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SMITHSONIAN INSTITUTION
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UNITED STATES NATIONAL MUSEUM
INTERNATIONAL EXCHANGES
BUREAU OF AMERICAN ETHNOLOGY
NATIONAL ZOOLOGICAL PARK
ASTROPHYSICAL OBSERVATORY
INTERNATIONAL CATALOGUE OF
SCIENTIFIC LITERATURE

September 15 1919.

Dear Sir:

1. In reply to your communication of September 6, received by reference from the Office of the Superintendent of Documents, Government Printing Office, I beg leave to say that the Smithsonian Institution can furnish you with no publications on the subjects of Chilkat Blankets or Canoes. There are enclosed herewith brief articles on "Blankets" and "Boats" extracted from a copy of the Handbook of American Indians, as references are made to the above named subjects in these articles.

2. I would refer you to the work on The Chilkat Blanket, published by the American Museum of Natural History, New York City, and to the paper, "Pointed Bark Canoes of the Kutenai and Amur", the latter contained in the 1899 Report of the U. S. National Museum. This paper, which is of about fifteen pages and illustrated, is not available in separate form, but the complete volume can probably still be purchased from the Superintendent of Documents.

Very respectfully yours,

Acting Secretary.

The Honorable Charles F. Booher,
House of Representatives U. S.,
Washington, D. C.

3, 1895; Holmes in 13th Rep. B. A. E., 1896; Matthews (1) in 3d Rep. B. A. E., 1884, (2) Navaho Legends, 1897; Pepper in Everybody's Mag., Jan. 1902; Stephen in Am. Anthropol., vi, no. 4, 1893; Voth in Am. Anthropol., II, no. 2, 1900. See *Adornment, Clothing, Dyes and Pigments, Receptacles, Weaving.* (O. T. M. W. H.)

Blewmouths. Mentioned in a Georgia tract of 1740 (Force Tracts, I, 3, 1836) apparently as a tribe w. of the Choctaw. "According to the French Indians [Choctaw] there is a large city where a blue-lipped people live, of whom they have often heard it said that if any one tries to kill them he becomes insane" (Brinton, Nat. Leg. Chahta-Muskokee Tribes, 10, 1870). Nothing further is known of them.

Bloody Knife. A famous Arikara warrior and chief, who was long in the Government service. His father was a Hunkpapa Sioux and his mother an Arikara. He was born on the Hunkpapa res., N. Dak., but as he approached manhood his mother determined to return to her people and he accompanied her. Prior to the building of the Northern Pacific R. R. the mail for Ft Stevenson, N. Dak., and other Missouri r. points, was carried overland from Ft Totten. The high country e. of the Missouri was at that time a hunting ground for hostile Sioux who had been driven w. from Minnesota after the massacre of 1862, and so often were the mail carriers on this route killed that it became difficult to find anyone to carry the mails. Bloody Knife undertook the task, and traversing the country with Indian caution almost always got the mail through on time. Soon after the establishment of Ft Abraham Lincoln, N. Dak., a number of Arikara scouts were engaged for service at the post, and of these Bloody Knife was the chief. He was with Gen. Stanley on the Yellowstone expedition of 1873 and took part in the fighting of that trip; he also accompanied Custer to the Black-hills in 1874, and was one of the scouts with Custer and Terry's expedition in 1876. On the day of the Custer fight he was with the other scouts with Reno's command, took part in the effort made by them to check the Indians who were charging Reno's force while crossing Reno cr., and was killed there, fighting bravely. (G. B. G.)

Blount Indians. A Seminole band, numbering 43, under John Blount, or Blount, for whom a reserve, 2 by 4 m. on Apalachicola r., Fla., was established in 1823 by the Moultrie Creek treaty (U. S. Ind. Treaties, 307, 1837). They went to lower Chattahoochee r., Ala., before the Seminole war of 1835-42, and after it removed with the Alibamu to Polk co., Tex., where 28 of them survived in 1870 (Ind. Aff. Rep., 327, 1870).

Blunt Indians.—Ibid.

