

Pinpointing Sheets for the Standard Cross-Cultural Sample: Complete Edition

Douglas R. White

Department of Anthropology, School of Social Sciences, 3151 Social Science Plaza, University of California, Irvine CA 92697; drwhite@uci.edu

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The original pinpointing sheets, 2/3rds prepared by Murdock and 1/3rd by White, are printed here in the same font as they were originally typescript, with only minor spelling corrections. Only the first 113 pinpointing sheets were published in 1988 (World Cultures 4#4).

1. INTRODUCTION

Murdock and White, in a rapprochement between modern cross-cultural and statistical methods (Murdock) and more nuanced approaches of the Columbia historical school (White), published the Standard Cross-Cultural Sample in 1969 as the basis for a coded, collaborative, and cumulative comparative data base, extracted from ethnographic research on 186 societies, for use by scholars engaged in cross-cultural studies. White (1968) had shown that previous cross-cultural samples had so little overlap that it was fruitless to test hypotheses comparing variables from different studies. Murdock (1967, 1968) had classified the 1,267 societies in his *Ethnographic Atlas* into 200 distinctive world cultural provinces. From these they evaluated the literature and chose the best and preferably earliest described representatives for the SCCS. The idea behind the sample was to allow any and all theories that could be tested with comparative data to have a level and historically nuanced playing field on which to compete.

The sample was designed to be sufficiently large to test multivariate hypotheses, sufficiently small to allow different investigators to code all the cases and so contribute to a cumulative database, and pinpointed to specific communities and times (White and Murdock 2006), for which bibliographic recommendations for ethnographic sources (White 1986) were classified by focus and pertinence. The goal of the SCCS was to represent the cultural diversity of well-described human societies. The sample ranges from contemporary hunter gatherers such as the !Kung, to early historic states (e.g., the Romans; Khmer), to peoples of the industrial period (e.g., an Irish village; a Russian commune), with a wide swath of representative ethnography on all types of societies. Raoul Naroll's (1962, 1965) tests and recommendations for data quality controls (see Whyte 1978b), and for solutions to Galton's problem of nonindependent cases were adopted in the original design.

Murdock, George Peter

1967 *Ethnographic Atlas*. Pittsburgh: University of Pittsburgh Press.

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1969 Standard Cross-Cultural Sample. *Ethnology* 9:329-369.

http://repositories.cdlib.org/imbs/socdyn/wp/Standard_Cross-Cultural_Sample

Naroll, Raoul

1962 *Data Quality Control: A New Research Technique*. Glencoe, Ill.: The Free Press.

1965 Galton's problem: The logic of cross cultural analysis. *Social Research* 32:428-51.

White, Douglas R.

1968 Societal Research Archives System: Retrieval, quality control and analysis of comparative data. *Social Science Information* 7(3):78-94.

1986 Focused Ethnographic Bibliography for the Standard Cross-Cultural Sample. *World Cultures* 2(1):1-126.

==== <Pinpt001>

Standard Sample Unit 1 (GPM 5/30/68)

Sampling Province 1: Hottentots.

Representative of the Province and of Cluster 3: Nama Hottentot
(Naman, Namaqewa)

Focus: Gei//Khauan tribe (17°E, 23°30's) as reconstructed for about 1860 (45 years prior to the field work of Schultze, the principal ethnographer), with cautious use of data from its offshoot, the //Khou/Goan (studied by Hoernle on 1912 and 1923).

General Area: Of the eight tribal groups indigenous to the Great Namaqua homeland at the time of Schultze's study (1903-06), two were extinct (the //Haboben and //O Gein) and one was scattered (the !Kara-!Oan), and the remaining five had fled or been forced to choose sides in the German-Hottentot war. The senior group (the Gei//Khauan), the focus, were reduced in population from about 2,500 to 100 by the war and were settled in a small reserve. An offshoot from them (the //Khou/Goan) had been evicted from the central territory by the Herero in 1860 and occupied a northern encampment relatively isolated from the war. Another (the //Aunin) had settled along the Kuisib River, adopting an atypical life based on fishing and growing of nara melons. Another (the !Gama/Num) had settled along a major highway and become assimilated into the surrounding population. The last of these five (the !Kara Gei Khoi) escaped into the British -controlled Kalahari and were never contacted by ethnographers.

Selection of Focus: The Gei//Khauan were studied by Schultze through informants, and his description is largely a reconstruction of their earlier culture. Hoernle also used several Gei//Khauan informants, but her data pertain mainly to the offshoot //Khou/Goan, among whom the clan system was still functioning when she visited them. Data from other groups than these two should be used only when a wide distribution of traits can be inferred.

Time: The date of 1860 is selected as the last year in which the Gei//Khauan collected tribute from other groups and as the date of the Herero war, after which the //Khou/Goan fled to the north as refugees.

Coordinates: Theses listed above (under Focus) represent the location of Rehoboth, the early town site of the Gei//Khauan as shown by Schapera and as indicated by Hoernle as their former location. Hoernle's map, however, shows the Gei//Khauan somewhat to the east at the town of Hoachanas (c.18°E, 24°10's), whence they had presumably moved after the German-Hottentot war.

==== <Pinpt002>

Standard Sample Unit 2 (GPM 5/30/68)

Sampling Province 2: Bushmen.

Representative of the Province and of Cluster 2: Kung Bushmen (!Kung), Aal:1.

Focus: Kung of the Nyae Nyae region (20-21°E, 19°30'-20°30'S), presumably identical with the Agau of Schapera, as of 1950 (the first year of the field work by the Marshalls).

General Area: Schapera (1930: 33) lists four major groupings of Kung Bushmen: (1) the Agau, southeast of Karakuwisa and hence in the Nyae Nyae region; (2) the !Ogowe of the lower Omuramba Omatako, north of Karakuwisa and thus about 50 miles north of the Nyae Nyae region; (3) the Nogau of Karakuwisa and the upper Omuramba Omatako, i.e., just north of the Nyae Nyae region (Marshall's map shows a group called //No!Gau in the southeast corner); and (4) the #Kangau far to the north of the Nyae Nyae region along the Okavango River. The population of the Nyae Nyae region in 1953 was about 3,500.

Selection of Focus: The Kung of the Nyae Nyae region are chosen because of the quality of Lorna Marshall's work. She notes (Marshall 1960:328) that there were 27 intermarrying bands in this region, for most of which a head count was obtained. Two central bands (Gautsa) at the Gautscha Pan waterhole were the most fully studied, but full genealogies were also obtained for two adjacent bands (the Kautsa and Deboragu), as well as additional data on ten others (Marshall 1959:336). Though the Gautsa bands form the core of the region, data on the others may be used in default of specific evidence of cultural differences. And Agau Kung are presumably identical, to judge from the frequency with which Nyae Nyae band leaders are called #Gau, Gao, or Agau, as well as because the identity of their location. The work of the Marshalls may thus be supplemented from earlier data on the Agau. Isolation, intermarriage, and lack of acculturation justify using the Nyae Nyae region as a whole, rather than the Gautsa bands alone, as the focus.

Time: The data of 1950 is selected as the year when the Marshalls began their field work (1950-55). Richard Lee of Harvard is currently engaged (1967-68) in his second period of field work among a nearby Kung group.

Coordinates: The Gautsa bands are pinpointed by Marshall at 19°48'3"S, 20°, 34'36"E, but the wider range indicated under Focus will be used unless specifically contraindicated. Data pertaining to bands outside this core area should be used only with appropriate caution.

==== <Pinpt003>

Standard Sample Unit 3 (GPM 5/30/68)

Sampling Province 3: Southeastern Bantu.

Representative of the Province and of Cluster 6: Thonga (Bathonga, Shangaan, Shangana-Tonga), Ab4:104.

Focus: Ronga (Baronga), the southernmost subtribe, centering on Lourenço Marques (32°20E, 25°50S), around 1895 (the beginning of Junod's field experience as a missionary).

General Area: The Thonga tribe occupies the southern portion of Mozambique and a little adjacent territory in Transvaal and Southern Rhodesia. Its component subtribes (from north to south) are the Hlengwe (coastal), Nwalungu (inland), Bila (coastal), Djonga (coastal), Hlanganu (inland), Ronga (coastal). The Ronga adjoin the Zulu on the south and the Swazi on the west. Farther north along the coast are non-Thonga enclaves, notably the Lenge (Valenge), Chopi (Vaohopi), and Tonga (Vatonga). The Thonga were conquered and subjugated by the Zulu during the nineteenth century, until the expulsion of the latter by the Portuguese.

Selection of Focus: The Ronga subtribe was selected because the principal authority, Junod, resided among them for nine or ten years, seven of them in the small town of Ritakla eighteen miles north of Lourenço Marques. His fullest material, especially on marriage, comes from the Mpfumo clan (see map), which should be used specifically when there is evidence of disparity between local cultures.

Time: The data of 1895 is selected as that of the beginning of Junod's field work, which extended to 1909. An earlier "ethnographic present" is inadvisable because of the disruption under Zulu dominance. Despite missionary influence, Thonga culture was able to flourish independently under the Portuguese.

Coordinates: Those listed under Focus (above) pertain to the Mpfumo clan. The Ronga territory centers on Delgoa Bay, from which it extends about 100 miles south, 50 miles inland, and 50 miles north.

==== <Pinpt004>

Standard Sample Unit 4 (DRW 8/29/68)

Sampling Province 4: Sotho

Representative of the province and of Cluster 8: Lozi (Barotse, Barozi, Luyana, marutse, Rozi), Ab3: 103

Focus: The ruling Luyana (Lozi) of the Barotse nation, 22° to 25°E and 18°20' to 14°S, about 1900.

General Area: The Lozi were a Bantu cattle-raising and agricultural tribe of the Middle Zambezi River known to the Portuguese of the early 19th century as Luyi or Nyoka, along the river plains, and had extended over Mashii groups to the southwest. Pushing against the agricultural Central Bantu (Lunda) groups to the west, their expansion was stopped by the Luenda, but other refugee groups from the west, including the Mbunda, joined them in 1800.

The kingdom was divided into two ritual halves, and divided by a civil war; they were conquered in 1838 by Kololo, a Sotho people who had been shaken loose by the Shaka Zulu wars. Although one group of Luyi princes escaped to the north with a large Mbunda population, the majority of Luyana and other tribes were ruled by the Kololo for 26 years from a capital far to the southwest. In 1864 the Luyi princes, who had adopted the language and many cultural features of the Kololo, rebelled and defeated the Kololo. They also took over additional Central Bantu tribes who had been subjugated by the Kololo, and further expanded the kingdom in 1880 by conquest of some Bantu-Botatwe groups to the east. All of these tribes were intermingled by the Lozi plan of tribal division of labor, which included a basic economic difference between groups of the river plains (cattle; flood agriculture; fishing) and the bush (cassava and millet). By the 20th century, with additional immigrants from the Central Bantu tribes, the picture of component groups in the Barotse nation, historically arranged, was thus:

1. Luyanan, numbering 108, 500, in 1940, including the original Luyi (Lozi) tribe (pop. 67,000), and the Kwandi, kwanga, Nbowe, and Muenyi of the original kingdom.
2. Nkoya peoples (24,000), among the oldest subjects of the Luyana, who maintained the old Zambezi Bantu language throughout Kololo and Luyana domination, probably due to their marginal economic position as bush agriculturalists. They include the Nyoka, Mashasha, and Lushange.
3. Old Mbunda, who kept a Central Bantu language as exiles from Kololo domination. Although they are plains dwellers with the Luyana around the capital at Lialui, the Luyana look down on them as "Wiko" (#7 below) since immigrant Mbounda have recently joined their locale. Original Mbunda, Mbalangwe, and New Mbunda number 340.
4. Lozi-ized Central Bantu tribes (38,500), subjugated in the 19th century, who still speak the Bantu language but are highly acculturated to the Lozi pattern. Including the Makoma, Nyengo, Mishulundu, Ndundulu, and Simaa, they are scattered throughout the bush and plains areas.
5. The Mashii (4,500), formerly Zambezi Bantu, but converted to Kololo language by the presence of the Kololo capital in their area to the southwest, they are granted status as honorific Lozi after providing refuge to a temporarily exiled king, 1884-85.

6. Bantu-Botatwe(33,500), made to pay tribute to the Lozi after 1880, including the Totela and Subiya , who were absorbed into Barotseland, and the autonomous Ila, Toka, and Tonga, only parts of whom are included among the Barotse.
7. Central Bantu immigrants since 1900, who the Lozi call Wiko, and including the Chokwe, Kaonde, Luchazi, Lunda, Luvale, Mbwela, and Yauma; they number 47,000.

In 1940, the total population of Barotseland was approximately 296,000.

Selection of focus: The Luyana (Lozi) are the subject of Gluckman's ethnographic work.

Time: 1900, at the height of the Barotse expansion, when the Lozi were in the plains area of the Zambezi, in six major capital cities.

Coordinates: The northern and southern capital cities of the Barotse, Barotse, Lialui (Mongu) and Nalolo, are located at 15°15's and 15°30's, respectively, among under Focus, above.

==== <Pinpt005>

Standard Sample Unit 5 (GPM 5/31/68)

Sampling Province 5: Southwestern Bantu.

Representative of the Province and of Cluster 10: Mbundu (Banano, Mbali, Nano, Ovimbundu, Vanano), Ab5:203. Warning: Not to be confused with the entirely distinct Kimbundu.

Focus: Bailundo (Mbailundu) subtribal Kingdom and province, centering on the capital city of Bailundo (12°15'S, 16°39'E), around 1890.

General Area: The Mbundu, numbering about 1,300,000 in 1940, occupy the Benguela Highland Zone of Angola. Related Southwestern Bantu tribes live to the south and southwest, more distantly related Bantu to the north and east. The Mbundu are divided into thirteen independent and nine tributary kingdoms, of which Bailundo is the largest, has one-third of the total population, occupies a relatively central position, and has seven tributary states. The Mbundu states have been distinct since at least 1800, and some go back to 1650, when the major kingdoms were traditionally founded.

Selection of Focus: The Bailundo Kingdom subtribe is selected because of its central location and wealth of historical data. The field work of Childs (1933-38) on the Mbundu as a whole and the expeditionary notes of Hambly (1929-30) can easily be tailored to the Bailundo. The more recent field work of Edwards (1955-56) was done on a relatively unacculturated remnant group on the fringe of the Bailundo.

Time: The data of 1890 is selected as that of the end of the autonomy of the Bailundo kingdom. The capital was occupied by the Portuguese in 1891, and the region was missionized in 1895. The chief changes from that time to the date of the principal ethnographers have occurred with reference to the political structure and the position of the Imbangala nobility. European influence, however, has been strong through trade relationships since 1600.

Coordinates: Those of the capital city are given under Focus above. The Keve River forms the western border of Bailundo; the northern border is at about 11°20'S; the eastern border is formed by the Kutatu River; the province comes to a wedge in the south.

==== <Pinpt006>

Standard Sample Unit 6 (GPM 6/1/68)

Sampling Province 6: Western Central Bantu.

Representative of the province and of Cluster 11: Suku (Bapindi, Basuku, Pindi, Pindji), Ac17:731.

General Area: The Suku fall into three divisions: (1) the Suku of Feshi Territory, Kwango District, Province of Leopoldville, Republic of the Congo; (2) the Southern Suku, who occupy an isolated enclave straddling the Congo-Angola border to the south; (3) the Yaka (Bayaka), descendants of the Suku who fell under Lunda domination during the nineteenth century, who occupy the original Suku territory just west of Feshi. The Feshi Suku, who were organized in a kingdom at the time of the wars with the Lunda, escaped Lunda domination by moving eastward into largely empty lands east of Kwango valley, which they now occupy. They numbered about 80,000 in 1950 but are not a homogeneous population since their territory became a refuge for other groups. The Southern Suku, who numbered about 30,000 in 1950, were traditionally led into their present territory by the king's sister, allegedly accounting for their having the office of "Queen Sister," which the Feshi Suku lack. The Yaka or original Suku are credited with having destroyed the Kongo kingdom by invasion around 1569.

Selection of Focus: The Feshi Suku are selected as the best described. Their kingdom was strong only in the 20 or 30 central villages, but the entire area should be used to capture the contrasting principles of centralized and segmentary organization described by Kopytoff. It extends approximately 50 miles from east to west, and 100 miles from north to south, with the capital and dependent villages near the center.

Time: The date of the 1920 is selected as the last effective date of Suku autonomy before the advent of colonial administration.

Coordinates: Those given above under Focus represent approximately the center of the Feshi Suku kingdom.

==== <Pinpt007>

Standard Sample Unit 7 (GPM 8/24/68)

Sampling Province 7: Eastern Central Bantu.

Representative of the Province and of Cluster 14: Bemba (Awemba, Babemba, Wabamba, Wemba), Ac3:105.

General Area: The Bemba, who speak a Bantu language of the Bemba subgroup (akin to Bisa, Kaonde, Lala, Lamba, and Luapula but not closely to Chewa, Tabwa, or Tumbuka), are found mainly in northern Zambia. They entered this region around 1740 (traditional date) from the west as an offshoot of the great Luba nation. They were first visited by Livingstone in 1867. When the British South Africa Company was established in 1899, their paramount chief held sway over a wide area between Lakes Mweru, Bangweulu, Nyasa, and Tanganyika and south into the Lala and Lamba countries. Between 1865 and 1893 they were on the main Arab trade route into central Africa, exchanging slaves and ivory for guns and cloth. The British set up their first administrative post in Bemba territory in 1897, South African Company until 1924 and thereafter directly by the British until Zambia achieved its independence in 1964. They are the largest tribe in Zambia, with a population of 15,000 in 1951.

Selection of Focus: The tribe as a whole, being politically integrated, is taken as the focus, excluding only the Bemba across the border in the Congo.

Time: The date of 1897 is selected as that of the establishment of the first British administrative post.

Coordinates: See under Focus above.

==== <Pinpt008>

Standard Sample Unit 8 (DRW 6/11/68)

Sampling Province 9: Interior Tanzania

Representative of Cluster 17: Nyakyusa (Niakiusa, Sochile, Sokile), Ad6:208.

Focus: Lake Plains, Central and North Highlands, from town of Mwaya (34°10'E and 9°35'S) and around Masoko (34°E and 9°20'S), around 1934 (the starting date of the Wilson's field work).

General Area: The Nyakyusa (population on 163,000 in 1931) occupy the geographical basin northwest of Lake Nyasa in Tanzania, Rungwe District. They are differentiated from the Ngonde chiefdom, to the south into Nyasaland, which has similar a language and customs, by their lack of political centralization. In the vicinity of 60-100 small Nyakyusa chiefdoms fission and fuse in an age-village structure. The Lakeshore people (MuNgonde), the central, and the northern highlands groups from the town of Masoko to the Poroto Mountains make up the 'Nyakyusa Proper'. Other adjacent groups are Nyakyusa 'by extension', i.e. integrated by the age-village structure but not of Nyakyusa origin: the Selya and Saku districts in the Livingstone range to the east; the Kukwe and Lugulu to the north, both of which are culturally and linguistically distinct from the others.

Selection of Focus: The Mwaya-Masoko areas are chosen because the Wilsons' description pertains to the Nyakyusa proper as a whole, and hardly be analyzed into component parts. In their four years' field stay, they lived at one time or another in practically every major village and traversed the entire region. However, much time was spent in the Selya district studying the Maipopo chiefdom; while culturally similar, the Selya should be carefully differentiated from the Nyakyusa proper, and are outside of main focus.

Time: The date of 1934 is that of the beginning of Godfrey and Monica Wilsons' field work, which was also renewed by Monica in 1955.

Coordinates: Those listed above are the two major towns: Mwaya is the furthest point to the south and east among the Nyakyusa proper but the territory around Masoko extends far to the West (33°45'E) and to the north (9°10'S); the total area is approximately 40 by 30 miles.

==== <Pinpt009>

Standard Sample Unit 9 (GPM 9/10/68)

Sampling Province 10: Rift

Representative of the province and of Cluster 20: Hadza (Hanzapi, Kangeju, Kindiga, Tindiga, Watindega), Aa9: 726.

Focus: The nomadic Hadza, excluding settled group to the south, located between 3°20'S and 4°10'S and between 34°40' and 35°25'E (possibly further east), in 1930.

General Area: The Hadza, who range east, north and west of Lake Eyasi in northern Tanzania, speak a language of the Khoisan family belonging to a distinct subfamily coordinate with Bushman-Hottentot in southern Africa and with Sandawe (spoken by a neighboring tribe to the south who have made a transition to an agricultural-pastoral mode of life through contact with the Bantu). The Hadza are hunters and gatherers with a culture presumably stemming from the Upper Paleolithic Stillbay archeological culture of East Africa. They still show an appreciable incidence of Bushmanoid physical traits. They maintain a symbiotic relationship with the Bantu Isanzu tribe south of Lake Eyasi, and also wander after game into the territories of Southern Cushitic Irawq to the east, of the Masai to the north, and of the Bantu Sukuma to the west. They were reported to number about 600 in 1924, 750 in 1960.

Selection of Focus: Being a small tribe, the main bodies of Hadza are taken as the focus, excluding the group of 100 settled with Isanzu (sp?).

Time: The date of 1930 is selected as immediately prior to the field work of Bleek and Kohl-Larsen and subsequent to that of Obst (1911-12) and Bagshawe (1917-20).

Coordinates: Given above under Focus.

==== <Pinpt010>

Standard Sample Unit 10 (DRW 8/28/68)

Sampling Province 11: Northeast Coastal Bantu

Representative for the province and of cluster 23: Luguru, Ad14:704.

Focus: The highland Luguru of west central Morogoro District, from 37°20' to 38°E and 6°25' to 7°25'S about 1925.

General Area: The Luguru are one of a cluster of closely similar Bantu tribes in eastern Tanzania (including Zingula, Ngulu, Kaguru, Sagara, Vidunda, Kutu, Zaramo, and Kwere). They are distinguished geographically, the name Luguru referring to the high mountains in their area, and by the office of Kingalum a supra-lineage rainmaker. Over 800 lineages comprising 50 clans were the autonomous political units. From about 1850-85 they were subject to predation by Ngoni raiders migrating up from the south along the Ulunda and Rufifi Rivers. From 1870-88 the Arab called akida headmen, to collect taxes. The Germans (1888-1916) continued this system, as well as the British, from 1916-1926, after which they changed to a system of indirect rule based upon selection of two sultans from among the clan leaders. The eastern third of central Morogoro district (which contains Kutu tribesmen in the south and some Ngulu in the north) supports a rice economy on the coastal plains. The name Luguru is applied to these people only by extension from the mountain people, but they are sometimes differentiated under the term Kami. The Kami share the plains with outsiders, and large numbers have converted to Islam. The plains contains larger sisal estates, which became a source of wage labor early in this century, and produced an early predominance of labor unions, anti-colonial agitation, and, more recently (1955), rioting over government agricultural policies (this is the subject of Young and Fosbrooke's study, #2 below). The Germans also established their administrative center in the lowland town of Misaka, in Kutu territory in south Morogoro District. Since 1907, with the completion of the railroad from the coast, the highland town of Morogoro has become the dominant transportation and administration center of the district.

The Luguru proper, who inhabit the western highlands of central Morogoro District, cultivate maize and sorghum by hoe, and have a dense and stable population in 1957 in Morogoro District (176,000) is concentrated here (there are an additional 26,000 Luguru outside the District). They show a resistance to out migration for wage labor or resettlement, although they have been forced to expand to the plains by their dense population pressure. The highland area has been strongly affected by Roman Catholicism, since the establishment of German missions in the 1890's. By 1950, most of the mountain Luguru had converted to Christianity.

Selection of Focus: The highland Luguru are selected as an ecologically distinct group within the Luguru and surrounding region. They are somewhat scantily described by Beidelman, Christensen, McVicar, and Scheerder and Tastevin, in addition to Young and Fosbrooke, whose focus is upon lowland groups in recent times.

Time: 1925 is the last date of the traditional political organization, which survived in spite of the German and British direct colonial rule.

Coordinates: The capital city of Morogoro, in the north central part of the Luguru highlands, is located at 37 40'E and 6 50'S; those of the highland Luguru as a whole are given under Focus, above.

==== <Pinpt011>

Standard Sample Unit 11 (GPM 6/1/68)

Sampling Province 12: Kenya Highland Bantu.

Representative of the Province and of Cluster 26: Kikuyu (Akikuyu, Giguyu, Wakikuyu), Ad4: 108.

Focus: Kikuyu proper of the central (Metume of Fort Hall) district, centering on 0 40'S, 37 10'E, as of about 1920.

General Area: The Kikuyu tribe of Kikuyu proper occupy these districts: (1) the Nyeri of Gaki district in the north, with a population of about 180,000 in 1948; (2) the Fort Hall or Metume district in the center, with about 300,000; and (3) the Kiambu or Karuwa district in the south, with about 250,000. To the east and northeast are two additional districts occupied by related tribes of the Kikuyu nation in the larger sense (the Ndia, Gichugu, Embu, Mbere, Chuka Muthambi, Mwinbi, Tharaka, and Meru). The more remotely related Kamba nation resides to the east. To the north and west lie the Sudanic-speaking Masai peoples. Much of the land in the southern part of the Kiambu district, centering on the city of Nairobi, was occupied, beginning after 1900, by European settlers, following epidemics in the late nineteenth century which caused widespread depopulation.

Selection of Focus: The Kikuyu of the Metume or Fort Hall district are given preference because this is the home district of Kenyatta. Lambert deals with both this and the Kiambe district, Routledge with the Nyeri district. Except for acculturative differences, however, Kikuyu culture appears to be quite uniform throughout the three districts, but there are substantial differences in the other tribes of the Kikuyu nation to the east and northeast.

Time: The date of 1920 is selected as approximately the end of the period of relative stability of the traditional system. Even then, however, many Kikuyu were already living as tenants of white farmers. Settlement in nucleated villages was forced by the government around 1954.

Coordinates: Those given under Focus above are the coordinates of the town of Fort Hall. The eastern boundary of the Fort Hall district is approximately 36 45'E. In all, the territory of the Kikuyu tribe covers a band about 30 miles wide running about 75 miles from north to south.

==== <Pinpt012>

Standard Sample Unit 12 (GPM 6/1/68)

Sampling Province 13: Lacustrine Bantu.

Representative of the Province and of Cluster 2d: Ganda, Ad7:306. The country is called Buganda, the people Baganda, the language Luganda.

Focus: Ganda of the Kyaddondo district, centering on the city of Kampala (0 20'E, 32 32'E), around 1875.

General Area: The Ganda are located around the northeastern shores of Lake Victoria, where they are surrounded by the related Soga to the northeast, the Nyoro to the north, the Toro and Nkoile to the west, and the Haya to the south. The nine central administrative districts in the center (Kyaddondo, Singo, Kyaywe, Selemegi, Busiro, Mawokota, Gomba, Busiju, and Mutambala) were stabilized in the eighteenth centuries, and others were subsequently added by conquest. Under the administrative district of Mengo, and the conquered regions into the districts of Mubende in the northwest and Masaka in the south.

Selection of Focus: The district of Mengo is selected because it is roughly equivalent to the central territory of the old kingdom. Within this, the royal capital, though moved under each new monarch, was generally in or near the small central district of Kyadondo. It is within this district that the present capital of Kampala was established by the British.

Time: The date of 1875 is selected because just prior to the establishment of Kampala and of significant administrative changes. This is fourteen years after the visit of Speke (1861), who gives us the first ethnographic description, and is coincident with the visit by Stanley (1875). It is about 25 years prior to the intensive work of Roscoe. The decade after 1875 brought internal factionalism between Christians and Moslems. In 1879 a revolt was put down by the British, and the next king was a minor under British tutelage.

Coordinates: These of Kampala are given above under Focus. The Mengo district extends about 130 miles east and west, and 80 miles north and south.

=== <Pinpt013>

Standard Sample Unit 13 (DRW 9/6/68)

Sampling Province 15: Pygmies

Representative of the Province and of Cluster 1: Mbuti, Aa5:202
(Bambutu)

Focus: The Epulu net-hunters (Sua) of the Ituri Forest, from 28°15' to 28°25'E and 1°30' to 2°N, about 1955.

General Area: The Pygmies and Pygmoid peoples of the Congo have been pushed into smaller and smaller areas of the tropical forest since the invasions of Bantu and Sudanic tribes in the 16-17th centuries, and most of the groups have adopted the languages of invading tribes with whom they allied themselves. Mbuti pygmies have adopted the languages of the Bira to the south of them, the Lese to the east, the Mangbetu and Azande to the northwest, and the Mamvu-Mangutu to the north. The Ituri Forest is the core area in which Mbuti life has perhaps been least affected, although they also have a symbiotic relationship with the village tribes. Three Ituri Forest groups are properly distinguished:

1. The Efe in the east, studied by Schebesta, who feels that they retain the most survivals from the original pygmy language and who are bow and arrow hunters (archers). Their language is primarily adopted from the Lese.
2. The Sua in the south of the Ituri, with the Epulu group studied by Turnbull situated to the north of the Ituri and Epulu Rivers, and the majority of the other groups to the south of the Ituri River. They are net-hunters, and speak a language largely influenced by the Forest Bira.
3. The Aka in the north, although somewhat divided amongst themselves by the Mangbetu and Azande linguistic differences of their patron tribes who settled in their area, are distinct in that some of them use the spear as their primary weapon.

Gusinde estimates the total Mbuti population at 32,000.

Selection of Focus: The Epulu band of the Sua group in the Ituri is chosen from the unpublished work of Putnam and the extensive publication of Turnbull. It is important to note that the cultural life of the Mbuti differs strongly according to the "forest context" as observed by Turnbull and Putnam, or the "village context" as observed by Schebesta for the adjoining Efe archers. Turnbull has aptly selected material from Schebesta which displays this difference, which should be taken into account in coding, but for the same reason, reference to Schebesta as an auxiliary source should be very carefully considered.

Time: 1950 corresponds to the later period of Putnam's residence among the Epulu (circa 1945-1954) and is just prior to Turnbull's fieldwork in the same group (1951-52).

Coordinates: The Mbuti of Ituri forest are bounded within 26 30' to 30 20'E and 0 30' to 3 E; the coordinates of the Epulu group are given under Focus, above.

==== <Pinpt014>

Standard Sample Unit 14 (DRW 9/16/68)

Sampling Province 14: Southern Equatorial Bantu

Representative of the Province and of Cluster 31: Nkundo Mongo
(Bankundo, Basoka, Gundo, Mondji, Nkundu, Mongo), Ae4:110.

Focus: The Ilanga groups, from 18°35' to 19°45'E and 0°15'S, about 1930.

General Area: The Mongo nation, numbering some 1,000,000 in 1930, and the Mongo related tribes to the east, numbering about 500,000, covers a vast area within the Congo basin south of the Congo River itself. All of the tribes speak Bantu languages, of the Bantoid subdivision, Niger-Congo linguistic family, and are fairly similar in culture. The most outstanding difference between local villages is between Nkundo/Elinga, and inland and fishing villages and this terminology is often employed in identifying groups. The Nkundo Mongo are the "true" Mongo both in local terminology and in terms of the more basic subsistence type, which is swidden agriculture. In listing the major Mongo groups below, it should be recognized that most groups have a predominance of Nkundo villages but often a substantial proportion of Elinga villages as well. Five major geographical regions are also listed:

A. Northern

1. Lolo (often designated the Mongo proper), including Mbonje (Nsongo), Bogando, and Ntomba. They number about 200,000.
2. Bosaka (Saka), with the Ekota and Mputela. They number about 110,000.

B. West Central

3. Elinga (often designated as the Nkundo proper, mistakenly), with the Bolemba (Bokote, Elonga, Lifumba, Wangata). They number, with the Ilanga (below, #4), about 200,000. They and the Ilanga claim a northern or northeastern origin.
4. Ilanga (also mistakenly identified as true Nkundo proper), with the Boangi, Injolo and other small surrounding groups. Their number is included above.

C. East Central

5. Mbole (Bole, Imomo, Mboe). They number 100,000, and claim a northwestern origin.
6. Ngombe (Bongombe), with the Kutu (Bakutu), and Ntomba, and Nkole. They claim a western origin.
7. Kela (Ekele, Ikeleo), with the Palanga, Bamvuli, and Boyela. They number 150,000.

D. Southern

8. Kutshu, including the Bokala, Bolendu, Bolongo, Booli, Dangese (Bonkese, Bosongo, Ndengese), and Yaelima. They number about 80,000.
9. Ejibda (Baseka), with the Batitu, Bokongo, Bolia, Ipanga, Iyembe, Mbo, Mpama, Ntombe, Sengele, and Wati. They number about 200,000.

E. Eastern Extension (Mongo-related)

10. Ngandu (Bolo, Bongandu), with the Bambole, Lalia, and Yasayama. They number about 250,000.
11. Tetela, also called Hamba and Kusu (Pakoussou), embracing the Okale, Olemba, Sungu, and other subtribes. With the Songomeno, below, they number about 300,000.
12. Songomeno (Basonge-Meno), with the Wankutshu (Bankutshu).

Within most of these tribes, there are enclaves of Pygmies (Twa) tied to Mongo by master-client relations; this is more frequent in the west. Elinga fishermen occupy riverbanks throughout the region, and the distinct Ngomve, equatorial Bentu (not the same as #6 above) occupy a territorial niche to the northwest south of the Congo river. Coquilhatville, on the Congo River and the Ruki River, just downstream from the Elanga-Ilanga (#3, 4), was an important missionary and trading post for the Congo basin and has been a point of contact beginning early in this century.

Selection of Focus: The Ilanga (group #4 above) are chosen as the focus of Hulstaert's study of the central Ilanga area, so that only the Ilanga proper should be the central focus. Ilanga proper include: Bukaala, Bokonso, and Wangata-Ntomba subtribes. Bomangola village (the oldest settlement in the area), and three sister-tribes of Bongili, Bombomba, and Lifumba-Beloko. Three villages of Bongale should be differentiated from the rest (Hulstaret feels they are not true Nkundo for having different exogamy rules), as well as Bombwanja settlements, who are as well as forming a solid district bloc in the central interior of Ilanga territory.

Time: The date of 1930 is roughly that of Hulstaert's description.

Coordinates: The Mongo nation as a whole, including the eastern extension, covers a distance of 700 miles E-W, from 17 to 29 E, and 400 miles N-S from 2 N to

==== <Pinpt015>

Standard Sample Unit 15 (DRW 9/15/68)

Sampling Province 17: Cameroon Bantu

Representative of the Province and of Cluster 37: Banen, Ae51:830
(Banyin, Nen, Renin).

Focus: The Ndiki subtribe of the Banen, from 10°35' to 11°E and 4°35' to 4° 45'N, about 1940.

General Area: The Banen are southernmost in the cluster of Bantu-speaking tribes (Bantoid subfamily, Niger-Congo family) in the homeland area from which the Bantu expansion probably began in about the first century, A.D. They lie in the original "Yam Belt", as Murdock (1959:223) has described the corridor of diffusion of Malaysian root crops from the Azanian coast (East Africa) to the Guinea coast. Yams, Taro, and Banana were fused onto the basic Sudanic agricultural complex (millet, sorghum, etc.) and a long stability of the Bantu in this area is indicated. To the south and west of the Banen are recent offshoots from the homeland area such as the Duala groups (including the Mungo and Wuri, neighbors of the Banen). The Banen numbered about 32,000 in 1940, of which about 23,000 were within Banen territory, with others at the Cameroon capital of Duala or in adjacent subdivisions. There were ten major groups claiming common ancestry divided in three subdistricts of French Cameroons:

- A. Mdikinimeki subdivision (north): #1-5 are Banen proper; #6 Nyokon.
 - 1. Itundu, population about 1,300.
 - 2. Ndiki, population about 2,500.
 - 3. Eling, population about 2,300.
 - 4. Ndogbanol, population about 1,500.
 - 5. Logonanca, population about 1,200.
 - 6. Nyokon, population about 3,000.
- B. Batia subdivision (northeast): Yambeta and Lemende subtribes
 - 7. Yambeat, population about 1,900.
 - 8. Lomande, population about 1,900.
- C. Yabassi subdivision (south): offshoots of the Banen proper.
 - 9. Ndogbiakat, population about 2,200.
 - 10. Yingi, population about 900.

There are a large number of other small, scattered groups which attached themselves to one or another of the major subtribes, or have migrated and settled around towns further to the west. These smaller groups number some where around 39,000 within Banen territory, and perhaps 4,000 outside and to the west.

The recent history of the Banen indicates that they were centered in the very northern most part of their present territory and in the southern part of the area now occupied by the Bamum north of the Nun River. Banivleki inhabitant, most of the surrounding area to the north and west, and when they were overrun by the Bamum from the north, it is probable that the Banen were driven south into the dense and rich forest country they now occupy. Shortly after this, in 1901, the first European arrived, and the Ndiki subtribe took up arms against the Europeans, but was quickly defeated. As a German Protectorate, Cameroon colonial administration had little effect on the Banen (1884-1919), but since the French administration in 1919 an administrative center has been established at Mdikinimeki with a road, medical and education) facilities.

Selection of Focus: The Ndiki subtribe (#2 above) of Ndikinimeki subdivision are a central group of Banen studied by the principal ethnographer, Dugast.

Time: 1940 corresponds to the period of Dugast's field work, when acculturation was slight in spite of twenty years' presence of the Ndikinimeki administrative center.

Coordinates: Those of the Banen as a whole area from 4 10' to 5 N and 10 to 11 E; the coordinates of the Ndiki subtribe are given under Focus, above.

==== <Pinpt016>

Standard Sample Unit 16 (DRW 9/5/68)

Sampling Province 30: Tiv-Adamawa

Representative of the Province and of Cluster 64: Tiv, Ah3:116
(Witshi, Munshi)

Focus: The Tiv of Benue Province, from 6°30' to 8°N and 8° to 10°E,
at about 1920.

General Area: The Tiv speak an independent language of the Bantoid subfamily of the Niger-Congo linguistic family. They occupy the broad plain of the Benue River and its tributary, Katsina Ala. They are hemmed in the south, where the population is densest, by the Cameroun Highlands. Benue Province includes the center of Tivland and about three-quarters of the total population, but the Tiv are constantly fissioning and expanding--mingling to the east with the Hausa speaking Abakwariga, Bantoid Jukun, and others, to the north with the Arage and Ankwe, to the west with Idoma and others, and even over the Highlands into British Cameroons (Iyon and Ugbe). The Jukun and Utur control trade on the Benue and Katsina Ala Rivers, and form enclaves within the population.

The Tiv were among the last tribes in Nigeria to come under British administration, and were not seriously disrupted until after World War I. Missionaries entered as late as 1911. In 1927 the British declared exchange marriage illegal. There are Ibo and Hausa in the new administrative centers, and new pockets of immigrant Utange in Tivland. The Tiv numbered 600,000 in 1933 and 800,000 in 1952.

Selection of Focus: The Tiv of Benue Province are chosen as the central core of Tivland as described by Paul and Laura Bohannan. They do not indicate regional differences, but care should be taken to note such differences.

Time: 1920 is selected as the last date before extensive changes wrought by the British after World War I.

Coordinates: Those under Focus, above, include Benue Province, but are actually the boundaries of the continuous Tiv territory as of about 1952. Benue Province is somewhat smaller than the region indicates, approximately 120 miles east-west and 110 miles north-south.

==== <Pinpt017>

Standard Sample Unit 17 (DRW 9/1/68)

Sampling Province 18: Southeastern Nigeria

Representative of the Province and of Cluster 41: Ibo, Af10:643.
(Ibo)

Focus: The Eastern-Peripheral subgroups of the Isu-Ama group of the Southern Division of the Ibo, from 5°20' to 5°40'N and 7°10'E, about 1935.

General Area: Ibo is one of the Kwa languages of the Niger-Congo linguistic family. Its two chief dialects, Owerri (generally southeast) and Onitsha (generally northeast), reflect differences between the supposed nuclear area of the southeast, and spread of the Ibo to the west and north, where they were assimilated to the Benin kingdom between the 14th and 19th centuries, and heavily influenced by intrusive cultures from the north (14th-15th century). The Ibo also expanded to the east and northeast, where they were greatly influenced by the adjoining Bantu agriculturalists. Loose divisions, in terms of cultural affinities, are classified as follows:

1. Southern of Owerri Ibo, numbering about 1,100,000 in 1935.
2. Northern or Onitsha Ibo, numbering about 1,200,000.
3. Western Ibo, who have pushed across the Niger River, numbering about 400,000.
4. Northeastern Ibo, numbering about 350,000.
5. Eastern or Cross-River Ibo, numbering about 150,000.

Under four centuries of Portuguese contact (1434-1807), trading in slaves and other goods thrived on the coast, while the hinterlands were relatively unmolested. Abolition of slaving in 1807 brought a shift to cash cropping of palm products and trade in raw materials, and the British trading companies (1807-85) struggled to establish control over the trade networks of the hinterland. The Owerri Ibo were particularly caught up in cash cropping, but maintained an autonomous political system at the level of village clusters throughout the century. In 1900 the Protectorate of Southern Nigeria was established, and in 1914 numerous military expeditions were made to insure the amalgamation of Northern and Southern Nigeria. In 1928 Ibo were made to pay their first tax. Protestant and Catholic missions were particularly strong in the north, starting with missions in 1857 and 1885. Ibo are still primarily subsistence farmers.

Selection of Focus: The Eastern Isu-Ama, a group of the Southern Owerri Ibo (#1 above), have been described by Green, Uchendu and Ardener, all of whom worked in different villages within a 10 mile radius. Southern Ibo are divided into four groups in terms of cultural similarities, and the subgroups of the Isu-Ama are also shown below;

1. Isu-Ama: Eastern (Abaja-Ehime), Peripheral (also Eastern), Western (Isu-Isu), and marginal (Isu-Ama and Nri-Awka) subgroups. The Eastern-Peripheral subgroups contain the village group of Agbaja, with the senior village Umueze, studied by Green; also the Mba-Isi, a small village group studied by Ardener, in the Ezenihite grouping or tribe; there are numerous other village groups in this territory, comprising 4 or 5 tribes.
2. Ohuhu-Ngwa.
3. Oratta-Ikwerri.
4. Isu-Item.

Uchendu's home area is in Ubakala village-group, Ohuhu-Ngwa group (#2 above), contiguous with the Ezenihite grouping studied by Ardener. The location of Leith-Ross's study of regional aspect of Owerri District is a useful supplement.

Time: 1935 is taken as approximation of Green's field work (1934-1947), Uchendu's (reaching boyhood in 1930), and Ardener's (1949).

Coordinates: Those of the Ibo as a whole extend from 4 50' to 7 N and 6 to 8 20'E; the Owerri Ibo extend from 6 40' to 7 40'E and 4 50' to 5 50'N; the Eastern-Peripheral subgroup of the Isu-Ama group is given under Focus, above.

==== <Pinpt018>

Standard Sample Unit 18 (HTT 7/2/68)

Sampling Province 19: Slave Coast.

Representative of the Province and of Cluster 44: Fon (Dahomeans), Af1:10.

Focus: The city and environs of Abomey, the capital 1 56'E, 7 12'N, around 1890.

General Area: The Fon of the Abomey region, who speak a language of the swe branch of the Kwa subfamily of Niger-Congo, formed the core of the empire of Dahomey, which in the mid-eighteenth century conquered and absorbed the previously independent states of Allada and Whydah and the dialectically related but distinct tribes of the Agonglin to the east, Adja to the west, Watyi farther west, and Mahi (Maxi) to the north. At the end of the 17th century the Dutch, English, French, and Portuguese all established fortified posts at Whydah to engage in the slave trade. Dahomey was conquered by the French in 1892. Herskovits estimates the population of the Dahomean kingdom proper at about 250,000. Lavergne de Tressan reports the total population as 146,000 Watyiu and 770,000 Fon (including the coastal and other conquered peoples).

Selection of Focus: The city of Abomey is selected as the capital of the Dahomean empire and as the site of the field research of Herskovits.

Time: The date of 1890 is chosen as prior to the conquest of the Dahomean state by the French.

Coordinates: The entire Dahomean empire extended from 6°20' to 8°N, and from 1 45' to 2 30'E. The coordinates of Abomey are reported above and under Focus.

==== <Pinpt019>

Standard Sample Unit 19 (DRW 9/5/68)

Sampling Province 20: Akan

Representative of the Province and of Cluster 45: Ashanti, Af3:111 (Asante)

Focus: The Kumasi State of the Ashanti Union, from 0° to 3°W and 6° to 8°N about 1895.

General Area: The Ashanti and related Akyem, Anyi, Attie, Baule, Brong, Fanti and Guang speak languages of the Akan subdivision, Twi branch, of the Kwa subfamily of Niger-Congo linguistic stock. The Akan speaking peoples were originally situated to the north of Ashanti, where, in the 14th Century, they had founded the city state of Bono and flourished in the trade in gold and slaves. The first established Ashanti Confederacy of eight city-states, in the Kumasi forested region, was established in 1701, and in 1740-42 the Ashanti conquered and destroyed Bono, and conquered the peoples of the northern region, the peoples of the three Akim states to the southeast, and those of the Sefwi in the west. At its peak, the Ashanti Union included the original eight and an additional fifteen conquered states. In the 19th Century, the British, allied with other tribes of the Gold Coast, fought eight major wars with the Ashanti, ending in exile of the King in 1896, and British conquest in 1900. Busia calls the traditional system the Ashanti Union to distinguish it from the Ashanti Confederacy which was re-established by the Nigerian Gov't. in 1935.

The Fanti and Akyem, to the south and east, speak dialects mutually intelligible with Ashanti (Ashante); Sefwi and Nzima, of different Twi subdivisions, are found in the southwestern part of Ashantiland on the Gold Coast.

Selection of Focus: The state of Kumasi, one of the original eight in the Confederacy, is the nucleus of the Ashanti Union, with its capital city of Kumasi. The organization of other states varies somewhat from Kumasi, and the Union political apparatus is based in Kumasi, making this the logical unit of study. Rattray and Fortes, as well as the historical sources, have good descriptions of the Kumasi City and District.

Time: 1895 is the date selected as the last year in which the Union was intact before defeat by the British, exile of the King, and conquest.

Coordinates: Those under focus are the extent of the Kumasi district or state the City of Kumasi is located at 2 20'W and 6 40'N. The district extends nearly 200 miles east-west, counting a narrow extension in the northeast. It is broadest in the center, measuring 70 miles north-south.

==== <Pinpt020>

Standard Sample Unit 20 (DRW 9/68)

Sampling Province 21: Grain Coast.

Representative of the Province and of Cluster 48: Mende (Kosso, Mendi), Af5:211.

Focus: The Mende in the vicinity of the town of Bo, located at about 7°50'N and 12°W, in 1945.

General Area: The Mende, who speak a language of the Mende subfamily of Niger-Congo, inhabit central Sierra Leone and extend across the border into western Liberia. They fall into three divisions as follows:

1. Kpa Mende in the west, with 20 per cent of the tribe's population.
2. Sewa Mende in the center, with 35 per cent of the population. Bo is here.
3. Ko Mende to the east, with 45 per cent of the population.

Groups of Malinke, Fulani, Lime, and Susu form enclaves in Mende territory; 50 per cent of the town of Bo is non-Mende. The Mende are particularly closely related to the Kono to the north, with whom they were united until the wars of the 19th Century. The Mende of Sierra Leone were reported to number 580,000 in 1931, and in 1951 were estimated at nearly a million, including those in Liberia. A minority of the tribe has embraced Islam.

Selection of Focus: The Mende around Bo were selected as the site of Little's field research and because of their central location.

Time: The date of 1945 is chosen as that of the beginning of Little's field research.

Coordinates: The territory of the Mende extends from 7 20' to 8 35N and from 10 to 12 40'W. The coordinates of the town of Bo are given under Focus above.

==== <Pinpt021>

Standard Sample Unit 21 (GPM 8/26/68)

Sampling Province 22: Senegambians.

Representative of the Province and of Cluster 51: Wolof (Ouolof),
Ob2:21.

Focus: The Wolof of Upper and Lower Salum in the Gambia, centering on
13 45'N and 15 20'W, in 1950.

General Area: The Wolof, who speak languages of the Atlantic
subfamily of Niger-Congo live in western Senegal and adjacent Gambia.
They are divided into eight divisions:

1. Walo in the extreme north.
2. Jolof in the northeast.
3. Kayor in the west.
4. Baol in the west, south of Kayor.
5. Sine in the west, south of Baol.
6. Salum in the southeast.
7. Barra in the southwest.
8. Baddibu in the south, east of Barra and southwest of Salum.

