DESCRIPTION

Correspondence, research materials, published and unpublished manuscripts and articles, slides, photographs, and one audio tape, primarily from 1943 to 1957, of anthropologist George C. Barker. The collection documents Barker's anthropological research into folk drama and ritual, the social functions of language, the Pachuco language of Hispanic youths, and Yaqui Indian culture and customs.

8.25 linear ft.

ACQUISITION

A 1964 gift to the Southwest Folklore Archives from George C. Barker, Sr.

DEACCESSIONS AND TRANSFERS

Deaccessioned from the collection in 1993 were approximately 0.2 feet of duplicates and items of a personal nature. In 1996 two 11 x 14 black-and-white photographs by Alfred A. Cohn were transferred to the L. Marguerite Collier Collection, Southwest Folklore Center Manuscripts Collection SWF 005.

ACCESS

Restricted. Researchers are restricted to an edited user cassette copy of Barker’s recorded interview of Pachuco language speakers.

COPYRIGHT

Requests for permission to publish from the collection should be discussed with the coordinator of the University of Arizona Library Southwest Folklore Center or the University of Arizona Library Manuscripts Librarian. It is the researcher's responsibility to obtain the necessary publication rights and copyright clearances for any planned publication.

LANGUAGES

In English and Spanish.
PROCESSSED BY


ARRANGEMENT

The collection is arranged in the following series:
- Correspondence, 1931, 1940-1958.
- Published and Unpublished Articles, Papers and Reviews, 1936-1958.
- Field and Research Notes, 1940-1958.
- Poems and Essays, 1927-1956.
- Visual and Audio Materials, 1940s-1950s.

BIOGRAPHICAL NOTE

George C. Barker was born on November 15, 1912, in Omaha, Nebraska. He received his A.B. in history from the University of California, Los Angeles, in 1935 and an M.S. in journalism from Columbia University in 1936. After developing an interest in anthropology, he attended the University of Chicago and received an M.A. (1943) and a Ph.D. (1947) in that field. He was elected a Fellow of the American Anthropological Association in 1947.

Despite recurring poor health and physical handicaps, Barker engaged in a number of research activities. His primary areas of interest were folk drama, folk religion, Native American cultures in the Southwest, the social functions of language, and the Pachuco language of Mexican-American youths. He published various works on these topics.

Barker served as a Research Associate at the Institute of Human Relations, Yale University, in 1942, and at the University of Arizona in 1947-48. In 1950 he became a Research Associate in Anthropology at the University of California, Los Angeles, a position he held until his death in 1958. While in Los Angeles, he worked with the Los Angeles County Probation Department and the Neighborhood Youth Association of West Los Angeles on problems of Mexican-American youth.

SCOPE AND CONTENTS

The collection consists of George C. Barker’s research notes, correspondence and field notes from his research activities. The research notes consist primarily of articles, offprints, newspaper clippings and secondary literature accumulated by Barker during the course of his study and research in bilingualism and folklore. Many items address issues of bilingualism in the southwestern United States, and its social manifestations.

Barker’s correspondence documents exchanges between him and his colleagues in anthropology and folklore, including Edward P. Dozier and Edward H. Spicer. Also included are correspondence with Frances Gillmor, several letters to and from the Reverend Anthony Soto, one family letter, and personal correspondence with Mexican American families in Tucson. The collection includes some correspondence addressed to Barker’s father, George C. Barker, Sr.

Barker’s works include his publications, and drafts of published and unpublished articles, papers, monographs, and reviews, field and research notes from his doctoral thesis and other projects, and transcripts of interviews. There is a handwritten manuscript of Coloquio de pastores del hijo pródigo, transcribed by ensayador Aristéo Flores, from Chapalá, Mexico. This was edited and translated by Barker and published in Folklore Studies: 2 by the University of California Press in 1953.

Visual and audio materials include 379 original kodachrome slides and 151 copies, about 70 of which are of Yaqui village scenes and Holy Week processions in the Yaqui village at Hermosillo, Mexico. The other slides are of travel scenes in various countries, inconclusively referenced in notes for a presentation and an undated index, both stored with the slides. Photographs and negatives include photos of Yaqui Indian ceremonies, several postcards, and unidentified photos of Mexico, Spain, and various ceremonies. The collection includes reel tapes of Pachuco dialogue, songs, and interviews. An edited reel has been made from the original paper tape reel. Personal names have been edited out of this duplicate reel.

