

ALFRED LOUIS KROEBER 1876-1960¹

OBITUARY

by Julian H. Steward

THE LAST DAY

On October 5, 1960, at fifteen minutes past midnight, Alfred Kroeber died in Paris in his 85th year, ending six decades of continuous and brilliant productivity which earned him a professional reputation second to none and the warm respect of his colleagues as the dean of anthropology.

Kroeber's last days were not very different from all the other days of his long, active life. His insatiable curiosity had not been curtailed, his writing had not slackened, and his zest for living was undiminished. During the summer of 1960, he had organized and chaired the final 1960 Wenner-Gren Conference, "Anthropological Horizons," at the Foundation's castle at Burg Wartenstein in Austria, after which he and his wife, Theodora—known to friends as Krakie—stayed over in Paris. On October 4, Kroeber had read anthropology, written, and, with Krakie, visited a museum and dined at a favorite restaurant. His last illness, resulting from a heart condition which had been incurred during World War II, came less than an hour before his death.

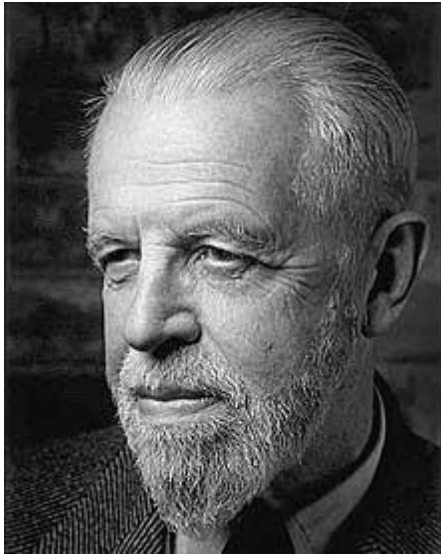
The fullness of Kroeber's life was manifest in many ways. He played a major role in developing American anthropology from the rather random endeavors of amateurs and self-trained men to a coherent, scientific, and academic discipline. His contributions to knowledge included extensive ethnographic investigations in California and the Great Plains, archeological studies in Mexico and Peru,² linguistic research,³ especially in California, theory of communications in the animal world generally, historical syntheses which often had world scope, and a large number of papers on the nature of culture. Kroeber developed one of the world's great research museums and teaching departments of anthropology. As the impact of his influence was felt, kudos accrued to him. He was the recipient of five honorary degrees (Yale, California, Harvard, Columbia, Chicago), two gold medals, and honorary membership in 16 scientific societies. He held offices in innumerable professional organizations. These kudos resulted from undeviating dedication to scholarship. He never sought to popularize, he wrote little that was not on a serious anthropological subject, and he avoided the lecture circuits.

FORMATIVE YEARS

Kroeber left no autobiographical materials, except occasional notes and interviews on phases of his professional career, and he made no assessment of the major factors in his life. To a request for a brief sketch of the critical influences and events that led to his professional achievements, he replied with characteristic modesty, "I do not in the least feel myself a public character." He also expressed "a certain inward reluctance about supplying for the record facts which have a personal and sometimes even intimate coloring."

Kroeber's life is best viewed in terms of his own deep conviction that living and growing things—organisms, individual persons and their minds, and cultures—are indivisible

wholes which must be understood in terms of developmental tendencies without dissection into components or search for particular causes. Kroeber's childhood and youth, his emergence as a scholar, and his adult years of professional endeavor exhibit a rare continuity. There are no discernible intellectual dislocations and doubts, no dramatic discoveries, and no sharp turning points. The childhood background led naturally into the professional career, which consisted of a continuous amplification of a life-long purpose.



Photographed in 1951:

Alfred Louis Kroeber, Professor of Anthropology, University of California - Berkeley.
1876-1960.

Photo: Paul Bishop courtesy of G. Paul Bishop, jr.

The social background of the man and scholar was a very special one in 19th century America. It was a German upper middle class society of New York in which intellectual, esthetic, and scientific interests and professional aspirations were a matter of course. Prior to World War I, Americans who wished the best training in the humanities and sciences spent a few years in Germany. Kroeber found the requisite milieu in New York, and did not, in fact, visit Germany until he was 39 years old, a little before the United States entered World War I. This society of New York German families was a fairly tight-knit and extensively-intermarried group, it shared a very special culture (though none of them thought of it as non-American), and it produced a disproportionate number of eminent scientists, writers, lawyers, and other professional persons. It included families of Jewish and Protestant background, but its rationalistic orientation had eliminated religious orthodoxy. Family life and child training followed the German pattern. Children heard classical music and accompanied their parents to concerts, became familiar with the finest literature and art, and attended lectures on serious subjects.

Kroeber's parents were both upper middle class Protestants of German ancestry. Grandfather Kroeber had come to the United States when his son, Florence Kroeber, who had been born in Cologne, Germany, was 10 years old. The date is unclear, but it was early enough so that the grandfather fought in the Civil War. Florence became an importer of French clocks in New York, but affiliated himself with the German colony. Alfred Kroeber's mother, Johanna Muller, was American-born in a German family which produced many distinguished persons.

Florence and Johanna had four children, all of whom acquired a scholarly interest, especially in natural history. Alfred was the oldest. His sister, Johanna, the next oldest, graduated from Bryn Mawr College and worked in biology at the American Museum of Natural History before marrying. Edward, the third child, died at 18. Elsbeth, the youngest, first became a biology teacher in New York City high schools and later supervisor of biology teaching in all the city schools and author of the main text book.

Alfred was born in Hoboken, New Jersey, June 11, 1876, but his family moved to New York City when he was very young. He was never entrusted to what little public schooling New York offered at that time. He was first taught at home. His family was bilingual, but German was the household language. During childhood he was introduced to Latin and Greek. This early experience in four languages stirred an enduring interest in linguistics. He later remarked that, as a school boy, he had been intrigued by the forms, or grammars, of languages but had preferred Greek and Latin because English was too simple.

At seven or eight, Alfred was placed under a private tutor, Dr. Bamberger, whom he shared with six other children. This vigorous German, who later organized the Ethical Culture Society's school in Chicago, aroused great enthusiasm in his pupils. He not only taught the three R's, but made geography lessons vivid through views from Brooklyn Bridge, stimulated interest in natural history by means of collecting expeditions in Central Park, and so excited his students about classical history that, during summers on Long Island, they erected forts to fight ancient battles, such as the siege of Troy.

Kroeber's formal schooling continued in the German pattern. He was first sent to Sachs' Collegiate Institute, a grammar and high school, modeled on the French lyceé or German gymnasium, which prepared boys for college. Here, too, his fellow students were German-American boys, many of Jewish descent. Except for a year at a private boarding school in Connecticut to provide him a more out-of-door life, he continued at Sachs' school until he entered Columbia in 1892 at the age of 16.

These formative years established the fundamental characteristics of the man: a vast range of interests with special emphasis on natural history, a love of languages, an extraordinary esthetic perceptivity, and a strong sense of workmanship, or attention to detail and willingness to do thoroughly all the grubby little chores required of first rate scholarship. It always delighted Kroeber to discover this last trait, which is all too rare, in others.

Alsberg described the young Kroeber as shy and reserved but always an independent thinker and a dissenter. While an undergraduate at Columbia College, he and a small circle of friends founded a magazine which, though mainly literary, barred no holds on criticism of any subject, including the University. Kroeber's attack on how history was taught, Alsberg believes, may have influenced the University to appoint James Harvey Robinson to teach cultural history. If Kroeber was shy, he did not lack courage. When his friends became offended at the poor taste of the statuary in Central Park, he emphasized the point by painting the statues with bizarre adornments in lurid colors. He was traced through the source of the paint, and apprehended, but then reprimanded and released. Years later, classical statuary stored in the temporary anthropology building in Berkeley was to experience similar treatment by University of California undergraduates.

THE MAN

As an adult, Kroeber's acts were always well considered and his behavior impeccable. Anthropology somehow had more than its share of unorthodox, colorful individuals, and, during the twenties, some of the University's graduate students showed slightly more zeal than the youth of that decade in breaking with traditional mores. Kroeber never judged these people from a moral point of view, but his own course was to avoid entanglement. Occasionally he advised, even admonished, but always he sympathized and understood. There was a perpetual twinkle in his perceptive grey eyes.

During the 35 years that I knew Kroeber he always seemed a miraculously well-integrated, smoothly-functioning man. It was hard to imagine a person who evidenced fewer internal conflicts, worked with less lost motion, and managed more felicitously to combine an extremely happy family life with monumental professional accomplishments. His economy of effort was manifest in his ability to read at high speed and absorb essentials, and to write with an extraordinary cogency, conciseness, and choice of words.

Kroeber's adult life was a continuation of the childhood and teen age pattern, which had created a rare singleness of purpose. He always had boundless curiosity and would discuss new ideas for hours, whether he agreed or not. He had an uncanny grasp of the essential qualities of poetry, art, music, and religious and philosophical ideas, which were of major importance in his characterization of cultural styles. And he had little time for the trivia of modern life—for television, moving pictures, who-dunnits, and other distractions, which Americans today either rationalize as necessary escapes or accept as essential fare. Kroeber was always self-sufficient; he had no need to cultivate hobbies in order to relax from the pressures of serious affairs. His basic interests were at once the substance and spice of life. He was always earnest and dedicated, but not solemn; intensely purposeful but not oppressively or domineeringly so. In fact, he always accepted life exuberantly and enjoyed people and gossip enormously.

Another facet of the same character was a slowness to anger. The usual irritations of life seemed to roll off him. I knew him to be thoroughly angry only a few times, and then owing to unfair treatment of friends rather than on his own account. By the same token,

he was intensely loyal to his friends, sometimes long after it was evident that his loyalty had been misplaced.

CHOOSING A PROFESSION

When Kroeber was an undergraduate, anthropology did not exist as a distinct, unified academic discipline at Columbia University. A crucial event in the history of American anthropology, and in Kroeber's life, was the appointment of Franz Boas to the faculty in 1896, which was Kroeber's senior year.

Prior to Boas' appointment, Livingston Farrand (later to become President of Cornell University) was Lecturer in physical psychology (apparently experimental psychology) in the Faculty of Philosophy and gave a course on primitive culture. W. V. Ripley, a specialist on railroad economics in the Faculty of Political Science (known for his *Races of Europe*), taught a course on physical geography and anthropology. James McKeen Cattell (founder of *Science*), who was to move close to anthropology, taught psychology. Boas had been trained as a physicist, later became a geographer, then was employed as an anthropologist at Clark University where he gave the first Ph.D. in anthropology in America. He served at the Field Museum in Chicago, then at the American Museum of Natural History, before his appointment to the Faculty of Pure Science at Columbia University. Boas offered two main courses: "Statistical Theory" and "American Indian Languages," which were the core of his teaching for 40 years. Physical anthropology was his third course.

In 1899, anthropology, along with philosophy, education, and psychology was incorporated in a department and Boas was made a full professor, but the contributory offerings to anthropology remained for years in different departments and even faculties of the University. Columbia was not very different from other universities of that era, when anthropology, which had earlier been represented only in museums, and largely by amateurs, was introduced into universities by diverse expediciencies and did not at once achieve the unity we know today. To choose a career in anthropology at the turn of the century, therefore, was to commit oneself to a nebulous and insecure future. Kroeber's later efforts to build anthropology at California confronted similar difficulties.

Kroeber entered Columbia College with interest in English and literature, in which he was encouraged by George E. Woodberry, poet and critic, who became his intimate friend by his sophomore year. Kroeber went on to take an M.A. degree in English in 1897 (thesis: "The English Heroic Play"), served as teaching assistant for two years, 1897-99, and taught a course in 18th century English literature.

Kroeber's conversion to anthropology was in part a gradual intellectual seduction. He had not taken Farrand's or Ripley's courses as an undergraduate. Sheer curiosity led him to take Boas' language seminar in 1896, but this flamed into enthusiasm the next year when the students worked with Eskimo and Chinook informants. Especially interesting were six Eskimo whom Lt. Robert Peary brought to New York from the Central Arctic. Original research with them on language and culture led to Kroeber's

first publications: Eskimo folklore in 1898 and 1899, and Eskimo ethnology in 1900. Kroeber went on to take other courses in anthropology, and he became more deeply involved in the subject after a three month's field trip to the Arapaho in 1899. The clincher was a trip in 1900 to the Arapaho, Ute, Shoshone, and Bannock. In 1899-1900, he committed himself when he accepted a fellowship in anthropology and elected psychology as his minor. Another field trip of a few months for the California Academy of Sciences was followed by the preparation and defense of his Ph.D. dissertation in the spring of 1901.

Kroeber's gradual immersion in anthropology via his linguistic and natural history interests has something of the inevitable. But Alsberg, his closest friend at this time, discloses another motivation for his choosing anthropology and thereby an important, although largely covert, idealism. Alsberg, a chemist, argued against Kroeber's going into research in a subject so "vague, inchoate and intangible," to which Kroeber replied that "a result in chemistry or physics ... was not likely to affect men's thinking and to make for progress in the only way that was worth while ... to free men intellectually. The confused thinking about religion was perhaps the most important bar to man's progress and freedom." Kroeber's interest in cultural values many years later was more than a humanist's view of styles or contexts. He treated the questions of objective or scientific criteria of progress quite explicitly in several papers, and yet he eschewed programs of research aimed at social reform. While I cannot quite fathom Kroeber's genuine intent, I surmise that he wished to create a perspective and to destroy ethnocentric thinking without committing himself to problems of human welfare.

Kroeber's Ph.D. examiners were Boas, Farrand, Cattell, and Nicholas Murray Butler, professor of philosophy, who became President of Columbia University in 1902. Kroeber says the defense consisted of "outlining his 28-page dissertation, answering some questions derivative from it, avowing ignorance of a series of other fields, and being dismissed—rather to my disappointment—at the end of a pleasant hour." The thesis was on Arapaho art but clearly set forth Kroeber's basic and life-long point of view. Kroeber's was among the first half dozen Ph.D.s in anthropology awarded in America.

BUILDING ANTHROPOLOGY AT CALIFORNIA

Kroeber began his professional career at the University of California in Berkeley in 1901. The achievements in building a department and museum in the face of the uncertainties, insecurities, and frustrations that confronted a young anthropologist at the turn of the century merit honors as great as those from scholarly accomplishments. The secure academic and scientific niche which anthropology holds today was won through considerable pioneering toil, sacrifice, and imagination by the first generation of Boas' students. Kroeber and his contemporaries went to academic positions that were vaguely defined and offered meager and uncertain financial support.

This early period of American anthropology was, however, marked by a fundamental trend to which Kroeber repeatedly called attention. Rather parallel in different institutions, it deeply affected the employment of anthropologists and the nature of their work. At first everywhere a museum subject, anthropology acquired two components: one, natural science, concerned with collections, classification, and natural history; the

other, humanistic, concerned especially with esthetic features that lent themselves to exhibits. The third component, social science, came later after anthropology became associated with economics, sociology, political science, psychology, and geography in the universities. These three components were to make anthropology unique in its three-fold affiliation with research councils: the National Research Council, owing especially to physical anthropology and archeology; the Social Science Research Council, owing to ethnography and ethnology; and the American Council of Learned Societies, owing to its interests in linguistics, art, history, values, and other humanistic studies.

These comments on the development of anthropology are more than parenthetical in assessing Kroeber's life work. Kroeber was extraordinarily perceptive of these intellectual trends in America, and his six decades of developmental and organizational chores, as well as scholarly work in knitting these components into a single fabric, were a major factor in creating the foundation affiliations and establishing the identity and acceptance of anthropology, which enabled students of later generations to choose this profession without excessive confusion or risk. Kroeber, however, never really embraced the social science component of anthropology. His interests were natural history and the humanities.

The initial impetus to anthropology at California was given by Mrs. Phoebe Hearst, a regent of the university and mother of William Randolph Hearst. Interested in art and cultural objects, she planned to build a museum for the university and undertook to obtain collections for it. In 1899 she made personal contracts with Max Uhle to bring collections from Peru (much of this material was published later by Kroeber and his students and led to Kroeber's field trips to Peru in the twenties), with George Reisner to work in Egypt, with Alfred Emerson to do classical archeology in Greece and Rome, and with Philip Mills Jones to excavate in California and make ethnographic collections. Mrs. Hearst's interest encouraged President B. I. Wheeler of the University of California to create a Museum and Department of Anthropology in 1901. F. W. Putnam, who was then dividing his time between the Peabody Museum at Harvard and the American Museum of Natural History, was persuaded to serve during summer months as Director of the Museum, but he was then 62 and his health soon removed him from very active participation.

In 1901, Kroeber and P. E. Goddard, who had been a lay missionary among the Hupa Indians, were appointed university instructors, and Mrs. Hearst paid their salaries for five years at \$1200 per annum. Each taught one semester, but their principal jobs were to investigate the diversified and little-known languages and cultures of native California. Some five or six years later they taught both semesters, and Kroeber was appointed assistant professor and paid from university funds. Teaching accumulated such momentum that they were able to award Samuel Barrett a Ph.D. in anthropology in 1908.

An important achievement during these early years while Putnam was still active was the establishment of the "University of California Publications in American Archaeology

and Ethnology.” Goddard’s *Life and Culture of the Hupa*, in 1903, was the first paper. Later volumes contained papers by Kroeber and many others, giving priority to California Indians but eventually covering a much wider area. This series is perhaps second in volume only to the publications of the Bureau of American Ethnology, which was begun some 30 years earlier.

The story of the museum and departmental facilities was to be one of heartbreak and delay. Mrs. Hearst encountered financial difficulties, and the museum could not be constructed. Anthropology was housed in a “temporary” building which was well known to students and visitors to the campus until after World War II. This building was nothing more than a corrugated iron warehouse, constructed in 1902 to store Mrs. Hearst’s collections. In 1903, the anthropology collections were moved to the unused law building of the Affiliated Colleges in San Francisco, which were then a private enterprise and included what later became the University of California Medical School. The collections were returned to the Berkeley campus in 1931 and stored in a former engineering building.

The original corrugated iron building housed the Department of Anthropology from 1902 until it was moved into another temporary building, a product of World War II, in 1952. In these modern days of critical shortage of school space it is perhaps rash to say that the Department of Anthropology at Berkeley poignantly illustrates the old saying that buildings do not constitute a university. The absurdly inadequate facilities of the warehouse, known for many years as the “Tin Tank” or “Tin Shack,” did not perceptibly handicap Kroeber’s own research nor prevent the staff he built up from giving solid training to graduate students, more than 40 of whom received Ph.D.’s in anthropology before the Department was moved.

The physical quarters of the Department truly verged on the ludicrous. The building, measuring only 60 by 80 feet, was a great hollow two stories in height. The ends of the ground floor were partitioned off for a seminar room and offices, and an encircling balcony gave access to offices installed against the walls at second floor height. The center of the hollow was filled with life-size replicas of classical statuary. There was a seminar room and a lecture hall accommodating something like 80 students on the second floor, but its roof was a target for errant tennis balls from the faculty court adjoining the building.

The hope for a new building that would accommodate both the Museum and the Department was kept alive for nearly 60 years, however, and the dream was finally realized in 1960 when the departmental offices, library, teaching facilities and museum—The Robert H. Lowie Museum—were housed in Kroeber Hall, which also included the Department of Art. Happily, Kroeber was present at the dedication on May 5 of that year.

After joining the university staff in 1901, Kroeber divided his time between Berkeley and San Francisco. He became Secretary of Anthropology and eventually Head of the

Department. At Putnam's retirement in 1909, he became Curator of the Museum. His principal activities, however, centered in San Francisco, where he lived until 1917.

The San Francisco period was productive in research and in building museum collections from the artifacts of the Indians of California, but it was a time of personal tragedy. Kroeber married Henrietta Rothschild in 1906, but she contracted tuberculosis and died in 1913 after five years of lingering illness. His meager salary had barely sufficed to meet doctors' bills. Three years later the death of Ishi also had a strong personal impact on Kroeber. Ishi was a Yana Indian, the last survivor of his tribe, who had been found in a completely wild and aboriginal state in the Sierra foothills and housed for a number of years at the Museum, where he contracted tuberculosis.⁵ Mrs.

Kroeber has recently completed a book on Ishi, which is revealing of certain aspects of Kroeber's life.

