribal groups studied by Harrington during his work in northern and central California.

Maps 2 and 3 indicate the major sites of Harrington's fieldwork or other important locations mentioned by him in the field notes. Each mission is represented by a cross with a number; the full name of the mission is given in the map caption.

All maps were prepared by George Robert Lewis, Scientific Illustrator, Department of Anthropology, Smithsonian Institution, from sketches and data provided by the editor.
Map 1. Tribal territories in northern and central California, 1914–1950s.
Map 2. Sites of fieldwork in northern California, 1914–1950s. Key to missions 1 = San Francisco de Solano; 2 = San Rafael Arcángel; 3 = San Francisco de Asís.
Map 3. Sites of fieldwork in central California, 1914–1950s. Key to missions: 4 = San José de Guadalupe; 5 = Santa Clara de Asís; 6 = Santa Cruz; 7 = San Juan Bautista; 8 = San Carlos de Carmelo.
Photographs
William Halsey of Big Bend wearing his doctor's net cap, May–June 1922. Harrington intended this photograph to be the frontispiece of his proposed monograph “How the World Grew.” (This and all following photographs from The Papers of John P. Harrington, National Anthropological Archives, Smithsonian Institution.

Walter and Alfretta Moody, Yana and Achomawi speakers, and their children, May–June 1922. Harrington worked with the Moodys at the time this photograph was taken and again in 1931.

Kate Snooks, a basketmaker and one of Harrington's Yana consultants, May–June 1922.

Scene visited during one of the placename trips through Achomawi and Atsugewi territory, May–June 1922.
Fritz Hanson demonstrating the Karok method of straightening arrows, March-May 1926.

Hank Haley, one of Harrington’s principal Atsugewi informants, May-June 1922.

Jimmie Hawkins, the source of an early Achomawi vocabulary recorded by Harrington, May-June 1922.

Billy George, a major contributor to Harrington’s study of Wintu and Chimariko, 1931.

Rosa Charles, who cooked for Harrington on his field trips in the Pit River and Trinity River region in 1931. (Photograph by Michael Harrison, November 1939.)

One of a series of photographs showing Phoebe Mad-dux in the poses of a Karok doctor, March-May 1926.
Copy of an early photograph showing Susan Brizelle as a young woman. (Date unknown.)

View of Katimin cookhouse and sweathouse on the Klamath River, 1926.

Sylvester Donohue, Karok interpreter, March-May 1926.

Ben Donohue wearing face paint, March-May 1926.


Mutsun speaker Ascención Solórsano, source of extensive linguistic and ethnographic notes recorded by Harrington, summer-fall 1929.
Tomás Torres, the first Rumsen speaker with whom Harrington worked, January 1922.

María de los Angeles Colos, a Cocheño speaker interviewed by Harrington in August 1921.

Tito Encinales (pictured at right), who led Harrington on many placename trips on horseback throughout Salinan territory, 1931–1932. Other man unidentified.

"Group of Indian survivors of the Mission San Antonio," as captioned by Harrington. Among those pictured are several of his Salinan informants: David Mora, María de los Angeles, and María Mora, 1930s.

Harrington and his long-time Rumsen informant, Isabelle Meadows, during her stay in Washington, D. C., 1934–1939.

María Encinales de Mora entertaining a young visitor at her ranch, 1923.
Harrington and two unidentified men pictured with a crate containing a Yokuts tule balsa. The boat was constructed by Bob Bautista at the Ventura County Fair, October 1923.

Juan Valdez (Coluco), who gave a deposition in the Tejon Ranch Case for which Harrington served as an investigator, 1922.


Magdalena Olivas (seated), one of the bilingual residents of the Tejon with whom Harrington worked from 1916 to 1918. Surrounded by unidentified family members.

Yokuts medicine man Bob Bautista performing dances at the Ventura County Fair, October 1923. Pictured at right is Harrington's Migueño informant Juan Solano.
It is not clear exactly when Harrington undertook fieldwork on the Klamath language of the California-Oregon border. His study certainly postdates 1946—he cites an article by C. F. Voegelin published in that year—and may date as late as the mid-1950s, given his references to Delaware, Abnaki, and Crow, which he recorded during the period 1949–1951.

Similarly, few clues are given as to the identity of his informants who are frequently referred to only as “Mr.,” “Mrs.,” or “she.” A few sketchy biographical notes suggest that he worked with Mr. and Mrs. Jesse L. Kirk, a former Methodist missionary and his wife who lived on a ranch near Beatty, some fifty miles from Klamath Falls. Mrs. Kirk appears to have been the principal informant.

**REHEARING OF GATSCHE'T'S KLAMATH GRAMMAR AND DICTIONARY**

Harrington’s field notes constitute, for the most part, a rehearing of Albert S. Gatschet’s substantial work, “The Klamath Indians of South-
western Oregon." Harrington first considered certain grammatical features of the language and then compiled semantically arranged lists of vocabulary. He extracted lexical items from Gatschet, particularly from the dictionary portion of the work, marking them with the citation "G. e–kl" or "G. kl–e." These gleanings and a more limited number of terms from de Angulo and Freeland (labeled "A." or "de A. & F.") and Voegelin ("Kl. Voeg.") were used as a basis for eliciting vocabulary and a few brief sentences from the Kirks. Not every entry was reheard. Some pages have no comments or are marked simply "N."—doesn’t know. Interspersed with the Klamath terms are references of a comparative nature to Harrington’s work on other languages such as Navaho, Mohave, Chumash, Miwok, Delaware, Abnaki, and Crow.

PERSONS CONTACTED BY HARRINGTON

Linguistic Informants

KLAMATH
Jesse L. Kirk (Mr.)
Mrs. Jesse L. Kirk (Mrs., she)

SOURCES CONSULTED BY HARRINGTON

de Angulo, Jaime, and L. S. Freeland

Gatschet, Albert S.

Radin, Paul

Voegelin, C. F.

KLAMATH
Reel 001
REEL FRAMES
001 0001–0313 Rehearing of Gatschet’s Klamath Grammar and Dictionary

Wiyot / Yurok / Mattole

During his work on Karok in the spring of 1926, Harrington recorded a brief vocabulary in Wiyot from Amos Riley of Indianola, California. It was not until sixteen years later that he returned to the area to make a more thorough study of that language and the related Yurok. He simultaneously recorded a lesser amount of Mattole data for comparison with other languages of the Northwest Coast and California which he had been recording. For the most part the field notes from this later period are undated, although November 12 and 14, 1942, are mentioned.

Harrington’s major informants for the Wiyot language (abbreviated Sul. for Sulaatlak¹ and, rarely, Wiy.) were Birdie James and Amos Riley. James, a seventy-seven-year-old resident of Bucksport, was partly of Yurok descent but had been brought up to speak the "Eel River language." She and her husband, Jerry, had met Harrington in 1926 and had been informants for Gladys A. Reichard in 1922–1923.² Riley, an elderly resident of Table Bluff Reservation, was the only speaker of Eel River descent alive in 1942. Although not men-

1. Birdie James suggests that this term refers specifically to the Humboldt Bay people and their dialect of the Eel River language.
2. Birdie James also served in 1956 as an informant to Karl V. Teeter (for whom Della Prince was main informant). See “The Wiyot Language,” University of California Publications in Linguistics 37, 1964.
tioned by name in the field notes, Winnie Buckley apparently assisted Riley in recalling some placename data.

Informants for Yurok (Yur., Trin[idad] language) were Charlie Williams and Orick Bob, a friend and chief informant of Alfred L. Kroeber. Little biographical information is given for these men. Harrington simply notes that Williams’ home was near the mouth of the Klamath River and Bob’s residence at the mouth of Redwood Creek. Birdie James provided some Yurok equivalents of Wiyot terms.

Speakers who provided Mattole (M., B[ear] R[iver] Mat. 3) were Isaac Duncan, Johnny Jackson, and Theodore Prince. Harrington worked with “Ike,” a Mattole–Bear River Indian, at his home near the Mattole River mouth. “Ike” had been Fang-Kuei Li’s informant a decade earlier. Jackson, a neighbor of Duncan’s, also in his sixties, knew some Wiyot as well as Mattole. Theodore Prince, the son of Reichard’s informant Della Prince, gave a little data labeled as “Bear River.”

Miscellaneous information was provided by Dusky and Daisy, two Hupas; McGuire; Mrs. Charlie Williams; Ruby Stout, a resident of Table Bluff; and Mr. Gardner, a resident of Upper Mattole.

Wiyot Vocabulary
This vocabulary consists of thirteen pages of numbers and terms for counting obtained during an interview with Amos Riley at Indianola on March 5, 1926. The name for Eel River is given and there are several references to other Wiyot speakers, Jerry and Birdie James.

Comparative Vocabulary
This section consists of lexical items semantically arranged. The majority of the terms are Wiyot forms given by Birdie James and Amos Riley, although some equivalences in Yurok from James and in Mattole from Theodore Prince are interspersed. A variety of vocabulary is given, with tribenames and placenames being the most numerous.

Although in the field notes, Harrington uses a single term “Bear River–Mattole,” in a letter to Matthew W. Stirling dated December 6, 1942, he makes reference to the “extinct Bear River dialect” as distinct from Mattole. Li (1930) also describes Mattole and Bear River as slightly divergent dialects.

The data in these last two categories are particularly detailed and include etymologies, references to Indian trails, a few rough sketch maps, and comments on names excerpted from several secondary sources (Reichard 1925; Nomland and Kroeber 1936). The areas covered include territory of the Wiyot, Yurok, and neighboring tribes in the Mad River, Peninsula, Table Bluff, Humboldt Bay, and Eel River regions. English summaries of such tales as “Wolf’s Home” and “The Flood,” given to explain etymologies, are scattered throughout.

Rehearing of Placename Data from Waterman and Loud
This category is composed of comments from Yurok and Wiyot speakers on published placename data from T. T. Waterman (1920) and Llewellyn L. Loud (1918). The material falls into three sections, each predominated by one informant. The first section, labeled “C. W. on Wat.,” contains comments by Charlie Williams on tribenames and placenames given in the text and on associated maps (Rectangles A, B, H, J, K) in Waterman’s “Yurok Geography.” While most of the locations discussed are in the region of the Klamath River mouth, places in Tolowa, Wiyot, and Hupa territory are also mentioned. Unmarked forms are presumably Yurok names from Williams. His data were partially checked over with Birdie James, who gave both Yurok and Wiyot terms. A few comments were added by Orick Bob.

The second section of rehearsings is keyed to Rectangles H, I, J, and K in Waterman. Many of the placenames treated are in the Redwood Creek area near the home of Yurok speaker Orick Bob. Bob also volunteered a few terms for animals and tribes.

The third section features comments of Birdie James on placenames given by Waterman, and by Loud in his “Ethnogeography and Archaeology of the Wiyot Territory.” Harrington also utilized a number of maps (Belcher 1921; U. S. C. & G. S. 1940) in his work. A brief compilation of miscellaneous vocabulary found with the placename data appears at the end.

Rehearing of Placename Data from Goddard and Nomland
To serve as a questionnaire for his work with Isaac Duncan and Johnny Jackson, Harrington gleaned placenames from Goddard’s “The Bear
River Dialect of Athapascan” and Nomland’s “Sinkoyne Notes” and “Bear River Ethnography.” Many of the Mattole terms he obtained are unlabeled, making it difficult at times to determine which informant was providing the data. Some comments from an unidentified female informant (probably Birdie James) are scattered through this section. Most of the placenames are from the Bear River and Mattole River regions; in addition there are a limited number from the Eel River area and beyond. Stories, miscellaneous vocabulary, and biographical notes are also included.

**MISCELLANEOUS NOTES**

A small section of miscellaneous notes appears at the end of the field data. Included are biographical notes on the informants and others, notes from the Hupa speaker, Dusky, a few observations by Harrington on the phonetics of the languages, general information on Gladys A. Reichard’s work, and notes from a conversation with C. F. Voegelin regarding Yurok, Nootka, and Algonquian.

**PERSONS CONTACTED BY HARRINGTON**

*Linguistic Informants*

**BEAR RIVER-MATTOLE**
- Isaac Duncan (Ike)
- Johnny Jackson
- Theodore Prince (Theo.)

**WIYOT**
- [Winnie Buckley]
- Johnny Jackson
- Birdie James (Birdie, James)
- Jerry James [only in 1926 notes]
- Amos Riley (Amos)

**YUROK**
- Birdie James
- Orick Bob (Bob)
- Charlie Williams (Charlie, C. W.)

**Nonlinguistic Informants**
- Daisy
- Dusky
- Mr. Gardner
- Wally McGuire
- Ruby Stout
- Mrs. [Charlie Williams] (Mrs.)

**SOURCES CONSULTED BY HARRINGTON**

*Belcher Abstract and Title Company*

1921 Belcher’s Road Map of Humboldt County California. Eureka, California: Belcher Abstract and Title Company. [Map in N. A. A.]

*Goddard, Pliny Earle*


*Johnson, Myrtle, and Harry J. Snook*


*Kroeber, Alfred L.*

1900– Yurok Field Data. Alfred Louis Kroeber: Correspondence and Papers—additions, ca. 1905–1959. (71/83c.) The Bancroft Library, University of California, Berkeley. [Handwritten copy by Harrington in N. A. A.]


*Li, Fang-Kuei*


*Loud, Llewellyn L.*

Harrington obtained data on the Coast Yuki, Northern and Central Pomo, and Kato languages by extending a trip to record Athapascan in Washington and Oregon down into the Petrolia, Ukiah, Sherwood, and Laytonville areas of northern California. The fieldwork was done during December 1942 and January 1943.¹

His informant for Coast Yuki was Lucy Pérez, daughter of a chief of the Juan Creek Indians. She spoke fluent “coast-language” and English and provided a few equivalences in Northern Porno and Kato. Pérez was referred to by other informants as “Old Lucy” or “Lucy Perry,” using the name of her first husband.

Harrington obtained a significant amount of material from a number of Pomo speakers. In the Ukiah area he located Jim Cooper and his wife, Lucy (not to be confused with Lucy Pérez), both of Sherwood descent. Present at the same sessions was George Stewart, another Northern Pomo speaker, who had spent his early years at Round Valley before returning to the Sherwood region. Harrington also worked briefly on Central Pomo with Harvey James (also called James Harvey), a Point Arena man living near Ukiah.

¹ An account of a brief undated interview with a Northern Pomo speaker was also located in the notes. It was possibly recorded in the spring of 1926, certainly in the period of the mid-to-late 1920s when Harrington was in northern California working on Karok, Shasta, and Konomihu.
Harrington recorded a lesser amount of Kato data during a stopover in Laytonville. His informants there were Chief Gil Ray and his sister, Martina Bell.

A number of informants giving little or no linguistic data appear in the notes. Perry Bowman and Mrs. Donogan were present at the sessions with Lucy Pérez. "Mrs. D" was described as a forty-two-year-old woman, partly of Mad River descent; apparently she was caring for Lucy Pérez. Bowman's background is unclear. His mother was evidently part Coast Yuki, although he spent his boyhood near Meadville, Pennsylvania.

Additional ethnographic and general background information came from Mark A. Carpenter and his wife, from Robert and Genevieve Renick, and from Willie Sloan. Carpenter, a white man living near George Stewart, was a basket collector and an amateur ethnographer of the Porno region. Renick was the son-in-law of Jim and Lucy Cooper. He is referred to in the notes as "s-in-l" or "Snooks," a nickname given to him by Lucy Cooper. Sloan's life history is sketchy. He was born at Juan Creek of an Indian mother and a white father but was evidently raised by another family. He appears not to have had knowledge of any native language.

A few interfiled entries from Birdie James, a Wiyot speaker, appear in the section on placenames. For the most part she was unfamiliar with places beyond her own territory.

**NORTHERN POMO VOCABULARY AND ETHNOGRAPHIC NOTES**

Sometime in the mid-to-late 1920s, Harrington recorded a brief interview that he had with George Campbell. Included in the eight pages of notes are Northern Pomo terms for numbers and some cultural items. Descriptions were given for the construction of the flute, drum, and musical bow and for the use of certain foods. Harrington also noted information about other residents of the area, possibly with the intention of working with them at some future time.

**COMPARATIVE VOCABULARY**

This vocabulary, grouped by semantic areas, is preponderantly Coast Yuki with some Northern Pomo equivalences. Most lexical items are preceded by the name of the informant. In instances where one in-
REHEARING OF PLACENAME NOTES FROM HUDSON
Harvey James also commented on some of J. W. Hudson's placename data relating to such locations as Caspar, Big River, Ukiah, and Point Arena. A small section of miscellaneous vocabulary and ethnographic notes which was found intermixed with the placename data has been placed at the end of this section.

REHEARING OF KROEBER'S ARTICLE ON COAST YUKI
Harrington compiled a checklist of data excerpted from the article on Coast Yuki geography in Alfred L. Kroeber's "Handbook of the Indians of California." He utilized this questionnaire first with his Wiyot informant, Birdie James, and then with the Coast Yuki, Pomo, and Kato speakers. The unattributed comments in pencil which appear on some of the pages may be from James or perhaps from one of the Yurok informants (Charlie Williams or Orick Bob) with whom Harrington worked around the same time. In addition to guessing at or providing names in Yuki territory, the informants also gave tribe-names.

REHEARING OF KROEBER'S ESSELEN VOCABULARY
This section, labeled "Kr. Es.," consists of comments by Jim Cooper, George Stewart, and Lucy Pérez on the Esselen vocabulary compiled by Alfred L. Kroeber from historical recordings of that language (Kroeber 1904). Equivalences of the Esselen terms are given in Coast Yuki, Northern Porno, and Kato, presumably for purposes of comparison. The items have been arranged to follow the order of the published vocabulary. There are no comments on the last nine Esselen entries.

NOTES ON MYTHS
This brief section consists for the most part of abstracts of myths written in English. A few native terms are provided for mythological animals. Most of the data are from Mrs. Pérez.

BIOGRAPHICAL NOTES ON INFORMANTS AND OTHERS
Here data are furnished by various speakers on themselves, their relatives, and other residents of the Coast Yuki, Pomo, and Kato territories. Inasmuch as possible, notes relating to one person are grouped together.

MISCELLANEOUS NOTES
In a miscellaneous category are a few descriptive notes on the history of the area, including comments on some photographs which several of the informants showed to Harrington. Copies of these images were apparently not obtained by him, as they have not been located in either the field notes or his photographic files.

PERSONS CONTACTED BY HARRINGTON
Linguistic Informants
KATO
Martina Bell (Martin, Martina)
Lucy Pérez (Mrs. Pérez, Lucy Perry, Lucy Peru, "Old Lucy")
Gil Ray (Gil, Gill)

CENTRAL POMO
Harvey James (James Harvey)

NORTHERN POMO
George Campbell [in 1920s only]
Jim Cooper (Jim)
Lucy Cooper (Lucy)
Lucy Pérez
George Stewart

COAST YUKI
Lucy Pérez

WIYOT
Birdie James
Nonlinguistic Informants
Perry Bowman
Mark A. Carpenter (Carp.)
Mrs. Carpenter
Mrs. Donogan (Donegan, Donnigan, Donovan, Mrs. D.)
Genevieve Renick (misspelled Remick)
Robert Renick
Willie Sloan

SOURCES CONSULTED BY HARRINGTON

Barrett, Samuel A.

Gifford, E. W.

Hudson, J. W.

Kroeber, Alfred L.

CROSS-REFERENCES
See also “Wiyot / Yurok / Mattole” for additional vocabulary from Birdie James. See also “Esselen” for additional data on that language.

COAST YUKI / NORTHERN and CENTRAL POMO / KATO
Reels 003-004

Northern and Central California
Coast Miwok

The early summer of 1939 found Harrington in San Francisco, California, attending the World’s Fair. His proximity to Miwok and Maiduan territory prompted him to work briefly on those languages. Interviews concerning Coast Miwok took place during several weeks in mid-June; the dates June 15, 16, and 25 are specifically mentioned.

Harrington’s first linguistic informant was Julia Elgin, a speaker of the Marin dialect, from Marshall on Tomales Bay. Her mother, Maria Copas Frias, had served as an informant to Samuel A. Barrett, C. Hart Merriam, and Isabelle Kelley. The second native speaker with whom Harrington studied was Marion (Mariano) Miranda. This resident of Graton, near Sebastopol, provided both Bodega and “Nicaseño” [Marin?] forms, as well as a few Pomo terms he had learned from his wife.

Information of a nonlinguistic nature was furnished by Gib Elgin, Julia’s husband; Rose and Bill Gaffney, at whose house Harrington stayed; Mrs. E. S. Karlson of Sebastopol; and Mr. Shields of the Marshall hotel and post office.

REHEARING OF PLACENAME DATA FROM BARRETT

The majority of the data obtained from Elgin and Miranda consists of comments on the names of old village sites recorded by Samuel A. Barrett (1908). Harrington used extracts from the chapter on Moquelumnan (Miwokan) as a basis for eliciting data from Elgin, then reviewed her information with Miranda. The arrangement of the placenames follows that used by Barrett in his sections on western and southern dialects (pages 303-314).

A little miscellaneous vocabulary and several pages giving biographical information on the informants and on other Miwok are also included. On one page, reference is made to a word seen on the flyleaf of Henry W. Henshaw’s San Rafael vocabulary (1888). A partial copy of that manuscript was found elsewhere in the notes, although none of the vocabulary itself was reheard.

HISTORICAL AND ETHNOGRAPHIC NOTES

In addition to linguistic data, Harrington obtained historical and ethnographic information while in the Coast Miwok region. His major source was Rose Gaffney of Salmon Creek. She provided him with details on the natural history of the area, the lives of the residents and various historical events. Harrington was particularly interested in accounts of Russian influence in the area. While on sidetrips with Gaffney, he made a number of sketch maps of such sites as Fort Ross. Interfiled with his field data are extracts from “The Russians in California” (1933). This section of notes also includes records of Harrington’s brief interviews with Mr. Shields of Marshall and Mrs. E. S. Karlson, introduced to him by Rose Gaffney in Sebastopol. As in the linguistic notes, a number of references are made to Isabelle Kelley’s field work in the area.

PERSONS CONTACTED BY HARRINGTON

Linguistic Informants

Coast Miwok (Bodega)
Marion (Mariano) Miranda (Mar.)

Coast Miwok (Marin)
Julia Elgin (Jul.)
Marion Miranda

Nonlinguistic Informants

Gib Elgin
Bill Gaffney
Rose Gaffney
Mrs. E. S. Karlson (Carlson)
Mr. Shields

SOURCES CONSULTED BY HARRINGTON

Barrett, Samuel A.
Harrington, John Peabody

Barrett, Samuel A., and E. W. Gifford

Henshaw, Henry W.
1888ms San Rafael Vocabulary, Tomales Bay, California. B. A. E. ms. 565, National Anthropological Archives. [Partial handwritten and typescript copy by Arthur E. Harrington and J. P. Harrington in N. A. A.]

Various authors

CROSS-REFERENCES
See also "Lake and Coast Miwok/Southeastern Pomo/Wappo" for additional Coast Miwok data.

COAST MIWOK
Reel 005
REEL FRAMES
005 0001–0097 Rehearing of Placename Data from Barrett
0098–0154 Historical and Ethnographic Notes
0155–0158 Miscellaneous Notes

Lake and Coast Miwok / Southeastern Pomo / Wappo

During a prolonged period of work on the west coast from Washington to northern California in the fall and winter of 1942, Harrington spent several days in Middletown, California. There he recorded several dialects of Miwok, as well as Southeastern Pomo and

Northern and Central California

Wappo. His principal informant was Henry Knight, who knew Lake, Bodega, and Marin Miwok, in addition to the two neighboring languages. Harrington obtained Wappo and Pomo data from Knight's father, Jake, and Lake Miwok data from his wife, Martha, and son, James. Additional Bodega terms were provided by Maggie Smith Johnson. A few miscellaneous notes came from Francisco Norato, a resident of the Lakeport area.

COMPARATIVE VOCABULARY
The entire set of field notes consists of a partially arranged vocabulary based, at least in part, on a rehearing of Samuel A. Barrett's (1908) "The Ethno-Geography of the Porno and Neighboring Indians." Much of the general vocabulary seems to have been elicited for comparison with numbered lexical items given in the Moqellumnan vocabulary on pages 68 to 80 of that work. The tribenames and placenames were evidently excerpted from various parts of the text as well as from the accompanying map. In addition, the informants commented on the brief vocabulary collected on the Drake expedition, which was published in Barrett. Also included are comments on several items from C. Hart Merriam's (1910) Dawn of the World, several pages of Harrington's observations on the phonetics of the languages, and a few comparisons with Patwin and Rumsen (Carm.). Intermixed with the linguistic data are miscellaneous ethnographic notes and biographical facts about the informants.

The linguistic items are marked in a number of ways—sometimes simply with the name of the informant, at other times by a variety of terms or abbreviations. Lake Miwok items are marked "Knight's lang[uage]," "Middletown lang.," "Coy[ote] Val[ley] lang.," or oloyomi. Coast Miwok terms are labeled "Bod." for Bodega and "Southern" or "Marshall" for Marin. Southeastern Porno words are marked variously as "Sulphurbank," "Sbank," "Sulphurb," or xamJo. Wappo is referred to alternately as "Mishawa(1)" or the "Alexander Valley language."

PERSONS CONTACTED BY HARRINGTON

Linguistic Informants

COAST MIWOK
Maggie Smith Johnson (Maggie)
Henry Knight (Henry)

LAKE MIWOK
Henry Knight
James Henry Knight (James)
Martha Knight (Martha)

SOUTHEASTERN POMO
Henry Knight
Jake Knight (Jake)

WAPPO
Henry Knight
Jake Knight

Nonlinguistic Informants
Francisco Norato

SOURCES CONSULTED BY HARRINGTON

Barrett, Samuel A.

Merriam, C. Hart

CROSS-REFERENCES

See also "Coast Miwok" for additional Coast Miwok data and "Southern Pomo/Central Sierra Miwok" for additional rechecking of the Drake vocabulary. There are Miwok sound recordings in N. A. A.

Nisenan / Northern Sierra Miwok

In early June 1939 Harrington spent several days examining "an account of the Sacramento Valley Indians of California in 1850 and two vocabularies from the pen of Prince Paul, educated German traveler and friend of Sutter, founder of Sacramento." Using agent Michael Harrison’s home at the Sacramento Indian Agency as his headquarters, Harrington made several trips throughout the Sacramento area in search of knowledgeable informants. Among the native speakers he interviewed were Lizzie Enos of Clipper Gap, Jane Lewis of Auburn rancheria, George Nye of Dobbins, Albert Porter and Henry Hanson of Forest Hill, and Lilly Williams—all Nisenan—and Mike Murray, a kO’ni, who knew Northern Sierra Miwok as well as some Nisenan.

Two particularly helpful nonlinguistic informants were Winifred Codman, a social worker in the area, and H. C. Peterson, curator in charge of the centennial celebration of the founding of Sacramento. Harrington also spoke with Mrs. Thomas Edward Holmes, Mrs. Lou Wilson, and Ben Frost.

REHEARING OF VON WURTTEMBERG'S "HOK" AND "KOSUME" VOCABULARIES

Harrington evidently learned of the “Hok” (Southwestern Nisenan) dialect and “Kosume” (Northern Sierra Miwok) vocabularies, recorded

by Prince Paul of Wurttemberg, through Matthew W. Stirling, chief of the B. A. E. In 1937 Stirling had commissioned Charles Upson Clark to conduct research in Stuttgart, Germany, on Prince Paul's expedition of 1849–1851 to the Pacific Coast. In a letter dated March 28, 1937, Clark described his findings and enclosed a translation of a portion of the journals.²

Harrington's field notes based on Prince Paul's work contain a copy of Clark's translation, which was sent to him in the field to be reheard with his various informants. The notes are organized on the basis of interviews which Harrington conducted with each informant individually or in small groups. George Nye, described as a speaker of the “Yuba County language,” and Lizzie Enos provided the bulk of the data. A variety of Nisenan dialects are represented, including the Northern and Central Hill varieties. Much of the ethnographic information interspersed with the linguistic notes is concerned with Harrington's attempts to locate the Hock Indian mound described by von Wurttemberg. Also included are sketch maps, historical anecdotes, and descriptions of photographs of Sutter's Mill.

NOTES FROM SECONDARY SOURCES
This section consists of handwritten excerpts made by Harrington from various published sources which he evidently found at the Sacramento Public Library. Works by Kroeber, Gudde, and Powers are among those quoted. A few random comments from informants were added to these pages, although for the most part the informants were unfamiliar with the geographical names mentioned in the sources.

BIOGRAPHICAL DATA ON POSSIBLE INFORMANTS
The first part of this series consists of notes on possible informants copied by Harrington from social worker rolls made available to him by Winifred Codman. Individuals are listed by county with some ge-

² See Records of the B. A. E., Correspondence, Letters Received and Sent (1909–1950); N. A. A. Clark's translation was later published as "Excerpts from the Journals of Prince Paul of Wurttemberg, year 1850," Southwestern Journal of Anthropology, 1959, 15:3:291–299. The original manuscripts, formerly of the Landesbibliothek in Stuttgart, were destroyed at the outbreak of World War II.

MISCELLANEOUS NOTES
The pages filed here were found scattered with unrelated material elsewhere in Harrington's papers. Included are a few comments on phonetics of Maidu and Nisenan and a brief discussion of the well-known northern California Indian, Ishi.

PERSONS CONTACTED BY HARRINGTON
Linguistic Informants
Northern Sierra Miwok
Mike Murray
Nisenan
Lizzie (Liddy) Enos
Henry Hanson
Jane Lewis
Mike Murray
George Nye
Albert Porter (mistakenly called "Fuller")
Lilly Williams
Nonlinguistic Informants
Winifred Codman, social worker
Ben Frost
Mrs. Thomas Edward Holmes
H. C. Peterson, curator, Sacramento Centennial Celebration
Mrs. Lou Wilson

SOURCES CONSULTED BY HARRINGTON
Dixon, Roland B.
11 / 24

John Peabody Harrington

Uldall, Hans-Jørgen

Wurttemberg, Prince Paul Wilhelm von
1850s “Hok” and “Kosume” Vocabularies. Journals of Expedition, 1849–1851. Landesbibliothek, Stuttgart, Germany. [The original materials were destroyed by bombing at the outbreak of World War II. Harrington used portions copied by Charles Upson Clark.]

CROSS-REFERENCES
Class notes of Hans-Jørgen Uldall’s course on Nisenan are on file in N.A.A.

NISENAN / NORTHERN SIERRA MIWOK
Reel 005

REEL FRAMES
005 0553-0477 Rehearing of von Wurttemberg’s “Hok” and “Kosume” Vocabularies
0478-0542 Notes from Secondary Sources
0543-0564 Biographical Notes on Possible Informants
0565-0569 Miscellaneous Notes

Southern Pomo / Central Sierra Miwok

The appearance in March 1947 of Robert Heizer’s article “Francis Drake and the California Indians, 1579,” prompted Harrington to conduct his own research into the circumstances surrounding Drake’s landfall near Point Reyes in northern California. He made a fairly exhaustive search into the two early accounts of the voyage as well as later assessments of it. A complete bibliography is given in the notes; the sources to which he referred most frequently were [Fletcher] (1628 and 1854), Montanus (1671), Barrett (1908a), Kroeber (1925), Nuttal (1914), and Taylor (1932). Numerous excerpts from these sources were copied out by hand. Harrington went so far as to write to the British Museum for a copy of the original manuscript attributed to Francis Fletcher, chaplain of the expedition. Apparently this was never received; no such copy was found among his file of primary source materials.

