which I think would be most likely to indicate relationship, when such existed” (1891: 334). Of the 21 items of meaning on the list, 17 are found also on the revised glottochronological test list (man, woman, sun, moon, fire, water, head, eye, ear, mouth, nose, tongue, teeth [tooth], hand, foot, one, two), three are on the earlier list (three, four, five), and only one item is on neither (house). In demonstrating California Penutian, Dixon and Kroeber (1919) used a “Basic List” of 128 different items of meaning. (There are 171 numbered items, but each different set of correspondences for an item of meaning is given a different number.) A number of items (34) represent flora, fauna, and material culture appropriate to the area, but, of the total list, there are 64 items that are found also on the revised glottochronological list, and 12 others that are found on the earlier list. These 76 out of the 94 general items on the Dixon and Kroeber “Basic List” constitute an identity of 81%. And it is worth noting that all but two of the meanings cited from Meillet (in the preceding section) are on the basic vocabulary test lists used in glottochronology. In sum, a variety of experiences with items of meaning that have been useful in field work and in historical study because of their universality and persistence seems to have anticipated the empirical experience of glottochronological work.