At one time they occupied the north bank of the Senegal River, whence they were driven south by the Mauriticians, and Futa Toro to the east, whence they were driven west by the Futajalonke. Under Arab and Fulani pressure they drove the Serere, who had previously inhabited Sine and Salum, farther south; this was after 1860, so that the Wolof of the Gambia have occupied their present territory for only about a century. In the 17th Century, when the Wolof state reached its maximum extent, it was dominated by the ruler of Jolof, to whom the states of Kayou, Baol, Walo, Sine, and Salum owed allegiance. Trade with Europeans began in the 17th Century. In the 19th Century the French gradually expanded their control. They created the port of Dakar in 1859, and annexed Qalo in 1866 and Kayor in 1883. Jolof remained independent until 1890. When Salum was placed under French protection in 1877, its southern portion (upper Salum in Gambia) was left subject to the British. In 1950-51 the Wolof numbered about 780,000 in Senegal (excluding some 60,000 Lebu on the peninsula) and about 45,000 in the Gambia.

Selection of Focus: The Wolof of Upper Salum and Lower Salum in the Gambia are selected because both Ames and Gamble did their field work there. Ames worked in the village of Njau (13 45'N, 15 20'W) for five months and then for four months in the village of Ballanghar somewhat to the west; the former is in Upper and the latter in Lower Salum; he also made short trips across the border into Senegal.

Time: The date of 1950 is selected as that of the field work of Ames; that of Gamble was two years earlier.

Coordinates: The Wolof as a whole are located between 13 and 18 N and between 15 and 17 W. Salum extends from 13 30' to 14 30'N, 15 to 16 W.

==== <Pinpt022>

Standard Sample Unit 22 (GPM 8/27/68)

Sampling Province 24: Mande.

Representative of the Province and of Cluster 53: Bambara (Banmana), Ag1:12.

Focus: The Bambara along the Niger River from Segou to Bamako, 12 30' to 13 N and 6 to 8 W, in 1902.

General Area: The Bambara, who speak a language of the Mande subfamily of Niger-Congo, inhabit western Mali and spill slightly across the border into Senegal. Interspersed among them are considerable numbers of Fulani, Kassinke, Malinke, and Soninke. The original inhabitants of their central territory along the Niger River were Bozo fishermen, whose descendants survive as the Somono. For centuries prior to 1240 they were subject to the old empire of Ghana, and there after until 1670 to the Malinke empire of Mali. Gaining their independence, they organized themselves in the great states of Daarta and Jegou, the latter of which occupied Djenne from 1670 to 1810 and for a brief period Timbuktu as well. Between 1854 and 1861 they fell before the expanding Tukulor state, from whom they were delivered by the French in 1890. In 1893 they became subject to the French until 1959, when they were organized in the independent republic of Mali. There are three major foci of Bambara in the south. In 1950 the Bambara numbered about 1,000,000 in Soudan plus 40,000 in Senegal; this figure excludes 15,000 Somono fishermen and 125,000 mixed Fulani-Bambara. Fewer than 100,000 Bambara are Moslems.

Selection of Focus: Although all sources minimize differences of culture in the three Bambara regions, the region of Segou and Bamako is selected as central and the most fully described.

Time: The date of 1902 is chosen as approximately that of the beginning of Henry's field experience as a missionary and Monteil's as an administrator.

Coordinates: The Bambara nation as a whole is located between 11 and 14 N and between 5 and 9 W. The town of Segou is located at 13 N and 6 30'W.

==== <Pinpt023>

Standard Sample Unit 23 (GPM 8/27/68)

Sampling Province 27: Upper Volta.

Representative of the Province and of Cluster 59: Tallensi (Tale, Talni), Ag4:114.

Focus: The culturally homogeneous Tallensi as a whole, located between 10 30' and 10 45'N from 0 30' to 0 50'W, in 1934.

General Area: The Tallensi, who speak a language of the Mole-Dagbane branch of the Voltaic or Mossi-Grunshi subfamily of Niger-Congo, live in northern Ghana. Their neighbors, the Nankanse (Gurense) to the west and the Kusasi to the east, resemble them so closely that the three tribes (with a total population of 170,000) might well be treated as a single cultural unit. They came under effective British control in the 1920's, but had been little influenced when Fortes and his wife (the first foreigners to reside for an extended period in Taleland) arrived in 1934; they were still illiterate, pagan, and unmissionized. When the British first reached their country they put up a stiff resistance, but were defeated in 1911. The principle of indirect rule achieved its political independence in 1957. The Tallensi had a population of 35,000 in 1931.

Selection of Focus: The small size of the Tallensi makes closer pinpointing unnecessary.

Time: The date of 1934 is selected as that of the beginning of the field work by Fortes. Practically no acculturation had taken place at that time.

Coordinates: Given above under Focus.

==== <Pinpt024>

Standard Sample Unit 24 (HTT 7/13/68)

Sampling Province 25: Songhai.

Representative of the Province and of Cluster 104: Songhai (Songhoi, Sonrai), Cb3:122.

Focus: On the Bamba or central division of the Songhai on the great bend of the Niger River between Gao (0 10'E) and Timbuktu (3 10'W), and from 16 to 17 15'N, in 1940.

General Area: The Songhai, who speak a language of the independent Songhai family, reside along the Niger River in Mali from above Niafunke (4 15'W) in the west to below Tillabery (2 E) in the east. They are divided into the Bamba or central division, the Kadobi or eastern division around Tillabery, and the Galibi Arb or western division around Goundam and Niafunke. Their traditional place of origin is down the Niger in present Dendi country, whence they moved upstream under Hausa and Berber pressure. In the 11th century a strong state was established at Goa under a Lemta Berber dynasty; Songhai was its prevailing language, although Songhai did not form the majority of the population. About 1325 the Malinke kingdom of Mali conquered Gao and Timbuktu, but in 1465 a Songhai prince revolted, seized Gao and Timbuktu, and established a powerful state whose renown even reached Portugal. After 1493 a Soninke dynasty extended its boundaries northwest into Mauritania and southeast into Nigeria, where the Jausa states of Gobir, Zamfare, Katsena, and Kano were conquered and made tributary after 1512. The Songhai drove the Tuareg from Agades in the Sahara, where Songhai is still spoken by a portion of the population. The Mossi and Bambara states, however, remained independent. Attracted by the prosperity of the Songhai state, the sultan of Morocco sent an army which took Gao by surprise in 1591 and Timbuktu the following year. The Moroccans established their capital in Timbuktu, which was ruled after 1660 by an independent pasha. After 1680 the Tuareg became dominant except for a brief period of Bambare rule around 1800, until the country was occupied by the French in 1893. Since the establishment of the independence of Mali in 1958, the Songhai have been administered as part of that country. In 1950 the Songhai numbered 309,000-191,500 in Soudan, 5,000 in Haute Volta, and 113,000 in Niger. They have long since been Moslem in religion.

Selection of Focus: The central Songhai at the bend of the Niger are the best described and the best known to history.

Time: The date of 1940 is chosen as about the beginning of the field work of both Rouch and Miner.

Coordinates: The coordinates for longitude are indicated under General Area above. The latitude of the Songhai extends to 17 15'N at the center and to 13 N in the southeast.

==== <Pinpt025>

Standard Sample Unit 25 (DRW 9/3/68)

Sampling Province 23: Fulani (Fulbe, Poul)

Representative of the Province and of Cluster 103: Wodaabe Fulani, Cb24:1082 (Abore, Bororo, Burure)

Focus: Degeriji and Alijam maximal lineages of pastoral Wodaabe Fulani in Niger (offshoot of Sokoto Fulani), from 13° to 17°N and 5° to 10°E, about 1950.

General Area: The Fulani language of the Wodaabe is part of the West Atlantic group of the Sudanic branch of the Niger-Congo linguistic family. The Wodaabe, part of the vast Fulani expansion from Senegal to the Sudan (over 3,000 miles), probably settled in their present territory in the 18th century as an offshoot of the empire and earlier settlement at Sokoto. Fulani expansion was two-pronged, with slowly fissioning nomadic groups (Fulani A) that peacefully sought out new pastures further to the east, leaving semi-sedentarized populations as the casualties of enslavement and scarcity of cattle (Fulani A) to mingle with other agricultural tribes of the Sudan fringe, and then often followed by the rise of Islamic Holy Men among these populations who established Fulani empires by political conquest. Those elements which left the Negroid agricultural populations more Islamicized and politically centralized, yet allied with the pastoralists through religion and kinship (i.e., resulting from mixture of the Negroid and Caucasoid populations). From the Tukulor homeland in the Senegal Valley (the population in Mancitania in 1953 was about 70,000), the Fulani extended into adjoining Fouta Toro (Senegal and Portuguese Guinea--620,000) in the twelfth century. Although the original empires were conquered first by the Soninke and then by the Wolof, the nomads went on in the 13th and 14th centuries to settle Kita and Masina in Mali (present population). After regaining independence from the Wolof, further expansions were made in the 16th century into Fouta Djalou in French Guinea (880,000), Lipatko in Upper Volta (240,000) Sokoto in Niger and Northern Nigeria (275,000) and Bauchi in Northern Nigeria (2,025,000). In the 18th Century expansion continued into Adamawa in the Cameroons (275,000) and the period of Holy conquest began when the leader of the theocratic state in Fouta Toro conquered Fouta Djalou and the surrounding Dialonke tribe. Similarly, Liptako was seized from the Voltaic Gurma tribe. From 1804-09, Osman dan Fodio, a Holy Man, conquered all the major Hausa states around Sokoto, and his disciples conquered Bauchi (1812), Adamawa (1809), and extended further east and southeast into Chad and Cameroon (present populations 5j0,000 and 275,000). These Fulani empires were ruled until the arrival of the British in 1903.

The Wodaabe are a Niger and Northern offshoot of the Sokoto group, which was divided into two great empires on the death of Osman, and ruled from Sokoto and Gwandu. In Niger, just to the north of the Sokoto empire, the present distribution of the Wodaabe groups is as follows:

1. Alijam and Degereji maximal lineages, nomadic pastoralists, around Aden and Damerg.
2. Jajaanko'en, and offshoot of Alijam, close to Cazaure and Katsina sedentary populations of the old empire around Sokoto, but nomadic pastoral.

3. Kabawa, an offshoot of Alijam, in between them and the Degereji, nomadic pastoral.
4. Filani Wbaabe, semi-sedentized because they have lost much of their cattle, now practicing some cultivation close to the old capital of Kazaure.
5. Katsinanki'en, reduced to slavery at Kazaure.
6. Na-Habaruuji, reduced to slavery in southeastern Niger around Goure, and into Chad the east all the way into Chad.

Typical of the Fulani pattern, some of the Wodaabe are fully sedentary (#7), some slave (#5, 6) and semi-sedentary (#4) and majority nomadic pastoral (#1, 3, 3). In Niger, the Wodaabe form about 10% of the predominantly Hausa population. The related Wodaabe groups in Barnu Province of Nigeria comprise about 25% of a predominantly Kanuri and Manga population.

Selection of Focus: The Alijam and Dogereju around Damerou (Tanouto and Ader (Tahoua) are closely related and from a single tribal cluster with ceremonial affiliations with the sedentary Dabanko'en (#7) population. They are the principal subject of Dupire's field work and ethnographic reports, and are closely related to the Bornu group studied by Stenning in Northern Nigeria (the three groups formed a single loose tribal agglomeration at some time in the past.

Time: 1950 approximates the field work of Dupire (1951) and Stenning (1951-53).

Coordinates: The centers of the two maximal lineage groups are: Tanout (Alijam), at 15 N, 9 E; and Tahoua (Degereji) at 15 N, 5 20'E. There is no dividing line between the adjoining territories, since the Wodaabe are transhumant. The old capital at Sokoto is located at 13 N, 5 20'E. Coordinates of the Alijam-Degereji area are given under Focus, above.

==== <Pinpt026>

Standard Sample Unit 26 (GPM 8/27/68)

Sampling Province 28: Hausa.

Representative of the Province and of Cluster 102: Zazzagawa (Hausa of Zaria) Cb26:1084.

Focus: The Zazzagawa as a whole, occupying the province of Zaria or Zazzau in northern Nigeria at 9 30' to 11 30'N and 6 to 9 E, in 1900.

General Area: The Hausa, who speak a language of the Chadic subfamily of the Afro-Asiatic or Hamito-Semitic family, live in northern Nigeria and adjacent southern Niger, where they number all told about 5,500,000 (in Nigeria alone). Among them live about 1,000,000 Fulani, who have been politically dominant since the early 19th century. Prior to this time they were organized into a number of states--Biram, Daura, Gobir, Kano, Katsena, Kebbi, Rano, Zamfara (now Sokoto), and Zaria(Zazzau). Islam was introduced about 1450 A.D. Many Hausa have long since been literate in Arabic and have written their own language with Arabic characters. They possess an extensive literature, notably the famous Kano Chronicle, upon which our knowledge of the history of the region very largely rests. The earliest records mainly concern wars among the various Hausa states. In 1512 the Hausa states were conquered and made subject to the Songhai state. Gradually recovering their independence, they entered upon a period of great economic prosperity after the Moroccan conquest of the Songhai in 1591. The rising Jukun state of Kororofa repeatedly attacked the Hausa and exacted tribute from several of the Hausa states throughout most of the 17th century and by the 18th century had become a significant element in the population. In the early 19th century the fanatical Fulani leader, Osman dan Fodio embarked on a holy war of conquest, conquering Gobir, Samfare, and Zaria in 1804, Katsena and Kebbi in 1805, and Kano in 1809. The Fulani ruled the Hausa through Fulani emirs under the dual sultanate of Sokoto and Gwandu until the British occupation of Nigeria in 1900. In 1948-49 there were 260,000 Hausa (Zazzagawa) and 56,000 Fulani in Zaria province.

Selection of Focus: The Zazzagawa are selected as the most thoroughly described of the Hausa peoples.

Time: The date of 1900 is chosen as just prior to British rule. Several of the sources contain information pertaining to this early period.

Coordinates: Given above under Focus.

==== <Pinpt027>

Standard Sample Unit 27 (GPM 8/28/68)

Sampling Province 31: Lake Chad Region.

Representative of the Province and of Cluster 69: Massa (Bana, Banana, Masa), Ai9:646.

Focus: The Massa, located at approximately 10 to 11 N and 15 to 16 E, in 1910. (See under Selection of Focus below).

General Area: The Massa numbered 125,000 in 1957, of whom 70,000 lived west of the Logone River in northern Cameroun and 55,000 across the river to the east in the Chad Territory. Their linguistic affiliation has been ambiguous; Greenberg, for example, classed them as Eastern Niger-Congo under the name Masa but as Chadic under the synonymous name of Bana. However, in the recent semi-definitive classification of the Chadic subfamily of Afroasiatic by Newman and Ma they are specifically designated as Chadic. For centuries the Massa have been pawns in the conflicts between Bagirmi, Bornu, and Kanem. In the late 16th and early 17th centuries, in particular, they were subject to slave raids from Bagirmi. Fulani penetration into the region did not begin until about 1850, and was relatively peaceful. The Massa were visited by the explorers Barth in 1851-52 and Vogel in 1854, but European contact was slight until the Germans established posts at Yagoua in 1902 and Bongor in 1904.

Selection of Focus: The principal ethnographer, de Garine, worked in 1958-59 in three villages: Doreissou (at 10 35'N and 15 10'E), Yagoua (at 10 20'N and 15 15'E), and Djougoumta (at 10 5'N and 15 15'E)-- all of them among the western of Cameroon Massa. Any of the three might be selected as the focus, depending on the quality of the material. Yagous, however, is the most acculturated, being the administrative center.

Time: The date of 1910 is selected as early in the period of ethnographic observations by the German administrator, von Hagen.

Coordinates: See under Focus above.

==== <Pinpt028>

Standard Sample Unit 28 (DRW 9/5/68)

Sampling Province 34: Azande-Mangbotu

Representative of the Province and of Cluster 72: Azande, Ai3:117.
(Asandeh, Nyam-Nyam, Sande, Zande).

Focus: The Azande chiefdom of Yambio in the Sudan, from 27°40' to 28°50'E and 4°20' to 5°50'N, about 1905.

General Area: The Azande nation was originally formed when a conquering clan of Avongara, superimposing their language of the Adamawa-Eastern subfamily of the Niger-Congo linguistic family, established themselves over various peoples of the Nbomu River, bordering the Congo and French Equatorial Africa (now the Central African Republic). The Nbomo peoples were instruments of "snowball conquest" by training their young men at the capital compound of the King (Gura, 1755-80), and returning them to their own people to continue the expansion against other tribes. Sons of Gura (1780-1805), drawing upon Amboume warriors, pushed to the south and southwest to the Uele River in the Congo. Abandiya tribes to the southwest were also Zandi-ized, but created a balance of power between Abandiya and Avongara which halted expansion. In the east, a grandson (Yakpati, 1805-35) pushed further towards the Sudan, and along the upper Kibali River, a tributary of the Uele. Yakpati's son Bazingbi (1835-60) and grandson Gbudwe (1960-1905) were the first to conquer the Sudan area around the Gurba and Sueh Rivers, and other chiefdoms expanded further north in the Sudan around Tembura. This process of expansion left five different Azande dialect districts corresponding to each new area opened up:

1. Mbombu, or the original Zande area on the Mbombu River and into French Equatorial Africa (the original kingdom of Gura).
2. Bile, between the Mbombu and Uele Rivers, west of 26 E (Gura's sons' expansion).
3. Bandiya (Bandy), southwest of the Bile area, west of 26 E (the Abandiya expansion lacking Avongara nobles).
4. Bamboy, along the Kibali River in the Congo (Yakpati's kingdom).
5. Sueh and Maridi, furthest to the east, in the Sudan (Baringbi's kingdom).

The conglomerate of peoples conquered in these areas included several earlier waves of Sudanic immigrants: and the original pygmy forest dwellers, Abarambo, Kare, Amadi (Amago, Aogo, Madi, Madyo), Pambia, Bangba, Ndogo, Babukur, and Mundu. The principal indigenous tribes of the region who remained politically independent were the Banda, Momvu, Mgbele, and Mangbetu. The Idio (Adio, Wakiaraka) were Sudanic immigrants conquered by the Avongara, but who fled to the east to escape domination. After the death of Bazingbi (1860), the eastern (Congo-Sudan) kingdom split up into four parts: Wando and Maringindu in the Congo, and Eso and Gbudwe in the Sudan. King Gbudwe's isolation from the routes of traffic with Europeans and Arabs, and the Mahydi revolt of 1883 enabled him to subjugate an entire region to the north and into the Sudan (Bahr-el-Ghazal) and make war against Moro, Baka, Goro, and other tribes to the north and east. Gbudwe's kingdom, based in the present district of Yambio, was the largest of any in Zande history. During this period, many other Zande chiefs either sided with the (Belgian) Congo Free State in their anti-slavery campaign, or with the Mahdists. In the 1898 the British reconquered the Sudan, and in 1905 Gbudwe's life and kingdom were

taken. From 1905-14 the military occupation was designed to break the power of the Avongara. The civil administration, taking over in 1920, reversed this by building up the Avongara chiefs once again, with little other than legal-political interference until the mass quarantines for sleeping sickness in about 1925-35. In 1949 Azande had a population of 750,000, of whom some 200,000 resided in Sudan, some 500,000 in the Congo, and about 20,000 in the former French Equatorial Africa.

Selection of Focus: Evans-Pritchard worked in the former kingdom of Gbudwe in Yambio District, Sudan, who constitute part of linguistic group #5 above.

Time: 1905 is selected as the date before complete break-up of the Avongara training system, kingdoms, and military system, by the British military occupation.

Coordinates: The compound of Yambio (now a village), probable capital of king Gbudwe, is located at 28 25'E and 435'N.

==== <Pinpt029>

Standard Sample Unit 29 (GPM 9/18/68)

Sampling Province 32: Wadai-Darfur.

Representative of the Province and of Cluster 98: Fur (For), Cb17:875.

Focus: The Fur of western Darfur, centering on Jebal Marra (13 30'N, 25 30E) in 1880.

General Area: The Fur, who speak a language of the independent Furian family are a Negroid people who are the original inhabitants of Darfur. Historically, western Darfur was ruled by the Dagu prior to 1400 and thereafter by the Tungur. The latter gradually coalesced with the Fur who were then predominant in eastern Darfur, and established a unified kingdom under Suleiman Solong (reign 1596-1637), a Hilalian Arab. During the early 17th century the Fur became completely Islamized. The Darfur state conquered Kordofan and under Suleiman Teirab (1752-58) temporarily reduced the Fung kingdom of Sennar. During the early 19th century the Fur were pushed into western Darfur by the Jumr, Berti, and Kizeigat. Darfur was occupied by the Egyptians from 1875 to 1883, when it was conquered by the Mahdists, whose power in Sudan was broken by the British in 1899. Thereafter Darfur came under the joint Anglo-Egyptian Condominium, with British rule becoming effective in 1922. Since 1956 it has been part of the independent state of Sudan. According to Beaton, there were 120,000 Fur in western Darfur in 1937, plus others around Jebel Si to the North and in the Nyala flats to the southeast.

Selection of Focus: The Fur are said to center on the Jebel Marra range. Exact pinpointing by subtribe will depend on a rereading of Felkin and Beaton.

Time: The date of 1880 is selected as that of the first field study by Felkin and as prior to the Mahdist conquest of 1883. Prior also to effective Egyptian subjugation in 1881.

Coordinates: The Fur extend approximately from 12 to 14 N and from 22 to 25 E.

==== <Pinpt030>

Standard Sample Unit 30 (DRW 9/6/68)

Sampling Province 35: Nuba

Representative of the Province and of Cluster 75: Otoro, Ail0:647 (Kawarma).

Focus: The Otoro of the Nuba Hills, 30°40'E and 11°20'N, about 1930.

General Area: The Otoro are the largest (about 40,000 in 1947) of some three score Nuba Hill tribes which speak various dialects and language of the independent Kordofanian family of the Congo-Kordofanian macro-phylum. These tribes form an island of the original Negroid population surrounded by Sudanic-speaking Nubians (cluster 96) and Arabs. Baggara Arabs inhabit the plains at the foot of the Nuba Hills, and Nubian Dilling (including Gulfanand Kararu) and Myima (including the Afitti) tribes now inhabit the northern part of the Nuba Hills and are often classified as Nuba. The Nuba tribes proper form a semicircle of five major linguistic divisions running clockwise from northeast around to the west-northwest:

1. Tagali-Tagoi (and 7 other tribes) in the northeast.
2. Koalib-Abol-Heiban-Laro-Moro-Nyaro-Otoro-Tira (and 13 others) in the east, all of which are patrilineal except for the Nyaro. Six of these tribes have been studied by Nadel, including the Otoro.
3. Talodi-Lafofa-Mesakin-Eliri (and six others) to the southeast, all of which are matrilineal. One was studied by Nadel, and two others by Seligman.
4. Korongo-Kadugli-Kamdang-Miri-Tullishi-Tumtum (and 11 others), in the southwest, west and south, also matrilineal; two were studied by Nadel.
5. Katal-Gulud-Tima to the northwest.

The Otoro, with the adjacent Heiban and Laro, speak mutually intelligible dialects and are part of the larger Koalib group (#2 above). These three tribes are culturally very similar, with the Otoro located further to the south than the other two groups. The Otoro claim they have always lived in their present site, occupying the high-lying mountain valleys and plateaus, and recent migrations of related groups appear to have been very limited. The Nuba tribes were politically autonomous until British rule, having defended themselves against invasions during the Mahdist period (1883-1905), which forced many tribes to retreat further up into the mountains (Otoro were already well situated for defense). With the Pax Britannica, the Otoro, in the 1930's, began to move down out of the hills to cultivate on the plains. Their traditional subsistence has been agriculture, with spade-type hoes, and hill terraces, supplemented by cattle, sheep and other domesticated animals. Because of the large Arab populations on the plains, Arabic is increasingly the lingua franca of the tribes, and many Nuba, Otoro included, have become Islamized in recent years.

Selection of Focus: The Otoro, intensively studied by Nadel during a full year's cycle, live on eight main hill-chains, of which the two southernmost were best studied (Changur, Medika), the three central hills less intensively (Urila, Kujur, Changur-North) and the northernmost studied only peripherally (Kucama, Karinde, Orombe) Nadel does not mention any major regional differences, but coders should watch for any needed specifications of regional detail.

Time: 1930 is eight years before Nadel's field work, corresponding to the traditional Otoro pattern before much migration into the plains.

Coordinates: see above. The entire area is only 5-10 miles in diameter.

==== <Pinpt031>

Standard Sample Unit 31 (GPM 9/1/68)

Sampling Province 37: Northern Nilotes.

Representative of the Province and of Cluster 76: Shilluk, Ai6:217.

Focus: The politically unified Shilluk society as a whole, located at about 9 to 10 30'N and 31 to 32 E, in 1910.

General Area: The Shilluk, who speak a language of the Nilotic branch of the Eastern subfamily of the Sudanic family, reside on the Nile River in central Sudan. They were subject to slave raid by the Fung of Sennar from about 1580 to 1780, and were first visited and described at second hand by Bruce, who visited Semmar in 1772. In 1821 they were conquered and occupied by the Turkish government of Egypt. In 1899 they came under the administration of the Anglo-Egyptian Condominium, which followed a period of Mahdist domination. Since 1955 they have been administered by the independent state of Sudan. The Shilluk population numbered about 110,000 in 1948.

Selection of Focus: The sources do not indicate internal cultural differentiation of consequence.

Time: The date of 1910 is selected as that of field work by Seligman and Westernmann.

Coordinates: Given above under Focus.

==== <Pinpt032>

Standard Sample Unit 32 (GPM 9/18/68)

Sampling Province 36: Prenilotes.

Representative of the Province and of Cluster 77: Mao (Aman),
Ai47:1062.

Focus: The Northern Mao, located between 9 35'N and between 34 30'
and 34 50'E, in 1939.

General Area: The Mao are a remnant tribe of the independent Koman linguistic family in extreme western Ethiopia. They are divided into the Northern and the Southern Mao, who speak mutually unintelligible languages and are separated from one another by a strip of territory occupied by Galla. The Southern Mao are subject to the Anfillo, a ruling class of Western Cushitic speech, whereas the Northern Mao lack political unity. The Mao number about 10,000 people, about equally divided between the Northern and Southern groups.

Selection of Focus: The Northern Mao are selected because of their relative political independence and lesser degree of acculturation.

Time: The date of 1939 is chosen as that of Grottanelli's field work.

Coordinates: Those given above under Focus are those of the core of Northern Mao, although scattered groups are found beyond them, especially to the west. The Southern Mao are located south of 9 N to approximately 8 N.

==== <Pinpt033>

Standard Sample Unit 33 (DRW 9/68)

Sampling Province 39: Western Cushites.

Representative of the Province and of Cluster 92: Kafa (Goffa, Gongga, Kafficho), Ca30:860.

Focus: The politically unified Kafa as a whole, located approximately at 6°50' to 7°45'N and 35°30' to 37°S, in 1905.

General Area: The Kafa, whose language belongs to the Gongga branch of the western division of the Cushitic subfamily of Afroasiatic or Hamito-Semitic, live in southwestern Ethiopia. They were organized into a kingdom about 1400. By 1700 it had begun to expand against the smaller Gimira states, and by 1800 it extended south to the Omo River. The Kafa were conquered by Ethiopia in 1897, and thereafter were ruled by a feudal lord until 1914. They are pagans. The only available datum on population is an estimate of 500,000 by Bieber in 1905, which is obviously highly excessive.

Selection of Focus: The society as a whole.

Time: The date of 1905 is selected as that of the visit by Bieber, which was less than a decade after the Ethiopian conquest. [Note: Bieber reconstructed the pre-Ethiopian Kaffa. CCCC codes #4 (Political) changed the date to 1896].

Coordinates: Given above under Focus.

==== <Pinpt034>

Standard Sample Unit 34 (GPM 8/30/68)

Sampling Province 38: Southern Nilotes.

Representative of the Province and of Cluster 85: Masai, Aj2:119.

Focus: The Kisonko or southern Masai of Tanzania, located at about 1 30' to 5 30'S and 35 to 37 30'E, about 1900.

General Area: The Masai, who speak a language of the Nilotic branch of the Eastern Sudanic linguistic family, inhabit the interior of northern Tanzania and southern Kenya. They are divided into three divisions--the Northern Masai, the Central or Rift Valley Masai, and the Southern Masai or Kisonko--of whom the first two "no longer exist as separate tribal entities" since about 1890, when the Central Masai were shattered by internal feuds. Closely akin to the Masai are the Samburu to the north, and three agricultural groups--the Arusha of Mount Meru, the Lumbwa in Tanzania, and the Njamus (Il-Tiamus, Njemps) around Lake Baring. The Masai formed the spearhead of the southward migration of the Nilotic pastoralists, which was finally stopped about 1830 by the Bantu of Tanzania. Their power reached its height between 1800 and 1850, when they severely harassed their neighbors in all directions, incidentally protecting the Kenya Highland Bantu from Arab slave raids. The Masai were greatly weakened by severe epidemics of riderpest about 1880 and of smallpox in 1892. The first Europeans to encounter the Masai were the missionaries Krapf and Rebmann in 1848. Thompson in 1882 was the first to cross their territory. The British East Africa Company established a station on the Masai-Kikuyu frontier in 1900, at which time their territory had been partitioned between Great Britain and Germany, that of the Southern Masai falling principally to Germany and those of the Northern and Central Masai to Britain. Early attempts to missionize the Masai were unsuccessful, and the first mission in their territory was not established until 1919. The population of the Masai in 1948 was 107,000, of whom 60,000 (excluding 20,000 Samburu) were in Kenya and 47,000 in Tanzania (then Tanganyika).

Selection of Focus: The Kisonko or Southern Masai are selected because they are the best described and most intact socially.

Time: The date of 1900 is chosen as approximately that of the classic field work by Merker.

Selection of Focus: The Southern Masai or Kisonko are the best described of the three regional groups of the tribe.

Coordinates: The Masai extend northward to 1 N. Otherwise the coordinates are the same as those given above under Focus.

==== <Pinpt035>

Standard Sample Unit 35 (GPM 9/1/68)

Sampling Province 40: Galle-Konso.

Representative of the Province and of Cluster 90: Konso, Cal:18.

Focus: The eastern Konso town of Buso (5 15'N, 37 30') in 1935.

General Area: The Konso, who speak a language of the Eastern branch of the Cushitic subfamily of Afroasiatic or Hamito-Semitic, live in southern Ethiopia. According to Hallpike, they are divided into three regions, as follows:

1. Eastern division or Garati with 17 towns--called Gamole by Jensen.
2. Western division or Takadi--called Garatta by Jensen--with 19 towns.
3. Northern division or Turo--with three large and several smaller settlements. Culturally rather divergent. Jensen does not mention the Northern or Turo division but reports a southern or Madjallo division very distinct "from the true Konso" of the Eastern and Western divisions.

The Konso were conquered by Emperor Menelik in 1897 and incorporated in the Ethiopian state. They are still largely pagan in religion, although a Lutheran mission was established in 1954. Hallpike reports the total Konso population as approximately 55,000 in 1965. The town of Buso had a population of 1,750--slightly above the average of 1,500 for Konso towns.

Selection of Focus: The town of Buso is chosen because Jensen worked there and Hallpike spent six months there.

Time: The date of 1935 is selected as that of Jensen's field work, the first description of the Konso.

Coordinates: See above under Focus.

==== <Pinpt036>

Standard Sample Unit 36 (GPM 8/31/68)

Sampling Province 41: Horn.

Representative of the Province and of Cluster 87: Somali, Ca2:19.

Focus: The Dolbahanta (Dulbahante) clan of the Darod division of the Somali, located at 7 to 11 N and 45 30' to 49 E in former Britain Somaliland, about 1900.

General Area: The Somali, who speak a language of the Eastern division of the Cushitic subfamily of Afroasiatic or Hamito-Semitic, inhabit the Horn of Africa, including all of the Somali Republic and substantial portions of adjacent French Somaliland, Ethiopia, and Kenya. The region was occupied in Upper Paleolithic times by a hunting population with a Stillbay (presumably Bushmanoid) culture. Several centuries after the time of Christ, agricultural Negroes of Bantu language entered the region from the west, settling the river valleys, especially of the Shebelle and Juba rivers, where their descendants survived as serfs of the Sab and Hawiya Somali. Somewhat later the Galla descended from the Ethiopian highland with a mixed agricultural-pastoral economy, which shifted to an increasing emphasis on herding. In the 1530's or thereabouts, the Somali followed the Galla, displacing them westward, and reached the coast between Itala and Merca by the end of the 14th century. The Galla were pressed steadily westward, the Somali crossing the Juba River around 1842-48 and reaching the Tana River by 1909. The Somali came into contact with the Arabs even prior to the rise of Islam, which they began to accept in the 9th century; today they are all Moslems of the Sunni Shafi'ite sect. As a result of this history the Somali are racially very heterogeneous, with an essentially Caucasoid Cushitic base which received and added Caucasoid admixture from immigrant Arabs and a strong Negroid admixture from the previous Bantu population and the subsequent importation of Negro slaves. They were colonized during the nineteenth century by the British, French, and Italians. In 1960 the Somali Republic was established by the combination of previous British and Italian Somaliland. In the 1960's the population of the Somali exceeded three and a quarter million-- 2,250 in the Somali Republic, 37,000 in French Somaliland, about 750,000 in Ethiopia, and 240,000 in Kenya. The Dolbahanta Somali number only a relatively small fraction of this total.

Selection of Focus: The Dolbahanta pastoral Somali are chosen as the most fully described.

Time: The date of 1900 is selected as subsequent to the earliest descriptions and appreciably earlier than the later and fuller accounts.

Coordinates: The Somali as a whole extend west to about 40 E, north to about 11 30'N, east to the tip of the Horn at about 51 E, and south to about 1 S.

==== <Pinpt037>

Standard Sample Unit 37 (GPM 8/1/68 from HHT - proofed DRW 88)

Sampling Province 42: Central Ethiopia.

Representative of the Province and of Cluster 93: Amhara, Ca 7:679.

Focus: The Amhara of the Gondar District surrounding Lake Tana, located at about 11° to 14°N and 36° to 38°30'E, in 1953.

General Area: The Amhara, who speak a language of the Semitic subfamily of Afroasiatic of Hamito-Semitic, are the dominant people of northern Ethiopia. They fall into three main divisions: (1) those of the Gondar District in the north, (2) those of the Gojjam District in the center, and (3) those of the Shoa District in the south. They have been variously estimated to number between two and five millions and are reported to comprise about 33 per cent of the population of Ethiopia (the Galla comprising about 42 per cent, the Somali and Afar about 8 per cent, the Western Cushites about 10 per cent, and other Negroid peoples about 7 per cent). They are Coptic Christians in religion. Ethiopia was known to the ancient Egyptians as Punt and became, in part, an Egyptian province under the New Empire. In the 7th century B.C. came a migration of peoples from Yemen who settled in Eritrea and northern Tigre. They spoke a Sabaeen (?) language called Geez, which is ancestral to modern Amharic, Tigre, and Tigrinya. They established their capital at Axum in Tigrinya country and underwent rapid expansion from the first to the third century A.D., twice conquering and raiding (?) Yemen (300-373 and 524-590 A.D.). Axum adopted Christianity before 400, but its spread was long delayed (until the 13th and 14th centuries). Axum disappears from history after 700, and the spread of Islam soon cut Ethiopia off from the Mediterranean world, with which it had long been in close contact. A new kingdom appears by 872 in northern Ethiopia, its subjects being mixed Amhara and indigenous Agau or Central Cushites. In 1137 an Agau dynasty came to power at Roha, controlling Tigre and adjacent regions. Eastern Shoa was converted to Islam in 1108. Moslem expansion, however, was stopped by the Solomonid dynasty, which arose in 1270 and converted the pagans of western Shoa and Samet (?) to Christianity, reaching its apex in 1468 and immediately declining. In the early 16th century (1529-33) the Moslem Somali overran the country, but were defeated in 1541 with the aid of the Portuguese, who had administered a crushing defeat to the Turks. After 1700 the center of political power shifted from the Tigre to the Amhara, who made Gondar their capital. In 1855 King Theodore conquered Gojjam, Tigre, and Shoa, creating a unified kingdom. In 1892 the capital was removed to Addis Adaba. The Ethiopians defeated the Italians in the war of 1895-96, but were conquered by them in 1934, regaining their freedom in 1941.

Selection of Focus: The Gondar District is selected as the site of Messing's field work, but data from Gojjam and Shoa can be used with due caution.

Time: The date of 1953 is selected as that of Messing's field work.

Coordinates: The Amhara extend approximately from 8° to 14°N and from 36° to 38°E. The coordinates for the Gondar district are given above under Focus.

==== <Pinpt038>

Standard Sample Unit 38 (GPM 9/1/68)

Sampling Province 43: Beja and Neighbors.

Representative of the Province and of Cluster 95: Bogo (Belen, Bilin), Ca37:867.

Focus: The small Bogo tribe as a whole, located at about 15 45'N and 38 45'E, in 1855.

General Area: The Bogo are a small tribe in northern Eritrea speaking a language of the Central or Agau branch of the Cushitic subfamily of the Afroasiatic or Hamite-Semitic family. They numbered about 8,400 in the 1850's, but were reported to have a population of 23,000 in 1931. Originally Christian in religion, they were in the process of being converted to Islam in Munzinger's time.

Selection of Focus: The tribe is too small to be regionally differentiated in culture.

Time: The date of 1855 is selected as approximately that of Munzinger's field work.

Coordinates: These given above under Focus are approximately and should be checked.

==== <Pinpt039>

Standard Sample Unit 39 (GPM 9/21/68)

Sampling Province 44: Nubians.

Representative of the Province and of Cluster 96: Kenuzi (Beni Kenz, Kunuui, Cd1:24).

Focus: The Kenuzi or northernmost branch of the Barabra or Nile Nubians, located along the Nile River in Egypt between 22° and 24 N and between 32 and 33 E in 1900.

General Area: The Nubians (Barabra, Berberi, Nile Nubians, who speak a language of the Nubian branch of the Eastern subfamily of the Sudanic linguistic family, inhabit the banks of the Nile River from the First Cataract at Aswan in the north to the Nile island of Tengassi in the south. They are divided into:

1. The Kenuzi in the north, between the First and Second Cataracts, in Egypt.
2. The Middle Nubians, variously known locally as Kushshaf, Sukkot, and Mahas, between the Second and Third Cataracts, in Sudan.
3. The Danagla in the south, in Sudan, from the Third Cataract to Tengassi Island.

The ancestors of the Nubians were known to the ancient Egyptians, and often politically subject to them. In the Meroitic period (c.310-350 B.C.), the Nubians were dominated by the Blemmye, a Beja period. They accepted Christianity in the 6th century after Christ and learned to write their language in Coptic characters. The Christian state of Dongola was modeled after Byzantium. Dongola was dominated by Howara Berbers after 1412 and in 1504 was conquered by the Fung kingdom of Sennar. After 1517 the Malelukes of Egypt dominated the central and northern Danagla. After the fall of the Christian kingdom of Kongola in 1351, Nubia was heavily penetrated by Arabs and became partly acculturated to them in language. The Barabra, however, accepted Islam and remain Moslems today. Their original Negroid blood over time incorporated substantial Caucasoid admixture from the ancient Egyptians, the Beja, the Howara Berbers, Himyaritic and Hilalian Arabs, and Turkish soldiers (the Turks maintained garrisons of Bosnians, Circasians, Hungarians, Kurds, and other nationalities for a long period in Mahas country. The slave trade, especially in the 19th century, brought in a new infusion of Negro blood. Arabs are indistinguishable from them racially but have adopted the Arabic language. The Rabia and Aleiqat Arabs, who settled in Nubia in the 9th century, have long since become completely absorbed by the Kenuzi. Burckhardt, in the early 19th century, estimated the Nubian population at about 100,000; the sources do not report exact population figures.

Selection of Focus: The Kenuzi are better described than the Nubian groups in Sudan.

Time: The date of 1900 is selected as immediately prior to the displacement of the Kenuzi by the first Aswan dam, constructed between 1899 and 1903.

Coordinates: The Nubians as a whole extend south along the Nile to 18 N. The Danagla extend north to 20 N, and the Middle Nubians are located between 20 and 22 N; both are located between 30 and 32 E.

==== <Pinpt040>

Standard Sample Unit 40 (DRW 11/13/68)

Sampling Province 45: Tebu (Note: this is a change from the earlier name).

Representative of the Province and of Cluster 106: Teda, Cc2:23

Focus: The Teda of Tibesti, from 16° to 19°E and 19° to 22°N, about 1930.

General Area: The Teda are a major division within the Tebu (Toubou) tribes which speak mutually intelligible dialects of the Kanuric or Central Saharan linguistic family, the other main tribes of which are Bornu (Kanuri) and Kanem (Kanembu). The Teda are a Negro-Berber mixture inhabiting the Tibesti massif and adjacent territory, while the Daza to the south, the other main Tebu division, are more Negroid in their composition, and merge into the Negroid Kanuri and Kanembu further south. From historical reconstructions, it is apparent that the early inhabitants of Tibesti were Berber clans (Bardoa of Bardai Oasis, and possibly the Kosseda, numbering now about 1,200) who were conquered in about the 16th century by clans from Bornu, particularly the Tomaghera aristocrats of today and their former rivals, the Gunda, who were defeated and pushed to the west (including the smaller clan of Tarsoa, the aristocratic clans today number about 900). Certain Daza groups entered Tibesti from the 15th to 17th centuries, including the Derdekinshia from Kanem, who held the chieftainship prior to the Tomaghera, and the Tchioda, Dirsina, Goboda, and Toroma (population 1,700); from the central Daza region of Borku other immigrants included Odobava, Emewia, Foktoa, and Keressa (pop.1,300). Clans from the more distantly related tribes to the southeast (whose classification with the Tebu tribes is dubious), from Ennedi and Bideyat, also immigrated to Tibesti in the 16th to 17th centuries (Mogodi, Tozoba, Terinntere, Tegua, and Mada; numbering about 1,700). Immigrant clans from the northern oasis of Kufra and Djalo (early 17th century, numbering about 1300, Fortena, Taizera, Mahadena) complete the picture of settlement in Tibesti, except for a semi-sedentary slave population of agriculturalists, the Kamadja, numbering about 500.

The early Tebu Berbers have been identified with Herodotus' Garamantes, with their capital at Garama. There have also been Kanuric kingdoms among the Tebu which have been in contact with the Arabs since the 8th or 9th century, so that physical intermixture of the populations probably started well before the Tomaghera chiefdom of the 16th century, which still shapes the Teda social structure. A period of drought and migration out of Tibesti preceded the conquests of the Tomaghera, Gunda, and Arna, to which there was intense resistance, particularly against political consolidation. Teda emigration extended to oases in the west on the Fezzan-Kanem caravan route (Agram, Kawar, Jebado), north to Gatrún (25 N, 15 E) and Kugra Oasis, and south into Daza and Kanembu territory. With Turkish conquest of the Fezzan in the early 19th century, most of the Teda withdrew from the northern oases into the insulated refuge area of Tibesti. Although the southern Kanuri have been Moslem since the 11th century, political confederacy under Islam was reinforced by alliance with the Arabs against the Turks, caravan trade to Kanem and Wadai, and the growth of the Senusi brotherhood in the area after 1850. After the Mahdi revolt, the Senusi headquarters was moved to Kufra and contact was intense until defeat of the Mahdists by the French in

1907. Turkish and French occupation was concluded with peace in 1920, and Tibesti was transferred to French Equatorial Africa (now Chad) in 1929. Recent political events have apparently not had much effect upon the Teda of Tibesti, still the most isolated of the Tebu groups. Their population was estimated by Cline (1930) as 10,000 for Tibesti, 2,000 for Teda of Southern Fezzan, 4,000 in Kawar (Niger), and 10,000 amongst the populations of Bornu and Kanem.

Selection of Focus: The Teda of Tibesti is the focus of works by Chapelle, the principal ethnographer, Briggs, Cline, and immigrant Daza groups should be separated from other culturally marginal groups, as noted above.

Time: 1930 is chosen as the approximate date of Chapelle's field work.

Coordinates: Those under Focus, above are for the Tibesti Massif, heartland of the Teda, although they are more concentrated in the western part of the Massif.

==== <Pinpt041>

Standard Sample Unit 41 (DRW 11/68)

Sampling Province 46: Tuareg

Representative of the Province and of Cluster 105: Ahaggaren (Ihaggaren, Kel Ahaggar, Tuareg of Hoggar), Cc9:881.

Focus: The Ahaggaren as a whole, located in the Ahaggar or Hoggar Mountains and adjacent lowlands from 21° to 25°N and from 4° to 9°E, around 1900.

General Area: The Tuareg, who speak closely related languages of the Berber subfamily of Afroasiatic or Hamito-Semitic, occupy the habitable sections of the west central Sahara Desert and have extended in historic times to the Sudan south of the great bend of the Niger River. They are divided into the following divisions, primarily political:

TUAREG

1. Azjer (Kel Ajjer) in the Tasile-n-Ajjer Mountains in the north.
2. Ahaggaren (Kel Ahaggar) in the region of Ahaggar or Hoggar.
- S. TUAREG but on outskirts of oasis and the Sudanese desert
3. Ifora (Kel Adrar) in the mountains of Adrar-n-Foras.
4. Asben (Kel Ayr) in the Massif of Ayr and the plains to the west and south.
5. Itesan (Kel Geres) south of the above in the plains around Tessawa.
6. Aulliminden (Iwlllemmeden, Oulliniden in the plains around Tawa and Meneka.
7. Kel Tadmaket (the Antessar of GPM) in the south around Timbuktu.
8. Udalan, including several local divisions south of the Niger bend.

It is probable that the Tuareg originally inhabited Tripolitania, whence they were pushed south into the Sahara by the Jilalian immigration of Bedouin Arabs in the eleventh century, or possibly by the still earlier Arab expansion. In the Sahara they conquered and reduced to serfdom the indigenous Negroes, now called Harratin or Bella, who constitute a large segment of the Tuareg population, together with slaves imported from the Sudan. The Tuareg are first mentioned by Arab authors of the middle ages - especially Hawkal in the 10th century, El-Bekri in the 11th, Edrisi in the 12th, Ibn Batuta in the 14th, and Ibn Khaldun in the 14th. The first modern description is by Hornemann in 1798. They were encountered by numerous travelers in the 19th century, notably Lyon, Barth, and Duveyrier. The French began to establish military outposts in the Sahara at the beginning of the 20th century, and from this time on the descriptive literature increases; Nicolaisen speaks with approval of the accounts of the Ahaggaren by Blanguernon and Foucault as well of those listed in the bibliography below. In 1938 the Ahaggaren numbered 4,254 out of a total Tuareg population of about 240,000.

Selection of Focus: The Ahaggaren are the best described of the several divisions of the Tuareg.

Time: The date of 1900 is selected as prior to the French military occupation of the Sahara. There is sufficient information of an earlier date to round out the richer later accounts.

Coordinates: The Tuareg as a whole are located between 14 and 30 N and between 5 W and 10 E. The coordinates for the Ahaggaren are given above under Focus.

==== <Pinpt042>

Standard Sample Unit 42 (GPM 9/1/68)

Sampling Province 48: Mountain and Coastal Berbers.

Representative of the Province and of Cluster 109: Riffians (Rif), Cd3:123.

Focus: The Berber-speaking Riffians of the Mediterranean coast of Morocco from 2 30' to 4 W at 34 20' to 35 30'N, in 1926.

General Area: Under Riffians Coon includes not only the Berber-speaking Riffians proper but also the Senhaja and Ghomara to the southwest and south who are Arabic-speaking and are commonly included under the name Jebala. The Phoenicians established trading posts on the coast as early as the 13th century B.C., and later the Carthaginians dominated the coast until their defeat by Rome in 146 B.C. Thereafter they have been subject successively to the Romans, the Vandals (after 420 A.D.), the Byzantine Empire, the Arabs, the Turks, and the Moroccans. The Arab conquerors arrived in 688, and, after independent rules, they returned in the Hillalian invasion of 1216. In recent years the Riffians have been notorious for their military assistance to Franco in the Spanish Civil War. The Riffians numbered about 400,000 in 1921. Coon divided them into three groups of tribes - eastern, central, and western - but does not stress cultural differences except those between the speakers of Berber and Arabic.

Selection of Focus: The Riffians as a whole.

Time: The date of 1926 is chosen as that of the beginning of Coon's field work.

Coordinates: Given above under Focus.

