Untangling the Past: An Investigation into the Classification Scheme of the Pacific Northwest Indian Center/Museum of Native American Cultures

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ABSTRACT

The purpose of this article is to document an investigation into the unique book classification system developed by the Pacific Northwest Indian Center (PNIC), also known as the Museum of Native American Cultures (MONAC), which operated from the mid-1960s through the early 1990s in Spokane, Washington. The article will provide some background information on PNIC/MONAC and its library operation, describe the process of reviewing and evaluating the classification system, and offer analysis into the positive and problematic aspects of the classification system in relation to other classification systems developed for materials by and about Indigenous peoples of North America.

KEYWORDS

Classification systems, indigenous collections

Introduction

Unique classification schemes are often developed when a collection is too specialized to easily utilize the established Library of Congress Classification (LCC) or Dewey Decimal Classification (DDC) schemes. This was the case for the library of the Pacific Northwest Indian Center (PNIC)/Museum of Native American Cultures (MONAC), a Pacific Northwest cultural heritage institution that existed from 1965 to 1992 in Spokane, Washington. Unfortunately, documentation about the structure of the unique library classification scheme developed for the PNIC/MONAC collection was either not created or retained after the collection was transferred to the Northwest Museum of Arts & Culture (MAC)/Eastern Washington State Historical Society (EWSHS) in 1992. This article describes the process and outcomes of an analysis of the PNIC/MONAC classification scheme, which the author undertook to investigate how the scheme categorized and organized information about Indigenous peoples of the Americas. Following a short literature review on library classification of indigenous peoples of North America and a section on the history of the PNIC/MONAC and its library, this article describes the process used to rebuild the classification scheme's structure, the categories identified as part of the classification scheme, and an analysis of the scheme's positive and problematic aspects for classification of works about indigenous peoples of the Americas.

For the purposes of this article, the author uses the phrase "Indigenous Peoples of North America" in place of "American Indians" or "Indians of North America."

Library Classification of Indigenous Peoples of North America

Systems of library classification, notably the Library of Congress Classification (LCC) and the Dewey Decimal Classification (DDC), have been identified as having inherent biases, especially in their treatment of Indigenous peoples of the Americas (Yeh, 1971; Webster & Doyle, 2008; Duarte & Belarde-Lewis, 2015). Issues related to indigenous classification and subject headings have been covered in depth by others in the library community and will not be reviewed in-depth here (See Yeh, 1971; Gilman, 2009; Tomren, 2004; Swanson, 2015; Olson, 2002). Instead, a summary of issues is presented that will help lay the groundwork for review and analysis of the PNIC/MONAC classification scheme. A special 2015 issue of *Cataloging & Classification Quarterly*, focused on Indigenous knowledge organization, featured a comprehensive summary from Cherry and Mukunda (2015) of the problems of applying LCC and DDC to collections of materials about Indigenous peoples of North America. These include classing most resources in the "history" section, misleading subject headings and terms, incorrect or obsolete spellings of terms, and out of date and sometimes offensive terminology (Cherry & Mukunda, 2015; see also Yeh, 1971). The authors also note that LCC classes most materials on North American Indigenous peoples in the E75-99 range for "Indians of North America" where materials are often collocated with unlike materials and lengthy call numbers hinder accessibility (Cherry & Mukunda, 2015, p. 551). Of most significance is the fact that

within the E75-99 range, items are classed alphabetically by province, state, or region (E78) or by tribe, culture, or language (E99). The alphabetical order breaks up relationships between cultural groups (Cherry & Mukunda, 2015, p. 551). Tomren's (2004) review of the Dewey Decimal Classification's treatment of Indigenous peoples of North America notes similar issues to LCC. Most materials about Indigenous peoples of North America are classed in the "General History of North America" section (970), which places them in the past (Tomren, 2004, p. 11). There is also a small amount of space in 970 to try to differentiate the many aspects of works about Indigenous peoples of North America. Additionally, while there is the option to group linguistically, this is not as useful as grouping by culture group (Tomren, 2004, p. 12). Because of these issues with the two dominant classification systems, some institutions with significant holdings on Indigenous peoples of North America may decide to develop their own classification system, or to adapt another existing system.