Thanks to the coincidental visits to Washington of three separate groups from May to July 1947, Harrington was able to amplify the published data. In fact, he felt that the information he obtained in interviewing these people could help determine the exact spot where Drake had landed, the particular tribe he had encountered, and the reception he had received.

In mid-May the arrival of several representatives from Indians of California, Inc., gave Harrington an occasion to interview Manuel C. Córdova, a Southern Pomo. He also conferred with Alfred C. Gillis, a member of that organization’s advisory committee.

Around June 18 a former acquaintance, Francis Elmore, arrived in town. Aware of Elmore’s specialized knowledge in Navaho ethnobotany, Harrington queried him regarding all botanical references in the early accounts of Drake’s landing.

Sometime after May 23 and prior to July 7, Harrington also spoke with a small delegation of Indians from northern California who were pursuing a claim against the federal government. Members of this group included Judge Fred A. Baker; Bertha Stewart, a Smith River Indian; and William Fuller, a Tuolumne chief who had served as informant to L. S. Freeland (“Nancy” de Angulo) some twenty years previous, and to Charlie Kemp in 1936.1

During this general period Harrington consulted with Matthew W. Stirling, chief of the B.A.E., regarding the matter of Drake’s landing. Stirling had made studies of Pomo sociology during the years he studied under Kroeber at the University of California; for a brief mention of this work, see Loeb (1926).

1. William Fuller is described elsewhere in Harrington’s papers as “Merriam’s authority.”
REHEARING OF MERRIAM'S MIWOK TRIBENAMES AND PLACENAMES

Harrington's investigation into the location of the landing included obtaining data on tribenames and placenames in Coast Miwok territory. As a guide for elicitation from his linguistic informants, he utilized terms listed by C. Hart Merriam (1907) and probably some additional materials from the Merriam Papers at the Library of Congress. In Harrington’s notes, typed and handwritten extracts from Merriam are followed by comments from William Fuller. There is one page of placenames from Manuel C. Córdova as well as several comments of a non-linguistic nature from Francis Elmore.

ARTICLE ON SIR FRANCIS DRAKE’S LANDFALL

The bulk of the field notes for Central Sierra Miwok and southern Pomo consists of a rough draft and typed copy of an article on Drake’s landing. The final manuscript is titled “Drake on the Coast of Northern California.” Both versions take the form of a “Drake questionnaire.” Using linguistic and ethnographic analysis with both the Miwok and Pomo informants, Harrington considered separately the brief vocabularies recorded in the early accounts and the various ethnological features mentioned in descriptions of the landing and of Drake’s crowning. His examination of specific cultural elements, added to the archeological evidence of the “plate of brass” left by the expedition, led him to concur with Heizer’s conclusion that Drake had landed at the spot currently known as “Drake’s Bay.” In secret, however, he inclined toward the opinion that the “Golden Hinde” had perhaps entered the nearby Limantour Estero instead. Analysis of the linguistic evidence caused him to identify the recorded words and songs as coming from the Hukuyukku’ (Marin) dialect of Coast Miwok. Included with the article is a bibliography arranged in both alphabetical and chronological order. Harrington’s article was never published.

Miscellaneous Notes

Filed here is a single page of notes made during a discussion by Harrington and Truedson regarding the brass plate. These comments were written down during the return trip from Harrington’s Aleutian work aboard the ferry “Dellwood” on December 30, 1941. Also included are the names and addresses of two Coast Miwok speakers, presumably obtained at the time of his interviews with Fuller and Córdova.

PERSONS CONTACTED BY HARRINGTON

Linguistic Informants

Central Sierra Miwok
William Fuller (Fuller)

Southern Pomo
Manuel C. Córdova (Córdova)

Nonlinguistic Informants
Fred A. Baker
Francis Elmore (Elmore)
Dr. Herbert Friedmann, curator of Birds, U. S. National Museum
Alfred C. Gillis (Gillis)
Bertha Stewart (misspelled “Stuart”)
Dr. Matthew W. Stirling, chief, B. A. E.

SOURCES CONSULTED BY HARRINGTON

Anonymous [attributed to Francis Fletcher]

Barrett, Samuel A.


Heizer, Robert F.

Heizer, Robert F., and William W. Elmendorf

Kroeber, Alfred L.

Loeb, Edwin M.

Merriam, C. Hart


Montanus, Arnoldus
1671 De Nieuwe en onbekende weerd. Amsterdam: J. Meurs. (Includes woodcut of Drake’s crowning.)

Nuttal, Zelia, translator and editor
1914 “New Light on Drake.” Works Issued by the Hakluyt Society, Second Series, No. 34. (Includes Second Declaration of John Drake.)

Taylor, E. G. R.

Various authors

CROSS-REFERENCES
See also: “Lake and Coast Miwok/Southeastern Pomo/Wappo” for additional rechecking of the Drake vocabulary.

SOUTHERN POMO / CENTRAL SIERRA MIWOK
Reel 005

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Karok / Shasta / Konomihu

In a rough draft introduction to his monograph on the use of tobacco by the Karok,1 Harrington claims to have worked with members of that group on six separate occasions—in the years 1916, 1922, 1925, 1926, 1928, and 1929. No direct evidence has been found in either his field notes, financial records, or correspondence to substantiate his claim to have undertaken this fieldwork during the first

1. Harrington sometimes used the spelling “Karuk,” which has been adopted as the preferred spelling by present-day tribal members.
two years cited. If indeed any work was done at those times, it was in the nature of a quick survey made while working on various Hokan languages of the Trinity and Pit River areas. A few scattered pages of notes labeled “Early” probably date from 1925.

Much of the major work of recording Karok vocabulary and ethnographic notes was undertaken during an uninterrupted period of six and one-half weeks from late March to early May 1926. Part of the work was conducted in cooperation with Helen H. Roberts, the ethnomusicologist. Harrington’s principal informant at the time was Fritz Hanson, a speaker of the Katimin dialect, who was considered to be especially knowledgeable regarding material culture and tribe-names. Sylvester Donohue acted as interpreter. Lesser amounts of data were given by Donohue’s younger brother, Ben, and a number of other speakers.

Harrington first officially requested permission to work on the ethnology of the Karok in May 1928. In August of that year he returned to the Klamath and Salmon River area. It was at this time that he began working extensively with his second major informant, Phoebe Maddux. Maddux, whose mother was a native doctor, had been raised at Ishipishrihak (Ishi Pishi), a village on the northwest bank of the Klamath River opposite Katimin.

While in the region, Harrington obtained sizable vocabularies of the Shasta and Konomihu languages from a Mrs. Grant (further unidentified) and her older sister, Susan Brizelle, both of whom had served as informants for Roland B. Dixon, Jaime de Angulo, and Helen H. Roberts. Daughters of a Konomihu mother and a French father, the women apparently had also learned some Shasta from their maternal grandmother, a Cherokee, who, after her capture, had adopted the “Etna language” (Scotts Valley Shasta).

Harrington evidently worked first with Grant and then proceeded the short distance to Grants’ Pass, Oregon, to obtain additional data from Brizelle. Besides the Shastan vocabulary, Brizelle provided some forms in the Orleans dialect of Karok.

In October 1928 Harrington brought Phoebe Maddux back with him to Washington, D.C., where she remained until July of the following year when they began the return trip to the west coast via Chaco Canyon, New Mexico. During this lengthy period, Maddux reheard the Karok notes obtained from Hanson, furnished much grammatical information, dictated numerous texts, and examined many artifacts and specimens in the collections of the U. S. National Museum. In addition, she commented upon the Shasta and Konomihu notes, particularly the placename data.

In April, Harrington and Maddux were authorized to meet with Franz Boas in New York City for the purpose of making several wax cylinder recordings of the Karok language. Unfortunately, due to damage incurred during early storage or transit, these recordings are not in condition to be played or transferred to tape.

On route to Maddux’s home in late July 1929, Harrington and his informant stopped at Eureka, California, to work briefly with Fannie Orcutt, an Orleans Karok woman. Most of her data consisted of comments on the Shasta-Konomihu work.

Harrington returned briefly to his study of the Shasta and Konomihu languages in October 1933 when his presence in Takelma territory facilitated a second visit with Brizelle. At that time he “touched up” his earlier notes by adding language identifications and once again reheard the material. Brizelle’s brother, Henry, and her son, Johnny, were also present at these sessions.

A limited amount of Chimariko information appears with the Karok forms. It consists of excerpts from field data Harrington had obtained earlier from Lucy Montgomery and Sally Noble.

Nonlinguistic information was provided by Carl Langford, Harrington’s host in the area, and F. B. McCann, as well as by a variety of specialists in the natural sciences. He was assisted in much of the work by George W. Bayley of Santa Barbara, a friend who had helped in the excavation of the Burton Mound some years earlier.

Much of Harrington’s Karok material remains to be organized and synthesized, despite his indications that he intended to publish it. In the spring of 1927, he learned of research being conducted on the Karok by Jaime de Angulo under the aegis of the Committee

2. Harrington detected three major dialectal groups of villages among the Karok: Clear Creek, Happy Camp, and Lower River. He considered the dialects of Katimin and Orleans, which comprised the latter group, to be practically identical.

3. It appears that he may have continued his unreported work intermittently from November 1927 to January 1928 with the informant Francisco Capitan and possibly with others.
on American Native Languages. Harrington's reaction was to wire Franz Boas, chairman of the committee's advisory board, telling of his own investigations of that tribe and asking that de Angulo be reassigned. He claimed at that time to have already in hand "good text material, abundant grammatical notes, perfect phonetics (or practically so) and quite a complete dictionary ... also exhaustive material culture terms and 400 songs and formulas." Although he promised to submit a monograph by spring or summer 1928, only his texts were near publishable form by that time. It was not until 1930 that the first of this material appeared in print.

KAROK VOCABULARY

This extensive section of notes consists of lexical items, semantically arranged, often with one subject treated per page. Fritz Hanson and Sylvester and Ben Donohue are most frequently mentioned as informants, although there is a lesser amount of data from other speakers of the Katimin dialect. Small blocks of notes covering minerals, plants, insects, fish, and mammals were obtained at a later date from Phoebe Maddux. Each Karok entry is followed by an English gloss and some further elaboration in the form of etymologies, ethnographic data, or references to myths or photographs. The portions dealing with plants and material culture are particularly extensive and detailed.

The list of plants gives the Karok name, the common English name, and the scientific name of each plant, along with etymologies, descriptions, occasional sketches, and explanations of medicinal and ceremonial uses. The notes are organized by families, following Jepson (1923); pencilled numbers after each plant name are page references to that volume. The information is further supplemented by identifying data on botanical specimens which Harrington collected in the field, by excerpts from a variety of published ethnographies (Dixon 1907, Goddard 1903, Kroeber 1905, Loud 1918, Merrill 1923, Smith-sonian Institution 1889), and from his own field notes on Chimariko ethnobotany. (See additional records relating to Karok botanical specimens in the "Photographs" volume.)

Vocabulary on material culture was secured through the use of a questionnaire that listed objects alphabetically in English. Again, numerous references were made to an extensive selection of objects actually collected by Harrington. Measurements and descriptions of fabrication and use were given for most items. A section on baskets was removed by him from this category to be given special treatment. (See next series and also the "Photographs" volume.)

Part of the section on geographical terms is labeled "Es. quest."—apparently reflecting Harrington's continuing interest in seeking the relationship of Esselen to other California languages. No Esselen terms are actually included. A work such as Kroeber's (1904) compiled vocabulary may have been used for elicitation.

Copies of the above-described notes handwritten by Harrington's secretary are generally not included in the microfilm edition. When a page of original notes is missing, however, the appropriate page of the copy has been substituted; any substitutions have been so noted. The only difference between the two versions is a change in orthography: the letters "j" and "q" in the originals become "y" and "x," respectively, in the copies.

NOTES RELATING TO BASKETRY

This series includes paste-ups of early notes from Fritz Hanson, Ben Donohue, and others. These are similar to those in the larger category on material culture vocabulary described above and are supplemented by comments from Phoebe Maddux dated March 1929. In a subject category, techniques for basket making are discussed, as well as characteristics of various basket types. There are a few pages of notes in the form of short Karok texts. A larger group of notes provides detailed descriptions of baskets that Harrington actually collected, and those pages are filed to correspond to the sequence of rolls of film taken of the objects. A smaller section of notes refers to the "Basket Type Collection" he loaned to the Southwest Museum.

4. This committee functioned under the American Council of Learned Societies. It is referred to elsewhere in the papers as the Committee on Research of American Indian Languages.

5. See Correspondence, Letters Sent, Harrington to Boas, June 30, 1927. Harrington was a member of the committee's advisory board. De Angulo was in fact reassigned to study the Shasta language.

6. Targets on the microfilm identify the secretary "Mrs. K." as Mrs. Kurze. This is not correct; proper attribution is not known.
The series continues with a systematic study of design types based on an examination of the elements pictured in Kroeber's "Basket Designs of the Indians of Northwestern California." Handwritten copies of each numbered element from the plates are accompanied by notes from Fritz Hanson, Sylvester Donohue, and Phoebe Maddux. There are also comments on baskets from northern California groups other than Karok. At the end are miscellaneous descriptive notes from Maddux that evidently were obtained during the review of Kroeber. (See the "Photographs" volume for an extensive series of prints of baskets collected and studied by Harrington, with related specimen tags and captions.)

RECORDS RELATING TO KAROK PLACENAMES
This series begins with paste-ups of or excerpts from Harrington’s early notes on individual placenames. This file is followed by a fairly extensive set of diaries of trips he made throughout Karok territory with Hanson, the Donohues, and others from mid-March to mid-May 1926. Among the many sites and sacred places they visited were Katimin, Adam and Eve Rocks, Footprint Rock, Lioness and Whelps, and Clear Creek. Etymologies, physical descriptions, and related ethnographic data are provided for most places mentioned. Mileage and other measures of distance are given in either the running text or on maps and sketches, where appropriate.

The final group of records deals with Salmon River placenames, especially those locations where dances were held. Comments were provided by Fritz Hanson and Ben Donohue on what must have been an early list given by Phoebe Maddux. These notes are followed by Maddux’s own rehearings given in the spring of 1929.

REHEARING OF KROEBER’S ARTICLE ON KAROK
On two occasions during his work with Sylvester Donohue and Hanson, Harrington asked them to rehear Alfred L. Kroeber’s article on the Karok tribe in his “Handbook of the Indians of California.” Their comments on each section of Chapter 5 are included here. The notes on names of tribes and settlements and on various ceremonies are particularly extensive.

NOTES FROM AN INTERVIEW WITH SANDYBAR JIM
This series of notes was recorded on April 5, 1926, when Harrington, accompanied by George Bayley, spent an afternoon at the home of Sandybar Jim photographing his collection of artifacts. The notes, which are keyed to a set of eleven numbered reels of film, provide Karok names for the objects and explanations of their manufacture and use. Additional descriptive vocabulary was obtained during a rehearing of the data with Fritz Hanson and Sylvester Donohue. (See the “Photographs” volume for the corresponding set of prints.)

NOTES FROM INTERVIEWS WITH FRANCISCO CAPITAN
On April 13, 1926, and again in November 1927 for a more extended period, Harrington had occasion to interview Francisco Capitán of Happy Camp. The notes consist of a running account of their conversations and contain ethnographic and historical information for the most part, with a little vocabulary and biographical data. The first interview, annotated with comments from Fritz Hanson, includes a detailed description of the New Year’s Ceremony. The second section includes extensive notes made on two placename trips.

KAROK ETHNOGRAPHIC NOTES
This series of notes begins with a small section of ethnographic data obtained during the fieldwork of 1926. It consists for the most part of descriptions of the pikayvish and other ceremonial activities, and English summaries of a number of Karok stories. There are a few pages of information from an interview with F. B. McCann on April 13, 1926, and several hundred sheets of data from Fritz Hanson, Sylvester Donohue, and others from the same period. The latter follow the format of much of the vocabulary material.

The majority of the records reflect work Harrington did
with Phoebe Maddux during her stay in Washington, D. C. in 1928–1929. As indicated by a heading slip, the notes remain in a largely unorganized state despite Harrington’s intentions to categorize them further. The notes are principally ethnographic in nature but include a little linguistic information in the form of miscellaneous vocabulary, placenames, and a few excerpts from stories and song texts. The scope of the subjects covered is broad. There are descriptions of life in the living house and sweat house, dress, and food preparation. Various ceremonies, dances, doctoring songs, and formulas are discussed. A wide variety of customs, practices, and beliefs, are mentioned as well as biographical information and anecdotes relating to Maddux and fellow members of her tribe. Some information was prompted by reviewing photographs and written paragraphs from various published sources and by examining artifacts and specimens such as those of the “Johnson Collection” in the U. S. National Museum. The presence of several attempts at an introduction suggests that Harrington may have had plans to publish some of this data in the monograph he had promised to submit to Franz Boas; the project was never completed.

Karok Grammar

Harrington’s records include an extensive set of notes dealing almost exclusively with linguistic study. (A portion of these notes was formerly cataloged as B. A. E. ms. 4556.) Perhaps fifty pages consist of observations he made on the language while working with Fritz Hanson and Sylvester Donohue in April and May 1926. Most of the notes were recorded from and rechecked with Phoebe Maddux during the period 1928–1929.

Although the material was grouped into packets under such grammatical headings as “Phonetics,” “Verb,” “Adverb,” the notes within each subdivision have no clear arrangement. There is some evidence of systematic questioning, as in the recording of verb paradigms, and a few attempts were made at synthesizing the data on typed sheets in the category labeled “Phonetics.” For the most part, however, it seems that the grammar was left in outline form and was never worked into a publishable manuscript.

Included are miscellaneous vocabulary and short sentences with glosses and translations, elicited to illustrate a variety of phonetic and grammatical principles. Some sentences, such as those filed under the verb “to smoke,” may have been utilized in the preparation of the Karok texts in “Tobacco Among the Karuk Indians of California” (Harrington 1932c). A few examples are marked with the notation “E,” but the meaning of this abbreviation has not been determined.

Miscellaneous Notes on Karok

Included in this category are a variety of notes recorded during Harrington’s fieldwork in Karok territory in 1926. There is a folder of biographical data on informants and other Karok people in a section labeled “Persons.” The bulk of the data comes from Fritz Hanson and Sylvester Donohue. Phoebe Maddux, Yoss, and Mary Ike and her husband also provided information. (See also the scattered biographical references in the section of ethnographic notes obtained from Maddux in 1928–1929.) There are several typed pages of historical interest discussing Indian-white relations in the area, as well as the conflicts between the natives of Crescent City and Katimin.

In 1928 Harrington located a small bundle of notes relating to the early work. These notes consist of a pocket-sized notebook and a number of letter-sized pages. The information contained therein is highly varied and includes a vocabulary, sketch maps, placenames, ethnographic data, and notes on handmade articles he had purchased. A number of references to Shasta and Wiyot people are included as well.

There is also a small file of notes similar to those grouped with the material culture vocabulary. These notes evidently were stored with his collection of artifacts and were not integrated with the main body of notes.

The series of miscellany concludes with a file of Harrington’s notes to himself. These include lists of “things to do,” notations of questions to ask informants, and references to secondary sources.

Shasta and Karok Vocabulary

This series is composed of a mixture of Shasta and Karok data, arranged semantically, covering such subjects as natural history, material culture, kinship and rank (labeled “Sociology”),tribenames, and place-
names. Glosses and etymologies are provided and, in some cases, are supplemented by detailed ethnographic data. This is particularly true in the sections on plant uses and material culture.

The notes consist of vocabulary obtained first from the Shasta speakers, Mrs. Grant and Susan Brizelle. The notes from the former, which are fewer in number, are labeled “Shas.” or “Et.” to distinguish between Shasta Valley and Scotts Valley dialects. Brizelle provided data in 1928 and commented on it again during Harrington’s return to the area in 1933. On this second occasion she was joined by her brother, Henry, and her son, Johnny. They gave various Shasta forms—some are specifically marked “Scotts Valley Shasta”—as well as a good number of Karok equivalences, labeled “Kar.” “Or.”, and “Orl.” Some information was obtained in the form of comments on Dixon’s (1907) monograph “The Shasta.”

Additional Karok forms were obtained for comparison through rehearsings of the Shasta data with Fannie Orcutt and Phoebe Maddux, the greater part coming from the latter. Harrington also extracted data from the Chimariko field notes he had recorded earlier in the 1920s. In the section of placenames, several names were given by Molly Orton, a Takelma speaker with whom he worked in 1933.

REHEARINGS OF DIXON’S KONOMIHU WORD LIST
Comments by various informants on Dixon’s 1907 Konomihu word list comprise a series of several hundred pages. Harrington had a secretary copy extracts from Dixon at the top of long sheets of paper—one entry to a page. (In many cases these citations were made illegible by water damage. When necessary, bracketed additions have been made by the editor in referring to the published work.) He then reorganized the terms alphabetically.

Harrington utilized this list of words and phrases in 1928 as a basis for eliciting data from the sisters Grant and Brizelle, who commented on the forms Dixon had obtained in Konomihu and frequently gave cognates in the two Shasta dialects. Abbreviations were used to distinguish between these. Additional information was elicited from Brizelle during a second rehearing in 1933. Comparative forms were obtained from Phoebe Maddux and, to a lesser extent, from the other Karok speaker, Fannie Orcutt. Harrington also added extracts from his Chimariko field notes to some of the pages.

RECORDS RELATING TO PLACENAMES IN KONOMIHU TERRITORY
This series constitutes a detailed study of the Salmon River region. Primary data were obtained from the Konomihu and Shasta speakers, Grant and the Brizelles. The information included the naming in sequence of places along both forks of the river, with comments on the etymology, location, and mythological significance of each site. Related vocabulary as well as biographical, historical, and ethnographic notes were interspersed. Several sketch maps made with the aid of his informants were also included. The notes were partially reheard in 1933, although Harrington’s principal activity at that time was to “touch up” the earlier notes by adding the names of the informants in the appropriate places. As with the other Shasta and Konomihu notes, there are many additions from Phoebe Maddux. In this case, the Karok names she gave were mainly translations of the Shasta or Konomihu terms, rather than native names of the locations. (See also the records relating to Karok placenames.)

NOTES FROM INTERVIEWS WITH FRITZ HANSON, MRS. GRANT, AND FANNIE ORCUTT
This series contains notes from three separate conversations Harrington had regarding Shasta, Konomihu, and Karok, which were kept as discrete units and not interfiled anywhere in the records.

Harrington elicited a small amount of Shastan data from his Karok informant Fritz Hanson during an interview dated April 29, 1926. Hanson was partly of Scotts Valley descent and had spent several years of his boyhood on the Salmon River. Thus, he understood much of the Shasta language. He provided information on some of the people of that region and commented on the Konomihu placenames given to Dixon by Mrs. Grant.

The notes from Mrs. Grant are undated. They consist for the most part of Konomihu tribenames and placenames, with a little
miscellaneous vocabulary. A fairly lengthy summary in English of a Coyote story and a brief abstract of a myth about Cricket are included. A note at the top of the first page indicates that the data were reheard with Susan Brizelle, although there is no recorded information from her. A few comments from Phoebe Maddux are included.

The notes from Fannie Orcutt, also undated, are more random in nature. They include ethnographic data and biographical data on herself, Brizelle, and others. There is also a three-page text in Karok without interlinear translations. The English summary sheet following it is evidently related.

MISCELLANEOUS NOTES ON SHASTA AND KONOMIHU

Miscellaneous notes from the work with Mrs. Grant and Susan Brizelle are filed in this category. There is a file labeled “Legends” which contains synopses in English of various myths told to Harrington by Brizelle. A second folder marked “Sus. misc.” contains random vocabulary in Shasta and Konomihu from Grant and Brizelle, biographical data, and descriptions of photographs. This section was reheard with Maddux and Orcutt.

TEXTS

Among the most extensive sections of Karok and Konomihu field notes is a sizable series of texts. The majority of them, consisting of stories, myths, formulas, and ethnographic accounts, were dictated in Karok by Phoebe Maddux during her work with Harrington in Washington, D.C., from the fall of 1928 through the spring of 1929. The stories include numerous tales about Coyote and other mythical figures. The formulas include prayers and recitatives, as well as chants used as medicine. Maddux learned many of the latter from her mother. The ethnographic texts concern such topics as gathering sugarpine nuts, bear hunting, and marriage customs.

The notes are in various stages of refinement. Some texts remain basically in the form in which they were dictated, with the addition of brief interlinear translations. Others were selected for more detailed treatment. For these, Harrington made numerous revisions in the translations and annotated the pages with ethnographic and linguistic footnotes, specifications on punctuation, and instructions to his copyist. (Many of these additions and corrections have become nearly illegible because they were made with a wax-based red pencil. Where this has occurred, bracketed annotations have made made by the editor in referring to the typescript and published texts.) Most of the revised texts are accompanied by one or more typed drafts with English translations and/or summaries. Many of these typed drafts were utilized by Harrington in his two publications of textual material, “Karok Texts” (1930b) and “Karok Indian Myths” (1932b). Editorial notes have been added to indicate in which publication a given text appeared.

There is a small folder of typed transcriptions of texts recorded on wax cylinders. The recordings were made by Maddux while visiting Franz Boas in New York City. Other versions of these texts are to be found among the myths and formulas mentioned above.

While studying Karok myths, Harrington had Maddux review texts published by Olden (1923) and Kroeber (1911). The notes from her consist of comments on the published stories or actual retellings of them in her own words. As in the section of myths described above, the Karok dictation is accompanied by partial interlinear translations.

Another substantial part of the textual material deals with Karok and Konomihu songs. At the time of their joint work in 1926, Harrington and Helen H. Roberts of Yale University recorded numerous songs from a number of Karok and Konomihu performers. During this period Harrington made partial handwritten copies of transcriptions which Roberts had recorded in three separate notebooks, arbitrarily labeled by Harrington “A,” “B,” and “C.” In Roberts’ notes the Karok and Konomihu songs were interspersed; Harrington removed the Konomihu songs for separate treatment. He then had his linguistic informants Fritz Hanson and Sylvester Donohue review and comment on the songs in both languages. Remarks from Phoebe Maddux and Susan Brizelle were added to this file at a later date.

In 1928-1929 Harrington repeated the procedure with Maddux, this time dispensing with the references to the original notebooks of texts and labeling each song with the individual number which Roberts had assigned to the corresponding sound recording. Interspersed with this set of rehearsings are typed versions of the song texts
with interlinear translations and explanatory notes. These sheets must have been added at a later date as they are almost identical to Roberts' own typed transcriptions which she did not send to Harrington until 1933—probably prompted by his renewed interest in Shasta and Konomihu.

The last category of song texts, headed by a sheet marked "Inactive," comprises miscellaneous texts, many of which were recorded by Harrington prior to or just following Roberts' stint in the field in 1926. The songs are grouped by performer, when his or her identity is known. A small number of songs from Maddux were recorded at a later date, at the time she dictated the other types of textual material described above. Her comments on the songs performed by others are found throughout this section. Several dozen pages of notes relating generally to music and to the musical bow are also filed here.

**WRITINGS**

In this series are manuscripts in various stages of completion dealing with several aspects of Harrington's study of Karok language and culture. A number of these reached publication.

Included is the printer's copy of the original manuscript of "Karuk Texts" (Harrington 1930b) prepared by Harrington's copyist Marta J. Herrera. The cover sheet was initialed by Franz Boas, editor of the *International Journal of American Linguistics*, and there are printer's notes on type styles throughout the paper.

A manuscript (former B. A. E. ms. 4553) which was probably intended to be only a part of a much more comprehensive treatment of Karok culture is "The Ethnobotany and Ethnozoology of the Karuk Indians of California." This work considers species of the plant and animal kingdoms by family. Karok and scientific names are provided for each, along with etymologies, descriptions of the species, and notes on their lore and uses. The data were developed from the extensive notes on plants and animals obtained from Fritz Hanson and filed in the Karok vocabulary described above. The manuscript itself is undated; a footnote indicates that it postdates his work on tobacco, which was submitted for publication in 1929.

In a similar format is a write-up on Karok material culture and tribenames. The typed portions of the paper were undoubtedly prepared at the same time as the manuscript on ethnobiology. The handwritten introductory sections were evidently drafted much later—in the 1950s, judging from the paper and the style of Harrington's handwriting. The data in this manuscript were also based on the 1926 work with Hanson.

Another typed write-up covers sociology, relationship and "age-sex" terms, cosmography, and minerals. Again, the data were extracted from Hanson's vocabulary.

The largest portion of the series of writings consists of a rough outline, notes, and handwritten and typed drafts in English and Karok for Harrington's important work "Tobacco Among the Karuk Indians of California" (1932c). The material, found in great disarray, has been arranged inasmuch as possible to follow the order of the chapters in the published volume. The draft contains some notes on the Karok use of tobacco which were not included in the final manuscript. These usually follow dividers labeled "Rejects." A box of illustrative materials contains sketches and photographs—both those included in the publication and those omitted.

The last file of writings comprises rough notes which were incorporated into "Chainfern and Maidenhair, Adornment Materials of Northwestern California Basketry" (Harrington 1939a).

**PERSONS CONTACTED BY HARRINGTON**

**Linguistic Informants**

**Karok (Katimin)**
- Francisco Capitán (Capitán, Kapita’an)
- Ben Donohue (Ben)
- Jenny Donohue
- Sylvester Donohue (Syl.), interpreter
- Hackett (Icxa:yripa’á)
- Fritz Hanson (Fritz, Tca:kitcha’an)
- Pete Henry (Uhtca:mhat’c)
- Elizabeth Hickox (Mrs. Luther Hickox)
- Mr. Ike
- Mary Ike
- Bernard Jerry (Bernard)
- Phoebe Maddux (Ph., ‘Imkyanva’an)
Ned
John Pepper
Tommy Peters
Sandybar Jim
Snappy ('Asne:pirax)
Tintin (Tinti'n, 'Ithe:xya:vrath')
Yoss (Ya'as)

KAROK (ORLEANS)
Susan Brizelle (Sus., Susan Brazille)
Fannie Orcutt (Orc.)

KONOMIHU
Susan Brizelle
Mrs. Grant

SHASTA (ETNA, SCOTTS VALLEY)
Henry Brizelle (Henry)
Johnny Brizelle (J. H. B.)
Susan Brizelle
Mrs. Grant
Fritz Hanson

SHASTA (SHASTA VALLEY)
Susan Brizelle
Mrs. Grant

CHIMARICO
Lucy Montgomery (L. M.)
Sally Noble (Noble)

TAKELMA
Molly Orton

Nonlinguistic Informants
Carl Langford
F. B. McCann

Assistants and Collaborators
Dr. J. M. Aldrich, Division of Insects, U.S. National Museum
H. D. Aller, Bureau of Fisheries
Mr. Barber, Bureau of Fisheries
Dr. Paul Bartsch, Division of Molluscs, U.S. National Museum
George W. Bayley, field assistant

Northern and Central California

Mrs. Chase, botanist
Dr. William Dall, Division of Molluscs, U.S. National Museum
W. W. Diehl, Assistant Pathologist, Bureau of Plant Industry,
U.S.D.A.
Alice Eastwood, California Academy of Sciences
Marta J. Herrera, copyist
William R. Maxon, Associate Curator, Division of Plants, U.S.
National Museum
Professor Richmond, ornithologist
Helen H. Roberts, ethnomusicologist, Yale University
John Otterbein Snyder, ichthyologist
Paul C. Standlee, Division of Plants, U.S. National Museum
Dr. Leonard Stejneger, biologist

SOURCES CONSULTED BY HARRINGTON
Comstock, John Henry, and Anna Botsford Comstock

Dixon, Roland B.