Preservation xerostatic copies of a substantial portion of the materials have been made. Boxes 1-5 of the collection contain working copies of the materials, a small number of uncopied originals, and slides and photographs. Original documents of which working copies have been made are stored in boxes 6-9. The working copies of the audio tapes are housed in the Southwest Folklore Center Manuscript Collection SWF 009, with the call numbers 85.2/C.1 and 85.2/R.1.

Researchers must obtain permission from the coordinator of the University of Arizona Southwest Folklore Center or the University of Arizona manuscripts librarian to use the original documents.
SERIES DESCRIPTION AND FOLDER LIST

Series: Research Materials, 1903, 1929-1958

Arrangement: By type of material, and thereunder chronologically when possible.

Description: Books, pamphlets, articles and papers collected by Barker on a variety of sociological, anthropological and folk topics related to Barker's research. There are also newspaper and magazine clippings, programs, minutes, and papers from various activities.

Box 1 / Folder
1-70 Published works, pamphlets, articles, and brochures, 1929-1957
72-76 Announcements, fliers, programs, street maps, meeting minutes, and miscellaneous materials; 1936-1957.
77 Newspaper and magazine clippings; 1903, 1936-1958.

Series: Correspondence, 1931, 1940-1958

Arrangement: Chronological.

Description: Correspondence between Barker and his colleagues in anthropology and folklore, and with persons regarding sources of information for research. Also included are a family letter and personal letters from Mexican American contacts in Tucson, Arizona and California.

Box 2 / Folder
1 1931, 1940-1948
2 1950-1952
3 1953
4 1954-1956
5 1957-1958

Box 2 / Folder 1 / Item
1 Letter from Barker to his grandmother, December 21, 1931.
   Describes a camping trip taken with his father in the previous week.
2 Letter from Thomas Sebeok to Barker, February 25, 1943.
   Answers questions Barker posed to him concerning Sebeok’s bilingualism.
Letter from Ralph Beals, Univ. of California, to Barker, December 7, 1943.
Responds to Barker’s query regarding areas in which would be appropriate for him to do his dissertation field work on bilingualism.

Letter from Harry T. Getty, Univ. of Arizona, to Barker, Dec. 27, 1943.
Discusses possible communities in which Barker could do his dissertation work. Discusses Tucson’s suitability.

Letter from Abe Halpern, Univ. of Chicago, to Barker, June 2, 1944.
Transmits materials on language use habits in Guatemala.

Letter from Frank E. Moore to Barker, June 8, 1944.
Discusses Redlands, California as a possible location for Barker’s dissertation research.

Letter from Harry T. Getty, Univ. of Arizona, to Barker, June 13, 1944.
Discusses language use in the Tucson, Arizona Mexican and Mexican American community.

Letter from Joe Chalita Hernandez to Barker [undated].
Conveys personal news (partly in Spanish).

Letter from Mrs. Joe Hernandez to Barker, March 22, 1946 and envelope.
Personal news of the family.

Letter from Barker to Manuel Cajero, April 12, 1946.
Asks that Cajero fill out and return a language use survey.

Letter from Barker to Ricardo Manzo, April 24, 1946 (reply on letter.)
Describes the preliminary findings of his language use research.

Letter from Barker to Rebecca Mariscal, Alianza Hispano-Americana, April 24, 1946.
Asks that Mariscal complete a questionnaire on language use in her family. Attached is a preliminary summary of his research [for Tucson area speakers?]?

Letter from Maria Huerta to Barker, 21 de Mayo de 1946 (in Spanish).
Conveys family news.

Letter from Maria [Huerta] to Barker, Sept. 3, 1946.
Family news.

Letter from Maria Huerta to Barker, 2 de Octobre de 1946 (in Spanish).
Family news.

Personal greeting accompanying a Christmas card.

Letter from Mr. and Mrs. J. Hernandez to Mr. and Mrs. George Barker [Sr.], Dec. 18, 1947.
Conveys greetings and personal news.

Barker shows interest in El Paso Pachuco and requests verification of his own information of the origin of the argot.
19 Letter from Leland Sonnichsen to Barker, June 7, 1948.
   Has turned over Barker's letter to Gabriel Cordova, a graduate student and former court interpreter who compiled a list of several thousand words of the argot.

20 Letter from Barker to Leland Sonnichsen, June 10, 1948.
   Conveys his thanks for the information.

21 Letter from Barker to Gabriel Cordova, June 15, 1948.
   Contains acknowledgment of the information given on origin of Pachuco. Gives Barker's professional background and explains his interest in Tucson Pachuco.

   Mentions his slow progress on “People of Pascua” and discusses issues and approaches to the "off-reservation research program" on Arizona Indians that he intends to do in conjunction with Barker.