Some entities have developed adaptations of DDC and LCC, as well as subject vocabularies, that more adequately organize materials about Indigenous peoples of North America. These include the American Indian Resource Center (AIRC) in Huntington Park, CA, the National Indian Law Library (NILL) and the Native American Educational Services (NAES) Public Policy and Tribal Research Center (Webster & Doyle, 2008). One unique classification system that has received attention in the literature is the Brian Deer Classification (BDC) scheme, developed by A. Brian Deer in the 1970s for the National Indian Brotherhood (NIB) Library in Ottawa, Canada (Cherry & Mukunda, 2005). The scheme "reflected Indigenous values and perspectives, and unlike the dominant systems, it is not discipline-based but designed for action" (Doyle, Lawson, & Dupont, 2015, p. 112). BDC and modified versions of it are used at multiple libraries and resource centers across North America (Cherry & Mukunda, 2005; Swanson, 2015; Doyle, Lawson, & Dupont, 2015). Of particular significance is Deer's replacement of alphabetical ordering with collocation by cultural group and by geography, as well as prioritizing activities and interests of Indigenous peoples such as hunting, agriculture, fishing, and forestry (Cherry and Mukunda, 2005; Doyle, Lawson, and Dupont, 2015). Although the BDC was developed and being used in the 1980s, when it appears the Pacific Northwest Indian Center/Museum of Native American Cultures was cataloging its book collection, it is unknown if staff and volunteers at PNIC/MONAC were aware of the existence of the BDC.

Background Information on PNIC/MONAC

The Pacific Northwest Indian Center (hereafter PNIC) was incorporated in December 1965 in order to "preserve Indian culture, promote Indian studies, and develop Indian leadership" (Museum of Native American Cultures, April 1977, p. 1; Museum of Native American Cultures, February 1969, p. 1). From the beginning until 1980, it was led by Fr. Wilfred Schoenberg, S.J., a Jesuit priest affiliated with Gonzaga Preparatory School and Gonzaga University who specialized in the history of Catholic missions and indigenous peoples in the Pacific Northwest (Museum of Native American Cultures, February 1969, p. 1; New Indian

Center Astounding, Winter 1974, p. 12; Museum of Native American Cultures, April 1980, p. 1). In 1969, PNIC began construction of a dedicated facility, which opened in May 1974, coinciding with the World's Fair held in Spokane, Washington (Museum of Native American Cultures, April 1977, p. 1; New Indian Center Astounding, Winter 1974, p. 11-20). In 1976, it added the name Museum of Native American Cultures (MONAC) as its public title (McKinnon, January 16, 1976). In 1986, PNIC/MONAC brought a lawsuit against its former director, "charging that he sold museum materials and then pocketed the money" (Indian museum may get aid ..., January 5, 1986). By 1991, the local newspaper noted that "[PNIC/]MONAC ... has faced severe operating deficits during its 16-year history. For the past three years, [PNIC/]MONAC has incurred operating deficits of more than $100,000" (Cheney Cowles Museum ..., July 12, 1991). Negotiations were underway to merge the collection with that of the Eastern Washington State Historical Society (EWSHS), also located in Spokane. A merger plan was agreed to in July 1991 and PNIC/MONAC officially closed to the public in December 1991 (Museum of Native American Cultures, July 19, 1991; In closing, museum mobbed, December 1, 1991). The land and building were sold to Gonzaga University (Museum of Native American Cultures, September 18, 1991).