Blowgun. A dart-shooting weapon, consisting of a long tube of cane or wood from which little darts are discharged by blowing with the mouth. The darts are slender splints or weed stems, pointed at one end and wrapped at the butt with cotton, thistle down, or other soft material. This implement was common in the more southerly parts of the United States, the habitat of the fishing cane of which it was made. The Cherokee, Iroquois, and Muskhogean tribes made use of it. In



PORTION OF CANE BLOWGUN AND THISTLE-DOWN DART; CHEROKEE

the National Museum is an example from Louisiana made of four cane stems lashed together side by side. The Cherokee, who call the little darts by the same name as that of the thistle, gather the heads of thistles at the proper season and pack them together in the form of a wheel which they hang in their houses to be made into darts (Mooney). The northern Iroquois substituted elder stalks for cane (Newitt). The Hopi, in certain ceremonies, blow feathers to the cardinal points through tubes of cane (Fewkes). (O. T. M.)

Bluejacket (*Weyapiersenwah*). An influential Shawnee chief, born probably about the middle of the 18th century. He was noted chiefly as the principal leader of the Indian forces in the battle with Gen. Wayne of Aug. 20, 1794, at Presque Isle, Ohio. In the fight with Gen. Harmer in 1790 he was associated in command with Little Turtle, but in the battle with Wayne Bluejacket assumed chief control, as Little Turtle was opposed to further warring and urged the acceptance of the offers of peace, but was overruled by Bluejacket. After the defeat of the Indians, Bluejacket was present at the conference at Greenville, Ohio, and signed the treaty of 1795 made with Wayne at that place. He also signed the treaty of Ft Industry, Ohio, July 4, 1805. It is probable that he died soon after this date, as there is no further notice of him. Later descendants of the same name continue to be influential leaders in the tribe in the W. (C. T.)

Boalkea. A Pomo village, speaking the northern dialect, in Scott valley, w. of upper Clear lake, Cal. Gibbs, in 1851, gave them, under the name Moalkai, as one of the Clear lake groups, w. of the lake, with a population of 45. (A. L. K.)

Moal-kai.—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 109, 1853.

Board of Indian Commissioners. See *United States Board of Indian Commissioners*.

Boat Harbor. A Micmac village near Pictou, Nova Scotia.—*Can. Ind. Aff. Rep.* 1880, 46, 1881.

Boats. Under this general term are included various kinds of water craft used throughout North America wherever waters favored. The Eskimo have two forms—the man's boat (*kaiak*, Russian *baidarka*) and the woman's boat (*umiak*, Russian *baidarra*)—made by stretching a covering of seal hide over a framework of whale ribs or of driftwood. The



ESKIMO KAIK. (MURDOCH)

umiak, or woman's boat, is an open scow with little modification of bow and stern, propelled with large oars and a sail made of intestines; but the man's boat is one of the most effective devices for water travel in the world. The man sits in a small hatch, and, in the lighter forms, when his water-tight jacket is lashed to the gunwale he is practically shut in, so that though the water may pass entirely over him, scarcely a drop enters the craft. He moves himself through the water by



ESKIMO UMIK. (TURNER)

means of a paddle, in most cases a double one.

Immediately in touch with the skin-boat countries all around the Arctic, from Labrador to Kodiak in Alaska and southward to the line of the white birch, eastward of the Rocky mts., and including the country of the great lakes, existed the birch-bark canoe. With framework of light spruce wood, the covering or sheathing of bits of tough bark sewed together



HUDSON BAY BIRCH-BARK CANOE. (TURNER)

and made water-tight by means of melted pitch, these boats are interesting subjects of study, as the exigencies of travel and portage, the quality of the material, and traditional ideas produce different forms

in different areas. Near the mouth of the Yukon, where the water is sometimes turbulent, the canoe is pointed at both ends and partly decked over. On the E. side of



CHIPPEWA DUGOUT. (HOFFMAN)

Canada the bow and the stern of the canoe are greatly rounded up. A curious form has been reported by travelers among the Beothuk of Newfoundland. On the Kootenai, and all over the plateaus of British Columbia and N. Washington, the Asiatic form, monitor-shaped, pointed at either end under the water, is made from pine bark instead of birch bark.