Goddard, Pliny Earle

Jepson, Willis Linn

Kroeber, Alfred L.


1911 “The Languages of the Coast of California North of San Francisco.” University of California Publications in American Ar-
Historical and Ethnological Bibliography

Harrington, John Peabody

Northern and Central California

1939a “Chainfern and Maidenhair, Adornment Materials of Northwestern California Basketry.” So Live the Works of Men (70th Anniversary Volume honoring Edgar Lee Hewett.)

CROSS-REFERENCES
See also the “Photographs” volume for prints of botanical specimens and baskets. There are related sound recordings in the Library of Congress.

KAROK / SHASTA / KONOMIHU

Reels 006–019

REEL FRAMES

006 0001–0017 Karok Vocabulary
0001–0017 Geographical Terms
018–0055 Cosmography / Minerals
0055–0493 Plants
0494–0915 Animals
0916–0598 Notes from Basketry
0599–0641 Notes from Basketry
0642–0659 Records Relating to Karok Placenames
0659–0697 Rehearing of Kroeber’s Article on Karok
0698–0958 Notes from an Interview with Sandybar Jim
0959–0978 Notes from Interviews with Francisco Capitán
0979–0985 Karok Ethnographic Notes
0986–0991 Notes on the Karok Language
0992–1000 Karok Grammar [includes former B. A. E. ms. 4556]
1001–0114 Phonetics
0114–0598 Material Culture
0599–0614 Kinship Terms
0615–0697 Sociology
0698–0765 Tribenames
0766–0785 Notes on the Karok Language
0786–0958 Notes on the Karok Language
0959–0978 Notes on the Karok Language
0979–1000 Karok Grammar [includes former B. A. E. ms. 4556]

PUBLICATIONS BY HARRINGTON

Harrington, John Peabody

Smithsonian Institution


Snyder, John Otterbein


Stephens, Frank


Van Denburgh, John

1922 The Reptiles of Western North America. San Francisco: California Academy of Sciences.

Taggart, G. W.

Chimariko / Hupa

Harrington’s study of Chimariko began when he spent between four and five months working with Sally Noble at her ranch on New River in Trinity County, California. Noble, a speaker of the “Trinity River” dialect of Chimariko, had previously been an informant of C. Hart Merriam, and joint work with her had been planned by the two anthropologists for the summer of 1921. Due to confusion concerning Harrington’s whereabouts at the time the trip was scheduled, Merriam went to northern California alone in the summer. In early September, after Merriam had completed his own field work and had departed, Harrington arrived at the region, arranged to take meals with the neighboring Dailey family, and proceeded to work regularly with Noble.

In his correspondence with Merriam, Harrington described Sally Noble as having “an almost exhaustive knowledge” of Chimariko, a familiarity with Hupa, and a lesser command of English. He indicated that she knew fragments of myths as well as native songs, although illness did not permit her to sing. She also knew some Pachwai (Wintu) terms.

After amassing several thousand pages of notes, Harrington left Burnt Ranch in mid-to-late January 1922, intending to continue the work with Noble in May. He later learned that she had died some twenty days after his departure.
The data he gained from Noble were supplemented by a little linguistic information given by her half sister, Martha Ziegler. Nonlinguistic information was provided by Noble’s son, Frank; the Daileys; Mr. and Mrs. Zack Bussell; and Mr. and Mrs. Jim Chesbro.

In the spring of 1926, during or just following his work on Wiyot and Karok, Harrington scheduled an initial interview with another Chimariko woman, Lucy Montgomery. A cousin of Sally Noble, Montgomery was then residing on the coast at Stone Lagoon. Although, by her own admission, she had stopped speaking Chimariko at age eleven, she did attempt to assist Harrington in compiling a basic vocabulary list.

Harrington’s interest in Chimariko was renewed in April 1927 when he learned of Edward Sapir’s efforts to locate informants for that language. In August and September of the same year he employed his long-time friend George W. Bayley to collect plant specimens and ethnobotanical data from Lucy Montgomery. Contact with her having been reestablished, Harrington joined Bayley in 1928—the dates January 22 through January 31 are mentioned in the field notes—to pursue further linguistic work with her. It was on this occasion that they reheard the notes which he had obtained earlier from Noble. Montgomery’s data are not highly reliable as she basically had only a passive knowledge of the language. A small section of ethnographic notes also appears to have been collected at this time.

On February 3, 1928, Mrs. Zack Bussell evidently took Harrington to interview Saxy Kidd, who, according to reports, was said to speak quite a bit of Chimariko. Harrington had heard of Kidd from Sally Noble during his work in 1921–1922 and again from Edward Sapir in 1927. Sapir had discovered that what little Chimariko Kidd knew was “distorted by his Hupa phonetics.” Harrington likewise obtained only a few Chimariko terms from him.

CHIMARIKO LINGUISTIC NOTES

The field notes that Sally Noble dictated consist primarily of several thousand pages of Chimariko vocabulary and sentences. Much of the information was elicited from a reading of Dixon (1910) and includes anatomical terms, names for plants and animals, material culture vocabulary, tribenames, and placenames. A small number of Hupa lexical terms were also obtained, evidently with reference to the work of Goddard (1911).

There is a mixture of ethnographic and biographical data provided by Noble and several nonlinguistic informants. References are made to Noble’s mother, Mrs. Dyer, who had served as Dixon’s informant, and to a number of individuals of various tribes with whom Harrington later worked: Saxy Kidd (Hupa); Susan Brizelle (Shasta); Abe Bush, Lucy Montgomery, and Martha Ziegler (Chimariko).

The linguistic notes are grouped into two sections. The first, comprising what might be termed “original notes,” was obtained during the first months of study. The remainder, a little less than half the material, actually consists of a rechecking and elaboration of the data obtained earlier. The second phase of work was conducted from December 1921 through January 1922. There are separate numbering systems for the two sections; cross-references are made between the “original notes” and the reelicitations.

Numerous pages in both sections have been marked with faint pencil annotations. These are primarily notes Harrington made to himself on orthography and translations; they also served as instructions for his secretary, Marta J. Herrera, who was making handwritten and typed copies of the notes in 1929–1930. Most of these faded annotations have been clarified with bracketed explanations by George Grekoff and the editors in referring to Herrera’s copies.

The copies are not filmed here as this second set of notes is less reliable—having been edited—and contains some errors and accidental deletions. In having copies made, Harrington instructed Herrera to make the following orthographic changes: q to x; f to c; ‘ to h; j to y; i to y; u to w.

1. C. Hart Merriam identified Kidd as a “fullblood Tlo-hom-tah-hoi (New River tribe), raised from boyhood among the [Hupa].”
2. See Correspondence, Letters Received, Edward Sapir to Harrington, September 19, 1927.
3. Grekoff’s notes were made while the material was on loan to the University of California, Berkeley.
CHIMARIKO GRAMMAR

Harrington undertook a grammatical analysis of Chimariko in November and December of 1921 after gaining several months' expertise in the language. Many of these notes feature examples excerpted from the linguistic notes; the page numbers in brackets refer to numbered pages of the section of "original" field notes. There are also summaries of various grammatical principles in the form of charts. The topics covered include verb postfixes, infixed and prefixed verbal pronouns, and nominal pronouns. These sketches are followed by a short "general dictionary" of vocabulary and phrases, one item per page. Animal names, kinship terms (many copied from C. Hart Merriam), and age-sex terms are included.

CHIMARIKO TEXTS

As a supplement to his linguistic and grammatical notes, Harrington collected extensive textual material from Sally Noble. Annotations in his copy of "The Chimariko Indians and Language" suggest that he asked Noble to retell a number of the myths obtained by Dixon. In addition, he elicited other mythological texts; accounts of historical events, such as the Indian wars and encounters with whites; descriptions of an ethnological nature on various subjects, such as doctoring, tattooing, and hairdressing; and personal reminiscences. The texts were recorded in Chimariko and some have fairly detailed interlinear translations. In several instances, a synopsis in English has been filed with the text. Some notes from Martha Ziegler appear in this section.

INITIAL INTERVIEW WITH LUCY MONTGOMERY

This series consists of notes obtained by Harrington during his first meeting with Lucy Montgomery in the spring of 1926. Chimariko and some Hupa lexical terms were recorded for plant and animal names, age, sex, and relationship terms, material culture vocabulary, and numbers. Montgomery's knowledge of placenames and tribenames was more limited. At least a portion of the information was elicited through a rehearing of a word list furnished by C. Hart Merriam and another published by Roland B. Dixon. An unidentified publication (possibly by Parmenter) was utilized to prompt responses on bird names. Montgomery also commented on the names of several native objects that Harrington had recently collected in Karok territory.

CHIMARIKO VOCABULARY

This unlabeled series of notes was presumably collected during Harrington's second stint of work with Lucy Montgomery in 1928. This unarranged sequence of lexical items (usually one item per page) increased the total amount of linguistic data he obtained from her. Harrington made frequent notes on the phonetics of Chimariko and included several Wintu equivalences, as well as scattered references of ethnographic, historical, or biographical interest.

REHEARING WITH LUCY MONTGOMERY OF LINGUISTIC NOTES FROM SALLY NOBLE

Most of the notes obtained from Montgomery represent a fairly systematic rehearing of the linguistic data Harrington had collected from Sally Noble in 1921–1922. Harrington used separate large sheets to record comments Montgomery had on selected words from the Noble notes. He was not always consistent in noting to which original entries the comments correspond. Where page references were not given by Harrington, they have been provided in brackets by the editor. Inasmuch as possible, the rehearsings have been arranged to follow the sequence of words in the early Noble field notes.

ETHNOGRAPHIC NOTES

This block of notes was separated from the bulk of the information obtained from Lucy Montgomery in 1928 for inclusion in a write-up of Karok material culture. What Harrington describes as two bundles of "Mont. ethno. notes" are distinguishable by differences in the paper and ink used and by his handwriting style.

The notes cover a wide variety of subjects: food preparation, the collection of firewood, doctoring, the medicinal use of plants, menstruation, child care, clothing, hairdressing, burial, and the manufacture and use of tools, implements, and baskets. A few pages also
concern songs and vocabulary. In addition, information is provided on the informant's relatives, the Round Valley Removal, and gold mining. Some data were obtained from Mrs. Ramazzena and I. N. Hamilton. A little ethnographic information pertinent to Coast Yurok was collected from Mrs. Frye.

INTERVIEW WITH SAXY KIDD
The series contains thirty-two pages of notes from an interview with Saxy Kidd in the afternoon or evening of February 3, 1928. Mrs. Zack Bussell, who had served as a nonlinguistic informant during the time of Harrington's work with Sally Noble in 1921–1922, acted as interpreter. The notes consist in large part of ethnographic data from the New River and Trinity River areas. In addition, there is some plant and animal vocabulary. Most Hupa terms are given, with selected Chimariko equivalents. There are several indications that the information was reviewed with Montgomery, although no new data were recorded from her.

PERSONS CONTACTED BY HARRINGTON

Linguistic Informants

Chimariko
Saxy Kidd (Saxey, Saxon)
Lucy Montgomery (L. M.)
Sally Noble (Mrs. Noble, Mrs. N., Sally, S. N.)
Martha Ziegler (Ziegler, Zigler)

Hupa
Saxy Kidd
Lucy Montgomery
Sally Noble

Wintu
Lucy Montgomery
Sally Noble

Assistant
George W. Bayley

Northern and Central California

Nonlinguistic Informants
Zack Bussell (Mr. Bussell)
Mrs. Bussell (also interpreter for Saxy Kidd)
Jim Chesbro (Chesboro)
Mrs. Chesbro
Hermis Dailey
Roland Dailey (Mr. Dailey)
Mrs. Dailey
Mrs. Frye
Mr. I. N. Hamilton
Frank Noble
William Noble
Mrs. Ramazzena

SOURCES CONSULTED BY HARRINGTON

Chapman, Frank M.

Dixon, Roland B.

Goddard, Pliny Earle

Kroeber, Alfred L.

CROSS-REFERENCES

See also "Yana/Achomawi/Wintu/Chimariko" for additional Chimariko data. See also "Karok/Shasta/Konomihu" for further information on baskets collected by Harrington. There are related botanical specimens in N. A. A.
For approximately one month in 1922, from mid-May to mid-June, Harrington did fieldwork in the area of Pit River, Montgomery Creek, and Hat Creek in northern California. The sequence of his work is not completely clear, although a sketchy outline emerges from the field notes and correspondence of the period. A few dated pages of notes indicate that he interviewed a number of informants at the home of Roderick Buckskin, son of the Atsugewi chief Buckskin Jack, on May 14 and 15. On May 20 he conducted interviews with James Hawkins and Kate Snooks in Cassel. A letter to a local photographer, H. E. Williams, postmarked Montgomery Creek, June 15, 1922, describes the progress Harrington had made during the preceding month: two days’ work with Albert Thomas and Walter Moody at Montgomery Creek; three days’ work with Hank Haley, a resident of Cove, some seven to eight miles north of Montgomery Creek; and three days’ work at Big Bend with Dina Tom, William Halsey, and others.

1. See Correspondence, Letters Sent, Harrington to H. E. Williams, June 15, 1922.
of Achomawi, is arranged in a roughly semantic order. Glosses and notes on pronunciation are accompanied by cognates in Atsugewi, Wintu, and Yana. Harrington utilized the abbreviations "Pr.," "H." or "Hc.," "Win.," and "Y." to differentiate between the equivalent forms. A few comments from Clara Grant were probably added by him on a separate occasion.

The wax pencil lines drawn down the middle of each page indicate that the information was copied over onto separate sheets, usually with one lexical item per page. These excerpts, labeled "[Hawk-ins]," have been arranged in a parallel order with the original notes. Copies of miscellaneous Achomawi terms given by Mrs. Hank Haley as equivalences of her husband's Yana vocabulary (see below) are filed following the excerpts from Hawkins. Typed and handwritten copies of lexical items from William Halsey are also included. The original notes from which the latter were extracted have not been located.

ATSUGEWI VOCABULARY AND GRAMMATICAL NOTES

This "Hat Creek" vocabulary begins with some pages of original field notes from Clara Grant, Grace and Alec Brown, Captain Jack and Dave Brown, and the group "at Rod[erick]’s." The wax pencil lines drawn down the center or the left-hand margin of each page indicate that all the information was copied over onto separate sheets. The copies which follow—usually consisting of one item per page—were divided by Harrington into broad semantic categories: geographical terms, plants, animals, material culture, etc. A final section labeled "Hat Creek Grammar" contains additional miscellaneous vocabulary, such as the words for colors and numbers, lists of pronouns, and examples of verbs used in various short sentences. As in the Achomawi notes, bracketed names indicate the identity of the speakers.

3. When this set of notes was originally cataloged (former B. A. E. ms. 4102), it was described as an Atsugewi vocabulary.
4. Chapman’s *Color Key to North American Birds* (referred to as "Chap.") was utilized in identifying the bird species.

YANA VOCABULARY

Harrington obtained a sizable Yana vocabulary from Kate Snooks of Cassel on May 20, 1922. It included placenames, tribenames, names of plants and animals, and terms referring to material culture, as well as numerous phrases and short sentences. A portion of the notes was reheard with Hank Haley whose versions of the Yana terms and their Achomawi equivalences are written in the margins.

A second Yana vocabulary was secured from Albert Thomas. This list consists for the most part of zoological terms. In addition, there are placenames, tribenames, a few terms descriptive of material culture, and one page of numbers. This data was also rechecked with Haley.

Another word list was given by Hank Haley and his wife. The vocabulary covers placenames of the Montgomery Creek area, names of plants and animals, and age–sex terms. A portion of the notes constitutes a rehearing of lexical items from Kate Snooks—mostly terminology for describing basketry. Achomawi cognates and a few Atsugewi equivalences from Mrs. Haley are scattered throughout.

The original notes from the interview with the Haleys are followed by excerpts which were copied by hand and arranged in a parallel order. A second set of selected words was typed for inclusion in a separate section on placenames.

A small set of Yana linguistic data from Walter Moody is also filed here. It includes vocabulary and phrases, supplemented by some biographical information. The original notes from which these excerpts were taken have not been located. Harrington also excerpted a little data from his work with the Halseys and Captain Jack and Dave Brown for cross-filing with the Yana.

RECORDS RELATING TO PLACENAMES

During the time he spent in the Hat Creek area, Harrington obtained a considerable amount of material on Atsugewi placenames. Some of the notes were recorded during trips he took with informants. The principal Atsugewi speakers who accompanied him on trips were Alec and Grace Brown and Sam Williams. Logs of their travels include descriptions of geographical features and sites, numerous sketch maps,
notes on scenic photographs, and anecdotes. The journals were recorded in pencil and are sometimes difficult to read. During sessions in residents' homes, other placenames were recalled by them in a certain order. The group of informants at Roderick's provided a substantial amount of information for regions which Harrington did not visit in person. Much of the data recorded during trips and in other field sessions was rechecked with Alec Brown. He provided detailed information on the pronunciation and etymologies of the various placenames. Regions encompassed in this study include: Bald Mountain, Burney, Cassel, Dixie Valley, McGee Mountain, Mount Lassen, Poison Lake, Rising River, and Salmon Falls.

TEXTS
The main corpus of textual material collected by Harrington is an epic-length creation myth related by the Achomawi speaker William Halsey. Some of the original notes and transcriptions still survive. A portion of these were discovered on the reverse side of pages used to record Atsugewi and Mutsun field data. Most of the original notes were apparently destroyed after typed copies were made. A manuscript of 269 pages entitled "How the World Grew" was prepared from these notes for publication as a Bureau of American Ethnology Bulletin. The myth was evidently recorded only in English; a few Pit River terms were given for specialized vocabulary, such as the names of mythological figures and the words of songs.

Harrington also obtained a series of short texts from his Atsugewi informants, Dave Brown and Captain Jack and from the Yana speaker, Hank Haley. In most cases the original handwritten recording of each story is followed by a typed, reworked version. As with the Achomawi myths, the shorter texts are written in English with the addition of a few native terms.

5. In the 44th annual report of the B.A.E., Harrington mentioned the preparation of an article of the same name which was purportedly based on accounts of "the Mission Indians of California." His description of fieldwork in a letter to the bureau (Correspondence, Letters Sent, Harrington to Fewkes, December 24, 1921) appears to attribute "the Indian book of Genesis" to "the tribes of the Chumashan region."
ACHOMAWI / ATSUGEWI / WINTU / YANA
Reels 025–026

SOURCES CONSULTED BY HARRINGTON

Chapman, Frank M., and Chester A. Reed

Densmore, Frances

Hall
[?] The Forests of the Roosevelt Sequoia National Park.

Hodge, Frederick W.

Sapir, Edward

CROSS-REFERENCES

See also “Yana/Achomawi/Wintu/Chimariko” for additional data on these languages, including information from some of the same informants.

Yana / Achomawi / Wintu / Chimariko

Harrington’s involvement in the area of north-central California began in September 1921 when he undertook five months of fieldwork on Chimariko with Sally Noble, who was then residing in Denny on New River. The emphasis of his work at that time was recording the phonetics and grammatical structure of the language. Shortly afterwards he worked with a number of Achomawi, Atsugewi, Wintu, and Yana speakers, recording brief vocabularies, extensive placename notes, and some myths.

Through correspondence with Edward Sapir in the fall of 1927, Harrington learned of Billy George (alias Hayfork Bill), a Wintu and Chimariko speaker. Of Wintu descent, George had been born and raised in Hyampom Valley.

Harrington had occasion to conduct a lengthy interview with him at Hayfork during the summer of 1928. The notes from this work are preceded by a heading sheet with the title “Hyampom information” and are labeled “Whis.” Harrington also had the opportunity to work briefly with Ann McKay, an elderly Wintu speaker, and with Abe Bush, who had served previously as a linguistic informant to C. Hart Merriam and Edward Sapir. Bush, a half-Wintu and half-Chimariko man living near Hyampom, had understood and spo-
ken Chimariko with his mother in his youth. In a letter to Harrington, Sapir indicated that Bush’s abilities as a speaker had declined since his mother’s death and that he had “obviously forgotten much of what he knew.” Some of Harrington’s time in 1928 was also spent at Stone Lagoon reviewing with Lucy Montgomery the notes he had compiled with Sally Noble.

In mid-May 1931 Harrington returned to Hayfork and Hyampom to resume his field studies with George and Bush. For a virtually uninterrupted period from then until January 1932, he worked with these consultants and with numerous other speakers of Wintu, as well as with members of the neighboring Yana and Achomawi tribes. As this was a linguistically complex region, many of his informants were bi- or multilingual. Harrington evidently arranged his elicitation sessions to include speakers of different languages.

Harrington had multiple aims in conducting fieldwork in the region. Initially he wished to add to the already existing files of linguistic data which he had accumulated some ten years before. (See “Chimariko/Hupa” and “Achomawi/Atsugewi/Wintu/Yana.”) He was also interested in pursuing his botanical studies of the area, which had begun in 1928 and 1930 when his field assistant George W. Bayley had made collections of spring plants with Montgomery. The primary focus of his work, however, was the ethnogeography of the region. He was keenly interested in collecting a network of placenames throughout Shasta and Trinity counties and in determining the location of borders between the tribal territories. While the placename data are the most extensive notes from the period 1931–1932, Harrington obtained substantial comparative vocabularies as well as brief texts, and ethnographic, historical, and biographical notes.

Harrington recorded both Chimariko and Wintu data from Billy George during this phase of the work. He employed the abbreviation “Bch.” to designate Chimariko terms given by him; “Bhf.” was utilized to mark Hayfork Wintu terms.

Other informants for the Hayfork dialect were Kate Luckie, Mrs. Maker, and the McKay family (Ann, John, Sr., and John, Jr.). John, Jr., served as an interpreter in the work.

1. See Correspondence, Letters Received, Sapir to Harrington, September 19, 1927.

Harrington also contacted speakers of the McCloud dialect of Wintu. One of his principal informants, Mary Nichols, was of McCloud and Yana heritage. She was a sister of his Yana consultant, Grapevine Tom. Harrington also worked with Edesy Campbell Thomas, whose father had taken tourists up the McCloud River, and with William Curl (Bill) of the Fish Hatchery, for their knowledge of McCloud River placenames. Joe Charles acted as an interpreter.

The records on Wintu contain significant amounts of data from Upper Trinity and Upper Sacramento residents. Harrington undertook extensive placename trips with Charlie Daniels of Lewiston, Jim Feder of Trinity Center, Fred and Tilden Griffin of Stillwater, and Martha Sperry of Lamoine. Other Wintu speakers whom he interviewed briefly included Pat and Mary Silverthorn, Sarah Kloochoo, and Billy Stone.²

Harrington’s major source of Yana data was Grapevine Tom. This resident of Montgomery Creek spoke the Round Mountain (ti’maawi’) dialect. His mother was a Hat Creek and his father a full-blooded Yana chief. Harrington interviewed Tom during two different periods: the abbreviation “Grpt.” was used to flag data obtained from his during a session in July 1931; “Grt.” was utilized for sessions from October to December. In the earlier session the informant seems to have deliberately provided erroneous information. The notes which Harrington recorded from him later are apparently a more accurate reflection of the informant’s knowledge. Kate Snooks, also a speaker of the ti’maawi’ dialect, William Harden, and Walter Moody gave additional Montgomery Creek data. Dan Nichols provided terms in the Millville dialect.

Achomawi was the principal language of a number of Harrington’s informants. Major blocks of data were furnished by Rosa Charles, Clara Allen Grant, and Billy Wright. Alfreeda Moody, wife of his Yana consultant, contributed information on placenames. Pit River terms were also given by Kate Snooks, Grapevine Tom, and Mary Nichols.

² Harrington does not provide clear dialect identification for these individuals. The Silverthorns were from the lower Pit River area and probably spoke McCloud. Mrs. Kloochoo and Billy Stone possibly spoke the Redding dialect.
The work was forwarded by the comments of numerous nonnatives whom Harrington interviewed en route during his many placename trips. (See “Persons Consulted by Harrington.”) James Hovey, Lena Zumwalt, and his long-time friend George W. Bayley provided assistance in the field.

YANA-ACHOMAWI-WINTU VOCABULARY

This series begins with two short, undated Yana word lists. The first, comprising nine pages of randomly ordered lexical terms, was evidently obtained by Harrington early in his work with Grapevine Tom. The second appears to be a list of zoological terms also from Tom. Not all items are glossed. This four-page list is in the handwriting of Harrington’s assistant James Hovey.

The earliest dated word list which Harrington elicited from Tom was obtained on July 18, 1931, but it no longer exists as a separate unit. Each of the words—mostly animal names—was cut and mounted onto loose sheets and labeled “Grpt.”

Hovey copied the data from Harrington’s undated list onto separate pages, leaving room for additional comments. These and the mounted sheets were filed behind semantic heading sheets and were used as the basis for rehearsings and elaborations with Tom and a number of other informants.

Much of the early information secured from Tom proved to be incorrect—probably because he was being evasive or uncooperative. Thus, in succeeding sessions, Harrington worked with him in the presence of a second or third informant who knew Yana. In this later work, the abbreviation “Grt.” was adopted for Tom.

Data from three sets of interviews are represented in the large section of “rehearings.” The first sessions, conducted with Tom and Achomawi speaker Billy Wright, took place in October 1931—primarily during the period from the 24th through the 29th. Chancy Montgomery, a nonlinguistic informant, was also present. In many cases Tom appears to have corroborated his earlier data. Significant amounts of new information were obtained from Wright only in the sections dealing with salmon bodyparts and the names of fish species.

The second set of elicitations provided a much more sizable body of data. The sessions were held between November 5 and December 13 with Tom, Rosa Charles, and Joe Charles. At this time the informants elaborated upon the early Yana data, provided numerous Achomawi equivalents, and gave a lesser number of Wintu forms. Clara Grant and Alfretta Moody participated, as well as Mike Carboni, who gave botanical and zoological information in English.

Additional corrections were made in the Yana data during a final review of the material with Kate Snooks and Clara Grant. The notes are undated but presumably were recorded sometime after the mid-December sessions. Some equivalent terms in Achomawi and Atsugewi were given along with the Yana terms.

As mentioned above, the major portion of the vocabulary is arranged semantically, following Harrington’s standard categories: geographical terms, material culture, kinship, etc. The sections on plants and animals are particularly extensive. In eliciting zoological information, Harrington made use of an “animal picture questionnaire” as well as several reference works and actual specimens. Names of plants were elicited for the most part from specimens collected on numerous trips. The botanical notes were divided into two sections, one organized by families, the other arranged alphabetically by the Achomawi terms. There are occasional references to cultural practices and myths throughout the notes. The semantically arranged categories are followed by smaller groups of miscellaneous and unsorted notes and a file containing short sentences and brief notes on grammar.

REHEARING OF SAPIR’S “YANA TEXTS”

Harrington gave considerable attention to the rehearing of Edward Sapir’s “Yana Texts.” His Yana informant, Grapevine Tom, commented on selected words from sections I and III of the publication. A number of Achomawi equivalents were given by Rosa Charles and a few Wintu terms by Joe Charles. The dates November 7, 9, 15 and December 3, 4, and 12 are listed with the credit lines.

Section II, which contains myths that Sapir obtained from Betty Brown in the northern dialect, was rechecked much more systematically. Harrington mounted individual words and phrases from the myths (and in a few cases, entire pages) onto separate sheets and labeled them with the appropriate citation for page and line. On the lower portion of each sheet he recorded Tom’s retranslations into Yana. Rosa and Joe also commented in their respective languages. Words which appear frequently in the published texts were not checked
more than once. Some additional miscellaneous vocabulary was obtained as a by-product of the rehearing and is still interfiled with the paste-up sheets.

Rosa and Joe Charles were also present at another rehearing of the material with Kate Snooks on December 18 and 19, 1931. Snooks provided many Hat Creek and Pit River equivalents in addition to the Yana terms.

REHEARING OF SAPIR’S “THE POSITION OF YANA IN THE HOKAN STOCK”

This undated series of notes from Kate Snooks consists of a rehearing of selected words in the list of radical elements in Edward Sapir’s paper “The Position of Yana in the Hokan Stock.” Harrington’s material covers entries through number 111 on page 113. (The words were found in reverse order.) A song text is also included.

REHEARING OF SAPIR’S “YANA TERMS OF RELATIONSHIP”

On December 24, 1931, Snooks reheard vocabulary from Sapir’s “Yana Terms of Relationship.” She commented on lexical items given in the northern dialect by Betty Brown and in the southern dialect by Ishi. There are numerous references to people from the Millville region and to the speech of the Round Mountain area. A few forms were given by Rosa Charles.

REHEARING OF SAPIR’S “TEXT ANALYSES OF THREE YANA DIALECTS”

Another work by Sapir which received Harrington’s attention was “Text Analyses of Three Yana Dialects.” He reheard words and phrases from Part III, “Analysis of a Yahi Text” related by Ishi in 1915. As in the previous series, Harrington’s informant was Kate Snooks.

REHEARING OF WATERMAN’S “THE YANA INDIANS”

Harrington continued his review of the published material on Yana by rehearing the native terms scattered throughout the text of T.T. Waterman’s “The Yana Indians.” Snooks was the principal informant involved in the work, which was conducted on December 24, 1931; Rosa Charles was also present.

REHEARING OF ESSELEN VOCABULARY IN KROEBER’S “THE LANGUAGES OF THE COAST OF CALIFORNIA SOUTH OF SAN FRANCISCO”

As part of a continuing effort to determine the relationship of Esselen to other California languages, Harrington reheard the vocabulary published by Kroeber (1904) with several of the Northern Hokan speakers. On December 7, 1931, he reviewed the list with Rosa Charles, Grapevine Tom, and Joe Charles. Rosa and Joe were also present at other sessions where Kate Snooks was the principal commentator. The second set of annotations is dated December 16–17.

WINTU-CHIMARIKO VOCABULARY

This series is a complex file of field notes comprising data recorded on many different occasions and with various combinations of informants. Most of the information was recorded between May and September of 1931, although rehearsings of earlier data (1921, 1928) are also included.

The material is arranged for the most part by terms in the Hayfork dialect of Wintu. Equivalents are provided in the McCloud dialect and, in some cases, in Chimariko. The Hayfork data came primarily from Billy George and were corroborated by the McKays. Interpreter Joe Charles provided McCloud terms. Abe Bush was questioned for Chimariko data. A little related information was given by Joe Charles and by Jim Feder, Tildy Griffin, Martha Sperry, Mary Nichols, Edesy Thomas, Bill Curl, and Rosa Charles.

The section on plant names is especially complex and includes data obtained by Harrington as early as 1928. There are numerous references to botanical specimens collected for him by his field assistant George W. Bayley.
The category on animals largely comprises Wintu and Chimariko terms from Billy George. There are also a few names in Achomawi and Wintu from Rosa Charles. At least one published work on ornithology was utilized as a questionnaire on birds. The information on salmon species and bodyparts is especially extensive.