23 Letter from Barker to Mr. Donald Bie, July 29, 1948.
   Asks the Superintendent of the Sherman Institute the questions that Spicer raised in his letter (cf. above letter).

24 Letter from Barker to Ned [i.e. Edward Spicer], August 3, 1948.

25 Letter from Barker to Ned [i.e. Edward Spicer], August 14, 1948.
   Reports on a visit to Sherman Institute where he did some preliminary data collecting for a study of off-reservation Arizona Indians. (cf. folder 1, item 23).

26 Letter from Maria to Olive [Barker], December 13, 1948.
   Contains a description of the feast of the Virgin of Guadalupe at Morelia.

27 Letter from Aristéo Flores to Barker, 26 de Disiembre [sic] de 1948 (in Spanish.)
   Thanks Barker for making him aware of another copy of El hijo pródigo.

28 Letter from Ned [i.e. Edward Spicer] to Barker, September 20, 1948
   Reply to Barker’s letter of August 14, 1948 (item 25, above). Also contains a report on his two new books People of Pascua and Potam, a Yaqui Village in Sonora.

Box 2 / Folder 2 / Item
1 Letter from Barker to Frances Gillmor, May 20, 1950.
   Describes how he acquired the religious folk drama El hijo pródigo in 1948 and points out the unusual nature of the text which "combines the story of the prodigal son with that of the pilgrimage of the shepherds to Bethlehem."

2 Letter from Barker to Frances Gillmor, June 10, 1950.
   Thanks Gillmor for bibliographical advice and mentions her research on "dance dramas with a ‘fighting pattern.’"
Letter from Arthur L. Campa to Barker, June 20, 1950.
Gives his opinion on the *Los pastores* play collected by Barker and calls Barker's attention to the two cycles of plays he published in the University of New Mexico *Bulletin*.

Letter from Frances Gillmor to Barker, June 30, 1950.
Gives bibliographical information for the *Los pastores* play and discusses publication possibilities. Also mentions Barker's Pachuco bulletin.

Letter from Frances Gillmor to Barker, July 15, 1950.
Mentions the Pachuco bulletin and publication possibilities for Barker's folk play. Also describes progress on folk plays with "fighting patterns."

Letter from Barker to Dick [family name not given] November 28, 1950.
Excerpt of a conversation that Barker had with an informant in West Los Angeles (in Spanish).

Outlines his intended research on "language usage and acculturation among Mexican Americans in Southern California."

Letter from Barker to Mr. Robert E.G. Harris, September 27, 1951.
Requests information on "wetbacks" for the "occupational survey of persons of Mexican descent in southern California."

Letter from Ed [i.e. Edward Dozier?] to Barker, December 28, 1951.
Largest part of the letter concerns the annual performance of a morality play witnessed at Christmas time in San Antonio, Texas. Attached are “Notes on the presentation of *Los pastores.*”

Letter from Aristéo Flores to George and Olive Barker, 5 de Enero de 1952 (in Spanish)
Conveys personal news and asks the Barkers if they can offer him employment.

Letter from Barker to Aristéo Flores, 11 Enero, 1952 (in Spanish).
Responds to the above letter. Offers an address where Flores can inquire about work opportunities.

Letter from Aristéo Flores to Barker, 16 Enero, 1952 (in Spanish).
Discusses the possibility of filming a version of *El hijo pródigo.* Asks if the Barkers have any contacts in the film industry. Asks if the Barkers can assist him in obtaining U.S. citizenship.

Letter from Barker to Aristéo Flores, 27 Enero, 1952 (in Spanish).
Responds to the above letter. Explains that he cannot offer help in obtaining U.S. citizenship.

Letter from Lyle Saunders to Barker, April 22, 1952
Thanks Barker for a reprint of "Growing up in a Bilingual Community." He thinks that a recognition of language and cultural differences will help provide adequate medical care to the Spanish-speaking people of Denver.
15 Letter from Barker to Mr. Afton D. Nance, December 2, 1952.
Inquires whether the State Department of Education, California, would be interested in an outline for a home study course in citizenship for Mexican immigrants.

16 Letter from Barker to George Mann, December 31, 1952.
Referred to Mann by Afton Nance. Barker inquires again what programs there for adult Mexican immigrants in English and citizenship. Suggests the possibility of a home study course.

Box 2 / Folder 3 / Item
1 Letter from George Mann to Barker, January 6, 1953.
Expresses interest in the home study course in English and citizenship for adult Mexican immigrants that Barker suggested.

2 Letter from Barker to George Mann, January 15, 1953.
Short note that he is assembling material for the home study course.