==== <Pinpt043>

Standard Sample Unit 43 (DRW 11/88)

Sampling Province 49: Arabs of North Africa.

Representative of the Province and of Cluster 112: Egyptians, Cd2:124.

Focus: The Egyptians of the town and environs of Silwa (24°45'N, 33°E) in the southern border province of Aswan in 1950.

General Area: The ancient Egyptians spoke a language of the Egyptian subfamily of Afroasitic or Hamito-Semitic throughout the long period of political independence in dynastic Egypt and the subsequent period of rule by the Roman empires of the west and east. In 639 A.D., however, they were conquered from the Byzantine empire by the Arabs, initiating a sharp cultural transition and a more gradual shift in language to Semitic Arabic, which is spoken today by all but a small minority of Coptic Christians. From the Arab conquest Egypt was ruled by the Eastern or Abbasid Caliphate as a province with a governor until 969, when it was conquered by Fatimite Caliphate of North Africa, which shifted its capital to Cairo. In the middle of the eleventh century began a mass invasion of Bedouins from Arabia, many of whom settled down in the Nile valley, mixed with the indigenous peasantry, and completed the transition to Islam and an Arab mode of life. From 1171 to 1252 Egypt was ruled by the Ayyubid dynasty, which owed nominal allegiance to the Abbasid Caliphate. From 1252 to 1517 came the rule of the Mamaluke dynasties, which had their capital at Cairo and also acknowledged the nominal suzerainty of the Abbasid caliphs. In the latter year Egypt fell to the Turks, and was ruled thereafter by pashas from Constantinople. In 1879 began a period of Anglo-French and British control, which was succeeded by national independence in 1923. The population of Egypt, which was about 19,000,000 in 1947, is concentrated almost exclusively on the banks and delta of the Nile River, the annual flooding of which provides the basis for irrigated agriculture.

Selection of Focus: The degree of cultural differentiation within Egypt being undetermined, the community of Silwa is selected because of its full coverage by a British-trained scholar (Ammar) who was also a native of the town. The other sources included under Category 3 in the bibliography deal with Upper Egypt in general or with other communities and may possibly provide supplementary information if used with caution.

Time: The date of 1950 is chosen as approximately that of Ammar's field work.

Coordinates: The Egyptians as a whole extend along the Nile and its delta from about 23 30' to 31 30'N between 30 and 33 E.

Sampling Province 50: Ancient Egypt.

Note: This province is vacated, at least temporarily; because of the extreme difficulty of pinpointing an exact place and time for which there are adequate data. Possibly future research will make such pinpointing possible - presumably for the New Empire (XVIII to XX Dynasties, c.1580 to 1100 B.C.), which is probably better described than the Old Kingdom (III to VI Dynasties, c.2900 to 2550 B.C.) or the Middle Kingdom (XI to XX Dynasties, c.2160 to 1780 B.C.).

==== <Pinpt044>

Standard Sample Unit 44 (HB 2/10/68)

Sampling Province 51: Jews.

Representative of Cluster 137: Ancient Hebrews (Israelites), Cj 3:230.

Focus: The Kingdom of Judah (or Judea) 30 30' to 31 55'N and 34 220' to 35 30'E, in 621 B.C.

General Area: This Kingdom comprised two of the twelve of Israel (Judah and Benjamin), occupying the southern portion of Palestine, in the western part of the "Fertile Crescent." The maximum population of Judah was probably approximately 200,000. The northern tribes comprised the Northern Kingdom, also called Israel or Samaria, which was more populous (about 800,000 people at the maximum), more prosperous, and occupying land which was more fertile. Following a brief period of political union under Kings David and Solomon, the two nations were politically separate beginning in 922 B.C. Most of the Mediterranean coast to the west and southwest was occupied by the hostile Philistines, and Palestine was repeatedly threatened and often conquered by Egypt from the southwest and by the successive empires of Assyria and Babylon from the east. The Northern Kingdom of Israel was destroyed by the Assyrians in 721 B.C. Judah survived as a separate nation, although often under foreign domination, until Jerusalem was destroyed by the Babylonians in 587 B.C.

Selection of Focus: The preservation of the traditional Hebrew culture and religion was due to the people of Judah, during the three centuries of the Two Kingdoms and also afterward, during the exile in Babylon and the subsequent return to Palestine. Jerusalem, the Capitol of Judah, was the religious center, where the Temple was located.

Time: 621 B.C. was the date of the promulgation of the Deuteronomic Laws, at the climax of the religious reform under King Josiah, from 627 B.C. until his death in 609 B.C. In addition to these laws, the customs and event at that time were unusually well recorded in the Old Testament by contemporary Prophets, notably Jeremiah, and in the historical accounts in II Kings and II Chronicles. This area of religious reform was also a time when the Kingdom of Judah was briefly free from foreign domination.

Coordinates: Josiah apparently conquered all of the former territory of the Northern Kingdom and parts of the adjacent regions, so that Judah's political control by 621 B.C. probably extended from 29 40' to 33 20'N and from 34 10' to 36 E. The Capitol (Jerusalem) was at 31 47'N and 35 14'E.

==== <Pinpt045>

Standard Sample Unit 45 (GPM 1/4/68)

Sampling Province 53: Ancient Mesopotamia.

Representative of the Province and of Cluster 140: Babylonians, Cj4:413.

Focus: The city and environs of Babylon, capital of the Babylonian Empire (32 35'N, 44 45'E), at the end of the reign of Hammurabi, about 1750 B.C.

General Area: Ancient Mesopotamia (modern Iraq), where a flourishing urban civilization developed by 3000 B.C., was inhabited by two major peoples - the Semitic-speaking Akkadians in the north and the Sumerians (speaking a language of a now extinct family) in the south. The city states of (Kish, Uruk, Ur, etc.) were culturally and politically dominant until about 2340 B.C., after which domination passed to the Semites of Akkad. Around 2360, Sargon established the Akkadian empire, which united all of Mesopotamia but collapsed about 2180 B.C. After a period of chaos and disintegration a new united empire was established by Hammurabi (reign 1792 to 1750 B.C.), sixth king of the ruling Semitic dynasty of Babylon. This Babylonian empire was succeeded, after an interval, by domination by the Kassites of Elam until about 1180 B. C.; then, after the 9th century, by the Assyrian empire; and thereafter by the Neo-Babylonian or Chaldean empire, again centered on the city of Babylon, which lasted from 625 B.C. until conquered by the Persians in 538 B.C. The Sumerians disappear from history after the rise of Hammurabi.

Selection of Focus: The city of Babylon and its environs for a radius of about 50 miles at the climax of the reign of Hammurabi is selected as the focus because its culture is most fully described, including the famous law code of Hammurabi.

Time: The date of 1750 B.C. is that of the end and climax of the reign of Hammurabi.

Coordinates: Given above under Focus.

==== <Pinpt046>

Standard Sample Unit 46 (GPM 9/29/68)

Sampling Province 52: Arabs of Arabia and the Levant.

Representative of the Province and of Cluster 108: Rwala, Cj2:132.

Focus: The Rwala of south central Syria and northeastern Jordan, located between 31 and 35 30'N and between 36 and 41 E, around 1913.

General Area: The Rwala, who speak an Arabic language of the Semitic subfamily of Afroasiatic or Hamito-Semitic, are one of the Aneze (Anazah) tribes of north Arabian Bedouins. As pastoral nomads, they range over a wide area, not only in Syria and Jordan but also in northern Saudi Arabia and western Iraq. In general, their winter pastures are in the north, their summer pastures in the southwest and south. Their population in Syria was estimated at 14,000 in 1930, and their total numbers may well be several times as many. Their country was conquered successively in antiquity by the Egyptians, Assyrians, Hittites, Persians, Macedonians, and Romans. After 633 it was subject to the Bagdad caliphate and from the 12th century by the Mamelukes. It was conquered by the Ottoman Turks in 1516 and remained under their political control until 1918.

Selection of Focus: The major work on the Rwala was done in Syria, though Raswan also worked in Saudi Arabia.

Time: The date of 1913 is selected as that of the beginning of the field work of Raswan and as early in that of Musil.

Coordinates: Depending on the condition of the summer pastures, the Rwala may range as far south as 28 N and as far east as 42 E.

==== <Pinpt047>

Standard Sample Unit 47 (DRW 10/5/68)

Sampling Province 54: Turkey

Representative of the Province and of Cluster 136: Turks, Ci5:653.

Focus: Moslem peasants of the northern Anatolian Plateau, from 32°40' to 35° 50'E and 38°40' to 40°N, about 1950.

General Area: The Turkish language falls in the Turkmen group, Turkic family of the Altaic linguistic phylum. This has been the dominant language of Anatolia since the appearance of the politically dominant Ottoman Turks in the 13th century. Before them, the Seljuk Turks (both part of the western Oguz confederation of Turkish tribes) had established an empire which stretched from Anatolia to the Indus by the 11th century. It is historically documented that the Oguz nomadic tribes dominated the entire region from Mongolia to the Black Sea in the 6th century. It is owed to these Turkic groups, and about 75 to the earlier populations from the Eurasian steppes and around the Black and Caspian seas. The Hittite empire of the Mesopotamia was extended to Anatolia by 1800 B.C., but this was later followed by Persian, Macedonian, Celtic, Roman, Arab, and finally Turkish invasions. The ultimate consolidation of the Ottoman Turks was based on the Mongol defeat of the Seljuks, and the Moslem holy war against the infidels in the west (Byzantine Christians), from which the early semi-nomadic Ottoman sultanate drew strength. Their conquest of Constantinople and much of the Near East and Africa followed. But imitation of the Byzantine 'caging' of the ruler and his separation from the military helped the gradual decay of state organization until its crisis period in the 19th century: the Greek uprising in 1822-27 and Russian intervention in 1828-29 by which it gained independence; the revolt of Roshania and Albania and French occupation of Algiers in 1830; the Egyptian military revolt which removed Syria, Egypt, Crete, and Damascus from Ottoman rule in 1833. Strengthening by European treaty and the constitutional movement of the Young Turks did not forestall the breakup of the empire: the Russo-Turkish wars of 1877-78, with the loss of Rumania, Serbia, Montenegro, and parts of Bulgaria; the Italian- and Balkan-Turkish wars of 1911, with the loss of North Africa territories of Tripoli and Cyrenaica; and the treaties which ceded the Greek Islands and the remainder of the Balkan territory. At the end of WWI, the alignment of the allies against Turkey and the antagonism of the last of the Ottoman rulers against the Young Turk political element brought about the formation of a new Ankara government, at war with the Greeks over western Anatolia. Finally the sultanate was abolished, a treaty made with Greece, and the Republic of Turkey was established with the expulsion of the Ottoman dynasty and the end of Pan-Islamism in Turkey. Ankara was made the new capital. The present Republic of Turkey can be divided into seven major economic and cultural regions:

1. The European-Turkey triangle, including Istanbul, between the Black and Marmara Seas, where fishing is an important industry.
2. The Black Sea coast, with heavy forests and production of various nut crops in the west, and a fishing industry.
3. Western Anatolia, from the Aegean coastline up to about 30 E, up to the central plateau, which is well forested, and important source of olive production, and with a fishing industry.
4. The southern coast and Taurus mountains just south of the central plateau, which supports olive production and cedar forests.

5. The Anatolian plateau, from 30 E to about 38, mainly semidesert or stepped except for fertile lands along rivers, and numerous depressions forming marshes or the lakes. South of Ankara is flat and arid, but from the west clockwise around to the southeast are rolling uplands and numerous agricultural villages. Population density is lower than anywhere else in Turkey.
6. Southern Turkey, in the watershed of the Tigris and Euphrates Rivers, separate from the central plateau by mountains ranges. Villages are mainly on tributaries of the Euphrates, since the flatlands between the rivers and the high mountains to the east are inhospitable.
7. Northeastern Turkey, a mountainous volcanic area between the coast and the Tigris-Euphrates valley, largely inhabited by Anmciians.

Cultural differentiation among the largely peasant agriculturalists of Turkey is not marked, but generally follows the regional differences above.

Time: 1950 corresponds to the dates of field work by Stirling and Makal, with Spencer Pierce's work somewhat later, and Yasa and Morrison's work in the 1940's and 1930's, respectively.

Selection of Focus: The northern upland of the Anatolian plateau contains numerous orthodox Moslem peasant villages which have been studied in recent decades. They present a fair amount of cultural homogeneity, and are all located in the large oval area of the upland Kizil River between Ankara in the northwest and Kayseri in the southeast. This region, including these two major towns, should be treated as the unit for coding, but regional or community differences should be carefully noted.

Coordinates: Those under Focus, above, represent the region selected. Ankara is located at 32 40'E and 40 N, and Kayseri at 35 30'E and 38 45'N. See the map attached for the location of each of the peasant villages or regions which has been studied.

==== <Pinpt048>

Standard Sample Unit 48 (GPM 9/29/68)

Sampling Province 55: Southeastern Europe.

Representative of the Province and of Cluster 115: Gheg (Northern Albanians), Cel:25.

Focus: The Mountain Gheg of northern Albania, located between 41°20' and 42°40'N from 19°30' to 20°30'E, in 1910.

General Area: The Albanians, who constitute a separate subfamily of the Indo-European linguistic family, fall into two divisions whose languages are not mutually intelligible.

1. The Tosk or southern Albanians, of whom the majority are Moslems and a strong minority are Greek Orthodox Christians.
2. The Gheg or Northern Albanians, with a Moslem majority and a strong minority of Roman Catholic Christians.

The Gheg are divided into (a) Lowland Gheg and (b) Mountain or Highland Gheg. The latter numbered about 250,000 in 1930, of whom 160,000 were Moslems and 90,000 Catholics. Islam is, in general, stronger in the east. The Gheg extend across the border into Yugoslavia in the north and east. In 1960 the total population of Albania was c. 1,670,000.

The Albanians are descended from the ancient Illyrians and Thracians. Owing to their inaccessible habitat, the Mountain Gheg were never fully subjugated by the Greeks, Macedonians, Romans, and Byzantines who controlled in turn the Albanian lowlands. They were, however, conquered and reduced by the Turks, who occupied their country from 1476 to 1913, and who introduced Islam and in other respects exerted a stronger influence than any other outsiders. Since 1946 Albania has had a Communist government, which since 1960 has aligned itself with China against the Soviet Union.

Selection of Focus: Coon did field work with all ten of the major tribes of Mountain Gheg, and Durham with all except the Dibra in the extreme southeast. If coders find substantial regional differences in culture between the tribes (Malsia e Madhe, Malsia e Jakoves, Dukaghin, Has, Puka, Luma, Mirdita, Zadrima, Mati, and Dibra - N to S), they should perhaps give precedence to the Dukaghin tribe in the vicinity of Shala, on which a cursory survey indicates the data are particularly rich.

Time: The date of 1910 is selected as approximately that of the beginning of Durham's field work and because Coon specifically chooses the decades from 1890 to 1910 as his "ethnographic present." This was also two years before the expulsion of the Turks in the two Balkan Wars.

Coordinates: Given under Focus above. Shala is located at approximately 42°20'N and 19°50'E.

==== <Pinpt049>

Standard Sample Unit 49 (DRW 5/23/69)

Sampling Province 56: Southwestern Europe

Representative of the Province and of Cluster 116: Romans, Ce3:126

Focus: The City of Rome under the Emperor Trajan, 12°30'e and 41°50'N, in 110 A.D.

General Area: There are three general periods of Roman history prior to its decline on which information is reliable: the Late Republic (up to 133 B.C.), Transitional (from the Gracchi, 133 B.C. thru Caesar's death, 44 B.C., and the Second Triumvirate, lasting till 33 B.C.) and the Early Empire or Principate, from 27 B.C. to 284 A.D., marked by two centuries of peace (until 167 A.D.). Primary documentation during the period of Cicero and Caesar is extensive but primarily concerned with political affairs and civil war; it is only during the Early Empire, particularly the letters of Pliny the Younger and histories of Tacitus and Dio Cassius, that these accounts deal more extensively with administrative problems and social life. Accounts of social life deal with Bithnia (later Bizantium) and Euboea (a Greek Island) in the Roman Provinces; interpretations of social life in Rome scarcely exist except for secondary works.

Selection of Focus: Good accounts enable the selection of Rome during the Early Empire as the focus, with the accounts drawing upon the primary works of Tacitus, Dio Cassius, Dio Chrysostom and Pliny the Younger. Either the rule of Trajan or Hadrian are the best described temporal focus, with preference to Trajan because of the Letters and Panegyric connected with him, written by Pliny the Younger.

Time: 110 A.D. is the twelfth year of Trajan's rule, at the time when Pliny the Younger, previously a treasurer and administrator in Rome, was sent to Bithnia with Trajan. Trajan had expanded the Empire by conquest at this point and was regarded as one of the best public servants (Optimus) that the Empire had experienced.

Coordinates: Those under Focus, above.

==== <Pinpt050>

Standard Sample Unit 50 (DRW 3/18/68)

Sampling Province 56: Southwestern Europe

Representative of the Province and of Cluster 118: Basques (Note change of focus from French Basques in the Ethno-Atlas to Spanish Basques).

Focus: Mountain villages in Navarre of Vera de Bidasoa, Echalar and Aranaz, which form an administrative unit (including two other villages) within the provincial administration of Pamplona, from 1°45'W and 43°12' to 43 20'N, in 1940.

General Area: The Basques speak an independent non-Indo-European language, possibly representing one of the oldest in Europe. They inhabit the provinces of Navarre, Guizpuscoa, Vizcaya and Alava of Spain (the latter three called the "Basques Provinces") and the adjacent region of the Pyrenees in France, Bearn Province. There are several surveys of the French and Spanish Basques, and literature for the 19th and early 20th centuries is much better for the French section but Spanish ethnography was done in Alava from 1920-35 (interrupted by civil war), and resumed by Caro-Baroja and others for Navarre and other districts, including the village of Sara, just over the French border, studied by Barandisran. The most complete Spanish Basque ethnographies are by Caro-Baroja (Vera de Bidasoa) and Douglas (Murelaga and Echalar), and two of these communities are part of a single tiny political unit in the mountainous region close to the border (Bidasoa and Echalar). A third community within this same unit has been studied by students of Barandiaran (Pena and Ayestaran).

Selection of Focus: Bidasoa is chosen as the best-described Basque community in either Spain or France; this account is supplemented by reports by separate authors on neighboring communities in the same economic and political unit, thus the unit is the administrative district containing several communities. Bidasoa should be used for community codes, checking against the other sources.

Time: 1940 is the date of Caro-Baroja's field work in Bidasoa.

Coordinates: Vera de Bidasoa is located at 1 40'W and 43 18'N.

==== <Pinpt051>

Standard Sample Unit 51 (DRW 10/5/68)

Sampling Province 57: Northwestern Europe

Representative of the Province and of Cluster 120: Irish, Cg3:128.

Focus: The Parish of Kinvarra (53°5'N, 9°W) on Galway Bay in western Ireland on the border between County Galway (Connacht Province) and County Clare (Munster Province), in 1955.

General Area: Although the Irish are now predominantly English-speaking (Germanic subfamily, Indo-European family), the original Celtic population spoke Gaelic (Goidelic branch, Celtic family), and small pockets of Gaelic speech still survive. The Celtic invasions, dated at about the 5th C. B.C., overshadowed an earlier Pict population of un-known linguistic affinities. By the time of Christ, the small Celtic chiefdoms had formed into five major states - Ulster, Meath, Leinster, Munster, and Connaught - four of which are now provinces, with Meath now a county in north Leister. From the 4th to 9th centuries the midland kingdom of Meath conquered all of north Ireland, with the smaller kingdom of Munster dominating the south (county Claire was added to Munster at this time, taken from Connaught). Catholic missions, starting in the 5th century (St. Patrick) laid the basis for monasticism and conversion of the population to Roman Catholicism. In the 8th century Norsemen took Dublin, and by the 10th century had conquered most of central Ireland. A Clare dynasty took over the Munster kingship, and in the 11th defeated the Norse to establish the first united kingdom of Ireland. Succession was opposed in the latter part of the century, and in the 12th century the English invaded and held domination over island until the 20th century, where continuing military and parliamentary rebellion established the Irish Free State, or Republic of Ireland, Practically every century in between has been marked by some sort of Irish opposition to English rule: 14-15th Irish cultural revival and Gaelicization of English colonists, 16th century rebellions; the 17th Jacobite wars in which the exiled Catholic King James was finally defeated and the Protestants gained the upper hand in Ireland; 18th century parliamentary opposition and rebellion in 1795-1846 the 19th century demand for repeal of the new Union, Catholic emancipation, the post-famine Fenian movement and home rule movement. The great Potato Famine 1846, of decades. In Ulster, however, the conservative Unionist party was strong, and resisted the home rule legislation which was likely to pass the House of Lords in the 1920's. South Ireland resisted a comprise move by the British government, and in 1921 formed the political unit of Northern Ireland. The Anglo-Irish war continued in the south until a peace treaty was signed in 1921, establishing the divisions of Connacht, Leister, Munster, and 3 of the 9 counties of Ulster still obtain in the Irish Free State.

Selection of Focus: Kinvarra parish, described by Cresswell, is taken as the focus, superseding the Irish of County Clare, from 52 40' to 53 10'N and 8 20' to 10 W, in 1932, studied by Arensberg. [Note: CCCCC codes 1, 2, 4 use Kinvarra; code 3 mistakenly uses Carraroe, County Galway, studied by Kane].

Time: 1960 is the date of Cresswell.

Coordinates: Those of county Claire are given under Focus, above. The province of Munster extends from 7 to 10 15'W and 51 30' to 53 10'N.

==== <Pinpt052>

Standard Sample Unit 52 (DRW 11/2/68)

Sampling Province 58: Finnic Peoples

Representative of the Province and of Cluster 123: Swedish-Mountain Lapps, Cg4:129.

Focus: The Konkama Lapps of Karesuando Parish, Northern Sweden, home district from 68°20' to 69°05'N and 20°05' to 23°E, about 1950.

General Area: The Konkama Lapps speak a regional variant of the Northern or Finnmark Lappish dialect, Finnic linguistic family. Finnmark Lapps inhabit the territory from northern Norway, where about 2/3 practice a maritime economy, across northern Sweden and Finland where they are primarily dependent upon Reindeer herding, with some lake fishing and hunting. Within this area, the dialect of Konkama district is similar to that of northeast Finland. Lule-Lappish is spoken to the south in Norway and Sweden, and completes the group of three dialects within the Northern Lappish. Eastern Lappish includes the Inari fisherman and Skolt Lapps of Finland and the Kola Lapps in Russia. Southern Lappish is spoken in Norway and Sweden approximately south of 66 N latitude.

Konkama District is the northernmost of three Swedish northern woodland-mountainous areas, including Lainivuoma which constitutes the southern part of Parish. All of these groups nomadize from Sweden to the Norwegian coast, following the seasonal patterns of the reindeer, so the territory covered in a year is much larger than the home District. In addition, each band is composed of members which may come from a number of surrounding areas, including the adjacent Utsjoki and Enontekiö areas in northwestern Finland, the Kautokeino further to the north in Norway (southern part of the Finnmark Vidda area), or from further south in Sweden, in the Jukkasjärvi Parish. In all of these areas, the pattern of reindeer herding is similar, based on extensive herding of large and wild herds, as opposed to the intensive pattern of small and tame herds in Southern-Central Lapland (Lule and Southern Lappish areas).

In 1951 there were only 193 persons and 12,000 reindeer in Konkama District; in 1930 the population of Karesuando Parish (including the Lainivuoma District) was estimated at 1,100, as compared with about 18,500 people for Jukkasjärvi Parish, of approximately the same size. The population density of these two Parishes was about the same at the beginning of the 19th century, and the relative decrease in which restricted the number of Swedish Reindeer permitted in Norwegian spring and summer pasture grounds, and forced over half the Karesuando Lapps to emigrate further south, swelling the population figures for Jukkasjärvi Parish.

Selection of Focus: Pehrson studied the five bands of Konkama Lapps. The largest and best studied band (band B) was an even mixture of Karesuando and Kautokeino (Norwegian) Lapps, with distinct dialect and clothing. Whitaker studied the adjacent Swedish Mountain Lapp band of Lainivuoma (also in Karesuando Parish), and Turi's narrative pertains to the Swedish Mountain Lapps of Jukkasjärvi Parish (probably the Saarivuoma group). These two auxiliary sources (classed under #2, below) should be used only where necessary for inferential purposes. Sources listed under #3, below, should only be used with great caution.

Time: 1950 approximates the dates of Pehrson's field work.

Coordinates: Those under Focus, above, indicate only the home District of the Konkama. They nomadize to about 69 N and 18 E.

==== <Pinpt053>

Standard Sample Unit 53 (DRW 10/4/68 - proofed 88)

Sampling Province 73: Ostyak and Samoyed.

Representative of the Province and of Cluster 150: Yurak Samoyed (Nencha, Nenets, Tundra Samoyed), Ec4:136.

Focus: The Tundra Yurak (Nenets) of the Barents Sea (The Mezen and Pechora mainland Districts and the islands of Kanin, Waigatz, and Novaya Zemlya), from 47° to 62°E, and 65° to 71°N, about 1890.

General Area: The Samoyed inhabit a 1,500 mile stretch of subarctic European Russia and Western Siberia, and speak languages and dialects of the Samoyedic subfamily of the Uralic linguistic family. Five major groups, each with a distinct language, have survived into the 20th century, and they occupy three ecological regions in northeastern Russia:

1. The Tundra Yurak (Tundra Nenets), numbering 14,000 in 1926, who inhabit the coastal area along the northern seacoast and offshore islands, from the Mezen River, Pechora River, and Yamal Peninsula to the Yenisey River.
2. The Nganasan (Tavgi, numbering 770) and Enets (Tundra Yenisey and Forest Yenisey, numbering 460), who inhabit the coast further to the northeast in the Tyrmyr District.
3. The Forest Nenets (1-1,500) and Sel'kup or Ostyak-Samoyed (4,500), who occupy the forested inland region between the Ob' and Yenisey Rivers, south and southeast of the Yuraks. The Sel'kup are furthest to the south and have the most distinctive of the Samoyed languages. The Kama subtribe also inhabited this region, but is now extinct.

The total Samoyed population in 1926 was about 21,000, in 1897 about 16,000, and has grown to 30,000 in 1959 under the Soviets. Originally an inland hunting and fishing people, the Samoyed have been pushed in the last four millennia from a Uralic homeland shared with the Finno-Ugrians, first, to the east, into the forested Siberian lowlands, and then to the north where they dispersed along the subarctic coast and adopted reindeer herding. Around 2,000 B.P. expansion of Turkic groups into the Ob' River and surrounding area established trade contacts with the Samoyeds. The Nenets group split off to the north and pushed to the coast by about 1500 B.P., displacing and absorbing the Paleo-Siberian hunters of that area. By the 12th century the Nenets had fanned out to the west, and the Nganasan and Enets to the east. The southern group (Sel'kup) meanwhile had come under domination of the Tatar empire. Russian conquest from the 13th to the 17th centuries was followed by colonization of fortified towns throughout the entire region, and the imposition of taxation on the Samoyed. In the early 19th century there were numerous uprisings among the Nenets, but during the latter part of the century large trading companies established economic hegemony. With taxation and debtor relations, 85% of the total reindeer herds came into outside ownership by the end of the century. The change to Soviet rule in 1917 first brought a certain degree of autonomy to district administration, then economic collectivization in the 1930's and enforced sedentarization in the 1950's, and the introduction of farming to some areas. The Nenet language was adopted for writing and has become the dominant language of the schools and of Samoyed literature.

Selection of Focus: The Yurak of the Barents Sea (the western half of area #1 above), excluding over half of the Yurak on the Kara Sea to the northeast, are chosen because they were extensively explored by travelers in the 19th century. The heart of the Yurak territory is contained in this area, in the Pechora District. The groups visited by Jackson, Englehardt, Rae and Islavin fall within a diameter of about 500 miles: Kanin peninsula in the southwest; mainland Mezen District north of the Mezen River, which includes the Timan Tundra, Pechora River and District to the northeast, and the islands of Kolguev, Waigatz, and southern Novaya Zemlya. All of these groups exhibit a similar migratory pattern, and can probably comprise a single unit of description. The acculturated village of Schoina on the Kanin Peninsula should probably be excluded although Rae's data may be helpful.

Time: 1894 marks the date of travels of two of the main authorities, although Islavin's work was done 50 years prior, in 1844.

Coordinates: Those given under Focus, above, specify the eastern subgroup of region #1, as chosen for the focus. The overall extent of the Yurak Samoyed is from 47° to about 83°E (62° for focus) along the subarctic coast, and from about 73°N (71° for focus) from the Lower Yenisey River south to about 65°N.

==== <Pinpt054>

Standard Sample Unit 54 (DRW 11/8/68)

Sampling Province 59: Northeastern Europe

Representative of the Province and of Cluster 1126: Great Russians, Ch11: new

Focus: Great Russian peasantry of Viriatino Village (Kolknoz) Oblast 41°20'E and 52°40'N in 1955.

General Area: The Russian language as part of the eastern branch of the Slavic subfamily, with Belorussian and Ukrainian, of the Indo-European linguistic family. Its 114,000,000 speakers make up the majority of the population of the Soviet Union, (55%), and although they are spread throughout the country the historical homeland has been the backbone of the peasantry. The village was traditionally organized as an agricultural commune, self-governing with intensive agriculture (mainly rye) and viticulture. The predominant religion since the 10th century was Eastern Orthodox Christian, but a 17th century split in the Russian Orthodox Church resulted in the Old Believers and other sects maintaining more traditionalist ways. The Bolshevik Revolution of 1917 was joined to a Russian Agrarian Revolution which had its beginnings several decades earlier. The main effects of the Revolution on Great Russian culture, in addition to total reorganization of the state, were the extent of urbanization (58% of Great Russians in all the U.S.S.R. were urban in 1959, as compared to 18% before the Revolution) and in the villages, new forms of collectivization of agriculture, growth of the party apparatus, and suppression of autonomous social and cultural activities. After the forceful requisition of food from the peasants following the Revolution, and the peasant withholding of surpluses combined with a two-year famine, the government was forced to recognize partial capitalism in the New Economic Policy which allowed the peasant to sell his grain. Output rose, but the intended voluntary growth of collective agriculture - the *sovkhos* - did not materialize. It was only with Stalin that the Soviet State attempted to remake rural Russia in the Bolshevik image: the kulak (wealthy peasant) was stripped of property, and *sovkhos* were formed forcibly to serve as industrialized food factories. Between 1929 and 30 the percentage of collectivized land rose from 8% to 58%, and practically all of the land was to follow within a few years. But the peasants again resisted by slaughtering animals rather than having them collectivized, and between their hoarding of grain and the zeal of the commune organizer searching for private surpluses, the 'good harvest' of 1932 turned into a disastrous man-made famine (by 1933 the number of all large livestock had dropped by 50% and sheep and goats by 70%). Facing this, Stalin urged adoption of the agricultural *artel* (*kolkhoz*) with small individual kitchen gardens as preferable to the completely socialized *wovkhoz*. All other sources of livelihood were severely penalized or taxed, and the peasants, although they abandoned the communes in large numbers after Stalin's 'relaxation' were forced back to the new *kolkhoz* within a matter of months. This form of agricultural organization was successful, partly because it was based around the traditional village and *mir* organization and task groups were little more than one's immediate family and friends. But since the form of *kolkhoz* was officially democratic, state controls proved exceedingly difficult, and *kolkhoz* output stagnated with kitchen production increased. Khrushchev rose to power during his attempt to rectify this situation following the Stalinist

line that the "kolkhoz" must be expanded so as to weaken kinship and village autonomy, strengthen central decision making, and adjust the larger agricultural acreage to the requirements of farm mechanization. The merger of the Machine and Tractor Stations with the enlarged "kolkhoz" also provided for centralized accounting of output related to machinery use. At the same time heavy taxation (in the form of state quotas) on the "kolkhoz" favored the "sovkhoz", with its state-guaranteed income, so that sovkhoz formation had expanded to 1/4 of the arable land by 1958. Thus one problem in coding the soviet rural society is in observing just how much of the traditional social organization has remained under the state-induced change in the administrative apparatus of agriculture. From the state point of view, the changes under Stalin were certainly the most far-reaching, but for the peasant society, perhaps Khrushchev's revisions will have had the most telling effect.

Selection of Focus: Kushner and others (Principal Authorities) la
1952-56

Time: 1952-56

Coordinates: see preceding page

==== <Pinpt055>

Standard Sample Unit 55 (GPM 9/26/68 - proofed DRW 88)

Sampling Province 60: Caucasus.

Representative of the Province and of Cluster 130: Abkhaz, C12.

Focus: The Abkhaz as whole, located at 42°25' to 43°25'N and from 40° to 42°35'E, in 1890.

General Area: The Abkhaz speak a language of the Abasgo-Kerketian family, to which the Cherkess (Circassians) and the small Ubykh group also belong. They are located on the Black Sea in the western Caucasus. They have been known to Europeans since classical times, being mentioned, for example, by Pliny in the first century after Christ. At the beginning of the Christian era they were dependent on Georgia, then for a period on Lazia, but in 786 they became independent for two centuries under their own kings. After this period they were united with the Grusian Kingdom. With the fall of Byzantium at the end of the 15th century they were subjected to strong Moslem Turkish influence. A minority of the population embraces Islam today, but the majority is still Christian as they were at least as early as 6th century. Southern Abkazia was conquered by Russia in 1845 and the rest of the country in 1863, becoming part of the Russian empire. Today the Abkhaz ASSR is a semi-autonomous unit in the USSR, although only 60,000 of its 330,000 inhabitants (in 1954) were actually Abkhaz.

Selection of Focus: The society as a whole, being small, is chosen as the focus.

Time: The date of 1890 is selected as approximately that of the field work by Dzhnashvili, the principal authority.

Coordinates: Given above under Focus.

==== <Pinpt056>

Standard Sample Unit 56 (DRW 7/1/70)

Sampling Province 61: Armenia and Azerbaijan

Representative of the Province and of Cluster 134: Armenians,
Ci10:912

Focus: Armenian Christians in the vicinity of Erivan (the Capital City) at 40°10'N and 44°20'E and surrounding communes or villages (e.g. Kanakir or Echmiadzin, the religious Capital), in 1854 the time of von Haxthausen's visit.

General Area: The Armenians, whose language forms a separate subfamily of the Indo-European linguistic family, occupy a precarious position in the mountainous region now split between Northeastern Turkey and the Armenian S.S.R. in the Soviet Union. Mount Ararat sits just to the west, in the Turkish sector. Armenia is bounded in the north by the lesser Caucasus and Portatus, in the south by the Taurus range, and the Azerbaijan plains on the Caspian Sea in the east. Historically Armenians first appeared at the end of the 7th C. B.C., occupying the land east of Mt. Ararat, but were soon absorbed into the Syrian and then the Persian Empires and later into the Greek and then Roman Empires. In the 2nd Century B.C., under Tigranes, Armenia briefly became the strongest state in the Roman and Parthian Empires, ending in partition of the country in 387 A.D... Armenia was dominated from the outside, either through conquest or trade, by the Persians, Arabs and Turks. Following two centuries Seljuk Turk dominance, the 15th C. saw the rise of the Ottoman Turks, whose rule over Armenia remained until the 20th C. Partitions occurred during this period, with Persia taking the southern sector of Armenia in the 17th C., and the Russians taking the northeastern sector in the 19th C. In Turkish Armenia the conflict with Armenian national consciousness and the Russo-Turkish war of 1877-88 created great political tension, finally resulting in violent massacres by the Turks in 1895-96 of over one million Armenians. After WW I the attempt aided by Western powers to organize a unified Armenian nation failed and the entry of Turkish and Russian troops in 1920 sealed the division of the two sectors. Today the S.S.R. Armenia covers all 11,500 sq. mi. and Turkish Armenia 57,000 sq. mi. The old capital of Yerevan is the present capital of the Russian sector.

Selection of Focus: The capital city of Erivan (Yerevan) with its surrounding villages is best described by von Haxthausen for the mid-19th C. Any date later than 1880 will present problems of political disruption, and the literature on "The Armenian Question" which reached world prominence is actually very weak on cultural data.

Time: 1843 is the time of von Haxthausen's field trip; Klidschian uses historical sources from earlier periods as well as sources from approximately the same time as Haxthausen.

Coordinates: Yerevan is located at 40°10'N and 44°20'E.

==== <Pinpt057>

Standard Sample Unit 57 (GPM 10/15/68)

Sampling Province 62: North Iran.

Representative of the Province and of Cluster 135: Kurd, Cill:913.

Focus: The sedentary Kurd of northeastern Iraq, especially those in and around the town of Ruwanduz (c.36°30'N, 44°30'E), in 1950.

General Area: The Kurd, who speak a language of the Iranian subfamily of Indo-European closely akin to Persian, inhabit the mountainous region of northeastern Iraq and adjacent Iran and Turkey. They are probably the direct descendants of the so-called Carduk, who harassed the retreat of Xenophon in 400 B.C. They were early converted to Islam and were semi-autonomous under the Turkish empire. They numbered about three million in 1950, of whom a large percentage were urbanized or Turkicized. They are numerically preponderant in southern Kurdistan (including the focus) but often constitute a minority elsewhere among Arabs, Turks, Armenians, Azerbaijani, or Persians.

Selection of Focus: The Kurd in and around Ruwanduz are the best described by Masters, Hansen, and Leach. Barth worked in villages about 100 miles to the south and can be used with due caution.

Time: The date of 1950 is selected as approximately that of the field work by Masters and Barth--a little later than that of Leach and a bit earlier than that of Hansen.

Coordinates: Those of the town of Ruwanduz are given above under Focus. The sources do not indicate the precise boundaries of Kurd territory, but they make clear that the proportion of Kurds in the population thins out substantially in its peripheries.

==== <Pinpt058>

Standard Sample Unit 58 (DRW 12/88)

Sampling Province 63: South Iran.

Representative of the Province and of Cluster 142: Basseri, Ea6:358.

Focus: The nomadic Basseri, transhumant between 27° and 31°N between 53° and 54°E, in 1958.

General Area: The Basseri, who speak a language of the Iranian subfamily of Indo-European akin to that of the neighboring town of Shiraz, belong to the Khamseh confederacy along with their neighbors to the east, the Baharlu tribe of Turkish speakers and other nomadic tribes speaking Arabic and Persian. To the west they adjoin the tribes of the Qashqai confederacy. The Khamseh confederacy was formed around 1860-70; at first Turkish speakers predominated, but in recent decades the Basseri have been increasing in numbers and influence. The Basseri are transhumant between the slopes of the Kuh-i-Bul Mountains to the north and the desert around Lar to the south. They numbered about 16,000 in 1960, and are Shia Moslems in religion.

Time: The date of 1958 is selected as that of the field work of Barth. There are no other substantial descriptions of the Khamseh tribes.

Selection of Focus: The nomadic Basseri are selected. Since they are relatively few in numbers and are politically organized, no narrower pinpointing is required.

Coordinates: Given under Focus above.

==== <Pinpt059>

Standard Sample Unit 59 (DRW 12/5/68)

Sampling Province 64: Indus Valley

Representative of the Province and of Cluster 143: West Punjabi (not in the Ethnographic Atlas)

Focus: Village of Mohla, Punjabi of southern Rawalpindi and northern Lahore Divisions, 32°30N and 74°E, about 1952.

General Area: Punjabi language is part of the Indo-Aryan subfamily of the Indo-European linguistic family, and reflects the expansion of the Midland Ganjes (Hindi) Indo-Aryan speakers over the area previously held by the outer group of Aryans. A similar mixture is represented in Gujarati, Rajasthani and eastern Hindi; the outer languages are today represented by Kashmiri, Lahnda, Sindhi, Marathi, Oriya, Bihari, Bengali, and Assamese. The Punjab, meaning the five rivers between the Indus and the Sutlej, has been exposed to numerous invasions from Central Asia through frontier passes to the north and west, including the Aryan stock which forms the bulk of the peasantry, and later invasions by Persians, Greeks, Parthians, and many others. Muslims penetrated lower Punjab in the 8th century, and conquered the whole in the 10th. Internecine struggles among the Muslims culminated in the Timurid (Mogul) Empire, which then lasted from the 16th to the 18th century. The Sikhs rebelled in the 17th and 18th centuries, and controlled the Punjab in the early 19th century. Their incursions south and east into British territory resulted in defeat, and Punjab was annexed to British India in 1849. After WWI internal strife was renewed, and with the partition of the Punjab between India and Pakistan in 1947 there was great violence and migration, with the Sikhs aligning with the Hindus and going east, and the Muslims segregating in West Punjab, Pakistan. Both the British and the Pakistani governments have been primarily concerned with the development of irrigation works in the Punjab, with resultant increases in the population of canal areas. There are now great differences in economy and life style between the irrigated (wheat and cotton) and non-irrigated (millet and gram) areas. There are also ecological differences between the Northern Punjab (Northern Rawalpindi, Peshawar, and other Divisions) which forms the foothills of the Himalayas, and the flat semi-arid alluvial plains of Southern Punjab, divided between floodplains and uplands. The principal city of the Punjab is Lahore, capital of the Mogul Empire, of the Sikhs (1786-1849), of the Province of Punjab (British India) and of West Punjab (Pakistan). Out of the 1961 Punjab census of 17 million, 6 1/2 million were concentrated in Lahore Division, and 1,300,000 of these in the city; there were 4 million in Rawalpindi. The Pakistani government made fundamental Land Reforms in 1958 which have changed the shape of the villages listed below in recent times.

Selection of Focus: The village of Mohla, studied by Eglar, is the most fully described, and represents the less developed form of agriculture, lacking irrigation. Coders should be careful in inferring from other village studies, since each village is highly distinctive in terms of caste composition and economic position. Honigmann's village, in the desert of southwest Rawalpindi, was founded very recently by East Punjabi and is close; this village utilizes newly constructed irrigation works. The village surveys by Dass and Ghulam Yasim have not been evaluated.

Time: 1952 is the midpoint of Eglar's and Honigmann's field work.

Coordinates: Those under Focus, above, specify the village of Mohla. Chak 41MB (Honigmann) is located at approximately 32°15'N and 72°E, in the Thal desert between the Indus and Jhelum Rivers. Gajju is approximately at 32°15'N and 74°E, and Lahore city at 31°45'N and 74°10'E.

==== <Pinpt060>

Standard Sample Unit 60 (DRW - proofed 88)

Sampling Province 67: Southeast India.

Representative of the Province and of Cluster 177: Gond, Bg3: 142.

Focus: Hill Maria Gond of Antagarh and northern Kutru Districts, Bastar State, from 19°15' to 20°N and 80°30' to 81°20'E, about 1930.

General Area: The Gondi language, of the Dravidian linguistic family, is shared by several tribal groups within the former state of Bastar in Southern India, which was historically isolated but now incorporated into Madhya Pradesh (Province). In addition to the Gonds, some of the ethnic groups in Bastar are descendants of the military garrisons of the old chiefdoms (such as the Halba 'tribes'), whose language is becoming the lingua franca and second language of many Gondi speakers. The ethnographic picture is complicated because many groups were becoming castes, and thus rejecting ethnic names which might link them as a branch of larger tribal divisions. Certain formerly Dravidian speaking groups, such as the Bhattras, have lost that language and adopted and modified other dialects (Bhattras have adopted the Uriya dialect). Parjas, also Dravidian tribesman, have meanwhile adopted the Bhattra language, making the overall mosaic of tribes and castes quite complex. Within Bastar, the Gondi-speaking groups are perhaps the most clearly identifiable, and certainly the best described. Muria Gond, Hill Maria Gond, and Bison-horn Maria Gond are distinctive culture types, with four other transition or derived groups:

1. Muria Gond, in the north-eastern plateau of Bastar, Kondagaon Tahsil.
2. Hill Maria or Abujhmar Gond, in the Abujhman Mountains in northwest Bastar, Antagarh Tahsil. They are shifting agriculturalists, with a population of 11,500 in 1930.
3. Bison-Horn Maria Gond, in the hills and riverain areas of Dantewara (sp?) and parts of Sukman and Jagkalpur (sp?) Tahsils or Zamindaris, southeast Bastar. They numbered about 155,000 in 1930, and have fixed villages, with permanent field rice cultivation.
4. Dorlas or Koitor of the southwestern Godvari riverain tract, who split off from the Bison-horn Maria, and are also intensive cultivators.
5. Mixed Dorla and Bison-horn Maria, or Bison-horn exposed to Telugu influence, geographically intermediate to the Bison-horn and the Dorlas.
6. Riverain Hill-Marias, heavily influenced by the Bison-horn, intermediate to the two groups along the Indrahwati River.
7. Lowland Hill-Marias, now called Jhorias, in the lowlands between the Abujhmar Mountains and the north-eastern plateau (between groups #1 and 2, above).

Selection of Focus: The Hill Maria are chosen from the monograph of Grigson, although it is tempting to use the Bison-horn Maria, with two excellent monographs by Grigson and Erwin, or the Muria, with a good monograph by Erwin.

Time: The date of 1930 is chosen as the mid-point of Grigson's field work.

Coordinates: Those listed under Focus, above, are the limits of the Hill Maria within the Districts of Antaghar and northern Kutru; the area is about 25 or 30 miles in diameter, with an extra extension to the north.

==== <Pinpt061>

Standard Sample Unit 61 (GPM 10/31/68)

Sampling Province 65: Southwest India

Representative of the Province and of Cluster 180: Toda, Eg4:143.

Focus: The Toda, from 11° to 12°N and 76° to 77°E, around 1900.

General Area: The Toda and the other tribes of the Nilgiri Hills speak languages of the Dravidian family. Although the high elevation has isolated these tribes from the Hindus of the plains, in their distinctive way they reflect the interlocking institutions of caste and jajmani (master, in relation to purjan, servant) ties, and the structure of Toda culture interpenetrates those of its neighbors. The buffalo herding Toda occupy the highest religious status as priests, offering their services to the agricultural Badagas (population in 1900 circa 34,000), and artisan Kota (circa 1,200), but play a much different role than the Hindu high caste, in that they are also sacred dairymen, and thus are jajmans in this respect while being ritual purjans to the agricultural Badagas. The division of labor is supplemented by the Kurumba and Irula jungle gardeners on the slopes, of Nilgiri, going down to the confluence of the East and West Chat rivers, who play somewhat the role of outcastes and purjans to both the Toda and Badaga in ritual and economic life. The plateau itself is about 500 square miles, with the Toda population of roughly 800 dispersed between the much larger populace in Badaga villages. The area was transformed by the British into a health resort and seasonal government headquarters for the Province in 1820-30, bringing an influx of Hindus, Mohammedans and others with them. River's field work does not begin until some 70-80 years after such acculturative pressures begin, which make the "aboriginal" picture sometimes ambiguous. For this reason, in coding stratification, ritual, or economic relationships, the recent literature on the interpretation of the Toda data from the early (circa 1830) British period should be consulted (Fox, Gould).

Selection of Focus: The Toda as a Whole are chosen as the unit of focus, although there are two endogamous divisions which differ in dialect, ceremonies, and in that one (Tarthar) owns the higher sacred herds and dairies, while the other (Teivali) provides the sacred dairymen who tend them.

Time: 1900 is chosen as the date of River's monograph, although the earlier data from around 1830 and the recent secondary literature may help in understanding aboriginal forms of organization.

Coordinates: Those listed under Focus, above, are the entire Nilgiri hills area over which the Toda are interspersed among the Badaga and Kota groups.

==== <Pinpt062>

Standard Sample Unit 62 (DRW 12/11/68)

Sampling Province 68: Munda

Representative of the Province and of Cluster 176: Santal, Ef1:42.

Focus: The Santal of Bankura and Birbhum districts, Bengal, represented by the village of Sarenga (Bankura) and four villages near Santiniketan (Birbhum), from 86°50' to 87°30'E and 23° to 24°N, in 1940.