A section of unsorted vocabulary covers such categories as minerals, plants, animals, material culture, and grammar. It includes a rehearing of early data from Mrs. Maker, copies of words from Dixon, and word lists recorded by James Hovey.

**REHEARING OF DIXON’S “THE CHIMARIKO INDIANS AND LANGUAGE”**

Another file of notes based on a published source consists of a rehearing of selected words from the English-Chimariko vocabulary in Dixon’s “The Chimariko Indians and Language.” For the most part, the data consist of Chimariko words given by Abe Bush and Billy George. Some Wintu equivalents were provided by George and Joe Charles, and a few comments were made by the McKays. The notes were recorded on August 29 and 30, 1931. The terms are arranged to follow the order of the vocabulary in the published work; one lexical item is treated per page.

**RECORDS RELATING TO PLACENAMES**

The bulk of the material which Harrington collected in 1931–1932 pertains to his study of placenames. He focused his work on several centers: the middle Trinity River drainage (including the towns of Burnt Ranch, Hyampom, and Hayfork), the McCloud River–lower Pit River drainage (including Big Bend, Montgomery Creek, and Cassel), and the upper Trinity River–Sacramento River. The records contain two types of notes: those recorded during “armchair interviews” with informants and those made during trips with them. The interview sessions were conducted with one or more individuals, sometimes assisted by an interpreter. Harrington’s procedure was to ask informants for their recollection of placenames along a creek, river, or trail. At times he recorded the names in order from a given starting point; on other occasions he noted them in random order. Placenames given in one session were often listed on a single page or even on a sketch map. Usually individual names were recorded one to a page and were accompanied by data regarding the translation of the Indian name, the location, and the cultural or historical significance of the site.

To elaborate upon the data gathered in these initial interviews, Harrington frequently made automobile and walking trips with his consultants, asking them to name the places they encountered. These notes were recorded in journals or logs, which contain, in addition to the above-described data, mileage from starting points, hand-drawn maps, and descriptions of neighboring topographical features.

**Yana Placenames**

Records relating to Yana placenames consist for the most part of logs of trips which Harrington made with Grapevine Tom (Grt.), Alfretta Moody (Alf.), and Walter Moody (Moody). The beginnings and ends of trips are not always immediately obvious, as pages of the notes are numbered sequentially for several trips. Some dates are given (September 14-16, September 29, and October 4, 1931), although it appears that trips may have been taken throughout the period. Most of the field notes are recorded in pencil; there are some annotations in ink. The journals include mileage notations, sketches, notes on photographs taken, etymologies of names, descriptions of sites, and biographical information. Brief interviews with non-Indian residents are interfiled in the notes in the order in which they took place. (See list of nonlinguistic informants.)

Portions of the notes were checked with several groups of bilingual informants. In some cases rehearsings were filed with copies of the logs; in other instances these later comments were interfiled with the original notes themselves. An initial rehearing with Alfretta and Grapevine Tom appears to have occurred on October 14, 1931. Billy Wright was present with Tom during one undated session which probably took place in later October. Tom gave considerable additional data on November 8, 1931, in a group session with Rosa Charles and William Harden. Kate Snooks, Rosa Charles, and Clara Grant
John Peabody Harrington participated in a final review of the material on December 28. The checking enabled Harrington to pinpoint at least some misleading data which had been given to him by Tom, as well as to obtain equivalences in Achomawi. A little miscellaneous vocabulary was also given by the various informants.

The section concludes with a list labeled “Questionnaire Pat Silverthorn.” It consists of Yana placenames (some with the corresponding Achomawi term) from Snooks and Rosa Charles. There are also a few names from Fred Griffin, Alfretra Moody, and Grant.

**Achomawi Placenames**

This series includes logs of trips and lists placenames which Harrington recorded during interviews. There are notes taken on trips with Tom Kelley, Jennie Patterson, and Chancy Montgomery on September 12 and 13, 1931, and with Alfretra Moody, Grapevine Tom, and Ellen Rooney on an unspecified date. The material contains numerous maps, notes on photographs, and references to related texts. Some of the data were reheard with Rosa Charles, William Harden, Clara Grant, Kate Snooks, and Grapevine Tom.

One of the principal informants interviewed regarding Achomawi placenames was Billy Wright. Harrington also obtained significant amounts of information from Rosa Charles, Harden, and Alfretra Moody, as well as a little from Ed Wright. Many equivalent forms in Yana and Wintu were provided by Tom, Edesy Thomas, Mary Nichols, Bill Curl, Joe Charles, Fred and Tildy Griffin, and Martha Sperry.

Some of the notes from interviews are undated. The general dates July and September 1931 were given on heading sheets for other sections. One group includes paste-ups of placenames recorded from Tom on July 18. The rehearsings took place on November 6–11 and December 28–29.

The regions covered on trips and in interviews include the lower Pit River area (especially Big Bend to Montgomery Creek), Roaring Creek, McCloud River, Squaw Creek, uppermost Sacramento River, and Big Valley. A few places outside Achomawi territory are listed as well.

**Wintu Placenames**

The notes relating to Wintu placenames are so extensive that they have been divided into eight subsections containing logs and records of interviews dated June 1931 to January 1932.

Data on the upper Trinity River region were obtained during interviews with Jim Feder and trips with him and Martha Sperry. Numerous maps and references to songs are included.

Charlie Daniels was the principal informant with knowledge of the middle Trinity area. Additional information was provided by Feder and Sperry, as well as by Billy George and John McKay, Sr. Much of the material was reheard with Abe Bush, Billy George, and Joe Charles.

The region of the upper Sacramento was covered by several groups of informants. The majority of the data came from logs of trips with Fred and Tildy Griffin. There are also lists from Mary Nichols, records of travels with Feder and Sperry, and a little information from Edsy Thomas, William Curl, Joe Charles, and Rosa Charles.

The primary consultant for the McCloud River region was Edesy Thomas. Harrington traveled with her and interviewed her during the period July 24–30. Supporting data were provided by Nichols, Joe Charles, and Curl. Several large maps, including one by Curl and Henry Holmes, are filed here.

Pat and Mary Silverthorn were consulted with respect to the placenames of the Lower Pit River area. Mary’s data were recorded on an undated trip; Pat was interviewed at length on January 1, 1932. Additional information was provided by Nichols, Curl, Joe and Rosa Charles, and Thomas and was reheard with Bill Wright.

Data on the Redding area were acquired on trips with Feder and Sperry. This section includes information on French Gulch, Whiskeytown, and Centreville.

Ann McKay provided information on the placenames of the Hayfork vicinity as early as the summer of 1928. Additional data were obtained from her and from Kate Luckie in 1931. The bulk of relevant data were recorded during automobile and walking trips which Harrington made with Billy George.

The knowledge of the above-named consultants also extended to the Hyampom area. The records relating to this region
include notes from a lengthy interview with George in 1928. Harrington made a number of trips with him and the McKays throughout the summer of 1931.

**Chimariko Placenames**

A large portion of the Chimariko field notes consists of rehearsings of data obtained by Roland B. Dixon from Doctor Tom in 1906. Harrington compiled a list of placenames by excerpting entries from the Chimariko-English vocabulary at the end of Dixon’s “The Chimariko Indians and Language.” This list was initially reviewed with Sally Noble in 1921, and additional comments were obtained from Lucy Montgomery in 1928. The material underwent a final review with Abe Bush, Joe Charles, Billy George, and the McKays in August 1931. The regions covered in Harrington’s notes include Hyampom, New River, Salmon River, Trinity River, and Hupa Valley; there is also a brief treatment of tribenames. Other records relating to Chimariko placenames include notes from a 1928 interview with Bush and a log of travels with Bush and George, dating from the 1931 period of work.

**TEXTS**

Harrington compiled textual data throughout the period July to December 1931. Several texts were recorded in Wintu, including one with a translation from Jim Feder. English summaries of the Flood Myth and the story of Coyote’s Daughter were obtained from Billy George and Grapevine Tom. Joe Charles contributed a Redding myth. Miscellaneous notes on storytelling and on song texts were recorded in October and November from Billy Wright, Tom, and Rosa and Joe Charles.

**ETHNOGRAPHIC AND HISTORICAL NOTES**

This file contains notes on the history and culture of the northern California tribes. The data were obtained during the course of Harrington’s linguistic work and were only later pulled together into a discrete series. Information was recorded throughout the summer and fall of 1931 from virtually all of his major linguistic consultants. Subjects covered in the notes include battles, baskets, games, clothing, customs, and herbal cures. Also filed here is a copy of a speech given to young men.

**BIOGRAPHICAL NOTES**

This set of records was divided by Harrington into subsections on Yana, Achomawi, and Wintu. The notes were obtained during the period from July to December 1931.

**MISCELLANEOUS NOTES**

Included here are notes recorded during two brief interviews. The first set, consisting of five pages, contains vocabulary and general comments from Sarah Kloochoo of Pollock, California. Harrington noted that his informant spoke “fluent Wintu and also real good Yreka.” He worked with her for only three-quarters of an hour; the date is not given.

The second set of notes was recorded around January 2, 1932, from Billy Stone and Mr. Radcliffe. The data, which consist of placenames and tribenames, were reheard with Kloochoo.

**PERSONS CONSULTED BY HARRINGTON**

**Linguistic Informants**

_Achomawi (Pit River)_
- Rosa Charles (Rosa, Rosy)
- Clara Allen Grant (Clara, Mrs. Grant)
- Grapevine Tom (Grpt., Grt., Tom, Thomas)
- Alfretta Moody (Alf., Alferetta)
- Mary Nichols (Nic.)
- Kate Snooks (Kate, K.)
- Billy Wright (Wright, B. W.)
- Ed Wright

_3. Dixon’s materials only covered the Trinity and New Rivers. The data on other regions was newly elicited from Abe Bush and Billy George._
CHIMARIKO
Abe Bush (Abe)
Billy George (Bch., B. xay)
Lucy Montgomery
Sally Noble

WINTU (HAYFORK)
Abe Bush
Billy George (Bh., Bhf., Bill, Billy, Hayfork Bill, Whis.)
Kate Luckie (Mrs. Luckie, Lucky)
Mrs. Maker
Ann McKay (Mrs. McKay, Ann)
John McKay, Sr. (Ksr.)
John McKay, Jr. (Kjr.), interpreter

WINTU (MCCLOUD)
Rosa Charles
Joe Charles (Chas.), interpreter
William M. Curl (Bill, Will, Curl)
Mary Nichols
Edesy Campbell Thomas (Edisse, E. D. C., Edc., Mrs. Wesley)

WINTU (UPPER TRINITY AND UPPER SACRAMENTO)
Charlie Daniels (Cd., Chas. D.)
Jim Feder (Jim F., Jim, Jf., Trinity Center Jim)
Fred Griffin (Griffen, Fg.)
Tildy Griffin (Tildy)
Martha Sperry (Martha, Marthy, Mart.)
Mrs. Sperry (Mrs. Sp.)

WINTU (DIALECT UNSPECIFIED)
Sarah Kloochoo
(Mr. Radcliffe)
Mary Silverthorn (Mary, Mrs. Silv.)
Pat Silverthorn (Sil.)
Billy Stone

YANA (MONTGOMERY CREEK)
Grapevine Tom
William Harden (Harden)
Walter Moody (Moody)
Kate Snooks

YANA (MILLVILLE)
Dan Nichols

Nonlinguistic Informants
Julia Abbot
Bill Anderson
James Asher
Mrs. Asher
Mr. Borgess
Milton Brown
Mrs. Burns
Joe Campbell
Clara Carboni
Mike Carboni
William Charles
Fred Childs
E. Cole
James M. Cunningham (Cun.)
George Dean
Mr. Ferguson (Fergusson)
Mr. French
William X. Garrett (W. X. G., misspelled Graham)
George M. Gee, ranger
Mrs. George
Miss Giles
Sarah Green
Mr. Gregory
Fred Herbert
Henry Holmes
Edward J. Hostetter
Joe Hunt
Tom Kelley
Mr. Kingberry
Mr. G. F. Lemm
George Maker
Harry Marsh
Sadie Marsh
Mr. McClelan
Ed McDaniels
Lucy McKay
Mrs. Mears
Dr. G. S. Miller
Chancy Montgomery (Chauncey)
George Montgomery
Andy N.
Jenny Patterson
Mr. Patton
Gill W. Pelletreau (Peltro)
Edmund J. Phillips
Mr. Powell
Mr. Rais (Raiz)
Leslie Ralston
Alice M. Reading
Billy Reed
Mrs. E. Roff (also spelled Ross, Rosh)
Ellen Rooney
Mrs. Schuler
Mr. Scott
Johnny Sis
Mrs. Aaron Smith
Spargo
Alec Thatcher
George W. Thompson, superintendent, Shasta County Hospital
George Tinsley
George Reask
Irene Wright
Zumwalt

Assistants
George W. Bayley
James Hovey
Lena Zumwalt

SOURCES CONSULTED BY HARRINGTON

Demetracopoulou, D., and Cora Du Bois

Northern and Central California

Dixon, Roland B.

Kroeber, Alfred L.

Sapir, Edward

Waterman, T. T.

PUBLICATIONS BY HARRINGTON

Harrington, John P.

CROSS-REFERENCES

See also “Achomawi/Atsugewi/Wintu/Yana” for additional data on these languages, including information from some of the same informants. See also “Esselen.” There are related photographs and botanical specimens in N. A. A.
During the month of August 1921, prompted, no doubt, by suggestions from C. Hart Merriam, Harrington worked in the area of Pleasanton, California, gathering data on Chocheño, which he sometimes referred to as “the Nepeño language.” His principal informant in the work was María de los Ángeles Colos, usually called “Angela.” The daughter of Joaquina Pico of San Jose and Gregorio Colos, a Russian, she was born at the ranch of Don Agustín Bernal at Santa Teresa. Her mother and her grandparents talked with her in their native language.

Another linguistic informant present at many of the sessions with Colos was José. Although only his first name is given with the linguistic data, and several men named José are mentioned in the
ethnographic portion of the notes, the speaker is probably Angela's husband José Guzmán, known to the local whites as Joe.

In January 1922 Harrington had his first opportunity to record basic vocabularies of the Mutsun and Rumsen dialects of Costanoan. Early in the month he worked briefly with an eighty-seven-year-old Mutsun speaker, Ascención Solórsano of Gilroy. Some ten days later he located Tomás Torres (actual name: de la Torre) of Monterey, who was reputed to have an excellent knowledge of "the extinct Soledadeno language." Harrington estimated his age at seventy-nine years. Although Torres was ill, Harrington was able to work with him for about fifteen days. He also contacted Trinidad Ranjel and Tomasa Cantua of Seaside.

Seven years later Harrington reestablished contact with Ascención Solórsano. She was ill, suffering with stomach cancer, but was quite willing to serve as a consultant on Mutsun. Harrington boarded at the home of her daughter, Dionisia Mondragón, in New Monterey, where Ascención was also living.

Harrington found Solórsano to be an excellent linguistic informant. He attributed her knowledge to the fact that both of her parents, Bárbara Sierras and Miguel Solórsano, were full-blooded "Juaneno" Indians who spoke the language together. Ascención had lived most of her life with them and had nursed them through their last days at the family home in Gilroy.

Harrington's work with Solórsano was devoted to reviewing all historical and contemporary recordings of Mutsun. To this end, they examined such published works as Arroyo de la Cuesta's *Vocabulario Mutsun* and *Gramática Mutsun*, the manuscript "El Oro Molido," vocabularies recorded by Merriam and Henshaw, and selected mission records. Some of the data resulting from this work were compiled into a rudimentary dictionary. Apparently Harrington also planned to write "an exhaustive primer and grammar" of the San Juan Bautista language, although there is no evidence of these works amidst the field notes.

1. Harrington did not obtain any Soledad data from him; he only recorded Rumsen words.
2. Harrington used the term "Juaneno" to refer to Mutsun, the language of the Indians residing at or near San Juan Bautista Mission. Ascención's maternal grandfather, named Sierras, was alcalde of the mission.
3. See Correspondence, Letters Sent, Harrington to B. A. E., October 7, 1929.

Although Solórsano was not a speaker of any other Costanoan dialect, Harrington felt that her Mutsun data were fundamental to his understanding of the other languages. For this reason he asked her to rehear a number of vocabularies in Rumsen, Santa Cruz, and Soledad. Perhaps he also felt that he might elicit additional Mutsun words during this procedure.

Harrington deemed as "astonishing" Solórsano's knowledge of Mutsun material culture, myths, native plants, ceremonies, customs, and life at the mission. She was born near Mission San Juan Bautista and moved in her youth to a ranch near Watsonville. Later she returned to San Juan Bautista where she had contact with some of the oldest Indians, many of whom were born in the eighteenth century. Thus, she had intimate personal knowledge of missionary influences and a secondhand knowledge dating from pre-mission days. She had also lived with her parents on a ranch near the Pinnacles, where she learned the practice of herbal medicine.

After her death in January 1930, Harrington began reorganizing her data—ethnographic, historical, and biographical—into two manuscripts. One was referred to as the "San Juan Report" and the other was on ethnobotany.

A number of Solórsano's friends and relatives became involved in the work to varying extents. Her granddaughter, Marta Herrera, aided Harrington by interpreting, translating, and collecting botanical specimens in the field. She also assisted in copying old manuscripts and mission records for use as questionnaires, compiling data for the monographs, and copying Harrington's own field notes.

Harrington worked intermittently with Solórsano's daughters, Dionisia Mondragón and Claudia Corona, and with her grandson, Henry Cervantes, who acted both as a chauffeur and as a major collaborator in preparing the Mutsun data for publication. Solórsano's cousin, Ben Sánchez, residing at the County Hospital in San Jose, worked briefly with Harrington in early August 1929. He was also a contributor to the ethnographic reports. Antonia Sánchez, a long-time friend who had lived with Ascención in Gilroy, also spoke with Harrington. She was a member of the Yokuts group which was associated with Mission San Juan Bautista.

A number of nonnatives also contributed to Harrington's study of Mutsun. In 1929, he interviewed the Right Reverend Mestres of Mission San Carlos Borromeo. The Monsignor provided place
data for the region around Carmel and Monterey and assisted in the translation of the Font diary. 4 Mr. W. I. Hawkins, custodian of the Pinnacles National Monument, took Harrington on a trip to the site in January 1930. Father Francis J. Caffrey, pastor of the church at Mission San Juan Bautista, apparently also accompanied him on this trip. A writer from Los Banos, Ralph L. Milliken, furnished historical information.

During the period 1929-1930, Harrington also resumed fieldwork on Chochenyo and Rumsen. In March 1930 he interviewed and recorded Chochenyo songs from José Guzmán. 5 Information on the cylinders they made was added to the earlier field notes in the form of annotations. Guzmán, the son of Avencio Guzmán, was born in Dublin, raised in the area of present-day Stockton, and spent his entire adult life in the Pleasanton region. In a letter to Matthew W. Stirling reporting his work in 1930, Harrington refers to José as a member of the “Tulareño contingent of the San Juan Bautista group.” 6

Another informant who was involved in the later “San Jose mission” work was Susana Nicolas. Harrington evidently read various Chochenyo forms to her but she responded in Rumsen. Trinidad Reyes; her husband, José Sánchez; José Binoco; and a Dr. Walton (unidentified) were also interviewed briefly.

Harrington had evidently been hoping that Reyes would be one of his major informants for Chochenyo. He was distressed to learn that she had recently suffered a paralytic stroke, leaving her unable to work. José Binoco, the son of Francisco Binoco of Sunol, spoke Spanish and English well, but Harrington was unable to record an Indian vocabulary from him.

Harrington’s major Rumsen informant during this period was Laura Ramirez (née Escobar), the older sister of Tomasa Cantua. She gave him a sizable vocabulary as well as a significant amount of ethnographic data. She either did not speak Rumsen as well as his principal informant, Isabelle Meadows, or else he did not work with her long enough to record the phonetic niceties.

Other informants for Rumsen included Alefonso [Alfonso]

4. That long-term project related especially to Harrington’s study of the Chumash.
5. At times, José Guzmán appears to be distinct from the José in the notes dated 1921.
6. Thus, Guzmán was a Yokuts who knew some Chochenyo.

Ramirez, Laura’s husband; Bonifacio Moreno, a Mexican; Merced Gonzales, an elderly Indian woman of Monterey; Marcela Díaz, a native from the Carmel area; Bernabel “El Sordo,” who had grown up with an Irish or German family at the Belch ranch; and Maria Onésimo, daughter of Manuel Onésimo (nicknamed “Panocha”). These individuals gave Harrington several Rumsen words and the names of “old timers” whom he could contact for further information.

Angel Sánchez, also of Carmel descent, accompanied him on an expedition to the Tres Templos de la Loca Mariana and gave historical data in English. Sánchez later married Ascención Solórzano’s daughter, Dolores. Harrington also made contact with Isabelle Meadows and her uncle, Tom, but was unable to undertake more than brief interviews with them due to sheer lack of time.

On March 28, 1932, Harrington returned to Monterey to work with Isabelle Meadows. She was the daughter of Loreta Onésimo, a full-blooded Carmel Indian, and James Meadows, an English sailor. When Isabelle was about ten years old, her parents engaged an elderly Wacharon woman, Maria Omesia, to help at their ranch. The two women conversed in Rumsen. Since she spent a great deal of time with Omesia, Isabelle learned Rumsen words, gradually building up a comprehensive vocabulary of the language.

Throughout the spring of 1932, Harrington roomed with Ascensión Solórzano’s family in New Monterey. Each day he drove to Meadows’ house in Carmel; they normally worked from 9 a.m. until 9 p.m. unless they were planning a trip. By utilizing his earlier field notes as well as various primary and secondary sources, Harrington began to elicit a “big, thorough vocabulary of the Carmel-Monterey language.” 7 During automobile and walking trips, which took them as far as Salinas, he recorded some Indian names of sites as well as many old Spanish placenames. He scheduled other trips for collecting flowering plants with Claudia Corona.

Supplemental data were obtained from the following secondary informants: Laura Ramirez; Claudia Corona; Julia Díaz; Saturnino, her brother; Andrés Goméz, her son; Fulgencio [Fulgencio] Cantua; and Joe Hitchcock, Meadows’ nephew.

In the summer of 1932, Harrington’s interest turned to the study of Uto-Aztecan languages (Gabrielino, Luiseno, and Juaneño)

7. See Correspondence, Letters Sent, Harrington to Dorsey, May 7, 1932.
and the annotation of Gerónimo Boscana’s writings. Meadows accompanied him to the San Juan Capistrano area to pursue this fieldwork. In 1933 she also traveled with him to Santa Ana, where he worked out the details for the publication of *Chinigchinich*. Harrington brought her back with him to Washington for several months in 1934. The following year they again returned to the capital, where she continued working intermittently with him until her death in 1939. During this later phase, their interviews consisted of repetitive reviews of all of the Costanoan notes which Harrington had compiled to date. He was attempting to refine his orthography and to check on detailed points of Rumsen grammar. Simultaneously he amassed voluminous notes of ethnographic and biographical interest and recorded a wealth of data relating to California Spanish.

As described above, Harrington recorded the three Costanoan dialects in three separate, primary periods: Chocheno (1921), Mutsun (mostly 1929), Rumsen (mostly 1932-1939). The notes are rendered complex due to the fact that he utilized numerous reference sources, including some in other Costanoan dialects or neighboring languages, to prompt responses. In addition, each successive informant reviewed and commented upon the data obtained from those preceding. Thus, notes on a single page may represent data from multiple informants in as many as three dialects which were recorded over a span of almost twenty years.

Harrington used a variety of terms for referring to each language. Chocheno, abbreviated “Choch.,” was also called “Nepeno.” Mutsun was often referred to by him as “Juaneno,” the language of Mission San Juan Bautista (J., Bau., S. J. B.), not to be confused with the more southerly Uto-Aztecan language. He employed the terms “Carmel” (Carm.) and “Monterey” (Mont.) to indicate Rumsen forms.

Specific dates of fieldwork are given infrequently in the notes. Harrington often employed a rubber stamp to date the Mutsun records. This method provides only an approximate clue as to when the work was done, however. In the Rumsen notes, handwritten dates often provide only a month and a year.

Changes in phonetic transcription are to some extent a key for dating the records. For example, early recordings of Mutsun have *f*, which Harrington changed to *s*. The letter “h” in the early Rumsen notes became “x.” Both the symbols “c” and “f” were utilized depending on whether the notes were handwritten or typed.

In reviewing his notes during rehearsings with Isabelle Meadows, Harrington would constantly “touch up” what he had written earlier. This involved changing spellings (as noted above), omitting certain words, or totally crossing out an entry if information which was given later contradicted it.

Throughout the linguistic portions of the records are miscellaneous lexical items which have no bearing on the vocabulary list at hand. These items were often volunteered by an informant because of something which happened in the room during the interview. On other occasions the informant remembered a recent experience with Harrington. Many terms in California Spanish were recorded in this manner.

Isabelle Meadows, in particular, frequently referred to past customs or to individuals who were not present at the time. Among those whom she mentioned were Omiesia; her mother, Loreta; Harrington’s California landlady, Mrs. Blanche Seeley; and Glenn Marr, who was working as an office boy at the Smithsonian during one summer. Some of this supplementary ethnographic and biographical “by-product” as well as the linguistic data described above were removed by Harrington to a separate file of miscellany.

Harrington often wrote the words “Henry Texts” on heading sheets for each series of notes. This was a reminder to himself that he had checked carefully through each folder to extract the appropriate material for the monograph which Henry Cervantes was helping him to prepare on Mission San Juan Bautista. Where these words appear in the margin of the notes, they indicate that Harrington actually copied a particular anecdote or discourse for use in the “San Juan Report.”

**CHOCHENO AND MUTSUN SONG TEXTS**

Harrington’s notes on song texts fall into two parts. The first section consists of transcriptions of songs sung by María de los Angeles Colos in 1921. Chocheno *bole* (women’s dance), *trura* (men’s dance), and *hiwei* (doctoring) songs are included, as well as some San Juan Bautista (Mutsun) renditions. Some of the sheets are annotated with comments...

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8. They rented rooms from Mrs. Hammer at 941 Virginia Avenue, S. W.
by José Guzmán from whom Harrington recorded songs in March 1930. A check mark by the title of a song apparently indicates that it was recorded on the phonograph—whether with Colos or Guzmán is not clear. The note “cyl.” with a number indicates specific wax cylinders recorded with José Guzmán.

Interfiled with the data from the Chocheño informants is a small amount of information elicited from Harrington’s Mutsun informant, Ascención Solórzano, on September 6, 1929.

The second section of notes consists of handwritten copies by Solórzano’s granddaughter, Marta J. Herrera, of all the data in the first part. To each page of the copy, Harrington added comments made by his Rumsen informant Isabelle Meadows in late 1934 or early 1935.

CHOCHENO LINGUISTIC AND ETHNOGRAPHIC NOTES

As in the case of the song texts, the more extensive Chocheño field notes are divided into two sections: original notes and copies by Herrera with rehearsings. The original notes consist largely of vocabulary, obtained from Angela Colos and José in 1921, with some anecdotal material on myths, material culture, customs, and the lives of various Chocheño people interspersed throughout. For the most part, lexical items are unarranged, although there are small clusters of names, for the tribes and animal species, for example. At least part of the time, Harrington was asking Colos to comment on a list of words which had been collected by another linguist, since he occasionally noted that a certain Chocheño word was unfamiliar to her. He was apparently hoping to compare the lexical forms she used with those in Dolores (Dol.), Santa Cruz (Cruz), Rumsen (Mont., Carm.), and Esselen. His sources are not indicated. Plates from Chapman (1903) were utilized for eliciting the names of various birds.

9. Apparently Harrington’s friend George W. Bayley was in charge of the copying process. He divided the original notes and the corresponding copies into sections numbered 1 to 3.

10. “Dolores” is more commonly called San Francisco Costanoan, the name being taken from Mission Dolores in San Francisco. That language is at present referred to as Ramaytush; “Santa Cruz” is now termed Awaswas.

NOTES FROM AN INTERVIEW WITH JOSE GUZMAN

This series was recorded by Harrington in Niles during March 1930. The principal informant identified in the notes is José Guzmán, although information was also provided by Susana Nicolas and a woman named Francisca, and other individuals are mentioned. There are several pages of comments on a map of Mission San José, a few sketch maps, data on placenames, and miscellaneous information on dances and songs.

MUTSUN “DICTIONARY”

This series is divided into two major sections which are referred to for convenience as “original notes” and “copies.” The core of the first

11. In a letter to J. W. Fewkes dated August 26, 1921, Harrington writes that he had compiled “250 pages of vocabulary in the extinct Nepeño language.” See Records of the B. A. E., Correspondence, Letters Received and Sent (1909-1950).
part is the set of Mutsun lexical items dictated by Ascención Solórzano and Ben Sánchez in January 1922. When Harrington recommenced linguistic work with Solórzano in August 1929, he clipped each entry from the original field notes and mounted it onto a separate piece of larger paper. Her comments were added to these sheets which were then labeled in the upper left-hand corner with a key word and gloss for ease in filing. Elicitations containing a number of important words were marked "d" and were copied by Herrera and filed as separate alphabetical entries with cross-references to the original entry.

In addition, Harrington excerpted a number of relevant comments which he had recorded during Solórzano's extensive rehearing of Arroyo de la Cuesta's Vocabulario Mutsun, which he was undertaking at the same time. The subtitle for this glossed set of notes, "Alpha. Cues.," leads one to believe that Harrington intended to create a comprehensive dictionary containing every word which had been reheard from Arroyo de la Cuesta. No such dictionary was created, however. Reference is made by Harrington only to entries 1823-1836 of the Vocabulario, which Solórzano reviewed on September 3, 1929.

A portion of the mounted vocabulary is, in fact, filed alphabetically. Other groups of words—identical in format—appear in semantic arrangement or in random order. Another sizable set, labeled "part 3," is similar in format to the above but has the addition of comments from Isabelle Meadows near the bottom of each sheet.

The subjects covered in the semantic sections include dances, games, clothing, placenames/tribenames, religion, and age/sex. The sections on plants and animals are particularly extensive and contain Mutsun words reheard from a letter which C. Hart Merriam sent to Harrington on November 11, 1929. (See the following series, "Rehearing of Mutsun and Esselen Vocabulary from Merriam," for comments on other words in that missive.)

The second major section of the "dictionary" consists of handwritten copies by Herrera of most of the notes described above, with the addition of comments by Meadows, which were recorded in August 1934 and during the period from late 1935 to early 1936. Copies were not made of "part 3" as Meadows' comments had been added directly to the originals. The set ends with a small section of supplemental vocabulary from Meadows which does not correspond to any of Solórzano's original field notes.

REHEARING OF MUTSUN AND ESSELEN VOCABULARY FROM MERRIAM
On Harrington's first day of work with Ascención Solórzano in 1929 (August 3), he had her examine a vocabulary of the "Oo-mon-twash" language recorded by C. Hart Merriam on September 6, 1902. The terms in the list included tribenames and names for plants, animals, and baskets. The material was reheard with Solórzano on September 6, 1929, and later with Isabelle Meadows in October 1934.

Harrington kept a portion of the notes together as a unit; other notes were pulled and interfiled in the appropriate semantic category of his Mutsun "dictionary." (See previous series.)

Other related materials include comments from Solórzano and Meadows on words which Merriam had recorded for tobacco and a copy of a letter from Merriam to Harrington dated September 8, 1929. The letter, which provides information about Costanoan place-names and people and a little Esselen data, was reheard with Harrington's informants on September 10 of that year and in November 1935.