Operation of the PNIC/MONAC Library

The PNIC/MONAC library and its artifact and book collections seem to have been largely managed by the long-time director, Schoenberg, and relied on volunteer labor for most activities. Initially stored in the Crosby Library of Gonzaga University, the library collection of "several thousand volumes in Indian history, languages, and ethnology" also included significant holdings related to Jesuit history in the Northwest (Museum of Native American Cultures, 1970 Completion Campaign brochure, 1970). While a library wing was envisioned for the newly constructed facility in 1969, it seems that the space was consistently used instead for the gift shop and administrative offices until the mid-1980s or later (Museum of Native American Cultures, October 26, 1985). The library was initially conceived to "have a main reading room, cataloguing area, vault for microfilm, administrative office, and of course, books, documents and other records related to Indians and their culture. ... For serious scholars, the Pacific Northwest Indian Center will offer subject matter in greater depth, especially in Indian languages, than most museums, ... The Spokane Center, concentrating on Indians only, will have the advantage of much more comprehensive coverage of its special field, Indians" (Museum of Native American Cultures, April 1977; New Indian Center Astounding, Winter 1974).

Paid professional staffing was always an issue at the Center, and PNIC/MONAC relied heavily on volunteers for most operational aspects. For the library operation, in particular, volunteers seemed to be used extensively. For example, in 1976, a "Library Cataloger" who had enrolled in the NRTA-AARP Senior Community Service Employment Program joined the staff; it is unknown if this staff member was a trained librarian or had any library experience (Museum of Native American Cultures, July 1976). Volunteers were used in other areas of the

operation, including assisting staff with creation of artifact displays and maintenance (Museum of Native American Cultures, January 1978). In 1977, the writer of the museum's newsletter noted that as soon as space could be found to relocate the gift shop and administrative offices out of the intended library space, "the library will be available. Meanwhile the long tedious process of cataloguing books and manuscripts has begun so that use of the library will be provided as soon as possible." The writer, however, does not elaborate on the staff who were completing these cataloging activities (Museum of Native American Cultures, October 1977, p. 1). A proposal in 1980 from outgoing director Schoenberg suggested that the Jesuit Order be approached to staff the library since "[m]ore than half of our Library contents belong to the Jesuit Order" (Museum of Native American Cultures, March 25, 1980). Schoenberg noted that "there is evidence to believe that it will be many years before the Center can employ a professional library staff" and that the request for Jesuits to staff the library "would gain a professionally administered program for the use of its patrons during customary library hours" (Museum of Native American Cultures, March 25, 1980). It is unclear whether this proposal was accepted or not. By the mid-1980s, another push was made to "get [] our research library together …" but that a volunteer would be required to act as librarian (Museum of Native American Cultures, July 12, 1985). Based on inventory dates on the shelf list cards themselves, it seems that a cataloging or inventory project was undertaken in about 1988, but it is unclear who led the project and their qualifications.

When PNIC/MONAC merged with Eastern Washington State Historical Society (EWSHS) in 1992, the library collection was split, with the Jesuit material transferred to Gonzaga University and the non-Jesuit material to EWSHS. The PNIC/MONAC book collection was gradually, although never fully, incorporated into the EWSHS library collection, which used Dewey Decimal Classification, and the MONAC card catalog was retained as a historical record in the holdings of EWSHS.

Process of Reviewing and Evaluating the Classification System

In order to review and evaluate the library classification system, the author scanned catalog cards from the shelf list drawers of the PNIC/MONAC card catalog (1,209 cards). The shelf list encompassed two drawers, one labeled "Indian" and the other "Non-Indian." These two categories denoted the major delineations of the system: those works primarily about the culture and history of Indigenous peoples of North America and those connected to but not primarily about the culture and history of Indigenous peoples of North America. After scanning, the author entered the following data points into a spreadsheet: classification number, book number, volume number, author, title, place of publication, publisher, date of publication, subject headings, and any notes regarding when the volume was cataloged or acquired and from whom (see Figure 1 for an image of a sample card). It should also be noted that when books were acquired, they were first accessioned like any other museum object and given an accession number that included the donor's last name, year, and accession number. The books were then

re-numbered into the library classification system. The author created a second spreadsheet to list the classification numbers and attempt to reconstruct what subject(s) each number might denote, based on reviewing the cards and their subject headings.