3 Letter from David L. Olmstead to Barker, March 25, 1953.
Responds to a Barker letter (?) dealing with acculturation and language.

4 Letter from Robert Redfield to Barker, April 13, 1953.
Cautions Barker to study bilingualism without applying it to social mobility, delinquency, and jobs based on the data he is going to elicit.

5 Letter from Waldemar A. Nielsen to Barker, April 20, 1953.
Rejection of Barker’s proposal to the Ford Foundation for a bilingual study.

6 Letter from Barker to Ed [Dozier], April 22, 1953.
Contains comments on the manuscript about the Tewa on First Mesa of the Hopi Reservation.

7 Letter from Barker to David Olmstead, April 23, 1953.
Response to Olmstead’s letter of March 25, 1953. Deals with their different opinions on language and acculturation; Barker holds that bilingualism is possible without acculturation while Olmstead has taken the opposite view.

8 Letter from Barker to R.R. [i.e. Robert Redfield], April 29, 1953.
Reply to Redfield’s letter of April 13, 1953 (folder 3, item 4). It is a thank you note and indicates that Barker intends to revise his proposal for the study of bilingualism rejected by the Ford Foundation.

9 Letter from Stanley H. Robe to Barker, May 27, 1953.
Gives a short summary of Juan Rael’s talk on pastores plays at the meeting of the California folklore society. Attached is a sheet that shows the distribution of pastores plays and different types.
Letter from Matt [i.e. T.M. Pearce] to Barker, June 21, 1953.

Thanks Barker for sending him Rael’s map on Los pastores plays (cf. above letter) and discusses the conclusions Rael presented at the meeting.

Letter from Kurt H. Wolf, Institut für Sozialforschung an der Johann-Wolfgang-Goethe-Universität, Frankfurt a. Main, Germany, to Barker, July 15, 1953.

Discusses his experiences of bilingualism in Germany, especially between High German and German dialect.

Letter from Dave [i.e. David Weingarden] to Barker, July 16, 1953.

List of the angel’s names for the study Barker is doing for the Neighborhood Settlement Association.


Discusses payment received for work performed for Barker.

Letter from Einar Haugen, University of Wisconsin, to Barker, July 28, 1953.

Inquires about the nature of Barker’s bibliography on bilingualism, and plans for its publication, if any.

Letter from Barker to Kurt [i.e., Kurt H. Wolf], July 29, 1953.

Responds to Wolf’s letter of July 15, 1953 (folder 3, item 11). Discusses varieties of English in the U.S.

Letter from Barker to Joseph B. Casagrande, Stanford, July 31, 1953.

Reports on his exchange of letters with Wolf and suggests an inter-university seminar on bilingualism.

Letter from Barker to Prof. Einar Haugen, University of Wisconsin, August 10, 1953.

Describes the nature of his bibliography on bilingualism, and points out that it will address the “social functions of bilingualism.”

Letter from Barker to George M. Foster, September 10, 1953.

Acknowledges support given in regard to Barker's pastores play and promises a copy of the recently published play.

Letter from Albert R. Marquez to Barker, September 18, 1953.

Attached is: "Descendants of First Settlers Witness Dedication of old Rancho Marker," Palisadian XXVI:21 (September 18, 1953), in Spanish.

Letter from Barker to Aurelio M. Espinosa, September 24, 1953.

Acknowledges information given on The Shepherds' Play of the Prodigal Son and promises a copy of the play.

Letter from Barker to T. M. Pearce, September 24, 1953.

Acknowledges receipt of the copy of The New Mexican Shepherds' Play and mentions the recent publication of Barker's own pastores play.
22 Letter from Barker to Professor Arthur L. Campa, September 24, 1953.
Announces the shipment of an autographed copy of Barker's pastores play and acknowledges Prof. Campa's "pioneer work in the field of religious folk drama in the Southwest."

23 Letter from Peg [i.e. Margaret Mudgett] to Barker, September 25, 1953.
Acknowledges the excellent work Barker did for the Neighborhood Settlement Association.

24 Letter from Barker to Prof. J. Philipson, U. of San Paulo, Sept. 28, 1953.
Thanks Philipson for sending him an offprint.

25 Letter from Barker to Mr. Albert A. Marquez, September 29, 1953.
Invites Marquez to attend a playing of his recorded dedication speech of the Marquez Rancho Marker.

26 Letter from Barker to T.M. Pearce, October 2, 1953.
Comments on a paper by Pearce on Los pastores plays and suggests that there might have been a cycle of these plays rather than a master play of which all "episodes" are a part.