REHEARING OF HENSHAW'S "SAN JUAN BAUTISTA" VOCABULARY
Another Mutsun vocabulary which Harrington utilized as a questionnaire was one recorded by Henry W. Henshaw from a woman named María on October 19, 1884. He copied and mounted on separate sheets thirty-one lexical items from the list at the end of Henshaw's manuscript (B. A. E. ms. 296). The material was reviewed with Solórzano on September 1, 1929, and her comments were added to some, but not all, of the sheets. Several notations from Meadows, dated October 1934 and November 1935, were appended to them.

REHEARING OF SAN JUAN BAUTISTA MISSION RECORDS
The records at Mission San Juan Bautista were another source of data which Harrington utilized in interviewing Solórzano. This file contains

12. Also spelled "Hoo-mon-twash." Solórzano's mother was identified as a member of this Mutsun tribelet.
her undated comments on rancheria and personal names that he extracted primarily from records of baptisms and marriages. The notes also contain a few historical accounts.

REHEARING OF ARROYO DE LA CUESTA'S Vocabulario Mutsun

Part I

Harrington considered one of the most significant aspects of his work with Ascensión Solórzano to be the rechecking of Arroyo de la Cuesta's Vocabulario Mutsun. Recorded in 1815 by the priest at Mission San Juan Bautista, the "vocabulary" is actually a phrasebook of some 2,800 entries which are roughly alphabetized by the first word. The original manuscript also contains entries in Wacharon, a dialect of Rumsen. For the most part, only the Mutsun entries were included in the document Harrington was using—the 1862 edition published by John G. Shea.

Harrington began rechecking the Mutsun forms from the published version with Solórzano in early August 1929, shortly after his arrival in the Monterey area. He mounted photostat copies of each numbered entry from Shea onto long sheets. He thought of the review process with Solórzano as a means of "correcting" the orthography and grammatical constructions recorded by Arroyo. In addition, he felt that her data not only shed light on Mutsun but were also "fundamental for understanding the Monterey and Santa Cruz languages and lore."13

In October the linguist and his informant began a second rehearing of the phrases for the purpose of "getting words that she did not remember in the first going over and forming many new words from the other words, with fine new ethnological and historical material inserted constantly."14 In the process of recording the inter-

13. See Records of the B. A. E., Correspondence, Letters Received and Sent (1909-1950), Harrington to Stirling, September 12, 1929.
14. See Records of the B. A. E., Correspondence, Letters Received and Sent (1909-1950), Harrington to Stirling, October 7, 1929.

linear additions, Harrington also touched up his earlier notes, making them more legible and refining his orthography slightly.

Some linguistic notes which are not related to the Vocabulario are interspersed with Solórzano's commentary. These include a rehearing with her of chapter 31 from Kroeber's "Handbook of the Indians of California" (Harrington had particular interest in the names of settlement sites pictured on the map in figure 42). Reviews of vocabulary items given by Isidro Solís and Tomás Torres are also interfiled with the notes on Arroyo.15

Later, in April 1932, Harrington reviewed the Arroyo de la Cuesta vocabulary with Isabelle Meadows. She either provided the Rumsen counterpart of the recorded Mutsun word or had some valuable comment to offer. They examined the notes again in March 1934. The placement of some pages of elaboration from Meadows is in question because of the state of disarray in which the notes were found.

Part II

In October 1929, during a hurried trip to Berkeley to copy more "questionnaire material" at the Bancroft Library, Harrington located the missing original manuscript of the vocabulary of Arroyo de la Cuesta. He remarked in a letter to the bureau that it contained prayers, liturgies, and information on the Indian calendar not published by Shea. (See next series for rehearing of this additional material.)

Harrington first made note of the spellings and constructions of the phrases in the manuscript version in order to correct typographical errors in his notes on the published version. He then had Marta Herrera type the manuscript version of each entry onto a separate sheet of paper.16 Behind these heading sheets they filed handwritten copies which Herrera made of all the data contained in the notes in Part I. This second set of notes on Arroyo was utilized in obtaining additional data from Meadows in April 1932, March 1934,
November 1935, May 1936, and February 1937. Again, there is the problem of a few slightly misfiled pages, which appear just before or just after the entry to which they pertain. Some pages bear no apparent relation to any neighboring pages. (Notes relating to entries 1-49, 100-149, and 150-199 were formerly cataloged as B. A. E. ms. 4557.)

REHEARING OF RELIGIOUS TEXTS IN ARROYO DE LA CUESTA'S VOCABULARIO MUTSUN

After completing his annotations on the phrases in the original manuscript version of the Vocabulario Mutsun, Harrington began a review of the prayers, songs, doctrines, confessions, acts, and miscellaneous vocabulary at the end of the document. Many of his original field notes from this project appear to be missing. The extant files contain two partial and slightly variant typed copies of the texts. One version has not been annotated. The second version has the addition of relevant Mutsun commentary on the prayers and chira songs; Herrera extracted these data from Harrington's initial review with Solorsano. Harrington personally added comparative Rumsen data when he reheard this section with Meadows in 1934. Her notes on the prayers are especially extensive.

Original field notes from Solorsano, dated November 3, 1929, have been located for the General Confession and the Acts of Contrition, Faith, Hope, and Charity. They are supplemented by handwritten copies of Arroyo's Mutsun text and by translations and commentaries which Harrington recorded from Isabelle Meadows and Professor Francis Borgia Steck of the Department of History at The Catholic University of America in 1938. In addition, there are brief sections on songs, notes on marriage banns and holidays, and short vocabularies.

The lengthy Doctrine, consisting of fifty questions and responses, was evidently not copied or reheard in its entirety until Harrington worked with Meadows in 1938. (See also next series, "Rehearing of Arroyo de la Cuesta's El Oro Molido," for commentary on variant versions of the General Confession, Doctrine, and Acts.)

REHEARING OF ARROYO DE LA CUESTA'S "EL ORO MOLIDO"

On the same trip to Berkeley during which he located the original manuscript of the Vocabulario Mutsun, Harrington discovered a "pray-

erbook," titled "El Oro Molido," also in Arroyo de la Cuesta's hand. In a letter to the bureau, dated December 15, 1929, he explained that the title "ground up gold" referred to the miscellaneous contents of the 135-page work. It contains precepts, acts, doctrine, a confession, and a benediction—some of these with translations in Spanish or Latin, others in "Juaneno" alone. In addition, there are Mutsun, Rumsen, and Yokuts songs and additional material in Noptinte Yokuts. In his estimation it was "without any question the most important Indian document from the Franciscan period of California history."

Harrington utilized photostat copies of the document for rehearing with Ascencion Solorsano in November 1929. By the end of the month, he reported that he had "completely restored and translated and annotated" the work. In point of fact, his review of the material with Solorsano was inconsistent. There are extensive notes from her on some portions of the work, while other sections have no commentary from her. The bulk of the files consists of photostat copies of each page of the manuscript. Harrington's notes on the contents of each page, fair copies by himself or Herrera, and copies of the related variant versions of the texts from the end of the Vocabulario Mutsun. Many of his annotations were not added until 1938 when he reviewed the document with Isabelle Meadows and Francis Borgia Steck. (See also preceding series, "Rehearing of Religious Texts in Arroyo de la Cuesta's Vocabulario Mutsun.""

REHEARING OF ARROYO DE LA CUESTA'S GRAMATICA MUTSUN

As a continuation of his review of the Mutsun language data recorded by Arroyo de la Cuesta, Harrington reheard his Gramática Mutsun, utilizing the version published in the Shea Library of American Linguistics. A call slip in the back pocket of the bureau's copy of the volume indicates that it was sent on loan to Harrington in California at his request. Check marks beside various entries indicate which native words and phrases were checked by him.

Ascencion Solorsano commented on the material on August 24-27, 1929. Her comments, which are recorded on eighty-nine numbered pages, do not always follow the sequence of the grammar. As in the rehearings of the Vocabulario, any words which were unknown to her were marked "Nesc."
The files also contain handwritten copies by Herrera of all the notes from Solórzano. Comments from Isabelle Meadows were added by Harrington for each entry. (See also “Second Rehearing of Arroyo de la Cuesta’s Mutsun Grammar” for additional elicitations from Meadows.)

“SAN JUAN REPORT”
During the summer of 1930, Harrington was engaged in the preparation of a sizable monograph on the native people who were brought together at Mission San Juan Bautista from various parts of San Benito County and the adjacent region. As he explained in the introductory portion of this “San Juan Report,” he planned to “[tell] of the remarkable way in which the language and partial ethnology were rescued from [Ascencio Solórzano, the] sole survivor” of the tribe. He then intended to present data on “all phases of the life” of the Mutsun, including history, geography, customs, religion, ceremony, and mythology.17

Harrington was basing this report in large part on the extensive descriptions, stories, and anecdotes which he had collected from Solórzano during the course of their linguistic work in 1922 and 1929. After her death in January 1930, he began refiling many of the ethnographic, historical, and biographical notes under various subject headings. He then interviewed a number of Indian and nonnative informants in order to confirm the accuracy of certain details or to contribute personal reminiscences. Considerable amounts of data were supplied to Harrington through correspondence with Marta Herrera and Ben Sánchez. Others contributing to the work were Dionisia Mondragón, Claudia Corona, Antonia Sánchez, Chico Higuera, Father Francis J. Caffrey and Frank Abbe of San Juan Bautista, Ralph L. Milliken of Los Banos, and S. C. Hain.

Other types of records were also pulled from various files for inclusion in the manuscript. Among them were excerpts from a letter written by C. Hart Merriam (December 26, 1929), mission records, notes recorded on placename trips (with Claudia Corona and

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“MEDICINE PRACTICES OF MRS. ASCENCION SOLORSANO”

Much of the ethnographic data related by Ascención Solorsano had to do with her extensive knowledge of the use of herbs and native wild plants in the treatment of various diseases. In the summer of 1929, numerous botanical specimens were obtained and discussed with her. Additional specimens were collected the following summer by her daughter, Dionisia Mondragón, and her granddaughter, Marta Herrera. These were sent from the field to Washington, D.C. for identification by C. V. Morton of the National Herbarium. Harrington noted in the 48th annual report of the B. A. E. that his notes recorded the “treatment of some sixty different ailments, thus [forming] a nucleus for making comparative studies in Indian medicine.”

The notes were so extensive that Harrington separated them from the more encompassing “San Juan Report” for publication as a discrete monograph. The author listed on the title page is H[enry] C[ervantes]; the date given is July 12, 1930.

The manuscript begins with a set of general notes from Solorsano on her practice of medicine. Also included here is testimony from Ben Sanchez on a number of her cures.

The bulk of the work consists of a catalog of numbered (and roughly alphabetized) ailments supplemented with information on one or more botanical treatment methods for each. Many of the notes are from Solorsano and are complemented by comments from Antonia Sánchez, Claudia Corona, Dionisia Mondragón, and Marta Herrera. Their compiled data were summarized and translated into Spanish by Cervantes. The material was reheard with Meadows in 1935.

A closely related file lists wild and domestic botanical species alphabetically by their Spanish name (phonic spellings are employed). Scientific and Mutsun names are also given, as well as descriptions of plants and notes on their uses in medicine and for other purposes. The majority of the notes in this section were obtained in 1930 from Harrington’s secondary informants. The data were reviewed with Meadows in 1934.

Several small files are appended to the manuscript. One contains miscellaneous notes from Solórsano on health and disease. These were considered by Harrington to be “rejects” not to be included in the published work. A second group of notes was obtained during interviews which Herrera conducted with Isabelle Meadows in February 1930. Harrington added information to the file during his work with Meadows in 1932, 1934, and 1935. Finally, there are several pages of miscellaneous notes from Henry Cervantes and Claudia Marentes (not identified) and a small section of uncategorized notes which were found misfiled in other sections of Harrington’s papers.

REHEARING OF EARLY RUMSEN AND ESSELEN VOCABULARIES

This series consists of several related sets of notes spanning the period 1922 to 1935. The first section consists of field notes which Harrington recorded from the Rumsen speakers Laura Ramírez and Trinidad Ranjel in Carmel around January 22, 1922. The notes are not well labeled, but they appear to be based on an examination of Rumsen and Esselen lexical items recorded by Taylor and Henshaw and those published by Kroeber. The data were retouched during a review with Ramírez in 1930. Comments from Meadows, dated March 1934 and July 1935, were either added directly to the field notes or interspersed throughout on separate sheets.

The second section comprises the original field notes which Harrington recorded in January 1922 from the Rumsen speaker Tomás Torres. Harrington used Kroeber’s monograph “Chumash and Costanoan Languages”—to which Torres was a contributing informant—as a basis for elicitation. For the most part the words on the first nine numbered pages follow the same sequence as the published list of Monterey terms; there are a few extra words given by Torres which do not appear in Kroeber. Rehearings of Kroeber’s “Origin of the World” text and “Monterey Songs” from the same monograph are interspersed throughout pages 11 to 32. Much of the remaining material was prompted by reference to Rumsen and Esselen vocabularies collected by Pinart, Henshaw, and Taylor. Several comments from Torres’s wife, Juana María, are included, as is one page (page 62) of notes from Tomasa Cantua. Interleaved with the original 8” × 10” pages of field notes are longer sheets which record comments on

19. Some of the pages were renumbered by Harrington; the original cover sheet (page 1) and pages 2 through 10 were renumbered 52 to 61.
selected vocabulary items from Isabelle Meadows, who evidently reviewed the material in March 1934 and July 1935.

The notes from Torres are followed by a file of comments from Solórzano and Meadows. It is not clear why the records in this set, which are dated 1934 and April and September 1935, were not interfiled with those preceding.

The fourth section of records is more complex. It consists of handwritten copies on small white sheets of entries from the original notes. A number was assigned to each, although the basis for doing so is not clear. The reorganized copies do not follow the sequence of the original notes, nor are they grouped in the semantic categories which Harrington frequently employed. Harrington indicated in a note on the bottom of the slip each item that had been elicited as a comment on a form given by Taylor or Kroeber. These sheets were in turn mounted onto longer, heavier sheets. Harrington recorded comments from later informants directly onto these pages. The Rumsen forms were reviewed successively by Ascención Solórzano in 1929; by Laura, Alefonso, and Pete Ramirez in 1930; by Isabelle Meadows, Claudia Corona, Andrés Gómez, Julia Díaz, and Alefonso Ramírez in 1932; and again by Meadows in 1934-1935. In this final recording, numerous changes were made in the earlier notes taken from Meadows. (See also “Rehearing of Kroeber’s Chumash-Costanoan-Esselen Notebook” for comments on the original Kroeber field notes by Solórzano, Meadows, and others. See “Rehearing of Taylor’s San Carlos de Carmelo and Soledad Vocabulary” for a systematic rehearing of the manuscript version with Meadows.)

RUMSEN LINGUISTIC NOTES

After his initial recording of Rumsen in 1922, there was a long lapse before Harrington reviewed his work on that language. As his Mutsun informant Ascención Solórzano became less able to work with him in January 1930, Harrington increased the amount of time spent with a number of Rumsen speakers. During the period January 7-16, he amassed a great deal of data from Laura Ramírez. On one heading sheet, he notes that these “important original linguistic notes” were not elicited as a rehearing of any vocabulary in published or manuscript form. There are, however, several references to lexical items from Taylor and Merriam, as well as some comparisons with Mutsun

(1.) terms. The notes consist largely of randomly arranged vocabulary covering such categories as plants, animals, baskets, placenames, kinship, and bodyparts. There is also a considerable amount of biographical and ethnographic information. Laura’s data are supplemented at times by comments from Alefonso Ramírez. In addition, there are several entries from Pete Ramírez, María Onésimo, Marcela Díaz, and Lupecina. Harrington was pleased to have recorded also a small section of Carmel words and ethnology from Bernabel.

A few comments were obtained from Solórzano. Many of these had the stamped date 1929. The handwritten date of January 15 indicates that the notes were actually recorded in 1930.

Significant blocks of Rumsen data were obtained from Meadows during the several sessions which Harrington spent reviewing Laura’s notes with her. Many notes were added during an initial review between April 4 and 20, 1932. Other informants who contributed information at this time were Julia Díaz, Claudia Corona, Laura Ramírez, Flugencio Cantua, and Saturnino. Lengthy commentary was given by Meadows in December 1933, February to March 1934, and October to November 1935. (See also “Miscellaneous Ethnographic, Historical, Biographical, and Linguistic Notes” for additional nonlinguistic data from Laura Ramírez which Harrington removed from the file described above.)

REHEARING OF KROEBER’S CHUMASH-COSTANOAN-ESSLEN NOTEBOOK

Some time prior to September 1915, during a visit to the Department of Anthropology at the University of California, Berkeley, Harrington made a handwritten copy of Alfred L. Kroeber’s notebook of field data for Chumash, Costanoan, and Esselen.20 This set of notes represented work which Kroeber had conducted in December 1901 and early January 1902 on Chumash, the Rumsen dialect of Costanoan, and Esselen. His informants for the last two languages were three residents of Monterey: Jacinta Gonzales, Tomás Torres, and their aunt, María Viviana Soto. In addition to vocabulary, Kroeber recorded songs, myths, and some ethnographic data.

20. A note which Harrington made to himself indicates that he found one page of the copy misfiled in September 1915.
In September 1929 Harrington and his assistant, Marta Herrera, excerpted the Rumsen and Esselen words and phrases from his copy of the notebook, writing them one to a page or in related groups. He then utilized this second copy for conducting rehearsings with the Mutsun speaker Ascenci6n Solórsano in 1929 and with various Rumsen informants from 1930 to 1935. Solórsano gave relatively few comments. A moderate amount of information was obtained from Laura Ramirez in January 1930. The bulk of the commentary was provided by Isabelle Meadows in April 1932, February to March 1934, and April and November 1935. One section, representing Kroeber's pages 46 to 95, received separate treatment in November 1933 as well; Tom Meadows was present at this session. Lesser amounts of data came from Mr. Hawkins in 1930, from Alefonso Ramirez in 1930 and 1932, and from Andrés Gómez, Julia Díaz, and Claudia Corona in 1932.

The copies by Herrera and the accompanying rehearsings are divided into eleven sections which are numbered 2 through 12.21 These do not reflect divisions in the original manuscript. After the notes were reviewed the first few times, the pages were numbered in red in the upper right-hand corner. Any extra pages of data which were obtained from Meadows at a later time were simply interfiled in the appropriate places without being numbered. Several of the numbered pages were removed by Harrington and refiled with his collection of song and myth texts. A number of editorial cross-reference sheets indicate which pages he refiled. Targets have been inserted to mark any unexplained gaps in the page sequence—some possibly caused by misnumbering. (See “Rehearing of Early Rumsen and Esselen Vocabularies” for Harrington's rehearing of the published version.)

REHEARING OF HENSHAW’S RUMSEN VOCABULARY

In June 1918 Harrington made a handwritten copy of the vocabulary which Henry W. Henshaw had obtained from the Rumsen speaker Eulalia (also spelled Eularia). This list, recorded near Mission San Carlos Borromeo in Carmel in September to October 1884, was de-

21. Section 1 is filed under “Chumash” and will appear in the volume on “SOUTHERN CALIFORNIA/BASIN.”

posited with the Bureau of American Ethnology as manuscript 647. Harrington excerpted 417 numbered entries from the completed lines of the printed schedule, up to page 196 of schedule 25; he omitted most of the phrases Henshaw included to illustrate grammar.

The copied list was cut and mounted on longer sheets in September 1929. Although the material was reviewed with Ascenci6n Solórsano in the same month, she was able to comment on very few of the entries. Harrington reexamined the vocabulary with Isabelle Meadows on April 1, 1932, in January 1934, and again in April 1935.

REHEARING OF TAYLOR’S “SAN CARLOS DE CARMELO AND SOLEDAD” VOCABULARY

In May 1932 Harrington's copyist, Marta J. Herrera, made a handwritten copy of Alexander S. Taylor's “San Carlos de Carmelo and Soledad” vocabulary, numbering the entries 1 through 210. In December of the following year, Harrington added comments on virtually every word by Isabelle Meadows and her uncle, Tom. Isabelle reviewed the vocabulary for a second time in March to April 1935. (See “Rehearing of Early Rumsen and Esselen Vocabularies” for a rehearing of the published version.)

REHEARING OF PINART’S RUMSEN VOCABULARY

This series of notes, which was left by Harrington in a very disorganized state, has been rearranged into four subsections. Part I consists of a handwritten copy by Harrington of Alphonse Pinart’s “Vocabulario del Idioma Rumsen de los Indios de Carmel.” It was recorded by him in Monterey on July 27, 1878, from Ventura Soto. The copy has been annotated to refer to photostat pages in Part III.

Part II of the series consists of comments from Ascenci6n Solórsano on selected entries from the preceding manuscript. Many Rumsen words were unknown to her; she provided Mutsun (J.) equivalences for them. The nine pages of notes are dated November 11, 1929.

The third section relating to Pinart’s Rumsen vocabulary consists of positive photostats of each page of the original manuscript from the Bancroft Library. Negative photostats were cut and pasted onto longer sheets, one entry per page, with citations written beneath.
The prepared sheets were then used for recording commentary from a series of informants. Solórsano again provided some Mutsun forms from November 12 to 16, 1929. Laura Ramírez was the first Rumsen speaker to review the material in January 1930. María Onésimo was also present at that time. Claudia Corona, Tom Mead­ows, Andrés Gómez, Julia Díaz, and Ahefonso Ramírez provided small amounts of data in the spring of 1932. Comments from Isabelle Meadows are dated 1932-1935.

Entries in Part III were followed by a rubber-stamped “d,” indicating that the notes had been copied over in a final typed version. The rehearings in Part IV were given the new citation “Ventura Soto Voc.” and were rearranged into a dictionary format. This set corresponds to page 6 through the end of Part III.

REHEARING OF PINART’S ESSELEN-CARMEL VOCABULARY

Harrington rechecked another manuscript from Pinart that he located at the Bancroft Library. This was a vocabulary of the “Idioma Ex’eien, dialecto del idioma Esselen,” which Pinart had recorded from Omesia. In addition to the Esselen words, the manuscript has a column of Rumsen words. Harrington employed mounted copies of negative photostats to elicit comments from Isabelle Meadows in 1932, 1934, and 1935. Her remarks on the Esselen words are little more than guesses as to the correct forms. The miscellaneous linguistic and ethnographic notes which are interspersed throughout are actually more extensive than the rehearings.

Part II of this series consists of a second photostat version of Pinart’s manuscript. Although a heading sheet indicates that it was reheard with Meadows in 1935, there are few, if any, new data here. Harrington appears to have been commenting on his own notes. The second mounted copy is not complete; the numbering system which is employed is different from that used in Part I.

REHEARING OF LATHAM’S ARTICLE ON COSTANOAN

This series consists of an extract from R. G. Latham’s article “On the Languages of Northern, Western, and Central America.” Included are six typed pages of text and vocabularies for Costanoan, Salinan, Barbareño Chumash, and Gabrielino. These are followed by two pages of comments by Meadows on the Costanoan portion of the work. Harrington recorded the notes in January 1934 and August 1935.

REHEARING OF KROEBER’S ARTICLES ON COSTANOAN

On several occasions, Harrington asked his principal Rumsen informant, Isabelle Meadows, to examine a number of Alfred L. Kroeber’s published articles on Costanoan. She commented on the ethnographic material from chapter 31, entitled “The Costanoans,” in his “Hand­book of the Indians of California” (pages 463-472). She discussed at some length the names of various settlement sites pictured in figure 42 (page 465) of that chapter. Harrington also made a virtually complete typed copy of the Costanoan section of “Languages of the Coast of California South of San Francisco.” Only the entries which he reheard with Meadows have been filmed.

TRIBENAME AND PLACENAME QUESTIONNAIRE

In 1933 Harrington began formulating a questionnaire on Rumsen tribenames and placenames. His assistant Herrera copied tribenames which Kroeber had located in the mission record (1908). She also extracted placenames from a list of various rancheria sites accompanying Taylor’s Carmel and Soledad vocabulary. The compiled data were reheard with Isabelle and Tom Meadows in 1933 and with Isabelle alone in October 1934 and November 1935.

REHEARING OF CARMEL MISSION RECORDS

In 1933 Harrington sent Marta Herrera to Mission San Carlos Bor­romeo to copy parts of the mission records relevant to his work. This file contains lists of the personal and rancheria names which she extracted from one of the registers. Selected entries from the numbered series 1 to 922 appear here. Accompanying the mission records are attempted reconstructions of the personal names by Isabelle Meadows. Her information is dated October 1934 and November 1935.
REHEARING OF DOCUMENTS FROM THE BANCROFT LIBRARY

Harrington also utilized materials from the Bancroft Library in compiling questionnaires for his informants. This series contains information extracted in 1932 from Archivo de la Misión de Santa Bárbara and Documentos para la Historia de México. The notes, written in the hand of Marta Herrera, contain mostly references to tribenames and placenames. Supplementary information from Meadows was added in October 1934. Also included is a reconstitution of a Rumsen-Esselen sentence.

RUMSEN DICTIONARY

Among the projects which Harrington undertook during his study of Rumsen was the compilation of a rudimentary dictionary. The extensive notes recorded during his review of Pinart’s Rumsen vocabulary provided a framework for developing an alphabetical listing of Rumsen terms. In fact, many of the pages represent the typed copies of notes on the “Ventura Soto Voc.”

Included in the entries are data from Ascencion Solórzano (1929), Laura Ramírez (1930), and Isabelle Meadows (1935). (See also “Miscellaneous Linguistic, Ethnographic, Historical, and Biographical Notes” for typed pages of similar format which Harrington filed semantically under such headings as astronomy, plants, material culture, death, and names.)

RECORDS RELATING TO PLACENAMES

Harrington’s records relating to Costanoan placenames are of three types. The first set of notes is based on a four-page list of rancherias which was given to him by Edward Vigo Mestres on March 25, 1932. The list provides names of the ranches and, in some cases, brief notes on the location and approximate number of Indian residents.

Harrington copied each entry from the list onto the top of a long sheet, leaving room for commentary from the Rumsen informant Isabelle Meadows. She assisted in the rehearing of the list in March 1932, March 1934, and September 1935.

The second group of notes in the series consists of diaries of placename trips which Harrington made with Meadows in April 1932. On a number of trips they were accompanied by Andrés Gómez, Claudia Corona, Julia Díaz, and Joe Hitchcock. The notes contain sketch maps, records of mileage, and notes on photographs taken. Some of the data were reheard in 1935. The itinerary of the trips included visits to Mission San Carlos Borromeo, Carmel Valley, Pacific Grove, the Meadows ranch, Calera and Toro creeks, Castle Rock, Seaside, Corral de Tierra, and Laureles Grade.

A third file of notes was made during travel from Berkeley to San Juan Capistrano with Henry Cervantes and Marta Herrera on September 3, 1932. One of the four pages is in Herrera’s hand.

SECOND REHEARING OF ARROYO DE LA CUESTA’S MUTSUN GRAMMAR

In August 1934 Harrington reheard Arroyo de la Cuesta’s Gramática Mutsun for a second time. On this occasion, he utilized the grammar as a questionnaire in his work with Isabelle Meadows and recorded the responses which she provided in Rumsen. No page citations from Shea’s published version are given.

REHEARING OF ARROYO DE LA CUESTA’S VOCABULARIES

In 1934–1936 Harrington and Meadows reviewed a vocabulary recorded by Felipe Arroyo de la Cuesta for the Costanoan languages Juichun and Karkin and accompanying word lists for Suisun, Saclan, and Huimen.22 These had been recorded by the missionary during the period 1821–1825.

Harrington pasted up positive photostats of the vocabularies, stamping each lexical item with a number. He also made a handwritten copy of each entry immediately below the photostat for ease in reading. To these paste-up sheets he added Meadows’ guesses at the correct forms of the words and equivalent terms in Rumsen.

Interfiled with the records from Arroyo de la Cuesta are

22. Juichun is a dialect of Chocheño. Karkin was spoken in the area around Carquinez Straits. Suisun is a dialect of Patwin. Saclan is a Miwokan language, also called East Bay Miwok. Huimen is the Marin dialect of Coast Miwok.
eight pages of original field notes which Harrington had recorded from Isidro Solis on June 17, 1912, at the County Hospital at San Luis Obispo. He identifies the vocabulary as “Rafaeleño” (Marin Miwok) and “Doloreño” (San Francisco Costanoan from the Mission Dolores). Also included are a six-page copy of the notes by Harrington and a few comments on them by Meadows.

REHEARING OF JOHNSON’S SAN FRANCISCO VOCABULARY

Another vocabulary of the San Francisco language which Harrington examined was that recorded in 1850 by Adam Johnson, Indian Agent, from Pedro Alcantara. He utilized a photostat copy of the word list as published by Alexander Taylor in California Farmer. From this he made typed copies of the lexical entries, numbering them 1–199. He also extracted phrases from the last paragraph of text following the vocabulary; these he labeled “a” to “o.” The material was reheard with Meadows in October 1934 and April 1935. Her comments were usually brief.

REHEARING OF HENSHAW’S SANTA CLARA VOCABULARY

One of three Santa Clara vocabularies which Harrington utilized in working with his Rumsen informant was one which H. W. Henshaw had recorded from Félix Buelna at Mission San Antonio in 1884. Harrington made a handwritten copy of the manuscript in which the vocabulary appears in June 1918. (B. A. E. ms. 296 is a comparative vocabulary of Santa Clara Costanoan, San Luis Obispo Chumash, and Santa Rosa Chumash.) He pasted it up at a later date, numbering the entries 1–261.

The Santa Clara entries were partially checked by Isabelle Meadows in April 1932 and reviewed again in 1934 and 1935. In January 1935, Harrington proofread his copy by referring to Henshaw’s original document. It may have been at this time that he realized that some of the entries had been copied from the wrong column of the schedule of comparative vocabularies. He annotated his copy to indicate where he had accidentally copied an Obispeño Chumash word.

REHEARING OF MENGARINI’S SANTA CLARA VOCABULARY

Harrington studied a second Santa Clara vocabulary published in the California Farmer, a word list recorded in 1856 by the Reverend Professor Gregory Mengarini of Santa Clara College from a speaker named Marcellino. Harrington made typed copies of the words and mounted them one per page with the numbers 1–178. Related commentary was recorded from Isabelle Meadows in 1934 and 1935; notations are lacking for many of the entries.

REHEARING OF DUFLOT DE MOFRAS’ RECORDING OF THE LORD’S PRAYER IN SANTA CLARA

A final source for Santa Clara data was Eugène Duflot de Mofras’ recording of the Lord’s Prayer. Harrington’s notes include a typed copy and a handwritten copy of the prayer with tentative interlinear translations and a few comments from Isabelle Meadows dated May 9, 1934.

REHEARING OF COMELIAS’ SANTA CRUZ VOCABULARY

Among the Santa Cruz vocabularies which Harrington examined was one recorded by Father Juan Comelias in 1856 and published by Alexander Taylor in 1860. Harrington made typed copies of the lexical entries, numbering them 1–200. (The items do not follow the sequence of words in the published version.) Both his Mutsun informant, Ascención Solórzano, and Rumsen speaker Isabelle Meadows reviewed the material—Solórzano in August 1929 and January 1930 and Meadows in 1933 and April 1935. Not all entries have been annotated.