From the N. boundary of the United States, at least from the streams empty-



TLINGIT DUGOUT WITH PAINTED DESIGNS. (SWAN)

ing into the St Lawrence southward along the Atlantic slope, dugout canoes, or pirogues, were the instruments of navigation. On the Missouri r. and elsewhere a small tub-shaped craft of willow frame covered with rawhide, with no division of bow or stern, locally known as the bull-boat, was used by Sioux, Mandan, Arrikara, and Hidatsa women for carrying their goods down or across the rivers. It was so light that when one was emptied a



BALSA OF TULE GRASS, PYRAMID LAKE, NEVADA. (POWERS)

woman could take it on her back and make her way across the land. On the W. coast, from Mt St Elias southward to Eel r., Cal., excellent dugout canoes were made from giant cedar and other light woods, some of them nearly 100 ft. long. The multitude of islands off the N. coast rendered it possible for the natives to pass from one to the other, and thus they were induced to invent seagoing canoes of fine quality. Here also from tribe to tribe the forms differ somewhat as to the shape of the bow and stern and the ornamentation. On the California coast and navi-

gable streams n. of C. Mendocino, well-made wooden dugout canoes were used; wooden canoes, made chiefly of planks lashed together and calked, were used in the Santa Barbara id. region; both were important elements in influencing the culture of the people of these sections. Everywhere else in California, barring the occasional use of coracles and rafts of logs, transportation by water was conducted by means of balsas, consisting of rushes tied in bundles, generally, if not always, with more or less approximation to a boat of cigar shape. In certain spots in California, as on Clear lake among the Pomo and Tulare lake among the Yokuts, these tule balsas were important factors in native life; elsewhere in the state much less so (Kroeber). On the lower Rio Colorado and in s. central California the Indians made immense coracle-like baskets, called by the Spaniards *coritas*, which were coated with bitumen or other waterproofing and used for fording the streams, laden with both passengers and merchandise.

Consult Boas, *The Central Eskimo*, 6th Rep. B. A. E., 1888; Coues, *Garcés Diary*, 1900; Hoffman, *The Menomini Indians*, 14th Rep. B. A. E., 1896; Murdoch, *Ethnological Results of the Point Barrow Expedition*, 9th Rep. B. A. E., 1892; Nelson, *The Eskimo about Bering Strait*, 18th Rep. B. A. E., 1899; Niblack, *The Coast Indians of Southern Alaska and Northern British Columbia*, Rep. Nat. Mus., 1888; Powers in *Cont. N. A. Ethnol.*, III, 1877; Simms in *Am. Anthropol.*, VI, 191, 1904; Winship in 14th Rep. B. A. E., 407, 1896. See *Commerce, Fur trade, Trails and Trade routes, Travel*.

Boat-stones. Prehistoric objects of polished stone having somewhat the shape of a canoe, the use of which is unknown. Some have straight parallel sides and square ends; in others the sides converge to a blunt point. A vertical section cut lengthwise of either is approximately triangular, the long face is more or less hollow, and there is usually a perforation near each end; some have a groove on the outer or convex side, apparently to receive a cord passed through the holes. Sometimes there is a keel-like projection in which this groove is cut. It is surmised that they were employed as charms or talismans and carried about the person. They are found sparingly in most of the states e. of the Mississippi r. as well as

in Canada. Those in the Northern states are made principally of slate, in the S. and W. steatite is most common, but other varieties of stone were used. In form some of these objects approach the plummets (q. v.) and are perforated at one end for suspension; others approximate the cones and hemispheres (q. v.). Analogous objects are found on the Pacific coast, some of which are manifestly modeled after the native canoe while others resemble the boat-stones of the E., although often perforated at one end for suspension. See *Problematical objects*.