27 Letter from Aurelio M. Espinosa to Barker, October 6, 1953.
Acknowledges the receipt of a Los pastores manuscript.

28 Letter from George M. Foster to Barker, October 8, 1953
Acknowledges the receipt of Barker's published Los pastores play.

29 Letter from Barker to Everett C. Hughes, October 31, 1953.
Accompanies a manuscript submitted to the American Journal of Sociology.

30 Letter from Barker to Louis J. King, November 25, 1953.
Requests that King and Barker compare notes on the "Angels", the follow up study Barker was doing for the Neighborhood Settlement Association.

31 Letter from Juan B. Real to Barker, December 17, 1953.
Acknowledges the complimentary copy of Barker's Los pastores and mentions that Real did not find pastores plays south of Mexico.

Box 2 / Folder 4 / Item
1 Letter from A.W. Woolsey to Barker, January 26, 1954.
Inquires about Barker's The Shepherds' Play of the Prodigal Son and mentions that the Texas State College for Women has two pastores plays.

2 Letter from Barker to Editor, Fortnight, February 2, 1954.
Congratulates the editor on the unbiased article on teenage gangs in Los Angeles and briefly states his own involvement with the Neighborhood Settlement Association.

3 Letter from John B. Carroll, American Council of Learned Studies (ACLS), to Barker, March 24, 1954.
Expresses approval of Barker’s research proposal for an interdisciplinary study of Mexican bilingualism in Los Angeles,
and informs him that the ACLS Committee on the Language Program will help procure funds.

4 Letter from Einar Haugen, Univ. of Wisc., to Prof. John B. Carroll, March 31, 1954.  
Supports and endorses Barker’s proposal to Carroll for the study.

5 Letter from John B. Carroll, ACLS, to Barker, April 20, 1954.  
Reports on the comments received from Einar Haugen and Mary Haas.

6 Letter from John B. Carroll, ACLS, to Barker, May 19, 1954.  
Informs Barker that he may delay the submission of his revised proposal.

7 Postcard from Pacific Palisades Art Association to Mr. and Mrs. Barker, [Sr.??], September 3, 1954.  
Announcement of a lecture to be given by Barker followed by a lecture on Spanish art given by George, Sr.

8 Letter from Barker to John B. Carroll, ACLS, September 15, 1954.  
Informs Carroll he will send the revised proposal by the end of the month.

9 Letter from John B. Carroll, ACLS, to Barker, October 7, 1954.  
Carroll received the proposal, and gives Barker the addresses of other members of the Committee on the Language Program.

10 Letter from Jose Perez Vidal to Barker, October 29, 1954.  
Transmits Cantos populares españoles, Seville, 1882, and envelope (in Spanish)

Asks for a copy of Barker’s research proposal submitted to the ACLS.

Discusses Barker’s Neighborhood Association work.

13 Letter from Joseph B. Casagrande to Barker, April 11, 1955.  
Accompanies report on a “work conference on bilingualism” and two papers.

Promises support for Barker’s "cultural influence" study of a Catholic Youth Organization club in Los Angeles, Calif.

15 Letter from Barker to Ed [i.e. Edward Dozier], July 29, 1955.  
Comments on the Southwestern Project in Comparative Psycholinguistics and on his own bilingual study entitled at that point, "A Study of Communication Patterns and Social Isolation among Mexican American Boys' Gangs in Los Angeles."

Contains information on goals and working techniques of the Southwestern Project in Comparative Psycholinguistics.

Acknowledges interest Barker was taking in a special series of CBS Television Pacific Network.

18 Letter from Barker to Mr. A.F. Schaeffer, September 15, 1955.
Concerns U.S. Public Health Service research grant application administrative matters.

Transmits the results of his language study to the Los Angeles County Probation Department.

20 Postcard from Bill Gutierrez to Barker, October 9, 1955.
Asks for a copy of the boys' gang study in Los Angeles.

21 Letter from Mrs. W.L. Clemens to Barker, December 5, 1955.
Thanks Barker for participating in a panel [at Puente High School?].

22 Letter from Barker to Dr. Corbato, December 15, 1955.
Transmits paper on penitential processions in Spain. Corbato returns the letter with annotations.

23 Letter from Edmund O. Barker to Barker, March 24, 1956.
Contains bibliographical material on the Mexican shepherds' play and mentions the "'boycott trials' of the Negroes in Montgomery."

Announces the Easter ceremonies of the Sacred Heart Church in Nogales, Ariz.

25 Letter from Barker to Ed [i.e. Edward Dozier], June 13, 1956.
Announces a field trip to New Mexico to observe the San Buenaventura celebrations at Cochiti for his study of "Catholic ritual processions in Spain and the American Southwest" and also expresses the hope to be able to talk to members of the psycholinguistic project.