REHEARING OF PINART’S SANTA CRUZ VOCABULARY

While at the Bancroft Library in Berkeley, Harrington secured a photostat copy of a Santa Cruz vocabulary recorded by Alphonse Pinart in 1878 from Eulogia. Her word list is supplemented by data from Rústico. Harrington cut and pasted the photostat in his usual
fashion—one entry per page—and retyped each entry on the same page for ease in reading. Entries 1–401 were reheard with Ascención Solórsano in August 1929 and with Isabelle Meadows in 1933 or 1934 (notes undated) and April 1935. Not all entries were reheard.

**REHEARING OF HENSHAW’S SANTA CRUZ AND TULAREÑO VOCABULARY**

A third Santa Cruz word list to which Harrington referred was one recorded by H. W. Henshaw in a comparative vocabulary with “Tulareño” (Yokuts), B. A. E. ms. 295. In June 1918 he had a copyist, Mrs. Nichols, type a copy of the manuscript with separate columns for the Santa Cruz words, their English glosses, and the Yokuts equivalents. Marta Herrera then cut and pasted up strips with each individual entry and numbered them.

Harrington reviewed the list with Mutsun speaker Ascención Solórsano on September 21, 1929, and again in early January 1930. She recognized few of the words but gave him some information. Isabelle Meadows reviewed the material on at least four separate occasions in 1932, 1934, and 1935, providing Rumsen equivalents and her guesses as to the correct Santa Cruz forms.

**REHEARING OF HALE’S SOLEDAD VOCABULARY**

The notes in this series begin with two pages of a preliminary rehearing of Horatio Hale’s Soledad vocabulary with Ascención Solórsano on September 1, 1929. Paste-up pages of hand-copied entries follow. Very few comments were added during the multiple reviews of the material on September 19, 1929 (again with Solórsano), and in 1932 and 1934 with Isabelle Meadows.

**REHEARING OF HENSHAW’S SOLEDAD VOCABULARY**

In June 1918 Harrington made a handwritten copy of Henshaw’s Soledad vocabulary (B. A. E. ms. 302). A decade later he cut and pasted it in his usual manner and subsequently added commentary for selected entries from both his Mutsun and Rumsen informants in September 1929, 1932, 1934, and 1935.

**REHEARING OF PINART’S SOLEDAD VOCABULARY**

On November 10, 1929, Harrington reviewed the Soledad vocabulary which Alphonse Pinart had recorded from Coleta with Ascención Solórsano. She did not recognize all the words, but she provided Mutsun equivalents for some. At a later period, Harrington utilized a mounted negative-photostat version of the vocabulary, which he labeled “Pin. Sol. voc.,” as a questionnaire with Rumsen speaker Isabelle Meadows.

**REHEARING OF PINART’S YOKUTS VOCABULARY**

Harrington also examined data in the related Yokuts language with his Costanoan informants. In November 1936 he transcribed brief comments from Isabelle Meadows on selected words in a Yokuts word list recorded by Alphonse Pinart and copied by Albert S. Gatschet (B.A.E. ms. 1449). It is referred to as both a “Yatchikumne” and a “Stockton” vocabulary.

**REHEARING OF DUFLOT DE MOFRAS’ RECORDING OF THE LORD’S PRAYER IN TULAREÑO**

This file contains a typed copy by Harrington of the Lord’s Prayer as translated into Tulareño (Yokuts) by Eugène Duflot de Mofras. A partial tentative translation into English has been added in pencil by Harrington. An accompanying note indicates that he reheard the text with Isabelle Meadows on May 9, 1934, although no original Rumsen data are recorded here.

**GRAMMATICAL QUESTIONNAIRE**

Harrington did not develop an organized grammar for either the Mutsun or Rumsen languages, although he did prepare questionnaires to check on certain points of grammar which particularly interested him. In 1929 he recorded data pertaining to Mutsun grammar from Ascención Solórsano. Intermittently throughout the entire period of
his work with Isabelle Meadows (1934–1938), he recorded notes on Rumsen grammar.

Some of the notes from Meadows are categorized. There are sheets labeled “On Personal Pronouns,” “Grammar of Verb,” and “Vowel Harmony.” Information is included on the cases of nouns. Harrington also provided conjugations of verbs and charts of pronouns. For the most part the data filed here are detailed elaborations of certain questions which arose during the lengthy process of re-hearing Arroyo de la Cuesta’s Vocabulario Mutsun. Actual cross-references are provided to various “Cues.” entries. (See related series above.)

TEXTS

Documents in the series of texts are of several types: myths and songs, anecdotes and historical accounts, and translations. The earliest recorded textual material was obtained from Ascención Solórzano in 1929. It consists of her comments on a few early notes from Tomás Torres.

Some material on myths is based on re-hearings of stories in Alfred L. Kroeber’s “Chumash–Costanoan–Esselen Notebook” with Laura Ramírez in 1930, Isabelle Meadows in 1932, and Isabelle and Tom Meadows in 1933. Harrington extracted these notes from his larger file on the notebook for further elaboration. He also copied the creation myth from Kroeber’s “Languages of the Coast of California South of San Francisco” (pages 79–80).

In addition, he obtained some Rumsen myths from Isabelle Meadows. Most of the extensive work in this area was done during 1935, an important year for their linguistic work together. A few stories are actually recorded in Rumsen with interlinear translations in Spanish. Most of the texts are English and Spanish summaries containing a few native words. Coyote figures prominently in this section. Some song texts are interspersed. There is also a musical score worked out by Arthur Harrington and the ethnomusicologist Helen H. Roberts.

The section on anecdotes includes a large set of notes that Harrington recorded in April 1931 from Angel Sánchez. The principal subject of their discussion was the story of the historical figures Joaquin Murietta and La Loca Mariana at Los Tres Templos. Translations of the Lord’s Prayer and the Twenty-third Psalm complete the series.

MISCELLANEOUS ETHNOGRAPHIC, BIOGRAPHICAL, HISTORICAL, AND LINGUISTIC NOTES

Harrington’s file of miscellany for Costanoan is a large one, representing fieldwork done over a ten-year period. Some linguistic data are filed here, although the content is primarily ethnographic, biographical, and historical.

Among the first notes in the series are records of early interviews with Joe Hitchcock, José Guzmán, Susana Nicolás, and Father Edward Vigo Mestres. They include a diary of a placename trip and notes on the history of the parish in the Carmel–Monterey area.

There are also a few pages extracted from his handwritten copy of Alfred L. Kroeber’s “Chumash–Costanoan–Esselen Notebook.” Pages 914, 931, and 1018–1020 are filed here, as well as some typed copies.

Another subsection includes notes elicited during a re-hearing of Zephyrin Engelhardt’s discussion of the San Carlos Mission at Carmel. The commentary from Isabelle Meadows contains many phrases in Spanish. It is dated November 1935.

The largest section of miscellaneous notes represents the by-product of Harrington’s extensive study of Rumsen. Isabelle Meadows was the principal informant, although information from Laura Ramírez is also included. The data, which were collected from 1929 through 1939, are arranged chronologically.

Among the varied contents are isolated Rumsen lexical items; terms in California Spanish; historical and biographical anecdotes labeled “Printable”; elicitations based on pictorial material such as newspaper photographs, magazine illustrations, and cartoons; sayings; and highly miscellaneous ethnographic information which was obtained in the course of linguistic inquiry. The notes also contain references to current events during Isabelle Meadows’ life in Washington, D. C., and to friends and acquaintances of Harrington’s with whom she came into contact such as Adan Castillo, Joelle Danner, Glenn Marr, and the Hammer family.

Another sizable section is arranged by subject categories. It
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is typed in the same format as the records which Harrington labeled "Pinart Ventura Soto Voc." Headings for astronomy, plants, animals, material culture, persons, history, placenames, and California Spanish are included. Harrington may have intended to develop this section further into an encyclopedic treatment of Costanoan culture.

Highly miscellaneous materials include early notes on locating informants, comments on photographs taken by Harrington, lists of manuscripts which he reheard with Ascencion Solórsano, information on sound recording cylinders, comments on the basket collection of María Antonia Field, sketches, maps, illustrations for a book, and references to the Font Diary account of the Anza expedition through Costanoan territory. The notes are a mix of typed and handwritten pages with various dates.

PERSONS CONTACTED BY HARRINGTON

Linguistic Informants

CHOCHÉN
Maria de los Angeles Colos (Angela)
José Guzmán (José G., Guz.)

MUTSUN
Ascención Solórsano (Asc.)

RUMSÉN
Tomasa Cantua
Isabelle Meadows (Is., Iz.)
Susana Nicolás (Sus.)
Laura Ramírez (Lau.)
Trinidad Ranjel
Tomás Torres

SAN FRANCISCO
Isidro Solís

COAST MIWOK
Isidro Solís

Nonlinguistic Informants
Frank Abbe
Bernabel (Bernabé, "El Sordo")
José Binoco

Northern and Central California

Father Francis J. Caffrey, pastor, Mission San Juan Bautista
Flugencio Cantua
Claudia Corona (Clau.)
Julia Díaz
Marcela Díaz
Saturnino Díaz
Andrés Gómez (Sétera)
Merced Gonzales
S. C. Hain
Mr. W. I. Hawkins, custodian, The Pinnacles National Monument
Chico Higuera
Joe Hitchcock (Hitch., Jh.)
Mrs. Hitchcock
Lupecina
Claudia Marentes
Tom Meadows
Reverend Edward Vigo Mestres, pastor, Mission San Carlos Borromeo
Ralph L. Milliken
Dionisia Mondragón (Dion.)
José Mondragón (Mond.)
Alfredo Moore
Bonifacio Moreno
Manuel Onésimo ("Panocha")
Maria Onésimo
Alefonso Ramírez (Alef., Ale.)
Pete Ramírez
Trinidad Reyes
Angel Sánchez
Antonia Sánchez
Ben Sánchez (Benito)
José Sánchez
Dr. Walton

Assistants and Collaborators
Henry Cervantes (Henry C., H. J. C., Henk), translator
Marta J. Herrera (Mjh.), copyist
C. V. Morton, botanist, National Herbarium
Mrs. Nichols, copyist
Francis Borgia Steck, Professor, Department of History, The Catholic University of America

**SOURCES CONSULTED BY HARRINGTON**

**Arroyo de la Cuesta, Father Felipe**

1815*ms* *Aithab Ribulus Obeundus... [Vocabulary and Grammar of the Mutsun Language.]* C-C 19, The Bancroft Library, University of California, Berkeley.


**Comelias, Father Juan**


**Duflot de Mofras, Eugène**


**Hale, Horatio**


**Henshaw, Henry W.**


**Johnson, Adam**

1861 “Vocabulary of San Francisco Bay Indians.” *California Farmer* 15:14. [Photostat in N. A. A.]

**Kroeber, Alfred L.**


1902*ms* *Bancroft Library, University of California, Berkeley.*

1904 “The Languages of the Coast of California South of San Francisco.” *University of California Publications in American Archaeology and Ethnology* 2:2; 29–80. (Costanoan section, pp. 69–80.)


**Latham, R. G.**

1856 “On the Languages of Northern, Western, and Central America.” *Transactions of the Philological Society* 57–115. (Especially pp. 82–85.)

**Mengarini, Gregory**


**Pinart, Alphonse L.**

1878*ms* *Vocabulario breve del Idioma de la misión Santa Cruz*. Collection of California Indian Vocabularies, 1852–1878, C–C 62, no. 8 (former ms. 34992), The Bancroft Library, University of California, Berkeley.

1878*ms* *Vocabulario del Idioma de la Misión de N. Sa. de la Soledad*. Collection of California Indian Vocabularies, 1852–1878, C–C 62, no. 5 (former ms. 35056), The Bancroft Library, University of California, Berkeley.

**Taylor, Alexander S.**

1856*ms* *Vocabulary No. 5: San Carlos de Carmelo and Soledad Indians*. Correspondence and Papers of James L. L. Warren, C–B 418, Box 8, The Bancroft Library, University of California, Berkeley.


1860 “Vocabulary of the Eselenes or Ecselenas Indians.” *California Farmer* 13:9. [Photostats of manuscript and published versions in N. A. A.]
CROSS-REFERENCES

There are related sound recordings in N. A. A. and at the Library of Congress. A basket made by Ascención Solórzano is in the collections of the Department of Anthropology, National Museum of Natural History.

**COSTANOAN**

Reels 036–080

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0298-0448  Rehearing of Arroyo de la Cuesta's Vocabularies
0448-0627  Rehearing of Johnson's San Francisco Vocabulary
0627-0773  Rehearing of Henshaw's Santa Clara Vocabulary
0733-0903  Rehearing of Mengarini's Santa Clara Vocabulary
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Esselen

Harrington began a study of Esselen relatively early in his career and maintained a continuing interest in relating it to a recognized language family. Because the language became extinct in the early 1900s, he himself was not actually able to conduct any fieldwork with a native speaker. He did undertake research among the existing primary and secondary sources and attempted to learn what he could from various Indian informants who he thought might have some knowledge of the language.

As early as 1913 Harrington began compiling notes on the historical accounts of Esselen. It is known that he presented a paper on the subject at the meeting of the San Francisco Society of the Archaeological Institute of America at Berkeley in November of that year. An undated manuscript titled "The Excelen Language" presumably dates from that period.

As his research continued, Harrington was pleased to locate a "new source," the vocabulary recorded by Alphonse Pinart, at the Bancroft Library. This manuscript had been unavailable to Alfred Kroeber when he published his summary of Esselen in 1904. The discovery may have led Harrington to present a paper titled "Notes on Esselen" at the joint session of the San Francisco Society of the A. I. A. and the Anthropological Section of the Pacific Division of the American Association for the Advancement of Science held in Berkeley on December 1 and 2, 1916.

In a letter to B. A. E. chief Hodge, dated March 1, 1917, Harrington indicated his desire to locate his own informant for the Esselen language. He planned to make a six-week trip by automobile; his wife, Carobeth, was to join him in the work. The intended itinerary was not disclosed. This trip turned out to be profitable in that it enabled the linguist to pursue his study of the Yokuts languages. It did not lead, however, to the discovery of a living Esselen speaker.

Harrington continued revising his notes on secondary sources in the 1920s, producing two additional drafts of his earlier summary in 1921 and 1927. In addition, he compiled slipfiles and various handwritten and typed lists of lexical items which were culled from the available sources on Esselen and some neighboring languages.
In the mid-1930s Harrington reviewed his files with his long-time Rumsen informant, Isabelle Meadows, in hopes that she might recognize or help him reconstruct various Esselen words. At the end of their work he concluded that she knew only eleven words of the language.

In February 1947 Harrington reheard Esselen vocabulary items with his Southern Porno consultant, Manuel C. Córdova, in an attempt to find similarities between the two languages. A number of years later he began another draft write-up. This remains in a sketchy, outline form.

A number of abbreviations were utilized by Harrington throughout the work to refer to the various reference works which he consulted. “Man.” and “Per.” refer to the vocabulary collected by de Lamanon and published by Lapérouse. “Suen.” and “Gal.” allude to the vocabulary obtained by Lasuen and often credited to the explorer Dionicio Alcalá Galiano. Harrington also refers to this work as “Esp.” for Espinosa y Tello. “Pi.” and “Pin.” stand for Alphonse Pinart and “Hen.” for Henry W. Henshaw. The code “Mof.” was utilized for Eugène Duflot de Mofras and “Cues.” or “Arr.” for Felipe Arroyo de la Cuesta. Harrington employed the abbreviations “Mer.” and “Kr.” for the writings of his contemporaries C. Hart Merriam and Alfred L. Kroeber.

DRAFTS OF PAPER ON ESSELEN

In 1913 Harrington recorded information on the accessible sources of data on Esselen: Lapérouse, Alcalá Galiano, Duflot de Mofras, Arroyo de la Cuesta, and Henshaw. He noted which vocabularies were available in published form or in manuscript and which had been utilized by Kroeber in his discussion of Esselen (1904).

The first manuscript on Esselen in this file is a seventeen-page carbon of a typed, undated paper titled “The Excelen Language.” The author lists three published articles on Esselen, discusses the phonetics of the language and various points of grammar, and then proceeds to a comparison and analysis of the available vocabularies and a listing of sentences.

In 1916 Harrington developed his earlier notes into another paper, “Notes on Esselen.” During the intervening period he had located the originals of three of Kroeber’s sources (Lapérouse, Alcalá Galiano, and Arroyo de la Cuesta), as well as an additional source, a word list recorded by Alphonse Pinart in 1878. The addition of Duflot de Mofras, Henshaw, Kroeber, and the mission records at San Carlos de Carmelo and La Soledad brought the available sources to eight.

Harrington’s article begins with a seventeen-page introduction which describes these sources. He then provides a brief discussion on tribe-names and placenames and a list of statistics pertaining to the extant vocabulary. This is followed by random notes on the phonetics and grammar of the language.

A typed variant form of the handwritten write-up was supplemented by semantically arranged lists of lexical items which he had extracted from the various historical sources. A few Rumsen (Carmelero) equivalences are provided as well. Although both versions of the manuscript are untitled, it is likely that they are similar to the paper “Notes on Esselen” which Harrington presented at the meeting of the Archaeological Institute of America, held in Berkeley in December 1916.

Early in 1921 Harrington began reworking the article on the sources of Esselen data. He added to his inventory of sources a vocabulary obtained in the 1890s by C. Hart Merriam. This draft of the paper includes handwritten copies of the various vocabularies as well as more detailed notes on the published versions and reprints. Merriam’s work is only mentioned, however; his data were not available for inclusion. In the draft, Harrington cites de Lamanon as the author of the list which was published by Lapérouse and designates Lasuen as the recorder of data which he had previously attributed to Alcalá Galiano.

In October 1927, at the urging of Alfred Kroeber, Harrington started to retype the paper, this time with an eye to publishing it as “Notes on Esselen Vocabularies” under the auspices of the Com-

1. Alcalá Galiano was one of two captains on the voyage.
2. It is unclear why only three of the known sources of data are listed in this paper. The handwritten annotations are not in Harrington’s hand, which led the editor to doubt the authorship of the paper. After considerable research, Katherine Turner believes that it should indeed be attributed to Harrington.
3. Call cards for library books which he was utilizing are dated January through March.
mittee on American Native Languages. Despite his promise to com-
plete the work on the manuscript it remains in rough outline form.
It is not clear which of several variant introductions he planned to
utilize in the final version.

In the early 1950s, Harrington turned yet again to the prepa-
ration of a document on the sources of Esselen. This draft is in rough
form, consisting in large part of photostat copies of the various vo-
cabularies in published or manuscript format. It is accompanied by a
few sketchy notes and random observations on phonetics. Harrington
lists himself as one of the sources of information on Esselen, indicating
briefly that he had obtained data in 1911 and 1929. He provides no
further explanation or documentation to support this assertion. As
in the earlier drafts, he appends a set of semantic lists. For purposes
of comparison he includes look-alikes and equivalent terms from Chu-
mash, Salinan, Miwok, Yokuts, and Costanoan. The forms are ex-
tracted from his own notes and from published works by such linguists
as Kroeber (1904), Freeland (1951), and Newman (1944).

COPIES OF PRIMARY AND SECONDARY SOURCES

The notes in this series date from 1916 to 1953 and include hand-
written and typed copies of manuscripts and published versions of
the various Esselen vocabularies. Included is a copy of a word list not
mentioned in the drafts of the paper “Vocabulario de los idiomas
Rusien y Esem formado por el P. Fr. Francisco Garcés en sus expedi-
ciones a California en el año 1774.”

The file contains fairly extensive notes from a conversation
with Henshaw regarding his fieldwork, dated August 31, 1920, and
notes on the chapter entitled “The Esselen and Salinans” from Kroe-
ber’s “Handbook of the Indians of California.”

There are also several pages of notes on Esselen which were
sent to Harrington by C. Hart Merriam. They include a nine-item
vocabulary which he had obtained at Monterey in July 1906 from
Beviana Torres and Jacinto [sic] Gonzales.

4. See Correspondence, Letters Sent, Harrington to Kroeber, October 22,
1927.

SLIPFILE OF ESSELEN VOCABULARY, COGNATES,
AND EQUIVALENT TERMS

During or just prior to 1921, Harrington transferred the Esselen data
he had compiled onto 4” x 8” file slips. He organized several hundred
words under broad semantic headings: nature, material culture, body-
parts, animals, plants, kinship, tribenames, and placenames. The re-
mainder of the slips were filed under such grammatical headings as
nouns, verbs, pronouns, adverbs, reduplication, and phonetics. The
sources of Esselen vocabulary from which he extracted the data were
de Lamanon, Alcalá Galano, Arroyo de la Cuesta, Pinart, Henshaw,
Merriam, and Kroeber. Harrington scanned a number of additional
sources in his search for similar forms in other languages. He referred
to vocabularies recorded in Rumsen by Kroeber and Taylor, in Mutsun
by Henshaw, and in various other Costanoan dialects by Henshaw,
Pinart, Johnson, and Mengarini. He gleaned Salinan forms from J.
Alden Mason, Pomo forms from Barrett and Powers, and Paiute forms
from Sapir. He also made use of Dixon and Kroeber’s “Linguistic
Families of California” from which he copied lexical items in Chi-
mariko, Chumash, Karok, Mohave, Shasta, Seri, Washo, and Yana,
among other languages. (See Sources Consulted by Harrington for
complete citations of these works.)

Harrington also made comparisons between Chócheno forms
which he had recorded from Angela Colos and made references to
Chumash notes obtained from María Solares. Some slips have the
annotation “May 1936 rhg w/Iz.,” indicating that he reviewed the files
with his Rumsen informant, Isabelle Meadows, at a much later date.
Typed and handwritten copies of the slipfiles have not been filmed
as they duplicate the data on the cards.

REHEARING OF ESSELEN VOCABULARY

Harrington felt that two Costanoan speakers with whom he worked
would be the most qualified of his informants to comment on Esselen.
On December 30, 1929, he reviewed Kroeber’s published Esselen word
list with Mutsun speaker, Asc Ención Solórsano, with little success.

On April 21–22, 1932, and again in 1933 and 1934 he reex-
amined “Kr’s Es. Voc.” with his Rumsen consultant, Isabelle Meadows.
On these occasions he recorded the “Carmeleño” equivalents which
she provided as well as her guesses and attempts at reconstructing the Esselen forms.

In the 1930s he assembled handwritten copies and photostats of the Esselen vocabularies recorded by Miguel Costansó, Felipe Arroyo de la Cuesta, and Alphonse Pinart. The lists were cut and pasted onto long sheets, one entry per page. The words were then grouped by headings, which are similar to those in the slipfile. The notes on Kroeger’s vocabulary were interfiled under the appropriate headings. The entire set of material was reheard with Meadows throughout 1935 and again during the period May to June 1936. Any comments which she had were added directly to the appropriate sheets.

The semantic file is followed by a small bundle of notes labeled “Es. Words Iz. Knows” and by a set of unorganized paste-ups and miscellaneous notes. Some of the latter were obtained during a rehearing of Arroyo de la Cuesta’s Vocabulario Mutsun.

COMPARISON OF ESSELEN AND SOUTHERN POMO

On February 28 and 29, 1947, Harrington recorded vocabulary from the Southern Porno speaker Manuel C. Córdova. There is no evidence that an Esselen word list was used to elicit responses. Either in the course of recording the Porno terms or at some later date, Harrington analyzed them for any similarity to Esselen words. He notes that he found approximately four Porno terms which he felt closely corresponded to Esselen terms.

PERSONS CONTACTED BY HARRINGTON

Manuel C. Córdova
Isabelle Meadows (Is., Iz.)
Ascención Solórzano (Asc.)

5. Two vocabularies by Pinart are included. The one labeled “Pin. Omesia Es.-Carm. Voc.” was used in Harrington’s work on Rumsen. Duplicate copies of entries were made for filing with Esselen. On these, he noted when no Rumsen equivalent was provided for a given Esselen form.

SOURCES CONSULTED BY HARRINGTON

Alcalá Galiano, Dionisio
1802 Relación del viaje hecho por las goletas Sutil y Mexicana en el año de 1792, para reconocer el estrecho de Fuca. Madrid: Imprenta real.

Arroyo de la Cuesta, Felipe

Barrett, S. A.

Burgoing, Jean François de

Costansó, Miguel
1770 Diario histórico de los viages de mar y tierra hechos al norte de la California. Mexico City: Imprenta del superior gobierno.

Dixon, Roland B., and Alfred L. Kroeber

Duflot de Mofras, Eugène

Freeland, L.S.

Garces, Francisco
Heizer, Robert F.

Henshaw, H. W.
1884ms Vocabulary of the Language of the Mission San Juan Bautista. Bureau of American Ethnology ms. 4637. [Ms. was evidently borrowed by JPH; not presently found in N. A. A.]

Johnson, Adam

Kroeber, Alfred L.

Lapérouse, Jean-François de Galaup, comte de

Mason, J. Alden

Mengarini, Gregory

Merriam, C. Hart

Newman, Stanley S.

Pinart, Alphonse L.


Powers, Stephen

Sapir, Edward

Taylor, Alexander S.
1856ms Vocabulary No. 5: San Carlos de Carmelo and Soledad Indians. Correspondence and Papers of James L. L. Warren, C–B 418, Box 8, The Bancroft Library, University of California, Berkeley. (Published in California Farmer as “Vocabulary of the Eselenes or Ecselenas Indians Living Near the Mission of San Carlos in Carmelo Valley.”)

CROSS-REFERENCES
See also “Yana/Achomawi/Wintu/Chimariko” for another reworking of Kroeber’s Esselen word list. See “Southern Porno/Central Sierra Miwok” for additional field notes from Manuel C. Córdova. See “Costanoan” for additional references to Esselen.

ESSELEN
Reels 081–083

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Drafts of Paper on Esselen
Copies of Primary and Secondary Sources
Slipfile of Esselen Vocabulary, Cognates, and Equivalent Terms
Salinan

Harrington undertook fieldwork on the Salinan dialects during three phases of his career. In 1912 and 1913 he worked for several days with two Migueleno speakers, Juan Solano and Pacifico Archuleta. He interviewed Archuleta again briefly in 1915. During a lengthy period of time in the field in 1922, he contacted David and Maria Mora, recording extensive Antoniano1 and Migueleno vocabularies from them. Approximately ten years later he returned to work with David as well as with Maria de los Angeles2 and her husband, Tito Encinales. The primary focus of his study was the rehearing of his earlier field notes and the checking of data from several manuscript and published sources. He also took a number of trips by car and on horseback to collect botanical specimens for identification and to gather placename data.

Harrington recorded relatively little biographical data from his first informants. He noted that Juan Solano was born at Pacheco Ranch at Piedras Blancas, and that he left San Luis Obispo County when he was ten years old but returned ten years prior to his contact with Harrington.

Pacífico Archuleta was born at Santa Isabel between San Miguel and Paso Robles. His age was reported to be twenty-five or twenty-six in 1849, which would have made him approximately eighty-eight years old at the time Harrington first met him. He was evidently also referred to as Pacífico Gallego.

Another early source of Migueleno data was Rosario Cooper. She and her mother were born at San Luis Obispo and were speakers of Obispeño Chumash. She was about eighty years old, living at Lopez Canyon in the early 1900s.

The principal informant for Migueleno during the 1922 work was Maria Jesusa, wife of David Mora. Harrington referred to her also by the surname Encinales and various abbreviations: “Mar.,” “Me.,” “Enc.,” and “Mj.” The daughter of Osebio Encinal, she was raised around San Miguel. She was thirty years old when her mother died so she had had an excellent opportunity to learn the language. She had apparently also learned some Migueleno words from María de los Angeles. In the older woman’s estimation María Jesusa understood the language very well, but used a mixture of Migueleno and Antoniano when she spoke, as did her brothers and sisters.

Harrington’s last major informant for Migueleno was María de los Angeles. She was also referred to as María Ocarpia, the surname being a feminized form of that of her late husband, Ocarpio. At the time of the fieldwork (1930-1932), she was married to Tito Encinales and living on a ranch at the foot of Santa Lucia Peak. Both her father and mother had spoken Migueleno.

David Mora was Harrington’s principal consultant for Antoniano data. Surprisingly the linguist recorded no biographical data on this prolific informant. Tito Encinales had conversed in the language, but was not as reliable a source.

Petronilo Gómez provided many useful comments on the flora and fauna of the Salinan territory. Although Antoniano was his native language and his first wife had spoken it, he was “very rusty”; thus, most of his comments were given in English. It should be noted that Spanish was the second language of Harrington’s Salinan informants. Therefore many of the translations and glosses of Antoniano and Migueleno terms are in California Spanish rather than in English.

EARLY MIGUELEÑO FIELD NOTES

Harrington’s first notes on Salinan were obtained on June 16, 1912, from Juan Solano at the San Luis Obispo County Hospital. He gave a brief vocabulary of Migueleno and provided information on tribal borders and suggestions on possible informants. At approximately the same time, Harrington conducted an interview with Pacífico Archuleta, collecting a Migueleno vocabulary (with a few Luiseño, “Tular-
eño,” “Carmeleño,” and Antoniano terms), as well as English synopses of myths and miscellaneous ethnographic and biographical notes. Following the set of original notes are slipfile copies of each lexical entry, including the vocabulary items interspersed throughout the myth texts. Harrington also made typed copies of the myth, as well as the ethnographic notes which were in part based upon it. These were arranged alphabetically according to encyclopedic headings at the top of each sheet.

Further discussions were pursued with Archuleta and Solano on September 17, 1913. On that occasion, Harrington recorded additional vocabulary, ethnographic notes, and myth summaries. The set of early field notes concludes with file slips and one page of notes from Archuleta. These were recorded in late June 1915 during his work with him and Rosario Cooper, an Obispeño Chumash speaker.

**MIGUELENO SLIPFILE**

This series consists of linguistic and ethnographic notes filed semantically under such headings as nature, plants, animals, and material culture. The notes, which are recorded on a variety of handwritten and typed slips, were copied from Harrington's early Migueneño field notes. Slips which are labeled "Pac.a" are copies of the vocabulary given by Pacifico Archuleta in 1912. Cards marked "Pac.b," “Juan S.-Mb,” and "Pac. and Juan S.b" contain data recorded from Archuleta and Juan Solano in 1913. Notes which are flagged "Pac." do not match any of the early field notes in the preceding series; the originals are evidently missing. Copies of notes from 1915 are labeled "Pac. m5."

**ANTONIANO AND MIGUELENO FIELD NOTES**

In January and February 1922 Harrington recorded extensive linguistic notes from María and David Mora. While María was the principal source for Migueneño and David for Antoniano, the informants occasionally gave cognate forms in both languages. When necessary, Harrington distinguished between equivalent terms by the use of the letters “A.” and “M.” in combination with the informant’s first initial—for example, “Am.” Antoniano María, “Mm.” Migueneño María. Much of the data was given in response to questions regarding vocabulary items published by J. Alden Mason (1918). A citation such as “On Mas. M.” was used to indicate this. One section of phrases was evidently elicited by Harrington for purposes of comparison with Esselen forms.

In April 1922 many of these original field notes were copied onto two sets of sheets—one vocabulary item per page, along with any related data. The first set was arranged semantically (see next series). The second set was used as a questionnaire for eliciting additional vocabulary in 1931–1932. A few pages of original notes were found on the reverse side of the copies. Electrostatic copies have been made and refiled with the originals.