General Area: The Santal are one of the Munda tribes whose languages form a subfamily within the Mon-Khmer or Austroasiatic linguistic family. Coming from further west, they settled in the southwestern portion of Bengal in the 15th-17th centuries, and have thence migrated outwards, mainly to the southwest into Crissa and Bihar, and to the north into Bihar. As agriculturalists, they have maintained a separate tribal identity outside of the Hindu caste system. Pressures from landlords and moneylenders, however, led to the tremendous northward migration early in the 19th century, and it was in this area that the Santal rebellion of 1855-57 occurred. The British, following the uprising, set up a tribal reserve, the Santal Parganas, where nearly one-third of the Santal population of almost two million is concentrated. This area was studied by the 1860's by Man, a British administrator, and by Col. Dalton. There remains in the area as of (1931) a quarter of the population that is Hindu. In the homeland areas of the Santal in Bengal, especially Bankura and Burdwan, the population is smaller, but the Santals are practically the exclusive inhabitants. These areas, nearly identical in culture and language, have been studied more recently by Culshaw and Datta-Majumdar. Work by Norwegian missionaries, Skrefsrud, dating from the 1870's and 80's, and Bogding, dating from 1890 to 1940, are major sources on Santal traditions in the Bihar Pargans and Bengal areas, as well as the other Bihar district of Manghum. Mukherjee's study of the southern Bengal district of Mayurbhanj (supplemented by a review of the Santal literature) in the late 1930's has been followed up by Orans' study of the impact of industrialism on the Santal migrants from this district (a rural village in Mayurbhanj was taken as a basis of comparison) and others into adjacent Singhbhum District in Bihar. The only Santal groups not covered by these major sources are the smaller number of tribesmen who have migrated northeast into other Bengal districts, those furthest south in Orissa, and those furthest west in Hazaribagh district, Bihar.

Selection of Focus: The Santal homeland districts of Bankura (Culshaw), Burdwan, and Birbhum (Datta-Majumdar), in southeastern Bengal, have been chosen because they have the highest percentage (not concentration) of Santal, and represent more of a continuous adaptation, without the disruption of the rebellion as occurred in the Bihar district to the north, or of the introduction of industry as occurred in the south early in the twentieth century. Both authors spent time in Santal Parganas, Bihar, prior to their primary field work. Due to the apparent uniformities in Santal culture, some of the classic studies of the Santal of the central area (Man, Dalton, Bodding) will be used although coders should be careful to note discrepancies with the regional focus.

Time: 1940 marks the mid-point of Culshaw's field work in Sarenga village, Bankura, close to the date of 1945 for Datta-Majumdar's work in four villages of Birbhum.

Coordinates: Those under Focus, above, are the extent of the Bankura-Birbhum area studied by Culshaw and Datta-Majumdar.

==== <Pinpt063>

Standard Sample Unit 63 (DRW 11/1/68)

Sampling Province 69: North India

Representative of the Province and of Cluster 174: Uttar Pradesh, not in the Ethnographic Atlas.

Focus: Senapur village in the little kingdom of Dobhi Taluka (Tuppah), Jaunpur District, Uttar Pradesh, 83°E and 25°55'N, about 1945.

General Area: The villages of eastern Uttar Pradesh (United Provinces) are largely Hindu-speaking, a language of the Indic sub-family, Indo-European linguistic family. The village of Senapur is representative of this general area, and is 16 miles east of Jaunpur in the Jaunpur District, which was formerly divided into little kingdoms. In Dobhi Taluka or Tuppah (kingdom) in which Senapur is located, each of the 100-odd Hindu social hierarchy) who conquered the area in the 17th century. Their local name is Dobhi Thakur, thus the name of the little kingdom of Dobhi Taluka and the local caste name of Thakur. Above the Thakur and other lineages which controlled other little kingdoms in eastern Uttar Pradesh were the successor states of the Mughal Empire which were imposed by conquest, and whose main relation to the little kingdoms was the demand for taxes and military service. During the 18th and 19th century, the Thakur, like dominant castes in other little kingdoms, controlled the activities of all other castes beneath them. There were 23 castes in Senapur, including the Thakurs (population 436 in 1950), the untouchable Chamars (636 persons), living in separate hamlets away from the village, the middle castes of Nonias or Earthworkers (239) and Ahirs or Cowherds (116), and low castes such as Lohars (67). All the other 18 castes numbered less than fifty individuals, including the very small percentage (two families) of priestly Brahmans. The total population just exceeded 2,000 for the village, whereas the population of the little kingdom can only be estimated at about 200,000, living in a 40 square mile area. The region differs somewhat from other areas of U.P. in that cultivation is very intensive, including rice and irrigation, and also that in being isolated from any large metropolitan center, the rural population and labor is not drained off. In 1947 India became independent, and the local election of representatives in 1949 resulted in a coalition of the lower castes (Nonias, Ahirs, Chamars) who won out over the Thakurs, and the shift of power has had important consequences for the village and district as a whole.

Selection of Focus: Senapur is the home village of R. D. Singh, and the focus of the Cornell University Indian Research Project which included field work by Cohn, Opler, and Rowe in the early 1950's. Although most of their papers focus on the village, one of them deals with Dobhi Taluka as a political unit.

Time: 1945 is selected because it is close to the field work of Cohn, Opler, and Rowe, yet prior to the shift in the traditional power base in 1947-49. Singh, of course, resided in the village during earlier decades.

Coordinates: The overall 40 square mile area of Dobhi Taluka is small enough to be pinpointed by a single coordinate set, under Focus, above.

==== <Pinpt064>

Standard Sample Unit 64 (DRW 6/21/68)

Sampling Province 70: Dardistan and Kashmir.

Representative of the Province and of Cluster 147: Burusho (Hunza), Ec2:139.

Focus: The Hunza State in the Karakoram Himalayas, located between 36°20' and 36°30'N from 74°30' to 74°40'E, in 1934.

General Area: The Burusho, who comprise the speakers of the independent Burushaski linguistic family, inhabit the states of Hunza and Nagir in the former Gilgit Agency of the North West Frontier Province now in dispute between India and Pakistan. The Burusho of Nagir, who have not been studied, occupy a more level terrain with a smaller area but a denser population than the Burusho of Hunza, who center on Baltir, the capital. The Burusho numbered 27,000 in 1931, of whom 13,000 lived in Hunza State. They are Moslems of the Ismaili Sect.

Selection of Focus: The Burusho of Hunza are selected because they are adequately described, especially by the Lorimers.

Time: The date of 1934 is chosen as that of the return of the Lorimers to Hunza to do their ethnographic work.

Coordinates: Given under Focus above.

==== <Pinpt065>

Standard Sample Unit 65 (DRW 10/26/68)

Sampling Province 72: Turkestan

Representative of the Province and of Cluster 148: Kazak (Kazakh, Kirghiz-Kaisak, Kirgiz), Ebl:35. Note: care should be taken to distinguish the Kazak, who were commonly referred to as Kirgiz in the nineteenth century, from neighboring Kirghiz to the southeast.

Focus: The Kazak of the Ulug Juz or Great Horde (Orda), extending from 68°E and 37°N in the southwest to 81°N in the northeast, about 1890.

General Area: The Kazak language belongs to the Turkic subfamily of the Altaic linguistic family. Kazak were not originally a common people, but emerged in the fifteenth century as a political confederation after the breakdown of the empire of Chingis Khan. In the mid-fifteenth century the term "Kazak" meant a free warrior, from any of the Tartar groups, who entered Russian service under their own princes. By the end of the century it had come to refer to the separate states or principalities of confederated Tartar warriors, referring to the fact that they did not stem from nobility. Thereafter, it became an ethnic term for unified peoples. The Kazak Hordes or Ordas have always consisted of semi-autonomous political divisions which could be unified by alliance. Ordas, like constituent clans, are ranked by seniority, and there are three major divisions among them:

1. The Great Horde (Ulug Juz), close to the place of the earliest Kazak confederation.
2. The Middle Horde (Orda Juz), to the north, in the Altaic mountains, and river basin further to the west.
3. The Little Horde (Kisi Juz), to the west.

In addition, a fourth horde (Bukey Horde) was formed in the 18th century. Kirghiz, Kalmyk and Altaians border the Kazak on the east, Uzbek and Turkmen to the south, Kalmyk in the west, and Russians to the north.

Selection of Focus: The Great Horde is tentatively selected to delimit the material on the Kazak. This Horde is the senior group and is somewhat more compact than the others, nomadizing the vast area below Lake Balkhash. It figures extensively in the classic works of Grodekov, Radloff, and Levchine. Hudson, although not allowed to travel freely in Kazakhstan, was stationed at Alma-Ata, on the southern border of the Great Horde. Of his chief informants, one comes from the Great and one from the Little Horde. Rudenko, on the other hand, worked among the Middle Horde of the Altaic mountains. Grodekov's primary work was in Syr Darya, which touches upon all three Hordes. Care should be taken in inferring from these other areas to the Great Horde, but uniformities throughout the Kazak area may be found to simplify the matter of coding.

Time: 1890 is chosen as the time most readily identifiable in the works of Grodekov and Radloff. Levchine pertains to an earlier period, Hudson and Rudenko to a later period.

Coordinates: The coordinates above specify the Great Horde, running in a diagonal territory widening out around Lake Baikal.

==== <Pinpt066>

Standard Sample Unit 66 (DRW 12/12/68)

Sampling Province 82: Mongols

Representative of the Province and of Cluster 149: Khalka Mongols, Eb3:135.

Focus: Khalka temple territory of Narobanchin, Sain noin aimak (tribe), Outer Mongolia, from 95°10' to 97°E and 47° to 47°20'N, about 1920.

General Area: The Khalka form a separate language group within the Mongolic subfamily of the Altaic linguistic family. Historically, they have been one of the more independent Mongol groups, since they were marginal to the Manchu empire which overran China in the seventeenth century. Other Mongol groups came under direct Manchu administration (Chahar and Barga; Dagor had previously become vassals to the Manchus) or were organized into Leagues which regulated inter-tribal relations (Jerim, Josoto, and Jo-oda in Manchuria' Siligol in Inter Mongolia). The Khalka, occupying practically all of Outer Mongolia, retained a political structure based on smaller tribal units called aimak, and subtribal followings around a prince or noble family, called hoshio or Banners (these are quite distinct from the regional Banners of the Manchu). The Khalka are also among the most pastoral of the remaining Mongol groups. They originally formed one aimak, but with the fission which typified earlier tribal organization, they split up into four separate aimak:

1. Jassakhtu (Jasakto) Khan Aimak, in the northwest, including 19 Banner groups, and numbering 70,000 persons (census of 1918).
2. Sain Noin (Noyan) Khan Aimak, in west central Outer Mongolia, including 24 Banner groups, numbering 134,000 people, and 8 temple territories with 70,000 inhabitants.
3. Tushetu (Yosiyato) Khan Aimak, in east central Outer Mongolia, including 20 Banner groups, and numbering 100,000 people.
4. Tsetsen (Sechin) Khan Aimak, in the far east bordering on Manchuria, including 23 Banner groups and 102,000 people.

Buddhist ecclesiastical groups originated in the seventeenth century, and in addition to the temple territories mentioned above, there was a major concentration in a special ecclesiastical department of 16,000 inhabitants in the Territory of the Living Buddha in the Koso Gol region (102 E, 50 N) just north of regions 1 and 2. The only other major tribal group in Outer Mongolia was the Durbet (39,000), clustered in the far northwestern corner around Kobdo; this tribe originated from the Olot Mongol group to the west in Chinese Turkestan. Other fragmented groups, numbering about 10,000, also inhabited the northwest Altai and Kobdo region. Khalka Mongols thus formed the overwhelming bulk of the population: 492,000 out of a total 542,000. Early in the eighteenth century the Manchus commissioned a demarcation survey to revamp an elaborate hierarchical structure; codes and an administrative structure based on the aimak units were set up. The overthrow of the Manchus in China in 1912 coincided with the founding of the Autonomous Northern Mongolia nation (1911-1919). When the Tsarist Russian allies were deposed, the Chinese temporarily held the country, but in 1920 the White Russians entered, followed by the formation of Mongolian People's party, backed by the Soviets. The Mongolians People's Republic was established in 1924.

Selection of Focus: The group of Khalka Mongols described by Vreeland's informant was part of Jassakhtu (#1) Aimak in the seventeenth century, but switched to Sain Noin (#2) with the emergence of their religious leader.

Time: 1920 is the approximate time for Vreeland's reconstruction from a single informant, as gathered in 1950-52. Politically, this corresponds roughly to the period of the Autonomous Northern Mongolia nation.

Coordinates: Those under Focus, above, indicate the territory of Narobanchin.

==== <Pinpt067>

Standard Sample Unit 67 (GPM 10/24/68)

Sampling Province 84: Southwest China.

Representative of the Province and of Cluster 167: Lolo (I or Yi, I-chia, Man-tzu, Neissu, Ngosu, Nosu), Ed2:40.

Focus: The Independent Lolo or Nosu of Liang Shan and the Taliang Shan (Cold Mountains) of Szechwan province, 26 to 29 N and 103 to 104 E, about 1910.

General Area: The term Lolo in the broadest sense is used for the speakers of a distinct branch of the Tibeto-Burman languages, including the Akha, Lisu, and Lahu as well as the Lolo proper, who inhabit the mountainous regions of Yunnan province and extending north into southwestern Szechwan, east into western Kweichow, and south into northern Vietnam. The Nosu or Independent Lolo are indigenous to the Taliang Shan (Cold Mountains), where they remained relatively independent of Chinese control until about 1900. Although well known to the Chinese for about 2,000 years, they were first encountered by Europeans about 1900 and attracted attention because of the Caucasoid appearance of their ruling class, (the Black Lolo), their horses and emphasis on herding, their felt clothing, their pictographic script, and their practice of cremation. Estimates of the total Lolo population range from one to three millions. Those of the Liang Shan region were reported by Lin in 1961 to number about 200,000, but are reported by recent Communist sources to number closer to 500,000. About 90 percent are White Lolo (commoners or serfs) and slaves, and about 10 percent are the landowning Black Lolo or dominant aristocracy. Outside of the focal area, the Lolo have undergone strong acculturation to the Han Chinese.

Selection of Focus: The Nosu or Independent Lolo are chosen because they are well described and have been least acculturated to the Han Chinese.

Time: The date of 1910 is selected approximately that of the earliest satisfactory description, by D'Ollone, which Le Bar et al consider preferable to the work of Lin, done in the early 1940's.

Coordinates: Those of the Independent Lolo or Nosu are given above under Focus. Other Lolo groups extend westward to about 100 E and eastward to about 106 S, as well as a considerable distance farther south.

==== <Pinpt068>

Standard Sample Unit 68 (GPM rev. from HTT 10/25/68 - proofed DRW 88)

Sampling Province 85: Tibet.

Representative of the Province and of Cluster 171: Lepcha (Meri, Mon, Rong), Ee3:140.

Focus: The Lepcha of Lingthem and surrounding villages of the Zongu reserve in the state of Sikkim, c. 27-28°N and 89°E, in 1937.

General Area: The Lepcha, who are Mongoloid in physique and speak a Tibeto-Burman language, inhabit the independent state of Sikkim and the Darjeeling district of India. They numbered about 26,000 in 1931, of whom about 2,000 lived in the Lingthem district of Sikkim. In the eighteenth century Sikkim was a province of Tibet, since which time they have been subordinate to the dominant Bhotia or Sikkimese, who numbered 110,000 in 1931. Under the British protectorate in the nineteenth century, with the accompanying abolition of slavery, the Lepcha have acquired security. Historically, Sikkim has been a buffer state between Tibet, Nepal, and Bhutan.

Selection of Focus: The Lingthem are selected on the basis of the field work of Gorer and Morris.

Time: The date of 1937 is chosen as that of the field work of Gorer and Morris.

Coordinates: Those given above under Focus.

==== <Pinpt069>

Standard Sample Unit 69 (GPM 10/24/68)

Sampling Province 86: Garo-Khasi.

Representative of the Province and of Cluster 189: Garo, Eil:47.

Focus: The Garo of the intermarrying villages of Rengsangri, Songmagri, Misimagri, and Asonanggrti, located about 26 N and 91 E, in 1955.

General Area: The Garo, who speak a Tibeto-Burman language, are the principal inhabitants of the Garo Hill District of Assam in northeastern India. They are culturally close to their neighbors to the east, the Khasi, who speak, however, a Mon-Khmer language. The total population of the Garo Hills was about 242,000 in 1950, of whom 190,000 were Garo. About 90,000 other Garo live outside of the district in other parts of Assam and in adjacent East Pakistan.

Selection of Focus: The particular group of villages was chosen because of the high quality of the ethnographic work of Burling, and of that associated with the Abeng group.

Time: The date of 1955 was selected as midway in the field work of Burling.

Coordinates: Those of the focal group of villages are given above under Focus; the other villages are located within a radius of 20 or 30 miles from Rengsangri.

==== <Pinpt070>

Standard Sample Unit 70 (GPM 10/26/68 - proofed DRW 88)

Sampling Province 88: Kuki-Chin.

Representative of the Province and of Cluster 188: Lakher (Magha, Mara, Shendu), Ei4:147.

Focus: The Lakher as a whole, since they are a small tribe, as of 1930. They are centered at about 22°20'N and 93°E.

General Area: The Lakher are one of 44 named groups of Kuki-Chin peoples in southern Assam, western Burma, and adjacent East Pakistan, with a total population (in 1931) of about 1,200,000. All speak languages of the Kuki-Chin division of Tibeto-Burman. European contact with the Kuki-Chin peoples began about 1780. Protestant missionary activity began at the end of the 19th century, and they were annexed by the British in 1885. Since independence from Great Britain was achieved after World War II they have been administered in part by India, in part by Burma, and in part by (East) Pakistan. The Lakher, who numbered about 10,000 in 1931, are administered by India through the government of Assam.

Selection of Focus: See under Focus above.

Time: The date of 1930 is selected as approximately that of the field work by Parry.

Coordinates: See under Focus above.

==== <Pinpt071>

Standard Sample Unit 71 (DRW 12/13/68)

Sampling Province 89: South Burma

Representative of the Province and of Cluster 194: Burmese, Ei3:143.

Focus: The village of Nondwin, Sagaing District, Upper Burma (south), at 95° 40'E and 21°58'N, about 1960.

General Area: The Burmese language is closely related to Tibetan (Tibeto-Burma linguistic family), within the Sino-Tibetan phylum. The Burmese proper, who occupy the fertile lowlands of Burma, appear to have entered from the north (east of Tibet) in about the 9th century, to escape subjugation by the kingdom of Nanchao. They adopted Buddhism and wet rice agriculture from the Mon, who had spread north from Thailand. A Burmese kingdom arose from the 11th to 13th centuries, followed by invasion of the Mongol Empire of China in alliance with the hill tribes of northern Burma, and smaller states under Shan princes were set up, retaining the Burmese language and Buddhist religion. Burmese leaders who had fled southward and established a dynasty at Toungoo reconquered Burma from the Shans in the sixteenth century. The 16th-18th centuries were marked by conflict between the Burmese and Mon states, resulting with the exodus of the Mon into Thailand. The late eighteenth and early nineteenth century were expansionist, with temporary seizure of Thailand and conquest of neighboring states of Akarkan, Assam and Mainpur. The first war with the British led to forfeiture of these areas (1926), and the second war (1952) to deposition of the monarch. The next monarch (1853-78) was concerned with modernization, but after his death Britain annexed Burma to British India as the province of British Burma. The country was converted into a major exporter of rice (Suez canal was opened in 1896), with greatest change in the delta lands of Lower Burma (Irrawaddy). Upper Burma, however, retained the same cultural patterns: Nash stresses the surprising lack of innovation of any sort. The Japanese occupied the area from 1942-45 with somewhat disastrous effects on the already weakened economy. Burmese independence came in 1948. Civil war was fought for nearly ten years, but the Upper Burmese peasant villages still closely resembled the description of Scott of 1882 (Nash, 1965:8). The Upper Burmese political Divisions, Mandalay and Sangaing, have populations of 2.5 and 2.3 million, respectively (1962 estimate), as compared with 3.5, 1.5 and 4.7 million for the Lower Burmese divisions, 1.6 and 2.1 million for intermediate or mountainous districts, and 2.8 million for the four hill states of Kachin, Karen, Kayah and Shan, and the special division of Chin Hills. The total population of Burma was 21 million, estimated in 1962.

Selection of Focus: Nash's work is the most comprehensive ethnographic report, but the village which has been selected is the mixed crop dry rice village, as contrasted with his other village of Yadaw, in the Mandalay district, based on rice irrigation. These were chosen by Nash to represent the spectrum of village variation in Upper Burmese. The population of Nondwin village is 553 (1960).

Time: 1960 corresponds to the later part of Nash's field work.

Coordinates: Those above pertain to Nondwin village; Yadaw, Nash's other village, is located at 96 04'E and 27 55'N, just two miles south of Mandalay. Nondwin is 20 miles west of Mandalay.

==== <Pinpt072>

Standard Sample Unit 72 (GPM 10/26/68)

Sampling Province 90: Palaung-Wa.

Representative of the Province and of Cluster 198: Lamet, Ejl:143.

Focus: The Lamet as a whole, located at about 20 N and 100 40'E in extreme northwestern Laos, in 1940. In cases of minor cultural differences between the Upper Lamet in the northeast and the Lower Lamet in the southwest, preference is to be given to the latter.

General Area: The Lamet, who numbered 5,800 in 103 villages in northwestern Laos in 1940, speak a language of the Khasi-Nicobarese subfamily of the Mon-Khmer linguistic family and are closely linguistically to the Palaung and Wa. There are slight cultural differences between the Upper Lamet in the northeast and the Lower Lamet in the southwest. When visited by Izikowitz, they had long been relatively isolated.

Selection of Focus: The entire tribe, being small, may be treated as a unit.

Time: The date of 1940 is selected as approximately that of the field work of Izikowitz.

Coordinates: Given above under Focus.

==== <Pinpt073>

Standard Sample Unit 73 (DRW 12/68)

Sampling Province 97: Vietnam and Hainan.

Representative of the Province and of Cluster 200: Vietnamese (Annamese, Annamites), Ej4:149.

General Area: The Vietnamese, who speak related language of the Annam-Moung linguistic family, occupy the present countries of North and South Vietnam and are divided into the following three regional divisions:

1. Tonkin in the north constituting the delta and hinterland of Red River. The population of the delta is almost exclusively Vietnamese in composition, but other groups, notably Muong, Meo (Mlao), and Thai, dwell in the hinterland.
2. Annam (in a limited sense), occupying a narrow coastal zone in the center between the mountains and the South China Sea.
3. Cochin China in the south, embracing the delta of the Mekong River and adjacent low country. This region was originally populated by Cambodians and Cham, of whom substantial remnants survive.

The Vietnamese, who were formerly often called Annamese or Annamites (in a broad sense), were originally confined to the Tonkin or Red River delta in north, where they were conquered by the Chinese around 220 B.C. In 939 A.D., they gained their independence from China and began expanding to the south, fighting the kingdom of Champa in the 11th century and thereafter and ultimately overrunning it in 1471. They did not expand from Annam or central Vietnam into Cochin China until the seventeenth century, where they were still settling the Mekong delta when the French organized the colony of Cochin China in 1859. The French established protectorates over Annam and Tonkin in 1884. The Japanese occupied the country during World War II. Since their expulsion, there has been warfare between the Viet Minh in the north and the French, the Americans, and the South Vietnamese in Annam and Cochin China. The Tonkinese are currently subject to the North Vietnam government of Ho Chih Minh. The present population of North Vietnam is about 16,000,000 and of South Vietnam about 14,000,000. The focal area of the Tonkin delta had a population of 6,500,000 in 1931, of whom only 350,000 were urban--in the three cities of Hanoi, Haiphong, and Nam Dinh.

Selection of Focus: The Tonkin delta is selected because of the classic geographical study by Gourou.

Time: The date of 1930 is chosen as midway during the field research of Gourou.

Coordinates: The Vietnamese as a whole extend from about 8 30' to 21 30'N and from about 104 E (in the south) to 109 30'E (in the center).

==== <Pinpt074>

Standard Sample Unit 74 (GPM 10/29/68)

Sampling Province 96: Montagnards.

Representative of the Province and of Cluster 202: Rhade (Ewe, Raday),
Ej10:456.

Focus: The Rhade of the village of Ko-sier on the Darlac Plateau,
located at approximately 13 N and 108 E, in 1962.

General Area: The Rhade, who speak a Malayo-Polynesian language, are
located on the Darlac Plateau of South Vietnam, where they numbered
about 120,000 in 1960.

Selection of Focus: On the basis of the field research by Donoghue.

Time: The date of 1962 is chosen as that of the field research by
Donoghue.

Coordinates: The principal authority does not pinpoint the village of
Ko-sier more precisely.

==== <Pinpt075>

Standard Sample Unit 75 (DRW 2/11/69)

Sampling Province 95: Cambodia.

Representative of the Province and of Cluster 203: Khmer (recorded in the Ethnographic Atlas at a later time as Cambodians, Ej5:245).

Focus: The city of Angkor, capital of the Khmer Kingdom, 13°30'N and 103°50'E, in 1292.

General Area: The language of the Khmer, principal people of Cambodia, belongs to the Mon-Khmer or Austroasiatic linguistic family. The indigenous agricultural societies of South East Asia, after the first century, A.D., were in contact with India, with the resultant introduction of Buddhism, cities, writing and the arts, and a court structure based on Hinduism (but not the caste system) in the ensuing centuries. Of the numerous Indianized kingdoms which arose in the lowland areas, description from Chinese travelers exist for the Funan (Cambodian, first to sixth centuries), Champa (in present day South Vietnam, second to sixteenth centuries, giving way to the Sinicized North Vietnamese), and Khmer civilization. Rivalry between religious and military sectors and between Brahmanic priests and proselytizing Buddhists made the kingdom somewhat unstable, and the capital was attacked by the Chams late in this century. The king who led the resistance later expanded his power through Siam, Burma, and Malaya, and harassed the Chams. But in the late thirteenth century, the Thais (Siamese) captured much of the northern part of the Khmer kingdom. The definitive description by a Chinese envoy to Angkor (1292) follows shortly after this, when the Khmer had also defeated attack by the Mongol Khans. Tribute was nonetheless paid to Kublai Khan in 1285. In the fifteenth century Thai attacks increased in severity, and the capital at Angkor was abandoned in favor of a site to the south near Phnom Penh. In the next four centuries, the Thai and Annamites (the latter backed by the Chinese) absorbed the bulk of Khmer territory, reducing the remainder to a small buffer state between them, a vassal to both. The French pacification of Annam in about 1858 allowed the usurpation of the Khmers by the Thai, after which the French interceded and the Cambodians became a French protectorate in 1863. Phnom Penh was established as the new capital in 1866. After World War II and the weakness of the French position following Vietnamese independence in 1949, Cambodia was granted independence. The monarchy, which survived French and Japanese occupation, became constitutional, with major power residing in the legislature. The population of Cambodia in 1960 was 5,738,000, of which 80% were Khmer.

Selection of Focus: The capital of Angkor, described by the Chou Ta-Kuan in 1292, provides the earliest picture of Khmer society. Supplementary data on the Khmer empire and ancient customs may be taken from historical or archeological sources. Contemporary descriptions of Khmer life should be used to fill gaps, such as kinship terminology or aspects of ritual, for example, only with extreme caution. Many of the customs of the peasantry appear to have had continuity over this seven century span, but Angkor, as a distinctive urban focus, shows numerous differences.

Time: 1292 is the time of Chou Ta-Kuan's visit to Angkor. The civilization had expanded to a peak the century before, and this was

the golden age of trade and luxury when scholasticism, religion, and the arts were of great importance.

Coordinates: Those given under focus, above, are the location of the now deserted city.

==== <Pinpt076>

Standard Sample Unit 76 (DRW 1/10/69)

Sampling Province 91: Thai

Representative of the Province and of Cluster 196: Siamese, Ej9:367 (Thai).

Focus: Central Thai of the village of Bang Chan, 100°52'E and 14°N, in 1955.

General Area: The Central Thai or Siamese inhabit the vast alluvial plain of the Menam Valley which stretches from the Gulf of Siam and the capital city of Bangkok 250 miles north, with a breadth of about 150 miles. About 40% of Thailand's 26 million (as of 1960) people live here, speaking the Thai language, which is part of the Thai-Kadai linguistic family, distantly related to Chinese. Historically, the Thai were an inland, rice-growing people appearing in southern China. Many were absorbed into the Chinese Empire early in the first millennium AD., and by 650 they had established two important kingdoms in the southeastern Chinese provinces. Colonists from these kingdoms entered the area of present-day Thailand, fighting with local kingdoms. In the 13th century the Mongols defeated the rival kingdom of Nanchao; the Shan kingdom was established in Burma and the Lao Kingdom in Laos; in 1233 Thai chiefs captured Sudhothai in present Thailand and established a third kingdom. In the fourteenth century the capital shifted south to Ayatthaya, a former Khmer possession, which accelerated the Cambodianization and Indianization of Thai culture. From the sixteenth to the eighteenth centuries the Burmese and Thai were at war, with no decisive advantage on either side until the Burmese took the capital in 1765. Guerrilla resistance recaptured the Kingdom bit by bit over a 15 year period, and the royal line of succession in the modern period begins from this point. Thailand was never colonized by the west and gained further territories in the nineteenth century. In 1932 an internal coup introduced constitutionalism alongside of a reduction of the monarch's powers.

The village of Bang Chan itself is 20 miles northeast of Bangkok in the Central Plain area that was opened for commercial rice production in the nineteenth century. It is a spatially dispersed village (population c. 1,800 in 1957) of nearly all ethnic Thai peasants, 90% Theravada Buddhist and 10% Moslem. The settlement and economic patterns contrast markedly with the "cluster" type villages found in North and Northeast Thailand.

Selection of Focus: Bang Chan is chosen as the intensive focus of the Cornell Research Center in Thailand under the direction of Lauriston Sharp, in which at least seven different authors participated during the mid-1950's.

Time: 1955 is chosen as the midpoint of the Cornell research project.

Coordinates: See Focus, above.

==== <Pinpt077>

Standard Sample Unit 77 (GPM 10/26/68)

Sampling Province 94: Semang-Sakai.

Representative of the Province and of Cluster 204: Semang, Ej3:148.

Focus: The Jahai subtribe, located at about 4 30' to 5 30'N and 101 to 101 30'E, about 1925.

General Area: The Semang or Negritos of Malaya occupy the mountainous interior of the states of Kedah, Perak, Kelantan, and northern Pahang in Malaya and the adjacent southernmost parts of peninsula Thailand. They are the aboriginal inhabitants of Malaya and probably originally spoke an independent language. They have gradually, however, adopted the Mon-Khmer speech of the neighboring Sakai or Senoi. They show regional dialect differences, but Schebesta was able to use the Jahai dialect with several other groups. The Semang are divided into seven regional subtribes, as follows:

1. Tonga (Chong, Mos) of the Pattalung-Trang area of southern peninsula Thailand.
2. Kensiou of northeastern Kedah.
3. Kintaq (Kenta) of the Kedah-Perak border.
4. Jahai (Jehai) of northeastern Perak and western Kelantan.
5. Lanoh (Sabubn) of north central Perak.
6. Mendriq (Menri) of southeastern Kelantan.
7. Bateq (Batok) of northern Pahang.

Group 1 and small extensions of groups 2, 3, and 4 live in peninsula Thailand; the rest in Malaya. Their population totals only about 2,000, of whom only about 100 are located in Thai territory. The Semang have undergone acculturation to later arrivals--Sakai, Malays, Thai, Chinese, Tamils, and English--for centuries, but the rate has been accelerated since World War II.

Selection of Focus: The Jahai are probably better described, and by more ethnographers, than any other Semang subtribe.

Time: The date of 1925 is selected as approximately that of the beginning of the field work by Schbesta.

Coordinates: The Semang are located between 4 and 7 30 N and from 100 to 101 30'E. For the coordinates of the Jahai see under focus above.

==== <Pinpt078>

Standard Sample Unit 78 (GPM 10/26/68 - proofed DRW 88)

Sampling Province 93: Nicobar Islands.

Representative of the Province and of Cluster 185: Nicobarese, Eh5:244.

Focus: The Northern Nicobarese, who speak dialects of the Khasi-Nicobarese subfamily of the Mon-Khmer linguistic family, occupy the twelve inhabited islands of the Nicobar archipelago, which are located on a submerged volcanic chain northwest of Sumatra and south of the Andaman Islands. They are Proto-Malay in physical type, combining Caucasoid and Mongoloid traits. Three subdivisions are distinguished:

1. Northern Nicobarese of the islands of Car Nicobar, Chowra, Teresa, and Bompoka.
2. Central Nicobarese of the islands of Camorta, Katchall, Trinkut, and Nancowry.
3. Southern Nicobarese of Little Nicobar and Great Nicobar Islands. The Shom Pen tribe of interior Great Nicobar is culturally and physically divergent and is believed to be descended from an earlier population stratum. Otherwise cultural differences are said to be minimal, but there is considerable local specialization in production and inter-island trade. Pottery manufacture, for example, is confined to the island of Chowra. The first contact with Europeans was with the Portuguese in the early sixteenth century. During the seventeenth and eighteenth centuries the British, French, and Danes at various times laid claim to the islands and made temporary but unsuccessful attempts to colonize them. In 1869, however, the British took definitive possession, transferring their authority to India when the latter country became independent. Missionizing attempts have been largely unsuccessful, and the next largest number were found in Chowra. Recent sources give the total population as about 12,500.

Selection of Focus: The northern islands are selected as the most populous and best described.

Time: The date of 1870 is chosen as near the beginning of Man's long administrative experience (1869-1901).

Coordinates: Those for the archipelago as a whole are 6 40' to 9 15'N and 92 40' to 94 E. Those for the focus are given above.

==== <Pinpt079>

Standard Sample Unit 79 (DRW 12/26/68 - last line Sel. of Focus missing))

Sampling Province 92: Andaman Islands.

Representative of the Province and of Cluster 186: Andamanese, Eh1:45.

Focus: The Aka-Bea or Bojig-ngiji-da tribe of South Andaman Island, from 11°45' to 12°N and 93° to 93°10'E, in 1860.

General Area: The Andamanese are a Negrito group, with two related language groups of a distinct linguistic family. Ten of the tribes of the Great Andaman cluster of islands (North, Middle, South Andaman) speak dialects of the same language, while the inhabitants of the Little Andaman Island, 40 miles by sea to the south, speak a language which is not mutually intelligible, although related in vocabulary and grammar. The Jarawa tribe of South Andaman speaks the Little Andaman language, and apparently invaded the Great Andaman cluster several hundreds of years ago, establishing themselves in the interior. The thirteen tribes below represent the typology of local language groups recognized by the natives, although there are also sub-dialects within most of these groups. Coastal or forest specialization are noted, with differences in subsistence and settlement pattern, but do not indicate further cultural differences.

North Andaman (population estimate for 1858: 1,500)

1. Aka-Cari (coastal), population circa 39 in 1901.
2. Aka-Kora (coastal), population exceeded 96 in 1901.
3. Aka-Bo (forest), population probably exceeded 48 in 1901.
4. Aka-Jeru (coastal and forest), population probably less than 218 in 1901 (the census figure includes cross-over from groups #2, 3).

Middle Andaman, Baratan, and Richie's Archipelago (population estimate for 1858: 2,350).

5. Aka-Kede (coastal and forest), population circa 59 in 1901.
6. Aka-Kol (coastal), population circa 11 in 1901.
7. Oko-Juwoi (forest), population circa 48 in 1901.
8. A-Pucikwar (coastal and forest), population circa 50 in 1901.
9. Akar-Bali (coastal archipelago), population c. 19 in 1901.

South Andaman (population estimate for 1858: 1,200)

10. Aka-Bea (coastal, some forest), population estimated at 1,000 for 1858, 400 in 1882, census circa 37 in 1901.
11. Jarawa (forest), population estimated at 450 in 1901.

Little Andaman (population estimate for 1858: 700)

12. Onge, population estimated at 670 in 1901.
13. North Sentinel (name unknown), population estimated at 117 in 1901.

The population of the Great Andaman linguistic group was about 4,500 in 1858, but only 625 by 1901, while that of Jarawa, Onge, and North Sentinel was fairly constant at about 1,200. This great disparity was a result of the friendly relation established by the European penal colonists after 1858 with the Great Andaman groups and the resultant spread of measles, syphilis, influenza and other diseases which reduced their population to about 15% of its former size. The hostile or isolated tribes of the Little Andaman cluster (including the Jarawa) did not suffer the diseases nor the decline, and these groups still survive today in the interior, partially preserving their way of life. The Andamans' location on the trade routes of the Chinese, Arab, and Indian merchants had little effect upon the culture, since the custom was to kill foreigners or disappear into the interior. The

British attempted a penal colony on the island in 1789 but it was abandoned in 1796, leaving the island alone for 60 years until in 1858 a new penal colony was established at Port Blair following the Indian Mutiny. Col. Henry Man was in charge, and his son wrote the earliest ethnographic account based upon those islanders, mainly of the Aka-Bea coastal tribe around Port Blair, who joined the native settlement project.

Selection of Focus: Aka-Bea, the best described tribe in Man's account, should be taken as primary focus, but accounts of the Akar-Bale (#9), and other Middle Andaman groups (#5-8) as well ****the rest is not readable*****

Time: 1860 is prior to the disruption of great Andaman populations by the penal colony (1858). E. H. Man, principal Authority, did not actually arrive until 1869 but his observations pertain to the aboriginal period.

Coordinates: Those under Focus, above, pertain to South Andaman Island, on which the Aka-Bea inhabited most of the coastline with the exception of the northern part.

==== <Pinpt080>

Standard Sample Unit 80 (GPM 10/16/68)

Sampling Province 66: Ceylon.

Representative of the Province and of Cluster 183: Vedda, Bh4:145.

Focus: The Forest Vedda of east central Ceylon, located at about 7°30' to 8°N and 81°30'E, in 1860.

General Area: The Vedda are located in east central Ceylon east of the Mahaweli River. They speak a language of the Indic subfamily of the Indo-European linguistic family. As hunters and gatherers, they are probably the remnants of an earlier pre-agricultural population but may possibly be a regressive offshoot of the dominant Sinhalese population of Ceylon. They are divided into three groups:

1. The Forest Vedda (Wild or Rock Vedda), a few of which have continued their former pre-agricultural mode of life.
2. The village Vedda, who have become agricultural.
3. The Coast Vedda, who inhabit the east coast of Ceylon north of Batticaloa.

They are strongly influenced by the neighboring Tamil population. The population of the Vedda is not reported in the sources, but that of the Forest Vedda who still adhere to their former mode of life is almost certainly not more than a few hundred. The Vedda were first described in 1681 by Knox, a captive for 20 years. The earliest scientific report is that by Bailey in 1863. The sources are numerous, but the earlier reports have been summarized by the Seligmanns, the principal authorities.

Selection of Focus: There are several local groups of Forest Vedda but the one to which most travelers' reports primarily pertain is the Danigla Vedda of the Nilgala district, and priority should be given to this group when local differences in culture are reported.

Time: The data of 1860 is selected as that of the first scientific report by Bailey. The Seligmanns, whose data are fuller, studied the same people but after they had largely lost their original hunting and gathering mode of life, which was still relatively undisturbed in Bailey's time.

Coordinates: Given under Focus above.

==== <Pinpt081>

Standard Sample Unit 81 (GPM 5/31/68)

Sampling Province 8: Malagasy.

Representative of the Province and of Cluster 184: Tanala (Antanala), Eh3:144.

Focus: The Menabe subtribe, centering at 20°S, 48°E, at about 1925.

General Area: The Malagasy or inhabitants of Madagascar, who speak closely related dialects of a Malayo-Polynesian language akin to the Maanyan of Borneo, fall into four regional groups: (1) the tribes of the interior Plateau (Merina, Betsileo) who depend on irrigated rice cultivation with auxiliary animal husbandry; (2) the tribes of the East Coast (Antaisaka, Betsimisaraka) who subsist primarily by the swidden cultivation of dry rice; (3) the tribes of the Escarpment cultivation; and (4) the tribes of the Plains to the south and west (Antandroy, Bara, Mahafaly, Sakalava) who are pastoral cattle herders with a secondary dependence on fishing near the coast and to a lesser extent on agriculture. The Merina, who are supposed to have arrived from Java or Sumatra in about the tenth century, established a caste and chiefdom organization which led to their hegemony over the island by 1600 and unification by 1800, after which the interior was also opened to Europeans. The Tanala are divided into two subtribes-- the Ikongo and Menabe--who, together with the neighboring Bezanozano (Antankay), number about 200,000.

Selection of Focus: The Menabe subtribe, with seven subordinate groupings, is chosen as the focus because they are the primary subjects of Linton's published work. He also refers to an unpublished manuscript by Sabatoff (?) on the Ikongo. The Menabe, in the north, are less acculturated than the Ikongo and lack the complex political organization and caste system of the latter.

Time: The date of 1925 is chosen as that immediately prior to Linton's field work (1926-27). The data are observational.

Coordinates: See under Focus above.

==== <Pinpt082>

Standard Sample Unit 82 (DRW 2/21/69)

Sampling Province 102: Malaya and Sumatra

Representative of the Province and of Cluster 214: Negri Sembilan

Focus: Rembau District, 101°40' to 102°15'E and 2°20' to 2°35'N, about 1870.

General Area: The language of Negri Sembilan is a mixture of a proto-Malay aboriginal language and the Minangkabau language of Sumatra, both closely related branches of the Malayo-Polynesian linguistic family. The Malays and Minangkabau are Mongoloid stock who migrated to Indonesia from southwestern China over 3,000 years ago. There has also been a very slow trickle of immigrants into Negri Sembilan from Sumatra, Java, and adjacent Malay states going back 500 years or more. The fact that Negri Sembilan was a direct dependency of Malacca (1400-1511) prevented establishment of a Sultanate while other Malay states were coalescing in the 16th century. After the fall of Malacca a decentralized system prevailed with balance of power between the new Muslim converts, who took up wet rice cultivation along the river banks, and the indigenous pagan dry rice groups. Thereafter, the trickle of immigrants augmented the Muslim groups. Muslim social and political organization probably changed under the new ecology of wet rice, but the formation of matrilineal suku with revolving headmanship among Minangkabau immigrants gradually became the model of social organization not only of the Muslims, but even the surviving dry rice (aboriginal) groups. There were three resultant socio-political components of this culture contact: aboriginal batin headmanship and waris organization' Muslim or biduana waris groups with penghulu headmen originally granted authority by the batin' and the immigrant Minangkabau suku, weak politically but culturally pervasive. In the late 18th century the loose confederation of Nine Districts (Negri Sembilan) faced internal strife among Muslim groups, and external conflict from the Sultanate of Selangor to the north. The four outlying districts of Kland, Ulu Pahand, Segamat and Naning were appropriated by the adjacent Sultanates, respectively, of Selangor, Pahand, Johore, and Malacca. The remaining districts or petty states decided to send to Minangkabau for a raja or Sultan to maintain peace and stop incursions (he also later served important functions in the external trade with the Europeans). This Minangkabau prince decided to settle in the interior district of Jelai at Seri Menanti, and then installed penghulu in Muar, Gunong Pasisir, Terachi and Jempol, thereby creating a new set of smaller districts or "enclosed lands" surrounding Seri Menanti. Jelai, one of five remaining outlying districts, was thereby considerably reduced and its power broken. At the time of first contact with the British, the Sultan dispensed new titles to the outlying districts (excluding Jelai), as a means of political reorganization. New Minangkabau immigrants were also absorbed, in the 19th century, into existing clans or into new clans with lesser political rights. As of 1870, just prior to British protection (1874), Negri Sembilan was at its fullest social and political complexity. The Malayan federation was formed in 1894. Districts of Negri Sembilan differ in terms of distance from the coast, where Minangkabau migration and acculturation is strongest, relationship to the Royal capital, and the extent of Chinese penetration in tin mining in the 19th century:

1. Rembau, on the coast (although the coastal area later became the Port Dickson District), population 10,000 in 1880, is probably

the best example of the outer chiefdoms under Minangkabau influence but semi-autonomous from the Sultanate.

2. Sungei Ujong, an outer district further north along the coast with a Malay population of 2,000 (1879) much less influenced by Minangkabau culture, but with a large influx of Chinese (about 8,000 by 1880) in the villages and in tin mining.
3. Jelebu, an outer district in the interior with a population of about 2,000 Malay (1891), also an area of conflict between the local chiefs and a segment of the royal family that sought to establish there.
4. Johol, an outer district in the southeastern interior (population circa 2,000 Malays in 1880), perhaps least well known of the districts.
5. Sri or Sei Menanti, the central and royal districts, surrounded by four districts or "enclosed lands" under Royal jurisdiction (see above).
6. Jelai or Inas, formerly of equal status with the other eight Negri Sembilan chiefdoms (#1,2,3,4 and four other lost to adjoining states--see above), but eclipsed in the introduction of the Sultanate, losing much of its land to the Sultan and to neighboring Johol.

The entire Malay population about 1880 was close to 34,000. With rapid growth through immigration, the census figures of 1891 rose to 48,500 Malays and 22,000 Chinese, and by 1957 to a total of 365,000, 42% Malays, 41% Chinese, and 15% Indians. The Moslem or dominant Malay population is located in smaller villages and along roads and rivers, while aboriginal (dry rice) Malays are found only in restricted areas of Inas and Johol.

Selection of Focus: Although there are several other well-described alternatives (Sungei Ujong, Jelebu, Inas and Seri Menanti), Rembau is chosen because the fullest information is available from early sources, and the descriptions of Gulick and Josselin de Jong probably apply more fully to Rembau than other areas because of the fuller penetration of Minangkabau influence.

Time: 1870 is the period to which Gulick's reconstruction and much of Josselin de Jong's data pertain, as well as a point of maximal development of the autonomous Negri Sembilan state structure prior to the European period, and a date which corresponds reasonably well to the early descriptions by Hervey, Parr and Macray, and Taylor.

==== <Pinpt083>

Standard Sample Unit 83 (DRW 1/6/69)

Sampling Province 103: Java

Representative of the Province and of Cluster 217: Javanese, Ib2:54.

Focus: the town of Modjokuto (pseudonym*), 112°13'E and 7°43'S, in 1955.

General Area: Javanese, the language of Indonesia, is a member of the Malayo-Polynesian linguistic family. Malay is also a widely known trade language. Java has been the focal area within Indonesia where wet-rice sawah cultivation and inland urban-based kingdoms arose over 1,500 years ago, in contrast to the dry-rice and sparsely settled areas of Outer Indonesia. In the region of Modjokuto, the regional capital of Kediri, in the fertile Brantas River basin, was the center of one of the early kingdoms. Modjokuto itself, northeast of Kediri, is at the edge of the basin in the foothills of the volcanic mountain area, where wet rice and dry rice villages are clustered about a small urban center. Like all of Central Java, Modjokuto was strongly affected by the Corporate Plantation System of the Dutch, under which sugar production was mechanized and extensive cash crops in tea, coffee, and rubber were exploited in the latter half of the 19th century up to the crash in 1930. Chinese merchants also gained economic dominance as middlemen and landowners under the Dutch administration. The Dutch dominated the Netherlands East Indies from 1619 to 1942, and developed various mechanisms for organizing the mercantile export economy with capital, produce, or labor of the peasant population. The importance of the Dutch East India Company in the 17th and 18th centuries gave way from 1830-70 to a system of tax reduction and government estates worked by peasants on a part-time basis known as the "Culture system." With prospects of mechanization of production in 1850, this system declined, and the laws changed in 1870 so that the transition to private plantations was possible'; by 1915 this had completely replaced the Culture System. The shift in the agricultural export sector did not affect peasant landholdings but the latter part of the 19th century marked the establishment of Modjokuto as a population center, with heavy sugar production, and the virtual monopolization of local trade by the Chinese. Modjokuto's population was recruited from four main migrations: 1) Orthodox Muslim Santri from the north coast of Java, who were the first to obtain lands in Modjokuto, and whose trading activity prior to Chinese dominance made them the wealthiest local group; 2) Hinduistic Prijaji, or aristocratic stock, from the Central Java regions of the earlier kingdoms, who form the white-collar urban bureaucracy; 3) and 4) Abangan or syncretistic Javanese peasantry from around Brantas (Kediri) and other parts of the River Valley. Although the Dutch export economy collapsed in 1930, the Chinese maintained their monopoly until the occupation by Japanese from 1942-45. The Muslim Santri aligned themselves with the Japanese, which for strong conflict between Muslim and syncretistic groups in the post-war Independence period. After achieving Independence in 1949, the country was wrought by civil war, which included massacres of the Muslims and the emergence of the Communist party, followed by inflationary spirals. Modjokuto, then studied in the mid-1950's, has all of the elements of the Central Javanese society at the end of the colonial period; this is not to be thought of as a "traditional" society, as this discussion makes clear.

Focus: Modjokuto, intensively studied by six members of the M.I.T. Center for International Studies, had a population of about 20,000 in 1957, including 2,000 Chinese, and is the center for a district with about 87,000 persons. The specific focus will be on the sub-group of Abangan syncretistic peasantry residing in the wet-rice village clusters closely packed around the town.