Kroeber moved to the Faculty Club on the Berkeley campus in 1917, when the teaching department had so grown as to demand more attention. Various people came and went before the permanent staff was established. N. C. Nelson succeeded Goddard in 1909 and remained two years. T. T. Waterman, whose colorful personality and vivid teaching made him one of the legendary figures of his time, served in various capacities between 1907 and 1918, when he entered the army. By 1920, Boas, Wallis, Sapir, Spier, Radin, Barrows and others had taught for brief periods.

Lowie, who had been visiting lecturer in 1917-18, was permanently appointed in 1921, the year that Kroeber sets as California's serious advent into graduate teaching. Lowie provided a complement, and in some ways a foil, to Kroeber's basic feeling for substantive data; for it was Lowie who took students into theory and who argued with Malinowski, Radcliffe-Brown, and others when, as visiting lecturers, they proselytized their own views.

The third member of anthropology's threesome throughout the nineteen twenties was Edward W. Gifford. Gifford's original interest was in ornithology, and he had served as Associate Curator of Ornithology in the California Academy of Sciences from 1904 to 1912, when he was employed by the Museum of Anthropology, which he finally served as Director. Gifford also added substantially to the teaching of the Department.

Prior to 1926, California had given only two Ph.D.'s in anthropology. When I entered the graduate school in the fall of 1925 on the advice of Livingston Farrand, then President of Cornell University, William Duncan Strong, Forrest Clements, Anna Gayton, Theodora Krakow Brown, and Lloyd Warner were well into graduate work. Ralph Beals, Ronald Olson, Lila O'Neale, and I were starting, and W. W. Hill, Isabel Kelly, Theodore McCown and others were interested seniors.

Theodora, or Krakie, was an attractive widow with two young sons, Clifton and Theodore. In Kroeber's seminar during the spring of 1926 she and I were assigned jointly the problem of working out element distributions on North American Indian hockey and other field games. I was never quite sure what became of our intellectual endeavors, for Kroeber continued this seminar for many years to train students in

organizing data. The semester, however, terminated in the marriage of Kroeber and Krakie, to the delight of every one.

This marriage was one of the happiest I have ever seen. Krakie, whose warmth and constant good nature endears her to everyone, was the ideal anthropologist's wife and perfect complement for Kroeber. They were rarely separated, even while their four children, Karl and Ursula who were their own, together with Ted and Clifton, were growing up. Krakie and Alfred moved to a spacious and informal but gracious redwood house in north Berkeley, designed by Maybeck, where Alfred's study, then entered by an outside door, became his inviolable sanctum. Marriage in no way slowed Kroeber's professional output, nor did his productivity interfere with a warm family life or preclude a happy social life with their innumerable friends.

The Kroebers spent their summers in Kishimish, a cottage in Napa Valley, California, where a visitor was welcomed or sped on his way by furious clanging on an iron triangle. At Kishimish, he was likely to encounter Kroeber working with a favorite Yurok informant when not playing croquet with the children.

During the thirties, the number of students at Berkeley, including candidates for higher degrees, increased rapidly and the faculty expanded. Previously, the Department had taught basic fact and theory but offered little specialized training for graduate students. Kroeber liked especially to deal with civilizations in which archeology and ethnology were not distinguished. Despite his tremendous interest in linguistics, he offered no formal courses in the subject. His reason for not giving special courses was that of Boas, whom he quoted, "If they have shown that they are good men, they should be given their degrees, after which they will learn what they need." If, owing to limited teaching personnel, a choice had to be made between basic knowledge and specialized skills, wisdom favored the former. It must be confessed, however, that several of us made a considerable hash of our first attempts to do archeology and that nearly all of us avoided linguistic field work.

The need for more specialized skills was remedied in the thirties. Ronald Olson was appointed especially to take charge of the large introductory course. Later, Theodore McCown joined the faculty to teach Old World archeology and physical anthropology. New World archeology, including California which had been rather neglected, was accorded due attention after the appointment of Robert Heizer. Eventually, the Department filled out with specialists in other topics and areas.

Its offering continued to attract graduate students. Between 1926 and 1930, California awarded seven Ph.D.'s in anthropology, and between 1931 and Kroeber's retirement in 1946, it gave 25. Since 1946, it has given 57.

In 1936, when Kroeber's 60th birthday was celebrated with a festschrift volume (see footnote I), his professional accomplishments were more than sufficient to insure a lasting reputation. But 25 more productive years lay ahead. During World War II, a heart attack was nearly fatal but meticulous care of his health thereafter enabled him to

carry on with his usual efficiency and much the same vigor. Retirement from the University of California in 1946 at the age of 70, brought teaching offers from all parts of the country. First, however, in the spring of 1946 the Kroebers went to England where he received the Huxley Medal. After spending the next year in Berkeley, they visited Columbia University for summer school, then spent a year at Harvard in 1947-48. From 1948 to 1952 he was visiting professor at Columbia and in early summer, 1952, he organized the Wenner-Gren World Conference on anthropology held in New York. (This was published in *Anthropology Today*, 1953.) In 1954 he was visiting professor at Brandeis University; in 1955-56, he was a Fellow of the Center for Advanced Studies in the Behavioral Sciences at Stanford, California, and in the fall of 1956 he gave the Messenger Lectures (on "Style and Civilization") at Cornell University. He visited the Center at Stanford again in the spring of 1957, was visiting professor at Yale University in 1958, and in the fall of 1959 had a major role in the Darwin Centennial symposium and conference at the University of Chicago. The Kroebers returned to Berkeley and then attended the summer conference in Austria in 1960. He had planned a seminar at Berkeley on the Indians of California for the fall of 1960.

THE SCHOLAR AND SCIENTIST

Theoretical Views

If one accepts Kroeber's date of 1860 for the beginning of "organized anthropology," his own professional activities covered six-tenths of the history of such anthropology. They expectably reflect trends of a half century ago; and yet Kroeber's interests were so deeply individual, so strongly marked by his bent for natural history, and so pervasively colored by his intuition and esthetic perceptivity that to attempt to describe a "Kroeber school of anthropology" or to explain his intellectual position as a systematic, scientific methodology would gravely misrepresent him. It is even now premature to assess his influence on anthropology.

Kroeber not only had an insatiable curiosity about phenomena of all kinds, but he insistently viewed them in contexts, matrices, or wholes. What was not part of a living or developing whole did not interest him; he even found it repugnant to dissect an animal in order to study its organs in isolation. His life-long endeavor or problem was to understand the nature of the contexts of phenomena. In cultural studies this meant a primary interest in total systems of human behavior and in how to conceptualize these systems. He described himself as primarily—"congenitally"—a humanist and a natural historian, or natural scientist, and he expressly repudiated any contention, or at least disavowed interest in the contention, that cultural analysis could employ the method of the physical sciences; that is, a method which isolates phenomena in order to discover particular causes and effects. Any studies he made of parts of culture always had the "adhering context" in mind.

Kroeber also disclaimed a social science orientation: "It is clear that I am not by temperament a social scientist" (1952). This statement, however, seems to reflect partly a disinclination to deal with problems of human welfare, which strongly oriented much social science (although he had a certain concern with human progress expressed in

value terms and with liberation of thought, see [quote mentioned above; “to affect men’s thinking and to make for progress in the only way that was worth while ... to free men intellectually.”]),* * The reference inside the square brackets is added by *American Ethnography* for this online presentation of the text. and partly his own strong intellectual roots in the humanistic and natural science components of anthropology which were put down during his youth when the social science component was still nebulous. Perhaps, most importantly, Kroeber’s lack of social science orientation meant that his interest in structure and function and in the microscopic analyses involved therein seemed to him to have secondary importance or at least never to have primary importance, in the characterization of whole cultures.

Kroeber’s early interest in languages, natural history, and contexts predisposed him to accept those precepts of Boas’ teaching that have become basic in American anthropology. In Boas, he found advocacy of unrelenting empiricism, which repudiated the earlier deductive systematizers and theoreticians who had arranged cultural data in various a priori categories and developmental schemes. He found Boas’ stress upon fact over theory, and therefore upon the primary importance of intensive firsthand ethnographic field work, congenial. Probably no anthropologist has spent as many years as Kroeber collecting and dealing with original cultural data or furthering field research programs.

Kroeber also followed Boas in the holistic and cultural relativistic view: the concept that each cultural pattern or configuration is unique, different from all others, and comprehensible only in terms of itself. His dedication to this view involved him in a lifetime of inquiry about the “nature of culture”—about how to characterize cultures and diagnose their distinguishing stylistic features. This approach inevitably led to a taxonomy of cultural types which, especially in the absence of structural criteria, essentially precluded categories of crosscultural recurrence. A classificatory scheme which has a special category for each culture does not, of course, lend itself to generalizations, to abstractions of form and function, or to deductions or inferences concerning causality, processes, or regularities.

Kroeber differed from Boas in several crucial respects. Deeply interested in history from childhood, he added time depth to the essentially synchronic ethnology of Boas and most of Boas’ students, who were less opposed to, than uninterested in, utilizing historical data. Kroeber observed that Americans tended to view the past “not as a receding stereoscopic continuum but as a uniform non-present” (1950).

He was also uncompromising in his insistence that culture should be conceptualized in Herbert Spencer’s terms as phenomena of a superorganic level: that culture derives from culture and that conceptualizations or explanations—“reductionism”—which introduce psychological, organic, or environmental factors are indefensible. Kroeber’s history was superorganic and supra-individual; it was deterministic and had no place for the great man theory. Kroeber’s conviction that culture is superorganic influenced his views on psychology and anthropology. As an anthropologist, he was no more interested in the effect of culture upon the individual (the culture and personality approach) than

the individual upon culture (the great man theory of history). During the nineteen thirties, the cultural and personality approach began to offer a means of placing the characterization of cultural contexts upon a psychological rather than stylistic basis. These studies, which at first were based strongly upon psychoanalysis, assumed that cultural personality types were formed during childhood, owing to specific socializing processes, and were later projected into cultural patterns of adult life. Kroeber had taken a graduate minor in psychology, he had read psychoanalysis during his early professional years, he had been psychoanalyzed for three months in 1920, he had maintained an office and practiced psychoanalysis successfully in San Francisco between 1921 and 1923, and he abandoned the practice only because of the pressure of university duties. But he remained uncompromisingly opposed to reductionism. Personality problems at a psychological level, which he regarded as directed toward “personality betterment” (1952: 108), were a different matter than cultural problems at a superorganic or sociocultural level.

Kroeber’s life-long position was clearly set forth in his doctoral dissertation on Arapaho art published in 1901. Just as any art simultaneously manifests tendencies of geometric forms to become symbols of realism, and realistic forms to become conventionalized or geometric designs, so any culture consists of many interrelated and often indistinguishable tendencies. These tendencies “are both eternally living and everlastingly changing. They flow into one another; they transform themselves; they are indistinguishably combined where they coexist.”

Kroeber’s approach to the nature of culture was two-fold. On the one hand, he characterized cultures by means of culture element lists, that is, in terms of the minutiae of their content. On the other hand, he sought major styles, philosophies, and values. The first concept is that a society or several societies have an agglomeration of culture elements which have no other necessary connection than the historical, or diffusional, fact of clustering territorially. Much of Kroeber’s work dealt with element distributions, especially the University of California Element List Surveys during the nineteen thirties. Areas defined by elements were given time depth by construing the distributions as historical adhesions, layered as in a cake. The most widely-spread elements represented the oldest layer, which had been supplemented, or supplanted, by increments which introduced greater complexity and which modified patterns in more restricted areas, or more recent historical layers. This approach is especially well exemplified in *The Peoples of the Philippines* (1919) and *The Handbook of the Indians of California* (1925).

Intermediate between dealing with element content at one extreme and predominant styles at the other was attention to clusters or categories of elements, such as ceremonialism in central California, which disclosed cultural emphasis.

Kroeber’s treatment of styles, however, presented certain difficulties because, like all relativistic approaches, it is essentially subjective and intuitive. Each scholar can devise his own terms and view culture according to his own interests. Boas had written of “style,” of “fundamental psychic attitudes,” and of the influence of cultural practices upon “man’s mental life.” This was less reductionism to a psychological level of

characterization than concern with cultural attitudes manifest in the typical individual. All-pervasive attitudes are glimpsed in some of Boas' ethnographies, but they are far from explicit. Benedict, in *Patterns of Culture*, was more satisfyingly explicit in her use of analogies drawn from Greek mythology, such as Dionysian for the pervading frenzy alleged to have characterized Plains Indian behavior and Apollonian as descriptive of the serenity of the Pueblo, and her book continues to be a best seller. But such recourse was a matter of personal taste, and even mythical allusions might be exhausted before all of the world's cultures were diagnosed in this manner. More importantly, Benedict's characterizations did not depend upon the structural features of her societies.

Kroeber sympathized with Benedict's humanistic characterization of wholes, but denied that "pattern" so-conceived was a factor that integrated—was the binding force—of the whole culture. He not only conceived style as more than esthetic or literary characterizations, but eventually, if incidentally, he introduced some structural characteristics. In the higher civilizations, at least, he saw not one but many styles. In 1951 he described style as "a self-consistent way of behaving ... selected out from among alternatively possible ways ... And it is selective with references to values;" that is, culture ascribes special value to particular themes or interests (1952:402). He distinguished styles from "reality culture," that is ways of living, including technology, and from "social structure and relations" (see below.) "The style [also called "cultural style pattern" (p. 407)] successively forms, develops, matures, decays, and either dissolves or atrophies into a dead petrification" (p. 403), or it may disintegrate and reconstitute itself as a new style. Its history is irreversible. This approach to style is one of descriptive analysis. *"The causes of qualities and values are ... difficult to find. We can do little more than describe the circumstances around which a style forms"* (p. 403, italics mine). The styles—pattern values or directions—of the High Middle Ages of Europe after A.D. 900 included: total commitment to Christianity, a sense of nationalism, Romanesque-Gothic architecture, stained glass, sculpture, revival of learning, Scholastic philosophy. This was followed by the beginning of the Modern Western Civilization: wider geographic knowledge, trade, civilian architecture, painting, weakening of the Church, development of science, new kinds of philosophy, and printing (pp. 405-407).

Kroeber's conception of culture was thus inseparably part of his sense of history, and his erudition made him uniquely competent to take the grand view. He constantly saw changes in styles as flows and continua, pulses, culminations and diminutions, convergences and divergences, divisions, blends and cross-currents by which cultures develop and mutually influence one another. He dealt with culture history in all parts of the world and in all periods from the Paleolithic to the present day.

One of his greatest works, *Configurations of Culture Growth* (1944), deals with the superorganic nature of culture, especially with respect to individual geniuses who cluster at climaxes or culminations in human history. The book undertakes to show that individual achievements express but do not explain cultural climaxes. Inherent ability was given scope by high points of civilization, and obversely the scarcity of great men during periods of cultural decline or dark ages was the function of contexts that caused

genius to remain latent. Like his studies of women's fashions, the intent was to show that culture changes according to its own tendencies. He was not concerned, as some have thought, with any inherent periodicity or regularity in rhythms of particular phenomena.

It is as a social scientist that Kroeber is most difficult to assess. In 1940, he explained that by "natural science," in contrast to social science, he meant an approach that was "empirical, inductive, and free of any motivation of applicability or social control" (p. 151). This was really a repudiation of interest in human welfare problems. He concluded that standard ethnography, archeology, and culture history in terms both of disparate traits or culture elements and of wholes follow the methodology of language studies, whereas, "in contrast, consciously functional anthropology, social anthropology, and sociology tend to be non-historical, reductionist, and interested in cause" (1952: 107). Frequently he cited linguistic studies as the model of his holistic, superorganic, and historical view of culture. Parts of speech would lose meaning if isolated from the grammars or structures of language; language forms cannot be explained by psychological processes operating through particular individuals; they are significant essentially in their historicity. (See "Causes in Culture," 1952, pp. 107-109.)

This dichotomy between natural science and social science is more a declaration of Kroeber's personal interests than of inherent logic. A functional-historical approach is conceivable, and some of us have used it. Reductionism may be necessary if one is interested in breaking out of the culture-comes-from-culture formulation and in seeking causes or processes, such as the effects of demographic trends or ecological adaptations upon culture; but regularities may also be formulated in purely culturalogical terms. While I cannot agree that functionalism need be concerned with "timeless process," as Kroeber contends, it is true that process is normally an abstraction, whether of synchronic or diachronic relationships, that is derived from more than one culture and therefore partly removed from the reality of particulars. Kroeber, in short, was concerned more with style than with structure, more with the particulars of individual histories than with generalized processes, and more with wholes than with parts.

What this signifies, I believe, is that Kroeber's incredibly vast knowledge and fertile imagination led him to the macroscopic or grand view, and not that such a view requires a different conceptualization of culture than the microscopic view. Primary concern with wholes is inevitably macroscopic. Cultural relativism can deal with wholes in terms of unique styles, whereas, characterization of structures, which developed later in the history of anthropology, more fruitfully begins with particulars of individual cases and with detailed processes and gradually generalizes broader categories. The structuralists have, perhaps, been overly cautious in postulating types of society that have comparative and evolutionary significance; and the lack of a coherent taxonomy and of any consensus regarding taxonomic criteria became painfully evident during the last few years owing to participation of anthropologists in various Darwin centennials which dealt with cultural as well as with biological evolution. Kroeber, for example, noted in 1959 at the University of Chicago Darwin Centennial that anthropology is pre-Linnaean

taxonomically. Earlier characterizations of culture, including Kroeber's, however, used ethos, styles, values, patterns, and other relativistic diagnostics, which were inherently ill-adapted for a comparative or developmental taxonomy that would disclose processes of change. Until the nineteen thirties, folklore, religion, art, and other humanistic aspects of culture had, in fact, a far more central place than structure in cultural studies.

Kroeber's awareness of the confused status of cultural taxonomy and evolution, however, did not lead him to postulate abstract, cross-cultural categories based primarily upon structure. Characteristically, he approached problems of structures via cultural wholes, but he did suggest crucial hypotheses in several papers. These contributions have received far too little attention, partly because his repeated disavowals of interest in delimited problems and in causality obscured the implications of his work, partly because his positive formulations and hypotheses were usually stated as highly provisional and often submerged in the raw data of great substantive monographs, but mainly perhaps because he was disinclined to be argumentative and rarely indulged in sufficient forensic zeal and repetition of a thesis.

Kroeber was never indifferent to any trend in anthropology, however, and early in his career he dealt with the problem of structure as it was then phrased: the relationship between kinship terms, marriage rules, and descent groups. This problem was derived from the 19th century theories, which postulated that kinship terms reflected marriage systems that had existed in the past if not in the present. None really dealt with whole societies, such as bands, hordes, communities, tribes or other total units of interpersonal relationships. In 1909, Kroeber's *Classificatory Systems of Relationship* had warned against regarding kinship terms as reflections of sociological systems—especially marriage systems—when several different relatives were designated by the same term and suggested that the terms had linguistic rather than sociological connotation and that they were psychological extensions of terms to several categories of people. In 1917, his *Zuñi Kin and Clan*, one of the first major field studies directed toward kinship problems, emphasized the error of supposing that a strong clan system necessarily precluded a nuclear family system or indicated that the matrilineal clan developed before the family. He also questioned the inference that a high correlation between certain kinds of exogamous organizations and classificatory systems proved a causal connection between these isolated phenomena. Skeptical that a single sociological factor could explain a particular phenomenon, he suggested that both exogamy and kinship terms more broadly express descent systems and tendencies of the total context. He made a similar point in an introductory course when he pointed out that beer-drinking, eating of sauerkraut, and love of certain kinds of music had a high correlation in Germany, but were related only within the historical context and not conceivably by direct causal effect of one upon another.

His *Basic and Secondary Patterns of Social Organization* (1938, republished in *Nature of Culture*, 1952) relates problems of kinship systems to the larger question of what is basic or primary and what is secondary in a total culture. It offers an hypothesis for cultural taxonomy that ascribes major importance to structural features and their

transformations. Starting with Radcliffe-Brown's Australian data, he uses a distributional or age-area method to infer sequential change of marriage and kinship systems, and then postulates that, in the social organization of primitive people generally, patterns of group I residence and subsistence associations may be primary, or invariant, whereas clans, moieties, marriage classes, totems, and other elaborations may be secondary or "unstable embroideries on the primary patterns" (1952:308).

