

worthy of note is a youthful faun with left leg advanced, leaning against a stump. He is nude and has resting over his left arm and behind his back a partially empty wine skin. About his head is a garland of pine needles and cones. The animal character of the faun is seen in the pointed ears and the slanting eyes, but the contrast with the realism of the Pergamene school as shown in the sleeping and drunken fauns from Herculaneum is striking. This statue may go back to a fourth century original.

W. N. BATES.

AMERICAN SECTION.

SOME USES OF BIRCH BARK BY OUR EASTERN INDIANS.

THE primitive Algonkian tribes of the northeastern United States and eastern Canada have only recently come in for a share of the attention of field ethnologists. While it is true in this region that outward modifications have resulted from foreign contact, nevertheless the internal aspect of life among many of these Indians has remained practically unchanged. Through several seasons of field-work in the past three years my own efforts have been to institute systematic research among the half dozen or more tribes comprising this group.

We have already visited the Montagnais of southern Labrador, the Abenakis of the lower St. Lawrence, the Passamaquodians of Maine and the Micmacs of New Brunswick, and special attention has thus far been given to the Penobscots of Maine and the Malisits of New Brunswick.

It has been my good fortune during the last three years to spend part of each spring and summer among the various tribes mentioned, and, with the other objects of interest which I collected during this time, there are some which appear to

me to have special interest in relation to the arts of life, and which are moreover typical of the tribes which dwell in the northern woods where hunting and fishing provide the mainstays of life. Owing to their roving habits, the prime requisite in the articles manufactured by the northeastern Algonkian tribes in former times was lightness and indestructibility. Elaborate and cumbersome articles were avoided, and pottery, if used at all in the ordinary pursuit of life, was certainly not common. The best native ingenuity was displayed in constructing utensils that could be conveniently transported or those that could be used temporarily and replaced in a short time when needed.

The actual means of transportation also became highly specialized through the exigencies of travel. It is largely this which gives the appearance of primitiveness to the Penobscots and their neighbors. We find, for instance, a large proportion of objects made of the bark of the canoe birch, which has a wide distribution in the northern latitudes. All sorts of indispensable articles such as house coverings, canoes, cooking vessels, dishes, baskets and receptacles in general, as well as a multitude of other smaller things, were constructed of this invaluable material.

The recently acquired specimens show this trait quite clearly. A typical Penobscot canoe made of cedar wood, *arbor vitae*, and birch bark is shown in Fig. 19. This canoe belonged to Big Thunder, the late chief of the Penobscots, who is seen seated in the bow. The photograph was taken about nine years ago when Big Thunder, then about ninety years old, attempted to travel in a birch bark canoe from Oldtown, Maine, to Washington with one companion to visit the President, an attempt that failed owing to the sudden illness of the chief.

Next to the canoe, perhaps the most significant article in connection with

transportation is the birch bark pack basket, of which an excellent specimen may be seen in the collection now in the Museum (Fig. 20). In this tough and pliable receptacle, prized by the Penobscots, they store and transport the necessities of camp life. By means of a cedar bark strap passing across the chest, the

are found in the bottom of the vessel, which consists of a sheet of bark folded and fastened at the ends with ash splints or spruce root. On one occasion last winter I challenged an old man on his ability to boil water in a bark vessel. He constructed one in less than five minutes and within half an hour had brought



Fig. 19—A Typical Penobscot Birch Bark Canoe. Neg. 14292

well-packed basket, supported on the back, may be borne with comfort.