BOAT-STONE OF SLATE
(1-6)

Consult Fowke (1) in 13th Rep. B. A. E., 1896, (2) *Archæol. Hist. Ohio*, 1902; Moorehead (1) *Prehist. Impls.*, 1902, (2) *The Bird-stone Ceremonial*, 1899; Moore, various memoirs in *Jour. Acad. Nat. Sci. Phila.*, 1894-1905; Rau in *Smithson. Cont.*, XXII, 1876. (G. F. W. H. H.)

Bobbydoklinny. See *Nakaidoklini*.

Bocachee. See *Tomochichi*.

Boca del Arroyo (Span.: 'mouth of the gulch'). A Papago village, probably in Pima co., s. Ariz., with 70 inhabitants in 1858.

La Boca del Arroyo.—Bailey in *Ind. Aff. Rep.*, 208, 1858.

Bocherete. The name of a village given to Joutel in 1687 by an Ebahamo Indian and described as being n. or n. w. of the Maligne (Colorado) r., Tex. The region designated was at that time occupied chiefly by Caddoan tribes. The village can not be definitely classified. See Gatschet, *Karankawa Inds.*, 46, 1891. (A. C. F.) **Bocrettes.**—Joutel (1687) in *French, Hist. Coll. La.*, I, 138, 1846. **Tserabocherete.**—Joutel (1687) in *Margry, Déc.*, III, 289, 1878 (= Tsera and Bocherete combined). **Tserabocretes.**—Joutel (1687) in *French, Hist. Coll. La.*, I, 152, 1846.

Bocootawwonauke ('fire people?'). A tribe mentioned by Powhatan in 1607 as living n. w. of the falls of James r. at Richmond, Va., in the highland country, and as being workers of copper and other metals (Strachey, *Hist. Va.*, 27, 1849).

Bocootawwanaukes.—Strachey, op. cit., 27. **Bocootawwonaukes.**—Ibid. **Bocootawwonough.**—Ibid., 49. **Bocootawwonocks.**—Ibid., 27. **Pocoughtaonack.**—Smith, *Works*, 25, 1884. **Pocoughtronaack.**—Ibid., 20.

Bocoyna (*ôcô* 'pine,' *ina* 'drips,' hence 'turpentine.'—Lumholtz). A pueblo of civilized Tarahumare on the e. slope of the Sierra Madre, in lat. 28° 25', long. 107° 15', w. Chihuahua, Mexico.

Bocoyna.—Lumholtz in *Scribner's Mag.*, XVI, 32, 1894. **Ocoyna.**—Lumholtz, *Unknown Mex.*, I, 134, 1902 (aboriginal name).

Bodkins. See *Awls, Needles*.

Bœuf, Nation du. Mentioned in the Jesuit Relation of 1662 as a tribe against which the Iroquois that year sent out an expedition. The name signifies 'Buffalo Nation,' but to what people it refers is unknown; it may have designated



a



b

BOAT-STONE OF CHLORITE; TENNESSEE (1-3). a, SIDE; b, BOTTOM

either the Buffalo clan or gens of some tribe or one of the buffalo-hunting tribes of the W. (J. M.)

Bogan. A marshy cove by a stream; called also *bogan hole* (Ganong in Proc. and Trans. Roy. Soc. Can., 209, 1896). In a letter (Apr. 8, 1903) Ganong says further: "A word very much used by guides and others who go into the New Brunswick woods is *bogan*, a still creek or bay branching from a stream. Exactly the same thing the Indians call a *pokologan*." He thinks *bogan*, like *logan*, probably the common name in Maine for the same thing, a corruption of *pokologan*. Both words, Ganong notes, are in good local use and occur in articles on sporting, etc. It is possible that "bogan hole" may be a folk etymologizing of *pokologan*. In the Chippewa language a marsh or bog is *tō'tōgūn*.

(A. F. C.)

Boguechito ('big bayou'). A Choctaw band formerly residing in Neshoba co., Miss., in a district known by the same name.—Gatschet, Creek Migr. Eeg., I, 108, 1884.

Bogue Chittos.—Claiborne (1843) in Sen. Doc. 168, 28th Cong., 1st sess., 91, 1844.