Observations about the Classification System

The PNIC/MONAC classification system employed a total of ten top-level categories, with the first being the "Indian" category. An outline of the top-levels of the classification system may be found in Figure 2, while a complete outline of the classification scheme may be found in the Appendix. The classification system employed three levels of data: first, the classification category, then a book number, then a volume number, if applicable. The book number deserves some discussion. The assignment of a book number seems to include a legacy number assigned sequentially at some point in the collection's past. It seems to indicate that at some point the books were shelved into categories and then numbered sequentially. These numbers were retained, and the first letter of the author's last name was appended to the number (See Figure 1 for an example card). Interestingly, though, the book number was not used to organize the titles on the shelves or in the shelf list; instead, the author's last name was used once the title was placed within a classification category. It is unclear why the book numbers were retained and printed before the first letter of the author's last name, unless retention of the book number allowed for some connection back to a previous organizational scheme.

Figure 1

Example shelf list card

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1A20d      Shaw, Anna Moore
843s           Pima indian legends / Anna Moore
           Shaw; illustrations by Matt Tashquintb.
           --- Arizona : The University of Arizona
           Press, c1968.
               111 p.

           1989



           1. Legends-Pima.   2. Myths-Pima.   3.
           Stories-Pima.   I. Title.   II.
           Tashquintb, Matt, illus.
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A total of 1,209 cards were analyzed for the two drawers of the shelf list; the first drawer, labeled "Indian" contained 669 cards; while the second drawer, labeled "Non-Indian" contained 540 cards. The "Indian" drawer included cards for classification section 1, which covers

categories for Indigenous peoples of North America, Central America, and South America. In the Indigenous peoples of North America section (1A), works were categorized and grouped by culture group or tribe, if possible. This was also the case for the sections on Indigenous peoples of Central America (1B) and South America (1C), but the latter two sections contained fewer sub-categories than section 1A. If a work about Indigenous peoples of North America covered more than one tribe or culture group, it might be placed in the topical section (1A1-10), if appropriate. However, placement of works into either the broad topical categories or culture group-specific categories was not always consistent. For example, works on kachinas might be found in both the "General" (1A) section of the system and the "Southwest" (1A20) section of the system.

Section 2 is the beginning of the "Non-Indian" sections and this section represents Topics and Geographic Locations. Topics in this section included categories for Wars/Battles (2C), Missions and Missionaries (2D1), Trading Posts (2A), Fur Trade (2A1), and Pioneers/Settlers (2D2). The topical sections are also divided geographically. For example, 2B, which appears to be early history of North America, is divided into geographical sections, such as Canada (2B1), the Northwest (2B2), and Plains (2B3). After the topical sections on Missions and Missionaries (2D1) and Pioneers/Settlers (2D2), the section seems to become almost entirely geographically organized, mainly by American states. Section 2E is quite small, with only eleven entries, and it is unclear what this category is meant to be. Similarly, section 3 lacks an overall category summary, although it includes Photographs and Photography and possibly Education and Music. Section 4 is the category for Art and Artists, while category 5 is for Anthropology and Archaeology. Section 6 appears to be a category for works by publication type, such as bibliographies, museum publications, encyclopedias, and government publications. Section 7 is the category for Fiction and is divided into two sub-categories for Fiction about Indigenous peoples (7A) and Fiction about non-Indigenous peoples (7A). Section 8, like some previous sections, is difficult to summarize into a category, although it could be considered Government Relations. It includes topics such as Reservations and Allotments, Homesteading, Forestry, and Civil Rights. There are no entries for section 9 and section 10 is the category for newsletters.