**ANTONIANO AND MIGUELENO VOCABULARY**

This file consists for the most part of semantically arranged vocabulary which Harrington copied from his original field notes of 1922. The notes on plants and animals are particularly extensive and contain commentary from Petronilo Gómez. There are numerous references to terms copied from the vocabulary portion of Mason’s “The Language of the Salinan Indians.” A few copies of notes from Pacifico Archuleta and Juan Solano are also filed here.

Following the semantic series is a set of uncategorized notes and some miscellaneous terms arranged alphabetically. A sheet with numerals may actually be a page of original field notes.

**REHEARING OF MASON’S “THE ETHNOLOGY OF THE SALINAN INDIANS”**

Most of Harrington’s efforts in 1931 consisted of reviewing published works by J. Alden Mason with María de los Angeles, David Mora, and, to a lesser extent, Tito Encinales. He began by asking his informants

3. Expense accounts show that Harrington paid him for information on June 23, 1915.

4. It appears that Harrington initially deposited this set, labeled “David Mj 1922,” with the B. A. E. as ms. 3042. He subsequently withdrew the notes for study and intermixed them in semantic categories with his later notes. Therefore ms. 3042 no longer exists as a discrete unit. (See “Rehearing of Antoniano and Migueneño Vocabulary.”)
to comment on the native terms and the ethnographic content of “The Ethnography of the Salinan Indians,” referred to as “Maseth.” The notes are arranged in three groups. The first contains comments from Maria and David which pertain to pages 99 through 190. The second section comprises notes from Maria on the myths from page 192 to the end of the work. The notes are dated May 4, 1931 and February 27, 1932. A third section deals with selected plates found at the end of Mason’s monograph.

REHEARING OF MASON’S “THE LANGUAGE OF THE SALINAN INDIANS”

In April and May 1931 Harrington proceeded to a systematic review of portions of Mason’s other major work “The Language of the Salinan Indians.” He recorded selected comments from María de los Angeles on the myths in “Part III, Texts,” pages 59–120. With María and David he reheard vocabulary from “Part IV, Nominal Stems,” which pertained to manufactured objects and natural phenomena (pages 130–133). The notes follow the order of Mason’s original list. In February 1932 Harrington began to rehear the list of verbal stems from Part IV. He mounted entries from the list on long sheets of paper and added Maria’s comments below. He only completed the work for pages 137–138.

REHEARING OF ANTONIANO AND MIGUELEÑO VOCABULARY

During the later phases of his fieldwork, Harrington sought to corroborate and elaborate upon the linguistic data which he had recorded in 1922 from David and María Jesús Mora. In April and May 1931 he utilized copies of the early notes to elicit additional Antoniano and Miguéleño vocabulary from María de los Angeles, David Mora, Tito Encinales, and a woman identified simply as Maggie. Throughout February 1932 he repeated the process with María, and to a lesser extent with David, recording their commentary below that dated 1931. María Jesús and Tito were also present at a number of the interview sessions.

Harrington envisioned the totality of his linguistic notes as forming the framework for an “ethnological dictionary.” He arranged the notes into semantic groupings. The headings of the rehearsings do not always match those which he had utilized earlier. For example, the category “Nature” includes terms previously filed under the separate headings “Minerals,” “Astronomy,” “Cosmography,” “Seasons,” and “Weather.” There is a particularly large section of notes on plants, formerly cataloged as B. A. E. ms. 6049. It includes, in addition to commentary on the 1922 notes, remarks on lists of plants native to Mutsun territory in California and to New Mexico and a rehearing of ethnobotanical information published by Engelhardt (1929).

The category labeled “Stories” contains copies of cards from the Miguéleño slipfile as well as notes on stories told by María Jesús in 1922. Included are English and Spanish summaries of myths dealing with Coyote, the Land of the Dead, and the mythical figures sekul, tʃ’aq, and kuy. Only a few native words appear.

Under the subject heading “Persons” are biographical notes. They contain data on informants, their relatives, various Antoniano and Miguéleño tribal members, and speakers of other neighboring language groups.

REHEARING OF SITJAR’S ANTONIANO VOCABULARY

Harrington consulted three versions of Father Bonaventura Sitjar’s Antoniano vocabulary before rehearing it with various informants in 1932. He obtained a photostat reproduction of the original manuscript authored by Sitjar and Father Miguel Piers, the first missionaries at Mission San Antonio de Padua. In addition, he gained access to the copyist’s version of the manuscript which Alexander S. Taylor had forwarded to the Georgetown University Library. He also referred to the printed vocabulary published under the auspices of the Smithsonian Institution.

It was the copyist’s version which Harrington utilized for rechecking. As in the original manuscript, Antoniano words are given

5. See Records of the B.A.E., Correspondence, Letters Received and Sent (1909–1950), Harrington to Dorsey, December 10, 1931.
6. The out card in the back pocket of the B.A.E. copy of the volume indicates that Harrington checked it out on January 8, 1925, and September 5, 1930.
alphabetically, but “examples (of grammatical usage) are intermingled in great confusion.” Photostat pages, which Harrington often annotated with blue pencil, are followed by sheets with related comments from María de los Angeles, David Mora, and Tito Encinales, dated February 8–15, 1932. María was the principal informant. Some pages are clearly marked with the citation “Tay. Sit.” plus a page number. Not all entries from Sitjar were reheard.

RECORDS RELATING TO PLACENAMES

The notes on placenames which are filed as a semantic category within the Antoniano and Migueleño vocabulary are supplemented by additional records which were compiled by Harrington from 1929 to 1932. The earliest set consists of notes which he made in Washington, D.C. in 1930 on a list of ranchería names obtained in 1929. English or Spanish equivalents are given for the Indian placenames. No informant is listed.

In February 1930 Harrington interviewed Buck Davis and Mr. J. C. Curtin at San Miguel. He recorded eight pages of miscellaneous notes on San Miguel, Valenzuela, and the Salinas River region. In the same month he conducted a placename trip with María de los Angeles, María Jesús, and David. The twenty pages of resulting notes contain numerous sketch maps as well as notes on photographs which Harrington took. The data were reheard on multiple occasions in 1931 and 1932. In 1930 Harrington also reheard a list of ranchería names published by Zephyrin Engelhardt (1929).

Intermittently during March and April 1931 and in the spring and fall of 1932, Harrington took various groups of informants on placename trips. Those usually accompanying him were María de los Angeles, Tito, and David. They were occasionally joined by María Jesús and Maggie. The records of one trip include seven pages of notes from an interview with Felipe Encinales, the older brother of Tito.

On some trips, Harrington drove informants in his newly purchased Dodge truck. One three-week series of trips was made with Juan Romero, grandson of María de los Angeles, at the wheel of his

7. Quote from the preface to the published version by Shea.
MIGUELEÑO
Pacífico Archuleta (Pac., Gallego)
Rosario Cooper (rc.)
María de los Angeles
Maggie
David Mora
María Jesusa Encinales Mora
Juan Solano (Juan S., J. S.)

Nonlinguistic Informants
Patricio Avila
José Bailón (Jb.)
Mrs. Castillo
Mr. J. C. Curtin
Mr. Daniel
Buck Davis
Anto Durazo
Felipe Encinales
Albert Estrada, judge
Antonio Fontes
Petronilo Gómez (G.)
Mrs. Gómez
Marta J. Herrera
Mr. Huston
Mr. Jack
Luther
G. G. Martin
Víctor Ortega (V. O.)
Enos Price
Cayetano Quintana
Ben Rammage
Mrs. Rammage (Mrs. R.)
Juan Romero
Mrs. Romero
Eligio Villa
Austin White

Assistants
Marta J. Herrera (Mjh.)
James Hovey (Jim)

SOURCES CONSULTED BY HARRINGTON
Engelhardt, Father Zephyrin
1929a San Antonio de Padua, the Mission in the Sierras. Santa Barbara: Mission Santa Barbara.
1929b San Miguel, Arcangel, the Mission on the Highway. Santa Barbara: Mission Santa Barbara.

Henshaw, H. W.

Mason, J. Alden

Pinart, Alphonse L.
1878ms Vocabulario de la lengua de los Indios de la misión de San Antonio de Padua (Tolantuki o Texaxay?). Collection of California Indian vocabularies, 1852-1878, C-C 62, no. 6 (former ms. 35055), Pinart Collection, The Bancroft Library, University of California, Berkeley.

Sitjar, Father Bonaventura, and Father Miguel Pieras

[pre–] Vocabulary of Indians of San Antonio Mission. (Copy of 1797) above.) John Gilmary Shea Papers, Special Collections Division, Georgetown University Library.

CROSS-REFERENCES
Additional notes from Juan Solano and Rosario Cooper are filed under “Chumash.” (See forthcoming reels on “SOUTHERN CALIFORNIA/BASIN.”) Related botanical specimens and sound recordings are housed in N. A. A.

SALINAN
Reels 084–088

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Yokuts

Harrington worked on the Yokuts language a number of times during his forty years of fieldwork in California. This study certainly matches the breadth of the data for Karok and Salinan and is surpassed in volume only by his output for Costanoan and Chumash.

Harrington’s first contact with the so-called “Tulareño” people occurred in late September to early October 1914 on a two-week trip to the San Joaquin Valley. At that time he made short visits to the Santa Rosa rancheria near Lemoore, to the Tule Indian Reservation near Porterville, and to Bakersfield as part of a dialect survey. His notes from this fieldwork are limited to a little ethnographic and biographical information on possible informants and perhaps a dozen lexical items in Tachi and Yawdanchi.

A limited amount of additional data was obtained in 1914 and 1915 during the course of his work on Salinan and Chumash. His Migueleño informant, Pacifico Archuleta, whose wife, Sunción, was Yokuts, gave a limited Tachi vocabulary and Rosario Cooper, an Obispeño speaker, also gave him several words.

In November 1916 Harrington traveled to the Tejon region,
ostensibly to work with José Juan Olivas, an inland Chumash speaker. It appears, in addition, that for a virtually uninterrupted period from that time until September 1917, Harrington (assisted by his wife, Carobeth) made an in-depth study of a number of Southern Valley and Foothills Yokuts dialects, obtaining extensive vocabularies and texts, as well as a considerable amount of ethnographic and historical data. This work took them to the valley near the Santa Rosa rancheria and to the Tule River Reservation. Harrington also made trips with informants in his newly acquired Ford touring car to obtain placename data and to collect, identify, and describe botanical specimens. The observance of ceremonial rituals during that winter afforded him the opportunity of recording on wax cylinders and in writing a significant number of songs. All of the original data were elaborated into substantial slip files and a grammar in the early part of 1918.

The flare-up of the Tejon Ranch case, which threatened to disinherit many Indians of their tribal lands, brought Harrington back to the area in February 1922. As a special temporary appointee to the Department of the Interior, he was responsible for obtaining depositions from the elderly residents of the Tejon. He simultaneously elicited additional biographical, historical, and linguistic data for his own work.

In the fall of 1923, he took a number of Yokuts to the Ventura County Fair to perform dances, to demonstrate house and boat building techniques, and to exhibit their crafts. The notes he made at this time reflect the focus on ceremonies and material culture. There are very brief records of visits made to Yokuts territory in the early 1930s and again in January 1942. These were possibly side trips made during the course of other work to follow up on the Tejon Ranch case.

The remaining notes date from the mid-to-late 1950s. No new data were obtained. Instead, Harrington excerpted data from his own notes and from various published sources, probably for comparison with linguistic data obtained in his ongoing work on Chumash.

Harrington recorded vocabulary which is representative of most of the Southern Group of the Valley Yokuts. Chunut, Tachi, Koyeti, and Yawelmani data are the most prevalent. Lesser numbers of Wowol, Nutunutu, Choyok, and Telamni terms were obtained.

Among the Foothills dialects, Harrington recorded the so-called "hide languages"—Yawdanchi, Wikchamni, and possibly Bokninwad and Yokod. He obtained lexical items in Hometwali and pos-

sibly Tulamni from the Buena Vista Group and Palewyami from the Poso Creek Group.

The principal Chunut speaker with whom Harrington worked was Josefa Damian. Born in Visalia of a Chunut father and a Wowol mother, Josefa was living at the Santa Ana rancheria in Lemoore at the time Harrington worked with her. Two Indian names by which she was known were jo'omat' and fepjat'. Harrington noted that Josefa's Chunut words were sometimes intermixed with Wowol; she also knew a little Tachi, Nutunutu, and Telamni.

Damián's data are not to be confused with those of Josefa Cordero, who was born at the Tejon Ranch. In his notes, Harrington used the name "Josie" to refer to Cordero and the abbreviations "Jos." or "Ts." to stand for Damián.

Ricardo and Lucía Francisco, who gave primarily nonlinguistic data, also provided some Chunut lexical terms. Lucía (also referred to as "Rosie") was related to Josefa Damián. Francisco Dick was described as a Tejon Indian living five or six miles above the Tule River agency. He was the only medicine man at the Tule Reservation.

Tachi data were obtained from several informants. Roberto Bautista, a Tachi dancer and medicine man living seven miles south of Lemoore, provided Harrington with few if any linguistic terms when he was first contacted in 1914. During the second period of work in 1916–1917, Harrington recorded data from him in his native dialect as well as in English. Harrington referred to him as "Bob," "Rt.,” or his Indian name cedlawa’. Bill General, one of the last Nutunutu, was present at some of the sessions with Bob.

Margarita (Williams) Manuel, a woman baptized at the Mission San Luis Obispo, provided a more extensive Tachi vocabulary. She periodically gave Wowol terms which she had probably learned from her husband. Informants identified as Ana and Jorge appear to have been present at some of the interviews with her.

Tachi grammatical data were also obtained from Joseph Brunell. Placename data were given by Molly García, who was previously married to Bob Bautista. “Old Tom,” an informant who gave primarily nonlinguistic data, was apparently a Tachi from the Coalinga area.

Two nonnative speakers who gave Harrington a little Tachi vocabulary early in his work were Pacífico Archuleta, a Migueleño, and Rosario Cooper, an Obispeño. They were interviewed during the period 1912–1915.
Another major informant in Harrington's linguistic study was Francisca (Lorenza) Lola. Her mother was a Koyeti capitana and her father was a Bokinwad (Pok.) capitán. She grew up in the Porterville area and was evidently related to Josefa Damían and her husband. While she considered herself a Koyeti, she also spoke Yawelmani and gave data on the hide languages. Many of her data were elicited in the form of comments on a Chunut-Tachi slipfile which Harrington had compiled. Guillermo Kennedy, her husband, gave data with her.

In his survey of Southern Valley Yokuts, Harrington also worked briefly with Jim Fisher, one of the last Choyokin speakers. He was described by another informant as “an old-time Indian.” The 1917 Tule River Census gave his age as eighty years.

Harrington also worked with a number of Yawelmani speakers. At times their data are marked “Yaw.” (as in the case of Francisca Lola); on other occasions the informants are referred to generally as “Tejoneños.”

One of the principal informants for this dialect was Pedro Tenas (referred to as Pete), the husband of Josefa Damían. His family heritage was described by himself and others as Chunut-Wowol-Koyeti. In Harrington’s framework he was considered a qomt’ini’n, a speaker of one of the southernmost dialects. His data are actually labeled “Tej.” Remmick Emeterio, Rosendo Ellis, and Jorge also appear to have come from the Tejon area.

Juan Valdez, a Barbareño born at Las Cieneguitas in Santa Barbara County, volunteered equivalents for placenames during his work with Harrington. He referred to the language which he and his mother spoke as “Tejoneño” and evidently understood some Kitaneumuk (Jamine) as well. Juan was generally known by the nickname “Coluco,” which was taken from a character in a Mexican story that he liked.

Harrington referred to the group of related Foothills dialects, which includes Wikchamni, Yawdanchi, and Yokod, as the “hide languages.” The source of this cover term is the phrase hide not’si (hello friend) which was utilized by these tribes.¹

¹ Kroeber listed Wikchamni and Yawdanchi as two distinct [dialects] of this group. Newman maintained the separation in his analysis of Yokuts. Harrington evidently chose the cover term hide to indicate the close resemblance between them. After detailed study of these data, Geoffrey L. Gamble does not discern major differences between Wikchamni and Yawdanchi.
English. He was half-Tejoneño and half-Mexican, the son of a cook. The 1917 Tule River Census reported his age as forty-eight years.

EARLY FIELD NOTES

In September and October 1914, Harrington made a trip to the San Joaquin Valley, stopping briefly at Santa Rosa rancheria, the Tule River Reservation, and Bakersfield. A file labeled “Tu. Sept. 1914 trip” contains the original notes which he recorded in a number of short interviews at these locations. Included are references to residents who he thought might serve as informants, detailed descriptions of house construction and the fabrication of sleeping mats, and small sketches of pictographs which Harrington had seen in the region. Amidst the miscellaneous notes are lists of baskets which he purchased, notes on photographs he took, and bibliographic references from C. Hart Merriam.

Following the original notes are several small slipfiles which are based to a large extent on the notes. Harrington extracted information, copied it onto slips, and filed the slips under a variety of subject headings.

The Tachi file contains ethnographic notes from Roberto Bautista and Agnes Light. This information has been supplemented by a few Tachi lexical items which were obtained in 1914 and 1915. The vocabulary slips are carbon copies of slips which are found with Harrington’s field notes on Chumash and Salinan. Only a little linguistic information was obtained from Bautista on this occasion.

A file labeled “Tule” consisted of mixed linguistic and ethnographic data which were obtained at the Tule River Reservation. Harrington’s informants were Jim Alto and Mr. Edmunson. The small file of notes from Bakersfield does not specify any informant.

Also under the category of early field notes are several pages relating to the Tachi dialect which Harrington recorded during an interview with Pacifico Archuleta. The material is undated; it may have been recorded as early as 1912 (first interview with him) or as late as 1915. The vocabulary deals for the most part with plants, animals, tribenames, and placenames. There is also some ethnographic and biographical information.
covered are ceremonies, songs, fiestas, and face and body painting. In addition, there are references to myths and songs.

Rosendo Ellis, a Yawelmani, furnished Harrington with fifty pages of random vocabulary and twenty pages of sentences. He also provided texts on *mi ki ti*, the Land of the Dead, and “Losing of Eyes.” Only a limited number of interlinear translations were recorded by Harrington.

There are nine pages of linguistic notes and vocabulary in Yawelmani from Remmick Emitterio and a small file of tribenames and placenames in Choyonok from Jim Fisher. Carobeth recorded ethnographic data and summaries of myths from Ricardo and Lucía Francisco.

The files contain records of a trip which Harrington made with Sebastiana Higinio on November 12, 1916. Included are placenames of the Tejon region as well as some nonlinguistic information from Juan Lozada.

The most extensive notes were recorded by Carobeth and John Harrington from Francisca Lola. They appear to have been dictated during a number of interview sessions, although only one section is dated (September 15 and 17, 1916). Francisca’s husband, Guillermo K[ennedy], was present at some of the sessions.

The notes contain voluminous amounts of linguistic data (vocabulary and paradigms) in Koyeti, Yawdanchi, Choyonok, and Tachi as well as equivalent forms in “R. C.” (Rio Chiquito). Some of the information was elicited through a rehearing of other vocabulary lists as evidenced by annotations such as “correction of María H. notes.” The material is also rich in ethnographic detail, providing information on uses of plants (Tejon ranch specimens), ceremonies, fiestas, dances, and material culture accompanied by diagrams and sketches. In addition, there are biographical notes on informants, myths, and texts of songs which Harrington recorded from Francisca.

Harrington recorded placenames and a few notes on myths in English from “Old Tom.” Placename data and some miscellaneous vocabulary were also obtained from the Palewyami speaker Esteven Soto and from the Barbareño Juan Valdez, alias Coluco. The last set of notes is labeled “Aug.”

A sizable file of field notes was recorded from Tomás and María Wheaton. Most of the data relate to placenames, although there are also tribenames and miscellaneous vocabulary in Hometwali and

“Buena Vista” with Jaminate equivalents. One section was given by María with another woman named Nacha.

Following the records attributed to specific informants are miscellaneous notes, which include a questionnaire as well as observations on kinship, rank, sociology, and religious ceremonies. There is also a list of Agnes Light’s schoolchildren and a reminder to Harrington of photographs he wished to take.

**CHUNUT-TACHI SLIPFILE**

A year after collecting his field data on Yokuts, Harrington began to transfer the lexical and ethnographic information onto 4” x 8” slips. These typed and handwritten copies were arranged into several sizable slipfiles. One major file was created for the Chunut and Tachi languages, and another for the Yawelmani, Koyeti, Yawdanchi, and Wikchamni languages. In the Chunut-Tachi slipfile, cards were organized semantically and thereunder alphabetically by native, Spanish, or English key terms. Headings included are cosmography, plants, animals, “artifacts” (material culture), sociology, religion, tribenames, and placenames.

The section on plants includes references to a collection of botanical specimens which Harrington amassed at the Tejon Ranch (Tej. ra. spns.). The category “Persons” brings together important biographical data on informants and other Yokuts tribal members. The heading “Placenames” contains information on sites of the Coalinger, Tejon, and Visalia regions. Following the semantic groupings is a large section of linguistic file slips containing miscellaneous and uncategorized vocabulary and notes. There are also some sentences and general observations on phonetics.

On the slips, informants are identified by first names or abbreviations. Data copied from Josefa Damián’s interviews are the most numerous. Information from the work with Bob Bautista, Margarita Manuel, and others is also included. Chunut terms are labeled “Ts.” and Tachi forms are marked “Ta.” Cognates and related forms

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2 Some of the slips in this file (under mammals, material culture, relationship terms, and tribenames) were pulled and mounted onto long sheets for rehearing. As no new data were added, the slips have been cut to original size and reintegrated into the slipfile.
which were given in the original field notes were also transferred to the slipfiles.

The files were evidently reheard with Francisca Lola to obtain her comments on the Chunut and Tachi words. She also provided equivalent forms in hide, Koyeti, and Yawelmani. A check mark or the abbreviation “gr.” in the upper right corner of certain slips indicates that the data were noted for use in Harrington’s grammatical slipfile.

**Yawelmani-Koyeti-Yawdanchi-Wikchamni Slipfile**

A second large slipfile was created by Harrington in copying over the field notes which he recorded during 1916–1917. This file contains semantically arranged data on Yawelmani, Koyeti, and the so-called hide languages. The file is based primarily on the data of Francisca Lola and secondarily on the interviews with María and Tomás Wheaton, Juan Valdez, and a number of other consultants. It also contains extracts from Powers (1877) and references to several works by Kroeber.

The section on plant vocabulary consists mostly of comments on numbered “Tejon ranch specimens.” (See also “Miscellaneous Slipfiles.”) The sizable category on animals includes terms for human and animal bodyparts, bodily actions, and diseases. The placenames, which are only partly categorized, cover the Tule, Yawdanchi, Porterville, Kern River, Poso Creek, and Tejon regions as well as Buena Vista Lake and the coast. The category “Religion” contains notes on storytelling, myths, and medicinal practices. The notes on sociology cover food preparation, puberty, marriage, death, bathing, and war.

**Choynok Slipfile and Palewyami Slipfile**

Two small slipfiles were created when Harrington copied his field notes from Jim Fisher and Estevan Soto. The Choynok file contains tribenames and placenames. The Palewyami file is divided into subsections on persons, plants, animals, relationship terms, tribenames, and placenames. There is also a general vocabulary which includes some sentences. In addition to the Palewyami forms there are a few equivalent terms in Yawelmani, “Tejoneño,” Cahuilla, and Jaminate.

**Miscellaneous Slipfiles**

Also in slipfile format is a set of miscellaneous vocabulary cards. Most of them are filed semantically under the heading “Hid.” A few remaining slips are filed under the categories “Jam.” (Jaminate), “Pacheco’s lang.” “Pal.” (Palewyami), “Qom.” (Hometwali), and “Ts.” (Chunut). At the end of the file is a sequence of slips concerning Harrington’s examination of the botanical specimens which he collected at Tejon Ranch. The information was evidently copied from his file of data on Kitaneumuk since the informants, Eugenia Méndez, Magdalena Olivas, and Angela Montes, were speakers of that language. Some comments from Francisca Lola were added in 1916–1917. Entries for specimens 34, 46, and 99 are missing.

**Copies of Linguistic and Ethnographic Notes**

In June 1928 Harrington deposited copies of his Yokuts field notes as manuscripts with the B. A. E. These consisted of 8” x 10” sheets with one entry per page. Some of the notes were typed; the remainder are in the hand of a copyist. For reasons which are unclear, only a portion of the original field notes was submitted in this format.

Tribal attributions are vague. Harrington preferred to utilize the cover terms “Tuleño,” “Tulareño,” and “Tejoneno.” Some of the vocabulary is even assigned to the Chumash language family.

Identifications of informants are similarly imprecise. The speakers’ names have been omitted from the data and appear only on the cover sheets for each manuscript. The spellings of names are not always accurate and some names are omitted. For example, Pedro Tenas is called Pedro Tomás and Pedro Damián. Tomás and María Wheaton contributed to a set of notes which is attributed solely to Josefa Damián. A number of other spelling errors and omissions were made in the copying process.

The notes cover some of Harrington’s semantic categories but are not as clearly organized as his slipfile copies. Former mss. 3040, 3044, 3049, 3050, 3051, and 3053 appear to contain primarily Chunut and Tachi data. Manuscripts 3043 and 3052 consist largely of Koyeti and Yawelmani lexical terms.
YAWELMANI GRAMMATICAL SLIPFILE

An additional step that Harrington took in the analysis of his Yokuts field data was the development of an outline grammar of the Yawelmani dialect. In the first phase of the process during the period December 1917 to February 1918, he extracted vocabulary and linguistic notes from the semantically arranged slipfiles, marking the slips which he copied with a check mark or the notation “gr.” The data which he extracted are largely Yawelmani, although vocabulary and sentences from Koyeti, Yawdanchi, Chunut, and Tachi are included for comparative purposes.

The new slips illustrating certain points of grammar were then categorized under a number of major headings: phonetics, pronouns, nouns, adjectives, adverbs, verbs, and syntax. A number of categories were further divided into subsections. For example, the section on verbs is arranged by verb suffixes.

The grammatical slips were found in great disarray, making it difficult to assure that all have been returned to the exact place which Harrington intended. Page numbers which appear on some of the slips refer to sentences from textual material at the end of the manuscript version of the grammar. (See next series.)

YAWELMANI GRAMMAR

Harrington submitted in parts a rough version of his Yawelmani grammar to the Bureau of American Ethnology. The major portion of the paper consists of a partially typed and partially handwritten draft with the misleading title “Contributions to the Ethnology of the Mission Indians of California” (former B. A. E. ms. 2973). The pages of the document are numbered through 888; pages 726–784 are missing. Most of the text consists of illustrative examples—often arranged in chart or table form—with relatively brief explanatory notes and summary statements. While the majority of the linguistic data are from Francisca Lola, vocabulary and phrases from Rosendo Ellis, Josefa Damian, Maria Wheaton, Estevan Soto, and Juan Valdez are also presented. In addition to the grammatical categories of the slipfile version, the manuscript contains a section on texts. Four myths are presented: the story of Ḵʷimik̕, “The Return of the Dead,” “Visit to the Land of the Dead,” and the story of Ḵwiti. The texts are given in Northern and Central California with a few interlinear translations; free translations appear at the bottom of each page. The grammar is also supplemented by a semantic vocabulary covering the categories of minerals, plants, and food.

Other manuscripts (former mss. 3041, 3047, 3048, and 3054), bearing a close relation to this one, were submitted to the B. A. E. in June 1928. They consist in large part of verb lists and some miscellaneous vocabulary. Some of these grammatical notes are typed, while others are in the hand of a copyist.

Miscellaneous records at the end of this file include a chart of declensions for demonstrative pronouns, a note on personal pronouns, remarks on numerals and counting, and a number of pages which Harrington termed “rejects.”

RECORDS RELATING TO THE TEJON RANCH CASE

In 1921 Harrington became involved in a lawsuit brought by the U.S. government against the Title Insurance and Trust Company. This suit, which was referred to as the “Tejon Ranch Case,” involved a dispute over claim to a twenty-two league area of land located forty miles from Bakersfield in southern Kern County. The government was seeking to confirm the rights of occupancy and possession of the Indian residents.

In early 1922 Harrington was temporarily detailed to the Department of Interior to assist the Department of Justice and the U. S. Indian Service in obtaining testimony from the Yokuts, Chumash, and Uto-Aztecan people who were native to or currently residing at the Tejon Ranch. The case was argued before the Supreme Court on February 28, 1924. In June of that year the court held that the Indians had abandoned the land. The decision was based on the Indians’ failure to present their claim to the commission appointed under the act of March 1851 to ascertain and adjust private land claims in territory ceded by Mexico to the United States.

Harrington’s files relating to the Tejon Ranch Case contain correspondence dating from 1921 to 1924, legal documents, a copy of a census taken at the ranch, and documentary evidence from a variety of secondary sources including military records, newspaper accounts, and Senate documents.

The major portion of the records consists of notes from
interviews with about twenty Tejon residents. The content is primarily biographical, with placename references. In many cases the notes were taken down in the form of depositions. These were utilized to establish the succession of land rights from the date of the Mexican grant (1843) and to prove that the Indians had maintained residence and cultivation throughout the period. Harrington simultaneously recorded lengthy Yokuts myth texts from Juan Valdez (referred to here as Juan Coluco), Juan Dionisio, and Gabriel Rios, as well as stories in English and Spanish from the Tubatulabal speaker Estevan Miranda. All notes are arranged alphabetically by the informant's name. Information from a number of the informants was formerly cataloged as B. A. E. ms. 3046.

The records also contain notes which Harrington made for a "write-up" and a small file of miscellany. A carbon copy of a "Report on Tejon Indians, Kern County, California" is also included. This document was submitted by Herbert V. Clotts, Acting Superintendent of Irrigation, to the Commissioner of Indian Affairs on January 15, 1918. While the major purpose of his investigation was to collect data in regard to irrigation matters, he also presented important information on the history of El Tejon Rancheria, notes on its boundaries, and a selection of ten photographs.

RECORDS RELATING TO SOUND RECORDINGS

Another project which Harrington pursued during his field work in Yokuts territory was recording songs on wax cylinders. During the period 1916–1917, with the aid of Carobeth, he recorded songs performed by five Yokuts speakers (Bob Bautista, Josefa Damían, Juan Dionisio, Lucia Francisco, and Francisca Lola), as well as by two Kitawanemus, Angela Lozada and Magdalena Olivas.

The accompanying written material which they prepared at the same time provided song titles, texts with a few interlinear translations, alternate versions, and comments on the history of the song and its performance. Some of this data was copied over in a typed format.

A list of completed cylinders was sent to the ethnomusicologist Helen H. Roberts in July 1921. Evidently the sound recordings themselves were also sent on loan for study purposes. A major part of Harrington's file consists of materials which Roberts sent to him after listening to the cylinders. There are lengthy notes on the texts of songs, accompanied by musical transcriptions. All of the musical notations for songs by Lucía and for part of those by Bob and Josefa were formerly cataloged as B. A. E. ms. 1560. (See also "Linguistic, Ethnographic, Historical, and Biographical Notes" for additional data on songs from a number of informants. There are indications in these field notes that certain songs were "sung into the phonograph.")

MISCELLANEOUS NOTES

Miscellaneous notes relating to Harrington's study of Yokuts are of three types. The first are filed under the category "Notes from Interviews and Correspondence." The materials, arranged chronologically, include notes from Josefa Damían (fall 1923), information on boat construction recorded from Bob Bautista at the Ventura County Fair in October 1923, a sketch map received in a letter (1925), notes relative to a conversation with J. N. B. Hewitt in November 1926, text from an interview with Angel Sánchez in 1931, information from Helen H. Roberts on song texts (1932–1933), and records of a discussion with Bill Skinner in January 1942.