The central question of what is basic and stable, and what is secondary—what is the central core and what are the variable and peripheral features—ran through several other works which bear crucially on the problem of cultural taxonomy. Earlier, he had found that so emotion-laden a custom as the method of disposing of the dead changed with surprising ease. His several studies of changes in women's fashions also had the central theme of relative changeability. He finally postulated a general dichotomy: first, "relatively primary and stable patterns and constituents of cultures"; and, second, features which are "relatively secondary, unstable, within the field of innovation from internal cultural causes and perhaps more readily invested with conscious group emotions" (1952:309).

This states a problem of cultural change and offers a taxonomic generalization. The problem is amenable to scientific method rather than mere intuitive insights, but it is especially difficult because it involves whole cultures rather than social structures. ("I submit that, in addition to unilateral descent reckoning, much of the formalized social organization of primitive peoples is in the nature of unconscious experiment and play of fashions rather than the core or substance of their culture. In certain cases, as in Australia, it may well represent the pinnacle of their achievement, just as experimentation and play with abstractions, words and plastic forms resulted in the pinnacles of Greek civilization, while science, technology, or exploitation of nature are those of our own. But the pinnacles are end products, not bases" (1952:309).

He came at the problem of differential stability again in *Reality Culture and Value Culture*, 1951 (republished in 1952) wherein he noted that at least four components of culture change in their own distinctive ways. He stated "there seems to be a certain importance in the conceptual distinction between ... reality culture" and "value culture." The former includes science, technology, and on occasion other aspects of culture. The latter includes ethos, morality, art, and other expressions of value. Reality culture is "largely diffusional and accumulative"; value culture is "ever re-creative." "A third major segment, the societal, seems to be neither specifically accumulative nor specifically creative" (1952:165). Language is a fourth segment. In the 1959 Darwin Centennial he also suggested dissimilarity in the history of components of culture—e.g., technology which is cumulative, art which pulses, society which is somewhat indeterminant.

An earlier essay, *Societies of Primitive Man*, 1942 (republished in 1952), had suggested causality in rather basic social transformations from the primitive emphasis upon kinship ties to the civilized emphasis upon political organization. "A rather vital nexus of political organization through economics with technological development can be

inferred. Primitives being weak in the latter remained weak in the former” (1952 :225). His essay on *Reality Culture ...* of 1951, however, seems to relegate the distinction between kinship-based and politically-organized societies, which are categories representing a major transformation, to a minor taxonomic importance, and the question of basic and secondary features is ignored.

Kroeber always remained a relativist, if not a holist. In the final analysis he saw in each culture a unique emphasis upon one or several bands in the total spectrum of possible human behavior, wherein kinship systems, types of sculpture, science, and philosophy could be equally important diagnostic criteria. Since different components of culture, however, changed in their own ways and emphasis on style constantly shifted, his cultures could not flow through time as integrated wholes.

SUBSTANTIVE WORKS

While Kroeber's substantive works are only partly separable from his theoretical contributions, the former are perhaps best known, though not necessarily of greatest importance. The distribution of his publications by subject and year is instructive.

In total number, the ethnology of California naturally ranks first with more than 70 papers. The peak was in the nineteen twenties and thirties, but the interest continued throughout his life. Essays on languages, especially of California, are a close second, and eventually they exceeded ethnology. During his last decade he acquired a renewed interest in language. Articles and monographs essentially on theory, although always massively substantive, exceed the previous categories, and if general works are included, they number more than 80. Interestingly, these show two peaks: one in the nineteen tens, with the first probings; the other, between 1940 and 1960, began when Kroeber was 64 years old. Science is clearly indebted to his longevity, for most of the incisive delineations and elaborations of his views were written after an age when most persons have passed their productive years, and many were presented after his retirement. Writings on American Indian cultures were also interpretative and theoretical, and these acquired momentum after 1920. They reached a peak in the 1930's, except that Peru, one of his special fields, was the subject of some 25 articles between 1920 and 1960. Folklore constituted 13 papers between 1898 and 1910, and thereafter was reduced to seven papers, and art, his Ph.D. dissertation subject, was the main theme of only four papers in his lifetime.

Kroeber was never a physical anthropologist, and, although he summarized basic information in his *Anthropology*, his publications on the subject were negligible. He also had no special predisposition to be a field archeologist, despite his interest in prehistory. Peruvian culture history is based on archeology, which he fully utilized, but his own field research in the area was restricted. His total archeological output, apart from Peru, is not over 20 papers.

This distribution of effort indicates first a substantive interest directed initially toward California cultures and languages, later toward the Western Hemisphere and Peru in

particular, and eventually toward world culture history and major civilizations; and second, the unfolding of a point of view, which he might express in a discussion of arrow-release distributions, changes in burial customs, practices concerning dogs, salt, and tobacco in California, fashions in women's dress, the novel in Asia and Europe, or in terms of major historic trends, which dealt not only with world phenomena but with such interpreters as Spengler, Toynbee, and other historians. These bolder efforts came mainly within the last three decades of his life.

One of Kroeber's greatest works was the *Handbook of the Indians of California* published in 1925. This thousand-page volume, which has long been a collector's item, is not only a compendium of everything known about the Indians at that time but sets forth culture areas and subareas and their historic implications. Such ordering of data had been anticipated in a paper in 1907 on the religions and religious cults of California, by several other topical studies, and in 1923 by an essay on the history of California cultures. Whereas his contemporary, Clark Wissler, delineated native New World culture areas about this same time mainly in terms of technological adaptations to distinctive environments, Kroeber tended to emphasize religious organization and belief.

By the nineteen thirties, Kroeber and his associates began to sense a defect in the element distribution method, which had utilized lists of traits to show variations and culminations within certain aspects of culture and to show similarities between tribes. Too often, particular elements had not been mentioned at all in ethnographies, so that neither their presence nor absence was certain. In 1934, the late Stanislaw Klimek came to California from Poland with a statistical formula, which, though devised for biometrics, purportedly expressed the similarity between any two societies as a coefficient of correlation based upon mutually present and absent traits. Klimek's formula underlined the inadequacy of comparable data for all tribes, and Kroeber obtained funds for an ambitious four-year field project of element list surveys which was carried out by 13 field workers and included 254 tribes and tribal subdivisions west of the Rocky Mountains. The lists ranged from 3,000 to more than 6,000 elements, the presence and absence of which were recorded for each local group.

The territorial plotting of element distributions raised questions about the mechanism of diffusion of each element, which had usually been conceived as a fairly simple process through which one society transmitted cultural features to another merely because of contiguity. Kroeber modified this concept in his article, *Stimulus Diffusion* (1940), by showing that cultural products may be imitated by peoples who had no direct contact with their originators. It is incredible that assessment of the many kinds, conditions, and contexts of diffusion have today gone little beyond Kroeber's formulations.

The California element surveys could only suggest cultural emphases, styles, or configurations, which interested Kroeber so much, and Kroeber made comparatively little use of the data. The lists could scarcely record social structures, for these had not been conceptualized or broken down into significant elements so as to be amenable to

such recording. My own part in this survey dealt with the Paiute and Shoshoni, whose element lists had to be published separately from structural and cultural ecological analyses.

About 1920, Kroeber had decided to broaden his own field of substantive research beyond California, the Plains, and Zuñi. He first visited Mexico, and in 1924 he visited Peru, following up interests arising from Max Uhle's collections. He returned to Peru in 1926, and on later occasions. He always kept abreast of all Americanist research, but Peru became his special interest. His esthetic perceptivity was especially important in sensing the stylistic relationships in Peruvian ceramics and other art manifestations that helped establish a stylistic chronology—a skeletal framework for determining time and place relationships of associated materials—upon which other understandings, e.g., social and political, depended.

Kroeber's enlarged interests in cultural areas and cultural continuities led to another of his major works, *Cultural and Natural Areas in Native North America* (1939). By this time, so much was known about American Indians that no one but Kroeber, now the leading Americanist, would presume to synthesize the knowledge in a single work. Moreover, when major cooperative works were written on special areas, such as Meso-America (e.g., *The Maya and their Neighbors*), Kroeber was usually asked to write the summary, interpretative chapter. *Cultural and Natural Areas* not only delineated cultural areas (without statistical techniques) but related them to natural areas and, more importantly, introduced the concept of culture climax. Earlier element distribution studies had employed the concept of culture centers within areas, which were more complex and therefore presumed to be more inventive, and of margins, which were the simple, uninventive peripheral recipients of cultural achievements. Kroeber's concept of cultural climax avoided the implication that greatest complexity meant the locus of inventiveness and called attention instead to cultural intensification.

Kroeber expanded the culture area concept to even larger territories or "spheres of influence," such as "the Greater Southwest," and the "South Asia sphere." This reflected his predisposition to recognize historicity in territories of element distributions which were explainable by cultural diffusion. Continuing on the comparatively solid ground of describing areas or spheres in terms of element content and emphasis, rather than configuration, Kroeber enlarged his historical interpretations. He interpreted cultural development in the Western Hemisphere much as he had done in California. Later, in his Huxley lecture, "The Oikoumene," (1946), he delineated the cultural particulars, such as the arch, wheel, and alphabet, that distinguished the Old World from the New World. Underlying such global interpretations was vast knowledge of cultural history during all periods and a life-long tendency to organize the data in terms of diffusion and distributions. A similar method of organizing data was given his students, as when we made distributional studies of Indian games, and it underlay the element list surveys.

Finally, Kroeber's *Anthropology* (edition of 1948) is probably the most important single work ever written in anthropology. It was first published in 1923 as a modest

introductory text because there had been no general summary since E. B. Tylor's *Anthropology* of 1881. For many years, it was the principal text for introductory courses in the United States. The new edition of 1948 became something else. This 850 page book gives a basic résumé of nearly all recent fields of anthropology, incisive appraisals of new trends, and statements of Kroeber's own views on subjects previously published elsewhere, together with many points not made before. Its notable omission is the social science and structural components of anthropology. While the 1948 edition offers freshmen and sophomores solid fodder, it is not now the principal introductory text. But, perhaps more importantly, it constitutes a basic survey of modern anthropology which well serves Ph.D. candidates and all others wishing a sophisticated view.

CONCLUDING COMMENTS

It is impossible in a brief memorial article to do justice to a great scientist whose works are still a very living part of anthropology and related disciplines. Kroeber's place in history will be determined by the scholars who continue to be influenced by his writings in the future, rather than by those of us who now undertake so myopically to assess his achievements.

In histories of social science, appraisals of the great minds tend strongly to show the interests and preoccupations of the historians. The present article is a very humble attempt to suggest some of Kroeber's main achievements, but it cannot claim objectivity. The comments on Kroeber's achievements are made in the light of my own view that causes, explanations, or processes which are not peculiar to each relativistically unique culture can be identified. This is a fairly new approach, and whether the mounting body of causal hypotheses represent a new trend will be determined only by time.

In spite of my views, which differ in some ways from Kroeber's, I am deeply convinced that Kroeber's five hundred odd publications are, and will be for many decades, an almost inexhaustible mine not only of information but of problems, concepts, and hypotheses which have not yet made sufficient impact upon the world of scholarship. I have tried to indicate that Kroeber frequently touched, with deep insights, many problems that searchers for causes might well heed. Some of his syntheses and interpretations could readily be classed as "hard science." For example, his unpretentious summary of the parallel developments of the early Old World and New World civilization in *Anthropology* (1948), comes as near to a formulation of causality, or process that operated cross-culturally, as can be made, even while disavowing such intent.

Foremost among the basic scientific problems raised by Kroeber is that of classifying whole cultures. Parts of culture, such as social systems or categories of religious concepts, are amenable to cross-cultural classification. A taxonomy of whole cultures has proved to be extremely difficult; perhaps it is impossible. While Kroeber was not especially interested in taxonomy for its own sake, his constant preoccupation with the nature of culture took him vastly farther than anyone else in attempting it.

A BIBLIOGRAPHY OF THE PUBLICATIONS OF ALFRED LOUIS KROEBER
Compiled by Ann J. Gibson and John H. Rowe

INTRODUCTORY NOTE

Kroeber maintained a partial record of his own publications which served as the basis of the two bibliographies of his work which have been published:

1936

Bibliography of Alfred L. Kroeber. Essays in anthropology presented to A. L. Kroeber in celebration of his sixtieth birthday, June 11, 1936, pp. 423-33. University of California Press, Berkeley.

1948

Bibliografías de antropólogos. Alfred L. Kroeber. Boletín Bibliográfico de Antropología Americana, vol. X, 1947, pp. 313-21. Mexico.

The 1936 bibliography comprises 175 entries and extends from 1898 (i.e., 1899) to 1935. The 1948 bibliography comprises 237 entries, the latest being for 1946. Mrs. Kroeber kindly made available to us her husband's notes for a continuation of his own listing to 1960.

In 1955 Chérie Ninon Gregoire prepared a bibliography of Kroeber's writings as part of a graduate research project for J. H. Rowe. It was dittoed for local circulation under the title *Bibliography. A. L. Kroeber*. Gregoire's list comprises 413 entries, the latest of which are for 1953.

It includes some additions to the published bibliographies for the years prior to 1946. Kroeber's own record and Gregoire's bibliography are both incomplete and contain many errors. We have, therefore, attempted to check every entry ourselves and have done much searching for additional titles. The present bibliography is probably still not complete, but we hope we have not missed any major books and articles. We have probably failed to find between twenty and forty book reviews, short notes, reprintings, and translations.

It is too soon, in any case, to attempt a definitive bibliography of Kroeber's writings, since he left a number of manuscripts ready or nearly ready for publication, and these will be appearing in the next few years. We have not attempted to include unpublished work in this list.

We are deeply grateful to Mrs. A. L. Kroeber, Clifton B. Kroeber, Dell H. Hymes, Robert F. Heizer, William C. Sturtevant and Junius B. Bird for help in finding and checking references which we might otherwise have missed. Thomas C. Patterson corrected some of our errors and omissions.

1. **1896** Mademoiselle's dowry. *The Columbia Literary Monthly*, vol. IV, no. 6, pp. 229-36. New York.

2. **1899** Animal tales of the Eskimo. *Journal of American Folk-Lore*, vol. XII, no. XLIV, pp. 17-23. Boston and New York.
3. Tales of the Smith Sound Eskimo. *Journal of American Folk-Lore*, vol. XII, no. XLVI, pp. 166-82. Boston and New York.
4. Cheyenne tales. *Journal of American Folk-Lore*, vol. XIII, no. L, pp. 161-90. Boston and New York.
5. The Eskimo of Smith Sound. *Bulletin of the American Museum of Natural History*, vol. XII, 1899, article XII, pp. 265-327. New York.
6. Symbolism of the Arapaho Indians. *Bulletin of the American Museum of Natural History*, vol. XIII, 1900, article VII, pp. 69-86. New York.
7. Decorative symbolism of the Arapaho. *American Anthropologist*, n.s., vol. 3, no. 2, pp. 308-36. New York.
8. Ute tales. *Journal of American Folk-Lore*, vol. XIV, no. LV, pp. 252-85. Boston and New York.
9. The Arapaho. I. General discussion. II. Decorative art and symbolism. *Bulletin of the American Museum of Natural History*, vol. XVIII, 1902-07, part I, pp. 1-150. New York.
10. Preliminary sketch of the Mohave Indians. *American Anthropologist*, n.s., vol. 4, no. 2, pp. 276-85. New York.
11. Review: *The decorative art of the Amur tribes*. By Berthold Laufer. (Publications of the Jesup North Pacific Expedition: Memoirs of the American Museum of Natural History, vol. VII, no. I.) New York: 1902 ... *American Anthropologist*, n.s., vol. 4, no. 3, pp. 532-34. New York.
12. The native languages of California (with Roland Burrage Dixon). *American Anthropologist*, n.s., vol. 5, no. 1, pp. 1-26. Lancaster.
13. The Coast Yuki of California. *American Anthropologist*, n.s., vol. 5, no. 4, pp. 729-30. Lancaster.
14. Traditions of the Arapaho (with George Amos Dorsey). *Field Columbian Museum Publication 81*, Anthropological Series, vol. V. Chicago. 475 pp.
15. Review: Zur Nephritfrage (Neu Guinea, Jordansmühl u.a., Alpen, Bibliographisches). Von Dr. A. B. Meyer, Direktor des Museums. (Abhandlungen und Berichte des Königlichen Zoologischen und Anthropologisch-Ethnographischen Museums zu Dresden, Bd. X, no. 4. Berlin: R. Friedlander & Sohn. 1903 ... *American Anthropologist*, n.s., vol. 5, no. 4, pp. 692-93. Lancaster.
16. **1904** The Arapaho. III. Ceremonial organization. *Bulletin of the American Museum of Natural History*, vol. XVIII, 1902-07, part II, pp. 151-230. New York.
17. Dr. Uhle's researches in Peru. *American Anthropologist*, n.s., vol. 6, no. 4, pp. 576-77. Lancaster.
18. A Ghost Dance in California. *Journal of American Folk-Lore*, vol. XVII. no. LXIV, pp. 32-35. Boston and New York.
19. The languages of the coast of California south of San Francisco. *University of California Publications in American Archaeology and Ethnology*, vol. 2, no. 2, pp. 29-80. Berkeley.
20. Types of Indian culture in California. *University of California Publications in American Archaeology and Ethnology*, vol. 2, no. 3, pp. 81-103. Berkeley.
21. **1905** Basket designs of the Indians of northwestern California. *University of California Publications in American Archaeology and Ethnology*, vol. 2, no. 4, pp. 105-64. Berkeley.
22. The Department of Anthropology of the University of California (with Frederic Ward Putnam). *University of California Publications*. The Press, Berkeley. 38 pp.
23. Notes [to accompany] The obsidian blades of California, by Horatio N. Rust. *American Anthropologist*, n.s., vol. 7, no. 4, pp. 690-95. Lancaster.

24. Supposed Shoshoneans in Lower California. *American Anthropologist*, n.s., vol. 7, no. 3, pp. 570-72. Lancaster.
25. Systematic nomenclature in ethnology. *American Anthropologist*, n.s., vol. 7, no. 4, pp. 579-93. Lancaster.
26. Wishok myths. *Journal of American Folk-Lore*, vol. XVIII, no. LXIX, pp. 85-107. Boston and New York.
27. **1906** Berkeley Folk-Lore Club. *American Anthropologist*, n.s., vol. 8, no. 1, p. 203. Lancaster.
28. Berkeley Folk-Lore Club. *American Anthropologist*, n.s., vol. 8, no. 2, p. 437. Lancaster.
29. Branches of the American Folk-Lore Society. *California. Journal of American Folk-Lore*, vol. XIX, no. LXXIII, pp. 165-66. Boston and New York.
30. California Branch of the American Folk-Lore Society. *American Anthropologist*, n.s., vol. 8, no. 1, p. 203. Lancaster.
31. The dialectic divisions of the Moquelumnan family in relation to the internal differentiation of other linguistic families of California. *American Anthropologist*, n.s., vol. 8, no. 4, pp. 652-63. Lancaster.
32. Dr. Max Uhle. *American Anthropologist*, n.s., vol. 8, no. 1, p. 202. Lancaster.
33. Folk-lore meetings in California. *American Anthropologist*, n.s., vol. 8, no. 2, pp. 435-36. Lancaster.
34. *Guide to the collections of the Department of Anthropology*, University of California. University of California Publications. The Press, Berkeley. 15 pp.
35. Measurements of the Igorotes. *American Anthropologist*, n.s., vol. 8, no. 1, pp. 194-95. Lancaster.
36. Notes [to accompany] A puberty ceremony of the Mission Indians, by Horatio N. Rust. *American Anthropologist*, n.s., vol. 8, no. 1, pp. 31-32. Lancaster.
37. Notes on California folk-lore. Earthquakes. *Journal of American Folk-Lore*, vol. XIX, no. LXXV, pp. 322-23. Boston and New York.
38. Notes on California folk-lore. Yokuts names. *Journal of American Folk-Lore*, vol. XIX, no. LXXIII, pp. 142-43. Boston and New York.
39. Proceedings of the California Branch of the American Folk-Lore Society. *Journal of American Folk-Lore*, vol. XIX, no. LXXII, pp. 61-63. Boston and New York.
40. Recent progress in American anthropology. Anthropological societies in California. *American Anthropologist*, n.s., vol. 8, no. 3, pp. 493-95. Lancaster.
41. Recent progress in American anthropology. University of California. *American Anthropologist*, n.s., vol. 8, no. 3, pp. 483-92. Lancaster (reprints titled: Progress in anthropology at the University of California).
42. Recent researches by the University of California. *American Anthropologist*, n.s., vol. 8, no. 3, p. 606. Lancaster.
43. Two myths of the Mission Indians of California. *Journal of American Folk-Lore*, vol. XIX, no. LXXV, pp. 309-21. Boston and New York.
44. The Yokuts and Yuki languages. *Boas anniversary volume. Anthropological papers written in honor of Franz Boas*, pp. 64-79. G. E. Stechert & Co., New York.
45. The Arapaho. IV. Religion. *Bulletin of the American Museum of Natural History*, vol. XVIII, 1902-07, part IV, pp. 279-454. New York.
46. The ceremonial organization of the Plains Indians of North America. Congrès International des Américanistes, XVe Session, tenue à Québec en 1906, tome II, pp. 53-63. Québec.