Figure 2

Classification Overview

Classification Number	Category	Comments
1	Indigenous Peoples of the Americas	
1A1-10	Topics	
1A11-20	Indigenous Peoples of North America by culture group, then tribe, then topic	
1B	Indigenous Peoples of Central America	
1C	Indigenous Peoples of South America	
2	Topics and geographic locations	Includes topical categories for Wars/Battles, Missions and Missionaries, Trading Posts, Fur Trade, Frontier and Pioneer Life
3	Unknown	Difficult to identify what this category is supposed to be. It includes Photography, Education, and Music.
4	Arts and artists	
5	Anthropology and Archaeology	
6	By type of publication/format (encyclopedias, government reports, museum publications)	
7	Fiction	Divided into fiction about Indigenous Peoples of North America and fiction about non-Indigenous Peoples of North America

8	Government Relations?	Topics include forestry, reservations and allotments, homesteading, military campaigns, and civil rights
9	No entries	
10	Newsletters	

Analysis: Positive and Problematic Aspects of the Classification System

Positive Aspects

The most significant positive aspect of the PNIC/MONAC classification scheme is the grouping by Indigenous culture groups and tribes, rather than the use of a strictly alphabetical classification by tribal name. Grouping by culture group allows users to browse for items more easily within the culture group, rather than having to identify each tribal entity in an alphabetical scheme. A second positive aspect of the classification scheme is its attempt to identify some "current issue" categories, rather than only concentrating on Indigenous peoples as "historical" only. For example, section 8, which contains entries about land ownership, reservations, government relations and civil rights, tries to group together items related to issues of the twentieth century such as tribal sovereignty. Finally, the system makes a concerted effort to separate non-fiction from fiction sources by setting aside section 7 for fiction about Indigenous and non-Indigenous peoples. This separation helps to conceptually attempt to segregate some of the mythology about indigenous peoples, although misconceptions and mischaracterizations remain in the non-fiction materials due to the biases of the creators and of the times in which they were written.

Problematic Aspects

While the PNIC/MONAC classification has some positive aspects, it retains some of the problematic attributes of other dominant classification schemes. The most explicit problematic attribute is the use of the term "massacre" in some subject headings related to wars and battles. The creators of the scheme seem to have retained Library of Congress Subject Headings (LCSH), rather than attempting, as Yeh (1971, 124, 126) suggests, to alter the language of the heading to use the term "incident" rather than "massacre." A more thorough and exhaustive analysis of the LCSH used is needed to more specifically identify whether the term "massacre" was only used when Indigenous peoples were victorious in battle, or if the word "massacre" was also applied to incidents when Indigenous peoples were not on the winning side. As Yeh notes, use of the term "massacre" contributes to the inaccurate portrayal of Indigenous peoples as "savage and brutal" in the LCC (Yeh, 1971, 124). A second problematic aspect of the classification scheme is the lack of documentation about how it is organized and should be applied. This lack of documentation,

as well as the inconsistencies of how the classification scheme was applied over time, make it less than useful as a scheme that could be applied to other similar collections. Webster & Doyle (2008) note that "... libraries need more than just an alternate scheme to improve access through classification – they also need staff trained to use it and keep it updated, and the staff time to adapt almost all the records received through copy cataloging. Both of those things are luxuries that even large libraries don't often have" (192). Based on the historical records from PNIC/MONAC, it is apparent that lack of professional staff and reliance on volunteer labor were significant factors in the organization and management of the library collection, so it is not surprising that there is a lack of documentation in how to apply the classification scheme as well as inconsistencies in the application of the classification scheme over time.