*Note (not for publication): Modjokuto is actually the town of Pare; the pseudonym Branang is actually Kediri, and Tebing is actually Djombang. Modjokuto should not be confused with the actual city of Modjokerto, some 30 miles to the northeast.

Time: 1955 is the mid-point of the M.I.T. study by C. and H. Geertz, Dewey, Jay, Ryan and Fagg. The effects of expulsion of the Chinese in 1959 have not as yet been described.

Coordinates: Those under Focus, above, are the exact location of the town.

==== <Pinpt084>

Standard Sample Unit 84 (DRW 12/22/68)

Sampling Province 104: Western Lesser Sundas

Representative of the Province and of Cluster 218: Balinese, Ib3:152

Focus: The village of Tihigan, former kingdom and present district of Klunghung, 115 20'E and 8 30'S, in 1958.

General Area: The Balinese language belongs to the Malayo-Polynesian linguistic family. In mountainous areas of the island (total population of 2,200,000 in 1930) there are a few walled villages organized in the Old Indonesian pattern, Bali Aga, which in other areas was transformed by the immigration of the Javanese high castes after the fall of the Java kingdom of Madjapahit at the hands of Mohammedans in the 14th century. Inter-marriage and Buddhist and Sivaite priests had slowly been migrating into Bali. By the 14th century the Javanese kingdom included Bali. The refugee nobles, priests, artisans, artists, dancers, et al, converted Bali into the stronghold of Hinduism, and transplanted the caste system. The Balinese people were either referred to as Sudra, lower caste or as casteless (Anak Bali). From the 14th century up to 1906 Bali was independent of Java and of European colonization; they were rice producers and traded mainly with the Chinese. There were seven kings or radjas in 1906, at which time the Dutch landed troops over a shipping incident, and members of the nobility committed mass suicide in protest. In 1908 Dutch indirect rule was established with continuity in the hereditary lines of ruling Balinese radjas. Following the Japanese occupation from 1942-46, the Dutch set up the Balinese prince at the head of a new administrative center in the island of Celebes; legitimate local kings still head the local regency administrations in most parts of Bali today. The various districts and local villages of Bali show a tremendous idiosyncratic variation in structure, although Geertz finds that the underlying components of village organization are unified. Geertz and his wife have worked in a court town and outer district of Tabana, in the southwest-central part of the Island, and in the complex high-caste village of Njalian and the commoner village of Tihingan in the kingdom of Klunghung. Mead, Bateson, and Belo apparently worked in the central mountain districts of Kintamani and Gianyar, and the east and southeast districts of Intaraxn and Karangasen, mostly in villages with upper castes. Several Covarrubias surveyed the entire island from a home base in the post-colonial city of Ubu, Gianyar district.

Selection of Focus: The village of Tihingan (population 720) is chosen as the closest representative (although certainly not to be regarded as typical) of "commoner" Balinese who are yet part of the caste system introduced from Java. This is also the best described local community, and is supplemented by the Geertz' material on nearby Njalian village in the same district.

Time: 1958 is the date of the Geertz' three month period of field work in Tihingan, where they resided with a commoner family (they had spent four months the previous year in Tabana district).

Coordinates: Those under Focus, above, pertain to the village.

==== <Pinpt085>

Standard Sample Unit 85 (DRW)

Sampling Province 101: Borneo.

Representative of the Province and of Cluster 212: Iban (Sea Dayak), Ibl:54.

Focus: The Iban of the Ulu Ai group along the Baleh River and its tributaries in central Sarawak, 2°N and 112°30' to 113°30'E, in 1950.

General Area: The Iban, who speak a language of the Hesperonesian or Western subfamily of Malayo-Polynesian, are the most numerous ethnic group of Sarawak and are found in all five of its districts or divisions. In 1947 they numbered 190,000 out of Sarawak's total population of 550,000, the other major groups being the Chinese with 145,000, the Malays with 97,000, the Land Dyak with 42,000, and the Melanau with 36,000. Sarawak was ceded in 1841 by the sultan of Brunei to James Brooke, the first of a succession of "white rajahs." Though it became a British protectorate in 1888, it remained under the control of the Brooke family until 1946, when it became a British colony. It has recently become part of the Federation of Malaya. The Ulu Ai group of Iban numbers some 11,000.

Selection of Focus: The Ulu Ai were chosen because the principal authority, Freeman, worked among them.

Time: The date of 1905 is selected as that of the beginning of Freeman's field work.

Coordinates: Given above under Focus. The Iban as a whole extend from about 1 to 5 N and from 110 to 116 E.

==== <Pinpt086>

Standard Sample Unit 86 (GPM 5/11/69)

Sampling Province 100: Badjau or Sea Gypsies.

Representative of the Province and of Cluster 207: Tawi-Tawi Badjau, Ial3: 1099.

Focus: The Badjau of southwestern Tawi-Tawi Island and the adjacent islands of Sanga-Sanga, Bongao, Simunal, and Bilatan in the Sulu Archipelago (5 N, 120 E) in 1963.

General Area: The Badjau or Sea Gypsies, who speak languages of the Hesperonesian subfamily of Malayo-Polynesian, are widely distributed in maritime Southeast Asia. Their principal divisions are the following:

1. The Badjau, locally called Selung or Mawken, of the Mergiu Archipelago in extreme southern Burma.
2. The Badjau of southern Malaya, eastern Sumatra, and the offlying islands to the southeast, especially the Ripuw Archipelago, Singga, Bangka, and Billiton.
3. The Badjau of North Borneo and the Sulu Archipelago in the Philippines.

They numbered about 12,000 in 1960 and speak the Samal dialect. The Tawi-Tawi Badjau of the fourth of the above divisions numbered 1,425 in 1963.

Selection of Focus: The Tawi-Tawi Badjau were chosen because of the quality of Nimmo's field work.

Time: The date of 1963 was selected as that of Nimmo's field work.

Coordinates: See above under Focus.

==== <Pinpt087>

Standard Sample Unit 87 (GPM 1/19/69)

Sampling Province 105: Celebes.

Representative of the Province and of Cluster 221: Toradja, Ic5: 254.

Focus: The Bare's subgroup of eastern Toradja, located at about 2 S and 121 E, around 1910.

General Area: The Toradja, who speak a language of the western or Hesperonesian branch of Malayo-Polynesian, inhabit the mountainous central portion of the island of Celebes and the southern portion of the northern peninsula. They are divided into an eastern and a western division, which exhibit considerable local cultural variation. They number in all about 200,000.

Selection of Focus: The Bare's are selected because they are fully described in the classic work of Adriani and Kruyt. At the end of 1968 this work was being processed for the Human Relations Area Files, and closer pinpointing must await the availability of this source in the Pittsburgh HRAF files.

Time: The date of 1910 is chosen as about that of the completion of the field work of Adriani and Kruyt.

Coordinates: To be defined more exactly when the HRAF file is available.

==== <Pinpt088>

Standard Sample Unit 88 (GPM 1/8/69)

Sampling Province 106: Moluccas.

Representative of the Province and of Cluster 228: Tobelorese (Tobelo), Ic10:1118.

Focus: The Tobelorese tribe as a whole, located at about 2 N and 128 E, in 1900.

General Area: The Tobelorese, who speak a non-Malayo-Polynesian or "Papuan" language, are located in the northeastern part of the island of Halmahera or Gilolo in the Moluccas of eastern Indonesia just northwest of the Vogelkop of New Guinea. Riedel names nine villages which they occupy, and Hueting states that they are divided into four subtribes, each a separate administrative district, all of which were subject to the sultan of Ternate. Halmahera became known to Portuguese and Spanish spice traders as early as 1525. The Dutch arrived about 1660 and assumed political control. For centuries, until subdued by the Dutch around 1878, they were confirmed pirates, feared for their depredations from Celebes in the west to Papua in the east. Riedel reports in 1885 that they had been partially converted to Islam by the inhabitants of Ternate.

Selection of Focus: It is possible that the work of Hueting, not available in Hill, may enable a closer pinpointing, perhaps to one of the four subtribes.

Time: The date of 1900 is selected as just prior to the beginning of the missionary activities of Hueting, the principal authority. Perhaps an even earlier date may be possible on the basis of the work by Riedel, who was a Dutch resident in the area.

Coordinates: Given above under Focus. A closer determination may be possible from the work of Hueting.

==== <Pinpt089>

Standard Sample Unit 89 (DRW 12/15/68)

Sampling Province 107: Southeastern Indonesia.

Representative of the Province and of Cluster 223: Alorese, Ic2:154 (the proper name of the society is Abui).

Focus: The inland five-village complex of Atimelang, in the north center of Alor Island, 124°40'E and 8°20'S, in 1938.

General Area: The Abui, as the Alorese mountain people studied by Dubois call themselves in opposition to the coastal dwellers, speak a language of the Malayo-Polynesian linguistic family. It is one of innumerable dialects of at least eight related languages on Alor, spoken by peoples of predominantly Oceanic Negroid stock. There are about 10,000 coastal Mohammedans, and 60,000 inhabitants of the interior; Malay is the lingua franca of the area.

The Portuguese had settlements on the island in the 16th century, but were dislodged by the Dutch in the 17th and 18th centuries. Portuguese claims were not dropped, however, until the Netherlands-Portuguese treaty of 1859. The Dutch introduced a political hierarchy into the area, with Alor being divided into four radjahships, each assisted by kapitans and field police who administer the smaller districts. Local village chiefs have been appointed, and friendly litibation had been readily accepted at the time of Dubois' field work (less so the taxation). In contrast to the pre-colonial settlements, located on ridges or spurs in the mountainous terrain of Alor as a defensive measure against local warfare, the Atimelang complex studied by DuBois had been relocated at the insistence of the government following one of the more severe wars of pacification in 1918. There was a general pressure by the administration for villages to relocate in more accessible locations on level Sundas, and in 1949 this became part of the independent Indonesian nation. The five villages of the complex studied by DuBois include Atimelang and its two hamlets, numbering 180 people, Lawatika village (100), Dikimpke and one hamlet numbering 114 people, Alurkovati (95), and Karieta (56), with about 50 people scattered in homesteads for a total population of the valley floor of 600.

Selection of Focus: Four of the five villages (excluding Lawatika) formed the focus of DuBois' study.

Time: 1938 marks the beginning of DuBois' one-year field study.

Coordinates: Those under Focus, above, pertain to the translocated village complex.

==== <Pinpt090>

Standard Sample Unit 90 (GPM 1/11/69)

Sampling Province 108: Tropical Australia.

Representative of the Province and of Cluster 229: Tiwi, Id3:157.

Focus: The Tiwi as a whole, located at 11 to 11 45's and 130 to 132 E, with special reference to the less acculturated subgroups, in 1929.

General Area: The Tiwi, who speak a language of the Australian linguistic family, reside on Bathurst and Melville Islands off the coast of Northern Australia. They are divided into nine subtribes: the Malanila, Mingwila, Rangwila, and Tiklauila of Bathurst Island, and the Mandiimbula, Munupula, Turulula, Wilrangwik, and Yeimpi of Melville Island. They numbered 1,062 in 1929. Although the coasts of Australia were explored by Captain Cook in 1770, the Tiwi were isolated and unacculturated until the nineteenth century, when a Catholic mission was established in southeastern Bathurst Island in 1991. From the middle 1920's to 1941, they were repeatedly visited by Japanese pearl fishermen, who had sex relations with Tiwi women and brought about considerable acculturation and disintegration.

Selection of Focus: Because of the influence of the Japanese, no one subgroup can be selected as particularly representative of the tribe, which was, in any event, an intermarrying group.

Time: The date of 1929 is selected as that of the field research by Hart.

Coordinates: Given above under Focus.

==== <Pinpt091>

Standard Sample Unit 91 (DRW 12/18/68)

Sampling Province 109: Central and Southern Australia

Representative of the Province and of Cluster 230: Aranda (Arunta),
Id:56.

Focus: The Arunta mbainda, or main camp of Aranda, flanked by the Arunta iknura and Arunta aldorla, or eastern and western local groups, from 132 30' to 134°20'E and 23°30' to 25°S, about 1896.

General Area: The Arunta, in dead center of the continent, speak a language of the Australian linguistic family. They are the southernmost of the cluster of Central Australian groups characterized by patrilineal moieties. To the southeast and east are groups with the opposite rule of descent. Totemic groups and marriage classes criss-cross the main geographical divisions, as follows:

1. Arunta mabainda, or main camp, which extends from the heartland in the Macdonnell Range around Alice Springs, southward over 140 miles to the Finke River.
2. Arunta Yirirra, or northern group, extending across the Burt Plains north of the Macdonnell range to the northern boundary with the Iliaura tribe.
3. Arunta iknura, or eastern group, extending from the western border with the Luritcha tribe in the Macdonnell range all the way east to Claraville, northeast of group #1, south of group #2.
4. Arunta aldorla, or western group, running from the Macdonnell range in the north (bordering on #3), south to the Finke River just above group #1.
5. Arunta illyair-winna, in the far south, below group #1 on the Finke River.
6. Arunta uldma, on the southeast, from the Eastern Macdonnells south through unmapped country on the Hale and Todd Rivers.

The total population of the Arunta as estimated in 1896 was 2,000; by 1926 this had dropped to 3-400. One of the local groups studied at Alice Springs by Spencer and Gillin in 1896 when they numbered 40 persons had died out by the return trip in 1926. Aboriginal organization was severely disrupted by the Europeans, who set up the first mission post at Alice Springs at the time of Spencer and Gillin's visit. Their field account is one of the most valuable for the entire continent because of their extensive work during the aboriginal period. European colonists have now settled in the area, and the Macdonnell range is dotted with more than a score of places with scheduled air service.

Selection of Focus: The Arunta Mbainda of Alice Springs were most closely studied by Spencer and Gillen in 1896, restudied in 1901, and visited by Spencer in 1926 for some follow-up reconstruction work with several informants.

Time: 1896 marks the observations of the culture under aboriginal conditions.

Coordinates: The territory of the Arunta mbainda as a whole are given under Focus, above. Alice Springs, the specific focus, is located at 133 50'E and 23 45'S.

Sampling Province 110: Vacated

==== <Pinpt092>

Standard Sample Unit 92 (GPM 1/9/69)

Sampling Province 111: Southeastern New Guinea.

Representative of the Province and of Cluster 240: Orokaiva, Ie9:457.

Focus: The Aiga subtribe, 8 20' to 8 40'S, 147 50' to 148 10'E, in 1925.

General Area: The Orokaiva, who speak a language of the Papuan phylum, inhabit the coast and hinterland of the Northern District of Papua in eastern New Guinea. They are divided into 12 subtribes: Aiga, Binandele, Wasida, Bakumbari, Hunjara, Sangara, Sauaha, Jeve-Buge, Taindaware, Yega, Dirou, and Mambare. In addition, the Okeina, who occupy the coast and interior immediately to the southeast, are closely related to and culturally almost indistinguishable from the Orokaiva. In 1925 the population of the Orokaiva was about 9,000, of whom the Aiga, the subtribe in the west central part of their territory, numbered 1,300. The island of New Guinea was discovered and explored by Portuguese and Spanish voyagers in 1511 and the following few years, and in the following two centuries was visited by numerous Europeans. The first European to penetrate the Orokaiva, however, was MacGregor in 1894. Papua was politically annexed by Queensland in 1883; became a British protectorate in 1884 and a colony in 1888; and was established in 1906 as an Australian territory, which it still remains. The Orokaiva were still relatively occupies nearly 50 scattered villages on the Opi and Kumusi Rivers.

Selection of Focus: The Aiga are chosen as the subtribe studied most intensively by Williams, though he visited all the other subtribes as well.

Time: The date of 1925 is chosen as that of the conclusion of the fourteen months of field work by Williams.

Coordinates: The Orokaiva as a whole extend from 8 to 9 S and from 147 45' to 148 30'E. The coordinates of the Aiga subtribe are given above under Focus.

==== <Pinpt093>

Standard Sample Unit 93 (GPM 5/11/69)

Sampling Province 112: Southern New Guinea.

Representative of the Province and of Cluster 236: Kimam, Ie18: 1101.
(Replacing the Keraki (Ie5: 257), which becomes an alternative.

Focus: The village of Bamol (7 30's, 138 30'E) in 1960.

General Area: The Kimam, who speak a Papuan language of the Kiwai family, inhabit Frederick Hendrik Island (now called Kolepom) in West Irian. They are divided into three language groups: (1) Ndom in the west, (2) Riantana in the north, and (3) Kimaghama in the south, center, and east. The village of Bamol, located in the northeast central part of the island, belongs to the Kimaghama language group. Frederik Hendrik Island was discovered by Carstensz in 1623 and was visited by several subsequent explorers. It was first explored, however, in the early 1930's by Father Thieman, who established a mission in Kimam village in the east, and a government office was also established there a little later. The island has a total population of about 7,000, distributed among about 30 villages. Bamol village had 731 inhabitants in 1959. Western New Guinea fell under Dutch rule in 1884, but its administration was assigned to Indonesia in 1963.

Selection of Focus: The village of Bamol was chosen as the chief site of the field work of Serpenti.

Time: The year 1960 was selected as that of the beginning of Serpenti's field work.

Coordinates: See above under Focus.

==== <Pinpt094>

Standard Sample Unit 94 (GPM 1/10/69)

Sampling Province 114: Northwestern New Guinea.

Representative of the Province and of Cluster 238: Kapauku, Iel:57.

Focus: The Kapauku village of Botukebo in the Kamu Valley in 1955. The Kapauku tribe is located between 3 25' and 4 10'S and between 135 25' and 137 E, but the sources do not give the exact coordinates of the village of Botukebo.

General Area: The Kapauku, who speak a language of the Papuan phylum, are located in the Wissel Lakes region of the highlands of West Irian (Indonesian New Guinea). They numbered about 45,000 in 1955. Although the island of New Guinea was discovered in the early sixteenth century, there was little contact with Europeans until about 1884, when it was divided between Great Britain, Germany, and the Netherlands. The administration of western or Dutch New Guinea was transferred to Indonesia in 1963. The highlands of the interior were not penetrated until nearly the middle of the twentieth century. The Dutch first established an outpost at Paniai Lake in the Wissel Lakes region in 1938, but it was abandoned during World War II. In 1954, when Pospisil began his field work among the Kapauku, the tribe had not yet been brought under administrative control, and missionary penetration was minimal. The village of Botukebo had a population of 181 in 1955.

Selection of Focus: The village of Botukebo, in the Kamu Valley southwest of Lake Paniai, is selected as the site of Pospisil's most intensive field research.

Time: The date of 1955 is selected as that of Pospisil's first field trip, and is the date as of which he describes Kapauku culture.

Coordinates: See under Focus above.

==== <Pinpt095>

Standard Sample Unit 95 (GPM 1/10/69)

Sampling Province 113: Northeastern New Guinea.

Representative of the Province and of Cluster 241: Kwoma, Iel2: 655.

Focus: The small Jwina tribe as a whole, located at 4 10'S and 142 40'E, in 1937.

General Area: The Kwoma, who speak a language of the Papuan phylum, live just north of the Sepik River about 265 miles from its delta in the territory of New Guinea. Their territory includes about 20 square miles, with a population of about 900 in 1937. They are divided into four subtribes - the Hongwam, Koriassi, Tangwishamp, and Urumbanj (populations respectively 374, 116, 300, and 108). At the time of their study by Whiting they were unmissionized and relatively unacculturated. New Guinea was discovered in the early 16th century, but was largely overlooked by Europeans until about 1884, when it was divided among Great Britain (Papuan in the southeast), Netherlands (in the west), and Germany (in the northeast). German rule in the northeast lasted until British conquest in 1914. Since 1920 the Territory of New Guinea has been administered under a mandate of the League of Nations (later the United Nations) by Australia.

Selection of Focus: The tribes as a whole, being very small, will serve as the focus, but in cases of local differences the Hongwam subtribe will be given preference.

Time: The date of 1937 is selected as that of the conclusion of the field work of Whiting.

Coordinates: Given above under Focus.

==== <Pinpt096>

Standard Sample Unit 96 (GPM 1/25/69)

Sampling Province 120: Admiralty and Western Islands.

Representative of the Province and of Cluster 253: Manus, Ig9:373.

Focus: The village of Peri, c.2 10'S and 147 10'E, in 1929.

General Area: The Manus, who speak a language of the Melanesian division of Malayo-Polynesian, inhabit the southern coast and off lying islands of Manus, the largest of the Admiralty Islands in the western part of the Bismarck Archipelago. They are a mercantile and fishing people who contrast with the Usiai or principal population of the mainland of Manus, and with the Matankor of the smaller surrounding islands. The Admiralties were discovered by the Dutch navigator Willem Schouten in 1616 and named by Carteret in 1767. They were held by Germany from 1885 to 1914, when they were occupied by the Australians. Since World War I they have formed part of the Australian mandated Territory of New Guinea. In World War II they were occupied by the Japanese in 1942. In March 1944 the Japanese were ousted, and Manus became an important American military base. In 1929 the Manus had a population of about 2,000 in eleven villages. At the time of Mead's field work in 1928-29 the only one of these villages which was Christianized was Papitalai.

Selection of Focus: The village of Peri is selected as the site of Mead's field work in all three periods.

Time: The date of 1929 is selected as that of the first field trip by Mead and her then husband Reo Fortune.

Coordinates: The Manus as a whole are located between about 2 and 2 30'S and 146 50' to 147 40'E. See above under Focus for the coordinates of the village of Peri.

==== <Pinpt097>

Standard Sample Unit 97 (GPM 1/14/69)

Sampling Province 121: New Britain and New Ireland.

Representative of the Province and of Cluster 254: Lesu, Ig4:163.

Focus: The village of Lesu in northeastern New Ireland, 2 30'S, 151 E, in 1930

General Area: The island of New Ireland, in the Bismarck Archipelago of Melanesia, is divided into nine linguistically differentiated districts, of which one includes the five villages of Lesu, Ambwa, Langania, Libbe, and Tandis with a population of 1,200 in 1930. Though discovered in 1615, it was largely ignored until the late nineteenth century, when Germany established a protectorate over the Bismarck Archipelago in 1884. In 1920, after World War I, it became part of the Australian mandated Territory of New Guinea. The first field work in the Lesu district was undertaken by Powdermaker in 1929-30. The language is Malayo-Polynesian.

Time: The date of 1930 is selected as that of Powdermaker's field work.

Selection of Focus: The village of Lesu is selected as the site of Powdermaker's field work, although she also visited the other four villages of the district.

Coordinates: See above under Focus.

==== <Pinpt098>

Standard Sample Unit 98 (GPM 1/16/69 - proofed DRW 88)

Sample Province 122: Massim.

Representative of the Province and of Cluster 256: Trobrianders, Ig2:62.

Focus: Kiriwina Island, 8°38'S, 151°4'E, in 1914.

General Area: The Trobrianders, who speak a Malayo-Polynesian language, inhabit the Trobriand Islands in the Massim area of Melanesia about 95 miles south of New Guinea. The archipelago consists of the large central island of Kiriwina or Boyowa and of the smaller islands of Kitava to the east, Vokuta to the south, and Kaileuna to the west. It was first discovered by Denis de Trobriand of the D'Entrecasteaux expedition but was undisturbed until 1880, when a British trading post was established there. It was annexed by Great British as a protectorate in 1884 and was visited by British administrators from 1900 on. As part of the Territory of Papua it was transferred to Australia in 1905. A medical officer was established on Kiriwina in 1907 to counteract the inroads of venereal disease contracted from traders.

Selection of Focus: The central island of Kiriwina is selected as the most important.

Time: The date of 1914 is chosen as that of the beginning of the field work by Malinowski, which covered a total period of two years in three periods from 1914 to 1920.

Coordinates: Given above under Focus.

==== <Pinpt099>

Standard Sample Unit 99 (GPM 1/19/69)

Sample Province 123: Solomon Islands.

Representative of the Province and of Cluster 259: Siuai (Motuna),
Igl:61.

Focus: The northeastern Siuai of southern Bougainville, 7 S, 155 20'E,
in 1939.

General Area: The Siuai, who speak a language of the Papuan phylum, live in southwestern Bougainville Island in the Solomons. They are most closely akin in language and culture to the Rugara or Terei tribe in Buin to the east and southeast, who are well described by Thurnwald and others. Of the other peoples of Bougainville, some speak Papuan and others Malayo-Polynesian languages. Although the central and southern Solomon Islands were discovered by the Spaniard Mendana in 1568, the first European to visit Bougainville was the French navigator Bougainville in 1768. Other early visitors to the region included Guppy in 1882 and Woodford in 1884, but their accounts deal, not with the Siuai, but with the Terei or the Nasioi in the hinterland of Kieta to the northeast. The Germans established a protectorate over Bougainville in 1884, which was transferred to the Australian mandated Territory of New Guinea after World War I. The Germans established a Catholic mission at Kieta in 1902 and a government post at Kieta in 1905, but acculturation was minimal among the Siuai until the advent of the Australian administration. In 1938 the Siuai numbered 4,658, of whom 1,072 resided in the northeastern part of their territory studied by Oliver; the population of the entire island was about 35,000.

Selection of Focus: Oliver worked most intensively among the northeastern Siuai, but the society is so small that regional differences are presumably slight.

Time: The date of 1939 is selected as that of the conclusion of Oliver's field work.

Coordinates: Given above under Focus.

==== <Pinpt100>

Standard Sample Unit 100 (GPM 6/25/68)

Sample Province 124: Polynesian Outliers

Representative of the Province and of Cluster 273: Tikopia (Ii2:66)

Focus: The Island of Tikopia, 12 30'S 168 30'E, around 1930

General Area: Tikopia lies on the "Polynesian Fringe" in Melanesia, in the British Solomon Islands Protectorate. Although the missions established churches there and a portion of the population is Christian, the island was rarely visited by Europeans and had no white residents at the time of Firth's visits in 1929 and 1952.

Selection of Focus: This small island community of approximately 1,300 people is described in numerous works by Firth.

Time: 1920 is selected as the date of Firth's first field trip (1929-30).

Coordinates: Those under Focus, above. The island is about two and one-half miles in diameter, an atoll with an interior lagoon and a highest elevation of 1200'.

Sample Province 125: vacated

==== <Pinpt101>

Standard Sample Unit 101 (GPM 5/10/69)

Sample Province 126: New Hebrides and Banks Islands.

Representative of the Province and of Cluster 265: Pentecost, Ih3:164.

Focus: The village of Bunlap and neighboring intermarrying pagan villages in southeastern Pentecost Island (16 S, 168 E) in 1953.

General Area: Pentecost Island, whose inhabitants speak a language of the Melanesian subfamily of Malayo-Polynesian, is located in the eastern and north central region of the New Hebrides, which is an Anglo-French condominium. Southeast Pentecost, on the eastern slope of the island from its southern tip to Barrier Bay 10 miles up the east coast, has a present population of fewer than 500, having suffered heavy depopulation. A Roman Catholic mission was established at Barrier Bay about 1919, and most of the natives are converts to either this church or to missions of the Church of Christ and Anglicans, but the focal group of four villages, with a population of about 200, are still pagans.

Selection of Focus: Bunlap and its neighboring pagan villages were chosen because of their relatively unacculturated state.

Time: The date of 1953 was selected as that of the Lanes' first period of field work.

Coordinates: See above under Focus.

==== <Pinpt102>

Standard Sample Unit 102 (GPM 2/19/68)

Sampling Province 128: Fiji

Representative of the Province and of Cluster 269: Mbau Fijians (not in Ethnoatlas).

Focus: The chiefdom of Mbau, Mbau island just off the eastern end of Viti Levu, 178 35'E and 18 S, about 1840.

General Area: The Fijian language is a member of the Malayo-Polynesian family. There are three main population movements and subcultures prior to European contact which should be distinguished:

1. Older tribes who were largely pushed into the interior with the expansion of the later Nakauvadra peoples, now known as hill or mountaineer people.
2. Nakauvadra people, whose occupancy of the Islands dates back between 3-400 years, and who trace migration outwards from the Kauvadra Mountains in northern Viti Levu, occupying nearly all coastal areas and adjacent islands.
3. Tongan immigrants, migrant carpenters or roving warriors, who settled in the Lauan islands and formed a minority in the chiefly centers around the two main Islands of Viti Levu and Vanua Lavu (about 1800).

At the time of first European contact there were seven large chiefdoms on the main Islands; Lakeba in the western Lau Islands, Bua on Vanua Levu, and Verata, Bau and Rewa in the southeastern corner of Viti Levu (the other two being Lau and Dama, presumably of lesser importance). Rewa and Verata had been the largest powers in the mid-18th century, and Bau, originally located between them on the mainland, gradually grew and formed an alliance with Rewa. About 1760 the fishermen of a tiny island called Mbau angered the war chief, and were deposed, with the result of resettlement of the chiefly capital at Mbau (hence the name of the chiefdom). In the early 19th century the power of Verata was destroyed in war with Bau, and Bau expanded its territory. By this time a few whites had joined the chiefly settlements, adding the power of musketry to traditional Fijian patterns of warfare. The amity between Bau and Rewa triumphed. Thereafter, missionary activity and descriptions concentrate upon Bau.

Selection of Focus: Since the greatest amount of early material comes from the description of the dominant Bau chiefdom at a time when European influence had as yet been slight, the focus on Bau seem far preferable to much later ethnographic descriptions of Lau, Moala, Moturiki, Vanua Levu, or other areas. It should be noted that Mbau was first occupied by fishermen who resettled on the mainland in 1760 and that the focus in upon the chiefdom which moved to the island at that time. The origin of these chiefly lineages was from Nakauvadra (group #2 above), representing the most numerous Fijian subculture.

Time: 1840 represents the earliest good European descriptions, and is just prior to the great Bau-Rewa war.

Coordinates: under Focus, above.

==== <Pinpt103>

Standard Sample Unit 103 (DRM)

Sample Province 127: New Caledonia.

Representative of the Province and of Cluster 268: Ajie, Ih4:263.

Focus: The petty chiefdom of Neje, (Meje), south of mouth of the Houailou River, comprised of the villages of Neweo and Parawie, about 21 20'S and 165 40'E, in 1845.

General Area: The Ajie are a language group of the Malayo-Polynesian family, heavily Australoid in physical makeup, and Melanesian in general cultural affiliations. The language is spoken in a band about 40 miles wide cutting across New Caledonia at about the middle of the island. Their population in 1930 of 2,900 compares with a total Melanesian population of 42,500 (1963) for New Caledonia. The aboriginal population has been estimated at 70,000, but by the time of the first census in 1887 (42,000 indigenes) the population had already been considerably reduced. The petty chiefdom of Neje comprises but a tiny part of the total Ajie territory, confined to two villages and a population in 1930 of about 160 persons.

Cook's party was established in 1843, paving the way for French annexation in 1853. By 1877 the twin interests of the French administration in Houailou, in direct contact with the Ajie chiefdom of Neje, were in organized native labor for mining, and in the maintenance of penal colonies for exiles and criminals from France. Colonists also produced crops for export with native labor, and even encouraged native revolts such as the uprising of 1878 against administrative abuses, stepping in later to confiscate land. The use of forced labor was not successful. Ajie chiefdoms were miniscule, but the early settlers and administration misinterpreted the marriage alliances of the Neje with Neowaw tribesman of Karagere village about 20 miles to the interior as an indication of their hegemony over the region, and the Neje became recognized by the Europeans as the regional chieftaincy. They aligned themselves with the French in battles against rebel tribes, and did in fact extend their dominance over the area. Much of their territory retained the status as tribal reserves under the French, but as the direct power of the administration grew, the role of the Neje declined. At the height of their power, about 1900, the Neje chief, called Meje, was converted to Catholicism. Presently Neweo, home of the chiefly lineage, is divided between Catholic and Protestant; Parawie, on the coast, is completely Protestant.

Selection of Focus: Leenhardt's description, stemming from his missionary work during the 1920's at the Ajie village of Neajie, about 5 miles from the mouth of the Houailou River, pertains primarily to the Neje chiefdom. Another key informant was from the Meyikweo tribe close to the mission, but he generally does not specify locality. Guiart, who worked closely with Leenhardt during 1947-48, clarifies the places of reference of Leenhardt's work, and provides a careful reconstruction of the pre-European political situation, in which there was no regional chiefdom of the sort that developed under colonialism.

Time: 1845 is a reconstruction date prior to European influence which is 75 years earlier than Leenhardt's field work, and a century

earlier than Guiart's visit, so great care must be taken in the inferring the aboriginal situation.

Coordinates: The coordinates above pinpoint the Neje territory, which is scarcely more than a square mile containing both villages.

==== <Pinpt104>

Standard Sample Unit 104 (DRW 1/24/68)

Sample Province 130: Southern Polynesia

Representative of the Province and of Cluster 275: Maori, Ij2:167.

Focus: the Maori tribe of Nga Puhi on the northern Isthmus of Auckland especially around the Bay of Islands, from 174° to 174°20'E and 35°10' to 35°30'S, around 1800.

General Area: The Maori speak a Malayo-Polynesian tongue nearly identical with Tahitian. There may be some Melanesian admixture, but the population is Polynesian in stock, stemming from scattered early landings of fishermen in the 11th and twelve centuries followed by intentional immigration of the "great fleet" about 1350, in which the yam, taro, a variety of sweet potato, and the dog were also transplanted to New Zealand. Forty or fifty main tribes trace descent to one of 10 of the great canoes; the Nga Puhi are associated with the Mamari canoe along with the other two tribes of the Auckland peninsula, but relations between the tribes, as in most other cases, are hostile, and warfare was a dominant motif. The Peninsula and other areas of the upper part of the North Island were the most fertile, with elaborate fortifications (pa) around which undefended villages are located.

The first extensive European contact was with Captain Cook in 1769, who rounded the east coast, and found the Bay of Islands to be the most receptive port of call. Heavy European settlement in Auckland was far to the south on the peninsula, but numerous traders, missionaries and others settled among the Nga Uphi at the Bay of Islands even while they were still economically and politically autonomous prior to 1840, the signing of the Treaty of Waitangi, which ceded their sovereignty and rights to land. The King movement among the hostile Waikato tribes to the south of Auckland was mirrored by the land retention movement among the Nga Puhi in the north, but rebellions in both areas (Chief Heke of the Nga Puhi in the north in 1845; the Maori wars of 1860-62) were put down.

Selection of Focus: The Nga Puhi focus, representing the most recent point of contact with the Maoris, beginning in 1769 with Captain Cook, requires careful handling of the early sources. A few missionaries settled at the Bay of Islands in 1814, but their accounts have been excluded because they contain little reliable information on the Nga Puhi. A few non-missionaries settled or visited after 1820, which leaves only three good descriptions, those of Cruise, Clarke, and Earle, prior to 1830, when European settlement began to severely disrupt Maori life. Problems of extensive acculturation must be taken into account in post-1830 sources. The Nga Puhi were resilient to the Europeans and continued to make war on other Maori tribes, pushing as far as the East Coast with the aid of firearms; but they were also promoters of change, and backed the treaty of Waitange in 1840 with the Europeans, later leading in a land retention movement. Of the later sources, Hawthorn describes a Nga Puhi village formed after 1850 under European land pressure; it must be used with caution. Vayda's reconstruction of the 1800 period pattern of warfare is extremely valuable, but specialized. E. Best is the primary later authority on the Maori in general, and can be supplemented by Buck and Firth, but none of these is pinpointed to any specific group.

Time: 1800 represents the mid-point between the contact with Cook and the observations made after settlement by Europeans in 1814 in the Bay of Islands.

Coordinates: In addition to the coordinates for the Bay of Islands area, listed above, the Nga Puhi are distributed from 35 to 36 S, between 174 E and the coast.

==== <Pinpt105>

Standard Sample Unit 105 (DRW 2/26/69)

Sample Province 131: Eastern Polynesians

Representative of the Province and of Cluster 276: Marquesans, Ij3:168.

Focus: The Te-i'i chiefdom of Hakau Valley, southwest Nuku Hiva Island, from 140°08' to 140°12'W and 8°54' to 8°58'S, about 1800.

General Area: The Marquesans, with a language of the Malayo-Polynesian family were apparently one of the earliest dispersal points of the Eastern Polynesian of Maori cluster which includes Tahiti, New Zealand, Hawaii, Mangareva, and Easter Island. The Marquesans were apparently settled about 700 B.C. from Tonga, or perhaps the Samoa-Fiji area. Nuku Hiva was the first of the Marquesan islands to be settled, and dispersal to Maori, Hawaii, etc. probably took place from there. Of the nine islands in the Marquesas group, six (those with valleys) are inhabited. Those in the southeast (Hiva ca, Tahu Ata, Fatu Hiva) differ in dialect, greater extent of warfare, and greater social stratification from the northwestern group (Ua Pou, Ua Huka, Nuku Hiva), with the exception of the eastern (Taipi, Haapa tribes) end of Nuku Hiva who are dialectically similar to the southeastern groups, and more warlike and cannibalistic. The southeastern islands were also the area of greatest population concentration in spite of lower fertility; they probably represent a later migration to the Marquesas than the more peaceful northwestern group. On Nuku Hiva and the southeastern islands, rival chiefdoms fought pitched battles, but there were few inter-island wars. Eighty per cent of the chiefdoms (all islands, totaling about 60), were restricted to a single valley; only 4 chiefdoms recorded ever grew to control more than one valley. Depopulation was more rapid in the southeastern group after European contact in the 19th century, as shown below:

- A. Northwestern Group (population 21,000 in 1798, 12,000 in 1842).
 1. Ua Pou, population (1798) of 3,000, dropped to 2,000 by 1842.
 2. Nuku Hiva, population (1798) of 15,000, dropped to 8,000 in 1842, 5,000 in 1848, 980 in 1890. On the eastern half of the island, an alliance bloc between the Haapa, Taipi and other tribes. On the western half Te-i'i is the dominant tribe; the Taiohae Valley tribe just to their east were destroyed by famine and Haapa predations in 1807, and Te-i'i later took over that territory.
 3. Ua-Huka, population (1798) of 3,000 dropped to 2,000 by 1842.
- B. Southeastern Group (population 49,000 in 1798, about 10,000 in 1842).
 4. Hiva Oa, population 30,000 (1798), dropped to 6,000 in 1848.
 5. Tahu ata, population 3,000 (1798), dropped to 700 in 1842.
 6. Fatu-Hiva, population 16,000 (1798), dropped to 1,500 in 1842.

First western contact was with the Spanish (Quirosj) in 1595, but the voyage of Cook (1774) provides the first extensive description. Killing, disease, and abduction for maritime labor were the major external causes of the rapid depopulation of the islands (although there were internal factors as well) which reached its low point in 1929 at about 2,000 and has since climbed slowly. Early missions, the first in 1798, accounts but did not stay long, being rather overwhelmed with the native generosity and sharing of sex and property. Not until the French military occupation of 1842-59 did missions take hold. As early as 1820-30, however, acculturation had been extensive from contact and trade with ships.

Selection of Focus: The Hakau Valley, Te-i'i chiefdom on southern Unku Hiva was the area visited by nearly all the early authorities prior to 1842, when Melville went to live with the reputed cannibals of Taipi at the eastern end of the island. Linton also worked in Taipi Valley; Handy on the island of Hiva Oa. The Te-i'i tribe is clearly the best and earliest focus.

Time: 1800 corresponds to the early accounts by Fleurieu (1791), Crook (1797-99), Langsdorff (1804), and Lisiansky (1804), preceded by Forster (1777), and succeeded by Porter (1813), Gillis (1825), and Steward (1829), all dependable sources prior to acculturation.

Coordinates: See under Focus, above.

==== <Pinpt106>

Standard Sample Unit 106 (DRW 2/25/69)

Sample Province 129: Western Polynesia

Representative of the Province and of Cluster 274: Western Samoans.
(Note the change in focus from American Samoa in the Atlas, Iil:65).

Focus: the Kingdom of Aana, western part of Upolu Island, from
171°54' to 172°03'W, and 13°48' to 14°S, about 1828.

General Area: Samoans speak a Polynesian dialect of the Malayo-Polynesian linguistic family, and are physically of Polynesian stock. Striking cultural similarities to the Tongans were reinforced by a successful Tongan invasion of Savaii within recent centuries, although the attack was repulsed on Upolu. Ruling families of Savaii are mostly of external origin (Tonga or Upolu), and villages are organized into six districts with a chief in each head village, but power is balanced between local-origin and external-origin groups through the district *fono* or assembly, in which the principal orators are of the local lineages. On Upolu ruling families, village clusters, and the *fono* share power over the section of a king. The three kingdoms of Upolu, from west to east, are: Aana, with greatest centralization, Sangana or Tuamasaga, somewhat decentralized with major blocs in inter-village districts, and Atua, the most decentralized with the capital geographically marginal to the three major blocs of village districts. This picture is matched in mythology, where the three kingdoms were founded upon differing emphases: war in Aana, oratory in Sangana, and agriculture in Atua. Traditionally, Aana were the dominant power in Western Samoa and Tutuila, with the greatest maritime canoe fleet, an alliance with the Muangututia, one of three great ruling families, and territorial alliances with the district of Faaotafe in southern Savaii, and Atua in eastern Upolu. Often the titles to kingship in each of the three Upolu kingdoms and in Savaii were controlled in the single person of an Aana king. The last such king (O le Tupu) was killed in 1829, followed by war in which Sangana and its allies on Savaii were able to break the power of Aana. From 1830-41 the royal titles were in the hands of the other great ruling family, the Malietoa, who take their name from Malie, old capital of Sangana, but who settled in Savaii and dominated much of that island. The capital of Sangana, however, was later shifted to Afega.

The first white settlement was a mission established in 1830 on Upolu, followed by other missions on both islands, the influx of traders, and government representative of Britain, the U.S., and Germany, with rival claims. In 1900 a partition was made giving Western Samoa (Savaii and Upolu) to German, and the smaller eastern islands of Tutuila and the Manua Islands. After WWI, New Zealand took over the German sector.

Selection of Focus: Kramer and Buck cover all the islands comprehensively, Bulow writes on Savaii, Stair on Upolu (Aana), Turner on Savaii and Upolu, Mead and others on Manua and American Samoa, so the choice of the Aana kingdom of Upolu is in terms of: a) most complete early descriptions (which narrows down to Western Samoa); b) choice of the most distinct Samoan culture not influenced by the Tongans (which eliminates Savaii); and c) the best described local area, for which Stair's work gives the greatest specificity within the three Upolu kingdoms. Aana is also the most politically

centralized of the three Upolu kingdoms, all of which are of much greater political complexity than Savaii. Stair resided at the Aana capital village of Leulumoega.

Time: 1828 is selected as just prior to the beginning of Stair's missionary work (1838-45), Turner's missionary work (1840-ca. 1880), and before the defeat of Aana at the hands of Sangana and the beginning of intensive European contact.

Coordinates: Those under Focus, above.

==== <Pinpt107>

Standard Sample Unit 107 (DRW 12/24/68)

Sampling Province 119: Gilbert Islands

Representative of the Province and of Cluster 251: Makin, If14:634.

Focus: Gilbertese of Butaritari and Makin Islands, 172°20'E and 3°30'N, about 1890.

General Area: The Gilbertese are Micronesians, and their language a member of the Malayo-Polynesian linguistic family. There are 16 Gilbert Islands, from north to south: Butaritari (Makin), Makin (Little Makin), Marakei, Abaiang, Tarawa, Maiana, Abemama (Apamama), Aranuka, Kuria, Nonouti, Tabiteuea, Onotoa, Beru, Nikunau, Tamana, and Arorae. Of the islands that have been studied, there are apparently important differences between the Northern Gilbertese of Butaritari and Makin, and the Southern Gilbertese of Onotoa and Beru (the latter have been studied by Goodenough, Maude and Maude, Townsend, and Lundsgaarde). All of the islands are low-lying coral seldom rising above 12 feet, with reef, atoll, or lagoon formations and coverage of coconut palms and pandanus. Butaritari is a true atoll, supporting eight villages, one being the residence of the high chief reigning over both islands. Makin, two miles to the northwest, consists of five small islets and two villages. The total population in 1960 was about 3,400, and was rapidly expanding.

Probably sighted by the Spanish in the 16th century, and discovered by British shipmasters in the 18th, the Gilbert and Ellice Islands became a protectorate of Great Britain in 1892, and annexed at the request of the native governments as a colony in 1915. The Japanese took the Gilberts in 1941 and were expelled in 1943. The end of succession wars over local chiefdoms was brought about by the Colonial administration, as well as repartition of land rights, which took away the basis of social stratification in the traditional society. The traditional picture should therefore be reconstructed for about 1890.

Selection of Focus: Butaritari and Makin islands are described and treated as a single society and cultural system (as well as political) by Bernard Lambert.

Time: 1890 is the date of Lambert's reconstruction of the traditional society.

Coordinates: Those under Focus, above, pertain to the island cluster.

==== <Pinpt108>

Standard Sample Unit 108 (GPM 1/18/69)

Sampling Province 118: Marshall Islands and Nauru.

Representative of the Province and of Cluster 250: Marshallese, If3:160.

Focus: The atoll of Jaluit, located at 6 N, 16530'E, about 1900.

General Area: The Marshallese, who speak a language of the Carolinian or Micronesian branch of Malayo-Polynesian, inhabit the Marshall Islands. This archipelago, which has a total land surface of 74 square miles (about 5% of that of the state of Rhode Island), is composed of two parallel chains of coral atolls and low coral islands about 130 miles apart, extending in a NW-SE direction. The component atolls and island (the latter marked by asterisks) are listed below, from NE to SE:

1. The Ralik or western chain:

Eniwetok, Bikini, Rongelap, Rongerik, Ailinginae, Wotho, Ujeland, Kwajelein, Ujae, Lae, *Lib, Namu, *Jabwot, Ailinlapalap, Jaluit, *Kili, Namorik and Ebon.

2. The Ratak or eastern chain:

Pokaakku, Bikar, Utirik, Taka, Ailuk, *Mejit, *Jemo, Likiep, Wotje, Erikub, Maloelap, Aur, Majuro, Arno, Mille and Knox.

On the average, adjacent atolls or islands are separated by about 50 miles. The Marshalls were first sighted by the Spaniard Loyasain 1526, and during the next 40 years were briefly visited by other Spanish navigators: Saavedra (1529), Villalobos (1542), Legaspi, Arellano, and Martin in 1564, Pericon and Martin in 1566, and Mendana in 1567. Thereafter they were lost to the western world for two centuries until visited briefly by Byron (1765, Wallis and Carteret (1767), Gilbert and Marshall (1788), Bond (1792), Dennet (1797), and Patternson, the discoverer of Jaluit, in 1809. The first extended contact with Europeans came in 1816, when the islands were systematically explored by the Russian Kotzebue (in the case of Jaluit by Duperyin 1824). Sporadic trade and visits by whalers, not infrequently marked by hostile contacts, began after Kotzebue, and the Germans began to develop the copra trade intensively after 1860. Germany established a protectorate over the Marshalls in 1885 and made Jaluit their capital in 1887. German administration was succeeded by Japanese (1914-1945), and this by American in 1945 as part of the mandated Trust Territory of the Pacific. The Boston Mission (Congregational) established a temporary station on Ebon in 1857 and between 1874 and 1896 established two preaching stations with native catechists. After the Roman Catholics established a full-fledged mission on Jaluit in 1899, the Protestants did likewise in 1906. From 1874 to the coming of the Americans in 1945, the population fluctuated narrowly around 10,000; in 1936 the population of Jaluit atoll was just under 700.

Selection of Focus: The atoll of Jaluit is chosen as the center of operations of Erdland and most other early ethnographers. Recent American research has been most intensive on Majuro (Spoehr), Bikini (Mason), and Arno.

Time: The date of 1900 is selected as approximately that of the field work by Erdland and as a mean date for most of the other field work of the early period.

Coordinates: The Marshall Islands extend from 4 30' to 14 45'N and from 160 50' to 172 10'E. The coordinates for Jaluit are given above under Focus.

==== <Pinpt109>

Standard Sample Unit 109 (GPM 1/17/69 - proofed DRW 88)

Sampling Province 117: Central and Eastern Carolines.

Representative of the Province and of Cluster 247: Trukese, If2:60.

Focus: The island of Romonum (Ulalu), at 7°24'N and 155°40'E, in 1947.