Bogue Toocolo Chitto (*Bok tuklo chitto* 'two big bayous'). A former Choctaw town, which derived its name from its location at the confluence of Running Tiger and Sukenatcha crs., about 4 m. n. w. of De Kalb, Kemper co., Miss.—Halbert in Miss. Hist. Soc. Publ., VI, 424, 1902.

Bohnapobatin. (*Bohnapo-batin*, 'western many houses'). The name applied by the Pomo living in the region of Clear lake, Cal., to those living along the upper course of Russian r.—Gibbs (1851) in Schoolcraft, Ind. Tribes, III, 110, 1853.

Bokea. A former Pomo village situated in what is known as Rancheria valley, on the headwaters of Navarro r., Mendocino co., Cal. (A. L. K. S. A. B.)

Boch-heaf.—Gibbs in Schoolcraft, Ind. Tribes, III, 112, 1853.

Bokninuwad (in part from *bok*, 'to find'). A Yokuts tribe formerly living on Deer cr., Tulare co., Cal. They ceded lands to the United States by treaty of May 30, 1851, and went on a reservation on Kings r. (A. L. K.)

Go-ke-nim-nons.—Wessells (1853) in H. R. Ex. Doc. 76, 34th Cong., 32, 1857. **Po-ken-well.**—Royce in 18th Rep. B. A. E., 782, 1900. **Po-ken-welle.**—Barbour in Sen. Ex. Doc. 4, 32d Cong., spec. sess., 255, 1853. **Pokoninos.**—Bancroft, Nat. Races, I, 456, 1874. **Po-kon-wel-lo.**—Johnston in Sen. Ex. Doc. 61, 32d Cong., 1st sess., 23, 1852.

Bokongehelas. See *Buckongahelas*.

Bolas (Span.: 'balls'). A hunting weapon consisting of two or more balls of heavy material attached to the end of a cord by means of shorter cords. The type weapon is that used by the tribes of the pampas of South America to en-

tangle the legs of animals. The only weapon of this character found in North America is that used by the western Eskimo for hunting birds, especially waterfowl. It consists of from 4 to 10 blocks, or shaped pieces of bone or ivory, about the size of a walnut, each attached to a sinew or rawhide cord 24 to 30 in. long, and gathered and secured to a short handle made of grass stems or feathers, forming a grip. In throwing the bolas it is swung around the head once or twice, then released like a sling. During the first part of their course the balls remain bunched, but when they lose speed or come in contact with an object they diverge and entangle. In the hands of the Eskimo the weapon is effectual at 40 to 50 yds. The bolas is analogous to the slungshot, to the cassette-tête of the Plains Indians, and to the cast-net of s. e. Asia. Zuñi children have a toy which resembles the bolas. Consult Murdoch in 9th Rep. B. A. E., 245, 1892; Nelson in 18th Rep. B. A. E., 134, 1899. (W. H.)



ESKIMO BIRD BOLAS. (MURDOCH)

Bolbone. A subdivision of the Cholovone, the northernmost group of the Mariposan family, residing e. of San Joaquin r. and n. of Tuolumne r., Cal. (A. L. K.)

Bolbon.—Taylor in Cal. Farmer, Oct. 18, 1861. **Bolbones.**—Chamisso in Kotzebue, Voy., III, 51, 1821. **Bulbones.**—Bancroft, Nat. Races, I, 453, 1874 (misquoted from Chamisso). **Pulpenes.**—Taylor in Cal. Farmer, Mar. 30, 1860. **Pulpones.**—Ibid. **Volvon.**—Ibid., Oct. 18, 1861.

Boleck.—See *Bowlegs*.

Bolinas. A name formerly applied to the people living in the region of Bolinas bay, s. of Pt Reyes, Marin co., Cal. Taylor (Cal. Farmer, Mar. 30, 1860) gives Bollanos, an incorrect spelling of Bolinas, as the name of a small division of the Olamentke (Moquelumnan stock) formerly "near Bollenos bay, Tamales bay, Punto de los Reyes, and probably as far up as Bodega bay." (S. A. B.)