47. [Contributions to] *Handbook of American Indians north of Mexico*, edited by Frederick Webb Hodge, A-M. Bureau of American Ethnology, Bulletin 30, part I. Washington.

Aiapai, p. 31	Chumteya, p. 298
Altinin, p. 47	Chunut, p. 298
Amaikara, p. 47	Chupcan, p. 298
Amen, p. 48	Costanos, p. 351
Apyu, p. 70	Erner, p. 432
Aranimokw, p. 72	Ertlerger, p. 432
Arekw, p. 82	Eshpeu, p. 433
Ashegen, p. 100	Gidanemuk, p. 492
Asisufuunuk, p. 101	Huititnom, p. 577
Bankalachi, p. 128	Inam, p. 604
Bidamarek, p. 146	Karakuka, p. 657
Boalkea, p. 155	Kilikunom, p. 688
Bokninuwad, p. 158	Kochejali, p. 720
Bolbone, p. 158	Lilshiknom, p. 766
California, Indians of, pp. 190-91	Mahala mats (with Alexander F. Chamberlain), p. 786
Chamkhai, p. 234	Merip, p. 845
Chimalakwe, pp. 269-70	Mission Indians of California, pp. 873-74
Chimariko, p. 270	Moquelumnan family (with Henry W. Henshaw), p. 941
Chititiknewas, p. 286	
Chukchansi, p. 295	
Chumashan family (with Henry W. Henshaw), pp. 296-97	

48. The following unsigned articles are attributed to Kroeber in the 1935 bibliography:

Esselen, p. 438	Mono-Paviotso, p. 932
Gabrielefio, p. 480	Karok, p. 659
Luisefio, pp. 777-78	Kawia, pp. 668-69
Mariposan family, pp. 807-8	

49. Gros Ventre myths and tales. *Anthropological Papers of the American Museum of Natural History*, vol. I, part 111, pp. 55-139. New York.
50. Horatio Nelson Rust [obituary]. *Journal of American Folk-Lore*, vol. XX, no. LXXVII, p. 153. Boston and New York.
51. Indian myths of south central California. *University of California Publications in American Archaeology and Ethnology*, vol. 4, no. 4, pp. 167-250. Berkeley.

52. Numeral systems of the languages of California (with Roland Burrage Dixon). *American Anthropologist*, n.s., vol. 9, no. 4, pp. 663-90. Lancaster.
53. The religion of the Indians of California. *University of California Publications in American Archaeology and Ethnology*, vol. 4, no. 6, pp. 319-56. Berkeley.
54. Shoshonean dialects of California. *University of California Publications in American Archaeology and Ethnology*, vol. 4, no. 3, pp. 65-165. Berkeley.
55. The Washo language of east central California and Nevada. *University of California Publications in American Archaeology and Ethnology*, vol. 4, no. 5, pp. 251-317. Berkeley.
56. The Yokuts language of south central California. *University of California Publications in American Archaeology and Ethnology*, vol. 2, no. 5, pp. 165-377. Berkeley. 1908 56. The anthropology of California. *Science*, as., vol. XXVII, no. 686, Feb. 21, pp. 281-90. New York.
57. Catchwords in American mythology. *Journal of American Folk-Lore*, vol. XXT, no. LXXXI-LXXXII, pp. 222-27. Boston and New York.
58. Editor's note. The culture of the Luiseño Indians, by Philip Stedman Sparkman. *University of California Publications in American Archaeology and Ethnology*, vol. 8, no. 4, p. 188. Berkeley.
59. Editor's note. The religion of the Luiseño Indians of southern California, by Constance Goddard Dubois. *University of California Publications in American Archaeology and Ethnology*, vol. 8, no. 3, pp. 70-72. Berkeley.
60. Ethnography of the Cahuilla Indians. *University of California Publications in American Archaeology and Ethnology*, vol. 8, no. 2, pp. 2948. Berkeley.
61. Ethnology of the Gros Ventre. *Anthropological Papers of the American Museum of Natural History*, vol. I, part IV, pp. [i-ii], 141-281. New York.
62. Local meetings. California Branch. *Journal of American Folk-Lore*, vol. XXI, nos. LXXXI-LXXXII, p. 249. Boston and New York.
63. A Mission record of the California Indians, from a manuscript in the Bancroft Library. *University of California Publications in American Archaeology and Ethnology*, vol. 8, no. 1, pp. 1-27. Berkeley.
64. Notes on California folk-lore. Origin tradition of the Chemehuevi Indians. *Journal of American Folk-Lore*, vol. XXI, no. LXXXI-LXXXII, pp. 24042. Boston and New York.
65. Notes on California folk-lore. A southern California ceremony. *Journal of American Folk-Lore*, vol. XXI, no. LXXX, p. 40. Boston and New York.
66. Notes on California folk-lore. Wiyot folk-lore. *Journal of American Folk-Lore*, vol. XXI, no. LXXX, pp. 37-39. Boston and New York.
67. Notes on the Luisebos. The religion of the Luiseño Indians of southern California, by Constance Goddard Dubois, Appendix II. *University of California Publications in American Archaeology and Ethnology*, vol. 8, no. 3, pp. 174-86. Berkeley.
68. Notes on the Ute language. *American Anthropologist*, n.s., vol. 10, no. 1, pp. 74-87. Lancaster.
69. On evidences of the occupation of certain regions by the Miwok Indians. *University of California Publications in American Archaeology and Ethnology*, vol. 6, no. 3, pp. 369-80. Berkeley.
70. **1909** The archaeology of California. Putnam anniversary volume. Anthropological essays presented to Frederic Ward Putnam in honor of his seventieth birthday, April 16, 1909, by his friends and associates, pp. 1-42. G. E. Stechert & Co., Publishers, New York.
71. The Bannock and Shoshoni languages. *American Anthropologist*, n.s., vol. II, no. 2, pp. 266-77. Lancaster.

72. California basketry and the Pomo. *American Anthropologist*, n.s., vol. II, no. 2, pp. 233-49. Lancaster.
73. Classificatory systems of relationship. *The Journal of the Royal Anthropological Institute of Great Britain and Ireland*, vol. XXXIX, pp. 77-84. London.
74. Compound nouns in American languages [abstract]. *Transactions and Proceedings of the American Philological Association*, vol. XXXIX, 1908, pp. liv-lv. Boston.
75. Measurements of Chukchis. *American Anthropologist*, n.s., vol. II, no. 3, pp. 531-33. Lancaster.
76. Notes on Shoshonean dialects of southern California. *University of California Publications in American Archaeology and Ethnology*, vol. 8, no. 5, pp. 235-69. Berkeley.
77. **1910** At the bedrock of history. *Sunset*, vol. XXV, no. 3, pp. 255-60. San Francisco.
78. The Chumash and Costanoan languages. *University of California Publications in American Archaeology and Ethnology*, vol. 9, no. 2, pp. 237-71. Berkeley.
79. [Contributions to] *Handbook of American Indians north of Mexico*, edited by Frederick Webb Hodge, N-Z. Bureau of American Ethnology, Bulletin 30, part II. Washington. Oketo, p. 114 Taxlipu, p. 712 Olegel, p. 118 Tsahpekw, p. 821 Oler, p. 118 Tsano, p. 82 1 Olhon, pp. 118-19 Tuhukmache, p. 833 Pohallintinleh, p. 272 Tui, p. 833 Rekwoi, p. 365 Tulomos, p. 836 Rumsen, p. 397 Tumna, p. 837 Salinan family (with Henry W. Turip, p. 840 Henshaw), p. 415 Uchiyingich, p. 862 Tachi, p. 667 Ukohtontilka, p. 865 Tanom, p. 687 Ukomnom, p. 865 Kroeber Bibliography 1065 Weitspus, pp. 930-31 Yawilchine, p. 995 Wishosk, p. 964 Yokol, p. 999 Yaudanchi, p. 994 Yukian family, pp. 1008-9 The following unsigned articles are attributed to Kroeber in the 1935 bibliography: Wiyat, p. 967 Yurok, pp. 1012-13
80. The morals of uncivilized people. *American Anthropologist*, n.s., vol. 12, no. 3, pp. 437-47. Lancaster.
81. Noun composition in American languages, *Anthropos*, Band V, Heft 1, Janner- Februar, 202-18. St. Gabriel-Mijdling.
82. Noun incorporation in American languages. *Verhandlungen des XVI. Internationalen Amerikanisten-Kongresses*, Wien 9. bis 14. September 1908, Zweite Halfte, pp. 569-76. Wien und Leipzig. 1911 82. The elusive Mill Creeks; a band of wild Indians roaming in northern California today. *Travel*, vol. XVII, no. 4, pp. 510-13, 548, 550. New York.
83. Incorporation as a linguistic process. *American Anthropologist*, n.s., vol. 13, no. 4, pp. 577-84. Lancaster.
84. The languages of the American Indians. *The Popular Science Monthly*, vol. LXXVIII, no. 5, pp. 500-15. Lancaster.
85. The languages of the coast of California north of San Francisco. *University of California Publications in American Archaeology and Ethnology*, vol. 9, no. 3, pp. 273- 435. Berkeley.
86. Phonetic constituents of the native languages of California. *University of California Publications in American Archaeology and Ethnology*, vol. 10, no. 1, pp. 1-12. Berkeley.
87. Phonetic elements of the Mohave language. *University of California Publications in American Archaeology and Ethnology*, vol. 10, no. 3, pp. 45-96. Berkeley.
88. Phonetics of the Micronesian language of the Marshall Islands. *American Anthropologist*, n.s., vol. 13, no. 3, pp. 380-93. Lancaster.
89. Shellmounds at San Francisco and San Mateo. *Records of the Past*, vol. X, part IV, pp. 227-28. Washington.
90. **1912** The Indians of San Diego. *California Topics-Exposition News*, vol. 2, no. 2, pp. 8-10. San Diego.

91. Ishi, the last aborigine. *World's Work Magazine*, vol. XXIV, no. 3, pp. 304-8. New York.
92. Relationship of the Indian languages of California (with Roland Burrage Dixon). *American Anthropologist*, n.s., vol. 14, no. 4, pp. 691-92. Lancaster.
93. **1913** The California Academy of Sciences. *Science*, n.s., vol. XXXVII, no. 961, May 30, pp. 833-35. New York.
94. The determination of linguistic relationship. *Anthropos*, Band VIII, Heft 2, pp. 389-401. St. Gabriel-Modling. (correction on p. 885) 94a. Explanatory note. Papago verb stems, by Juan Dolores. *University of California Publications in American Archaeology and Ethnology*, vol. 10, no. 5, pp. 241-43. Berkeley.
95. New linguistic families in California (with Roland Burrage Dixon). *American Anthropologist*, n.s., vol. 15, no. 4, pp. 647-55. Lancaster.
96. Relationship of the Indian languages of California (with Roland Burrage Dixon). *Science*, n.s., vol. XXXVII, no. 945, Feb. 7, p. 225. New York.
97. **1914** Chontal, Seri and Yuman. *Science*, n.s., vol. XL, no. 1030, Sept. 25, p. 448. New York.
98. Phonetic elements of the Diegueño language (with John Peabody Harrington). *University of California Publications in American Archaeology and Ethnology*, vol. 11, no. 2, pp. 177-88. Berkeley.
99. **1915** A California Indian hunting legend. *California Fish and Game*, vol. 1, no. 2, pp. 52- 59. San Francisco.
100. Eighteen professions. *American Anthropologist*, n.s., vol. 17, no. 3, pp. 283-88. Lancaster.
101. Frederic Ward Putnam [obituary]. *American Anthropologist*, n.s., vol. 17, no. 4, pp. 712-18. Lancaster.
102. A new Shoshonean tribe in California. *American Anthropologist*, n.s., vol. 17, no. 4, pp. 773-75. Lancaster.
103. Serian, Tequistlatecan, and Hohan. *University of California Publications in American Archaeology and Ethnology*, vol. 11, no. 4, pp. 279-90. Berkeley.
104. Visible speech; the eye seeing and the rule measuring the difference between sounds. *Scientific American*, vol. CXII, no. 21, pp. 471, 480-82. New York.
105. **1916** Arapaho dialects. *University of California Publications in American Archaeology and Ethnology*, vol. 12, no. 3, pp. 71-138. Berkeley.
106. California place names of Indian origin. *University of California Publications in American Archaeology and Ethnology*, vol. 12, no. 2, pp. 31-69. Berkeley.
107. The cause of the belief in use inheritance. *The American Naturalist*, vol. L, no. 594, pp. 367-70. Lancaster.
108. Floral relations among the Galapagos Islands. *University of California Publications in Botany*, vol. 6, no. 9, pp. 199-220. Berkeley.
109. Heredity without magic. *American Anthropologist*, n.s., vol. 18, no. 2, pp. 294-96. Lancaster.
110. Inheritance by magic. *American Anthropologist*, n.s., vol. 18, no. 1, pp. 19-40. Lancaster.
111. The oldest town in America and its people. *The American Museum Journal*, vol. XVI, no. 2, pp. 81-85. New York.
112. The speech of a Zuñi child. *American Anthropologist*, n.s., vol. 18, no. 4, pp. 592-34. Lancaster.
113. Thoughts on Zuñi religion. Holmes anniversary volume. *Anthropological essays presented to William Henry Holmes in honor of his seventieth birthday, December 1, 1916*, by his friends and collaborators, pp. 269-77. Washington.
114. What an American saw in Germany. *The Outlook*, vol. 112, no. 2, pp. 92-95. New York.

115. Zuñi culture sequences. *Proceedings of the National Academy of Sciences*, vol. 2, no. 1, pp. 4245. Baltimore.
116. Zuñi potsherds. *Anthropological Papers of the American Museum of Natural History*, vol. XVIII, part I, pp. [i-ii], 1-37. New York.
117. **1917** Are the Jews a race? *The Menorah Journal*, vol. 111, no. 5, pp. 290-94. New York.
118. California kinship systems. *University of California Publications in American Archaeology and Ethnology*, vol. 12, no. 9, pp. 339-96. Berkeley.
119. The matrilineate again. *American Anthropologist*, n.s., vol. 19, no. 4, pp. 571-79. Lancaster.
120. Selected readings in anthropology, series A. University of California Syllabus Series no. 89. University of California Press, Berkeley. 84 pp.
121. Selected readings in anthropology, series B. University of California Syllabus Series no. 77. University of California Press, Berkeley. 70 pp.
122. The superorganic. *American Anthropologist*, n.s., vol. 19, no. 2, pp. 163-213. Lancaster.
123. The tribes of the Pacific coast of North America. *Proceedings of the Nineteenth International Congress of Americanists held at Washington, December 27-31, 1915*, pp. 385-41. Washington.
124. Zuñi kin and clan. *Anthropological Papers of the American Museum of Natural History*, vol. XVIII, part 11, pp. [i-ii], 39-204. New York.
125. Review: Prolegomena to history. Frederick J. Teggart. (University of California Kroeber Bibliography 1067 Publications in History, vol. 4, no. 3.) Berkeley, 1916. *American Anthropologist*, n.s., vol. 19, no. 1, pp. 68-70. Lancaster.
126. **1918** Comments on the above ["The matrilineate again," by E. Sidney Hartland]. *American Anthropologist*, n.s., vol. 20, no. 2, pp. 227-29. Lancaster.
127. Heredity, environment and civilization. *The American Museum Journal*, vol. XVIII, no. 5, pp. 351-59. New York.
128. Heredity, environment, and civilization as illustrated by Indians of the Southwest. *The Indian School Journal*, vol. 19, no. 4, pp. 129-37, 154. Chilocco, Oklahoma. [From *The American Museum Journal*].
129. The history of Philippine civilization as reflected in religious nomenclature. *Anthropological Papers of the American Museum of Natural History*, vol. XIX, part 11, pp. [i-ii], 35-67. New York.
130. The possibility of a social psychology. *The American Journal of Sociology*, vol. XXIII, no. 5, pp. 633-50. Chicago.
131. Pueblo traditions and clans. *American Anthropologist*, n.s., vol. 20, no. 3, pp. 328-31. Lancaster.
132. Review: *The American Indian: an introduction to the anthropology of the New World*. Clark Wissler. Douglas C. McMurtrie, New York, 1917. *American Anthropologist*, n.s., vol. 20, no. 2, pp. 203-9. Lancaster.
133. Review: [Collected papers in] *Analytical psychology*. C. G. Jung. Authorized Translation edited by Dr. Constance E. Long, New York: Moffat, Yard and Co., 1916. *The psychology of the unconscious [Wandlungen und Symbole der Libido]*. C. G. Jung. Translated by Dr. Beatrice M. Hinkle, New York: Moffat, Yard and Co., 1916. *American Anthropologist*, n.s., vol. 20, no. 3, pp. 323-24. Lancaster.
134. Reviezu: The ethnogeography of the Tewa Indians (Twenty-ninth Annual Report of the Bureau of American Ethnology). John Peabody Harrington... Washington, 1916. *American Anthropologist*, n.s., vol. 20, no. 4, pp. 450-51. Lancaster.

135. Review: The frontiers of language and nationality in Europe. Leon Dominian. Published for the American Geographical Society of New York by Henry Holt and Co.: New York, 1917... . *American Anthropologist*, n.s., vol. 20, no. 3, p. 323. Lancaster.
136. Review: Geers, G. D. The adverbial and prepositional prefixes in Blackfoot. L. van Nifterik, Leiden: 1917. *International Journal of American Linguistics*, vol. 1, no. 2, pp. 184-85. New York.
137. Review: A grammar of Lepanto Igorot as it is spoken at Bauco. Morice Vanoverbergh. (Bureau of Science, Division of Ethnology Publications, vol. 5, part 6, pp. 329-425. Manila, 1917). *American Anthropologist*, n.s., vol. 20, no. 2, pp. 221-22. Lancaster.
138. Review: Teton Sioux music. Frances Densmore. (Bureau of American Ethnology, Bulletin 61... .) Washington, 1918. *American Anthropologist*, n.s., vol. 20, no. 4, pp. 446-50. Lancaster.
139. Review: The Washo Indians. S. A. Barrett. (Bulletin of the Public Museum of the City of Milwaukee, vol. 2, no. 1. . . .) Milwaukee, 1917. *American Anthropologist*, n.s., vol. 20, no. 2, pp. 216-17. Lancaster.
140. **1919** California. Encyclopaedia of Religion and Ethics, edited by James Hastings, vol. 111, pp. 141-45. Charles Scribner's Sons, New York.
141. Kinship in the Philippines. Anthropological Papers of the American Museum of Natural History, vol. XIX, part 111, pp. [i-ii], 69-84. New York.
142. Linguistic families of California (with Roland Burrage Dixon). *University of California Publications in American Archaeology and Ethnology*, vol. 16, no. 3, pp. 47- 118. Berkeley.
143. Nabaloi songs (with Claude Russell Moss). *University of California Publications in American Archaeology and Ethnology*, vol. 15, no. 2, pp. 187-206. Berkeley.
144. On the principle of order in civilization as exemplified by changes of fashion. *American Anthropologist*, n.s., vol. 21, no. 3, pp. 235-63. Lancaster. 1068 *American Anthropologist* [63, 1961]
145. Peoples of the Philippines. American Museum of Natural History, Handbook Series no. 8. New York. 224 pp.
146. Report of the President to the Council and members of the American Anthropological Association. *American Anthropologist*, n.s., vol. 21, no. 1, pp. 102-4. Lancaster.
147. Selected readings in Anthropology, prepared by the Department of Anthropology, University of California, and the Department of Sociology, University of Washington. University of California Syllabus Series no. 101. University of California Press, Berkeley. 302 pp.
148. Sinkyone tales. *Journal of American Folk-Lore*, vol. 32, no. 124, pp. 346-51. Lancaster and New York.
149. Rev&: Anthropology up-to-date. George Winter Mitchell. The Stratford Company: Boston, 1918... . *American Anthropologist*, n.s., vol. 21, no. 1, pp. 77-78. Lancaster.
150. Review: The Aztec Ruin. Earl H. Morris (Anthropological Papers of the American Museum of Natural History, vol XXVI, pt. I . . . 1919.) *American Anthropologist*, n.s., vol. 21, no. 2, p. 194. Lancaster.
151. Review: The Diegueño ceremony of the death images. Edward H. Davis. (Contributions from the Museum of the American Indian, Heye Foundation, vol. V, no. 2 . . . 1919) *American Anthropologist*, n.s., vol. 21, no. 2, pp. 193-94. Lancaster.
152. Review: Kutenai tales. Franz Boas. Together with texts collected by Alexander Francis Chamberlain. Bureau of American Ethnology, Bulletin 59, Washington, 1918. *American Anthropologist*, n.s., vol. 21, no. 2, pp. 192-93. Lancaster.