General Area: The Trukese, who speak a Malayo-Polynesian language of the Carolinian or Micronesian branch, occupy the complex atoll of Truk in the central Carolines. The atoll is roughly circular in shape with a diameter of 30 to 40 miles. It includes 100 named islands with a total land surface of nearly 50 square miles. Of these, about 17 are inhabited - mainly volcanic islands in the center of the atoll lagoon, but including one flat coral island (Pis) on the peripheral fringing reef. The island of Romonum has a land area of three-eighths of a square mile, an elevation of 167 feet at its highest point, and a population of about 235 (in 1947). Truk as a whole had, in 1935, a native population of 10,344 plus 2,000 Japanese (subsequently repatriated to Japan). Truk was discovered by Arellano in 1565 and was later visited by Legaspi (1569), Dublon (1838), and numerous whalers of American and other nationalities from the 1830's to the 1860's. The island was under Spanish rule from 1886 to 1899, under German rule from 1899 to 1914, under Japanese rule from 1914 to 1945, and after 1945 under American trusteeship. Before European contact Truk was a center of an active indigenous inter-island trade. The first mission contact was by the Boston Mission (Congregational) in 1879, but after 1910 German Lutherans were in charge of Protestant proselytization. Catholic missionaries arrived in 1912. Today about half the Trukese are nominal Protestants and half nominal Catholics (in Romonum the latter predominate about three to one).

Selection of Focus: The island of Romonum is chosen as the site of the most intensive modern field research.

Time: The date of 1947 is selected as that of the Yale CIMA expedition to Truk (Murdock, Dyen, Gladwin, Goodenough, and LeBar). For some purposes it may prove useful to choose an earlier date (such as 1910) on the basis of the work of Kramer, Billig, and Matsumura.

Coordinates: The atoll of Truk as a whole is located between 7°7' and 7°41'N and between 151°25' and 152°E. The coordinates for Romonum Island are given above under Focus.

==== <Pinpt110>

Standard Sample Unit 110 (GPM 1/17/69)

Sampling Province 116: Yap.

Representative of the Province and of Cluster 245: Yapese, If6:260.

Focus: The island of Yap as a whole, at 9 30'n and 138 10'e, in 1910.

General Area: The Yapese inhabit the high island of Yap in the western Caroline Islands. Their language, though Malayo-Polynesian, is not closely related to other Carolinian languages nor indeed to others outside of the Carolines. The island, which is 83 square miles in area, was sighted by the Portuguese Diego da Rocha in 1526, briefly visited by the Spaniards Saavdra in 1528 and Villalobos in 1543, and was rediscovered by Lazeano in 1686. It was little known until described by Cheyne, Kubary, O'Keefe, and Tetens in the late 19th century. In 1886, by an agreement between the British, Germans, and Spaniards, the sovereignty of Spain was reaffirmed, and the Spaniards opened a government administrative office and a Capuchin mission. Spain sold Yap with its other Micronesian colonies to Germany in 1899, Yap becoming the headquarters of German Micronesia. The island was captured by Japan in 1914 and was governed by them under a mandate from the League of Nations until 1945, when it was occupied by the United States, becoming part of the latter's Trust Territory of the Pacific. In 1935 there were 3,713 natives, 392 Japanese, all 11 foreigners in Yap. The native population had undergone serious depopulation, checked only very recently.

Selection of Focus: The sources do not indicate any notable regional differences in culture within Yap, although social class differences are substantial.

Time: The date of 1910 is selected as that of Muller's definitive field research.

Coordinates: Given above under Focus.

==== <Pinpt111>

Standard Sample Unit 111 (GPM 1/12/69)

Sampling Province 115: Palau and Marianas.

Representative of the Province and of Cluster 244: Palauans (Pelew Islanders), Ifl:59.

Focus: The village of Uliman, Ngarard District, northern Babelthuap (Babeldoab) Island, located at about 7 30'N, 134 35'E, in 1947.

General Area: The Palauans, who speak a Malayo-Polynesian language of the western or Hesperonesian branch (more closely akin to the languages of Celebes and the Philippines to the west than to those of the Caroline Islands to the east), inhabit the Palau or Pelew Islands in western Micronesia. The Palau archipelago embraces eight large islands (from N to S Babelthuap, Arakabesan, Koror, Aurapushekaru, Malakal, Urukthapel, Eikmalk, and Peleliu), eighteen lesser islands, and numerous islets, exclusive of the detached island of Angaur to the south and atoll of Kayengel to the north. The land surface of the archipelago is 171 square miles, of which Babelthuap, the largest island, accounts for 143. Palau was discovered by the Spaniard Villalobos in 1543 and rediscovered by Padilla in 1710. It was tacitly recognized as subject to Spain from the beginning, although between 1783 and 1797 a series of British visitors - Henry Wilson in 1783, McCluer in 1790 and 1794, and James Wilson in 1797--attempted to establish British sovereignty. After 1800 it was frequented by Spanish traders seeking trepang and by various traders of other nationalities, notably the Britisher Cheyne (1843-67) and the Irishman O'Keefe (1872-80). The Germans established a trading station in the 1870's. In 1886, the conflicting claims of Spain, Great Britain, and Germany were settled by a treaty, which recognized Spanish Sovereignty. At this time Spanish administrators and a Spanish Catholic mission were established, but Spanish influence still remained tenuous. After the Spanish-American War, 1899, Spain sold Palau and its other Micronesian territories to Germany, which established its administrative headquarters for Palau on Koror Island and began to develop the islands economically. Spanish Capuchin missionaries were replaced by German Capuchins in 1902-08, and these again by the Spanish Capuchins in 1921. Japan seized Palau and the rest of German Micronesia by arms in 1914, and retained them until 1945, when the United States took over the areas as the Trust Territory of the Pacific. Under the Japanese Koror became a mercantile and administrative center, and Japanese immigration gradually came to outnumber the natives. In 1935 the population of Palau included 5,327 natives (3,380 of them on Babelthuap) and 7,465 Japanese (mainly on Koror). In 1956, the Japanese had withdrawn, and the population of Palau had risen to 7,783 (700 in the Ngarard district of northern Babelthuap) exclusive of a now relatively insignificant number of aliens.

Selection of Focus: The village of Ulimang is selected as the site of the nine months of field work by Barnett and because it is relatively remote from Koror, the entering point of German, Japanese, and American influences.

Time: The date of 1947 is selected as that of Barnett's field work and as the ethnographic present for his descriptive date. Possibly a much earlier date and focus may ultimately be substituted on the basis of the early sources - perhaps even as early as 1783 on the

basis of Keate's description based on the reports of Captain Henry Wilson and his shipwrecked crew.

Coordinates: See under Focus above.

==== <Pinpt112>

Standard Sample Unit 112 (DRW 1/11/69)

Sampling Province 99: Philippines

Representative of the Province and of Cluster 209: Ifugao, Ia3:150 (Ifugaw).

Focus: Kiangnan and Central Ifugao of the Upper Ibulaw River valley, from 121° 5' to 121°12'E and 16°45' to 16°52'N, about 1910.

General Area: The Ifugao are one of related peoples of Northern Luzon speaking languages of the Malayo-Polynesian linguistic family. They apparently only entered the mountainous region of central Luzon in the last 4-500 years, which is all the more remarkable because of the extensive wet rice terracing that has been built up in all of western Ifugaoland. Barton feels they came from the west, however, while Keessing and Lambrecht feel they came from the east up the Cagayan valley and Magat River. Within the eastern, or wet-rice area, there are six main territorial-dialect groups, listed below, and a small number of Ifugao speakers of another language (tentatively called Lagawej) more closely related to the Isinay lowland Filipinos to the east (this group is not listed below):

1. Kiangnan dialect, after the capital town just south of the central area.
2. Central Ifugao dialect, in the upper Ibulaw River, including the town of Ligauwe.
3. Hungduan-Hapo dialect, in the west.
4. Banawe dialect, in the northwest.
5. Kambulo-Ayangan dialect, in the north.
6. Mayawyaw dialect, in the northeast.

The total population of the Ifugao, including these six areas, the eastern foothills dry-rice area, and the southwest Lagawe language area, was given by Barton as 129,380 for 1937.

Selection of Focus: Barton was a Supervising Teacher at Ayangan from 1908-14 and returned to Ligauwe, Central Ifugao for six months in 1941 to study the Hudhud, of Ifugao epic literature (he also visited Bityu, apparently in the Banawe area, priest of Banawe from 1931-41, but his main studies (1929, 1960, 1967) concern the Central and Kiangnan areas which are the focus of the Hudhud epics. Villaverde also describes the Ifugao of Kiangnan, circa 1905.

Time: 1910 corresponds to Barton's field work.

Coordinates; Those under Focus, above, specify the Central and Kiangnan areas.

==== <Pinpt113>

Standard Sample Unit 113 (DRW 12/11/68)

Sampling Province 98: Formosa

Representative of the Province and of Cluster 208: Atayal, Ial:51.

Focus: The Atayal of northern Formosa, from 120°20' to 120°50'E and 23°50' to 24°50'N, about 1930.

General Area: The Atayal speak a language of the Malayo-Polynesian linguistic family, and occupy the north central mountainous terrain of Formosa. The western and northern coasts of Formosa have been overrun by Chinese immigrants, and other aboriginal groups such as the Ami and Puyama in the south have adopted irrigated rice from the Chinese in the 19th century. The Atayal and Sedeq, just to the southeast, show a very close resemblance and their combined numbers in the 1931 census totaled 33,000. Atayal have apparently expanded from their homeland in the southwest of their present territory into a 3,000 square mile area, which is that of nearly all the other surviving twelve Formosa tribes altogether. The agricultural techniques, depending on cereals (millet and dry rice) and tubers, have recently changed with the introduction of wet rice on the lower mountain slopes and foothills. Within the Atayal, there are two sub-groups: the Seqoleq and the Tseiole.

Selection of Focus: The Atayal proper (excluding the Sedeq) are chosen focus. Coders will have to decide from Okada (not available to the pinpointer) whether specification of a sub-group: the Seqoleq and the Tseiole.

Time: 1930 is chosen as a date when aboriginal culture was relatively intact; coders should indicate the presence or effects of wet-rice agriculture if mentioned in the source.

Coordinates: Those under focus, above, indicate the extent of Atayal territory.

==== <Pinpt114>

Standard Sample Unit 114 (DRW 12/13/68)

Sampling Province 83: Chinese

Representative of the Province and of Cluster 164: Yangtze Chinese (not in the Ethnographic Atlas).

Focus: Village of Kaihsienkung, south of Lake Tai, northern Chekiang Province, at 120°05' and 31°N, 1936.

General Area: The Wu dialect of Chinese, a language of the Sinitic linguistic family, is spoken in southeastern Kiangsu and most of Chekiang province. This area formed the Wu kingdom in the 5th century (capital at Soochow), but has since fluctuated as part of larger or smaller kingdoms or provinces of larger empires. The region and the adjacent province of Anhwei form the Lower Yangtze River plain, one of the most densely populated and economically productive areas of China, completely criss-crossed by waterways and irrigation ditches, controlled by dikes, with a vast water transport system. The zone is transitional between wheat and rice dominance, the former grown in the winter, the latter, with cotton, soybean, and mulberry, dominant in the summer. Five of China's largest cities -- Shanghai, Nanking, Soochow, Wusih, Changchow -- are in southern Kiangsu (although Shanghai is politically independent), and with Huchow and Hangchow in Chekiang province, provide the silk factories for the silkworm crop of the countryside.

The Ch'ing dynasty of the Manchus (1644-1912) was the last of the Chinese empires. The nineteenth century was marked by revolts and the entry of European trade, two wars with the European powers (1839-44 and 1856-60), compromising treaties, and war with Japan over the status of Korea. In the scramble for foreign privileges that ensued after Japanese victory, Britain obtained the rights over the Yangtze area, and played an important part in construction of railroads and factories. With the weakened position of the Manchus, and the Boxer anti-foreign uprising of 1900, revolt in the provinces ushered in the Republic in 1912. The radical Kuomintang party was brought into power in 1916 after the spread of rebellion from the southern provinces. The period from 1916-1927 was one of increased difficulties with foreign powers and internal dissent in the nascent split between Kuomintang and Communists. After 1927 the Communists gained control of the south central provinces of Kiangsi, Fukien, Hunan and Hupeh, just to the southwest of Chekiang province. Entry of the Japanese forced a temporary coalition, and Japan captured the Shanghai and Yangtze area in 1937 (destroying, among other things, the silk industry in the village of Kaihsienkung studied by Fei), including the capital of Nanking. During World War II, Japanese held only the coasts and cities, with other regions of China divided between Nationalists and Communists. After the war ended in 1945, civil war broke out, the Communists being pushed into the northern and Manchurian hinterlands. In 1948 they began the southward march, and in 1949 captured the entire country.

Selection of Focus: Fei's village, studied just before the Japanese invasion which led to its destruction, was selected by him for study because of its interest as a center for domestic silk industry (not factory) in a densely settled peasant area with an elaborate water transport marketing system and system of agriculture. Although only able to remain in the field for two months (before the invasion),

this is his native region; his sister was leader of the silk reform, and he had visited the village several times before. The village population was 1,500. The village was restudied by Geddes in 1956.

Time: 1936 is the date of Fei's field work.

Coordinates: Those under Focus, above.

==== <Pinpt115>

Standard Sample Unit 115 (DRW 10/18/68)

Sampling Province 81: Tungusic Peoples.

Representative of the Province and of Cluster 159: Manchu, Ed3:137.

Focus: The Manchu of the Aigun district of northern Manchuria, centered on 50°N, 125°30'E, in 1915.

General Area: The Manchu, who speak a language of the Tungusic subfamily of the Altaic family, inhabit Manchuria and extend into China. They have a civilization dating back more than 1,000 years, and provided the rulers of the conquest Liao and Manchu dynasties of China. Manchuria, though fertile, was largely a sparsely settled wilderness until the late 19th century, but the construction of railroads in 1900 stimulated heavy immigration and settlement by Chinese. The Northern Manchu, including those of the Aigun district, are the least Sinicized. They moved into this district in the 17th century, settling among Tungus and Dagor Mongols and adopting agriculture; later they suffered great losses from the Cossacks in the Boxer Rebellion of 1900. To the north, across the Amur River in Siberia, dwell the still less acculturated Tungus proper. The sources do not estimate the numbers of the Manchu, which are doubtless large.

Selection of Focus: The Aigun district is chosen because of its larger degree of Sinicization and because Shirokogoroff, almost the only Manchu ethnographer, did the bulk of his field work there.

Time: The date of 1915 is selected as that of the beginning of Shirokoroff's field work.

Coordinates: The sources do not specify the extent of the territory occupied by the Manchu.

==== <Pinpt116>

Standard Sample Unit 116 (DRW 11/14/68)

Sampling Province 80: Korea

Representative of the Province and of Cluster 160: Koreans, Ed1:39.

Focus: village of Sondup'o and town of Samku Li, Kanghwa Island, at 126°25'E and 37°37'N, about 1950.

General Area: Korean constitutes an independent language family, although it is distantly related to the Tungusic family of the Altaic group, and has remarkable grammatical affinity with Japanese. The peninsula was settled by Tungusic stock about 3000 B.C., with later Tungusic immigrants up to about 400 B.C., when a division emerged between the groups in the south (Han) who had developed agriculture and the independent Korean language, and the northern groups who were still primarily hunters and gatherers, and much more heavily influenced by the Chinese. At the end of the 1st century B.C., the three Han groups had consolidated into two kingdoms (Chinhan and Pyonhan into the Silla kingdom; Mahan into Paekche) and the northern (more recent Tungustic) Koguryo had formed a kingdom and later conquered the Chinese colony of Lolang which had been founded in about 108 B.C... The period of Three Kingdoms continued until the 660's A.D., when Silla conquered the other two kingdoms, aided by China. Until 935 the Silla kingdom was heavily Chinese influenced. The revolt of a general Wang in 918 led to his overthrow of the kingdom in 935, and the establishment of the Koryo or Wang Dynasty, which stressed Buddhism and the examination system. In 1231 the dynasty at Songolo was overrun by the Mongols, and the Koryo family took refuge on Kangwa Island. But the overthrow of the Mongols brought general Yi to power, and the Yi Dynasty again made close alliances with China. This dynasty lasted until 1910, although invaded twice in the first half of the 16th century, first by the Japanese Shogunate, which was defeated, and then successfully by the Manchus on their way to conquest of China (the Manchu Ch'ing dynasty was established in China in 1644, with an 'older brother' relationship to Korea). Korea was closed to the outside until the 1880's, when Japan and the West forced it into trade agreements. But conflicts between China and Japan gave Japan the excuse, in 1894, to send troops to Korea as an act of war against China. By a variety of maneuvers, Japan retained power in Korea until the end of WWII, in 1944. Unification of the northern and southern territories occupied by Russia and the U.S. after the war was not accomplished, and two independent nations were formed in 1948. The population of Korea in 1945 was 27,000 (double that of 1910 and four times that of 1780), with 16,500 in South Korea. South Korea's population has increased dramatically and the Northern population had dropped as of 1960, due to refugee migrations from the north. Rice agriculture, and fishing in coastal villages, is the dominant characteristic of the South Korean population.

Selection of Focus: Kangwa, historic fortified retreat of Dynastic families, with a royal capital and elaborate tombs and monasteries, is nonetheless a somewhat more luxuriant version of the peasant culture of the mainland, and was chosen by Osgood as the focus of his research. From a field residence in the monastery of Chondung Sa he studied the small village of Sondup'o (pop. 169) and the market town

of Samku Li (pop. 800) in the Kilsan Myon (township), total population 93,000.

Time: 1947 is the date of Osgood's field work, but 1950 should be taken for the total society as the independent Republic of South Korea.

Coordinates: Those above are for the specific communities which Osgood studied. The island is 15 miles long, from 37°35' to 37°48'N and 126°18' to 126°30'E.

==== <Pinpt117>

Standard Sample Unit 117 (DRW 11/3/68 - proofed 88)

Sampling Province 79: Japan.

Representative of the Province and of Cluster 161: Japanese, Ed5:237.

Focus: Southern Okayama Prefecture, especially Niiike hamlet (primary focus) and Okayama city (secondary focus) in Bitchu and Bizen Provinces, from 34°30' to 34°35'N and 133°20' to 134°20'E, in 1950.

General Area: The Japanese language is a member of the Japano-Ryukyuan linguistic family, and is the language of the peasants, townsmen, and urbanites of Okayama Prefecture. As in Japan as a whole, the population of Okayama Prefecture is about evenly divided between the urban centers (including larger towns) and the countryside. Okayama is classified by Beardsley as one of eleven which make up the core area of Japan (out of 46 total, others being either peripheral or frontier areas) which has had a close connection with the Asiatic mainland through the Inland Sea between Honshu, Shikoku and Kyushu Islands. The core area is characterized by intensive agricultural production, the concentration of urban populations, and the major industries, plus the advantage of large areas of fertile upland basin areas bordering on the sea. As in Japan as a whole, almost 96% of the rural population in Okayama is agricultural, mainly rice irrigation. Smaller economic sub-types can be distinguished in coastal fishing villages, and mountain villages which depend more on forestry and small scale cattle raising. There is also a small percentage of outcaste agricultural communities, numbering about 43,000 persons in 300 communities (1920), as compared to the total Okayama Prefecture population of 1,670,000 in 1960 (the term *buraku* designating these outcastes should be distinguished from the more general meaning of small rural settlements). Both the population density and the political alignment of Okayama Prefecture fall in the middle range.

Historically, the region is known as Kibi, after the ruling group of a Prince based in Yamato city in the fourth century, when the area was first united politically. There is a continuous record of 5,000 years of Japanese occupancy of the region, however. From the 5th to the 7th centuries, Imperial Japan was consolidated and ruled from the city of Nara, with local Kibi domination in the Okayama area, which was now divided up into several provinces, the dominant one being Bitchu in the southwest. A system of equal land distribution under state ownership was instituted, but by the 9th century land reverted to hereditary and private ownership and the Empire began to decline into the "feudal" period of militarized petty states which lasted until the 16th century. The Bizen or southeastern province grew in importance over Bitchu, ending with the ward of consolidation (1560-1600) in which the two were split by major powers to the west and east.

Reunification of Japan under the Tokugawa family (1600-1868) brought pacification and reorganization to rural areas, and administrative control through *mura* units down to the community level, and chiefdoms at the regional level. Extensive irrigation works were constructed during this period. With the new government from 1868-1890, the number of *mura* in Japan were consolidated by a five-part reduction, and the term "buraku" came to designate the smaller community unit; stratification and landholding patterns were also changed. It is the Tokugawa and latter period which have given village Japan much of its

organization form, including the long-standing close relation between the rural and urban populations in the core area.

Selection of Focus: The village of Niiike (pop. 130) in the fertile upland basin only eight miles from Okayama city was selected by Beardsley et al. (1959) as a representative agriculture community, and has also been the focus of psychological studies by DeVos (1960a, 1960b) and DeVos and Wagatsuma (1959, 1961, 1962). Variations in village (buraku) structure can be seen in the study of a buraku of fishermen on Takashima Island in the Kojimo port city (Norbeck, 1954), and the mountain village of Matsunagi in the northern part of the Prefecture (Cornell, 1956), which also happens to be an outcaste community. For the wider urban and political spheres, there are the studies by Hall (1952, 1966) of other Bizen villages and Bizen history, and of Dull (1957), Kokoris (1964) and Hall (1966) on Okayama city (pop. 270,000 in 1960).

Time: 1950 is selected as the beginning of the University of Michigan Japanese Project, which is acceptable because post-war changes had not been extensive in the rural areas such as Niiike, and the pre-war political structure was more or less extent in the urban areas.

Coordinates: Those under Focus, above, are the southern portion of the Prefecture. Niiike is located at 133°48'E and 34°40'N, Okayama City at 133°50'E and 34°38'N, Takashima at 133°42'E and 34°30'N, and Matsunagi at 35°N and 133°35'E. Bizen Province covers eastern half; Bitchu the western.

==== <Pinpt118>

Standard Sample Unit 118 (GPM 11/9/68)

Sampling Province 78: Ainu.

Representative of the Province and of Cluster 157: Ainu, Ec7:325.

Focus: The Ainu of the basins of the Tokapchi and Saru rivers, 42°40' to 43°30'N and 142° to 144°E, in southeastern Hokkaido Island, Japan, about 1880.

General Area: The Ainu, who speak languages which constitute an independent linguistic family, fall into three principal divisions, as follows:

1. The Ainu of the Kurile Islands between Japan and Kamchatka.
2. The Ainu of southern Sakhalin Island in southeastern Siberia.
3. The Ainu of Japan.

The original inhabitants of most or all of Japan, they are today confined to the island of Hokkaido in the north, where their principal concentration is in the districts of Tokapchi and Hitaka, especially along the small rivers which are the spawning grounds of salmon.

The Ainu of Hokkaido have a population of about 17,000, which has remained fairly stable since the mid-nineteenth century. The Japanese policy of colonization in the Ainu zone, however, brought loss of exclusive fishing rights and depletion of game by Japanese hunters with firearms, causing a radical disruption of the aboriginal mode of life. The Aboriginal Protection Act of 1899 reserved to the Ainu land rights over cultivable land, encouraging a shift to agriculture, a further fundamental economic shift. Lack of success in agriculture resulted in attempts at commercial fishing, the formation of associations, and a new economic structure for productive activities and marketing. The Ainu number about 1,500 in the Tokapchi and 5,000 in the Hitake district.

Selection of Focus: Watanabe reconstructs Ainu culture and society in the districts of Tokapchi and Hitaka from the memory of his informants, and his work is supplemented by the observations of Munro and Sugiura for the Saru River basin of Hitaka district. Where differences are found between the Ainu of the Tokapchi and Saru basins, coders should give preference to the latter.

Time: The date of 1880 is selected as approximately that of Watanabe's reconstruction, but the influences of the Japanese immigration policy, which began around 1870, should be discounted. The observations of Batchelor date from about the same period, whereas those of Munro and Sugiura are slightly more recent.

Coordinates: The Ainu extend to about 50°N in Sakhalin and the Kuriles, and respectively to about 142° and 155°E. The coordinates for the Ainu of the Saru and Tokapchi basins are given above under Focus.

==== <Pinpt119>

Standard Sample Unit 119 (DRW 11/4/68)

Sampling Province 77: Gilyak

Representative of the Province and of Cluster 156: Gilyak, Ecl:37.

Focus: Gilyak of Sakhalin Island, from 53°30' to 54°30'N and 141°50' to 143°10'E, about 1890.

General Area: The Gilyak speak a language of an independent linguistic family, and are apparently intrusive to the Manchu and Tungus area of the mainland and the Ainu area of the Sakhalin Island. They probably originate from the Siberian arctic or sub-arctic, dating back more than 400 years (ice-floe migrations are not uncommon, according to Shternberg). Their population of about 4,500 boundaries at the Kol' River in the north and the Chowa River in the south, and the Chowa River in the south, and the northern tip of Sakhalin Island. On the western shores of the island, important settlements include Lyrkryvo (pop. 144), Viskivo (pop. 116), Nyur (pop. 163) and others; on the eastern shore there is a large penetration of the Tungus in the heart of Gilyak settlement; in the interior settlement is restricted to the Tym' River. They are a fishing and hunting tribe with an arctic type technology.

Selection of Focus: The settlements in Sakhalin were the most intensively studied by Shternberg in his first seven years of field work (as an exile), although on a return trip in 1920 he made a lengthy survey of the Amur region. Sealand and Schrenck focused on the Amur mainland, with some data on Sakhalin, but the two areas are fairly homogeneous, and inferences can be made for the mainland where data is lacking on the Island, unless there is reason to suspect otherwise.

Time: 1890 is chosen as the initial date of Shternberg's field work.

Coordinates: Those under Focus, above, specify Sakhalin Island, while the coordinates for the entire group, including the mainland, are from 139 to 143 10' E.

==== <Pinpt120>

Standard Sample Unit 120 (DRW 10/24/68 - proofed 88)

Sampling Province 75: Northern Siberia.

Representative of the Province and of Cluster 154: Yukaghir, Ec6:236

Focus: The Upper Kolyma River Yukaghir, from 150° to 157°E and 63°30' to 66°N, about 1900.

General Area: The Yukaghir speak a language with no established relationship to any other, and are classified as Paleo-Asiatic along with four other languages which do not show relationships with other Russian or Turkic stocks. They are centered on the Kolyma River, although their distribution to the east and south was created in the 17th century, and a few scattered settlements remain in the Indighirka and Yana rivers. Yukaghir of the lower Kolyma River are highly Russianized, and mainly speak the Russian language. The Yukaghir of the Indighirka River to the west are highly Tungusized, and those of the Yana-Omoloi Rivers are largely Yakutized, most of them being herders for the Tungus or Yakut. Between the Alasseya and the Kolyma Rivers are Tundra Yukaghir and Yukaghirized Tungus, who are nomadic (tent dweller) reindeer breeders. The Upper Kolyma Yukaghir may represent the more traditional way of life, however, with semi-subterranean log huts in the winter, where domestic reindeer are kept, and use of tents for hunting wild reindeer and fishing in the spring and summer, respectively. Of this group, only about 500 remained in 1900.

Selection of Focus: The Upper Kolyma Yukaghir are selected from the more comprehensive work of Jochelson because they are well described and the less acculturated of the Yukaghir groups.

Time: 1900 is chosen as the date of Jochelson's second trip to Yukaghir territory. (note: this is the date used for CCCCC coding, although the 1969 article specified a reconstructed date of 1850, prior to marked decrease of the population.).

Coordinates: The coordinates under focus, above pertain to the Upper Kolyma groups living on the Korkodon, Popova and Yasschnaya tributaries, as specified by Jochelson.

Attached: GPM notes on the Yukaghir. Note: The Yukaghir (Ec6:236) may not be included in HRAF, but were included in the original Cross-Cultural Survey.

Sampling Province 75: Yukaghir.

Combined with province 74 (Yakuts) to form the Northern Siberia Province.

==== <Pinpt121>

Standard Sample Unit 121 (DRW 10/27/68 - proofed 88)

Sampling Province 76: Paleo-Siberians.

Representative of the Province and of Cluster 155: Chukchee (Chukchi), Ec3:135.

General Area: The Chukchee, who speak a Luorawethan language closely related to Koryak, inhabit extreme northeastern Siberia. In the eighteenth century they were east of the Yukaghir on the Kolyma River and of the now extinct maritime C' ac'c't and now almost extinct Reindeer Chuvantzy on the upper Inatyr River. They remained independent and unacculturated until very recently, since the Russians were defeated in 1730 and 1747 and failed to renew their attempts at conquest. They were traditionally a maritime people, with marginal reindeer herding, but they have expanded successfully in the 18th and 19th centuries following the life-ways of herding, and pushing their frontiers to the west and south. They have expanded to the upper Olomon River in the 18th century, and in the 1860 crossed over Yukaghir territory into the steppe land between the Kolyma and Alaseza River, some groups pushing as far as the Indighirka River. Other groups pushed southwest to the Opuka and Pakhacha Rivers along the Pacific coast, and on into the Kamchatka Peninsula occupied by the Koryak, where they have become largely acculturated to the Koryak way of life. Maritime Chukchee are found along the Arctic coast from Chaun Bay to the East Cape, and around the Bering Sea (Pacific side) to Anadyr Bay. Interspersed among them are Yuit of Siberian Eskimo whose technology and maritime economy are almost identical.

Selection of Focus: Reindeer Chukchee are chosen over their maritime brethren because Bogoras spent the major portion of his time visiting nearly all of the inland communities, and very little along the coast. Although he visited almost all of the Reindeer camps from the upper Olomon River and Kamchatka Peninsula to the East Cape, the area chosen for the focus is the traditional heartland from the Chaun and Inatyr Rivers eastward; this is the area that was designed by the Russians in the 18th century as "Chukchee Territory" because it was still autonomous.

Time: 1900 is the date of Bogoras' ethnographic work (1900-1901).

Coordinates: Those listed under Focus, above, correspond only to the 18th century heartland of the Reindeer Chukchee. The territory covered after their expansion runs west to about 152°E and south to about 57°N in the Kamchatka peninsula.

==== <Pinpt122>

Standard Sample Unit 122 (GPM 6/16/68)

Sample Province 135: Yukon.

Representative of the Province and of Cluster 286: Ingalik (Ten'a, Tinneh), Na8:377.

Focus: The Ingalik of the village of Shageluk (c.62 30'N, 159 30'W) around 1885.

General Area: The Ingalik are divided by Osgood into four local groups:

1. The inhabitants of the villages of Anvik and Shageluk.
2. The inhabitants of the village of Bonasilla,
3. The inhabitants of the villages of Holy Cross and Georgetown.
4. The inhabitants occupying the upper drainage of the Kuskokwim River.

They are Athapaskan in language but adjoin and have been strongly influenced by the neighboring Eskimo. They came into contact with the Russians in 1829, and their earliest description, by Glazunov, dates from 1834. After 1867 the Americans replaced the Russians in Alaska. The period of missionary influence began in 1885, although a one-man trading post was established at Anvik around 1870. The population of the Ingalik (first three of the four local groups only) is estimated at about 1,500 at the time of the first contact in 1834; at 900 in 1844, following a terrible small pox epidemic; at 600 in 1900, following an influenza epidemic; at about 500 in 1934 at the beginning of Osgood's field work.

Time: The date of 1885 is selected as just prior to missionization. Osgood worked almost exclusively with one truly exceptionally informant, Billy Williams, who was born in Shageluk in 1884. He never became converted to Christianity and made a special hobby of knowing the aboriginal culture in every detail, acquiring this knowledge in youth from his family and informed older people.

Coordinates: Those given are for the village of Shageluk. Anvik lies about one degree directly to the west and shares the same culture.

==== <Pinpt123>

Standard Sample Unit 123 (GPM 8/13/68)

Sample Province 132: Western Eskimo.

Representative of the Province and of Cluster 277: Aleut, Na9:458.

Focus: The Unalaska branch of the Aleut, located between 53 and 57 30'N and between 158 and 170 W, in 1824.

General Area: The Aleut inhabited the Aleutian Islands and the western tip of the Alaska Peninsula of the Mainland. They were divided into two divisions marked by dialectic divisions, as follows:

1. The Unalaska Aleut to the east, inhabiting the Fox and Shumagin Islands and the northwestern portion of the Alaska Peninsula, as well as the Pribilof Islands. Two of the largest islands are Unalaska and Unimak.
2. The Atka Aleut to the west, occupying (from W to E) the Near Islands (including Attu and Agattu), the Rat Islands (including Kiska and Amchitka), and the Andreanof Islands (including Atka, Adak, Tanaga, and Amlia islands).

The two Aleut dialects form a divergent branch of the Eskimauan linguistic family. The Aleut were discovered by Bering and Chirikov in 1741. Thereafter they were repeatedly visited by Russian traders, who practically enslaved them, and decimated the population, which probably numbered around 16,000 in 1740 according to Mooney. The Russian government made efforts to protect the Aleut from exploitation between 1794 and 1818, but it was not until the advent of the missionary Veniaminov in 1824 that their condition was appreciably improved. In 1867 the Aleut passed into the control of the United States. In 1840 Veniaminov estimated the Aleut population at 2,250--about 750 Atka and 1,500 Unalaska. In 1848 they totaled 2,000 before and 900 after a serious small pox epidemic. By 1910 they had recovered to approximately 1,450.

Selection of Focus: The Unalaska branch is selected because they are described by more of the early ethnographers.

Time: the date of 1824 is selected as the beginning of the ten years of missionary experience by Veniaminov.

Coordinates: The Atka were located at 51 30' to 53 N and 170 E to 168 W. The coordinates for the Unalaska Aleut are given above under Focus.

==== <Pinpt124>

Standard Sample Unit 124 (DRW 8/23/68)

Sample Province 133: Central and Eastern Eskimo

Representative of the Province and of Cluster 279: Copper Eskimo, Na3:169.

Focus: Copper Eskimo of the Arctic Mainland (#2, 3, and 4 as defined below), between 108° to 117°W and 66°40'N to 69°20'N, about 1915.

General Area: The Central or Copper Eskimo inhabit the Coronation Gulf region and parts of huge Victoria Island further to the north. The language is uniform throughout the region, and is closely related to the Mackenzie dialect, both of Eskimo family, Eskaleut phylum. They are separated from the Mackenzie Eskimo by some 500 miles of uninhabited coast to the west, although they formerly had trade relationships. The Copper Eskimo generally concentrate in winter camps on the frozen Arctic Sea, where they hunt seal, and the travel extensively in bands in the spring before the ice breaks up. In the summer they break up into smaller groups and move inland to hunt Caribou. Families change their locale from group to group freely each year, but fall and winter assembly grounds and certain summer camps are relatively fixed. Twelve winter, and additional summer camps, fall into five major regional divisions, with a population of about 700:

1. Western Victoria Island groups, Kanghiryaumiut at Prince Albert Sound (112 W, 70 40'N), and Kanghiryatjagmiut at Minto Inlet (115 W, 71 30'N). Stefansson worked among these groups in 1912, estimating their populations at 200 and 15, respectively. In 1915 enough families from Prince Albert moved north to equalize the size of the two groups.
2. Dolphin and Union Strait groups, numbering about 100, Akulliakattungiut from Stapylton and South Bays (117 W, 68 40'N), Noahognirmiut of Cape Krusenstern (114 W, 68 30'N), and Puivlirmiut of Simpson Bay on Victoria Island (113 W, 69 20'N). Hunneragmiut, of the southwest corner of the Island (115 W, 69 20'N), were no longer a winter band at the time of Jenness' field work in 1914-16.
3. The Walliak groups, numbering about 100, who wintered at the Richardson River (116 W 67 50'N). In 1915 Jenness visited these groups, and several families of informants followed him back to his station at Stapylton Bay. The summer camps included Pallirmiut at Rae River (117 W, 68 N), Kogluktomiut on the Coppermine River (116 W, 67 20'N), Asiagmiut between the Coppermine and Tree Rivers (115 W, 67 30'N), and Nagyuktomiut at Lady Franklin Point across the Gulf (112 W, 68 40'N).
4. East Coronation Gulf groups (Kivalirmiut or Eastern People), numbering about 150, comprised by Pingangnaktomiut at Tree River (114 W, 67 30'N), Nenitagmiut behind Gray Bay (112, 67 30'N), Kiglingilmiut at Murray Point across the Gulf (110 W, 68 50'N), and a few (Kiluhiktormiut) south of Bathurst Inlet (108 W, 66 40'N). Jenness visited these groups with the same results as in #3 above. Rasmussen studied them in 1923.
5. Dease Strait groups, estimated at 100, Asiagmiut east of Kent Peninsula (105 W, 68 N), Ekalluktomiut at the southeast extremity of Victoria Island (107 W, 69 20'N). Little is known about these groups.

First white contact with the Copper Eskimo was in 1771, when the Indian guides of an expedition slaughtered an Eskimo party. Intermittent contact with ships was intensified in the early 1900's, together with several ethnographic expeditions. The Anglican Church was established in Dolphin and Union Strait, simultaneously with Jenness' field work in 1915. This first white settlement in the area brought an influx of traders and western Eskimos.

Selection of Focus: The Copper Eskimo groups #2, 3, and 4 above are selected from the ethnographic work of Jenness. Stefanson, although with the same expedition, worked with group #1, and will be treated as a subsidiary source.

Time: 1915 is the date of Jenness' field work.

Coordinates: Those listed under Focus above are the pinpointed group. The Copper Eskimo as a whole cover the territory from Stapylton Bay (117 W) to Kent Peninsula (106 W), and from 66 40'N on the mainland to 71°30'N on Victoria Island.

==== <Pinpt125>

Standard Sample Unit 125 (GPM 10/25/68)

Sampling Province 151: Cree-Montagnais.

Representative of the Province and of Cluster 280: Montagnais,
Na32:495.

Focus: The Montagnais of the Lake St. John and Mistassini bands, 48°
to 52°N and 73° to 75°W, around 1910.

General Area: The Montagnais, who speak a Northern Algonkian
language akin to Cree, inhabit the interior of the Labrador Peninsula,
mainly in northern Quebec. They have been known to the French since
the early 1600's, and trading posts were already established by 1700
among them. They have undergone centuries of acculturation. The Lake
St. John band numbered 670 in 1929.

Selection of Focus: The Lake St. John and Mistassini bands are
probably the most fully described of the Montagnais-Naskapi.

Time: The date of 1920 is selected as approximately the beginning of
Speck's field work.

Coordinates: Given above under Focus.

==== <Pinpt126>

Standard Sample Unit 126 (GPM 8/4/68)

Sampling Province 152: Maritime Algonkians.

Representative of the Province and of Cluster 281: Micmac (Souriquois), Na41:504.

Focus: The Micmac as a whole (except those in Newfoundland), located from 43° 30' to 50°N and from 60° to 66°W, around 1650. The early sources provide little basis for closer pinpointing.

General Area: The Micmac are an Algonkian-speaking tribe of the Wabanaki division, which also includes the Abnaki, Malecite, Passamaquoddy, Penobscot, and Wawenock. At the time of their discovery they occupied all of Nova Scotia and Prince Edward Island, eastern New Brunswick, and the Gaspé Peninsula in Quebec (see coordinates under Focus above), as well as portions of adjacent Newfoundland where they had displaced the indigenous Beothuk. The first European contact was with Cartier in 1534. Port Royal (now Annapolis Royal) was found in 1605. Missionary activity began in 1610, was discontinued in 1623, and resumed in 1635. Cod fishing was a major European interest in the early period, and there was strong competition for the Maritime Provinces between Great Britain and France, with the British finally displacing the French in 1763. The descriptive record of Micmac culture begins with Lescarbot in 1606 and terminates with Maillard in 1739 until its resumption in the 20th century. The population of the Micmac is reported as about 3,000 in 1611 and again in 1760, as about 4,000 in 1884 and again in 1949.

Selection of Focus: None except for the exclusion of Newfoundland.

Time: The date of 1650 is selected as midway in the governorship of Denys, the earliest of the principal authorities except for Lescarbot.

Coordinates: Given above under Focus.

==== <Pinpt127>

Standard Sample Unit 127 (GPM 8/5 68)

Sampling Province 153: Ojibwa.

Representative of the Province and of Cluster 282: Northern Saukteaux, Na33:496 and Na34:497.

Focus: The Berens River, Little Grand Rapids, and Pekangekum Bands of Northern Saukteaux, located from 51°30' to 52°30'N and from 94° to 97°W along the Berens River, in 1930.

General Area: The Algonkian-speaking Ojibwa nation is scattered in scores of bands in southern and western Ontario, northern Wisconsin and Minnesota, southern Manitoba, and SE Saskatchewan. The best described groups are the following:

1. Northern Saukteaux (Na33:496), including the Rekangekum (Na34:497), of western Ontario, and southeastern Manitoba, the focus.
2. Nipigon or Southern Saukteaux (Na35:498) of south central Ontario, described by Grant and Cameron.
3. Eastern Ojibwa (Na39:502) of Parry Island in southeastern Ontario, described by Jenness.
4. Katikitegon or Wisconsin Chippewa (Na38:501) of northern Wisconsin, described by Kinietz.
5. Chippewa (Na36:499) of northern Minnesota, described by Densmore, Hilger, and Hoffman.
6. Emo or Rainy Lake Ojibwa (Na39:502) of southwestern Ontario, described by Landes.
7. Bungi or Plains Ojibwa (Ne14:621) of southeastern Saskatchewan, described by Hesketh and Skinner.

There are about 30,000 Ojibwa in the United States today, and 20,000 more in Canada. The focus bands of Northern Saukteaux numbered 633 in 1917, 900 in 1930, and 1,123 in 1949. They are located in three reservations along the Berens River, from Pekangekum in the east to the mouth of the river on Lake Winnipeg in the west. The first trading post on the Berens River was not established until the early 19th century. The first missionaries appeared in 1873, and a large proportion of the population is still not Christianized. The territory in question was originally populated by Cree, who were replaced by Ojibwa around 1870's, and there has been less intermarriage with whites than among other Ojibwa. The three present reservations (Berens River, Little Grand Rapids, and Pekangekum) were established by treaty with the Dominion of Canada government in 1875.

Selection of Focus: Based on the high quality of the field work by Hallowell among the Berens River band and more recently by Dunning among the Pekangekum.

Time: The date of 1930 is chosen as that of the beginning of Hallowell's field work.

Coordinates: The Ojibwa as a whole occupy an enormous territory extending from about 52 to 45 N and from about 82 to 105 W. See under Focus above for the coordinates of the selected bands of Northern Saukteaux.

==== <Pinpt128>

Standard Sample Unit 128 (GPM 6/16/68)

Sample Province 134: Northeastern Athapaskans.

Representative of the Province and of Cluster 283: Slave (Slavey, Etchareottine), Na17:466.

Focus: The "band" in the vicinity of Fort Simpson (c. 62°N, 122°W) around 1940.

General Area: The Slave are a tribe of Northern Athapaskan Indians, who are surrounded by the Dogrib, Yellowknife, and Chipewyan to the east, by the Beaver to the south, by the Kaska and Mountain to the west, and by the Hare to the north. They are divided into politically independent bands, of which the following have been studied with some intensiveness by the ethnographers:

1. The Fort Simpson Slave (pseudonym "lynx Point Indians"), around 62 N, 122 W, studied by Helm.
2. The Fort Nelson Slave, around 58 50'N, 122 30'e, studied by Honigmann.
3. The Slave of Great Slave Lake, studied by Mason.
4. The Satudene or Slave of Great Bear Lake, around 64 30'N, 123 w, studied by Osgood.

A trading post was established at Fort Simpson in 1802, and others at Fort Nelson, Fort Rae, etc. not long afterwards, and the Indians became adapted to the fur trade. Missionization began with the arrival of the Oblate Fathers in 1857, and since then all the Slave have been nominally Catholic. Relative isolation ended in World War II with the building of the Alcan Highway and the construction of an airfield at Fort Simpson. Since the Slave are nomadic, population figures are few and uncertain. Honigmann reports 73 Slave at Fort Nelson in 1943, representing a decline from the 120 reported in 1924. The population at Fort Simpson is not reported but cannot be more perhaps a couple hundred.

Selection of Focus: The Fort Simpson Slave are chosen as the site of the work, of Helm, the principal ethnographer.

Time: The date of 1940 is selected as just prior to the heavy acculturation following World War II. No direct information is available for the period before the development of the fur trade or missionization. The work of the principal authority, June Helm (MacNeish), came about a decade later and that of Honigmann in 1943. Mason and Osgood worked in the area earlier, but their data are much less full.

Coordinates: Those for Fort Simpson are given under Focus above.

==== <Pinpt129>

Standard Sample Unit 129 (GPM 6/18/68)

Sample Province 138: Carrier-Nahani

Representative of the Province and of Cluster 284: Kaska (Eastern Nahani), Na4:170.

Focus: The Upper Kaska or Natitu'agotena, centered around 60 N, 131 W, at about 1900.

General Area: The Kaska are a Northern Athapaskan tribe located on the eastern side of the Rocky Mountains in British Columbia. They are divided into five local divisions, as follows:

1. Upper Liard Kaska or Natitu'agotena in the west on the Dease River immediately south of the Upper Liard River.
2. Dease River Kaska or Kistagotena in the southwest on the Dease River immediately south of the Upper Liard group.
3. Frances Lake Kaska or Tutcogetena in the northwest around Frances Lake immediately north of the Upper Liard group.
4. Nelson Indians or Tselona in the southeast on the Lower Liard River.
5. The Espotodena in the northeast--the only group not visited by Honigmann.

There is a good tribal map in Honigmann 1949, page 34, and in Honigmann 1956, p.12. The first contacts with Europeans occurred shortly after 1800. Trading posts were established for a period on Dease Lake in 1838 and on Frances Lake in 1843. There were gold rushes in 1873-74 and 1879-98. A Protestant mission was established in 1900 and a Catholic mission about 1925. When studied by Honigmann, the Kaska were rather heavily acculturated and to some extent racially mixed. They numbered 200 in 1945, perhaps 300 aboriginally.

Selection of Focus: The Upper Liard group are selected because Honigmann did much more work with them than with any other group. However, data on the Dease River group can be used with caution.

Time: The date of 1900 is selected as just prior to intensive missionization. Honigmann's 1954 monograph is a specific attempt at ethnographic reconstruction. He was in the field from June to September, 1944, and from June to December, 1945.

Coordinates: The tribal territory lies between 59 and 61 N and between 126 and 132 W. The center of the Upper Liard distribution is given above under Focus.

==== <Pinpt130>

Standard Sample Unit 130 (GPM 6/17/68)

Sample Province 136: South Central Alaska.

Representative of the Province and of Cluster 287: Eyak (Iggiak), Nb5:270.

Focus: The entire tiny Eyak tribe, located between 60 and 61 N and between 144 and 146 W, at around 1890.

General Area: The Eyak are located on the coast west of the Yakutat Tlingit and east of the Eskimo of Prince William sound, extending up the Copper River valley as far as the Childs and Miles glaciers. They formerly occupied four villages, but their few survivors live at Old Town, Cordova. They were first visited by the Russians in 1783. The Copper River was explored by the U.S. Army in 1884 and 1885, and between this time and 1890 a cannery was opened at Cordova. By 1900 acculturation is reported to have been complete, and the tribe to have ceased to exist as a separate entity. The language is Nadene.

Selection of Focus: Owing to the small size of the tribe (150 in 1834 according to Veniaminov; 27 houses and 28 families according to the census of 1890; about 38 survivors in 1933), there is no need of selecting a more restricted focus. Eyak village has been the only occupied site in recent times--until the removal to Cordova.

Time: The date of 1890 is selected as the last period before complete acculturation and detribalization. The culture of this period is reconstructed from memory in 1933.

Coordinates: Eyak village is located at about 60 45'W. The coordinates for the tribal territory are given above under Focus.

==== <Pinpt131>

Standard Sample Unit 131 (GPM 6/18/68)

Sample Province 137: Northern Northwest Coast.

Representative of the Province and of Cluster 288: Haida, Nb1:70. (Substituted for the Tlingit (Nb22:505), who were indicated as the representative in "World Sampling Provinces; the Haida are much easier to pinpoint and probably more fully described than any one subgroup of the Tlingit).

Focus: The northern part of the Queen Charlotte Islands, centering on the village of Masset (c.54 N, 132 30'W), around 1875.

General Area: The Haida tribe occupies the Queen Charlotte Islands and the southern portion of Prince of Wales Island in British Columbia and Alaska respectively. They are divided into three subtribes:

1. The Skidegate Haida centering on the village of Skidegate in the central Queen Charlotte Islands (c.53 N, 132 20'W). The Haida of the southern Queen Charlotte Islands became extinct before their culture was described.
2. The Masset Haida centering on the village of Masset in the northern Queen Charlotte Islands, chosen as the focus (see above).
3. The Kaigani or Alaskan Haida centering on the village of Masset in the northern Prince of Wales Island (c.55 15'N, 133 W). They conquered their territory from the Tlingit somewhere around 1725-1750.