26 Anonymous postcard to Barker, August 28, 1956.
Postcard consists of a hand-drawn map.

27 Letter from Frances Gillmor to Barker, October 15, 1956.
Thanks Barker for participating in a panel on folk drama at the folklore meeting.

28 Letter from Barker to Mr. Herrera, November 1, 1956.
Asks the Governor of Cochiti Pueblo questions about the corn dance and procession of the feast day of San Buenaventura.

29 Letter from Barker to Ed [i.e. Edward Dozier], December 13, 1956.
Comments on "Ed's" [i.e. Dozier's?] paper on evaluating "aboriginal rituals from the standpoints of degree of sacredness, extend of community participation, and extent of public visibility and outside participation."

Contains further information about Pueblo Catholicism and Indian ceremonies in reply to Barker's letter (cf. above letter).
1. Letter from Barker to Edward P. Dozier, January 4, 1957. Acknowledges help given by Dozier at the meeting in Santa Monica and refers to their papers on Pueblo materials.
2. Letter from Ed [i.e. Edward Dozier] to Barker, January 14, 1957. Talks about the possibility of publishing the three papers on Pueblo and Yaqui materials together (Edward Spicer, Edward Dozier, and Barker).
3. Letter from Frances Gillmor to Barker, January 16, 1957. Thanks Barker for the wonderful Santa Monica meetings.
5. Letter from Barker to Ned [i.e. Edward Spicer], January 19, 1957. Discusses the joint publishing venture for the three papers again.
7. Letter from Edward H. Spicer to Barker, February 1, 1957. Agrees to the joint publishing of the three papers on Pueblo and Yaqui materials. Agrees to do the overall comments.
8. Letter from Barker to Ned [i.e. Edward Spicer], February 7, 1957. Comments on the three papers in regard to Linton's *Acculturation in Seven American Indian Tribes*.
9. Letter from Ed [i.e. Edward Dozier] to Barker, March 20, 1957. Comments on his [Dozier’s] intended revisions to his paper planned for publication with Barker’s and Spicer’s.
10. Letter from Sheilagh Brooks and Richard H. Brooks to Barker, April 27, 1957. Mentions their fieldwork in northwestern Mexico and also refers to a *Los pastores* manuscript they have collected.
11. Letter from Barker to Ned [i.e. Edward Spicer], May 12, 1957. Refers again to the joint publishing venture and comments on Spicer's paper.
14. Letter from Barker to Esther Goldfrank, May 20, 1957. Requests information about a manuscript of Mexican dance drama originally collected by Elsie Clews Parsons. Barker had received the manuscript from Ralph Beals.
Contains suggestions for questions to ask their Informant (cf. the Brooks’s letter of April 27, 1957) in regard to their *Los pastores* play. Also mentions Elsie Clews Parson’s *Mexican dance drama of the Mexican Revolution* (cf. previous letter).

Sends his manuscript of his paper on the Yaqui Easter ceremonies in Hermosillo, Mexico, and asks her comments. The letter also contains additional information on the Yaqui Easter ceremony.

Letter from Wayland [i.e. Wayland D. Hand] to Barker, June 17, 1957.
Friendly note.

Letter from Barker to Eugenio Cabrero, June 20, 1957.
Mentions a field trip to Spain to do research on the Spanish background of Southwestern religious folk dramas. Seeks support of the Del Amo Foundation.

Concerns the financial support of his research on the Spanish background of Mexican folk dramas in the Southwest by the Del Amo Foundation (cf. previous letter).

Mentions the Brooks’s *Los pastores* play and some interesting parallels to other folk dramas of the time. Gives no specifics parallels, however.

Letter from Barker to Russell H. Fitzgibbon, September 24, 1957.
Outlines his research project in Spain for the Committee of Latin American Studies. Intends to study the Spanish background of the Southwestern folk dramas (cf. Barker’s letters of June 20 and July 29, 1957).

Letter from Barker to Russell H. Fitzgibbon, October 17, 1957.
Asks for an acknowledgment of the materials sent (cf. Barker’s letters of June 20 and July 29, 1957).

Letter from Eugenio Cabrero to Barker, October 25, 1957.
Del Amo Foundation declines to fund research in Spain.

Letter from Richard and Sheilagh Brooks to Barker, October 26, 1957.
Promises further talk with informant on the *Los pastores* manuscript.

Contains historical background of Pala Mission and gives also some general information of the Corpus Christi processions at the mission.