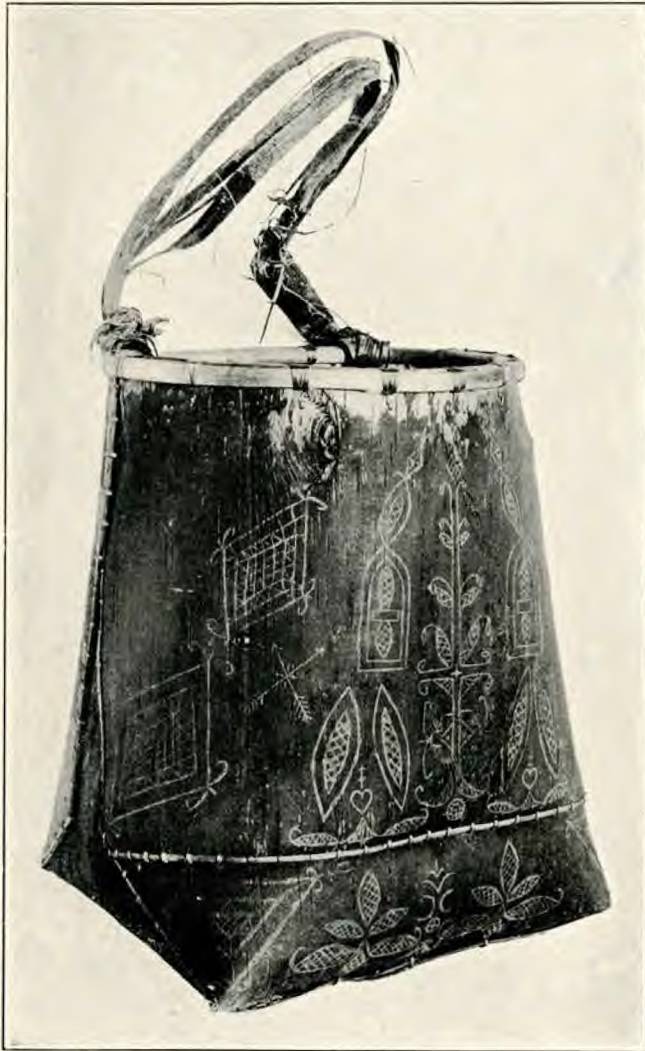
Interesting on account of their simplicity and the unusual ingeniousness of the idea are the birch bark cooking vessels. In former times these were used so extensively that tradition, among the Penobscots at least, is silent in reference to any other aboriginal boiler. No seams

cold water to the boiling point without damage to the vessel, although it rested directly on the glowing embers. He was then quite prepared to boil a mess of beans in his improvised pot.

An object of necessity to every Indian hunter among the northern tribes is his moose call, consisting simply of a sheet of birch bark rolled to form a cone and

fastened. This simple affair in the hands of an expert is capable of imitating the call of the cow moose so unerringly as to lure the bull within the range of the hunter's gun. A number of the calls made

decoration of articles in common use. These designs are often very complex. There is, however, to be found a simple motive which embraces all the curvilinear patterns, from the simplest to the most



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Fig. 20—Penobscot Birch Bark Pack Basket.

by well-known Indian guides and hunters have been recorded on the phonograph and are now in the Museum.

The decorative designs of the northeastern Indians may be studied from the

elaborate. This is the double curve motive which in its simplest aspect is shown in Fig. 21. With added interior modifications in the center and at the sides this becomes more complex until in some deco-

rated surfaces the simple unit is quite obscured. Although the variations are



Fig. 21.

entirely due to the fancy of the Indian artist who builds up her design from a



Fig. 22.

simple double curve foundation, the decorative art of the Penobscots has its sym-



Fig. 23.

bolical side as well. I hope that after further study I shall be able to give an



Fig. 24.

ample interpretation to this symbolism, which at first seemed obscure.

F. G. SPECK.

NOTES.

DR. EDWARD SAPIR, Instructor in Anthropology, has accepted the position of Ethnologist-in-Charge on the Geological Survey of Canada, a post that has just been created by the Canadian Government.

Dr. Sapir came to the University Museum in 1908 as George Leib Harrison Research Fellow in Anthropology and in 1909 was appointed Instructor. He published last year in the Anthropological

Series of the University Museum his "Takelma Texts," a collection of Indian myths from Oregon, related in the original tongue with English translations by the author. During the summer of 1909 Dr. Sapir spent some time among the Ute Indians in Northern Utah and while there began a study of the Ute language and collected a number of myths. During last winter these studies were continued in the Museum by the assistance of Tony Tillohash, an Indian youth who had come from his home in Utah to the Carlisle School. By courtesy of the Superintendent of the School the Museum was able to take advantage of the abundant knowledge of his people's customs and myths which this youth was found to possess. Tony remained in the Museum till he left for his home in July. Out of the knowledge thus acquired Dr. Sapir has been preparing a study of Paiute mythology based on the myths recorded, and a grammar of the language has also been undertaken. In addition to his mythical narratives Tony sang the songs of his people and over two hundred of these, recorded on the phonograph, taken in connection with the myths, will make a very full record of the less material side of Ute culture, and leave us in possession of a very notable collection of data for the study of American mythology and linguistics.

In undertaking his new duties in the high position to which he has been called, Dr. Sapir will be under the necessity of delaying the completion of this important work, but it is hoped that a volume of Paiute mythology may be ready in about a year.

While Dr. Sapir's departure from the Museum is regretted by everyone here, his colleagues will all rejoice that his appointment to the most important anthropological post in Canada is one that is likely to promote the best interests of the science in that rich northern field where such a great