The first contact with Europeans came in 1774, when the Haida were visited by the Spanish explorer Perez. There were later visits by Bodega in 1775, La Perouse in 1786, and Dixon in 1787. Shortly thereafter they were visited by scores of English and New England fur traders, who denuded them of their valuable sea otter furs and introduced smallpox, which reduced the population from an estimated 8,000 in 1841 to about 2,000 in 1888. Later population estimates are 900 in 1905 and 800 in 1932. The first mission was established at Masset by the Church of England in 1876, and before long there were Methodist missionaries at Skidegate and Presbyterians at Hydaburg.

Selection of Focus: The Masset Haida are selected because they are probably the best described and because, when visited by Murdock in 1934, they were much less acculturated than the Skidegate and Naigani Haida, though even they had long since abandoned their aboriginal villages and settled in the native village of Masset, where they numbered well over 300. Culturally, the Skidegate Haida are substantially different, the Kaigani less so. The Haida speak closely related languages of the Skittage family, which is remotely related to Eyak, Koluschan, and Athapaskan.

Time: The date of 1875 is selected as immediately prior to missionization. Both Swanton, who did his field work at Skidegate and Masset in 1903, and Murdock, who worked mainly among the Masset Haida in 1932 but also made brief visits to the other two settlements, were interested in the indigenous culture and used informants who had lived before missionization.

Coordinates: The habitat of the Haida lies between 52 and 55 20'N, and between 131 and 133 W. See Focus above for the coordinates of Masset.

==== <Pinpt132>

Standard Sample Unit 132 (GPM 6/18/68)

Sampling Province 139: Wakashan-Bellacoola.

Representative of the Province and of Cluster 290: Bellacoola
(Belhoola, Bilqula, Vilxula), Nb9:471.

Focus: The central Bellacoola along the lower Bella Coola River (52
20'N, 126-127 W) around 1880.

General Area: The Bellacoola are a Salishan-speaking tribe on the lower Bella Coola River in central British Columbia with a northern extension on the Kimsquit River and a southern one on South Bentinck Arm. These three divisions of the tribe apparently differed very little in culture. Their neighbors were the Athapaskan-speaking Carrier to the east and the Wakashan-speaking Haisla and Bellabella to the northwest and southwest respectively. Aboriginally they occupied about 26 villages. Their population is reported at 311 in 1902 and approximately the same in 1922, but it may have been well in excess of 1,000 aboriginally. The visit of Alexander Mackenzie in 1793 was their first contact with Europeans. In the late nineteenth century acculturation became intensive, as elsewhere on the Northwest Coast.

Selection of Focus: The tribe as a whole, being small, may be treated as a unit. If differences are noted among the three local groups, the central group, namely those along the lower Bella Coola River, should be given preference.

Time: The date of 1880 is selected as immediately prior to the early field work of Franz Boas.

Coordinates: Those of the tribe as a whole are from 52 to 53 N and from 126 to 127 W. Those of the central Bellacoola are given above under Focus.

==== <Pinpt133>

Standard Sample Unit 133 (GPM 6/18/68 - proofed DRW 88)

Sampling Province 140: Coast Salish.

Representative of the Province and of Cluster 292: Twana, Nb2:71.

Focus: The Twana as a whole, located between 47°20' and 47°30'N and between 123°10' and 123°20'W, at about 1860.

General Area: The Twana are a Salish-speaking society located on the coast and drainage area of Hood Canal, a salt-water inlet west of Puget Sound in the state of Washington. Their neighbors, all likewise Salish-speaking, are the Klallam in the north, the Suquamish of the Nisqualli-Puyallup nation to the south and east. Smallpox epidemics in the early nineteenth century reduced the population to a reported 500 in 1841 and 264 in 1875. The Skokomish Reservation was established for the Twana in 1859-60, and a Protestant mission and reservation school were established there about 1870. The 1870's saw a nearly complete culture breakdown.

Selection of Focus: Nearly all of Elmendorf's information comes from the Twana of the Skokomish River drainage basin in the southwest part of their territory, but Elmendorf states specifically that there were only very slight cultural differences between the nine distinct Twana local communities.

Time: The date of 1860 is selected as that given by Elmendorf as the close of the first period of contact and the beginning of the reservation period. It is prior to missionization, which began about 1870. Elmendorf's book represents a specific attempt to reconstruct the culture of the Twana in the mid-nineteenth century.

Coordinates: Given above under Focus.

==== <Pinpt134>

Standard Sample Unit 134 (GPM 8/19/68 - proofed DRW 88)

Sampling Province 141: Central Pacific Coast.

Representative of the Province and of Cluster 295: Yurok, Nb4:172.

Focus: The small Yurok tribe as a whole, centering on 41°30'N and 124°W, and 124°W, in 1850.

General Area: The Yurok, who speak a language of the Ritwan family of the Macro-Algonkian phylum, reside on the lower Klamath River and the adjacent shores of Trinidad Bay in northwestern California. They share an almost identical culture with their neighbors the Karok to the east and the Hupa to the southwest. Aboriginally they occupied 54 villages with an aggregate population estimated by Kroeber to have been about 2,500 in 1852. Subsequent population figures are 668 in 1910 and 471 in 1930. They were first seen from offshore in 1595 by the Portuguese Cermeño, and Trinidad Bay was explored by the Spaniards in and after 1775. Vancouver stopped there in 1793. By 1800 merchants from half a dozen nations were trading there for sea otter furs, but the fur trade fell off after 1817. Gold was discovered on the Trinite River in 1850, and shortly thereafter the area was swamped by white settlers. An American military post was established in nearby Hupa territory in 1855, and a reservation was set aside for the Yurok in 1864, after which acculturation was accelerated still further.

Selection of Focus: Since the Yurok tribe was culturally homogeneous, more minute pinpointing is not required. However, early information is particularly full on the southernmost village, Tsurai.

Time: The date of 1850 is selected as that of the first influx of settlers and of the beginning of the residence of Loeffelholz, the first ethnographer.

Coordinates: Given under Focus above. The village of Tsurai was located at 41 03'N, 128 08'W.

==== <Pinpt135>

Standard Sample Unit 135 (GPM 8/19/68 - proofed DRW 88)

Sampling Province 143: Central California.

Representative of the Province and of Cluster 298: Pomo, Nc18:533.

Focus: The Eastern Pomo of Clear Lake (c.39°N, 123°W) in 1850.

General Area: The Pomo, who speak languages of the Kulanapan or Pomo branch of the Hokan family, are located in north central California between Cleone and Duncan's Point on the Pacific coast inland to Clear Lake. They are divided into seven dialectic division, as follows:

1. Northern Pomo--in the drainage of the Russian and Eel Rivers.
2. Central Pomo--on the coast and the upper Russian River.
3. Southern Pomo--on the coast and the lower Russian River.
4. Southwestern Pomo--on the coast and the Gualda River.
5. Eastern Pomo--on Clear Lake (main portion).
6. Southeastern Pomo--on the lower portion of Clear Lake.
7. Northeastern Pomo--a detached enclave on Stony Creek in the Sacramento valley drainage.

Although California was discovered in 1542 by Cabrillo, and the southern coast was colonized by the Spaniards beginning in 1769, the peoples of northern California were left undisturbed until a flurry of fur trading on the coast after 1800. The Pomo, however, were relatively unaffected until after the discovery of gold in northern California were left undisturbed until after the discovery of gold in northern California in 1850 brought an influx of settlers who swamped their country. The aboriginal population of the Pomo has been estimated at about 8,000. By 1910, however, their numbers had been reduced to 1,200. In 1930 their population was about 1,150.

Selection of Focus: The Eastern or Clear Lake Pomo are chosen as the most fully described.

Time: The date of 1850 is selected as immediately prior to the inrush of white settlers.

Coordinates: The Pomo as a whole are located between 38 20' and 39 20'N and between 122 45' and 123 40'W.

==== <Pinpt136>

Standard Sample Unit 136 (GPM 8/20/68)

Sampling Province 144: Southern California.

Representative of the Province and of Cluster 299: Yokuts, Nc24:539

Focus: The Chunut, Tachi, and Wowol subtribes, constituting the Lake Yokuts, who are centered on the Tulare Lake (35 10'N and 119 20'W), in 1850.

General Area: The Yokuts, who speak languages of the Mariposan or Yokuts branch of the Penutian family, occupy the southern portion of the San Joachin Valley in California. They are divided into the following subgroups:

1. Lake Yokuts, including the Chunut, Tachi, and Wowol subtribes around Tulare Lake.
2. Southern Valley Yokuts to the southeast of the above.
3. Northern Valley Yokuts to the north of the Lake Yokuts.
4. Northern Foothills Yokuts, including the Chukchansi and Gashowa subtribes.
5. Central Foothills Yokuts, including the Wukchumni and Yaudanchi subtribes.
6. Southern Foothills Yokuts.

The arrival of the Spaniards on the coast in 1769 did not disturb the inhabitants of the San Joachin Valley, who were first by Estudillo in 1819. American settlers began to arrive in the Valley by 1840, and poured in after the 1850 gold rush. Kroeber estimates the aboriginal population of the Yokuts at 18,000, but careful research by Cook suggests this estimate to be too low. Cook estimates the population of the Lake Yokuts at 6,500 aboriginally and at 1,100 in 1850.

Selection of Focus: The Lake Yokuts were selected because of their distinctive lacustrine adaptation, although they are not quite as well described as some other subgroups, particularly the Wukchumni. Gayton reconstructs for about this time.

Time: The date of 1850 is chosen as just prior to the heavy influx of white settlers following the gold rush.

Coordinates: The Yokuts as a whole extended from 34 30' to 37 50'N and from 118 40' to 121 40'W. The coordinates for the Lake Yokuts are given above under Focus.

==== <Pinpt137>

Standard Sample Unit 137 (GPM 6/23/68)

Sampling Province 146: Great Basin.

Representative of the Province and Cluster 304: Wadadika (Harney Valley Paiute, Wadadokado), Nd22:564.

Focus: The Wadadika tribe as a whole, located between 43° and 44°N, 118° and 120°W, at about 1870.

General Area: The Wadadika are a Shoshonean-speaking group of Northern Paiute in central Oregon, with their center near the town of Burns. They formerly occupied the Harney Valley, centering on Malheur and Harney Lakes and extending north to the headwaters of the Silvies and Silver Rivers, south to Catlow Valley, east along the basin of the Malheur River, and west to the vicinity of Wagontire. They were visited by fur traders as early as 1826. In 1867 Camp Harney was established to protect miners and westbound immigrants. The first white settlement occurred in 1869, and the Malheur Reservations was established in 1872. The population was reported as 110 in 1938.

Selection of Focus: The tribe as a whole, being small, may be treated as a unit. The Wadadika were completely surrounded by other Northern Paiute local groups except in the northeast, where they bordered the Cayuse.

Time: The date of 1870 is selected as just prior to the establishment of the reservation and only one year after white settlement began. Acculturation occurred later among the Northern Paiute than among most western Indians.

Coordinates: The tribal territory is nearly rectangular, with slight bulges in all directions beyond the coordinates listed above under Focus.

==== <Pinpt138>

Standard Sample Unit 138 (GPM 6/19/68 - proofed DRW 88)

Sampling Province 142: Northeast California.

Representative of the Province and of Cluster 308: Klamath, Nc8:523.

Focus: The Klamath tribe as a whole, located between 42° and 43°15'N and between 121°20' and 122°20'W, at about 1860.

General Area: The Klamath belong to the Lutuamian subfamily of the Sahaptin family of the Macro-Penutian linguistic phylum. They are located in south central Oregon, where their territory is bounded by the Cascade Range in the west, the closely kindred Modoc tribe to the south, Northern Paiute bands to the east, and at some remove to the north the Tenino. They are divided into four local groups:

1. The Klamath proper or Aukchni of Klamath Marsh and the Middle Williamson River to the north and northeast.
2. The Dukwakni in the center on the delta of the Williamson River to the northeast of Klamath Lake.
3. The Gumbotkni to the west around Klamath Falls and the east shore of Klamath Lake and in the marshes north thereof.
4. The Iulalongkni in the south around Klamath Falls and the east shore of Klamath Lake.

There is a map in Spier 1930, opposite page 8. Spier estimates that the Klamath numbered about 1,200 in 1854. In 1905 their population was reported as 755. The first contact with Whites occurred around 1825. The Klamath were visited by Ogden in 1826 and by Fremont in 1843 and 1846. Relations with White Americans were in general friendly, and an important treaty was concluded with them in 1864.

Selection of Focus: Cultural differences between local groups were slight, or perhaps unreported. Where such occur, data on the Klamath proper in the north should be given preference.

Time: The date of 1860 is chosen as just prior to intensive acculturative influences. A military post was established in Klamath country in 1863; the treaty with the American government came a year later. Within the next few years came the first permanent white settlers in Klamath country, then the establishment of a sawmill (1870) and a school (1873), missionary activity by Methodists, etc. The Ghost Dance movement reached the Klamath in 1871.

Coordinates: Those of the Klamath proper are 42 30' to 43 15'N and 121 30' to 122 W. Those for the Klamath tribe as a whole are given above under Focus.

==== <Pinpt139>

Standard Sample Unit 139 (DRW 8/19/68)

Sampling Province 149: Northern Plateau

Representative for the Province of Cluster 312: Kutenai, Nd7:380.
(Kootenay).

Focus: The lower Kutenai of Creston, B. C., and Bonners Ferry, Idaho, 116°40'W, from 48°40'N to 49°10'N, at about 1890.

General Area: The Kutenai, whose language constitutes the independent Kitunahan family, inhabited Kootenay River and Lake, and most of the upper course of the Columbia River in southeastern British Columbia, northwestern Montana, and the northern tip of Idaho. During the 19th century Flathead Lake, Montana, was settled, later to become a reservation shared with the Flathead Indians. Arrow Lake and northeastern Washington were used as hunting and fishing territories by the western group, although the area was never settled. There were two main cultural and linguistic divisions:

1. The Upper of eastern Kutenai, east of longitude 115 30'W, depended chiefly on buffalo hunting, and their culture had a strong Plains admixture. Turney-High believes that the Tobacco Plains group, on the Kootenay River at the Montana-Canadian border, was the original band from which all the modern bands derived. There was supposedly a band on the true Plains to the east of Rockies, driven out by the Blackfoot tribes and dispersed by intermarriage with other Kutenai and Flathead groups. In addition to these two original bands, there were:
 - a) a Tobacco Plains sub-group, 30 miles to the north at Fernie, B.C.;
 - b) an extinct band at Ft. Steele, B.C., further north along the headwaters of the Kootenai River, whose location was later occupied by dissidents from the Libby band (see d below);
 - c) a northernmost offshoot at Windemere, B.C., between the Kootenay and Columbia Rivers;
 - d) a western offshoot at Libby and Jennings, northwestern Montana, who in culture and economy tended toward the Lower Kutenai further to the west;
 - e) the Flathead Lake group, settled in the 19th century by offshoots of the Libby-Jennings band.
2. The Lower or western Kutenai, by contrast, were primarily fishermen and hunters of diverse mountain species. Bonners Ferry, Idaho, and Creston, B.C., were the primary, and undoubtedly the oldest groups, although it is not ascertained whether they were an early offshoot of Tobacco Plains, a later offshoot of Libby-Jennings, or some other hypothesis. Cranbrook, to the northeast, and Nelson, to the northwest, represent more recent offshoots of the Lower Kutenai. These groups used Arrow Lake and northeast Washington as fishing and hunting grounds.

Mooney estimates the aboriginal population at 1,200 in 1780. In 1904 there were 550 reported in Canada and 550 in United States. Direct contact of the Kutenai with whites came relatively late. Thompson was sent by the Northwest Company in 1808 to establish fur trade, and traders were sent by Hudson's Bay Company to teach the techniques of fur trade, and Catholic missionaries made numerous conversions among the Upper Kutenai. The Lower Kutenai have remained less acculturated.

Selection of Focus: The Lower Kutenai of Creston and Bonners Ferry are chosen as the less acculturated of Kutenai, more representative of Plateau, instead of Plains, adaptation.

Time: 1890 is the date of Chamberlin's visit, when the Kutenai were still relatively autonomous.

==== <Pinpt140>

Standard Sample Unit 140 (GPM 8/19/68)

Sampling Province 150: Northern Plains.

Representative of the Province and of Cluster 313: Gros Ventre (Atsina), Nel:75.

Focus: The Gros Ventre tribe as a whole, located between 47° and 49°N and between 106° and 110°W, in 1880.

General Area: The Gros Ventre are an Algonkian-speaking tribe, closely akin in language to the Arapaho. When first visited-by Le Gardeur de Saint Pierre in 1751 and by Cocking in 1772-they were located south of the Saskatchewan River. They first acquired their bad reputation by an attack on Fort Brule in 1793. Weakened by a smallpox epidemic in 1780, they were driven from their former territory by the Assiniboin and Plains Cree and encroached on Crow territory near the Missouri River around 1808. After further attacks on white fur traders and settlers, they fled to the headwaters of the Missouri and united with the Arapaho for a period (1818-1823). After a disastrous encounter with the Crow, they moved north and became neighbors and allies of the Blackfoot for a while, but fought them with heavy losses in 1867. Thereafter they roamed the Plains on both sides of the Missouri River in north central Montana (see coordinated under Focus). Missionary activity among them began in 1885, and soon the tribe was converted to Catholicism (they are still Catholics). The disappearance of the buffalo in 1883 put an end to the traditional mode of life, and the tribe has long since been located on the Fort Belknap reservation (48°30'N, 109°W). The population of the Gros Ventre was estimated at 2,500 by Hayden in 1850. In 1883 it was officially reported as 970, and by 1895 was reduced to 600.

Selection of Focus: The tribe as a whole is selected, being culturally homogeneous.

Time: The date of 1880 is chosen as shortly prior to missionization and the disappearance of the buffalo.

==== <Pinpt141>

Standard Sample Unit 141 (GPM 7/2/68)

Sampling Province 154: Upper Missouri.

Representative of the Province and of Cluster 315: Hidatsa (Minitari), Ne15:662.

Focus: The village of Hidatsa, located at approximately 47°N, 101°W, in the year 1836.

General Area: The Siouan-speaking Hidatsa were one of three tribes of "village Indians" located on the Missouri River in North Dakota. The other tribes were the Siouan-speaking Mandan and the Caddoan-speaking Arikara, located south or down-river from the Hidatsa. The aboriginal Hidatsa formed three village groups, in order of size the Hidatsa proper, the Awatixa, and the Awaxami. They were located near the junction of the Knife River with the Missouri and exploited the immediately surrounding territory for agriculture and hunting. They were first encountered by Thompson in 1797, when their population was estimated at 1,330. They were visited by LeRays in 1802 and by Lewis and Clark in 1804; the former estimated their number at 2,500. Catlin in 1832 estimated them at 1832 (?). They were decimated by a smallpox epidemic in 1837, after which the three villages consolidated into one. In 1845, the Hidatsa and Mandan combined in one village, and they have been closely affiliated ever since. In 1905 the population of the Hidatsa was reported as 471.

Selection of Focus: Since the three Hidatsa Village groups differed slightly in culture, the Hidatsa proper are chosen as the focus, but information from the other village groups can be used with due caution.

Time: The date of 1836 is selected as immediately prior to the smallpox epidemic of 1837, when the three local groups combined. The Hidatsa were visited before 1836 by Catlin and Maximilian zu Wien-Neuwied, the major monograph of Mathews was published 40 years later, and the recent monograph by Bowers specifically seeks to reconstruct Hidatsa culture as of 1836.

Coordinates: Given above under Focus. All three village groups were in close contiguity.

==== <Pinpt142>

Standard Sample Unit 142 (GPM 7/5/68)

Sampling Province 159: Caddoans.

Representative of the Province and of Cluster 318: Pawnee, Nf6:342.

Focus: The Skidi or Skiri Pawnee, centered at about 42°N, 100°W, in central Nebraska, in 1867.

General Area: The Pawnee are a Caddoan tribe who formerly occupied the Loup, Platte, and Republican rivers in central and south central Nebraska. They were divided into two main divisions:

1. The Skidi or Skiri Pawnee in the north on the several branches of the Loup River. Their closest kinsmen were the Arikara, who split off from the Skidi Pawnee in proto-historic times, moved north, and settled on the Missouri River in North Dakota adjacent to the Mandan.
2. The South Band Pawnee of the Platte and Republican Rivers, who consisted of three bands with kindred languages:
 - (a) the Chaui or Grand Pawnee;
 - (b) the Pitawirata or Pitahauerat or Tapage Pawnee;
 - (c) the Kitkehaxki or Republican Pawnee.

The Pawnee were encountered by Coronado in 1541. French traders began to establish themselves among them by 1750. They numbered about 10,000 in 1839. A cholera epidemic reduced them to 4,500 in 1849. Later figures are 3,400 in 1859, 1,440 in 1879, 649 in 1906, and 730 in 1930. The Skidi occupied at least 13 villages in the 1700's, reduced to four in 1867. Between 1873 and 1875 they removed to Oklahoma, joined the Wichita, leaving a reservation on Beaver Creek, a northern tributary of the Loup River, which had been set aside for them in 1859.

Selection of Focus: The Skidi Pawnee are chosen because they are the best described of the Pawnee bands. Sources, like Lounsbury, which deal with the Republican Pawnee or other South Bands, should be used with great caution, since these bands differ from the Skidi in language and culture even more than do the Arikara.

Time: The date of 1867 is selected because this is the year for which Weltfish, the principal authority, reconstructs the aboriginal culture.

Coordinates: The Pawnee as a whole are located between 40° and 42°, and between 97° and 101°W. The Skidi were the northernmost band, and are pinpointed under Focus above.

==== <Pinpt143>

Standard Sample Unit 143 (GPM 8/6/68)

Sampling Province 155: Prairie.

Representative of the province and of Cluster 319: Omaha, Nf3:179.

Focus: The Omaha tribe as a whole, locate in eastern Nebraska at 41°10' to 41°40'N and 98° to 97°W, in 1860.

General Area: The Omaha are a tribe of the Dhegiba group of Siouan-speaking people, along with the Kansa, Osage, Ponca, and Quapaw. Their homeland is a small section of eastern Nebraska around the present city of Omaha. They always lived at peace with the white man, and in 1854 ceded their hunting ground to the United States and were granted a reservation. Since the disappearance of the buffalo around 1870 they reverted to a strictly agricultural mode of life, which they have never abandoned despite their acquisition of the horse. Their population was reported as 1,076 in 1876, as 1,179 in 1884.

Selection of Focus: The tribe as a whole, being small and integrated.

Time: The date of 1860 is selected as approximately that of the disappearance of the buffalo. Memory of the old way of life was still vivid at the time of Fletcher and LaFlesche.

Coordinates: Given above under Focus.

==== <Pinpt144>

Standard Sample Unit 144 (GPM 7/3/68)

Sampling Province 156: Northeastern Woodlands.

Representative of the Province and of Cluster 321: Huron (Wendot)
Ngl:79.

Focus: The Attignawantan (Bear People) and Attigneenongnahac (Cord people) tribe of the Huron Confederacy, located between 44° and 45°N and between 78° and 80°W, in 1634.

General Area: The Huron were an Iroquoian-speaking people in Ontario north of Lake Ontario and the St. Lawrence River. Neighboring Iroquoian peoples were the Tobacco Nation (Khionontaterrhonon, Petun) to the west, the Neutral Nation (Attiwandaron) to the southwest, and the Iroquois (especially the Seneca) to the south. To the north were the Algonkian-speaking Algonquin. The Huron Confederacy consisted of four tribes: the Attignawantan and the Attigneenongnahac mentioned under Focus of above; the Arendahronon to the east, who joined the Confederacy in 1590; and the Tohontaenrat, who joined the Confederacy in 1610. They were visited by Champain, who spent a winter among them in 1615-1616. Father Sagard visited them during the winter 1623-24. The Jesuits began to proselyte them in 1634 and described them in annual Jesuit Relations until 1649, when the Huron were conquered by the Iroquois, driven from their territory, and dispersed. Only fragments, notably the Wyandot, survived after that time. In 1634 they were reported to number about 30,000 in 20 villages, but were reduced to 10,000 by 1640.

Selection of Focus: The Attignawantan and Attigneenongnhac are selected as the largest and most important of the Huron tribes and those to which most of the information can be assigned.

Time: The year 1634 is selected as the date of the first missionary efforts of the Jesuits, when the aboriginal culture was still largely undisturbed.

Coordinates: None of the sources give exact coordinates for any of the Huron tribes or villages, but those given under Focus above are approximately correct.

==== <Pinpt145>

Standard Sample Unit 145 (GPM 8/7/68)

Sampling Province 157: Southeastern Woodlands.

Representative of the Province and of Cluster 324: Creek (Muskogee), Ng3:180.

Focus: The Upper Creek, located in Alabama from 32°30' to 34°20'N and from 85°30' to 86°30'W, about 1800.

General Area: The Creek, a Muskogean-speaking nation, occupied considerable portions of Alabama and Georgia at the beginning of the colonial period. They were divided into two main divisions, as follows:

1. The Upper Creek in the drainage basins of the Goosa, Tallapoosa, and upper Alabama rivers in what is now Alabama. Those on the Tallapoosa and Alabama rivers are sometimes classed as Middle Creek.
2. The Lower Creek in the drainage basins of the Chattahoochee and Ocmulgee rivers in extreme eastern Alabama and adjacent Georgia. Originally they extended farther east, perhaps even to the coast, but moved westward under early European pressure.

The Creek were first visited by De Soto in 1540. From 1565 on, the Lower Creek maintained close relations with the Spaniards in Florida, and begin to move into Florida, displacing the indigenous tribes there; Florida was ceded to Great Britain in 1763. The Upper Creek were long allied with the English, but in 1813-14 they joined the rebellion of the Shawnee chief, Tecumseh, against the American; the Lower Creek abstained. The famous Creek confederacy probably existed in embryo form at the time of De Soto, but it was in full flower when South Carolina was colonized in 1670. In addition to both divisions of the Creek, the Confederacy accepted other tribes. Thus the Apalachicola and Hitchiti, later the Yuchi, joined the Lower Creek, while the Alabama, Koasati, a detachment of the Shawnee, later the Yuchi, and for a period the Yamasi joined the Upper Creek towns. In 1825 the Creek ceded their remaining lands to the United States, and in 1836-40 they moved to Oklahoma. In 1832-33, just prior to their removal, their removal, the Creek numbered about 18,000. In 1857 there were 15,000 of them, and in 1923 about 12,000.

Selection of focus: The Upper Creek were chosen because the best described.

Time: The date of 1800 was selected as prior to Tecumseh's rebellion and the removal to Oklahoma, and as subsequent to a number of the best early accounts.

Coordinates: Those for the Upper Creek are given above under focus. The Lower Creek extended eastward well into Georgia, while the Alabama and Koasati were found farther west in Alabama.

==== <Pinpt146>

Standard Sample Unit 146 (GPM 7/6/68)

Sampling province 158: Lower Mississippi.

Representative of the Province and of Cluster 325: Natchez, Ng7:385.
(Note that the Natchez have been transferred from Province 159, where they appeared in "World Sampling Province").

Focus: The Natchez proper, centered at about 31°30'N and 91°25'W, in 1718.

General Area: The Natchez belong to the Natchesan subfamily of the Natchez-Muskogean linguistic family. They were located aboriginally in nine villages along St. Catherine's Creek just east of the present city of Natchez, Mississippi. The linguistically kindred Avoyel and Taensa were close neighbors, across the Mississippi River to the west, the Taensa to the Avoyel to the south. South and east of the Natchez were the Muskogean Huma (Houma) and Choctaw, respectively. The first contacts with Europeans were with La Salle in 1682, Tonti in 1686, and Lemoyne d'Iberville in 1698. Also in 1698 arrived the first missionaries, including Dumont de Montigny. Natchez soon became a major French colonial settlement, and English traders are reported to have first appeared there in 1713. Although relations were on the whole friendly between the Natchez and the French, there were brief periods of hostility in 1714, 1722, and 1723. In 1729, the Natchez participated in a massacre of the French settlers at Natchez, killing 200-250 men and enslaving 150 women, 80 children, and nearly as many Negroes, only 20 white men escaping. In 1730-31 the French took massive vengeance, nearly destroying the Natchez, who had numbered well over 5,000 aboriginally, about 3,500 in 1698, and 2,100 in 1730, and were reduced to 825 in 1734. In 1800 there were still 470 Natchez, but in 1907 Swanton found only five individuals who could still speak the aboriginal language.

Selection of Focus: Since the Natchez were organized politically under an absolute king, there were no significant local differences. The Taensa and Avoyel, however, are excluded.

Time: The date of 1718 is selected as that of the arrival of the first missionaries, including Dumont de Montigny, one of the principal ethnographic sources.

Coordinates: Given above under Focus.

==== <Pinpt147>

Standard Sample Unit 147 (GPM 8/7/68)

Sampling Province 160: Southern Plains.

Representative of the Province and Cluster 316: Comanche, Ne3:177.

Focus: The Comanche as a whole, located from 30° to 38°N and from 98° to 103°W, in 1870.

General Area: The Comanche, who speak a Shoshonian language, entered the Plains relatively late, coming from the northwest. As early as 1705, however, they were already raiding the Spanish settlements in northeastern New Mexico. They dominated the southern Plains--northwestern Texas, western Oklahoma, southwestern Kansas, and southeastern Colorado-- from about 1725 to almost 1875. They acquired horses in the seventeenth century and by the eighteenth were raiding the Spaniards in New Mexico and Texas. They were hereditary enemies of the Ute, and in 1838 decimated the pueblo of Pecos and forced its abandonment. By 1870 the range of the buffalo was being seriously curtailed, and the herds completely disappeared about 1878. In 1875 the Comanche capitulated and were assigned a reservation in western Oklahoma. The population of the Comanche was estimated by Mooney to be about 7,000 in 1690. Bent estimated them at 12,000 in 1846. They numbered 4,700 in 1866, 1,380 in 1884, 1,170 in 1910, and 1937.

Selection of Focus: The entire tribe, which was culturally undifferentiated.

Time: The date of 1870 was selected as just prior to the removal to Oklahoma. The last Sun Dance was held in 1878.

Coordinates: Given above under Focus.

==== <Pinpt148>

Standard Sample Unit 148 (GPM 7/6/68)

Sampling Province 161: Apache-Tanoan.

Representative of the Province and Cluster 327: Chiricahua Apache, Nh1:81.

Focus: The Central band or Chiricahua proper, centering in the Chiricahua Mountains (32°N, 109°30'W) in southeastern Arizona, around 1870.

General Area: The Athapaskan-speaking Chiricahua Apache are located in southwestern New Mexico, southeastern Arizona, and northern portions of the Mexican states of Sonora and Chihuahua. They are divided into three local bands, as follows:

1. The Northeastern band, called in Apache the "Red Paint People," east of the Continental Divide in New Mexico. They are otherwise called the Warm Springs Apache, Ojo Caliente Apache, Coppermine Apache, Mimbrenoa Apache, and Mogollones Apache.
2. The Central band or Chiricahua proper also called the Cochise Apache, located west of the Continental Divide in the extreme southwestern corner of New Mexico and southeastern Arizona.
3. The Southern band, also called Pinery Apache, located south of the border in Mexico. This was Geronimo's band.

The Chiricahua were encountered by the Spaniards prior to 1600 and have been in contact with them and the Americans ever since. Reservations were established for them around 1870, but in 1875 they were abolished and the Chiricahua were settled with their traditional enemies, the White Mountain Apache, on the reservation of the latter. They were seriously discontented, however, and from 1883 to 1886 engaged in a series of military operations against the American Army, culminating in the surrender of Geronimo. The entire Chiricahua tribe, then numbering more than 400, was transported as prisoners to Florida in 1886, thence to Alabama, and thence to Fort Sill, Oklahoma in 1894. They were released from captivity in 1913, when fewer than 100 stayed in Oklahoma and the rest removed to the Mescalero Reservation in New Mexico.

Selection of Focus: Although the Central band or Chiricahua proper are chosen as the focus, differences between the three bands were apparently slight. The principal authority, Opler, visited them all and treats all of them together.

Time: The date of 1870 is selected as immediately prior to the reservation period.

Coordinates: The Chiricahua extended from 107° to 110°W and from 30° to 34°N. Their eastern neighbors were the Mescalero Apache, and they bordered the Western Apache in the west. The coordinates for the center of the territory of the Central Band of Chiricahua are given above under Focus.

==== <Pinpt149>

Standard Sample Unit 149 (GPM 8/7/68)

Sampling Province 162: Pueblo-Navaho.

Representative of the Province and of Cluster 330: Zuni, Nh4:183.

Focus: The one village of Zuni, located at 35° to 35°30'N and 108°30' to 109°W, in 1880.

General Area: The Zuni, a Pueblo people speaking an independent Zunian language, are derived from the archeological Anazazi culture, dating from about 200 A.D. They occupied seven pueblos in western New Mexico when first seen by Marcos de Niza in 1539. In 1598 they were visited by Onate, the colonizer of New Mexico. The first missionaries arrived in 1629 but were murdered in 1632. They joined in the great Pueblo Revolt of 1680 and were conquered in 1692, when their villages were concentrated into one. A new mission was established in 1699, lasting until 1821. Contact with the Spaniards brought Catholicism, wheat, horses, donkeys, cattle, sheep, and firearms. The Zuni were economically self-sufficient until the 1880's, when the railroad reached Gallup. They were estimated to number 2,500 in 1680, and are reported as numbering about 1,600 in 1888, 1,500 in 1805, 1,530 in 1871, 1,547 in 1889, 1,667 in 1910, 1,900 in 1923, 2,080 in 1937, and 2,850 in 1950.

Selection of Focus: The single pueblo of Zuni.

Time: The date of 1880 is selected as approximately that of the beginning of the field work of both Cushing and Stevenson and as shortly prior to the end of Zuni economic self-sufficiency.

Coordinates: Given above under Focus.

==== <Pinpt150>

Standard Sample Unit 150 (GPM 8/19/68)

Sampling Province 145: Yumans.

Representative of the Province and Cluster 306: Havasupai, (Supai), Nd3:175.

Focus: The Havasupai tribe as a whole, located between 35°20' and 36°20'N and between 111°20' and 113°W, in 1918.

General Area: The Havasupai are a Plateau Yuman tribe, speaking a language of the Yuman branch of the Hokan family. They live in the bottom of the Grand Canyon and its southern affluent, Cataract Canyon, and range over the adjacent plateau in north central Arizona. Archaeology indicates that they have occupied this habitat since about 600 A.D. They are first reported by Garces in 1776. Their isolation in the canyon depths has effectively protected them from acculturative influences, and Spier reports that their indigenous culture was still "practically intact" at the time of his field work in 1918-21. The Havasupai Reservation was established in their own territory in 1880. Cushing in 1881 reported their population as 235. Spier counted 177 in 1919 and states that their numbers probably never exceeded 250 or, at the most, 300.

Selection of Focus: The tribe being small and homogeneous, no finer pinpointing is required.

Time: The date of 1918 is selected as that of the beginning of Spier's field work.

Coordinates: Given above under Focus.

==== <Pinpt151>

Standard Sample Unit 151 (GPM 8/11/68)

Sampling Province 163: Northwest Mexico.

Representative of the Province of Cluster 333: Papago, Ni2: 184.

Focus: The Papago proper or Eastern Papago of southern Arizona in 1910. Coordinates are available only for the tribe as a whole (see under Coordinates below), but Sells, near where Underwood did her field work, is located at about 32°N, 112°W.

General Area: The Papago, who speak a language of the Piman family of the Uto-Aztecan phylum, live south and southeast of the Gila River and the basin of the Santa Cruz River in southern Arizona and extend southward into the Mexican state of Sonora. They are divided into four dialect divisions as follows:

1. The Archie division or Papago proper in the east. This is the focus.
2. The Kubratk division in the north, adjoining the Pima.
3. The Huhubra division in the extreme west.
4. The Kokoloti division in the Mexican state of Sonora. They have been missionized since the late 17th century and are heavily Hispanized.

The Papago are presumably descended from the people of the archeological Hohokam culture. They were first visited by the Jesuit missionary Kino in 1687, but Jesuit and later Franciscan missionary activity was confined to the Sonora Papago except for the small San Xavier mission among the eastern Papago. Otherwise the Papago were not reduced until they came under the jurisdiction of the United States in 1854 under the Gadsden Purchase, and did not have a reservation of consequence until 1917. Mooney estimated the population of the Papago at 6,000 in 1680. In 1906 they numbered about 5,000 in the United States plus perhaps a thousand in Sonora.

Selection of Focus: The Eastern Papago of the Archie dialect division are selected because the principal ethnographer, Underwood, worked among them in the eastern part of the Sells Reservation.

Time: The date of 1910 is chosen as the date of the first important ethnographic description, that by Lumholtz. Underhill's work was done over 15 months in 1931-35.

Coordinates: Those for the Papago as a whole are from 30° to 33°N and from 111° to 114°W.

==== <Pinpt152>

Standard Sample Unit 152 (GPM 7/7/68)

Sampling Province 164: Western Mexico.

Representative of the Province and of Cluster 337: Huichol, Ni3: 282.

Focus: The Huichol as a whole, located in the vicinity of 22°N, 105°W, around 1890.

General Area: The Nahuatlán-speaking Huichol inhabit the rugged southern Sierra Madre Occidental in the state of Nayarit in Mexico. Their neighbors on the west are the Cora and on the north the Tepehuan; to the east and south are Mexican mestizos. They are divided into several independent districts--seven according to Zingg, five according to Grimes. Their population is about 4,000. The Spaniards conquered the Huichol country in 1722, and missionization began almost immediately thereafter. Acculturation and syncretism are far advanced.

Selection of Focus: The field workers have worked in different communities: Lumholtz in and around Santa Catarina, Klineberg at San Sebastian, Zingg at Tuxpan, and Grimes at Guadalupe Ocotan. In view of this fact, and of the advanced state of acculturation, the tribe as a whole is taken as a focus. Its territory, moreover, is quite restricted, extending about 50 miles north and south, and about 35 miles east and west.

Time: The date of 1890 is selected as that of the beginning the Lumholtz's field work. Data are lacking for an earlier date.

Coordinates: None of the sources contain good maps, the coordinates given under Focus above being derived from a Lumholtz map. Kroefen gives 22°-23°N, 104°-105°W.

==== <Pinpt153>

Standard Sample Unit 153 (GPM 8/11/68)

Sampling Province 165: Central Mexico.

Representative of the Province and of Cluster 341: Aztec (Acolhua, Mexica, Tenochca), Nj2: 185.

Focus: The Capital city of Tenochtitlan, located at about 19°N, 99°10'W, and its immediate vicinity, in 1520.

General Area: The Aztec, who spoke a language of the Nahuatl or Mexicano branch of the Uto-Aztecan family, arrived in the valley of Mexico in the early 14th century, establishing their capital city, Tenochtitlan, on an island in Lake Texcoco. In about 1440, under Izcoatl, their fourth monarch, they formed a tripartite alliance with the Tepanec and Texcocans, which gradually subdued the surrounding Nahatl peoples, the Tarasco to the west, the Otomi to the north, the Huastec farther north, and Mixtec and Zapotec to the south and southeast, forming an empire with a complex culture and political organization. When the Spaniards under Cortez arrived in 1520, Tenochtitlan had an estimated population of about 300,000, and the empire as a whole probably numbered several millions. The conquest was completed in 1521.

Selection of Focus: The capital city of Tenochtitlan is selected because it was the cultural nucleus of the Aztec empire and because it is much the best documented area.

Time: The date of 1520 is chosen as that of the arrival of the Spaniards, when the indigenous culture was in full flower.

Coordinates: Those of Tenochtitlan are given above under Focus.

==== <Pinpt154>

Standard Sample Unit 154 (GPM 7/7/68)

Sampling Province 166: Tehuantepec.

Representative of the Province and of Cluster 344: Sierra Popoluca, Nj3: 284.

Focus: The Popoluca of the Pueblo of Soteapan and vicinity, located at about 18°15'N, 94°50'W, in 1940.

General Area: The Popoluca of the state of Veracruz are to be sharply distinguished from the Mazatec Popoluca of Pueblo (there is no relationship between them). The Veracruz Popoluca speak four mutually unintelligible dialects of a Mizocuavean language. These divisions are the Sierra Popoluca, the Texistipec Popoluca, and the Oluta Popoluca. The last three number about 3,000 each, and each occupies only one village (in the general vicinity of 17°50'N, 94°50'W). The much more numerous Sierra Popoluca numbered about 10,000 in 1941 and occupied mountainous country to the north. The Spaniards first settled the region in 1522, and the Popoluca were missionized at an early but unreported date. Acculturation and syncretism are far advanced. The language of the Sierra Popoluca is closer to Zoque than to Mixe.

Selection of Focus: The town of Soteapan was the principal locale of the field work of George Foster, the chief source of information. The three small southern divisions are ruled out because of their linguistic differences as well as the absence of good information.

Time: The date of 1940 is selected as that of the first visit of Foster.

Coordinates: The Sierra Popoluca villages occupy an oval territory bounded by 19° and 18°20'N and by 94°40 and 95°15'W. The coordinates of the town of Soteapan are given under Focus above.

==== <Pinpt155>

Standard Sample Unit 155 (GPM 8/12/68)

Sampling Province 167: Maya.

Representative of the Province and of Cluster 347: Quiche, Sal3: 1166.

Focus: The Quiche of the town of Chichicastenango, located at about 15°N, 91°W, in 1930.

General Area: The Quiche, who belong to the Quichoid branch of the Mayan linguistic family, are located in central Guatemala, where they extend from the headwaters of the Rio Motagua around the west side of Lake Atitlan and thence southward to the Pacific coast. The town of Chichicastenango is located in the highlands. Shortly after the conquest of Mexico, the Quiche were reduced by Alvarado, who slaughtered their chiefs and armies. During the 16th century, the Highland Maya tribes were relatively isolated and escaped the establishment of plantations and large landholdings. They gradually absorbed Christianity and other aspects of Hispanic culture, including sheep and pigs but not cattle or the plow, and commerce has always been important. Shortly after the field experience of Bunzel and Schultze-Jena, the government initiated far-reaching changes in economic and political conditions, which were followed by intensification of culture change. The district of Chichicastenango had a population of about 25,000 in 1930 (Bunzel) and about 30,000 in 1933 (Schultze-Jena).

Selection of Focus: The town of Chichicastenango is selected because both of the principal authorities worked there.

Time: The date of 1930 is chosen as the year when both Bunzel and Schultze-Jena began their field work. It was also shortly before the modern intensification of culture change.

Coordinates: The Quiche as a whole are located between 14° and 15°20' and between 90°30' and 91°50'N. The coordinates for Chichicastenango are given above under Focus.

==== <Pinpt156>

Standard Sample Unit 156 (GPM 7/8/68)

Sampling Province 168: Honduras and Nicaragua.

Representative of the Province and of Cluster 349: Miskito (Mosquito), Sa9:390.

Focus: The Miskito in the vicinity of Gape Gracias a Dios on the Caribbean coast of Nicaragua (15°N, 83°W) around 1920.

General Area: The Caribbean coast of Nicaragua and adjacent Honduras, called the Mosquito Coast, was occupied at the time of first contact by scattered groups of semi-nomadic Indians ancestral to the present-day Sumu and Miskito. They were first seen by Columbus in 1502. In the early 16th century the Spaniards made several unsuccessful attempts to occupy the Mosquito Coast, but they gave up when they found nothing there to attract settlers, and throughout the 17th and early 18th century it was frequented largely by pirates. Considerable miscegenation occurred between the coastal Indians and the pirates, escaped Negro slaves, and refugees from the West Indies plantations, including many Black Carib who fled there from British Honduras after their transplantation there in 1796. This intermixture, coupled with the trade which they intermediated between the British and the Indians of the interior resulted in the differentiation of the coastal Miskito from the interior Sumu. A treaty with Spain in 1786, by which the British agreed to evacuate the Mosquito Coast and relinquish sovereignty, was nullified by the resistance of the settlers and traders and by the weakness of Spain. Previously, in 1687, the British found it convenient to justify their intrusion into what was admittedly Spanish territory by setting up a local Miskito leader as "king" and obtaining recognition from him of a British protectorate over his "independent" kingdom. The Miskito throve as intermediaries between the British and the Sumu and maintained their special relationship with British even after their country was formally attached Honduras and Nicaragua in 1859 and 1860, respectively. The Central American states had declared their independence of Spain in 1821. Helms calls the Miskito a "colonial tribe" because their differentiation as a separate "tribe" was the direct result of colonial influences, especially their recognition, however fictitious, as a kingdom. The Miskito numbered about 15,000 in 1921, although Exquemelin in 1679 had estimated them at only 1,500.

Selection of Focus: Cape Gracias a Dios has been the main center of contact with the Miskito from the earliest period.

Time: The date of 1920 is selected as immediately prior to the field work of the principal ethnographer, Conzemius.

Coordinates: The Miskito extend along the eastern coast of Nicaragua and Honduras from 11°40' to 15°30'N and from 83° to 84°W. The coordinates for Cape Gracias a Dios are given above under Focus.

==== <Pinpt157>

Standard Sample Unit 157 (GPM 8/12/68)

Sampling Province 169: Costa Rica.

Representative of the Province and of Cluster 350: Bribri, Sa5: 287.

Focus: The surviving Bribri, located at about 9°N, 83°15'W, in 1917.

General Area: The Chibchan-speaking Talamanca nation lived aboriginally in southern Costa Rica and a strip of adjacent western Panama. They included the Boruca, Bribri, Cabecar, Changuena, Coto, Dorasque, Quepo, and Terraba (Triub, Chirripo) tribes, who became known collectively as the Talamanca as early as 1675. The Spaniards, attracted by the fact that the Talamanca worked in gold, settled the country early, founding the town of Santiago de Talamanca in 1605. The Talamanca revolted three times between 1610 and 1619, destroying the Franciscan missions and massacring many Spaniards. The subsequent history of the Talamanca is not well recorded, but there is a tradition that in 1827, as the result of a war with the kindred Terraba, the Bribri rose to political dominance over the rest of the Talamanca. In 1874, however, Gabb reported 1,226 Talamanca, including 172 Bribri.

Selection of Focus: The Bribri are selected as much the best described of the Talamanca tribes.

Time: The date of 1917 is selected as that of Skinner's field work. Stone reports that religious customs which had become obsolete at her time (1956-59) were still alive in Skinner's time. Possibly the material in Gabb 1876 will make possible the use of a still earlier date.

Coordinates: The aboriginal Talamanca inhabited the region between 8° and 9°30'N and between 82° and 84°30'W. The coordinates of the surviving Bribri are indicated above under Focus.

==== <Pinpt158>

Standard Sample Unit 158 (GPM 7/9/68)

Sampling Province 170: Panama.

Representative of the Province and of Cluster 351: Cuna (Tule), Sal: 85.

Focus: The San Blas Cuna of the San Blas Archipelago, 9° to 9°30'N and 78-79°W, around 1927.

General Area: The Cuna Indians aboriginally occupied most of Panama. They are Chibchan in linguistic affiliation. The Spaniards arrived on the San Blas coast in 1501, and established their capital near the Rio Tarena in 1510, removing it to Panama in 1524. The Spaniards settled mainly in Darien, the region of the present Panama Canal, leaving much of the region south thereof (mainly tropical forest and coast) to the Indians. The Indians gradually retreated, and after 1850 most of them removed to the San Blas Archipelago, which had been largely unoccupied to that time. The San Blas coast was visited by Dampier and other English pirates in the 17th century. In 1698 a short-lived Scottish colony was established in Darien, and in the late 17th and early 18th century numbers of French Huguenots settled among the Cuna and intermarried with them. From these sources the tribe received a strong infusion of Caucasian blood, which in the 1920's led to considerable popularization of the "White Indians" of Panama. The Spaniards attempted unsuccessfully to conquer the Cuna in the early 17th century and again in the early 18th century, finally concluding a treaty in 1741 with the Huguenot residents of the Cuna country. In 1757 the Cuna massacred most of the surviving French at the instigation of an Englishman who supplied them with firearms. In the late 18th century the Spaniards again occupied part of the Cuna territory, but shortly withdraw (in 1790). Contact with whites remained minimal until the arrival of the Americans in the late 19th century to build the Panama Canal. The political independence of Panama from Columbia was accomplished with American connivance in 1904. As late as 1925 the Cuna revolted again and massacred all Panamanians in their territory; they declared their political independence, which they preserved thereafter for a period with American protection. There were no missions among the San Blas Cuna until 1907, and they have lived for the most part in "splendid isolation." The total Cuna population was officially reported in 1940 as 20,831, the large majority, but by no means all, being San Blas.