Conclusion

An analysis of the Pacific Northwest Indian Center/Museum of Native American Cultures library catalog shelf list reveals a concerted effort to develop a classification scheme for a specialized collection focused on Indigenous peoples of the Americas, and particularly of the Pacific Northwest. While the classification scheme retains some of the problematic aspects of dominant classification schemes and subject terminologies, it also attempts to prioritize the relationships among Indigenous peoples, particularly in North America, rather than relying on traditional alphabetical scattering by tribal name. An analysis of the scheme reveals that the people developing the scheme, whether trained librarians or volunteers, were interested in reflecting not only historical conceptions of Indigenous peoples of North America, but also current issues of the day, such as tribal sovereignty and natural resources. It is unknown whether the people developing the scheme were aware of the Brian Deer Classification (BDC) scheme being developed contemporaneously in Canada or of the article published by Yeh (1971) identifying issues related to classification of works about Indigenous peoples in the Library of Congress Classification (LCC) scheme. However, an analysis of the PNIC/MONAC classification scheme reveals that effort was made to create a scheme that reflected indigenous relationships and made room for not only historical but current issues facing Indigenous peoples. The PNIC/MONAC classification scheme serves as an intriguing example of how one institution addressed its need to develop a unique knowledge organization scheme for works about Indigenous peoples in the latter half of the twentieth century.

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Appendix

Reconstructed Pacific Northwest Indian Center [PNIC]/Museum of Native American Cultures [MONAC] Classification Scheme

Note: Question marks in the Classification Category Names indicate categories where the author was unable to extrapolate a definite category name based on the subject headings and titles of works from the catalog cards. In situations where no category name could be identified or there were no entries under the classification number, the author has indicated this with a note in brackets ([]).

Classification Number	Classification Category Name
	Indigenous Peoples of the Americas *(Note: The original shelf list drawer is labeled "Indian")*
1A	Indigenous Peoples of North America
1A	General works?
1A1	General works on historical topics? General works on culture?
1A1a	Basketry, Pottery, Blankets
1A1B	Crafts, Design (Beadwork, Quillwork)
1A1C	Dwellings
1A1D	Weapons
1A1E	Religion, Medicine, Nature
1A1F	"Crafts," Language? Clothing?
1A1G	Cradleboards
1A1H	Skin-dressing
1A1i	Weaving
1A1j	Transportation
1A1k	Clothing?
1A1s	Dwellings?

1A2	Stories and legends; myths; religion; all culture groups and tribes
1A2a	Religion-Kachinas
1A2b	Masks
1A2c	Myths, legends, stories
1A2d	Music; Musical instruments
1A2e	Poetry
1A2f	Peyote; Native American Church
1A2g	Witchcraft
1A2h	Shamanism
1A3	Art and artifacts
1A3a	Carving? Wood carving?
1A3b	Silverwork?
1A3c	Cheyenne; Kachinas; stories; paintings
1A3g	Fetishes; petroglyphs; carving (has the most entries); N.W. coast Indigenous art
1A3k	Baskets/Basketry
1A3m	Sand painting
1A3o	Pottery
1A3p	Rock carving? Rock art?
1A3q	Decoration? Designs?
1A3r	Jewelry
1A4	Treaties?
1A5	Photographs/Photography
1A5a	Photographs/Photography
1A6	[No entries]
1A7	Schools; boarding schools; education
1A7b	Schools?
1A7c	Education?

1A8	Acculturation
1A9	Speeches; statements by Indigenous peoples
1A10	Psychology
	START Culture Group Sections
1A11	Alaska; Eskimo
1A11a	Alaska; Eskimo (Not sure how differs from 1A11)
1A11B	Alaska; Eskimo (Not sure how differs from 1A11)
1A12	N.W. Coast or Coast, N.W.
1A12a	N.W. Coast-Tilingit?
1A12B	N.W. Coast-Tsimshian?
1A12c	N.W. Coast-Haida
1A12d	N.W. Coast-Kwakiutl
1A12f	N.W. Coast-Makah
1A12g	N.W. Coast-Quilieutes
1A12i	N.W. Coast-Coast Salish? Puyallup, Muckleshoot, Twana, Chemakum, Klallum; multiple tribes
1A12i2	N.W. Coast-Bella Coola?
1A12i8	N.W. Coast-Lummi
1A12i12	N.W. Coast-Quinault
1A12i18	N.W. Coast-Chief Seattle?
1A12j	N.W. Coast-Chinook?
1A13	Woodlands? Plains?
1A13b	Cree?
1A13c	Chippewa-Cree
1A14	Plateau
1A14c	Plateau-Yakima
1A14d	Plateau-Nez Perce
1A14k	Plateau-Cayuse