Also in the category of miscellany are copies which Harrington made of his own field notes. These consist of handwritten copies of selected file slips—especially those of the Wheatons and Josefa Damían. They were evidently made in the 1950s during the period in which Harrington was comparing his Chumash data with that which he had recorded for other California languages. 3

The file of miscellany concludes with notes on a number of secondary sources. Included are references to an archeological report of Buena Vista Lake and Latta's book on Uncle Jeff as well as extracts from Kroeber (1904) and Newman (1944). The latter were evidently made for comparison with Chumash.

PERSONS CONTACTED BY HARRINGTON

**Linguistic Informants**

**CHOYNOCK**

Jim Fisher (J. Fis.)

3. Harrington noted at this time that "two [Yokuts] tribes [might have had] contact with the Chumash—the Tulamni and a tribe that Kroeber called Khometwali."
CHUNUT
Josefa Cordero (Josie)
Josefa Damián (Josefa D., Damien, Jos.)
Lucía Francisco (Lucy, Rosy, Sisco)
Francisca Lola (Lorenza, Lor., Franc.)
Pedro Tenas (Pete, Pedro T.)

HOMETWALI
Sebastiana Higinio (Seb.)
Gualupe [Guadalupe] Isidro (Gual.)
Nacha
María Wheaton (María W., María H.)

KOYETI
Francisca Lola
Pedro Tenas

PALEYWAMI
Francisca Lola
Estevan Soto (Steve, E. S.)

NUTUNUTU
Bill General

TAGHI
Pacífico Archuleta (Pac.)
Roberto Bautista (Bob, Testa, bo., Rt.)
Joseph Brunell (Joe B.)
Rosario Cooper (rc.)
Josefa Damián
Molly García
Jorge
Francisca Lola
Margarita Williams Manuel (Margarita M.)
“Old Tom”

TUBATULABAL
Francisca Lola

TULAMNI
María Wheaton
Tomás Wheaton

WOWOL
Josefa Damián

Northern and Central California

Francisca Lola
Margarita Manuel

YAWELMANI
Rosendo Ellis (Ros.)
Remmick Emiterio (Remmeck)
Francisca Lola
María Wheaton
Tomás Wheaton

hide (WIKCHAMNI/YAWDANCHI)
Jim Alto
Marta Alto
Juan Dionisio (Juana D.)
Francisca Lola

“TEJONEÑO”
Juan Dionisio
Ricardo Francisco (Dick, Nick, Sisco, Francisco Dick, Francisco Dickie)
Jorge
Gabriel Rios
Pedro Tenas
Juan Valdez (Juan V., Coluco, Juan C., Baldez)
María Wheaton
Tomás Wheaton

KITANEMUK
Francisca Lola
Eugenia Méndez
Estevan Miranda
Angela Montes
José Juan Olivas
Magdalena Olivas
María Wheaton
Tomás Wheaton

Nonlinguistic Informants
Mr. Aguirre
“American in restaurant”
Ana
Belle
María Chololo
Mr. Davis
Mr. Edmunson
Mrs. W. F. Faunce
Ramón Gómez
Graves (Sandoval)
Guillermo Kennedy (Guil. K.)
Agnes Light (misspelled Slight), schoolteacher, Lemoore
Mercedes Linares
Juan R. Lozada
Jim Monte (Santiago Montes)
Nicolás
Walter J. Nichols, photographer, Lemoore
Angel Sánchez
David Seseña
Bill Skinner
José María Vera (Bera)
Whiskered Joe

Assistants and Collaborators
Carobeth Harrington
Helen H. Roberts, ethnomusicologist, Yale University

**SOURCES CONSULTED BY HARRINGTON**

Dixon, Roland B., and Alfred L. Kroeber

Duflot de Mofras, Eugène

Gifford, E. W., and W. Egbert Schenck

Henshaw, Henry W.

Kroeber, Alfred L.

Latta, Frank F., editor
1929 *San Joaquin Primeval, Uncle Jeff’s Story, A Tale of a San Joaquin Valley Pioneer and His Life with the Yokuts Indians.* Tulare: Press of Tulare Times.

Newman, Stanley S.

Pinart, Alphonse L.
1878ms *Vocabulario breve del idioma Tulareño del Tejon rancheria Iaux-lemne.* Collection of California Indian Vocabularies, 1852–1878, C–C 62, no. 16 (former ms. 34980), The Bancroft Library, University of California, Berkeley.
1878ms *Vocabulario breve del idioma Tulareño del Tejon rancheria de Tanesac.* Collection of California Indian Vocabularies, 1852–1878, C–C 62, no. 16 (former ms. 34980), The Bancroft Library, University of California, Berkeley.

Powars, Stephen

**CROSS-REFERENCES**

See also “Salinan” for additional notes from Pacifico Archuleta and “Chumash” for further material from Rosario Cooper. See also “Tubatulabal” and “Kitanemuk,” especially vocabulary dealing with plants (Tejon Ranch specimens). (“Chumash,” “Kitanemuk,” and “Tubatulabal”)
YOKUTS
Reels 089-101

REEL FRAMES
089 0001-0153 Early Field Notes
0154-1504 Linguistic, Ethnographic, Historical, and Biographical Notes
090 0001-0833 Chunut-Tachi Slipfile
091 0001-0893 Yawelmani-Koyeti-Yawdanchi-Wikchamni Slipfile
092 0001-0691 Yawelmani-Koyeti-Yawdanchi-Wikchamni Slipfile
093 0001-0441 Chunut and Tachi [former B. A. E. mss. 3040, 3044, 3049, 3050, 3051, and 3053]
094 0001-0875 Koyeti and Yawelmani [former B. A. E. mss. 3043 and 3052]
096 0001-0799 Chunut and Tachi [former B. A. E. mss. 3040, 3044, 3049, 3050, 3051, and 3053]
097 0001-0559 Yawelmani Grammatical Slipfiles
098 0001-0725 Yawelmani Grammar [former B. A. E. mss. 2973, 3041, 3047, 3048, 3054]
099 0001-0568 Yawelmani Grammar [former B. A. E. mss. 2973, 3041, 3047, 3048, 3054]
100 0001-0954 Records Relating to the Tejon Ranch Case [includes former B. A. E. ms. 3046]
101 0001-0415 Records Relating to Sound Recordings [includes former B. A. E. ms. 1560]
0954-1190 Miscellaneous Notes
0438-0492 Notes from Interviews and Correspondence
0492-0572 Copies of Field Notes
0573-0706 Notes on Secondary Sources

Appendix

ABBREVIATIONS AND SPECIAL USES OF TERMS

A. Jaime de Angulo
See Also: de A.
A. Antoniano (Salinan)
See Also: Ant. and Mas. A.
acc. according (as in "acc. to . . .") or accusative accounts
Ach. Achomawi
See Also: Pitr., and Pr.
adivina guesses (as opposed to "kw."—knows)
ad. adjective / adjectival
adv. adverb
Aeh. Arthur E. Harrington (nephew, worked as field assistant, driver, and copyist)
ag(tv). agentive
Alk. or A. L. K. Alfred L. Kroeber (often refers to his "Handbook of the Indians of California") See Also: K(r).
Am.

"American" (English as opposed to an Indian language) or modern, nonnative (as in "Am. dress")

Amek.
Amekayaram

An.
animate (as in "an. or inan.")

ans.
answer (frequently used with kinship terms)

Ant.
Antoniano (Salinan)

app(l).
apparently

Appl.
Appleton (Spanish dictionary)

Arr.
Felipe Arroyo de la Cuesta

art.
article

asp. / aspd.
aspiration / aspirated

Ath.
Athapaskan

Ats.
Atsugewi

aug.
augmentative

B.
Barbareño (Chumash)

B.
Bay (when given by name)

B. A. E.
Bureau of American Ethnology

bap.
baptismal records (as in "Mig. bap.")—records from the Libro de bautismos at Mission San Miguel

Bar.
Samuel A. Barrett

bec.
because

betw.
between

Bod.
Bodega (Cost Miwok)

bot.
botanical or bought

bpl.
biplural (dual)

B. R.
Burnt Ranch

B. R. Mat.
Bear River Mattole

See Also: M(at).

bro.
brother

Bull.
Bureau of American Ethnology Bulletin

B. V.
Buena Vista (possibly Tulamni or Hometwali Yokuts)

ca.
about

ca. / ca. ca.
cited above / cited above more than once

Cah.
Cahuilla

cald.
called

Car(m).
Carmeneño (Rumsen, Costanoan)

See Also: Mont. and Rums.

ch.
clearly heard (as in "ch. forever" and "chpu."—clearly heard, perfectly understood)

Chim.
Chimariko

See Also: tsim. or tfim and x(ay).

Choch.
Chocheño (Costanoan)

Chum.
Chumash

ck.
creek

Cl(ar).
Santa Clara (Costanoan)

clickt

clicked

Coastl.
"Coast language" (Coast Yuki)

Coasty.
Coast Yuki

coll. pl.
collective plural

conc.
concessive

conj.
conjunction

cons.
consonant

cp. / cps. / cpd.
compare / compares / compared

Coy.
Coyote

Coy. Val.
Coyote Valley

Cruz (Cost)
Santa Cruz (Costanoan)

cs.
California Spanish

See Also: Sp(an) / Sp. Cal.

cattail
cattail

Cues.
Felipe Arroyo de la Cuesta (often refers to his Vocabulario Mutson)

See Also: Arr. and Del(aC).
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>cwd.</td>
<td>coastward</td>
</tr>
<tr>
<td>cyl.</td>
<td>wax cylinder sound recording</td>
</tr>
<tr>
<td>d.</td>
<td>records of deaths (as in &quot;Sjbd.&quot;—records from the Libro de muertos at Mission San Juan Bautista)</td>
</tr>
<tr>
<td>d.</td>
<td>dual (as in &quot;d. you&quot;)</td>
</tr>
<tr>
<td>D(aw).</td>
<td>Dawson (book on birds)</td>
</tr>
<tr>
<td>de A.</td>
<td>Jaime de Angulo</td>
</tr>
<tr>
<td>See Also:</td>
<td>A.</td>
</tr>
<tr>
<td>decl.</td>
<td>declension</td>
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<tr>
<td>def.</td>
<td>definite</td>
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<tr>
<td>Del(aC).</td>
<td>Felipe Arroyo de la Cuesta</td>
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<tr>
<td>See Also:</td>
<td>Arr. and Cues.</td>
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<tr>
<td>dem.</td>
<td>demonstrative</td>
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<tr>
<td>dervl.</td>
<td>derivational</td>
</tr>
<tr>
<td>diam.</td>
<td>diameter</td>
</tr>
<tr>
<td>dict.</td>
<td>dictionary</td>
</tr>
<tr>
<td>dif.</td>
<td>different</td>
</tr>
<tr>
<td>dim.</td>
<td>diminutive or diminutivism</td>
</tr>
<tr>
<td>dipth(s)</td>
<td>diphthong(s)</td>
</tr>
<tr>
<td>dirctv.</td>
<td>directive</td>
</tr>
<tr>
<td>Dix.</td>
<td>Roland B. Dixon</td>
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<tr>
<td>Dklf.</td>
<td>Roland B. Dixon and Alfred L. Kroeber's &quot;Language Families of California&quot;</td>
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<tr>
<td>do.</td>
<td>ditto</td>
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<tr>
<td>Dol.</td>
<td>Dolores (San Francisco Costanoan)</td>
</tr>
<tr>
<td>dpl.</td>
<td>dual plural (as in &quot;dpl. you&quot;) or reduplication</td>
</tr>
<tr>
<td>dq(s).</td>
<td>direct question(s) (as in &quot;At least dq's. can elicit nothing further.&quot;)</td>
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<td>dr.</td>
<td>downriver</td>
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<tr>
<td>dsl.</td>
<td>downslope</td>
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<td>dstr.</td>
<td>downstream</td>
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<td>dup.</td>
<td>duplicate</td>
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<tr>
<td>e.</td>
<td>east</td>
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<tr>
<td>Eng.</td>
<td>English</td>
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<tr>
<td>Engelh.</td>
<td>Zephyrin Engelhardt</td>
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<tr>
<td>entv.</td>
<td>entitative</td>
</tr>
<tr>
<td>equiv(ce).</td>
<td>equivalence</td>
</tr>
<tr>
<td>equiv.</td>
<td>equative</td>
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<tr>
<th>Abbreviation</th>
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<tr>
<td>Es(s).</td>
<td>Esselen</td>
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<tr>
<td>esp.</td>
<td>especially</td>
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<tr>
<td>Esp.</td>
<td>Espinosa y Tello</td>
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<tr>
<td>Et(na).</td>
<td>Etna (Scotts Valley Shasta)</td>
</tr>
<tr>
<td>etym.</td>
<td>etymology</td>
</tr>
<tr>
<td>ev.</td>
<td>evidently</td>
</tr>
<tr>
<td>exc.</td>
<td>excerpted from</td>
</tr>
<tr>
<td>extnl.</td>
<td>extensional</td>
</tr>
<tr>
<td>F.</td>
<td>L. S. Freeland (as in “de A. &amp; F.”—de Angulo and Freeland)</td>
</tr>
<tr>
<td>fam.</td>
<td>family</td>
</tr>
<tr>
<td>fingersn.</td>
<td>fingersnapping</td>
</tr>
<tr>
<td>fingerthr.</td>
<td>fingerthrowing</td>
</tr>
<tr>
<td>fingerwr.</td>
<td>fingerwrestling</td>
</tr>
<tr>
<td>fn.</td>
<td>footnote</td>
</tr>
<tr>
<td>Fr.</td>
<td>French</td>
</tr>
<tr>
<td>freq.</td>
<td>frequentative</td>
</tr>
<tr>
<td>fut.</td>
<td>future</td>
</tr>
<tr>
<td>g.</td>
<td>galley proof or going (as in “g. to...”)</td>
</tr>
<tr>
<td>G.</td>
<td>Albert S. Gatschet</td>
</tr>
<tr>
<td>Gab.</td>
<td>Gabrieleno</td>
</tr>
<tr>
<td>Gal.</td>
<td>Dionisio Alcalá Galiano</td>
</tr>
<tr>
<td>gen.</td>
<td>gender or general</td>
</tr>
<tr>
<td>geo.</td>
<td>geographical</td>
</tr>
<tr>
<td>Ger.</td>
<td>German</td>
</tr>
<tr>
<td>gest.</td>
<td>gesture (as in &quot;gest. of wiping&quot;)</td>
</tr>
<tr>
<td>gew.</td>
<td>known (Ger. gewissen)</td>
</tr>
<tr>
<td>See Also:</td>
<td>ungew.</td>
</tr>
<tr>
<td>gl. / gld.</td>
<td>glottal stop / glottalized</td>
</tr>
<tr>
<td>God.</td>
<td>Pliny Earle Goddard</td>
</tr>
<tr>
<td>graysq.</td>
<td>gray squirrel</td>
</tr>
<tr>
<td>grayh. [sic]</td>
<td>grayhound [sic]</td>
</tr>
<tr>
<td>grf.</td>
<td>grandfather (as in &quot;mat. grf.&quot; or &quot;pat. grf.&quot;—maternal, paternal grandfather)</td>
</tr>
<tr>
<td>grm.</td>
<td>grandmother (as in &quot;mat. grm.&quot; or &quot;pat.&quot; grm.&quot;—maternal, paternal grandmother)</td>
</tr>
<tr>
<td>grpl.</td>
<td>groupal</td>
</tr>
<tr>
<td>Hatcr.</td>
<td>Hatcreek (Atsugewi) See Also: Ats. and hc. or Hc.</td>
</tr>
</tbody>
</table>
handbook (particularly refers to F. W. Hodge's "Handbook of American Indians North of Mexico" or A. L. Kroeber's "Handbook of the Indians of California")

Hat Creek (Atsugewi)

See Also: Ats. and Hatcr.

heard

handkerchief

Henry W. Henshaw

Hayfork (Wintu)

"hide languages" (Yokuts); dialects of the Tule-Kawah group (Yawdanchi, Wikchamni, Bokninwad, Yokod)

hummingbird

Nisenan (southwestern dialect)

hortatory

Aleš Hrdlička

hotspring

J. W. Hudson

Humboldt Bay

Hupa

husband

handwriting

highway

Hyampom (Chimariko)

Ineseño (Chumash)

island(s)

copy / copied (as in "ie. of Gatschet Chumeto Voc.")

immediately or immediate

imperative (as in "imp. of verb")

impersonal

important

animate (as in "in. or inan.")

inchoative

indicative

Indian(s)

indirective

information (sometimes mistakenly used for "inft.")

informant(s)

instrumental

interruption

interpreter

interview

interrogational

intransitive

Italian

Italian

shift at Mission San Juan Bautista

See Also: Juancost and Juaneño and Muts.

Melville Jacobs See Also: Mel.

Journal of American Folk-Lore

Jaminate (Kitanemuk)

Mission San Juan Bautista

See Also: Sjb. or S. J. B.

John Peabody Harrington (referring to himself)

jackrabbit

Mutsun (Costanoan)

See Also: J. and Juaneño and Muts.

usually refers to Mutsun (Costanoan), associated with Mission San Juan Bautista; can also refer to the Uto-Aztecan language of southern California

See Also: J. and Juancost. and Muts.

Karok

Katimin, California or Katimin dialect of Karok

knows equivalence

Hometwali (Yokuts) (especially data extracted from A. L. Kroeber)

Klamath

Koyet (Yokuts)

Konomihu

Northern Miwok

Northern Sierra Miwok

Alfred L. Kroeber
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>Kr. B. Des.</td>
<td>Alfred L. Kroeber’s “Basket Designs of the Indians of Northwest California”</td>
</tr>
<tr>
<td>k(w).</td>
<td>knows (as in “Ja. kw. Fiddler John” and “kw. equiv.”—knows equivalence); may also mean “knows word”</td>
</tr>
<tr>
<td>lag.</td>
<td>lagoon</td>
</tr>
<tr>
<td>Las.</td>
<td>Fermin Francisco Lasuen</td>
</tr>
<tr>
<td>ldns.</td>
<td>“landnames” (geographical terms)</td>
</tr>
<tr>
<td>lit.</td>
<td>literally</td>
</tr>
<tr>
<td>lg.</td>
<td>language (as in “old Hyampom lg.”)</td>
</tr>
<tr>
<td>loc.</td>
<td>locally called (as in “hopper mortar loc. pounding basket”) or locative</td>
</tr>
<tr>
<td>locnl.</td>
<td>locational</td>
</tr>
<tr>
<td>lw(s).</td>
<td>loanword(s)</td>
</tr>
<tr>
<td>M.</td>
<td>C. Hart Merriam</td>
</tr>
<tr>
<td>M(a).</td>
<td>Maidu</td>
</tr>
<tr>
<td>m.a.</td>
<td>mentioned after (as in “[placename] m.a. [name] and before [name]”)</td>
</tr>
<tr>
<td>Man.</td>
<td>de Lamanon</td>
</tr>
<tr>
<td>manz.</td>
<td>Sp. manzanita (botanical species)</td>
</tr>
<tr>
<td>Mas.</td>
<td>J. Alden Mason</td>
</tr>
<tr>
<td>Mas A.</td>
<td>J. Alden Mason’s recording of Antoniano (Salinan)</td>
</tr>
<tr>
<td>Mas. Eth.</td>
<td>J. Alden Mason’s “Ethnology of the Salinan Indians”</td>
</tr>
<tr>
<td>Mas. M.</td>
<td>J. Alden Mason’s recording of Migueleño (Salinan)</td>
</tr>
<tr>
<td>mat.</td>
<td>maternal (as in “mat. grf.”—maternal grandfather)</td>
</tr>
<tr>
<td>M(at).</td>
<td>Matole</td>
</tr>
<tr>
<td>mat. cult.</td>
<td>material culture</td>
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<tr>
<td>McCl. River</td>
<td>McCloud River</td>
</tr>
<tr>
<td>Med.</td>
<td>medicine</td>
</tr>
<tr>
<td>Med. Mtn.</td>
<td>Medicine Mountain</td>
</tr>
<tr>
<td>Mel.</td>
<td>Melville Jacobs</td>
</tr>
<tr>
<td>Meng.</td>
<td>“Reverend Professor Mengarini”</td>
</tr>
<tr>
<td>Mer(r)</td>
<td>C. Hart Merriam</td>
</tr>
<tr>
<td>Mex(s).</td>
<td>Mexican(s)</td>
</tr>
<tr>
<td>Mf. or M. F.</td>
<td>Le Maître phonétique</td>
</tr>
<tr>
<td>mg. / mgless</td>
<td>meaning / meaningless</td>
</tr>
<tr>
<td>Mig.</td>
<td>Mengueneño (Salinan)</td>
</tr>
<tr>
<td>Mish.</td>
<td>Mishaw(a)(l) (Wappo)</td>
</tr>
<tr>
<td>mists. / mistrd.</td>
<td>mistranslates / mistranslated</td>
</tr>
</tbody>
</table>
| Miw.         | Miwok (and specifically L. S. Freeland’s “Language of the Sierra Miwok”)
| Mjh.         | Marta J. Herrera (granddaughter of Mutsun informant, Ascención Solórsano, hired as copyist) |
| Mod.         | Modoc |
| modl.        | modal |
| Mof.         | Eugène Duflot de Mofras |
| Moh(s).      | Mohave(s) |
| Mol.         | Alonso de Molino |
| momy.        | momentarily (as in “momy. forgets”) |
| Mont.        | Monterey (Rumsen, Costanoan) |
| Montg. Cr.   | Montgomery Creek |
| Moq.         | Moquelumnan (Miwokan) |
| motl.        | motional |
| ms. / msws.  | man speaking / man speaking, woman speaking (usually follows kinship terms) |
| Muts.        | Mutsun (Costanoan) |
| n. or N.     | does not know (L. nescit) (as in “Inft. n.”—informant does not know) |

See Also: Alk. or A. L. K.
See Also: Suen.
See Also: A. L. K.
See Also: Jac.
See Also: M.
See Also: M. and Mas. M.
See Also: M and Mas. M.
See Also: M. and Mas. M.
See Also: Car(m). and Rums.
See Also: ws.
See Also: J. and Juanist. and Juanenó
See Also: nesc. and nt. or Nt.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tr>
<td>n.</td>
<td>noun (north or other)</td>
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<tr>
<td>Nat. Museum</td>
<td>U.S. National Museum</td>
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<tr>
<td>See Also</td>
<td>U. S. N. M.</td>
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<tr>
<td>Nav.</td>
<td>Navaho</td>
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<tr>
<td>neg.</td>
<td>negative</td>
</tr>
<tr>
<td>nesc.</td>
<td>does not know (L. <em>nescit</em>)</td>
</tr>
<tr>
<td>See Also</td>
<td>n. or N. and nt. or Nt.</td>
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<tr>
<td>N. F. / S. F.</td>
<td>North Fork, South Fork of Salmon River</td>
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<tr>
<td>Nic.</td>
<td>Nicaseño (Coast Miwok)</td>
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<tr>
<td>Nom-Kr.</td>
<td>&quot;Wiyot Towns&quot; by Gladys Ayer Nomland and Alfred L. Kroeber</td>
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<tr>
<td>non-poss.</td>
<td>non-possessional</td>
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<tr>
<td>Nos.</td>
<td>Noser or Nosu (Yana)</td>
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<tr>
<td>N. Sah.</td>
<td>Northern Sahaptian</td>
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<tr>
<td>nt. or Nt.</td>
<td>do not know (L. <em>nescant</em>) (as in &quot;Inf. nt.&quot;—informants do not know)</td>
</tr>
<tr>
<td>See Also</td>
<td>n. or N. and nesc.</td>
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<tr>
<td>num.</td>
<td>numeral</td>
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<td>numd.</td>
<td>numeroid</td>
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<td>Nut.</td>
<td>Nutunutu (Yokuts)</td>
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<td>O.</td>
<td>Obispeño (Chumash)</td>
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<tr>
<td>o's</td>
<td>&quot;okay&quot; (as in &quot;Inf. knows this word and o's it.&quot;)</td>
</tr>
<tr>
<td>o.</td>
<td>older (as in &quot;o. bro.&quot;—older brother)</td>
</tr>
<tr>
<td>obs.</td>
<td>observation(s) made (as in &quot;Obs. on bus River's End to Marshfield&quot;)</td>
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<td>obsc.</td>
<td>obscene</td>
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<tr>
<td>opp.</td>
<td>opposite</td>
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<td>orig.</td>
<td>originally</td>
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<tr>
<td>ord.</td>
<td>ordinal</td>
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<tr>
<td>Or(l)</td>
<td>Orleans, California or Orleans dialect of Karok</td>
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<tr>
<td>oxy.</td>
<td>oxytone</td>
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<tr>
<td>p.</td>
<td>paces (as in &quot;23 p.&quot; on map) or page</td>
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<tr>
<td>P.</td>
<td>Purisimeño (Chumash)</td>
</tr>
<tr>
<td>Pach.</td>
<td>Pachwai (Wintu)</td>
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<tr>
<td>Pal.</td>
<td>Palewyami (Yokuts)</td>
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<tr>
<td>pan.</td>
<td>panorama</td>
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<tr>
<td>para.</td>
<td>paragraph or paraphernalia</td>
</tr>
</tbody>
</table>

**Northern and Central California**

- Parm. | Parmenter (book on birds) |
- parts. | particles |
- passv. | passive |
- pat. | paternal (as in "pat. grm."—paternal grandmother) |
- pc. | personic |
- pd. | proofread |
- pdl. | paradigmatical |
- penin. | peninsula |
- Per. | Jean François de Galaup, comte de Lapérouse (also spelled La Pérouse) |
- pesp. | *Sp. pessibata* (tobacco) |
- phen. | phenomena (natural events) |
- phoned | recorded on phonographic cylinders |
- P(n). | Alphonse Pinart |
- pik. | *pikyavish* (Karok ceremony) |
- Pitr. | Pit River (Achomawi) |
- pl. | plural |
- plcn(s) | placename(s) |
- Pleas. | Pleasanton |
- plns. | plantnames |
- Pok. | Bokninwad (Yokuts) |
- poss. | possessive (as in "poss. pronoun") |
- post. / postpsn. | postposition / postpositional |
- postnl. | positional |
- ppp. | perfect passive participle |
- Pr. | Pit River (Achomawi) |
- pl. | plural |
- pres. | present |
- priv. | privative |
- prob. | probably |
- pron. / pronl. | pronoun / pronominal |
- pronc. / | pronunciation / pronounces / pronounced |
- proncd. | |
- prtv. | prioritive |
- pt(s). | part(s) |
- ptc. | participle |
pu. or Pu. perfectly understood (as in “chpu.”—clearly heard, perfectly understood)

pub. pts. “public parts” (genitals)

Py. Southern Paiute (especially as recorded by Edward Sapir)

qom. or Qom. Hometwali (Yokuts)

quest. questionnaire

R. River (when name given)

ra. rancheria

R. C. Rio Chiquito (used as name for Uto-Aztecan language, probably Tubatulabal)

recd. received

recip. reciprocal

Redc. Redcap

Redw. Redwood Creek

refl. reflexive

r(eg). region

reh. rehearing

See Also: rhd. / r(h)g.

Rei. Gladys A. Reichard

rel. / reBl. relative / relatival

rem. remotic

rem. / renm. / remd. remember / remembers / remembered

res. or Res. reservation

rhd. / r(h)g. reheard / rehearing

See Also: rhd.

rhet. rhetorical (as in “rhet. length”)

R. M. Round Mountain

rsn. rattlesnake

Rums. Rumsen (Costanoan)

See Also: Car(m). and Mont.

Serr. Serrano

Sf. San Francisco (Costanoan)

S. F. Bay San Francisco Bay

Shas. Shasta (in general or Shasta Valley dialect of Shasta)

Shirw. [sic] Sherwood Valley (Northern) Pomo

S. I. Smithsonian Institution

Sitj. Reverend Father Bonaventura Sitjar

Sjb. or S. J. B. Mission San Juan Bautista (as in “Sjbc”—records of marriages from the Libro de casamientos at Mission San Juan Bautista)

See Also Jb.

slipt “slipped,” made file slips of data

Slo. or S. L. O. Mission San Luis Obispo or Obispeño (Chumash)

Smr. Res. Smith River Reservation

Sol. Mission Soledad

Solcost. Soledad (Costanoan)

sp. / spp. species / species (plural)

Sp(an) / Sp. Spanish / California Spanish

Cal.

See Also cs.

spg. spring (source of water or season)

spn(s) specimen(s)

stip. stipulative

stns. statenames

subord. subordination

subv. subjective

Suen. Fermin Francisco Lasuen

See Also Las.

S(ul). Sulaatlak (Wiyot)

S(ulphur)bank Southeastern Pomo

swh. sweathouse

syl. / syld. syllable / syllabified (as in “náha’, sylfd. náh-ha’ ”)

syn. synonymous

t. or T. Tachi (Yokuts)

Tak. Takelma

Tat. Tataviam

Tay. Alexander S. Taylor

Tej. Tejon Ranch

Tel. Telamni (Yokuts)
temp.  temporal
tho.  though
tob.  tobacco
touched up  proofread, diacritical marks added
tpl.  triplural (more than two)
tr.  translation (especially marks words which are not cognates or true native terms but are approximations)
trbn(s).  tribename(s)
trib.  tributary
Trin.  "Trinidad language" (Yurok)
Trin. R.  Trinity River
trn. / trng. / trns.  translation / translating / translates
Tr.  Ts.
Chunut (Yokuts)
tsim. or tfim.  Chimariko
Tsoj.  Choyonok (Yokuts)
Tu.  Tule River Reservation
Tul.  Tulareño (Yokuts)
Tuol.  Tuolomne (Central Sierra Miwok)
ult.  ultimate (as in "ult. syl."—ultimate syllable)
ungw.
not known (Ger. ungewissen)
T. T. Waterman (particularly his "Yurok Geography")
wd.  would
whm.  "whiteman" or English (as opposed to any Indian language)
Wat.  Wik.
Wikchamni (Yokuts)
Win.  Wintu
Witch.  Weitchpec
Wiy.  Wiyot
Wn.  Washington, D. C.
Wo.  Wowol (Yokuts)
wtr.
woodpecker
w.
woman speaking (usually follows kinship terms)
Y.  Yana
y.  yellow (as in "y. pine")
y.  younger (as in "y. bro."—younger brother)
Yaw.  Yawelmani (Yokuts)
Yawd.  Yawdanchi (Yokuts)
yer  second person plural
yest.  yesterday
yj.  yellowjacket
ym.  young man
Yok.  Yokuts
Yur.  Yurok

SPECIAL
d  gone over with informant(s) named (as in "Ascd. and Izd."—reheard with Ascenció Solórzano and Isabelle Meadows)

cross-reference symbol
secondary cross-reference symbol or contrasting form
ungrammatical, form not accurate or authentic (as in “But p'un K'ehfahat, one died. Have to say p'un K'ehtha.”)

* similar form

* guess, form not verified (as in “Iz. Oct. 1934 adivina *ri-sim.”)

(See adivina above.)
The Papers of John Peabody Harrington in the Smithsonian Institution, 1907–1957

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