Selection of Focus: The San Blas Cuna of the San Blas Archipelago and an adjacent strip of mainland coast are selected as the best described and probably least acculturated Cuna, though there are smaller groups surviving on the Pacific as well as the Caribbean sides of the mainland peninsula.

Time: The date 1927 is chosen as that of the beginning of Nordenskiold's field work.

Coordinates: The original territory of the Cuna extended from 8° to 9°30'N and from 77° to 80° W. The coordinates for the San Blas Cuna are given above under Focus.

==== <Pinpt159>

Standard Sample Unit 159 (GPM 8/12/68)

Sampling province 172: Northern Columbia and Venezuela.

Representative of the Province and of Cluster 356: Goajiro, Sb6:391.

Focus: The Goajiro as a whole, occupying the Goajira Peninsula in northern Colombia (11°30' to 12°20'N, 71° to 72°30'W), in 1947.

General Area: The Goajiro, an Awawakan-speaking people, have long inhabited the arid Goajira Peninsula. They are first alluded to by Juan de Castellanos in 1550, at which time they had already adopted cattle and a pastoral mode of life. They were hostile to the Spaniards throughout the colonial period, but peaceful relations have prevailed since 1830 as a consequence of better treatment by the Whites, due largely to the efforts of Juan MacPherson. Foreign influences include the introduction of iron implements, firearms, and textiles as well as cattle. Their population was estimated at about 18,000 in 1948.

Selection of Focus: No closer pinpointing is needed since the tribe, being nomadic, is culturally homogeneous.

Time: The date of 1947 is selected as that of the beginning of the field work of the principal authorities.

Coordinates: Given above under Focus.

==== <Pinpt160>

Standard Sample Unit 160 (GPM 8/19/68)

Sampling Province 174: Caribbean Negroes.

Representative of the Province and of Cluster 413: Haitians, Sb9:1237.

Focus: The Haitian peasantry of Mirebalais, 72°10'W and 18°50'N, and the Western (Ouest) Department, above 1940.

General Area: Aboriginal Arawaks were exterminated within a century of Columbus' 1492 landing on the island of Hispaniola. By 1664 French buccaneers had wrested the western end from the Spanish, and the French colony of St. Dominique prospered due to slaves and exports during the 18th century. After a twelve year struggle for independence, ending with the proclamation of Dessalines as emperor in 1804, whites were killed or expelled from the island. Struggles between colored and black groups of elites marked the 19th century, to be interrupted by U.S. occupation between 1915 and 1933. In the 1950 census there were over three million inhabitants of Haiti, of these about 5% belonged to the elite. Of Haiti's five regions, the Ouest and Nord departments have received the most intensive ethnographic study. The Ouest department contains Port-au-Prince, the towns of Mirebalais and Marbial, which were studied by Herskovits and Metraux, and Gonave Island, studied by R.B. Hall. In the Nord department, Simpson has studied the commune of Plaisance, Mintz the market system around Saint Raphael. Mintz has also studied markets in the Sud department, where little other work has been done.

Focus: Herskovits' excellent work makes Mirebalais the principal focus, but the peasantry must be considered in the perspective of the national economic and political systems. His description of the peasantry may be supplemented by Metraux and Simpson, who treat similar towns, and by Mintz' work on marketing systems. Simpson's (1941) work on national social structure, Leyburn's (1941) general description, and Moral's (1959) discussion of the economy are useful supplements at the national level.

Time: The date of 1940 is used to reconcile Herskovits' field work in 1935 with that of Metraux (1948) and Mintz (1957).

==== <Pinpt161>

Standard Sample Unit 161 (GPM 7/10/68)

Sampling Province 173: Antillean Indigenes.

Representative of the Province and of Cluster 354: Callinago (Island Carib), Sbl:87.

Focus: The Callinago of the island of Dominica, at 15°30'N, 60°30'W, about 1650.

General Area: The Cariban-speaking Callinago had dispossessed an earlier Arawakan population from the Lesser Antilles perhaps a century before the arrival of the Europeans (the Arawakan-speaking Igneri continued to occupy Trinidad; the Boriqueno, Puerto Rico, and the Taino, Hispaniola). Columbus on his second voyage made the first contact with the Callinago in 1493. Since the Lesser Antilles had no gold, the Spaniards avoided them, and they were occupied after 1623 by the British, French, and Dutch. By 1700 the Callinago had been driven from all the islands except Dominica and St. Vincent. In the late 1600's the French (include Breton) attempted to missionize the Callinago, but had little success and departed in 1706 (to avoid being massacred). By 1700 the population of the intractable Callinago had fallen of 4,000, half on Dominica and the rest on St. Vincent. Here they survived in small numbers to the end of the 19th century, when they were removed to a reservation. In the 1940's the survivors numbered about 500--a third of them pure-blood, the rest intermixed with Negroes. Other Island Carib, heavily mixed with African slave refugees, had been removed to British Honduras before 1800; their descendants are known as the Black Carib.

Selection of Focus: The Callinago of Dominica are selected because they are the best described for both the colonial and the modern period.

Time: The date of 1650 is chosen because this was shortly before attempted missionization and because both Rouse and Taylor reconstruct aboriginal Callinago culture for this period.

Coordinates: The Callinago occupied the Lesser Antilles from 12° to 18°40'N and from 59°30' to 65°W. The coordinates for the island of Dominica are given above under Focus.

==== <Pinpt162>

Standard Sample Unit 162 (GPM 7/30/68)

Sampling Province 176: Lower Orinoco.

Representative of the Province and of Cluster 367: Warrau (Guarauno, Waro), Scl:88.

Focus: The Warrau of the actual delta of the Orinoco, located from 8°30' to 9°50'N at 60°40' to 62°30'W, in 1935.

General Area: The Warrau occupy the delta of the Orinoco River in eastern Venezuela, and formerly extended eastward toward the Pomeroun River. They were first visited by Sir Walter Raleigh, and the first missions were established among them in 1682. They are reported to number about 8,000 in 1941 according to the Franciscan missionaries then working in the delta.

Selection of Focus: Most of the early sources deal with the Warrau outside the delta in the Pomeroun region. Emphasis, however, should be given to the relatively untouched and unacculturated Warrau of the actual delta of the Orinoco River, who depend much less strongly on agriculture and more on gathering, hunting, and fishing. One such group is the Winikina subtribe of the Western Warrau studied by Wilbert.

Coordinates: The aboriginal Warrau are reported to have extended from 7° to 10°N and from 60° to 63°W, i.e., appreciably beyond the actual delta of the Orinoco in all directions. The three villages studied by Wilbert were located at about 9°10'N and 61°5'W.

==== <Pinpt163>

Standard Sample Unit 163 (GPM 5/19/69)

Sampling Province 177: Southern Venezuela.

Representative of the Province and of Cluster 364: Yanomanmo (not in EA).

Focus: The village of Bisaasi-teri of the Shamatari tribe of Yanomamo, located at 2° to 2°45'N, 64°30' to 65°30'W, at the confluence of the Mavaca and Orinoco Rivers, in 1965.

General Area: The Indians of the independent Yanoaman linguistic family inhabit southern Venezuela and an adjacent strip in Brazil. They include the focal Shamatari tribe (called Yanomamo by Chagnon), the Sanema and Waida to the west, the Surara and Pahidai to the south, and probably still other tribes or subtribes. The first European to visit them was the missionary James Barker in 1950. Thereafter acculturation was very slight until after 1958, and even in 1965 modifications in the indigenous culture were confined to steel axes and a few other changes. Chagnon estimates the population of the "Yanomamo," by which he presumably means the peoples of Yanoaman speech (many dialects of which are mutually unintelligible) at about 10,000 distributed in 100 to 125 villages of 40 to 250 inhabitants each.

Selection of Focus: The focal village and tribe were the most intensively studied by Chagnon.

Time: The date of 1965 is selected as approximately the end of Chagnon's sixteen months of field work.

Coordinates: See above under Focus.

==== <Pinpt164>

Standard Sample Unit 164 (GPM 7/17/68)

Sampling Province 178: Guiana

Representative of the Province and of Cluster 366: Barama River Carib, Sc3:189.

Focus: The Carib Indians along the Barama River in British Guiana, from 7°10' to 7°40'N and from 59°20' to 60°20'W, in 1932.

General Area: The Carib Indians proper occupy much of the Guianas inland of the Locono or coastal Arawak, and extend westward into Venezuela and southward into Brazil. They include, or are very closely related to, the Macusi, Rucuyen, Camaracoto, Acawai, and Waiwai. The coast of the Guianas was first explored by Keymis in 1596. It was occupied by the British, French, and Dutch in the early 17th century, the first raided for slaves on the plantations, but were soon replaced by Negroes, and relations with Europeans were in general friendly but superficial after the beginning of the 18th century. The Indians retreated into the interior as plantations were established, and relations between them and the Europeans have been largely confined to trade. The Carib of the Barama River are the best described group of the true Carib.

Selection of Focus: The Carib of the Barama River are the best described group of true Carib.

Time: The data of 1932 is chosen as that of the beginning of Gillin's field research and that of which he uses as his "ethnographic present."

Coordinates: Given above under Focus.

==== <Pinpt165>

Standard Sample Unit 165 (GPM 8/2/66)

Sampling Province 179: Bush Negroes.

Representative of the Province and of Cluster 396: Saramacca, Sc6:392.

Focus: The Saramacca proper, located in Surinam at about 3° to 4°N and 55°30' to 56°W, in 1928.

General Area: The Bush Negroes or Djuka fall into three groups:

1. Saramacca. This, the least acculturated group, inhabits the upper reaches of the Suriname River and the banks of the Gran Rio and Pikien Rio to the south.
2. Akwa. Found along the Maroni or Marowyne River on the Border of French Guiana at 4° to 6°N and 54° to 55°W. This is the group analyzed under the name Djuka (Sc18:1183) in the Ethnographic Atlas.
3. Boni. A small group in the interior of French Guiana, not far from the border of Surinam.

All the Bush Negroes speak a creolized language which is probably basically Portuguese but has strong elements of vocabulary and some of syntax derived from Niger-Congo (particularly Kwa), Dutch, and English. Surinam was originally colonized by the English, but was given to Holland in 1674 in exchange for New Amsterdam (now New York City). During the 17th century, refugee slaves fled in increasing numbers up the Suriname River from the settlement at Paramaribo, and by 1726 there were already a large number of them in the bush around the Saramacca River. By the middle of the 18th century they had guns and were raiding the Dutch plantations. Military expeditions against them alternated with peace treaties in 1749 and 1761. In 1772 a serious revolt occurred, during which the Dutch were nearly driven from the colony. After the repression of this revolt in 1777 (see Stedman 1796 for an account of the war of 1772-77), the Bush Negroes were in general left undisturbed. The sources do not give population figures for the Saramacca, but they are presumably at least as numerous as the Akwa, who are reported to have numbered about 15,000 in 1960 (though possibly this figure includes all Djuka in Surinam).

Selection of Focus: The Saramacca are chosen because they are well described and relatively unacculturated.

Time: The date of 1928 is selected as the beginning of the intensive field work by both Kahn and Herskovits.

Coordinates: Those of the Saramacca are given above under Focus.

==== <Pinpt166>

Standard Sample Unit 166 (GPM 7/17/68)

Sampling Province 180: Riverain Amazon.

Representative of the Province and of Cluster 372: Mundurucu, Sd1:901.

General Area: The Mundurucu are a Tupian-speaking tribe who were engaged in warlike expansion along the Tapajos River and its tributaries when they were first encountered by Europeans about 1760. They were hostile to whites until subdued by a Neo-Brazilian punitive expedition in 1794, after which they were peaceful, trading a surplus of manioc for manufactured goods. A mission was established in 1803 at Santa Cruz, and by 1817 acculturation was already well advanced, to be followed after 1850 by a strong measure of assimilation. The Mundurucu numbered around 10,000 at the time of contact, around 5,000 in 1850 and 1,250 in 1952. They are reported to have occupied 21 villages when visited by Tocantins (1877), 19 settlements when visited by Stromer in 1931.

Selection of Focus: The Mundurucu of the savanna country in the drainage of the Rio de Tropas are selected because, according to Nimuendaju, this was their original habitat, because their principal settlements were found there by the punitive expedition of 1794, and because Murphy worked there in 1952-53, mainly in the village of Cabrua.

Time: The date of 1850 is selected as prior to the period of increasing assimilation and not much earlier than the earliest reliable observations.

Coordinates: The village of Cabrua, where Murphy worked is located at about 7 S, 57 W. The coordinates of the tribal area are given above under Focus.

==== <Pinpt167>

Sampling Province 181: vacated.

Standard Sample Unit 167 (GPM 7/19/68)

Sampling Province 182: Northwest Amazonia.

Representative of the Province and of Cluster 378: Cubeo, Se5:293.

Focus: The Cubeo tribe, located between 1 and 1 50'N and between 70 and 71 W, in 1939.

General Area: The Vaupes-Caqueta region of Northwest Amazonia is bounded on the north by the Guaviare River (separating it from the llanos of Colombia and Venezuela), on the east by the Rio Negro, on the south by the Caqueta River, and on the west by the Andes. Its inhabitants speak Cariban, Arawakan, and Betoyan (Tucanoan) languages. The Cubeo are one of the Eastern Tucanoan tribes, which also include the Tucano proper, Desana, Buhagano, Tuyuca, Para, Macuna, Cueretu, Tahuna, Uasona, and Pamoá. The Cubeo formerly lived along the Vaupes have recently been concentrated largely on the Caduiari. They were first visited by the expedition of Perez de Quesada in 1538, but their first scientific observer was Wallace in 1853. The first permanent mission among them was not established until after 1881, although several abortive attempts were made between 1852 and 1880. They engaged in messianic movements between 1875 and 1880, but neither these nor the early missionary efforts made much impression on them. They were moderately affected by the rubber boom in early 1900's, and they suffered severely from an influenza epidemic in 1917-18. Goldman estimates their population at about 2,000 in 1940, when they occupied about 31 settlements.

Selection of Focus: The Cubeo are the best described Tucanoan (Betoyan) tribe, and those on the Caduiari River were intensively studied by Goldman.

Time: The date of 1939 is selected as that of the beginning of Goldman's field work. At that time he found acculturation still only slightly advanced.

Coordinates: The Vaupes-Caqueta region extended from about 2 N to 4 S, and from about 67 to 75 W. The coordinates for the Cubeo are given under Focus above.

==== <Pinpt168>

Standard Sample Unit 168 (GPM 8/12/68)

Sampling Province 171: Highland Colombia and Ecuador.

Representative of the Province and of cluster 384: Cayapa, Sf3: 194.

Focus: The Cayapa along the Rio Cayapa and its tributaries, between 0°40' and 15'N and from 78°45' to 79°10'W, in 1908.

General Area: The Cayapa, who speak a language of the Paezan subfamily of Chibchan, originally inhabited the lowland rainforest of Northwestern Ecuador, where they were able to escape the enslavement suffered by their Highland neighbors. They were first reported by Stevenson in 1908, and were studied in depth by Barrett in 1908-09. In the 19th century they have been pushed back into the interior hill country by mestizo and Negro settlers and have undergone rather strong acculturation, especially beginning with World War II. Their population was estimated at about 2,000 in 1948.

Selection of Focus: The Cayapa in the drainage of the Rio Cayapas have been more thoroughly studied than the scattered groups elsewhere.

Time: The date of 1908 is selected as the beginning of the intensive field work by Barrett.

Coordinates: Given above under Focus.

==== <Pinpt169>

Standard Sample Unit 169 (GPM 7/31/68)

Sampling Province 183: Eastern Ecuador.

Representative of the Province and of Cluster 380: Jivaro (Chivaro, Hibaró, Xibaró, Zibaró), Se3:191.

Focus: The Jivaro proper, located between 2 and 4 S and from 77 to 79 W, in 1920.

General Area: The Jivaro still occupy their aboriginal habitat in the Ecuadorean montana. Excluding linguistically related groups, the Jivaro proper inhabit the basins of the Zamora, Upeno, and upper Pastanza Rivers and the right bank of the Santiago River. The Inca empire made two unsuccessful attempts to conquer them. The first Europeans to encounter them were the members of the Benavente expedition in 1549. The Spaniards established several colonies in their territory, beginning in 1557, but the Jivaro destroyed them in 1599. Attracted by the gold in Jivaro country, the Spaniards made various unsuccessful attempts to conquer and missionize them during the next century, but all of them failed until 1767, when the Jesuits gained a temporary foothold, to be followed by the Franciscans in 1790-1803. In 1869 the Jesuits returned but were again expelled in 1886. A Protestant mission was established in 1902. Even as late as 1915, 1925, and 1928 the Jivaro have shown aggression against Europeans, and they still remain essentially unsubdued and only partially acculturated. Their population was estimated at 30,000 in 1580, and various modern estimates range from 10,000, but Horner calls them exaggerated and gives 5,000 in 1957 as a reasonable estimate.

Selection of Focus: No focus narrower than the Jivaro proper can be set since all the principal authorities--Karsten, Stirling, and Horner worked in many local groups.

Time: The date of 1920 is chosen as near the beginning of Karsten's field research.

Coordinates: The location of the Jivaro in a somewhat larger sense, but not including the linguistically kindred Malacata and Palta, is approximately 2 to 5 S and 77 to 79 W.

==== <Pinpt170>

Standard Sample Unit 170 (GPM 8/17/68)

Sampling Province 184: Montana.

Representative of the Province and of Cluster 374: Amahuaca, Se8:634.

Focus: The Amahuaca on the upper Inuya River (10 10' to 10 30'S, 72 to 72 30'W), in 1960.

General Area: The Amahuaca, who speak a Panoan language, are located on the upper reaches of the Inuya, Lepahua, Purus, and Yurua rivers in eastern Peru, extending eastward slightly into Brazil. The Indians of this region were largely by-passed by early explorers and missionaries, and our first fragmentary information on them dates from the second half of the 19th century. Even in 1960, when Carneiro and Dole began their field work among them, the group they studied on the Inuya River was still almost completely unacculturated.

Selection of Focus: The less acculturated of the two communities studied by Carneiro and Dole.

Time: The date of 1960 is selected as that of the beginning of the field work by Carneiro and Dole.

Coordinates: The unacculturated village studied by Carneiro and Dole was located at 10 30'S and 72 W.

==== <Pinpt171>

Standard Sample Unit 171 (GPM 7/20/68)

Sampling Province 185: Highland Peru.

Representative of the Province and of Cluster 386: Inca, Sfl:93.

Focus: The Quechua-speaking Indians in the vicinity of Cuzco, centering on 13 30'S and 72 W, in 1530.

General Area: In the early 15th century, the Inca or Quechua proper formed a small state with its capital at Cuzco. With the advent of their ninth emperor, Pachacuti in 1438 they began to expand in all directions and by 1530 had conquered and organized a huge kingdom which embraced most of modern Peru, Ecuador, and Bolivia as well as northern Chile and northwestern Argentina. Pizarro visited the port of Tumbes in the north in 1527 and returned with a military force in 1531. By 1533 he had conquered the Incas and brought their territory under Spanish rule. Though the Inca empire extended for 2,500 miles north and south and an average distance of 300 miles inland from the Pacific coast, most of its inhabitants were conquered peoples of various languages and cultures. Originally only the inhabitants of seven provinces in the vicinity of Cuzco, out of a total of more than 80, spoke the Quechua language, although this spread as a lingua franca throughout most of the empire. The population at the time of the conquest is estimated at about six million by Rowe, but by the time of the census by Viceroy Toledo in 1571 it had been reduced by warfare, disease, and apathy to 1,250,000.

Selection of Focus: The Incas or Quechua proper in the vicinity of the capital city of Cuzco in the south central highland region of Peru are chosen because the bulk of the ethnographic information for the period of the conquest pertains to them.

Time: The date of 1530 is selected as that immediately prior to the Spanish conquest and to the civil war which contributed to its success. Except for Cobo, the bulk of the dependable primary sources date from around the middle of the 16th century.

Coordinates: The Inca empire at its maximum extent reached from 2 N to 35 S. The homeland of the Inca, however, was largely within a radius of 30 to 40 miles from Cuzco, whose coordinates are given above under Focus.

==== <Pinpt172>

Standard Sample Unit 172 (GPM 7/31/68)

Sampling Province 186: Highland Bolivia.

Representative of the Province and of Cluster 387: Aymara, Sf2:193.

Focus: The Aymara of the community of Chucuito, Peru, located at about 16 S and 65 45' W, in 1940.

General Area: The Aymara, who speak a language of the Aymara branch of the Kechumaran (Quechua-Aymara) family, are indigenous to the Titicaca basin in Peru and Bolivia between the Maritime Cordillera Real. They were organized into numerous tribes and petty states until conquered by Pachacuti (regnit 1430-1463) and incorporated into the Inca state, in which they formed twelve provinces. The Aymara language has lost substantial ground to Quechua in both Inca and post-Conquest times but is still spoken in portions of the departments of Arequipa, Moquegua, Tacna, and Puno in Peru and those of La Paz and Oruro in Bolivia. The Spaniards first came into contact with the Aymara in 1533, and by 1542 had reduced them to subjection. Dominican missionaries arrived in 1539 and were expelled in 1767. The Aymara were severely exploited under the encomienda system, which reduced them to virtual slaves. In 1780 the Aymara rose in revolt; whole regions of the Collao were virtually depopulated, and great numbers of Spaniards were slaughtered. Their freedom, however, was short-lived. The period since 1870 has been one of social disorganization and acculturation rather than violence. The Aymara numbered approximately 600,000 in 1935--a substantial reduction since Inca times.

Selection of Focus: The village of Chucuito in Peru is chosen since this was the site of Tschopik's most intensive research.

Time: The date of 1940 is selected as the beginning of Tschopik's field research.

Coordinates: Those for the Aymara as a whole are approximately 15 to 20 S and 66 to 76 W. Those for the village of Chucuito are given above under Focus.

==== <Pinpt173>

Standard Sample Unit 173 (GPM 7/21/68)

Sampling Province 187: Lowland Bolivia.

Representative of the Province and of Cluster 373: Siriono, Sil:91.

Focus: The seminomadic Siriono in the forests near the Rio Blanco, between 14 and 15 S from 63 to 64 W, in east central Bolivia, in 1942.

General Area: The Siriono, who speak a Tupi-Guarani language, live in scattered bands in east central Bolivia (see coordinates below). They are first mentioned by Father Barrace in 1653. Various attempts at missionization--in 1765, 1925, and 1935--met with little success. A Bolivian government school was established at Casarabe in 1937, and a number of Siriono became workers on European farms and ranchers in the 1930's. At the time of Holmberg's visit (1941-42), however, many of the surviving 2,000 Siriono were still living a semi-nomadic life in the forest.

Selection of Focus: The Siriono bands in the forest near the Rio Blanco in the province of Beni were selected because the principal authority lived with them, as well as with their settled relatives and found them still only very slightly acculturated.

Time: The date of 1942 is selected as the year when Holmberg lived for a period with a wandering band.

Coordinates: The scattered bands of Siriono live in the forests of the province of Beni between 13 and 17 S and between 63 and 65 W. The coordinates of the Siriono near the Rio Blanco are given under Focus above.

==== <Pinpt174>

Standard Sample Unit 174 (GPM 7/21/68)

Sampling Province 188: Western Mato Grosso.

Representative of the Province and of Cluster 399: Nambicuara, Si4:198.

Focus: The Eastern Nambicuara or Coccozu, located at 12 30' to 13 30'S and 58 30' to 59 W, about 1940.

General Area: The Nambicuara are located in southwestern Mato Grosso, Brazil, where the following four divisions are distinguished:

1. The Eastern Nambicuara or Coccozu, located between the Papagaio and Jurena Rivers
2. The Northeastern Nambicuara or Anunze in the basins of the Camarare and Doze de Otubro Rivers.
3. The Central and Southern Nambicuara or Uaintacue, between the Guapore River basin in the south and the Teniente Marques, Ike, and Roosevelt Rivers in the north.
4. The Western Nambicuara.

The Nambicuara were probably first seen by Pires de Campo about 1720. The first reliable description was by Roquette-Pinto, who visited them in 1912. The first intensive missionary efforts were by American Protestants, beginning in 1925, and by Jesuits, beginning in 1930. General Rondo visited them in 1907. According to Levi-Strauss, they numbered about 1,500 in the early 1940's, but had previously been considerably more numerous.

Selection of Focus: The Eastern Nambicuara are the best described. The work of Oberg was the Waklitisu band, one of the four bands of Eastern Nambicuara.

Time: The date of 1940 is selected as shortly prior to the field work of Levi-Strauss and Oberg.

Coordinates: The Nambicuara are located between 11 and 14 S and between 58 30' and 61 W. The coordinates for the Eastern Nambicuara are given above under focus.

==== <Pinpt175>

Standard Sample Unit 175 (GPM 7/22/68)

Sampling Province 189: Upper Xingu.

Representative of the Province and of Cluster 404: Trumai, Si2:98.

Focus: The Trumai tribe in 1938, when they occupied a single village on the Kutuene River, located at about 11 50'S and 53 40'W.

General Area: The headwaters of the Xingu River were originally occupied by fairly populous tribes of several linguistic stocks--Arawakan, Cariban, Ge, Tupian, and Trumaian. The Trumai occupied two villages near the junction of the Kutuene and Kuliseu Rivers when first seen by a European, Von den Steinen in 1884 and 1887. They were subsequently visited by Meyer (in 1897 and 1899), Schmidt (in 1901), and Petrullo (in 1931). All the Upper Xingu tribes were extremely isolated until an air strip was constructed in 1948, shortly after which they were visited by Galvao, de Lima, and Oberg. The Trumai numbered 43 in 1938, when they occupied one village at the time of Quain's field work. When Wagley paid them a brief visit in 1954, they numbered only 24, and today they are reported either extinct or completely disintegrated. The culture, however, was still functioning in 1938.

Selection of Focus: The single village studied by Quain, probably the one mapped as Vanivani by Oberg.

Time: The date of 1938 is selected as that of Quain's field work.

Coordinates: Given above under Focus.

==== <Pinpt176>

Standard Sample Unit 176 (GPM 7/23/68)

Sampling Province 190: Northern Ge.

Representative of the Province and of Cluster 408: Ramcocamecra (Canella, Capiecrans, Eastern Timbira), Sj4:200.

Focus: The Ramcocamecra, located at 6 to 7 S, 45 to 46 W, at about 1915.

General Area: The Ge-speaking peoples, formerly called the Tapuya, live for the most part east of the tropical forest in the steppe country of eastern Brazil. They are classified into five major groupings: the Northwestern Ge, the Central Ge (including the Shavante, Sherente, and Acroa), the Southern Ge, the Jeico, and the Camacan. The Northwestern Ge include the Timbira (3-9 S, 42-29 W), the Northern Cayapo or Coroa (10 S, 52 W), the now extinct Southern Cayapo (20 S, 50 W), and the Suya (13 S, 52 W). The Timbira are divided into a western group, consisting of the Apinaya, between the Tocantins and lower Araguaga River, and the Eastern Timbira east of the Tocantins River. There are 15 surviving small tribes of Eastern Timbira, of which three (the Kencateye, Apanyecra, and Ramcocamecra) are collectively known as the Canella. The Eastern Timbira are first mentioned in 1728. They fought bitterly with the Neo-Brazilians and were raided for slaves until their resistance was sapped by disease and warfare around 1850. The earliest ethnographic data are from Ribeiro, a frontier officer who lived in close contact with the Eastern Timbira from 1800 to 1823. The surviving Ramcocamecra numbered about 300 in 1946. They have been largely gathered in the village of Ponto in the state of Maranhao, where the principal ethnographer, Nimuendaju (Onkel), was in close contact with them apparently from at least 1915 to 1936. The habitat of the Ramcocamecra during the historical period has been the eastern headwaters of the Rio Corda (see Focus above for coordinates).

Selection of Focus: The Ramcocamecra are selected as much the best described of the various subtribes of the Eastern Timbira, and because Nimuendaju was in contact with them for many years.

Time: The date of 1915 is selected as much the best described of the various subtribes of the Eastern Timbira, and because Nimuendaju was in contact with them for many years.

Coordinates: Those for the Ramcocamecra tribelet are given above under Focus. The village of Ponto, where they have lived in recent years, is not shown on available maps but is almost certainly within the indicated coordinates.

==== <Pinpt177>

Standard Sample Unit 177 (DRW 8/19/68)

Sampling Province 191: Tupi.

Representative of the Province and of Cluster 412: Tupinamba, Sj8:400.

Focus: The Tupinamba in the vicinity of Rio de Janeiro (22°33' to 23°S, 42° to 30°W)--region #2 as defined below--in 1550.

General Area: The Tupinamba were a nation of Tupi-Guarani speakers who in the 16th century occupied most of coastal Brazil from the mouth of the Amazon River in the north (on the equator) to southern Sao Paulo in the south (at 25 S) and in various places also extended inland, where they were known collectively as the Tobayara. They had occupied this region rather recently, their migrations ending only in the second half of the 16th century, displacing various indigenous peoples, known collectively as the Tapuya, from all but a few enclaves along the coast (notably the Teremembe in coastal Maranhao, the Waitaka in Spiritu Santo, and the Wayana in Sao Paulo). The coastal Tupinamba consisted of a number of warring subtribes, of which the most important are listed below from south to north:

1. The Tupinakin or Typinamba of Sao Paulo along the coast from Angra dos Reis (23 S, 44 W) in the northeast to Cananea (25 S, 48 W) in the southwest and inland up the Tiete River to 48 W.
2. The Tupinamba of Rio de Janeiro, including the coastal Tamoyo and the Ararape in the hinterland of Rio de Janeiro, from Cabo de Sao Tome (23 S, 42 W) in the southwest and inland up the Tiete River to 48 W.
3. The Timimino or Tupinamba of Espiritu Santo on the coast and the lower Paraiba River from the Sao Mateus River (18 30'S, 39 30'W) to Cabo de Sao Tome.
4. The Tupinikin or Tupinamba of southern Bahia from Cumamu (14 S, 39 W) to the border of Espiritu Santo.
5. The Tupinamba of northern Bahia and Sergipe along the coast of these states from the Sao Francisco River (10 30'S, 38 W) to Cabo de Sao Tome.
6. The Caete along the Atlantic coast from the Pariba River (7 S, 35 W) to the Sao Francisco River in the states of Pariba, Pernambuco, and Alagoas.
7. The Potiguara along the coast from the Parnaiba River (2 30'S, 42 W) to the Paraiba River in the states of Piaui, Ceara, and Rio Grando de Norte and inland to the mountains.
8. The Tupinamba of Para and Maranhao from the Para River (0 30'S, 48 W) and the island of Maranhao to the Parnaiba River and inland along the Pindare, Mearim, Itapecuru, and Para Rivers as far west as 52 W.

The region of Rio de Janeiro (#2 above) was discovered by the Portuguese in 1502 but was neglected while Sao Paulo, Pernambuco, and Bahia (Sao Salvador) became thriving centers. In 1555 a group of French Protestants colonized Rio, but were poorly governed and then expelled by the Portuguese Jesuits headed by Nobrega and Anchieta. In the north, around Pernambuco and Sao Salvador, Indians were enslaved in the export economy. This precipitated a number of messianic outbursts among the Tupinamba and led to movements into the interior up the Amazon as far as Peru and Bolivia. The Tupinamba were extremely populous, those of region #8 being estimated at 40,000 at the end of the 16th century.

Selection of Focus: The Tupinamba of Rio de Janeiro (region #2 above) are selected because of the excellence of reports by Lery, Shevet, and Staden, and because of their early date and the absence of missionary interference. The early reports on other regions can, however, be used with caution because of the cultural similarity throughout the Tupinamba area.

Time: The date of 1550 is chosen as that of the captivity of Staden and only a few years before the reports of the travelers Lery (1557) and Thevet (1555).

==== <Pinpt178>

Standard Sample Unit 178 (GPM 8/18/68)

Sampling Province 192: East Brazilian Highlands.

Representative of the Province and of Cluster 411: Botocudo (Aimore, Burun), Sj5:299.

Focus: The Naknenuk subtribe of Botocudo in the drainage basin of the Rio Doce in eastern Minas Gerais (18 to 20 W, 41 30' to 43 30'W) in 1884.

General Area: The Botocudo, who speak languages of the independent Botocudan family, resided in the 16th century in the drainage basins of the Pardo, Mucury, Sao Mateus, and Doce rivers between the Serra dos Aimores in the east and the Serra do Espinahaco in the west. A few who had occupied sections of the coast in Espiritu Santo had been driven into the mountainous interior by 1560. Throughout the late 16th, the 17th, and the early 18th centuries they repeatedly harassed the Portuguese and mestizo settlements on the coast, but they largely remained independent, though hunted down mercilessly until after 1850. Some of them began to settle down in the early nineteenth century and practice agriculture, but there were still nomadic hunting groups, including the Nakenuk subtribe, as late as Ehrenreich's visit in 1884. The bulk of the modern survivors are found in the drainage basin of the Rio Doce, though a few live further north in the basin of the Rio Pardo (15 30'S). When visited by Ehrenreich in 1884 they still numbered about 5,000, and Tschudi estimated 3,000 in the Mercury basin alone in 1862. They are, however, greatly reduced today.

Selection of Focus: The relatively unacculturated Naknenuk tribe described by Ehrenreich is chosen as the focus. They were still too wild to visit when Prince Wied-neuwied visited the Shiporok group on the Urucu River, a southern tributary of the Meceruy, in his 1815-1817 travels.

Time: The date of 1884 is selected as that of Ehrenreich's field research.

Coordinates: Those given above under Focus are the Botocudo studied by Ehrenreich. Other Botocudo extended north to about 15 30'S.

==== <Pinpt179>

Standard Sample Unit 179 (GPM 7/24/68)

Sampling Province 193: Upper Araguaya and Tocantins.

Representative of the Province and of Cluster 406: Shavante (Akwe-Shavante, Chavante, Crixá, Puxiti, Tapacua), Sjl1:1184.

Focus: The Shavante of the Vicinity of Sao Domingos, centered at 13 30'S and 51 30'W, in 1958.

General Area: The General Ge peoples, formerly located largely in the Brazilian state of Goias, are divided into two divisions: (1) the Acroa and Guegue, (2) the Akwe, embracing the Shavante, Sherente, and the extinct Shacriaba. Until about 1850 the Shavante and Sherente were essentially one people, living in the north central part of the state of Goias. Here they put up strong resistance to gold prospectors and advancing settlers from 1732 on. Around 1850 those who were to become the Shavante separated from the subsequent Sherente, leaving the territory formerly occupied in north central Goias between the Tocantins and Araguaya Rivers and moving west across the Araguaya, where they have since occupied a number of settlements on and west of the Rio dos Mortes, a western tributary of the Araguaya in the extreme eastern part of the state of Mato Grosso. Here they continued their extreme hostility to the advancing whites, for example killing two missionaries as late as 1934. Peace and amicable relations were not established until 1953, shortly before the beginning of the field investigations of Maybury-Lewis. Fewer than 100 in 1958 in Sao Domingos.

Selection of Focus: The Shavante of Sao Domingos and vicinity were selected because Maybury-Lewis did most of his field research there, although he also spent brief periods at Santa Terezinha and Sao Marcos.

Time: The date of 1958 is selected as that of Maybury-Lewis's first and major period of field work.

Coordinates: The various Shavante settlements are located between 11 30'S and 15'30'S and between 51 30' and 54 W. The coordinates of the village of Sao Domingos are given above under Focus.

==== <Pinpt180>

Standard Sample Unit 180 (GPM 7/25/68)

Sampling Province 194: Caingang.

Representative of the Province and of Cluster 410: Aweikoma (Botocudo of Santa Catarina, Brgre, Kaingang of Santa Catarina, Shokleng), Sj3:199.

Focus: The Aweikoma of the Duque de Caxias Reservation, Dalbergia, state of Santa Catarina, Brazil, in 1932. See below for coordinates.

General Area: Linguistically, the Caingang (Kaingang) of the southeastern states of Brazil constitute the Southern branch of the Ge family. The Aweikoma, one of the scattered surviving groups, formerly occupied the region in the present state of Santa Catarina from the Timbo River to the forests of the Serra do Mar and from the Rio Negro to the Urugary River. In their mountainous habitat they stubbornly resisted encroachments by Brazilian and German settlers, and were persistently hunted down by the notorious begieros of professional Indian hunters. After their pacification, their remnants were settled in 1914 on the Duque de Caxias Reservation, where Henry found 106 survivors in 1930.

Selection of Focus: The Aweikoma are much the most fully described of the various Caingang groups.

Time: The date of 1932 is selected as that of the beginning of Henry's field work.

Coordinates: The sources do not locate the Aweikoma, but there are indications that they are centered on 28 S and 50 W.

==== <Pinpt181>

Standard Sample Unit 181 (GPM 7/25/68)

Sampling Province 195: Guarani

Representative of the Province and of Cluster 409: Cayua (Caingua), Sjl0:1170.

Focus: The Cayua of southern Mato Grosso, Brazil, located between 23 and 24 S and from 54 to 56 W, at about 1890.

General Area: The Guarani peoples, at the time of European contact, occupied the Atlantic coast of South America from 26 to 33 S and extended westward into the basins of Parana, Uruguay, and Paraguay Rivers in what is now central and eastern Paraguay, northeastern Argentina, and neighboring portions of Brazil. This nation, speaking closely related languages of the Tupi-Guarani family, is divisible into three major divisions with varying histories:

1. The Guarani proper in the basin of the Paraguay River in Paraguay and adjacent Argentine. The Spaniards ascended the Paraguay River in 1536 and in 1537 founded the city of Asuncion, the present capital of Paraguay. They established encomiendas in the middle of the sixteenth century, taking Guarani wives. The race mixture and assimilation which followed produced the present dominant population of Paraguay, which still preserves Guarani as the prevailing language.
2. The Guarani of the basins of the Parana and Uruguay Rivers, including much of the present Brazilian state of Rio Grande do Sul. They were missionized by the Jesuits and subject to these missions from 1608 to 1767, except in Rio Grande do Sul, where slave raiders from Sao Paulo systematically raided them for slaves, forcing the abandonment of the reducciones here in 1638. After the expulsion of the Jesuits these Guarani were reduced to peonage, strongly acculturated, and mestizoized.
3. The Cayua of southern Mato Grosso and a narrow adjacent strip of the divide between 23 and 24 S and between 54 and 56 W. These are the only Guarani who escaped reduction and missionization. Though acculturated to a limited extent, these "forest Guarani" have retained their essential independence ever since the eighteenth century. The country they occupy is sparsely populated by Paraguayan, Brazilian, and Argentinean cattle raisers and growers of mate (Paraguay tea), by whom the Cayua are employed, though most of them still maintain subsistence agriculture.

The Cayua of Mato Grosso are reported to have numbered about 3,000 in 1912 and again in 1943. There are no dependable demographic data on the smaller number of Cayua in adjacent Paraguay.

Selection of Focus: The Cayua of Brazil are chosen as more fully described and less acculturated than those of Paraguay and the other Guarani peoples.

Time: The date of 1890 is selected as the time of the earlier good descriptions and as presumably about that of the period for which Watson reconstructs their earlier culture.

Coordinates: Given above under Focus. Watson did his field work in the village of Taquapiri in Mato Grosso close to the Paraguayan border at about 23 30'S and 55 W.

==== <Pinpt182>

Standard Sample Unit 182 (GPM 7/26/68)

Sampling Province 196: Paraguayan Chaco.

Representative of the Province and of Cluster 393: Lengua, Sh9:1168.

Focus: The Lengua Indians in contact with the Church of England mission, located from 23 to 24 S and from 58 to 59 W, in 1889.

General Area: The Lengua, who speak a Mascoian language, are located along the western bank of the Paraguay River in Paraguay. They are not to be confused with the Lengua-Enigmago or Maca tribe, their neighbors to the southwest. The Paraguay River was first explored by Sebastian Cabot in 1526, and in 1536 the Spaniards founded the city of Asuncion. Throughout the 16th century the Spaniards from the settlement of the Rio de la Plate made a series of vigorous but unsuccessful attempts to conquer the Paraguayan Chaco as a means of gaining access to the wealth of the Inca empire, but after about 1600 the native inhabitants were relatively undisturbed for a considerable period. In 1889 the Church of England established a mission among the Lengua, and thereafter acculturation proceeded apace. The population of the Lengua was estimated at 2,300 in 1950; accurate earlier figures are not available.

Selection of Focus: Of the ten principal bands of the Lengua, several came under the influence of the English mission in 1889. These are selected as the focus because of the full description by Grubb, who severed as a missionary among the Lengua for 20 years.

Time: The date of 1889 is selected as the year of the foundation of the English mission and therefore antecedent to the subsequent acculturation.

Coordinates: Given above under Focus.

==== <Pinpt183>

Standard Sample Unit 183 (GPM 7/26/68)

Sampling Province 197: Argentine Chaco.

Representative of the Province and of Cluster 392: Abipon (Mepene), Sh3:196.

Focus: The Abipon in contact with the Jesuit mission, between 27 and 29 S and from 59 to 60 W, in 1750.

General Area: The Abipon, who speak a Guaycuran language, were located on the north bank of the lower Bermejo River in Argentina when first visited (briefly) by missionaries in 1591. They acquired the horse at the beginning of the 17th century, adopted a nomadic mode of life, and moved southward to dominate a vast area bounded on the north by the middle and lower Bermejo River, on the east by the Parana River, on the south by the Spanish settlements around Santa Fe, and on the west by those of Cordoba and Santiago del Estero. They became a scourge to Spaniards, raiding their settlements to the south, east, and west. A Jesuit mission was established among them in 1748, when they numbered about 5,000, but in 1767 they had been reduced to 2,000 in four Jesuit missions. It was not until the 19th century that they were forced into complete submission. They are now strongly acculturated and mestizoised until there are few if any full bloods surviving.

Selection of Focus: The Abipon associated with the Jesuit missions are selected because of the excellent description by Father Dobrizhoffer.

Time: The date of 1750 is chosen as that when Dobrizhoffer begin his 12 years of missionary work among the Abipon, only two years after the establishment of the mission.

Coordinates: The region dominated by the Abipon in the 18th century extended from 26 to 30 S and from 59 to 63 W. The coordinates for the more restricted area of their concentration are given above under focus.

==== <Pinpt184>

Standard Sample Unit 184 (GPM 7/27/68)

Sampling Province 198: Araucanians.

Representative of the Province and of Cluster 388: Mapuche, Sg2:195.

Focus: The Mapuche in the vicinity of Temuco, the capital of Cautin province, Chile, located at 38 30'S and 72 35'W, at about 1950.

General Area: The Araucanians originally occupied central Chile from 30 S to 43 S and from the coast to the intermontane valleys of the Andean cordillera. They were divided into four major divisions, as follows:

1. The Pinunche in the north about 37 S. They had been conquered and incorporated in the Inca empire under Tupac Yupanqui (reign c.1448-82) as far south as the Rio Maule and this conquered territory was in the process of being extended even farther south at the time of the conquest of Peru. They came into contact with the Spaniards in 1536, and were completely occupied and subjugated between 1540 and 1558. As a result of the establishment of the encomienda system, they rapidly underwent acculturation and race mixture and had ceased to exist as a separate entity by the middle of the 17th century.
2. The Mapuche between 37 S and 39 S. Four decades of warfare resulted in the complete destruction of the early Spanish settlements in the Mapuche and Huilliche country in 1598. The struggle against the Spaniards continued intermittently through the 17th century. Relations were more peaceful in the 18th century, but they were broken by serious Mapuche uprisings in 1723, 1740, and 1766. The last uprising was in 1880, terminating in the final pacification of the Mapuche in 1882-83, until which time Mapuche culture remained relatively intact. In short the Mapuche succeeded in preventing the penetration of their heartland, the so-called Frontera or Araucania, by the Spaniards for 300 years until near the end of the 19th century.
3. The Huilliche between 39 30'S and 43 S. The Huilliche, like the Mapuche, successfully resisted the Spaniards for centuries, but they succumbed earlier. Their country began to be colonized heavily by Germans after the middle of the 19th century. Today, most of the Huilliche, like the Picunche, have suffered disintegration and mestizoization.
4. The Pehuenche of the higher slopes and intermontane valleys of the Andes from 37 20' to 40 20'S. They were originally non-agricultural, and perhaps even non-Araucanian in language, and they have practically if not entirely disappeared.

The total population of the Araucanians at the time of the conquest may well have reached 1,000,000. Not counting mestizos of partial Araucanian descent, the surviving Araucanians, almost exclusively Mapuche, numbered about 250,000 in 1950. Mission activities among the Araucanians were conducted primarily by the Jesuits from 1593 to the middle of the 18th century, then by the Franciscans, and since 1848 by the Capuchins. Mission influence on the Mapuche, however, has been relatively superficial. The Araucanians all speak languages of the Independent Araucanian family.

Selection of Focus: The Mapuche around the city of Temuco were studied by both Faron and Titiev, although Faron also worked in Tolten and Villarrica, respectively about 200 miles southwest and southeast of Temuco, though also within the province of Cautin.

Time: The date of 1950 is selected as two years after the field work of Titiev and two years prior to that of Faron. Since Faron states specifically that there has been significant structural change and cultural reintegration since the initiation of the present reservation system in 1884, there seems no reason to select an earlier date, especially since the quality of recent ethnographic work is greatly superior to that of earlier periods.

Coordinates: The region called Frontera or Araucania, where the vast majority of the Mapuche have lived for generations, is located between 37 and 39 S and between 72 and 74 W. Its central part is occupied by Cautin province, whose capital, Temuco, is located under Focus above.

==== <Pinpt185>

Standard Sample Unit 185 (GPM 7/27/68)

Sampling Province 199: Patagonia.

Representative of the Province and of Cluster 391: Tehuelche (Patagonia), Sg4:349.

Focus: The equestrian or mounted Tehuelche, located between 40 and 50 S and from 64 to 72 W, in 1870. (Closer pinpointing may be possible from any indication given by Musters of where he worked).

General Area: The Tehuelche, who spoke a language of the Tehuelchean or Chonan family, aboriginally occupied the steppes of Patagonia in Argentina from the Rio Negro south to the Strait of Magellan. They were encountered by those north of the Rio Santa Cruz (50 S) acquired the horse, and were thereafter differentiated as the "horse Tehuelche" from the "foot Tehuelche" to the south (50 to 52 S). Since 1883, when military campaigns finally broke the power of the Puelche Indians to the north, settlers have occupied most of the Tehuelche country, and the Tehuelche have become strongly acculturated. A severe smallpox epidemic in 1829 cut the population of the Tehuelche in half, but Viedma reported about 4,000 survivors in 1937. Musters in 1871 estimated the number of the Tehuelche at 1,400. There were only 107 in 1913.

Selection of Focus: The "horse Tehuelche" studied by Musters.

Time: The date of 1870 is selected as that of the field work of Musters.

Coordinates: Given above under Focus.

==== <Pinpt186>

Standard Sample Unit 186 (GPM 7/28/68)

Sampling Province 200: Fuegians.

Representative of the Province and of Cluster 390: Yahgan (Yamana), Sg1:94.

Focus: The Yahgan, located between 54 30' and 56 30'S and between 67 and 70 W, about 1865, with special reference to the eastern and central subgroups (54 30' to 55 30'S, 67 to 70 W).

General Area: The Yahgan or Yamana, who speak dialects of an independent linguistic family, have occupied the southern shore of the island of Tierra del Fuego and the off lying islands along Beagle Channel south to Cape Horn. They are divided into five local divisions with modest differences in culture: (1) eastern, (2) central, (3) southern, (4) western, and (5) southwestern. They were first visited by L'Hermite in 1624, but the next landmark in their history was the visits of the Beagle 1829-32. A Protestant mission was established among them in the 1850's, and Thomas Bridges, a missionary among them for about two decades in the 1860's and 1870's, is the source of most of the dependable early accounts of the culture and language; in addition to his own publications, he supplied the bulk of the ethnographic data for the Italo-Argentinian expedition of 1882 in the 1860's, but after 1880 a sharp decline set in as a consequence of epidemics and an altered mode of life. There were only 1,000 survivors in 1884, 400 in 1886, 200 in 1899, and 40 in 1933.

Selection of Focus: The eastern and central Yahgan are selected because the other portions of Yahgan territory became depopulated at an earlier date.

Time: The date of 1865 is chosen as approximately the beginning of the scientific contributions of Bridges. Most of the reliable later sources, notably Gusinde, are concerned with the reconstruction of the culture as of this early period.

Coordinates: Given above under Focus.