1A14L	Plateau-Spokane
1A15	Numa?
1A16	Oregon and California-General
1A16a	Oregon and California-Cahuilla
1A16af	Oregon and California-Tolowa?
1A16f	Oregon and California-Wintu
1A16g	Oregon and California-Pomo
1A16i	Oregon and California-Miwok
1A16k	Oregon and California-Chumash
1A16L	Oregon and California-Yokuts/Paiutes
1A16q	Oregon and California-Yumas?
1A16z	Oregon and California-Gabrielino
1A17	Plains
1A17a	Plains-Blackfeet
1A17b	Plains-Gros Ventre
1A17c	Plains-Assiniboines
1A17d	Plains-Crow
1A17f	Plains-Cheyenne
1A17g	Plains-Arapaho
1A17h	Plains-Kiowa
1A17L	Plains-Osage
1A17o	Plains-Otoe
1A17q	Plains-Omaha
1A17r	Plains-Sioux
1A17r1	Plains-Unknown
1A17s	Plains-Chippewa/Ojibwe
1A17v	Plains-Pawnee
1A17x	Plains-Mandan

1A17y	Plains-Ponca
1A18	Northeast
1A18i	Northeast-Algonquin
1A18t	Northeast-Winnebago
1A18w	Northeast-Shawnee?
1A18x	Northeast-Ottawa
1A19	Southeast
1A19g	Southeast-Appalachian?
1A19m	Southeast-Cherokee
1A20	Southwest
1A20c	Southwest-Papago
1A20d	Southwest-Pima
1A20e	Southwest-Apache
1A20e1	Southwest-Apache-Chiracahua
1A20e2	Southwest-Apache-Mescalero
1A20e3	Southwest-Apache-Jicarilla
1A20e4	Southwest-Apache-Lipan
1A20e5	Southwest-Apache-Cibeque
1A20e6	Southwest-Apache-Mimbres
1A20f	Southwest-Pueblo
1A20g	Southwest-Zuni
1A20h	Southwest-Navajo
1A20i	Southwest-Hopi
1A20k	Southwest-Havasupai
1A20m	Southwest-Pueblo
1A20n	Southwest-Tewa
1A20o	Southwest-Taos
1A39	Northwest Coast-Art

1B	Central America
1B1	Central America-Mexico?
1B1a	Central America-Mexico-Yaqui
1B1r	Central America-Pre-Columbian (Aztec, Maya, Zapotec)
1B1s	Central America-Maya
1B2	Central America?
1B2d	Central America-Music?
1B3	Central America-Art?
1B3a	Central America-Art-Mexico?
1B3d	Central America-Art-Ancient Mexico?
1B3i	Central America-Art-Metalwork?
1B4	Central America-Heiroglyphs?
1B11	Central America-Maya
1B12	Central America-Aztec
1B13	Central America-Mixtec
1C	South America
1C1	South America-Ancient? Pre-contact?
1C1i	South America-Textiles
1C2c	South America-Myths and Legends?
1C3i	South America-Art-Pre-Columbian?
1C11	South America-Inca
	END Indigenous Peoples of the Americas
	Non-Indigenous Peoples of the Americas *(Note: The original shelf list drawer is labeled "Non-Indian")*
2A1	Trading posts-Fur trade?
2A2	Trading posts-Northwest?
2A2a	Trading posts-Southwest?
2A3	Biographies/Autobiographies?