Acknowledges information and inquires about mission records, the changes in the Corpus Christi procession and changes in administration.
Letter from the Rev. Anthony Soto to Barker, February 16, 1958. Provides the name of missionaries who worked at Pala.

Letter from Barker to the Rev. Anthony Soto, February 19, 1958. Thanks Soto for his help and asks for information on other processions at San Luis Rey and Pala. Barker intends to make a study of the Pala Corpus Christi procession similar to the one he did on Yaqui Easter ceremonies at Hermosillo, Mexico.


Letter from the Rev. Anthony Soto to Barker, February 24, 1958. Supplies additional information on processions at Pala and San Luis Rey and also gives a few sources.

Letter from Barker to Richard H. Brooks, February 27, 1958. Promises to collaborate on the article to be published with the translation of the Brooks’ *Los pastores* play.

Letter from Barker to the Rev. Anthony Soto, February 28, 1958. Acknowledges the information provided by Soto and asks for a brochure written by an Indian on early Indian life at San Luis Rey.

Letter from Barker to the Rev. Anthony Soto, March 21, 1958. Mentions the receipt of *Indian Life at Mission San Luis Rey* and announces a visit to Pala during Holy Week.


Letter from the Rev. Anthony Soto to Barker, March 24, 1958. Arranges a time for a visit with Barker during his intended visit (Holy Week).

Postcard from Jean K. Adams (Pauma Valley Motor Lodge) to Barker, March 27, 1958. Confirms his reservation for Holy Week.

Letter from Richard H. Brooks to Barker, April 1, 1958. Confirms arrangement for collaboration on the *Los pastores* article.

Letter from George Barker (Sr.) to Richard H. Brooks, May 7, 1958. Announces his son's death and returns the *Los pastores* manuscript.

**Series:** Published and Unpublished Articles, Papers and Reviews, 1936-1958.  
**Arrangement:** By genre and thereunder roughly chronological.  
**Description:** Text, illustrations, and captions of Barker's works. Printed publications appear first, followed by manuscript copies of informal essays and vignettes and then manuscripts of Barker's anthropological work, in loose chronological order. The Folk Drama subseries contains a handwritten transcript of a Christmas "shepherd's play" provided by Aristéo Flores of Chapalá, Mexico, and Barker's published bilingual edition of the text.
Box 2 / Folder
6-10 Publications (excluding *The Shepherds' Play of the Prodigal Son*. See box 2, folder 26)
11 *Pilgrimage to Mexico* [unpublished manuscript, typescript xerostatic copy].
12 "The Velorio;" illustrations intended to accompany *Pilgrimage to Mexico*
18 "Vanishing Indian Cultures of Southern California" (*Pacific Horizons*, 1939). Typescript and copy of publication.
21 Supplemental materials, prepared by Barker, for a "Ways of Justice" discussion program on international law (post 1950).
22 "Notes on Some Conversations with Men of Mexican Descent in an Occupational Group" (1950-1951).
23-25 Papers, 1956-1958, on Yaqui and Pueblo adaptations of Spanish Catholic traditions, processions, and ceremony.
27 *Coloquio de pastores del hijo pródigo* from Chapalá, Mexico. Handwritten transcription of folk drama, and related correspondence, 1949.
28 *The Prodigal Son* suggested treatment, unpublished [n.d.]

**Series:** Field and Research Notes, 1940-1958.
**Arrangement:** By subject and thereunder chronological.
**Description:** Papers, minutes, field notes, M.A. and Ph.D. notes, and secondary research materials.

Box 2 / Folder
29-34 Field notes and secondary research, ca. 1940-1944.
Box 3 / Folder
1-2 Notes, Spanish and Mexican folk drama, 1948.
3-4 Field notes, 1948-49, including notes for Pilgrimage to Mexico.
5-17 Vocabulary notes, Pachuco border language.
18-19 Interviews and notes, 1950-1951, for "Notes on Some Conversations with Men of Mexican Descent in an Occupational Group."
20-27 Field and research notes, interviews, and follow-up studies, 1949-1953, primarily for West Los Angeles Neighborhood Settlement Association work with gangs.
28-33 Field and secondary-research notes, 1953-1957, on Catholic ritual processions and ceremonies, Yaqui Indian Holy Week ceremonies, and New Mexican Pueblo Indian ceremonies.
34 Field notes, 1957-1958, Pala Indians; miscellaneous, 1957.
35-38 Proposals, 1939-1955, including proposals and other materials on semantics, bilingualism, school survey in Tucson, Pachuco language, and work with gangs in Los Angeles.
39 Miscellaneous additions, 1940s, 1953 (working copies).
40-44 Miscellaneous materials, including foundation lists, bibliographies, research and field notes and notebooks covering the entire scope of Barker's professional career, and material about his Pachuco language study and informants.