153. **1920** California culture provinces. *University of California Publications in American Archaeology and Ethnology*, vol. 17, no. 2, pp. [i-ii], 151-69. Berkeley.
154. Games of the California Indians. *American Anthropologist*, n.s., vol. 22, no. 3, pp. 272-77. Lancaster.
155. Guide to selected objects of unusual interest. University of California Museum of Anthropology, the Hearst collections at Second and Parnassus Avenues, San Francisco. University of California Press, Berkeley. 14 pp.
156. Masks and moieties as a culture complex (with Catherine Holt). *The Journal of the Royal Anthropological Institute of Great Britain and Ireland*, vol. L, July to December, pp. 452-60. London.
157. Source book in anthropology (with Thomas Talbot Waterman). University of California Syllabus Series no. 118. University of California Press, Berkeley. [ii], 565 pp.
158. Three essays on the antiquity and races of man. University of California Syllabus Series no. 119. University of California Press, Berkeley. 80 pp.
159. Totem and taboo: an ethnologic psychoanalysis. *American Anthropologist*, n.s., vol. 22, no. 1, pp. 48-55. Lancaster.
160. Yuman tribes of the lower Colorado. *University of California Publications in American Archaeology and Ethnology*, vol. 16, no. 8, pp. 475-85. Berkeley.
161. Review: Certain aboriginal pottery from southern California. George G. Heye. (Indian Notes and Monographs, vol. VII, no. I) Museum of the American Indian, Heye Foundation, New York, 1919. *American Anthropologist*, n.s., vol. 22, no. 2, pp. 186-88. Lancaster.
162. Review: Preliminary account of the antiquities of the region between the Mancos and La Plata Rivers in southwestern Colorado. Earl H. Morris. (Thirty-third Annual Report of the Bureau of American Ethnology, pp. 155-206) Washington, 1919. *American Anthropologist*, n.s., vol. 22, no. 4, pp. 383-84. Lancaster.
163. Review: Primitive society. Robert H. Lowie. Boni and Liveright: New York, 1920. ... *American Anthropologist*, n.s., vol. 22, no. 4, pp. 377-81. Lancaster.
164. Review: Uses of plants by the Indians of the Missouri River region. Melvin Randolph Gilmore. (Thirty-third Annual Report of the Bureau of American Ethnology, pp. 43-154.) Washington, 1919. *American Anthropologist*, n.s., vol. 22, no. 4, pp. 384-85. Lancaster.
165. **1921** The aboriginal population of California. *Science*, n.s., vol. LIV, no. 1391, Aug. 26, pp. 162-63. New York.
166. Indians of Yosemite. Handbook of Yosemite National Park, compiled and edited by Ansel F. Hall, pp. 51-73. G. P. Putnam's Sons, New York and London.
167. Observations on the anthropology of Hawaii. *American Anthropologist*, n.s., vol. 23, no. 2, pp. 129-37. Lancaster.
168. Review: Aesop's fables and myths. Leo J. Frachtenberg. (Bureau of American Ethnology, Bulletin 67.) Washington, 1920. *American Anthropologist*, n.s., vol. 23, no. 2, pp. 221-22. Lancaster.
169. Review: Die Gliederung der Australischen Sprachen. By P. W. Schmidt, S.V.D. Vienna, 1919. *American Anthropologist*, n.s., vol. 23, no. 2, pp. 224-26. Lancaster.
170. Review: The Hawaiian romance of Laieikawai, with introduction and translation. Martha Warren Beckwith. (Thirty-third Annual Report of the Bureau of American Ethnology, pp. 285-666.) Washington, 1919. *American Anthropologist*, n.s., vol. 23, no. 1, p. 80. Lancaster.
171. Review: A history of the art of writing. William A. Mason. New York: Macmillan, 1920... . *American Anthropologist*, n.s., vol. 23, no. 4, pp. 478-79. Lancaster.

172. Review: An introduction to anthropology. Rev. E. O. James. London: Macmillan and Co., 1919... .
American Anthropologist, n.s., vol. 23, no. 2, pp. 217-18. Lancaster.
173. Review: New York City in Indian possession. Reginald Pelham Bolton. (Indian Notes and Monographs, vol. 11, no. 7.) Museum of the American Indian, Heye Foundation: New York, 1920.
American Anthropologist, n.s., vol. 23, no. 3, p. 363. Lancaster.
174. Review: Seneca fiction, legends and myths: collected by Jeremiah Curtin and J. N. B. Hewitt.
Edited by J. N. B. Hewitt. (Thirty-second Annual Report of the Bureau of American Ethnology.)
Washington, 1918. *American Anthropologist*, n.s., vol. 23, no. 1, pp. 78-80. Lancaster.
175. Review: To the American Indian. Mrs. Lucy Thompson. Eureka, California, 1916. *American Anthropologist*, n.s., vol. 23, no. 2, pp. 220-21. Lancaster.
176. Review: Zu15 breadstuff. Frank Hamilton Cushing. (Indian Notes and Monographs, vol. 8.) New York: Museum of the American Indian, Heye Foundation, 1920... . *American Anthropologist*, n.s., vol. 23, no. 4, p. 479. Lancaster.
177. Review: Zusammenhänge und Konvergenz. Felix von Luschan. Reprint from Mitteilungen der Anthropologischen Gesellschaft in Wien, vol. 48.) Vienna: 1918... . *American Anthropologist*, n.s., vol. 23, no. 4, p. 478. Lancaster.
178. **1922** Basket designs of the Mission Indians of California. Anthropological Papers of the American Museum of Natural History, vol. XX, part 11, pp. [i-ii], 149-83. New York.
179. Basketry designs of the Mission Indians. American Museum of Natural History, Guide Leaflet no. 55. New York. 10, [vi] pp.
180. Earth-Tongue, a Mohave. American Indian life by several of its students, edited by Elsie Clews Parsons, pp. 189-202. B. W. Huebsch, Inc., New York.
181. Elements of culture in native California. *University of California Publications in American Archaeology and Ethnology*, vol. 13, no. 8, pp. 259-328. Berkeley.
182. Introduction. American Indian life by several of its students, edited by Elsie Clews Parsons, pp. 5-16. B. W. Huebsch, Inc., New York.
183. A study of language. Language by Edward Sapir. 258 pages. Harcourt, Brace and Company, The Dial, vol. LXXII, no. 3, pp. 314-17. New York.
184. Three essays on the antiquity and races of man. University of California Syllabus Series no. 119. University of California Press, Berkeley. 80 pp.
185. ZuG. Encyclopaedia of Religion and Ethics, edited by James Hastings, vol. XII, pp. 868-73. Charles Scribner's Sons, New York.
186. Review: The Copper and Bronze Ages in South America. Erland Nordenskiöld. Comparative Ethnographical Studies, IV. Goteborg, 1921... . *American Anthropologist*, n.s., vol. 24, no. 4, pp. 469-70. Menasha.
187. Review: Indian houses of Puget Sound. T. T. Waterman and Ruth Greiner. Indian Notes and Monographs, 1921, 61 pp. Native houses of western North America. T. T. Waterman and collaborators. Ibid., 1921, 97 pp. Types of canoes on Puget 1070 *American Anthropologist* [63, 19611 Sound. T. T. Waterman and Geraldine Coffin. Ibid., 1920, 43 pp. The whaling equipment of the Makah Indians. T. T. Waterman. University of Washington Publications in Political and Social Science, 1920, vol. 1, no. 1, pp. 1-67. *American Anthropologist*, n.s., vol. 24, no. 4, pp. 466-67. Menasha.
188. Review: Instinct and the unconscious. W. H. R. Rivers. Cambridge: University Press, 1920... . Second edition, 1922... . *American Anthropologist*, n.s., vol. 24, no. 4, pp. 465-66. Menasha.

189. Review: Is America safe for democracy? William McDougall. New York: Scribner's 1921...
American Anthropologist, n.s., vol. 24, no. 4, pp. 464-45. Menasha.
190. Review: Die Kultur der Kalifornischen Indianer. Fritz Krause. Leipzig: Institut für Völkerkunde,
series 1, vol. 4, 1921... *American Anthropologist*, n.s., vol. 24, no. 4, pp. 467-69. Menasha.
191. **1923** American culture and the Northwest Coast. *American Anthropologist*, n.s., vol. 25, no. 1,
pp. 1-20. Menasha.
192. Anthropology. Harcourt, Brace and Company, New York. x, 523 pp.
193. Editor's introduction. Mound excavations near Stockton, by Philip Mills Jbnes. University of
California Publications in American Archeology and Ethnology, vol. 20, pp. 113-14, Berkeley.
194. Editor's note. The Northern Paiute language of Oregon, by W. L. Marsden. *University of
California Publications in American Archaeology and Ethnology*, vol. 20, p. 175. Berkeley.
195. Editor's note. Northern Paiute verbs, by Gilbert Natches. *University of California Publications in
American Archaeology and Ethnology*, vol. 20, p. 245. Berkeley.
196. Historical introduction. Phoebe Apperson Hearst memorial volume. *University of California
Publications in American Archaeology and Ethnology*, vol. 20, pp. ix-xiv. Berkeley.
197. The history of native culture in California. *University of California Publications in American
Archaeology and Ethnology*, vol. 20, pp. 125-42. Berkeley.
198. Relationship of the Australian languages. Journal and Proceedings of the Royal Society of New
South Wales for 1923, vol. LVII, art. VI, October 16, pp. 101-17. Sydney. [Issued as complete
volume May, 1924]
199. Review: El grupo lingüístico Alacaluf. R. Lehmann-Nitsche. (Revista del Museo de la Plata, XXV,
pp. 15-69, 1919.) El grupo lingüístico "Het." R. Lehmann-Nitsche. (Ibid., XXVII, pp. 10-85, 1922).
American Anthropologist, n.s., vol. 23, no. 4, pp. 570-71. Menasha.
200. Review: Social change: with respect to culture and original nature. William Fielding Ogburn.
New York: Huebsch, 1922... *American Anthropologist*, n.s., vol. 25, no. 2, pp. 265-66. Menasha.
1
201. **1924** [Editor] Explorations at Chincha, by Max Uhle, edited by A. L. Kroeber. *University of
California Publications in American Archaeology and Ethnology*, vol. 21, no. 2, pp. 55-94.
Berkeley.
202. Source book in anthropology (with Thomas Talbot Waterman). University of California
Syllabus Series no. 118. University of California Press, Berkeley. vi, 587 pp.
203. The Uhle collections from Chincha (with William Duncan Strong). *University of California
Publications in American Archaeology and Ethnology*, vol. 21, no. 1, pp. [i-ii], 1-54. Berkeley.
204. The Uhle pottery collections from Ica (with William Duncan Strong). With three appendices
by Max Uhle. *University of California Publications in American Archaeology and Ethnology*,
vol. 21, no. 3, pp. [i-ii], 95-133. Berkeley.
205. Review: Los principios de la civilization en la sierra peruana. Max Uhle. (Boletín de la
Academia Nacional de Historia de Ecuador, vol. I, pp. (1-11)) (1920). Orígenes centroamericanos.
Max Uhle. (Ibid, vol. IV, pp.) (1-6) (1922). [sic!] Influencias mayas en el alto Ecuador. Max Uhle.
(Ibid, vol. IV, pp. 205-241, 1922) Los principios Kroeber Bibliography 1071 de las antiguas
civilizaciones peruanas. Max Uhle. (Ibid., vol. IV, pp. 1-11, 1920) Fundamentos étnicos y
arqueología de Arica y Tacna. Max Uhle (Ibid., pp. 1-99, 1922.) Civilizaciones mayoides de la
costa pacífica de Sudamérica. Max Uhle. (Ibid., vol. VI, pp. 87-92, 1923.) *American
Anthropologist*, n.s., vol. 26, no. 1, pp. 100-2. Menasha.

206. **1925** Archaic culture horizons in the Valley of Mexico. *University of California Publications in American Archaeology and Ethnology*, vol. 17, no. 7, pp. [i-ii], 373-408. Berkeley.
207. Handbook of the Indians of California. Bureau of American Ethnology, Bulletin 78. Washington. xviii, 995 pp.
208. The Uhle pottery collections from Moche. *University of California Publications in American Archaeology and Ethnology*, vol. 21, no. 5, pp. [i-ii], 191-234. Berkeley.
209. The Uhle pottery collections from Supe. *University of California Publications in American Archaeology and Ethnology*, vol. 21, no. 6, pp. [i-ii], 235-64, Berkeley.
210. Review: The morphology and evolution of the apes and man. Charles F. Sonntag, London: John Bole, Sons and Danielsson, 1924... . *American Anthropologist*, n.s., vol. 27, no. 2, pp. 324-25.
- Menasha. 1926 208. Archaeological explorations in Peru. Part I, Ancient pottery from Trujillo. Field Museum of Natural History, Anthropology Memoirs, vol. 11, no. 1, pp. 1-44. Chicago.
211. Basketry designs of the Mission Indians. American Museum of Natural History, Guide Leaflet no. 55. Second edition. New York. 10, [vi] pp.
212. Culture stratifications in Peru. *American Anthropologist*, n.s., vol. 28, no. 2, pp. 331-51. Menasha.
213. Indians in California. Remarks. Transactions of the Commonwealth Club of California, vol. XXI, no. 3 (The Commonwealth, vol. 11, no. 23, June 8, part 11). pp. 149-50. San Francisco.
214. The Uhle pottery collections from Chancay, with appendix by Max Uhle. *University of California Publications in American Archaeology and Ethnology*, vol. 21, no. 7, pp. [i-ii], 265-304. Berkeley.
215. Review: On the cephalic index and stature of the Japanese and their local differences. A. Matsumura. Journal of the Faculty of Science, Imperial University of Tokyo, section V, Anthropology, vol. I, part I, 1925. *American Anthropologist*, n.s., vol. 28 no. 2, pp. 431-32. Menasha.
216. **1927** Arrow release distributions. *University of California Publications in American Archaeology and Ethnology*, vol. 23, no. 4, pp. [i-ii], 283-96. Berkeley.
217. Coast and highland in prehistoric Peru. *American Anthropologist*, as., vol. 29, no. 4, pp. 625-53. Menasha.
218. Disposal of the dead. *American Anthropologist*, n.s., vol. 29, no. 3, pp. 308-15. Menasha.
219. Saxton Temple Pope [obituary]. *American Anthropologist*, n.s., vol. 29, no. 2, pp. 341-42. Menasha.
220. The superorganic. The Sociological Press, Hanover, Minneapolis, Liverpool, 37 pp. ["Reprinted, with revisions, from the *American Anthropologist*, vol. 19, no. 2, April- June, 1917"]
221. The Uhle pottery collections from Nazca (with Anna Hadwick Gayton). *University of California Publications in American Archaeology and Ethnology*, vol. 24, no. 1, pp. [i-ii], 1-46. Berkeley.
222. Review: The classification and distribution of the Pit River Indian tribes of California. C. Hart Merriam. (Smithsonian Miscellaneous Collections, vol. 78, no. 3. Washington, 1926...) *American Anthropologist*, n.s., vol. 29, no. 3, pp. 350-51. Menasha.
223. Review: A comparative study of the Melanesian Island languages. Sidney Herbert Ray. Cambridge; The University Press, 1926.... *American Anthropologist*, n.s., vol. 29, no. 4, pp. 705-6, Menasha,
224. Review: Indian sign language. William Tomkins. Published by the author at San Diego, California, 1926... . *American Anthropologist*, n.s., vol. 29, no. 1, pp. 127-28. Menasha.

225. Revh: The races of man and their distribution. A. C. Haddon. New York, Macmillan Company, 1925... . *American Anthropologist*, n.s., vol. 29, no. 1, p. 115. Menasha.
226. Review: Rassenkunde Europas. Hans J. Günther. München: J. F. Lehman 1926. ... *American Anthropologist*, n.s., vol. 29, no. 1, pp. 115-16. Menasha.
227. Review: The technique of South American ceramics. S. LinnC. Goteborg 1925... . *American Anthropologist*, n.s., vol. 29, no. 3, p. 354. Menasha.
228. **1928** The anthropological attitude. The American Mercury, vol. XIII, no. 52, pp. 490-96. New York.
229. A Kato war. Festschrift, publication d'hommage offerte au P. W. Schmidt, Herausgeber W. Koppers, pp. 394-400. St. Gabriel-Modling.
230. Law of the Yurok Indians. Atti del XXII Congresso Internazionale degli Americanisti, Roma-Settembre 1926, vol. 11, pp. 511-16. Roma.
231. Native culture of the Southwest. *University of California Publications in American Archaeology and Ethnology*, vol. 23, no. 9, pp. [i-ii], 375-98. Berkeley.
232. Peoples of the Philippines. American Museum of Natural History, Handbook Series no. 8. Second and revised edition. New York. 244 pp.
233. Sub-human culture beginnings. The Quarterly Review of Biology, vol. 111, no. 3, September, pp. 325-42. Baltimore.
234. Review: Familien-und Erbrecht im praekolumbischen Peru. Hermann Trimborn. (Zeitschrift für vergleichende Rechtswissenschaft, 42:352-92. Stuttgart.) *American Anthropologist*, n.s., vol. 30, no. 2, pp. 336-37. Menasha.
235. Review: Prehistoric India, its place in the world's culture. Panchanan Mitra. Second edition. University of Calcutta, 1927... . *American Anthropologist*, n.s., vol. 30, no. 1, pp. 140-41. Menasha.
236. Review: Rasse und Kijrperbau. Franz Weidenreich. Berlin: Julius Springer, 1927... . *American Anthropologist*, n.s., vol. 30, no. 1, pp. 158-60. Menasha.
237. Review: Die Sprachfamilien und Sprachkenkrise der Erde. P. W. Schmidt, S.V.D. (Heidelberg: 1926... .) *American Anthropologist*, n.s., vol. 30, no. 4, pp. 693-96. Menasha.
238. Review: The story of the American Indian. Paul Radin. (New York: Boni and Liverright, 1927... .) *American Anthropologist*, n.s., vol. 30, no. 4, pp. 711-14. Menasha.
239. Review: Tribes and temples. Frans Blom and Oliver La Farge. Tulane University, New Orleans, 1926. 2 vols... . *American Anthropologist*, n.s., vol. 30, no. 1, pp. 133- 35. Menasha.
240. **1929** Archaeological field work in North America during 1928. California. *American Anthropologist*, n.s., vol. 31, no. 2, pp. 340-41. Menasha.
241. [Contributions to] The Encyclopaedia Britannica; a new survey of universal knowledge. Fourteenth edition. The Encyclopaedia Britannica Company, Ltd., London; Encyclopaedia Britannica, Inc., New York. 24 vols. Algonkin, vol. 1, p. 622 Kootenay or Kutenai, vol. 13, p. 483 Athabaskan, vol. 2, pp. 596-97 Kwakiutl, vol. 13, p. 526 Aztec, vol. 2, pp. 831-32 Mandan, vol. 14, p. 789 Chinook, vol. 5, p. 591 Micmac, vol. 15, p. 426 Cree, vol. 6, p. 656 Muskogian Indians, vol. 16, pp. 25-26 Creek, vol. 6, p. 663 North America. Ethnology, vol. 16, pp. Dakota, vol. 6, p. 985 503-7 Flathead, vol. 9, p. 360 North Pacific Coast Indians, vol. 16, pp. Hokan, vol. 11, p. 634 534-35 Hopi, vol. 11, pp. 736-37 Ojibwa, vol. 16, p. 753 Iroquois, vol. 12, pp. 683-84 Pima, vol. 17, pp. 931-32 Kiowa, vol. 13, p. 409 Plains Indians, vol. 17, p. 995 Powhatan, vol. 18, p. 395 Tlingit, vol. 22, p. 260 Pueblo, vol. 18, pp. 753-54 Uto-Aztec family, vol. 22, p. 915 Siouan Indians, vol. 20, p. 716 239a. Editor's Preface. Lovelock Cave, by Llewellyn L. Loud and M. R. Harrington.