Bolshoigor. A Koyukukhotana village on Yukon r., 25 m. above the mouth of Koyulsuk r., Alaska.—Petroff (1880), 10th Census, Alaska, map, 1884.

Bolshoiger.—Baker, Geog. Dict. Alaska, 1901 (after Petroff).

Bomazeen. A chief or sachem of the Kennebec tribe whose residence was at Norridgewock, Kennebec r., Me., the ancient capital or principal village of the tribe. He is mentioned as early as 1693 and is known to have died in 1724. He made a treaty with Gov. Phips in 1693; went to the fort at Pemaquid, Me., in 1694 under a flag of truce, and was treacherously seized and cast into prison in Boston. After his release he waged war for a time on the settlements, attacking

United States troops under command of Gen. P. H. Sheridan attacked Black Kettle's village on the Washita, and destroyed it, Black Kettle being killed in the fight. He was a brother of Gentle Horse. (G. B. G.)

Black Leg's Village. A former Iroquois settlement, situated on the n. bank of Conemaugh r., in s. e. Armstrong co., Pa.—Royce in 18th Rep. B. A. E., pl. clx, 1900.

Black Lodges. According to Grinnell (Soc. Org. Cheyennes, 144, 1905), a local designation for a part of the Northern Cheyenne.

Black Muscogees. A term applied to 40 to 60 Indians at Parras, Coahuila, Mexico, at the close of 1861. To what particular branch of the Creeks these refugees belonged is not known.—Rep. Mex. Bndy. Comm., 410, 1873.

Blacksnake (*Thaonawyuthe*, 'needle or awl breaker'). A chief, about the close of the 18th century, of the Seneca Indians, who lived on their reservation along the Alleghany r. in Cattaraugus co., N. Y. His residence was a mile above the village of Cold Spring. The date of his birth is not known, but is supposed to have been about 1760, as it is stated that in 1856 he had reached the age of 96 years. He was present on the English side at the battle of Oriskany, N. Y., in 1777, and it is said that he participated in the Wyoming massacre of 1778, but he fought on the American side in the battle of Ft George, N. Y., Aug. 17, 1813. He died in 1859. (C. T.)

Black-tailed Deers. A Hidatsa band or secret order.—Culbertson in Smithson. Rep. 1850, 143, 1851.

Black Thunder (also called Makatanan-amaki, from *ma'katā* 'black,' *nenemekia* 'thunder.'—W. J. A Fox chief. He was the patriarch of the tribe when, at a council held at Portage, Wis., in July, 1815, he replied to charges of breach of treaties and of hostile intentions, made by the American commissioners, with a burst of indignant eloquence, claiming the protection of the Government for his tribe, that, having smoked the peace pipe, had remained faithful throughout the war, and respect also for their title to ancestral lands. He signed the treaty at St Louis on Sept. 14, 1815.—Drake, Bk. Inds., 631, 1880.

Black Tiger. A Dakota band of 22 lodges, named from its chief; one of the bands not brought into Ft Peck agency in 1872.—H. R. Ex. Doc. 96, 42d Cong., 3d sess., 15, 1873.

Black Tortoise. A mythical tribe alleged to have lived in the Mississippi valley and to have been conquered and driven away by the Elk Indians.—Pidgeon, Traditions of Decodah, 162, 1858.

Blaesedael (Danish: 'windy valley'). An Eskimo village and Danish post on Disko bay, w. Greenland, containing 120 people.—Mrs Peary, Journ., 14, 1893.

Blanchard's Fork. By the treaty of Maumee Rapids, in 1819, a part of the Ottawa living in Ohio were given a reservation on Blanchard's fork of the Auglaize, in Ohio, and became known officially as the Ottawa of Blanchard's Fork. They sold their land in 1831 and removed to Kansas, and later to Indian Territory, where, with some others of the same tribe, they numbered 179 in 1904.

Ottawas of Blanchard's Creek.—Greenville treaty (1795) in U. S. Ind. Treat., 1033, 1873. **Ottawas of Blanchard's Fork.**—Present official name.