Description: Miscellaneous poetry and notes, and handwritten and typed copies of the essay "When I was a Child."

Box 3 / Folder
45 Published ephemera (clippings), primarily poetry, 1938-1950.
46 Essays and poems, 1927-1956.
47 When I Was a Child, 1939 [typescript].
48 When I Was a Child [holograph manuscript, May 25-26, 1939]; miscellaneous writing, May 29-31, 1939.

Arrangement: By type of material.
Description: There are 379 original color slides and 151 duplicates. Approximately 70 each of slides and duplicates are of Yaqui village scenes and Holy Week processions at Hermosillo, Sonora, Mexico. The rest are travel slides of various countries, largely unidentified. The slides are arranged as follows: unlabeled originals in metal mounts (220); cardboard-mounted duplicates (151), all marked "AV Services, U of A" (duplicates of the first 50 metal-mounted originals plus 1 unidentified slide from the same series, and of 100 of the cardboard-mounted originals); 159 originals in cardboard mounts.
Photographic materials consist of 8” x 10” black and white enlargements of Yaqui Indian ceremonies; 12 black and white postcards of Easter ceremonies at Pascua village, Tucson, Arizona; of Yaqui leader Louis Hernandez; and of a cathedral in Guadalajara, Mexico; and several unidentified photos of various people and locations. There are 11 4” x 5” negatives of photos corresponding to the 8” x 10” enlargements of Yaqui ceremonies, one set marked “Hermosillo.”

Audio materials consist of interviews and examples of the Pachuco language used by Tucson area gangs in the 1940s. The recordings were initially made on two 7” tape reels, one with a paper substrate. These original tapes were duplicated onto a 10” tape reel with background noise removed and an edited 7” working copy. These tape reels have themselves been copied onto working cassettes, and housed in the Southwest Folklore Center cassette tape collection, SWF 009, with the call numbers 85.2/C.1 and 85.2/R.1. Due to the sensitive and personal nature of the material Barker recorded, names of persons and other identifying information have been deleted from the working copy. The duplicate reels and the fragile, paper tape original are stored with the other original materials in the collection. (Note: the tapes open with classical piano music, followed by informal interactions and then the Pachuco interviews.)

Box 4 / Folder
1  Suggested 20-minute presentation of the visual materials for “The Yaqui Easter Ceremony at Hermosillo;” undated rough index of slides (does not correspond to accessioned order or total number of originals, but contains identifying commentary).
2  Slides, originals, in metal mounts.
3  Slides, copies; followed by original slides in cardboard mounts.

Box 5 / Folder
1  Photographs and postcards.
2  Negatives.

The following boxes contain the original documents copied to make up the working collection described above. Material in the following boxes may only be used with the permission of the coordinator of the Southwest Folklore Center or the University of Arizona manuscripts librarian. The material is described in detail above.

Box 6 / Folder
1-7  Background research notes.
8-9  Monographs.
10-11  Announcements, fliers, miscellaneous.
12  Correspondence, 1931, 1940-1958
13-16  Published and unpublished articles, papers, and reviews.
Box 7 / Folder
1-14  Published and unpublished articles, papers, and reviews (continued).
15    Folk drama.
16-20 Field and research notes.

Box 8 / Folder
1-16  Field and research notes (continued).
17    Poems and personal writings (published ephemera).
18    Original tape reel (paper substrate; fragile).
19    Tape reel “master.”

Box 9
Duplicated tape reels of the materials in box 8, folders 18-19: a 10" restricted-use duplicate tape reel with background noise removed and a working 7" reel with names deleted; master cassette copies of the reels.
ADDED ENTRIES

Barker, George C. (George Carpenter), 1912-1958.
Dozier, Edward P. -- Correspondence.
Spicer, Edward Holland, 1906- -- Correspondence.
Folk drama, Spanish American.
Christmas plays.
Prodigal son (Parable) -- Drama.
Spanish language -- Dialects -- Arizona -- Tucson.
Spanish language -- Social aspects -- Arizona -- Tucson.
Spanish language -- Slang.
Bilingualism -- Arizona -- Tucson.
Mexican Americans -- Arizona -- Tucson -- Languages.
Gangs -- Arizona -- Tucson.
Tucson (Ariz.) -- Social life and customs.
Yaqui Indians -- Mexico -- Hermosillo -- Rites and Ceremonies -- Photographs.
Audio tapes.
Correspondence.
Manuscripts for publication.
Photographs.
Slides (Photographs)