- University of California Publications in American Archaeology and Ethnology*, vol. 25, no. 1, pp. [vii-viii].
242. Pliny Earle Goddard [obituary]. *American Anthropologist*, n.s., vol. 31, no. 1, pp. 1-8. Menasha.
243. The Valley Nisenan. *University of California Publications in American Archaeology and Ethnology*, vol. 24, no. 4, pp. [i-ii], 253-90. Berkeley.
244. Review: An-nik-a-del. The history of the universe as told by the Modesse Indians of California. C. Hart Merriam. (Stratford Co., Boston, 1928...) *American Anthropologist*, n.s., vol. 31, no. 3, pp. 516-17. Menasha.
245. Rmiew: Primitive art. Franz Boas. Institute for Comparative Culture Research, Oslo, 1927. (Harv. Univ. Press...) *American Anthropologist*, n.s., vol. 31, no. 1, pp. 138-40. Menasha.
246. Review: Southwest Museum Papers. Number one: An anthropological reconnaissance in Sonora. Monroe Amsden. Number two: Excavations at Casa Grande, Arizona. Harold S. Gladwin. (Southwest Museum, Los Angeles, 1928.) *American Anthropologist*, n.s., vol. 31, no. 3, pp. 513-16. Menasha.
247. Review: Ueber die Wurzeln der Tainischen Kultur. Teil I, Materielle Kultur. Sven LovCn. (Goteborg, 1924...) *American Anthropologist*, n.s., vol. 31, no. 3, p. 517. Menasha.
248. **1930** Archaeological explorations in Peru. Part 11, The northern coast. Field Museum of Natural History, Anthropology, Memoirs, vol. 11, no. 2, pp. 45-116. Chicago.
249. Archaeology. Encyclopaedia of the Social Sciences, editor-in-chief Edwin R. A. Seligman, vol. 2, pp. 16367. The Macmillan Company, New York.
250. Art. Primitive. Encyclopaedia of the Social Sciences, editor-in-chief Edwin R. A. Seligman; vol. 2, pp. 226-29. The Macmillan Company, New York.
251. Caste. Encyclopaedia of the Social Sciences, editor-in-chief Edwin R. A. Seligman, vol. 3, pp. 254-57. The Macmillan Company, New York.
252. Cultural relations between North and South America. Proceedings of the Twentythird International Congress of Americanists, held at New York, September 17-22, 1928, pp. 5-22. New York.
253. Discussion [to accompany] Kulturbeziehungen zwischen Súdamerika und Súdostaustralien, von Wilhelm Koppers. Proceedings of the Twenty-third International Congress of Americanists, held at New York, September 17-22, 1928, pp. 685-86. New York.
254. Textile periods in ancient Peru (with Lila Morris O'Neale). *University of California Publications in American Archaeology and Ethnology*, vol. 28, no. 2, pp. [i-iv], 23-56. Berkeley.
255. Review: L'AmCrique pr6-colombienne et la conquette europ6ene [sic]. Louis Pierre Langlois. (Paris: Boccard, 1928. ...) *American Anthropologist*, n.s., vol. 32, no. 4, pp. 690-91. Menasha.
256. Review: The Caribou Eskimos: material and social life and their cultural position. Kaj Birket-Smith. (Reports of the Fifth Thule Expedition, volume 5... . Copenhagen: Gyldendalske Boghandel, Nordisk Forlag, 1929.) *American Anthropologist*, n.s., vol. 32, no. 4, p. 690. Menasha.
257. Review: La civilisation matCrielle des tribus Tupi-Guarani. A. MCtraux. (Paris: Geuthner, 1928...) *American Anthropologist*, n.s., vol. 32, no. 3, p. 552. Menasha.
258. Review: Cultural anthropology. Nirmal Kumar Bose. (Calcutta, Arya Sahitya Bhaban, 1929.) *American Anthropologist*, n.s., vol. 32, no. 3, p. 557. Menasha.

259. Review: Dress and ornaments in ancient Peru: archaeological and historic studies. Gosta Montell. (Goteborg, 1929: Oxford University Press...) *American Anthropologist*, n.s., vol. 32, no. 3, pp. 551-52. Menasha.
260. Review: Handbuch der prLkolumbischen Kulturen in Lateinamerika. Th. W. Danzel. (Hamburg: Hanseatische Verlagsanstalt, 1927. ...) *American Anthropologist*, n.s. vol. 32, no. 4, p. 691. Menasha.
261. Review: Monumentale vorgeschichtliche Kunst: Ausgrabungen im Quellgebiet des Magdalena in Kolumbien und ihre Ausstrahlungen in America. K. Th. Preuss. (Göttingen: Vandenhoeck und Rupprecht, 1929...) *American Anthropologist*, n.s., vol. 32, no. 4, pp. 691-92. Menasha.
262. Review: Our prehistoric ancestors. Herdman Fitzgerald Cleland. (New York: Coward-McCann.... 1928) *American Anthropologist*, n.s., vol. 32, no. 2, p. 305. Menasha.
263. Review: The Polish peasant in Europe and America. William I. Thomas and Florian Znaniecki. (New York, Knopf, 2 vols., 1927). *American Anthropologist*, n.s., vol. 32, no. 2, p. 321. Menasha.
264. Review: Tizoc, Great Lord of the Aztecs, 1481-1486. Marshall H. Saville. (Contributions from the Museum of the American Indian, Heye Foundation, vol. 7, no. 4, 1929.) *American Anthropologist*, n.s., vol. 32, no. 3, p. 549. Menasha. 1931 263. Culture area. Encyclopaedia of the Social Sciences, editor-in-chief Edwin R. A. Seligman, vol. 4, pp. 646-7. The Macmillan Company, New York.
265. The culture-area and age-area concepts of Clark Wissler. *Methods in social science, a case book*; compiled under the direction of the Committee on Scientific Method in the Social Sciences of the Social Science Research Council, edited by Stuart A. Rice, pp. 248-65. The University of Chicago Press, Chicago.
266. Historical reconstruction of culture growths and organic evolution. *American Anthropologist*, n.s., vol. 33, no. 2, pp. 149-56. Menasha.
267. The Seri. *Southwest Museum Papers*, number six. Los Angeles. 60 pp.
268. Source book in anthropology (with Thomas Talbot Waterman). Revised edition, illustrated. Harcourt, Brace and Company, New York. x, 571 pp.
269. Review: Bulletin of the Texas Archaeological and Palaeontological Society, volume 2. (Abilene, published by the Society, September, 1930...) *American Anthropologist*, n.s., vol. 33, no. 2, p. 238. Menasha.
270. Review: Darien in the past. S. Linné. (Göteborgs Kungl. Vetenskaps och Vitterhets- Samhälles Handlingar, 5 foljden, ser. A, vol. 1, no. 3, 1929. ...) *American Anthropologist*, n.s., vol. 33, no. 1, pp. 118-19. Menasha.
271. Review: Growing up in New Guinea. Margaret Mead. (New York: Wm. Morrow and Co., 1930...) *American Anthropologist*, n.s., vol. 33, no. 2, pp. 248-50. Menasha.
272. Review: Die Indianer Nordost-Perus: grundlegende Forschungen für eine systematische Kulturkunde. Günter Tessman (Veröffentlichung der Harvey-Bassler Stiftung. Hamburg: Friederichsen, de Gruyter, & Co., 1930...) *American Anthropologist*, n.s., vol. 33, no. 1, pp. 120-21. Menasha.
273. Review: An introduction to physical anthropology. E. P. Stibbe. (New York: Longmans, Greene and Co., 1930...) *American Anthropologist*, n.s., vol. 33, no. 2, p. 231. Menasha.
274. Review: Peruvian textiles: examples of the pre-Incaic period. With a chronology of early Peruvian cultures by Philip Ainsworth Means, and an introduction by Joseph Breck. (New York: Metropolitan Museum of Art, 1930....) *American Anthropologist*, n.s., vol. 33, no. 2, p. 244. Menasha.

275. Review: Primitive man as a philosopher. Paul Radin. (New York: D. Appleton and Co., 1927...)
American Anthropologist, n.s., vol. 33, no. 2, pp. 231-32. Menasha,
276. Review: Races of Africa. C. G. Seligman. (London: Thornton Butterworth, Ltd., Home
University Library, 1930...) *American Anthropologist*, n.s., vol. 33, no. 1. pp. 112-13. Menasha.
277. Review: Tepoztlan: a Mexican village. Robert Redfield. (Chicago: University of Chicago Press:
Publications in Anthropology, Ethnology Series, 1930. ...) *American Anthropologist*, n.s., vol. 33,
no. 2, pp. 236-38. Menasha. 1932 277. Arapaho, North American Plains Indian elements of
beaded and quill work designs. American Indian color key chart adaptable to textile and novelty
design, by Appolonia H. Cassidy, plates 3-6. American Indian Art Series, New York.
278. Basketry designs of the Mission Indians. American Museum of Natural History, Guide Leaflet
no. 55. Third edition. New York. 10, [vi] pp.
279. The Patwin and their neighbors. *University of California Publications in American
Archaeology and Ethnology*, vol. 29, no. 4, pp. [I-21, i-iv, 253-423]. Berkeley.
280. Quantitative expression of cultural relationships (with Harold Edson Driver). *University of
California Publications in American Archaeology and Ethnology*, vol. 31, no. 4, pp. [i-ii], 211-56.
Berkeley.
281. Yuki myths. *Anthropos*, Band XXVII, Heft, 5,6, Sept.-Dez., pp. 905-39. St. Gabriel- Mijdling.
282. Review: Leitfaden der Anthropologie. K. Saller. (Berlin: J. Springer, 1930...)
Augenfarbentafel. K. Saller (the same.) *American Anthropologist*, n.s., vol. 34, no. 1, p. 140.
Menasha.
283. Review: Ching Ho: a sociological analysis. Cato Young, Leonard S. Hsu, and collaborators.
(Yenching University, Department of Sociology and Social Work, Social Research Series no. 1.
Peiping, 1930.) *American Anthropologist*, n.s., vol. 34, no. 1, p. 160. Menasha.
284. Review: Machu Picchu: a citadel of the Incas. (Report of explorations and excavations made in
1911, 1912, and 1915 under the auspices of Yale University and the National Geographic Society.)
Hiram Bingham. (Yale Univ. Press for the Nat. Geogr. Soc., 1930...) *American Anthropologist*,
n.s., vol. 34, no. 1, pp. 152-53. Menasha.
285. Reuk: Uncle Jeff's story. A tale of a San Joaquin Valley pioneer and his life with the Yokuts
Indians. F. F. Latta, ed. (Tulare Times Press, Tulare, California, 1929...) *American
Anthropologist*, n.s., vol. 34, no. 1, pp. 141-42. Menasha.
286. **1933** Anthropology. With supplement. Harcourt, Brace and Company, New York. x, 524 pp.;
A supplement, 1923-1933, 32 pp., bound at end.
287. Anthropology 103A. Culture growth. Professor Kroeber. University of California Press,
Syllabus FQ. August. Berkeley. 11 pp., mimeographed.
288. Process in the Chinese kinship system. *American Anthropologist*, n.s., vol. 35, no. 1, pp. 151-
57. Menasha.
289. A supplement to Anthropology, by A. L. Kroeber, 1923-1933. Harcourt, Brace and Company,
New York. 32 pp.
290. Review: Archaeological atlas of Michigan. Wilbert B. Hinsdale. (Michigan Handbook Series
no. 4... Univ. of Mich., Ann Arbor, 1931.) Distribution of the aboriginal population of Michigan.
W. B. Hinsdale. (Occasional Contr. from the Mus. of Anthropol. of the Univ. of Michigan no. 2,
1932...) *American Anthropologist*, n.s., vol. 35, no. 1, pp. 180-81. Menasha.
291. Review: Biene und Honig im Volksleben der Afrikaner mit besonderer Berücksichtigung der
Bienenzucht, ihrer Entstehung und Verbreitung. Carl Seyffert. (... Leipzig: R. Voigtländer's
Verlag, 1930.) *American Anthropologist*, n.s., vol. 35, no. 1, p. 187. Menasha.

292. Review: The method and theory of ethnology: an essay in criticism. Paul Radin. (... New York: McGraw-Hill, 1933.) *American Anthropologist*, n.s., vol. 35, no. 4, pp. 765-66. Menasha.
293. Review: The social life of monkeys and apes. S. Zuckerman. (International Library of Psychology, Philosophy, and Scientific Method... . New York: Harcourt, Brace and Co., 1932.) *American Anthropologist*, n.s., vol. 35, no. 1, p. 166. Menasha.
294. **1934** Anthropology 103B. Culture growth. University of California Press, Syllabus FX. January. Berkeley. 12 pp., mimeographed.
295. Blood-group classification. *American Journal of Physical Anthropology*, vol. XVIII, no. 3, January-March, pp. 377-93. Philadelphia.
296. Cultural anthropology. The problem of mental disorder; a study undertaken by the Committee on Psychiatric Investigations, National Research Council, Madison Bentley, Chairman, pp. 346-53. McGraw-Hill Book Company, Inc., New York and London.
297. Native American population. *American Anthropologist*, n.s., vol. 36, no. 1, pp. 1-25. Menasha.
298. Uto-Aztec languages of Mexico. *Ibero-Americana*: 8. University of California Press, Berkeley. [vi], 27 pp.
299. Yurok and neighboring kin term systems. *University of California Publications in American Archaeology and Ethnology*, vol. 35, no. 2, pp. [i-ii], 15-22. Berkeley.
300. Yurok mamas (with Thomas Talbot Waterman). *University of California Publications in American Archaeology and Ethnology*, vol. 35, no. 1, pp. [i-ii], 1-14. Berkeley.
301. Review: Yuman tribes of the Gila River. Leslie Spier. (... Chicago: University of Chicago Press, 1933.) *American Anthropologist*, n.s., vol. 36, no. 3, pp. 465-66. Menasha.
302. **1935** Appendix. Vital Statistics (with Fred W. Kniffen and Scudder Mekeel). Walapai ethnography, by Fred Kniffen, Gordon MacGregor, Robert McKenna, Scudder Mekeel, and Maurice Mook, edited by A. L. Kroeber. *Memoirs of the American Anthropological Association*, no. 42, pp. 292-93. Menasha.
303. Editor's preface. Walapai ethnography, by Fred Kniffen, Gordon MacGregor, Robert McKenna, Scudder Mekeel, and Maurice Mook, edited by A. L. Kroeber. *Memoirs of the American Anthropological Association*, no. 42, pp. 7-11. Menasha.
304. History and science in anthropology. *American Anthropologist*, n.s., vol. 37, no. 4, pp. 539-69. Menasha.
305. Preface. Culture element distributions: I, the structure of California Indian culture, Stanislaw Klimek. *University of California Publications in American Archaeology and Ethnology*, vol. 37, no. 1, pp. 1-11. Berkeley.
306. Review: Patterns of culture. Ruth Benedict. (...Boston and New York: Houghton Mifflin Company, 1934.) *American Anthropologist*, n.s., vol. 37, no. 4, pp. 689-90. Menasha.
307. **1936** Culture element distributions: 111, Area and climax, *University of California Publications in American Archaeology and Ethnology*, vol. 37, no. 3, pp. [i-ii], 101-15. Berkeley.
308. Karok towns. *University of California Publications in American Archaeology and Ethnology*, vol. 35, no. 4, pp. [i-ii], 29-38. Berkeley.
309. Kinship and history. *American Anthropologist*, n.s., vol. 38, no. 2, pp. 338-41. Menasha.
310. Preface. Culture element distributions: 11, Yana, by Edward Winslow Gifford and Stanislaw Klimek. *University of California Publications in American Archaeology and Ethnology*, vol. 37, no. 2, pp. 71-74. Berkeley.
311. Prospects in California prehistory. *American Antiquity*, vol. 11, no. 2, October, pp. 108-16. Menasha.

312. Roland Burrage Dixon [obituary]. *American Anthropologist*, n.s., vol. 38, no. 2, pp. 294-97. Menasha.
313. So-called social science. *Journal of Social Philosophy*, vol. 1, no. 4, pp. 317-40. New York.
314. Wiyot towns (with Gladys Ayer Nomland). *University of California Publications in American Archaeology and Ethnology*, vol. 35, no. 5, pp. [i-ii], 39-48. Berkeley.
315. **1937** Appendix. Culture element distributions: VII, Oregon coast, by Homer Gamer Barnett. *Anthropological Records*, vol. 1, no. 3, pp. 199-203. Berkeley.
316. Archaeological explorations in Peru. Part IV, Cafiete Valley. Field Museum of Natural History, *Anthropology, Memoirs*, vol. 11, no. 4, pp. 219-73.
317. Athabascan kin term systems. *American Anthropologist*, n.s., vol. 39, no. 4, pp. 602-8. Menasha.
318. Culture element distributions: IV, Pomo (with Edward Winslow Gifford). *University of California Publications in American Archaeology and Ethnology*, vol. 37, no. 4, pp. F-iv], 117-254. Berkeley.
319. Preface. Archaeological explorations in Peru. Part 111, Textiles of the Early Nazca period, by Lila Morris O'Neale. Field Museum of Natural History, *Anthropology, Memoirs*, vol. 11, no. 3, pp. 127-29. Chicago.
320. Preface. Culture element distributions: V, Southern California, by Philip Drucker. *Anthropological Records*, vol. 1, no. 1, pp. 1-4. Berkeley.
321. Publications needs and objectives. *American Anthropologist*, n.s., vol. 39, no. 3, pp. 554-58. Menasha.
322. Quantitative classification of Indo-European languages (with Charles Douglas Christen). *Language*, vol. 13, no. 2, pp. 83-103. Baltimore.
323. Thomas Talbot Waterman [obituary]. *American Anthropologist*, n.s., vol. 39, no. 3, pp. 527-29. Menasha.
324. Reoeiw: The archaeology of the Deer Creek-Cosumnes area, Sacramento Co., California. J. B. Lillard and W. K. Purves. (Bulletin, Sacramento Junior College, 1, 1936...) *American Anthropologist*, n.s., vol. 39, no. 1, p. 144. Menasha.
325. Review: The Dominican mission frontier in Lower California. Peveril Meigs, 3rd. (...Berkeley: University of California Press, 1935). *American Anthropologist*, n.s., vol. 39, no. 1, pp. 149-50. Menasha.
326. **1938** Anthropology 103A. Culture growth. Professor Kroeber. University of California Syllabus Series, Syllabus KL. August. University of California Press, Berkeley. 12 pp., mimeographed.
327. Basic and secondary patterns of social structure. *The Journal of the Royal Anthropological Institute of Great Britain and Ireland*, vol. LXVIII, July-December, pp. 299-309. London.
328. The Repel Fish Dam (with Thomas Talbot Waterman). *University of California Publications in American Archaeology and Ethnology*, vol. 35, no. 6, pp. F-iv], 49-80. Berkeley.
329. "Lodi Man." *Science*, n.s., vol. 87, no. 2250, Feb. 11, pp. 137-38. New York.
330. **1939** Anthropology 103B. Culture growth, part II. University of California Syllabus Series, Syllabus KW. January. University of California Press, Berkeley. 11 pp., mimeographed.
331. Appendix 1. Local ethnographic and methodological inferences. Culture Element Distributions: X, Northwest California, by Harold Edson Driver. *Anthropological Records*, vol. 1, no. 6, pp. 425-29. Berkeley.