Blankets. In the popular mind the North American Indian is everywhere associated with the robe or the blanket. The former was the whole hide of a large mammal made soft and pliable by much dressing; or pelts of foxes, wolves, and such creatures were sewed together; or bird, rabbit, or other tender skins were cut into ribbons, which were twisted or woven. The latter were manufactured by basketry processes from wool, hair, fur, feathers, down, bark, cotton, etc., and had many and various functions. They were worn like a toga as protection from the weather, and, in the best examples, were conspicuous in wedding and other ceremonies; in the night they were both bed and covering; for the home they served for hangings, partitions, doors, awnings, or sunshades; the women dried fruit on them, made vehicles and cradles of them for their babies, and receptacles for a thousand things and burdens; they even then exhausted their patience and skill upon them, producing their finest art work in weaving and embroidery; finally, the blanket became a standard of value and a primitive mechanism of commerce.

In s. e. Alaska originated what is popularly called the Chilkat blanket—a marvel of spinning, weaving, fringing, and mythic designs. The apparatus for this seems inadequate. The woman hangs her warp of mountain goat's wool mixed with shredded cedar bast from a horizontal bar. The long ends are made into balls and covered with membrane to keep them clean. Weft is not even wound on a stick for shuttle, nor is there even the rudest harness or batten. The details of the great mythic design are carefully wrought in by the woman in twined weaving at the same time that a dainty lacework is produced on the selvage. The process ends with a long heavy fringe from the unused warp. Farther southward on the N. W. coast cedar bast finely shredded served for the weaving of soft blankets, which were neatly trimmed with fur.

The Nez Percés and other tribes in the Fraser-Columbia area were extremely skillful in producing a heavy and tastefully decorated blanket in twined weaving from mountain goat's hair with warp of vegetal fiber, and among the Atlantic and Pacific coast tribes generally soft barks, wild hemp, rabbit skins, the down of birds, and the plumes of feathers were put to the same use. Blankets of cords wound with feathers were produced, not only by the Pueblos and cliff-dwellers but quite extensively in the E. as well as in the N. W. These were all woven with the simplest possible apparatus and by purely aboriginal technical processes. They were the groundwork of great skill and taste and much mythology, and were decorated with strips of fur, fringes, tassels, pendants, beadwork, featherwork, and native money. After the advent of the whites the blanket leaped into sudden prominence with tribes that had no weaving and had previously worn robes, the preparation of which was most exhausting. The European was not slow in observing a widespread want and in supplying the demand. When furs became scarcer blankets were in greater demand everywhere as articles of trade and standards of value. Indeed, in 1831 a home plant was established in Buffalo for the manufacture of what was called the Mackinaw blanket. The delegations visiting Washington during the 19th century wore this article conspicuously, and in our system of educating them, those tribes that were unwilling to adopt modern dress were called "blanket Indians." In art the drapery and colors have had a fascination for portrait painters, while in citizen's garments the red man ceases to be picturesque.

In the S. W. the coming of Spaniards had a still more romantic association with the blanket. Perhaps as early as the 16th century the Navaho, in affiliation with certain Pueblo tribes, received sheep and looms from the conquerors. These were the promise of all that is wrapped in the words "Navaho blanket." The yarn for the finest was procured by unraveling the Spanish bayeta, a sort of baize, and the specimens from this material now command high prices. For coarser work the Navaho sheared their own sheep, washed the wool, colored it with their native dyes, and spun it on rude spindles consisting of a straight stick with a flat disk of wood for a fly-wheel. This coarse and uneven yarn was set up in their regular but primitive loom, with harness for shifting the warp, a straight rod for shuttle, a fork of wood for adjusting the weft, and a separate batten of the same material for beating it