2A4a	Biographies of non-Indigenous Peoples
2B	North America - Early History?
2B1	North America-Canada-Early History?
2B2	North America-Northwest-Early History?
2B2a	North America-Northwest-Early History-Missions and Missionaries?
2B3	North America-Plains-Early History?
2B4	North America-Southwest-Early History?
2B4a	North America-Southwest-Early History-Biography or Personal Narrative?
2B5a	North America-Plains-Early History-Biography or Personal Narrative?
2B6	North America-Montana?
2B7	Military forts?
2B8	[No entries]
2B9	Pacific Northwest
2B9a	Pacific Northwest-Biography
2B10	Alaska?
2B11	Northwest?
2B12	Northwest?
2B13a	Can't tell what this category is supposed to be
2B16	Southwest Territory?
2B17	Indian Territory?
2B18	Washington Territory?
2B19	Mexico-early history?
2B24	New Mexico-early history?
2C2	"Wars/Battles-Indian/non-Indian;" "Massacres" (massacre is only used in some records)
2C2a	"Wars/Battles-Indian/non-Indian;" "Massacres" (massacre is only used in some records); subdivision may be for Biography/Personal Narratives

2C3	Warts/Battles-Civil War?
2D	Time Life series "The old west"
2D1	Missions and Missionaries
2D1a	Missions and Missionaries-Protestant
2D1b	Missions and Missionaries-Catholic
2D2	Pioneers/Settlers? "The West"?
2D2a	Pioneers/Settlers? "The West"?-Biography/Personal Narrative?
2D3	Spokane
2D4	Washington State
2D5	Oregon
2D5a	Portland, Oregon? Or Oregon - Reminiscences?
2D6	Montana
2D7	Idaho
2D8	Arizona?
2D9	Virginia? Kentucky? Ohio?
2D10	California
2D10a	California-Biography/Reminiscence?
2D12	Canada
2D13	Alaska
2D13a	Alaska-Biography/Reminiscence?
2D14a	Utah-Biography/Reminiscence?
2D15	Texas
2D16	New York
2D16a	New York-Biography/Reminiscence?
2D17	Nevada
2D18	Dakotas (North Dakota; South Dakota)
2D19	Nebraska
2D20	Louisiana

2D21	Kansas
2D21a	Kansas-Biography
2D22	British Columbia
2D23	Pacific Northwest? Inland Northwest?
2D24	New Mexico
2E	[Unable to tell what this category is supposed to be]
2E1	[Unable to tell what this category is supposed to be]
2E2	[Unable to tell what this category is supposed to be]
3A	[Unable to tell what this category is supposed to be]
3B	Archery?
3C	[No entries]
3D	Photographs/Photography of Indigenous People of North America and of the West
3E	Education?
3F	Music?
3G	Birds?
4	Art/Artists
4A	Artists-Biography?
4B	Artists?
5A	Archaeology?
5A1	Archaeology-North America-Eastern?
5A2	Archaeology-North America-Middle?
5A3	Archaeology-South America?
5B	[No entries]
5C	Anthropology?
5C1	Anthropology?
5C2	Anthropology?
5D	Language?

5D1	Language?
6A	[No entries]
6B	National parks?
6C	National parks?
6D	Bibliographies?
6E	Southwest? Microfilm catalogs?
6G	Museum publications (exhibit catalogs, collection catalogs)
6i	Encyclopedias
6J	Government Publications (Bureau of Am. Ethnology Bulletins)
7A	Fiction (about Indigenous Peoples)
7B	Fiction (about non-Indigenous Peoples)
8	Government relations?
8A	Land ownership (Reservations; allotments)
8A1	Homesteading
8A2	[No entries]
8A3	Forestry
8B	[No entries]
8C	[No entries]
8D	Reservations-Montana?
8E	Government relations?
8F	Military campaigns?
8G	Civil rights?
9	[No entries]
10	Newsletters?