332. Cultural and natural areas of native North America. *University of California Publications in American Archaeology and Ethnology*, vol. 38. Berkeley. xii, 242 pp. Also issued in hard covers as a separate book.
333. Culture element distributions: XI, Tribes surveyed. *Anthropological Records*, vol. 1, no. 7, pp. [i-ii], 435-40. Berkeley.
334. An outline of the history of American Indian linguistics. American Council of Learned Societies, Bulletin no. 29, July, pp. 116-20. Washington.
335. South America. Pacific cultures; official catalog, Department of Fine Arts, Division of Pacific Cultures, pp. 133-45. Golden Gate International Exposition, San Francisco.
336. Statistical note. Culture element distributions: IX, Gulf of Georgia Salish, by Homer Gamer Bamett. *Anthropological Records*, vol. 1, no. 5, p. 226. Berkeley.
337. The statistical technique and Hittite (with Charles Douglas ChrCtien). *Language*, vol. 15, no. 2, pp. 69-71. Baltimore.
338. SudamCrica; Perk Revista del Museo Nacional, tomo VIII, no. 2, I1 semestre, pp. 320-25. Lima. A translation by J. Eugenio Garro of pp. 133-36 of the article South America, cited above.
339. Totem and taboo in retrospect. *The American Journal of Sociology*, vol. XLV, no. 3, November, pp. 446-51. Chicago. 1940 340. Conclusions: the present status of Amencanistic problems. The Maya and their neighbors [essays in honor of Alfred Marston Tozzer, edited by Clarence L. Hay and others], pp. 460-89. D. Appleton-Century Company Incorporated, New York, London.
340. Indians of Peru. Aboriginal cultures of the western hemisphere, Golden Gate International Exposition, 1940, Treasure Island, San Francisco, pp. 25-32. U. S. Golden Gate International Exposition Commission, San Francisco.
341. Psychosis or social sanction. *Character and Personality*, vol. VIII, no. 3, pp. 204-15. Durham.
342. Statistical analysis. Culture element distributions: XII, Apache-Pueblo by Edward Winslow Gifford. *Anthropological Records*, vol. 4, no. 1, pp. 198-204. Berkeley.
343. Statistical classification. *American Antiquity*, vol. VI, no. 1, pp. 29-44. Menasha.
344. Stepdaughter marriage. *American Anthropologist*, n.s., vol. 42, no. 4, pp. 562-70. Menasha.
345. Stimulus diffusion. *American Anthropologist*, n.s., vol. 42, no. 1, pp. 1-20. Menasha.
346. Three centuries of women's dress fashions; a quantitative analysis (with Jane Richardson). *Anthropological Records*, vol. 5, no. 2, pp. i-iv, 111-153. Berkeley.
347. The work of John R. Swanton. Essays in historical anthropology of North America, published in honor of John R. Swanton in celebration of his fortieth year with the Smithsonian Institution. *Smithsonian Miscellaneous Collections*, vol. 100, pp. 1-9. Washington.
348. Review: Archaeology of the north coast of Peru: an account of exploration and excavation in Viru and Lambayeque Valleys. Wendell C. Bennett. (*Anthropological Papers*, American Museum of Natural History. 37, pt. 1. pp. 1-153. New York, 1939.) *American Anthropologist*, n.s., vol. 42, no. 3, pp. 508-10. Menasha.
349. Review: Die historische Richtung in der Völkerkunde; der Funktionalismus in der Völkerkunde; der Lehre von den Kulturstylen in der Völkerkunde. Wilhelm Milke. (Schmoller's Jahrbuch: 61. pp. 385-99, 1937; 61, pp. 513-33, 1937; 62, pp. 65-86, 1938.) Über einige Kategorien der funktionellen Ethnologie, Wilhelm Milke. (*Zeitschrift für Ethnologie*, 70, pp. 481-98, 1939.) *American Anthropologist*, n.s., vol. 42, no. 3, p. 533. Menasha.

350. **1941** Anthropology 127. Primitive art. Professor Kroeber. University of California Syllabus Series, Syllabus NH. August. University of California Press, Berkeley and Los Angeles. 12 pp., mimeographed.
351. Culture element distributions: XV, Salt, dogs, tobacco. Anthropological Records, vol. 6, no. 1, pp. [i-ii], 1-20. Berkeley and Los Angeles.
352. Preface. Culture element distributions: XIII, Nevada Shoshone, by Julian Haynes Steward. Anthropological Records, vol. 4, no. 2, p. v. Berkeley and Los Angeles.
353. Some relations of linguistics and ethnology. Language, vol. 17, no. 4, October- December, pp. 287-91. Baltimore.
354. **1942** Anthropological research in Ibero-America and Anglo-America. Vigésimostptimo Congreso Internacional de Americanistas, actas de la primera sesión celebrada en la ciudad de Mexico en 1939, tomo I, pp. 81-91. Mexico.
355. Anthropology 103A-103B. Culture growth. Professor Kroeber. University of California Syllabus Series, Syllabus OE. October. University of California Press, Berkeley and Los Angeles. 30 pp., mimeographed.
356. Ceramics paleteada de Lambayeque (with Jorge Clemente Muelle). Revista del Museo Nacional, vol. XI, no. 1, I semestre, pp. 1-24. Lima.
357. Introduction. Archaeological evidence of Sebastian Rodriguez Cermeño's California visit in 1595, by Robert Fleming Heizer, pp. 1-3. California Historical Society, San Francisco.
358. Introduction. Culture element distributions: XIX, Central California coast, by John Peabody Harrington. Anthropological Records, vol. 7, no. 1, pp. 1 4 . Berkeley and Los Angeles.
359. Los métodos de la arqueología peruana. Letras; órgano de la Facultad de Letras 1079 1943 1944 Kroeber Bibliography y Pedagogía, Universidad Nacional Mayor de San Marcos, no. 22, segundo cuatrimestre, pp. 205-26. Lima.
360. On "An interpretation of the prehistory of the eastern United States." American Antiquity, vol. VII, no. 3, p. 326. Menasha.
361. Preface. Culture element distributions: XXI, Round Valley, by Frank Essene. Anthropological Records, vol. 8, no. 1, pp. v-vii. Berkeley and Los Angeles.
362. The societies of primitive man. Levels of integration in biological and social systems, edited by Robert Redfield. Biological Symposia, vol. VIII, pp. 205-16. Lancaster.
363. Tapajd pottery. American Antiquity, vol. VII, no. 4, pp. 403-5. Menasha.
364. Yurok narratives (with Robert Spott). University of California Publications. in American Archaeology and Ethnology, vol. 35, no. 9, pp. i-viii, 143-256. Berkeley and Los Angeles.
365. Classification of the Yuman languages. University of California Publications in Linguistics, vol. 1, no. 3, pp. [i-iv], 21-40. Berkeley and Los Angeles.
366. Elsie Clews Parsons [obituary]. *American Anthropologist*, n.s., vol. 45, no. 2, 252-55. Menasha.
367. Franz Boas: the man. Franz Boas, 1858-1942. No. 61 of the titles in the Memoir Series of the American Anthropological Association, pp. 5-26. Menasha.
368. Peoples of the Philippines. American Museum of Natural History, Handbook Series no. 8. Second and revised edition, second printing. New York. 244 pp.
369. Structure, function and pattern in biology and anthropology. The Scientific Monthly, vol. LVI, no. 2, whole no. 329, pp. 105-13. Lancaster.
370. Review: A study of history. Arnold J. Toynbee. (Vols. 1-6. London, 1934-1939.) *American Anthropologist*, n.s., vol. 45, no. 2, pp. 294-99. Menasha.

371. Review: The year of the wild boar. Helen Mears. (Lippincott, 1942.) *American Anthropologist*, n.s., vol. 45, no. 2, pp. 289-90. Menasha.
372. Configurations of culture growth. The University of California Press, Berkeley and Los Angeles. x, 882 pp. 373a. Franz Boas, 1858-1942. American Council of Learned Societies, Bulletin no. 36, December, pp. 4344. Washington.
373. Historical Position of Chicomuceltec in Mayan. *International Journal of American Linguistics*, vol. X, no. 4, October, pp. 159-60. Baltimore.
374. Peruvian archeology in 1942. Viking Fund Publications in Anthropology, number four. New York. 151 pp.
375. Review: Archeological studies in Peru, 1941-1942. William Duncan Strong, Gordon R. Willey, and John M. Corbett. (Columbia Studies in Archeology and Ethnology, vol. I... . Columbia University Press, 1943.) *American Anthropologist*, n.s., vol. 46, no. 2, pp. 250-51. Menasha.
376. Review: Crazy Weather. Charles L. McNichols. (... New York: Macmillan, 1944.) *American Anthropologist*, n.s., vol. 46, no. 3, p. 394. Menasha.
377. Review: Philippine Indic studies. By Fletcher Gardner. (Indic Bulletin, no. 1, series of 1943.) ... San Antonio, Texas: Witte Memorial Museum, 1943. *Journal of the American Oriental Society*, vol. 64, no. 1, p. 34. Baltimore.
378. Review: The problem of the antiquity of man in Australia. By D. J. Mahony, Mem. Nat. Mus. Melbourne, no. 13, 1943, pp. 7-56... . The Keilor fossil skull: anatomical description. By J. Wunderly. Mem. Nat. Mus. Melbourne, no. 13, 1943, pp. 57-70... . The Keilor fossil skull: palate and upper dental arch. By William Adam. Mem. Nat. Mus. Melbourne, no. 13, 1943, pp. 71-78... . The Keilor fossil skull: geological evidence of antiquity. By D. J. Mahony. Mem. Nat. Mus. Melbourne no. 13, 1943, pp. 79-81... . *American Journal of Physical Anthropology*, n.s., vol. 2, no. 3, pp. 319-21. Philadelphia.
379. Antropología general. Primera edición española, corregida por el autor. Versión española de Javier Romero. Fondo de Cultura Económica, Mexico. 527 pp.
380. A Yurok war reminiscence: the use of autobiographical evidence. *Southwestern* 1945 1080 *American Anthropologist* [63, 1961 *Journal of Anthropology*, vol. 1, no. 3, pp. 318-32. Albuquerque.
381. Re&: The North Highlands of Peru: excavations in the Callejón de Huaylas and at Chavin de Huabtar. Wendell C. Bennett. (Anthropological Papers of the American Museum of Natural History, vol. 39, part 1, pp. 1-114, 1944.) *American Antiquity*, vol. X, no. 3, pp. 314-15. Menasha.
382. Review: Vistas arqueológicas del noroeste del Perú. H. Horkheimer. (Instituto Arqueológico de la Universidad Nacional de Trujillo... . Trujillo, 1944.) *American Antiquity*, vol. XI, no. 2, pp. 125-26. Menasha. 1946 384. The ancient oikoumenē as an historic culture aggregate. Huxley Memorial Lecture for 1945. The Royal Anthropological Institute of Great Britain and Ireland, London. 12 pp. Preprinted edition.
383. The Chibcha. Handbook of South American Indians. Bureau of American Ethnology, Bulletin 143, vol. 2, The Andean civilizations, pp. 887-909. Washington.
384. History and evolution. *Southwestern Journal of Anthropology*, vol. 2, no. 1, pp. 1-15. Albuquerque.
385. A Karok Orpheus myth. *Journal of American Folklore*, vol. 59, no. 231, pp. 13-19. Menasha.
386. The range of the American Anthropologist. *American Anthropologist*, n.s., vol. 48, no. 2, pp. 297-99. Menasha.

387. University of California Museum of Anthropology. Report to President Robert Gordon Sproul for the year ending June 30, 1946 (with Edward Winslow Gifford). [University of California Press, Berkeley]. 18 pp.
388. Review: Cultura Salinar: síntesis monográfica. Rafael Larco Hoyle. (Chicla, Trujillo ... 1944.) *American Antiquity*, vol. XII, no. 2, p. 131. Menasha. 1947 391. Culture groupings in Asia. *Southwestern Journal of Anthropology*, vol. 3, no. 4, pp. 322-30. Albuquerque.
389. L. L. Loud [obituary]. *American Antiquity*, vol. XII, no. 3, p. 180. Menasha.
390. My faith. *The American Weekly*, April 6, p. 33. New York
391. [Recommendations of the Joint Committee on American Native Languages]. American Council of Learned Societies, Bulletin no. 40, pp. 81-83. Washington.
392. A Southwestern personality type. *Southwestern Journal of Anthropology*, vol. 3, no. 2, pp. 108-13. Albuquerque.
393. Review: The ancient Maya. By Sylvanus Griswold Morley. (Stanford University, Stanford University Press, 1946...) *Pacific Historical Review*, vol. XVI, no. 2, pp. 181-83. Berkeley and Los Angeles.
394. Review: Caste in India: its nature, functions, and origins. J. H. Hutton. (... Cambridge: at the Harvard University Press. The Macmillan Co., New York, 1947.) *American Anthropologist*, n.s., vol. 49, no. 4, pp. 650-51. Menasha.
395. Review: The chrysanthemum and the sword: patterns of Japanese culture. Ruth Benedict. (... Houghton Mifflin, Boston, 1946.) *American Anthropologist*, n.s., vol. 49, no. 3, pp. 469-72. Menasha.
396. Review: The commonwealth of art: style in the fine arts, music and the dance. Curt Sachs. (... W. W. Norton, New York, 1946.) *American Anthropologist*, n.s., vol. 49, no. 3, pp. 485-87. Menasha.
397. Review: The meeting of East and West: an inquiry concerning world understanding. F. S. C. Northrop. (... Macmillan, New York, 1946.) *American Anthropologist*, n.s., vol. 49, no. 2, pp. 306-9. Menasha.
398. **1948** Anthropology; race, language, culture, psychology, prehistory. Harcourt, Brace and Company, New York. xii, 856, xxxix pp. New edition, revised.
399. Art styles in prehistoric Peru. Some educational and anthropological aspects of Latin America. University of Texas, Institute of Latin American Studies, Latin American Studies, V, pp. 56-79. Austin.
400. The making of the man. Carl Alsberg, scientist at large, edited by Joseph S. Davis, pp. 3-22. Stanford University Press, Stanford.
401. [My faith.] The faith of great scientists; a collection of "My faith" articles from the *American Weekly*, pp. 22-24. Hearst Publishing Co., Inc., New York.
402. Seven Mohave myths. *Anthropological Records*, vol. 11, no. 1, pp. i-viii, 1-70. Berkeley and Los Angeles.
403. Summary and interpretations. A reappraisal of Peruvian archaeology, assembled by Wendell C. Bennett. *Memoirs of the Society for American Archaeology*, no. 4, pp. 113-21. Menasha.
404. White's view of culture. *American Anthropologist*, vol. 50, no. 3, pp. 405-15. Menasha.
405. Review: The American people: a study in national character. By Geoffrey Gorer. New York, Norton, 1948... *The Journal of Abnormal and Social Psychology*, vol. 43, no. 4, pp. 553-55. Albany.

406. Revh : Archtologie de la province d'Esmeraldas, aquateur. Raoul dlHarcourt, Journal de la SocittC des Amtricanistes, n.s., vol. 35, pp. 61-200, pls. 1-61. Paris, 1942 (1947). American Antiquity, vol. XIV, no. 2, pp. 139-40. Menasha.
407. **1949** The ancient oikoumeni? as an historic culture aggregate. Huxley Memorial Lecture for 1945. The Journal of the Royal Anthropological Institute of Great Britain and Ireland, vol. LXXV, parts I and 11, 1945, pp. 9-20. London.
408. "La arqueologia peruana en 1942." Traduced6n del inglts de 10s primeros capitulos del libro de igual titulo, hecha por el Dr. Manuel G. Suftrez Polar, catedrfttico del curso de Arqueologia. Revista, 6rgano de la Universidad Nacional de San Agusth de Arequipa, aiio XXI, no. 29, primer semestre de 1949, pp. 48-66. Arequipa.
409. Art. Handbook of South American Indians. Bureau of American Ethnology, Bulletin 143, vol. 5, The comparative ethnology of South American Indians, pp. 411-92. Washington.
410. An authoritarian panacea. *American Anthropologist*, vol. 51, no. 2, pp. 318-20. Menasha.
411. The concept of culture in science. The Journal of General Education, vol. 111, no. 3, pp. 182-96. Chicago.
412. Juan Dolores, 1880-1948 [obituary]. *American Anthropologist*, vol. 51, no. 1, pp. 96-97. Menasha. 115. Lila Morris O'Neale, 1886-1948 [obituary] (with Lea Van P. Miller, Barbara hrmstrong, and Hope M. Gladding). University of California, In Memoriam, 1948. [University of California Press, Berkeley]. title, 5 pp.
413. [Memorial address.] Ruth Fulton Benedict, a memorial, pp. 10-11. Viking Fund, Inc., New York.
414. Preface. Ruth Fulton Benedict, a memorial, p. 5. Viking Fund, Inc., New York.
415. Roy Franklin Barton, 1883-1947 [obituary]. *American Anthropologist*, vol. 51, no. 1, pp. 91-95. Menasha.
416. [Translation (with Charles Douglas Chrttien).] The quantitative distribution of cultural similarities and their cartographic representation, by Wilhelm Mike. *American Anthropologist*, vol. 51, no. 2, pp. 237-52. Menasha.
417. Values as a subject of natural science inquiry. Proceedings of the National Academy of Sciences, vol. 35, no. 6, pp. 261-64. Easton, Pa.
418. World Renewal; a cult system of native northwest California (with Edward Winslow Gifford). *Anthropological Records*, vol. 13, no. 1, pp. [i-vi], 1-55. Berkeley and Los Angeles.
419. Review: Personality: in nature, society and culture. Edited by Clyde Kluckhohn and Henry A. Murray. (... Alfred A. Knopf, New York, 1948.) *American Anthropologist*, vol. 51, no. 1, pp. 116-18. Menasha. 1950 423. Anthropology. *Scientific American*, vol. 183, no. 3, pp. 87-94. New York.
420. Have civilizations a life history? Centennial, A.A.A.S. Collected papers presented at the centennial celebration, Washington, D. C., September 13-17, 1948, pp. 9-13. American Association for the Advancement of Science, Washington.
421. A local style of lifelike sculptured stone heads in ancient Peru. Beitr|ge zur Gesell ungs- und Viilkerwissenschaft; Festschrift zum achtzigsten Geburtstag von Professor Richard Thurnwald, pp. 195-98. Verlag Gebr. Mann, Berlin.
422. Review: Metaphysik des Untergangs: eine Kulturkritische Studie uber Oswald Spengler. Manfred Schroter. (... Leibniz Verlag, Munch, 1949.) *American Anthropologist*, vol. 52, no. 1, pp. 102-3. Menasha.
423. **1951** At the bedrock of history. Papers on California Archaeology: 10-12. Reports of the University of California Archaeological Survey, no. 11, May, pp. 5-10. Berkeley.

424. Configurations, causes and St. Augustine. *American Anthropologist*, vol. 53, no. 2, pp. 279-83. Menasha.
425. Great art styles of ancient South America. The civilizations of ancient America; selected papers of the XXIXth International Congress of Americanists, edited by Sol Tax, pp. 207-15. The University of Chicago Press, Chicago.
426. Is Western civilization disintegrating or reconstituting? Proceedings of the American Philosophical Society, vol. 95, no. 2, pp. 100-4. Philadelphia.
427. A Mohave historical epic. *Anthropological Records*, vol. 11, no. 2, pp. i-vi, 71-176. Berkeley and Los Angeles.
428. The novel in Asia and Europe. Semitic and oriental studies; a volume presented to William Popper... on the occasion of his seventy-Bth birthday, October 29, 1949, edited by Walter J. Fischel. University of California Publications in Semitic Philology, vol. XI, pp. 233-41. Berkeley and Los Angeles.
429. Olive Oatman's return. *Kroeber Anthropological Society Papers*, no. 4, pp. 1-18. Berkeley.
430. [Selections in] *The California Indians; a source book*, compiled and edited by R. F. Heizer and M. A. Whipple. University of California Press, Berkeley and Los Angeles. [xiv], 492 pp. (A second printing was issued in 1957.) Elements of culture in native California, pp. 3-67 (1922) The native population of California, pp. 68-81 (Handbook, 1925, pp. 880-91) Linguistic families of California (with R. B. Dixon), pp. 88-94 (1919, pp. 48-54) The history of native culture in California, pp. 104-20 (1923) The food problem in California, pp. 233-36 (Handbook, 1925, pp. 523-26) California basketry and the Pomo, pp. 251-63 (1909) Mission Indian basketry designs, pp. 269-75 (1932) The tribe in California, pp. 318-25 (Handbook, 1925, pp. 160-63, 474-75, 727, 228-30, 234-35, 3) Yurok law and custom, pp. 336-68 (Handbook, 1925, pp. 20-52) A Kato war, pp. 397-403 (1928) The World Renewal Cult of north west California, pp. 404-11 (1949, pp. 1-5) Principal local types of the Kuksu Cult, pp. 412-22 (The Patwin and their neighbors, 1932, pp. 396-402, 408, 411; 417-20)
431. Social anthropology: past and present. *Man*, vol. LI, articles 1-39, article 33, p. 18. London.
432. The Viking Fund and anthropology. The first ten years, 1941-1951, including a report on the Fund's activities for the year ending January 31, 1951, pp. 4-12. The Viking Fund, Inc., New York.
433. Review: The alphabet: a key to the history of mankind. David Diringer. (...The Philosophical Library, New York, 1948.) *American Anthropologist*, vol. 53, no. 2, pp. 258-59. Menasha.
434. Review: China: a short cultural history, C. P. Fitzgerald. (... Frederick A. Praeger, Inc., New York, 1950.) *American Anthropologist*, vol. 53, no. 3, pp. 402-3. Menasha.
435. **1952** [Address of greeting by the President of the Congress]. Acculturation in the Americas; proceedings and selected papers of the XXIXth International Congress of Americanists, edited by Sol Tax, pp. 12-14. The University of Chicago Press, Chicago.
436. Culture; a critical review of concepts and definitions (with Clyde Kay Maben Kluckhohn). With the assistance of Wayne Untereiner and appendices by Alfred G. Meyer. *Papers of the Peabody Museum of American Archaeology and Ethnology*, vol. XLVII, no. 1, pp. i-viii, 224, [iv]. Cambridge.
437. [Discussion] *American Scholar Forum*. The application of scientific method to the study of human behavior. The stenographic record of a discussion held in a private dining room at the Hotel Biltmore, on Wednesday evening, December 19, 1951. Present were the following persons: Crane Brinton, A. L. Kroeber, Joseph Wood Krutch, B. F. Skinner, Hiram Haydn. *The American Scholar*, vol. 21, no. 2, Spring, pp. 208-25. Richmond.