home. Only the hands of the weaver managed all the parts of the operation with phenomenal patience and skill, producing those marvelous creations which are guarded among the most precious treasures of aboriginal workmanship. The popularity of this work proved its worst enemy. Through the influence of traders and greatly increased demands for blankets the art has deteriorated. Native products were imitated by machinery. To the Indians were brought modern dyes, cotton warp, factory yarns and worsted, and utterly depraved patterns, in place of native wool, bayeta, and their own designs so full of pathos and beauty. At present a reformation in such matters is being encouraged, both by the Government and by benevolent organizations, for the purpose of restoring the old art. In this connection should be mentioned the interesting variety of effects produced in the Indian blankets by simple native contrivances. There are all the technical styles of native handwork superadded to the machine work of the loom, including coiled, twined, and braided technic. Two-faced fabrics are produced having intricate patterns entirely different on the two sides. Different Pueblos had their fancies in blankets. Among these must not be overlooked the white cotton wedding blanket of the Hopi, ceremonially woven by the groom for his bride, afterward embroidered with symbolic designs, and at death wrapped about her body in preparation for the last rites. In the same tribe large embroidered cotton blankets are worn by woman impersonators in several ceremonies; also a small shoulder blanket in white, dark blue, and red, forming part of woman's "full dress" as well as a ceremonial garment. From this list should not be omitted the great variety of Navaho products, commencing with the cheap and ubiquitous saddle paddings, personal wrappings, house furnishings, and ending in competitions with the world's artistry. There were also the dark embroidered and white embroidered blanket of Navaho legend. They also wove blankets with broad bars of white and black called "chief's pattern," to be worn by the head-men. The Zuñi, too, wove a blanket for their priest-chiefs. But they, as well as the Hopi, had plenty of the serviceable kinds, of cotton and of wool, which they made into skirts and tunics; coarse kinds likewise for domestic use, robes of rabbit skin, and finer work for ceremony. The Pima and Maricopa have abandoned the art lately, but their congeners—the Yaqui, Tarahumare, Mayo, and Opata—weave characteristic styles.

Consult Boas in Rep. Nat. Mus. 1895, 1897; Hodge in Am. Anthropol., VIII, no.

30-D⁴

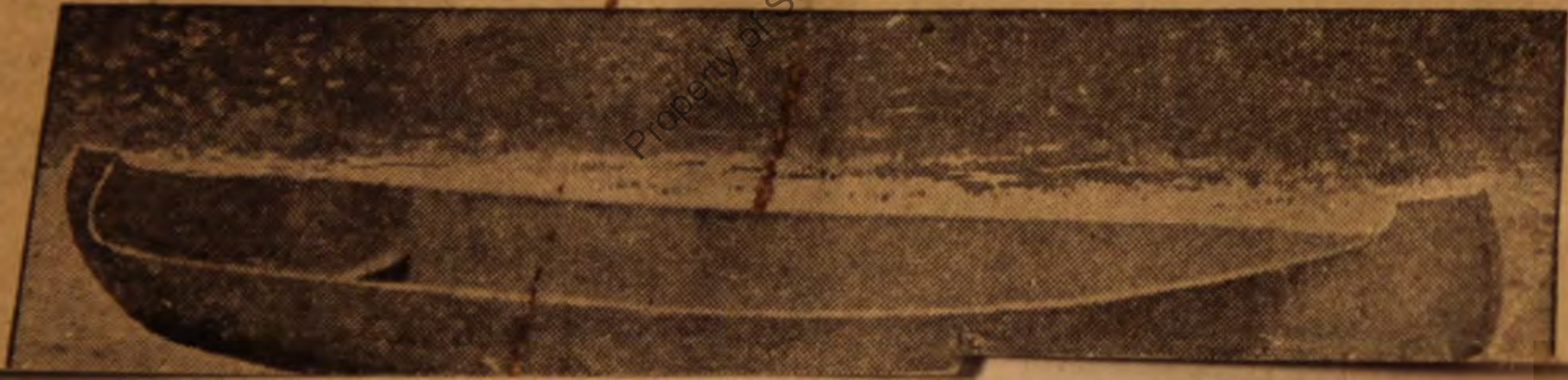
SMITHSONIAN INSTITUTION

MEMORANDUM:

....., 191

Extracts
from
Handbook
of American
Indians
(Bulletin 30,
Bureau of
American Ethnology)

in different areas. Near the mouth of the
Yukon, where the water is sometimes tur-
bulent, the canoe is pointed at both ends
and partly decked over. On the E. side of



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