438. [Discussion] The study of man and the state of the world; an NBC radio discussion, by Daryll Forde, Alfred Kroeber and Robert Redfield. The University of Chicago Round Table, no. 742, June 15, pp. 1-10. Chicago.
439. International Symposium on Anthropology. Science, vol. 116, no. 3009, Aug. 29, p. 216. Lancaster.
440. The nature of culture. The University of Chicago Press, Chicago. x, 438 pp.
441. Sign and symbol in bee communications. Proceedings of the National Academy of Sciences, vol. 38, no. 9, pp. 753-57. Easton, Pa.
442. Review: A bibliography of North American folklore and folksong. By Charles Haywood. New York: Greenberg, 1951... . *International Journal of American Linguistics*, vol. XVIII, no. 1, p. 51. Baltimore. 1953 447. Le concept de culture au point de vue scientifique. Profils, num6ro 4, Juillet, pp. 131-60. Intercultural Publications, Inc., Brooklyn, New York. Traduction de P. N.
443. The concept of culture in science. Perspectives USA, number four, summer, pp. 126- 54. Intercultural Publications, Inc., Brooklyn, New York. Also in British, French, German, and Italian editions. British, German and Italian ones not seen.
444. Concluding review. An appraisal of Anthropology Today, edited by Sol Tax, Loren C. Eiseley, Irving Rouse, Carl F. Voegelin, pp. 357-76. The University of Chicago Press, Chicago.
445. The delimitation of civilizations. Journal of the History of Ideas, vol. XIV, no. 2, pp. 264-75. Lancaster and New York.
446. [Discussion] An appraisal of Anthropology Today, edited by Sol Tax, Loren C. Eiseley, Irving Rouse, Carl F. Voegelin, pp. 39-40, 45, 47, 50, 60-61, 66, 118-19, 143-44, 151-52, 222, 280-81. The University of Chicago Press. Chicago.
447. Handbook of the Indians of California. California Book Company, Ltd., Berkeley. [4], xviii, 995 pp. Photolithographic facsimile with an additional foreword by the author (p. iii).
448. Introduction. Anthropology today, an encyclopedic inventory, prepared under the chairmanship of A. L. Kroeber, pp. xiii-xv. The University of Chicago Press, Chicago.
449. Introduction. An appraisal of Anthropology Today, edited by Sol Tax, Loren C. Eiseley, Irving Rouse, Carl F. Voegelin, pp. 1-4. The University of Chicago Press, Chicago.
450. Letter to the editor. Tschopik's Aymara of Chwuito, Peru. I, Magic. *American Anthropologist*, vol. 55, no. 4, p. 613. Menasha.
451. Paracas Cavemas and Chavfn. *University of California Publications in American Archaeology and Ethnology*, vol. 40, no. 8, pp. [i-iv], 313-48. Berkeley and Los Angeles.
452. Rev&: A study of Classic Mayasculpture. By Tatiana Proskouriakoff. (Washington: Carnegie Institution of Washington, Publication 593, 1950... .) *Journal of American Folklore*, vol. 66, no. 260, pp. 181-83. Richmond.
453. **1954** [Comment on Gatherers and farmers in the Greater Southwest: a problem in classification, by Paul Kirchhoff.] *American Anthropologist*, vol. 56, no. 4; pp. 556-59. Menasha.
454. Critical summary and comments. Method and perspective in anthropology; papers in honor of Wilson D. Wallis, edited by Robert F. Spencer, pp. 273-99. University of Minnesota Press, Minneapolis.
455. John Linton Myres: 1869-1954 [obituary]. *Man*, vol. LIV, articles 46-75, March, article 48, p. 38. London.
456. Law of the Yurok Indians. Reprinted from *Atti del XXII Congresso Internazionale degli Amencanisti*, 1928. Department of Anthropology, University of California, Berkeley. Dittoed.

457. Letter from Kroeber to Uhle, March 6, 1903. Max Uhle, 1856-1944; a memoir of the father of Peruvian archaeology, by John Howland Rowe. *University of California Publications in American Archaeology and Ethnology*, vol. 46, no. 1, p. 109. Berkeley and Los Angeles.
458. Paracas Cavernas and Chavln. Letras, Universidad Nacional Mayor de San Marcos, no. 49, primer semestre, 1953, pp. 49-71. Lima. Spanish summary, pp. 69-71.
459. The place of anthropology in universities. *American Anthropologist*, vol. 56, no. 5, pp. 764-67. Menasha.
460. Proto-Lima; a Middle Period culture of Peru. Appendix: Cloths. Dwight T. Wallace. Chicago Natural History Museum, Fieldiana: Anthropology, vol. 44, no. 1, pp. [i-ii], 1-157. Chicago.
461. Quantitative analyses of ancient Peruvian metal. *American Antiquity*, vol. XX, no. 2, pp. 160-62. Salt Lake City.
462. Robert Spott, 1888-1953 [obituary]. *American Anthropologist*, vol. 56, no. 2, p. 282. Menasha.
463. **1955** C. Hart Merriam as anthropologist. Studies of California Indians, [by] C. Hart Merriam, edited by the staff of the Department of Anthropology of the University of California, pp. vii-xiv. University of California Press, Berkeley and Los Angeles.
464. Foreword. The mythology of the Ifugaos, by Roy Franklin Barton, [edited by A. L. Kroeber]. *Memoirs of the American Folklore Society*, vol. 46, pp. v-vi. Philadelphia. Whole monograph, x, 244 pp.
465. History of anthropological thought. Yearbook of Anthropology-1955, edited by William L. Thomas, Jr., pp. 293-311. Wenner-Gren Foundation for Anthropological Research, Incorporated, New York.
466. Integration of the knowledge of man. The unity of knowledge, edited by Lewis Leary, pp. 125-49. Doubleday & Co., Inc., Garden City, New York.
467. Linguistic time depth results so far and their meaning. *International Journal of American Linguistics*, vol. XXI, no. 2, pp. 91-104. Baltimore.
468. Mohave pottery (with Michael James Harner). *Anthropological Records*, vol. 16, no. 1, pp. i-vi, 1-30. Berkeley and Los Angeles.
469. Nature of the landholding group. *Ethnohistory*, vol. 2, no. 4, pp. 303-14. Bloomington.
470. On human nature. *Southwestern Journal of Anthropology*, vol. 11, no. 3, pp. 195-204. Albuquerque.
471. Proto-Lima; un periodo cultural intermedio del Perfi. Sintesis e interpretaci6n. *Revista del Museo Nacional de Antropologia y Arqueologia*, vol. 11, no. 2, Primer semestre, pp. 141-45. Lima. Translated by Pedro Rojas Ponce. 1956 477. Las colecciones cerLmicas de Uhle de la regi6n de Ica por Kroeber y Strong. *Revista del Museo Regional de Ica*, aiiio VII, no. 8, pp. 10-38. Ica. Translated by Ernesto Tablo.
472. Foreword. Feudalism in history, edited by Rushton Coulborn, pp. vii-ix. Princeton University Press, Princeton.
473. History of anthropological thought. Current anthropology; a supplement to Anthropology Today, edited by William L. Thomas, Jr., pp. 293-311. The University of Chicago Press, Chicago.
474. The place of Boas in anthropology. *American Anthropologist*, vol. 58, no. 1, pp. 151-59. Menasha.
475. Toward deinition of the Nazca style. *University of California Publications in American Archaeology and Ethnology*, vol. 43, no. 4, pp. i-iv, 327432. Berkeley and Los Angek.

476. **1957** The American Philosophical Society. For the Fifth International Congress of Anthropological and Ethnological Sciences, Philadelphia, September 4, 1956. Proceedings of the American Philosophical Society, vol. 101, no. 1, pp. 1-3. Philadelphia.
477. An anthropologist looks at history. *Pacific Historical Review*, vol. XXVI, no. 3, pp. 281-87. Berkeley and Los Angeles.
478. Comment [on The hypothesis of slow cyclical variation of creativity, by Samuel Stewart West]. *The American Journal of Sociology*, vol. LXIII, no. 2, pp. 149-51. Chicago.
479. Ethnographic interpretations, 1-6. *University of California Publications in American Archaeology and Ethnology*, vol. 47, no. 2, pp. [i-iv], 191-234. Berkeley and Los Angeles.
480. Foreword. *The Peyote Ritual; visions and descriptions of Monroe Tsa Toke* [by Leslie Van Ness Denman], pp. vii-viii. The Grabhorn Press, San Francisco.
481. Gwendoline Harris Block, 1906-1956 [obituary]. *American Anthropologist*, vol. 59, no. 1, p. 125. Menasha.
482. Ronald Leroy Olson, retired, 1956. The Kroeber Anthropological Society Papers, no. 16, pp. 1-4. Berkeley.
483. Style and civilizations. Cornell University Press, Ithaca. [viii], 191 pp.
484. Review: African art. Werner Schmalenbach. Translated by Glyn T. Hughes. New York: Macmillan Co., 1954... . *American Anthropologist*, vol. 59, no. 1, pp. 153-54. Menasha.
485. Review: The voices of silence. AndrC Malraux. Translated by Stuart Gilbert. Garden City: Doublday, 1953... . *American Anthropologist*, vol. 59, no. 1, p. 137. Menasha.
486. **1959** An Atsugewi word list. *International Journal of American Linguistics*, vol. XXIV, no. 3, pp. 213-14. Baltimore.
487. The concepts of culture and of social structure (with Talcott Parsons). *American Sociological Review*, vol. 23, no. 5, pp. 582-83. Albany.
488. Grant no. 2280 (1957), \$1,000, Sign language of the northern Great Plains Indian (with Charles Frederick Voegelin). The American Philosophical Society Held at Philadelphia for Promoting Useful Knowledge, Year Book 1957, pp. 418-19. Philadelphia.
489. Gray's epicyclical evolution. *American Anthropologist*, vol. 60, no. 1, pp. 31-38. Menasha.
490. Miao and Chinese kin logic. Studies presented to Yuen Ren Chao on his sixty-fifth birthday. *The Bulletin of the Institute of History and Philology, Academia Sinica*, vol. XXIX, pp. 641-45. Taipei.
491. Parts of speech in periods of poetry. Publications of the Modern Language Association of America, vol. LXXIII, no. 4, part 1, article XXXII, pp. 309-14. Menasha.
492. The personality of anthropology. The Kroeber Anthropological Society Papers, no. 19, Fall, pp. 1-5. Berkeley.
493. Robert H. Lowie (1883-1957) [obituary]. The American Philosophical Society Held at Philadelphia for Promoting Useful Knowledge, Year Book 1957, pp. 141-45. Philadelphia.
494. Robert H. Lowie [obituary]. *Sociologus, neue Folge, Jahrgang 8, Heft I*, pp. 1-3. Berlin.
495. Romance history and glottochronology. *Language*, vol. 34, no. 4, pp. 454-57. Baltimore.
496. Sign language inquiry. *International Journal of American Linguistics*, vol. XXIV, no. 1, pp. 1-19. Baltimore.
497. Totem and taboo: an ethnologic psychoanalysis. *Reader in comparative religion; an anthropological approach*, edited by William A. Lessa and Evon S. Vogt, pp. 58-42. Row, Peterson and Company, Evanston and White Plains. (Reprint of 1920 article)

498. Totem and taboo in retrospect. Reader in comparative religion; an anthropological approach, edited by William A. Lessa and Evon Z. Vogt, pp. 62-66. Row, Peterson and Company, Evanston and White Plains. (Reprint of 1939 article) 1959 505. Clasificatory systems of relationship. Readings in anthropology, [edited by] Morton H. Fried, vol. 11, Readings in cultural anthropology, pp. 237-45. Thomas Y. Crowell Company, New York. (Reprint of the 1909 article)
499. Comments on the Grays' four hundred year cycle in human ability. *Comparative Studies in Society and History*, vol. I, no. 3, pp. 230-41. The Hague.
500. Ethnographic interpretations, 7-11. *University of California Publications in American Archaeology and Ethnology*, vol. 47, no. 3, pp. i-iv, 235-310. Berkeley and Los Angeles.
501. The history of the personality of anthropology. *American Anthropologist*, vol. 61, no. 3, pp. 398-404. Menasha.
502. Northern Yokuts. *Anthropological Linguistics*, vol. 1, no. 8, pp. 1-19. Bloomington.
503. On autonomy of anthropology. *Bulletin, American Anthropological Association*, Vol. VII, No. 4, pp 2-3. Menasha.
504. Philip Haxall Bagby [obituary]. *American Anthropologist*, vol. 61, no. 6, p. 1075. Menasha.
505. Possible Athabascan influence on Yuki. *International Journal of American Linguistics*, vol. XXV, no. 1, p. 59. Baltimore.
506. Potsherd chronology of sites near Zuñi Pueblo. *The archaeologist at work; a source book in archaeological method and interpretation*, edited by Robert F. Heizer, pp. 383-93. Harper & Brothers, Publishers, New York. (Zuñi potsherds, 1916, pp. 7-21)
507. Preface. *The anthropology of Franz Boas; essays on the centennial of his birth*, edited by Walter Goldschmidt. American Anthropological Association, Memoir no. 89, pp. v-vii. Menasha.
508. Robert Heinrich Lowie, 1883-1957, Professor of Anthropology, Emeritus [obituary] (with George McClelland Foster and Robert Fleming Heizer). University of California, in Memoriam, April, 1959, pp. 47-50. [University of California Press, Berkeley and Los Angeles].
509. [Selections in] *Exploring the ways of mankind*, [edited by] Walter Goldschmidt. Holt, Rinehart and Winston, Inc., New York. xviii, 700 pp. Culture and the levels of knowledge, pp. 39-51 (The concept of culture in science, in *The nature of culture*, 1952, pp. 118-35) The scientific study of values, pp. 426-28 (Values as a subject of natural science inquiry, in *The nature of culture*, 1952, pp. 136-38)
510. The subject matter of anthropology. *Readings in anthropology*, [edited by] Morton H. Fried, vol. I, *Readings in physical anthropology, linguistics, and archeology*, pp. 3-5. Thomas Y. Crowell Company, New York. (Preface, *Anthropology today*, 1953, pp. xiii-xiv)
511. **1960** Comment by A. L. Kroeber [on Duplicate inventions?, by Tertius Chandler]. *American Anthropologist*, vol. 62, no. 3, p. 498. Menasha.
512. [Discussion] *The University of Chicago Centennial discussions. Panel five, Social and cultural evolution*. Chairmen: Clyde Kluckhohn and Alfred L. Kroeber. Panelists: Robert M. Adams; Edgar Anderson; Sir Julian Huxley; Hermann J. Muller; Fred Polak; Julian Steward; Leslie A. White; Gordon R. Willey. *Evolution after Darwin*, vol. 111, *Issues in evolution*, edited by Sol Tax and Charles Callender, pp. 207-43. The University of Chicago Press, Chicago.
513. *Evolution, history and culture. Evolution after Darwin*, vol. 11, *The evolution of man; man, culture and society*, edited by Sol Tax, pp. 1-16. The University of Chicago Press, Chicago.
514. *Fishing among the Indians of northwestern California* (with Samuel Alfred Barrett). With special data from E. W. Gifford and G. W. Hewes. *Anthropological Records*, vol. 21, no. 1, pp. i-vi, 1-210. Berkeley and Los Angeles.

515. On typological indices I: Ranking of languages. *International Journal of American Linguistics*, vol. XXVI, no. 3, pp. 171-77. Baltimore.
516. Powell and Henshaw: an episode in the history of ethnolinguistics. *Anthropological Linguistics*, vol. 2, no. 4, pp. 1-5. Bloomington.
517. Proposed agenda. Paper prepared in advance for participants in Symposium no. 8: "Anthropological horizons," September 18-25, 1960. 1960 Summer Seminar Program at Burg Wartenstein, Austria. Wenner-Gren Foundation for Anthropological Research, [New York]. 20 pp.
518. Proposed agenda. Second edition with comments and additions by available participants, prepared on August 1, 1960 for symposium No. 8: "Anthropological horizons," September 18-25, 1960. 1960 Summer Symposia Program at Burg Wartenstein, Austria. Wenner-Gren Foundation for Anthropological Research, [New York]. [ii], 19 pp.
519. [Selections in] *The golden age of American anthropology*, selected and edited with introduction and notes by Margaret Mead and Ruth L. Bunzel. George Braziller, New York. x, 630 pp. The nature of culture, pp. 478-84 (Anthropology, 1948, pp. 252-56, 288-90) Patterns, pp. 527-39 (Anthropology, 1948, pp. 311-18, 331-36) Cultural intensity and climax, pp. 539-45 (The Nature of Culture, 1952, pp. 337, 339-43) Values as a subject of natural science inquiry, pp. 617-20 (The Nature of Culture, 1952, pp. 136-38) Is Western civilization disintegrating or reconstituting?, pp. 621-28 (The Nature of Culture, 1952, pp. 402-8)
520. [Selections in] *Selected papers from the American Anthropologist, 1888-1920*, edited by Frederica de Laguna for the Publications Committee of the American Anthropological Association, with an essay on the beginnings of anthropology in America, by A. Irving Hallowell. Row, Peterson and Company, Evanston, Illinois; Elmsford, New York. x, 930 pp. Obituary of Frederic Ward Putnam, pp. 138-4 (1915) Numeral systems of the languages of California (with Roland Burrage Dixon), pp. 423-33 (1907) Preliminary sketch of the Mohave Indians, pp. 506-15 (1902) Review of Clark Wissler: *The American Indian*, pp. 863-69 (1918) Review of Robert H. Lowie: *Primitive Society*, pp. 871-75 (1920)
521. *The Sparkman grammar of Luiseño* (with George William Grace). University of California Publications in Linguistics, vol. 16. Berkeley and Los Angeles. x, 257 pp.
522. Statistics, Indo-European and taxonomy. *Language*, vol. 36, no. 1, January-March, pp. 1-21. Baltimore.
523. The structure of Twana culture, [by] W[illiam] W[elcome] Elmendorf, with comparative notes on the structure of Yurok culture [by] A. L. Kroeber. *Research Studies*, a quarterly publication of Washington State University, vol. XXVIII, no. 3; Monographic Supplement, no. 2. Pullman. xvi, 576 pp.
524. Yurok speech usages. *Culture in history; essays in honor of Paul Radin*, edited by Stanley Diamond, pp. 993-99. Published for Brandeis University by Columbia University Press, New York.
525. Review: Indian art of the Americas. Donald Collier. Catalogue of an exhibition at Chicago Natural History Museum, 1959... . *American Antiquity*, vol. 25, no. 4, pp. 615-16. Salt Lake City.
526. **1961** Semantic contribution of lexicostatistics. *International Journal of American Linguistics*, vol. XXVII, no. 1, pp. 1-8. Baltimore.
527. Three quantitative classifications of Romance. *Romance Philology*, vol. XIV, no. 3, pp. 189-95. Berkeley and Los Angeles.

